

Chapter 7: Human Pain, Continued

1. Lewis offers six additional propositions that must be considered to round out the discussion on human pain. The first one is that there are unusual statements in Scripture about suffering, especially when considering the Beatitudes found in Matthew 5:3 and 5:10. Lewis suggests that if suffering is good, should it not be pursued rather than avoided? How does he answer that question? (P. 110)
2. Lewis claims that man will carry out God's purpose no matter how they act. How might a person serve God as a "son or as a tool?" Provide a real-world example of God making complex good out of simple evil. (p. 111)
3. The fourth proposition is that God withholds a settled sense of security and happiness. Why might God withhold "settled happiness"? How should we view the pleasure and joys of this life? (p. 116)
4. The sixth proposition is that pain is not contagious. When it's over, it's over, and the natural sequel is joy. In this way, how is pain different from sin? (pp. 116-117)

Chapter 8: Hell

1. Lewis said the doctrine of hell is one of the chief grounds on which Christianity is attacked as barbarous and the grace of God challenged. Lewis, too, detests it and if he had it in his power, he would willingly remove the doctrine. If you were to poll your friends, family and acquaintances, what aspect of hell, if any, do you think they would find most difficult to accept?
2. How would you describe the difference between condoning and forgiving? What happens to a culture when sin is condoned instead of forgiven? Why is it easier to condone? (p. 124)
3. What do you think Lewis means when he says the "doors of hell are locked on the *inside*"?
4. On what cautionary notes does Lewis conclude the chapter? Do you agree? Explain your answer. (pp. 130-131)

Chapter 9: Animal Pain

1. Why can the redemptive aspects of human pain not be extended to animal pain? Why should we not allow animal suffering to become the center of the problem of human pain? (pp.132-133)
2.whatever the cause of animal suffering, God has permitted it, and since God is good, what will He ultimately do to set things right? Should He provide animals with immortality? Lewis warns that to even ask the question puts one at risk of being dismissed as an "old maid" who is overly preoccupied with her pets. However, he believes animal immortality to be a legitimate question for theological investigation, but where does he admittedly run into difficulty with his theory? (pp.140-141)
3. What are your thoughts as to why Lewis included this chapter? Could you have done without it, or was it helpful?

Chapter 10: Heaven

1. Heaven is neither a bribe for goodness nor some "great pie in the sky" reality. Heaven is our desire for love, fellowship, joy, beauty, and union fulfilled for all eternity with the Creator. How does a pure desire for heaven differ from a mercenary desire (one that serves only for what they will get)? How does the thought of heaven comfort you when working through trials and the pains of life? (p.149)
2. Lewis said that a soul's union with God is a continual self-abandonment. We must be "self-giving." Read Galatians 2:20, Luke 9:23, and John 12.24. What does it mean as far as this life is concerned to surrender yourself and be crucified with Christ? Why is God's grace coupled with our faith absolutely necessary for salvation? (pp. 156-157)
3. After completing this book and study, what is your understanding about the pain and suffering experienced in life? Is this understanding different from when you started the study? If so, how? Does it also change your understanding about who God is?