

Seek, and Ye Shall Find

By: Anna Delamerced

Inside every human being is a desire to know the truth. We seek the meaning of life, the purpose of our own, and the reason for living. When Emeth confesses to Aslan that he is no son of his but a servant of Tash, Aslan responds, “Child, all the service thou hast done to Tash, I account as service done to me” (Lewis 757). Emeth is a Hebrew word for “truth.” At the heart of Emeth is a steadfast yearning to know the truth, and in our world, this same yearning compels human beings to think and re-think what the truth really is. To a degree, I empathize with Emeth because all his life, he thought he was living rightly; he thought he was serving the One true God, when in reality, he was actually serving a false one. I, too, had been serving false idols; by chasing the things of this world --- money, validation and status, among other things --- I had neglected the things of heaven. I had neglected God. However, by the mercy of God, He opened my eyes to the truth. Jesus Christ is the way, the truth, and the life. It is by His death and resurrection that we are saved, that we are given a place in heaven to be with Him forever.

Perhaps this is what happened to Emeth. Aslan responds to Emeth’s seeking with the truth. When Aslan says a truly good deed done in sacrifice for others in the name of Tash is actually done for me, for the most part, I think that is true. If Aslan symbolizes God and if Tash symbolizes the devil, I am wrestling with whether a truly good deed done in sacrifice for others in the name of the devil was *actually* done in the name of the devil. Perhaps that person (or Calormene) was brainwashed or misled, confused or unsure of who God really is, so that is why he was acting supposedly in the name of the devil (or Tash). I think a truly good deed done in sacrifice for others is inherently a deed done for God. For example, if a soldier sacrifices himself to save people from a bomb, but he did not believe in God, I like to think that any good deed still reflects the goodness and sacrificial love of God. One reason is that “God created man in His own image” (Genesis 1:27), that we were made to give glimpses of God’s goodness.

Regarding the second part of the statement, I think it is true that a bad deed done in Aslan’s name is in reality a deed done for Tash. My mind harkens to Matthew 7:15, when Jesus says, “Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are

ferocious wolves.” Sometimes people who claim they are Christians are actually not reflecting Christ. An example would be the Westboro Baptist Church, a group known for conducting hatred, hostility, and violence against LGBT individuals, Jews, and politicians. Thus, a bad deed supposedly done in Aslan’s name is in reality a deed done for Tash.

Overall, this is a profound passage in *The Last Battle*, worthy of meditation and deep thought. Many Christians have wrestled with this passage because it seems as though Lewis is supporting a kind of salvation that is not in line with Scripture. Salvation only comes through Jesus Christ and “is found in no one else, for there is no other name under heaven given to mankind by which we must be saved” (Acts 4:12). With this in mind, if Lewis meant that to go to heaven a person does not necessarily need to serve God, then to some extent, I would disagree. Followers of Christ believe they are only saved through Christ. Nevertheless, I know that the story of *The Last Battle* is fiction; the author wrote about a fantasy world, so I have learned not to expect a perfect one-to-one representation. Aslan may reflect characteristics of God, and Tash may reflect characteristics of the devil, but ultimately they are just shadows of reality. The spiritual desire Emeth had sought all his life was fulfilled in Aslan. So it goes for me, that my own spiritual desire I had sought was finally fulfilled in Jesus Christ.