

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.”ⁱ

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

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

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



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

The boys explored fields and forests around their country home on sunny days. During the many wet days they often climbed into an old wardrobe and told each other imaginary stories about magic kingdoms with talking creatures, knights and dragons. They created the mythical animal kingdom of Boxen and Jack wrote stories about dressed up creatures, knights in armour and a chivalrous talking mouse.

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



Dunluce Castle: Medieval Irish Castle on the east coast

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

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

As Lewis studied myths and fables he began to believe the eternal truths the myths illustrated. 'Myth became fact'ⁱⁱ 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."ⁱⁱⁱ 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.^{iv}

Lewis usually read and memorized a chapter of the Bible every day^v 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.”^{vi} 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?"^{vii}

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."^{viii}

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.^{ix}

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."^x 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."^{xi}

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."^{xii}

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.^{xiii}

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.^{xiv}

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.^{xv}

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.^{xvi} 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:^{xvii}

- 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 Kirke^{xviii} welcomes the four children^{xix} into his country home where Lucy, the youngest, discovers the world of Narnia through the Wardrobe,^{xx} 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 God^{xxi}). 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.^{xxii} 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.^{xxiii}

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

While the Pharisees were gathered together, Jesus asked them, saying, "What do you think about the Christ? Whose Son is He?"

They said to Him, "The Son of David."

He said to them, "How then does David in the Spirit call Him 'Lord,' saying:

'The LORD said to my Lord,

"Sit at My right hand,

Till I make Your enemies Your footstool"?'?

If David then calls Him 'Lord,' how is He his Son?" And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore. (Matthew 22:41-45; see also Mark 12:35-37 and Psalm 110:1).

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

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

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



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.^{xxv} 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.”^{xxvi}

Introduction

ⁱ 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.

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

ⁱⁱⁱ Lewis, C S, 1955, *Surprised By Joy*, Ch. 14, ‘Checkmate’.

^{iv} 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.

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

^{vi} 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.”

^{vii} *Letters to Children*, p. 92.

^{viii} “It all began with a picture,” in *On Stories*, p. 53.

^{ix} Matthew 13:34; John 17:25-28.

^x *Letters to Children*, p. 29.

^{xi} Lewis, 1952, *The Voyage of the Dawn Treader*, Ch. 16.

^{xii} *Letters to Children*, p. 32.

^{xiii} *Letters to Children*, p. 111.

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

XV

Wikipedia: Chapters and verses of the Bible.

^{xvi} Matthew 2:1-2.

^{xvii} Michael Ward, 2010, *The Narnia Code*. Paternoster, pages 131-132.

^{xviii} 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).

^{xix} Their Pevensie surname is introduced in, *The Voyage of the Dawn Treader* (Chapter 1).

^{xx} 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*.

^{xxi} Genesis 32:28; 35:10.

^{xxii} *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.

^{xxiii} 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.

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

^{xxv} Revelation 5:5; 19:16; 11:15.

^{xxvi} Lewis, 1954, *The Horse and his Boy*, Ch. 11, the last paragraphs.

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