



If you look for comfort, you will never find truth... [15:14]

C. S. Lewis in der Wüste

Al-Masih hat seine Anhänger in die Wüste geführt und es ist Nacht geworden [15:14]. Vor einer kleinen Gruppe beginnt er zu sprechen: „Wer die Wahrheit sucht, mag Trost finden. Wer Trost sucht, findet nie Wahrheit.“ Dabei unterbricht ihn einer der Zuhörenden: „Du zitierst einen Ungläubigen?“ Diese Anspielung wird im Movie nicht aufgelöst, aber der englische Untertitel („If you look for comfort, you will never find truth...“) macht deutlich, wer hier gemeint ist: Der irische Schriftsteller C.(live) S.(taples) Lewis (1898-1963), bekannt durch die Kinderbücher und die Verfilmung *Chroniken von Narnia*. In seinen Büchern macht Lewis keinen Hehl aus seiner christlichen Überzeugung. Nach dem Zweiten Weltkrieg erscheinen seine Radiobeiträge aus den Jahren 1942 bis 1944 unter dem Titel *Mere Christianity* (deutsch: *Christentum schlechthin* bzw. *Pardon, ich bin Christ*), in denen Lewis die Idee eines moralischen Gesetzes (Moral Law) in Spiel bringt, das alle Menschen jenseits ihrer religiösen oder areligiösen Biografie erkennen können. Dieses Gesetz enthält elementare Normen für das gesellschaftliche Zusammenleben, an denen aber die Individuen immer wieder scheitern.

Lesen Sie die hier abgedruckte Passage und analysieren Sie, wie die Begriffe „Moral Law“, „Person“ und „God“ zueinander in Beziehung gesetzt werden.

Erklären Sie auf diesem Hintergrund die in **Messiah** zitierte Aussage: „**If you look for truth, you may find comfort... If you look for comfort, you will never find truth.**“



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2 C.S.Lewis: Mere Christianity, Broadcasting Talks 1942-1944, Samizdat
3 2003, Seite 20-22

4 I ended my last chapter with the idea that in the
5 Moral Law somebody or something from beyond
6 the material universe was actually getting us. [S.
7 20]



8 ... we conclude that the Being behind the
9 universe is intensely interested in right conduct –
10 in fair play, unselfishness, courage, good faith,
11 honesty and truthfulness. In that sense we
12 should agree with the account given by
13 Christianity and some other religions, that God ist
14 „good“. But do not let us go too fast here. The Moral Law does not give us any grounds for thinking
15 that God is „good“ in the sense of being indulgent, or soft, or sympathetic. There is nothing indulgent
16 about the Moral Law. It is hard as nails. It tells you to to do the straight thing and it does not seem
17 to care how painful, or dangerous, or difficult it is to do. If God is like the Moral Law, then He is not
18 soft. It is no use, at this stage, saying that what you mean by a „good“ God is a God who can forgive.
19 You are going too quickly. Only a Person can forgive. [21]

20 Christianity tells people to repent and promises them forgiveness....

21 It is after you have realised that there is a real Moral Law, and a Power behind the law, and that you
22 have broken that law and put yourself wrong with that power – it is after all this, and not a moment
23 sooner, that Christianity begins to talk. When you know your are sick, you will listen, to the doctor.
24 When you have realised that our position is nearly desparate you will begin to understand what the
25 Christians are talking about. (...) They offer an explanation of how God can be this impersonal mind
26 at the back of the Moral Law and yet also a Person. They tell you how the demands of this law, which
27 you and I cannot meet, have been met on our behalf, how God Himself becomes a man to save man
28 from the disapproval of God. (...)

29 Of course, I quite agree that the Christian religion is, in the long run, a thing of unspeakable comfort.
30 But it does not begin in comfort; it begins in the dismay I have been describing, and it is no use at
31 all trying to go on to that comfort without first going through that dismay. In religion, as in war and
32 everything else, comfort is the one thing you cannot get by looking for it. If you look for truth, you
33 may find comfort in the end: if you look for comfort you will not get either comfort or truth – only
34 soft soap and wishful thinking to begin with and, in the end, despair. Most of us have got over the
35 prewar¹ wishful thinking about international politics. It is time we did the same about religion... [22]

¹ Die Radiobeiträge für die BBC entstehen unter dem Eindruck der deutschen Bombardierung britische Städte.