

# A Christian's Guide to CS Lewis's "Prince Caspian"

## THE FACTS OF THE FAITH

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### Things Christians can talk about in *Prince Caspian*.

**Obedience and Faith.** Some things about God can only be understood after you've begun trusting him, and trust is demonstrated by our obedience. In chapter 9, Lucy sees Aslan but the other children don't. They don't see Aslan until after they've obeyed, and then they find out they would have been spared trouble if they'd obeyed in the first place. Prince Caspian most directly speaks to obedience, faith, and understanding in chapter Nine which is titled "What Lucy Saw." Consider Hebrews 11. The people of the 'faith' were not immediately given what they were promised but had to wait for it and in the meantime 'keep on keeping on.' What if there are some things that can only be understood when you are first obedient? For example, a child who does not obey his parents about playing with fire might not live to understand the warnings.

**Old things Can be True.** There is a trend in modern society to assume that because something is old it probably isn't true and that what 'we know now' is always superior. CS Lewis calls this 'chronological snobbery.' Prince Caspian wishes that the 'old stories' were true and is mocked and derided. Even the talking beasts of Narnia wonder because Aslan has been gone so long. But time as Aslan experiences it is different than how we do. See chapters 4, 6, and 12, for example. The Scriptures understand the habit of the human race to dismiss things the further away in time they get. Read 2 Peter 3, especially verses 4 and 8-9. How does this relate to 'old things'? Read the warnings of Deut. 6-8. How does the later history of the Israelites show that perhaps they dismissed the 'old' things?

**Myth Does not Mean False.** Lewis was a proponent of the view that story itself moves the human soul and the Christian story moves the human soul most surely, especially because it is true. Mythical creatures emerge to help make this point (esp. chs 4 + 11). The Scriptures are aware of mankind's awe in the face of drama. Consider Jeremiah's prophecy in Jer. 19 which God declares will make the ears tingle of those who hear of the prophecy's fulfillment. Jesus' use of parables is a good illustration of God's awareness of how we resonate with 'story.' In fact, the parables are good examples of things that can be a story and that doesn't mean it is false.

**Maybe God is Bad and Satan is Good!** Pullman raises the same possibility in his series, but Lewis addresses it too (chapter 6 and 12) and gives a different answer. This is a great point of conversation and just the sort of thing that would take the wind out of challenges when they emerge from atheists like Pullman.

One of the only truly legitimate objections to Christianity is that there may be a God, but he is not a good God. The argument goes: "Face to face with the pain and suffering of the human race, it is not difficult to conclude that if there is a God, he is either not all powerful or he is not all good- either way, not as Christians understand him." The Scriptures do offer an answer, but it is a hard and difficult one: God's solution to the sufferings of Men is to become a man himself, participate in our agonies, with the purpose of destroying death itself. And he will come again. See Hebrews 2:1-18.

### Some Quotes From Chapter Nine:

"Wouldn't it be dreadful if some day in our own world, at home, men started going wild inside, like the animals here, and still looked like men, so that you'd never know which were which?"

"Aslan," said Lucy, "you're bigger."

"That is because you are older, little one," answered he.

"Not because you are?"

"I am not. But every year you grow, you will find me bigger."

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