

Discovering
ASLAN

High King above all Kings in
NARNIA

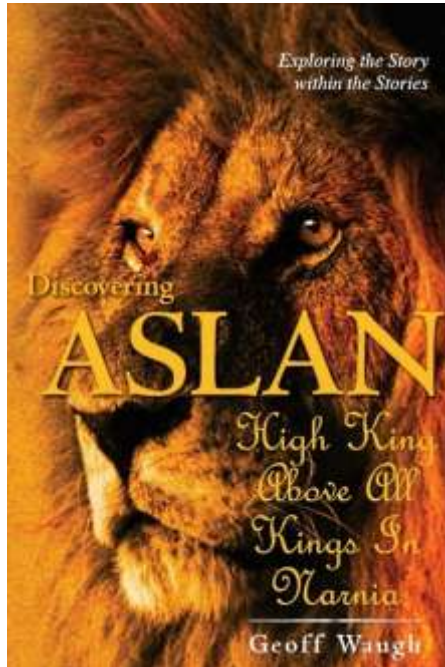
The Lion of Judah

A Devotional Commentary on
The Chronicles of Narnia

By C. S. Lewis

Exploring the Story within the Stories

Geoff Waugh



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ISBN: 978-1540858016 – Basic Edition
ISBN: 978-1540858023– Gift Edition (in Colour)
ISBN: 978-1449979089 – 2nd Edition (2017)

Renewal Journal Publications
www.renewaljournal.com
Brisbane, Australia



Endorsements for *Discovering ASLAN*

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

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

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

Russ Burg (USA)

** Most wonderful devotional from Narnia.*

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

Belinda S. (Amazon Customer)

** Worth your time – rich teaching.*

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

Steve Loopstra (USA)

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

Philip Waugh (Springwood, Australia)

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ISBN: 978-1540858016 – Basic Edition

ISBN: 978-1540858023 – Gift Edition (in Colour)

ISBN: 978-1449979089 – 2nd Edition (2017), new format

All books also available as eBooks

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VICTORY is inscribed on the stone

Prologue

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

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

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

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

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

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

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

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

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

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

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

He is the Lion of Judah.

Introduction

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

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

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

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

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



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

The boys explored fields and forests around their country home on sunny days. During the many wet days they often climbed into an old wardrobe and told each other imaginary stories about magic kingdoms with talking creatures, knights and dragons. They created the mythical

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animal kingdom of Boxen and Jack wrote stories about dressed up creatures, knights in armour and a chivalrous talking mouse.

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



Dunluce Castle: Medieval Irish Castle on the east coast

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

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

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

Lewis describes his struggle and journey to faith in his book *Surprised by Joy*: "In the Trinity Term of 1929 I gave in and admitted that God was God, and knelt and prayed; perhaps, that night the most dejected and reluctant convert in all England."³ He soon began explaining

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

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

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

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



The Kilns, near Oxford

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

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

The Lion, the Witch and the Wardrobe (1950)

Prince Caspian (1951)

The Voyage of the 'Dawn Treader' (1952)

The Silver Chair (1953)

The Horse and His Boy (1954)

The Magician's Nephew (1955)

The Last Battle (1956)

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

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

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

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

The Magician's Nephew

The Lion, the Witch and the Wardrobe

The Horse and His Boy

Prince Caspian

The Voyage of the 'Dawn Treader'

The Silver Chair

The Last Battle

Reflections on reflections

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Most children did. Many adults did not.

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

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

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

Lewis explained it this way:

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

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

The Lion etc the Crucifixion and Resurrection.

Prince Caspian restoration of the true religion after corruption.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Magician's Nephew

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

The Lion, the Witch and the Wardrobe

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

The Horse and His Boy

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

Prince Caspian

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

The Voyage of the 'Dawn Treader'

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

The Silver Chair

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

The Last Battle

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

The Lion of Judah

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

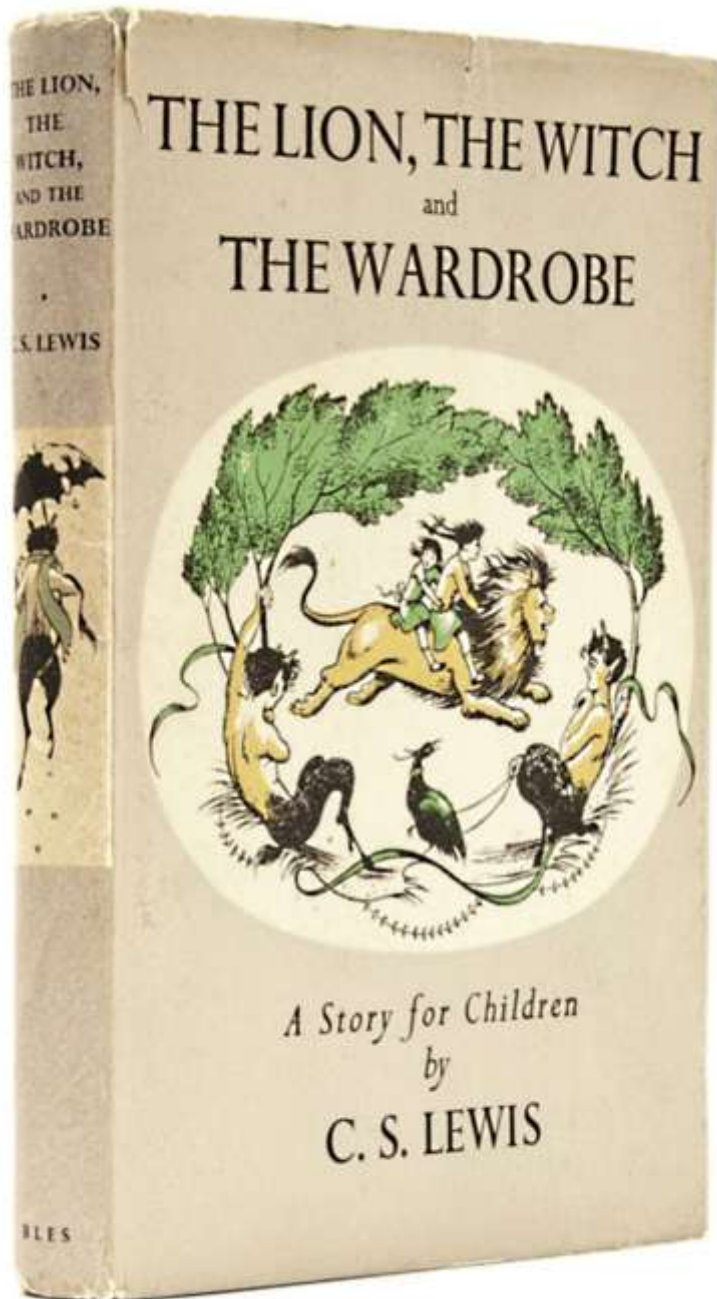
For Christians, of course, it is the Holy City because that is where the Lion of Judah died and rose again, triumphant over death. It's interesting that a title for the Messiah is Prince of Peace.

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

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

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

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



First Edition, 1952

1. The Lion, the Witch and the Wardrobe

"Aslan is on the move" ²⁷



The Victory Roar of the Lion of Judah ²⁸

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To Mary about his birth:

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

Good news about Jesus:

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

At Jesus' baptism in the Jordan River:

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

At Jesus' trial by the religious leaders:

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

People watching his crucifixion:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*When I look at your heavens, the work of your fingers,
the moon and the stars that you have established;
what are human beings that you are mindful of them,
mortals that you care for them?*

*Yet you have made them a little lower than God,
and crowned them with glory and honour.*

*You have given them dominion over the works of your hands;
you have put all things under their feet,
all sheep and oxen,
and also the beasts of the field,*

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

Jesus gave authority to the 12:

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

Jesus gave authority to the 70:³⁸

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

Jesus' last command – the Great Commission:

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

Jesus' last promise:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And they sang a new song, saying:

"You are worthy to take the scroll,

And to open its seals;

For You were slain,

And have redeemed us to God by Your blood

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

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

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

Jesus enjoyed many feasts and banquets:⁴⁵

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



Slopes of the Mt of Olives and Gethsemane today

Aslan goes on alone and surrenders himself to his enemies.

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

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

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

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

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

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

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

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

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

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

Before dawn the religious leaders angrily accused Jesus.

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

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

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

Pilate, the Governor quickly sent him to King Herod.

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

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

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

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

Aslan dies but death cannot hold him.

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

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

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

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

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

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

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

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

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

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

Jesus said it this way:

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

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

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

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

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

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

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

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

Resurrection Sunday night:

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

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

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

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

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

In Galilee:

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

On the Mount of Olives:

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

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



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

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.



About the Author

Rev Dr Geoff Waugh is the founding editor of the ***Renewal Journal*** (www.renewaljournal.com) and author of books on renewal and revival including the *Lion of Judah* series of six books also compiled into one volume.

Geoff studied Missiology (mission) at Fuller Theological Seminary and taught ministry and mission subjects in Papua New Guinea and in the South Pacific as well as at Alcorn College, Trinity Theological College and the School of Ministries in Christian Heritage College in Brisbane, Australia.

He was invited to lead renewal and revival mission teams on every continent (except Antarctica!), 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.

Endnotes

References to each book in *The Chronicles of Narnia* by C. S. Lewis (first published in 1950-1956) are given here as Lewis, year published, Chapter ... because page numbers vary in different publications.

Introduction

¹ Lewis, C S, 1982, "It all began with a picture," in *On Stories and Other Essays on Literature*, ed. Walter Hooper, New York: Harcourt Brace Jovanovich, p. 53.

² Lewis, C S, 1967, "Myth Became Fact," in *God in the Dock*, ed. Walter Hooper, Grand Rapids: Eerdmans.

³ Lewis, C S, 1955, *Surprised By Joy*, Ch. 14, 'Checkmate'.

⁴ Chad Walsh, *Apostle to the Skeptics*, New York: Macmillan, 1949, and in an article in *Atlantic Monthly*, September 1946. A nationwide survey in *Christianity Today*, 2000, named C. S. Lewis the most influential Christian writer of the 20th Century.

⁵ Douglas Gresham, 2012, Preface, *The C.S. Lewis Bible*. HarperCollins. Kindle Edition.

⁶ Lewis, C S, 1985, *Letters to Children*, L W Dorsett and M L Mead, eds., Simon & Schuster, 1995, p. 68. Laurence believed the stories should be read chronologically according to Narnian time but his mother felt they should be read in their published order because she assumed the sequence was intentional. Lewis wrote in that letter, "I think I agree with your order for reading the books more than with your mother's."

⁷ *Letters to Children*, p. 92.

⁸ "It all began with a picture," in *On Stories*, p. 53.

⁹ Matthew 13:34; John 17:25-28.

¹⁰ *Letters to Children*, p. 29.

¹¹ Lewis, 1952, *The Voyage of the Dawn Treader*, Ch. 16.

¹² *Letters to Children*, p. 32.

¹³ *Letters to Children*, p. 111.

¹⁴ "Bluspels and Flalansferes: A Semantic Nightmare," in *Selected Literary Essays*, Walter Hooper, ed. London: Cambridge University Press, 1969, p. 426.

¹⁵ Wikipedia: Chapters and verses of the Bible.

¹⁶ Matthew 2:1-2.

¹⁷ Michael Ward, 2010, *The Narnia Code*. Paternoster, pages 131-132.

¹⁸ Professor Kirke's name appears first in *The Voyage of the Dawn Treader* (Chapter 1) and also as a Professor at the end of *The Magician's Nephew* (Chapter 15).

¹⁹ Their Pevensie surname is introduced in, *The Voyage of the Dawn Treader* (Chapter 1).

²⁰ The Wardrobe was made from a tree grown from the core of the apple Digory Kirke brought back from Narnia, told at the end of *The Magician's Nephew*.

²¹ Genesis 32:28; 35:10.

²² *Iesous* (Yeshua in Greek) is translated Joshua in the New Testament in these verses: Luke 3:29 – the son of Joshua (Jose in the KJV)

Acts 7:45 – After receiving the tabernacle, our ancestors under Joshua brought it with them when they took the land from the nations God drove out before them.

Hebrews 4:8 – For if Joshua had given them rest, God would not have spoken later about another day.

²³ Matthew's Gospel quotes many Old Testament references fulfilled in Jesus, such as Matthew 1:22-23 on Isaiah 7:14; Mt 2:5-6 on Micah 5:2; Mt 3:17-18 on Jeremiah 31:15; Mt 3:3 on Isaiah 40:3; Mt 4:13-16 on Isaiah 9:1-2; Mt 10:35-36 on Micah 7:6; Mt 11:10 on Malachi 3:1; Mt 12:17-21 on Isaiah 42:1-4; and Mt 13:14-15 on Isaiah 6:9-10. See more fulfilled prophecies in my book *The Lion of Judah: The Reign of Jesus*, 2014, Renewal Journal Publications. See links on www.renewaljournal.com.

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

²⁵ Revelation 5:5; 19:16; 11:15.

²⁶ Lewis, 1954, *The Horse and his Boy*, Ch. 11, the last paragraphs.

1. The Lion, the Witch and the Wardrobe

²⁷ Lewis, 1950, *The Lion, the Witch and the Wardrobe*, Chapter 6.

²⁸ Lion of Judah Artwork copyright by Rebecca Brogan from her series *The Lion of Judah*, used with permission. See www.jbtarts.com.au

²⁹ Lewis, 1950, Chapter 6.

³⁰ He is named Professor Kirke in *The Voyage of the 'Dawn Treader'*, where he tutors Peter for an exam. This is seen as a tribute to Lewis's tutor W T Kirkpartick, nicknamed Kirk, who taught the 16 year old Lewis to write and speak clearly and logically. Note the Professor's comment, "Why don't they teach logic at these schools?" (Ch. 5) Young Digory Kirke's story is told in *The Magician's Nephew*, the first book in chronological order. It reveals that the wardrobe is made of wood from a tree grown from the core of an apple that he brought back from Narnia. It's interesting that our entry into Paradise is through the cross of Jesus who "bore our sins in His own body on the tree" (1 Peter 2:24). Professor Kirke also appears in the final book, *The Last Battle*, becoming eternally young and strong as we all do in our eternal homeland.

Some people also see Professor Kirke as a reference to Kirk, Scottish for church, and that church introduces us to and opens the way into the kingdom of God.

³¹ Lewis, 1955, *The Magician's Nephew* reveals the source of the lamp post and how Aslan overcame evil with good.

³² Lewis, 1952, *Mere Christianity*, Collins, pp. 54-56.

³³ Named Jadis in *The Magician's Nephew*.

³⁴ Lewis, 1950, Chapter 17. Aslan being not a tame lion is repeated various times in *The Chronicles of Narnia* especially in the final book, *The Last Battle*.

³⁵ Jesus experienced opposition: two kings (Matthew 2:13; Luke 13:31), Nazareth (Luke 4:29), Jerusalem (John 8:59, 10:31), and religious and political leaders (Matthew 12:14, 26:4; Mark 11:18; Luke 19:47). Jesus chose when and how he gave his life (John 10:17-18).

³⁶ Luke 9:40-55; 18:15-16; 22:24; John 13:1-17.

³⁷ John 2:15-16; 8:1-11; Matthew 9:10-11; 11:19; Mark 3:5.

³⁸ Some ancient manuscripts have 72.

³⁹ Lewis, 1950, Chapter 10

⁴⁰ See gifts from God (our Father) in Romans 12:1-8, from Jesus our Lord in Ephesians 4:7-12, and from the Spirit of God in 1 Corinthians 12:4-11.

⁴¹ Lewis, 1995, *Letters to Children*, p. 93. Lewis wrote, "The stone table *is* meant to remind one of Moses' table."

⁴² Lewis, 1950, Chapter 12.

⁴³ Lewis, 1950, Chapter 12.

⁴⁴ Lewis, 1950, Chapter 12.

Endnotes

⁴⁵ References: water to wine, John 2:1-12; feeding over 5000 and 4000, Mt 14:13-21, 15:29-39, 16:8-10; welcoming sinners, Mt 9:10-13; sinful woman, Luke 7:36-50; Zacchaeus, Luke 19:1-10; Last Supper, Mt 26:17-35; prodigal son, Luke 15:11-32; wedding banquet, Mt 22:1-14; ten bridesmaid virgins, Mt 25:1-13. Google titles for more references.

⁴⁶ Note Jesus' statement, "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfil" (Matthew 5:17).

⁴⁷ Lewis, 1950, Chapter 14.

⁴⁸ Deuteronomy 34:6; 2 Kings 2:11.

⁴⁹ Read about 12 resurrection appearances in *The Lion of Judah: The Resurrection of Jesus*, by Geoff Waugh. See links on www.renewaljournal.com

⁵⁰ John 20:1, 11-16.

⁵¹ Luke 24:37-39.

⁵² Lewis, 1950, Chapter 15.

⁵³ John 19:30.

⁵⁴ By Cecil Alexander, 1847. When she went to town she passed a small grassy mound, just outside the old city wall of Derry, Ireland. It reminded her of Calvary and it came to mind as she wrote this hymn.

⁵⁵ It's interesting that Jesus, the ransom for us, is reflected in C. S. Lewis's *Space Trilogy* (USA) or *Cosmic Trilogy* (UK) in the hero, Dr Elwin Ransom, in *Out of the Silent Planet* (1938), *Perelandra* (1943), and *That Hideous Strength* (1945).

⁵⁶ Lewis, 1950, Chapter 17.