

Chapter 9

Faith and Discipleship in Narnia

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C.S. Lewis trekked a rocky spiritual journey in his first 33 years. He went down many dead-end paths searching for answers to the major questions of life. In the end, he discovered what he was looking for — truth, meaning, and Joy — in Jesus Christ. Because Lewis was an academic type, you may think that when he resolved these issues intellectually, he moved on with his everyday life as usual with the sense of satisfaction that he'd figured everything out. Yet, after Lewis began to really understand the implications of his newfound faith, “business as usual” was the one thing that Lewis couldn't go back to. He realized that one's belief in Jesus Christ has a ripple effect. If Christ's message is true, your faith isn't just something you take out of your closet for one hour on Sunday; instead, it's a 24/7 deal because true faith means you surrender your entire life to Jesus Christ.



Lewis presents the all-encompassing nature of the Christian faith in *The Chronicles of Narnia*. There are no “Sunday Narnians” — living for Aslan on one day, and for themselves and the White Witch the rest of the week. In the good versus evil world of Narnia, everyone understands that following Aslan is more than a *lifestyle*; it's a *life choice*.

In this chapter, you explore faith and discipleship, Narnia-style. You discover how the stories of Edmund and Eustace reveal that true faith results in a transformed life. You also see how various truths of Christian discipleship are revealed through *The Chronicles of Narnia*.

Edmund and Eustace: The Power of a Transformed Life

More than any other characters in the Narnian Chronicles, Edmund and Eustace show what becoming a Christian is really all about. After all, let's face it: Peter, Lucy, and Polly aren't perfect children, but they don't have many struggles with sin; they start out as pretty good kids and get even better as they mature. Susan may start the series off strong, but she drops off the map by *The Last Battle* so no one ever really knows whether she makes it to "real Narnia." And both Digory and Jill have their good and bad moments, but their changes aren't overly dramatic.

In contrast, as much as we'd probably like to deny it, Edmund and Eustace are far more like us than anyone else in the Narnian Chronicles. Their struggles with sin aren't petty, and their experiences painfully expose the sinful nature that exists inside each of us. Both boys start their journeys in Narnia motivated by pride and self-interest — Edmund sides with the White Witch over his siblings and Aslan, and Eustace is fully absorbed by his needs and desires. Yet, despite their sinful beginnings, each has a genuine life-changing encounter with Aslan and is transformed into a new person as a result.

Edmund: Traitor turned king

At the start of *The Lion, the Witch and the Wardrobe*, Edmund is a nasty boy. He's deceitful, spiteful, and easy prey for the White Witch. Desiring power and delicious Turkish Delight, he abandons and betrays his siblings.

In time, Edmund realizes his dreadful mistake and is rescued from the White Witch's clutches. When he returns to Aslan's camp, Edmund has a one-on-one conversation with the lion. No one knows what's said between them, but the result is one of repentance, restoration, and transformation.

Repentance

Readers can only imagine Edmund's words to Aslan when they go on a walk together after Edmund's return. Edmund is clearly repentant of his actions, and shortly thereafter, he apologizes to his brother and sisters for endangering them.

Restoration

In the prodigal son parable (see Luke 15:20–24), the father showers love on his repentant son and restores his son to himself, his family, and his entire village.

Similarly, when the meeting between Aslan and Edmund is over, Aslan presents a fully restored Edmund to Peter, Susan, and Lucy. “Here is your brother,” says Aslan, “and — there is no need to talk to him about what is past.”

Transformation

Edmund is more than just a kid who’s only sorry he gets caught. Clearly, he’s not the same person after the encounter as he was before. The one-time traitor is transformed into a virtuous and honorable king, known as King Edmund the Just during the Golden Age of Narnia.

In *The Lion, the Witch and the Wardrobe*, a newly restored Edmund plays an important role in the defeat of the White Witch’s army. In fact, after the battle, Peter says, “It was all Edmund’s doing . . . We’d have been beaten if it hadn’t been for him.” Throughout the rest of *The Chronicles of Narnia*, Edmund shows time and time again that that his transformation is genuine. In *Prince Caspian*, he’s the only one to faithfully side with Lucy on her sighting of Aslan. In *The Horse and His Boy*, Edmund believes mercy should be shown to Rabadash; he argues, “Even a traitor may mend. I have known one that did.” Finally, in *The Last Battle*, Edmund’s an integral member of the Friends of Narnia, remaining faithful to Aslan to the end.

Eustace: Self-absorbed twit turned faithful servant

Like Edmund, Eustace Scrubb is an example of the power of a transformed life. As *The Voyage of the “Dawn Treader”* begins, Eustace is as rotten a kid as you can imagine — always whining, insulting, and driving everyone aboard the ship crazy. He’s so self-absorbed that he feels it’s criminal to force him to help out in a crisis when he isn’t feeling well, and he feels completely justified (rather than gracious) when others sacrifice themselves for him. But when Eustace sneaks away from camp on Dragon Island to avoid doing work, everything changes. He awakens to find himself turned into a scaly, fire-breathing dragon. As events unfold on the island, Scrubb goes through a process of repentance, restoration, and transformation.

Repentance

When Eustace realizes he’s a dragon, he begins to see life in a new light. Rather than seeking revenge on Caspian and Edmund, he longs simply to be friends. Scrubb realizes how selfish he’s always been and how awful he’s treated others. As if to sum up his repentant spirit, Eustace the dragon “lifted up [his] voice and wept.”

Restoration

After Eustace suffers as a dragon for several days, Aslan pays him a visit one night. He says that Eustace can enter a pool of water only after he sheds his dragon skin. Eustace scratches his body and sheds a layer of scales. He peels off another layer of skin, followed by another. But when yet another layer of dragon skin appears, Scrubb believes he may never be able to fully shed the dragon skin. Finally, Aslan says to Eustace, “You will have to let *me* undress you.” Aslan’s rips are so deep and raw that Eustace is convinced that the claws go straight into his heart. But these deep tears do the trick: The scales removed are so much “thicker, and darker, and more knobby looking than the others had been.” Aslan throws Eustace into the water, stinging him terribly for a second or two. Eustace tells Edmund later, “After that it became perfectly delicious and as soon as I started swimming and splashing I found that all the pain had gone from my arm. And then I saw why. I’d turned into a boy again.” Only Aslan can restore Eustace to his true condition.

Transformation

Eustace’s encounter with Aslan is the real deal. When he returns to the *Dawn Treader*, everyone on board notices the change in him. Then, as *The Silver Chair* begins, Jill Pole also sees the difference: “It’s not only me. Everyone’s been saying so.” During the adventure to rescue Prince Rilian and later in *The Last Battle* to help King Tirian, Eustace proves himself a faithful servant of Aslan. He remarks much later about his pre-Aslan days, “I was a different chap then. I was — gosh! what a little tick I was.”

However, the narrator reminds that this kind of transformation is a *process*, not a one-time complete turnaround: “It would be nice, and fairly nearly true, to say that ‘from that time forth Eustace was a different boy.’ To be strictly accurate, he began to be a different boy. He had relapses. There were still many days when he could be very tiresome. But most of those I shall not notice. The cure had begun.”

Recognizing that Aslan does the work



The stories of Edmund and Eustace (see the preceding sections) have a similar pattern: Repentance by the offender leads to restoration by Aslan, which leads to transformation of the offender. This three-stage process is identical to Christ’s redemption of people who come to him.

Notice, however, that Aslan is the one who actually does the restoring. Eustace, for example, is capable of peeling off layers of dragon skin on his own, but he can’t get to all of them or through the deepest layers. Eustace needs Aslan to fully remove his dragon-ness and then cleanse and restore him. Similarly, people can conquer some sins and problems in their lives through sheer willpower, but they can’t cleanse themselves fully and can’t

ever earn salvation just by being good. Instead, this restoration can take place only when people surrender their lives to Jesus Christ (1 John 1:9).

Aslan tells Eustace, “You will have to let me undress you” in much the same way that Jesus tells Nicodemus in John 3:7, “You must be born again.” The message here is that, in effect, you need to shed your sin coating, be undressed by Jesus, and then be reborn as a clean child of God.

Revealing new spiritual genetics

Edmund and Eustace are proof of the “new spiritual genetics” that you receive when you believe in Christ. Because true belief is more than just an intellectual exercise, it affects your entire life. In fact, the Apostle Paul says that you’re actually a “new creation” (2 Corinthians 5:17, Ephesians 4:23) and that you now have the Holy Spirit living inside of you (Colossians 1:27, John 14:16–17). As a result, you no longer live for yourself but rather for Jesus Christ. Or, as the Apostle Paul writes, “I have been crucified with Christ and I no longer live, but Christ lives in me” (Galatians 2:20).

And, although Christians are new creations, they aren’t perfect. They still have a sinful nature that remains with them as long as they walk on this earth. And yet, a Christian on Earth is transformed, albeit slowly, into the new person he becomes fully in Heaven. Philippians 1:6 says that, “He who began a good work in you will carry it on to completion until the day of Christ Jesus.” Or, as Lewis says of Eustace: The cure has begun.

Living as a Christian: Lessons from Narnia

The term *disciple* is commonly used within the Church to describe a “follower of Christ,” a Christian who has accepted Jesus as savior and surrendered his or her life to him. *The Chronicles of Narnia* provides several lessons on what it means to live as a Christian disciple. I discuss these lessons in the following sections.

Living by faith, not by sight

“We live by faith, not by sight,” says the Apostle Paul in 2 Corinthians 5:7. Throughout the Narnian Chronicles, the children and Narnians are called to live by faith in Aslan, not necessarily by what happens before their eyes.

In *Prince Caspian*, the Pevensie children are called to go by faith as they proceed with Trumpkin to Aslan's How. Lucy sees Aslan, who's there to help guide the group, but failing to truly seek Aslan, Peter, Susan, and Trumpkin doubt Lucy and proceed on a different route. When Aslan appears to Lucy again, she realizes that she has to go with him "whether anyone else does or not." As the group reluctantly follows Lucy, they each see Aslan in their own time. In each case, trust comes first, then sight. Because Edmund trusts most (after Lucy), he sees first. Peter sees Aslan next, and Susan and the Dwarf are last.

In *The Silver Chair*, Jill, Eustace, and Puddleglum are called to "live by faith" when the Black Knight (Rilian) calls out "by Aslan himself" to free him from the chair. The trio is uncertain what to do next: Aslan tells Jill at the start that those words are the final of the four Signs she's supposed to follow, but untying the Black Prince in the midst of his rage seems like certain suicide. In the following exchange, Puddleglum gets to the heart of what living by faith is all about:

"Oh, if only we knew!" said Jill.

"I think we do know," said Puddleglum.

"Do you mean you think everything will come right if we do untie him?" said Scrubb.

"I don't know about that," said Puddleglum. "You see, Aslan, didn't tell Pole what would happen. He only told her what to do. That fellow will be the death of us once he's up, I shouldn't wonder. But that doesn't let us off following the Sign."

By its very nature, living by faith is risky. You may have to go against gut instinct and even common sense in order to do what you believe Christ is calling you to do. The Pevensies don't know that following Aslan's direction leads them to Aslan's How until they start down his path. So too, Eustace, Jill, and Puddleglum obey Aslan even when doing so looks foolish, like certain death. In *The Last Battle*, Jewel the Unicorn underscores the message of steadfast faith regardless of cost when he says, "Nothing now remains for us seven but to go back to Stable Hill, proclaim the truth, and take the adventure that Aslan sends us."

Bookends to a life of faith

The Pevensie children's time in Narnia is illustrative of a life of faith. When they first enter Narnia in *The Lion, the Witch and the Wardrobe*, Mr. Beaver calls them into the woods saying,

"Further in, come further in." That symbolic start of their "life of faith" is later bookended by "Further up, further in," which Aslan calls out to Peter, Edmund, and Lucy in the real Narnia.

Trusting God and doing the next thing

Scottish pastor and early 20th-century author Oswald Chambers lived by a simple motto: “Trust God and do the next thing.” In other words, a Christian is called to trust in God and then act upon that trust, not to sit around and just think about it.

In *Prince Caspian*, when Lucy needs to wake up the others and tell them that she’s seen Aslan again, she says, “I mustn’t think about it, I must just do it.” Later in the story, just before the battle against Miraz, Peter sounds much like Chambers, saying, “We don’t know when [Aslan] will act. In his time, no doubt, not ours. In the meantime he would like us to do what we can on our own.”

Lewis, however, makes a point of saying that so long as you keep on trusting and doing, you can still follow God even if you screw up along the way. In *The Silver Chair*, Jill and Eustace are saddened by their failure to look for the Signs in their quest for Rilian. Puddleglum, however, tells them that Aslan worked his will in spite of their disobedience along the way: “There’s one thing you’ve got to remember. We’re back on the right lines. We were to go under the Ruined City, and we *are* under it. We’re following the instructions again.”

Living to the hilt

Missionary Jim Elliot wrote, “Wherever you are, be all there. Live to the hilt every situation you believe to be the will of God.” With these instructions, Elliot sums up the essence of what Christian discipleship is all about. In *The Silver Chair*, Prince Rilian displays this attitude when he expects a life-or-death battle in Underland. He tells Eustace, Jill, and Puddleglum, “When once a man is launched on such an adventure as this, he must bid farewell to hopes and fears, otherwise death or deliverance will both come too late to save his honor and his reason.” He reaffirms later, “Whether we live or die Aslan will be our good lord.”

Reepicheep also serves as an excellent example of a disciple “living to the hilt.” In *The Voyage of the “Dawn Treader,”* when speaking of going to the utter east to Aslan’s country, he says:

My own plans are made. While I can, I sail east in the Dawn Treader. When she fails me, I paddle east in my coracle. When she sinks, I shall swim east with my four paws. And when I can swim no longer, if I have not reached Aslan’s country, or shot over the edge of the world in some vast cataract, I shall sink with my nose to the sunrise and Peepiceek will be head of the talking mice in Narnia.

Becoming humble and “self-forgetful”

“Let us fix our eyes on Jesus, the author and perfecter of our faith,” says Hebrews 12:2. When you follow that command, your attention falls more and more on Christ and less and less on yourself; you become more humble and forget about your own wants and needs. You naturally begin to live out Christ’s command to “take up your cross and follow me” (Mark 8:34). In *The Chronicles of Narnia*, Lewis shows examples of this transformation when folks focus their full attentions on Aslan:

- ✓ In *The Magician’s Nephew*, Aslan praises Digory by saying, “Well done” when Digory resists the temptation of secretly taking the magic apple back to his mother. Yet, the narrator points out that Digory “was in no danger of feeling conceited for he didn’t think about it at all now that he was face to face to Aslan.”
- ✓ In *The Lion, the Witch and the Wardrobe*, Edmund’s heart starts to change, and his selfishness slowly starts to go away as a result. In particular, when he sees creatures turned to stone by the White Witch, the narrator says Edmund “for the first time in this story felt sorry for someone besides himself.”
- ✓ At the end of *Prince Caspian*, Caspian shows the humility and proper sense of self that Christ desires in the faithful. Aslan asks Caspian whether he feels ready and adequate to serve as King of Narnia. Instead of faking confidence, Caspian replies in humility, “I — I don’t think I do, Sir. I’m only a kid.” Aslan is pleased by this response, replying, “Good. If you had felt yourself sufficient, it would have been a proof that you were not.”



Christian humility is very important to Lewis because he believes pride and self-absorption to be the key qualities of an inhabitant of Hell. See Chapter 11 for how this position plays out in *The Great Divorce*.

Finding strength through Christ

Paralleling Philippians 4:13 (“I can do everything through him who gives me strength”), Aslan gives the children and Narnians strength during the times that they most need it. In *Prince Caspian*, Lucy buries her head in Aslan’s mane, and “There must have been magic in his mane. She could feel lion-strength going into her.” Similarly, before Digory leaves to fetch the apple in *The Magician’s Nephew*, Aslan gives him a Lion’s kiss. According to the narrator, “Digory felt that new strength and courage had gone into him.”

Receiving help in times of need

Aslan doesn't simply give the children assignments and let them fend for themselves. He's faithful in helping them during their times of need. In *The Voyage of the "Dawn Treader,"* Caspian and his crew are desperate during their passage around Dark Island. As circumstances appear bleak and hope seems lost, Lucy calls out to Aslan for help and he responds. The darkness remains, but she begins to feel a "little — very, very little — better." The "whole ship was lit up as if by searchlight," and finally, an albatross came and led the ship toward safety. Lucy even hears the bird say to her alone "Courage, dear heart." She's comforted by the certainty that the voice is none other than Aslan himself, known by "a delicious smell breathed in her face."

Aslan helps Lucy when she asks for it, but sometimes Christians can overlook the asking part. In *The Magician's Nephew*, Lewis speaks to the point of being real with God and asking him for your needs. When Digory, Jill, and Fledge go off to fetch the apple, Digory complains that he's hungry after their long journey. The brief exchange that takes place between the three underscores the importance of simply asking God for help:

"Well, I do think someone might have arranged about our meals," said Digory.

"I'm sure Aslan would have, if you'd asked him," said Fledge.

"Wouldn't he know without being asked?" said Polly.

"I've no doubt he would," said the Horse . . . "But I've a sort of idea he likes to be asked."



When we realize the security we have in Jesus Christ and his ability to provide for our needs, then we can echo Tirian in *The Last Battle*: "Courage, child: we are all between the paws of the true Aslan."

Common Stumbling Blocks on the Christian Walk

Although *The Chronicles of Narnia* contains many examples of children and Narnians "living out their faith" in Aslan, Lewis creates a realistic picture of faith by including several stumbling blocks that can spring up along the ways of the faithful. These diversions are discussed in the sections that follow.



Following common sense

Common sense is one of the great enemies of Christian discipleship. It kills any attempts to walk by faith because it demands certainty before taking a first step.

On occasion, common sense becomes a stumbling block to following Aslan in Narnia. In *Prince Caspian*, Lucy pleads with her siblings to believe her certainty of seeing Aslan, “I didn’t *think* I saw him. I saw him.” Yet, in spite of that plea, Peter opts for common sense, uttering, “Lucy may be right, but I can’t help it.”

When she’s outvoted by Peter, Susan, and Trumpkin, Lucy settles for the common sense route, too, and goes along with the crowd rather than forging her own way. Aslan doesn’t let Lucy off the hook when he sees her again, however. When she tries to blame the others, the narrator observes that “there came the faintest suggestion of a growl.” Aslan wants Lucy to live by faith, even if it means going against the grain.

The Silver Chair shows another instance where common sense gets in the way of living by faith. When the Black Prince speaks the last Sign of Aslan’s (see the “Living by faith, not by sight” section earlier in the chapter), Eustace and Jill search for a common sense explanation. “It’s the Sign,” said Puddleglum. “It was the *words* of the Sign,” said Scrubb more cautiously. The narrator then expresses what’s on the minds of the three: “What had been the use of learning the Signs if they weren’t going to obey them? Yet could Aslan have really meant them to unbind anyone — even a lunatic — who asked it in his name? Could it be a mere accident?”

Succumbing to doubt

Doubt is a stumbling block on the Christian walk of a disciple because it’s easy to believe when things are going well, but when tested or confronted, strong faith can grow brittle and crack into a thousand pieces. That’s what happens to Eustace and Jill in *The Silver Chair* when the Black Knight tries to dismiss the idea that the words UNDER ME were meant for them, as another Sign from Aslan. The Black Knight’s words of doubt were “like cold water down the back of Scrubb and Jill: for it seemed to them to them very likely that the words had nothing to do with their quest at all, and that they had been taken in by a mere accident.”

Yet, Puddleglum proves his discipleship when he answers back, “There are no accidents. Our guide is Aslan; and he was there when the giant king caused the letters to be cut, and he knew already all things that would come of them; including *this*.”

Forgetting the “big picture”

In the hustle and bustle of everyday life, it’s easy to become focused on the here and now and forget what’s really important. In *Prince Caspian*, for example, the Pevensies spend time at the beginning of the story at the railway station longing to return to Narnia. But after they’re drawn back, they become so concerned with the practical issues of their hike that they miss out on the thrill of their journey and the sense of purpose that they should feel.

In *The Silver Chair*, Jill also has a hard time staying on track with the Four Signs. She memorizes them initially, but as time goes on, she starts to forget about the signs and starts to get their order mixed up. “That was because she had given up saying the Signs over every night,” comments the narrator. Eustace admits, “The truth is we were so jolly keen on getting to [Harfang] that we weren’t bothering about anything else.” Rather than being focused on the quest and their end goal, the three are distracted by the individual steps and taken in by their small adventures along the way.

Being nosy

It seems pretty minor when compared to the other stumbling blocks outlined in this section, but another area of disobedience among the children and Narnians is nosiness or curiosity about issues that they have no business knowing.

In *The Voyage of the “Dawn Treader,”* Lucy asks Aslan whether Eustace will ever return to Narnia. Aslan replies, “Child, do you really need to know that?” Likewise, in *The Horse and His Boy*, Aslan tells Shasta, “I tell no-one any story but his own.”

In addition, “what if’s” shouldn’t be a concern of ours either. Aslan tells Lucy in *Prince Caspian*, “To know what would have happened . . . nobody is ever told that.” Then, in *The Voyage of the “Dawn Treader,”* Aslan reminds her once again, “Did I not explain to you once before that no one is ever told what *would have happened?*”



The Hermit of the Southern March puts everything in the proper perspective when he tells Aravis, Bree, and Hwin, “There is something about all this that I do not understand: but if ever we need to know it, you may be sure that we shall.” As a disciple, one can apply the Hermit’s advice to the real world by realizing that everyone is on a “need to know” basis — if you need to know, God’s gonna tell you. Otherwise, don’t worry about it.

God Uses the “Little Guys”

Throughout history, God tended to use the “little guy” to do great things for him. For example, Gideon was called by God to lead the Israelite army even though his family was part of the weakest clan in Israel and he the smallest of his family (see Judges 6). So too, Christ’s disciples were uneducated, “bush league” fisherman, not learned Ivy League theologians.

In *The Chronicles of Narnia*, C.S. Lewis makes a point of giving the “little guys” important roles:

- ✓ The people from our world who go into Narnia to lead and rescue Narnians are all *children*, not adults.
- ✓ In *The Lion, the Witch and the Wardrobe*, small mice chew through the cords that bind Aslan after he’s slain at the Stone Table. The mice also feed King Tirian in *The Last Battle* when he’s tied to a tree.
- ✓ In *The Magician’s Nephew*, Aslan chooses Frank, a humble London cab driver, as the first King of Narnia. Frank responds only as a little guy would: “Begging your pardon, sir, and thanking you very much I’m sure . . . but I ain’t no sort of chap for a job like that. I never ‘ad much eddycation, you see.”

God works through the “little guys” because they have the right perspective — they know they can’t rely on their own strength and self-reliance to get the job done. Instead, they know they must rely on Jesus Christ to help them. As a result, they can more easily echo the words of the Apostle Paul, “For when I am weak, then I am strong” (2 Corinthians 12:10).

Glimpses of Joy in Narnia

One of the major factors in Lewis’s conversion to Christianity was that he discovered Jesus Christ was both the source and the object of the deep yearning Lewis called Joy (see Chapter 2 for more on Joy).

In *The Chronicles of Narnia*, Lewis makes allusions to his understanding of what Joy is like. In *The Lion, the Witch and the Wardrobe*, he describes the moment in which the Pevensie children first hear the name of Aslan:

Each one of the children felt something jump in his inside . . . Susan felt as if some delicious smell or some delightful strain of music had just floated by her. And Lucy got the feeling you have when you wake up in the morning and realize that it is the beginning of the holidays or the beginning of summer.

In *The Voyage of the "Dawn Treader,"* when thumbing through the Magician's Book, Lucy comes across a spell that, if spoken, refreshes one's spirit. She's immediately captivated by the story-like spell; in fact, she's so absorbed that she could keep reading it for years. When she finishes reading, she longs to feel that Joy again but finds she can't turn the pages back. Lucy's contentment with simply remembering the story is lessened because she quickly forgets what exactly the story is about. The narrator points out, "And she never could remember; and ever since that day what Lucy meant by a good story is a story which reminded her of the forgotten story in the Magician's Book." Lewis believes Joy is much like Lucy's experience: life-changing and all-absorbing but not something you can recreate or get your hands around.

Similarly, at the end of the story, Reepicheep, Lucy, Edmund, and Eustace get a glimpse of Heaven — Joy — when they're near the End of the World. When they're in their small boat, a breeze comes. The narrator describes the scene:

It lasted only a second or so but what it brought them in that second none of those three children will ever forget. It brought both a smell and a sound, a musical sound. Edmund and Eustace would never talk about it afterward. Lucy could only say "It would break your heart." "Why," said I, "was it so sad?" "Sad!! No," said Lucy.

None of children question the fact that they're peeking into Aslan's country during that moment. The pang deep in their hearts was what Lewis knew to be Joy.

"Well Done," the Best Phrase Imaginable

Perhaps the ultimate desire of every earnest Christian is to someday hear Jesus Christ tell them personally, "Well done, good and faithful servant" (Matthew 25:21). Aslan, too, utters these words at specific times in Narnia:

- ✓ In *Prince Caspian*, Edmund's praised "Well done" when he's quick to believe in Aslan's appearance to Lucy.
- ✓ In *The Magician's Nephew*, Digory's told "Well done, son of Adam" after he obtains the apple and withstands the temptation of Jadis.
- ✓ In *The Last Battle*, King Tirian's praised "Well done, last of the Kings of Narnia who stood firm at the darkest hour."



Edmund, Digory, and Tirian each make some lousy decisions along the way and are far from perfect. Yet, by his mercy and grace, Aslan forgives them, restores them, and enables them to accomplish great things in spite of their past scars.

