

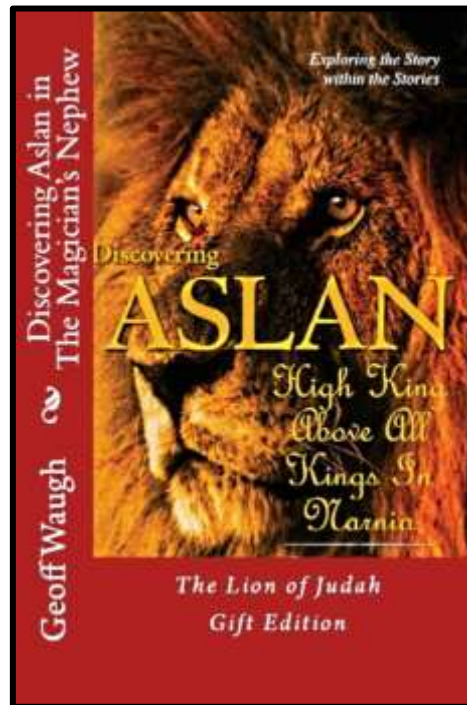
Discovering Aslan
in The Magician's Nephew

by C. S. Lewis

High King above all Kings in Narnia

The Lion of Judah - A Devotional Commentary

Exploring the Story within the Stories



Geoff Waugh

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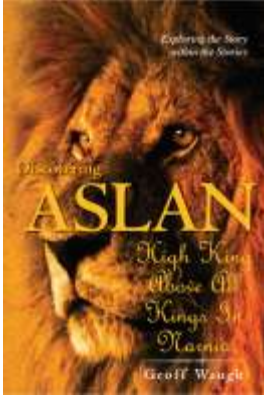
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*Logo: lamp & scroll,
basin & towel,
in the light of the cross*

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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 all 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.

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.

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1. The Magician's Nephew

"I give you yourselves ... and I give you myself"¹



The Roar of the Lion of Judah²

C. S. Lewis wrote that *The Magician's Nephew* tells about the Creation and how evil entered Narnia.³ 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 book, *Discovering Aslan in 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,⁴ 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.⁵

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.⁶ 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":⁷

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,⁸ 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.⁹

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."¹⁰

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."¹¹

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."¹²

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."¹³

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."¹⁴ That statement reminds us of our own creation from dust and our bodies returning to dust, as God told Adam after his disobedience.¹⁵

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."¹⁶

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."¹⁷

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.”¹⁸

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 ...”¹⁹ 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.²⁰

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."²¹ 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 previously. 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."²² 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)

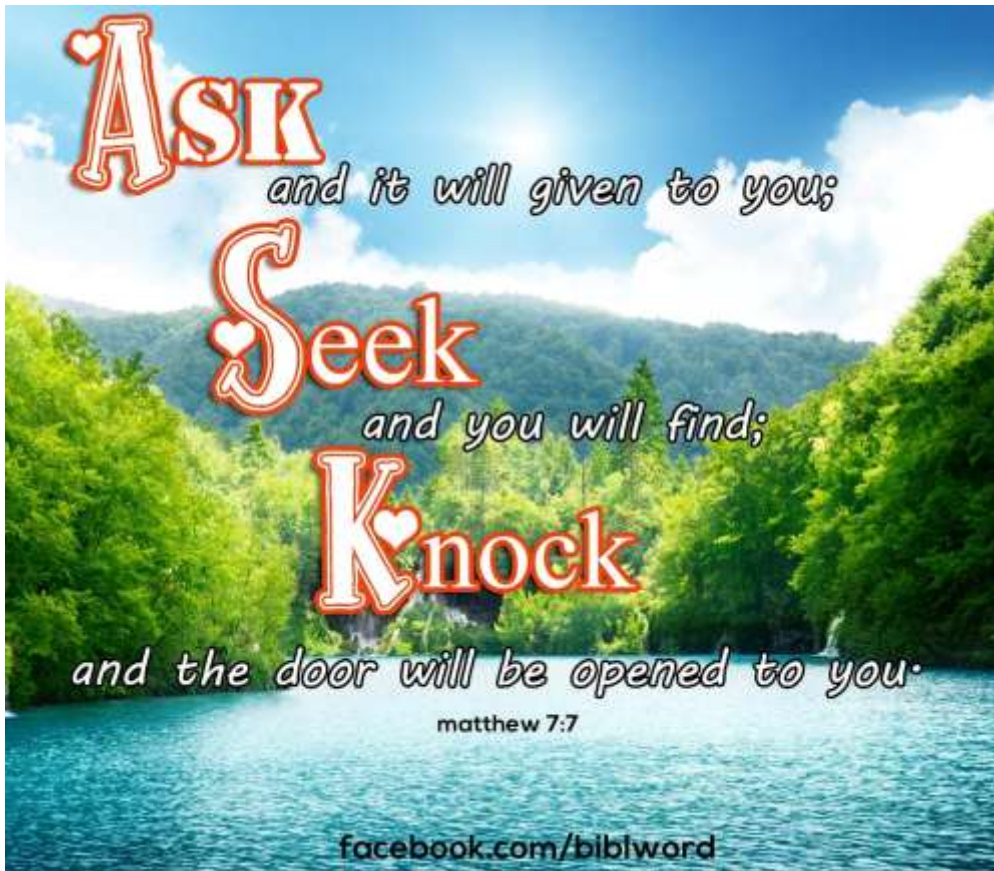
The three fly high into the mountains seeking a valley with a pool but do not find it yet and need to rest at the end of the day. The children are hungry and wonder about their meals. Fledge, enjoying fresh grass near a river, reminds them that Aslan would have helped with that if they had asked him, adding, "I've a sort of idea he likes to be asked."²³

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 into the woods. Then they sleep, warmed by Fledge's body. Next morning they discover a toffee-tree has grown bearing toffee-tasting fruit that provides the children's meal.²⁴ 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.²⁵ 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."²⁶

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.²⁷ 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.²⁸ 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."²⁹ 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.³⁰ 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 was when they had 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.³¹

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.

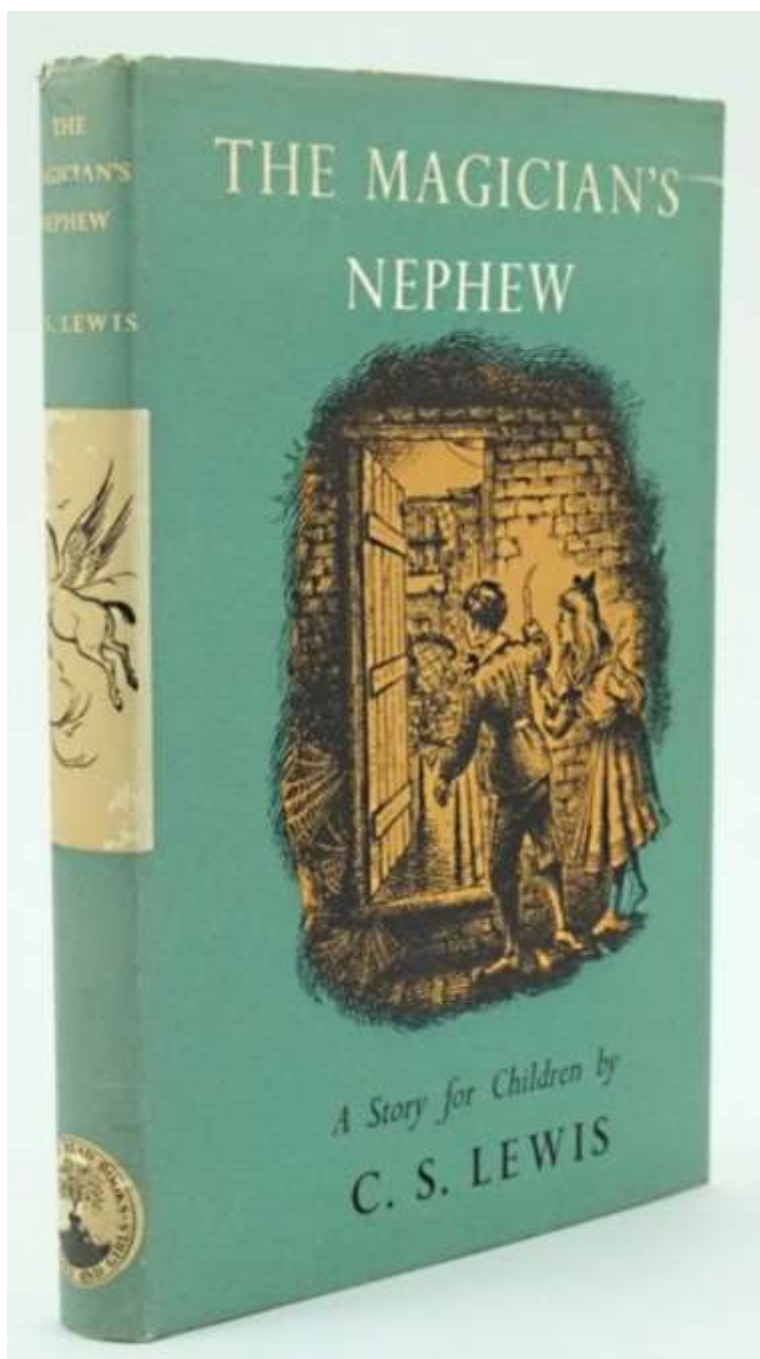
Now a river went out of Eden to water the garden ...

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).



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First edition, 1955

2. The Author and his Books

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.”³²

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 and reflection 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

Their 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 McDonald, whom he regarded as his mentor for such writing.

'Myth became fact'³³ for Lewis. He began to believe the eternal truths the myths illustrated.

Lewis describes his struggle and journey to faith in *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.”³⁴ 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.³⁵

He usually read and memorized a chapter of the Bible every day³⁶ 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, he 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 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."³⁷ 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

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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?"³⁸

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."³⁹

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.⁴⁰

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."⁴¹ 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."⁴²

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."⁴³

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 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.⁴⁴

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.⁴⁵

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 1551.⁴⁶

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 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 the literature from the middle ages. That was a time 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.⁴⁷ 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 later 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:⁴⁸

- 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 him 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 Kirke⁴⁹ welcomes the four children⁵⁰ into his country home where Lucy, the youngest, discovers the world of Narnia through the Wardrobe,⁵¹ 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?

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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 that you find in *Prince Caspian*. 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:

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 God⁵²). Jacob had 12 sons who became the ancestors of the 12 tribes of Israel. Judah's descendants included the royal line of David which included 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, was 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.⁵³ 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.⁵⁴

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." It reminds me that the Lion of the tribe of Judah is triumphant, has prevailed, has won the victory, has overcome and conquered.



The official symbol 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 Bible tells us that the Lion of Judah was slain and conquered death just outside Jerusalem.⁵⁵

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* (Ἱεροσολήμη) 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.⁵⁶ 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.”⁵⁷

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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."⁵⁸

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**⁵⁹ that we sang when I was a boy.

'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 ate with them as well as
cooking breakfast for them on the beach.***

See the Blog on www.renewaljournal.com

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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.

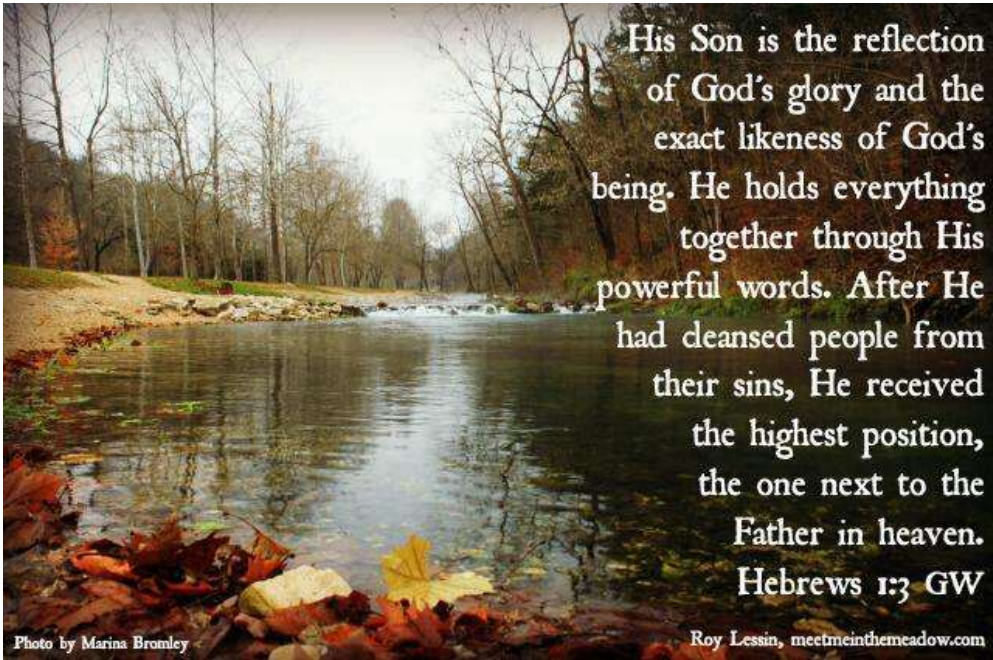
“The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” ...

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.

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.

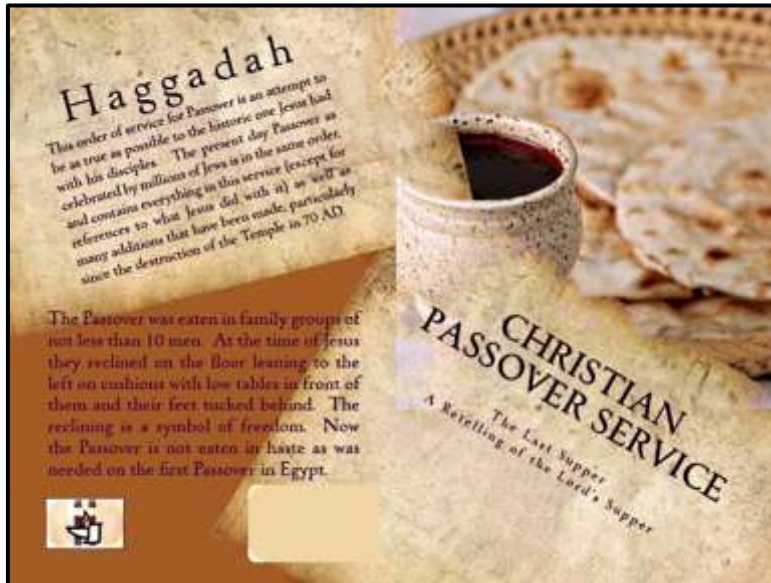
Jesus has all authority in this world and in other worlds. Multitudes love and serve him now and forever. We can talk to him now and always. Why not do that right now?

*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.

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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

About Geoff Waugh

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.

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Endorsements

For many children and adults alike, the stories written by C.S. Lewis, and featuring the magical land of Narnia and its incredible inhabitants, are something which have been a part of growing up for generations.

*Now, the stories told in the books are shown in a new light in an exciting new book, **Discovering Aslan, High King Above all Kings in Narnia.***

Inside this unique and inspirational book you will find a devotional commentary which describes the background to the stories and the way in which the Lion of Judah is reflected in them, through Aslan.

Through references to many Bible passages, a light is shone upon the hidden story which has been concealed within the Narnia tales. The references directly correlate to passages within the Bible and are striking in their similarity.

***Discovering Aslan, High King Above all Kings in Narnia** is a rare look inside two of the world's most popular stories – Narnia and the Bible. The messages are as clear today as they were when first written, so take a journey of enlightenment and new understanding and get your copy of this amazing book today. Russ Burg (USA)*

** 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. Dr 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)*

** Whether you are familiar with Narnia teachings, 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)*

** Great study that gives a deeper understanding of Christianity. Would make a great home group Bible study. Lyn Haack (Manilla, Australia)*

** I like it. I especially like the simplicity of expression. These days, with surface thoughts the order of the day, to be guided to look for depth of thought is an invaluable prompt to search for satisfying meaning. Lilian Fleming (Sydney, Australia)*

** Geoff Waugh explores fascinating layers of meaning in C. S. Lewis's children's classic. Aslan, the triumphant lion, is revealed as a reflection of Jesus. The book includes devotional meditations using Bible references.*
(Amazon Customer)

** As a child I fell in love with the classic children's book 'The Lion, the Witch and the Wardrobe' by C.S. Lewis. It is good that it seems just as popular today. Yet many people miss the deeper references Lewis constantly alludes to in the plot of this book. 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. If you are not familiar with the Christian background details you will be endlessly fascinated.* Philip Waugh (Springwood, Australia)

** I have never read any of Narnia and am not a good reader but I read this book and have determined to read the Narnia series.* Stan Beattie (Rockhampton, Australia)

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Appendix: The Lion of Judah Series

The Lion of Judah Series

The Lion of Judah series of books, including the series on *Discovering ASLAN*, are available in a Basic Edition, Gift Edition (colour) and eBook.

1 *The Titles of Jesus*

2 *The Reign of Jesus*

3 *The Life of Jesus*

4 *The Death of Jesus*

5 *The Resurrection of Jesus*

6 *The Spirit of Jesus*

7 *The Lion of Judah: The Titles, Reign, Life, Death, Resurrection and Spirit of Jesus*

8 *Discovering Aslan in The Lion, the Witch and the Wardrobe*

9 *Discovering Aslan in Prince Caspian*

10 *Discovering Aslan in The Voyage of the 'Dawn Treader'*

11 *Discovering Aslan in The Silver Chair*

12 *Discovering Aslan in The Horse and His Boy*

13 *Discovering Aslan in The Magician's Nephew*

14 *Discovering Aslan in The Last Battle*

15 *Discovering Aslan: High King above all Kings in Narnia*

This book, *Discovering ASLAN in The Horse and His Boy* contains the Prologue, Introduction, Chapter 5, Conclusion and Epilogue to the planned book *Discovering Aslan: High King Above All Kings in Narnia*, a devotional commentary on *The Chronicles of Narnia*.

Check the publication information for details about completed books.

See www.renewaljournal.com for publication information.

Blog:

<https://renewaljournal.wordpress.com/2015/04/16/discovering-aslan-high-king-above-all-kings-in-narnia/>

Cover Artwork by Rebecca Brogan: The Lion of Judah series

<http://jtbarts.com/gallery/the-lion-of-judah-series/>

The Lion of Judah books are 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.

These books are available on Amazon and Kindle as well as with free postage worldwide on The Book Depository. They are printed in a Basic Edition as well as a Gift Edition 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.

Geoff Waugh ∞ The Lion of Judah



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

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

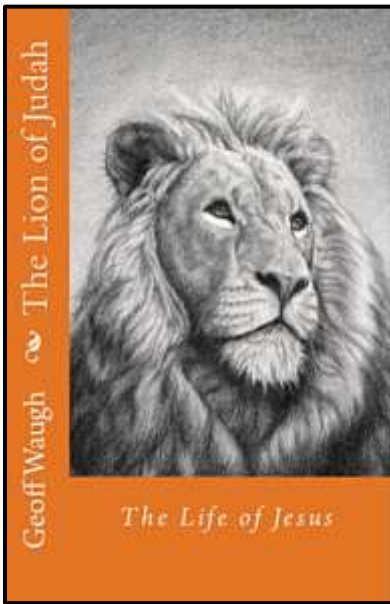
 Psalms

 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

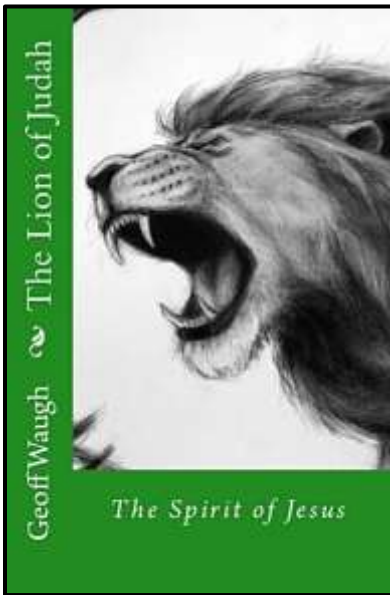
The Old Testament proclaims God's Kingdom

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

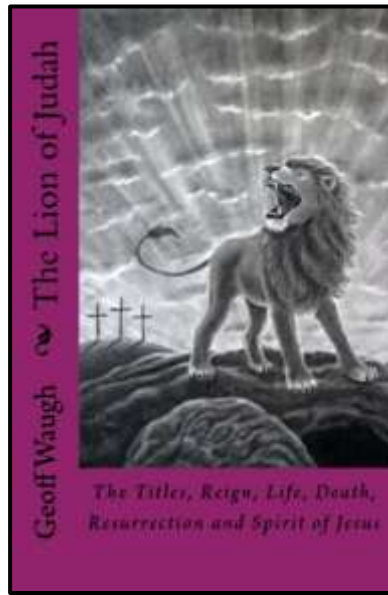
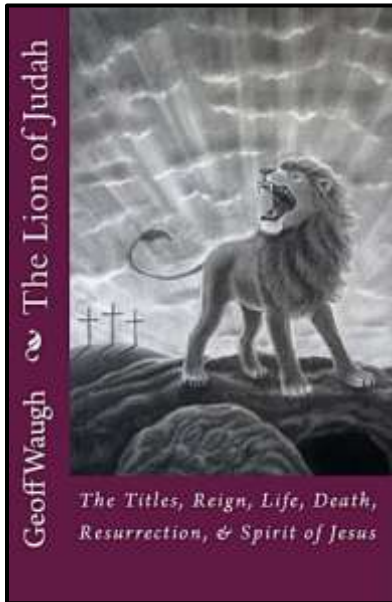
The Spirit of the Lord in the Old Testament

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

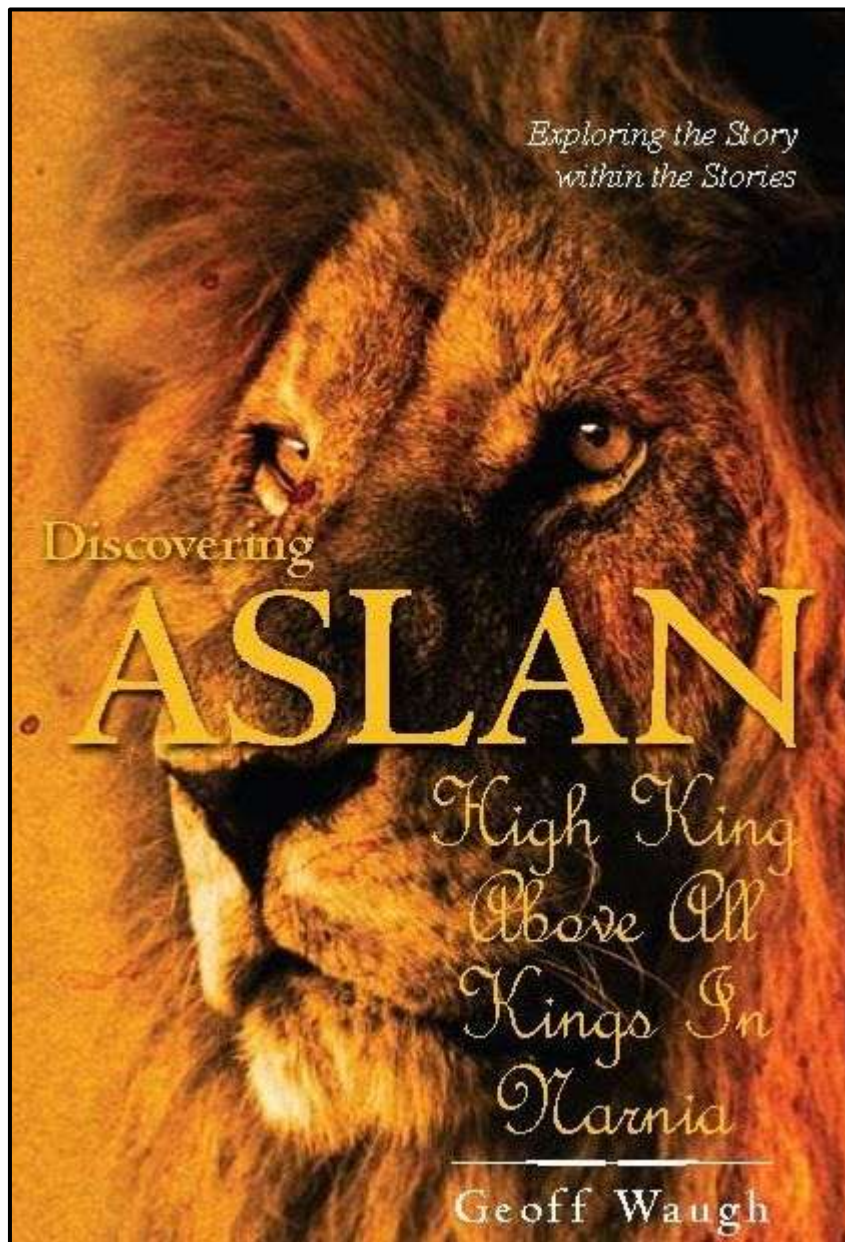
The Reign of Jesus

The Life of Jesus

The Death of Jesus

The Resurrection of Jesus

The Spirit of Jesus

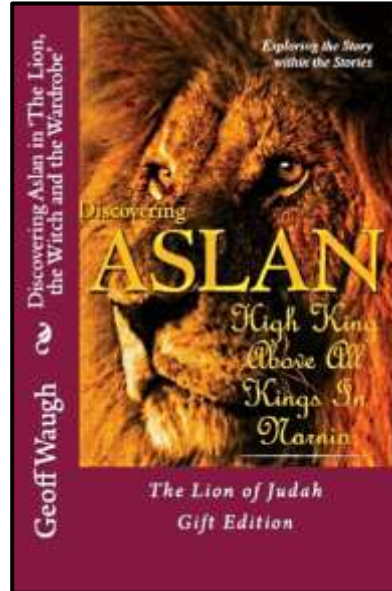
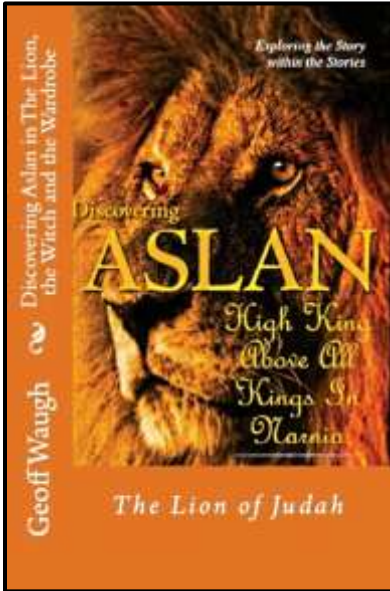


***Discovering ASLAN:
High King Above All Kings in Narnia***

Now in Basic, Gift (colour), & 2nd (new format) editions

See details for this series on

www.renewaljournal.com



8. Discovering ASLAN in 'The Lion, the Witch and the Wardrobe'

Basic Edition without colour and Gift Edition in colour

Prologue

1. The Author and the Books

C. S. Lewis and The Chronicles of Narnia
Reflections on Reflections
The Lion of Judah

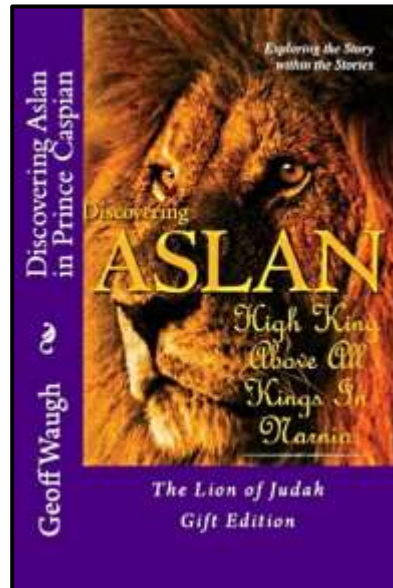
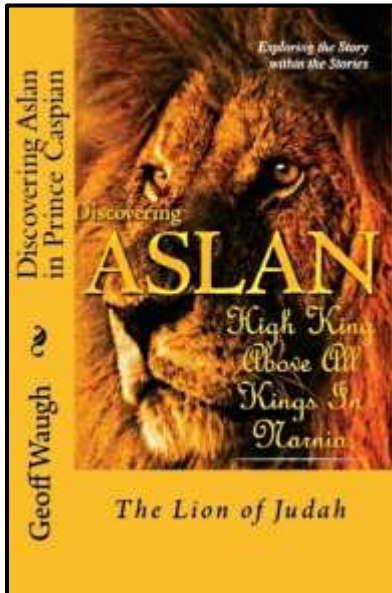
2. The Lion, the Witch and the Wardrobe

"Aslan is on the move"

Conclusion

Epilogue

Appendix: The Lion of Judah Series



9. *Discovering ASLAN in 'Prince Caspian'*

Basic Edition without colour and Gift Edition in colour

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

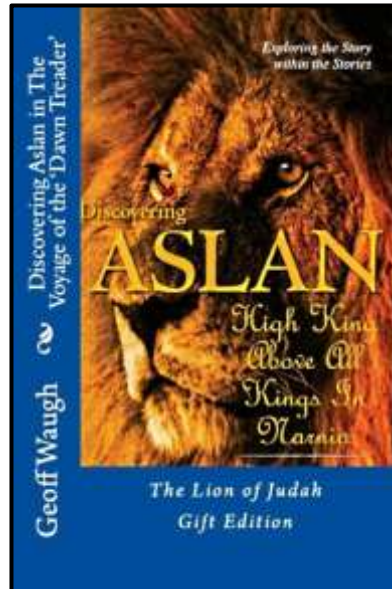
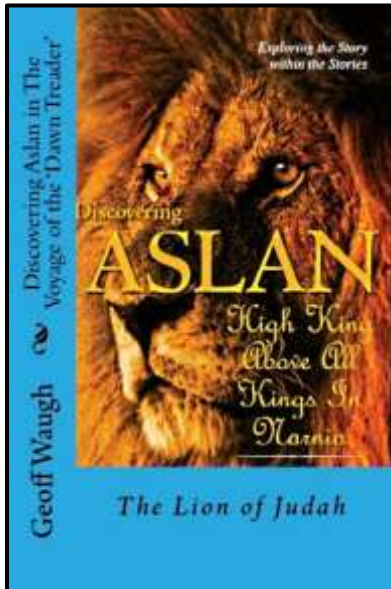
Reflections on Reflections

The Lion of Judah

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Appendix: The Lion of Judah Series



10. Discovering ASLAN in The Voyage of the 'Dawn Treader'

Basic Edition without colour and Gift Edition in colour

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

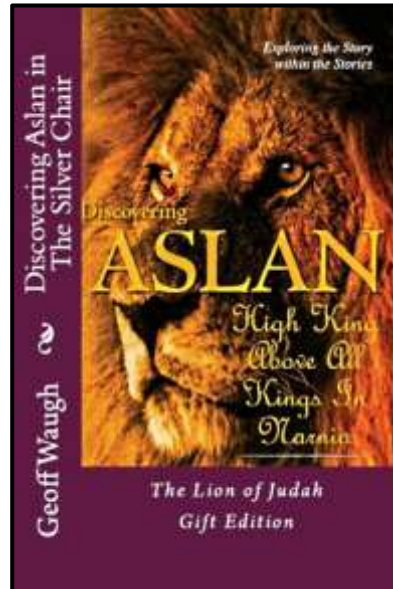
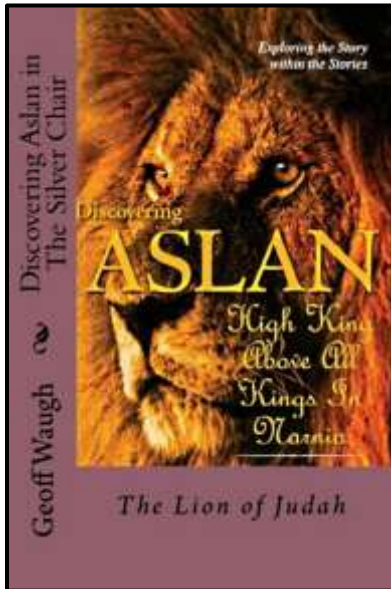
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11. Discovering ASLAN in ‘The Silver Chair’

Basic Edition without colour and Gift Edition in colour

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

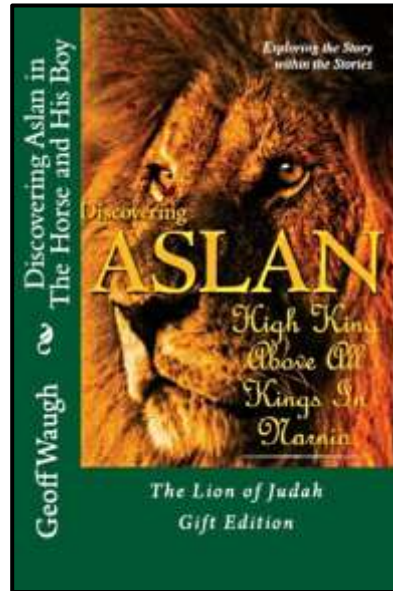
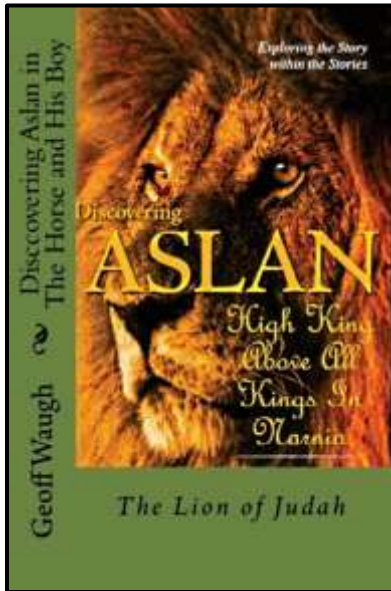
Reflections on Reflections

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12. Discovering ASLAN in "The Horse and His Boy"

Basic Edition without colour and Gift Edition in colour

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

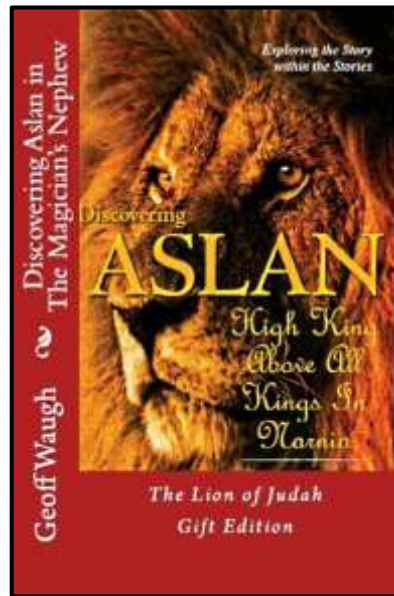
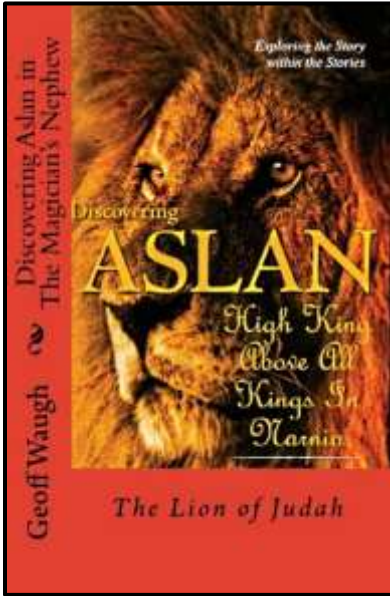
Reflections on Reflections

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13. Discovering ASLAN in 'The Magician's Nephew' Basic Edition without colour and Gift Edition in colour

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

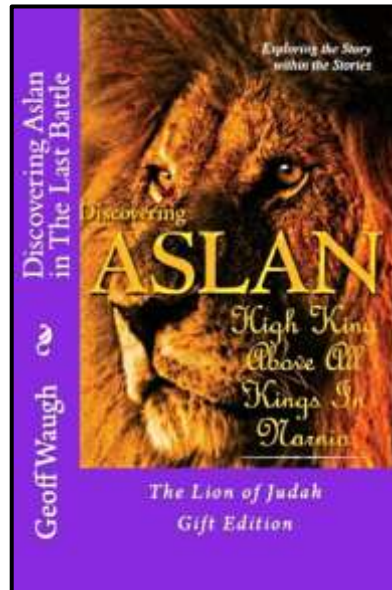
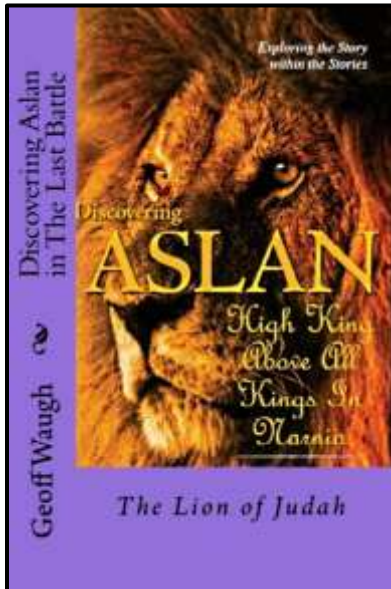
Reflections on Reflections

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14. *Discovering ASLAN in 'The Last Battle'*

Basic Edition without colour and Gift Edition in colour

Prologue

1. The Last battle

"Further up and further in"

2. The Author and the Books

C. S. Lewis and The Chronicles of Narnia

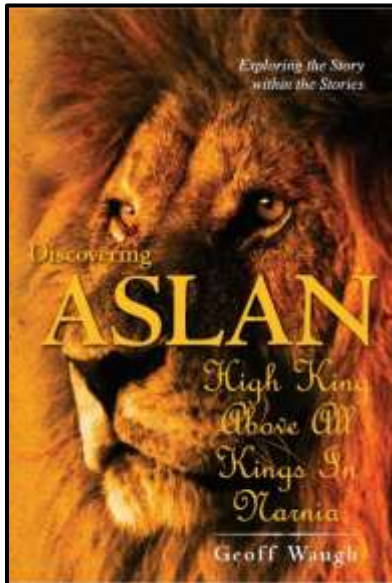
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Discovering Aslan:
High King above all Kings in Narnia

Exploring the Story within the Stories

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"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"

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"High King above all kings in Narnia"

6. The Magician's Nephew

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

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"Further up and further in"

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Appendix: Books

This extra Appendix is not in the Paperback books

Renewal Journal Publications

See

www.renewaljournal.com

for Blogs on each book

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Most Paperbacks in both
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Gift Edition (colour)

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PDF Books, eBooks, and Paperbacks

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Basic Edition and
Gift Edition (colour)

Revival Books

[Flashpoints of Revival](#)

[Revival Fires](#)

[South Pacific Revivals](#)

[Pentecost on Pentecost & the South Pacific](#)

[Great Revival Stories](#), comprising:
[Best Revival Stories](#) and
[Transforming Revivals](#)

[Renewal and Revival](#), comprising:
[Renewal: I make all things new](#), and

[Revival: I will pour out my Spirit](#)

[Anointed for Revival](#)

[Church on Fire](#)

[God's Surprises](#)

Renewal Books

Body Ministry, comprising:

The Body of Christ, Part 1: Body Ministry, and

The Body of Christ, Part 2: Ministry Education, with Learning Together in Ministry

Great Commission Mission comprising:

Teaching Them to Obey in Love, and

Jesus the Model for Short Term Supernatural Mission

Living in the Spirit

Your Spiritual Gifts

Fruit & Gifts of the Spirit

Keeping Faith Alive Today

The Leader's Goldmine

Word and Spirit by Alison Sherrington

Study Guides

Signs and Wonders: Study Guide

The Holy Spirit in Ministry

Revival History

Holy Spirit Movements through History

Renewal Theology 1

Renewal Theology 2

Ministry Practicum

Devotional Books

[Inspiration](#)

[Jesus on Dying Regrets](#)

[The Christmas Message - The Queen](#)

[Holy Week, Christian Passover & Resurrection](#) comprising:

[Holy Week](#), and

[Christian Passover Service](#), and

[Risen: 12 Resurrection Appearances](#)

[Risen: Short Version](#)

[Risen: Long version & our month in Israel](#)

[Mysterious Month - expanded version Risen: Long version](#)

[Kingdom Life series](#)

[Kingdom Life: The Gospels](#) - comprising:

[Kingdom Life in Matthew](#)

[Kingdom Life in Mark](#)

[Kingdom Life in Luke](#)

[Kingdom Life in John](#)

[A Preface to the Acts of the Apostles](#)

[The Lion of Judah series](#)

[The Titles of Jesus](#)

[The Reign of Jesus](#)

[The Life of Jesus](#)

[The Death of Jesus](#)

[The Resurrection of Jesus](#)

[The Spirit of Jesus](#)

[The Lion of Judah](#) - all in one volume

[Discovering Aslan - comprising:](#)

[Discovering Aslan in The Lion, the Witch and the Wardrobe](#)

[Discovering Aslan in Prince Caspian](#)

[Discovering Aslan in the Voyage of the 'Dawn Treader'](#)

[Discovering Aslan in the Silver Chair](#)

[Discovering Aslan in the Horse and his Boy](#)

[Discovering Aslan in the Magician's Nephew](#)

[Discovering Aslan in the Last Battle](#)

General Books

[*You Can Publish for Free*](#)

[*My First Stories* by Ethan Waugh](#)

[*An Incredible Journey by Faith* by Elisha Chowtapalli](#)

Biographical:

[*God's Surprises*](#)

[*Looking to Jesus: Journey into Renewal & Revival* - Geoff's autobiography](#)

[*Journey into Mission*](#) – Geoff's mission trips

[*Journey into Ministry and Mission*](#)

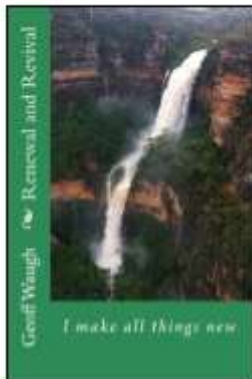
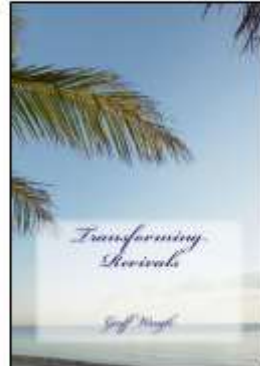
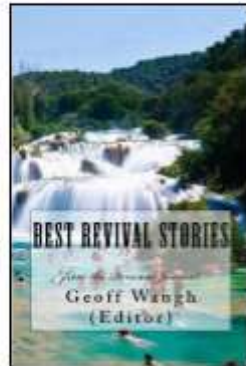
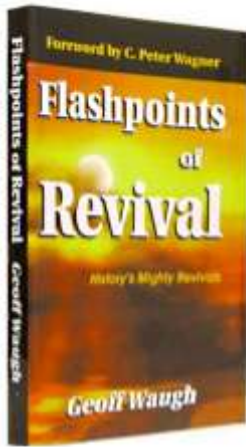
[*King of the Granny Flat* by Dante Waugh](#)

[*Exploring Israel*](#) – Geoff's family's trip

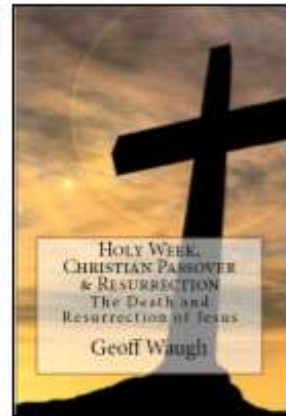
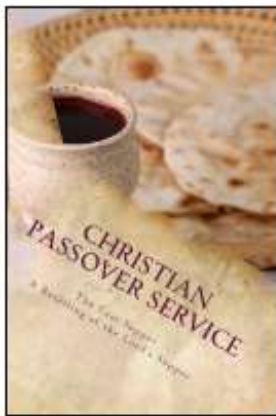
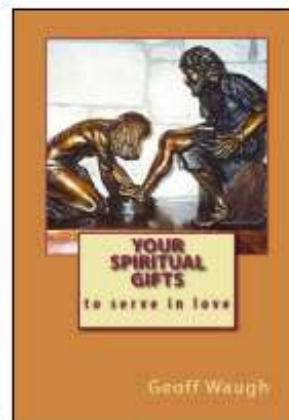
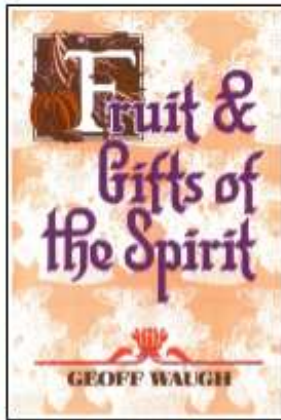
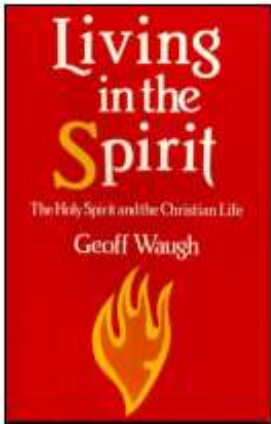
[*Light on the Mountains*](#) – Geoff in PNG

[*Travelling with Geoff* by Don Hill](#)

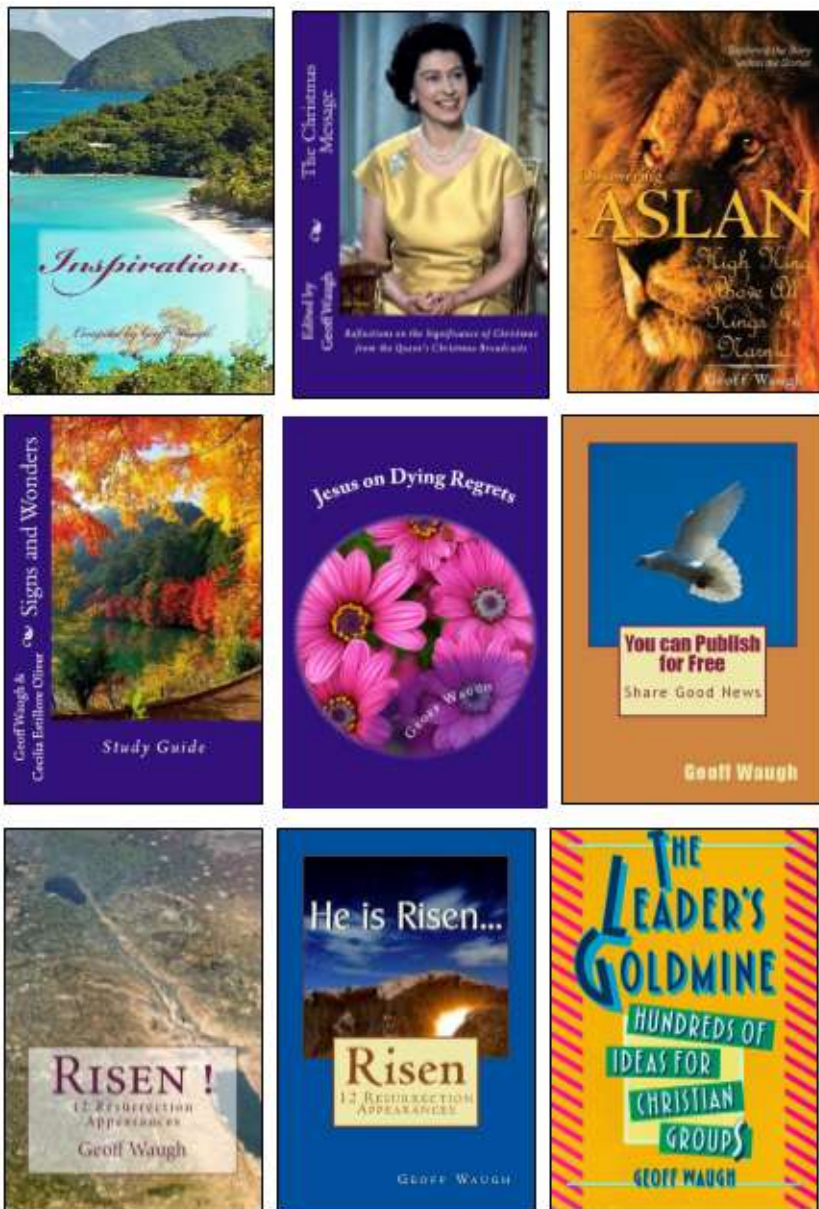
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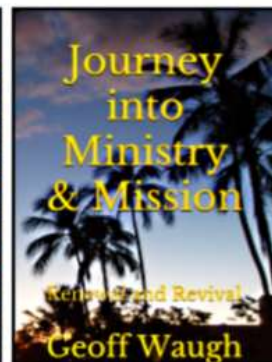
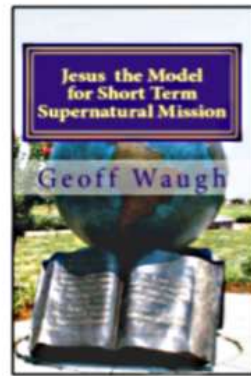
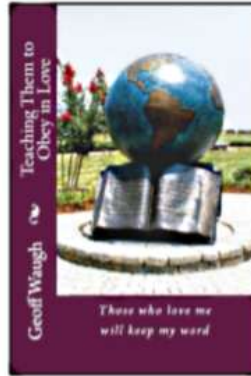
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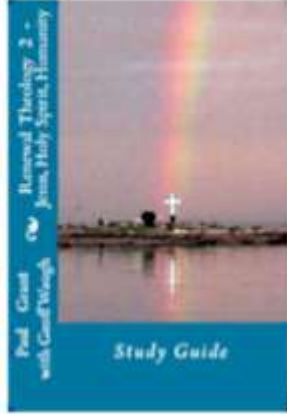
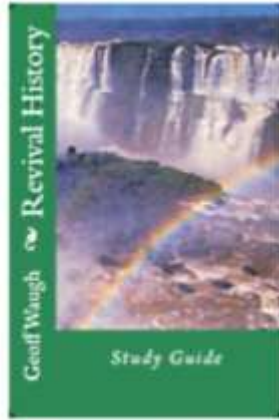
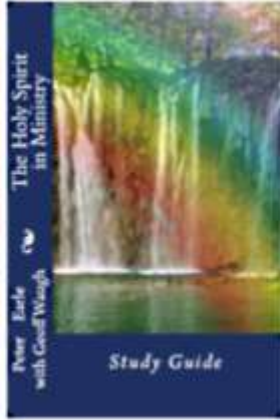
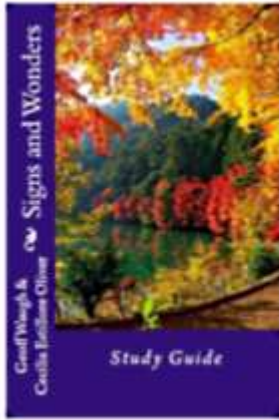
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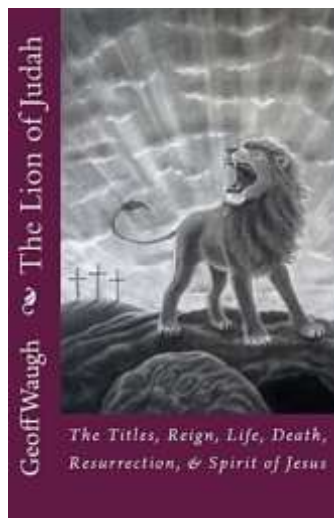
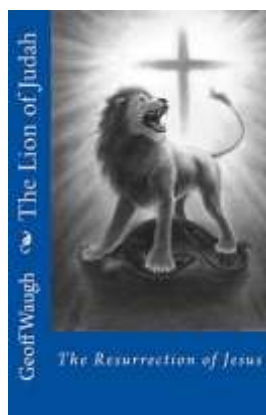
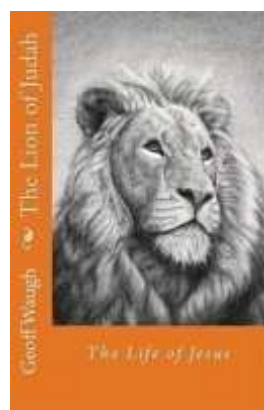
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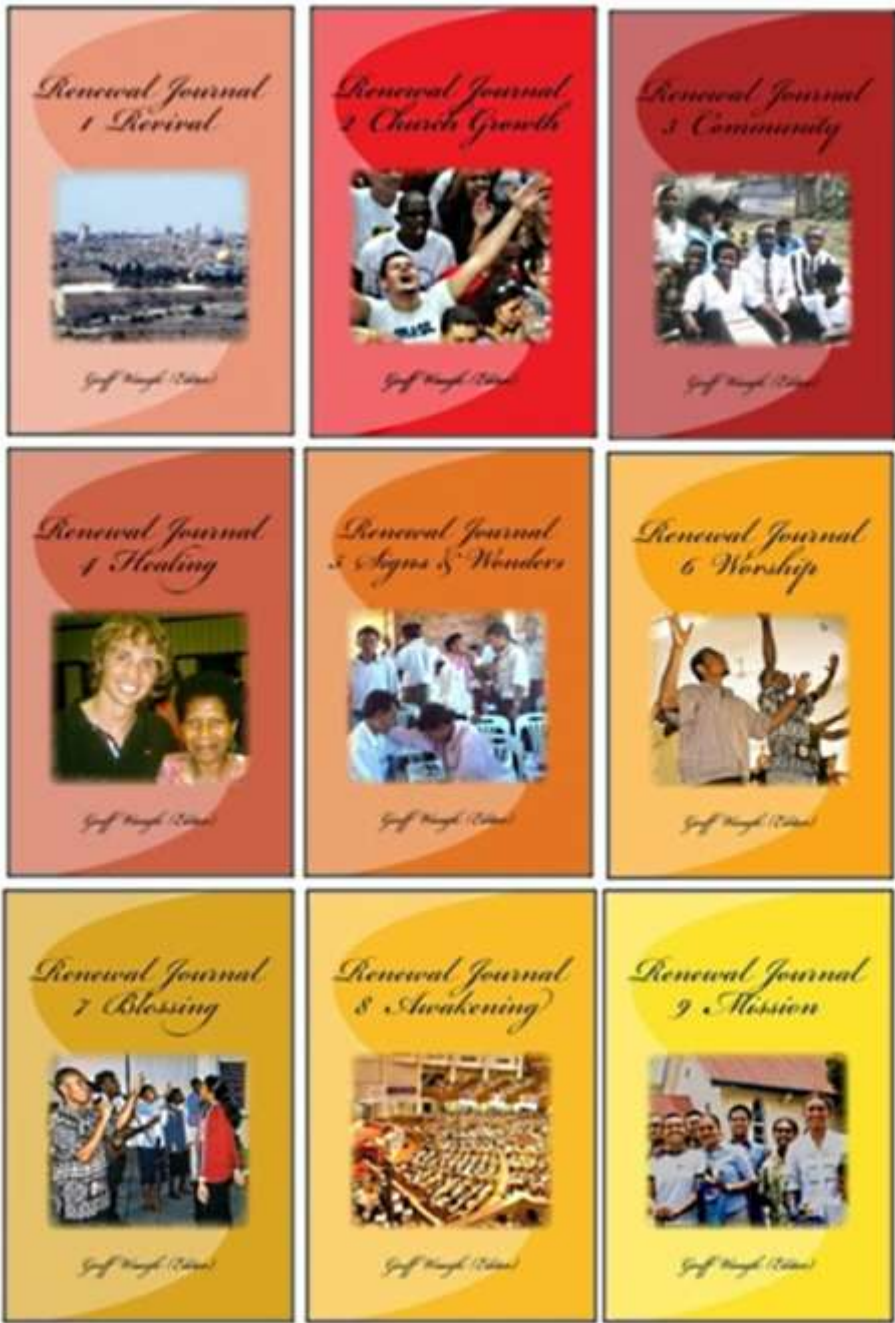
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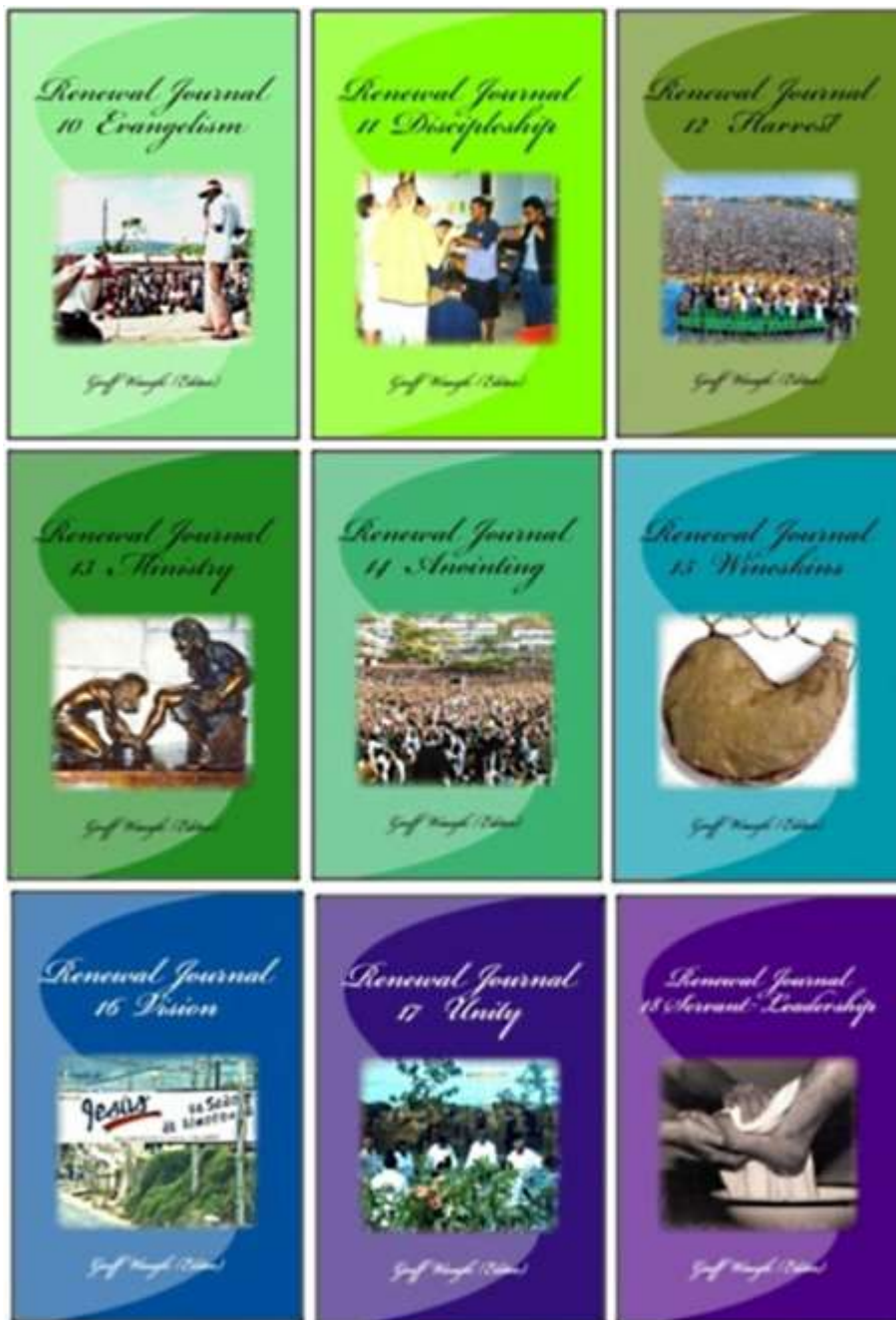
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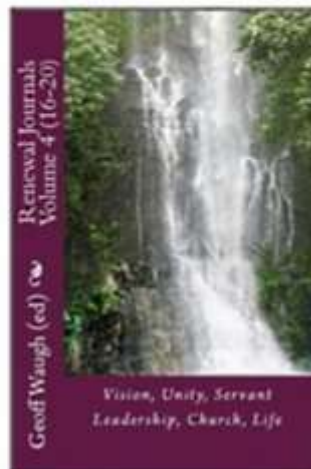
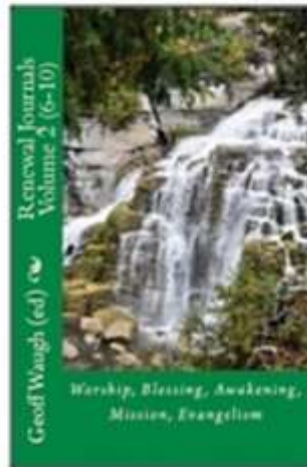
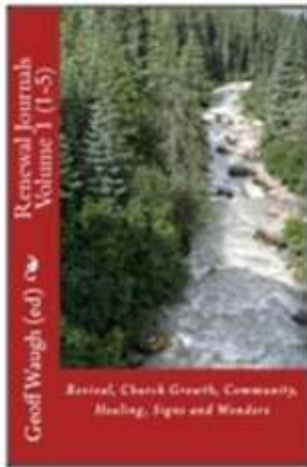
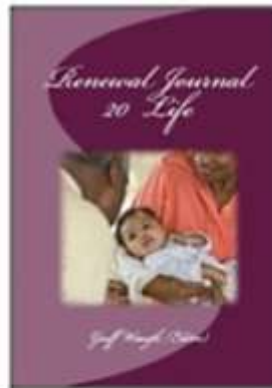
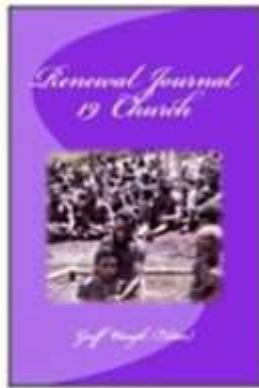
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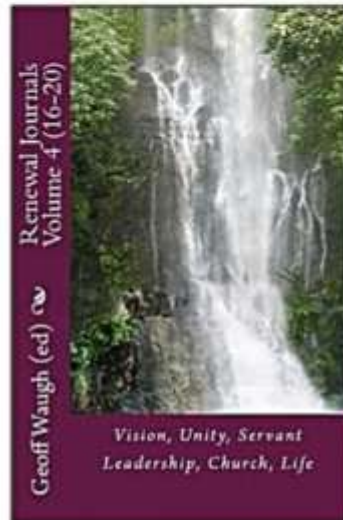
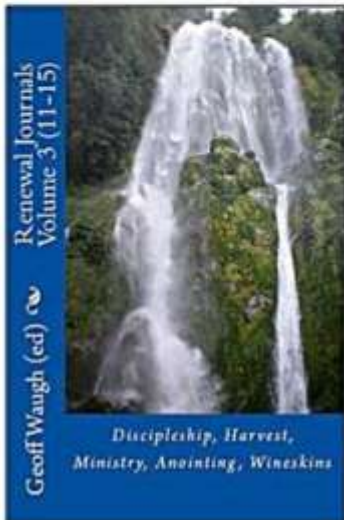
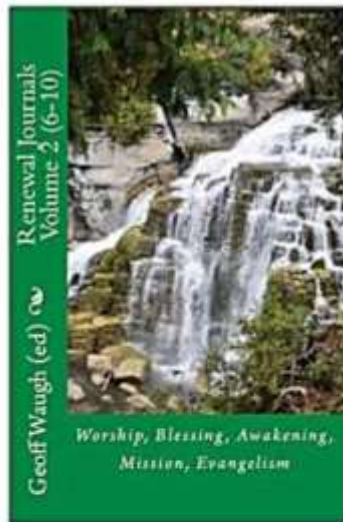
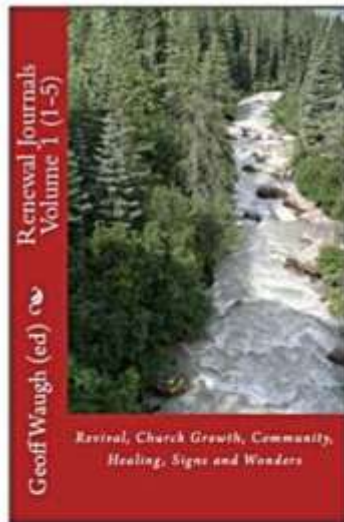
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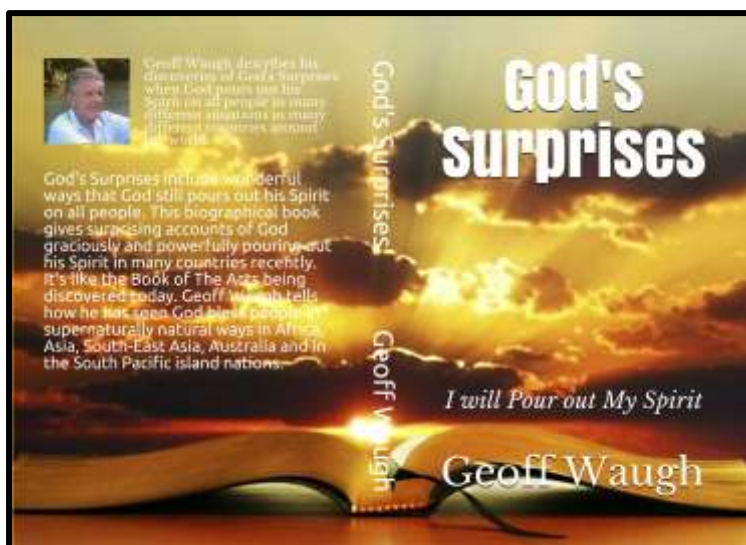
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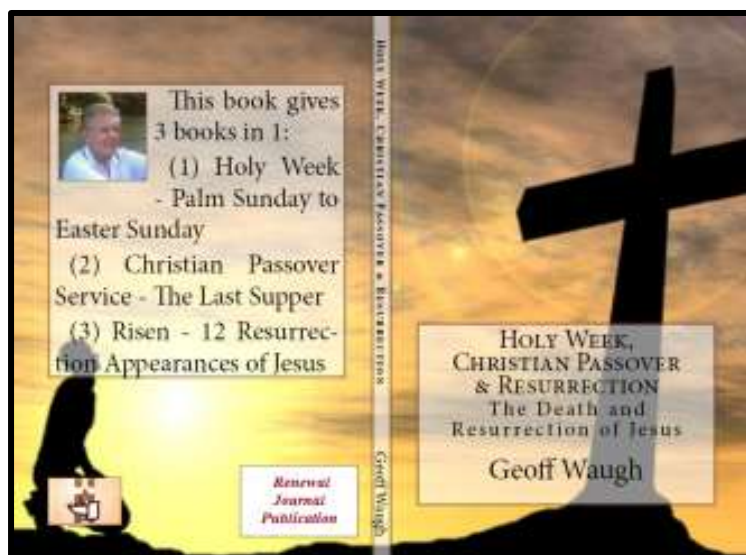
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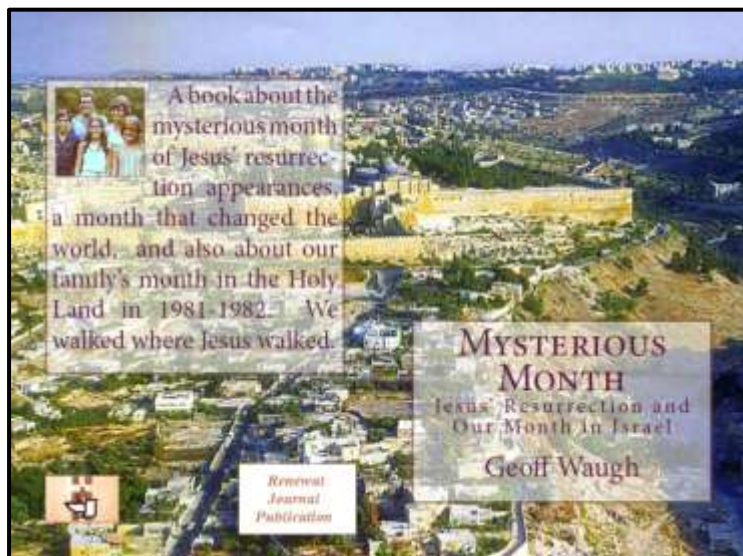
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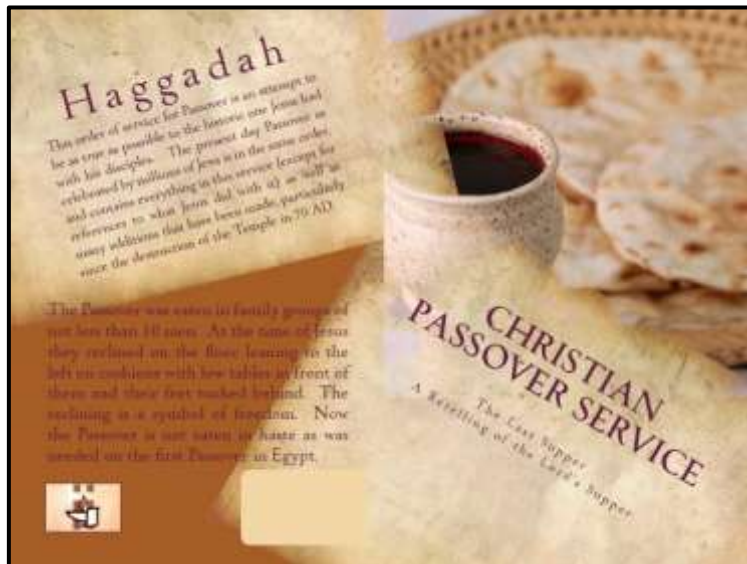
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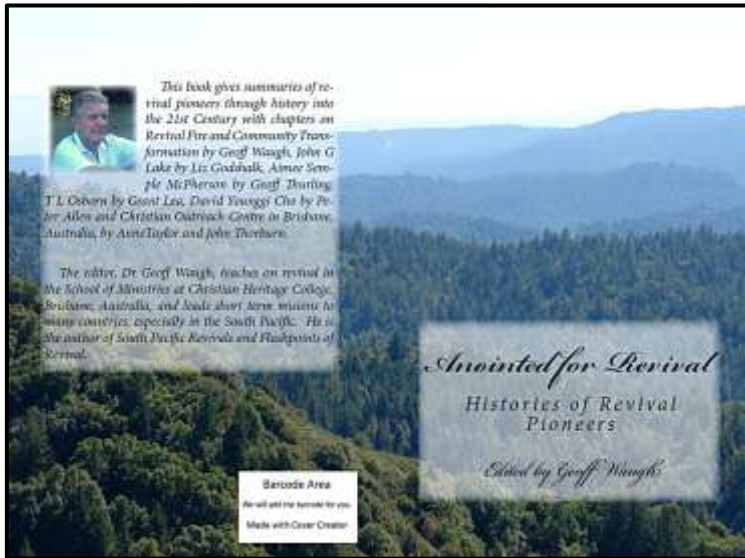


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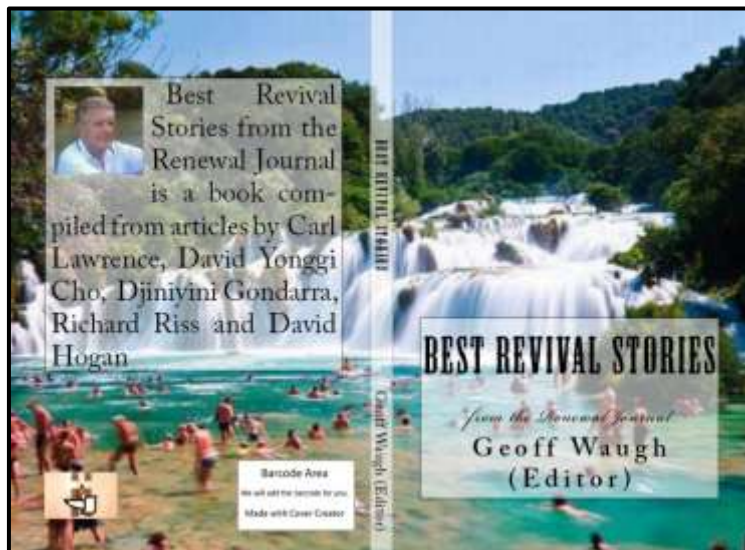
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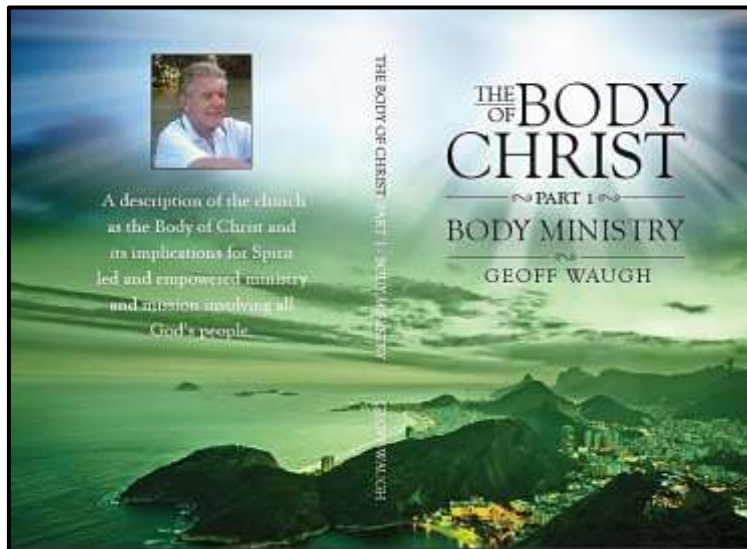
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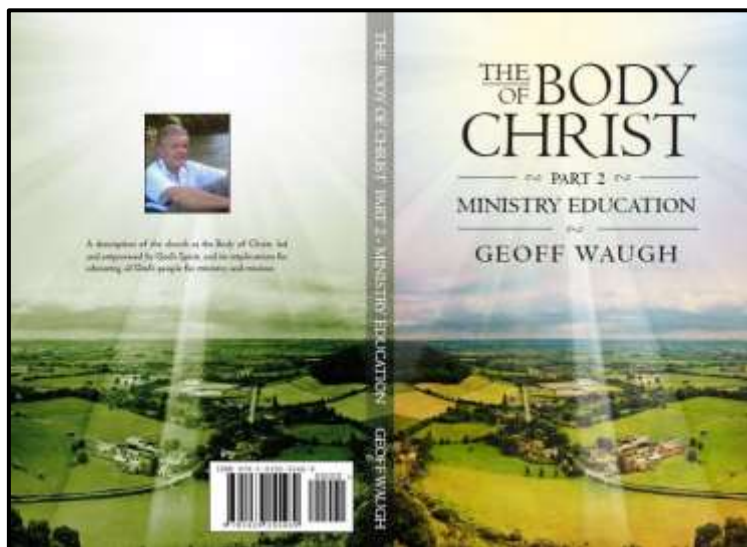
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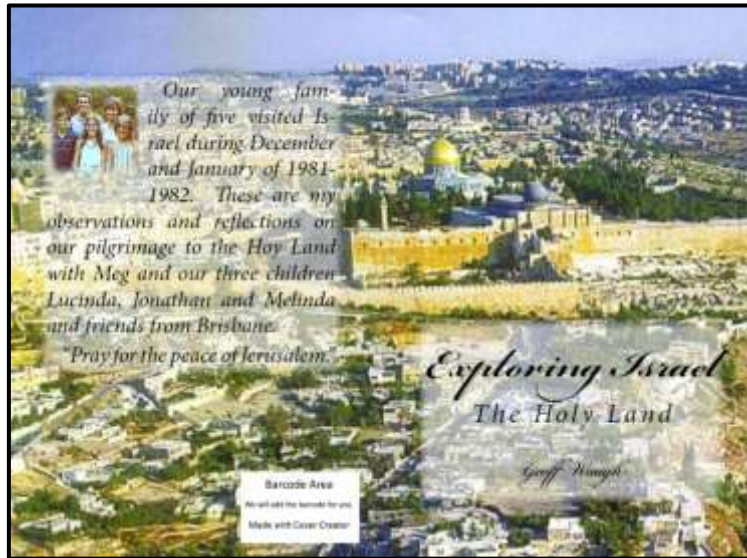
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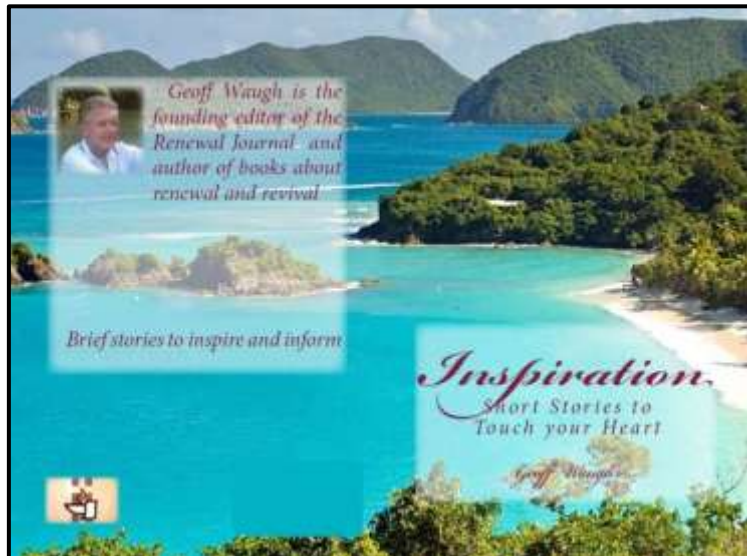
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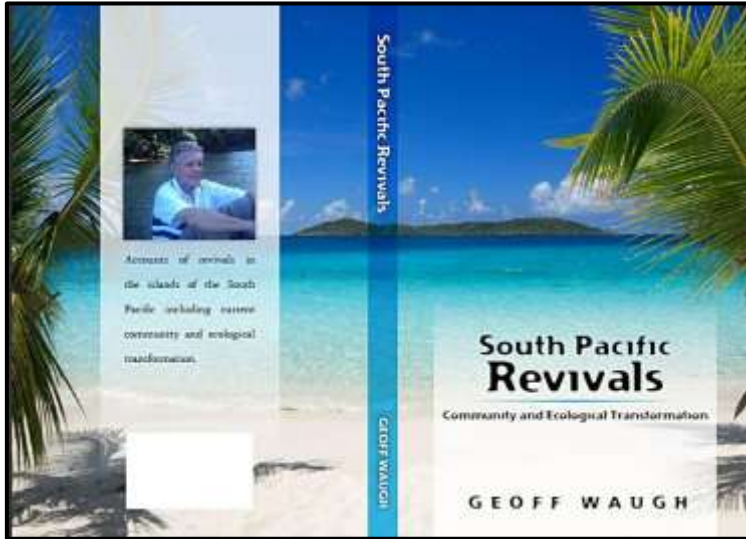
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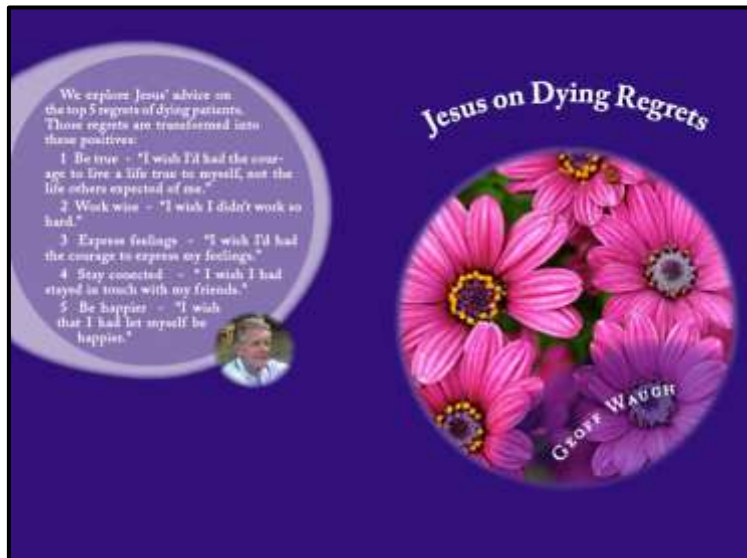
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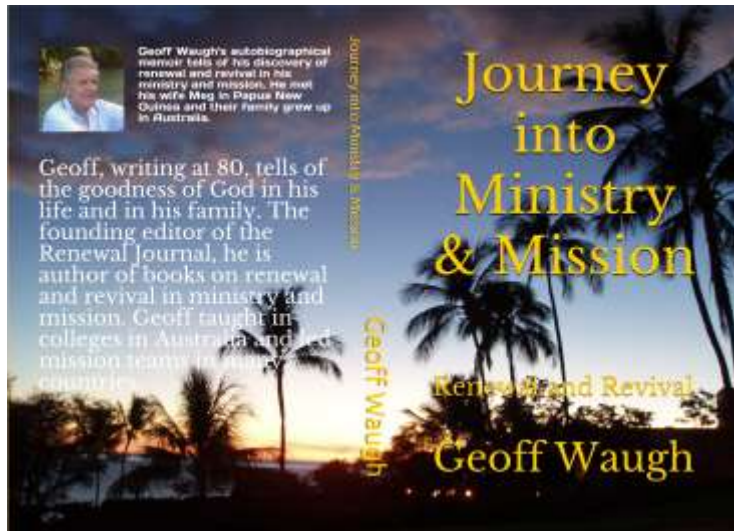
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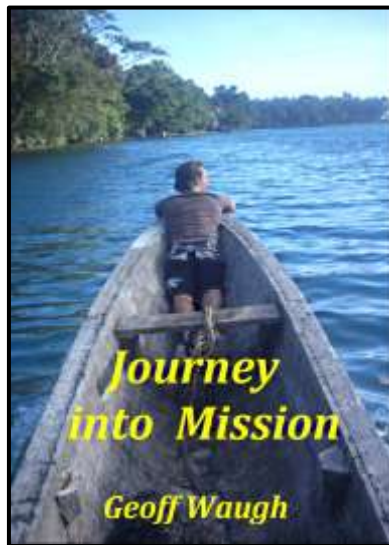


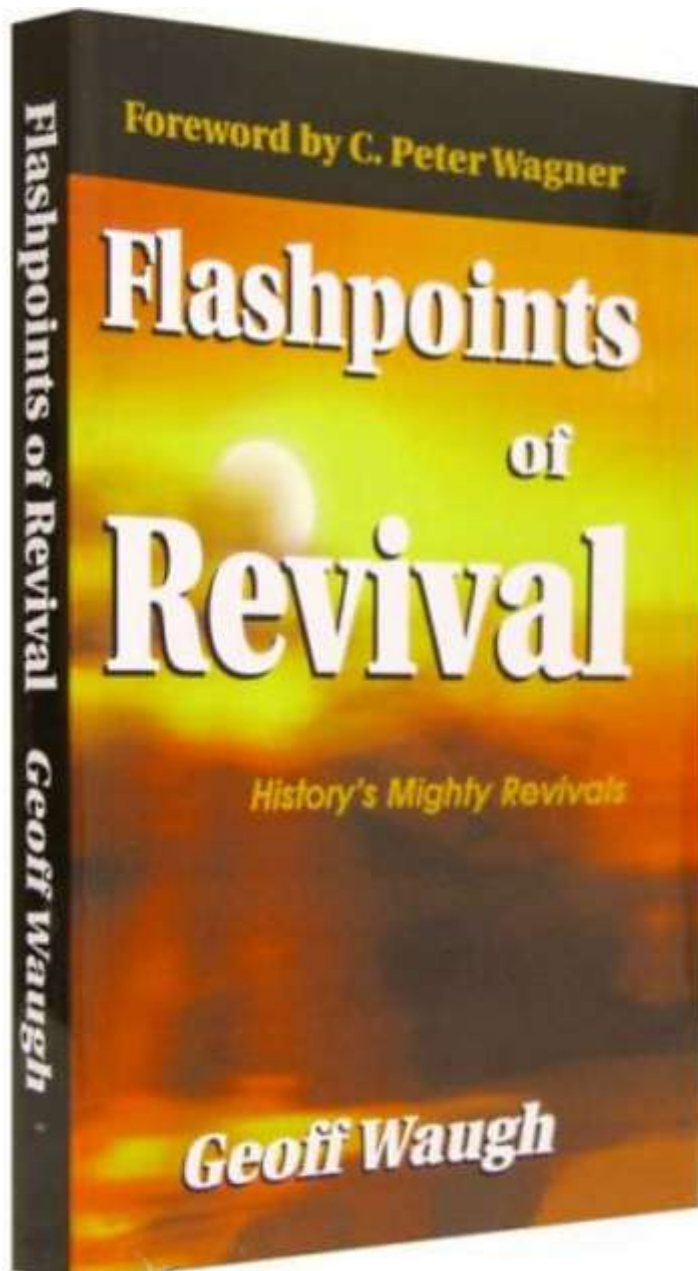
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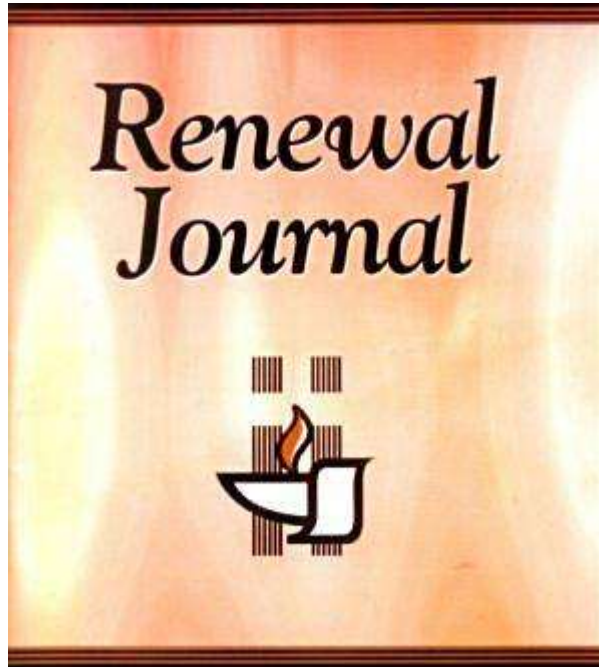
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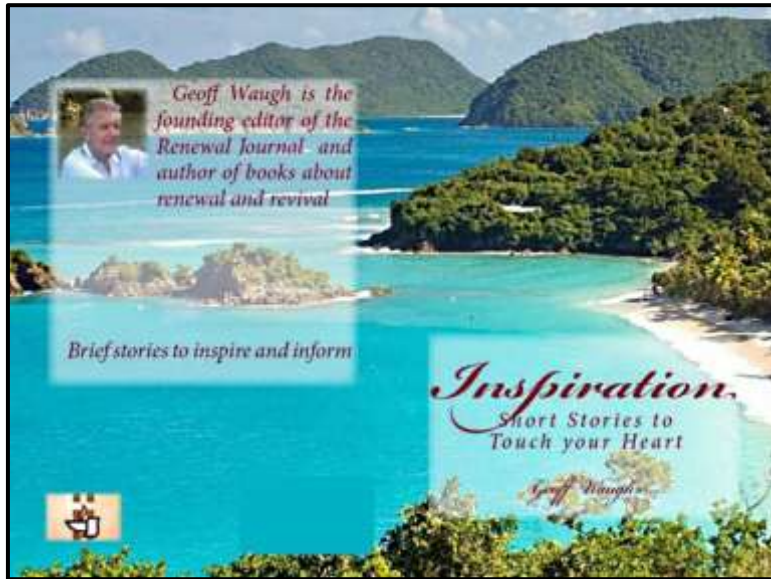
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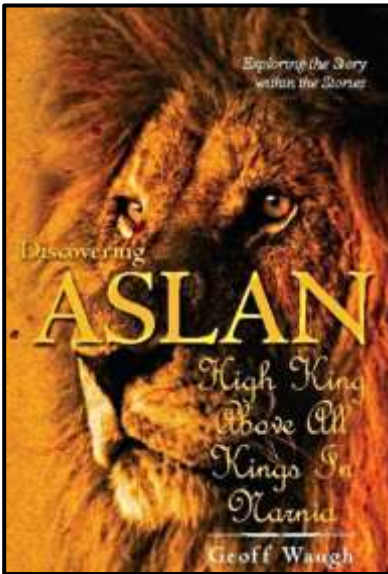
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Every year you grow you will find me bigger

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

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6. The Magician's Nephew

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Endnotes

These Endnotes refer to **The Magician's Nephew** by C. S. Lewis (first published in 1955) as Lewis, 1955, Chapter ... because the many publications have different page numbers.

1. The Magician's Nephew

¹ Lewis, 1955, Chapter 10.

² **Lion of Judah Artwork** copyright by Rebecca Brogan from her series *The Lion of Judah*, used with permission. See www.jbtarts.com.au

³ "Bluspels and Flalansferes: A Semantic Nightmare," in ***Selected Literary Essays***, Walter Hooper, ed. London: Cambridge University Press, 1969, p. 426.

⁴ 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*.

⁵ Lewis, 1955, Chapter 4.

⁶ She is the White Witch in ***The Lion, the Witch and the Wardrobe***.

⁷ Lewis, 1955, Chapter 8. Hymn by Henry Alford, 1844.

⁸ Aslan is Saviour of Narnia in ***The Lion, the Witch and the Wardrobe***.

⁹ 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.

¹⁰ Lewis, 1955, Chapter 9.

¹¹ Lewis, 1955, Chapter 9.

¹² Lewis, 1955, Chapter 10.

¹³ Lewis, 1955, Chapter 10.

¹⁴ Lewis, 1955, Chapter 10.

¹⁵ "For out of it you were taken; For dust you are, And to dust you shall return" (Genesis 3:19).

-
- ¹⁶ Lewis 1955, Chapter 10. Note how Adam hid after his disobedience (Genesis 3:9-10).
- ¹⁷ Lewis, 1955, Chapter 11. Note how God's questions drew truth from Adam about his responsibility (Genesis 3:9-19).
- ¹⁸ Lewis, 1955, Chapter 11.
- ¹⁹ Lewis, 1955, Chapter 11.
- ²⁰ 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.
- ²¹ Lewis, 1955, Chapter 12.
- ²² Lewis, 1955, Chapter 12.
- ²³ Lewis, 1955, Chapter 12.
- ²⁴ There's a similarity here with the boy sharing his lunch and providing far more than he had before (John 6:1-14).
- ²⁵ See also the story of the Hermit of the Southern Marsh and his similar enclosure in *The Horse and His Boy*, 1954, Chapter 10.
- ²⁶ Lewis, 1955, Chapter 13.
- ²⁷ 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.
- ²⁸ Lewis, 1955, Chapter 14.
- ²⁹ Lewis, 1955, Chapter 14.
- ³⁰ Lewis, 1955, Chapter 15.
- ³¹ The story told in *The Lion, the Witch and the Wardrobe* and other stories in The Chronicles of Narnia.

2. The Author and his Books

³² Lewis, C S, "It all began with a picture," in *On Stories and Other Essays on Literature*, ed. Walter Hooper, New York: Harcourt Brace Jovanovich, 1982, p. 53.

³³ Lewis, C S, "Myth Became Fact," in *God in the Dock*, ed. Walter Hooper, Grand Rapids: Eerdmans, 1967.

³⁴ Lewis, C S, *Surprised By Joy*, 1955, Ch. 14, 'Checkmate'.

³⁵ 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.

³⁶ Douglas Gresham, Preface, *The C.S. Lewis Bible*. HarperCollins. Kindle Edition. 2012.

³⁷ 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."

³⁸ *Letters to Children*, p. 92.

³⁹ "It all began with a picture," in *On Stories*, p. 53.

⁴⁰ Matthew 13:34; John 17:25-28.

⁴¹ *Letters to Children*, p. 29.

⁴² Lewis, 1952, *The Voyage of the Dawn Treader*, Ch. 16.

⁴³ *Letters to Children*, p. 32.

⁴⁴ *Letters to Children*, p. 111.

⁴⁵ “Bluspels and Flalansferes: A Semantic Nightmare,” in *Selected Literary Essays*, Walter Hooper, ed. London: Cambridge University Press, 1969, p. 426.

⁴⁶ Wikipedia: Chapters and verses of the Bible.

⁴⁷ Matthew 2:1-2.

⁴⁸ Michael Ward, *The Narnia Code*, 2010, Paternoster, pages 131-132.

⁴⁹ 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).

⁵⁰ Their Pevensie surname is introduced in *The Voyage of the ‘Dawn Treader’* (Chapter 1).

⁵¹ 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*.

⁵² Genesis 32:28; 35:10.

⁵³ *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.

⁵⁴ 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.

⁵⁵ Matthew 27-28; Mark 15-16; Luke 23-24; John 19-20; Revelation 5.

⁵⁶ Revelation 5:5; 19:16; 11:15.

⁵⁷ Lewis, 1954, *The Horse and his Boy*, Ch. 11, the last paragraphs.

⁵⁸ *Letters to Children*, pp. 52-53.

⁵⁹ Hymn by Henry Wilson, 1874,

<http://www.hymnary.org/hymn/CEHW1894/42>.

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