

Discovering
ASLAN

High King above all Kings in
NARNIA

The Lion of Judah

A Devotional Commentary on
The Chronicles of Narnia

By C. S. Lewis

Exploring the Story within the Stories

Geoff Waugh

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***To our Children
and our Children's Children
with Admiration and Appreciation***

*The steadfast love of the LORD
is from everlasting to everlasting
on those who fear him,
and his righteousness to children's children.*

(Psalm 103:17)

Endorsements for *Discovering ASLAN*

** You can read the Narnia tales as just good stories, but CS Lewis wanted people to see more. This book will help you see the many links with Jesus, the Lion of Judah. Use this to enhance your wonder and love of Christ.*

John Olley (Former Principal, Vose Seminary, Perth, Australia)

** This is a remarkable work and something quite unique that I've not come across before (and believe me I've seen most ideas). There is a huge appetite for devotional type books and I'm sure that this one will appeal to many people.*

Russ Burg (USA)

** Most wonderful devotional from Narnia.*

One of the most interesting devotionals ever! As a huge fan of all things Narnia, I am so grateful for this deeper aspect of the truths in C.S. Lewis' stories. Geoff Waugh did a great job in crafting such a book as this. What a wonderful addition to any collection, and an inspiration to know Jesus more deeply.

Belinda S. (Amazon Customer)

** Worth your time – rich teaching.*

Whether you are familiar with Narnia stories, or this is new to you, Geoff Waugh faithfully puts together the many layers of meaning in the significance of the Lion Aslan as portrayed in each of the books of the series. This is a great companion when you read, and is a stand-alone teaching on the depths of meaning that C.S. Lewis weaves into Aslan's character. Definitely worth your time.

Steve Loopstra (USA)

** Many people miss the deeper references Lewis constantly alludes to in his books. This is where the book by Geoff Waugh proves to be an invaluable companion. He shows how at nearly every step the hidden story Lewis was alluding to takes shape.*

Philip Waugh (Springwood, Australia)

This book is available in a Basic Edition, Gift Edition (in colour), and also a 2nd Edition (2017), and as eBooks. See **www.renewaljournal.com**

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Geoff Waugh ∞ The Lion of Judah



*The Titles, Reign, Life, Death,
Resurrection, & Spirit of Jesus*

VICTORY is inscribed on the stone

Prologue

He is the High King above all kings, the King of kings and Lord of lords.

He is the son of the Great Emperor beyond the sea, beyond the world. He spoke and sang before the creation of the world and brought the world into being.

He commands legions of creatures and people in many worlds. Some creatures loyal to him may seem strange to us, and many of them fly. They worship him and serve him wholeheartedly.

His word is always true. You can depend on him totally. He never lies.

He appears unexpectedly and makes things right. He gave his life to conquer evil and ransom the guilty rebel. He rose again by dawn and appeared first to loving, caring young women.

He has enemies in this world and in other worlds but he defeated them and they are doomed. They tremble at the sound of his name.

All who trust in him are forgiven and set free. He breathes life into hearts of stone. His breath gives life.

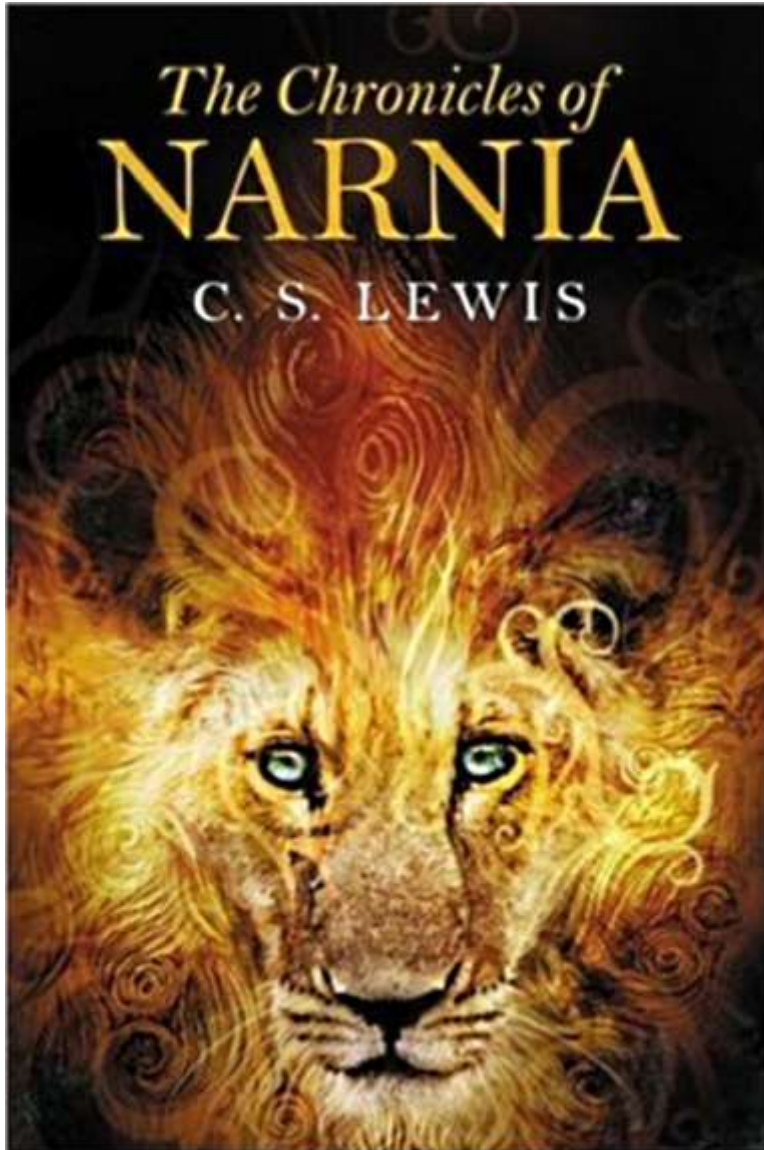
He reveals himself to those who choose to follow and obey him, and the more they know him the more they love him. The more you know him the bigger he becomes to you. He loves you with unending love.

He chose Peter to lead under his authority and to reign with his royal family. They failed him at times, as we all do, but he always sets things right when anyone asks for his help, trusts him and follows him.

He has all authority in this world and in other worlds. Multitudes love and serve him now and forever. We can talk to him now and always.

He is the subject of this book and many other books. He calls us to respond to him, to believe in him, to love him and to live for him.

He is the Lion of Judah.



Seven books in one volume

Introduction

C. S. Lewis and *The Chronicles of Narnia*

“Aslan came bounding into it. ... I don’t know where the Lion came from or why He came. But once He was there, He pulled the whole story together.”¹

Aslan is the only character who appears in all of the seven books of *The Chronicles of Narnia*. He leaps from Narnia into our hearts and minds, inviting us to discover life “further up and further in” with him. I found him the most fascinating of all the characters in these stories.

This book is a devotional commentary on the Lion of Judah as he is reflected in Aslan in *The Chronicles of Narnia* by C. S. Lewis.

Clive Staples Lewis (1898-1963), born in Belfast, Northern Ireland, named himself Jack from the age of four. He called Warren, his older brother by two years, Warnie. They remained close friends and companions for life.



Little Lea, home of the Lewis family from 1905 to 1930

The boys explored fields and forests around their country home on sunny days. During the many wet days they often climbed into an old wardrobe and told each other imaginary stories about magic kingdoms

with talking creatures, knights and dragons. They created the mythical animal kingdom of Boxen and Jack wrote stories about dressed up creatures, knights in armour and a chivalrous talking mouse.

The boys enjoyed annual summer holidays at the seaside with their mother and their nurse. Their solicitor father usually stayed at home to work. Maps of Narnia have similarities to the land of Jack's childhood which included a ruined castle on the eastern sea where the boys often played nearby in their holidays.



Dunluce Castle: Medieval Irish Castle on the east coast

The boys' mother died of cancer when Jack was nine. He prayed for God to heal her, but she died. The following year Jack began attending boarding schools in England. He was very unhappy and rejected God for the next 20 years.

After serving as a young volunteer in France during World War I until shrapnel wounded him, Lewis gained a scholarship to Oxford where he completed graduate degrees in Philosophy and Literature. Then as an Oxford Don (professor), Lewis met with other professors and writers each week to read and discuss their work in a group called *The Inklings*. That group included J. R. R. Tolkien (author of *The Lord of the Rings*) who influenced Lewis toward Christianity. Lewis enjoyed reading myths and fairy tales by Christian authors such as George MacDonald, whom he regarded as his mentor for such writing.

As Lewis studied myths and fables he began to believe the eternal truths the myths illustrated. 'Myth became fact'² for him.

Lewis describes his struggle and journey to faith in his book *Surprised by Joy*: "In the Trinity Term of 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."³ He soon began explaining

Christianity using many literary forms and has been called the greatest Christian writer of the twentieth century and apostle to the sceptics.⁴

Lewis usually read and memorized a chapter of the Bible every day⁵ and amazed his students and peers with his vast memory. He could recall much of what he had read. People who knew him said that he had the most astonishing memory of anyone they had ever known. Some of his students would read a line from a book in his library and Lewis would then name the book, the author, and frequently recite the rest of the page.

A Fellow and Tutor in English Literature at Oxford University from 1925 to 1954, Lewis then held the Chair of Medieval and Renaissance Literature at Cambridge University until he retired just before his death. His marriage to Joy Davidman Gresham in 1956 ended with her death from cancer in 1960. Lewis continued to care for his step-sons Douglas and David.

Lewis's writings often refer to mythology, poetry, history, linguistics, theology and biblical Scripture. *The Chronicles of Narnia* contain layers of such references.



The Kilns, near Oxford

During the bombings of London in the Second World War the Lewis brothers and their housekeeper, Mrs Moore, cared for a number of children from London in their red brick country house, The Kilns, near Oxford. Lewis realized that the children did not have the rich heritage of reading fairy tales that he had loved as a boy. So he decided to write his own, ones he would have enjoyed.

Lewis wrote *The Chronicles of Narnia* from 1949 to 1953. They first appeared in annual publications in this order:

The Lion, the Witch and the Wardrobe (1950)

Prince Caspian (1951)

The Voyage of the 'Dawn Treader' (1952)

The Silver Chair (1953)

The Horse and His Boy (1954)

The Magician's Nephew (1955)

The Last Battle (1956)

Reading the stories in their published order opens the magic of Narnia as it appeared originally. That sequence is like discovering the unfolding story in the Bible by beginning with the Gospels, then exploring the New Testament, then finding its background in the Old Testament and its culmination in Revelation, the final book.

When Lewis wrote *The Lion, the Witch and the Wardrobe* it stood alone as a complete story. At that time he did not plan more books. They came later. So that first book has a clear and full picture of how Aslan became the saviour and deliverer of Narnia through his death and resurrection and how the children participated in that triumph.

Lewis explained his writing sequence this way in a letter to Laurence: "When I wrote *The Lion, [the Witch, and the Wardrobe]* I did not know I was going to write any more. Then I wrote *P.[rince] Caspian* as a sequel and still didn't think there would be any more, and when I had done *The Voyage [of the "Dawn Treader"]* I felt quite sure it would be the last. But I found I was wrong. So perhaps it does not matter very much in which order anyone reads them."⁶ I follow the published order in this book because I focus on the unfolding picture of Aslan in those stories and how they reflect the Lion of Judah in our world and in other worlds.

The historical sequence in *The Chronicles of Narnia*, is:

The Magician's Nephew

The Lion, the Witch and the Wardrobe

The Horse and His Boy

Prince Caspian

The Voyage of the 'Dawn Treader'

The Silver Chair

The Last Battle

Reflections on reflections

This book has reflections (pondering, meditating, thinking) on reflections (mirror images, similarities, parallels).

The Chronicles of Narnia reflect eternal truths from the Bible and from other books. The stories of Aslan in Narnia reflect and allude to many Bible events and truths especially concerning the Lion of Judah. So this book you are reading reflects (ponders and meditates) on those fairy tale reflections of the real Lion of Judah.

It's like reflecting on and pondering about your reflection in a beautiful pool. The pool reflects the real you but the reflections are not the real you. Sometimes your reflection in the pool is clear, beautiful and exactly like you as you may see it on sunny days. Sometimes on cloudy days or when the pool ripples in the breeze your reflection is less clear. Similarly, some Aslan passages clearly reflect the Lion of Judah as he was and is right now. At other times the similarities are not so obvious but well worth pondering.

The fairy tales about Narnia are not allegories, such as John Bunyan wrote in *The Pilgrim's Progress*. Bunyan portrayed Bible truths in allegory. The character named Christian in his story represents being a Christian. The character Faithful describes faithfulness and Giant Despair describes despair.

Pilgrim's Regress, C. S. Lewis's first book written after he became a Christian, is an allegory. It tells about the pilgrim John and his adventures on a mysterious island which produce an intense longing in him. John meets such people as Mr. Enlightenment, Media Halfways, Mr. Mammon, Mother Kirk, Mr. Sensible, and Mr. Humanist. He encounters dragons and giants and journeys through places such as the city of Thrill and the Valley of Humiliation. That allegory describes the pilgrimage to faith in fairy tale.

The stories of Narnia are different. They have allegorical elements with many allusions, parallels and references to Bible truths and other literature, but Lewis insisted that these stories are not Christian allegory. He described it this way:

I'm not exactly "representing" the real (Christian) story in symbols. I'm more saying "Suppose there were a world like Narnia and it needed rescuing and the Son of God (or the 'Great Emperor oversea') went to redeem *it*, as He came to redeem ours, what might it, in that world, all have been like?"⁷

Lewis explained that these stories began with an image he had when he was 16 of a faun with an umbrella and parcels in a snowy forest. About 35 years later he developed that picture into the first story. Other pictures came into his mind: a queen on a sledge and a great lion. "At first

I had very little idea how the story would go. But then suddenly Aslan came bounding into it. I think I had been having a good many dreams about lions at that time. Apart from that, I don't know where the Lion came from or why He came. But once He was there, he pulled the whole story together, and soon he pulled the other six Narnian stories in after Him."⁸

Lewis's insights and strong faith fill these stories. He gives us layers of truth to unearth. We find similar hidden truths in parables in the Bible.⁹

The Chronicles of Narnia surprise and delight us at every age. As we grow we may understand more of the great, eternal story hidden within these fairy tales.

The stories of Aslan illustrate in fairy tale the greater story of the Lion of the tribe of Judah. Replying to a child's enquiry about the lion's name, Lewis wrote. "I found the name in the notes to Lane's *Arabian Nights*: it is the Turkish for Lion. I pronounce it Ass-lan myself. And of course I meant the Lion of Judah."¹⁰ So the Aslan passages reflect the greatest story of all, the story of the Lion of Judah. The last book in the Bible declares that the Lion of the tribe of Judah has triumphed (Revelation 5:5).

Aslan reminded Lucy and Edmund that they would know him truly in their own world when they left Narnia: "But there I have another name. You must learn to know me by that name. This was the very reason why you were brought to Narnia, that by knowing me here for a little you may know me better there."¹¹

Lewis encouraged readers to make that discovery. He replied to Hila, an 11 year old girl who wrote a letter asking about Aslan's other name: "As to Aslan's other name, well I want you to guess. Has there ever been anyone in *this* world who (1.) Arrived at the same time as Father Christmas. (2.) Said he was the son of the Great Emperor. (3.) Gave himself up for someone else's fault to be jeered at and killed by wicked people. (4.) Came to life again. (5.) Is sometimes spoken of as a Lamb (see the end of the Dawn Treader). Don't you really know His name in this world."¹²

Most children did. Many adults did not.

Lewis was still answering letters during the month before he died peacefully in his sleep at almost 65 years of age on 22nd November, 1963 (the same day that President Kennedy was killed). His brother Warren typed his letters for him in the last weeks of his life.

One written to a girl, Ruth, dated 26th October 1963, says:

If you continue to love Jesus, nothing much can go wrong with you, and I hope you may always do so. I'm thankful that you realized [the] "hidden story" in the Narnian books. It is odd, children nearly *always* do, grown-ups hardly ever.¹³

Lewis explained it this way:

The whole Narnian story is about Christ. That is to say, I asked myself ‘Supposing that there really was a world like Narnia and supposing it had (like our world) gone wrong and supposing Christ wanted to go into that world and save it (as He did ours), what might have happened?’ The stories are my answers. ... The whole series works out like this.

The Magician’s Nephew tells the Creation and how evil entered Narnia.

The Lion etc the Crucifixion and Resurrection.

Prince Caspian restoration of the true religion after corruption.

The Horse and His Boy the calling and conversion of a heathen.

The Voyage of the Dawn Treader the spiritual life (especially in Reepicheep).

The Silver Chair the continuing war with the powers of darkness.

The Last Battle the coming of the Antichrist (the Ape), the end of the world and the Last Judgment.¹⁴

The triumphant Lion of Judah features this way in these stories:

- Creator and Sustainer in *The Magician’s Nephew*.
- Saviour and Redeemer in *The Lion, the Witch and the Wardrobe*.
- The Way, the Truth and the Life in *The Horse and His Boy*.
- Restorer and Commander in *Prince Caspian*.
- Guide and Guardian in *The Voyage of the Dawn Treader*.
- Revealer and Victor in *The Silver Chair*.
- Judge and Conqueror in *The Last Battle*

I hope this book helps you to discover more about who Aslan really is in our world and in other worlds.

Read and enjoy *The Chronicles of Narnia* first. Then dip into this book to discover more about Aslan in the world of Narnia and in our world. I give you devotional reflections from *The Chronicles of Narnia* in this book using many references from the Bible. You may think of other biblical allusions and similarities not included in this book.

Most of my Bible quotations are from the New King James Version, the closest to the Authorised Version so familiar to C. S. Lewis. I also use inclusive language quotes from the New Revised Standard Version, identified with (NRSV) and some popular ones from the New International Version identified with (NIV). Many children love the *Good News Bible* for its clear language and line drawings. It has useful section headings with cross-references (as does the NRSV). Those headings help you find a similar story or passage in other parts of the Bible. I quote Scripture passages in narrative form and in poetry as they were before verse numbers were introduced in print from 1551.¹⁵

See www.biblegateway.com for many translations in many languages. You can see any one verse “in all English translations” by

finding the reference or verse and then following the link. It gives you over 50 English translations of any one verse together on one page. You could check out John 3:16! You can type a phrase into Bible Gateway to find it in many Bible passages. You can also type a phrase into Google to find many links and references including Bible verses.

Scholars find many references to other books in the Narnia stories, especially in the literature from the Middle Ages. That was a time in Europe of city states with kings and queens, lords and ladies, knights on horses defending truth and an age of nobles and peasants loyal to their king whose word was law. Lewis taught Medieval and Renaissance literature so his own books contain many references to those times and their literature.

Some scholars see a key to *The Chronicles of Narnia* in the way ancient and medieval people perceived the world and the universe, a view familiar to Lewis. A common view then was that the stars and planets directly affected human events. One example is how astrologers or wise men from the east followed the star to Bethlehem because it announced the birth of a great new king.¹⁶ Like the Psalmist, they saw the glory of God in the heavens.

*The heavens declare the glory of God;
And the firmament shows His handiwork* (Psalm 19:1).

Before Copernicus (1500s) and the telescope (1600s) scholars described the universe and stars and planets in terms of seven great heavenly bodies. Some scholars see this as a code in the seven Narnia books, identifying each main heavenly body with a Narnian story. Lewis would not have intended such a code originally because he planned no further Narnia books after each of the first three. Some scholars think that when he planned seven books there may have been a hidden link to that medieval world-view of the heavens. The children's adventures may be seen to reveal Jesus as King, Commander, Light, Mirror, Word, Life and Mystery:¹⁷

- Jesus as King in *The Lion, the Witch and the Wardrobe*, where the children rule under Jupiter's orb.
- Jesus as Commander in *Prince Caspian* where children rule with forest folk under Mar's wooden shield.
- Jesus as Light in *The Voyage of the Dawn Treader* where they drink light and slay dragons under the Sun's golden embrace.
- Jesus as Mirror showing God's glory in *The Silver Chair* where they avoid lunacy and reflect truth under the mirroring Moon.
- Jesus as Word in *The Horse and His Boy* where they learn truth under the active word of Mercury.

- Jesus as Life in *The Magician's Nephew* where they witness creation and learn to love under Venus, the Morning Star.
- Jesus as eternal Mystery in *The Last Battle* under Saturn's awful and awe-full influence.

Aslan, reflecting Jesus, is central to every Narnia story, and the children and other characters reflect many aspects of our relationship with Jesus. Here's a brief overview of the seven Narnia books in historical sequence. This helps you to see links between the main characters across all the stories.

The Magician's Nephew

Digory Kirke's Uncle Andrew gives magic rings to Digory and his friend Polly. The rings transport them into other worlds. Digory wants to find a cure for his dying mother but first meets the Witch Jadis and then the great Lion Aslan and sees Narnia created. A London cabby Frank and his wife Helen, drawn into these other worlds, become the first king and queen of Narnia. How can Digory help his mother?

The Lion, the Witch and the Wardrobe

Professor Kirke¹⁸ welcomes the four children¹⁹ into his country home where Lucy, the youngest, discovers the world of Narnia through the Wardrobe,²⁰ followed by Edmund, then with Peter and Susan as well. Edmund, enticed by the White Witch queen, becomes a traitor to Aslan. How can Aslan redeem him and rescue Narnia with the children's help?

The Horse and His Boy

Orphan peasant boy Shasta and nobleman's daughter Avaris plan to escape from slavery in the southern kingdom of the Calormenes with two talking horses. They discover a plot against Narnia and want to warn its famous rulers, kings and queens Peter, Susan, Edmund and Lucy. Aslan helps. Will they get caught?

Prince Caspian

The four children, drawn into Narnia a thousand years after they ruled there, help Prince Caspian to gain his rightful throne. Aslan guides them again. Talking beasts, including the bold mouse Reepicheep, and the trees come to their aid. What must be done to win this war?

The Voyage of the 'Dawn Treader'

Edmund, Lucy and cousin Eustace join King Caspian sailing east on the Dawn Treader seeking seven lords previously sent away. Reepicheep urges them on toward the end of the world where he wants to find Aslan's own country. Aslan helps them again. Are all the lords still alive and can they be rescued?

The Silver Chair

Aslan sends Eustace and his schoolmate Jill on a quest to find King Caspian's lost son Prince Rilian, last seen with a beautiful enchantress. The children must remember and obey Aslan's instructions, but will they?

The Last Battle

Eustace and Jill discover that King Tirian needs help in Narnia which is falling into the hands of its enemies the Calormenes. Aslan appears to be a vicious, cruel taskmaster. What is this deception and can Narnia survive destruction?

The Lion of Judah

Aslan is a powerful and vivid reflection of the true Lion of Judah. See the Appendix for my book series on The Lion of Judah. They are devotional commentaries on Jesus.

I do not summarize all the children's adventures in Narnia. Read the stories yourself and discover many adventures that I don't mention. In this book I focus on the triumphant Lion of Judah, beautifully reflected in Aslan. So this book is, most of all, a book about the Lion of Judah, our King of kings and Lord of lords who is alive right now and reigns for ever.

Here are some interesting translations from the verse in the Bible about the Lion of the tribe of Judah (Revelation 5:5):

Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed ... (New King James Version).

Stop weeping! Look, the Lion of the tribe of Judah, the heir to David's throne, has won the victory (New Living Translation).

Stop crying and look! The one who is called both the 'Lion from the Tribe of Judah' and 'King David's Great Descendant' has won the victory (Contemporary English Translation).

Stop weeping! See, the Lion of the tribe of Judah, the Root (Source) of David, has won (has overcome and conquered)! (Amplified Bible, Classic Edition)

Jesus' human root or ancestry is in the kingly line of David, Israel's great king from the tribe of Judah. Judah's father Jacob was renamed Israel (meaning triumphant with God, or prevails with God, or Prince with God²¹). Jacob had 12 sons who became the ancestors of the 12 tribes of Israel. Jacob's son Judah had descendants who included David and Jesus.

Abraham, Isaac and Jacob were the first three generations and patriarchs, or founding ancestors, of the nation of Israel.

Judah's father Jacob called him a young lion and prophesied that "the sceptre shall not depart from Judah until Shiloh comes" (Genesis 49:9-10 NKJV), or "until he comes to whom it belongs" (RSV), or "until tribute comes to him" (NRSV, ESV). Revelation 5:5 declares that the Lion of the tribe of Judah has triumphed, announcing that Jesus, the sacrificial Lamb, is also the conquering Lion.

Then one of the elders said to me, 'Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals' (Revelation 5:5).

The word Joshua/Jesus means the LORD saves, or the LORD is salvation. That is why the angel announcing his birth said, '... you are to name him Joshua/Jesus, for he will save his people from their sins' (Matthew 1:21). It is the same name as Moses' general, Joshua, who led the Israelites into their promised land.

The earliest English translations of the Bible used the name Jesus for Joshua/Jesus of Nazareth, and the name Joshua for others with that same name.²² So in English the name Jesus became unique and sacred for Jesus of Nazareth, the Son of God, the Saviour of the world.

We see Jesus' ancestry in the opening sentence of the New Testament: "*The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham*" (Matthew 1:1).

The Bible is full of prophecies about David's royal descendant, the Messiah, also translated as 'Christ' from the Greek word *Christos*. Messiah (from Hebrew) and Christ (from Greek) mean Anointed One. Jesus fulfilled the prophecies about the One who was the anointed Messiah.²³

Jesus challenged his opponents by reminding them that David's descendent, the Messiah, was greater than David.

*While the Pharisees were gathered together, Jesus asked them, saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David." He said to them, "How then does David in the Spirit call Him 'Lord,' saying:
'The LORD said to my Lord,
'Sit at My right hand,
Till I make Your enemies Your footstool'?"
If David then calls Him 'Lord,' how is He his Son?" And no one was able to answer Him a word, nor from that day on did anyone dare*

question Him anymore. (Matthew 22:41-45; see also Mark 12:35-37 and Psalm 110:1).

We can expand David's Psalm this way: "The LORD God said to my Lord the Messiah, "Sit at My right hand, till I make Your enemies Your footstool under Your feet." This reminds us that the Lion of the tribe of Judah is triumphant, has prevailed, has won the victory, has overcome and conquered.

The stories of Aslan reflect the stories of Jesus the Lion of Judah, the great Messiah, the Son of God, the King of kings and Lord of lords.

The Bible tells us that the Lion of Judah was slain and that he conquered death and rose to life just outside Jerusalem.²⁴



The official emblem of the city of Jerusalem since 1950 features a rampant Lion representing the Lion of Judah, the symbol of the Tribe of Judah and the Kingdom of Judah, whose capital was Jerusalem. The emblem background represents the Walls of Jerusalem and the Western Wall, and the olive branch represents the quest for peace. The inscription above the crest is the Hebrew word for Jerusalem.

The name 'Jerusalem' includes *salem* from the same root as *shalom*, meaning peace, so it is known as **the City of Peace**. Its Greek name is either *Ierousalēm* (Ἱερουσαλήμ) or *Hierosolyma* (Ἱεροσόλυμα) with a root in *hieros* (ἱερός) meaning holy, so it is also called **the Holy City**.

Jerusalem is called the holy city in the Bible, as in these verses.

Awake, awake! Put on your strength, O Zion; Put on your beautiful garments, O Jerusalem, the holy city! (Isaiah 52:1)

Now the leaders of the people dwelt at Jerusalem; the rest of the people cast lots to bring one out of ten to dwell in Jerusalem, the holy city, and nine-tenths were to dwell in other cities (Nehemiah 11:1).

And Jesus cried out again with a loud voice, and yielded up His spirit. Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many (Matthew 27:50-53).

Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband (Revelation 21:2).

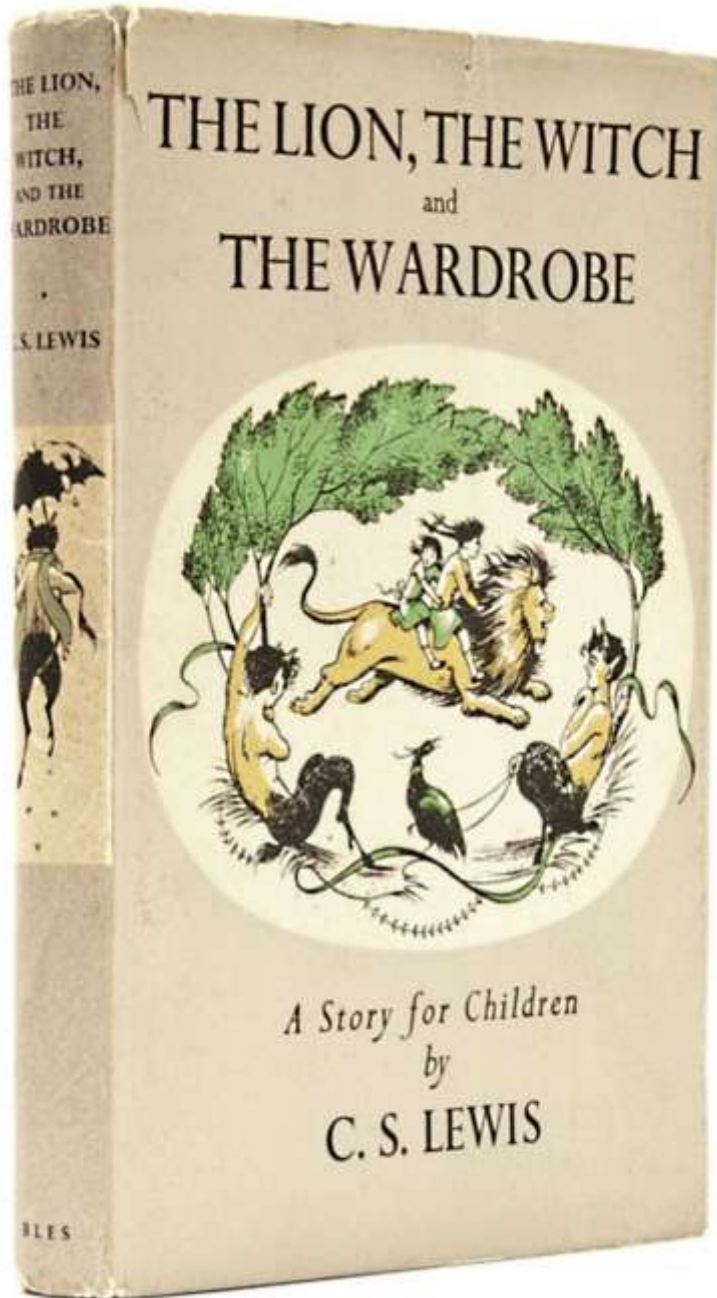
For Christians, of course, it is the Holy City because that is where the Lion of Judah died and rose again, triumphant over death. It's interesting that a title for the Messiah is Prince of Peace.

*For a child has been born for us,
a son given to us;
authority rests upon his shoulders;
and he is named
Wonderful Counsellor, Mighty God,
Everlasting Father, Prince of Peace.
(Isaiah 9:6 NRSV)*

The Lion of Judah is in fact the Messiah, the Son of God and Son of Man, the King of kings and Lord of lords who shall reign for ever and ever.²⁵ We can know and trust and love the Lion of Judah, fall at his feet, look into his eyes by faith and be embraced by his amazing grace and love. That happened to Shasta in *The Horse and his Boy*.

Shasta "knew none of the true stories about Aslan, the great Lion, the son of the Emperor-beyond-the-Sea, the High King above all kings in Narnia. But after one glance at the Lion's face he slipped out of the saddle and fell at his feet. He couldn't say anything but then he didn't want to say anything, and he knew he needn't say anything.

"The High King above all kings stooped toward him. Its mane, and some strange and solemn perfume that hung about the mane, was all round him. It touched his forehead with its tongue. He lifted his face and their eyes met. Then instantly the pale brightness of the mist and the fiery brightness of the Lion rolled themselves together into a swirling glory and gathered themselves up and disappeared. He was alone with the horse on a grassy hillside under a blue sky. And there were birds singing."²⁶



First Edition, 1952

1. The Lion, the Witch and the Wardrobe

"Aslan is on the move" ²⁷



The Victory Roar of the Lion of Judah ²⁸

“They say Aslan is on the move – perhaps has already landed.”²⁹

Those words introduce us to the great Lion, High King above all kings in Narnia, in the first of the seven books C. S. Lewis wrote in *The Chronicles of Narnia*. Endless winter is thawing at last. Spring has come.

The brothers and sisters, Peter, Susan, Edmund and Lucy, discover they are destined to rule as kings and queens in Narnia.

Lucy finds Aslan’s world of Narnia while playing hide and seek. We often find more than we seek, even accidentally! We too can glimpse or discover surprising mysteries of other worlds and other beings such as God and angels and evil spirits. Lucy, the youngest and often the first to discover Narnian mysteries, finds the frozen world of perpetual winter through the back of the wardrobe in the Professor’s³⁰ large country home.

She could look back and see through the wardrobe into the professor’s home, and also look forward to the light shining from a lamp post. The lamp post stands near the junction of those two worlds.³¹ It can remind us of light from God’s Word that guides us.

*Your word is a lamp to my feet
And a light to my path.
(Psalm 119:105)*

Lucy meets the friendly, astonished Faun, Mr Tumnus. He had never seen a girl before. A human is known in Narnia as a Son of Adam or a Daughter of Eve, destined to rule over all the creatures. The first book in the Bible tells us that we were made like God and that we rule over creation under God’s authority.

*Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” So God created humankind in his image,
in the image of God he created them;
male and female he created them (Genesis 1:26-27 NRSV).*

Adam called his wife’s name Eve, because she was the mother of all living (Genesis 3:20).

Edmund later follows Lucy into Narnia but falls victim to the White Witch’s temptation and becomes a traitor. We are all tempted and we all fail sometimes but there is hope for us all.

For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus ... For the wages of sin is death, but

the gift of God is eternal life in Christ Jesus our Lord (Romans 3:23-24; 6:23).

Peter and Susan don't believe Lucy's report of her adventures but the Professor challenges them with logic. He points out that there are only three possibilities: she is telling lies, is mad, or is telling the truth. This is like Lewis' famous 'trilemma' where he argued that Jesus is not just a great moral teacher, but for him to say what he said and do what he did he must be either a liar, a lunatic or Lord.³²

All four children, Peter, Susan, Edmund and Lucy, eventually enter and explore Narnia. The White Witch³³ had plunged Narnia into a frozen land of snow and ice, always winter but never Christmas. Aslan's arrival brings deliverance to Narnia. The perpetual, frozen winter thaws into spring upon his arrival.

Aslan is the son of the great Emperor-beyond-the-Sea and the High King above all kings in Narnia. These descriptions reflect many Scripture passages. Jesus' titles include Son of God, Son of Man, Messiah, King, King of kings and Lord of lords, and the Lion of the tribe of Judah. Here are a few references to those titles:

To Mary about his birth:

And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. ... For with God nothing will be impossible" (Luke 1:35, 37).

Good news about Jesus:

The beginning of the gospel of Jesus Christ, the Son of God (Mark 1:1).

At Jesus' baptism in the Jordan River:

Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased" (Mark 1:11).

At Jesus' trial by the religious leaders:

Then they all said, "Are You then the Son of God?" So He said to them, "You rightly say that I am" (Luke 22:69-70).

People watching his crucifixion:

He trusts in God; let him deliver him now, if he wants to; for he said, 'I am God's Son.' ... Now when the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were terrified, and said, "Truly this was God's Son!" (Matthew 27:43, 54).

Jesus often spoke about God's kingdom and the reign of God. This was his main theme. He taught that the kingdom of God is both present (active in our world now) and future (fulfilled in heaven). Here are some references to Jesus the king in the kingdom of God.

Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel" (Mark 1:14-15).

He went through every city and village, preaching and bringing the glad tidings of the kingdom of God (Luke 8:1).

They will come from the east and the west, from the north and the south, and sit down in the kingdom of God (Luke 13:29).

For indeed, the kingdom of God is within you (Luke 17:21).

Jesus called them to Him and said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it" (Luke 18:16-17).

But seek first the kingdom of God and His righteousness, and all these things shall be added to you (Matthew 6:33).

Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

Pilate therefore said to Him, "Are You a king then?"

Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice" (John 18:36-37).

After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God (Acts 1:3 NRSV).

He is Lord of lords and King of kings ... He has on his robe and on his thigh a name written, King of kings and Lord of lords (Revelation 17:14; 19:16).

The children learn about Aslan from Mr and Mrs Beaver who want to take them to meet the King of the Wood and the son of the great Emperor-beyond-the-Sea, *the Lion*, the great Lion.

Susan feels nervous about meeting the great Lion. Mrs Beaver agrees that anyone appearing before Aslan will have their knees knocking or they are braver than most or just silly.

Lucy wonders if Aslan is safe. Mr Beaver replies that Aslan isn't safe, but he is good. Again, at the end of the book Mr Beaver reminds them that Aslan is not a tame Lion: "He's wild, you know. Not like a *tame* lion."³⁴

Similarly, Jesus here on earth was not safe but he was good. His goodness clashed with badness. Many people opposed him and he survived many assassination attempts. Two kings wanted to kill him. People in his own village of Nazareth were so angry with him they nearly pushed him over a cliff. Mobs in Jerusalem tried to stone him more than once. Religious and political leaders plotted to kill him many times. Eventually they did kill him. But Jesus chose the time, the place and the method.³⁵

Jesus astonished people, even his disciples. He was often angry with them and disappointed in their lack of faith. When they stopped others from freeing people from evil spirits in Jesus' name or wanted to call down fire on Samaritans, Jesus rebuked them. When the disciples stopped children from coming to him he stopped the disciples. When they argued about who was the greatest, he put a child among them and told them to be like a child. When they still argued about greatness at the Last Supper, his last night with them before he died, he shocked them by washing their feet as a humble servant.³⁶

He was always loving, caring, compassionate, merciful and kind. So he clashed with many who were not. He was passionate, honest, and radical. He drove merchants out of the temple because they desecrated it and robbed worshippers. He rescued a woman about to be stoned to death and he shamed her accusers. He upset religious people because he broke their traditions such as when he healed people on the Sabbath day. He gladly ate with known sinners and cheating traitors such as tax collectors for Rome. He was a friend of sinners including prostitutes, adulterers, tax collectors and thieves.³⁷

Jesus continually surprised people and many of them felt awe in Jesus' presence, as in these examples:

When the crowds saw it, they were filled with awe, and they glorified God, who had given such authority to human beings (Matthew 9:8 NRSV).

And they were filled with great awe and said to one another, "Who then is this, that even the wind and the sea obey him?" (Mark 4:41 NRSV).

When the whole crowd saw him, they were immediately overcome with awe (Mark 9:15 NRSV).

Amazement seized all of them, and they glorified God and were filled with awe, saying, "We have seen strange things today" (Luke 5:26 NRSV).

Mr Beaver informs the children that their arrival as human beings is very important. An old rhyme prophesied that when Adam's flesh and bone ruled at Cair Paravel then the evil time will be over.

This introduces us to the castle on the eastern seaboard and capital of Narnia which has four thrones awaiting the arrival of four of Adam's descendants. The words 'Cair Paravel' mean a lesser court, from Old English 'caer' meaning court and 'paravail' meaning lesser. The kings and queens of Narnia rule under Aslan's greater authority.

We rule under God's authority and with Jesus' authority. God gives authority to us. We are made like him, made in his image, made to rule. Jesus gave authority to his followers.

*So God created humankind in his image,
in the image of God he created them;
male and female he created them.*

God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.' God said, 'See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.' And it was so. God saw everything that he had made, and indeed, it was very good (Genesis 1:27-31 NRSV).

*When I look at your heavens, the work of your fingers,
the moon and the stars that you have established;
what are human beings that you are mindful of them,
mortals that you care for them?
Yet you have made them a little lower than God,
and crowned them with glory and honour.
You have given them dominion over the works of your hands;
you have put all things under their feet,
all sheep and oxen,
and also the beasts of the field,*

*the birds of the air, and the fish of the sea,
whatever passes along the paths of the seas.
O LORD, our Sovereign,
how majestic is your name in all the earth!* (Psalm 8:3-9 NRSV)

Jesus gave authority to the 12:

Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. ² He sent them to preach the kingdom of God and to heal the sick (Luke 9:1-2).

Jesus gave authority to the 70:³⁸

After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go.... Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, "The kingdom of God has come near to you" (Matthew 10:1, 8-9 NRSV).

Jesus' last command – the Great Commission:

Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age' (Matthew 28:18-20 NRSV).

Jesus' last promise:

'But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.' When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight (Acts 1:8-9).

Peter, Susan and Lucy want to rescue Edmund, now trapped and imprisoned by the White Witch. They need Aslan's help.

As they journey toward Aslan they meet a joyful Father Christmas. He arrives in a world which had been always winter and never Christmas. Father Christmas has at last arrived. The real meaning of Christmas, of course, is a celebration of Jesus' birth and his arrival into our world to bring us salvation and deliver us from evil, as in these announcements:

Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Saviour, who is Christ the Lord (Luke 2:10-11).

“Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.”
(Matthew 1:23).

The children receive gifts from Father Christmas. Their gifts are different, personal and needed for the battle ahead and for their tasks in Narnia. All the gifts the children receive suit them personally and are tools they will need, not toys. Peter is equipped as high king with a sword and a silver shield with its bright red heraldic lion. Susan receives a bow and arrows and a horn that brings help, and Lucy is given a dagger for protection and a bottle of healing ointment.³⁹

God gives gifts to us that we need. The Spirit of God is with us and within all who trust in Jesus. You may see parallels between the children’s gifts and many gifts from God that we also receive such as leadership, authority, prayer (calling on God), prophecy (speaking for God), compassion, faith, healing and miracles.⁴⁰ These passages remind us that God gives us gifts and tools:

When he [Jesus] ascended on high he made captivity itself a captive; he gave gifts to his people (Ephesians 4:8 NRSV).

God added his testimony by signs and wonders and various miracles, and by gifts of the Holy Spirit, distributed according to his own will (Hebrews 2:4 NRSV).

Finally, be strong in the Lord and in the strength of his power. Put on the whole armour of God, so that you may be able to stand against the wiles of the devil. ... Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints (Ephesians 6:10-11, 14-18 NRSV).

The children journey on from the big river, now flooded with the melting snow. They begin the steady climb over springy moss and through the forest to the hill of the stone table. The great grey slab of stone on four pillars, has mysterious etchings carved deeply into it, a reminder of Moses’ stone tablets with the commandments engraved in them by God.⁴¹

The hill of the stone table provides a splendid view of the eastern sea and the seaside castle at Cair Paravel shining in the afternoon sun. The destiny of these children is to rule there.

Aslan stands majestically on this hill near his wonderful pavilion with its sides like yellow silk, its crimson cords and ivory tent-pegs. Above it flutters the banner of the red rampant lion. Marvellous creatures loyal to Aslan gather round him.

We see many biblical reflections here: the commandments engraved on stone tablets, the beautiful tabernacle where God's presence rested, and the temple on the hill of Jerusalem near Calvary and the empty tomb.

And Moses turned and went down from the mountain, and the two tablets of the Testimony were in his hand. The tablets were written on both sides; on the one side and on the other they were written. Now the tablets were the work of God, and the writing was the writing of God engraved on the tablets (Exodus 32:15-16).

Then the cloud covered the tabernacle of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the LORD filled the tabernacle. Whenever the cloud was taken up from above the tabernacle, the children of Israel would go onward in all their journeys. But if the cloud was not taken up, then they did not journey till the day that it was taken up. For the cloud of the LORD was above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys (Exodus 40:34-38).

*When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the temple. And the priests could not enter the house of the LORD, because the glory of the LORD had filled the LORD's house. When all the children of Israel saw how the fire came down, and the glory of the LORD on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the LORD, saying:
"For He is good,
For His mercy endures forever" (2 Chronicles 7:1-3).*

The children became "trembly" in the great Lion's presence but they advanced to him and Peter said, "We have come – Aslan."⁴²

'Welcome' was Aslan's first word spoken to each of them personally. They felt glad and quiet at the sound of his deep, rich voice.⁴³

We can reflect here how people felt awe in the presence of Jesus but he gladly welcomed them and had compassion for them.

Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven (Matthew 19:14).

Come to Me, all you who labour and are heavy laden, and I will give you rest (Matthew 11:28).

But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd (Matthew 9:36).

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick (Matthew 14:14).

And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore ... " (Revelation 1:17-18).

Peter, Susan and Lucy ask Aslan's help to save Edmund. Lucy noticed how Aslan's royal, strong and peaceful face looked sad for a moment in the silence after he said, "All shall be done."⁴⁴ She also noticed his powerful paws and how terrible they would be if he did not velvet them.

Similarly, the Lion of Judah is all powerful with all authority in heaven and on earth. But he conquered by becoming the Lamb of God, slain as a perfect sacrifice in our place because he loves us so much. Here is the key passage about Jesus as both the Lion of Judah and the Lamb of God:

But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals."

And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, ...

And they sang a new song, saying:

"You are worthy to take the scroll,

And to open its seals;

For You were slain,

And have redeemed us to God by Your blood

*Out of every tribe and tongue and people and nation,
And have made us kings and priests to our God;
And we shall reign on the earth” (Revelation 5:5-6, 9-10).*

Aslan tells his followers to prepare a feast and take the girls to his pavilion. He puts his heavy paw on Peter’s shoulder and walks with him to the eastern edge of the hilltop. They see the land spread out with the great river flowing east to the sea and Cair Paravel’s windows glittering in the setting sun. Aslan tells Peter that his destiny is to rule and lead there as high king.

This meeting with Aslan reflects two important themes found in the life of Jesus: feasts and mission.

Jesus enjoyed many feasts and banquets:⁴⁵

- He performed his first miracle, turning water to wine, at a wedding feast with his family and friends.
- He fed multitudes miraculously at least twice with many basketfuls of food left over and gathered up.
- He was the honoured guest at many banquets and was criticized for welcoming sinners and traitors there.
- He appreciated a sinful woman washing his feet with her tears, drying them with her hair and anointing them with perfume at a banquet in a wealthy Pharisee’s home.
- He ate at the home of the cheating tax collector Zacchaeus even though tax collectors for Rome were regarded as traitors.
- His last meal before he died was a long Passover meal with his disciples which we remember as the Last Supper.
- He told stories about banquets such as when the prodigal son returned home, and when many people invited to a wedding banquet did not come, and when bridesmaids without oil in their lamps missed out.

Another main theme in Jesus’ life was his mission and the mission he gave his followers. The Gospel of Luke gives us interesting developments in the mission of Jesus and his followers in the opening verses of chapters 8, 9, and 10.

- Luke 8:1-3 tells how Jesus visited towns and villages accompanied by his disciples as well as many women as he proclaimed the good news of the kingdom of God.
- Luke 9:1-6 tells how Jesus gave his disciples power and authority over evil spirits and diseases and sent them to proclaim the kingdom of God and heal the sick.
- Luke 10:1-20 tells how Jesus sent 70 in pairs ahead of him to heal the sick and proclaim the kingdom of God.

He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve were with Him, and certain women who had been healed of evil spirits and infirmities — Mary called Magdalene, out of whom had come seven demons, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who provided for Him from their substance (Luke 8:1-3).

Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. He sent them to preach the kingdom of God and to heal the sick. ... So they departed and went through the towns, preaching the gospel and healing everywhere (Luke 9:1-2, 6).

After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go. ... Whatever city you enter, and they receive you, eat such things as are set before you. And heal the sick there, and say to them, 'The kingdom of God has come near to you.' ... Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name" (Luke 10:1, 8-9, 17).

Aslan restrains the other creatures from fighting off a wolf's attack and leaves Peter to slay it. Peter uses his authority and his gift of the sword to defeat the wolf and win his first battle. Then Aslan reminds Peter to clean his sword and keep it clean. He then knights Peter with it.

We can see rippling reflections here of Jesus and his disciple Peter. He called Peter to lead and equipped him with leadership authority. Later on, after Jesus had ascended to heaven, Peter boldly led the new young church. He preached powerfully on the Day of Pentecost and over 3,000 people believed in Jesus and were baptized:

Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say." ... "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah" (Acts 2:14, 36 NIV).

Laws in Narnia, carved in stone, deliver traitors to the White Witch who has the right to kill them. Aslan's loyal creatures rescue Edmund from the Witch who then claims him back, but Aslan intervenes. There is a deeper law than those engraved in stone. That deeper mystery fulfills the law but is also greater than the law.

Aslan does not ignore the Emperor's Magic, or law, but will fulfil it.⁴⁶ So he offers himself on behalf of the traitor. He takes his place.

The sad, lonely Lion appreciates Susan and Lucy's company and love that night as he returns slowly but firmly toward the Hill of the Stone Table.

Here we see moonlight reflections of Jesus' agony in the Olive Tree grove of Gethsemane under the full moon at the Passover festival. There, on the slopes of the Mount of Olives near the temple on the hill of Jerusalem, Jesus prayed. He chose to surrender himself on that Passover night to those who wanted to kill him. He wanted his close friends close to him that night.

He had celebrated the Passover with his disciples earlier that night. The Passover celebrated the time in Egypt when the angel of death passed over the homes that had the blood of the Passover lamb smeared on the door post and lintel. No one died in those homes as they ate the Passover lamb and the unleavened bread, prepared quickly without yeast, and drank their wine together. Jesus gave new meaning to that meal when he gave the bread and wine to his disciples saying, "*This is my body which is given for you*" and "*This cup is the new covenant in My blood, which is shed for you*" (Luke 22:19-20).

After their meal together Jesus led his disciples to the Garden (or Grove) of Gethsemane. Matthew was there and told how Jesus wanted Peter, James and John close to him, and Luke gives some medical details:

Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there." And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me" (Matthew 26:36-38).

And He was withdrawn from them about a stone's throw, and He knelt down and prayed, saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground (Luke 22:41-44).



Slopes of the Mt of Olives and Gethsemane today

Aslan goes on alone and surrenders himself to his enemies.

He is tied with ropes that cut into him, mocked, and shorn of his golden mane. They kicked him, hit him, spat on him and jeered at him. Yet he remained silent. He was pierced and killed.⁴⁷

This strong, sad picture reflects the torture and death of Jesus. You can find that terrible story in the last chapters of all the four Gospels.

There are many Bible passages about Jesus' suffering, his death and his resurrection. Jesus said these things would happen to him:

Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. They will scourge Him and kill Him. And the third day He will rise again" (Luke 18:31-33).

Jesus fulfilled prophecy about the long-awaited Messiah, the saviour and deliverer of God's people. He chose the place (Jerusalem, the city set on a hill), the time (Passover, the day the sacrificial lambs were killed), and the method (crucifixion and resurrection).

He talked about this on the Mount of Transfiguration north of Lake Galilee with Moses and Elijah who both had left the earth in unusual ways. God buried Moses. Elijah went up to heaven in a whirlwind.⁴⁸ Then, for a moment they were back in this world again, on that mountain with Jesus:

As He prayed, the appearance of His face was altered, and His robe became white and glistening. And behold, two men talked with Him,

who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem (Luke 9:29-31).

The children in Narnia move between two worlds through the wardrobe. It's interesting that Moses and Elijah moved between two worlds on the mountain with Jesus, and of course Jesus also appeared many times in his resurrection body, after he died and rose again.⁴⁹

Here are some glimpses of that awful day when Jesus endured two rough religious trials (with Annas and then Caiaphas), faced two political judgments (with Herod and then Pilate), and was tortured and publicly executed. Jesus, an innocent man, died a criminal's death to free us all.

Before dawn the religious leaders angrily accused Jesus.

Then they spat in his face and struck him; and some slapped him, saying, 'Prophecy to us, you Messiah! Who is it that struck you?' (Matthew 26:67-68 NRSV)

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, 'Prophecy! Who is it that struck you?' They kept heaping many other insults on him (Luke 23:63-65).

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate (Mark 15:1 NRSV).

Pilate, the Governor quickly sent him to King Herod.

When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate (Luke 23:8-11 NRSV).

So he [Pilate] released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked

him, saying, 'Hail, King of the Jews!' They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. ...

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, 'You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.' In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, 'He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, "I am God's Son."' The bandits who were crucified with him also taunted him in the same way (Matthew 27:26-31, 38-44 NRSV).

Aslan dies but death cannot hold him.

Susan and Lucy cannot bear to watch him killed but later at dawn they return to the Stone Table to find it cracked and Aslan gone. They thought someone had taken his body. That reminds us of the women who were the first at Jesus' tomb to care for his body but found the stone rolled away and the tomb empty on that resurrection day. Mary Magdalene was the first to see him risen.⁵⁰

When the majestic Lion appears in early morning splendour the sisters now see him risen. At first they think he is a ghost. That's just what the disciples thought when they first saw the risen Lord.⁵¹

Aslan explains that "when a willing victim who has committed no treachery was killed in a traitor's stead, the Table would crack and Death would start working backwards."⁵²

Jesus, the perfect Son of God who committed no treachery, was killed in our stead. He took our place. He died for us. You can thank him right now because he is alive and with us. He conquered death.

During his suffering, as he died on the cross, Jesus declared "It is finished" or "It is accomplished."⁵³ His death gives life.

Jesus' name 'Yeshua' is the same as Joshua, translated as Jesus from the Greek form of that name. It means 'God saves' or 'God is salvation'. An angel announced that name to Joseph for Mary's son:

She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins" (Matthew 1:21 NIV).

When I was a boy we often sang hymns about Jesus saving us. This is one:⁵⁴

There is a green hill far away,
Outside a city wall,
Where the dear Lord was crucified,
Who died to save us all.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven and let us in.

Jesus said it this way:

“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Mark 10:45).⁵⁵

Aslan explains that the White Witch did not understand the Emperor’s Deeper Magic. Similarly, the Apostle Paul explains the deeper wisdom that only God knew.

But we speak God’s wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory (1 Corinthians 2:8 NRSV).

Aslan now lives in greater splendour. He leaps over the Stone Table. He roars and the trees bend like grass in the wind. He carries the girls on his back as he bounds across Narnia in spring.

The Saviour and King of Narnia leads the children and other loyal creatures in his victory over evil. His breath restores life to those turned to stone and held captive in the witch’s castle.

Aslan and the girls and the revived creatures join Peter and Edmund in the war against evil. Together they win and Aslan enthrones the children at Cair Paravel saying, “Once a king or queen in Narnia, always a king or queen.”⁵⁶ They celebrate their shared triumph at the end of this story. The children rule under Aslan’s authority in Narnia. Much later, while hunting a White Stag, they re-discover the Lantern and magic wardrobe and return. We too share a royal, timeless destiny:

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvellous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy (1 Peter 2:9-10).

You can see reflections of the risen Lord in these pictures of the risen, triumphant Lion. The resurrected Jesus breathed new life into his disciples and sent them on mission equipped with his authority. They spoke and prayed in Jesus' name. All the Gospel writers tell that story.

Resurrection Sunday night:

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit' (John 20:19-22 NRSV).

Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen. And he said to them, 'Go into all the world and proclaim the good news to the whole creation. The one who believes and is baptized will be saved; but the one who does not believe will be condemned. And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; they will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover' (Mark 16:14-18 NRSV).

While they were talking about this, Jesus himself stood among them and said to them, 'Peace be with you.' They were startled and terrified, and thought that they were seeing a ghost. He said to them, 'Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.' And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, 'Have you anything here to eat?' They gave him a piece of broiled fish, and he took it and ate in their presence.

Then he said to them, 'These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.' Then he opened their minds to understand the scriptures, and he said to them, 'Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You

The Lion, the Witch and the Wardrobe

are witnesses of these things. And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high' (Luke 24:36-49 NRSV).

In Galilee:

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age' (Matthew 28:16-20 NRSV).

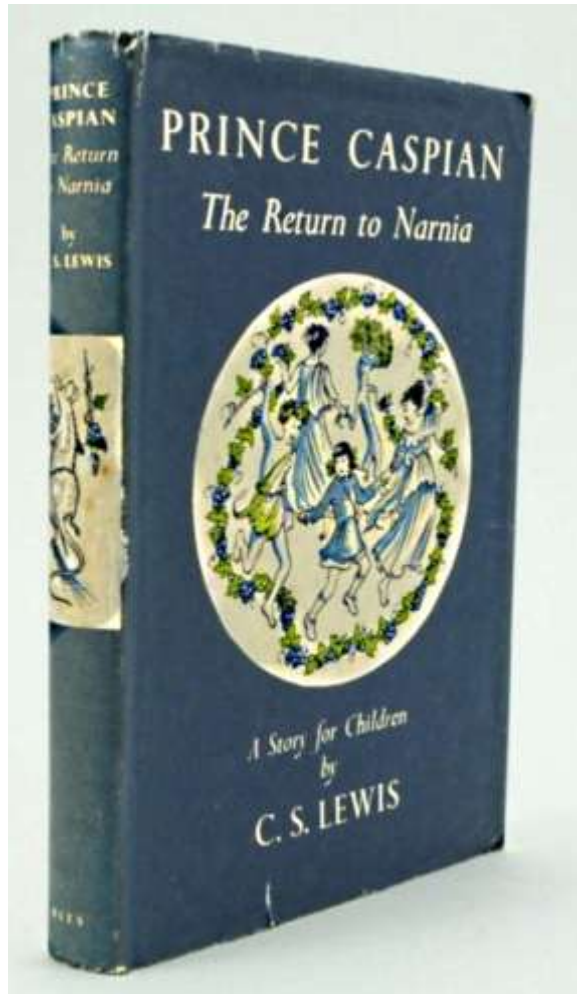
On the Mount of Olives:

Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. While he was blessing them, he withdrew from them and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and they were continually in the temple blessing God (Luke 24:50-53 NRSV).

So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. And they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message by the signs that accompanied it (Mark 16:19-20 NRSV).



*Jerusalem today with Mount of Olives to east (right)
The temple was on the Temple Mount (centre).*



First Edition, 1951

2. Prince Caspian

"Every year you grow you will find me bigger" 57



The Lion of Judah Reigns 58

A thousand Narnian years after the four children ruled in Narnia, and one year later in earth time, they are drawn back into Narnia.⁵⁹ Peter, Susan, Edmund and Lucy discover that Prince Caspian had blown the horn originally given to Susan to blow if help was needed.⁶⁰

Young Prince Caspian, heir to the throne of Narnia, escaped from his cruel, usurping uncle Miraz. Caspian found new friends among the Old Narnian creatures, now hiding and still loyal to Aslan. The Telmarine invaders who now ruled in Narnia regarded the old stories of Aslan and Narnia's history as fables. Caspian's nurse and then his wise old tutor, Doctor Cornelius, taught him that the stories were true.⁶¹ He believed them and believed in Aslan even though he had never seen Aslan. Similarly today many people believe in Jesus but some people think the truth about Jesus is a fable, or foolishness, or a problem, as in these passages:

Now faith is the assurance of things hoped for, the conviction of things not seen. Indeed, by faith our ancestors received approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible. ... And without faith it is impossible to please God, for whoever would approach him must believe that he exists and that he rewards those who seek him (Hebrews 11:1-3, 6).

Paul, once persecuting Christians, later believed and wrote: We proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength (Corinthians 1:23-25 NRSV).

Paul also explained how unbelievers exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever (Romans 1:25).

So the hidden story in ***Prince Caspian*** is about finding and living in truth. C. S. Lewis wrote that his story describes "the restoration of the true religion after corruption."⁶²

I do not describe all the adventures the children had because I focus on who Aslan is, what he does, and how he reflects the Lion of Judah.

Peter, Susan, Edmund and Lucy arrive in Narnia again and explore the overgrown ruins of their former castle at Cair Paravel. They find jewels of the realm in the ancient treasure chamber – diamonds, rubies, carbuncles, emeralds, topazes, and amethysts. These gems reflect the

breath-taking beauty and mystery of the new Jerusalem, the bride of the Lamb in heaven.

Then one of the seven angels who had the seven bowls full of the seven last plagues came and said to me, 'Come, I will show you the bride, the wife of the Lamb.' And in the spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. It has the glory of God and a radiance like a very rare jewel, like jasper, clear as crystal. It has a great, high wall with twelve gates, and at the gates twelve angels, and on the gates are inscribed the names of the twelve tribes of the Israelites; on the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city has twelve foundations, and on them are the twelve names of the twelve apostles of the Lamb.

The angel who talked to me had a measuring rod of gold to measure the city and its gates and walls. The city lies foursquare, its length the same as its width; and he measured the city with his rod, fifteen hundred miles; its length and width and height are equal. He also measured its wall, one hundred and forty-four cubits [almost 75 yards] by human measurement, which the angel was using. The wall is built of jasper, while the city is pure gold, clear as glass. The foundations of the wall of the city are adorned with every jewel; the first was jasper, the second sapphire, the third agate, the fourth emerald, the fifth onyx, the sixth cornelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. And the twelve gates are twelve pearls, each of the gates is a single pearl, and the street of the city is pure gold, transparent as glass.

I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day—and there will be no night there. People will bring into it the glory and the honour of the nations. But nothing unclean will enter it, nor anyone who practises abomination or falsehood, but only those who are written in the Lamb's book of life (Revelation 21:9-27 NRSV).

The gems in Cair Paravel also remind us of similar gems that the High Priest of Israel wore on his breastplate, called the breastplate of judgment because he had authority to judge.

“You shall make the breastplate of judgment. Artistically woven according to the workmanship of the ephod you shall make it: of gold, blue, purple, and scarlet thread, and fine woven linen, you shall make it. It shall be doubled into a square: a span shall be its length, and a span shall be its width. And you shall put settings of stones in it, four rows of stones: The first row shall be a sardius, a topaz, and an emerald; this shall be the first row; the second row shall be a turquoise, a sapphire, and a diamond; the third row, a jacinth, an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper. They shall be set in gold settings. And the stones shall have the names of the sons of Israel, twelve according to their names, like the engravings of a signet, each one with its own name; they shall be according to the twelve tribes. ... (Exodus 28:15-21).



12 gems on the High Priest's breastplate

Most exciting and significant of all, the children found the gifts they had been given at Christmas in their first adventure in Narnia – Lucy's diamond bottle of healing cordial, Susan's bow and arrows (but not her horn which she may have left behind on their last ride) and Peter's sword and the shield with its red rampant Lion.⁶³

The children rescue a dwarf and hear about Prince Caspian who believed in Aslan. Caspian's tutor had shown him the rare conjunction of two planets which he felt meant some great good for Narnia.⁶⁴ Caspian also learned about seven noble lords sent off to explore the Eastern Ocean who never returned. His usurping uncle Miraz made sure other nobles

were killed and when he had a son of his own he wanted that son to reign. So Caspian's life was in danger and he had to escape.

Doctor Cornelius gave Caspian the magic Horn which Queen Susan left behind at the end of the Golden Age in Narnia. Caspian knew that if he blew the Horn it could bring him strange, unknown help. Do you remember a similar promise God made to Jeremiah whom God chose when he was very young?⁶⁵

'Call to Me, and I will answer you, and show you great and mighty things, which you do not know' (Jeremiah 33:3).

Young Caspian escapes on his horse into the thick eastern forest, narrowly avoiding branches, until he bangs his head on one and falls unconscious. He wakes among talking beasts and dwarfs who argue about whether they should kill him. They discover he is the true King of Narnia. Trufflehunter the Badger reminds them that "Narnia was never right except when a son of Adam was King."⁶⁶

Here we are reminded that our destiny as sons and daughters of Adam is to reign, and to reign under the greater authority of the Lion of Judah.

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." So God created humankind in his image, in the image of God he created them; male and female he created them (Genesis 1:26-27 NRSV).

Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, ... And remember, I am with you always, to the end of the age' (Matthew 28:18-20 NRSV).

The Old Narnian creatures gather to support their newly found King Caspian. Glenstrom, a prophet and star-gazer Centaur, reminds them of the stars' conjunction and that "a son of Adam has once more risen to rule and name the creatures."⁶⁷

Reepicheep, the lively, martial mouse with his rapier at his side, places the resources of his band of 12 at King Caspian's disposal. Here we have an interesting reflection of Jesus' 12 disciples or even of Israel's 12 tribes.

Doctor Cornelius joins them at their great council and informs them that Miraz is planning to attack them. They gather at Aslan's How, a grassy

mound above the hill on which the Stone Table stood, to prepare for battle. The high mound, hollowed out into galleries and caves useful for cover and lodging, has the broken engraved Stone in the central cave. The tunnels inside were lined and roofed with smooth stones and on the stones Caspian sees strange characters, patterns and pictures with the form of a Lion repeated many times.⁶⁸ The Telmarines are afraid of this place toward the Eastern Sea and fear that something mighty may come from over the ocean.

Miraz's larger armies attack the Old Narnians and for many days the creatures withstand the assault but suffer defeats and wounding. King Caspian and Cornelius meet with the three leaders of their army in the central cave of Aslan's How with its Stone Table split down the middle.

This is like the armies of the Lord symbolically gathering around the cross and the empty tomb and going out to win battles in his name. There are also parallels here with Jesus meeting with his inner circle of three at the raising of Jairus' daughter from death, on the Mount of Transfiguration, and in Gethsemane.⁶⁹

Trufflehunter urges Caspian to use the Horn. The council includes the visionary badger Trufflehunter and the two dwarfs, doubting Nikabrik and sceptical Trumpkin. They agree with Cornelius that it's time to blow the Horn. They decide to send scouts to Cair Paravel in the east and Lantern Waste in the west in case help arrives there. Patterwig the squirrel runs to Lantern Waste and the dwarf Trumpkin sets off for Cair Paravel at the mouth of the great river. Cornelius advises Caspian to blow the Horn at sunrise. Here is a reminder of the risen Aslan and the risen Jesus seen at dawn.

Trumpkin is captured and the children rescue him from two of Miraz's soldiers. Susan hits the helmet of one soldier with an arrow and they run off in terror thinking they have been attacked by ghosts. Then the children equip themselves and Trumpkin with armour from the castle's treasure chamber and they set out to find Aslan's How.

They navigate upriver and begin their uphill trek through the woods. A bear attacks them but Trumpkin's quick arrow kills it. Lucy wonders if people in our world may lose their truly 'human' qualities and start going wild inside. This reflects Paul's warning:

And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving,

unmerciful; who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them (Romans 1:28-32).

The trekking group reaches the edge of a gorge and most of them feel they should immediately head down into the gorge to cross it. Lucy glimpses Aslan higher up and realizes he was showing them the way. No one else, however, saw the Lion and they don't believe Lucy.⁷⁰ So they decide to find their own way down into the gorge.

Narnia's air invigorates them and transforms them. Even Lucy, the youngest, became, "so to speak, only one-third of a little girl going to boarding school for the first time, and two-thirds of Queen Lucy of Narnia."⁷¹

Similarly, whoever believes in the Lion of Judah is invigorated and transformed by God's Spirit and a veil that blurs true vision is removed.

Nevertheless when one turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord (1 Corinthians 3:16-18).

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect (Romans 12:1-2 NRSV).

He who has begun a good work in you will complete it until the day of Jesus Christ (Philippians 1:6).

After the group begin their way down into the gorge, arrows begin to whiz around them. They retreat quickly back up out of the gorge. They sleep soundly that night but Lucy wakes and hears her name called. As she responds to the call she walks into the moonlit woods and discovers the trees moving, walking, and dancing. Then she sees the huge Lion in the moonlight. She runs to him throwing her arms around him and kissing him.

"Welcome, child," he says,⁷² just as he had welcomed them when they first saw him in Narnia. We are totally welcome when we believe in the Lion of Judah who loves us so much that he died for us.

Lucy found Aslan bigger. He tells her that he seemed bigger to her because she was older. He says that he himself is not older, and added, "But every year you grow you will find me bigger."⁷³

When I first read those words many years ago, I smiled in surprised delight. *Jesus Christ is the same, yesterday, today and forever* (Hebrews 13:8) but we keep growing! I suspect there is no end to our growth because there's always more room to grow and become more Christ-like. As we grow, Jesus and God become bigger to us.

When Lucy complains about the others not believing her she hears Alan's faintest suggestion of a growl. She quickly realizes that she could have responded to him but she chose to go with the others instead.

We often do that. Jesus calls us to follow him but his call challenges and even alarms us. We find it easier to just fit in with others and go along with them.

Lucy realizes it would have turned out all right if she had followed Aslan. He tells her to return to the others and tell them she has seen him again, even if they don't believe her. He reminds her that things never happen the same way twice in Narnia and that "It has been hard for us all in Narnia before now."⁷⁴

Our Lord and God is like that, always creative, always making things new and right, even when it is hard. The cross was the hardest of all. Near the end of the Bible we read:

Then He who sat on the throne said, "Behold, I make all things new" (Revelation 21:5).

When Lucy tells Aslan she is ready to obey him he declares that now she is a lioness, "And now all Narnia will be renewed."⁷⁵ Similarly, when we obey the Lion of Judah he renews all things in and through us as we obey him.

Jesus often talked like that!

And he said to them, 'Follow me, and I will make you fish for people' (Matthew 4:19 NRSV).

Jesus said to him, "Follow Me, and let the dead bury their own dead" (Matthew 8:22).

He saw a man named Matthew sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him (Matthew 9:9).

Then Jesus told his disciples, 'If any want to become my followers, let them deny themselves and take up their cross and follow me (Matthew 16:24 NRSV).

Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me" (Matthew 19:21).

Like Lucy we may find it hard to hear and heed the call to "Follow me". We need to avoid two bad extremes. On one hand, some people may deliberately and wilfully disobey that call and turn their back on their Lord and Saviour. At the other extreme, some people may follow every wild whim and crazy idea that they think is following their Master and King.

However, like Lucy we can learn to know and love our High King and greatest Friend. He reveals himself to us, especially through his eternal Word, by his Spirit living within us.

Lucy wakes the sleeping party who grumble at first but then decide to believe her. So they follow Lucy who follows Aslan. Only Lucy could see him at first. Lucy thought of things she could have said to her unbelieving, critical sister but "forgot them when she fixed her eyes on Aslan."⁷⁶ We also need to look to Jesus.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God (Hebrews 12:1-2 NRSV).

Many people eventually believe and follow our Lord and King because they believed and followed those who know and love him.

Aslan leads Lucy and the others to a safe path down into the gorge. As they follow him, they find the path that he leads them along. Many passages in Scripture tell us to find the path God has for us, such as:

*Your word is a lamp to my feet
And a light to my path.
(Psalm 119:105)*

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me (John 14:6).

They follow Aslan as he leads them along the right path and across stepping stones in the river. The others began to see him as they follow him. We too see our Lord and Leader more clearly as we obey and follow him.

Aslan leads them up from the gorge to Aslan's How - a mound built over the hill of the Stone Table where Aslan was killed and rose again. There they all greet him and find him again both majestic in his awesome authority and wisdom, but also gracious in his pure love and acceptance.

To Peter, who apologizes for leading them wrong, Aslan says, "My dear son." To Edmund, for whom Aslan died, he says, "Well done." To Susan, who hung back, Aslan says, "Come, let me breathe on you." Her fears begin to give way to bravery.⁷⁷

The Lion roars in the early dawn and the earth trembles. So did his enemies at the sound of his voice. We find similar scenes on the mountain of Jerusalem, as described in these passages:

Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!' (Matthew 27:50-54)

After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, 'Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he^l lay. Then go quickly and tell his disciples, "He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him." This is my message for you.' So they left the tomb quickly with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, 'Greetings!' And they came to him, took hold of his feet, and worshipped him. Then Jesus said to them, 'Do not be afraid; go and tell my brothers to go to Galilee; there they will see me' (Matthew 28:1-10 NRSV).

All the creatures loyal to Aslan, including the forest trees, gather around him, dancing and celebrating his return and appearance among them. God's people celebrate their deliverance many times in Scripture, such as with their release from captivity by God's power as God's servants obeyed him and led them to freedom. Here are examples:

After Moses led the people through the Red Sea:

Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances (Exodus 15:20).

Jeremiah's prophecy about the people being set free:

*"Hear the word of the LORD, O nations,
And declare it in the isles afar off, and say,
'He who scattered Israel will gather him,
And keep him as a shepherd does his flock.'
For the LORD has redeemed Jacob,
And ransomed him from the hand of one stronger than he.
Therefore they shall come and sing in the height of Zion,
Streaming to the goodness of the LORD—
For wheat and new wine and oil,
For the young of the flock and the herd;
Their souls shall be like a well-watered garden,
And they shall sorrow no more at all.*

*"Then shall the virgin rejoice in the dance,
And the young men and the old, together;
For I will turn their mourning to joy,
Will comfort them,
And make them rejoice rather than sorrow.
I will satiate the soul of the priests with abundance,
And My people shall be satisfied with My goodness, says the LORD."
(Jeremiah 31:10-14)*

Aslan sends Peter, Edmund and Trufflehunter into the inner chamber of Aslan's How. There they fight and kill supporters of the White Witch, including Nikabrik, who wants to call her back from the dead. High King Peter meets King Caspian and says, "I haven't come to take your place, you know, but to put you into it."⁷⁸

That's our royal role in God's kingdom – not to take anyone's place but to put them into it. Leaders have a special responsibility and opportunity to equip God's people for effective service⁷⁹ and all of us can encourage and help others, as described in these scriptures:

Therefore encourage one another and build up each other, as indeed you are doing (1 Thessalonians 5:11).

Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others.

In your relationships with one another, have the same mindset as Christ Jesus:

who, being in very nature God,

did not consider equality with God something to be used to his own advantage;

rather, he made himself nothing

by taking the very nature of a servant,

being made in human likeness.

And being found in appearance as a man,

he humbled himself

by becoming obedient to death –

even death on a cross!

Therefore God exalted him to the highest place

and gave him the name that is above every name,

that at the name of Jesus every knee should bow,

in heaven and on earth and under the earth,

and every tongue acknowledge that Jesus Christ is Lord,

to the glory of God the Father (Philippians 2:3-11 NIV).

High King Peter, challenges King Miraz to a duel in the medieval fashion. Peter begins his letter with, “Peter, by the gift of Aslan, by election, by prescription, and by conquest ...”⁸⁰ He acknowledges that his authority is in Aslan, not in himself.⁸¹ He sends King Edmund with a giant and a centaur to deliver his written challenge to Miraz. Proudly the usurper accepts the challenge.

As Peter prepares for the fight they discover that Aslan had sent a host of hundreds and thousands to join and support them. They are huge people, beautiful people, like gods and goddesses and giants. Readers who know Scripture may remember the vast hosts of heaven who support and help us in the war against evil.

The heavenly hosts surround us and protect us more than we realize. Usually they are unseen but occasionally may be revealed. Elisha, the man of God, knew about heaven’s army.

Therefore he [Syria’s king] sent horses and chariots and a great army there, and they came by night and surrounded the city. And when the servant of the man of God arose early and went out, there was an army, surrounding the city with horses and chariots. And his servant said to him, “Alas, my master! What shall we do?”

So he answered, "Do not fear, for those who are with us are more than those who are with them." And Elisha prayed, and said, "LORD, I pray, open his eyes that he may see." Then the LORD opened the eyes of the young man, and he saw. And behold, the mountain was full of horses and chariots of fire all around Elisha. So when the Syrians came down to him, Elisha prayed to the LORD, and said, "Strike this people, I pray, with blindness." And He struck them with blindness according to the word of Elisha.

Now Elisha said to them, "This is not the way, nor is this the city. Follow me, and I will bring you to the man whom you seek." But he led them to Samaria.

So it was, when they had come to Samaria, that Elisha said, "LORD, open the eyes of these men, that they may see." And the LORD opened their eyes, and they saw; and there they were, inside Samaria!

Now when the king of Israel saw them, he said to Elisha, "My father, shall I kill them? Shall I kill them?"

But he answered, "You shall not kill them. Would you kill those whom you have taken captive with your sword and your bow? Set food and water before them, that they may eat and drink and go to their master." Then he prepared a great feast for them; and after they ate and drank, he sent them away and they went to their master. So the bands of Syrian raiders came no more into the land of Israel (2 Kings 6:14-23).

Heaven's mighty messenger, probably an Archangel, helped Daniel after he had been praying for three weeks. God's messenger had to overcome opposition, and heaven's prince Michael helped him.

Suddenly, a hand touched me, which made me tremble on my knees and on the palms of my hands. And he said to me, "O Daniel, man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you." While he was speaking this word to me, I stood trembling.

Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia. Now I have come to make you understand what will happen to your people in the latter

days, for the vision refers to many days yet to come” (Daniel 10:10-14).

Angels, who are God’s messengers, often appear in crisis times to help or warn God’s people. Did you know that an ass saw an angel blocking his path and the donkey complained to the prophet who mistreated him? Angels were especially active at Jesus’ birth, after his temptations, in Gethsemane, and at the resurrection. They helped Peter and Paul and others. They constantly help us and appear sometimes in human form.⁸²

God’s servant John saw the heavenly hosts.

Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written:

*KING OF KINGS AND
LORD OF LORDS.*

(Revelation 19:11-16)

Films, novels and the media often depict evil powers, demons, sorcerers, witches, spells and secret rituals. Bombarded with that, we can easily forget how the mighty, risen Lion of Judah has triumphed and leads vast hosts of loyal subjects in this world and in other worlds.

Peter in Narnia, armed with faith in the great Lion depicted on his shield, fights the experienced warrior Miraz in mortal combat.

Two Telmarine nobles, traitors to Miraz, lead their army in attack when Miraz falls and they kill him, wanting to replace him.

The battle is joined near Beruna, a small town with its long bridge north of Aslan’s How, where the children had won battles in the Golden Age of Narnia at the Fords of Beruna. At Aslan’s word, the tree creatures free the river, as they demolish the bridge, and it returns to being the Fords of Beruna again.⁸³

The Old Narnians, rapidly put their attacking enemies to flight and welcome Aslan who bounds toward them carrying Susan and Lucy on his back, as he did after the time he rose triumphantly from death.

Aslan sets people free everywhere he goes once again. All who join the liberated company also join the enthusiastic celebrations. Aslan heals an old, ill woman who then discovers that water drawn for her has become wine. She rides on Aslan as they all join Peter's army which now surrounds Miraz's defeated soldiers. There Caspian is reunited with the healed woman, his old nurse.

These scenes vividly reflect what Jesus did: healing so many people, setting them free, turning water to wine at a wedding, and empowering his followers to do what he told them to do.⁸⁴

Peter brings Caspian to Aslan who welcomes him and enquires if Caspian feels sufficient to take up the kingship. Caspian says he doesn't think so because, as he admits, "I'm only a kid." Aslan approves: "If you had felt yourself sufficient, it would have been a proof that you were not."⁸⁵

Humble yourselves in the sight of the Lord, and He will lift you up (James 4:10).

Paul acknowledged his weaknesses and how the Lord is with us even in our weakness.

He said to me, 'My grace is sufficient for you, for power is made perfect in weakness.' So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong (2 Corinthians 12:9-10).

Lucy heals the wounded Reepicheep with her cordial but at Aslan's appearance the mouse leaps up only to find his tail is missing. He asks Aslan's help. Aslan grants it, not for the mouse's dignity, but because of the love and loyalty between the mice, and still more for the kindness they showed to the dead Aslan on the Stone Table when they ate away the cords that bound him.

Aslan provides a feast for the Narnians. There is abundance for everyone and food suited to each one's desires.⁸⁶

Aslan opens a doorway into other worlds and offers that good option to the Telmarines who don't want to serve King Caspian. Then the children bid farewell to him and their friends and walk through the door, finding themselves back on the train station, ready to return to school.

We live in two worlds. Our physical world is most obvious. We are also spiritual beings who live in a spiritual world as well. When we believe in Jesus and follow him, we are born again into God's kingdom. When we talk to God or worship him or pray for others and for ourselves, we are functioning actively in our spiritual world, in God's kingdom. When we

read Scripture and allow God's Spirit to speak to us, and especially when we obey his word, we are active in our spiritual world. We live in the kingdom of God as well as in the kingdoms of this world.

Jesus explained this to Nicodemus.

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, 'Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.' Jesus answered him, 'Very truly, I tell you, no one can see the kingdom of God without being born from above.' Nicodemus said to him, 'How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?' Jesus answered, 'Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, "You must be born from above." The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.' Nicodemus said to him, 'How can these things be?' Jesus answered him, 'Are you a teacher of Israel, and yet you do not understand these things?

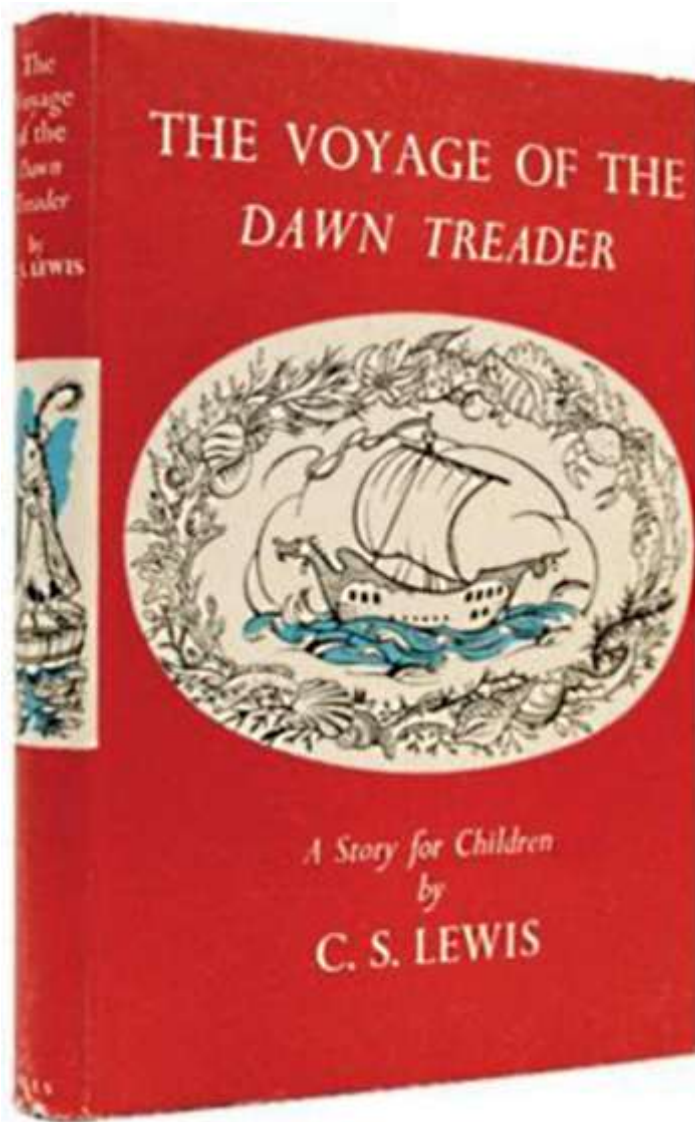
'Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

'For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

'Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. ...'

(John 3:1-21).





First Edition, 1952

3. The Voyage of the 'Dawn Treader'

"By knowing me here for a little, you may know me better there" ⁸⁷



The Lion of Judah and the Lamb of God gives His Spirit ⁸⁸

This story tells how Edmund and Lucy meet Caspian and other friends again in Narnia along with Eustace. Edmund and Lucy Pevensie⁸⁹ endure holidays with their bossy cousin Eustace Scrubb while Susan travels with their parents in America and Peter studies with old Professor Kirke.⁹⁰

After one earth year and three Narnian years since their last adventure in Narnia they sail the Great Eastern Ocean in the *Dawn Treader*. Their adventures take them east toward the dawn and Aslan's country.

C. S. Lewis describes this story as depicting the spiritual life (especially in Reepicheep).⁹¹ The valiant Mouse wants to find Aslan's country.

Originally Lewis thought this story completed the Narnia series and he includes a clear statement at the end of the book about why he wrote the stories. Aslan tells the children that they can know him in their own world, saying, "But there I have another name. You must learn to know me by that name. This was the very reason why you were brought to Narnia, that by knowing me here for a little, you may know me better there."⁹²

Edmund, Lucy and Eustace find themselves drawn into Narnia through a painting of a Narnian-style sailing ship hanging on the guest bedroom wall in Eustace's home. They find themselves struggling in the ocean near the ship and Caspian X, King of Narnia, quickly dives into the sea to rescue them. Then on board they meet Lord Drinian the Captain, Rhince the Mate, and are reunited with their old friend, Reepicheep the chief Mouse, the bravest of the talking beasts in Narnia.

The ship carries royal treasures including Lucy's diamond cordial bottle which she uses to heal Eustace from seasickness. Eustace remains ungrateful and obnoxious, even mistreating Reepicheep who quickly defends himself.

Caspian intends to learn the fate of the seven lords loyal to his father who were sent off by his usurping uncle Miraz and never seen again. At Caspian's coronation he vowed, with Aslan's approval, to search for them. Our decisions and plans are best when they are approved by the Lion of Judah.

For surely I know the plans I have for you, says the LORD, plans for your welfare and not for harm, to give you a future with hope (Jeremiah 29:11).

They sail into unchartered eastern seas and discover many islands in their search for the missing nobles.⁹³

The Lone Islands

Caspian finds the first noble, Lord Bern, at the Lone Islands where Bern 'buys' him from slave traders who had captured the children and the Mouse. Lord Bern and Caspian free all the captured slaves and Caspian moves swiftly to make things right. He leaves Bern in charge of the Lone Islands. We too can be made clean and be set free from our slavery, as promised in these verses:

Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin (John 8:34).

Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? ... But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life (Romans 6:16, 22).

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us (1 John 1:8-10).

Dragon Island

After surviving a storm at sea for close to two weeks on reduced rations they sight an island with high mountains. Once ashore they work hard to repair the ship and restock but Eustace slips away. He gets lost in a fog and finds a dragon's cave full of treasure in a strange valley. He stuffs diamonds into his pockets and wears a gem studded golden bracelet high on his arm. Then he sleeps from exhaustion on the dragon's lair and so, "Sleeping on a dragon's hoard with greedy, dragonish thoughts in his heart, he had become a dragon himself."⁹⁴

Eustace has become a monster: a dragon able to fly but he longs to be friends with the humans. Caspian leads a group which unsuccessfully searches for him that night. By morning Eustace, the dragon, flies to the beach and communicates to them all with nods and shakes of his head in response to their questions. Lucy's cordial reduces the swelling in his paw from the tight golden bracelet but Eustace still cries dragon tears in pain. Caspian recognizes a design on the bracelet indicating that it belonged to Lord Octesian, one of the lost nobles. Eustace has become remorseful and helpful. For about six days he flies around the deserted island finding and bringing food for the group and even uprooting a tall pine tree to replace

the ship's broken mast. He sometimes carries some of them on his back to view the island.

Then early one morning Edmund finds him at the edge of the wood near their camp, a boy once more, chastened and apologetic. He tells Edmund how a great lion had told him (without using words) to follow him. Although there was no moonlight, the Lion walked in moonlight and Eustace followed him up a high mountain to a beautiful garden with a large, clear well shaped like a round bath with marble steps going into it.

The lion told Eustace to undress before getting into the pool so he tried to scrape off his dragon skin and did that three times. Yet it was not enough. So the lion offered to do it for him and Eustace agreed. It hurt but soon he was free and swimming and realized he was a boy again. Then the lion dressed him in new clothes.

Edmund realizes that the lion was Aslan and tells Eustace about him: "He is the great Lion, the son of the Emperor-over-Sea, who saved me and saved Narnia. We've all seen him. Lucy sees him most often. And it may be Aslan's country we are sailing to."⁹⁵

Eustace begins to be a different boy. He has relapses but the cure has begun. Caspian names the place Dragon Island and they assume that Lord Otesian met his death there. They fling his golden ring high in the air and it catches on a small rock projection where it remains.

This story reflects many vital aspects about Jesus, God's Son. Eustace, enticed by wealth in the dragon's lair, becomes a dragon. We can be enticed and trapped into wanting our defiled heart's desire, unable to free ourselves but needing to change, as in these passages:

Jesus said:

'It is what comes out of a person that defiles. For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person' (Mark 7:20-23 NRSV).

Paul wrote:

You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts, and to be renewed in the spirit of your minds, and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness (Ephesians 4:22-23 NRSV).

Eustace could not find a way to escape his dragon body but longed to be free. Jesus knows our needs and true desires and is able to save us:

For the Son of Man came to seek out and to save the lost (Luke 19:10 NRSV).

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us (Romans 5:6-8 NRSV).

O wretched man that I am! Who will deliver me from this body of death? I thank God—through Jesus Christ our Lord! (Romans 7:24)

Our own efforts cannot free us. Eustace tried three times to cut away his dragon skin but could only make small changes. He needed help even though that help cut more deeply.

Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call" (Acts 2:37-39).

For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them (Ephesians 2:8-10).

This story of Eustace washing in the pool gives us a beautiful reflection of our cleansing, baptism, and new life.

Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish (Ephesians 5:25b-27).

What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with

Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life (Romans 6:1-4).

Jesus' disciple Peter described it this way, showing how Jesus moved in many worlds: in this world, with the 'spirits in prison', and in heaven.

For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight people, were saved through water. And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him (1 Peter 3:18-22 NRSV).

Here is a summary of important truths reflected in this story of Aslan and Eustace.⁹⁶

- * We do not seek God, but He seeks us (Romans 3:10-11; Luke 19:10).
- * We need a Saviour because we were helpless, unable to save ourselves (Romans 5:6-8).
- * None of our efforts make any difference (Isaiah 64:6; Ephesians 2:8-9; Titus 3:5).
- * When we realized our condition – the depth of our sin – we were cut to the heart (Acts 2:37-38; Psalm 38:4).
- * God removed all the layers of sin and filth and wickedness (Romans 6:6; 1 John 1:9).
- * He cleansed us (Titus 3:5; Ephesians 5:25b-27).
- * He baptized us (1 Peter 3:21; Colossians 2:10, 12).
- * He clothed us with His righteousness (Isaiah 61:10).
- * We have become new creations (2 Corinthians 5:17).
- * We are born again (John 3:3-6).

Burnt Island

Sailing on, the explorers stop briefly at an unpeopled island which they call Burnt Island because of its burned ruins. There they find a small skin boat, or coracle, made of hide stretched over a wicker framework. Reepicheep keeps it because its size of four feet suited him well.

As they sail onward, a huge sea serpent attempts to loop around their ship but by working together they manage to push it off before it crushes the *Dawn Treader*. Many victories come when we work together.

Bear one another's burdens, and so fulfil the law of Christ (Galatians 6:2).

Deathwater

Reepicheep calls the next island they visit, Deathwater, because of its magic pool that turns anything in it into gold. They see the golden body of the third missing noble in the pool. For a while Caspian and Edmund argue about authority and ownership of the island because it has potential to turn anything into gold. They stop arguing when they all see the huge Lion pass by, bathed in sunlight even though the sun had set.

We may be tempted to seek wealth and possessions rather than to follow Jesus. If we pause and think about him and his word we change our tune and discover real harmony again.

Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal (Matthew 6:19-20).

Land of the Duffers

The next eastern island they explore looks like a great empty park. Lucy falls behind the others to fix her shoe and hears thumping sounds from invisible creatures planning to capture them. She tells the others and they all face their invisible foes together. They discover that these invisible creatures want Lucy to help them by breaking the spell they had put on themselves to be invisible because they thought they looked ugly.

Lucy bravely reads the magic book of spells and discovers the loveliest story she had ever read. It was about a cup, a sword, a tree and a green hill.⁹⁷ You may remember a similar wonderful story – in fact, the greatest love story ever told: An innocent man dies a criminal's death to free the criminal. Here are some clues:

Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes." And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me. Likewise He also took the

cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you. ..." (Luke 22:17-20)

When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the sword?" And one of them struck the servant of the high priest and cut off his right ear. But Jesus answered and said, "Permit even this." And He touched his ear and healed him (Luke 22:49-51).

And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left (Luke 23:33).

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree") (Galatians 3:13).

[Jesus] Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed (1 Peter 2:24).

Lucy discovers she cannot turn the pages to go backwards in this magic book and she cannot remember all the details of the lovely story. Later Aslan promises her that he will be telling her that story for years and years.⁹⁸ Similarly, Jesus is still telling us his story.

As Lucy reads the magic book she is tempted by a spell that promises to make her astonishingly beautiful. Aslan's face appears in the book warning her and protecting her from a big mistake. She reads on, avoids other tempting spells, and then breaks the spell on the invisible creatures. Aslan appears beside her, large and loving. He reminds Lucy he was there all the time.

Jesus promised to be with us always even though we don't see him. Occasionally he appears to some people in visions.

Jesus came and said to them, 'All authority in heaven and on earth has been given to me. ... And remember, I am with you always, to the end of the age' (Matthew 28:18, 20 NRSV).

Stephen's vision:

But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God (Acts 7:55).

Saul's encounter:

As he [Saul] journeyed he came near Damascus, and suddenly a light shone around him from heaven. Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" And he said, "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting. It is hard for you to kick against the goads."

So he, trembling and astonished, said, "Lord, what do You want me to do?" Then the Lord said to him, "Arise and go into the city, and you will be told what you must do." And the men who journeyed with him stood speechless, hearing a voice but seeing no one (Acts 9:3-7).

John's vision:

Then I turned to see whose voice it was that spoke to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands I saw one like the Son of Man, clothed with a long robe and with a golden sash across his chest. His head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters. In his right hand he held seven stars, and from his mouth came a sharp, two-edged sword, and his face was like the sun shining with full force. When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, 'Do not be afraid; I am the first and the last, and the living one. I was dead, and see, I am alive for ever and ever; and I have the keys of Death and of Hades (Revelation 1:12-18).

Lucy follows Aslan as they go to meet Coriakin the Magician. He rules the Dufflepuds, a people with one leg and a large foot. Aslan informs them that he is going to leave them and he will visit the Dwarf Trumpkin, who is in charge at the castle at Cair Paravel until Caspian returns. Aslan assures Lucy that they shall meet again soon. Responding to her question about what *soon* means he says, "I call all times soon."⁹⁹

Jesus uses *soon* in similar ways. The Bible ends with his promise:

'See, I am coming soon! Blessed is the one who keeps the words of the prophecy of this book' (Revelation 22:7 NRSV).

'See, I am coming soon; my reward is with me, to repay according to everyone's work. I am the Alpha and the Omega, the first and the last, the beginning and the end' (Revelation 22:12-13 NRSV).

The one who testifies to these things says, 'Surely I am coming soon.' Amen. Come, Lord Jesus! (Revelation 22:21 NRSV).

As they feast together Lucy and the Magician discuss how Aslan suddenly appears and disappears. The Magician reminds her that Aslan is not a tame lion.¹⁰⁰

The whole group feast together that night, celebrating with the Dufflepuds.

The Dark Island

As they sail on beyond known seas they enter a dark area like entering into a dark tunnel. There they rescue someone calling out for help. He is Lord Rhoop, the next of the missing nobles, caught in a dream state, but now rescued. The crew feels the tug of their dreams but Caspian resists it.

Lucy quietly calls to Aslan for help in the darkness and then an Albatross appears in a bright beam of light (looking at first to Lucy like a cross, then a plane, then a kite) and flies around them and leads them back into the light.¹⁰¹ God is light and we are called from darkness into light, led by God's Spirit, as in these verses:

When Jesus spoke again to the people, he said, 'I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life' (John 8:12 NIV).

For you were once darkness, but now you are light in the Lord. Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord (Ephesians 5:8-10).

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvellous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy (1 Peter 2:9-10).

Only Lucy knew that as the bird circled the mast it whispered to her in Aslan's voice, "Courage, dear heart."¹⁰² Note that 'en-courage' means to put courage in someone. Jesus often said, "Do not be afraid"¹⁰³ and he encourages us to have courage, as here:

I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world! (John 6:33 NRSV)

Ramandu's Island

As the adventurers sail on into ever brighter eastern light they reach a pleasant undulating land where they find the last three nobles in a deep sleep. A marvellous feast is magically spread out for them. The sharp stone knife used by the White Witch to kill Aslan rests on this table, "a cruel-looking, ancient-looking thing."¹⁰⁴

The explorers meet a tall, beautiful girl who explains that the stone knife is kept in honour while the world lasts.¹⁰⁵ We have a memorial like that on top of and within churches and some people wear the symbol on a chain around their necks.

The girl explains that the three lords are under a sleeping spell because they quarrelled and threatened violence against one another at Aslan's Table, where there can be no violence.

As the adventurers consider the girl's invitation to eat the feast, and gaze on her honest face, they decide to eat, led by Reepicheep. It is a step of faith because they believe what she says. She reminds them, "You can only believe – or not."¹⁰⁶

Jesus often challenged people to believe. The most famous verse in the Bible is about believing:

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life (John 3:16).

The adventurers then meet the girl's radiant father Ramandu. He explains that the enchantment on the three sleeping nobles will be broken when someone sails to the end of the world and does not return. Reepicheep immediately declares he will do that. They are all refreshed as they feast together.

This reminds us that feasting is significant in God's kingdom.¹⁰⁷ We are all invited to the marriage supper of the Lamb of God but only some accept that invitation. All who believe in Jesus and trust him are his blessed guests. They are called saints, the church, and his eternal bride:

And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns! Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. Then he said to me, "Write: 'Blessed are

those who are called to the marriage supper of the Lamb!”
(Revelation 19:6-9).

Ramandu and his daughter join them at the feast, which they discover is delivered fresh every evening and cleared away every morning by flocks of birds. Ramandu explains that he is a star at rest and that Coriakin (on the Duffers' Land) had been a star also. Every morning a bird brings a fire-berry from the valleys of the sun to Ramandu and he is constantly renewed, growing younger.

Jesus' followers are constantly renewed and Ramandu's story reminds us of Isaiah as well:

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said:

*“Holy, holy, holy is the LORD of hosts;
The whole earth is full of His glory!”*

And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

So I said:

“Woe is me, for I am undone!

Because I am a man of unclean lips,

And I dwell in the midst of a people of unclean lips;

For my eyes have seen the King,

The LORD of hosts.”

Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. ⁷And he touched my mouth with it, and said:

“Behold, this has touched your lips;

Your iniquity is taken away,

And your sin purged” (Isaiah 6:1-7).

Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began (Acts 3:19-21).

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God,

which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect (Romans 12:1-2 NRSV).

Ramandu and his daughter face east and raise their arms and sing. While the 'star at rest' and his daughter sing, all the adventurers see the most glorious dawn they have even known. Edmund says it was the most exciting moment of the whole voyage and they knew they had truly come to the beginning of the end of the world.¹⁰⁸

Many passages in the Bible resound with similar glory, especially in the Psalms:

*My heart is steadfast, O God, my heart is steadfast;
I will sing and give praise.
Awake, my glory!
Awake, lute and harp!
I will awaken the dawn.
I will praise You, O Lord, among the peoples;
I will sing to You among the nations.
For Your mercy reaches unto the heavens,
And Your truth unto the clouds.
Be exalted, O God, above the heavens;
Let Your glory be above all the earth (Psalm 57:7-11).*

*Praise the LORD from the heavens;
Praise Him in the heights!
Praise Him, all His angels;
Praise Him, all His hosts!
Praise Him, sun and moon;
Praise Him, all you stars of light!
Praise Him, you heavens of heavens,
And you waters above the heavens!
Let them praise the name of the LORD,
For He commanded and they were created (Psalm 148:1-6).*

Job tells us that:
*the morning stars sang together
And all the sons of God shouted for joy (Job 38:7)¹⁰⁹*

Ramandu's daughter smiles when Caspian says he hopes to speak with her again after he breaks the enchantment on the sleeping nobles. At the end of the story we learn that Caspian and his men return to

Ramandu's island, the three lords wake and Caspian marries Ramandu's daughter who becomes a great Queen in Narnia and the mother and grandmother of great kings.¹¹⁰

Reepicheep is excited to be sailing on into the dawn and to Aslan's country. Like the heroes of faith in Scripture he was looking forward to finding another, better country:

But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them (Hebrew 11:16).

The Very End of the World

Sailing on into ever brighter light and clearer water, the adventurers discover they can drink the sweet, fresh ocean water and not be hungry and they become stronger. Caspian wants to go on to the end of the world but Aslan, through the golden painting of him in the cabin, tells Caspian to return to Narnia and to bid farewell to Reepicheep and the three children.

Reepicheep sails in his coracle onto and over a huge wave on the eastern horizon. The wave appears as a wall of wonderful rainbow colours beyond which they glimpse a glorious land of lush forests, waterfalls and mountains.

The children walk through shallow lily-covered seas, they called the Silver Sea, onto a low lying island covered in grass. A brilliant white Lamb has fish roasting on a fire for them and says, "Come and have breakfast."¹¹¹

Here are strong, clear references to Jesus. Chapter 5 in the Book of Revelation describes Jesus as both the Lamb who was slain and the Lion of Judah who has triumphed:

But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals." And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain ... Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints (Revelation 5:5-6, 8).

John the Baptist announced that Jesus was the Lamb of God when Jesus came to be baptized by John:

The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.' I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water." And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' And I have seen and testified that this is the Son of God" (John 1:29-34).

When the Spirit of God descended like a dove onto Jesus, John realized that his cousin Jesus was indeed the sacrificial Lamb of God who would take away our sins and fill us with his Spirit, the Holy Spirit.

The Lamb at the end of the world near Aslan's country tells them that there is a way into his country from all the worlds. While he is speaking he transforms into Aslan, the great Lion. He tells them that they can know him in their own world:

But there I have another name. You must learn to know me by that name. This was the very reason why you were brought to Narnia, that by knowing me here for a little, you may know me better there.¹¹²

Originally, C. S. Lewis thought this story was the last of the Narnia stories so he clearly indicates his purpose in telling these stories. He also explained this in a letter, responding to an enquiring child:

At the v.[ery] *edge* of the Narnian world Aslan begins to appear more like Christ as He is known in *this*. Hence, the Lamb. Hence, the breakfast – like at the end of St. John's Gospel. Does he not say "You have been allowed to know me in *this* world (Narnia) so that you may know me better when you get back to your own"?¹¹³

There, in Aslan's words, C. S. Lewis gives his reasons for writing all these stories about Narnia and Aslan – "so that you may know me better".

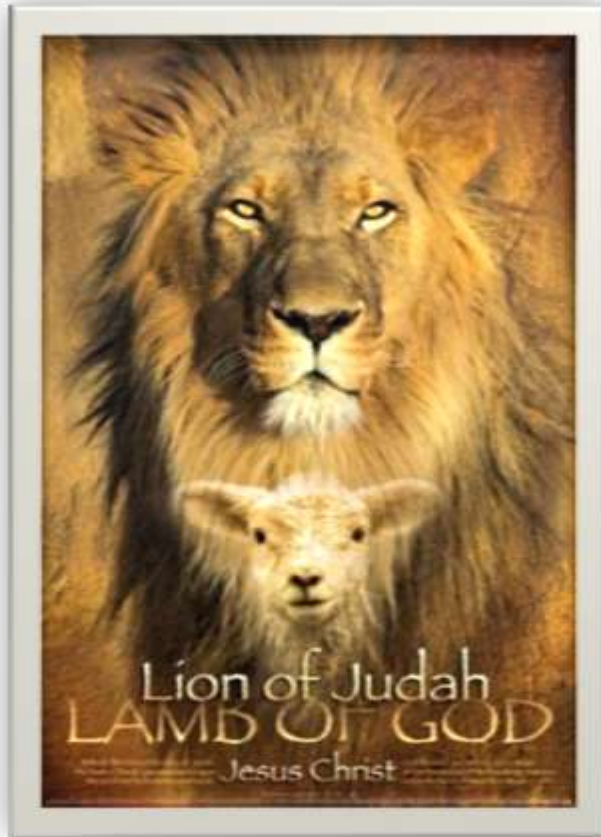
After Jesus died, as the Lamb of God slain for us, he rose and appeared unexpectedly many times. Early one morning, after seven of Jesus' friends had unsuccessfully fished all night, Jesus guided them to a huge catch of 153 fish. Jesus had a fire going and prepared fish and bread for them for breakfast on the beach. Here is the story about breakfast with Jesus as told at the end of John's Gospel:¹¹⁴

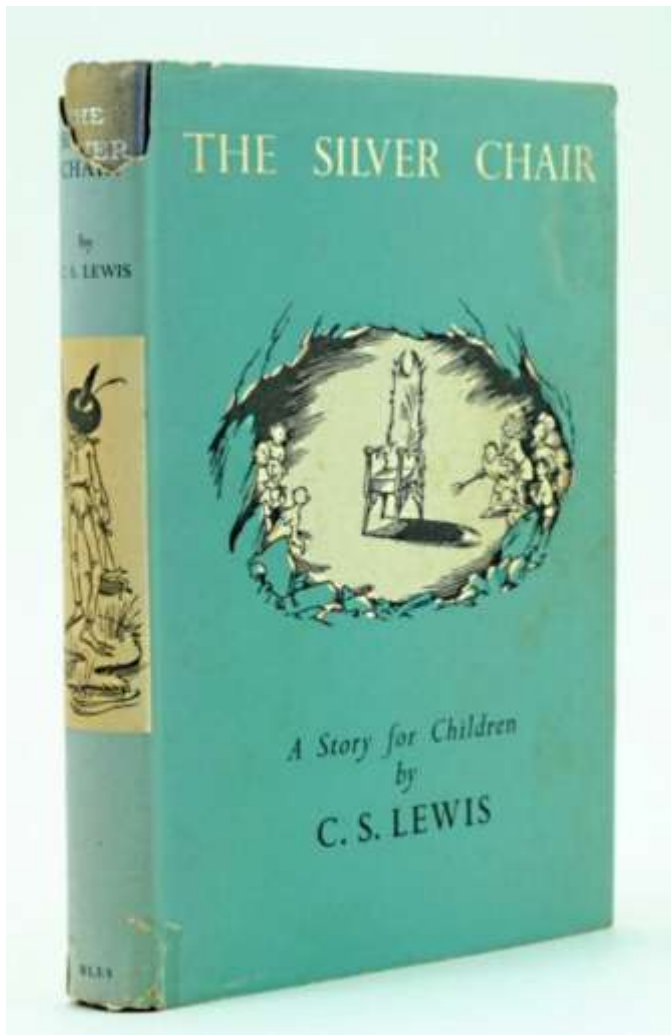
After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed Himself: Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We are going with you also." They went out and immediately got into the boat, and that night they caught nothing. But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Then Jesus said to them, "Children, have you any food?"

They answered Him, "No." And He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast, and now they were not able to draw it in because of the multitude of fish.

Therefore that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he had removed it), and plunged into the sea. But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread. Jesus said to them, "Bring some of the fish which you have just caught." Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. Jesus said to them, "Come and eat breakfast." Yet none of the disciples dared ask Him, "Who are You?"—knowing that it was the Lord. Jesus then came and took the bread and gave it to them, and likewise the fish.

This is now the third time Jesus showed Himself to His disciples after He was raised from the dead (John 21:1-14).





First Edition, 1953

4. The Silver Chair

“Aslan’s instructions always work: there are no exceptions”¹¹⁵



The Lion of Judah triumphant over the Dragon¹¹⁶

One earth year and 70 Narnian years after Eustace Scrubb's adventures on the *Dawn Treader*, Eustace and his school friend Jill Pole arrive in Narnia. King Caspian's son Rilian has disappeared. Caspian's wife was killed ten years earlier and Rilian searched for her. Now Caspian despairs that he may never see his son again.

Eustace, Jill, and Puddleglum discover that Rilian is held under an enchantment in the underworld. They release Rilian, who breaks the enchantment and kills his captor with the help of Eustace, Jill, and Puddleglum.

C. S. Lewis described *The Silver Chair* as a story about the continuing war with the powers of darkness.¹¹⁷ Scripture reminds us that the Lion of Judah has triumphed over evil and all who belong to him participate in that triumph until:

*'The kingdom of the world has become the kingdom of our Lord
and of his Messiah,
and he will reign for ever and ever'* (Revelation 11:15 NRSV).

The Silver Chair begins with everyone noticing that Eustace has changed. Now, instead of being a bully, he is brave and stands up to school bullies. His encounter with Aslan on Dragon Island¹¹⁸ changed him just as our encounter with our Lion of Judah, our risen Lord, changes us. We become more like him with a new life, a new heart, a new spirit, a new attitude and a new love for God and for others. We can keep growing and we can become more Christ-like as we love and live for our Saviour and our Lord.

Eustace tells Jill about Aslan and rejects the idea of reciting charms and spells to contact the great Lion who would not like such things. Similarly, long ago Moses warned God's people not to dabble in dark magic or occult things:

When you come into the land that the LORD your God is giving you, you must not learn to imitate the abhorrent practices of those nations. No one shall be found among you who makes a son or daughter pass through fire, or who practices divination, or is a soothsayer, or an augur, or a sorcerer, or one who casts spells, or who consults ghosts or spirits, or who seeks oracles from the dead. For whoever does these things is abhorrent to the LORD; it is because of such abhorrent practices that the LORD your God is driving them out before you. You must remain completely loyal to the LORD your God. Although these nations that you are about to dispossess do give heed to soothsayers and diviners, as for you, the LORD your God does not permit you to do so.

The LORD your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet (Deuteronomy 18:9-15 NRSV).

Moses promised that God would raise up a Prophet and God's people would hear and follow him. There were many prophets who led God's people but the great Prophet we all can hear and follow is the Lion of Judah, our Lord and King.

Eustace explains to Jill that you can't make Aslan do things, you can only ask. So Eustace calls out Aslan's name and Jill does too. Soon afterward they find a door in the nearby wall that opens at their touch and they run through it into amazing new worlds. They had called on Aslan and they found that the door opened into those new worlds.

The beginnings of their adventures in the new worlds remind us that when we trust in Jesus we start a new life in God's kingdom here on earth as well as in God's eternal kingdom. People who belong to Jesus live in two kingdoms simultaneously – the kingdoms of this world and also the invisible kingdom of God. Here are some Bible passages reflected in Eustace and Jill's adventures:

'Call to Me, and I will answer you, and show you great and mighty things, which you do not know' (Jeremiah 33:3).

"... whoever calls on the name of the LORD shall be saved" (Joel 2:32; Acts 2:21; Romans 10:13).

Jesus said:

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture (John 10:9).

We have a great Prophet and Leader, the Lion of Judah, the King of kings and Lord of lords. We can call on him and we can pray in his name such as when we pray, "In Jesus' name, Amen."

Eustace and Jill emerge into a bright, sunlit world with beautiful grass and tall forests filled with splendid birds singing. Eustace tries to save Jill from plummeting over the edge of a high cliff into vast space with clouds and another world far below but Eustace falls into it. The great Lion suddenly appears beside Jill and safely blows Eustace into that other world.

Jill's encounter with Aslan is full of reflections from Scripture. Aslan disappears but Jill hears the sound of running water and goes to the clear stream to quench her thirst. There she finds Aslan resting by the stream. He calls her to come. She must trust him, and obey him. She drinks deeply and is immediately refreshed.

Jill admits to Aslan that she was showing off. Alan tells her that is a very good answer to his question about why she was so near the cliff's edge, and he adds, "Do so no more."¹¹⁹

Jesus said something similar to a woman who had done wrong. Jesus did not condemn her but he said, "*Go and sin no more*" (John 8:11).

Aslan assures Jill that he has blown Eustace into Narnia and adds, "But your task will be the harder because of what you have done."¹²⁰

We make things harder for ourselves when we fail to do what is right, but God still works in it all for our good, as in these statements:

And we know that all things work together for good to those who love God, to those who are called according to His purpose (Romans 8:28).

Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure (Philippians 2:12-13).

For it is God who is at work within you, giving you the will and the power to achieve his purpose (Philippians 2:13 JBP).¹²¹

Jill asks Aslan what their task is. Aslan replies that it is, "The task for which I called you and him here out of your own world."¹²² This puzzles Jill. Aslan asks Jill to speak her thoughts, even though he knows what she is thinking.

This is a powerful reflection of our relationship with Jesus. He has a task for us. His purposes fit us perfectly and involve the best for us and for others. He knows our thoughts and questions. He wants us to own them and confess or declare our thoughts to him. Here are some biblical reminders of that:

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us (1 John 1:8-10).

And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account (Hebrews 4:13).

I still remember when, as a young person, I realized that our loving and pure God knows everything, sees everything, and invites us into a loving, pure relationship with himself. We are made clean by Jesus' sacrifice for us. It changed how I pray. Jesus already knows everything and he has the perfect solution to everything. How easy it is to pray to him when you know that. It's like discovering and admitting to yourself, and to him, that he knows everything, even our most secret thoughts, desires, longings, intentions and actions. Why not acknowledge that to him right now and thank him that he calls us to come to him, just as we are.¹²³

Jill is puzzled because she did not hear Aslan call her and Eustace. She told Aslan that Scrubb and she called to Somebody and that perhaps Somebody would help. Then they found the door opened at their touch.

"You would not have called to me unless I had been calling to you," said the Lion.¹²⁴

I hope that sentence rings with splendour for you like it does for me! God initiates. Jesus calls us. We respond. God gives us our best plans, ideas, insights and discoveries as we respond to him.

Christians acknowledge that God guides and helps us. The botanist George Washington Carver, born into slavery and called by *Time* magazine the 'Black Leonardo', discovered over 100 uses for peanuts and attributed all his insights to God. Industrialist Robert G. LeTourneau, 'God's businessman', regarded God as his senior partner, asked God for help, invented over 300 machines, and gave 90 percent of his salary and company profits for God's work.

Here are a few biblical reminders about Jesus calling us:

You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you (John 15:16).

But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us (Romans 5:8).

Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me. To the one who conquers I will give a place with me on my throne, just as I myself conquered and sat down with my Father on his throne (Revelation 3:20-21 NRSV).

Aslan gives Jill instructions that she must remember. It is easy for her to remember Aslan's word in his presence but much harder to remember later on when she is distracted by other things.

That is the same for us. As we read the Bible and pray, or attend church or home groups, we find it easier to hear and obey God's word. When we get busy with other things we often forget his word. That is why God reminded his people to meditate on his word and his instructions:

And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up (Deuteronomy 6:6-7).

Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the LORD your God is with you wherever you go (Joshua 1:6-11).

*How sweet are Your words to my taste,
Sweeter than honey to my mouth!
Through Your precepts I get understanding;
Therefore I hate every false way.
Your word is a lamp to my feet
And a light to my path.
(Psalm 119:105)*

Here is a summary of the signs Aslan gives to Jill:¹²⁵

1. Eustace must greet an old and dear friend he meets in Narnia.
2. You must journey north to the ruined city of the ancient giants.
3. You must obey the writings on a stone in that ruined city.
4. The first person who asks for something in Aslan's name will be the lost prince.

Aslan gently blows Jill from high in the east into Narnia where she lands beside Eustace near the splendid castle of Cair Paravel at the mouth of the great river.¹²⁶ Jill is amazed at her new surroundings and at the many creatures farewelling their old king onto his sailing ship. She forgets to tell Eustace about the signs Aslan gave her.

Jill's new life reflects our new life in Jesus. Her thirst was immediately quenched at the river. Aslan gave her a task and blew her into Narnia. You may see many beautiful reflections of our life with Jesus in Jill's adventures. Here are some reminders:

Jesus with the Samaritan woman at the well:

Jesus said to her, 'Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life' (John 4:13-14 NRSV).

Jesus at a festival in Jerusalem:

On the last day of the festival, the great day, while Jesus was standing there, he cried out, 'Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, "Out of the believer's heart shall flow rivers of living water"' (John 7:37-38 NRSV).

Jesus at the Last Supper:

If you love me, you will keep my commandments. ... Jesus answered him, "Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them (John 14:23 NRSV).

The wind blowing from God's breath can be gentle and strong.

God spoke to Ezekiel:

Also He said to me, "Prophecy to the breath, prophesy, son of man, and say to the breath, "Thus says the Lord GOD: "Come from the four winds, O breath, and breathe on these slain, that they may live."'" So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army (Ezekiel 37:9-10).

The risen Jesus with his disciples:

So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit ... (John 20:21-22).

Jesus' followers in Jerusalem:

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting (Acts 2:1-2).

Jesus used a parable to describe our various responses to his word. A farmer scattered seed. Some seed fell on the hard ground of the

wayside, some on stony ground, some among thorns and some on good ground:

The sower sows the word.

And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts.

These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness; and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word's sake, immediately they stumble.

Now these are the ones sown among thorns; they are the ones who hear the word, and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.

But these are the ones sown on good ground, those who hear the word, accept it, and bear fruit: some thirtyfold, some sixty, and some a hundred." (Mark 4:14-20)

Jill and Eustace go to the castle with Trumpkin, the old dwarf, and with Glimfeather the Owl who noticed their arrival. Glimfeather tells Eustace that the aged king was Caspian the Tenth. After the children bathe and dress in Narnian clothes Jill remembers to tell Eustace about the signs that Aslan gave her. They realize they have missed the first sign already.

Notice that the children arrive in Narnia dirty and grubby but are washed and dressed in clean, new, appropriate clothes. We too are made clean and clothed in righteousness when we believe in Jesus and give ourselves to him.

The prophet Isaiah sang it this way:

*I will greatly rejoice in the LORD,
My soul shall be joyful in my God;
For He has clothed me with the garments of salvation,
He has covered me with the robe of righteousness,
As a bridegroom decks himself with ornaments,
And as a bride adorns herself with her jewels. (Isaiah 61:10)*

Paul said it this way:

As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive.

Above all, clothe yourselves with love, which binds everything together in perfect harmony (Colossians 3:12-14).

Some people sing it this way:¹²⁷

We are Heirs of the Father,
we are joint heirs with the Son.
We are children of the kingdom,
we are family, we are one.

We are washed, we are sanctified,
we are cleansed by the blood.
We are born of the Spirit,
we are children of the Lord.

After the grand feast that first night in Cair Paravel a blind poet tells the tale of Prince Cor and Avaris and the horse Bree, a story called *The Horse and His Boy*.¹²⁸ Here C. S. Lewis informs readers about the next Narnia book he published which, in Narnian time, precedes this story and tells of adventures of the golden age when Peter was High King in Cair Paravel.

Glimfeather the Owl flies Eustace and Jill to a parliament of owls where the children learn that those who went looking for the lost Prince Rilian never returned. Rilian's mother, the Queen, had been killed by a great, green serpent while picnicking with friends. Rilian often returned to the scene of his mother's death, once with Lord Drinian, where they both caught a glimpse of a beautiful woman in green that Rilian had seen previously. The next time Rilian went there, he went alone and failed to return.

Eustace and Jill remember that they must go north to the ruined city of the giants so two owls fly them north where they meet Puddleglum, a glum Marsh-wiggle. Puddleglum agrees to guide the children to the ruined city. They have adventures I don't mention in this book because here I focus on who Alan is and what he does.

The travellers traverse the northern moors in ten days, pass some giants and cross a gorge on an ancient stone bridge. There they meet a beautiful lady in dazzling green and a mysterious knight, both on horses. The lady tells them that the road leads to the castle of Hafang where Gentle Giants will welcome them. They are to tell the giants that "She of the Green Kirtle"¹²⁹ has sent them two fair Southern children for the Autumn Feast.

The children get distracted, long for promised comforts in Hafang, and forget to repeat Aslan's signs daily. Jill muddles the order of the signs when Puddleglum asks about the next sign.

They sleep comfortably in Hafang that night. Jill dreams about a toy horse becoming Aslan. He takes her in his jaws to the window where under a full moon she sees the words 'UNDER ME'. Next morning Eustace and

Puddleglum join Jill at her window and see those same words on the pavement of a ruined city. They had gone through the trenches of the ancient ruins the previous day without realising it and had forgotten to repeat and look for Aslan's signs. They had been distracted and tempted by the lady in green.

That reflects how we get distracted by the world, the flesh, and the devil, especially when we forget or ignore Jesus and his word. The world can distract us with possessions, position and power. The flesh distracts us with our own desires and delights. The devil tempts us as happened with Jesus.¹³⁰ These passages describe our conflicts:

Do not love the world or the things in the world. The love of the Father is not in those who love the world; for all that is in the world—the desire of the flesh, the desire of the eyes, the pride in riches—comes not from the Father but from the world. And the world and its desire are passing away, but those who do the will of God live for ever (1 John 2:15-17 NRSV).

I say then: Walk in the Spirit, and you shall not fulfil the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God (Galatians 5:16-21).

Indeed, we live as human beings, but we do not wage war according to human standards; for the weapons of our warfare are not merely human, but they have divine power to destroy strongholds. We destroy arguments and every proud obstacle raised up against the knowledge of God, and we take every thought captive to obey Christ (2 Corinthians 10:3-5 NRSV).

For this purpose the Son of God was manifested, that He might destroy the works of the devil (1 John 3:8).

Puddleglum realizes that 'UNDER ME' means they must search under the ruined city. Puddleglum tells them: "Aslan's instructions always work: there are no exceptions."¹³¹

It is the same with God's word and Jesus' commands:

The Silver Chair

*Thus says the LORD, your Redeemer,
The Holy One of Israel:
“I am the LORD your God,
Who teaches you to profit,
Who leads you by the way you should go.
Oh, that you had heeded My commandments!
Then your peace would have been like a river,
And your righteousness like the waves of the sea (Isaiah 48:17-18).*

*For as the rain comes down, and the snow from heaven,
And do not return there,
But water the earth,
And make it bring forth and bud,
That it may give seed to the sower
And bread to the eater,
So shall My word be that goes forth from My mouth;
It shall not return to Me void,
But it shall accomplish what I please,
And it shall prosper in the thing for which I sent it (Isaiah 55:10-11).*

*All scripture is inspired by God and is useful for teaching, for reproof,
for correction, and for training in righteousness, so that everyone who
belongs to God may be proficient, equipped for every good work
(2 Timothy 3:16-17 NRSV).*

Jesus said:
*‘If you love me, you will keep my commandments. And I will ask the
Father, and he will give you another Advocate, to be with you for ever.
This is the Spirit of truth, whom the world cannot receive, because it
neither sees him nor knows him. You know him, because he abides
with you, and he will be in you.
‘I will not leave you orphaned; I am coming to you. In a little while the
world will no longer see me, but you will see me; because I live, you
also will live. On that day you will know that I am in my Father, and
you in me, and I in you. They who have my commandments and keep
them are those who love me; and those who love me will be loved by
my Father, and I will love them and reveal myself to them’ (John
14:15-21 NRSV).*

The travellers escape the giants’ castle, find a small crevice back in the ruined city, enter the hole and slide rapidly down into Underland darkness. When a dull grey light with a little blue in it lit the cavern it revealed a crowd of 100 sad Earthmen’s gnome faces. The travellers see many creatures who

fell from the sunlit Overland through cracks and crevices and are now there till the end of time, including Father Time. Their guide repeated that many sink down to the Underworld but few return to the sunlit lands. They board a rowing ship, pass many other ships, and reach a dim castle. There the Black Knight, whom they previously saw on horseback, welcomes them.

Each night the Knight is bound to a silver chair and an enchantment lifts off him. Tied to the silver chair he pleads with the new visitors, by the great Lion, by Aslan himself, to set him free. The three travellers recognize the final sign. They free the captive who is now in his right mind. The Knight reveals that he is Rilian, Prince of Narnia. Rilian's first act is to take his sword and destroy the silver chair.

Believers in Jesus have weapons and can wield the sword of his word in the power of his Spirit:

Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God (Ephesians 6:14-16).

The Lady of the Green Kirtle, the Queen of Underland, joins them and sees the silver chair destroyed and the Prince free, with his sword in his hand. Rilian rejects the Witch's plan for him to lead an army and rule under her authority and he declares his intention to return to his father.

Similarly, Jesus rejected the temptation to rule with Satan's blessing.

The Witch almost succeeds in enchanting them but Puddleglum resists most, stamps on the Witch's fire (burning his feet), and declares, "I'm on Aslan's side even if there isn't any Aslan to lead it. I'm going to live as like a Narnian as I can even if there isn't any Narnia."¹³²

Some people, deceived by evil, think there is no God or Jesus, no heaven or hell, and no angels or spirits. But God's word reminds us that the god of this age, Satan, has blinded and bound them:

But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (1 Corinthians 4:3-6).

Nevertheless when one turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord (1 Corinthians 3:16-18).

The Witch turns into a green serpent and tries to crush Rilian but he slays it with his sword, aided by the others. They discover later that when they slew the serpent there was a great crash and the spell on all the Underworld was broken. The gnomes soon returned to their own place.

Rilian recovers his shield, formerly black in this dark and silent Underworld, but now shining like silver with the figure of Aslan on it, redder than blood or cherries. They kiss the shield and then Eustace and Jill apologize to each other, calling each other by their Christian names for the first time. At school they had only used surnames.

When we use our sword, God's word, captives are set free and as we live by the word of God we live together in harmony and unity.

The four adventurers release the two horses from the stables. Jill and Puddleglum mount Snowflake and Rilian and Eustace ride Coalblack. Rilian, in high spirits, sings snatches of an old song about Corin Thunder-first of Archenland, another reference to the story told in *The Horse and His Boy*.¹³³

The four of them ride uphill for a long time along the tunnel that the gnomes had prepared for the planned invasion of the Overworld. The roof grew closer till they had to dismount and then the dim lights along the road went out leaving them in darkness.

"Courage, friends," came Prince Rilian's voice. "Whether we live or die Aslan will be our good lord."¹³⁴

Rilian's statement reflects many Bible passages such as these:

For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living (Romans 14:8-9).

It is my eager expectation and hope that I will not be put to shame in any way, but that by my speaking with all boldness, Christ will be exalted now as always in my body, whether by life or by death. For to me, living is Christ and dying is gain (Philippians 1:20-21 NRSV).

Christians throughout history, from Stephen (the first Christian martyr) to millions today, believe in and follow Jesus in life and in death.

Soon the four adventurers emerge through a small hole into Narnia on a moonlit night. Narnian creatures had been dancing in the snow, but now they welcome and bow to Prince Rilian and feast together. Seeing the joyful reunion of Rilian with his people, Jill eye's fill with tears. She realizes that "Their quest had been worth all the pains that it cost."¹³⁵

This reminds us that our quest is worth it all:

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies (Romans 8:8-23 NRSV).

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal (2 Corinthians 4:6-18 NRSV).

Early next morning Prince Rilian rides to Cair Paravel to meet his father. King Caspian had seen Aslan who told him to sail back to meet his son again. A Centaur heals Puddleglum's feet and the Marsh-wiggle is told to rest. Two Centaurs let Jill and Eustace ride on their backs to Cair Paravel, an unheard of privilege. The children arrive in time to see a weak King Caspian carried off the ship on a stretcher, The old King greets his long lost son and then he dies. The castle's banner with the golden Lion flies at half-mast.

Aslan appears near the children and blows on them. Narnia fades and they are back on the Mountain of Aslan, above and beyond the end of the world where Narnia lies. There they walk with Aslan by the fresh stream and see the aged body of the dead King Caspian in the stream with the clear water flowing over him. The children weep and so does Aslan, just as Jesus wept at the tomb of his friend Lazarus. The shortest verse in the Bible says, "Jesus wept" (John 11:35).

Aslan tells Eustace to get a thorn from a nearby thicket. It was a foot long and sharp as a rapier. Aslan requires Eustace to stab the pad of his

great paw. When Eustace does so, a drop of the Lion's blood ("redder than all redness that you have ever seen or imagined")¹³⁶ splashes into the stream over Caspian's body. He becomes young again and rushes to greet Aslan.

Caspian "gave Aslan the strong kisses of a king, and Aslan gave him the wild kisses of a Lion."¹³⁷

Eustace and Jill are amazed that Caspian, though dead, is alive. Aslan reminds them that most people have died and even he has.

Then Aslan blows down a section of the wall into the children's school. Caspian gets a glimpse of the children's world, and people there see the back of a great lion in the gap in the wall.¹³⁸ When police are called to investigate these events they find nothing changed. Everything looked as it had been originally.

The story ends with King Rilian ruling well in Narnia, and the tale has some cheeky comments about the children's school.

You may have noticed the significance of Aslan's blood. That is a vivid reflection of Jesus' blood and sacrifice, as in these passages:

He [God] has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins.

He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the pre-eminence. For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross (Colossians 1:13-20).

*Let the same mind be in you that was in Christ Jesus,
who, though he was in the form of God,
did not regard equality with God
as something to be exploited,
but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
he humbled himself*

*and became obedient to the point of death—
even death on a cross.*

*Therefore God also highly exalted him
and gave him the name
that is above every name,
so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.
(Philippians 2:5-11)*

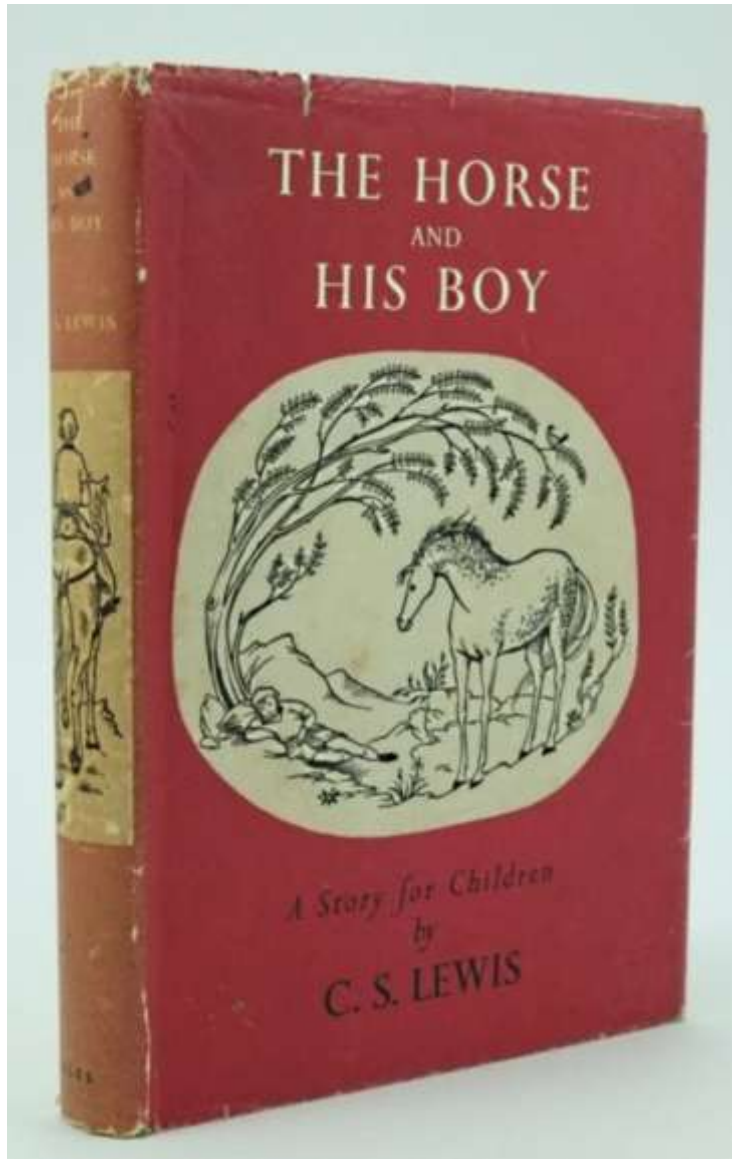
*Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?
For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.
He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.
Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.
All we like sheep have gone astray;
we have all turned to our own way,
and the LORD has laid on him
the iniquity of us all.*

*He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.
By a perversion of justice he was taken away.
Who could have imagined his future?*

The Silver Chair

*For he was cut off from the land of the living,
stricken for the transgression of my people.
They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.*

*Yet it was the will of the LORD to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the LORD shall prosper.
Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.
Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.
(Isaiah 53:1-12 NRSV)*



First Edition, 1954

5. The Horse and His Boy

“High King above all kings in Narnia” ¹³⁹



The Lion of Judah ¹⁴⁰

The story of *The Horse and His Boy* is story is about people and creatures, like us, born to royalty and destined for greatness, who did not realise it and lived in slavery or bondage until choosing freedom and a new life. C. S. Lewis described *The Horse and His Boy* as being about the calling and conversion of a heathen.

Orphan peasant boy Shasta and nobleman's daughter Avaris plan to escape from the southern kingdom of the Calormenes with two talking horses. Freedom and destiny lie in Narnia. They discover a plot against Narnia and want to warn its famous rulers, kings and queens Peter, Susan, Edmund and Lucy. My book gives you only a brief summary of the story because it focuses on Aslan, who he is and what he does. Read the original story to discover more fascinating details.

In Narnian time this story follows *The Lion, the Witch and the Wardrobe*. It occurs during the golden age of Narnia when Peter was High King and ruled with his brother and two sisters.

South of Narnia, across the southern range lay Narnia's allay, the kingdom of Archenland. South of Archenland, across the desert, lay the hostile kingdom of Calormen with its northern city of Tashbaan on the river between the desert to the north and Calormen to the south. The eastern coast ran north and south in all these kingdoms with ships plying trade between them.

A chart of the geography could be like this:

NARNIA

~~~~~ *Cair Paravel*

*ARCHENLAND*

^^^^^^ *Anvard*

----- *Desert*

*CALORMEN*

~~~~~ *Tashbaan*

Shasta had been rescued from a drifting boat by a poor Calormen fisherman who treated him badly. Although he called the fisherman 'Father', Shasta was more like a slave than a son. He had to work hard washing and mending nets, and cooking and cleaning. So when a rich Calormen stranger comes to their cottage and barter to buy him, Shasta decides to escape from Calormen and from the cruel practices of the Calormene god Tash.¹⁴¹

Shasta discovers that the rich stranger's horse is a Talking Horse named Bree from Narnia. Bree wants to escape Calormen and go to Narnia. Shasta has longed for years to find out what lay to the north, so together they escape at night and head north with Shasta riding on Bree.

As the horse and his boy journey north, they hear lions roar so they race away and then meet a young noblewoman, Avaris, who also is escaping on her talking horse from Narnia. Both horses had been kidnapped when they wandered south as young foals. All four were now racing north to escape from Calormen and from the lions. Avaris wants to avoid an arranged marriage to a rich, old man. Previously, when Avaris tried to kill herself, rather than marry, her mare Hwin spoke to her for the first time and stopped her.

At the beginning of this story we find reflections of the beginnings of faith and of finding and following Jesus.

Both horses had wandered away as foals and been captured into service in Calormen. They could not be free nor reveal their true selves until they escaped. Although Shasta was poor and Avaris was rich, both of them longed for freedom and both sought it.

The lions' roar frightened them all but also led them together along a better, safer way toward their freedom and their destiny in Narnia. Here are a few Bible passages reflected in this story:

For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope. Then you will call upon Me and go and pray to Me, and I will listen to you. And you will seek Me and find Me, when you search for Me with all your heart. I will be found by you, says the LORD, and I will bring you back from your captivity; I will gather you from all the nations and from all the places where I have driven you, says the LORD, and I will bring you to the place from which I cause you to be carried away captive (Jeremiah 29:11-14).

Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage (Galatians 5:1).

Avaris and Shasta are suspicious of one another at first, having lived in very different social groups in a strong caste system that did not mix with others and often despised them. Eventually their common goal of escaping to Narnia brings them together in agreement. “Narnia and the North” is a goal Bree and the others often repeat.¹⁴²

All four of the escaping party seek a new and better home and keep that goal firmly before them amid the interruptions and obstacles. This is a reminder of God’s people of faith who seek a better home in God’s eternal kingdom, as in this passage about people of faith:

Now faith is the assurance of things hoped for, the conviction of things not seen. Indeed, by faith our ancestors received approval. ...

And without faith it is impossible to please God, for whoever would approach him must believe that he exists and that he rewards those who seek him. ...

They confessed that they were strangers and foreigners on the earth, for people who speak in this way make it clear that they are seeking a homeland. If they had been thinking of the land that they had left behind, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them (Hebrews 11:1-2, 6, 13-16).

The group of four disguise themselves as peasants and as work horses hoping to go unnoticed through the capital city of Tashbaan. They plan to meet at the Tombs of the Ancient Kings just north of the city if they are separated.

The splendid city of Tashbaan completely fills an island hill in the middle of the wide river with a bridge to each river bank. The ruling Tisroc’s palace and the great temple of Tash stand at the top of the island city. Avaris hates sneaking into the city because her high station in society entitles her to a grand entry, but she knows she must not get caught. Shasta is overwhelmed with awe at the grandeur of the city.

Then a royal group of fair skinned visitors from Narnia mistake the fair skinned Shasta for Corin, a prince of Archenland, and take him to the palace buildings. The Narnian visitors want Shasta to rest because they assume he is dazed from the sun. While he rests Shasta hears the Faun Tumnus address Queen Susan and King Edmund, whose story is told in *The Lion, the Witch and the Wardrobe*.¹⁴³

The dark faced Prince Rabadash of Calormen had visited Narnia, had impressed Queen Susan, and wants to marry her. But she discovers that in his own country Rabadash is a proud, bloody, luxurious, cruel and

self-pleasing tyrant.¹⁴⁴ Now Susan wants to return quickly to Narnia without upsetting the dark Prince.

Shasta, listening to the visitors, learns of a little known western route to Narnia from the Tombs of the Ancient Kings through a narrow pass into the hills of Archenland.

Tumnus suggests a way to trick Rabadash and escape from the palace by inviting the Prince to a feast on their ship the following day. They would, after loading the ship with supplies, sail away that night.

The real Prince Corin climbs into the room where Shasta had fallen asleep, waking him, and tells Shasta about his adventures in the city. Corin's adventures included fighting with people to defend Queen Susan's honour. Then Corin invites Shasta to meet his father King Lune of Archenland and Shasta climbs out the same way Corin had climbed into the room.

Shasta misses a wonderful opportunity to discover who he really is, why he was mistaken as Corin, and he misses an opportunity to sail to Narnia, possibly with help for all four wanting to get there. His bad treatment in Calormen had taught Shasta to keep his own counsel and not trust others, especially strangers. He was attracted to the friendly, happy Narnians but still cautious.

Big changes happen when we learn to trust one another and live in warm and loving relationships together. God's kingdom offers us that new life. Many people become Christians because they see the loving, caring relationships of people who love God and love others. Many Bible passages describe that new life, such as these:

Jesus said:

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another" (John 13:34-35).

This is My commandment, that you love one another as I have loved you. ... These things I command you, that you love one another (John 15:12, 17).

Jesus' followers wrote:

This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we

have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin (1 John 1:5-7).

Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. ... My brothers and sisters, if anyone among you wanders from the truth and is brought back by another, you should know that whoever brings back a sinner from wandering will save the sinner's soul from death and will cover a multitude of sins (James 5:16, 19-20 NRSV).

Shasta makes his way to the Tombs as previously arranged. The others are not there but at night he follows a very large cat who leads him to the edge of the desert where he sleeps with the cat at his back. During the night Shasta wakes to strange, frightening cries from the desert and finds the cat gone. A huge lion appears between Shasta and the desert. The lion roars and comes toward Shasta but becomes the large cat again.

The wild cries from the desert stop at the lion's roar. The cat scratches Shasta when Shasta talks about how he had thrown stones at a half-starved mangy old stray cat. When Shasta wakes next morning the cat has gone.

Later Shasta learns that Aslan had been with him in ways he did not recognize or understand. Aslan had guided him, comforted him, protected him, and corrected him without Shasta realizing it. Similarly our Lion of Judah, our Lord and Saviour, guides us, comforts us, protects us, and corrects us, often without us realizing it.

For example, we may have a prick of conscience yet not know why. It may be that we feel something is unjust, unfair, unkind or unwise. Often circumstances shape our lives and we can't fully explain it. My best jobs happened through circumstances I could neither anticipate nor explain, except to say that God was in it. Here are some biblical reminders of that:

*Trust in the LORD with all your heart,
And lean not on your own understanding;
In all your ways acknowledge Him,
And He shall direct your paths.
Do not be wise in your own eyes;
Fear the LORD and depart from evil.
It will be health to your flesh,
And strength to your bones.
Honour the LORD with your possessions,
And with the first-fruits of all your increase;*

*So your barns will be filled with plenty,
And your vats will overflow with new wine.
(Proverbs 3:5-10)*

*God is our refuge and strength,
A very present help in trouble. ...
Be still, and know that I am God;
I will be exalted among the nations,
I will be exalted in the earth!
The LORD of hosts is with us;
The God of Jacob is our refuge.
(Psalm 46:1, 10-11)*

After sleeping that night next to the cat for warmth, in the morning Shasta walks back to the river, away from the bridge. He raids some orchards, swims, rests and then runs back to the Tombs in case the others have arrived there already.

He waits all day. Then near sunset Shasta sees the two horses approaching, now saddled and bridled, led by a strange man. So, being very cautious about the stranger, Shasta hides in the Tombs.

The previous day a young noblewoman had recognized Avaris so Avaris joined her, bringing the horses with them. The two young women plan an escape for Avaris through the palace gardens water-door and across the river on a punt. A groom walks the horses to the Tombs.

The Narnians had sailed away as planned. The girls overheard Prince Rabadash talking with his father the Tisroc about taking 200 horsemen to invade Archenland and Narnia to capture Queen Susan. When Avaris joins the horses at the Tombs the groom returns to the city, Shasta comes out of hiding, and the four set off across the desert immediately. They want to warn King Lune in his castle of Anvard in Archenland and go on to warn the Narnians at their castle of Cair Paravel.

The four journey all night in moonlight and all the next day through the hot desert until at last that night they reached the gully leading into the mountains. They rest at a river and sleep till late the next day then hurry on into the mountains.

The horses gallop across many ridges heading north. Exhausted, they find the 109 year old Hermit of the Southern Marsh at the same time that a lion attacks Hwin and Avaris from behind, wounding Avaris. Shasta dismounts to defend them against the lion who then retreats.

The Hermit tells Shasta to go through his northern gate and run straight ahead to find King Lune. Shasta does that, and the Hermit tends to the wounded Avaris and the exhausted horses. Shasta has yet to learn

that “if you do one good deed your reward is usually to be set to do another and harder and better one.”¹⁴⁵

Our trials produce growth in us, as in these verses:

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us (Romans 5:1-5).

My brothers and sisters, whenever you face trials of any kind, consider it nothing but joy, because you know that the testing of your faith produces endurance; and let endurance have its full effect, so that you may be mature and complete, lacking in nothing (James 1:2-4).

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God (Hebrews 12:1-2).

Shasta runs upon a hunting party of 15-20 men and he meets King Lune and breathlessly warns him about the Calormene attack. They all ride quickly toward Anvard, but Shasta falls further and further behind and rides higher and higher into mists and cloud. At a fork in the road he hears Rabadash's 200 pass by on the other road so he continues on the way he had chosen, to avoid the invaders.

Shasta rides slowly feeling sorry for himself and crying. He then hears large breathing beside him in the cloud and feels the warm breath of The Thing or Person. Later Shasta realized that it was also protecting him from falling off the narrow ledge.

“Who are you?” Shasta asks, just above a whisper.

“One who has waited long for you to speak,” said the Thing in a large and deep voice.¹⁴⁶

The Thing reassures Shasta and says, “Tell me your sorrows.”¹⁴⁷

Shasta tells of his hard life and difficulties. The Voice does not think him unfortunate and reveals that there was only one lion, swift of foot, who guided and protected Shasta all his life. He was also the lion who

wounded Avaris, but he would not tell Shasta her story, saying "I tell no one any story but his own."¹⁴⁸

When Shasta asks who the Lion is, the Lion replies "Myself" three times. This reminds us of the Trinity. The first time his voice is deep and low so that the earth shakes with the Father's creative authority, then loud and clear and gay with the Son's obedient authority, and then so softly you could hardly hear it with the Spirit's helping authority.¹⁴⁹

Aslan's answer also reminds us of statements God and Jesus made:

And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you'" (Exodus 3:14)

So the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?" Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am" (John 8:57-58).

As the Lion and Shasta talk, the mist turns from black to grey to white. Night is over. Golden light falls on Shasta from the huge Lion.

Shasta did not know about "Aslan, the great Lion, the son of the Emperor-beyond-the-Sea, the High King above all kings in Narnia."¹⁵⁰ But after a glance at the Lion's face, Shasta falls at his feet and says nothing. He didn't need to say anything.

"The High King above all kings stooped toward him. Its mane, and some strange and solemn perfume that hung about the mane, was all round him. It touched his forehead with its tongue. He lifted his face and their eyes met. Then instantly the pale brightness of the mist and the fiery brightness of the Lion rolled themselves together into a swirling glory and gathered themselves up and disappeared. He was alone with the horse on a grassy hillside under a blue sky. And there were birds singing."¹⁵¹

What a profound picture! Shasta asked, "Who are you?" Aslan revealed himself and told Shasta that he had been always guiding Shasta, even from when he was a baby floating on the ocean currents. Similarly, we all can have a lifelong and everlasting relationship with our Lion of Judah, Jesus, and can know him more fully. Jesus said:

Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me. To the one who conquers I will give a place with me on my throne, just as I myself conquered and sat down with my Father on his throne (Revelation 3:20).

*Ask, and it will be given to you;
search, and you will find;*

*knock, and the door will be opened for you.
For everyone who asks receives,
and everyone who searches finds,
and for everyone who knocks, the door will be opened.*

Is there anyone among you who, if your child asks for bread, will give a stone? Or if the child asks for a fish, will give a snake? If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him! (Matthew 7:7-11 (NRSV)

Shasta sees that Aslan's deep paw mark produced a pool and a clear, flowing stream of refreshing, cool water. This reminds us of other invitations by Jesus:

Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. (His disciples had gone to the city to buy food.) The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' (Jews do not share things in common with Samaritans.) Jesus answered her, 'If you knew the gift of God, and who it is that is saying to you, "Give me a drink", you would have asked him, and he would have given you living water.' The woman said to him, 'Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?' Jesus said to her, 'Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life' (John 4:6-14 NRSV).

On the last day of the festival, the great day, while Jesus was standing there, he cried out, 'Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, "Out of the believer's heart shall flow rivers of living water"' (John 7:37-38 NRSV).

Shasta discovers that the high mountain range is now behind him and he had found a way through the pass in the night. He shows his new insights as he declares, "What luck that I hit it! – at least it wasn't luck at all really, it was *Him*. And now I'm in Narnia."¹⁵²

Soon Shasta meets various Narnian creatures, informs them about the attack on Anvard, and a Stag runs to Cair Paravel with the news. Shasta eats with dwarfs and sleeps.

Then the Narnian army arrives, led by King Edmund and Queen Lucy, accompanied by Prince Corin who is surprised and delighted to see Shasta again. Young Shasta and Corin ride at the back of the army to Anvard where the armies of Narnia and Archenland defeat the Calormene invaders. King Lune takes Prince Rabadash captive.

Aslan bounds over the wall of the Hermit's enclosure and reassures Bree, Hwin and Avaris of their safety and destiny. He tells Avaris that he is the only lion she met in all her journeyings and the one who tore her because she needed to feel what she had inflicted on a slave. She asks about the slave but Aslan says, "I am telling you your story, not hers. No one is told any story but their own."¹⁵³

Then a trumpet sounds at the gate and His Royal Highness Prince Cor of Archenland enters, to the astonishment of his friends Avaris, Bree and Hwin. Read that wonderful mystery for yourself, and if you have not read the original book yet, you may have guessed the secret already.

Prince Cor, older by 20 minutes than his twin brother Prince Corin, had been kidnapped as a baby just after a wise old Centaur prophesied that a day would come when he would save Archenland.¹⁵⁴

You can read how King Lune showed mercy to Rabadash and how Rabadash the Ridiculous became a donkey at Aslan's word until he too humbled himself and obeyed Aslan. Edmund observed, "But even a traitor may mend. I have known one that did."¹⁵⁵

Eventually Prince Cor married Avaris and they ruled wisely in Archenland after King Lune's death, much to Prince Corin's relief and joy.

Like Prince Cor, our destiny is to rule. We have authority on earth to do God's will, obey Jesus, and be led by his Spirit continually. Our ultimate destiny is to reign. Some people sing:¹⁵⁶

We are Heirs of the Father,
we are joint heirs with the Son.
We are children of the kingdom,
we are family, we are one.

We shall reign with him forever,
Men and angels shout and sing.
All dominion has been given
To the children of the King.

Jesus' disciple Peter wrote it this way:

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvellous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy (1 Peter 2:9-10).

Jesus talked about the ultimate destiny of his friends and followers during his last night with his disciples before he died:¹⁵⁷

'Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going.' Thomas said to him, 'Lord, we do not know where you are going. How can we know the way?' Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him.'

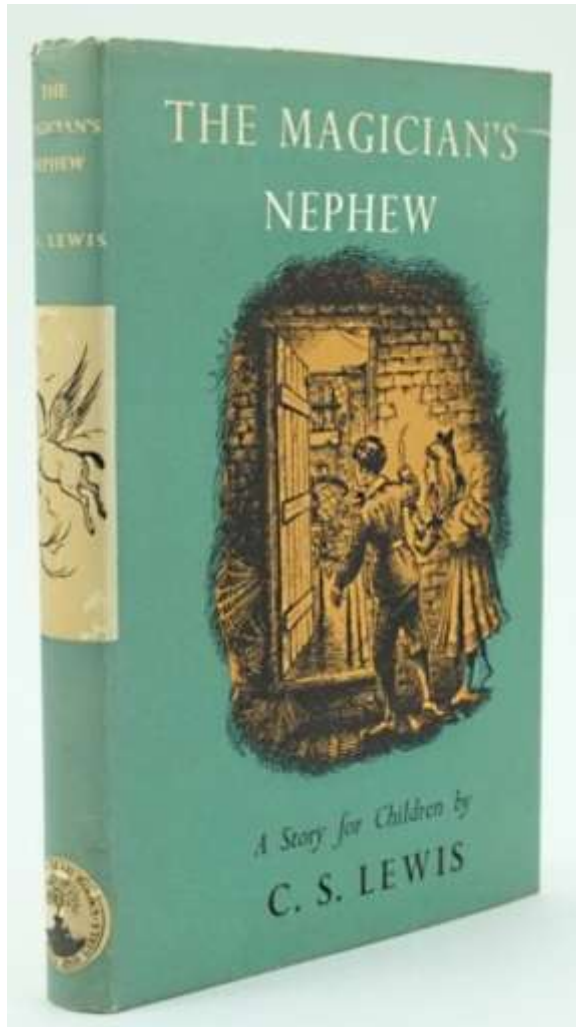
Philip said to him, 'Lord, show us the Father, and we will be satisfied.' Jesus said to him, 'Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, "Show us the Father"? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.

'If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you for ever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.

'I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and

you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.' Judas (not Iscariot) said to him, 'Lord, how is it that you will reveal yourself to us, and not to the world?' Jesus answered him, 'Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me.

'I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. You heard me say to you, "I am going away, and I am coming to you." If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. And now I have told you this before it occurs, so that when it does occur, you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way (John 14:1-31 NRSV).



First Edition, 1955

6. The Magician's Nephew

"I give you yourselves ... and I give you myself" ¹⁵⁸



The Roar of the Lion of Judah ¹⁵⁹

C. S. Lewis wrote that *The Magician's Nephew* tells about the Creation and how evil entered Narnia.¹⁶⁰ In chronological Narnian time it is the first of the stories.

Digory Kirke's uncle, Andrew Ketterley, gives magic rings to Digory and his friend Polly. The rings transport them into other worlds. Digory wants to find a cure for his dying mother but first meets the Witch Jadis and then the great Lion Aslan and sees Narnia created. A London cabby, Frank, and his wife Helen, drawn into these other worlds, become the first king and queen of Narnia.

This reflection on *The Magician's Nephew* focuses on who Aslan is and what he does. I do not give you all the details of the original story. You can read that for yourself. I just show you the many ways in which Aslan is a beautiful reflection of the Lion of Judah as he is now and always will be.

Country boy Digory Kirke has to live with his Uncle Andrew and Andrew's sister Aunt Letty in London while his father is away in India. His uncle and aunt are caring for Digory's mother, Mabel, who is very ill. Digory is unhappy because he fears his mother may die soon and also because he does not like living in the crowded city among tenement houses.

Digory becomes friends with Polly from the next house and they spend a lot of time together in those summer holidays. They explore the tunnel above the ceilings of the houses which they can reach from Polly's attic.

They climb by accident into Uncle Andrew's attic study where Uncle Andrew offers Polly a shiny yellow ring. As soon as she touches it she disappears.

Digory's uncle, the Magician, had found a way to get into another world or universe with the rings, yellow to go and green to return, he thought. Uncle Andrew tells Digory to take two green rings to go and rescue Polly so they could both return.

After Digory touches his yellow ring he suddenly finds himself emerging from a small pool into a Wood, but he was dry. There he meets a girl he thought he remembered from somewhere else and she thought she remembered him. Like waking from a dreamy state, they both realize what has happened. They guess that they are in the Wood between the Worlds. It has many small pools and Digory, who is inquisitive and later became Professor Kirke,¹⁶¹ wants to try out some other pools.

So they test the green rings in the pool in which they had arrived, but decide to change back to the yellow rings once they know the green ones work. As they began to see a transparent London they change to the yellow rings and return to the Wood between the Worlds.

Later they realize that the yellow rings draw them back into the Wood between the Worlds and the green rings enable them to jump into another world. So Digory carefully marks the pool for their own world and then, wearing their green rings, they jump into another pool to see what is there.

They arrive in a large ancient courtyard in a world with strange dull light. Everything looks old and decaying. They explore rooms around the courtyard and then find one with regal people sitting on stone chairs on both sides of the huge room called the great hall of images. The people are perfectly still, like wax works, dressed in splendid, expensive clothes. They all wear crowns and they look like very nice people, kind and wise.

As the two children walk along the room they see that the faces of the people in the middle are more solemn, and further along they look more cruel. The last one was a tall, beautiful lady, more richly dressed than the others, looking fierce and proud.

Digory, against Polly's wishes, strikes a small golden bell with its golden hammer. It hangs from an arch on an engraved pillar in the middle of the room. The pillar has a poem on it in strange script that the children find they can understand. It invites them to strike the bell and face the danger or wonder "till it drives you mad" what might have happened.¹⁶²

The sweet sound from the bell continues growing louder on one note until part of the ancient roof collapses. The tall Queen at the end awakes. She is surprised to find that children broke the spell. She leads the children outside the crumbling palace, describing its cruel and bloody history in the now dead world of Charn, destroyed by this witch Jadis.¹⁶³ She justifies her wicked cruelty by saying hers was a high and lonely destiny, the same words Digory remembers that his uncle had used to justify his uncaring actions.

When Jadis lets go of Polly's hand to grab the girl's hair the children use their yellow rings to escape. The Witch also arrives in the Wood between the Worlds with them because she held onto Polly's hair. The Witch grabs Digory's ear when the children jump into the pool to their own world, using their green rings. So Jadis also arrives in Uncle Andrew's study, tall and strong and majestic. She sends Uncle Andrew to find her some transport.

A visitor brings grapes for Digory's sick mother and Digory overhears Aunt Letty saying that it will need fruit from the land of youth to help her now. Digory wonders if he can use the rings to find such a world.

Meanwhile Jadis goes looking for her transport. Later Digory sees a London hansom cab arrive drawn by its horse with Jadis on the cab roof flogging the galloping horse. It pulls up suddenly by the lamp-post near the door. The cab is smashed and Jadis jumps onto the horse who rears

up wildly. The Witch brandishes a long sharp knife and breaks off one of the cross bars of the lamp post.

Polly has joined Digory again and they both enter the fray, now with a big crowd gathering. Digory grabs the Witch's heel and the children touch their yellow rings to draw the Witch out of London and into the Wood between the Worlds. There they find they have also drawn in Uncle Andrew, the Cabby and the now calm horse, Strawberry. The horse goes to drink from a nearby pool and the whole party are still in contact with each other, so the children quickly use the green rings to go to another world. They find themselves in darkness in an empty place.

The cheerful Cabby starts singing a harvest thanksgiving hymn about crops being "safely gathered in":¹⁶⁴

Come, ye thankful people, come,
Raise the song of harvest home!
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come;
Raise the song of harvest home!

The children join in singing and when the hymn is finished they begin to hear a splendid Voice singing, far away at first, then all around them.

A multitude of other silvery voices join in, all in harmony. Suddenly the blackness above them blazes with stars. The sky in the east changes from dark to pale light and from white to pink to gold as the deep First Voice continues to sing. Mountains appear. The Voice goes on singing stronger and louder and the sun appears. The group see that they are in a wide valley with a broad river flowing eastward toward the sun with mountain ranges to the south and rolling hills to the north.

Aslan is both Creator and Saviour in Narnia,¹⁶⁵ a reflection of Jesus as Creator and Saviour in our world, as in this passage:

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high (Hebrews 1:1-3).

The Singer is a Lion, huge, shaggy and bright with its mouth wide open facing the sun. The song changes. Spreading out from the Lion, the valley fills with grass and a light wind rustles the grass. Trees grow rapidly and flowers spring up.

The Lion continues to sing and move about with his stately prowl. Listening to the song you could hear what the Lion was creating and looking around you saw it. As the Lion continues prowling, he comes closer and Jadis throws the lamp-post cross-bar forcefully at the Lion, hitting his forehead. The bar falls to the ground and the Lion continues prowling and singing. The Witch flees. Then they see a young lamp-post grow into a full lamp-post where the cross-bar had fallen from the Lion's forehead.¹⁶⁶

The Lion's song changes to a wilder tune and a vast array of creatures emerge from the ground, animals small and large and butterflies and birds. Strawberry joyfully joins the creatures "cawing, cooing, crowing, braying, neighing, baying, barking, lowing, bleating, and trumpeting."¹⁶⁷

Then the Lion gathers many pairs of the creatures around him and speaks in the deepest, wildest voice the children had ever heard, saying: "Narnia. Narnia. Narnia, awake. Love. Think. Speak. Be walking trees. Be talking beasts. Be divine waters."¹⁶⁸

The creatures, including the talking beasts and mythical figures, pledge allegiance: "Hail, Aslan. We hear and obey. We are awake. We love. We think. We speak. We know."¹⁶⁹

Strawberry could talk, and says that they didn't know much yet.

The strong, happy voice of Aslan announces: "Creatures, I give you yourselves ... I give you for ever this land of Narnia. I give you the woods, the fruits, the rivers. I give you the stars and I give you myself."¹⁷⁰

Aslan reminds the Talking Beasts to treat the Dumb Beasts gently and cherish them, "For out of them you were taken and into them you can return."¹⁷¹ That statement reminds us of our own creation from dust and our bodies returning to dust, as God told Adam after his disobedience.¹⁷²

This story reflects that other story of Adam's disobedience and shame. Uncle Andrew wants to shrink away and hide unnoticed, alarmed by what he sees, "For what you see and hear depends a good deal on where you are standing: it also depends on what sort of person you are."¹⁷³

Digory rides on Strawberry toward Aslan with Polly and the Cabby following. Aslan is surrounded by his chosen council of his creatures who, at a word from Aslan, draw aside for Digory. He slips off the horse and finds himself facing Aslan who is bigger, more beautiful, more golden and more terrible than he'd thought. He does not dare to look into Aslan's great eyes but he does ask if Aslan would give him some fruit from this country to make his mother well.

Aslan's questions draw out the truth from Digory about his part in bringing the evil into Narnia which had already spoiled Aslan's creation

and would bring more evil in the future. Aslan observes, “Evil will come of that evil, but it is still a long way off, and I will see to it that the worst falls upon myself. ... And as Adam’s race has done the harm, Adam’s race shall help to heal it.”¹⁷⁴

We are reminded in this statement about the ‘last’ Adam, fully human and fully divine, who will heal the harm caused by the first Adam, and we can participate in that healing:

And so it is written, “The first man Adam became a living being.” The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man. (1 Corinthians 15:45-49; Genesis 2:7).

Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective (James 5:13-16 NRSV).

Aslan says to the Cabby, “I have known you long. Do you know me?” The Cabby says he doesn’t know Aslan in the ordinary way but feels they have met before. Aslan responds, “You know better than you think you know, and you shall live to know me better yet.”¹⁷⁵

Here is a reminder that people who have lived right and responded to their conscience and to the unknown Spirit of God may have known him better than they realized and will certainly get to know him better. Paul wrote about that to the Romans:

For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made (Romans 1:19-20 NRSV).

Aslan gives the Cabby the opportunity to stay in Narnia and the Cabby says that if his wife and he were in Narnia they would never want

to go back. Aslan then lifts his head and utters a long, single note full of power. Polly feels sure "that anyone who heard that call would want to obey it and (what's more) would be able to obey it ..."176 This reminds us that God enables us to do his will.

For it is God who is at work within you, giving you the will and the power to achieve his purpose (Philippians 2:13 JB Phillips).

At Aslan's call the Cabby's wife comes, both of them now looking young and strong. The Cabby's desire to stay in Narnia reminds us of countless testimonies of people who have had a near death experience and met a Being of total light and love. The experience was so wonderful that they wanted to stay there. They report that no one there is old or sick and some report seeing a terrible place of torment for those who reject or turn away from God.¹⁷⁷

Aslan declares that the Cabby and his wife will be the first King and Queen of Narnia. They are astonished. Aslan tells them they will rule and name all the creatures and do justice and protect the creatures. They and their children and their grandchildren will be blessed.

Here again we have reminders of our destiny to rule and to be blessed, as in these passages:

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."

*So God created humankind in his image,
in the image of God he created them;
male and female he created them.*

God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth" (Genesis 1:26-28 NRSV).

So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called each living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field ... (Genesis 2:19-20).

*But from everlasting to everlasting,
the LORD's mercy is on those who fear him.*

*His righteousness belongs
to their children and grandchildren,
to those who are faithful to his promise,
to those who remember to follow his guiding principles.*
(Psalm 103:17-18 God's Word Translation)

Aslan asks Polly if she has forgiven Digory for what he did to her in the hall of images in the desolate world of Charn. She says that they have made up and Aslan approves. This brief but important exchange reminds us that God forgives us totally and we must forgive others totally. Jesus said that in his only commentary on the prayer he taught his disciples:

For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses (Matthew 6:14).

Digory repeats his request for something that will cure his mother and is amazed to see great shining tears in the Lion's eyes, much bigger and brighter than his own tears. Aslan says, "I know. Grief is great ... Let us be good to one another."¹⁷⁸ This is a powerful reflection of Jesus' love and compassion and his sorrow over suffering, as in these verses:

Jesus wept (John 11:35).

But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd (Matthew 9:36).

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick (Matthew 14:14).

Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, "If You are willing, You can make me clean." Then Jesus, moved with compassion, stretched out His hand and touched him, and said to him, "I am willing; be cleansed" (Mark 1:40-41).

Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us (Romans 5:7-8 NRSV).

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

For God did not send His Son into the world to condemn the world, but that the world through Him might be saved (John 3:16-17).

Aslan provides an answer to Digory's quest which involves even more tasks and challenges. Digory does not know how he can complete his task but Aslan provides a way. Strawberry becomes Fledge, a flying horse who carries Digory and Polly to the high mountains in the west. Queen Helen (formerly Nellie the cabman's wife) suggests to Aslan that Polly would like to go with Digory. Aslan approves. What at first appears to be a daunting task to Digory now becomes a new adventure beyond anything he had ever accomplished. Aslan asks him to bring an apple from a tree which grows in an enclosed garden on a green hill near a lake high in the mountains. Then Aslan assures Fledge, "There will always be a way through. And now be gone with my blessing."¹⁷⁹ Obedience finds a way, as in these verses:

*Trust in the LORD with all your heart,
And lean not on your own understanding;
In all your ways acknowledge Him,
And He shall direct your paths.
Do not be wise in your own eyes;
Fear the LORD and depart from evil.
It will be health to your flesh,
And strength to your bones.
(Proverbs 3:5-8)*

*Do not remember the former things,
or consider the things of old.
I am about to do a new thing;
now it springs forth, do you not perceive it?
I will make a way in the wilderness
and rivers in the desert.
(Isaiah 43:18-19 NRSV)*

The three fly high into the mountains seeking a valley with a pool but do not find it yet and need to rest at the end of the day. The children are hungry and wonder about their meals. Fledge, enjoying fresh grass near a river, reminds them that Aslan would have helped with that if they had asked him, adding, "I've a sort of idea he likes to be asked."¹⁸⁰

We understand about asking. Parents love to be asked politely and love to do good things for their children. Grandparents love to be asked and they love to 'spoil' their grandchildren. As we grow, our asking becomes less self-centred and more self-giving. We learn to serve and help others. Here are some references to asking:

*The eyes of the LORD are on the righteous,
And His ears are open to their cry.
The face of the LORD is against those who do evil,
To cut off the remembrance of them from the earth.
The righteous cry out, and the LORD hears,
And delivers them out of all their troubles.
The LORD is near to those who have a broken heart,
And saves such as have a contrite spirit.*
(Psalm 34:15-18)

Jesus said:
*Ask, and it will be given to you;
search, and you will find;
knock, and the door will be opened for you.
For everyone who asks receives,
and everyone who searches finds,
and for everyone who knocks, the door will be opened.*
(Matthew 7:7-8 NRSV)

Polly remembers she has some toffees so shares them and Digory suggests they plant one of the nine toffees in the ground to see if it grows as the lamp-post did. While they rest they see a shadowy figure disappear in the woods. Then they sleep, warmed by Fledge's body. Next morning they discover a toffee-tree has grown bearing toffee-tasting fruit which provides the children's meal.¹⁸¹ After swimming and washing in the river the children mount Fledge again and fly higher into the mountains.

They fly among snow-covered peaks above beautiful rivers and waterfalls till they begin smelling a warm, golden, heavenly smell and they find the valley with a lake by a green hill. They land on the side of the green hill and walk to the top where they see a large round enclosure surrounded by a high wall of turf. The entrance is a golden gate facing east.¹⁸² Here is a reminder of another gate provided for us:

So again Jesus said to them, 'Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly (John 10:7-10 NRSV).

Digory realizes he must go in alone to do Aslan's bidding. He reads words in silver on the gate that invite him to take fruit for others. Those

who steal or climb the wall "Shall find their heart's desire and find despair."¹⁸³

You may remember how Adam and Eve were tempted to eat forbidden fruit in the perfect Garden of Eden. They did discover the knowledge of good and evil but also the despair of being banished from Eden, of aging and eventually dying physically.

The golden gates open at Digory's touch. He enters and immediately sees the tree in the centre with great silver apples. He plucks one to put in his pocket but gazes on it and smells it first. That arouses a deep hunger in him to eat an apple but he resists the urge and turns to the gate. Then he realizes he is not alone. The Witch is there triumphantly finishing off an apple but with a shocked white face.

Digory races out, the doors swing shut, and he runs to the others. But the Witch follows. She tells him to eat the apple and so gain knowledge. She heard the children's plans when she had been nearby in the woods the previous night. She lies about Aslan, suggesting he will eat the apple. She says it is the apple of youth, the apple of life, and if Digory eats it he will live forever like her. She says they could be King and Queen together.¹⁸⁴ Then the Witch tells Digory to use the rings and take the apple to his mother to heal her. That was the strongest temptation but Digory remembers that his mother would want him not to steal and to keep his promise.

Digory begins to see the Witch's lying deception when she suggests he could leave Polly behind and keep it all a secret. He puts Polly onto Fledge, climbs on, and they fly off with the Witch calling out that Digory would be sorry that he had rejected eternal youth.

You will recognize many of these temptations which come to us all and lead us away from God's will and purposes for us. We are tempted to be selfish, to satisfy our own desires, to take short cuts or find our own way to our goals, to rule rather than to serve, to deceive, to lie, to cheat, and to steal what is not rightfully ours.

Fledge flies eastward all day above the mighty mountains and waterfalls and follows the great river into Narnia. Digory is silent. He wonders if he has really done the best thing, but when he remembers Aslan's shining tears he is sure he has done right. When they land near Aslan and all the creatures around him, Digory gives Aslan the apple.

"Well done," says Aslan.¹⁸⁵ His voice shook the earth.

You may remember those same words from the Bible:

His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord' (Matthew 25:21, 23).

At Aslan's command, Digory throws the apple onto the soft river bank where its seed will grow into the tree that will be the protection of Narnia.

Meanwhile Uncle Andrew remains afraid of the creatures around him and cannot communicate with them. When the animals try to plant this strange thing, the alarmed magician, his gold and silver coins fall to the ground and grow into a tree of gold and a tree of silver. Aslan observes about Uncle Andrew, "Oh, Adam's sons, how cleverly you defend yourselves against all that might do you good."¹⁸⁶ The only help Aslan can give Uncle Andrew is to breathe on him and let him sleep in peace.

The dwarfs use leaves from the gold and silver trees to make crowns for King Frank and Queen Helen. Aslan crowns them King and Queen of Narnia and blesses them and their descendants.

A majestic tree grows suddenly where Digory threw the apple and Aslan tells the creatures to guard it because the Witch would not come near it. She had eaten the apple and gained endless life but was discovering it was also endless misery.

Aslan tells Digory to pluck an apple from that new tree to take home to his mother. It will bring healing, but not endless life, in our world. So Digory plucks the apple and tells Aslan he wants to go home now.

"You need no rings when I am with you," says the voice of Aslan.¹⁸⁷ The children look around them and find that they are back in the Wood between the Worlds with Aslan. Uncle Andrew lies asleep on the grass.

Aslan gives them a warning and a command.

The warning is that the pool to Charn has become a dry hollow in the ground because that world has ended and Aslan warns the children that our world could also end if it becomes as evil as Charn was.

The command is that the children must bury Uncle Andrew's rings so that no one could use them again.

Then as the children gaze into Aslan's face it seems to become a sea of tossing gold in which they float with a sweetness and power rolling about them and in them. Its glorious memory stayed with them always and gave them the feeling that all was well.

They find themselves at the Ketterley's front door with everything and everyone exactly as it had been when they left, except that the Cabby, the Horse and the Witch are gone. The children bustle Uncle Andrew into the house where he locks himself in his bedroom with the bottle from his wardrobe.

When Digory takes the apple into his mother's room, the apple's beauty makes everything else look drab. He prepares it for his mother and as soon as she has finished eating it she sleeps peacefully. Digory buries the apple core in the back garden that evening.

Next morning the two children discover a new tree growing where Digory had buried the apple core, so they bury all the magic rings around the tree, wearing gloves so that they don't touch any rings.

Digory's mother becomes well and the house is filled with joy. Old Great-Uncle Kirke dies and Digory's father inherits much wealth, so eventually Digory owns their large country house as well as the Ketterley's house. The apple tree falls during a storm in London so Digory makes a wardrobe from its timber. That is the wardrobe through which four children find their way into Narnia when Digory is a famous Professor.¹⁸⁸

The lamp-post shines day and night at Lantern Waste in Narnia.

This story about the creation of Narnia reflects many aspects of the story of the creation of our world, as in this selection from Genesis:

This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground.

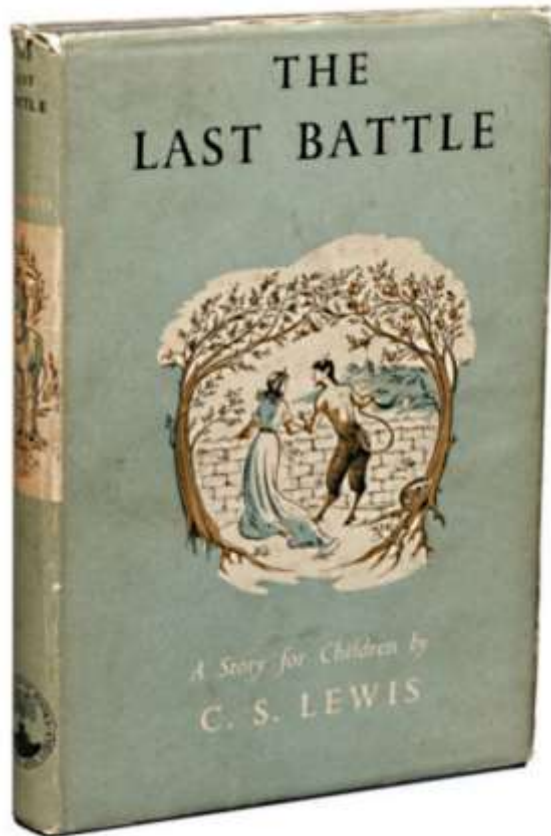
And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.

Now a river went out of Eden to water the garden ...

Then the LORD God took the man and put him in the garden of Eden to tend and keep it. And the LORD God commanded the man, saying, 'Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.'

And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him." Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. So Adam gave names to all cattle, to the birds of the air, and to every beast of the field (Genesis 2:4-10, 15-20).



First Edition, 1956

7. The Last Battle

*“Further up and further in”*¹⁸⁹



*The Spirit of the Lion of Judah*¹⁹⁰

The Last Battle was given the Carnegie Award, the highest award for children’s literature. C. S. Lewis described it as a story about the coming of the Antichrist, the end of the world and the Last Judgment.¹⁹¹

This story draws on and completes all the other stories in *The Chronicles of Narnia*. It leaves us singing and celebrating in awe as we realize it is also about our own destiny and the destiny of all who belong to the Lion of Judah and love and live for him.

Eustace and Jill discover that King Tirian needs help in Narnia which is falling into the hands of its enemies the Calormenes. Aslan appears to be a vicious, cruel taskmaster. What is this deception and can Narnia survive destruction?

I omit many fascinating details in my brief summary here because I focus on the true Aslan. Read the story to see other details.

In the last days of Narnia, a clever, ugly, wrinkled Ape lives in the far west beyond Lantern Waste near the Great Waterfall. His name is Shift and his neighbour and only friend is a donkey called Puzzle who does whatever Shift wants.

Shift wants Puzzle to retrieve something from Caldron Pool at the base of the Great Waterfall which flows into the River of Narnia. Puzzle jumps in, is swirled around a lot, but eventually grabs the thing in his mouth and clammers out. It is a lion skin that had been discarded by a hunter in the western mountains. Shift, with a wicked gleam, sews the skin to make a lion-skin coat for Puzzle to wear.

Puzzle does not want to wear the lion-skin coat and feels it will be disrespectful to the Great Lion, Aslan. But Shift insists. Shift says he will advise Puzzle. The Ass will pretend to be Aslan so that everyone will do as they say and they can set everything right in Narnia.

As Shift said this, both animals were flung on their faces by a great thunderclap and a small earthquake. Puzzle sees it as a warning but Shift argues that it is a confirming sign.

We have a reminder here about Jesus' comments concerning the last days and the end of the age:

Jesus, answering them, began to say: "Take heed that no one deceives you. For many will come in My name, saying, 'I am He,' and will deceive many. But when you hear of wars and rumours of wars, do not be troubled; for such things must happen, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be earthquakes in various places, and there will be famines and troubles. These are the beginnings of sorrows (Mark 13:5-8).

The last king of Narnia, young, strong King Tirian, between 20 and 25 years old, is resting at his hunting lodge near Lantern Waste with his friend Jewel the Unicorn. They receive strange news. Many creatures report that Aslan has been seen but Roonwit the Centaur warns the king that Aslan's appearance is not foretold in the stars. They hear that Aslan ordered the felling of trees, even Talking Trees. The king is confused but recalls that Aslan is not a tame lion and is unpredictable.¹⁹² Tirian sends Roonwit to Cair Paravel to gather and bring an army in case it is needed.

Tirian and Jewel go upriver to investigate. They find two Calormenes hauling timber and whipping a Talking Horse. In a rage Tirian and Jewel kill the two Calormenes. Tirian eventually decides to appeal to Aslan and surrenders himself and Jewel to the Calormenes. They take Tirian to the top of a hill. The Ape sits there beside a small hut that looks like a stable.

The Ape says that he speaks on behalf of Aslan and states that Aslan and Tash are the same. The Calormenes agree.

The Ape had made a deal with the Tisroc, the king of Calormen, that the Narnians will work for him. He doesn't call it slavery because their pay will go to Aslan who will manage it on behalf of everyone.

Tirian accuses the Ape of lying, but two Calormenes hit him in the mouth and a third kicked his feet from under him. These events remind us how Jesus and Paul and others were treated when they spoke truth at their trials:

The high priest then asked Jesus about His disciples and His doctrine. Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said."

And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do You answer the high priest like that?"

Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?"

(John 18:19-24).

While Paul was looking intently at the council he said, 'Brothers, up to this day I have lived my life with a clear conscience before God.' Then the high priest Ananias ordered those standing near him to strike him on the mouth (Acts 23:1-2 NRSV).

Tirian had wanted to "ask how the terrible god Tash who fed on the blood of his people could possibly be the same as the good Lion by whose blood all Narnia was saved."¹⁹³

Here we have a reminder of the difference between the demon gods that demand blood for sacrifices and our one sacrifice, the Lamb of God slain for us:

You shall not give any of your offspring to sacrifice them to Molech, and so profane the name of your God: I am the LORD (Leviticus 18:21 NRSV).

Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen (Hebrews 13:20-21).

For indeed Christ, our Passover, was sacrificed for us (1 Corinthians 5:7).

The Ape orders Tirian to be tied to a tree that night. Small animals bring him wine and food and wash his face. From the tree Tirian can see the hill and stable. At night he watches them make a bonfire near the stable. The figure of the lion, called Aslan, comes out of the stable and the talking animals cry out, "Aslan! Aslan! Aslan! Speak to us. Comfort us. Be angry with us no more."¹⁹⁴ The Ape leans close to the yellow thing and speaks to the crowd on its behalf. Then the lion figure returns to the stable and the fire goes out.

This story reminds us of Jesus' warnings about false christs and false prophets:

Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe it. For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. See, I have told you beforehand. "Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be (Matthew 24:23-27).

While tied to the tree that night, Tirian thinks about his ancestors and how help had come to his great-grandfather's great-grandfather King Rilian, and to Rilian's father King Caspian, and how the children who had helped Caspian had also ruled there long before, in the Golden Age of Narnia. So Tirian calls out, "Aslan! Aslan! Aslan! Come and help us now."¹⁹⁵

As mentioned many times in these stories, Aslan responds in some way when anyone calls to him, and usually in surprising ways. This is a reflection of how important it is for us to speak to God or call upon Jesus.

'Call to Me, and I will answer you, and show you great and mighty things, which you do not know' (Jeremiah 33:3).

Jesus said:

*Ask, and it will be given to you;
search, and you will find;
knock, and the door will be opened for you.
For everyone who asks receives,
and everyone who searches finds,
and for everyone who knocks, the door will be opened.
(Matthew 7:7-8 NRSV)*

Nothing seems to happen, but Tirian falls asleep and dreams of seven friends of Narnia seated together around a table who seem to see him. Peter the High King spoke to him in the name of Aslan. But Tirian could make no sound in the dream and then he woke, still tied to the tree.

The dream was about two older people and five children. Many readers will recognize that the seven had come to Narnia in previous stories, though only High King Peter is mentioned in the dream. The seven are the old Professor Digory and the Polly from *The Magician's Nephew*, the young Peter and Edmund, with a young Lucy (from *The Lion, the Witch and the Wardrobe*, *The Horse and His Boy*, *Prince Caspian*, and *The Voyage of the 'Dawn Treader'*) sitting near the older people, and the two youngest, Eustace and Jill (Eustace from *The Voyage of the 'Dawn Treader'* and both of them from *The Silver Chair*). The other Pevensie sister, Susan, had lost interest in Narnia as she grew, distracted by older interests.

Suddenly the young boy and girl from Tirian's dream are there with him, freeing him from his ropes. They had seen Tirian in the vision while they ate together nearly a week before in earth time. Now they have come back to help again, a year in earth time after their previous visit and 200 years later in Narnian time.

The three walk quickly together along the valley, eat food Eustace had in his satchel, wash in the river, and take refuge in a fortified tower guarding Lantern Waste.

Along the way they fill in the missing details about each other's stories. Professor Digory and Aunt Polly had invited the children to a meal to recall their adventures in Narnia. The Professor felt that something big was about to happen and then Tirian appeared in the vision that they all saw. The group of seven felt that only Eustace and Jill should return to Narnia because Aslan had informed the others they would not return. Digory thought that the only way anyone could get back would be to use the magic rings. Peter and Edmund dug up the magic rings from the backyard of the house in London to give them to Eustace and Jill who had to return to school. Peter and Edmund waited on a station for the train so that they could all travel together on the train accompanying Eustace and Jill on their way to school. There was a frightful jerk and noise and there they were, Eustace and Jill with Tirian in Narnia. No one used the rings. Aslan had brought them there himself.

At the guard tower Tirian equips them all with armour and weapons. Tirian had kept some Calormene armour there and had an oil that darkened their skin. So they disguised themselves as Calormenes.

After a rest and sleep the three set out for Stable Hill in order to rescue Jewel the Unicorn. They creep by night through a silent land of gloom and fear.

At Stable Hill Tirian tricks a sleepy Calormene guard into showing him where Jewel is hobbled and tied to the stable. He releases Jewel and ties up the guard. While he is doing that, Jill creeps into the stable and rescues the Ass who was glad to get away from his stable prison.

They all head east where they met a large group of Narnain dwarfs being taken by four Calormene soldiers to go and work in the Calormene mines. The dwarfs tell Tirian that Aslan sold them into slavery.

So Tirian shows them Puzzle the donkey in his drab lion skin with the lion's head pushed back and Puzzle's head clearly seen.

The chief Calormene soldier asks for the password and Tirian quickly draws his sword, saying, "*The light is dawning, the lie broken.*"¹⁹⁶

Here we have a reminder of many biblical passages such as these:

*Arise, shine;
For your light has come!
And the glory of the LORD is risen upon you.
For behold, the darkness shall cover the earth,
And deep darkness the people;
But the LORD will arise over you,
And His glory will be seen upon you.
The Gentiles shall come to your light,
And kings to the brightness of your rising.
(Isaiah 60:1-3)*

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it (John 1:1-5 NRSV).

Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life" (John 8:12).

Love does no harm to a neighbour; therefore love is the fulfilment of the law. And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armour of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus

Christ, and make no provision for the flesh, to fulfil its lusts (Romans 13:10-14).

Tirian and Eustace quickly kill two Calormene soldiers and the dwarfs kill the other two. But instead of being grateful, the dwarfs insist that they have been tricked once and will not be tricked again. They do not believe there is a real Aslan. One result of the Ape's false Aslan is that people stop believing in the true Aslan. So the dwarfs ignore Tirian and the others, who look like dark Calormenes, and the dwarfs leave, saying that Tirian is also trying to trick them.

Here we have a reflection of passages like these:

The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness (2 Thessalonians 2:9-12).

*Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says:
'Hearing you will hear and shall not understand,
And seeing you will see and not perceive;
For the hearts of this people have grown dull.
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with their eyes and hear with their ears,
Lest they should understand with their hearts and turn,
So that I should heal them' (Matthew 13:13-15).*

As the disappointed and dejected group makes their way back to the Tower, the dwarf Poggin joins them. He disagreed with the other dwarfs, he believed Tirian, and he left the other dwarfs because he was loyal to Tirian. They all reach the Tower in the coldest part of the night before dawn and they sleep till late the next day.

During the late morning as they eat together, Poggin tells them that the Cat, Ginger, spread the lie that he saw Tirian cursing Aslan when Tirian was tied to the tree and that Aslan suddenly appeared in a flash of lightening and swallowed Tirian. The Ape expanded on that lie, warning everyone to obey Aslan.

Poggin also overheard Ginger whispering with the Calormene captain Rishda Trakaan about how they could manipulate the Ape and take control. Ginger and Rishda Trakaan were planning to make Narnia a province of Calormen and both of them believed that Aslan and Tash were not real.

Then Tirian and his friends smelt something terrible and saw a dark creature like a man with a cruel bird's head and wings gliding past. Tirian remembered he had seen a statue of it in the temple of Tash in Calormen.

Tirian observed, "They have called it and it has come."¹⁹⁷

Here is a solemn reminder not to call to evil but to call on the Lord:

For the Scripture says, "Whoever believes on Him will not be put to shame." For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For "whoever calls on the name of the LORD shall be saved" (Romans 10:11-13).

Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. No one who denies the Son has the Father; everyone who confesses the Son has the Father also. Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. And this is what he has promised us, eternal life. (1 John 2:22-25 NRSV).

After long discussions they decide to go east to find the Narnian army that Roonwit the Centaur went to rally. The three humans remove their Calormene disguises and use a grease and ash mixture to get rid of the dark oil on their skin and they wash it off in the stream.

As they walk in the spring sunshine, Jill and Jewel talk about the many thousands of years of Narnia's mostly peaceful and blessed history, but Jewel reminds Jill that all worlds draw to end and only Aslan's own country lasts forever.

Farsight the eagle circles above them and lands near Tirian. He informs them that a Calormene army invaded Cair Paravel from the sea and slaughtered the Narnians there. The Centaur Roonwit died from a Calormene arrow and while dying whispered to Farsight to remind the king that all worlds draw to an end.

Jewel and Tirian conclude that they must return to Stable Hill and take the adventure that Aslan sends them. Reluctantly Tirian agrees that Eustace and Jill can accompany them because the children had no way to return from Narnia unless Aslan sent them back.

By sunset they reach Stable Hill and hide behind the stable. When the bonfire is lit the Ape, accompanied by Rishda Trakaan and Ginger,

addresses the assembled beasts. The Ape mixes a lie with the truth, telling them that a wicked donkey, dressed in a lion-skin, is wandering about pretending to be Aslan. Tirian and the others realize they can no longer show Puzzle and tell what happened because no one would believe them.

Here is a reminder of the Bible's warning:

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables (2 Timothy 4:3-4).

At Jewel's suggestion, Jill cuts the lion-skin coat off Puzzle, who is waiting further back, and they both join the others.

The Ape tells the crowd that Aslan – Tashlan – is very angry and will not come out from the stable. The dwarfs challenge the Ape, saying that previously the Ape did have a donkey dressed as a lion but now he has nothing in the stable. The Ape and Rishda Trakaan inform them that Tashlan is indeed in the stable and anyone can go in and see him but they can only go in one at a time. The Ape reminds them that Tashlan is angry and has already devoured Tirian.

Tirian comforts Jill by whispering that “we are all between the paws of the true Aslan.”¹⁹⁸ Here is a reflection of many Bible statements such as these:

*You whom I have taken from the ends of the earth,
And called from its farthest regions,
And said to you,
'You are My servant,
I have chosen you and have not cast you away:
Fear not, for I am with you;
Be not dismayed, for I am your God.
I will strengthen you,
Yes, I will help you,
I will uphold you with My righteous right hand.'*
(Isaiah 41:9-10)

And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit'" (Luke 23:46; Psalm 31:5).

For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living (Romans 14:8-9).

The cat Ginger declares that he is not afraid and will go in first. He does. But suddenly he shoots out of the stable, knocking the Ape over and howling with all his hairs on end. He races up a tree and cannot talk, only screech. When the animals realize that the cat can no longer talk they remember how at Narnia's creation Aslan warned the talking animals that if they were not good they could be turned back into dumb animals.

So all the animals tell the Ape that he must stand between them and Aslan and go in and speak to him. They would not.

You may remember a similar scene when God's people were afraid to approach him and asked Moses to speak for them:

Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off. Then they said to Moses, "You speak with us, and we will hear; but let not God speak with us, lest we die."

And Moses said to the people, "Do not fear; for God has come to test you, and that His fear may be before you, so that you may not sin." So the people stood afar off, but Moses drew near the thick darkness where God was (Exodus 20:18-20).

A fine young Calormene soldier, Emeth, says he will go in because the Ape swears that Tash and Aslan are the same. Emeth is a loyal subject of their god, so he is not afraid. Rishda Trakaan forbids him but Emeth will not be frightened away, so he goes in.

Suddenly a Calormene soldier reels out of the Stable and falls dead. Tirian is close enough to see in the firelight that the soldier is not Emeth but an older man. The Ape, however, calls the Narnians to come and see Tashlan face to face, and tells a Boar to come first. The Boar rises and faces them all challenging them.

At that moment Tirian decides to declare himself along with the others. The crowd is astonished to see four people in Narnian armour and three others (the Eagle, the Unicorn and the Ass) leap into the firelight in front of the Stable. Tirian lifts his sword and calls all loyal Narnians to his side.

Rishda Trakaan flees into the crowd and then begins to command everyone from there. Tirian seizes the Ape and throws him into the Stable from where a strange blinding light and screaming comes as from some monstrous bird.

All the 15 Talking Dogs come running to Tirian and then many other smaller animals follow the Talking Dogs. Tirian sends the loyal Mice and other small creatures to free the enslaved Talking Horses loyal to Tirian from the ropes.

The Calormene soldiers and the animals who join them attack and then withdrew at Rishda Trakaan's command. Both sides suffer casualties. More than 20 Talking Horses, now freed, came to join Tirian. But the Dwarfs then shoot arrows at the horses, killing them all. The Dwarfs do not want Tirian to win either and say that the Dwarfs are for the Dwarfs.

Tirian leads another attack but more Calormene forces arrive. Tirian sees one of the Calormene throwing Eustace into the Stable and the Calormenes form a line near the Stable so that no one else can get past them.

The Dwarfs begin shooting arrows at the Calormenes because they want no one to win. But the Calormenes defeat their attack and throw eleven bound Dwarfs into the Stable as a sacrifice to Tash.

Tirian fights well but finds himself being forced near the Stable. Then he finds himself fighting Rishda Trakaan so Tirian grabs him and drags him into the Stable.

Everything changes. The demon god Tash claims Rishda Trakaan and takes him away. Tirian sees seven Kings and Queens dressed in splendour wearing crowns. He recognizes the youngest as Jill. Then he recognizes Eustace, and also recognizes High King Peter from his vision. They introduce him to the others, Lady Polly, Lord Digory, King Edmund and Queen Lucy. Then he realizes that he too is dressed like them.

They all stand in a spacious, grassy place under a blue sky surrounded with a vast array of flowers and trees bearing inviting fruit. They can pick and eat whatever they chose.

Eustace asks how the others arrived and Peter tells how he and Edmund were waiting on the station to catch the train to join them. He thought the train was taking the bend too fast. Edmund added that there was a roar and something hit him. Suddenly his sore knee was fine and they found themselves here. Digory says it was similar in the train and he and Polly suddenly stopped feeling old.

They all see a door and its framework standing alone on the grass near them. They can walk around it but when Tirian looks through the crack between the door and its frame he sees the dying fire and people around it. It was like looking out from the Stable door.

Lord Digory says that "Its inside is bigger than its outside" and Queen Lucy adds, "In our world too, a Stable once had something inside it that was bigger than our whole world."¹⁹⁹

You know that story. We celebrate it every Christmas:

And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins." So all this was done that it might be fulfilled which was spoken by the Lord through the prophet,

saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us" (Matthew 1:21-23).

Lucy tells what they had seen from their side of the Stable door.

When it opened, first a Calormene sentry came and stood there but he could not see them or their new world.

Then a cat came in and Tash suddenly appeared and wanted to take it but in fear it bolted back out through the door.

The next time a fine young Calormene came through the door and killed the sentry, threw him back out, saw the others but went off looking for Tash.

Then someone threw a Monkey through the door and Tash devoured it in one peck.

After that about a dozen Dwarfs came through, but they all said they were in a dark Stable.

Then came Jill and Eustace and then Tirian.

Lucy takes them to see the Dwarfs, but the Dwarfs cannot see them, only hear them in what the Dwarfs say is the dark Stable.

Then the air grows sweeter and brightness flashes behind the royal group. They all turn. Tirian turns last and meets his heart's desire, the magnificent golden Lion, Aslan.

All the others have bowed and hugged him and Aslan touches them with his tongue. He welcomes Tirian and commends him for standing firm in the darkest hour.

Lucy asks if Aslan can do something for the Dwarfs but they have deceived themselves. Aslan provides a feast for them but they think it is animals' stable food and then fight over what they think the other Dwarfs have. Aslan says that he cannot help them because they have chosen cunning over belief and are imprisoned in their own minds.

Then Aslan goes to the door and roars, "Now it is time!" and repeats "Time" louder and "TIME" still louder. The Door flies open.

They see Father Time awake. Eustace and Jill remember seeing this sleeping giant in the Underworld.²⁰⁰ He blows his horn and stars begin to fall from the sky, leaving a growing blackness and emptiness. The stars arrive in Aslan's country as bright shining people who shed light all around them.

Then multitudes of the creatures come streaming in through the door. Some look at Aslan with horror and depart into his shadow to the left. Others look at Aslan with love and go to the right, right into Aslan's country.

This reflects Jesus' story about the sheep and the goats and it also reflects Bible passages concerning the Last Judgment:

'When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, "Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me." Then the righteous will answer him, "Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?" And the king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'

Then he will say to those at his left hand, "You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me." Then they also will answer, "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?" Then he will answer them, "Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me." And these will go away into eternal punishment, but the righteous into eternal life' (Matthew 25:31-46 NRSV).

And I saw the dead, great and small, standing before the throne, and books were opened. Also another book was opened, the book of life. And the dead were judged according to their works, as recorded in the books. And the sea gave up the dead that were in it, Death and Hades gave up the dead that were in them, and all were judged according to what they had done (Revelation 20:12-13 NRSV).

"Further in and higher up!" cries Roonwit.²⁰¹ The Centaur is often prophetic and sees or says important things before others do.

Through the door the others can see Dragons and Giant Lizards devour and destroy the plants till everything becomes bare and the great creatures lie down and die. The seas rise and cover the bare ground. An ancient sun rises in the east and embraces the moon into a fiery ball. Eustace and Jill remember seeing an old and dying world like that in

Charn.²⁰² At Aslan's word the giant Father Time reaches out and squeezes the sun and instantly all is black.

Aslan tells Peter to shut the door. Already the door has become freezing cold with ice clinging to it. Peter struggles to close it and when he does so he locks it with keys he had been given. You may notice this reference to keys that Jesus gave to his disciple Peter:

Simon Peter answered and said, "You are the Christ, the Son of the living God." Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then He commanded His disciples that they should tell no one that He was Jesus the Christ (Matthew 16:16-20).

The new arrivals see laughter in Aslan's eyes, and he then bounds off saying, "Come further in! Come further up!"²⁰³ They all follow him, walking westward away from the Door and from the Dwarfs in their imaginary Stable.

They meet Emeth sitting by a clear stream. Emeth tells them how he was disillusioned when the Calormen army used trickery and lies because Emeth had always wanted to serve his god honourably and well. He chose to enter the Stable so he could see Tash but he only found the deceiving sentry so killed him and threw him outside.

Then Emeth explored this new beautiful world and met Aslan, the Glorious One. Aslan told Emeth that he and the god Tash were not the same and were opposites. Aslan assured Emeth that "all find what they truly seek."²⁰⁴ This statement reflects many Bible promises in both the Old and New Testaments, such as these:

Then you will call upon Me and go and pray to Me, and I will listen to you. And you will seek Me and find Me, when you search for Me with all your heart (Jeremiah 29:12-13).

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened (Matthew 7:7-8).

Aslan then breathed on Emeth and told him they would meet again and he should go “further up and further in.”²⁰⁵ Similarly the risen Jesus breathed on his friends and met them again after that:

So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.” And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit (John 20:21-22).

Puzzle joins them, now fresh and beautiful, and they all journey on, wondering where they really are. Digory points out that the old Narnia was just a shadow or copy of this real Narnia and added that it’s all in Plato.

Jewel sums up what they all feel: “I have come home at last! This is my real country! I belong here. This is the land I have been looking for all my life, though I never knew it till now. The reason why we loved the old Narnia is that it sometimes looked a little bit like this. Bree-hee-hee! Come further up, come further in!”²⁰⁶

Jesus reminds us that this world is temporary but his kingdom, his place, is eternal. Other Scriptures reminds us also:

“Let not your heart be troubled; you believe in God, believe also in Me. 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. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. And where I go you know, and the way you know.” Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?” Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me (John 14:1-6).

For the form of this world is passing away (1 Corinthians 7:31).

The law is only a shadow of the good things that are coming—not the realities themselves (Hebrews 10:1 NIV).

The work they do as priests is really only a copy and a shadow of what is in heaven (Hebrews 8:5 Good News Testament).

So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ (Colossians 2:16-17).

Farsight the Eagle and Jewel the Unicorn often repeat “Further up and further in.” The whole group finds they have arrived at Caldron Pool. They can swim in it and can swim or glide up the Great Waterfall and further up the river above it and then further up and further into the mountains. Lord Digory and Lady Polly remember it from their ride above it on the flying horse Fledge.²⁰⁷ All of them have come out of Narnia into the Western World.

They come to great golden gates at the top. The gates open and Reepicheep²⁰⁸ comes out to greet them and calls them inside. Tirian’s father greets him, observing that Tirian is now thicker and taller. Fledge comes out and joyfully greets Lord Digory and Lady Polly.

The Bible tells us we will live beyond death.

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying,

‘See, the home of God is among mortals.

He will dwell with them;

they will be his peoples,

and God himself will be with them;

he will wipe every tear from their eyes.

Death will be no more;

mourning and crying and pain will be no more,

for the first things have passed away.’

(Revelation 21:1-4 NRSV)

The new arrivals all go inside and barely notice that the place is far larger inside than it looked from outside. There are countless reunions and celebrations. They come to the middle where King Frank and Queen Helen sit on two glorious thrones. The newcomers feel like we might feel on meeting Adam and Eve in all their glory.

Lucy meets her good friend the Faun Tumnus and realizes that the garden is like the Stable, far bigger inside than it is outside. The Faun explains, “The further up and the further in you go, the bigger everything gets. The inside is larger than the outside.”²⁰⁹ They can clearly see the real eternal Narnia spread out below them from the garden wall.

Aslan comes to them, leaping down like “a living cataract of power and beauty.”²¹⁰ He greets Puzzle first and then greets the children, saying, “You do not yet look so happy as I mean you to be.”²¹¹ Here is a lovely reminder and reflection of Jesus’ promises about our life with him forever and it reflects Bible passages about our eternal life, such as these:

Let not your heart be troubled; you believe in God, believe also in Me. 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. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also (John 14:1-3).

However, as it is written: "What no eye has seen, what no ear has heard, and what no human mind has conceived"— the things God has prepared for those who love him ... (1 Corinthians 2:9 NIV).

For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Romans 8:18).

Aslan explains to the children that there was a real railway accident and they were what they used to call in the Shadowlands – dead. Aslan explains, "The term is over: the holidays have begun. The dream is ended: this is the morning."²¹²

As he speaks, Aslan no longer looks to them like a Lion, and great and beautiful things begin to happen to all of them. Everything so far has been just the beginning of the real story in which they all live happily ever after. Everything before this has been only the cover and the title page of the real story. Now "they were beginning Chapter One of the Great Story which no one on earth has read: which goes on for ever: in which every chapter is better than the one before."²¹³

The Chronicles of Narnia end with that sentence. So this devotional commentary ends this chapter with the last chapter of the Bible.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign for ever and ever.

And he said to me, 'These words are trustworthy and true, for the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place.'

'See, I am coming soon! Blessed is the one who keeps the words of the prophecy of this book.'

I, John, am the one who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me; but he said to me, 'You must not do that! I am a fellow-servant with you and your comrades the prophets, and with those who keep the words of this book. Worship God!'

And he said to me, 'Do not seal up the words of the prophecy of this book, for the time is near. Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy.'

'See, I am coming soon; my reward is with me, to repay according to everyone's work. I am the Alpha and the Omega, the first and the last, the beginning and the end.'

Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates. Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and everyone who loves and practises falsehood.

'It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star.'

The Spirit and the bride say, 'Come.'

And let everyone who hears say, 'Come.'

And let everyone who is thirsty come.

Let anyone who wishes take the water of life as a gift.

I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to that person the plagues described in this book; if anyone takes away from the words of the book of this prophecy, God will take away that person's share in the tree of life and in the holy city, which are described in this book.

*The one who testifies to these things says, 'Surely I am coming soon.'
Amen. Come, Lord Jesus!*

*The grace of the Lord Jesus be with all the saints. Amen.
(Revelation 22:1-21 NRSV)*

Conclusion

Nine-year-old Laurence worried that he loved Aslan more than Jesus. So his mother wrote to C. S. Lewis, care of the Publishing Company. She was surprised to receive his answer ten days later.

Lewis explained: "Laurence can't really love Aslan more than Jesus, even if he feels that's what he is doing. For the things he loves Aslan for doing or saying are simply the things Jesus really did and said. So that when Laurence thinks he is loving Aslan, he is really loving Jesus: and perhaps loving Him more than he ever did before."²¹⁴

I hope this book helps you to know Aslan better in the world of Narnia, and to know the Lion of Judah in and beyond our world also. Aslan is a wonderful fairy tale reflection of Jesus. Even more wonderful is Jesus himself.

Jesus promised to be with us always. He is with us now, caring for us and helping us, even though we do not see him yet. One day we will see him and really know how great and good he is.

Many people who have had a near death experience, or may have died and been revived, tell us that they were drawn into the amazing Presence of Light and Love. They often report that it was so wonderful, so pure and loving that they really wanted to stay there for ever. Christians identified that experience as being with God or with Jesus.

That is the beautiful destiny for everyone who loves Jesus and trusts in him. Meanwhile we can talk to him in our mind and heart anytime and get to know him better from the Bible, especially through the Gospels.

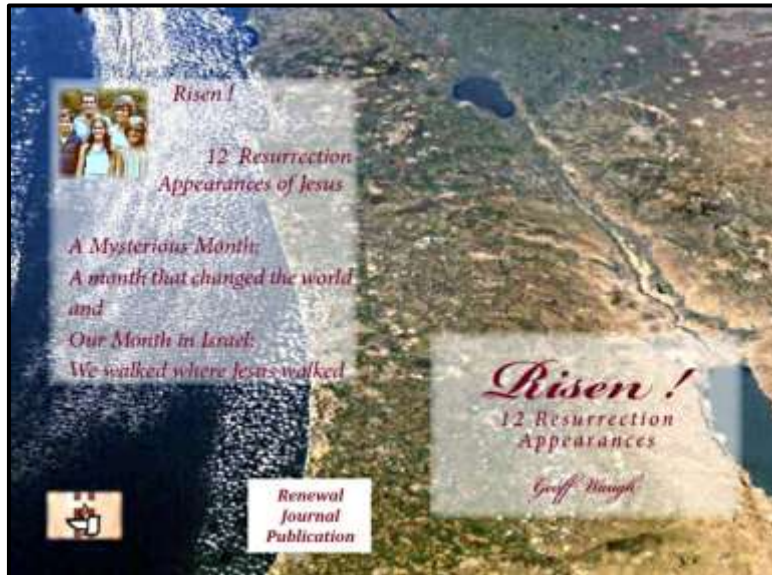
One of his last promises is "Remember, I am with you always, to the end of the age" (Matthew 28:20).

Here is a hymn about the **Lion of Judah** that we sang when I was a boy:²¹⁵

'Twas Jesus, my Saviour, who died on the tree,
To open a fountain for sinners like me;
His blood is that fountain which pardon bestows,
And cleanses the foulest wherever it flows.

Refrain:

**For the lion of Judah shall break every chain,
And give us the vict'ry, again and again.**



Risen !

12 Resurrection Appearances of Jesus.

Jesus appeared unexpectedly and unpredictably

after his death and resurrection.

He gave instructions to his followers

including to 500 together at one time.

He invited them to touch him

and he ate with them as well as

cooking breakfast for them on the beach.

See the Blog on www.renewaljournal.com

Epilogue

The Prologue in this book describes both Aslan and Jesus. This Epilogue expands on the Prologue.

Jesus is the High King above all kings – the King of kings and Lord of lords who shall reign for ever and ever.

*“The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” ...
And He has on His robe and on His thigh a name written:
KING OF KINGS AND LORD OF LORDS (Revelation 19:16; 11:15).*

He is the Son of God who is the Eternal One, the Great Emperor beyond the sea, beyond the world, for “The Lord reigns; Let the earth rejoice; Let the multitude of isles be glad” (Psalm 97:1). Jesus spoke and sang before the creation of the world and brought the world into being.

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high (Hebrews 1:1-3).

Jesus commands legions of creatures and people in many worlds. Some creatures loyal to him may seem strange to us, and many of them fly. They worship him and serve him wholeheartedly.

*So I wept much, because no one was found worthy to open and read the scroll, or to look at it. But one of the elders said to me, “Do not weep. **Behold, the Lion of the tribe of Judah, the Root of David, has prevailed** to open the scroll and to loose its seven seals.”*

And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. Then He came and took the scroll out of the right hand of Him who sat on the throne.

Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying:

*“You are worthy to take the scroll,
And to open its seals;
For You were slain,
And have redeemed us to God by Your blood
Out of every tribe and tongue and people and nation,
And have made us kings and priests to our God;
And we shall reign on the earth.”*

Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice:

*“Worthy is the Lamb who was slain
To receive power and riches and wisdom,
And strength and honour and glory and blessing!”*

And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying:

*“Blessing and honour and glory and power
Be to Him who sits on the throne,
And to the Lamb, forever and ever!”*

Then the four living creatures said, “Amen!” And the twenty-four elders fell down and worshiped Him who lives forever and ever (Revelation 5:4-14).

Jesus' word is always true. You can depend on him totally. He never lies.

Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me (John 14:6).

Jesus appears unexpectedly and makes things right. He gave his life to conquer evil and ransom the guilty rebel. He rose again by dawn and appeared first to loving, caring young women.

Jesus has enemies in this world and in other worlds but he defeated them and they are doomed. They tremble at the sound of his name.

Epilogue

All who trust in him are forgiven and set free. He breathes life into hearts of stone. His breath gives life.

So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit" (John 20:21-22).

Jesus reveals himself to those who choose to follow and obey him, and the more they know him the more they love him. The more you know him the bigger he becomes to you. He loves with unending love.

Jesus chose Peter to lead under his authority and to reign with his royal family. They failed him at times, as we all do, but Jesus always sets things right when anyone asks for his help, trusts him and follows him.

Jesus has all authority in this world and in other worlds. Multitudes love and serve him now and forever. We can talk to him now and always. Why not do that right now?

*Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. **And remember, I am with you always, to the end of the age**' (Matthew 28:18-20).*

Jesus is the subject of this book and many other books. He calls us to respond to him, to believe in him, to love him and to live for him.

Jesus is the Lion of Judah who has triumphed, prevailed and conquered.



About the Author

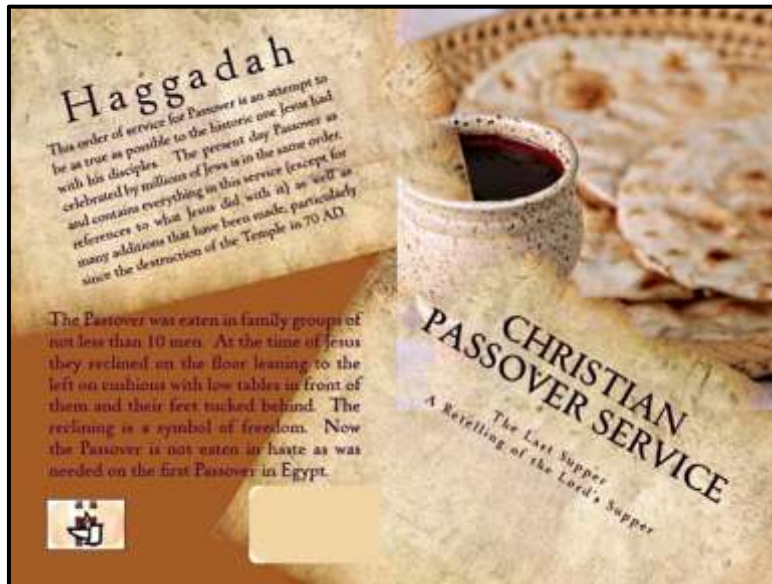
Rev Dr Geoff Waugh is the founding editor of the ***Renewal Journal*** (www.renewaljournal.com) and author of books on renewal and revival including the *Lion of Judah* series of six books also compiled into one volume.

Geoff studied Missiology (mission) at Fuller Theological Seminary and taught ministry and mission subjects in Papua New Guinea and in the South Pacific as well as at Alcorn College, Trinity Theological College and the School of Ministries in Christian Heritage College in Brisbane, Australia.

He was invited to lead renewal and revival mission teams on every continent, to serve and encourage pastors and leaders in many countries including the South Pacific islands, China, the Philippines, Malaysia, Thailand, Myanmar/ Burma, Nepal, India, Sri Lanka, Kenya, Ghana, Europe and the Americas.

Now retired, Geoff lives in community with some of his three adult children and eight grandchildren. He met his gifted and compassionate wife Meg on mission in Papua New Guinea where their first child was born. There they lived in a cool, comfortable bush home with bamboo walls and thick grass roof at the Bible School they established to train village pastors and teachers.

Geoff and Meg appreciated C. S. Lewis' insightful literature and enjoyed introducing the family to his powerful stories.



Christian Passover Service

The Last Supper

A Retelling of the Lord's Supper

This order of service for Passover is an attempt to be as true as possible to the historic one Jesus had with his disciples.

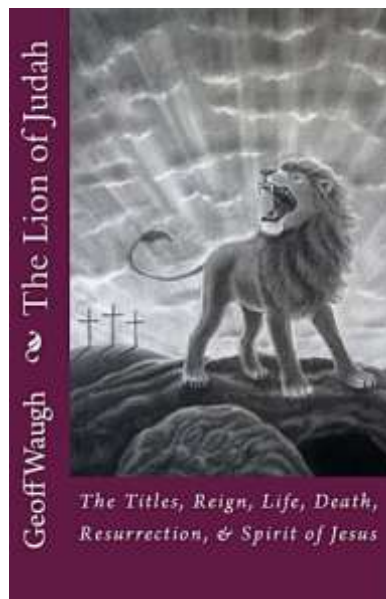
See the Blog on www.renewaljournal.com

Appendix 1: The Lion of Judah Series

The Lion of Judah is a series of six books by Geoff Waugh available individually and also compiled into one book titled *The Lion of Judah*. See the Blogs for these books on www.renewaljournal.com.

All these books are available on Amazon and Kindle as well as with free postage worldwide on The Book Depository. They are printed in both black and white as well as gift editions in colour. Each book is also available on Kindle as an eBook for your PC, tablet or smartphone.

The book *The Lion of Judah* is six books compiled into one volume.



[*The Lion of Judah*](#)



Basic Edition without colour and Gift Edition in colour

[1. The Titles of Jesus](#)

Lion of Judah
Jesus/Joshua
Son of Man
Son of God
Son / Father's Son
Son of David
Lord
Lord Jesus
Lord Jesus Christ
Messiah / Christ
Master
The Word
Word of God
King of Kings and Lord of Lords
King
King of the Jews
King of Israel
Saviour
Saviour of the World
Lamb of God

The Lamb
Rabbi / Teacher
Leader / Prince
Righteous One
Holy One
True One
Faithful and True
The Amen
The Branch
Root of David
Servant
Cornerstone
The Name
The Almighty
Immanuel / Emmanuel
Wonderful Counsellor, Mighty God,
Everlasting Father, Prince of Peace

I am

The Bread of life, living bread
The Light of the world
The Door/Gate
The Good shepherd
The Resurrection, the life
The way, the truth, the life
The True vine
The Alpha and the Omega
The first and the last
The beginning and the end
The root and the descendant of David
The bright morning star



Basic Edition without colour and Gift Edition in colour

[2. The Reign of Jesus](#)

The Lion of Judah in Scripture

Jesus declared that he fulfilled Scripture

Matthew declared that Jesus fulfilled Scripture

Mark declared that Jesus fulfilled Scripture

Luke declared that Jesus fulfilled Scripture

John declared that Jesus fulfilled Scripture

The church declared that Jesus fulfilled Scripture

Old Testament Prophecies fulfilled in Jesus

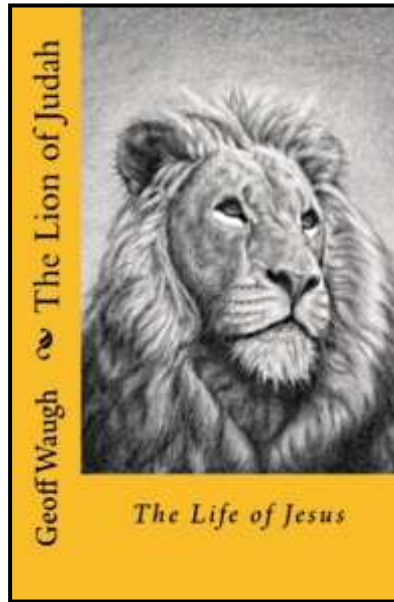
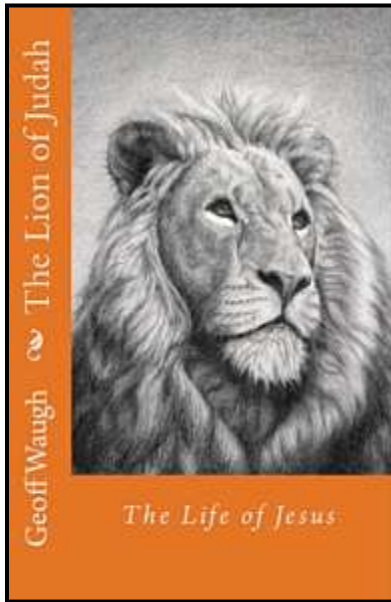
 Psalms

 Prophets

 Isaiah's 'Servant Songs'

 Other Prophets

Prophecies Jesus Fulfilled



Basic Edition without colour and Gift Edition in colour

[3. The Life of Jesus](#)

The Life of Jesus

The Birth and Boyhood of Jesus

The Beginning of Jesus' Ministry

Jesus' Ministry – Overview

Jesus' Ministry – Characteristics

Prayer

Crowds and Healing

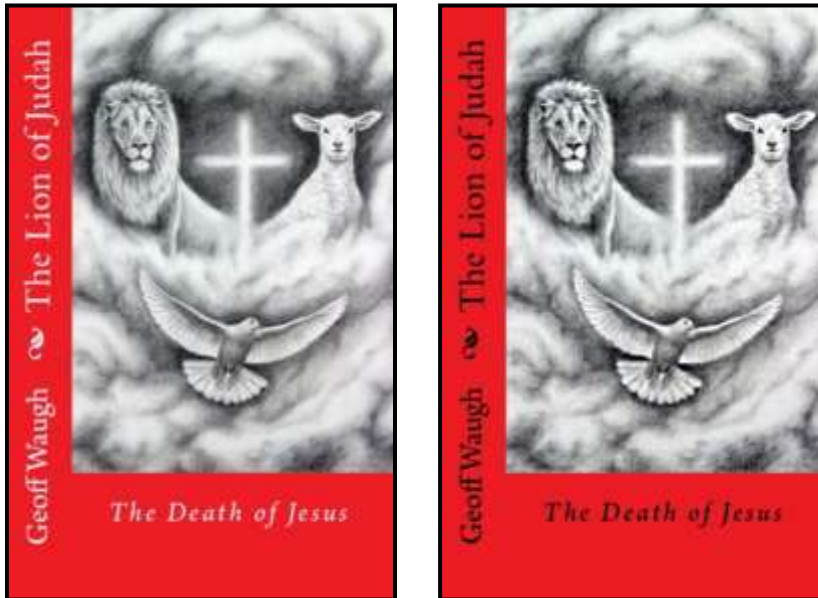
Teaching

Parables

Disciples

Opposition

Map and Chronology



Basic Edition without colour and Gift Edition in colour

[4. The Death of Jesus](#)

The Old Testament foretold Jesus' death

Jesus foretold his death

Holy Week

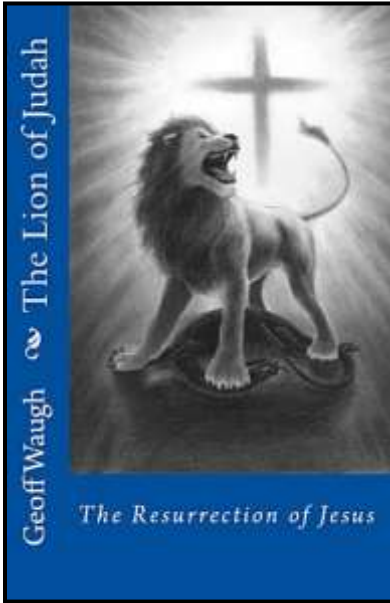
The Resurrection and Ascension

Reflections on Jesus' Death and Resurrection

New Testament

Other Sources

Story – The Tree



Basic Edition without colour and Gift Edition in colour

[5. The Resurrection of Jesus](#)

The Kingdom of God

The Old Testament proclaims God's Kingdom

Jesus proclaimed his Resurrection and Reign

The Resurrection is God's Vindication of Jesus' Reign

The New Testament proclaims Jesus' Reign

The Resurrection and Ascension



Basic Edition without colour and Gift Edition in colour

[6. The Spirit of Jesus](#)

God has given us the Spirit of His Son

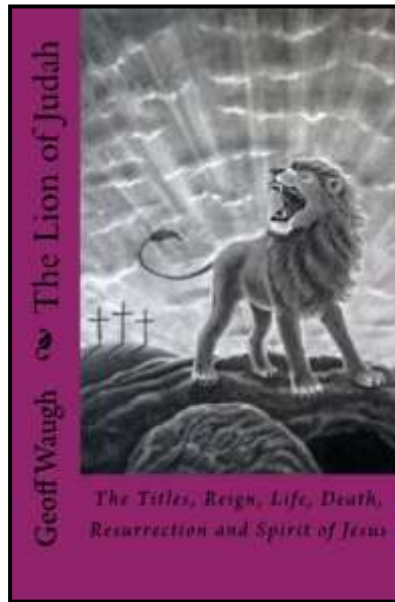
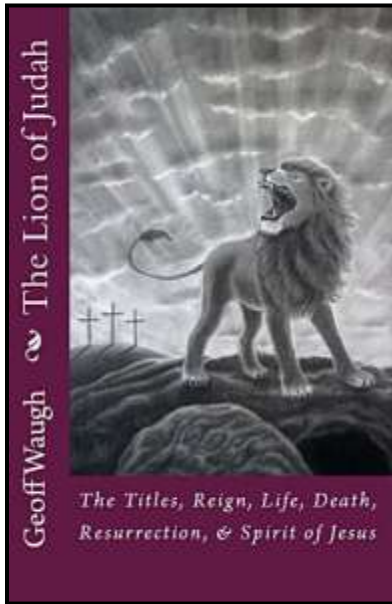
The Spirit of the Lord in the Old Testament

The Spirit of the Lord in Jesus

The Spirit of the Lord in Us

Testimonies

Summary



Basic Edition without colour and Gift Edition in colour

[7. The Lion of Judah](#)

The Title of Jesus

The Reign of Jesus

The Life of Jesus

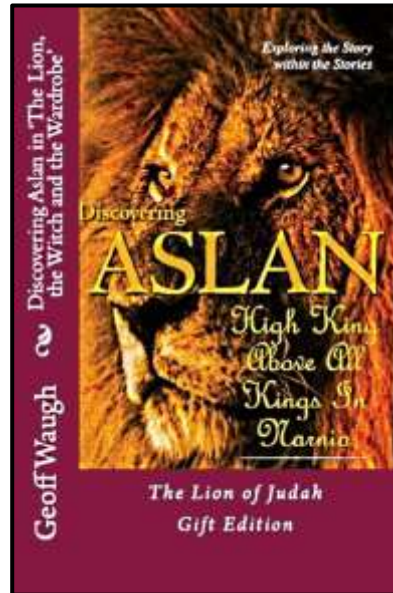
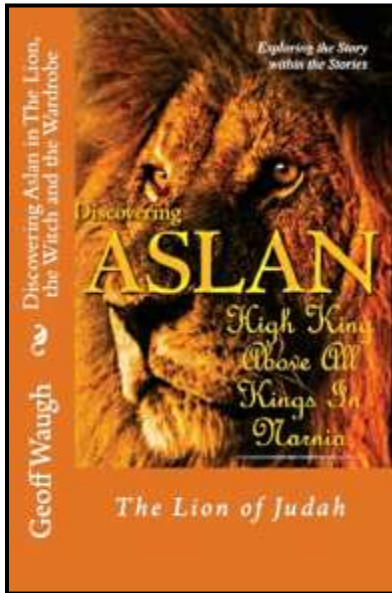
The Death of Jesus

The Resurrection of Jesus

The Spirit of Jesus

Six books compiled into one volume.

Discovering Aslan



Basic Edition without colour and Gift Edition in colour

[1. Discovering ASLAN in 'The Lion, the Witch and the Wardrobe'](#)

Prologue

1. The Author and the Books

C. S. Lewis and The Chronicles of Narnia
Reflections on Reflections
The Lion of Judah

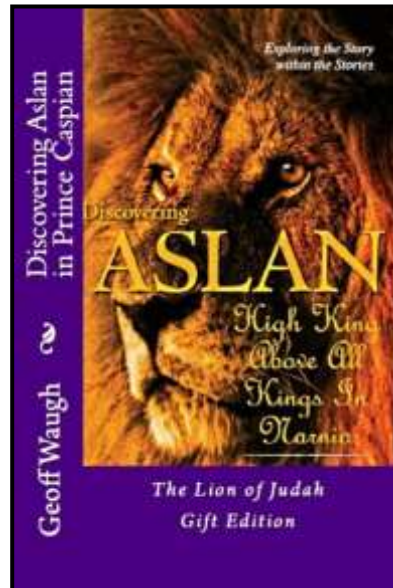
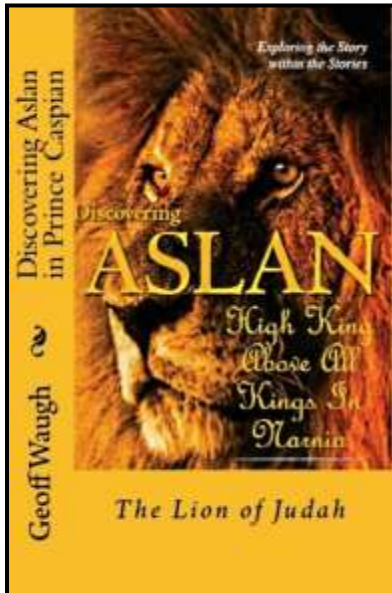
2. The Lion, the Witch and the Wardrobe

"Aslan is on the move"

Conclusion

Epilogue

Appendix: The Lion of Judah Series



Basic Edition without colour and Gift Edition in colour

[2. Discovering ASLAN in 'Prince Caspian'](#)

Prologue

1. Prince Caspian

"Every year you grow you will find me bigger"

2. The Author and the Books

C. S. Lewis and The Chronicles of Narnia

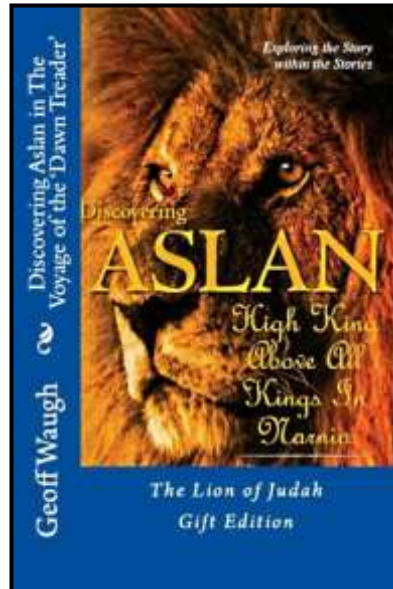
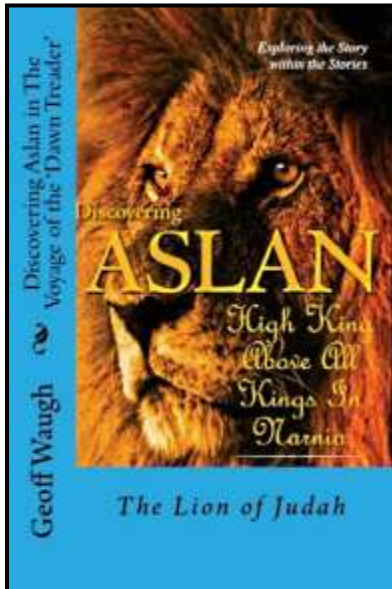
Reflections on Reflections

The Lion of Judah

Conclusion

Epilogue

Appendix: The Lion of Judah Series



Basic Edition without colour and Gift Edition in colour

[3. Discovering ASLAN in The Voyage of the 'Dawn Treader'](#)

Prologue

1. The Voyage of the Dawn Treader

"By knowing me here for a little, you may know me better there"

2. The Author and the Books

C. S. Lewis and The Chronicles of Narnia

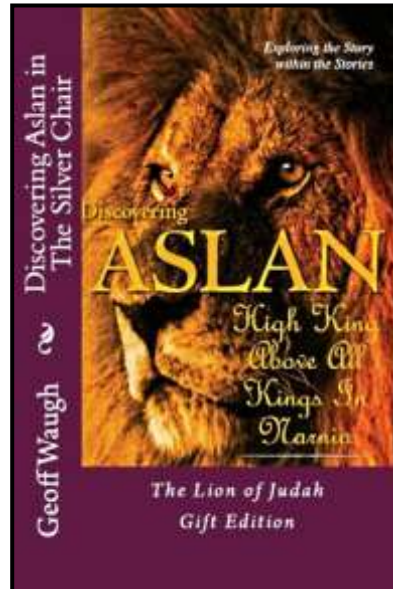
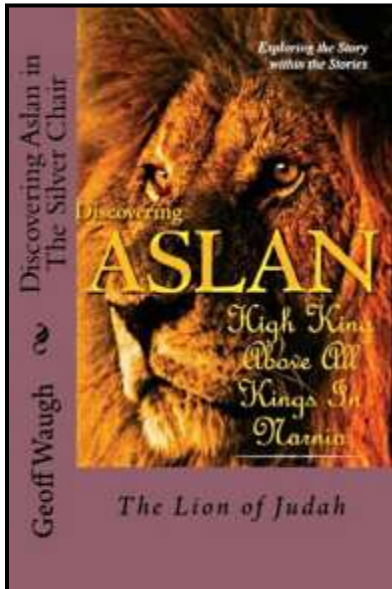
Reflections on Reflections

The Lion of Judah

Conclusion

Epilogue

Appendix: The Lion of Judah Series



Basic Edition without colour and Gift Edition in colour

[4. Discovering ASLAN in 'The Silver Chair'](#)

Prologue

1. The Silver Chair

"Aslan's instructions always work: there are no exceptions"

2. The Author and the Books

C. S. Lewis and The Chronicles of Narnia

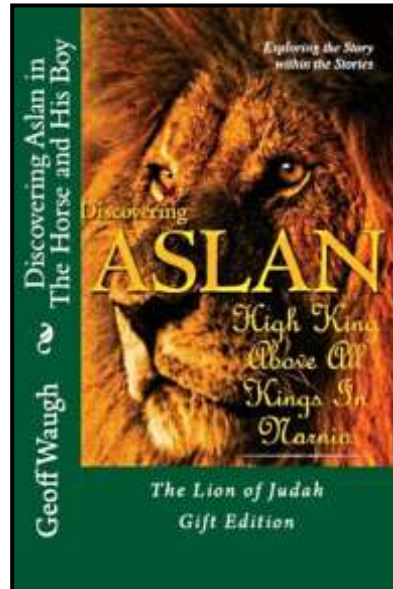
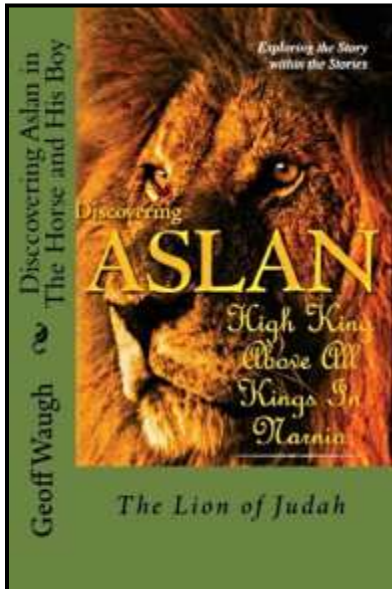
Reflections on Reflections

The Lion of Judah

Conclusion

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Appendix: The Lion of Judah Series



Basic Edition without colour and Gift Edition in colour

[5. Discovering ASLAN in 'The Horse and His Boy'](#)

Prologue

1. The Horse and His Boy

"High King above all kings in Narnia"

2. The Author and the Books

C. S. Lewis and The Chronicles of Narnia

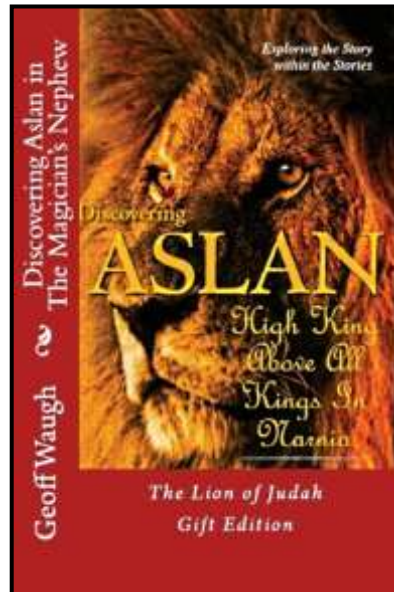
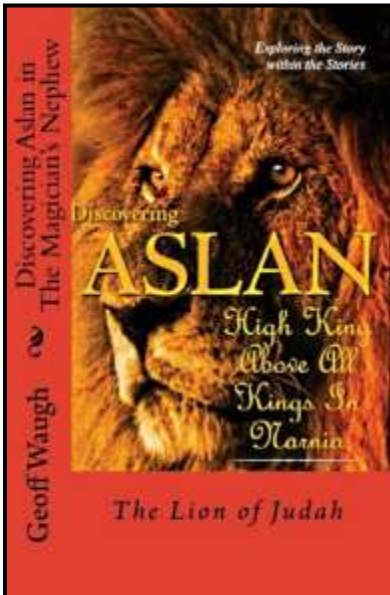
Reflections on Reflections

The Lion of Judah

Conclusion

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Appendix: The Lion of Judah Series



Basic Edition without colour and Gift Edition in colour

[6. Discovering ASLAN in 'The Magician's Nephew'](#)

Prologue

1. The Magician's Nephew

"I give you yourselves ... and I give you myself"

2. The Author and the Books

C. S. Lewis and The Chronicles of Narnia

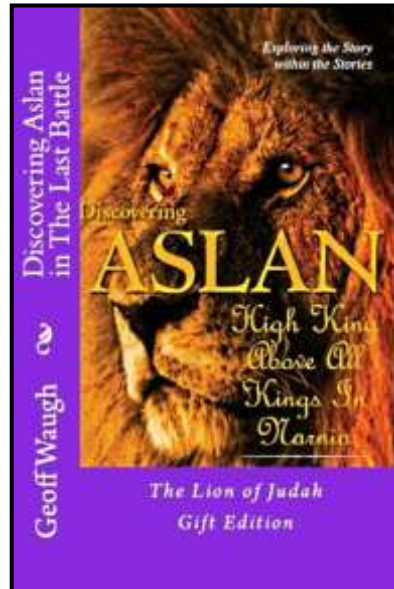
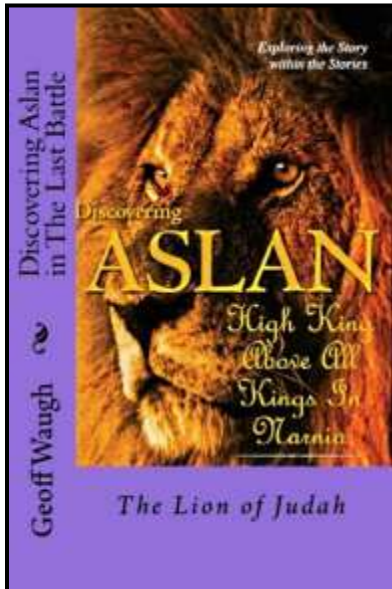
Reflections on Reflections

The Lion of Judah

Conclusion

Epilogue

Appendix: The Lion of Judah Series



Basic Edition without colour and Gift Edition in colour

[7. Discovering ASLAN in 'The Last Battle'](#)

Prologue

1. The Last battle

"Further up and further in"

2. The Author and the Books

C. S. Lewis and The Chronicles of Narnia

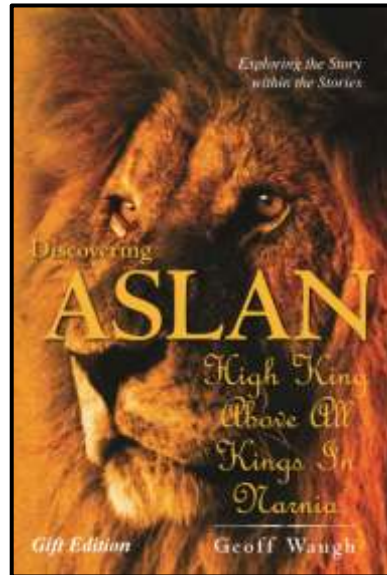
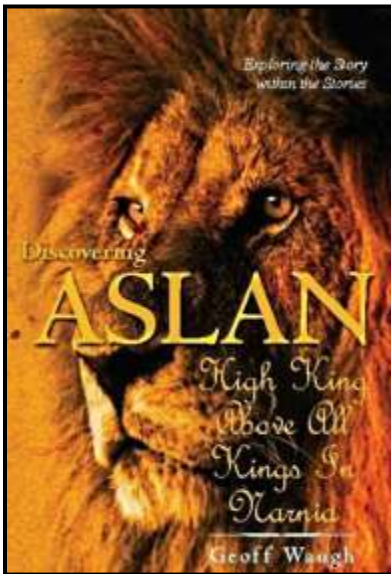
Reflections on Reflections

The Lion of Judah

Conclusion

Epilogue

Appendix: The Lion of Judah Series



[Discovering Aslan: High King above all Kings in Narnia](#)

Prologue & Introduction

1. *The Lion, the Witch and the Wardrobe*

"Aslan is on the move"

2. *Prince Caspian*

"Every year you grow you will find me bigger"

3. *The Voyage of the Dawn Treader*

"By knowing me here for a little, you may know me better there"

4. *The Silver Chair*

"Aslan's instructions always work: there are no exceptions"

5. *The Horse and His Boy*

"High King above all kings in Narnia"

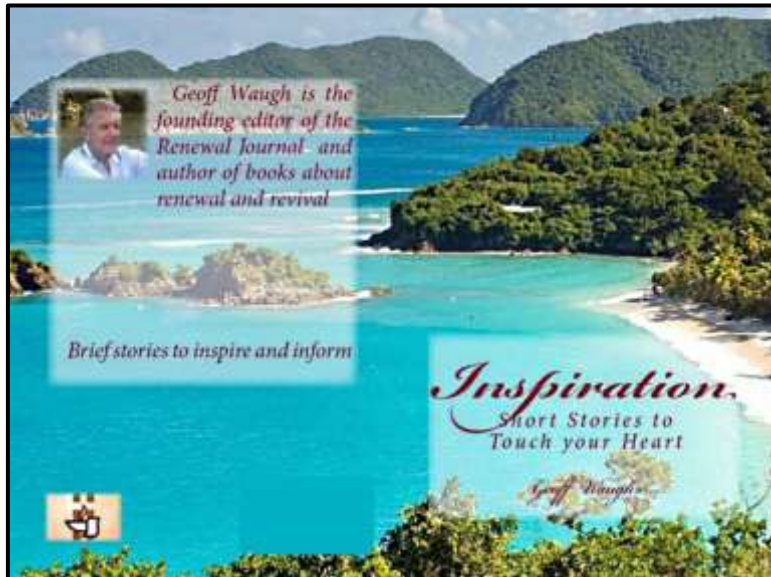
6. *The Magician's Nephew*

"I give you yourselves ... and I give you myself"

7. *The Last Battle*

"Further up and further in"

Conclusion & Epilogue



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24 short stories

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See more Renewal Journal publications on www.renewaljournal.com

Appendix 2: Book Chapters in Chronological Order

The Magician's Nephew

- Chapter 1 – The Wrong Door
- Chapter 2 – Digory and his Uncle
- Chapter 3 – The Wood between the Worlds
- Chapter 4 – The Bell and the Hammer
- Chapter 5 – The Deplorable Word
- Chapter 6 – The Beginning of Uncle Andrew's Troubles
- Chapter 7 – What Happened at the Front Door
- Chapter 8 – The Fight at the Lamp-post
- Chapter 9 – The Founding of Narnia
- Chapter 10 – The First Joke and Other Matters
- Chapter 11 – Digory and his Uncle are Both in Trouble
- Chapter 12 – Strawberry's Adventure
- Chapter 13 – An Unexpected Meeting
- Chapter 14 – The Planting of the Tree

The Lion, The Witch and The Wardrobe

- Chapter 1 – Lucy Looks into a Wardrobe
- Chapter 2 – What Lucy Found There
- Chapter 3 – Edmund and the Wardrobe
- Chapter 4 – Turkish Delight
- Chapter 5 – Back on This Side of the Door
- Chapter 6 – Into the Forest
- Chapter 7 – A Day with the Beavers
- Chapter 8 – What Happened After Dinner
- Chapter 9 – In the Witch's House
- Chapter 10 – The Spell Begins to Break
- Chapter 11 – Aslan is Nearer
- Chapter 12 – Peter's First Battle
- Chapter 13 – Deep Magic from the Dawn of Time
- Chapter 14 – The Triumph of the Witch
- Chapter 15 – Deeper Magic from Before the Dawn of Time
- Chapter 16 – What Happened about the Statues
- Chapter 17 – The Hunting of the White Stag

The Horse and His Boy

- Chapter 1 – How Shasta Set Out on his Travels
- Chapter 2 – A Wayside Adventure
- Chapter 3 – At the Gates of Tashbaan
- Chapter 4 – Shasta Falls in with the Narnians
- Chapter 5 – Prince Corin
- Chapter 6 – Shasta among the Tombs

- Chapter 7 – Aravis in Tashbaan
- Chapter 8 – In the House of the Tisroc
- Chapter 9 – Across the Desert
- Chapter 10 – The Hermit of the Southern March
- Chapter 11 – The Unwelcome Fellow Traveller
- Chapter 12 – Shasta in Narnia
- Chapter 13 – The Fight at Anvard
- Chapter 14 – How Bree Became a Wiser Horse
- Chapter 15 – Rabadash the Ridiculous

Prince Caspian

- Chapter 1 – The Island
- Chapter 2 – The Ancient Treasure House
- Chapter 3 – The Dwarf
- Chapter 4 – The Dwarf Tells of Prince Caspian
- Chapter 5 – Caspian’s Adventure in the Mountains
- Chapter 6 – The People that Lived in Hinding
- Chapter 7 – Old Narnia in Danger
- Chapter 8 – How They Left the Island
- Chapter 9 – What Lucy Saw
- Chapter 10 – The Return of the Lion
- Chapter 11 – The Lion Roars
- Chapter 12 – Sorcery and Sudden Vengeance
- Chapter 13 – The High King in Command
- Chapter 14 – How All Were Very Busy
- Chapter 15 – Aslan Makes a Door in the Air

The Voyage of The Dawn Treader

- Chapter 1 – The Picture in the Bedroom
- Chapter 2 – On Board the *Dawn Treader*
- Chapter 3 – The Lone Islands
- Chapter 4 – What Caspian Did There
- Chapter 5 – The Storm and What Came of It
- Chapter 6 – The Adventures of Eustace
- Chapter 7 – How the Adventure Ended
- Chapter 8 – Two Narrow Escapes
- Chapter 9 – The Island of the Voices
- Chapter 10 – The Magician’s Book
- Chapter 11 – The Dufflepuds Made Happy
- Chapter 12 – The Dark Island
- Chapter 13 – The Three Sleepers
- Chapter 14 – The Beginning of the End of the World
- Chapter 15 – The Wonders of the Last Sea
- Chapter 16 – The Very End of the World

The Silver Chair

- Chapter 1 – Behind the Gym
- Chapter 2 – Jill is Given a Task
- Chapter 3 – The Sailing of the King
- Chapter 4 – A Parliament of Owls
- Chapter 5 – Puddleglum
- Chapter 6 – The Wild Wastelands of the North
- Chapter 7 – The Hill of the Strange Trenches
- Chapter 8 – The House of Harfang
- Chapter 9 – How They Discovered Something Worth Knowing
- Chapter 10 – Travels without the Sun
- Chapter 11 – In the Dark Castle
- Chapter 12 – The Queen of Underland
- Chapter 13 – Underland without the Queen
- Chapter 14 – The Bottom of the World
- Chapter 15 – The Disappearance of Jill
- Chapter 16 – The Healing of Harms

The Last Battle

- Chapter 1 – By Caldron Pool
- Chapter 2 – The Rashness of the King
- Chapter 3 – The Ape in its Glory
- Chapter 4 – What Happened That Night
- Chapter 5 – How Help Came to the King
- Chapter 6 – A Good Night's Work
- Chapter 7 – Mainly About Dwarfs
- Chapter 8 – The News the Eagle Brought
- Chapter 9 – The Great Meeting on Stable Hill
- Chapter 10 – Who Will Go into the Stable?
- Chapter 11 – The Pace Quickens
- Chapter 12 – Through the Stable Door
- Chapter 13 – How the Dwarfs Refused to be Taken in
- Chapter 14 – Night Falls on Narnia
- Chapter 15 – Farther Up and Farther In
- Chapter 16 – Farewell to Shadowlands

C. S. Lewis, *The Chronicles of Narnia*. HarperCollins Publishers.

Christin Ditchfield gives brief Biblical Parallels and Principles for each chapter of each book in her commentary *A Family Guide to Narnia: Biblical Truths in C. S. Lewis's The Chronicles of Narnia* (Wheaton, Crossway Books, 2003).

Endnotes

References to each book in *The Chronicles of Narnia* by C. S. Lewis (first published in 1950-1956) are given here as Lewis, year published, Chapter ... because page numbers vary in different publications.

Introduction

¹ Lewis, C S, 1982, "It all began with a picture," in *On Stories and Other Essays on Literature*, ed. Walter Hooper, New York: Harcourt Brace Jovanovich, p. 53.

² Lewis, C S, 1967, "Myth Became Fact," in *God in the Dock*, ed. Walter Hooper, Grand Rapids: Eerdmans.

³ Lewis, C S, 1955, *Surprised By Joy*, Ch. 14, 'Checkmate'.

⁴ Chad Walsh, *Apostle to the Skeptics*, New York: Macmillan, 1949, and in an article in *Atlantic Monthly*, September 1946. A nationwide survey in *Christianity Today*, 2000, named C. S. Lewis the most influential Christian writer of the 20th Century.

⁵ Douglas Gresham, 2012, Preface, *The C.S. Lewis Bible*. HarperCollins. Kindle Edition.

⁶ Lewis, C S, 1985, *Letters to Children*, L W Dorsett and M L Mead, eds., Simon & Schuster, 1995, p. 68. Laurence believed the stories should be read chronologically according to Narnian time but his mother felt they should be read in their published order because she assumed the sequence was intentional. Lewis wrote in that letter, "I think I agree with your order for reading the books more than with your mother's."

⁷ *Letters to Children*, p. 92.

⁸ "It all began with a picture," in *On Stories*, p. 53.

⁹ Matthew 13:34; John 17:25-28.

¹⁰ *Letters to Children*, p. 29.

¹¹ Lewis, 1952, *The Voyage of the Dawn Treader*, Ch. 16.

¹² *Letters to Children*, p. 32.

¹³ *Letters to Children*, p. 111.

¹⁴ "Bluspels and Flalansferes: A Semantic Nightmare," in *Selected Literary Essays*, Walter Hooper, ed. London: Cambridge University Press, 1969, p. 426.

¹⁵ Wikipedia: Chapters and verses of the Bible.

¹⁶ Matthew 2:1-2.

¹⁷ Michael Ward, 2010, *The Narnia Code*. Paternoster, pages 131-132.

¹⁸ Professor Kirke's name appears first in *The Voyage of the Dawn Treader* (Chapter 1) and also as a Professor at the end of *The Magician's Nephew* (Chapter 15).

¹⁹ Their Pevensie surname is introduced in, *The Voyage of the Dawn Treader* (Chapter 1).

²⁰ The Wardrobe was made from a tree grown from the core of the apple Digory Kirke brought back from Narnia, told at the end of *The Magician's Nephew*.

²¹ Genesis 32:28; 35:10.

²² *Iesous* (Yeshua in Greek) is translated Joshua in the New Testament in these verses: Luke 3:29 – the son of Joshua (Jose in the KJV)

Acts 7:45 – After receiving the tabernacle, our ancestors under Joshua brought it with them when they took the land from the nations God drove out before them.

Hebrews 4:8 – For if Joshua had given them rest, God would not have spoken later about another day.

²³ Matthew's Gospel quotes many Old Testament references fulfilled in Jesus, such as Matthew 1:22-23 on Isaiah 7:14; Mt 2:5-6 on Micah 5:2; Mt 3:17-18 on Jeremiah 31:15; Mt 3:3 on Isaiah 40:3; Mt 4:13-16 on Isaiah 9:1-2; Mt 10:35-36 on Micah 7:6; Mt 11:10 on Malachi 3:1; Mt 12:17-21 on Isaiah 42:1-4; and Mt 13:14-15 on Isaiah 6:9-10. See more fulfilled prophecies in my book *The Lion of Judah: The Reign of Jesus*, 2014, Renewal Journal Publications. See links on www.renewaljournal.com.

²⁴ Matthew 27-28; Mark 15-16; Luke 23-24; John 19-20; Revelation 5.

²⁵ Revelation 5:5; 19:16; 11:15.

²⁶ Lewis, 1954, *The Horse and his Boy*, Ch. 11, the last paragraphs.

1. The Lion, the Witch and the Wardrobe

²⁷ Lewis, 1950, *The Lion, the Witch and the Wardrobe*, Chapter 6.

²⁸ Lion of Judah Artwork copyright by Rebecca Brogan from her series *The Lion of Judah*, used with permission. See www.jbtarts.com.au

²⁹ Lewis, 1950, Chapter 6.

³⁰ He is named Professor Kirke in *The Voyage of the 'Dawn Treader'*, where he tutors Peter for an exam. This is seen as a tribute to Lewis's tutor W T Kirkpartick, nicknamed Kirk, who taught the 16 year old Lewis to write and speak clearly and logically. Note the Professor's comment, "Why don't they teach logic at these schools?" (Ch. 5) Young Digory Kirke's story is told in *The Magician's Nephew*, the first book in chronological order. It reveals that the wardrobe is made of wood from a tree grown from the core of an apple that he brought back from Narnia. It's interesting that our entry into Paradise is through the cross of Jesus who "bore our sins in His own body on the tree" (1 Peter 2:24). Professor Kirke also appears in the final book, *The Last Battle*, becoming eternally young and strong as we all do in our eternal homeland.

Some people also see Professor Kirke as a reference to Kirk, Scottish for church, and that church introduces us to and opens the way into the kingdom of God.

³¹ Lewis, 1955, *The Magician's Nephew* reveals the source of the lamp post and how Aslan overcame evil with good.

³² Lewis, 1952, *Mere Christianity*, Collins, pp. 54-56.

³³ Named Jadis in *The Magician's Nephew*.

³⁴ Lewis, 1950, Chapter 17. Aslan being not a tame lion is repeated various times in *The Chronicles of Narnia* especially in the final book, *The Last Battle*.

³⁵ Jesus experienced opposition: two kings (Matthew 2:13; Luke 13:31), Nazareth (Luke 4:29), Jerusalem (John 8:59, 10:31), and religious and political leaders (Matthew 12:14, 26:4; Mark 11:18; Luke 19:47). Jesus chose when and how he gave his life (John 10:17-18).

³⁶ Luke 9:40-55; 18:15-16; 22:24; John 13:1-17.

³⁷ John 2:15-16; 8:1-11; Matthew 9:10-11; 11:19; Mark 3:5.

³⁸ Some ancient manuscripts have 72.

³⁹ Lewis, 1950, Chapter 10

⁴⁰ See gifts from God (our Father) in Romans 12:1-8, from Jesus our Lord in Ephesians 4:7-12, and from the Spirit of God in 1 Corinthians 12:4-11.

⁴¹ Lewis, 1995, *Letters to Children*, p. 93. Lewis wrote, "The stone table *is* meant to remind one of Moses' table."

⁴² Lewis, 1950, Chapter 12.

⁴³ Lewis, 1950, Chapter 12.

⁴⁴ Lewis, 1950, Chapter 12.

⁴⁵ References: water to wine, John 2:1-12; feeding over 5000 and 4000, Mt 14:13-21, 15:29-39, 16:8-10; welcoming sinners, Mt 9:10-13; sinful woman, Luke 7:36-50; Zacchaeus, Luke 19:1-10; Last Supper, Mt 26:17-35; prodigal son, Luke 15:11-32; wedding banquet, Mt 22:1-14; ten bridesmaid virgins, Mt 25:1-13. Google titles for more references.

⁴⁶ Note Jesus' statement, "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfil" (Matthew 5:17).

⁴⁷ Lewis, 1950, Chapter 14.

⁴⁸ Deuteronomy 34:6; 2 Kings 2:11.

⁴⁹ Read about 12 resurrection appearances in *The Lion of Judah: The Resurrection of Jesus*, by Geoff Waugh. See links on www.renewaljournal.com

⁵⁰ John 20:1, 11-16.

⁵¹ Luke 24:37-39.

⁵² Lewis, 1950, Chapter 15.

⁵³ John 19:30.

⁵⁴ By Cecil Alexander, 1847. When she went to town she passed a small grassy mound, just outside the old city wall of Derry, Ireland. It reminded her of Calvary and it came to mind as she wrote this hymn.

⁵⁵ It's interesting that Jesus, the ransom for us, is reflected in C. S. Lewis's *Space Trilogy* (USA) or *Cosmic Trilogy* (UK) in the hero, Dr Elwin Ransom, in *Out of the Silent Planet* (1938), *Perelandra* (1943), and *That Hideous Strength* (1945).

⁵⁶ Lewis, 1950, Chapter 17.

2. Prince Caspian

⁵⁷ Lewis, 1951, *Prince Caspian*, Chapter 10.

⁵⁸ Lion of Judah Artwork copyright by Rebecca Brogan from her series *The Lion of Judah*, used with permission. See www.jbtarts.com.au

⁵⁹ Similarly earth time differs from eternity as when Moses and Elijah talked with Jesus on the Mount of Transfiguration more than a thousand years after they had lived here. See Luke 9:28-36.

⁶⁰ See Chapter 10 in *The Lion, the Witch and the Wardrobe*.

⁶¹ You can see an interesting reflection here with the Roman centurion Cornelius who believed in God and God answered his prayers and sent Peter to tell him about Jesus. See Acts chapter 10.

⁶² "Bluspels and Flalansferes: A Semantic Nightmare," in *Selected Literary Essays*, Walter Hooper, ed. London: Cambridge University Press, 1969, p. 426.

⁶³ See reference to the return of Christmas, which celebrates the arrival of the Son of God into our world, and the children's gifts in Chapter 10 of *The Lion, the Witch and the Wardrobe*.

⁶⁴ Stars and planets were significant to biblical and medieval people. An example is the wise men from the east following the star to Bethlehem because it announced the birth of a great new king.

⁶⁵ Jeremiah 1:4-8.

⁶⁶ Lewis, 1951, Chapter 5.

⁶⁷ Lewis, 1951, Chapter 6.

⁶⁸ Aslan's How reminds us of how there was "a green hill far away, outside a city wall, where our dear Lord was crucified who died to save us all." The tunnels and caves in Aslan's How can remind us of how the persecuted early Christians made underground

catacombs in which to hide and pray and worship. The catacombs had Christian symbols and scenes from the life of Christ on the walls.

⁶⁹ Jairus, Luke 8:51-56; Transfiguration, Matthew 17:1-9; Luke 9:28-36; Gethsemane, Matthew 26:36-38.

⁷⁰ This reminds us of how the disciples doubted Mary Magdalene when she told them she had seen Jesus, and “when they heard that He was alive and had been seen by her, they did not believe” (Mark 16:11).

⁷¹ Lewis, 1951, Chapter 10.

⁷² Lewis, 1951, Chapter 10.

⁷³ Lewis, 1951, Chapter 10.

⁷⁴ Lewis, 1951, Chapter 10.

⁷⁵ Lewis, 1951, Chapter 10.

⁷⁶ Lewis, 1951, Chapter 11.

⁷⁷ Lewis, 1951, Chapter 11.

⁷⁸ Lewis, 1951, Chapter 12.

⁷⁹ See Ephesians 4:11-13.

⁸⁰ Lewis, 1951, Chapter 13.

⁸¹ Paul begins his letters acknowledging that his authority is in Jesus, usually writing, “Paul, an apostle of Jesus Christ by the will of God” and more specifically in Galatians 1:1 (NRSV), “Paul an apostle—sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead ...”

⁸² Balaam’s donkey, Numbers 22:21-35.

Jesus’ birth, Matthew 1:20-21; 2:13-14, 19-21; Luke 1:8-20 (Gabriel), 26-38 (Gabriel); 2:8-15, 21.

Temptations, Matthew 4:11; Mark 1:13.

Jesus’ teaching, Matthew 13: 41, 49; 16:27; 18:10; 22:30, 24:31, 36; 25:31; 26:53; Mark 8:38; 12:25; 13:27, 32; Luke 9:26; 12:8-9; 15:10; 16:22; 20:36; John 1:51.

Gethsemane, Luke 22:43.

Resurrection, Matthew 28:1-5; Mark 16:5-7; Luke 24:33; John 20:12.

Apostles, Acts 5:19-20; Peter, 12:7-11. Cornelius, Acts 10:3-22; 11:13. Paul, Acts 27:23.

Hospitable Christians, Hebrews 13:2.

It’s interesting that no angel in Scripture has wings! They may appear as strong, eternally young men (see Mark 16:5). I suppose we can still enjoy pictures of angels with wings as symbolic of their ability to move swiftly between worlds. See Judith’s MacNutt’s book, *Angels are for Real*, and many others. She gives examples of angels appearing in the three ways common in Scripture: as bright shining beings, and in handsome and strong human form, and as unseen beings but sometimes felt physically (e.g. warmth, healings, or touch).

⁸³ God parted the waters of the Red Sea and the Jordan River for his people as Moses and Joshua obeyed him, and Jesus’ disciples were amazed that even the wind and the water obeyed him (Exodus 14:15-30; Joshua 3:7-17; Matthew 8:27; Mark 4:41; Luke 8:25).

⁸⁴ For example, Matthew 4:23; 8:16; 9:35; 12:15; Mark 6:56; Luke 4:40; 6:19; John 2:1-11; Acts 1:8.

⁸⁵ Lewis, 1951, Chapter 15.

⁸⁶ Jesus said that the kingdom of God is like a great feast and all are invited (Matthew 22:1-14; Luke 14:15-23). Revelation tells about the marriage supper of the Lamb when the Lamb of God is united with his bride the people of God (Revelation 19:6-9).

3. The Voyage of the *Dawn Treader*

⁸⁷ Lewis, 1952, *The Voyage of the 'Dawn Treader'*, Chapter 16.

⁸⁸ Lion of Judah Artwork copyright by Rebecca Brogan from her series *The Lion of Judah*, used with permission. See www.jbtarts.com.au

⁸⁹ This story introduces the children's Pevensie surname in the original order of publication.

⁹⁰ This story names the old professor as Professor Kirke. He is the boy Digory Kirke in *The Magician's Nephew*, and the Professor in *The Lion, the Witch and the Wardrobe*.

⁹¹ "Bluspels and Flalansferes: A Semantic Nightmare," in *Selected Literary Essays*, Walter Hooper, ed. London: Cambridge University Press, 1969, p. 426.

⁹² Lewis, 1952, Chapter 16.

⁹³ These chapters in the story tell their adventures on the islands:

At sea – chapters 1-2

The Lone Islands – chapters 3-4

Dragon Island – chapters 5-7

Burnt Island – chapter 8

Deathwater – chapter 8

Land of the Duffers – chapters 9-11

The Dark Island – chapter 12

Ramandu's Island – chapters 13-14

The End of the World – chapters 15-16

⁹⁴ Lewis, 1952, Chapter 6.

⁹⁵ Lewis, 1952, Chapter 7.

⁹⁶ Adapted from Christin Ditchfield, 2003, *A Family Guide to Narnia: Biblical Truths in C. S. Lewis's The Chronicles of Narnia*. Crossway Books, Wheaton, page 128.

⁹⁷ The green hill is a reminder of the hymn by Cecil Francis Alexander, 1848:

"There is a green hill far away,

Without a city wall,

Where the dear Lord was crucified,

Who died to save us all."

⁹⁸ Lewis, 1952, Chapter 10. Note the link here to the end of this story in Chapter 16, where Aslan tells them that in their world he has another name, and the reason they were brought to Narnia was so that they may know him better in their own world.

⁹⁹ Lewis, 1952, Chapter 11.

¹⁰⁰ Aslan is not a tame lion. This is repeated a many times in *The Chronicles of Narnia* especially in the final book, *The Last Battle*.

¹⁰¹ The word albatross is sometimes used metaphorically in an allusion to Coleridge's poem *The Rime of the Ancient Mariner* (1798). The poem has an albatross following a ship. Being followed by an albatross was generally considered a sign of good luck. An albatross has the widest wing span of any bird. Some people see a reminder here of the Holy Spirit depicted as a dove in Scripture.

¹⁰² Lewis, 1952, Chapter 12.

¹⁰³ See Matthew 14:27; 17:7; 28:5, 10; Mark 5:36; 6:50; Luke 5:10; 8:50; 12:4; John 6:20; Acts 18:9; 27:24.

¹⁰⁴ See *The Lion, the Witch and the Wardrobe*, Chapter 14.

¹⁰⁵ Lewis, 1952, Chapter 13.

¹⁰⁶ Lewis, 1952, Chapter 13.

¹⁰⁷ References to feasts: water to wine, John 2:1-12; feeding over 5000 and 4000, Mt 14:13-21, 15:29-39, 16:8-10; welcoming sinners, Mt 9:10-13; sinful woman, Luke 7:36-50; Zacchaeus, Luke 19:1-10; Last Supper, Mt 26:17-35; prodigal son, Luke 15:11-32; wedding

banquet, Mt 22:1-14; ten bridesmaid virgins, Mt 25:1-13; the marriage supper of the Lamb, Revelation 19:9.

¹⁰⁸ Lewis, 1952, Chapter 14.

¹⁰⁹ This is before and during the world's creation so the "sons of God" refer here to angels.

¹¹⁰ Lewis' book *The Silver Chair* tells about Caspian, his Queen and their son Rilian.

Ramandu appears with his daughter, her husband Caspian and their son Rilian in *The Last Battle* at the Great Reunion.

¹¹¹ Lewis, 1952, Chapter 16.

¹¹² Lewis, 1952, Chapter 16.

¹¹³ C. S. Lewis, *Letters to Children*, 1995, edited by Lyle W. Dorsett and Marjorie Lamp Mead, p. 93.

¹¹⁴ See *The Lion of Judah: the Resurrection of Jesus* by Geoff Waugh for details of 12 unexpected and surprising resurrections appearances by Jesus.

4. The Silver Chair

¹¹⁵ Lewis, *The Silver Chair*, 1953, Chapter 8.

¹¹⁶ Lion of Judah Artwork copyright by Rebecca Brogan from her series *The Lion of Judah*, used with permission. See www.jbtarts.com.au

¹¹⁷ "Bluspels and Flalansferes: A Semantic Nightmare," in *Selected Literary Essays*, Walter Hooper, ed. London: Cambridge University Press, 1969, p. 426.

¹¹⁸ In Lewis, 1951, Chapter 7 of *The Voyage of the 'Dawn Treader'*.

¹¹⁹ Lewis, 1953, Chapter 2.

¹²⁰ Lewis, 1953, Chapter 2.

¹²¹ Translation by J. B. Philips, a friend of C. S. Lewis.

¹²² Lewis, 1953, Chapter 2.

¹²³ Thousands of people have come to Jesus, as in Billy Graham meetings, singing and praying the hymn, "Just as I am without one plea but that Thy blood was shed for me, and that Thou bidst me come to Thee, O Lamb of God, I come."

¹²⁴ Lewis, 1953, Chapter 2.

¹²⁵ Lewis, 1953, Chapter 2.

¹²⁶ 'Cair Paravel' means 'lesser court' in Old English. The kings and queens rule under Aslan's greater authority.

¹²⁷ Carol and Jimmy Owens, 1975. Their last verse resonates with kingdom life:

We shall reign with him forever,

Men and angels shout and sing.

All dominion has been given

To the children of the King.

¹²⁸ Lewis, 1953, Chapter 3, referring to Lewis, 1954, *The Horse and His Boy*.

¹²⁹ Lewis, 1953, Chapter 7.

¹³⁰ Read about the temptations in Matthew 4:1-11.

¹³¹ Lewis, 1953, Chapter 8.

¹³² Lewis, 1953, Chapter 12.

¹³³ Lewis, 1953, Chapter 13, referring to Lewis, 1954, *The Horse and His Boy*.

¹³⁴ Lewis, 1953, Chapter 14.

¹³⁵ Lewis, 1953, Chapter 15.

¹³⁶ Lewis, 1953, Chapter 16.

¹³⁷ Lewis, 1953, Chapter 16.

¹³⁸ Similarly Moses could only see the back of God lest he be consumed. Exodus 33:12-23.

5. The Horse and His Boy

¹³⁹ Lewis, 1954, *The Horse and His Boy*, Chapter 11.

¹⁴⁰ Lion of Judah Artwork copyright by Rebecca Brogan from her series *The Lion of Judah*, used with permission. See www.jbtarts.com.au

¹⁴¹ The god Tash features prominently in *The Last Battle*.

¹⁴² Lewis, 1954, Chapter 4. "Narnia and the North" is often repeated later.

¹⁴³ Lewis, 1950, *The Lion, the Witch and the Wardrobe*.

¹⁴⁴ Lewis, 1954, Chapter 4.

¹⁴⁵ Lewis, 1954, Chapter 10.

¹⁴⁶ Lewis, 1954, Chapter 11.

¹⁴⁷ Lewis, 1954, Chapter 11.

¹⁴⁸ Lewis, 1954, Chapter 11. See John 21:22.

¹⁴⁹ Lewis, 1954, Chapter 11. This brief commentary refers to passages such as:

The Father - the Creator of the ends of the earth (Isaiah 40:28).

The Son - He humbled Himself and became obedient to the point of death, even the death of the cross (Philippians 2:8).

The Holy Spirit - And I will pray the Father, and he will give you another Helper, that he may abide with you for ever (John 14:16)

¹⁵⁰ Lewis, 1954, Chapter 11.

¹⁵¹ Lewis, 1954, Chapter 11.

¹⁵² Lewis, 1954, Chapter 12.

¹⁵³ Lewis, 1954, Chapter 14. See John 21:22 where Jesus told Peter his story, not John's.

Note also that Aslan scratched both Shasta and Avaris so they could know what they inflicted on others.

¹⁵⁴ Lewis, 1954, Chapter 14. Note similarities to the story of Joseph, sold into slavery but destined to rule.

¹⁵⁵ Lewis, 1954, Chapter 15, a reference to Edmund in *The Lion, the Witch and the Wardrobe*.

¹⁵⁶ Carol and Jimmy Owens, 1975.

¹⁵⁷ Note that a Jewish day ends at sundown, then the next day starts. So this night was also the same Jewish day on which Jesus died, when the Passover lambs were killed. See Exodus 12.

6. The Magician's Nephew

¹⁵⁸ Lewis, 1955, *The Magician's Nephew*, Chapter 10.

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¹⁶⁰ "Bluspels and Flalansferes: A Semantic Nightmare," in *Selected Literary Essays*, Walter Hooper, ed. London: Cambridge University Press, 1969, p. 426.

¹⁶¹ He is the professor in *The Lion, the Witch and the Wardrobe*, Peter's tutor at the beginning of *The Voyage of the 'Dawn Treader'*, and becomes young again in *The Last Battle*.

¹⁶² Lewis, 1955, Chapter 4.

¹⁶³ She is the White Witch in *The Lion, the Witch and the Wardrobe*.

¹⁶⁴ Lewis, 1955, Chapter 8. Hymn by Henry Alford, 1844.

¹⁶⁵ Aslan is Saviour of Narnia in *The Lion, the Witch and the Wardrobe*.

- ¹⁶⁶ Lewis, 1955, Chapter 9. The Lamp-post features in *The Lion, the Witch and the Wardrobe* and stood at Lantern Waste in the west of Narnia.
- ¹⁶⁷ Lewis, 1955, Chapter 9.
- ¹⁶⁸ Lewis, 1955, Chapter 9.
- ¹⁶⁹ Lewis, 1955, Chapter 10.
- ¹⁷⁰ Lewis, 1955, Chapter 10.
- ¹⁷¹ Lewis, 1955, Chapter 10.
- ¹⁷² “For out of it you were taken; For dust you are, And to dust you shall return” (Genesis 3:19).
- ¹⁷³ Lewis 1955, Chapter 10. Note how Adam hid after his disobedience (Genesis 3:9-10).
- ¹⁷⁴ Lewis, 1955, Chapter 11. Note how God’s questions drew truth from Adam about his responsibility (Genesis 3:9-19).
- ¹⁷⁵ Lewis, 1955, Chapter 11.
- ¹⁷⁶ Lewis, 1955, Chapter 11.
- ¹⁷⁷ The medical doctor Raymond Moody wrote about his research of near death experiences in his book *Life Beyond Life* (1975). Many others have reported their own experiences.
- ¹⁷⁸ Lewis, 1955, Chapter 12.
- ¹⁷⁹ Lewis, 1955, Chapter 12.
- ¹⁸⁰ Lewis, 1955, Chapter 12.
- ¹⁸¹ There’s a similarity here with the boy sharing his lunch and providing far more than he had before (John 6:1-14).
- ¹⁸² See also the story of the Hermit of the Southern Marsh and his similar enclosure in *The Horse and His Boy*, 1954, Chapter 10.
- ¹⁸³ Lewis, 1955, Chapter 13.
- ¹⁸⁴ The same temptation trapped Edmund in *The Lion, the Witch, and the Wardrobe*, a temptation to satisfy our own desires and to rule over others rather than serve them.
- ¹⁸⁵ Lewis, 1955, Chapter 14.
- ¹⁸⁶ Lewis, 1955, Chapter 14.
- ¹⁸⁷ Lewis, 1955, Chapter 15.
- ¹⁸⁸ The story told in *The Lion, the Witch and the Wardrobe* and other stories in *The Chronicles of Narnia*.

7. The Last Battle

- ¹⁸⁹ Lewis, 1956, *The Last Battle*, Chapter 15.
- ¹⁹⁰ Lion of Judah Artwork copyright by Rebecca Brogan from her series *The Lion of Judah*, used with permission. See www.jbtarts.com.au
- ¹⁹¹ “Bluspels and Flalansferes: A Semantic Nightmare,” in *Selected Literary Essays*, Walter Hooper, ed. London: Cambridge University Press, 1969, p. 426.
- ¹⁹² Lewis, 1956, Chapter 2, and many times after that as well.
- ¹⁹³ Lewis, 1956, Chapter 3.
- ¹⁹⁴ Lewis, 1956, Chapter 4.
- ¹⁹⁵ Lewis, 1956, Chapter 4.
- ¹⁹⁶ Lewis, 1956, Chapter 7.
- ¹⁹⁷ Lewis, 1956, Chapter 8.
- ¹⁹⁸ Lewis, 1956, Chapter 10.
- ¹⁹⁹ Lewis, 1956, Chapter 13.
- ²⁰⁰ Lewis, 1953, *The Silver Chair*, Chapter 10.

- ²⁰¹ Lewis, 1956, Chapter 14.
²⁰² Lewis, 1955, *The Magician's Nephew*, Chapters 4 and 5.
²⁰³ Lewis, 1956, Chapter 14.
²⁰⁴ Lewis, 1956, Chapter 15.
²⁰⁵ Lewis, 1956, Chapter 15.
²⁰⁶ Lewis, 1956. Chapter 15.
²⁰⁷ Lewis, 1955, *The Magician's Nephew*, Chapter 12.
²⁰⁸ From *Prince Caspian* and *The Voyage of the 'Dawn Treader'*.
²⁰⁹ Lewis, 1956, Chapter 16.
²¹⁰ Lewis, 1956, Chapter 16.
²¹¹ Lewis, 1956, Chapter 16.
²¹² Lewis, 1956, Chapter 16.
²¹³ Lewis, 1956, Chapter 16.
²¹⁴ *Letters to Children*, pp. 52-53.
²¹⁵ Hymn by Henry Wilson, 1874, <http://www.hymnary.org/hymn/CEHW1894/42>.

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