

C.S. Lewis' Use of Symbol to Express Christian Concepts, Stories, and Teaching as Seen in *The Chronicles of Narnia: the Magician's Nephew*

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Abstract

Literature is said to be the medium where author expresses his experience in life, especially on the relationship with the creator. This idea could be clearly seen in the Chronicles of Narnia: The Magician's Nephew where C.S. Lewis, the author, expresses Christian concepts, stories, and teaching he understands throughout his life. Those all are expressed through symbolism due to its capability in making association with human experience as well as conveying any complex ideas in a form of concrete objects which are easily understood by the readers.

Keywords: expressive approach, symbol, Christianity

Literature as the Expression of Author's Religiosity

As one of the medium exploring the meaning of human experience, literature is somehow used to express what author sees in life, what they have thought and felt about any incident they have (Hudson, 1985:10). If we examine further about human experiences themselves, they come in a variety of ways: they can happen to the authors, take place between the authors and other persons, between the authors and their environment, and also between the authors and their God. Through literature, the author can expose the experience of God's existence and also God's role in the author's life (*Gaudium et Spes* in Veeger et al, 2001:14). It can be seen that the author's religion and any experience within his or her religion will be one of the most important influences which will determine the kind of literary product that the author is going to produce. The religiosity within the literature itself can be seen in the way the author expresses his experience in finding God's existence and

reveals God's role in changing the life of the author. Thus, it can be inferred that there is a strong relationship between Literature and Religion, in the way that Literature can be the overflow, utterance, or projection of the thought and feeling of the author (Abram, 1953:21-22), especially his or her religious life.

Symbol as Expression Device in Literary Work

Symbol is said to be effective to be used as an expressing device to convey the religious concepts, stories, and teachings from real life into literature. It is because symbol has a rich capability in conveying an association with the human experience (Guth, 1997:189-190). This ability enables the author to put a symbolization of a particular thought, feeling, or experience in a form of concrete objects or symbols which will be easier to convey message, and be understood by the readers. In this notion, symbol usage brings a new dimension toward literary analysis as it brings the reader to examine

more than just the surface story, but go deeper to look for the ulterior meaning where the real purpose of the author in writing a story is revealed. As the consequence, when the readers fail to understand it, they will definitely miss the richness the literary work has; how the author expresses such a complex ideas or concepts in a form of a symbol. Therefore, investigating symbol as the medium in any particular literary product in some way become one the chief concern of the research as it can touch various presentation and interpretation of life the author wants to convey (Leo, 1961:4).

C.S Lewis' Prominence in Christian Apologetics and Literary World

In exposing how the author expresses any underlying religious message through the medium of literature, it is necessary to examine more on the author's biography to find any fundamental background. Since childhood period, C.S. Lewis has started to find his interest in writing an imaginary story where he included his private fantasy which is characterized by the shocking ignorance of natural form such as trees appearing as balls of cotton wool stuck on post (Lewis, 1955:6). This passion brings him to a personal memorable experience on what he calls as "joy" which is hard to define but he claims to render one characteristic; the fact that anyone who has experienced it will want it again (Lewis, 1955:18).

Although Lewis grew up in the Christian surrounding, he never committed in it; in fact he claimed himself to be an atheist. During his university study, however, there was a moment when he had a serious discussion with his friends; Dyson and Tolkien in 1931 about Myths which brings him to the greatest distress. They could convince him that myths were actually God's way of preparing the ground for the Christian story. Therefore, the stories of resurrection throughout history were precursor to Jesus' true resurrection. In conclusion, Christianity can be the completion of all the mythology before it. This discussion brings him to more curiosity on Christianity until he committed on conversion. From his conversion, Lewis realized that his previous experience of "Joy",

a longing for another world which was actually a kind of pointer for his longing for heaven or God.

After his conversion, Lewis wanted to commit himself in, evangelization, and it was not long before he thought of combining religious enthusiasm with imagination in his works of Christian fiction. Lewis started to write a book entitled *Pilgrim's Regress* that told the story of his conversion in allegorical form which was published in 1933. He also started to write Christian Apologetic books; which was written purposely to defend his faith by using logic. One of them is entitled *Problem of Pain* where he postulates on the existence of other universes. From 1948 until 1956 he published more books, children's literature entitled *The Chronicles of Narnia*, and his biography entitled *Surprised by Joy*. Narnia gives Lewis an opportunity to indulge his love for animals and mythological creatures with Christianity.

As the consequence, his literary works are likely to have double dimensions; on the surface it will have been a well-sustained story, yet when it is analyzed deeply, C.S Lewis' creativity in rendering a Christian-based story and ideas can be found within the story. In this notion, we can see how Christian ideas and stories can be presented in a popular form by the use of a lively and joyful imagination so that through the fantasy that it creates, the message can be more easily understood.

C.S Lewis' Use of Symbol in *The Chronicles of Narnia: The Magician's Nephew*

In conveying association purpose, symbol can manifest in various forms starting "from an egg to the story's setting: a single object, a physical type of object, a physical substance, a shape, a gesture, a color, a sound, a fragrance, etc." to represent many underlying ideas from the facet of human personality, the romanticism of youth, or futile ambition (Stanton, 1965:31). In accordance with the definition above, a symbol may emerge in a form of a character, object, setting, situation, or action. In *The Magician's Nephew*, the prominent symbols presents in Magic;

including Aslan, The White Witch, and The Apple Tree, and Humans, including Digory, and Mr. Ketterley.

1. Magic

In the story Magic is not created as a single entity yet is manifested in various objects. This manifestation of Magic can be seen throughout the journey done by Digory; the main character in the novel as he meets The White Witch, Aslan, and The magical apple tree.

The Witch is manifested as a supreme lady having amazing power known her deplorable words which she can use to destroy anything to suit her wants to achieve her ambition for greatness (Lewis, 1955: 66). **Aslan**, on the contrary, is depicted as a good and loving lion that has the powerful ability to create, rule, and give life (Lewis, 1955: 109). **The Apple Tree**, in another case, is presented as having a magical power which can bring attraction and the fulfillment of human (Lewis, 1955: 172-175). These expositions show that those three manifestations of magic are united with shared details as objects having magical power. This magic, in this case, however, is not merely used to describe the source of power having the capability to create something supernatural or miraculous. In the context of the story, Magic has a special role to define supremacy of particular objects; manifested in its ability in destroying, creating, and attracting, and to emphasis its high and important level. Thus, it can be said that the author uses Magic as the symbolization of supreme power in his novel. In this case, the reader is asked not to understand Magic in the literal sense as it is defined in *Merriam Webster's Collegiate Dictionary* as "the use of means (as charms or spell) believed to have supernatural power over natural forces, and is also an extraordinary power or influence seemingly from a supernatural source or something that seems to cast a spell (2006:372)."

This definition gives emphasis on the criteria of Magic to be an "extraordinary power", yet in the context of the story, Magic is associated with another kind of "power". It is not only the extraordinary or supernatural

one, but also a position of supremacy. This kind of thing exposes the second layer meaning of Magic which makes the readers need to think more about the purpose of Magic within and throughout the story.

Furthermore, this definition gives emphasis as well that Magic must be "used" and "casted" through medium of "charm and spell". It means that Magic is something spoken by a human being. However, the author does not merely use human being as the magician. First, the author makes a personification for Aslan to possess a speaking ability as human. Then, the author also uses the Apple Tree which is definitely not a human being. The Witch may be the only human being used by the author, yet if we analyze further, she is named "White Witch". The word "White" here is really significant as in the context of the story the author uses it to give emphasis on the deadly-like appearance of the Witch which is paradoxical with her existence as human being. This anomaly in defining Magic definitely shows that the author wants to use Magic in a particular purpose which is in this case as the symbol. It can be said that Magic is not used in the literal sense, but is used to declare the supremacy of particular object.

In the purpose to give the notion of Magic as a symbolization of supreme power, the author uses several devices which can be elaborated further to see Magic's role as the symbol. First, the author repeats the notion of Magic in a consistent way from the beginning until the end of the story. This consistency is shown by the mentioning of "Magic" in an explicit way in those three manifestations of symbol to define the source of their supernatural power. Second, the author also puts emphasis on the role of Magic throughout the story. This emphasis can be seen because Magic becomes the center of attention for each event that happens in the journey of Digory. The author is likely to place Magic that exists within the context of the story and to show how the elements interact with each other to influence his adventure. In addition, the author also gives the title of the novel as *The Magician's Nephew* showing the author's intention to put the notion of Magic as the center of attention due to its role as a symbol in the context of

the story. By looking at those devices, Magic is likely to become one of the symbols in the *The Chronicle of Narnia: The Magician's Nephew*.

2. Human Being

After using the supernatural power, the author also uses the natural being as the symbol as devices to portray two kinds of personalities living inside the human beings, virtuous and vicious ones, into two manifestations; Digory and Mr.Ketterley.

a. Digory

Throughout the story, the Digory is characterized by using such a device with the purpose of explicitly exposing the basic of human traits. The first one is curiosity from which he ends to awaken the evil witch as he rings the magical bell (57). The second is the amazement of glory shown in how he observes the beautiful vicious witch (58). Furthermore, he is also characterized a boy full of needs as he is trying to find the medicine to cure his mother. This one is said to be his number need since it is described several times in the story (29, 81, 93, 130). These characteristics are used to portray Digory as real human beings. However, what should be understood more is that Digory still listen to his conscience in deciding something. It is proved on the quest to the magical apple tree where he chooses to obey bringing the apple back instead of following the temptation to eat the delicate fruit. He notices the wrong decision may give temporary joy but later will be endless disaster. This virtuous way leads to the specific imagery of Digory as the symbolization of human beings from in a virtuous point of view.

As it is suggested from the theoretical bases, the readers may be able to interpret a symbol by looking at the details that the author uses. In this way, by looking at the characterization process of Digory, the author is likely to bring forward ideas to show the reader about concrete and factual details that can raise people's ideas on human characteristics. Furthermore, the detail is consistently presented in the events created

by the author who can show how those characteristics influence a human being's way to fulfill his goal or duty. In this way, the author is likely to make an association of what people in common generally face in the factual life. These all lead the readers to see the mind in which the author creates Digory in a purposive way, and becomes the symbolization of human beings themselves. Those events, in addition, show the quality of Digory in the way that he makes a choice according to his basic characteristics. As the event is likely to be drawn from a factual event, the readers will agree to say that Digory's response shows his virtuous embodiment.

b. Mr.Ketterly

Mr.Ketterly is another manifestation of a Human Being who is also characterized with some characteristics to emphasize his humanity. First, it is his ambition for greatness as it can be seen from his ambition to be a great magician (Lewis, 1955: 26). The next is his longing for love shown in his interest toward the White Witch (Lewis, 1955: 83), and his desire for abundance as it is seen on how he wants to make Narnia the source of his income (Lewis, 1955: 120).

However, in achieving his goal, he applies several principles which are actually violating ethical rules so that others regard him as a "mad" person (Lewis, 1955: 6). He thinks that it is okay to endanger another life seen through his pursuit of greatness. He also thinks that "I" is the most important and "others" should be neglected as seen through his purpose of abundance (Lewis, 1955: 120). This makes him what he believes, feels, and thinks.

By looking at the way the author characterizes Mr.Ketterly, it can be seen that he is endowed with characteristics owned as well by the ordinary human beings in the real life, such as ambition of greatness, his longing for love, and his desire for abundant living. What makes him different from Digory is that Mr. Ketterly tried to gain those ambitions in vicious ways revealed through the principles that he has. The author is likely to emphasize those characteristics in the way he responds his choice in pursuing his ambitions, desires

and longing. Therefore, it can be said that Mr.Ketterley is the symbolization of a vicious way of being human.

C.S Lewis' Use of Symbol to Express Christian Concepts, Stories, and Teaching

As it is discussed that author's experience of God's existence and role plays a significant influence in the writing of his literary work, authors themselves can express this in various ways. It may come in the form of a religious idea, concept, or story manifested in each element within the story. In this case, it will be elaborated how Lewis' proficiency as a prolific writer, poet, scholar of English Literature, and defender of Christianity has a significant influence on the story he writes. In *The Magician's Nephew*, those religious influences are manifested in the form of symbols. It will analyze how *The Magician's Nephew* really becomes "the overflow, utterance, or projection of the thought and feeling of the author (Abram, 1953:21-22)."

1. Biblical Concept of God in the Creation of Aslan as the Symbol of Virtuous Supreme Power

As it is described before, Aslan belongs to one of the manifestation of Magic being physically described in the form of a **Lion**. His magical power is portrayed by his ability in creating the Land of Narnia from nothingness. His supernatural power in defining reality can also be seen in the way he gives his creation the ability to talk and think by breathing his out, long, and warm breath. This power shows how Aslan is depicted in a preminent position compared to other beings.

It can be seen the author creates Aslan by using the form of Lion as the manifestation of creator and sovereign ruler in Narnia. It is likely not a coincidence since if we are relating the story with Christianity, God in Christianity is also sometimes symbolized as a Lion. This can be seen in the book of Hosea 5:14 which says "For I will be like a **lion** to Ephraim, and like a **young lion** to the house of Judah. I myself will tear and go away; I will

carry off, and no one shall rescue". In this verse, the use of the first person pronoun, gives the intention that the speaker is actually God himself, and we can see that God symbolizes himself as a lion, or even as a young lion. This does not only happen in this verse we can also see it in the book of Revelation which says, "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)."

Those verses show that the figure of Lion is often used metaphorically in the Holy Bible. It is probably because the Lion has excellent characteristics needed to define the most superior figure among all of the animals such as its strength, fierceness, and its powerful voice as it is seen in Amos 3:8a : "The lion has roared; who will not fear!" Lewis finds that in the Bible the Lion is mostly used to signify the sense of might and prominence, so that it is a surprise that he chooses a Lion to characterize the supreme power in Narnia.

As Lewis decides to describe Aslan in portraying the biblical metaphor for God, he is also consistently depicting biblical ideas on God's preeminence in the characterization of Aslan. In the Bible, God is described in such a prominent position due to his preeminence as the creator of all things and as sovereign ruler. Those two elements are also used to elaborate as Aslan's preeminence manifested in his magical power, as they can be found in the story. In this notion, the Bible also describes God as someone possessing immortality and having the ability to give and sustain life. It can be seen in Genesis 1:1-2 that, "In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters."

In addition, the Bible not only describes the preeminence of God as the creator and sovereign ruler, but it also consistently depicts the moral perfection of God. This nature of God can be seen in 1John 1:5, which says that, "This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all." In this verse, it is likely that the Bible uses to

different spectrums to contrast the difference between God's characteristic as Light and His opponents as Dark. From this verse, it can be seen that Light is likely to be associated with righteousness, while on the opposite, Darkness is unrighteousness.

From the elaboration above, it can be seen how Lewis' Christianity really has such a strong influence on his literary work. It can be seen how he exploits the Biblical Concept of God as the creator and sovereign ruler having perfect moral feature in the creation of the character of Aslan. Aslan is created to be a symbol of virtuous supreme power to convey those three qualities. In the story, those qualities can be seen explicitly in the way that Aslan is given the supreme power to create the land of Narnia, and to make others submissive before him. In addition, Aslan is also depicted as having virtuous moral qualities. This is unquestionably the form of Lewis' expression on his Christian Life.

2. The Biblical Concept of The Devil in the Creation Process of the White Witch as the Symbol of Vicious Supreme Power

As it has been stated in the previous chapter, the White Witch is another manifestation of Magic in the form of a beautiful, tall, and solemn queen. It is stated that she has a strong, proud, and happy expression, yet with cruel looks.

If this imagery is related to the Bible, we may come up with the Biblical concept of the Devil, it is said that actually the Devil used to be a cherub; the most powerful and beautiful of angelic beings, created by God Himself as it is seen in Ezekiel, saying that, "Your heart was proud because of your beauty; you corrupted your wisdom for the sake of your splendor. I cast you to the ground; I exposed you before kings, to feast their eyes on you" (Ezekiel 29:17).

Not only is angelic beauty manifested in the White Witch, but Lewis also includes powerful strength in the characterization of the Witch. This strength can be seen from the magical power she possessed, namely the deplorable word, which is capable of

destroying her world and people where she is in conflict with her sister regarding the successor to the throne.

Lewis also manifests Devil's rebellion against God and its failure in the story. It is written that the White Witch viciousness and ambition for power makes her wants to fight against Aslan due to his superior power. This fight is started when she tries to fling the iron bar straight at Aslan head as she enters Narnia. In addition, it is also said that her attempts fails. However, it never stops her and she tries the next fight by trying to tempt Digory to ignore Aslan's command. She wants to convince Digory that Aslan's command is actually done for the purpose of keeping something good from Digory. Fortunately, Digory makes the right decision to submit to Aslan's command.

As it is seen from the elaboration above, Lewis' background as a Christian has a prominent influence on the characterization of the White Witch in the novel. It is likely that Lewis tries to insert Biblical concepts on the Devil in the image of the White Witch to strengthen her position as the symbolization of vicious supreme power in the story.

3. The Biblical Story on the Origin of Temptation in the Ccreation of The Apple Tree as the Symbol of Attraction

The story of the apple tree begins with the command Aslan gives to Digory to look for the apple tree which can be used to protect Narnia from the dangerous Witch. As he tries to enter the gate to the place that the tree is located, he sees cautions, saying that he is only allowed to take the fruit for others for those who wants to steal it for their own needs will find despair after achieving their desire. However, as Digory discovers the apple, he finds that it has a kind of charm, making everybody attracted to it with its good shine and smell. Digory knows that it is forbidden to eat the fruit for his-own, yet he is tempted to taste that fruit because of thirst and hunger. In this case, the notion of temptation is introduced.

To create the attractive and powerful apple tree that can bring temptation to Digory and the others when seeing it, Lewis uses the biblical story of the origin of temptation as well. This story is written in the book of Genesis, where God introduces the tree of knowledge of good and evil to be forbidden to eat. It is said, "And the LORD God commanded the man, 'You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die'" (Genesis 2:16-17).

Although the story is different in the way that the Bible introduces God to be the one giving the rule, there is a connection in how Lewis uses the same object a "forbidden tree" in his novel. Not only forbidden, both the apple tree and the tree of knowledge of good and evil are also related with each other. They are attractive for its beautiful look and smell. It is explained that "the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. (Genesis 3:6)". As Digory experiences, those factors become the beginning point of temptation. It is likely that the command of God about not eating the fruit of that tree has given the opportunity for temptation to occur.

4. Biblical Concept of Human Nature in the Creation Process of Digory and Mr.Ketterley as the symbol of Human Beings

As it has been explained above Lewis tries to expose dualism within Human Beings, namely the virtuous and vicious side of human beings, through the symbolization of Digory and Mr.Ketterley. This dualism is expressed at the moment they have to choose virtue or vice as they make a decision.

As we know, Digory is portrayed as a boy having such great curiosity which has such a prominent influence in his life. As he is entering Charn, his curiosity made him strike the magical bells which unfortunately awake the evil White Witch. His choice has brought

bad consequences for him and others as she desires to conquer Digory's world. This desire has brought the Witch to make a riot in his world. On a purpose to save his land, he takes her with his magical rings to another world bringing them to the newly-created land of Narnia. However, the White Witch has not ended the desire so that she wants to conquer Narnia as well. Fortunately, she cannot stand against Aslan, Narnia's creator. So, she goes away from that Land. With the purpose of protecting Narnia from the Witch, Aslan sends Digory to look for the apple tree. When he arrives at the place, he finds himself charmed by the tree and he wants to eat fruit. However, the order is that he is not allowed to eat the tree for himself. At that moment, the Witch comes. She informs him that the tree has a healing power that can cure his beloved mother. Thus, she encourages him to ignore Aslan's order and steal the fruit. However, at that moment he makes the right choice by casting away his desire for saving Narnia. Lewis introduces the idea that there lies within him a conscience to help him not repeat the mistake he has made. Therefore, as it has been stated that he becomes the symbolization of the virtuous part of human beings.

Another symbolization of human beings is Mr Ketterly who is portrayed as someone having great ambition for power and fame. This encourages him to create magical rings which can be used to travel to another world. However, he always does it with deceit and sacrifice. His experiment is successful as Digory brings the Witch back to him. When he sees the glorious appearance and magical power and the Witch, he wants to be under submission to her since he thinks that she will help him to gain his ambition. As they arrive in Narnia, he finally realizes that the Witch does not care about his whereabouts as she just wants to use him as a servant to gain her desire as the ultimate ruler. Therefore, he rebels against her. In Narnia, he finds that the environment really suits him well so that he feels better there compared to his world. However, it does not make him want to submit under Aslan's rule, indeed he wants to kill Aslan as he finds that Narnia can be a profitable Land that can make him rich. Unlike Digory, he does not make atonement when he is in his second opportunity to

choose. As a consequence, he cannot enjoy the goodness that Narnia brings to him. Furthermore, his action makes his ears closed so that he hears the talking animals as he hears the ordinary animals. It makes all the talking animals treat him badly for his wicked-deeds. Thus, he becomes the symbolization of the vicious part of human beings.

From the elaboration above, it can be seen that although Digory and Mr.Ketterley symbolize two different things, they share some similarities. First, they are portrayed as someone who has made a mistake in their life which makes them regarded as having bad impact on others. Second, they are created with a conscience which always guides them to be a good person by aiding them to make a good choice. However, what makes the difference is that only Digory follows his conscience which leads him to good consequences. In other words, Mr.Ketterley never makes atonement as is done by Digory.

To see that Lewis creates the symbolization of human beings in his novel in that way, It can be observed that he is influenced by the Biblical concept on human nature. The Bible gives a fundamental understanding on human nature as the belief derived from Genesis, that humans are initially created according to God's own image. It is stated in Genesis that,

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 (1:26-27).

As the verses say that humans are created in the image of God, humans are said to be created perfectly good as endowed with the perfection of morality God has. This concept places human in such an honorable and dignified position so that God pronounced the humans he created as *very good* as it is stated in Genesis 1:31 that "And God saw everything that he had made, and, behold, it was very

good". Lewis probably uses this concept in his characters symbolizing human beings; Digory and Mr.Ketterley reflected the human conscience guiding them to choose the right choice even in the characterization of Mr. Ketterly as the symbol of the vicious part of human beings.

Christianity, however, also believes that although humans are created perfectly well, they have fallen into sins as the result of the first human being deeds, Adam and Eve, disobedient toward God. This human fall has brought negative results that humans have to endure, that is the permanent harm working within human soul. This damage has made humans born after Adam's fall have a tendency toward sins. This concept is expressed by Paul the Apostle as he declares that the damage occurs "since all have sinned and fall short of the glory of God (Romans 3:23)". To explain further on what sin has done on his soul, Paul the Apostle writes another verse telling of his heart's condition which admits the presence of the sin in his heart so that he is finally able to understand what moves him toward something which he knows to be wrong although he truly wants to do the right one. He defines this condition working in his life as a principle. He states that,

For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? (Romans 7: 22-24).

This principle can also be seen in the characterization of Digory and Mr.Ketterly. Although they are manifestations of two different parts of humans, they actually complement each other as they are symbols of a complete human being. Therefore, although they are created with a good conscience they are defiled in their life with the power of sin. In this way, Digory is distorted by the desire to taste the magical apple and bring it to cure his mother. Digory is said to be trapped in such a way by the charm of the apple that he wants to ignore the order and command of Aslan. As the Apostle Paul says, he is put into captivity by

the desire that he has. Mr.Ketterly is also under the captivity of his ambition for power and fame that he ignores moral standards and his conscience. This shows that, although Digory is said to be the symbolization of the virtuous part of human beings, he can still make a mistake.

By looking at that elaboration, it can be seen how the biblical concept of human nature is expressed by Lewis in his creation of the symbolization of humanity in his work. The concept is shown in the way he used human nature as the image of God in making them virtuous and human nature after falling into sin by placing within them a vicious quality.

5. The Biblical Teaching on Decision Making in Strengthening the Understanding of Digory and Mr.Ketterley’s Position as Human Beings in Christianity.

As it is elaborated in the previous part, the author uses Digory as the symbol of the virtuous part of Human Beings and Mr.Ketterley as the symbol of the vicious part of Human beings by exploiting the Biblical concept of Human Nature within the process of creation of two objects as symbols. However, if analyzed more deeply, the author also inserts the Biblical teaching on decision making to determine the virtuous Digory and vicious Mr.Ketterley.

Digory becomes the symbolization of the virtuous part of human beings by his will to put aside his own desire for finding medicine for his beloved sick mother. He trusts Aslan, as the symbolization of virtuous supreme power, instead of the deceit done by the Witch, as the symbolization of vicious supreme power. This makes him succeed in accomplishing the mission for the protection of Narnia. His virtuous choice has brought safety toward Narnia and releases him from guilt. The more important thing is that Aslan gives him the fruit that heals his mother. Then, Mr. Ketterley becomes the symbol of the vicious part of human being as his greed has turned him into a selfish and heartless person. It also makes his eyes and ears closed that he cannot see the goodness of Narnia. He

even regards Aslan and Narnia as dreadful thing. As it is elaborated before, those choices become the justification to determine their role in the symbolism of human beings. This is in fact influenced by Lewis’ understanding of the Biblical Teaching on decision making that enable human to determine whether he chooses a virtuous or vicious part.

As it has been explained before, the Bible describes the Devil to work in viciousness. However, it tells that he may help people to gain what people desire as it is said in Gospel of Matthew 4:8-9 that states “Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, ‘All these I will give you, if you will fall down and worship me.’” This verse says that Devil can give whatever desire man has including greatness and fame, yet it is said that he never does it without payment as he looks for man’s worship. As humans are willing to submit before him, as what happens with Adam and Eve, they will fall into sin and the Bible tells that “Very truly, I tell you, everyone who commits sin is a slave to sin (John 8:34)”. It is said that sin has the power to enslave human beings by corrupting their thought, attitude, and action which eventually can destroy a person’s life. The Bible records a special account of what sin may result within us. Sins may bring “envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God (Galatians 5:21).”

The Bible, however, also tells the concept of free will. This concept says that, although God wants his children to be obedient toward him, yet humans are not created as persons without free will. God gives human beings freedom to make decisions on their own, including to choose something which is the contrary to His will. This concept is expressed in Deuteronomy 30:19, which says “I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live.”

This verse strengthens the elaboration before on what the Devil and God may give us as we submit before them. God teaches that

human choice will end in two different results, namely life and death, as well as blessing and curse. It also explains how God really loves man that He always wants man to choose virtue although never wants to force them to do so. The most important thing that man must remember is that choices are always bound to consequences. Therefore, God reminds man of which choice is the best to choose, as it is said by the Psalmist, "Mark the blameless, and behold the upright, for there is posterity for the peaceable. But transgressors shall be altogether destroyed; the posterity of the wicked shall be cut off (37:37-38)."

God says that there are two different results that the upright and the transgressor will get. The transgressor may get the temporary desire, but it is said that it just leads to destruction. The profound joy is only gained by those making virtuous choices.

By looking at the elaboration it can be seen how Lewis' religious understanding on human free-will to choose either God or Satan and its consequences has an important influence on the creation of Digory and Mr.Ketterley as the symbolization of human beings seen through their kind of choices and consequences they have. Digory chooses the virtuous part that he earns good consequences. Meanwhile, Mr.Ketterley chooses the vicious part that leads him to obtain bad consequences.

Conclusion

There is a strong relationship between literature and the author's life because a literary work can be the medium where author expresses what he experiences or believes in life, in this case in how C.S. Lewis defines his relationship with his creator. This is clearly seen in how he uses symbols to express Christian concepts, stories, and teaching by associating particular ideas he has with the items he has in his story. There are five symbols in the *The Chronicles of Narnia: The Magician's Nephew*. They are Magic as the symbol of supreme power which is manifested in three objects namely Aslan as the symbol of virtuous supreme power, the White Witch as the symbol of vicious supreme power, and the apple tree as the

symbol of attraction. Furthermore, there is also the symbolization of Human Being manifested in two objects namely Digory as the symbol of the virtuous part of Human Being and Mr. Ketterley as the symbol of the vicious part of Human Being.

C.S Lewis is likely to use those symbols to express Christian concepts, stories, and teaching. It is because the result shows that in the creation process of those symbols the author seems to be influenced by the Bible as seen through the use of the Biblical Concepts of God in the process of the creation of Aslan. It is also true for the Biblical Concept of the Devil when creating the White Witch, the Biblical Story on Origin of Temptation in creating the apple tree, and the Biblical Story on Human Nature in creating Digory and Mr.Ketterley. The story is also used to teach about Biblical teaching on decision making.

If we examine on C.S Lewis background further, this religiosity in his literary work is something inevitable. Starting from his early life, Lewis is known as someone having a very great interest in writing and drawing imaginative literature, especially a chronicle story. Furthermore, it is also recorded that after his conversion to Christianity, Lewis had a strong commitment for evangelization. Those two prominent factors are the ones influencing him to combine his religious enthusiasm with his interest in imaginative literature which is manifested in the creation of the symbols in *The Chronicles of Narnia: The Magician's Nephew* by associating it with various concepts, stories, and teachings in the Holy Bible. In conclusion, it can be seen that *The Magician's Nephew* really becomes the medium of the author's expression of Christian concepts, stories, and teaching through symbols.

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