Lewis’ purpose in the third and fourth books of *Mere Christianity* is to guide the common man into the three-personal life of the Trinity by explaining how the combination of right belief (theology) and right behavior (morality) is necessary in order to cast off one’s old self and become a little Christ.

I. Morality is the manifestation of the proper relationships between man and others, man and himself, and man and God (70–81).
   A. Differentiated from idealism, moral perfection is an ideal, but it applies to all men rather than varying from person to person (70).
   B. According to Christianity, moral decisions have eternal consequences (74–75).
   C. Christians have additional virtues, but the virtues commonly accepted by everyone are prudence, temperance, justice, and fortitude (76).
   D. Virtue is the resulting inner quality of character that comes from practicing particular virtuous actions (76–81).

II. The morality Christ preaches is not new; it is simply a succinct summation of what is and has been clear to all men concerning rightly motivated behavior (84–117).
   A. Morality in a Christian society must involve each member working in order to provide for himself while also being charitably aware of the needs of others (84–86).
   B. Making a moral choice involves dealing appropriately with the feelings and instincts presented by one’s psychological outfit; still, the resulting choice is free and can be made either morally or immorally (89–91).
   C. The issue of sexual morality is not the heart of Christian morality, and the Christian view of sexuality is that sex is appropriately expressed through married love (95–97; 107–109).
   D. What truly is at the heart of Christian morality is the practice of forgiveness and genuinely wishing for the good of all, even one’s transgressors (115–117).

III. Christian morals are distinguished by their emphasis on pride as the greatest vice and their assertion that charity, hope, and faith are necessary for a fully virtuous life (123–149).
   A. Pride, though considered an admirable quality by many, is ultimately an unwillingness to acknowledge God as greater than oneself, and therefore it is a state of willful enmity towards God (123–124).
   B. Charity, which is different from affection, involves modeling one’s love for God and others after God’s perfectly consistent love (130–132).
   C. Hope involves the recognition that one’s desires cannot be satisfied by this world, and that the existence of those desires points to their eventual fulfillment in Heaven, which is the goal toward which one should direct one’s life (135–137).
   D. There are two kinds of faith: one involves the belief and consistent affirmation of information about reality gathered through reason despite changing emotions, and the other involves humbling oneself before God in appropriate fear upon grasping the reality that man can in no way save himself (140–149).

IV. Theology, the study of God, must accompany the thoughtful Christian in his exploration of Christianity and will guide him toward becoming like Christ, aiding the experience without substituting for it (157–170).
   A. Being a Christian involves becoming a son of God, which seems impossible due to the important distinction between that which is begotten (or fathered) and that which is created (or made) (157–158).
B. Because biological life is a mere shadow of spiritual life, something spiritual must supersede the biological in order for this transformation to sonship to occur, and that is exactly what Christianity promises (158–159).

C. God is three-personal, and relating to him involves the process of being drawn to him by his prompting, initiative, and active work of transformation (161–164).

D. Knowledge of God is best revealed to believers when they reflect him through correct beliefs and behaviors, and a community of believers is necessary so that Christians can reflect God to one another, and thereby learn more about him (164–165).

E. God is not confined within the limits of time, as man is, and many of the greatest philosophical objections to Christianity are the result of man’s inability to comprehend time beyond his own perception and experience of it (167–170).

V. In order to truly reach the happiness for which he was made, men must actually unite with the dynamic and dramatic life that is the three-personal God, and actually become little Christs (180–193).

A. This change requires that man be made more real than he initially is; this has already been done (and can only be done) by Christ, however, and man must draw close to God in order to share in this reality (180–181).

B. Man is not initially united with God due to man’s freely choosing to sin, although this free choice was necessary in order to allow for true love and happiness (183).

C. All men must first pretend to be like Christ in order to actually become like Christ, and by this means, one’s transformation from the lower to the higher form of life and sonship is initiated (188–193).

VI. Christianity is not defined by moral behavior, but rather by a complete surrender of oneself, pushing aside one’s natural inclinations and allowing man to be drawn into Christ and find identity in him (200–226).

A. God commands perfection and requires that one submit oneself totally to being remade (201; 204–205).

B. When it comes to measuring Christian transformation, niceness or behavioral improvement is not always an accurate measure of transformation, but change is inevitable in those who have surrendered themselves completely to the work of Christ (207–208; 215–216).

C. Becoming a new, real man requires actual transformation, and it is only in acknowledging that one’s “self” essentially must be killed that one comes to understand that one’s real self exists only in and through Christ (224–226).