

Discipula Bona
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Inklings
Précis
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Mere Christianity Précis

Lewis' purpose in *Mere Christianity* is to evangelize the Modern layman of Britain and help him into the three-personal life of the Trinity by building a case from natural law to the essential doctrines of Christianity.

- I. Lewis begins his evangelism with a case for natural law.
 - A. Lewis argues for natural law by citing universal human experience of right and wrong (3-7).
 - B. Lewis argues for the existence of sin by showing that no man actually abides by the natural law (7-8).
- II. Lewis anticipates and answers objections from his readers.
 - A. He argues that Natural Law is not a herd instinct by showing that that which directs instincts cannot be instinct itself (9-12).
 - B. He argues that Natural Law is not a social convention by equating it with objective truths like mathematics (12-14).
- III. Lewis builds upon the concept of natural law by establishing a proper understanding of its reality.
 - A. By comparing it to the Law of Gravity, Lewis illustrates that natural law is no mere fact about human nature (16-20).
 - B. By contrasting it with a made up law, Lewis argues for an alternate sort of reality to which man is subject under natural law (20).
- IV. Lewis uses natural law to make a case for the existence of a Creator.
 - A. He considers the universe in light of the existence of natural law (21-22).
 - B. He explains that science is inadequate to explain natural law because natural law cannot be observed like other external phenomena (21-23).
 - C. He concludes that since natural law is neither fact nor human invention, there must be Something directing the universe that makes itself known to Man by means of natural law (24-25).
- V. Lewis transitions into discussion of specific Christian Doctrine by articulating the plight of mankind.
 - A. Lewis demonstrates that if there is an absolute good, then men are at odds with it (29-31).
 - B. Lewis concludes that a good God is man's only comfort, but is also his greatest terror (31).
 - C. Lewis acknowledges man's plight, and suggests that the answers may be found in Christianity (31-32).
- VI. Lewis illustrates the inadequacy of any belief apart from monotheism by comparing the essential beliefs of major religions.
 - C. Since absolute good exists, Lewis points out that Pantheism is inadequate by virtue of the existence of both good and evil in the world (36-38).
 - D. Since absolute good exists, Lewis shows that atheism is inadequate by virtue of any acknowledgment of any absolutes (38-39).
- VII. Lewis shows that only Christianity is plausible by arguing that Dualism is inadequate.
 - E. He argues that no one desires to do evil for the sake of doing evil (43-44).
 - F. He argues that evil is a perversion of good, and therefore, there can be no equality between a Good Power and a Bad Power (45-46).
 - G. He argues that Christianity accounts for a dependent evil (46).
- VIII. Lewis begins his discussion of Christian doctrine by explaining the origins of evil.
 - H. Lewis establishes the necessity of free will by showing that love would be impossible without it (47-48).
 - I. Lewis explains man's ever-failing search for happiness apart from God by recalling the first sin—selfishness (49-50).
 - J. Lewis dismisses the view that Christ was merely a moral teacher by showing that he must either be the Son of God, a madman, or the Devil himself (51-52).

- IX. Lewis sketches out a very basic, non-denominational Doctrine of Atonement.
 - K. He explains that Christ's purpose on earth was to atone for our sins (53-55).
 - L. He explains the necessity of repentance and reconciliation with God, and man's inadequacy as perfect penitent (55-56).
- X. Lewis invites the reader to enter into the three-personal life of the Trinity.
 - M. He explains how new life is given to Christians through the mysteries of baptism, belief, and communion (60-63).
 - N. He explains how the Christ-life is a life of complete humility and surrender (63-64).
 - O. He explains that in the end, every man will have to choose or reject Christ (64-65).