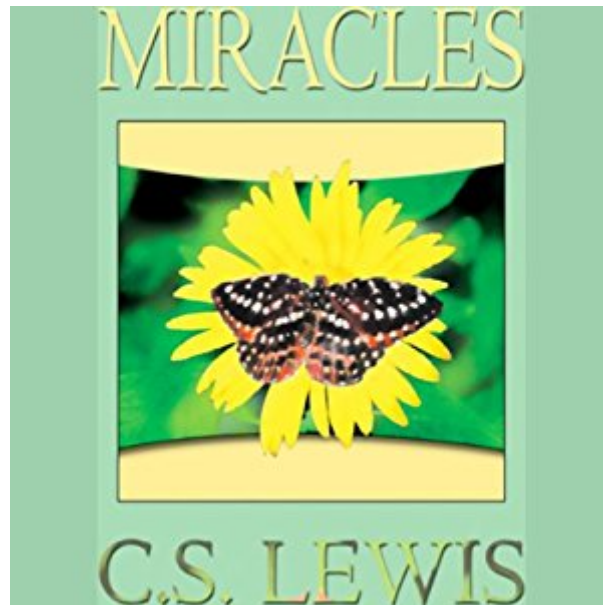


The book was found

Miracles



Synopsis

'The central miracle asserted by Christians is the Incarnation. They say that God became Man. Every other miracle prepares the way for this, or results from this.' This is the key statement of 'Miracles', in which C. S. Lewis shows that a Christian must not only accept but rejoice in miracles as a testimony of the unique personal involvement of God in his creation. Using his characteristic lucidity and wit to develop his argument, Lewis challenges the rationalists, agnostics and deists on their own grounds and provides a poetic and joyous affirmation that miracles really do occur in our everyday lives. --This text refers to an out of print or unavailable edition of this title.

Book Information

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Customer Reviews

This book by CS Lewis was probably his most philosophical work. As such, it is not a light read at all and would probably prove difficult for beginners who have not been exposed to heavily philosophical material. But for those who want a highly intellectual philosophical discussion of the possibility of miracles, this book is certainly worthy of one's attention. There are a number of strengths to this book which continue to make the book solidly relevant better than forty years after the revised edition came out. Lewis cuts to the heart of the matter very quickly in asserting that rejection of miracles apriori is a common attitude that at its core, is anti-intellectual. Attempts to base rejection of miracles on probabilities, as Hume tried to do, are philosophically untenable and require a betrayal of basic realities that are universally accepted. Lewis then systematically dismantles the worldview that tends to most cradle apriori miracle rejection, naturalism. He compellingly shows that

naturalism is a worldview that cannot stand up to philosophical scrutiny. Key to Lewis's presentation is his argument that naturalism can be demonstrated to be false in its complete rejection of supernaturalism merely by the reality of reason. Logic and reason of the mind, by themselves, are supernatural acts that cannot be explained or accounted for in nature, as naturalism demands. Supernaturalism, according to Lewis is not only possible, but pervasive since the act of logical thinking itself is supernatural in origin. Lewis then eloquently argues that the relationship between nature and the supernatural are not hostile, but complementary.

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