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).