

Name: \_\_\_\_\_

## **Apologetics Homework Assignment 16**

Who Is Jesus?

Workbook pages 29-32

Today's lesson is based largely on the logic presented by author C. S. Lewis in his book *Mere Christianity*. A short excerpt from his book that contains this presentation is printed on the back of this paper. Read the article, then answer the questions

Name three claims Jesus made that, according to C. S. Lewis, amount to talking as if He was God.

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2. \_\_\_\_\_

3. \_\_\_\_\_

4. How does C. S. Lewis describe the Jewish understanding of God in contrast to what the Pantheists believe about God? Who is "God" to the Jews?

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5. What is the "kindest description" C. S. Lewis can give of the conduct of a man who forgives the sins of those who have not hurt him?

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6. What do words of forgiveness of all sins imply when they come from the mouth of any speaker who is not God?

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7. How does C. S. Lewis describe the saying, "I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God."?

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8. What two choices does C. S. Lewis offer to describe a man "who was merely a man" and said the sorts of things Jesus said?

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9. What "patronizing nonsense" is decidedly *not* a choice we have to describe who Jesus is?

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10. If we decide that the man Jesus is not a lunatic or a fiend, what is the only other view that we can logically accept about him?

### Memory Work:

John 10:27-30: [Jesus said:] "My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one."

Name: \_\_\_\_\_

The following excerpt comes from the book *Mere Christianity*, by C. S. Lewis.

...Then comes the real shock. Among these Jews there suddenly turns up a man who goes about talking as if He was God. He claims to forgive sins. He says He has always existed. He says He is coming to judge the world at the end of time. Now let us get this clear. Among Pantheists, like the Indians, anyone might say that he was a part of God, or one with God: there would be nothing very odd about it. But this man, since He was a Jew, could not mean that kind of God. God, in their language, meant the Being outside the world Who had made it and was infinitely different from anything else. And when you have grasped that, you will see that what this man said was, quite simply, the most shocking thing that has ever been uttered by human lips.

One part of the claim tends to slip past us unnoticed because we have heard it so often that we no longer see what it amounts to. I mean the claim to forgive sins: any sins. Now unless the speaker is God, this is really so preposterous as to be comic. We can all understand how a man forgives offences against himself. You tread on my toe and I forgive you, you steal my money and I forgive you. But what should we make of a man, himself unrobbed and untrodden on, who announced that he forgave you for treading on other men's toes and stealing other men's money? Asinine fatuity is the kindest description we should give of his conduct. Yet this is what Jesus did. He told people that their sins were forgiven, and never waited to consult all the other people whom their sins had undoubtedly injured. He unhesitatingly behaved as if He was the party chiefly concerned, the person chiefly offended in all offences. This makes sense only if He really was the God whose laws are broken and whose love is wounded in every sin. In the mouth of any speaker who is not God, these words would imply what I can only regard as a silliness and conceit unrivalled by any other character in history.

Yet (and this is the strange, significant thing) even His enemies, when they read the Gospels, do not usually get the impression of silliness and conceit. Still less do unprejudiced readers. Christ says that He is "humble and meek" and we believe Him; not noticing that, if He were merely a man, humility and meekness are the very last characteristics we could attribute to some of His sayings.

I am trying here to prevent anyone saying the really foolish thing that people often say about Him: "I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God." That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic — on a level with the man who says he is a poached egg — or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.

We are faced, then, with a frightening alternative. This man we are talking about either was (and is) just what He said or else a lunatic, or something worse. Now it seems to me obvious that He was neither a lunatic nor a fiend: and consequently, however strange or terrifying or unlikely it may seem, I have to accept the view that He was and is God. God has landed on this enemy-occupied world in human form.