

[6] Why does the impossibility of doing the intrinsically impossible not imply any limit to God's power?

[7] Does intrinsic impossibility mean that God cannot do all things?

[8] Why should great caution be used in defining the intrinsic impossibilities which God cannot perform?

[9] Does Lewis attempt to define the intrinsic impossible?

[10] Why do the 'laws of nature' seem to furnish a strong argument against the goodness and power of God?

[11] What is Lewis' first argument to show that not even divine Omnipotence could create free creatures without at the same time creating inexorable 'laws of nature'?

[12] Why does Lewis bring in the idea of the Blessed Trinity

at this point in his argumentation?

[13] What is Lewis' second argument (based on the freedom to make choices) to show that not even divine Omnipotence could create free creatures without at the same time creating inexorable 'laws of nature'?

[14] What would be the minimum condition of self-consciousness?

[15] Why can God alone not be the necessary 'other', so that the existence of Nature would be superfluous for freedom?

[16] What would be human life reduced to the essentials?

[17] How does Lewis show that communication between people requires the external, physical world?

- [18] How does Lewis show that matter must have a fixed nature of its own?
- [19] Why is the fact that we have pain-fibres that function as danger signals not a reason to conclude that there must be an inevitable element of evil in any possible world?
- [20] Why is it that when human beings fight, the victory ordinarily goes to those who have superior weapons, skill and number, even if their cause is unjust?
- [21] How does Lewis argue against the idea that God could create a world in which He always corrected the results of the abuse of free will by His creatures?
- [22] What would be the result according to Lewis if one were to exclude the suffering caused by the existence of free wills and the order of nature?
- [23] Does Lewis base his argument on the intrinsic necessities of the world?

[24] How does God's way of looking upon the necessities in the world differ from the human way?

[25] How does Lewis characterize the view of creation as consisting of many independent things, and then, as the creation of things mutually necessary?

[26] How does Lewis make it plausible for us that God can create in a single, utterly self-consistent act?

[27] How does Lewis go about showing that the idea of a single act, embracing many independent things in unity is at least thinkable?

[28] How does Lewis show that it is impossible to tinker with the conception of the world as though this or that element of it could have been removed, thus eliminating suffering?
[a difficult question]

[29] How does divine freedom differ from human freedom?

[30] How does Lewis show that this world is the only possible one?

[31] In what does divine freedom consist?

[32] How does Lewis defend his assertion that he is not going to attempt to prove that to create was better than not to create?

[33] What role in the argumentation of this chapter does this statement (namely, that he is not going to attempt to prove that to create was better than not to create) play?

[34] How does Lewis judge the idea of comparing being and not being?

[35] What is the design of the treatment of divine Goodness in the following chapter?