

This paper is at: http://nchoa.net/Mere_Christianity_Reviewed.pdf

“Mere Christianity Reviewed”=“Jesus Simplified” Rough draft.

Mere Christianity is at:

<http://www.amazon.com/exec/obidos/ISBN=0060652888/recoverybydiscovA/>

I have a comment at the C.S. Lewis Christian Church page “Mere Christianity” as a friend to read. (friend of mine “ave” one when) was “in” through so “cha” in” times.) finally “not to read it and found) would have appreciated it then and more now as) & now more now. Think of this as a review* cliff notes* and some additional things) have learned so far. +ears later this “Jesus Simplified” will be different and likely more Simplified.

1. C- Mike Foster M (. /00

1 reface:

C. S. Lewis writes about the word Christian. He predicts that “Christian” “...will speedily become a useless word.” if it is spiritualized. He thought that unbelievers would use the term Christian for a “good man” and we should just say “good man.” It did not turn out that way. Most unbelievers have come to see too many Christians* that are supposed to love and forgive* do anything* but love and forgive. They have seen too many Christians tell others what to do* but not do what they say* and do not like* to do what to do themselves. Too many Christians have not treated the least of us like Jesus is in the .

In the same way* too many religious people have made the word God stand for far less than God. Jesus called His God God.) suggest it is better to call God “God” as a start. Some (theists are correct that the God they are presented* is not a God to believe in. C. S. Lewis has made a great point about using our language accurately. Look at the challenge of understanding Jesus who spoke in (ra)ic* when we are reading in English translated from Greek. So either it can be Greek to me and others.) often have to “go back” to the Greek to get closer.

C. S. Lewis wrote: “ We can not find” and are indeed forbidden to find.”) love it. However* there is a difference between discernment and finding. When) find”) am upset. When) discern”) am at peace.) indeed* C. S. Lewis’ call for understanding among Christians will happen when Christians are all at peace. Jesus will be* when Christians become the body of Christ that is full of love* forgiveness* and peace. Then Genesis 3:15 is Jesus* will be true.

);oo&): Right and Wrong as a Clue to the Meaning of the Universe

Chapter 0: The Law of Human Nature

C. S. Lewis’ point is that we all know deep down what is fair. Fairness is written in our hearts and we know when we have not been fair. We know when we have not been treated fairly. We also know what is wrong when we think of wrong as “more” a the highest good of all concerned. Fairness is about the golden rule. The problem is that when) treat others as) want to be treated*) do not want to be treated too good. When) treat others like they treat me when

they are mean* it does not work to treat the mean. The reason is that both parties are carrying too much conscious and unconscious guilt and do not really want to be treated too good.

C. S. Lewis writes: "Selfishness has never been admired." That has also changed over time. The rich are admired now. The poor are considered as lazy and unworthy. Jesus these were the people more likely to understand this. "Freedom is good now." The rich are unwilling to pay their culture tax* for a*in" the rich. The rich are unwilling to pay to avoid a French Revolution because* they believe they are safe by paying for enough force. The rich do not like the word "the pathy" these days. Must we uncover* for the .) work with some poor and it is easy to be pathic with the .) work with the better off and it is easy to be pathic with the .) & now their 87=9s can not help wanting more and more. That must makes the more selfish. \$hen) %eco e richer) will be happy to pay more for those that "ot e there. (t least their 87=9s that want more* have more of a reason than the rich.

C. S. Lewis' motto line is: "They know the Law of Nature they react it." That makes a!! of us "perfectly) perfect". Why do we react it? \$e are good" enta! and our own good" ents come upon us.

Chapter .: Some reflections

C. S. Lewis' point is that there are levels of standards that can be known over time. There are competing standards. C. S. Lewis missed the opportunity to point out that Jesus told us what some of the unchanging standards are. The are higher spiritual concepts. Jesus' concept on always for "iving" is one concept that very few actually believe in. Most people believe that they are hurt by what others say. The truth is that their own good" ent on the selves hurts the selves. People can be hurt by what people do to the * %ut they do not realize that they can continue to be hurt by their good" ents they have not cleared %y for "iveness.

; beliefs "et in the way of the truth. Sacrificing" a%ies was =@ at one time. Then sacrificing" ani als was =@ at one time. <ow* sacrificing" oney is =@. "Good" does not need any of these. ;ut* people did need sacrifices* and do* to feel less "guilty. The sacrifice they are avoiding" is surrendering" to Good.

Chapter A: The Reality of the Law

C. S. Lewis' point is the even though we are selfish* we should be less selfish. Perhaps) can add a reason. Since Jesus is in the least of us* \$e is in a!! of us. Why would we not consider everyone when we "et this fact? (nother way to say this is that we are a!! =ne.

C. S. Lewis wrote: "That is the key to history. Terrific energy is expended 55 civilizations are built up 55 excellent institutions devised %ut each time so ethin" "oes wrong". Some fatal flaw always "rins" the selfish and cruel people to the top and it all slides %ac& into misery and ruin.)n fact* the machine con&s.)t sees to start up a!! ri"ht and runs a few yards* and then it %rea&s down. They are trying" to run on the wrong" "uice. That is what Satan has done to us humans." (Tea party anyone? They have "good intentions paving" the way to \$e!! %ecause ad people do not think we!!.)

Chapter E: What Lies Behind the Law

C. S. Lewis writes that there is a natural view of creation and a religious view. C. S. Lewis is right that science can not answer the questions of "being". Science answers the questions of how. Many of us have already watched how people over use antibiotics to cause the survival of the fittest bacteria to evolve into the deadly MRSA (bacteria). It is new as a theory that this would be the result from the theory of evolution. The process of evolution was proved as well as my prediction that patients and doctors would over use antibiotics.

Science can pose the questions of "being" from the pattern of evolution. (All of life has evolved from simple to complex from conflict to cooperation from "being" less to "being" full. Nature favors cooperation and "being" fullness in the long run. See: [Thank God for Evolution.com](#). This is more in alignment with the "Creative Evolution" with a mind that C. S. Lewis writes is the religious view.

We have a beautifully ordered Record in the Rocks with a collection of fossils called the fossil record. We do not find much conflict in this apparent chaos. The Record in the Rocks is beautifully ordered because the record was mainly created in Chaos not in conformity per past theories. The fossils in the fossil record also evolved from "being" and animal sacrifice in the old testament to community and cooperation in Genesis. In fact the so called "fossil record" are the best data for creation in times of absolute Chaos. The uniform fossils are the best data for slow creation in times of relative chaos. Creation is just fast evolution and evolution is just slow creation. It looks to me like too many "Christians" are shooting the selves in their feet that are in sinful sand. It is time to embrace the reality of this world and the reality of God's spiritual world to ether.

We can tell you how to use science to discover the reality of God's spiritual world. Simply do this scientific experiment. Compare notes with friends that are praying to the Santa Claus God.

0. First knock off the Santa Claus prayers for physical and spiritual gifts for yourself. Quit asking Santa to fix you and others.

1. Keep a list of your personal questions you are asking God in priority order. You could start with some questions from what we have written here. Start some with: "How Can I...? or What Can I...?"

A. Rewrite your list in priority order with every new question.

E. Compare your increasing list daily with what is happening in your life. Put your story in your Journal with your list.

H. Thank God for your answers.

I. Save patience. Call patience the "1".

J. Since you do not know the answers to your questions, how is answering them?

K. (ask yourself who and or what is it that is answering your questions.

We do know something about the "something behind" that C. S. Lewis writes about. We know that some particles or waves disappear into "it" and how they come out of "it". That level of our universe is paradoxical and mystical. One of C. S. Lewis' points is that we have to look within ourselves to explore the source what is right? Good? fair? sensible...

Chapter H: The Three Causes to be uneasy

C. S. Lewis writes about our universe as a beautiful but dangerous place. He uses the word merciful. There is the miracle we are in a dangerous universe but on a planet that we can turn into Eden or Hell. Our choice that is our Test. It is an illusion that we are in danger because we will be in God's presence if his earth is wiped out.

Does God want us to choose Eden? Sure but to do so requires enough of us to choose to ask God how to make this planet Eden. I. S. Eden means pleasure. The challenge is that we need to learn to cooperate with both God and every one here.

C. S. Lewis introduces a hard as nails God God. Then he introduces the Christian God God that forgive us by taking on our sins. Then why to fear God? because our own conscious and unconscious burdens are still there to come upon us. Not God's burdens because God knows why we have sinned. Our challenge is to come into God's understanding of our sins by forgiving ourselves enough.

God): That Christians believe

Chapter O: The Rival Conceptions of God

Most importantly C. S. Lewis tells us that we can believe any truth from any religion simply because it is true. This could help my Christian friends become less burdened about other religions. But I must write about their burdens will come upon them in some form. It would make sense to drop this bad habit. In the recovery community they say: Leave the past and leave the Rest.

C. S. Lewis makes a key point of the difference between the Pantheist and Christians with God and evil. That is the immediate thing of the Tree of Life in Genesis and The Revelation of Jesus the first and last of the Bible. So his piece was about the Tree of Knowledge of Good and Evil. Evil is just evil which means Life and Joy which means Sin. So Evil is just lifelessness that has not evolved to be Good yet. Perhaps we do not need to fight the Pantheist either nor be a C. S. Lewis faithful Christian. The kind of God is within. The rocks could cry out for Jesus. God is everywhere. That if God is within everything. Modern physics would not have any problem with that. He is not the painting the painting evolved out of the nothingness and consciousness of God. When you look to the new in the Old and ends God takes of

3 is nothin'ness. That is the only way 7od could %e everywhere* %y %ein" nothin'ness* that is spirit.

C. S. Lewis as the atheist* had a hard question. If a 7od 7od made the earth* why is it such a mess? Two reasons. It has not yet evolved to 7od. People have made a mess of it have not yet evolved to 7od. That is why they are a&in" a mess of the earth. C. S. Lewis is right that we have to have some connection to 7od to realize that it is a mess here. Since we made a lot of the mess* we have a lot to clean up since Jesus is here in a!! of us* includin" the least of us.

Chapter .: The Invasion

C. S. Lewis writes about the "Barlowe". The Barlowe concept that was created from the Bible has given too much power to something that is weak in reality. The recovery community was inspired to come up with the 87=* 8d" in" 7od = utL. When you "o %ac& and reread the Bible lookin" for the 87=* it a!! %e"ins to a&e sense. (nd* with this little de on* recovery %eco es more reasonable. Recovery is harder %att'in" a world wide #e on. (" \$orld \$ide #e on" a&es it easier to say "The #evi! made e do it." (n easy excuse on a " ;!a e 7a e" planet. That a&es C. S. Lewis right that the planet is in enemy territory. 3e is wrong that the churches are much of a threat to the 87=9s territory. Most church %usinesses are owned %y the 87=s that run the and attend.

Chapter A: The Shockin" (Alternative

C. S. Lewis calls the ruler of our world the "Prince of the \$orld".) call our 87 = "Prince of \$ar"* %ecause Jesus the opposite* is our "Prince of Peace".) agree that there is no value in choosing the "ood with free will* unless you can choose the sic&. \$hat most people do not know is that there are biases in our unconscious to choose the sic&. So* when we choose the "ood it is even more valuable. C. S. Lewis is right that the a&or pro%le with 87=s is that they want to %e 7od. So* if a!! 87=s want to %e 7od* that a&es the eFuel at havin" the pro%le. They have this 6ud" ment that they are 7ods %ecause of their individual pride. Jesus solved that pro%le when you are willin" to read that 3e said he was "Son of Man"* Son of 7od* and that " +e are 7ods". Jesus said he had to leave to %e the 3o!y Spirit* in the least of us. That a&es us a!! eFuel. That a&es us Jesus when we come into a agree ment with Jesus' sayin"s. That is how we remove our separation from 7ood to find our happiness and peace.

C. S. Lewis wrote "Some fatal flaw always %rin"s the selfish and cruel people to the top and it a!! slides into isery and ruin." That fatal flaw is the 87 = in a!! of us.

7ood* where did the tea party "o wrong"? They did right %y %rin" in" up the !on" ran"e issue. They did wrong %y a&in" thin"s worse in the present. They were needed %ac& when the pro%les were %ein" created time after time. Reagan increased the Social Security tax* %ut then %orrowed the increase to finance out spending the Russians for Star \$ars. Just like ;ush* Reagan was not willin" to pay for his Cold \$ar* he must put it on our credit card. \$e ay have followed Reagan to pay for his Cold \$ar* %ut we were un!i&ely to follow ;ush Jr. in his two wars. The Repu%icans would not have raised taxes to pay for their wars.) saw a cartoon that

said the total costs of \$ or/d \$ ar)) in today's dollars was E Trillion* the same costs for ;ush Jr's wars that are not over yet.D

C. S. Lewis correctly points out that Jesus was "claiming" to be the God of the Jews. That would mean that he was "claiming" to be the Messiah. That would mean that Jesus would be "taught" on the prophecies of the Messiah* not the wrathful God of the East. ;y "being" the sacrifice for all our sins* there was only a Good God. There no "one" could be a wrathful God. Jesus taught about "being" "given" all of us. That made all of us able to be filled with the Holy Spirit. That made Jesus in the least of us.

Most Jews do not accept Jesus as their Messiah because they expected "him" to bring peace to our planet. What they do not know is that Jesus came as the Holy Spirit in all of us to complete our mission of "bringing" peace to our planet. When we all "get around to really keeping" "him" is saying "his" peace will be here. We will then be the fully realized princes and princesses of peace.

C. S. Lewis correctly pointed out that in "forgiving" everything* including what was done to others and against God* he had to be doing so in the perspective of Good God. This is a foreshadow for when "he" would be in the least of us.

Chapter E: The Perfect Penitent

C. S. Lewis' chapter is about alternative theories of what Jesus' atonement is. That helped me to think and that helped me finish what I wrote in Chapter A above. It helped me to see deeper into what already made sense to me.

Chapter H: The Practical Conclusion

;aptis * ;elief* and Co union

Why co union? (s a spiritual therapist* co union to refer Jesus already made sense to me. ;read is a "good" metaphor for food to "give life energy" to our body. Wine is a "good" metaphor for spirit since it is called spirits. Red wine is a "good" metaphor for blood because of its color and because blood carries our life energy through out our body.

;aptis already made sense to me as a ritual. Ritual = Ri"ht+ou5 (!). It is a "good" metaphor for surrendering* dying"* and coming back to life more abundant. Water is a "good" reminder of the ocean. The ocean is a "good" metaphor for where life started and God* the ocean of love and mercy.

;elief. ;eliefs have consequences. When we believe in "ravity*" we can use "ravity and Faith" to fight it. When we believe that Jesus is in us and we are responsible for finishing the prophecy of the Messiah* then all of us can "get on with being" more peace to our planet. Jesus came as a "body*" Jesus came back after the cross to eat and talk with "any" and "he" said* Jesus came as the Holy Spirit to be with us to finish our mission* and Jesus came as "him" is all of us. That is four times. ;ut when we believe that Jesus will come as "him" for the fifth time to be a

wrathful God and clean up our mess* we are more wrathful like old testament Jews. So e of us do not save for the future. So e %eco e ore selfish. So e support war ore. So e 87=s are ade worse 87=s. So e %e!ieve they wi!! %e the elect and act !i&e they are the elect.

\$ hen we %e!ieve there is no hope* we "et to %e ri"ht. \$ hen we %e!ieve that there is always hope* we "et to %e ri"ht.

C. S. Lewis asked the hard Fuestion of what a%out peop!e of other and no reli"ions. Jesus said he had sheep of other pastures.) even %e!ieve that if any Mus!i was surrenderin" to the u!ti ate truths and the ost hi" h 7ood five ti es a day* instead of a %oo& and a city on the p!anet* they wi!! find the u!ti ate truths and the ost hi" h 7ood. Those that as& the ost hi" h 7ood Fuestions !i&e) did wi!! find the ost hi" h 7ood. (s& and the door wi!! %e open to you. <ot as&in" for the door to %e opened* %ut Fuestions !i&e: \$ hat are y &eys to your &in"do ?

\$ hen C. S. Lewis ta!&s a%out Christ !ivin" in Christians as the %ody of Christ* \$ ou!d it not %e a "ood idea to &eep as&in" Christ what to do? C. S. Lewis used the eBpression of evo!vin" of the %ody of Christ* the %e!ievers. 8vo!ution can not %e a!! %ad.)f self for"iveness !i&e on <http://nchoa.net/The=ne1ro%le .pdf> was tau"ht in the churches* there wou!d not 6ust %e evolution happenin"* there wou!d %e creation happenin"L

C. S. Lewis as&s the Fuestion of why 7od is not co in" in force. 3e %e!ieves 3e wi!!.) %e!ieve we are already here to spread happiness* love* peace* understandin"* for"ivin"* co passion* to!erance* acceptance* than&s* and spirit. \$ e are not here to spread hate* war* isunderstandin"* %!a in"* eanness* into!erance* re!ection* in"ratitude* and 87=s. \$ e are here to 8d"e 7ood)n and spread 87)sL

; oo&))): Christian ; ehavior

Chapter 0: The Three 1arts of Mora!ity

C. S. Lewis writes that the first part is har ony %etween individua!s* second har ony within self* and third in har ony with the purpose of !ife. The co on cause) eBpose is to co plete our ission as parts of the Messiah who!e to %rin" peace to our p!anet.

C. S. Lewis wrote: “ \$ e are "ettin" to the point at which different %e!iefs a%out the universe lead to different %ehavior.”) also wrote that a%ove* a%out %e!iefs lead to %ehavior. 3e writes that people that %e!ieve that they on!y have a%out J/ years* then the State is ore i portant the person. ;ut if Christians %e!ieve that their !ife is eterna!* then the State is not i portant. Then why do so e try to ta&e over the State to force their ora!ity on the un%e!ievin" people? That ust ean that they are the ones that do not rea!ly %e!ieve their faith.

Chapter .: The “Cardina! Mirtues”

C. S. Lewis: 1R : # 8 < C8 where we are practica! and s art a%out it. T8M18R (< C8 where we are oderate in a!! thin"s. J : ST)C8 where we are fair* honest* relia%e. ' = RT)T : # 8 where

we have "nuts under the door". These are qualities of character we even need for heaven per C. S. Lewis.

Chapter A: Social Morality

C. S. Lewis starts with "Do as you would be done by." The golden rule from the New Testament that is not a new rule. (The clue is even in the word mercy. Mercy = Mirror/See* See your self in the mirror of the other person* and therefore have mercy. C. S. Lewis goes on to write that this rule should guide all Christians. He goes on to point out that the clergy of the church were not qualified to "put our a political program." He goes on to say the lay people had more relevant experiences. He goes on to point out that even the New Testament says everyone must work* out so that they can meet the needs of the needy. He acknowledges that a "Christian" society would be the best one that obeyed those in charge and happy. He wonders why we allow usury* but has no answer. He acknowledges we will not have a Christians society until we become fully Christian.

Chapter E: Morality and Psychoanalysis

C. S. Lewis makes an interesting and accurate case that we can not have a "good" or "Christian" M"e caseut.@eev

Chapter J: 'or"iveness

C. S. Lewis has made clear the difficulty with "ivin" ene ies %ecause this was written 6ust after defeatin" the <a4is. \$ hen Jesus to!d us to pray to for"ive us our sins as we for"ive others* this was %efore 3e helped the 'ather for"ive a!! sins. <ow* the sins !eft to for"ive are our own. To for"ive our own 6ud" ents* our is6ud" ents. \$ hen we see the sins in others we can on!y %e 6ud" enta! when we are 6ud"in" ourse!ves. C. S. Lewis has a "ood su""estion of startin" with the s a!! sins* s a!! 6ud" ents.

C. S. Lewis writes a%out hatin" the sin %ut not the sinner. 3e "oes on to write that it is Christian to hate thin"s !i&e cruelty.) can understand this point of view. 3e ta!&s of a different* of wishin" the recovery. 3e has a "ood test of what &ind of hate* when we find they are innocent and iss the de!icious hate we fe!t. 'or ordinary hatin" the sin* it is sti!! hate in y heart. \$ hen) have for"iven y 6ud" ent on the sin enou"h*) wi!! %e at peace.) wi!! %etter discern the ista&. (t peace*) a ore !i&ely to have ore options on what to do to he!p reduce the sins.

C. S. Lewis writes of &i!!in" at peace as =@* %ut &i!!in" with hate is Murder. 2ent* terytn" in

really from pride. It does not matter what the competition is for "cars* money* toys* power* more power* more admirers* more etc. C. S. Lewis points out that pride is the source of misery in the world. That pride creates enmity with people and God. That the proud can not know God. He writes: "...as long as you are looking down* you can not see so clearly that is above you."

C. S. Lewis writes that those that think they are more religious* better than others* have an imaginary God. The solution we have found is to realize that Jesus is in the least of us and that fact alone makes everyone equal. When we are equal with everyone* we are at peace within with everyone.

C. S. Lewis writes that the devil laughs at how easy it is to use false pride. Just put 87 = in place of the devil. C. S. Lewis writes that praise is not a problem when you value the praise and not turn it into pride. To look to be accurate and for others to be accurate. C. S. Lewis writes that it is unhealthy when you are an "in" for praise. C. S. Lewis writes that when you look down on

that they have %eco e so ineffective in this." 3e has so e su""estions on what to do. 'irst rea!i4e that the thin"s of this wor!d are 6ust re inders of our &in"do within. Then !oo& within your own heart to rea!i4e what you rea!ly desire that can not %e had in this wor!d. 3e writes you can %e a foo! and %!a e the thin"s of this wor!d that do not satisfy that hole in your heart. =r you can sett!e for never findin" it. =r the Christina way of &eePIN" the desire a!ive unti! you die. Jesus and one of y teachers of 7ood su""est findin" it %efore we die.)f you on!y find a part of it* it can then continue to "row. 1art of it is for"ivin" everythin" no atter what.

C. S. 2ewis is ri"ht to not ista&e the etaphors for heaven for 3eaven.

Chapter 00: 'aith

The 7ree& word that was trans!ated as faith cou!d have %een trans!ated as %e!ief. So* it does not atter uch to e which is used. ;oth faith and %e!ief have conseFuences* so it is i portant to &now what the conseFuences are. \$hen) have faith or %e!ief that) can wa!& on water* it on!y co es true in the rain or when the sprin&ler is on.)t cou!d co e true for 1eter* %ecause he cou!d %e in resonance with Jesus that had not yet co e as the 3o!y Spirit. ;ut* now that Jesus is distri%uted in a!! of us %i!!ions* it is not sensi%le for e to %e!ieve) can wa!& on the ocean.) do not want to %e other than eFua! to each person here* %ecause) &now that way) a eFua! to each person and at peace with the within yse!f.

Re read what) wrote in ;oo&) Chapter E a%out an eBperi ent. #o the eBperi ent and at so e point your %e!ief can chan"e to &nowin". ;etter to have an open ind !i&e a spiritua! scientist.

; ecause of y own eBperiences and conseFuent thou"hts on this su%6ect* C. S. 2ewis was not of uch help. 1erhaps) need to re read it so e ti e !ater to find so ethin" that rin"s true for e.

Chapter 0.: 'aith (for Christians)

;oo&)M:

;eyond 1ersonality: or the 'irst Steps in the #octrine of the Trinity

Chapter 0: Ma&in" and %e"ettin"

C. S. 2ewis is ri"ht that ore ora! teachin" is not a rea! help. ;ut Jesus said* &eeP y sayin"s? \$hy? So that we cou!d resonate with 3i * %eco e pre"nant with 3i * and then %e re%orn as 3i as a chi!d to "row up a"ain with an)dea! 'ather and Mother. Poe ca e upon e and fused with ;ios and turned e inside out and has never finished with e. C. S. 2ewis devines Poe as spiritua! life. Ma&in" and %e"ettin" did not do anythin" for e.

Chapter .: The Three51ersona! 7od

See y co ents in Chapter E %e!ow.

Chapter A: Time and Beyond Time

C. S. Lewis wrote we could skip this Chapter. This illustration did not help me perhaps it will help someone. My answer to his question of how could God come with all of us in prayer is simpler when I think of God as a Master of Love and Mercy. Since the Master tastes the same everywhere we are in contact everywhere. It did not matter to me that Jesus loved us for that who he was and remained over time until he was taken to the desert to have his drop of ocean fall into the Master.

Chapter E: God's Infection

C. S. Lewis' chapter E is trying to explain the 4 persons in one concept and so we add a 5th. It has made things more complex for the church. It matters when different parts of the church were fighting with each other and it matters when Christians fight with other religions. For me it does not matter whether you ask questions of the Holy Spirit or Jesus. The answers for me and others who work with are the same. Our suggestion is to just drop it.

Chapter H: The Inevitable Toy Soldier

C. S. Lewis writes about what I call the 87 = fear of death in the transformation process. Mine sure didn't say it was wrong then and now. It evolves at different speeds but the result is that you become more and more of who you are at peace. You have peace by peace not by war.

C. S. Lewis writes about how the mortal part of Jesus was killed and the immortal Jesus came to life to prove you can not kill God or spirit. Know that the least of us has Jesus in the * C. S. Lewis gives us several ways to look at it. I'll add another. When God looks upon us now he sees only his Son Jesus.

Chapter I: Two Notes

Two comments.

Chapter J: Let's Pretend

The chapters from now on have a hard time not suspecting that the scholar went beyond and had experienced and was experiencing the transformation process. So one needs to know for sure because he wrote about others that were not known for their transformation. When I look at his list of works I become more sure that he was at least in process.

Chapter K: Is Christianity Hard or Easy?

C. S. Lewis wrote: "...the whole universe was made for Christ and everything is to be gathered to ether in 3000 years." The universe is already in God and we live and love and have our being in that. The people on our planet are in process of being gathered to ether in 3000 years. We can delay that or speed it up. The hard way is faster and I have given hints of the easier way here. I am

been through hard parts*) recommend the easier way* because) would cost !i&e!y %e where) a
because the hard part started as E. and) a now J.. The A/ years were enough time to end up at
the same point.

Chapter N: Counting the Cost

C. S. Lewis' chapter is about not worrying about not being perfect. Don't allow yourself to let your wife) a
a "perfectly) perfect". Even though) a still change in"*) a still perfectly) perfect.
Really* so are you.

Chapter O/: Advice for People or Few Men

C. S. Lewis has written a great chapter on how we can not fool the Christians or non Christians.
(As an atheist he tried to use this excuse of "Christian" examples* but he was too smart to be
fooled.) have heard that Gandhi said he would become a Christian except for Christians.
Perhaps he needed an excuse.) like C. S. Lewis' example of using toothpaste.) have seen many
Christians not use the toothpaste of forgiveness and too many use the toothpaste of blame and
saw the results. That would have been true for Christians and non Christians.) have also seen
both Christians and non Christians use the toothpaste of selfishness and watched the
mess. I watched them do it for two years until it was a habit. Then they were tested by their
ra"e. They actually used their selfishness toothpaste. (!! their ra"e turned into spiritual healing
energy that produced spiritual experiences* in every case.

Chapter OO: The Few Men

C. S. Lewis writes the Few Men is a Transformed Man* like from a horse to a flying horse. Just
like parts of life in evolution like the dinosaur are obsolete there are parts of the works of the
world that are obsolete because the Few Men Jesus superseded them. Dinosaurs may have been
recreated by God into birds. That is like a horse becoming in" le" asus.

C. S. Lewis starting as an atheist does not have any problem with evolution in this chapter* like)
wrote earlier about evolution in my comments on the earlier in ;oo&) Chapter E.) a scientist
that has an appreciation of the Record in the Rocks and a spiritual scientist that has an
appreciation of Jesus' sayings and story.

C. S. Lewis uses evolution to show that the next step could be that and indeed becomes the Son of
God. That is like) wrote about that it is our job to become the distributed Son of God to
complete Jesus' mission as Messiah to bring peace to our planet.

More of us now are volunteering to create change on our planet by increasing energy driving our
weather systems. What we need now is more of us to volunteer to be transformed within to get
closer and closer to God. That will help more and more to volunteer too. C. S. Lewis may be
right that it spreads like a virus. So we will be afraid and not volunteer and miss out. The
institutions of the old church could evolve into the emerging church. Jesus told us the " +e are
Gods.") if we are all Gods* that takes up a!! effort* so it is not so ethical for pride to restart our
institutions. C. S. Lewis writes that there are some evolution here because when he wrote this.) have

Let some of the things in the past so) & now that is true like he did. C. S. Lewis pointed out that they love you more than others* but need you less. C. S. Lewis points out that the more we let Christ inhabit us* the more we become our true self. He points out we need to know ourselves to have something to give up. He points out how monotonous the angels have been and how different the saints have been. It is enough to read this chapter time after time to learn ways how to surrender to the Jesus within the least of us.