

# C.S. Lewis: In His Own Words

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C.S. Lewis (1898-1963)

## General Teachings/Activities

- C.S. Lewis was born in Belfast, Ireland, the younger of two sons; he was named Clive Staples Lewis. He claimed to have been converted to Christianity in 1931 and was, as he put it: "A very ordinary layman of The Church of England." (Lewis was a member of the apostate Church of England, an institution whose history is based largely on theological compromise with Rome.) He had no theological training. He was the author of 40-plus books which included poems, novels, children's books, science fiction, theology, literary criticisms, educational philosophy, and an autobiography.

From 1954 until his death, he was professor of medieval and Renaissance English at Cambridge University. Today, C.S. Lewis is known as a distinguished literary scholar and Christian apologist. *Mere Christianity* (a book upon which the beliefs of many professing Christians are based) is considered one of the most profound and logically irrefutable writings on Christian apologetics. Nevertheless, even this book is fraught with theological error. (For example, the concept of "mere Christianity" means agreeing on a small common denominator of Christian truth, while tolerating great areas of disagreement.)

- In 1993, *Christianity Today* explained why C.S. Lewis is so popular among Evangelicals. Among the reasons given for his popularity was the following "**Lewis's ... concentration on the main doctrines of the church coincided with evangelicals' concern to avoid ecclesiastical separatism**" (*Christianity Today*, 10/25/93). *CT* admits that C.S. Lewis is popular to Evangelicals today because, like them, he despised Biblical separation. As an indication of Lewis's continued popularity, annual book sales remain over two million ( half of which comes from *The Chronicles Of Narnia* series, an occult fantasy series written for children -- see the end of this report for an analysis of Lewis's morbid fascination with occult fantasy). In an article commemorating the 100th anniversary of Lewis's birth, J.I. Packer called him "our patron saint." *Christianity Today* said Lewis "has come to be the Aquinas, the Augustine, and the Aesop of contemporary Evangelicalism" ("Still Surprised by Lewis," *Christianity Today*, 9/7/98). Wheaton College sponsored a lecture series on C.S. Lewis, and Eerdmans published "The Pilgrim's Guide" to C.S. Lewis. In April 1998, Mormon professor Robert Millet spoke at Wheaton College on the topic of C.S. Lewis. In a recent issue of *Christianity Today*, Millet, dean of Brigham Young University, is quoted as saying that **C.S. Lewis "is so well received by Latter-day Saints [Mormons] because of his broad and inclusive vision of Christianity"** (John W. Kennedy, "Southern Baptists Take Up the Mormon Challenge," *Christianity Today*, 6/15/98, p. 30).

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## More Horrific C.S. Lewis Evidence

As we look into these things we begin to understand why C.S. Lewis' *Chronicles of Narnia* are recommended by the makers of Dungeon's & Dragons and are(were) sold in occult bookstores. His imagery is designed to fool the Christian reader while at the same time "enlightening" those initiated in the occult, witchcraft and Luciferianism. Since Satan's religions are counterfeits of God's truth, it was, to some extent "easy" for Lewis to pull this off.

I remember trying to tell a Christian girl once that the New Age music she was listening was really wicked. Her response was to the effect that although she had bought it in the New Age section of the store, she liked the music and was not going to believe what it was. The question here is, Are we going to believe our presuppositions based on what Lewis and others claimed, or are we going to believe what Lewis actually wrote?

Looking again at *The Magician's Nephew* we find some disturbing things.

In the "creation" of Narnia some very revealing things come up.

On p. 99, speaking of the "creation" of the stars it says, "One moment there had been nothing but darkness; next moment a thousand, thousand points of light leaped out -- single stars, constellations, and planets, brighter and bigger than any in our world. There were no clouds."

The phrase "a thousand, thousand points of light" leaps out at us! The fact that Lewis would use this expression is bizarre at the very least, but it points to something much more sinister.

Alice Bailey, the Theosophist/Luciferian and co-founder of Lucis Trust and the Arcane School, in her 1957 book *The Externalization of the Hierarchy* tells us exactly what a Point of Light is. "...[T]he men who comprise the occult leadership group known as the *New Group of World Servers*. These individuals, she remarks are in *service* to 'the work of the Brotherhood...the Forces of Light.' They are the ones who are to usher all of mankind from the darkness of outmoded Christianity and faded nationalism into the bright and shining 'New World Order.'"(1)

In her book, *Discipleship in a New Age*, Bailey tells her occult followers to repeat, "I am a point of light within a greater light...I am a spark of sacrificial Fire, focused within the fiery will of (the Sun) God."(1) What these servants of Satan are attempting to do by blending their "points of light" is to usher in the New World Order - the Age of Aquarius.

Was C.S. Lewis a "point of light" in Satan's service? Why would he use such Luciferian terminology if he was not? Taken in the context of the other symbolism that he loads into this passage, it is certainly no accident.

<http://www.blessedquietness.com/journal/homemade/lewisdep.htm>

[Page 1 Introduction](#)

[Page 2 Theological beliefs](#)

[Page 3 The Chronicles of Narnia](#)

[Page 4 Liquor, Tobacco and Drugs](#)

[Page 5 Sun Worship](#)

[Page 7 Dionysus, Bacchus, Silenus and the Maenads](#)

**Sensitive material. Age discretion recommended.**

[Page 8 Overview of Material](#)

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## John Todd Warns About The Witchcraft Involvement Of J.R.R. Tolkien And C.S. Lewis

In this teaching we will start out by first discussing many of the occult details and facts regarding both J.R. Tolkien's Lord of the Rings' books/movies and then C.S. Lewis's Narnia' books/movies. During the 1930's to 1940's both Tolkien and Lewis were part of an informal literary discussion group associated with the University of Oxford' & known as the Inklings. **C. S. Lewis** called Charles Williams (Fellow Inklings, specialist in **Tarot and Kabbalah & a man whose mind was steeped in occult rituals and demonic forces**) **'his dearest friend.'** This close friendship made a large impact on Lewis and his writings. C. S. Lewis wrote of Williams poems: 'They seem to me... for their profound wisdom, to be among the two or three most valuable books of verse produced in the century.' Charles Williams was also a member of the **Hermetic Order of the Golden Dawn'**. There are many that assert that both Tolkien and Lewis were closet members of the Golden Dawn. The Hermetic Order of the Golden Dawn was a amalgamation of Freemasonry (Babylonian mystery religions), Theosophy (An Satanic/occult

religious philosophy combined with metaphysics, started by a high level witch named H. P. Blavatsky), Eliphas Levi's Teachings (A high level black magic occultist), Enochian Magic (an elaborate system of advanced, Satanic, ceremonial magic), The Kabbalah (The highest level of Jewish witchcraft) and medieval grimoire (a manual of black magic for invoking spirits and demons). Regarding the Order of the Golden Dawn, among its first initiates was a coroner who allegedly performed necromantic rites, while another early member was black magician **Aleister Crowley**, the self styled Great Beast/666. His name was John Todd, a former member of the illuminati. He warned us against their plans for world domination before he was framed and effectively discredited by the illuminati.

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- By the time of his death, Lewis had moved from Idealism (no idea of a personal God) to Pantheism (an impersonal God in everything) and then to Theism (the existence of God). In *Letters to Malcolm* (p. 107), Lewis indicates that shortly before his death he was turning toward the Catholic Church. Lewis termed himself "very Catholic" -- his prayers for the dead, belief in purgatory, and rejection of the literal resurrection of the body are serious deviations from Biblical Christianity (*C.S. Lewis: A Biography*, p. 234); he even went to a priest for regular confession (p. 198), and received the sacrament of extreme unction on 7/16/63 (p. 301). His contention that some pagans may "belong to Christ without knowing it" is a destructive heresy (*Mere Christianity*, pp. 176-177), as was his statement that "Christ fulfils both Paganism and Judaism ..." (*Reflections on the Psalms*, p. 129). Lewis believed that we're to become "gods," an apparent affirmation of theistic evolution. He also believed the Book of Job is "unhistorical" (*Reflections on the Psalms*, pp. 110), and that the Bible contained "error" (pp. 110, 112) and is not divinely inspired (*The Inklings*, p. 175). Lewis used profanities, told bawdy stories, and frequently got drunk with his students (5/19/90, *World* magazine). Christians need to read more critically *The Abolition of Man*, *The Problem of Pain*, *Miracles*, *The Great Divorce*, and *God in the Dock*. For example, Lewis never believed in a literal hell, but instead believed hell is a state of mind one chooses to possess and become -- he wrote, "... every shutting-up of the creature within the dungeon of its own mind is, in the end, Hell" (*The Great Divorce*, p. 65).

If it is true to say that 'you are what you eat,' then it is also true to say that 'a Christian is what he hears and reads,' since this is how he gets his spiritual food. Thus **if Christians are brought up on a diet of C.S. Lewis, it should not surprise us to find they are seeking 'to continue the legacy of C.S. Lewis.'** The apostle Paul said, 'A little leaven leaveneth the whole lump' (Gal. 5:9). Thus, **if evangelicals read and applaud such books as *Mere Christianity*, it should come as no surprise if we find them 'working towards a common mission' with the enemies of the gospel. The young Christian should be very careful what he reads, and those in positions of authority (pastors, teachers, parents) should be very careful what they recommend others to read** (Dr. Tony Baxter, "The Enigma of C.S. Lewis," *CRN Journal*, Winter 1998, Christian Research Network, Colchester, United Kingdom, p. 30).

- It is difficult to attempt to evaluate the theology of a man regarded by many as the greatest contemporary lay writer for the Christian faith. With his witty English humor, sharp and simple logic, and seeming loyalty to the tenets of the Christian faith, C.S. Lewis won the admiration of thousands in England and here in the United States. Nevertheless, the following is such an attempt. For the sake of argument, references are made only to points of disagreement (GD=*The Great Divorce*; LM=*Letters to Malcolm*, M=*Miracles*, MC=*Mere Christianity*; PP=*The Problem of Pain*; RP=*Reflections on the Psalms*, SJ=*Surprised by Joy*, SL=*The Screwtape Letters*):

## Theology Proper

On Creation: Lewis believed that evolution was true to an extent in the past, but that it will be superseded in the future (MC, p.169). "... for we have good reason to believe that animals existed long before men. ... For long

centuries God perfected the animal form which was to become the vehicle of humanity and the image of Himself ... [Eventually,] God caused a new kind of consciousness to descend upon this organism" (PP, pp.133,77). "... Man, the highest of the animals" (MC, p.139); "... but he (man) remains still a primate and an animal" (RP, pp.115,129); "If ... you mean simply that man is physically descended from animals, I have no objection" (PP, p.72) "He made an earth at first 'without form and void' and brought it by degrees to its perfection" (M, p.125). Nature's "pregnancy has been long and painful and anxious, but it has reached its climax" (MC, p.172). He held that the Genesis account came from Pagan and mythical sources -- "I have therefore no difficulty accepting, say, the view of those scholars who tell us that the account of Creation in Genesis is derived from earlier Semitic stories which were Pagan and mythical." (RP, p.110).

## **Anthropology**

On the depravity of man: "... when the consequence is drawn that, since we are totally depraved, our idea of good is worth simply nothing -- may thus turn Christianity into a form of devil worship" (PP, pp.37-38). The divine goodness differs "from ours not as white and black but as a perfect circle from a child's first attempt to draw a wheel" (PP, p.39). Total depravity was rejected by Lewis ("I disbelieve that doctrine") because: (1) If we were totally depraved we could not know ourselves to be depraved; (2) Experience shows that there is much goodness in human nature (PP, p.66).

## **Soteriology**

How salvation (the general scope) works: "There are people in other religions who are being led by God's secret influence to concentrate on those parts of their religion which are in agreement with Christianity, and who thus belong to Christ without knowing it ... For example a Buddhist of good will may be led to concentrate more and more on the Buddhist teaching about mercy and to leave in the background (though he might still say he believed) the Buddhist teaching on certain points. Many of the good Pagans long before Christ's birth may have been in this position" (MC, pp. 176-177). God "often makes prizes of humans who have given their lives for causes He thinks bad on the monstrously sophistical ground that the humans thought them good and were following the best they knew" (SL, p.26). "There are three things that spread the Christ-life to us: baptism, belief, and that mysterious action which different Christians call by different names -- Holy Communion, the Mass, the Lord's Supper" (MC, pp.62,63). In the other world "there will be every occasion for being the sort of people that we can become only as the result of doing such acts here" (MC, p.63).

On losing salvation: "There are people (a great many of them) who are slowly ceasing to be Christians ..." (MC, p.162). "... a Christian can lose the Christ-life which has been put into him, and he has to make efforts to keep it" (MC, p.49).

On being "Born Again": "... ye must be born again. Till then, we have duty, morality, the Law. A schoolmaster, as St. Paul says.... But the schooldays, please God, are numbered" (LM, p.115). [Note: In context, to be "born again," for Lewis, is somewhere down the road yet (MC, pp.59,60).]

## **The Hereafter**

On heaven: "All the scriptural imagery (harps, crowns, gold, etc.) is, of course, a merely symbolical attempt to express the inexpressible. Musical instruments are mentioned because for many people (not all) music is the thing known in the present life which most strongly suggests ecstasy and infinity. Crowns are mentioned to suggest the fact that those who are united with God in eternity share His splendor and power and joy. Gold is mentioned to suggest the timelessness of heaven (gold does not rust) and the preciousness of it" (MC, p.106). "The point is not that God will refuse you admission to His eternal world if you have not certain qualities of character: the point is that if people have not got at least the beginnings of those qualities inside them, then no possible external conditions could make a 'Heaven' for them ..." (MC, p.63).

On animals in heaven: "The redemptive function" of man toward animals -- "It seems to me possible that certain animals may have an immortality, not in themselves, but in the immortality of their masters" (PP, pp.136,139-140). Lewis also pictures animals in heaven as partaking of the Christ-life through a saintly woman (GD, p.108).

## **Bibliology**

"I have the deepest respect for Pagan myths, still more for myths in the Holy Scriptures" (PP, p.71).

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## **Brief Analysis:**

(a) Although the free will of man and the sovereignty of God were both propounded, it is difficult to clearly delineate their inter-play as presented by Lewis. Man seems to be always presented as making choices as a result of his own self-will; yet in his own conversion, Lewis seemed to think that he was almost compelled to believe.

(b) It is most unfortunate that theistic evolution had pervaded Lewis's theological climate, as it led him to a non-literal interpretation of the Scriptures. It was also the beginning of a lower doctrine of anthropology and ensuing doctrinal deviations. This position eventually affected all of Lewis's doctrinal concepts, even his concept of salvation.

(c) To substantiate his view concerning total depravity, Lewis overlooked the clear statement of Scripture that our righteousness is like filthy rags and that there is none that are doing good. He looked at the subject from man's point of view rather than from God's as revealed in the Bible. What he referred to as "animal nature," should instead be termed "sin nature" or the "natural man."

(d) C.S. Lewis's most outrageous misunderstanding was that concerning the purpose of the death of Christ, which of course mars all subsequent propositions about the effects of the cross and salvation. Tragically, he did not hold to the Substitutionary Atonement, but saw Christ's death as something analogous to the Roman Catholic concept of the storing-up of grace. It is distressing to find the large number of references to loss of salvation and ceasing to be Christians. Lewis realized that "mere improvement is not redemption," but that redemption results in transformation was foreign to him. Rather, he thought that transformation is the *process* of redemption. Lewis conceived of Christians as *being* born again rather than being born-again *once* -- he viewed salvation as a process rather than an act.

(e) We find some rather strange ideas concerning those who are Christians. Lewis made the distinction between those who are saved through Christ (everyone) and those who are saved and *know* Him. Lewis seemed to think that there is sufficient revelation in other religions for God to covertly direct man's attention to this revelation and bring salvation without knowing of the particulars of Christ.

(f) Lewis held to one of the most fallacious errors of our day -- that God accepts those that are sincere even though they are very wrong. The Church of England's influence on his theology was also evidenced by his belief that the Christ-life is spread by baptism and communion as well as belief.

(g) In his speculations on the hereafter, Lewis is to be criticized for being so extra-Biblical. At times, his speculations are so much of a contrast with the plain statements of Scripture as to become absurd to the Bible reader. Perhaps the most striking example of this is his attempt to get animals into heaven through partaking of the Christ-life through their human masters.

[See also "Did C.S. Lewis Go to Heaven?," by John Robbins, November-December 2003 *The Trinity Review*.]

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**Note on Lewis's "Christianity":** The following excerpt is from "A Conversation with Thomas Howard ..." (a Roman Catholic), considered one of the foremost experts on the life and work of C.S. Lewis (12/6/98). It again raises the question: Why do today's "evangelicals" view C.S. Lewis as a true Christian?

**Q:** I have not read the whole book [*JACK: C.S. Lewis and His Times*, by George Sayer, a biography about C.S. Lewis], but someone drew my attention to a certain section describing a holiday where George Sayer, C.S. Lewis and C.S. Lewis' wife, Joy, went off to Greece. C.S. Lewis attended some Greek liturgies and a Greek wedding. I was quite surprised that Sayer quotes C.S. Lewis as telling him that of all the liturgies he'd ever attended, he preferred the Greek Orthodox liturgy to anything that he had seen in the West, Protestant or Roman Catholic. Then he went on to say that of all the priests and monks that he had ever had the opportunity to meet, the Orthodox priests that he ran across in his sojourn in Greece were the holiest, most spiritual men he had ever met. C.S. Lewis referred to a certain look they had, a sense.

I know you are a scholar and an expert on C.S. Lewis, so I'd like your comments. I find it odd to read this pro-Orthodox statement stuck in the middle of a biography being sold by a Calvinistic, Protestant publishing company. This brings up a point: isn't it strange that C.S. Lewis is an "evangelical hero" when he certainly cannot be described as Protestant, let alone "evangelical" in the classical sense?

**Howard:** You've put your finger on a very, very interesting point. I had an article in a Roman Catholic magazine called *CRISIS* several months back on this very point: on C.S. Lewis and his evangelical "clientele." Not only is it an irony, it is a contradiction. Lewis would have been appalled by the evangelical adulation of his work. He would have been horrified, even enraged by a lot of what he would see today in American evangelical circles. He was not a free church evangelical. **C.S. Lewis was a sacramentalist, an Anglican who really did not want to pursue the ecclesiological question further than he did.** He resisted, rather angrily sometimes, the Church questions. But he was not at all attracted to Protestant evangelicalism, or even Anglicanism. Actually I can bring it in closer than just George Sayer's speaking about C.S. Lewis' attraction to the Greek Orthodox liturgy. Lewis himself, and I probably can find the quote for you, in one of his letters, I think it's in *LETTERS TO MALCOLM*, **Lewis speaks of having been at an Orthodox liturgy and he said he loved it. He said some stood, some sat, some knelt and one old man crawled around the floor like a caterpillar! He absolutely loved it!** [Bold added.]

Lewis' good, very close friend, J.R.R. Tolkien, the man that wrote the hobbit books, was a very devout Roman Catholic and tried hard over the years to budge Lewis across the line. He got nowhere. Lewis would not speak about Church questions. We only know for sure that C.S. Lewis loved the Orthodox Church, though, of course, he never joined it and remained in the Anglican Church.

**Q:** Speaking just as a layman, it seems to me that the "theology" you get out of *THE CHRONICLES OF NARNIA*, *THE GREAT DIVORCE*, *THE SCREWTAPE LETTERS* is Orthodox. I was recently rereading *THE SCREWTAPE LETTERS* and Lewis has a section where Screwtape (the lead demon writing to the little demon, Wormwood) says something like, "In misleading your Protestant convert, the best thing to do is get him to pray extemporaneously; make sure that above all he does not pray the liturgical prayers his mother taught him; let him think that everything he says is original." When I read C.S. Lewis I hear an Orthodox voice. I hear a sacramentalist and liturgical traditionalist writing. How do evangelical, let alone fundamentalist, Protestants read C.S. Lewis and think that they are reading someone who is on "their side?" [Emphasis added.]

**Howard:** Maybe I'm being a little bit naughty, but the answer is, probably the same way they read the Bible! You and I would say the Apostolic Church is there, in its seed, in the Bible, but apparently it's possible to read the Bible as a Protestant for sixty or seventy or eighty years and never see it! By the same token, Lewis' evangelical American "clientele" simply don't get it. When C.S. Lewis speaks of the blessed sacrament, they don't hear it. When Lewis speaks of the prayers of the Church, they don't hear it. When **Lewis speaks of auricular confession, which he practiced**, they don't hear it. I think when Lewis smokes a cigarette or drinks his whiskey, they don't see it, either; not that that's on the same level as his ecclesiology! (Laughter) C.S. Lewis would have been very, very ill at ease with his eager North American free church clientele. Very, very ill at ease and out of his métier. [Bold added.]

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## Occult Fantasy

[This section has been excerpted and/or adapted from a 1985 *Media Spotlight* Special Report: "C.S. Lewis: The Man and His Myths."]

In spite of what many believe to be brilliant exegesis on Christian apologetics (In light of the above, one wonders which of Lewis's books these people have been reading?), there appears to have been in C.S. Lewis a seemingly irresistible attraction to the shadow world of occult fantasy -- a mingling of darkness with light evident in writings apart from his apologetics. As a child, Lewis's fertile imagination was greatly influenced by fantasy and fairy tales told to him by his mother. His brilliant mind was quick to seize upon these experiences, and his favorite pastime became drawing what he later called the "anthropomorphized beasts of nursery literature." He and his brother referred to them as "dressed animals" (C.S. Lewis, *Surprised by Joy*, p. 6).

Lewis's early favorite literature included E. Nesbit's trilogy: *Five Children and It*, *The Phoenix and the Wishing Carpet*, and *The Amulet* -- all occult fantasies. Even after having been a professing Christian for twenty-five years, he maintained, "I can still read with delight" (p. 14). So much was Lewis's life steeped in fantasy that he wrote, "The central story of my life is about nothing else" (p. 17). From Nesbit and Gulliver he advanced to Longfellow's *Saga of King Olaf* and fell in love with the magic and pagan myths of Norse legend. By the age of twelve, there had grown in Lewis's mind an intense relationship with the world of fantasy and elves: "I fell deeply under the spell of Dwarfs -- the old bright-hooded, snowy-bearded dwarfs we had in those days before Arthur Rackham sublimed or Walt Disney vulgarized, the earthmen. I visualized them so intensely that I came to the very frontiers of hallucination; once, walking in the garden, I was for a second not quite sure that a little man had not run past me into the shrubbery. I was faintly alarmed ..." (p. 55). Although one would expect childhood fantasies to subside after a time, in Lewis's case they became more a delight as he grew older.

When Lewis was sent to boarding school in Hertfordshire, England, his first impression was one of revulsion toward the unpleasant urban environment compared to his Irish countryside. He immediately hated England. Of this same time he writes, "I also developed a great taste for all the fiction I could get about the ancient world: *Quo Vadis*, *Darkness and Dawn*, *The Gladiators*, *Ben Hur* ... the attraction, as I now see, was erotic, and erotic in rather a morbid way ... what I took to at the same time, is the work of Rider Haggard; and also the 'scientification' of H.G. Wells ... The interest, when the fit was upon me, was ravenous, like a lust" (p. 35).

After advancing to preparatory school at Wyvern, Lewis gradually "ceased to be a Christian." He became interested in the occult and embraced an attitude of pessimism about what he considered a faulty world. His taste for the occult was nurtured and grew as he became enthralled with Wagnerian operas and their Norse sagas derived from Celtic mythology.

At the age of twenty-seven, after having been elected Fellow and Tutor in English Language and Literature at Magdalen College, C.S. Lewis met John Ronald Reuel Tolkien at a meeting of the English faculty at Menton College (5/11/26). J.R.R. Tolkien, though wary of Lewis at first, enrolled him in the "Coalbiters," a club founded by Tolkien for the study and propagation of Norse mythology. The two became close friends, sharing their common interest in occult fantasy. Tolkien argued that there is an inherent truth of mythology: that all pagan religions point in the direction of God. Through this faulty argument, Lewis reasoned the story of Christ to be a "true myth" -- a myth much the same as others, but a myth that really happened.

It was during their long association that both Lewis and Tolkien developed their most prestigious "sword and sorcery" material. Tolkien, of course, became well-known for his mythological tale, *The Hobbit*, and his later work, *The Lord of the Rings*, released as three volumes: *The Fellowship of the Ring*, *The Two Towers*, and *The Return of the King*. Lewis turned to expounding intermittently on Christian apologetics and to writing fantasy.

Perhaps the best-known fantasy from Lewis's pen is the seven-volume *The Chronicles of Narnia*. In it some see a parallel to the warfare between God and Satan. Many of Lewis's fantasies see the great lion, Aslan, as Christ. This because Aslan lays down his life to free the children from the curse of the evil witch (believed to represent Satan). He possesses knowledge of a greater "magic" than that of the witch -- a magic that brings him back to life and destroys the witch's power.

It is argued that in presenting a blend of fantasy with analogy to Christian truth, Lewis hoped to encourage his readers to search out the truth further.\* This, however, was not Lewis's intention in writing his fantasies. Rather, he was genuinely enamored of mythology and believed the "Story" to take precedence over any preconceived moral. In Lewis's own words:

"Some people seem to think that I began by asking myself how I could say something about Christianity to children; then fixed on the fairy tale as an instrument; then collected information about child-psychology and decided what age group I'd write for; then drew up a list of basic Christian truths and hammered out 'allegories' to embody them. This is all pure moonshine. I couldn't write in that way at all. Everything began with images; a faun carrying an umbrella, a queen on a sledge, a magnificent lion. At first there wasn't even anything Christian about them; that element pushed itself in of its own accord" (*Of Other Worlds*, p. 36).

So we see that *Narnia* was not by design Christian allegory. Yet even if Christian allegory or analogy was Lewis's intention, the fact is that the truth of God, when couched in terms less than accurate, is open to question. Aside from the fact that when presented as myth the truth may be mistaken for myth, no clear understanding can be forthcoming without prior knowledge of the truth -- in which case the allegory or analogy is useless. In any case, it is dangerous to present evil as good, and magic as synonymous with the miracle-working power of the Holy Spirit (Isa. 5:20, Acts 8:9-23).

Many of Lewis's characters in his fantasies depicted as "good" are in reality associated with witchcraft, pagan mythology, and the Norse mysteries. They are, in fact, gods of nature. And magic in these stories is used for either "good" or "evil" purposes depending upon the source of that magic. One of the more pronounced confusions of good and evil is *Till We Have Faces*, Lewis's retelling of the Greek myth of Cupid and Psyche, written just a few years before his death. In this work, several ungodly concepts are espoused as valid truths. One such is a strong hint at universalist doctrine:

"We're all Timbs and parts of one Whole. Hence, of each other, Men, and gods, flow in and out and mingle" (*Till We Have Faces*, pp. 300-301).



When such ideas are presented by one of the chief protagonists, heralded as a purveyor of wisdom by the author, one cannot but think the author also believed that way. So, too, one might for this same reason think Lewis looked upon suicide as an acceptable act:

"Have I not told you often that to depart from life of a man's own will when there's good reason is one of the things that are according to nature?" (*Till We Have Faces*, p. 17).

Was Lewis necessarily aware of his error? He apparently saw no incompatibility between his professed faith and occult fantasy. His imagination, welded upon fantasy in preference to what he considered a faulty reality, set the theme for his writings and became the basis for confusion by readers who perceived them as "Christian" allegory.

While millions accept Lewis's apologetics as evidence of a genuine faith [mistakenly so, in our opinion], they forget that he was a fallible human being whose writings in total must be subjected to testing by God's Word. We see in Christian bookstores Lewis's treatises on Christian thought along side his occult fantasies. It has apparently escaped notice that Lewis is highly respected among those involved in occultism. In fact, there has developed a cult of sorts which venerates the fantasies of Lewis along with those of other writers who do not claim to be Christians. Evidence of this is the fact that Lewis's *Chronicles of Narnia* is listed along with other occult writings as recommended inspirational reading by the makers of the demonically-oriented game *Dungeons and Dragons*!

To some degree, we've all been infected by the world's philosophies. But those philosophies should be discarded as we come to a knowledge of truth. Yet, it's difficult to discard them when they are perceived as "Christian" allegory. While there may be insights into life that are profitable to be found in the works of C.S. Lewis, we think it not wise to encourage young or untaught Christians to feed on such a presentation of so-called Christian truth. Some may be readily attracted to Lewis's style and logic, but let us not be blinded and thus miss the plain and simple truth of Scripture. [\[Return to Text\]](#)

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\* A prime example of how a fantasy novelist is able to weave truth and untruth and fact and fable, thus distorting God's Word, is found in the C.S. Lewis book *The Last Battle* of *The Chronicles of Narnia* series. Young people who read this book are falsely led to believe that all the sin and evil that a person has committed, in serving Satan, can in the end be counted as service rendered to God!

"Then I fell at his feet and thought, Surely this is the hour of death, for the Lion (who is worthy of all honour) [supposedly the Narnian representation of Christ] will know that I have served Tash [supposedly the Narnian representation of Satan] all my days and not him [the Lion/Christ]. ... But the Glorious One bent down his golden head ... and said, Son, thou art welcome. But I said, Alas, Lord, I am no son of thine but the servant of Tash. He answered, Child, all the service thou hast done to Tash, I account as service done to me.

" ... I overcame my fear and questioned the Glorious One and said, Lord, is it then true, as the Ape said, that thou and Tash are one? The Lion growled so that the earth shook (but his wrath was not against me) and said, It is false. Not because he and I are one, but because we are opposites, I take to me the services which thou hast done to him. For I and he are of such different kinds that no service which is vile can be done to me, and none which is not vile can be done to him. Therefore if any man swear by Tash and keep his oath for the oath's sake, it is by me that he has truly sworn, though he know it not, and it is I who reward him. And if any man do a cruelty in my name, then, though he says the name Aslan, it is Tash whom he serves and by Tash his deed is accepted. .. But I said also (for the truth constrained me), Yet I have been seeking Tash all my days. Beloved, said the Glorious One, unless thy desire had been for me thou shouldst not have sought so long and so truly. For all find what they truly seek."

Lewis is teaching damnable false doctrine here, and it is even more wicked, in that it is intended for the indoctrination of children. First, according to Lewis, those who sincerely serve the devil (Tash) are actually serving God (Aslan), and will eventually be accepted by God. That is the heresy of Universalism, believing that God will somehow receive unbelievers and followers of false religions into Heaven even though they do not know Jesus Christ in this life. Furthermore, Lewis is teaching that salvation can be achieved by works and religious seeking, and that is a false gospel that is cursed of God in the book of Galatians. (Source: 5/29/01, FBIS.)

### ***Biblical Discernment Ministries - Revised 1/2004***

<http://www.rapidnet.com/~jbeard/bdm/exposes/lewis/general.htm>

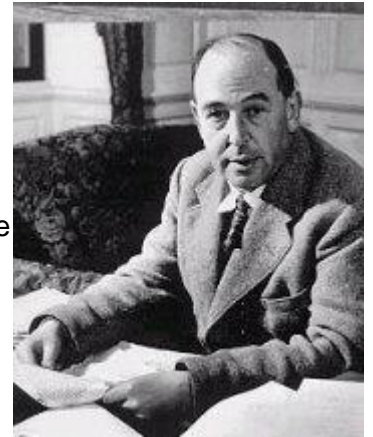
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### C.S. Lewis *EXPOSED!*

J. K. Rowling (author of the demonic Harry Potter series) has said that C. S. Lewis is one of her two favorite authors (the other being Jane Austen). It should come as NO surprise to Christ-honoring Christians that C.S. Lewis was a heretic.

"Clive Staples Lewis was anything but a classic evangelical, socially or theologically. He smoked cigarettes and a pipe, and he regularly visited pubs to drink beer with friends. Though he shared basic Christian beliefs with evangelicals, he didn't subscribe to biblical inerrancy or penal substitution. He believed in purgatory and baptismal regeneration. How did someone with such a checkered pedigree come to be a theological Elvis Presley, adored by evangelicals?" -*Christianity Today*, [C.S. Lewis Superstar](#), by Bob Smietana (December 2005, Vol. 49, No. 12, Page 28).



The following information on this page is gratefully provided by [David Cloud](#)...

Friday Church News Notes, March 25, 2005 (Fundamental Baptist Information Service, [www.wayoflife.org](http://www.wayoflife.org)) - Seeking to cash in on the current popularity of religious-themed movies, the Walt Disney Corporation is creating a series of films adapted from C.S. Lewis' *Chronicles of Narnia*. The first, due for release in December, is *The Lion, the Witch, and the Wardrobe*. **Lewis believed in prayers for the dead and purgatory and confessed his sins to a priest. He denied the total depravity of man and the substitutionary atonement of Christ. He believed in theistic evolution and rejected the Bible as the infallible Word of God. He taught that hell is a state of mind** (emphasis added). The *Narnia* fables are filled with heresy, promoting the concept of white or good witches and even teaching universalism. In the chapter "Further up and Further in" from "The Last Battle," an individual is accepted by Aslan the lion (supposedly a mythical Christ figure) even though he served Aslan's arch-enemy "Tash" all his life. When this individual expresses amazement at being accepted, Aslan says: "Therefore if any man swear by Tash and keep his oath for the oath's sake, it is by me that he has truly sworn, though he know it not, and it is I who reward him." This is a lie of the devil and could be responsible for sending souls to eternal hell. There is no salvation apart from repentance and faith in Christ.

The following is a quote from "The Last Battle," from the chapter "Further up and Further in." Note the following very carefully:

"Then I fell at his feet and thought, Surely this is the hour of death, for the Lion (who is worthy of all honour) will know that I have served Tash all my days and not him. Nevertheless, it is better to see the Lion and die than to be Tisroc of the world and live and not to have seen him. But the Glorious One bent down his golden head and touched my forehead with his tongue and said, Son, thou art welcome. But I said, Alas, Lord, I am no son of thine but the servant of Tash. He answered, Child, all the service thou hast done to Tash, I account as service done to me. Then by reasons of my great desire for wisdom and understanding, I overcame my fear and questioned the Glorious One and said, Lord, is it then true, as the Ape said, that thou and Tash are one? The Lion growled so that the earth shook (but his wrath was not against me) and said, It is false. Not because he and I are one, but because we are opposites, I take to me the services which thou hast done to him. For I and he are of such different kinds that no service which is vile can be done to me, and none which is not vile can be done to him. Therefore if any man swear by Tash and keep his oath for the oath's sake, it is by me that he has truly sworn, though he know it not, and it is I who reward him. And if any man do a cruelty in my name, then, though he says the name Aslan, it is Tash whom he serves and by Tash his deed is accepted. Dost thou understand, Child? I said, Lord, thou knowest how much I understand. But I said also (for the truth constrained me), Yet I have been seeking Tash all my days. Beloved, said the Glorious One, unless thy desire had been for me thou shouldst not have sought so long and so truly. For all find what they truly seek."

## **TWO DAMNABLE HERESIES ARE TAUGHT HERE**

Lewis is teaching damnable false doctrine here, and it is even more wicked, in that it is intended for the indoctrination of children.

First, according to Lewis, those who sincerely serve the devil (Tash) are actually serving God (Aslan) and will eventually be accepted by God. That is the heresy of universalism, and many hold to this false doctrine, believing that God will somehow receive unbelievers and followers of false religions into Heaven even though they do not know Jesus Christ in this life.

When I interviewed the head of the New Testament department at Serampore University (founded by William Carey in India) years ago, he told me the same thing. I asked him whether the Hindus will be accepted by God if they are sincere in their religion, and he replied, "Certainly."

Well, the Bible says certainly not! Ephesians chapter two tells us the condition of every person outside of regenerating faith in Jesus Christ. He is dead in trespasses and sins (v. 1), controlled by and living according to the working of the devil (v. 2), a child of disobedience (v. 2), dominated by the flesh (v. 3), by nature the child of wrath (v. 3), without Christ (v. 12), an alien and stranger from the covenant of God (v. 12), without hope (v. 12), **WITHOUT GOD IN THE WORLD** (v. 12), far off from God (v. 13).

In fact, the Lord Jesus Christ had already settled this matter long before the penning of Ephesians. In His

conversation with Nicodemus, the Lord Jesus said categorically, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Nicodemus was a very sincere and religious Jew, and if any category of person could have gone to heaven without being born again, it would have been people like him. Jesus Christ said that it will not happen.

Furthermore, Lewis is teaching that salvation can be achieved by works and religious seeking, and that is a false gospel that is cursed of God in the book of Galatians.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-8).

There is only one true gospel, and that is salvation through repentance and faith in the blood of Jesus Christ; but there are many false gospels, and all of them claim that a man can be saved in some sense by good works.

Beware of the dangerous false teacher C.S. Lewis; and beware also of his friend, the Roman Catholic J.R. Tolkien.

For more about this see the articles "Tolkien and the Lord of the Rings" (Feb. 5, 2002) and "C.S. Lewis and Evangelicals Today" (Jan. 4, 2002) at the Way of Life web site. See the Daily Listings section under the date of the article.

**Click below to view other C.S. Lewis articles:**

**[C.S. Lewis and Evangelicals Today](#)**

**[C.S. Lewis Acceptable to Mormons](#)**

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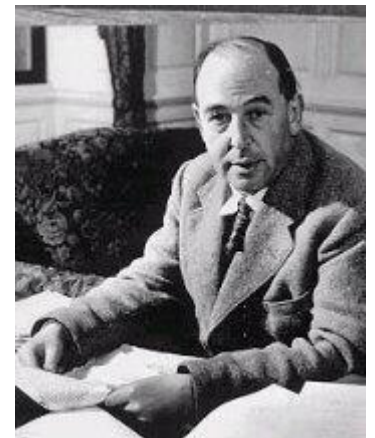
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**C.S. Lewis -The Heretic!  
AUTHOR OF *THE CHRONICLES OF NARNIA*  
And other demonic fantasies**

**by Mary Van Nattan**

**Lewis was an unwilling convert**

"You may picture me alone in that room in Magdalen, night after night, feeling, whenever my mind lifted for even a second from my work, the steady, unrelenting approach of Him whom I so earnestly desired not to meet. That which I greatly feared had at last come upon me. In...1929 I gave in, and admitted that God was God, and knelt and prayed: perhaps that night, the most dejected and reluctant convert in all England." (p.?) [Emphasis added.] --Claiming to believe in God is not conversion.



What's more, anyone who has ever been truly born again knows that the emotions that come to mind are not dejection and reluctance at having to do so!

**James 2:19, Thou believest that there is one God; thou doest well: the devils also believe, and tremble.**

### **Lewis believed in the power and use of spells**

Lewis said a spell is needed to overcome "enchantment" of the world. "You and I have need of the strongest spell that can be found to wake us from the evil enchantment of worldliness." Faith is here replaced by a spell. God is not in the business of providing spells to break enchantments. This quote shows where where much Narnia "doctrine" comes from.

**1John 5:4 -For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.**

### **Lewis Says sincere unbelievers may go to Heaven**

Some heathen may belong to God without knowing it. "There are people in other religions who are being led by God's secret influence to concentrate on those parts of their religion which are in agreement with Christianity, and who thus belong to Christ without knowing it. For example a Buddhist of good will may be led to concentrate more and more on the Buddhist teaching about mercy and to leave in the background (though he might still say he believed) the Buddhist teaching on certain points. Many of the good Pagans long before Christ's birth may have been in this position." (p.176, 177).

If the good pagans are going to heaven anyway, why in the world are we spending our time and money in sending out missionaries and preaching the Gospel?! Speaking of the Lord Jesus Christ, the Bible tells us clearly that there is only one way to be saved -- **Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12**

### **We're saved by works according to Lewis**

"There are three things that spread the Christ-life to us: baptism, belief, and that mysterious action which different Christians call by different names--Holy Communion, the Mass, the Lord's Supper" (pp.62,63). **Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;** Added to this he says that in the next life "there will be every occasion for being the sort of people that we can become only as the result of doing such acts here" (p.63) [Emphasis added.] So, he literally believed that this was the "only" way to be saved. Lewis is also wiping out any difference between the Lord's supper of true Christians and the Roman Mass. Jesus told us clearly that it is to be **in remembrance of me." 1Corinthians 11:24.** He lumps all beliefs about it into one and claims it is part of salvation as well as calling Roman Catholics "Christians"!

### **Theistic evolution is taking place**

Nature's "pregnancy has been long and painful and anxious, but it has reached its climax" (p.172). The scripture teaches the exact opposite saying that "**...the whole creation groaneth and travaileth in pain together until**

now." (Romans 8:22). waiting for the redemption. It has not reached a climax, it is running down!

### **Lewis believed man an is an animal**

"When we come to man, the highest of the animals, we get the completest resemblance to God which we know of." (p.139) **Genesis 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.** No help meet for Adam's needs could be found for him among the animals because he was not an animal! He needed someone created in the image of God like he was himself. God knew this and did so. **Genesis 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.** Lewis casts many of the animals as being "like God" in some way since this is necessary to arrive at what the Bible says without actually taking it literally. Thus, man is the closest.

### **Lewis taught we can lose our salvation**

"... a Christian can lose the Christ-life which has been put into him, and he has to make efforts to keep it" (p.49) "There are people (a great many of them) who are slowly ceasing to be Christians ..." (p.162) **Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.** We cannot lose our salvation any more than Jesus can die again now that He is risen from the dead. Our salvation is as eternal as Jesus' life! (Also see Acts 15 where the leaders of the church determined that works are not necessary to earn nor to keep salvation.)

### **Said descriptions of heaven found in the Bible are all symbolism**

"All the scriptural imagery (harps, crowns, gold, etc.) is, of course, a merely symbolical attempt to express the inexpressible. Musical instruments are mentioned because for many people (not all) music is the thing known in the present life which most strongly suggests ecstasy and infinity. Crowns are mentioned to suggest the fact that those who are united with God in eternity share His splendor and power and joy. Gold is mentioned to suggest the timelessness of heaven (gold does not rust) and the preciousness of it" (p.106).

This is revolting to say the least! Jesus is very clear on this - **John 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.** Jesus would have told us if all the descriptions of heaven were not real. We have to take it by faith or call Him a liar. A man cannot call Jesus Christ a liar and be saved! (Lewis' problem with the descriptions of heaven being literal is that he judged the Bible by his own half-bushel. As will be seen, *The Chronicles of Narnia* are absolutely loaded with symbolism, so he read the Bible in light of himself, that is, he made God in his own image.)

### **Worthiness of heaven is based on "the beginnings" of inner "qualities," not salvation**

"The point is not that God will refuse you admission to His eternal world if you have not certain qualities of character: the point is that if people have not got at least the beginnings of those qualities inside them, then no possible external conditions could make a 'Heaven' for them ..." (p.63) **Revelation 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.** It has nothing to do with inner qualities that would make you like whatever Heaven it is that God has made, it depends entirely on whether your name is in the Lamb's book of life or not. **Ephesians 2:8 For by grace are ye saved through faith; and that not of**

yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

Lewis did not consider himself a "new man."

**2Corinthians 5:17** Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

There is a purgatory after death in which we will be purified

"...whatever inconceivable purification it may cost you after death." (p.108, 172, 174, 175, 182) **2Corinthians 5:6** Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (For we walk by faith, not by sight:) 8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

### ***The Case for Christianity***

Lewis was a humanist, seeing man as being potentially good

"Safety and happiness can only come from individuals, classes, and nations being honest and fair and kind to each other." **Psalm 4:8** I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety. **Proverbs 21:31** The horse is prepared against the day of battle: but safety *is* of the LORD. **Psalm 118:8** *It is* better to trust in the LORD than to put confidence in man. **Psalm 144:15** Happy *is that* people, that is in such a case: *yea, happy is that* people, whose God *is* the LORD.

"Badness is only spoiled goodness"

The implication of this would seem to be that old rag we have heard so long, that people are basically good. **Psalm 53:1** The fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good. 2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. 3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one. Scripture does not teach that badness is "spoiled good."

### ***Letters to Malcolm: Chiefly on Prayer***

To be born again is still in the future; it is a continuing process not yet completed

"...'ye must be born again.' till then, we have duty, morality, the Law...A schoolmaster, as St. Paul says....But the schooldays, please God are numbered." (p.115) This is exactly what the pope believes; that we are *being* born again! **Colossians 2:10** And ye are complete in him, which is the head of all principality and power:

## He was a product of theistic evolution

"All my past; my ancestral past; perhaps my pre-human past." (p.79) (This also lends itself to the possibility of reincarnation.) **Psalm 139:14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.**

## Mysticism is a means by which one can leave "this world" before death

"I do not at all regard mystical experience as an illusion. I think it shows that there is a way to go, before death, out of what may be called 'this world'..." "One thing common to all mysticisms is that temporary shattering of our ordinary spatial and temporal consciousness and of our discursive intellect." Lewis claimed that he did not "attempt the precipices" like the "saints" and "mystics" do. (pp.63-65) What Lewis here describes sounds like the modern day "to out-of-body experiences!" It smacks of seducing spirits. **1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; We are warned against people that teach such things. Colossians 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.**

There are only two choices for the Christian today - to be on earth or with the Lord. **2Corinthians 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:**

## Lewis prayed for the dead

"Of course I pray for the dead. The action is so spontaneous, so all inevitable, that only the most compulsive theological case against it would deter me. And I hardly know how the rest of my prayers would survive if those for the dead were forbidden..." (p.107) See above verses and also: **1Thessalonians 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.** What sense is there in praying for the dead? Also note that he thinks he could not even continue praying if he was forbidden to pray for the dead!

## Says there is a purgatory which we must suffer after death

"I believe in Purgatory." While he claimed to not believe it is the extreme suffering that the Roman Church taught in earlier eras, he held that our "souls demand Purgatory..." in order to make them pure enough for heaven. This idea is no doubt based on his heresy of salvation being a continuing and incomplete thing. He does "assume that the process of purification will normally involve suffering." He likens it to being given a mouth wash after having a tooth pulled. "This," he says, "will be Purgatory. The rinsing may take longer than I can now imagine. The taste of *this* may be more fiery and astringent than my present sensibility could endure." (pp.108-109) Again, see the above scriptures - 2 Corinthians 5:6-8. **Romans 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.** We suffer with Christ. He did his suffering on earth, not in heaven! Our suffering is done on earth at this present time!



## **Letters of C.S. Lewis -- (edited by W.H. Lewis)**

### **Said the work of redemption is continued by purgatory**

He believed that purgatory was "A process by which the work of redemption continues, and first perhaps begins to be noticeable after death." (pp. 246-247) **Revelation 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; Redemption is through Christ's blood and His alone. No purgatory enters into it. The price is paid in full. Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.**

### **Other letters of Lewis**

#### **Letter "to Mrs. L"**

There is no cumulative effect of trusting God. "Relying on God has to begin all over again every day as if nothing had yet been done..." **2Peter 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.** [Also, compare Peter before the crucifixion following afar off and outright denying Christ, and his later arrest in Acts 12 when the angel had to smite him to wake him up the night before his execution.]

### **Miracles**

#### **The earth was created by theistic evolution**

"He made an earth at first 'without form and void' and brought it by degrees to its perfection" (p.125) **Genesis 1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.**

### **The Great Divorce**

- There is no literal hell. It is a state of mind. "...every shutting-up of the creature within the dungeon of its own mind is, in the end, Hell" (p. 65) **Luke16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. The Bible is very clear on what hell is like. No one who takes the word of God literally need has any questions as to what it is. Three time Jesus described it thus, Where their worm dieth not, and the fire is not quenched. Mark 9:44 C.S. Lewis did not want to believe this because he knew he was going there.**

### **The Problem of Pain**

## Man evolved from animals. Theistic evolution.

"For long centuries God perfected the animal form which was to become the vehicle of humanity and the image of Himself" (p.177). This is gross blasphemy! **Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Genesis 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.** This man obviously considered God a liar!

## If man is totally depraved, then Christianity is a form of devil worship

"... when the consequence is drawn that, since we are totally depraved, our idea of good is worth simply nothing-- may thus turn Christianity into a form of devil worship" (pp.37-38) **Isaiah 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.** (On page 66, Lewis claims that man cannot be totally depraved because if we were, we would not know we are, and because experience shows that there is much good in human nature. His logic is circular.)

## -Our goodness is not that different from God's

The divine goodness differs "from ours not as white and black but as a perfect circle from a child's first attempt to draw a wheel" (p.39) **Isaiah 55:8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.** See verse above also. If there isn't a black and white difference between our good and God's, then what on earth did we need a Saviour for? Also, notice that he uses the circle to represent goodness. If it were not for his fantasy books that open up his occultic and pagan thinking so clearly for us to observe, this would not mean much probably. However, in light of other things, the use of this symbolism is highly suspicious. According to J. E. Cirlot's *A Dictionary of Symbolism* (p. 46-47) the circle frequently represents the sun and also can "stand for heaven and perfection..." Thus, Lewis uses it to represent divine goodness.

## The Bible contains myths

"I have the deepest respect for Pagan myths, still more for myths in the Holy Scriptures" (p.71). Lewis believed that all myths point toward God and therefore pagan myths could be "respected." He believed that the some of the "myths" in the Bible were true, such as Jesus' life, while others were not, such as creation. **Revelation 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.** By taking away from God's words like this, he openly showed himself to be an unbeliever. **John 14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.** No man that loves Jesus Christ talks this way about His revelation!

## Humans attributed creation to God

"If the universe is so bad...how on earth did human beings ever come to attribute it to the activity of a wise and good Creator?" This statement in effect denies the fact that God had revealed Himself to people from the very beginning. Did Cain, Abel and Seth need to "attribute" the universe to a Creator when they could hear the story directly from the mouths of their parents? **Genesis 1:1 In the beginning God created the heaven and the**

earth. **Psalm 145:4 One generation shall praise thy works to another, and shall declare thy mighty acts.** His presupposition comes from the mistake of believing man evolved, rather than believing the literal creation as given in scripture.

### **Pure love from God is a future thing, not a present fact**

"When we are such as He can love without impediment, we shall in fact be happy." [Emphasis added.] If he is talking here in the future tense as it appears from this quote, then he did not believe that God loves us here and now "without impediment". **Romans 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. 1John 4:19 We love him, because he first loved us.** And speaking of removed "impediments" - this passage sounds like it's all done - **Revelation 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.** John was speaking in the present tense though he was still on this earth. He was also speaking to people who still suffered from the infinities of the flesh. I'm reminded of the Mennonite couplet - "Near, so very near to God, Nearer I could not be; For in the person of His Son, I'm just as near as He." **Romans 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ...**

### **Implication that Christ was a created being**

"When God becomes a Man and lives as a creature among His own creatures in Palestine, then indeed His life is one of supreme self-sacrifice and leads to Calvary." This is reminiscent of the Jehovah's Witness heresy that Christ was a created being. I wouldn't call this an outright statement, but it could certainly be interpreted this way. **John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.**

### ***Reflections on the Psalms --***

#### **Lewis Accepted that the Genesis account came from pagan myths**

"I have therefore no difficulty accepting, say, the view of those scholars who tell us that the account of Creation in Genesis is derived from earlier Semitic stories which were Pagan and mythical." (p.110) **Deuteronomy 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you. Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.**

#### **Man is an animal**

"...but he (man) remains still a primate and an animal." (p. 115, 129) **Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living**

soul.

-Job is "unhistorical." (p. 110)

Psalm 119:160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

There is error in the Bible (pp.110 and 112)

Proverbs 30:5 Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

-The Bible "carries" the word of God but is "human material..." (pp.110,112)

2Timothy 3:16 All scripture *is* given by inspiration of God... 2Peter 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

-Christ fulfilled Paganism

"...as I believe, Christ,...fulfills both Paganism and Judaism..." (p. 129) **Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.** Lewis' belief regarding this is complete and total blasphemy! He could not have been saved!

Plato was a theological genius

He says that Plato was "an overwhelming theological genius." (p.80) This fits with his perverted ideas of paganism being the "childhood" of religion and Christ fulfilling paganism. He obviously could not tell God's truth from Satan's lies if his soul depended on it, and it did. **Proverbs 15:2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.**

*The Screwtape Letters*

God rewards people for doing evil because they were doing the best they knew.

God "often makes prizes of humans who have given their lives for causes He thinks bad on the monstrously sophisticated ground that the humans thought them good and were following the best they knew" (p.26) Lewis needed this devilish doctrine to excuse himself.

**Ecclesiastes 2:26 For God giveth to a man that *is* good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.** Adolf Hitler, Lenin and Mao Tse Dong certainly thought what they were doing was good. They even had those that thought so with them, especially Hitler. Does this mean that God made prizes of them!?

## ***The World's Last Night***

### **Men are not worth dying for**

"Christ died for men precisely because men are not worth dying for; to make them worth it." It has been said that the theme of the Bible is Jesus Christ, yet within that and close to the heart of that is the theme of God seeking to restore fellowship between Himself and His fallen creation, man. Could it be possible that man was not worth it?

**John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Romans 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.**

Note that God loved us while we were yet sinners and enemies of God! **1John 4:19 We love him, because he first loved us.** God loved man so much that He was willing to make the ultimate sacrifice, not to make man worth it, but because man was worth that to God, for in the beginning **...God saw every thing that he had made, and, behold, it was very good... Genesis 1:31**

## ***The Abolition of Man***

### **To be truly human you must participate in the Tao**

He said of the Tao, which is from Chinese mysticism, that it is "the concrete reality in which to participate is to be truly human." **Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.** Lewis believed that we were evolving upward, so it would "make sense" to him that one could become more fully human!

### **Man is a species with saving instincts (as defined by evolution)**

"The preservation of society, and of the species itself, are ends that do not hang on the precarious thread of Reason: they are given by Instinct." Note verses above and below. David tells us - **Psalm 139:14, I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.** And again, **Psalm 8:4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? Ps 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.** We are not preserved by Instinct, we are preserved by the mercy of God. **Lamentations 3:22, It is of the LORD'S mercies that we are not consumed, because his compassions fail not.**

**Apparently - Man is governed by an "animal organism" which must be control through the emotions.**

"Without the aid of trained emotions the intellect is powerless against the animal organism." **Romans 7:24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.** Only through Christ can we overcome the sin nature - which is not an animal organism. **1Corinthians 15:39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and**

another of birds.

### **Man does not necessarily have dominion over God's creation**

"Man's conquest of Nature turns out, in the moment of its consummation, to be Nature's conquest of Man." "What we call Man's power over Nature turns out to be a power exercised by some men over other men with Nature as its instrument." **Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.**

### **Modern science is mostly based upon a love of truth**

"No doubt those who really founded modern science were usually those whose love of truth exceeded their love of power." As we too well know, modern science is all too often in opposition with the truth of God which is His word (John 17:17). **1Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 21 Which some professing have erred concerning the faith. Grace be with thee. Amen. Colosians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.** [Philo - sophy -- means "love of wisdom".]

### **Other heresies of Lewis:**

**Says Christ's death was not a substitution for us, but rather something like the Roman Catholic idea of the storing-up grace**

**1Corinthians 5:7 ...For even Christ our passover is sacrificed for us:**

**Apollo is probably a lower species of Christ, and could probably be prayed to as such**

Perhaps the most spiritually damning and revealing statement that Lewis ever made is quoted in *C.S. Lewis: A Biography*, by Roger Lancelyn Green. On page 276, Green gives us the quote. Lewis and his ill wife were on a trip when Lewis stated, "I had some ado to prevent Joy and myself from relapsing into Paganism in Attica! At Daphni it was hard not to pray to Apollo the Healer. But somehow one didn't feel it would have been very wrong - would have only been addressing Christ sub specie Apollinis." Dear reader, this man could not possibly be saved!!! Anyone that could even entertain the idea that Apollos, the pagan sun deity, was a lower form of Christ, and could be prayed to as such, could not possibly know the Lord Jesus Christ as his Saviour! No doubt Lewis could explain this all away by references to the Sun of righteousness with healing in his wings in Malachi 4:2, but the fact that Apollos bears a similar description does not prove that he was something akin to the only begotten Son of God. Rather, it proves that Apollos is an anti-Christ! The Christ that C.S. Lewis worshipped was not the Christ of the holy scriptures, but some pagan deity that he conjured up out of his myth laden imagination.

**Exodus 34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: Isaiah 42:8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.**

**Romans 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.**

**2Peter 2:3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. Amen and Amen!**

## **SOURCE**

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"Clive Staples Lewis was anything but a classic evangelical, socially or theologically. He smoked cigarettes and a pipe, and he regularly visited pubs to drink beer with friends. Though he shared basic Christian beliefs with evangelicals, he didn't subscribe to biblical inerrancy or penal substitution. He believed in purgatory and baptismal regeneration. How did someone with such a checkered pedigree come to be a theological Elvis Presley, adored by evangelicals?" -*Christianity Today*, C.S. Lewis Superstar, by Bob Smietana (December 2005, Vol. 49, No. 12, Page 28).

***Surprised by Joy*, written by C.S. Lewis, documents his supposed conversion to Christianity. This webpage analyzes some of Lewis' beliefs.**

"Lewis takes the entire book [*Surprised by Joy*] to get to theism and unpacks it carefully, but his actual movement to Christ happens in about two or three sentences. That is all he says. At the end of the day, Lewis believed that in Christianity you are confronted with a person that you either say yes to or no to..." [Quote from *Christianity Today*, December 2005 C. S. Lewis Superstar by Bob Smietana.]

[http://www.jesus-is-savior.com/Wolves/cs\\_lewis-heretic.htm](http://www.jesus-is-savior.com/Wolves/cs_lewis-heretic.htm)

## NARNIA and Satanism

by David J. Stewart

<http://www.jesus-is-savior.com/Evils%20in%20America/Hellivision/narnia.htm>



Within 15 minutes of the opening scene, viewers of *Walt Disney's* movie, *NARNIA*, are face to face with Pan, the pagan fertility god which Wiccan witches worship and adore worldwide. The image to the left pictures PAN, the pagan sex god. The image to the right is a statue of the character, Mr. Tumnus, in *NARNIA*. Pan is deceitfully renamed to "Tumnus" in the movie, but anyone who is familiar with Satanism and witchcraft can instantly recognize Pan, the evil sexually-perverted god...

"Despite the declaration of his death, however, Pan is widely worshiped by Neopagans and Wiccans today, where he is considered a powerful God and an archetype of male virility and sexuality." -WIKIPEDIA

"Pan is famous for his sexual prowess, and is often depicted with an erect phallus. He was believed by the Greeks to have plied his charms primarily on maidens and shepherds, such as Daphnis. Though he failed with Syrx and Pitys, Pan didn't fail with the Maenads—he had every one of them, in one orgiastic riot or another. To effect this, Pan was sometimes multiplied into a whole tribe of **Panes**." --WIKIPEDIA

"It is likely that the demonized images of the incubus and even the horns and cloven hooves of Satan, as depicted in much

Christian literature and art, were taken from the images of the highly sexual Pan." -WIKIPEDIA



In lieu of such evidence, how can any professed Christian endorse such a demonic movie as *NARNIA*? Yet, Christians all across America are praising this evil movie which promotes Satan. Look at the photo of Tumnus to the left. Please notice the Devil's horns coming out of his head. In *NARNIA*, Tumnus is one of the good characters. Do you think this is all just a coincidence? No my friend, Satan is working relentlessly to poison the minds of our children. Tragically, the average Christian parent is so woefully ignorant of the Word of God that they are easy prey for Satanic deceptions. This is why so many professed Christians see no harm in Harry Potter. Folks, 1st Samuel 15:23 declares that witchcraft is a SIN. What if Harry Potter were going to the school of immoral sex or cold-blooded murder? Don't you accept the Biblical teaching that witchcraft is a wicked sin? Worldly believers have become desensitized by Rock-n-Roll, late night shows, Hellivision, etc. It is tragic that sin is no longer recognized as sin!



## NARNIA and Pedophilia

Lucy Pevensie's character and Mr. Tumnus' character (played by James McAvoy), and their subtle interactions, give the impression of a pedophile trying to lure a little girl into his house. The whole scene is creepy and the spirit of pedophilia is definitely at work in this movie. Tumnus (Pan, a faun) represents the Devil, trying to seduce a young girl. The FACT that Tumnus is modeled after Pan, one of the most sexually perverted gods in witchcraft, doesn't bode well for Walt Disney's intentions. If you doubt what I am saying, you won't by the end of this article. In fact, you are going to be sickened. Furthermore, Tumnus' and his flute have magical powers, just like the Devil. Tumnus puts the little girl to sleep with his music. The next scene shows the little girl waking up and Tumnus crying, claiming that he has done something very bad. The subtle implication is that he sexually molested her. Remember folks, pan is the demonic pagan god of sexual perversion and rape. In fact, most images of pan show him with an erection.



Furthermore, the movie encourages little girls to trust strangers. In today's world, Tumnus would be considered a pedophile. No man with a brain would bring a strange little girl alone into his home. The whole atmosphere created by this scene is one of pedophilia. Also notice how innocent and precious Walt Disney makes the little girl look...as if the best is prepared for Satan's delight (a Satanic sacrifice). The whole concept of pan being a good character in NARNIA is Satanic in itself. Pan is widely recognized by witches and Satanists as the god of fertility, an absolute pervert who can't get enough sex. Pan is a pedophile. Please Read, [Further Into The Depths of Satan](#) Concerning the sexual perversion of NARNIA.

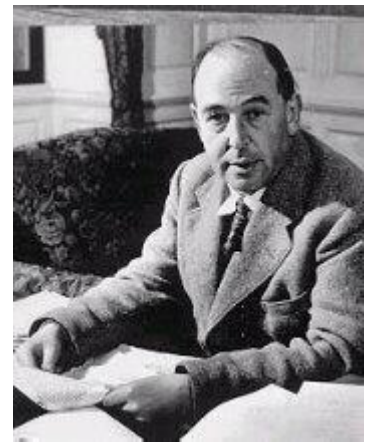
Take a look at [Pan's Labyrinth](#) and you'll see where all these demonic movies are heading!

# C.S. Lewis: The Devil's Wisest Fool

**AUTHOR OF THE CHRONICLES OF NARNIA  
And other demonic fantasies**

Researched, Compiled, and Written by Mary Van Nattan | Editor: Steve Van Nattan

Clive Staples Lewis has been perhaps the single most useful tool of Satan since his appearance in the Christian community sometime around World War II. With his strong belief in nondenominational Christianity, which he termed "mere Christianity", and his apparent orthodoxy in doctrine, the influence of



his pen has reached across many years. When the light of God's Holy Bible is focused upon his writings, however, his heresy and outright love of Satan comes into bold view.

Though a highly acclaimed and widely published "Christian" author, when judged by his own words with the word of God it becomes clear that he was indeed a fool in the most extreme sense of the word, yet a very subtle one that was and is extremely useful to his father the devil.

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"Must our image of God go?" C. S. Lewis once rhetorically queried the late Anglican Bishop John A. T. Robinson. Robinson, noted thirty-five years ago for (then) avant-garde proposals, had suggested it was high time feminine images for God were introduced to balance out the traditional masculine ones. To this Lewis replied ironically, "I shouldn't believe it strongly, but some sort of case could be made out."

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**"Am I therefore become your enemy,  
because I tell you the truth?" -Galatians 4:16**

C.S. Lewis was born in Belfast, Ireland; baptized an Anglican at St Mark's Dundela, Belfast; and became an atheist in his teens. His education at Oxford was interrupted by World War I, but after recovering from a wound he returned there to continue his studies. *The New International Dictionary of the Christian Church* states on p. 594, that "Lewis moved slowly from atheism through Yeatsian romanticism to absolute idealism and finally theism, returning to worship in the Church of England in 1929."

Lewis' so-called conversion is described by one of his friends in *Light on C. S. Lewis* as having come about by thinking. On page 62 of that book it says, "It did not come by sudden intuition, or overwhelming vision, or even by the more usual path of conviction of sin calling for repentance and atonement. It came by taking thought and it added many cubits to his stature." The author of this statement was making a direct attack upon the word of God which says in Matthew 6:27, "Which of you by taking thought can add one cubit unto his stature?"

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Luke 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. It is not possible to be saved without recognizing one's own lost condition and the need to repent, thus it is hardly surprising that Lewis' life did not show fruit unto righteousness.

This same friend states on the same page that Lewis' "Christianity...was also important to him professionally..." and that it eased "the camaraderie with some of his friends..." who were mostly professing "Christians." In short, his "conversion" to Christianity was financially and socially good for him. These may be the only "reasons" for it, but we will learn more about what he actually believed concerning his conversion and salvation in general later in this article. The scripture reads, "The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe," Proverbs 29:25. To profess salvation in order to improve relations with one's friends smacks more of the fear of man than the fear of God.

He was considered a medieval literature scholar and was fascinated with mythology and fantasy from an early age, which perhaps explains his tendency toward the occult in his fantasy writings. He was a Fellow of English Language and Literature at Magdalen College, Oxford, until 1954. In 1955 he was elected Professor of Medieval and Renaissance Literature at Magdalen College, Cambridge.

While many of us have been deceived by this man's apparent spiritual insight, he actually believed many doctrines of devils and by the end of his life was rapidly embracing Roman Catholicism and

Taoism. Indeed, he may have been a Catholic for some time before his death. He believed in purgatory and prayed for the dead. He went to a priest regularly for confession (*C.S. Lewis: A Biography*, p. 198). He received the sacrament of extreme unction on July, 16th, 1963 (p. 301), a sacrament that was officially ministered only to Roman Catholics at that time. It is enough to cause one to wonder if whether he was a "plant" for the Catholic church all along, or merely a mixed up man groping for some hope of salvation at the end of his life.

He was allegedly a bachelor for most of his life, though there are more or less substantiated stories of a sexual relationship with Janie Moore who lived with him for years (see links below). However, he married Joy Davidman Gresham at age 58. She was supposedly converted partly due to Lewis' books. After meeting him in England, she returned to the U.S. where she was divorced from her husband. According to two of his friends, Gresham's husband divorced her on the grounds of desertion.(1) She returned to England and made herself available to Lewis, who married her shortly thereafter. [Ask any soap opera junky what the previous scenario means. They will tell you.] So, even in his marriage he was in disobedience to the word of God. Matthew 5:32, "...and whosoever shall marry her that is divorced committeth adultery."

As mentioned, he did not like denominational boundaries, and so he made great strides in describing Christianity outside of them, calling it "mere Christianity," which became the title of one of his most famous and destructive books.

1st Corinthians 11:19, "For there must be also heresies among you, that they which are approved may be made manifest among you."

Let's take a look at some the things he taught and included in his various books:

## [Page 2 Theological Books](#)

The worst is yet to come.

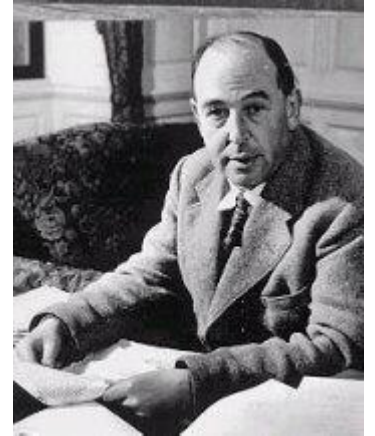
Many of us have been exposed to *The Chronicles of Narnia* at some point in our lives either through the books themselves or through one of the many spin offs from them such as videos, animated and regular movies, games, etc. My own parents read these books to my brother and I when we were young, but over time became less and less pleased with them as the Lord brought various things to their attention. We eventually discarded them, and my dad, having obtained some information on Lewis' heresies and associations, lost respect for him as any kind of a Christian resource. C.S. Lewis has amazing staying power for many, however, and perhaps nowhere more than in his "innocent" fantasies for children.

*The Chronicles of Narnia* are one of the most powerful tools of Satan that Lewis ever produced. Worst of all, these books are geared toward children. Please go to the next page to read about this indoctrinating tool of witchcraft.

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This same friend states on the same page that Lewis' "Christianity...was also important to him professionally..." and that it eased "the camaraderie with some of his friends..." who were mostly professing "Christians." In short, his "conversion" to Christianity was financially and socially good for him. These may be the only "reasons" for it, but we will learn more about what he actually believed concerning his conversion and salvation in general later in this article. The scripture reads, "The fear of

man bringeth a snare: but whoso putteth his trust in the LORD shall be safe," Proverbs 29:25. To profess salvation in order to improve relations with one's friends smacks more of the fear of man than the fear of God.

He was considered a medieval literature scholar and was fascinated with mythology and fantasy from an early age, which perhaps explains his tendency toward the occult in his fantasy writings. He was a Fellow of English Language and Literature at Magdalen College, Oxford, until 1954. In 1955 he was elected Professor of Medieval and Renaissance Literature at Magdalen College, Cambridge.

While many of us have been deceived by this man's apparent spiritual insight, he actually believed many doctrines of devils and by the end of his life was rapidly embracing Roman Catholicism and Taoism. Indeed, he may have been a Catholic for some time before his death. He believed in purgatory and prayed for the dead. He went to a priest regularly for confession (*C.S. Lewis: A Biography*, p. 198). He received the sacrament of extreme unction on July, 16th, 1963 (p. 301), a sacrament that was officially ministered only to Roman Catholics at that time. It is enough to cause one to wonder if whether he was a "plant" for the Catholic church all along, or merely a mixed up man groping for some hope of salvation at the end of his life.

He was allegedly a bachelor for most of his life, though there are more or less substantiated stories of a sexual relationship with Janie Moore who lived with him for years (see links below). However, he married Joy Davidman Gresham at age 58. She was supposedly converted partly due to Lewis' books. After meeting him in England, she returned to the U.S. where she was divorced from her husband. According to two of his friends, Gresham's husband divorced her on the grounds of desertion.(1) She returned to England and made herself available to Lewis, who married her shortly thereafter. [Ask any soap opera junky what the previous scenario means. They will tell you.] So, even in his marriage he was in disobedience to the word of God. Matthew 5:32, "...and whosoever shall marry her that is divorced committeth adultery."

As mentioned, he did not like denominational boundaries, and so he made great strides in describing Christianity outside of them, calling it "mere Christianity," which became the title of one of his most famous and destructive books.

1st Corinthians 11:19, "For there must be also heresies among you, that they which are approved may be made manifest among you."

Let's take a look at some the things he taught and included in his various books:

## **Page 2 Theological Books**

The worst is yet to come.

Many of us have been exposed to *The Chronicles of Narnia* at some point in our lives either through the books themselves or through one of the many spin offs from them such as videos, animated and regular movies, games, etc. My own parents read these books to my brother and I when we were young, but over time became less and less pleased with them as the Lord brought various things to their attention. We eventually discarded them, and my dad, having obtained some information on Lewis' heresies and

associations, lost respect for him as any kind of a Christian resource. C.S. Lewis has amazing staying power for many, however, and perhaps nowhere more than in his "innocent" fantasies for children.

*The Chronicles of Narnia* are one of the most powerful tools of Satan that Lewis ever produced. Worst of all, these books are geared toward children. Please go to the next page to read about this indoctrinating tool of witchcraft.

It gives convincing evidence that Lewis was heavily influenced by Gnostic-type beliefs and disguised these in his apostate version of Christianity.

<http://www.scribd.com/doc/28512833/C-S-Lewis-deliberately-promoted-a-Paganised-Form-of-Christianity>