

# C.S. Lewis as Evangelist

*Dr. Michael Gleghorn provides an insightful examination of how legendary Christian author C.S. Lewis used his writing to invite his readers to put their faith in Jesus Christ.*

## Lewis and Evangelism

“C. S. Lewis never invited unbelievers to come to Jesus. He was a very successful evangelist.” So begins Michael Ward’s essay “Escape to Wallaby Wood: Lewis’s Depictions of Conversion.” Ward follows up this provocative comment with others like it. For example, “Einstein failed his entrance exam to the Federal Polytechnic. He was a very successful physicist.”<sup>{1}</sup> What is Ward wanting us to see here?



While he recognizes that his initial statement about Lewis needs some qualification, he’s nonetheless put his finger on something very important about Lewis’s evangelistic style. For while Lewis had a heart for evangelism, and desired to see men and women surrender their lives to Christ, he’s not the sort of person one would typically think of when hearing the term “evangelist.” One might readily describe Lewis as a Christian apologist or imaginative storyteller, a literary scholar or skillful debater, but “evangelist” would probably not top the list. Nevertheless, it’s important to remember that Lewis engaged in evangelistic activity in a variety of ways. While he was certainly not a “preaching” or “revivalistic” sort of evangelist, he was a “very successful evangelist” all the same.

Philip Ryken has helpfully described Lewis as a “teaching

evangelist,” a “praying evangelist,” and a “discipling evangelist.” Most important of all, however, he refers to Lewis as a “writing” or “literary evangelist.” And this is surely correct, for Lewis’s greatest “evangelistic impact” has been felt through his books and essays.[{2}](#)

Not long before his death, Lewis was interviewed by Sherwood Wirt of the Billy Graham Evangelistic Association. When asked if the aim of Christian writing (including his own writing) was to bring about an encounter between the reader and Jesus Christ, Lewis responded by saying, “That is not my language, yet it is the purpose I have in view.”[{3}](#) Moreover, in his “Rejoinder to Dr. Pittenger,” Lewis frankly confesses that most of his popular Christian books “are evangelistic” in character, and addressed to those outside the Christian faith.[{4}](#)

Of course, Lewis was not *merely* a “literary evangelist.” While such terminology captures the fundamental way in which Lewis shared his faith, it was certainly not the only way. Moreover, evangelism was not something Lewis did simply because he enjoyed it. He felt an obligation, even a burden, to make Christ known to others.[{5}](#) And as we’ll see later, these evangelistic concerns and motivations came with a very real cost to Lewis in terms of his professional career and friendships.[{6}](#)

## **The Significance of Lewis’s Conversion**

If there’s one thing Lewis makes clear about his *own* conversion, first to theism and then to Christianity, it’s that he felt himself to have been *pursued* by God and *drawn* into relationship with Him. While in one sense he saw his conversion as arising from a “wholly free choice” on his part, he also saw it as resulting from a kind of Divine necessity.[{7}](#) Lewis makes this clear in his spiritual autobiography, *Surprised by Joy*.

Consider the description of his conversion to Theism: “You must picture me alone in that room in Magdalen, night after night, feeling, whenever my mind lifted even for a second from my work, the steady, unrelenting approach of Him whom I so earnestly desired not to meet.” Eventually, Lewis tells us, he “gave in, and admitted that God was God, and knelt and prayed,” describing himself as “perhaps, that night, the most dejected and reluctant convert in all England.”[\[8\]](#)

Interestingly, before this, Lewis had described God as offering him “a moment of wholly free choice”—an opportunity to either “open the door or keep it shut.” He tells us that he chose to open it, but almost immediately relates that “it did not really seem possible to do the opposite.” He goes on to speculate that perhaps “necessity” is not “the opposite of freedom.”[\[9\]](#) All of this reveals how significant Lewis found God’s involvement in his conversion to actually be.

His conversion to Christianity is similarly, if less dramatically, narrated. He writes of feeling “a resistance almost as strong as” his “previous resistance to Theism.”[\[10\]](#) But having been through something similar already, the resistance was “shorter-lived.” While being driven to Whipsnade Zoo, Lewis came to believe “that Jesus Christ is the Son of God.” He once again speculates about whether this momentous event resulted from freedom or necessity and concludes that maybe the difference in such a case is inconsequential.[\[11\]](#)

But why is this important for a discussion of Lewis and evangelism? Because it helps us understand how Lewis (on the one hand) could work tirelessly for the salvation of others, while also (on the other) recognizing that God was so powerfully involved in the conversion of a human soul that he (i.e., Lewis) need never worry that such weighty matters depended solely on him. He could thus be a relaxed evangelist, using his gifts to point others to Christ, while also recognizing that salvation is ultimately a work of God.

# The Importance of “Translation” in Lewis’s Evangelistic Work

So far, we’ve seen that the most important of Lewis’s evangelism was through his writings. Indeed, the first book Lewis wrote, after becoming a Christian, was *The Pilgrim’s Regress*. Published in 1933, the book bears the rather lengthy subtitle: “An Allegorical Apology for Christianity, Romanticism, and Reason.” And as with so many of the books that followed Lewis’s conversion, it was concerned to commend Christianity to others.

In 1938, Lewis published the first volume of his “Cosmic Trilogy,” titled *Out of the Silent Planet*.<sup>{12}</sup> In this book, Lewis communicates elements of Christian theology within the context of a science-fiction adventure story. In 1940, he published *The Problem of Pain*, a work of Christian apologetics concerned to address the problem of evil and suffering. As I’ve noted elsewhere, this book “attracted the attention of James Welch, the Director of Religious Broadcasting for the . . . BBC.”<sup>{13}</sup> Welch wrote to Lewis, asking if he might be willing to compose a series of broadcast talks for the BBC. Lewis accepted the invitation, and the talks he composed eventually became the first book of his now classic statement of basic theology, *Mere Christianity*.<sup>{14}</sup> These influential talks were delivered during the years of World War II.

In addition to these now-famous “broadcast talks,” Lewis also spoke to the men and women of the Royal Air Force during the war. Such experiences helped teach Lewis the importance (and even necessity) of “translating” Christian doctrine into terms the average layperson could readily understand. Lewis wanted to communicate Christian truth to his audience, and he realized that to do so effectively, he needed to learn their language.<sup>{15}</sup> He thus described his task as “that of a *translator*—one turning Christian doctrine . . . into language that unscholarly people would attend to and could

understand.”{16}

It was Lewis’s skill as a “translator” that made him so successful as a “literary evangelist.” Few writers have been so effective at communicating the essential truths of Christianity to a broad, general, and often unbelieving audience, as C. S. Lewis. Indeed, Lewis placed so much importance on “translating” Christian truth into the language of the average layperson that he thought every ordination exam ought to require that the examinee demonstrate an ability to do it.{17} And in *Mere Christianity* (along with other works), we get a glimpse of Lewis doing this very thing.

## **Evangelism in Lewis’s Fiction**

In discussing the evangelistic work of C. S. Lewis, we’ve seen how Lewis’s evangelistic concerns impacted his work as a popular Christian apologist. Now it’s time to consider how these same concerns find expression in his fiction. In his essay, “Sometimes Fairy Stories May Say Best What’s to be Said,” Lewis discusses a major motivation for his fictional work. He tells us:

“I wrote fairy tales because . . . I thought I saw how stories of this kind could steal past a certain inhibition which had paralysed much of my own religion in childhood. Why did one find it so hard to feel as one was told one ought to feel about God or about the sufferings of Christ? I thought the chief reason was that one was told one ought to. An obligation to feel can freeze feelings. And reverence itself did harm. The whole subject was associated with lowered voices; almost as if it were something medical. But supposing that by casting all these things into an imaginary world, stripping them of their stained-glass and Sunday school associations, one could make them for the first time appear in their real potency? Could one not thus steal past those watchful dragons? I thought one could (00W, 37).{18}

Through his fiction, Lewis helps his readers personally experience the potency of Christian truth. Consider *The Lion, the Witch, and the Wardrobe*. In that story, Edmund (one of the four Pevensie children who enter Narnia through the wardrobe) initially sides with the White Witch against the great lion Aslan. The Witch has all Narnia under her spell, making it “always winter and never Christmas.”<sup>{19}</sup> In his desire to one day be king of Narnia, Edmund betrays his brother and sisters. According to the Deep Magic that governs Narnia, he thus deserves to die.<sup>{20}</sup>

But Aslan, the true king of Narnia, intercedes for Edmund, and the Witch renounces her claim on his life. The catch is that Aslan must give his own life in place of Edmund’s. This he willingly does. But like Jesus in the Gospels, death cannot hold him in its power, and he returns to life again. According to one scholar, “the desired response” to this is not so much “to believe in the vicarious suffering of Christ, but to taste it.”<sup>{21}</sup> Lewis thus used his fiction as a vehicle for evangelism, helping his readers to “taste” Christian truth in powerful (and even delightful) ways.

## **The “Cost” of Lewis’s Evangelistic Witness**

Although Lewis was not the sort of person one would typically think of when hearing the term “evangelist,” he nonetheless had a heart for evangelism and was motivated to labor for the conversion of others. In fact, Christopher Mitchell has observed that “Lewis perceived evangelism to be his lay vocation, and the means by which he expressed this evangelistic impulse were his speaking and writing.”<sup>{22}</sup>

While Lewis was not the sort of person to preach a conventional “Come to Jesus” sort of evangelistic sermon, he was nonetheless (as Michael Ward has noted) “a very successful evangelist.”<sup>{23}</sup> When one considers the vast literary output

of Lewis, so much of which had evangelistic intentions, combined with his speaking, preaching, and debating on issues of vital concern to the Christian faith, along with his many prayers for the conversion of others, and generous financial assistance rendered for the cause of Christ, it is clear that the whole tenor of Lewis's post-conversion life was driven by a strong evangelistic impulse for the salvation of souls. And this in spite of the very costly nature of this witness.

According to Mitchell, Lewis's evangelistic commitments fostered "ridicule and scorn . . . among his non-Christian colleagues" at Oxford.<sup>{24}</sup> Indeed, even some of Lewis's closest friends occasionally felt embarrassed by his "zeal for the conversion of unbelievers."<sup>{25}</sup> Many of his colleagues were scandalized by the fact that Lewis used his academic training to write popular-level books in theology and Christian apologetics. No doubt some were also jealous of his ever-increasing popularity with the general public, for Lewis had an uncanny ability to write one book after another that people actually wanted to buy and read.

So *why* did Lewis do it? That's the question Mitchell asks near the end of his essay on this topic.<sup>{26}</sup> Why did Lewis persist in evangelistic writing and speaking that aroused such scorn from academic colleagues, and occasional embarrassment from friends? Mitchell suggests that it likely had something to do with Lewis's conviction that "There are no *ordinary* people."<sup>{27}</sup> Hence, while his evangelistic activities created difficulties for him, difficulties that might easily have been avoided, Lewis was convinced that bringing glory to God through the saving of human souls was "the real business of life."<sup>{28}</sup> And whatever abuse, scorn, or discomfort this might cause him personally, he was apparently willing to endure it in order to be found faithful.

## Notes

1. Michael Ward, "Escape to Wallaby Wood: Lewis's Depictions of Conversion," in *Lightbearer in the Shadowlands: The*

- Evangelistic Vision of C. S. Lewis*, ed. Angus J. L. Menuge (Wheaton, IL: Crossway Books, 1997), 143.
2. See Philip G. Ryken, "Winsome Evangelist: The Influence of C. S. Lewis," in *Lightbearer in the Shadowlands*, 62.
  3. C. S. Lewis, "Cross-Examination," interview by Sherwood E. Wirt, in *God in the Dock*, ed. Walter Hooper (Grand Rapids, MI: Eerdmans, 1970), 262.
  4. C. S. Lewis, "Rejoinder to Dr. Pittenger," in *God in the Dock*, 181.
  5. This would seem to be implied by Lewis's remarks in his sermon, "The Weight of Glory," in *The Weight of Glory and Other Addresses*, ed. Walter Hooper (New York, NY: Macmillan, 1980), 18-19.
  6. See Christopher W. Mitchell, "Bearing the Weight of Glory: The Cost of C. S. Lewis's Witness," in *The Pilgrim's Guide: C. S. Lewis and the Art of Witness*, ed. David Mills (Grand Rapids, MI: Eerdmans, 1998), 3-14.
  7. C. S. Lewis, *Surprised by Joy: The Shape of My Early Life* (New York, NY: Harcourt Brace Jovanovich, 1955), 224-25.
  8. *Ibid.*, 228-29.
  9. *Ibid.*, 224-25.
  10. *Ibid.*, 237.
  11. *Ibid.*
  12. For readers interested in reading my prior article on this book, please see Michael Gleghorn, "Smuggling Theology into Out of the Silent Planet," Probe Ministries, October 29, 2023, [probe.org/smuggling-theology-into-out-of-the-silent-planet/](https://probe.org/smuggling-theology-into-out-of-the-silent-planet/)
  13. Please see Michael Gleghorn, "C. S. Lewis, the BBC, and Mere Christianity," Probe Ministries, April 24, 2016, [probe.org/c-s-lewis-the-bbc-and-mere-christianity/](https://probe.org/c-s-lewis-the-bbc-and-mere-christianity/)
  14. For a helpful discussion of all the issues and concerns surrounding these events, please see Justin Phillips, *C. S. Lewis in a Time of War: The World War II Broadcasts that Riveted a Nation and Became the Classic Mere Christianity* (New York: HarperCollins Publishers, 2002).
  15. C. S. Lewis, "Christian Apologetics," in *God in the Dock*, 94, 98.

16. Lewis, "Rejoinder to Dr. Pittenger," in *God in the Dock*, 183.
17. Lewis, "Christian Apologetics," in *God in the Dock*, 98-99.
18. C. S. Lewis, "Sometimes Fairy Stories May Say Best What's to be Said," in *Of Other Worlds: Essays and Stories*, ed. Walter Hooper (Orlando, FL: Harcourt Brace, 1975), 37.
19. C. S. Lewis, *The Lion, the Witch and the Wardrobe* (New York: Macmillan, 1970), 16.
20. *Ibid.*, 138-39.
21. Doris T. Myers, *C. S. Lewis in Context* (Kent, OH: Kent State University Press, 1994), Kindle edition, loc. 2640.
22. Christopher W. Mitchell, "Bearing the Weight of Glory: The Cost of C. S. Lewis's Witness," in *The Pilgrim's Guide: C. S. Lewis and the Art of Witness*, ed. David Mills (Grand Rapids, MI: Eerdmans, 1998), 3.
23. Ward, "Escape to Wallaby Wood," 143.
24. Mitchell, "Bearing the Weight of Glory," 7. Note: The whole of this paragraph is indebted to Mitchell's discussion in this chapter.
25. *Ibid.*, 6-7.
26. *Ibid.*, 9-14.
27. C. S. Lewis, "The Weight of Glory," 19.
28. C. S. Lewis, "Christianity and Culture," in *Christian Reflections*, ed. Walter Hooper (Grand Rapids, MI: Eerdmans, 1994), 14.

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## Talking About the Problem of

# Evil

*T.S. Weaver has put together an intellectual response to the problem of evil that includes a theology of evil and suffering, and a philosophical/theological series of proper defenses of God and His righteousness considering evil.*

## What is Evil?

The problem of evil is famous. This problem is personal because my wife stayed stuck as an agnostic for a long time. An agnostic, by the way, is a person who says they don't know if there is a God. Like so many people, she thought that if you believe in a God who is all good and all-powerful, then the presence of evil and suffering creates a problem.



Atheist philosopher David Hume said, "Epicurus's old questions are yet unanswered. Is he willing to prevent evil, but not able? Then he is impotent. Is he able to but not willing? Then he is malevolent. Is he both able and willing? Whence then is evil?"

Let's address this. I'll give you a roadmap of where we're going. First, we need to address how one can even object to evil. Second, I will talk about what evil is and is not. Then I will talk about some possible reasons God allows evil. Finally, I'll close with God's solution.

To start, if this challenge were raised by an atheist, we need to address the moral argument. If there is right and wrong, then they are grounded in the existence of a good and moral God. Because without an absolute Moral Law, which requires an absolute Moral Law Giver, the atheist has no grounds for a complaint against evil.

Former atheist C.S. Lewis summarizes how this thinking

eventually guided him to Christianity: “My argument against God was that the universe seemed so cruel and unjust. But how had I got this idea of just and unjust? A man does not call a line crooked unless he has some idea of a straight line. What was I comparing this universe with when I called it unjust?”

Evil is not a “thing” that exists; and God is not the cause. Both Augustine and Thomas Aquinas point out that evil is not a real entity in the world. This means evil is not a material or a phenomenon that exists by itself. It’s like darkness, which is not a created thing; it’s the absence of light. Evil describes a deficiency or denial of good. Philosophers call this deficiency a privation. Evil is what occurs once the good is altered or distorted. In Genesis 1 and 2, God told us all that existed was good. Evil was not an innovation, but a distortion. So, God is not the creator or author of evil.

## **The Best-of-All-Possible-Worlds**

Let us consider the best-of-all-possible-worlds argument. The place to start is God’s omniscience. This allows God to understand all possibilities. If God knows all possibilities, God knows all possible worlds. Since God is also completely good, He always wants and works out the best world and the best way.

Leibniz (the philosopher who came up with this defense) wrote, “The first principle of existences is the following proposition: God wants to choose the most perfect.”

The power of this argument is to show that out of every world that a good God could have produced, His decision to generate *this* one means this creation is good.

There are several principles that tie into this defense.

The first major principle is centered on the truth that God acts for worthy causes. Again, God’s omniscience presumes that

before God decides which world to produce, He understands the value of every possible world. This also implies God always decides on the base of sensible, stable rationales. This is called the “principle of sufficient reason.”

To believe God can intercede in what he has formed with sufficient reason, even to avoid or restrict evil, would be like a soldier who abandons his post and knowingly allows enemy infiltration to instead stop a colleague from drinking while in uniform. The soldier ends up allowing a greater evil in order to stop a lesser evil.

Another principle that reinforces this argument is the principle of “pre-established harmony.”

Leibniz describes it this way: “For, if we were capable of understanding the universal harmony, we should see that what we are tempted to find fault with is connected to the plan most worthy of being chosen; in a word we should see, and should not believe only, that what God has done is the best.”

## **Human Free Will**

Above, we covered the principle of sufficient reason as part of the best-of-all possible worlds. The last principle of the best-of-all-possible-worlds is human free will. For Leibniz, this idea was just a principle in part of his greater defense. For Augustine, C.S. Lewis, and Alvin Plantinga it was an entire defense by itself. In its simplest form, it goes something like this: God set us up not to be machines but free agents with the power to choose.

If God were to make us capable of freely choosing the good, He had to create us also able to freely choose evil. Consequently, our free will can be misused and that is the explanation for evil.

Jean-Paul Sartre communicates this wonderfully: “The man who

wants to be loved does not desire the enslavement of the beloved. . . . If the beloved is transformed into an automaton, the lover finds himself alone.” God knows that a better world is created, if human beings are infused with free will, even if they decide to behave corruptly.

Were God to force us to make good choices, we would not be making choices at all, but simply implementing God’s instructions like when a computer runs a program.

For humans to have the capability to be ethically good, free will is necessary. Morality hangs on our capability to freely choose the good.

Plantinga asserts, “God creates a world containing evil, and he has a good reason for doing so.” John Stackhouse Jr. says, “God, to put it bluntly, calculates the cost-benefit ratio and deems the cost of evil to be worth the benefit of loving and enjoying the love of these human beings.”

Stackhouse sums up Plantinga’s argument like this:

“God desired to love and be loved by other beings. God created human beings with this in view. To make us capable of such fellowship, God had to give us the freedom to choose, because love, though it does have its elements of ‘compulsion,’ is meaningful only when it is neither automatic nor coerced. This sort of free will, however, entailed the danger that it would be used not to enjoy God’s love and to love God in return, but to go one’s own way in defiance of both God and one’s own best interest.”

God created us with free will because our decision to say “yes” to Him is only a real choice if we are also free to say “no” to Him.

## The Greater Good

To review, so far, we've addressed how one can even object to evil, in the moral argument. We've talked about what evil is and is not, and the idea of it being a privation. We've talked about some possible reasons God allows evil, which included the best-of-all-possible-worlds argument and the free will defense. Now I want to go over the greater good principle. While all the arguments I've given so far are intellectual and do not necessarily help with the emotional side of evil and suffering, this principle is especially delicate. I say "delicate" because this defense may not help a questioner much if they have been a victim of a seemingly very unwarranted evil, and/or if they are still carrying anger or bitterness.

Again, the topic we are examining is the greater good principle, which argues that certain evils are needed in the world for certain greater goods to happen. To put it another way, certain evils in this world are called for, as greater goods stem after them. For instance, nobody would believe a doctor who cuts out a cancerous tumor is being evil because he made an incision on the patient. The surgery incision is much less evil than letting the tumor develop. The greater good is the patient being cancer-free. Parents who penalize children for poor conduct with the loss of toys or privileges or even giving spankings are instigating pain (particularly from the kid's viewpoint). Although, without this discipline, the other possibility is that the kid will develop into a grownup with no discipline and would consequently face much more suffering. We do not understand in this world all the good God is preparing; therefore, we need to trust that God is good even when we can't see it and we can't understand the larger picture of what He's doing.

Plus, nearly all individuals will award some truth to the saying ascribed to Nietzsche: "Whatever doesn't kill me makes me stronger." Consequently, the principle of allowing pain in

the short term to bring about a greater contentment eventually is legitimate and one we know and use ourselves. That implies there is no mandatory contradiction between God and the reality of evil and suffering.

## The Cross

Finally, I end with the cross and the hope of Christianity. Jesus agonized in enduring the nastiest evil that can be thrown at him: denial by His own adored people; abhorrence from the authorities in His own religion; unfairness at the hands of the Roman court; unfaithfulness and disloyalty from His closest friends; the public disgrace of being stripped nude and mocked as outrageous “King of the Jews”; anguish in the agony of crucifixion; and the continuous weight of the lure to despair altogether, to crash these unappreciative beings with shocks of heaven, to recommence with a new race, to assert Himself. Instead, Jesus remained there, embracing into Himself the sins of the world, keeping Himself in position as His foes wreaked their most terrible treatment.

Our faith in a good God is sensible, because Jesus suffered on our behalf, and took the punishment we deserve. *He* understands what it is to suffer. *He* has lived there.

The cross was a world-altering occasion where the love and compassion of God dealt efficiently with the immensity of human sin. His death and resurrection show evil is trounced, and death has been slain. Contemplate the many implications of the atonement: Jesus is the Victor, He has paid our ransom, God’s wrath has been satisfied, and Jesus is the substitution for the offenses we have perpetrated.

As if that is not enough, the Christian narrative ends with faith in the future where complete justice will be done, and all evils will be made right. When Christ returns, He will not once more give in to mortal agencies and quietly accept evil.

He will come back to deliver justice. The Bible's definitive solution to the problem of evil is that evil will be dealt with. God will create a new heaven and a new earth for persons God has loved so long and so well. This is the core of our faith in the middle of pain and suffering.

In conclusion, what I've just presented to you, and what my wife eventually figured out, is that evil is not a thing created by God. A valid complaint against evil cannot be made without the existence of God. God has plausible reasons for allowing evil. And He clearly has a plan to defeat it. All He wants you to do is trust Him.

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## The Contrasting Worldviews in 'That Hideous Strength'

*Dr. Michael Gleghorn demonstrates how C.S. Lewis's 'That Hideous Strength' illustrates the cosmic war of good and evil through supernatural spiritual warfare.*

### A Study in Contrasts

In this article we're concluding a three-part series examining C.S. Lewis's "Cosmic Trilogy."<sup>{1}</sup> We've already looked at [Out of the Silent Planet](#) and [Perelandra](#), which you can find on our website at Probe.org. Now we turn to *That Hideous Strength*, the third and final novel of the trilogy, originally published in 1945. In many ways, the story is a study in contrasts between two very different communities characterized by two very different worldviews.<sup>{2}</sup>

On the one hand there is the National Institute for Coordinated Experiments (or N.I.C.E.), which might initially appear to embrace a naturalistic worldview, but which is actually governed by a kind of pragmatism that accepts whatever is useful for advancing its own nefarious purposes. On the other hand, there is the community at St. Anne's, which is generally animated by a Christian worldview.

Ransom, the hero of the first two novels, comes into this story as the "Head" or "Director" of St. Anne's, and he's a very different leader than the "Head" of the N.I.C.E. (as we'll see later). Whereas the first two novels largely took place on Mars and Venus respectively, this story takes place on Earth, specifically in England, sometime after World War 2. [\[3\]](#)

That Hideous Strength is a long novel. It covers a lot of ground and deals with an incredible variety of ideas and issues. Because of this, we can only hit a few of the highlights here.

With this in mind, let's begin by noticing two important statements on the book's title page. First, the book's subtitle: "A Modern Fairy-Tale for Grown-Ups." This tells us something about the genre of the story. It's intended as a kind of "fairy-tale." But this is a "fairy-tale" for *grown-ups*. And indeed, much of this novel would be inappropriate for children.

Second, there's a quotation from the 16th century Scottish poet, Sir David Lyndsay. In fact, the title of Lewis's book is taken from this quotation, for Lyndsay mentions "that hyddeous strength" with reference to the Tower of Babel, a story originally told in Genesis 11. The Tower of Babel, you may recall, was a monument to human pride and rebellion against the Lord. In response, the Lord came down in judgment and confused the languages of those building the tower, and they were subsequently scattered over the face of the earth.

If we are to correctly interpret Lewis's novel, then, we must not lose sight of these two clues. Lewis intends this story as a kind of modern-day "fairy-tale" that, in one way or another, also alludes to something like the Tower of Babel.

## Supernatural Influences

Above, I mentioned Lewis's subtitle for the novel: "A Modern Fairy-Tale for Grown-Ups." This, I said, tells us something about the genre of the story. Lewis intended the story as a kind of fairy-tale. But what *are* fairy-tales, and how might this help us interpret Lewis's novel?

On the English-Studies website, we learn that fairy-tales "are types of literature . . . featuring magical elements, mythical creatures, and moral lessons. Characterized by simple . . . characters, these stories typically involve a protagonist overcoming challenges with the help of magic or supernatural aid."[{4}](#) As we'll see, this description fits Lewis's novel fairly well.

Consider, for example, the concluding statement about "overcoming challenges with the help of magic or supernatural aid." In Lewis's novel, Ransom and the community at St. Anne's overcome the challenges posed by the National Institute of Coordinated Experiments (or N.I.C.E.) with help *both* magical *and* supernatural. From the depths of Arthurian legend, Merlin the magician returns to lend his aid to St. Anne's. Moreover, the community is also helped by powerful angelic authorities who can best be described as something like a cross between Christian archangels and Roman gods or goddesses.[{5}](#) Hence, Mercury, Venus, Mars, Jupiter, and Saturn all descend from the heavens to help the community in its time of need.

And this helps us see an important contrast between St. Anne's and the N.I.C.E., for it turns out that *both* are receiving a kind of supernatural aid, though the source of that aid is

very different. The Christian community at St. Anne's is receiving supernatural aid from loyal, angelic, servants of God. The N.I.C.E., however, is receiving aid from dark spirits, who are in rebellion against God. The leaders of the N.I.C.E. refer to these spirits as "macrobes," and recognize that they are "more intelligent than Man." {6} While the good spirits communicate to the company of St. Anne's through Ransom, the "Head" of that community, the evil spirits communicate to the leaders of the N.I.C.E. through the decapitated "Head" of a former criminal, which is being artificially preserved in a laboratory. We thus begin to see how the contrasting worldviews of these two communities have led them into very different spiritual alliances.

## Science and Magic

One of the strangest aspects of C. S. Lewis's novel, *That Hideous Strength*, concerns the return of Merlin to help the community of St. Anne's in their battle against the National Institute of Coordinated Experiments (or N.I.C.E.). Stranger still is the fact that the leaders of the N.I.C.E. initially hope to recruit Merlin to their *own* side in this struggle. But isn't the N.I.C.E. a scientific institute? Why would its leaders want to enlist the aid of an enigmatic magician from the days of King Arthur? It would seem that the governing principles of the N.I.C.E. are really rather different from what one might expect from a scientific institute.

Consider, for example, the character of William Hingest. Lewis describes him as "a physical chemist" and one of only two men at his college "who had a reputation outside England." {7} Hingest is a true scientist. But when he visits the N.I.C.E. to find out more about it, he quickly decides to leave. As he tells Mark Studdock, another character in the novel, "I came here because I thought it had something to do with science. Now that I find it's something more like a political conspiracy, I shall go home." {8}

Hingest realizes that the N.I.C.E. is quite different from a scientific institute. He rightly senses that there is something dark and corrupt at the institute's core. As readers, we learn that the leaders of the N.I.C.E. are actually taking orders from demonic spirits. They want to recruit Merlin because they hope to make use of his powers to advance their own agenda. What they fail to realize, however, is that in the world of Lewis's novel, Merlin is a Christian, and he joins forces with the company at St. Anne's.

In his book, *The Abolition of Man*, Lewis described the birth of magic and applied science as "twins." Both desired "to subdue reality to the wishes of men," but only science was successful.[{9}](#) In Lewis's novel, however, the leaders of the Institute have stumbled upon a source of power that might arguably trump that of science, namely, the demonic "macrobes." They want Merlin because he will increase their power still further. The leaders of the N.I.C.E. are not really interested in truth, beauty, or goodness, but only in the power "to subdue reality" to their own wishes. Like the ancient builders of Babel, they are in prideful rebellion against the Lord. And this is why, in Lewis's "fairy-tale" novel, their work also must be destroyed.[{10}](#)

## **The Problem of Violence**

C. S. Lewis's novel, *That Hideous Strength*, has often been criticized for its alarming depictions of violence. Near the end of the novel, when the leaders of the National Institute of Coordinated Experiments (or N.I.C.E.) are destroyed by Merlin and the heavenly powers, Lewis describes their deaths in rather grisly detail. Some are trampled and torn apart by wild animals, others are shot or decapitated, and one character chooses to be incinerated by his own hands.[{11}](#) Why does Lewis include such horrific scenes?

David Downing has a good discussion of this issue in his book,

*Planets in Peril: A Critical Study of C.S. Lewis's Ransom Trilogy*. He first observes that "Lewis was writing" this novel "during the bleakest years of World War II and that he draws explicit parallels between the leaders of N.I.C.E. and the Nazis."[12](#) He notes that, like the Nazis, the N.I.C.E. also rely upon a "secret police" force. Like the Nazis, they too "control the press . . . use criminals for barbaric medical experiments" and "dream of creating a master race." Hence, just as it was necessary for the Allies to fight and defeat the Nazis, so also it is necessary for Ransom, Merlin, and the heavenly powers to fight and defeat the N.I.C.E.

But was it necessary for Lewis to describe the deaths of his villains in such "gruesome detail"?[13](#) Why not simply have the angelic-god Jupiter destroy the leaders of the N.I.C.E. with a well-aimed thunderbolt? Why does Lewis insist on narrating their deaths in such graphic terms? Downing argues that Lewis was using Dante's *Inferno* as a "subtext" for this novel.[14](#) He shows how the journey of Mark Studdock (a major character in the novel) into the heart of the N.I.C.E. parallels Dante's journey through the nine circles of hell.[15](#) As Downing observes, the leaders of the N.I.C.E. joined forces with dark spirits. They thus experience a dark end to their earthly pilgrimage.[16](#)

The violence in *That Hideous Strength* makes more sense when we remember the comparisons Lewis makes between the N.I.C.E. and the Nazis, as well as the many literary connections between his own story and Dante's *Inferno*. Moreover, we must not forget that such violence fits in rather well with Lewis's description of the story as a kind of "fairy-tale." Fairy tales, after all, often have a dark side, and Lewis's tale is no exception.

## **Babel and the Word of God**

C. S. Lewis intended the final novel of his "Cosmic Trilogy,"

*That Hideous Strength*, to be read as a kind of fairy tale with allusions to the biblical Tower of Babel. We've mentioned several ways in which Lewis's novel resembles a fairy tale, but we've said little about its allusions to the Tower of Babel. Although Lewis draws several connections between the National Institute for Coordinated Experiments (or N.I.C.E.) and the Tower of Babel, we here have time to mention only a couple.

The story of the Tower of Babel occurs in Genesis 11. In that story, all humanity speaks the same language, and they determine to build "a city and a tower with its top in the heavens" (Genesis 11:4). They do this in order to "make a name" for themselves. But the Lord, who has told humanity to "fill the earth" (Genesis 9:1), comes down and confuses their language, thus dispersing them throughout the world (Genesis 11:8-9).

Like the builders of Babel, the leaders of the N.I.C.E. also want to "make a name" for themselves. The N.I.C.E. aims to achieve something like the deification of humanity, though this will only be accomplished by the destruction of virtually everything that makes human life worthwhile (and only a few, and eventually perhaps just one person, will be the beneficiary of their evil schemes).[{17}](#) For this reason, God permits some of His loyal servants, the Heavenly Powers, to descend to earth and bring linguistic confusion to the leaders of the N.I.C.E., thus forcing them to abandon their project.[{18}](#)

Merlin the magician, who has joined forces with Ransom and the community at St. Anne's, is the human instrument through which the Heavenly Powers work to release the "curse of Babel" upon the N.I.C.E. The leaders of this institute have joined forces with dark spirits to achieve their ends. Hence, once the "curse of Babel" is in full force among them, Merlin calls out over the din of confusion: "They that have despised the word of God, from them shall the word of man also be taken

away.”<sup>{19}</sup> The inability of the leaders of the N.I.C.E. to understand one another plays a significant role in ending their tyranny, thus saving humanity from their evil intentions.

In *That Hideous Strength*, Lewis has contrasted two very different communities, with two very different worldviews. Presented as a kind of fairy-tale, with allusions to the biblical Tower of Babel, he has developed an intriguing story about the ongoing battle between good and evil.

### Notes

1. Wayne Shumaker uses this terminology in the title of his essay, “The Cosmic Trilogy of C. S. Lewis,” in *The Longing for a Form: Essays on the Fiction of C. S. Lewis*, ed. Peter J. Schakel (Kent State University Press, 1977), 51-63.
2. See Richard L. Purtill, “*That Hideous Strength*: A Double Story,” in *The Longing for a Form*, 91-102, for an excellent treatment of this issue.
3. C. S. Lewis, *That Hideous Strength: A Modern Fairy-Tale for Grown-Ups* (New York, NY: Macmillan, 1965), 7.
4. See English Studies, “Fairy Tale: A Literary Genre,” English Studies, [english-studies.net/fairy-tale-a-literary-genre/#google\\_vignette](https://english-studies.net/fairy-tale-a-literary-genre/#google_vignette) (accessed October 29, 2024).
5. I discuss this issue in my first program on the trilogy: “Smuggling Theology into *Out of the Silent Planet*,” which you can find here: [Smuggling Theology into \*Out of the Silent Planet\*](#)
6. Lewis, *That Hideous Strength*, 257.
7. Ibid., 56.
8. Ibid., 70.
9. C. S. Lewis, *The Abolition of Man* (New York: Macmillan, 1955), 87-89.
10. Lewis, *That Hideous Strength*, 293-94.
11. Ibid., 343-358. See the chapter, “Banquet at Belbury.”
12. All the quoted material in this paragraph can be found in David Downing, *Planets in Peril: A Critical Study of C.S.*

*Lewis's Ransom Trilogy* (University of Massachusetts Press, 1995), 152.

13. Ibid.

14. Ibid., 94.

15. Ibid., 94-99.

16. Ibid., 99.

17. See Lewis, *That Hideous Strength*, 176-80.

18. Ibid., 320-58.

19. Ibid., 351. In the story, Merlin says this in Latin, but there is a translation in the footnote on this page.

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## Ransom and the Martial Spirit in Perelandra

*Dr. Michael Gleghorn explores the spiritual dimensions of Dr. Elwin Ransom in C.S. Lewis's space novel Perelandra.*

In C. S. Lewis's novel, *Perelandra*, the second book in what some have called the "Cosmic Trilogy," Dr. Elwin Ransom is sent by God to the planet Venus on a mission of great importance.[\[1\]](#) Although Ransom has learned that dark spiritual powers on earth are plotting "some sort of attack on Perelandra" (or Venus), he doesn't know precisely what he's to do about it once he arrives, nor why he's been chosen for such a venture.[\[2\]](#) But God knows, and he's specially prepared Ransom for this mission (though this doesn't mean it will be easy).[\[3\]](#)



[In a prior article](#), I observed how God had providentially orchestrated Ransom's earlier adventures on the planet Mars in order to help him develop some of the "martial" virtues—traits like grit, courage, and perseverance.[{4}](#) As this second story on the planet Venus (or Perelandra) unfolds, the reader gradually comes to see how important this preparation was.[{5}](#) Indeed, before his mission can be completed, Ransom will need all these virtues (along with the grace and help of God) if he's to successfully realize the purpose for which he's been sent.

In the first two chapters of the novel, Lewis foreshadows key themes that will surface later in the story. These include demonic opposition to the plans and purposes of God, the importance of dying to one's self-will and yielding that will to God, and the possibility of Ransom's physical combat and injury.

The most important of these is probably that of dying to one's self-will by continually surrendering that will to God. As Lewis makes clear elsewhere, such surrender might be harder or easier depending on the spiritual condition of the one who needs to do the surrendering.[{6}](#) For an unfallen creature, such surrender could be experienced as a kind of pleasure. For a fallen and sinful creature, however, it involves a kind of death. This is foreshadowed in the novel by the fact that Ransom is transported to Perelandra in "a large coffin-shaped casket."[{7}](#) The very means by which he's taken to Perelandra symbolizes the fact that God is taking Ransom on a journey that will require him to die to his own will by surrendering to the Divine will.[{8}](#)

In the remainder of this article, we'll consider some of the key issues that Lewis explores in this novel, particularly as these concern the martial spirit in Ransom, who functions as God's representative in Perelandra.

## Beauty and the Beast

In C. S. Lewis's "Cosmic Trilogy," each planet in our solar system is governed by a powerful spiritual intelligence that combines aspects of a Christian archangel with the characteristics of a Roman god or goddess.<sup>{9}</sup> Hence, in Lewis's first novel of the trilogy, *Out of the Silent Planet*, we learn that the planet Mars is governed by a powerful angelic ruler with qualities like the Roman god Mars (though void of all the negative characteristics attributed to Mars in Greco-Roman mythology). In a similar way, in Lewis's second novel, *Perelandra*, we learn that Perelandra (or Venus) is governed by an angelic ruler with characteristics like those of the Roman goddess Venus, the goddess of love and beauty.<sup>{10}</sup>

After initially being deposited in the ocean of Perelandra, and then making his way to one of the many "floating islands" of that world, Ransom soon discovers that the planet is replete with beauty and pleasure. The colors, the fragrances, the taste of the fruits—everything about the planet exudes beauty, wonder, joy, and pleasure.<sup>{11}</sup>

Eventually, Ransom meets Tinidril, the unfallen first mother of Perelandra, also known as "the Green Lady" (due to the color of her skin).<sup>{12}</sup> She has been separated from Tor, the first father and king of Perelandra, in part because of the floating islands. At this stage in the history of Perelandra, Tor and Tinidril occupy a position much like that of Adam and Eve before the fall.

One day, while Ransom is conversing with the Green Lady, they see something "like a shooting star" race "across the sky" and fall into the ocean.<sup>{13}</sup> They later discover that Weston, the physicist who originally kidnapped Ransom and took him to Mars, has come to Perelandra on a spaceship.

Given his history with Weston, Ransom is naturally worried

about why he should have come to Perelandra. Talking with Weston only increases his concerns, for Weston's previously naturalistic philosophy now has a decidedly religious bent. He claims to have been "guided" to Perelandra by a spiritual force and the more Ransom hears, the more he thinks this force may well be diabolical. When Weston arrogantly calls "that Force" into himself, he is suddenly possessed by a demonic spirit.[{14}](#) He is the "bridge" by which this evil spirit has entered Perelandra.[{15}](#) Ransom now understands that he has been sent to Perelandra to protect the Green Lady from Weston.

## **Temptation**

Perelandra (or Venus) exists in a state much like that of Earth prior to the fall of Adam and Eve. It is an unfallen paradise.

But there's a problem. Weston, a proud and arrogant scientist, has come to Perelandra at the behest of an evil spirit. Shortly after landing on the planet, he is completely possessed by this spirit. Ransom, the hero of the story, now realizes that God has sent him to Perelandra in order to prevent the planet's first couple from falling into the same disobedience as our first parents.

Weston (now referred to as the "Un-man") soon begins tempting Tinidril (the Perelandrian "Eve") to disobey God, trying to get her to sleep on the fixed land. You see, Perelandra consists of both floating islands and fixed land, and God has forbidden the first couple to sleep on the fixed land, just as Adam and Eve were forbidden to eat fruit from the Tree of the Knowledge of Good and Evil.[{16}](#)

Initially, Ransom tries to counter the Un-man's arguments to disobey God with arguments of his own. After many days, however, he realizes that he cannot allow this to continue. Tinidril has been faithfully resisting the Un-man's

temptations, but she seems to be growing weaker and Ransom sees that something more definitive must be done.[{17}](#)

While thinking about this issue, Ransom realizes that God is calling him to confront and physically fight the Un-man.[{18}](#) This is where Ransom's prior experience on Mars and his development of the martial spirit become particularly important. God has prepared Ransom for this and now calls upon him to destroy the corrupt demonic evil that has invaded His good world.

Ransom initially resists this idea, fearing that he may well be killed in such a violent encounter. But God impresses upon Ransom that he's His *representative* in Perelandra—and if he fails, there will be very real consequences. Perelandra *really can* fall into the hands of the enemy, just as Earth did. Ransom is forced to confront the agonizing reality that his choices are significant and make a real difference. If he chooses to do nothing, then evil will win, and Perelandra will be ruined. He thus decides that he must yield his will to God's will, fight the Un-man, and attempt to rid this beautiful world of its evil invader.[{19}](#)

## Holy War

Above we saw how Dr. Ransom, the hero of the story, comes to realize that God is calling him to fight and destroy the Un-man. The Un-man is a demon-possessed physicist whose humanity has been obliterated by the demonic spirit inhabiting his body. He wants to persuade Tinidril (the Perelandrian "Eve") to disobey God, thus introducing sin and evil into this unfallen paradise.

Although some might find it startling that God would call Ransom to fight and destroy the Un-man, we must not forget that at this point the Un-man is mostly just a demon-possessed corpse, an enemy of both God and the innocent persons on

Perelandra. Moreover, Lewis carefully contextualizes this battle within the larger mythological world of his story. As Ransom realizes while contemplating this issue, “Whatever happened here would be of such a nature that earth-men would call it mythological.”[{20}](#)

The bottom line is that evil has invaded and is attempting to destroy God’s good world of Perelandra—and God is utterly serious about eliminating it. As a just and holy being, God cannot allow evil to go unjudged and unpunished, for evil (by its very nature) *deserves* punishment. Moreover, since evil will always seek to corrupt and destroy all that is good, it must either be set right (through repentance and submission to God’s will) or else be completely eliminated from God’s good creation. There is no other alternative if God wants to restore His world to perfect goodness, peace, and rest.

The battle begins the next morning and Ransom gets an initial victory. The Un-Man flees, Ransom pursues, and they eventually end up in a large, dark, underground cavern. Although it’s too dark to see, Ransom finally believes that he has killed the Un-Man and he sets off to find his way out of the darkness. Unfortunately, however, the demonic spirit reanimates Weston’s corpse and pursues him. As the Un-Man comes up out of a tunnel, Ransom confronts him, crushes his head with a large stone, and pushes the corpse over a ledge into a “sea of fire” below.[{21}](#) Here Lewis probably intends an allusion to the biblical “lake of fire,” into which the devil and his “offspring” are ultimately cast (Revelation 20:10-15). Ransom, imbued with the martial spirit, has been victorious, and the evil which had invaded Perelandra has been defeated.

## **Ransom as a Christ-Figure**

In the previous section we covered how Dr. Ransom, the hero of the novel, killed the demonically possessed “Un-man” by crushing his head with a large stone. After the battle,

Ransom, completely exhausted, falls into a deep sleep (possibly symbolic of death). After waking, he eventually emerges (with the aid of Divine providence), from the deep, dark, tomb-like cavern (in which the final battle had taken place) into the light and air of Perelandra (which is possibly symbolic of resurrection).[{22}](#)

Given the extent of Ransom's injuries, it takes some time for him to recover. During "this long Sabbath," Ransom lay by a stream, eating, drinking, and sleeping.[{23}](#) Only when he is "nearly well" does he discover "his most serious injury." "It was a wound in his heel," inflicted by the Unman in one of their many violent encounters. The wound is still bleeding when Ransom first notices it, and "nothing he could do would stop it."[{24}](#)

Here we see Ransom emerge from his martial victory over the Un-man as a type of Christ. Those familiar with the Bible will recall Genesis 3:15, in which the Lord tells the serpent, who led Adam and Eve into disobedience, that He will put "enmity" between the serpent and *his* offspring and the woman and *her* offspring. "He shall bruise your head," God tells the serpent, "and you shall bruise his heel" (Genesis 3:15).

Lewis is clearly portraying Ransom as a Christ-figure, who has acted as God's representative in Perelandra. In a small and limited way, Ransom did something similar to what Jesus had already perfectly accomplished on earth. In the mythological world of the story, he crushed the head of the serpent's offspring and, in turn, received a wound in his heel. This might remind us of the Apostle Paul's concluding words to the church in Rome: "The God of peace will soon crush Satan under your feet" (Romans 16:20). Insofar as we belong to Christ, we act as His representatives in the world. What is true of Christ is also, in some sense, true of his people.

Having thus secured martial victory in Perelandra, Ransom returns to Earth with the wound in his heel as a continual

reminder of his battle against the forces of evil. And it is in this condition that we will meet him for the last time in the concluding novel of this series, *That Hideous Strength*.

## Notes

1. C. S. Lewis, *Perelandra* (New York, NY: Macmillan, 1965). "Cosmic Trilogy" is the terminology used by Michael Ward in "Voyage to Venus: Lewis's Imaginative Path to Perelandra," in *C. S. Lewis's Perelandra: Reshaping the Image of the Cosmos*, ed. Judith Wolfe and Brendan Wolfe (Kent, OH: Kent State University Press, 2013), 28.
2. Lewis, *Perelandra*, 23.
3. The idea for investigating Ransom and the "martial spirit" in *Perelandra* is indebted to the work of Christiana Hale, *Deeper Heaven: A Reader's Guide to C. S. Lewis's Ransom Trilogy* (Moscow, ID: Roman Roads Press, 2020), particularly pp. 70-76.
4. See Michael Gleghorn, "Smuggling Theology into Out of the Silent Planet," Probe Ministries, 29 October 2023 [probe.org/smuggling-theology-into-out-of-the-silent-planet/](https://probe.org/smuggling-theology-into-out-of-the-silent-planet/)).
5. See Hale, *Deeper Heaven*, 76.
6. See C. S. Lewis, *The Problem of Pain* (New York: NY: Macmillan, 1962), 90-92.
7. Lewis, *Perelandra*, 21.
8. I borrow this insight from Tami Van Optal's insightful essay, "Perelandran Diction: A Study in Meaning," in *C. S. Lewis's Perelandra: Reshaping the Image of the Cosmos*, 112.
9. See Gleghorn, "Smuggling Theology."
10. See the brief discussion of these planets in *C. S. Lewis, The Discarded Image* (Cambridge University Press, 1964), 106-07.
11. Lewis, *Perelandra*, 37.
12. *Ibid.*, 55.
13. *Ibid.*, 76.
14. *Ibid.*, 96.
15. *Ibid.*, 111-12.

16. Ibid., 74.
17. Ibid., 131-34.
18. Ibid., 143-47.
19. Ibid., 146-50.
20. Ibid., 144.
21. Ibid., 182. Note: the content mentioned in this brief paragraph is covered in the novel on pp. 151-82.
22. Ibid., 182-85. See also the discussion in Bruce R. Johnson's essay, "Frightful Freedom: Perelandra as Imaginative Theodicy," in *C. S. Lewis's Perelandra: Reshaping the Image of the Cosmos*, 140.
23. Ibid., 185.
24. Ibid., 187.

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## Smuggling Theology Into "Out of the Silent Planet"

*Dr. Michael Gleghorn provides an overview of how C.S. Lewis wove theology into his 'Out of the Silent Planet,' the first book of his space trilogy,*

*Out of the Silent Planet*, C.S. Lewis' first foray into the science-fiction genre, was originally published in 1938.<sup>{1}</sup> Lewis, who appreciated the science-fiction stories of authors like H. G. Wells, was nonetheless troubled by elements in these stories that were morally and intellectually objectionable. According to Alister McGrath, Lewis realized "that the forms of science fiction . . . used to promote various forms of atheism and materialism could . . . be used to *critique* these viewpoints and advocate an alternative."<sup>{2}</sup> This is what Lewis *did* in *Out of the Silent Planet*—and what he

*continued* to do in two follow-up books: *Perelandra* and *That Hideous Strength*. Together, these books are commonly known as “the Space Trilogy.”

*Out of the Silent Planet* tells the story of Dr. Elwin Ransom, who is drugged, kidnapped, and taken aboard a spaceship traveling to Mars. Weston and Devine, the two men who kidnap Ransom, have been to Mars before and believe that the planet’s inhabitants want them to bring back another human being (wrongly assuming that the person *may* be wanted as a sacrificial offering). Weston is a physicist, interested in finding potential planets for humanity to colonize once our own planet becomes uninhabitable. Devine is an investor, hoping to make some money from the enterprise.



On their way to Mars (known as Malacandra to its own inhabitants), Ransom learns that his life may be in danger once they reach the planet. Hence, shortly after their arrival, Ransom escapes his kidnappers and ends up meeting a creature called a Hross, one of the planet’s native inhabitants. He soon discovers that, much like himself, these are intelligent and moral beings. Indeed, in some ways they, along with the other intelligent species on the planet, are superior to human beings, for they have not been infected with the same moral illness that plagues our own species. Eventually, Ransom even meets the designated ruler of the planet, a spiritual intelligence referred to as an Oyarsa. He then learns why earth is known as “the silent planet.”[\[3\]](#)

After publishing the book, Lewis confided to one interested correspondent that most of the early reviews had completely missed of Christian theology that he had woven into his narrative. He humorously noted that, apparently, “any amount of theology can now be smuggled into” such a book without anyone’s even noticing.[\[4\]](#) So how much theology did Lewis “smuggle into” *Out of the Silent Planet*? That’s what we’ll discuss in the remainder of this article.

## The Heavens Declare the Glory

As Weston, Devine, and Ransom travel through space on their way to Mars, Ransom is surprised by just how *good* he is feeling: courageous, joyful, alert, and full of life. He reflects upon the fact that he had been educated to regard space as “the black, cold vacuity” separating the worlds. He comes to realize, however, that this was all wrong. The term “space,” he muses, was utterly inadequate “for this . . . ocean of radiance in which they swam.” He thus *rejects* the term, observing that “Older thinkers had been wiser when they named it simply the heavens—the heavens which declared the glory.”[\[5\]](#)

Ransom is here reflecting upon the words of King David in Psalm 19:1, “The heavens declare the glory of God; the skies proclaim the work of his hands.” As one commentator remarks, “David was moved by observing that the heavens, under the dominating influence of the sun, declare the splendor of God’s handiwork.”[\[6\]](#) The reference to the sun here is apt, for it is largely through the influence of the solar rays that Ransom feels “his body and mind daily rubbed and scoured and filled with new vitality.”[\[7\]](#)

Of course, we must remember that Lewis is here writing science *fiction*—and not science fact. While “the substitution of heaven for space” was Lewis’s “favorite idea in the book,” he also acknowledged “that the rays in interplanetary space, so far from being beneficial,” would actually be harmful to us.[\[8\]](#) But Lewis was attempting to reintroduce a conception of wonder and beauty into the world. He wanted to move his readers’ understanding of “space” from something merely cold, dark, and dead, to a conception of the “heavens” as something radiant and alive with the goodness and bounty of their Creator. And this, in the fictional (and even mythological) world of the story, he has arguably achieved.

Indeed, it’s one of the reasons that many dislike referring to

these books as “the *space* trilogy.” Such language misses the fact that Lewis was attempting to shift our attention from the darkness and deadness of “space” to the glory and splendor of the “heavens.” It’s just one of the ways in which Lewis was attempting to reclaim for God a genre of literature that was so often dominated by atheistic and materialistic forms of thinking.[\[9\]](#)

## War in Heaven

Before we go any further, we must address the meaning of Lewis’s title, “*Out of the Silent Planet*.” The novel concerns a voyage from Earth to Mars, and details the adventures of the main character, Dr. Elwin Ransom, after his arrival. In the novel, Earth is known as “the *silent* planet.” But why?

The answer has partly to do with “smuggled theology” and partly with the mythological world of the story created by Lewis. In this mythological world, we are introduced to the idea that each planet in our solar system is ruled by a very great, though still created, spiritual being. These beings were created by God and are something like a cross between a Christian archangel and a Roman god or goddess. Hence, the spirit that governs Mars is something like a cross between the archangel Michael and the Roman god Mars (devoid, of course, of all the negative characteristics traditionally ascribed to Mars in Greco-Roman mythology). In fact, this being is a loyal servant of God and was created (at least in part) for the purpose of ruling the planet assigned to it. In the novel, such a ruling spiritual power is referred to as an *Oyarsa*.

Eventually, Ransom meets this ruling power and learns why Earth is known as “the silent planet.” He is told that the *Oyarsa* of *our* world was once very great, even greater than that of Mars.[\[1\]](#)<sup>10</sup> Unfortunately, however, he became “bent” (or evil). This happened in the distant past, before there was any life on Earth. Because this “Bent One” desired to destroy

“other worlds besides his own,” there was “great war” in the heavens. Eventually, he was “bound . . . in the air of his own world.” “There,” Ransom learns, “doubtless he lies to this hour.”[{11}](#) The other planets have no communication with Earth. It is “silent.”

Do you see what Lewis is doing? In the fictional world of the novel, he is telling us a story very similar to that of the fall of the devil. In the Bible, the Apostle Paul refers to Satan as the “prince of the power of the air” (Ephesians 2:1-2) and the “god of this world” (2 Corinthians 4:4). Lewis is doing something similar in his description of the “Bent One” who rules the Earth as a rebel against God. But Lewis goes much further than this.

## War on Earth

Above, we left Ransom, the hero of C. S. Lewis’s novel, *Out of the Silent Planet*, deep in conversation with the divinely appointed spiritual ruler of Mars. After telling Ransom that Earth, alone among the planets in our solar system, is “silent,” being ruled by a “bent” (or evil) power, the Martian ruler then says something quite intriguing.

He tells Ransom that they do not think that “Maleldil” (more on this in a moment) would completely surrender Earth to the “Bent One.” Indeed, he says, “there are stories among us” that Maleldil has done some “strange” and wonderful things, even personally appearing on Earth and “wrestling with the Bent One” for the right to rule. “But of this,” he says, “we know less than you; it is a thing we desire to look into.”[{12}](#)

So who is Maleldil, and what exactly has he done? In the world of the novel, Maleldil is the name for God in the Old Solar language, which Ransom has gradually learned during his time on Mars.[{13}](#) Hence, the Martian ruler is essentially telling Ransom that they do not believe that God would completely

surrender Earth to the devil. Indeed, they have even heard stories that God (or Maleldil) has visited “the silent planet” and done battle with the evil one. He admits that there is much they do not know about all this but says that he (and other loyal servants of God) long to look into these things.

Those familiar with the Bible will doubtless see what Lewis is doing here, for he concludes this passage with what is basically a biblical quotation. The Apostle Peter wrote of “the prophets who prophesied about the grace” that was to be ours in Christ. So great was the content of this revelation, notes Peter, that even “angels long to look” into such things (1 Peter 1:10-12). Thus, as Christiana Hale rightly notes, the “strange counsel” that Maleldil has taken, and the wonderful things he has done, “the things that all the angels desire to look into, is the Gospel of Jesus Christ: the Incarnation, birth, death, and resurrection of the Son of God.”[{14}](#)

Once again, therefore, we see Lewis “smuggling theology” into his interplanetary space adventure. In this case, though not stating it explicitly, he clearly alludes to the whole gospel message about Jesus. Next, we’ll consider one final example of “smuggled theology” in C. S. Lewis’s *Out of the Silent Planet*.

## **Divine Providence and the Martial Spirit**

Although God, who is known as Maleldil in the novel, is mentioned repeatedly, He is always mentioned in the third person. We hear about things that Maleldil *has done, is doing,* or may one day *do*, but we do not hear directly from God (or Maleldil) himself. Nevertheless, it is clear that He is ultimately in charge, and He is providentially at work in and through His creatures.[{15}](#)

For example, the spiritual power that Maleldil created to govern Mars, tells Ransom (the hero of the novel) that it was only by Maleldil that he had been able to save his own planet

from the destructive rage of the “Bent One” (or devil). Indeed, it was only by Maleldil that the heavenly host were able to stop the “Bent One’s” ambitious cruelty and confine him to the Earth.[{16}](#) Moreover, we learn that Maleldil has done marvelous things and even personally visited Earth to do battle with the devil.[{17}](#)

Lewis thus portrays God (or Maleldil) not only as a king, but also as a warrior. He is characterized (in an appropriate way) by what might be called the “warrior” or “martial spirit.” Moreover, the spiritual power that Maleldil created to govern Mars is also (like the god of Roman mythology) imbued with the martial spirit. He, too, is a warrior, loyally engaged in fighting in the service of God. In light of this, once we learn that Ransom has been called to Mars by its planetary ruler, we can rightly surmise that it was, in fact, *God’s will* for Ransom to make this journey. We might even guess that one of the purposes of this journey was to develop the “martial spirit” in Ransom himself.

As Christiana Hale observes, “Lewis does not randomly pick Mars as the location, as if any alien planet would do. No, he chooses Mars for a reason, and an enormous part of that reason is to mold Ransom into a Martial character.”[{18}](#) In other words, God (or Maleldil) wants to develop certain martial virtues in Ransom, things like courage, strength, determination, perseverance, and grit. Indeed, this is providentially necessary, for He is preparing Ransom for something far greater in the future. Hence, through the providence of God and the influence of Mars, we witness Ransom’s growth in the martial spirit, thus preparing him for [his next great adventure](#) on a different alien world, that of Perelandra.

## Notes

1. C. S. Lewis, *Out of the Silent Planet* (New York, NY: Macmillan, 1965).
2. Alister McGrath, *C. S. Lewis: A Life: Eccentric Genius*,

- Reluctant Prophet* (Carol Stream, IL: Tyndale House Publishers, 2013), 234-35.
3. Lewis, *Out of the Silent Planet*, 120-21.
  4. C. S. Lewis to Sister Penelope CSMV, August 9, 1939, in *The Collected Letters of C. S. Lewis*, ed. Walter Hooper, vol. 2, Books, Broadcasts and War 1931-1949 (New York, NY: HarperCollins, 2004), 262.
  5. All quotations in this paragraph are taken from Lewis, *Out of the Silent Planet*, 32.
  6. Allen P. Ross, "Psalms," in *The Bible Knowledge Commentary: Old Testament Edition*. ed. John F. Walvoord and Roy B. Zuck (Victor Books, 1985), 807.
  7. Lewis, *Out of the Silent Planet*, 31-32.
  8. C. S. Lewis to Mrs. Stuart Moore (Evelyn Underhill), October 29, 1938, in *The Collected Letters of C. S. Lewis*, ed. Walter Hooper, vol. 2, Books, Broadcasts and War 1931-1949 (New York, NY: HarperCollins, 2004), 233-34.
  9. See Alister McGrath, *C. S. Lewis: A Life: Eccentric Genius, Reluctant Prophet* (Carol Stream, IL: Tyndale House Publishers, 2013), 234-35.
  10. See Lewis, *Out of the Silent Planet*, 120-21.
  11. All quotations in the paragraph are taken from Lewis, *Out of the Silent Planet*, 121.
  12. Lewis, *Out of the Silent Planet*, 121.
  13. Christiana Hale, *Deeper Heaven: A Reader's Guide to C. S. Lewis's Ransom Trilogy* (Moscow, ID: Roman Roads Press, 2020), 155.
  14. Hale, *Deeper Heaven*, 88.
  15. Lewis, *Out of the Silent Planet*, 67-8.
  16. *Ibid.*, 121.
  17. *Ibid.*
  18. Hale, *Deeper Heaven*, 70.

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# Christ and the Human Condition

*Dr. Michael Gleghorn looks at how God has acted in Christ to address those things which ail us most: sin, suffering, death, and our broken relationship with God.*



Early in the book of Job, Eliphaz the Temanite declares that “man is born for trouble, as sparks fly upward” (5:7). Whether it’s the trouble that befalls us as we’re simply minding our own business or the trouble we bring upon others (or even ourselves), difficulties, sin, and suffering seem to plague us wherever we turn. Just think for a moment about some of the natural evils which afflict the human race. This class of evils includes both natural disasters like hurricanes, tsunamis, tornadoes, and earthquakes, and diseases like cancer, leukemia, Alzheimer’s and ALS. While natural evils are bad enough, they are only part of the problem. In addition to these, we must also consider all the moral evils which human beings commit against God, one another, and themselves. This second class of evils includes things like hatred, blasphemy, murder, rape, child abuse, terrorism, and suicide. Taken together, the scope and magnitude of human sin and suffering in the world are truly mind-boggling. What does God have to say about issues such as these? Even better, what (if anything) has He done about them?

The Christian philosopher Alvin Plantinga has written

As the Christian sees things, God does not stand idly by,

cooly observing the suffering of His creatures. He enters into and shares our suffering. He endures the anguish of seeing his son, the second person of the Trinity, consigned to the bitterly cruel and shameful death of the cross. Some theologians claim that God cannot suffer. I believe they are wrong. God's capacity for suffering, I believe, is proportional to his greatness; it exceeds our capacity for suffering in the same measure as his capacity for knowledge exceeds ours. Christ was prepared to endure the agonies of hell itself; and God, the Lord of the universe, was prepared to endure the suffering consequent upon his son's humiliation and death. He was prepared to accept this suffering in order to overcome sin, and death, and the evils that afflict our world, and to confer on us a life more glorious than we can imagine.[\[1\]](#)

According to Plantinga, then, God *has acted*, and acted decisively through His Son, to address those things which ail us most—sin, suffering, death, and our broken relationship with God. In what follows, we will briefly examine each of these ailments. More importantly, however, we will also see how God has acted in Christ to heal our bleak condition, thereby giving us encouragement, strength and hope, both now and forevermore.

## **Moral Evil**

When Adam and Eve first sinned in the garden (Gen. 3:6), they could hardly have imagined all the tragic consequences that would follow this single act of disobedience. Through this act, sin and death entered the world and the human condition was radically altered (Rom. 5:12-19). Human nature had become defiled with sin and this sinful nature was bequeathed to all mankind. The human race was now morally corrupt, alienated from God and one another, subject to physical death, and under the wrath of God. The entire creation, originally pronounced "very good" by God (Gen. 1:31), was negatively affected by

this first act of rebellion. Like the ripples that radiate outward when a stone is thrown into a calm body of water, the consequences of that first sin have rippled through history, bringing evil, pain, and suffering in their wake. As the Christian philosopher William Lane Craig has noted, "The terrible human evils in the world are testimony to man's depravity in his state of spiritual alienation from God." [\[2\]](#) Indeed, we are so hopelessly entangled in this web of sin and disobedience that we cannot possibly extricate ourselves. This, according to the Bible, is the sorry plight in which all men naturally find themselves.

Fortunately for us, however, God has acted to free us from our enslavement to sin, to disentangle us from the web that holds us captive, and to reconcile us to Himself. He did this by sending His Son to so thoroughly identify with us in our painful predicament that He actually *became* one of us. By identifying Himself with sinners who were under the wrath of God, He was able to take our sins upon Himself and endure God's wrath in our place, so that we might be reconciled to God by placing our trust in Him. The apostle Paul put it this way: God made Christ "who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him" (2 Cor. 5:21).

In the Old Testament book of Deuteronomy, we're told that anyone hanged on a tree because of their sins is "accursed of God" (21:23). In the New Testament, Paul picks up on this idea and says that through His substitutionary death on the cross, Christ became "a curse for us" (Gal. 3:13). We should not lose sight of the significance of these words. By identifying Himself with the guilty human race, and becoming a curse for us, He has opened the way for us to be freed from our sins and reconciled to God as we are identified with *Him* through faith. This is just one of the ways in which Christ has met the desperate needs of the human condition.

# Natural Evil

Another reason why we suffer arises from what philosophers and theologians call *natural evil*. Natural evil refers to all the causes of human pain and suffering which are not brought about by morally-responsible agents. This would include the pain and suffering arising from natural disasters like earthquakes, famines, and storms, as well as diseases like cancer and ALS.

Now the question I want to pose is this: Is there a sense in which Christ is also a solution to the problem of natural evil? And if so, then how should we understand this? When we examine the life and ministry of Jesus as it's recorded in the Gospels, we can hardly help but be struck by the number of miracles He performs. He walks on water, calms raging storms, feeds thousands of people with a few loaves and fish, cleanses lepers, heals the sick, restores sight to the blind, and even raises the dead! Although some might demur at all these accounts of miracles, Craig has noted that "the miracle stories are so widely represented in all strata of the Gospel traditions that it would be fatuous to regard them as not rooted in the life of Jesus."[3](#)

So what is the significance of Jesus' miracles? According to New Testament scholar Ben Witherington, Jesus' miracles show him to be God's special agent of blessing, healing, liberation, and salvation, as well as the "one who brings about the conditions associated with the final . . . dominion of God."[4](#) Since the kingdom of God is portrayed in Scripture as a reign of peace, prosperity, health, well-being and blessing, Jesus' miracles of healing, as well as his demonstrations of power over nature, indicate that He is indeed capable of ushering in such a wonderful kingdom.[5](#) And if Jesus has the power to bring in an era of health and well-being, both for our physical bodies and for the physical universe, and if he in fact will do so, then he clearly provides a solution to the problem of natural evil.

Ultimately, in the new heaven and new earth, which God will give to those who love Him, we are promised that there “will be no more death or mourning or crying or pain, for the old order of things has passed away” (Rev. 21:4).

## Physical Death

The apostle Paul, in his first letter to the Corinthians, described death as an “enemy” (1 Cor. 15:26). People fear death for any number of reasons. Some fear that the process of dying will be painful. Others dread the thought of leaving behind the ones they love. Some may fear that death is simply the end, that whatever joys and pleasures this life holds, death takes them away forever. But others may fear that there *is* an afterlife and worry that things may not go well for them there. For many people, however, death is feared as the great unknown. [\[6\]](#) Friends and relatives die and we never see or hear from them again. For these people, death is like the ultimate black-hole, from which nothing and no one can ever escape.

But according to the Bible, Christ *did* escape the snares of death, and in doing so He dealt our mortal enemy a mortal blow of his own. I said that Paul describes death as an “enemy,” but this is simply to inform us of the fact that our enemy has been conquered by Christ. “The last enemy that will be abolished,” he writes, “is death” (1 Cor. 15:26). But how has Christ conquered this enemy? And how does *His* victory help *us*?

Christ conquered death through his resurrection from the dead and all who put their trust in Him can share in his victory. Pastor Erwin Lutzer has written:

Thus the resurrection of Jesus is the cornerstone of the Christian faith. Standing at the empty tomb, we are assured of the triumph of Jesus on the Cross; we are also assured that He has conquered our most fearsome enemy. Yes, death can still terrify us, but the more we know about Jesus, the

more its power fades.{7}

Consider the life and death of the great Reformation theologian Martin Luther. As a young Augustinian monk, Luther struggled with a very sensitive conscience and a terrible fear of death. But once he understood the gospel and placed his trust in Christ, his fear gradually began to fade. By the time he died, his fear was gone. It's reported that on his deathbed, he recited some promises from the Bible, commended his spirit to God, and quietly breathed his last.{8} Believing that Christ had conquered death and given him eternal life, he was able to die at peace and without any fear. And this is the hope of *all* who trust in Christ!

## The Weight of Glory

Christian theologians sometimes describe the knowledge of God as “an incommensurable good.”{9} By this they mean that knowing God in an intimate, personal way is quite literally the *greatest good* that any created being can experience. It is an “incommensurable” or “immeasurable” good—a good so great that it surpasses our ability even to comprehend. The apostle Paul once prayed that the Ephesians might “know the love of Christ which surpasses knowledge” (Eph. 3:19). He understood that “intimate relationship with God . . . is incommensurately good-for created persons.”{10}

Of course, this doesn't mean that one who is intimately related to God will never experience any of the trials and difficulties of life. In fact, it's possible that such a person will actually experience *more* trials and difficulties than would have been the case had they *not* been intimately related to God! Knowing the love of Christ doesn't make one immune to suffering. It does, however, provide indescribable comfort while going through it (see 2 Cor. 1:3-5).

The apostle Paul understood this quite well. In his second

letter to the Corinthians, he described himself as a servant of God who had suffered afflictions, hardships, beatings, imprisonments, labors, sleeplessness, and hunger (2 Cor. 6:4-5). In spite of this, however, he did not lose heart. He famously wrote that “momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison” (2 Cor. 4:17).

But how could Paul describe his sufferings as just a “momentary, light affliction”? Because, says Craig, he had an *eternal* perspective. “He understood that the length of this life, being finite, is literally infinitesimal in comparison with the eternal life we shall spend with God.”[\[11\]](#)

The greatest hunger of the human heart is to know and experience the love and acceptance of God and to enjoy Him forever. In his magnificent sermon “The Weight of Glory,” C.S. Lewis wrote, “In the end that Face which is the delight or . . . terror of the universe must be turned upon each of us either with one expression or . . . the other, either conferring glory inexpressible or inflicting shame that can never be . . . disguised.”[\[12\]](#) Incredibly, just as Christ has dealt with the problems of sin, suffering, and death, He has also acted decisively to reconcile us to God. Through faith in him, anyone who wants can eventually experience “an eternal weight of glory far beyond all comparison” (2 Cor. 4:17).

## Notes

2. Craig, *Hard Questions, Real Answers*, 96-97.
3. William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics*, 3rd ed. (Wheaton: Crossway Books, 2008), 324.
4. Ben Witherington, *The Christology of Jesus* (Minneapolis: Fortress Press, 1990), 43-44.
5. Some biblical passages that pertain to Christ’s coming kingdom are Isaiah 11:1-9, Matthew 19:28, and Acts 3:19-21.
6. I was reminded of many of these examples while watching the round table discussion on suffering and death in Catherine

Tatge, "The Question of God: Sigmund Freud and C.S. Lewis" (U.S.A.: PBS Home Video, 2004).

7. Erwin W. Lutzer, *The Vanishing Power of Death* (Chicago: Moody Publishers, 2004), 13.

8. Mike Fearon, *Martin Luther* (Minneapolis: Bethany House Publishers, 1986), 157-58.

9. See, for example, Craig, *Hard Questions, Real Answers*, 100.

10. Marilyn McCord Adams, *Christ and Horrors: The Coherence of Christology* (New York: Cambridge University Press, 2006), 47.

11. Craig, *Hard Questions, Real Answers*, 99.

12. C.S. Lewis, "The Weight of Glory," in *The Weight of Glory and Other Addresses*, ed. Walter Hooper (New York: Macmillan Publishing Co., 1980), 13.

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## **The Tug of War of Reason and Faith in C.S. Lewis's Favorite Novel**

*Byron Barlowe examines the timeless battle between reason and faith in C.S. Lewis's novel—his favorite—Till We Have Faces. Are they mutually exclusive or can they balance one another? How do we reconcile them? "To rationally look at love and logic and to gaze along, to creatively depict and model its living out, may soon be all that is left to us to reach a new generation."*

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*"You think the gods have sent you there? All lies of priests and poets, child . . . The god within you is the god you*

*should obey: reason, calmness, self-discipline.”*

– The Fox, Greek tutor in *Till We Have Faces*[\[1\]](#)

*“Heaven forbid we should work [the garden of our human nature] in the spirit of . . . Stoics . . . We know very well that what we are hacking and pruning is big with a splendour and vitality which our rational will could never of itself have supplied. To liberate that splendour, to let it become fully what it is trying to be, to have tall trees instead of scrubby tangles, and sweet apples instead of crabs, is part of our purpose.”*

– C.S. Lewis, *The Four Loves*[\[2\]](#)

A strong relationship between C.S. Lewis’s conceptions of Contemplation and Enjoyment persists throughout his novel *Till We Have Faces*. It seems most fruitful for today’s apologist to examine two primary characters’ relationship to the concepts in this way: the Greek slave-tutor known as the Fox, represents cold, hard, factual rationality which grudgingly gives a nod to the divine, but only in a limited, controlling way. He represents Stoicism more than any other school of thought. Meanwhile, the barbarian-pagan Priest of the god Ungit represents a less worldly wise, more mysterious and superstitious faith, rooted in earthy experience (fertility rites, blood sacrifice, etc.). Either worldview can limit human nature, truth and meaning. The Greek-infused contemplative life-view (nowadays seen most strongly in Modernism and its irreligious pupils), largely eschews the heartfelt experience of the latter, while the latter’s religiosity often dismisses the thoughtful, discerning caution of the former. This artificially strict dichotomy and lack of balance shows forth at every turn in the Church today, creating a blindly loyal fideism with few answers for contemplative questions; or we see, in an overcorrection, a clinical, spiritless, formulaic religion of pure reason. The

former, an unreflective *modus operandi*, chills—and according to testimonies of many apostates and atheists, creates—skeptics, who much like the Fox, seizing on pure reason, ceaselessly explain away the immaterial and numinous. In doing so they, like the Fox's star student Orual, act as plaintiffs against God or the gods. One apologist recently found that nearly all the young men he surveyed who serve as leaders of college atheist/agnostic groups in the U.S. were raised in church and attended Christian youth groups. Given the ubiquity of broken families, where little love borne of God-given freedom exists—much like the main character Orual's situation—and know-nothing, superstitious Christians, it is no wonder that a mass exodus of youth from the Church continues. One antidote to the current state of imbalance of Contemplation (reasoned examination toward applied wisdom) and Enjoyed faith (in Lewis's sense, experientially realized) may be to use and model the dual approach of Lewis's *The Four Loves* alongside *Till We Have Faces*. To rationally look at love and logic and to gaze along, to creatively depict and model its living out, may soon be all that is left to us to reach a new generation.

In the mythic *Till We Have Faces*, which we will discuss here, the dual (and often dueling) dynamics of reason (often couched in secularized religion) versus mystical religion (often superstitious) interplay in various characters. It may help to explore these chief characters Lewis creates to embody the story of clashing worlds and worldviews, as well as the Fox's prize student, Orual. Meanwhile, we will briefly attempt to apply the lessons Lewis teaches apologists into the modern milieu.

First, Lewis revealed the predominant worldview, the Fox's philosophy, early in the novel as he tutored Orual. His Platonic views were summarized thus, “‘No man can be an exile if he remembers that all the world is one city,’ and ‘Everything is as good or bad as our opinion makes it.’”<sup>[3]</sup> As

a well-taught classical Greek, he sets out to import real learning into the barbarian kingdom to which he is enslaved. Orual admired her “grandfather’s” constant quest for knowledge and carried on his tendency to question, Socratically, all that went on. Yet, since her dear Fox, always the philosopher, seemed “ashamed of loving poetry (‘All folly, my child’), she overachieves in philosophy to “get a poem out of him.” [4] Foretelling the dismissiveness and globalizing of the numinous by today’s naturalistic thinkers, the Fox scoffs at surpranatural / supernatural explanations with a curt, “these things come about by natural causes.” [5] In an ancient instance of positive-mental-attitude-laced freethinking, he lectures, “we must learn, child, not to fear anything that nature brings.” [6] When Orual’s sister Psyche goes about ostensibly healing the townspeople, and Orual asks about the validity of the claims, Fox the Naturalist characteristically keeps the options limited but somewhat open. “It might be in accordance with nature that some hands can heal. Who knows?” [7] Herein lies a bit of epistemic humility, somewhat disingenuous it seems, something this writer detects quite a lot among materialist-naturalists.

The Fox’s framework of Platonic forms emerges in his assessment of Psyche’s ethereal beauty, “delight[ing] to say, she was ‘according to nature’; what every woman, or even every thing, ought to have been and meant to be, but had missed by some trip of chance.” [8] While talk of gods peppered his language (“Ah, Zeus” and “by the gods”—more than curses?), fate seems to drive the universe’s cause and effect. He considers suicide and opines about returning to the elements in death, fatefully acquiescing, to which Orual beseeches, “But, Grandfather, do you really *in your heart* believe nothing of what is said about the gods and Those Below? But you do . . . you are trembling.” His Gnostic-tinged response: the body fails me. I am a fool, being trapped in it so long. [9] From what little the writer knows of Greek theology, its progeny thrives in and out of the Church today as an admixture of

practical atheism, pantheism and pragmatism. Lewis sneaks in the side door of the skeptical fortress by characterizing so strongly the Fox, whose loving humanity belies his deadening philosophy. If Lewis's retelling of ancient myth can be refashioned again, or better, simply read, truth and meaning may get through.

On the second worldview, Lewis sets forth the theme of a grounding darkness, holy and otherworldly, chiefly through the pagan Priest of the local goddess Ungit. The Priest served as prophet, harbinger of judgment. He repeats the warning of Ungit's all-hearing ears and vengefulness to the irreligious king on two occasions [\[10\]](#) He carries out shadowy, ancient rituals without explanation and in dark places, sticky with blood offerings. Even outside the dank and sacred temple, "every hour the Priest of Ungit walked around [the sacred fire]," narrates Orual, "and threw in the proper things." [\[11\]](#) Throughout, Lewis equates the *holy* with the mysterious, the hidden and darkened. Divine silence, corresponding to the biblical God's hiddenness and holiness, presents as a major theme of *Till We Have Faces*. The Priest offers few and brief explanations. [\[12\]](#) The god judging Orual in the afterlife allows her lifelong complaints to speak for themselves. Her resultant epiphany balances the equation between reason and religion, witty words and wordless (if corrupted) wisdom, and reconciles the silence: "I saw well why the gods do not speak to us openly, nor let us answer. Till that word [of inner secret] can be dug out of us, why should they hear the babble we think we mean?" [\[13\]](#) These characters serve as foils for one another, a creative way to tie Modern rationalism to man's inexorable and entirely unnatural acknowledgment of both the spiritual, or numinous and the moral law.

Sixteen years previous, Lewis had published *The Problem of Pain*, wherein he explores this undeniable yet insanely irrational or rather supernaturally revealed sense of numinous awe and moral law inherent in every man and culture. As if

foreshadowing the clash of worldviews in discussion, Lewis writes, "Man . . . can close his spiritual eyes against the Numinous, if he is prepared to part company with half the great poets and prophets of his race, with his own childhood, with the richness and depth of uninhibited experience [the Fox, to a high degree, or] . . . He can refuse to identify the Numinous with the righteous, and remain a barbarian, worshipping sexuality, or the dead, or the life force, or the future [the old Priest]." [14] The concepts of Contemplation and Enjoyment intertwine through a scholar and a man of the altar, through the gods and humans alike. In life and in myth, "men, and gods, flow in and out and mingle." [15]

The Fox's and Priest's views of one another and each other's worldview clashed like contemporary apologetic debates. The Fox saw the Priest's work as "mischief" [16] and nonsense. "A child of six would talk more sense" was the Fox's response to the apparent contradictions of the Priestly doctrines regarding the Great Offering. [17] Contrarily, the Priest reflexively dismisses the Fox's Greek wisdom. According to Orual, "like all sacred matters, [a sacred, acted ritual] is and it is not (so that it was easy for the Fox to show its manifold contradictions)." [18] Yet, "even Stoicism finds itself willy-nilly bowing the knee to God." [19] The Fox at times let down his learned persona, evidencing the axiom that man is inherently religious. Yes, he gave a regular nod to the gods, and at the birth of Orual's sister Psyche he says wistfully, almost wishfully, "Now by all the gods . . . I could almost believe that there really is divine blood in your family." Though his comment regards the family bloodline, one picks up here and elsewhere a religious man, who then quickly covers the sentiment with appeals to reason, even rationalization. Such characterization seems both autobiographical on Lewis's part and testimony to his many dealings with materialist, humanist, secularist, liberal Christian, and unbelieving scholars and laymen.

The Priest's mythical, experiential religious conviction versus the Fox's worldly wisdom weaves itself through a climactic showdown. A death sentence falls on Psyche as the Accursed, to be offered to the goddess Ungit. (Here is the clash of wills between man and the divine in a crisis of state and religion so often seen in history.[\[20\]](#)) "Ungit will be avenged. It's not a bull or ram [sacrifice] that will quiet her now," pronounces the Priest.[\[21\]](#) He mentions "the Brute," who legend says will take away the human sacrifice. In classic rational fashion, the King challenges, "Who has ever seen this Brute . . . What is it like, eh?" In this moment, the Fox presents himself as the King's counsellor, living out his reasonable *raison d'être*. Prosecution-style, he determines that the Brute only exists as an image, a shadow, six-year-old nonsense. The Priest dismisses this as "the wisdom of the Greeks," and seeks the peoples' fear as a fallback position. (Interestingly, many who either believe in or dismiss the supernatural and mystical seek strength in numbers, popular opinion to make their case, which is no argument at all.) The high stakes exchange illustrates the gravity and consequences of the age-old clash. If religion is to be followed, it must be regulated by reason; if reason is to properly play its part, it must bow to realities beyond its grasp.

The Priest and Fox provide an extremely stark contrast of views during this conflict. The Fox presents a compare-and-contrast list of the Priest's teachings, revealing what he believes defies the Law of Non-Contradiction.[\[22\]](#) The Priest first responds to the abstractions by appeal to concrete realities. Greek wisdom "brings no rain and grows no corn." He portrays such constricting logic as unable to offer "understanding of holy things . . . demand[ing] to see such things clearly, as if the gods were no more than letters written in a book . . . nothing," he continues, "that is said clearly [about the gods] can be said truly about them . . . Holy wisdom is not clear and thin like water, but thick and dark like blood."[\[23\]](#) The apologist cannot help but think of

the frustration of trying to communicate the mysterious paradoxes of spiritual truth and meaning to skeptics who demand only linear logic from a naturalist point of view. (The Fox continually appeals to “the Nature of things” and says “according to Nature.”) One must also guard against becoming Fox-like, limiting inquiry and explanation merely to that accessible to the physical senses and human reason. Either philosopher or accommodating priest / poet can make that mistake; via their opposite approaches, whether overly from man’s reason or God’s assumed reasons, deny the paradoxes of reality.

Ironically, Orual’s conversion to real belief in the numinous—halting and years-long—begins during this fight. Though she’d “have hanged the Priest and made the Fox a king” if she could, she realized the power lay in the Priest’s position.[\[24\]](#) Her convincing comes in a climactic moment, when pressed at literal knifepoint to stop prophesying the unwelcome judgment, the Priest shows unearthly peace, calm, and indeed a willingness to die. “While I have breath,” he intoned, “I am Ungit’s voice.” Resolute and full of faith at death’s door, his was evidence beyond reason, much as the testimony of Christ’s Apostles in their martyrdoms. This was not lost on Orual, who narrates, “The Fox had taught me to think—at any rate to speak of—the Priest as of a mere schemer and a politic man” who pretended and said whatever would provide him power or gain, in Ungit’s name.[\[25\]](#) The Fox’s prize student now saw through personal experience—the kind he taught her to guard against—that the Priest was sincere unto death. “He was sure of Ungit.”[\[26\]](#) He may have been mistaken or misled, but he did not pretend. One of the modern apologist’s greatest arguments is a convinced life and a faith, well-tested, sometimes right in front of the skeptic. The ultimate witness: a life and death scenario.

After a lifetime, in the afterlife, the Fox repents of his constraints and biases of the supernatural and religious. In

this, Lewis communicates a truth applicable today. "I taught [Orual], as men teach a parrot, to say 'Lies of poets,' and 'Ungit's a false image.' . . . I never told her why the old Priest got something from the dark House [of Ungit] that I never got from my trim sentences . . . I made her think a prattle of maxims would do, all thin and clear as water." [27] How like so many testimonies of those who, in our day, come to Christ after years of dismissing and rationally ruling out the reality of the transcendent. Words are cheap and book knowledge only gets one so far, the Fox admits. What a mirror of teachers who lead people of faith away from that which requires revelation using smart-sounding verbiage. Hence, for those enamored with the Richard Dawkinses of our time, a reading of this novel may be the foxiest way of all to reach them.

Orual is a product of her own Need-Love [28], which is serviced alternately by her Fox-taught Greek rationalism and belief in humanoid gods, whom she thinks she can control. As a young woman being flirted with by a prince on the lam, she characteristically staunches true emotions. "I had a fool's wish to lengthen" the encounter, she says. "But I came to my senses." On her odyssey to save her sister from a supposedly evil god, Orual blocks every sentiment with controlling motherly logic, eschewing all glimpses of and desires for the divine. She chooses to outwit the gods. She ends up the pawn in the hands of the gods, however gracious, that she fancied to be her equals.

The Orual-Queen-Psyche's-twin character spends a lifetime employing Greek wisdom learned under the Fox to seek out life's mysteries of human and divine relations, up to the bittersweet end, constantly denouncing the gods for the woes she experiences. Face to face with divinity, her bitter hiding reveals her glorious humanity. Now, true-faced, she is free. Up until then the helpless, yet defiantly and impressively skillful independence she exhibits as a mothering sister, and

later as regent, so well illustrate fallen human defiance of the true God of the Bible, seen most vividly in well-educated apostates and atheists today. Those unbelievers, consumed by angry confusion regarding suffering and life's seeming futilities, should find both empathy and resolution in this novel. [29] While doing excellently (in human terms) for a lifetime, as Orual did, one can still deny the existence of the divine while cursing the god's or God's supposed effects on mere mortals. Orual's torturous private thought life increasingly revealed her sin nature, which she turned back into ravings against the fate of the gods. Control was her only weapon, until the deaths of all who propped up her life and kingdom, and until visions of her corrupted affections forced humility upon her. Such desperate machinations to live a meaningful life in the face of deadening routine punctuated by tragedy, in turn, raises the biggest questions of life: Why are we here? Are we mere mortals or eternal beings with a destiny? If the latter, what or who determines our fate—is there really meaningful choice or only divine whim or something else? Lewis creates multi-layered characters who live out the quest for ultimate answers.

In another resolution of sorts, the myth comes full circle through the Fox and priesthood back to Greece. Arnom, the new Priest of Ungit, adds a notation on Orual's book (at our novel's end) entreating anyone travelling to Greece to take it there, [30] which may ironically imply that the barbarians had something to teach the world's greatest philosophers. Likelier, Arnom, who put himself under the tutelage of the Fox, meant to dedicate the Queen's life saga to a greater civilization. Is this a symbolic merging and maturing of the two schools of thought and faith? A reference to Arnom as "priest of Aphrodite," likely indicates his fuller "Greekification." Whether this change was for ill, good or neutral is hard to say. Perhaps the former priest of the crude barbarian goddess Ungit was effectively sending a message, as if to preach: "To those in Greece, supreme land of learning

and reason, place of the gods of the philosophers, we commend you this account of a Being beyond description who revealed our Queen's aching fallenness, journey into redemption, and glorified revelation as a goddess in her own right." This writer's weak grasp of Greek mythology and theology notwithstanding, it seems clear Lewis offers much resolution of reason and religion, of the contemplative and the Enjoyed, however incomplete it must naturally be.

[1] C.S. Lewis, *Till We Have Faces*, (San Diego and New York: A Harvest Book / Harcourt, 1956), 302-303.

[2] C.S. Lewis, *The Four Loves*, (San Diego and New York: A Harvest Book / Harcourt, 1960), 117.

[3] Lewis, *Till We Have Faces*, 7.

[4] *Ibid.*, 8.

[5] *Ibid.*, 10.

[6] *Ibid.*, 14.

[7] *Ibid.*, 31

[8] *Ibid.*, 22.

[9] *Ibid.*, 17-18.

[10] *Ibid.*, 15,54.

[11] *Ibid.*, 14.

[12] *Ibid.*, 15-16, etc.

[13] *Ibid.*, 293-294.

[14] Lewis, *The Problem of Pain* (New York: HarperCollins, 1940), 14-15.

[15] Lewis, *Till We Have Faces*, 301.

[16] Ibid., 33.

[17] Ibid., 49.

[18] Ibid., 268.

[19] Lewis, *The Problem of Pain*, 13.

[20] From the little the writer knows of Plato's *Republic*, there seem to be echoes of it here in the Fox's views. Worth exploring.

[21] Lewis, *Till We Have Faces*, 46.

[22] Ibid., 49-50.

[23] Ibid., 50.

[24] Ibid., 51.

[25] Ibid., 54.

[26] Ibid.

[27] Ibid., 295.

[28] Lewis, *The Four Loves*, chapter 2 ("Affection").

[29] The writer plans to use the novel and its contemplative companion, *The Four Loves*, to reach out to a struggling apostate with mother issues on both sides of her adoption.

[30] Lewis, *Till We Have Faces*, 308-309.

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## C.S. Lewis, the BBC, and Mere

# Christianity

*Dr. Michael Gleghorn explains how a series of radio talks during WWII became one of Christianity's most cherished classics.*

One can rarely predict all the consequences which will follow a particular decision. On September 1, 1939, Germany invaded Poland. Two days later, France and Britain declared war on Germany. World War II was officially underway. Back in England, C. S. Lewis was "appalled" to find his country once again at war with Germany. Nevertheless, he believed it was "a righteous war" and was determined to do his part "to assist the war effort."[1](#)

At this point in his life, Lewis was already a fairly successful Oxford don. "His academic works and lively lectures attracted a large student following."[2](#) Although he published a number of academic studies, Lewis also enjoyed writing popular literary, theological and apologetic works. In 1938 he published the first volume of his science-fiction trilogy, *Out of the Silent Planet*. And in 1939, as the war began, he was working on *The Problem of Pain*, a thought-provoking discussion of the problem of evil and suffering.[3](#)



It was this latter work which attracted the attention of James Welch, the Director of Religious Broadcasting for the British Broadcasting Corporation, or BBC. Welch and his assistant, Eric Fenn, were both committed Christians who firmly believed that Christianity had something vital to say to the men and women of England as they faced the horrors and challenges of war. According to Welch:

In a time of uncertainty and questioning it is the responsibility of the Church – and of religious broadcasting as one of its most powerful voices – to declare the truth

about God and His relation to men. It has to expound the Christian faith in terms that can be easily understood by ordinary men and women, and to examine the ways in which that faith can be applied to present-day society during these difficult times.{4}

After reading *The Problem of Pain* by C. S. Lewis, Welch believed that he had found someone who just might meet his exemplary standards of religious broadcasting. He wrote to Lewis at Oxford University in February 1941, and asked if he might consider putting together a series of broadcast talks for the BBC.{5} Lewis responded a couple days later, accepting the invitation and indicating a desire to speak about what he termed “the law of nature,” or what we might call “objective right and wrong.”{6} Although Lewis could hardly have known it at the time, this first series of talks would eventually become Book I in his bestselling work of basic theology, *Mere Christianity*.

## Right and Wrong

*Mere Christianity* originated as a series of talks entitled *Right and Wrong: A Clue to the Meaning of the Universe*. Lewis pitched his idea to James Welch, the Director of Religious Broadcasting at the BBC, in the following terms:

It seems to me that the New Testament, by preaching repentance and forgiveness, always *assumes* an audience who already believe in the law of nature and know they have disobeyed it. In modern England we cannot at present assume this, and therefore most apologetic begins a stage too far on. The first step is to create, or recover, the sense of guilt. Hence if I gave a series of talks, I shd [sic] mention Christianity only at the end, and would prefer not to unmask my battery till then.{7}

In certain respects, this was a rather difficult time to be

involved in religious broadcasting. Most of the talks were not pre-recorded, but were given live. And because of the war, the British government was anxious to insure that no information that might be “damaging to morale or helpful to the enemy” end up in a broadcast.[{8}](#) As Eric Fenn, the BBC’s Assistant Director of Religion, who worked closely with Lewis in the editing and production of his talks, later recalled, “. . . every script had to be submitted to the censor and could not be broadcast until it bore his stamp and signature. And thereafter, only that script—nothing more or less—could be broadcast on that occasion.”[{9}](#)

Lewis not only had to contend with these difficulties, however, he also had to learn (as anyone who writes for radio must) that this is a very precise business. Since “a listener cannot turn back the page to grasp at the second attempt what was not understood at the first reading,” the content must be readily accessible for most of one’s listening audience.[{10}](#) Additionally, the talks must fit within a narrowly defined window of time. In Lewis’s case, this was fifteen minutes per talk – no more, no less. As one might well imagine, Lewis initially found it rather difficult to write under such constraints.[{11}](#)

Eventually, however, the combination of Fenn’s coaching and Lewis’s natural giftedness as a writer and communicator paid off. The talks were completed and successfully delivered. The BBC was pleased with its new broadcasting talent and quickly enlisted Lewis for a second series of talks.[{12}](#)

## **What Christians Believe**

This second series would be titled *What Christians Believe*. Since these talks would require Lewis to more directly communicate some of the core truths of the Christian faith, he sent “the original script to four clergymen in the Anglican, Methodist, Presbyterian and Roman Catholic Churches for their

critique.”{13} Although Lewis was a brilliant and well-read individual, he was nonetheless a layman with no formal training in theology. Since his desire was to communicate the central truth-claims of Christianity, and not just the distinctive beliefs of a particular denomination, he wanted to be sure that his talks were acceptable to a variety of Christian leaders. Although a couple of them had some minor quibbles with certain things that Lewis had said, or not said, they were basically all in agreement. This was important to Lewis, who later tells us, “I was not writing to expound something I could call ‘my religion,’ but to expound ‘mere’ Christianity, which is what it is and was what it was long before I was born and whether I like it or not.”{14}

The BBC was elated with this second series of talks, liking them even more than the first. According to Justin Phillips, who wrote a book on the subject, it was this second series of talks which most closely fulfilled James Welch’s original vision as Director of Religion for the BBC “to make the gospel relevant to a people at war. It speaks of the core doctrines of Christianity and explains them in plain English to the general listener.”{15}

Eric Fenn, who helped with the editing and production of the talks, wrote appreciatively to Lewis afterwards to tell him he thought they were excellent. He then asked if Lewis might consider doing yet another, even longer, series sometime in the near future.{16} Lewis would agree to the request, but he was beginning to get a little disenchanted with some of the unanticipated consequences of his success. Already a very busy man, with a variety of teaching, writing, and administrative responsibilities, Lewis now found himself, in addition to everything else he was doing, nearly overwhelmed by the avalanche of mail he was receiving from many of his listeners. This Oxford don was clearly making a powerful connection with his audience!

## Why Was Lewis So Popular?

According to Justin Phillips, “Even though Lewis was a prolific correspondent himself, even by his standards it was all becoming a bit too much to cope with.”[{17}](#) Indeed, were it not for the able secretarial support of his brother Warnie, Lewis may *not* have been able to keep up with it all.

Jill Freud, one of the children evacuated from London at the start of the war, lived with the Lewises for a while. She recalled just how much help Warnie offered his brother, whom they called “Jack”:

He did all his typing and dealt with all his correspondence which was considerable – so huge it was becoming a problem. There was so much of it from the books and then the broadcast talks. And he was so meticulous about it. Jack wrote to everybody and answered every letter.[{18}](#)

Indeed, Warnie later estimated that he had pounded out at least 12,000 letters on his brother’s behalf![{19}](#) So what made Lewis so popular? What enabled him to connect so well with his readers and listeners?

In the first place, Lewis was simply a very talented writer and thinker. When it came to communicating with a broad, general audience, Lewis brought a lot to the table right from the start. But according to Phillips, the BBC should also be given some credit for the success of the broadcast talks. He writes, “The attention given to Lewis’s scripts by his producers in religious broadcasting made him a better writer.”[{20}](#)

Ironically, even Lewis’s rather volatile domestic situation may have contributed to his success. Lewis was then living with his brother, who had a drinking problem, a child evacuee from London, and the adoring, but also dominating, mother of a friend who had been killed in World War I. Phillips notes:

All this helped to 'earth' Lewis's writings in the real world. . . . It took him out of the seclusion of the Oxford don . . . and gave him a real home life more like that of his listeners than many of his professional colleagues.{21}

Finally, Lewis combined all of this with a rather disarming humility in his presentations. He wasn't pretending to be better than others; he was only trying to help. And his listeners responded in droves.

## The Impact of the Broadcasts

The BBC eventually got a total of four series of talks out of Lewis. Each of the series was so successful that the BBC continued, for quite some time, to entreat Lewis to do more. But according to Phillips, Lewis was becoming increasingly disillusioned with broadcasting. The BBC issued one invitation after another, but nearly eighteen months after his fourth series concluded Lewis had turned down every single one of them.{22} Although he would eventually be tempted back to the microphone a few more times, the days of his broadcast talks were now a thing of the past. While he was glad to be of service in this way during the war, Lewis never really seemed to care that much for radio. Indeed, in one of his less serious moods, he even blamed the radio "for driving away the leprechauns from Ireland!"{23}

In spite of this, however, the impact of the broadcasts has been immense. Since first being aired on the BBC, these talks have generated (and continue to generate) a great deal of interest and discussion. *Mere Christianity*, a compilation of the talks in book form, continues to show up on bestseller lists even today.{24} And Phillips, speaking of the cumulative impact of *all* of Lewis's writings, observes that while numbers vary, "in the year 2000 some estimates put worldwide sales of Lewis's books at over 200 million copies in more than thirty languages."{25}

As the origin of *Mere Christianity* shows, however, we cannot often predict how it may please God to use (and perhaps greatly multiply) our small, seemingly insignificant, investments in the work of His kingdom. Lewis was simply trying to do his part to be faithful to God and to help his countrymen through the horrors of World War II. But God took his humble offering and, like the story of the loaves and fish recounted in the Gospels, multiplied it far beyond anything Lewis could ever have reasonably imagined.

This should be an encouragement to us. As we faithfully exercise our gifts and abilities in the service of Jesus Christ, small and inconsiderable though they may seem to be, we may one day wake to find that incredibly, and against all odds, God has graciously multiplied our efforts to accomplish truly extraordinary things!

## Notes

1. Justin Phillips, *C. S. Lewis in a Time of War: The World War II Broadcasts that Riveted a Nation and Became the Classic Mere Christianity* (New York: HarperCollins Publishers, 2002), 4.
2. Ibid.
3. Ibid.
4. James Welch, *BBC Handbook 1942*, 59; cited in Phillips, *C. S. Lewis in a Time of War*, 78.
5. Phillips, *C. S. Lewis in a Time of War*, 80-81.
6. Ibid., 82.
7. Ibid.
8. Ibid., 33.
9. Interview with Eric Fenn by Frank Gillard for the BBC Oral History Archive, 4 July 1986; cited in Phillips, *C. S. Lewis in a Time of War*, 33.
10. Ibid., 88.
11. Ibid., 87-88.
12. Ibid., 134-35.
13. Ibid., 142.

14. C. S. Lewis, "Preface," in *Mere Christianity* (New York: Macmillan Publishing Company, 1960), vii.
15. Phillips, *C. S. Lewis in a Time of War*, 153.
16. Ibid.
17. Ibid., 155.
18. Interview with Jill Freud, 19 November 1999; cited in Phillips, *C. S. Lewis in a Time of War*, 157.
19. Walter Hooper, *C. S. Lewis: A Companion & Guide* (London: Harper Collins, 1966), 33; cited in Phillips, *C. S. Lewis in a Time of War*, 158.
20. Phillips, *C. S. Lewis in a Time of War*, 165.
21. Ibid., 183.
22. Ibid., 268.
23. C. S. Lewis, *Letters to an American Lady* (Grand Rapids: Eerdmans, 1967); cited in Phillips, *C. S. Lewis in a Time of War*, 276.
24. See, for example, [www.bookvideoawards.com/bookstandard/images/BestSellersAwards\\_Program.pdf](http://www.bookvideoawards.com/bookstandard/images/BestSellersAwards_Program.pdf) and [peopleofthebook.us/2007/02/](http://peopleofthebook.us/2007/02/).
25. Phillips, *C. S. Lewis in a Time of War*, 279.

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## **Into the Void: The Coming Transhuman Transformation**

In the TV show *The Six Million Dollar Man*, Lee Majors played Steven Austin, a crippled astronaut who was rehabilitated through bionic technology that gave him superhuman strength and powers. The show, like so much science fiction, presents us with the dream that technology will enhance all our facilities from sight to memory, hearing to strength, and

lengthen our life span to boot. The bionic man represents a fictional forerunner of the transhuman transformation. The Transhumanist school believes that technology will not only enhance the human condition, but eventually conquer death and grant us immortality. Human enhancement technology performs wonders in allowing the lame to walk, the blind to see, the deaf to hear and the sick to be well, but even immortality is out of the reach of technology. In striving to enhance our physical existence we may lose our souls in the process.

In his famous book, *The Abolition of Man* published in the 1940s, C. S. Lewis wrote that modern society is one step away from "the void"<sup>{1}</sup>—"post-humanity,"<sup>{2}</sup> a state of existence from which there will be no return. Lewis argues that when we step outside of what he calls the Tao<sup>{3}</sup>, we lose all sense of value for human life that has always governed civilization. What Lewis calls the Tao, we might call Natural Law or Traditional Morality—that internal moral understanding of right and wrong which God has written on the hearts of all people (Romans 2), the *Logos* by which all things were created (John 1, see especially verse 4).<sup>{4}</sup>

In leaving traditional spiritual values behind, Lewis argues, modern technological civilization has reduced human value to only what is natural, and we have lost our spiritual quality. Modern society has striven to conquer nature and largely succeeded, but at a great cost—with each new conquest, more losses in human dignity, more of the human spark extinguished. Lewis offers the example of eugenics from his time in the 1930's and 40's.<sup>{5}</sup> Eugenics is now a debunked science of racial manipulation and something we know was practiced with particular ferocity in Nazi Germany.<sup>{6}</sup> But the driving philosophy of manipulating nature and humanity into something new and final remains prominent. Lewis underestimated the truth of his own prophecy. He thought that maybe in 10,000 years the final leap will be taken when mankind will solidify itself into some kind of inert power structure dominated by

science and technology.[{7}](#)

However, the 21st century may prove to be the era of posthumanity that Lewis foresaw in his time. The current movement of transhumanism, or human enhancement, asserts that humanity will eventually achieve a new form as a species through its adaptation to modern computer technology and genetic engineering in order to reach a higher evolutionary condition. Our present state is not final. Transhumanism derives from Darwinian doctrine regarding the evolution of our species. Evolutionary forces demand that a species adapt to its environment or become extinct. On this view, many species experience a pseudo-extinction in which their adaptation gives way to another kind of species leaving its old form behind. Many evolutionists believe this happened to the dinosaurs on their way to becoming modern birds and that humanity faces the same transformation on its way up a higher evolutionary path.[{8}](#) Primates evolved into humans so humans will eventually evolve into something higher (posthuman).

## **Metaman**

Our present condition will give way to the cyborg (which is short for cybernetic organism) as we join our bodies and minds to technological progress. Transhumanists believe that because Artificial Intelligence (computing power) advances at such a rapid pace, it will eventually exceed human intelligence and humanity will need to employ genetic engineering to modify our bodies to keep pace or become extinct. Therefore, the cyborg condition represents humanity's inevitable destiny.

The two predominant pillars in transhumanism revolve around Artificial Intelligence (AI) and genetic engineering. One represents a biological change through manipulating genes. The other presents the merging of human intelligence with AI. The biological position (through use of genetic engineering) claims that through transference of genes between species, we eradicate the differences and create a global superorganism

that encompasses both kinds of life—the natural and the artificial. Biophysicist Gregory Stock states that once humanity begins to tamper with its genetic code, and the codes of all other plants and animal species, that “the definition of ‘human’ begins to drift.”[{9}](#) Through genetic engineering we will transform the human condition by merging humanity with the rest of nature, thereby creating a planetary superorganism. A superorganism operates like a bee hive or an anthill as a collection of individual organisms united as a living creature. Stock calls this Metaman, the joining of all biological creatures with machines, making one giant planetary life form. This superorganism encompasses the entire globe.

Transhumanism presupposes that no distinction exists between humanity, nature or machines. Metaman includes humanity, all it creates, and also the natural world. It acknowledges humanity’s key role in the creation of farms and cities, but includes all natural elements, such as forests, jungles and weather. Metaman includes humanity and goes beyond it.[{10}](#) Stock envisions a greater role for genetic engineering in redefining biological life as different species are crossed. Humanity may now control the direction of its evolution and that of the entire planet.

Stock states that through “conscious design” humanity has replaced the evolutionary process.[{11}](#) This leads us to Post-Darwinism where people have supplanted the natural order with their own technological modification of humanity and the entire ecological system. “Life, having evolved a being that internalizes the process of natural selection, has finally transcended that process.”[{12}](#) Humanity may now, through the agency of technological progress, seize direction of its development and guide it to wherever it wants itself to go. No other species has ever controlled its own destiny as we do.

# The Singularity

A second transhumanist belief argues for the arrival of an eventual technological threshold that will be reached through the advancement of Artificial Intelligence. The argument goes like this: because AI develops at a rapid pace it will achieve equality with the human brain and eventually surpass it. Estimates as to when this will happen range from the 2020's to 2045. The evolutionary process will reach a crescendo sometime in the 21st century in an event transhumanists call "the Singularity."[\[13\]](#) There will be a sudden transformation of consciousness and loss of all distinction, or Singularity, between humanity and its creations, or the absence of boundaries between the natural and artificial world. Singularity watchers expect that this event will mark the ultimate merging of humans and machines. Renowned inventor and AI prophet Ray Kurzweil states, "The Singularity will allow us to transcend these limitations of our biological bodies and brains. . . . There will be no distinction, post-Singularity, between human and machine. . . ." [\[14\]](#) As the fictional CEO and mastermind behind a cutting edge AI company in the year 2088 crowed, "My goal is for us to end death as we know it on earth within 50 years—for the essence of every person to live perpetually in an uploaded state. . . . The transhuman age has dawned." [\[15\]](#)

Both of these positions, one emanating from genetic engineering that seeks to enhance the body, the other from Artificial Intelligence that seeks to supersede and even supplant the need for bodies, argue for the eventual replacement of humanity with biological-machine hybrids. Metaman and Singularity systems are direct heirs of the modern idea of progress. They present the dawning of a technological Millennium, but they also share a long history dating back into medieval Christendom. In the early Church, technology, or the "mechanical arts," was never considered as a means to salvation or Edenic restoration. Historian David Noble argues

that from Charlemagne to the early Early Modern period technology became associated with transcendence as the means of restoring the lost divine image or *imago dei*.[{16}](#)

Theologian Ernst Benz argues similarly that the Modern technological project was founded on a theological notion in which humanity believed itself to be the fellow worker with God in establishing His kingdom on earth through reversing the effects of the Fall.[{17}](#) We are fellow workers with God; however, this position overemphasized humanity's role in restoration to the point of becoming a works-based salvation of creation.

Despite the apparent secularity of the super science behind all the technological wonders of our time, the notions of modern progress and transhumanism remain grounded in an aberrant form of Christian theology. Noble summarizes this well when he states, "For modern technology and modern faith are neither complements nor opposites, nor do they represent succeeding stages of human development. They are merged, and always have been, the technological enterprise being, at the same time, an essentially religious endeavor."[{18}](#) The theology behind Modern technological progress remains rooted in Medieval and Early Modern notions of earthly redemption when the "useful arts,"[{19}](#) which ranged anywhere from improved agricultural methods to windmills, were invested with redemptive qualities and humanity began to assume an elevated status over nature. "In theological terms, this exalted stance vis-à-vis nature represented a forceful reassertion of an early core Christian belief in the possibility of mankind's recovery of its original God-likeness, the 'image-likeness of man to God' from Genesis (1:26), which had been impaired by sin and forfeited with the Fall."[{20}](#) Technology becomes the means of restoring the original divine image. Technological development was expected to reverse the effects of the Fall and restore original perfection. This theology also serves as the impetus behind Millennial thought which believes

technology helps humanity recover from the Fall and leads to an earthly paradise. Transhumanism extends this Millennial belief into the twenty-first century.

## Redeeming Technology

We are faced with the problem of how to redeem all the advances of technology such as human enhancement without losing ourselves in the process. Idolatry preoccupies our central concern with technology. Biblically speaking, idolatry exalts the work of humanity, including individual human beings, over God; we commit idolatry when we serve the creature rather than the Creator. “Professing to be wise, [we] became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures” (Rom. 1:22-23). Theologian Paul Tillich offers a keen and insightful definition of idolatry when he states, “Idolatry is the elevation of a preliminary concern to ultimacy. Something essentially partial is boosted into universality, and something essentially finite is given infinite existence.”<sup>{21}</sup> Transhumanism presents us with a spiritualization of technology believed to grant us immortality through shedding our bodies and adopting machine ones or through genetic engineering that will prolong bodily life indefinitely. Our Modern age defines technology as a source of material redemption by placing finite technical means into a divine position, thus committing idolatry.

In seeking to reconcile technology with a biblical theology we have three possible approaches. *Technophobia* represents the first position. This view contends that we should fear technological innovation and attempt to destroy it. The Unabomber Manifesto offers the most radical, pessimistic and violent expression of this position, arguing for a violent attack against the elites of technological civilization such as computer scientists in an effort to return society to

primitive and natural conditions in hopes of escaping the kind of future transhumanists expect.[{22}](#) However, the entire tenor of our times moves in the opposite direction, that of *technophilism*, or the inordinate love for technology. Transhumanism optimistically believes that through technological innovation we will restore our God-like image. A third position asserts a mediating role between over-zealous optimism and radical morose pessimism. [{23}](#)

## **Technocriticism**

*Technocriticism* offers the only viable theological position. By understanding technology as a modern form of idolatry we are able to place it in a proper perspective. Technocriticism does not accept the advances of innovation and all the benefits new technology offers without critical dialogue and reflection. Technocriticism warns us that with every new invention a price must be paid. Progress is not free. With the invention of the automobile came air pollution, traffic and accidents. Computers make data more accessible, but we also suffer from information overload and a free-flow of harmful material. Cell phones enhance communication, but also operate as an electric leash, making inaccessibility virtually impossible. Examples of the negative effects of any technology can be multiplied if we cared enough to think through all the implications of progress. Technocriticism does not allow us the luxury of remaining blissfully unaware of the possible negative consequences and limitations of new inventions. This approach is essential because it demonstrates the fallibility of all technological progress and removes its divine status.

Technocriticism humanizes technology. We assert nothing more than the idea that technology expresses human nature. Technology is us! Technology suffers the same faults and failures that plague human nature. Technology is not a means of restoring our lost divine image or reasserting our rightful place over nature. This amounts to a works-based salvation and

leads to dangerous utopian and millennial delusions that amount to one group imposing its grandiose vision of the perfect society on the rest. Such ideologies include Marxism, Technological Utopianism and now Transhumanism. We are restored to the divine “image of His Son” by grace through faith alone (Rom. 8:29). Technology, serving as an extension of ourselves, means that what we create will bear our likeness, both as the image-bearers of God and in sinful human identity. It contains both positive and negative consequences that only patient wisdom can sort through.

Through criticism we limit the hold technology has on our minds and free ourselves from its demands. We use technology but do not ascribe salvific powers of redemption to it. A critical approach becomes even more crucial the further we advance in the fields of genetic engineering and AI. We do not know where these fields will lead and an uncritical approach that accepts them simply because it is possible to do so appears dangerous. We live under the delusion that technology frees us, but as Lewis warns, “At the moment, then, of Man’s victory over Nature, we find the whole human race subjected to some individual men, and those individuals subjected to that in themselves which is purely ‘natural’—to their irrational impulses.”<sup>{24}</sup> The famous science-fiction writer Frank Herbert echoes Lewis’s sentiments in his epic novel *Dune*: “Once men turned their thinking over to machines in the hope that this would set them free. But that only permitted other men with machines to enslave them.”<sup>{25}</sup> Genetic engineering or merging humanity with AI only exchanges one condition for another. We will not reach the glorified condition transhumanists anticipate. A responsible critical approach will ask, Into whose image are we transforming?

## Notes

1. C. S. Lewis, *The Abolition of Man* (New York: Macmillan, 1947), 77.
2. Ibid., 86.

3. Lewis, of course, did not originate this ancient Chinese concept but rather applied it to universally accessible principles.
4. Ibid., 56.
5. Ibid., 72
6. See [Darwin's Racists: Yesterday, Today and Tomorrow](#) by Sharon Sebastian and Raymond G. Bohlin, Ph.D. Though the German Nazis acted out this hideous ideology to an extreme, eugenics was actually first promulgated in the United States, Germany and Scandinavia around the turn of the 20th Century.
7. Lewis, *The Abolition of Man*, 71.
8. See Dr. Ray Bohlin's article [PBS Evolution Series](#), especially the section entitled "'Great Transformations' and 'Extinction'."
9. Gregory Stock, *Metaman: The Merging of Humans and Machines into a Global Superorganism* (New York: Simon and Schuster, 1993), 165.
10. Ibid., 20.
11. Ibid., 228.
12. Ibid., 231.
13. Ray Kurzweil, *The Singularity is Near* (New York: Penguin, 2005).
14. Ibid., 9.
15. David Gregory, *The Last Christian*, (Colorado Springs: Waterbrook Press, 2010), 102.
16. David F. Noble, *The Religion of Technology* (New York: Knopf, 1997), 9.
17. Ernst Benz, *Evolution and Christian Hope: Man's Concept of the Future from Early Fathers to Teilhard de Chardin* trans., Heinz G. Frank (New York: Doubleday, 1966), 124-125.
18. Noble, *The Religion of Technology*, 4, 5.
19. Ibid., 14.
20. Ibid.
21. Paul Tillich, *Systematic Theology: Reason and Revelation Being and God*, Vol. 1 (Chicago: University of Chicago Press, 1951), 13.
22. FC, *The Unabomber Manifesto: Industrial Society and Its*

*Future* (Berkeley, CA: Jolly Roger Press, 1995).

23. See Neil Postman, *Technopoly: The Surrender of Culture to Technology* (New York: Knopf, 1992), 5.

24. Lewis, *The Abolition of Man*, 79, 80.

25. Frank Herbert, *Dune* (New York: Ace, 1965), 11.

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## **Hell: The Horrible Choice**

*Dr. Pat Zukeran presents the biblical teaching on hell so that we can present a sound response when challenged.*

### **The Importance of Understanding the Doctrine of Hell**

Why study the doctrine of hell? Very few sermons today are preached on this topic, and most Christians try to avoid the subject. However, this is an important doctrine for Christians to understand especially if we are going to share our faith in the postmodern culture that despises this teaching.

Dr. Peter Kreeft and Ron Tacelli write:

Of all the doctrines in Christianity, hell is probably the most difficult to defend, the most burdensome to believe and the first to be abandoned. The critic's case against it seems very strong, and the believer's duty to believe it seems unbearable. . . . Heaven is far more important than hell, we know much more about it, and it is meant to occupy our mind much more centrally. But in a battle an army must rush to defend that part of the line which is most attacked or which seems the weakest. Though other doctrines are more important than this one, this one is not unimportant or

dispensable.{1}

Several critics of Christianity grew up in the church but eventually abandoned the faith, and many of them cite the teaching on hell as a key factor. Atheist philosopher Bertrand Russell wrote in his work *Why I Am Not a Christian*:

I do not myself feel that any person who is really profoundly humane can believe in everlasting punishment. . . . I must say that I think all this doctrine, that hell-fire is a punishment for sin, is a doctrine of cruelty. It is a doctrine that put cruelty into the world and gave the world generations of cruel torture: and the Christ of the Gospels, if you could take Him as His chroniclers represent Him, would certainly have to be considered partly responsible for that.{2}

Charles Darwin grew up and was baptized in the Church of England. Despite his rejection of Christianity, he was buried in Westminster Abbey. Darwin has pointed to the doctrine of hell as one of the significant reasons for his abandonment of the faith. He stated in his autobiography, "I can indeed hardly see how anyone ought to wish Christianity to be true; for if so plain language of the text seems to show that the men who do not believe, and this would include my father, brother and almost all my friends, will be everlastingly punished. And this is a damnable doctrine."{3}

I am sure that many of us have friends who find the Bible's teaching on hell to be offensive and use this doctrine to paint the God of the Bible as a cruel and vindictive being. However, most unbelievers' attacks of this doctrine are built on a false understanding of hell. Christians also have difficulty defending the justice of hell with the love of God because we lack a proper understanding of what the Bible teaches. In this article, I will present the biblical teaching on hell so that we can present a sound response when challenged.

# The Nature of Hell

Hell is basically a place of eternal separation from God. 2 Thessalonians 1:9 states that those without God “will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of His power.” To be separated from God is to be separated from all that is good. A person in hell is separated from all the joy, love, and meaning for which we were created. Instead of knowing God as a loving father, one will know God as judge (Romans 2: 5-8). That is the attribute of God an unbeliever will know for eternity.

Many, including Christians, believe that God tortures people in hell. However, a significant thing to note is that in the New Testament, hell is not described as a place of *torture* but rather a place of *torment* (Luke 16:23-28, Revelation 14:11). Torture is inflicted against one's will, while torment is self-inflicted by one's own will. Torment comes from the mental and physical anguish of knowing we used our freedom for evil and chose wrongly. The anguish results from the sorrow and shame of the judgment of being forever away from God and all that is meaningful and joyful. Everyone in hell will know that the pain he or she is suffering is self-induced. The flames of hell are generated by the individual who has rejected God. It is not a place where people are forced against their will to undergo agonizing pain. Unbelievers often use this image to portray God as a cruel and vindictive being. However, the torment of hell comes from the individual who chooses not to love God and now must live with the sorrow of being aware of all that was lost.

One of the most severe punishments leveled on a criminal is the sentence of solitary confinement. One of the reasons this is a feared sentence is that the guilty are left to sit alone in their cells and live with the regret and sorrow of their crimes with no one to comfort or minister to them. Pain comes

from within as they wrestle alone with their thoughts and emotions. It must be a horrible realization to see lost forever what could have been.

Such is the anguish of hell. The pain comes from the regret of all that was lost. A person experiences separation from God, the ultimate good. This is why hell is such a horrible place and a horrible choice.

## **Why Hell Is Necessary and Just**

Is hell necessary? How is this doctrine consistent with a God of love? These are questions I face when I speak on the fate of unbelievers. The necessity and justice of hell can be recognized when we understand the nature of God and the nature of man.

Hell is necessary because God's *justice* requires it. Our culture focuses mostly on God's nature of love, mercy, and grace. However, God is also just and holy, and this must be kept in balance. Justice demands retribution, the distribution of rewards and punishments in a fair way. God's holiness demands that He separate himself entirely from sin and evil (Habakkuk 1:13). The author of Psalm 73 struggles with the dilemma of the suffering of the righteous and the prosperity of the wicked. Joseph Stalin was responsible for the death of millions in the Soviet Union, but he died peacefully in his sleep without being punished for his deeds. Since evil often goes unpunished in this lifetime, it must be dealt with at a future time to fulfill God's justice and holiness.

A second reason hell is necessary is that God's *love* requires it. Love does not force itself on an individual, but honors the option of rejecting the love of another. Those who do not wish to love God must be allowed not to do so. Forcing oneself upon another is to dishonor the dignity and right of the individual. Those who do not want to be with God in this

lifetime, will not be forced to be with Him for all eternity. It is important to understand that heaven is where God dwells and being the Lord of all creation, He is the heart and focus of heaven. His glory fills the entire realm, and inhabitants of heaven will be in His immediate and intimate presence for eternity. One cannot be in heaven and not know the presence of God. Therefore, those who do not want to be with God in this lifetime will not be forced to be in His presence for all eternity. Instead, God will honor their desire and let them dwell apart from Him in hell. Love honors the right of the other person to reject that love.

Third, God's *sovereignty* requires hell. If there is no hell, there would be no final victory over evil. If there were no ultimate separation of good from evil, good would not ultimately triumph and God would not be in ultimate control. God declares He will have victory over evil (1 Corinthians 15:24-28 and Revelation 20-22). God will defeat evil by quarantining evil and separating it from good eternally.

The biblical teaching on hell fulfills the justice, holiness, and sovereignty of God and remains consistent with His character of love.

## **Why Hell?**

Hell is also necessary because of the nature of man.

Human *depravity* requires hell. The only just punishment for sin against the eternal God is eternal punishment. God is absolutely perfect and mankind is sinful.

Romans 3:23 states that all are guilty of sin and fall far short of God's perfect standard. Sinful, unrepentant man cannot stand before a holy and perfect God. In order for God to maintain His perfection and the perfection of heaven, sin must be accounted for. For those who have received the gift of God's grace, sin has been cleansed by the payment of Christ's

life. Those who have rejected Christ remain guilty of sin. Heaven cannot be a perfect paradise if sin is present. Therefore, man's sin requires separation from God.

Second, human *dignity* requires hell. God created us as free moral creatures, and He will not force people into His presence if they do not want to be there. If a person chooses not to be with God in his or her lifetime, He will respect that decision. In Matthew 23:37-39, Jesus weeps over the city of Jerusalem and the nation of Israel because they rejected their savior and thus were not willing to accept the love of God. Christ as Lord of creation could have forced His will on His creatures, but instead respected their decision even though it broke His heart.

My grandfather suffered a stroke as the result of high blood pressure, a high level of cholesterol, and a few other ailments. While in the hospital, the doctors recommended a diet and treatment program. However, he found the diet and treatment not to his liking. The doctor explained the treatment and the ramifications if my grandfather would not change his lifestyle. He chose not to follow the doctor's prescription. Even though the doctor knew the serious consequences that would follow, he respected my grandfather's wish and allowed him to return home. In the same way, although God knows the consequences of our choice, He respects our dignity and honors our decision.

Romans 1 states that all have had an opportunity to respond to God's invitation and are therefore without excuse. Human beings are created in God's image and are creatures of incredible value. God does not annihilate beings of value even though they rejected His love. Instead He respects their decision, honors their dignity, and allows them to dwell eternally apart from Him as they have chosen.

God's justice and love plus man's nature requires a hell.

## How Can a Loving God Send People to Hell?

Recently I was enjoying a pleasant discussion with an atheist named Gus. After answering most of his objections against Christianity, he paused for a moment of contemplation. He then leaned over the table and said, "I find it hard to believe in a God of love who says, 'Love me or I will throw you into the fire!'"

This statement represents a common misunderstanding. God does not send anyone to hell; people choose to go there.

I explained that God is a loving God, and His earnest desire is that all turn from sin and receive His gift of eternal life. 2 Peter 3:9 states, "The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance." God desires all to be saved and has made the way possible by sending His son to die in our place. He invites everyone to accept His free gift of eternal life through Christ.

Since God's desire is that all be saved and He has made this possible for all men, God cannot bear the blame for people going to hell. People go to hell because they knowingly choose to reject His love. C. S. Lewis said, "There are only two kinds of people in the end: those who say to God, 'Thy will be done,' and those to whom God says, in the end, 'Thy will be done.'" [\[4\]](#)

God's love also keeps Him from imposing His will on individuals. If a person does not want to be with God in this lifetime, He will not force that person to be with Him for all eternity. In other words, the door of hell is locked from the inside.

After a brief moment, Gus asked, "Do people really have a choice since the Bible states that we are all born sinners and

cannot help but sin?" I acknowledged that we are born in sin (Psalm 51) and have a bent to sin. However, our sin nature does not force us to sin. We are sinners and it is inevitable that we will disobey God. However, we can avoid sinning and often do so because disobedience to God involves a choice we make. We can choose otherwise. In a similar way although we are on the road to destruction, we can decide to get off that road and choose life.

What about predestination, some may ask? Does that not negate one's ability to choose? There are various views on this doctrine but it does not negate our responsibility to repent. God holds us accountable for our decisions, and this responsibility implies the ability to respond. Although we as finite beings may not fully comprehend this doctrine, that does not excuse us from the choice we must all make about Christ.

The sad news is that all who go to hell could avoid going there, but they make a horrible choice.

## **Notes**

1. Peter Kreeft and Ronald Tacelli, *Handbook of Christian Apologetics* (Downers Grove, IL.: InterVarsity Press, 1994), 282.
2. Bertrand Russell, *Why I Am Not a Christian* (New York: Touchstone Books, 1957), 17-18.
3. Charles Darwin, *The Autobiography of Charles Darwin*, ed. Nora Darwin Barlow, with original omissions restored (N.Y.: W. W. Norton, 1993), 87.
4. C. S. Lewis, *Screwtape Letters* (New York: Macmillan), 69.