

4-15-2018

Mythical Typology in The Lord of the Rings

Andrew Jones

Concordia Seminary, St. Louis, pastor@flcconcord.org

Follow this and additional works at: <https://scholar.csl.edu/grapho>



Part of the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Jones, Andrew (2018) "Mythical Typology in The Lord of the Rings," *Grapho : Concordia Seminary Student Journal*: Vol. 1: Iss. 1, Article 6.

Available at: <https://scholar.csl.edu/grapho/vol1/iss1/6>

This Article is brought to you for free and open access by Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in *Grapho : Concordia Seminary Student Journal* by an authorized editor of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

Mythical Typology in *The Lord of the Rings*

Andrew R. Jones

A Difficult Tension

When considering potential gospel patterns in J. R. R. Tolkien's work, every critic is met with two conflicting realities. Firstly, the presence of gospel patterns is abundantly apparent in Tolkien's work. Secondly, Tolkien himself stated rather emphatically that he did not intend to create a Christian allegory. Clyde S. Kilby writes, "The story, says [Tolkien], is 'not 'about' anything but itself' and certainly 'has **no** allegorical intentions, general, particular or topical, moral, religious or political.' [Tolkien] declares in fact that he has a 'cordial dislike' of allegory."¹

Despite Tolkien's non-allegorical intentions, overtones of religion, morality, and politics leap off his pages. I am of the view that Tolkien did not sit down intending to write a story with such a strong connection to his own Christian worldview, but the gospel was such a strong part of Tolkien's life that Christian themes leaked on to the page.

Following Kilby's line of thought, the more Tolkien developed the world of Middle Earth, the more he realized what had happened and gave in to the religious connections. Kilby cites a book of poems by Tolkien entitled *The Road Goes Ever On* and writes about the character Elbereth and her role in Tolkien's background mythology and overall universe. Kilby writes: "There [Tolkien] speaks, for the first time I believe, of Elbereth as 'a 'divine' or 'angelic' person' and admits that elves and men and hobbits 'invoke' her aid in time of trouble and that elves sing hymns to her, and then adds in parentheses the highly significant remark "These and other references to religion in **The Lord of the Rings** are frequently overlooked."²

Ralph C. Wood observes of Elbereth, "[S]he is an angelic, mercy-bearing figure with distinctive kinship to the Virgin Mary."³ We see in the background of Tolkien's universe, not only his Christianity, but his Catholicity leaking out of his pen, creating a character with similarities to the Roman Catholic viewpoint of the Virgin Mary.

It seems Tolkien may not have made the religious system overt in his first drafts of *The Hobbit* and *The Lord of the Rings*, but as he continued to write the backstory of the world and revise his initial works, he softened to the idea that people were finding Christian themes in his writing and even made them intentional.

With that in mind, it would be a mistake to consider Tolkien's work as

nothing other than a Christian allegory. The world Tolkien develops is abundantly rich in culture, language, and myth. It is not so simple as to be a one to one correlation to the scriptural narrative, nor to World War I, nor any other narrative. Tolkien's narrative of Middle Earth stands by itself, and Tolkien's own worldview as a devout Roman Catholic man, a soldier in World War I, and a man who loved language and myth seeps out of his pen and onto the page to the reader's delight.

Despite Tolkien's non-allegorical intentions, overtones of religion, morality, and politics leap off his pages.

Some believe Christianity is not a focus of Tolkien's writings. Ronald Hutton refers to Tolkien's writings as more pagan than Christian. He observes of Tolkien's universe: "If it was Christian, then it was a Christianity so unorthodox, and diluted, as to merit the term heretical."⁴ This is a minority view, but it is a valid conclusion. While the gospel is abundantly present, the pagan ideas of myth and magic are also present, perhaps more so. The pagan and the Christian elements of Tolkien's work are held together in tension, much like they were held in tension within Tolkien himself. But we would be fools if we thought Tolkien himself believed in the pagan elements more than the Christian elements. His faith was grounded in the gospel, and the pagan elements serve in the background to create a wonderful universe.

Hutton found the following of Tolkien: "[Tolkien] declared that the book was 'a fundamentally religious and Catholic work.' He added that this was initially an unconscious feature of it at first, but a conscious one 'in the revision.'"⁵

Within *The Lord of the Rings* there are several points when gospel patterns appear to have leaked from Tolkien's mind. I propose we refer to these patterns as *mythical typology*. I choose this term because Tolkien is clever enough not to give us a simple analogy, utilizing only one character to correspond to Christ and one event to correspond to Christ's death and resurrection. Tolkien presents a variety of characters and events with correspondence to Jesus of Nazareth. Tolkien uses dramatic hedging to ensure we see that none of his characters are enough like Jesus to create a simple analogy. If we view Tolkien's characters and events as *mythical typology*, we see a correspondence to Jesus and his work, but we also see that Jesus is a fuller, more complete version of each of these characters. Just as Jesus is the greater version of Old Testament characters like Moses and Melchizedek, Jonah and Joshua, so too is Jesus the greater version of several Tolkien characters including Gandalf and Galadriel, Frodo and Aragorn. Here Tolkien showcases his faithfulness, knowing he could not create a character as perfect as the Savior himself. We now turn to four of Tolkien's characters.

Gandalf

The wizard Gandalf possesses several characteristics which correspond to Jesus Christ. The most obvious elements occur in Gandalf's encounter with the Balrog—a demon of the ancient world living under the dwarf stronghold of Moria. In this encounter, Gandalf prevents the Balrog demon from harming his companions. But the Balrog takes Gandalf down with him. Tolkien writes:

With a terrible cry the Balrog fell forward, and its shadow plunged down and vanished. But even as it fell it swung its whip and the thongs lashed and curled about the wizard's knees, dragging him to the brink. He staggered and fell, grasped vainly at the stone, and slid into the abyss. "Fly, you fools!" he cried, and was gone.⁶

In this way, Gandalf sacrifices himself for the sake of his companions. They move on with Aragorn leading them. Here we see the gospel pattern of vicarious sacrifice in Gandalf's facing of the Balrog on the Bridge of Khazad Dûm.

As Gandalf falls into the depths of Moria and beyond, he fights the Balrog. Gandalf describes their battle, "We fought far under the living earth, where time is not counted. Ever he clutched me and ever I hewed at him, till at last he fled into dark tunnels."⁷ We see in this a connection to Jesus's descent into hell. Though the scriptural witness thin on this piece of theology, some scholars argue that Paul references it: "In saying, 'He ascended,' what does it mean but that he had also descended into the lower regions, the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things." (Eph 4:9–10).⁸

Gandalf and the Balrog also ascend up the "Endless Stair." Gandalf defeats the Balrog demon on top of the highest peak. Gandalf then says, "Then darkness took me, and I strayed out of thought and time, and I wandered far on roads that I will not tell. Naked I was sent back—but for a brief time, until my task is done."⁹ Gandalf suffered some form of death. Gandalf's post-resurrection stay, much like Jesus's post-resurrection stay, is a brief one. Both will leave again soon. As Gandalf says, he is sent back. In being sent back, Gandalf is transformed. He is no longer Gandalf the Grey, but he is Gandalf the White. This change can be seen in connection to Jesus's own resurrected body, the first fruits of all those who will be resurrected from the dead.

When Gandalf appears to Aragorn, Legolas, and Gimli in the forest of Fangorn, they are unable to recognize him and mistake him for Saruman. This serves two purposes in connection to Christ. Firstly, Jesus was not immediately recognized by his disciples after his resurrection. The two disciples on the road to Emmaus do not recognize Jesus until he reveals himself in the breaking of the bread.¹⁰ Likewise, after having a terrible night of fishing on the Sea of Galilee, some of the twelve do not recognize Jesus right away.¹¹

Secondly, Gandalf himself is a greater version of Saruman. Tolkien writes, “‘Yes, I am white now,’ said Gandalf. ‘Indeed I *am* Saruman, one might almost say, Saruman as he should have been.’”¹²

This *internal typology* (along with Aragorn’s below) is in my opinion the strongest evidence for Tolkien’s usage of typology inclined toward the Christian narrative. Gandalf is the greater Saruman, just as Jesus is the greater Gandalf.

After Gandalf has transformed from grey to white, he approaches the King of Rohan, Theoden. Theoden’s mind has been poisoned by his closest advisor, Grima Wormtongue, with the aid of the traitor wizard Saruman. Gandalf heals Theoden, or put another way, casts out the demons from Theoden’s mind. Theoden initially refuses to welcome Gandalf and his company to his kingly hall, but after Gandalf asserts his power, Theoden says, “Dark have been my dreams of late...but I feel as one new-awakened.”¹³ Tolkien also writes, “[Theoden] looked at Gandalf and smiled and as he did so many lines of care were smoothed away and did not return.”¹⁴ There is a restorative quality to Gandalf’s intervention.¹⁵

Yet for all these Christ-like events and characterizations, Gandalf is not perfect. He knows he cannot carry the One Ring. When Frodo realizes what the Ring is, he asks Gandalf if he will take it. Tolkien writes:

“No!” cried Gandalf, springing to his feet. “With that power I should have power too great and terrible. And over me the Ring would gain a power still greater and more deadly.” His eyes flashed and his face was lit as by a fire within. “Do not tempt me! For I do not wish to become like the Dark Lord himself. Yet the way of the Ring to my heart is by pity, pity for weakness and the desire of strength to do good. Do not tempt me! I dare not take it, not even to keep it safe, unused. The wish to wield it would be too great for my strength. I shall have such need of it. Great perils lie before me.”¹⁶

We see that Gandalf has weaknesses. He does not have power and authority over all creation as Jesus does. As Jesus says, “All authority in heaven and on earth has been given to me” (Mt 28:18b).

Gandalf does not have divine abilities, even after his resurrection, in regard to power and authority. Gandalf is a creature, and though a peculiar one with much power and great gifts, he is not God or even a god. Jesus is fully God. He is a greater Gandalf.

Frodo

Frodo tends to get less attention as a type of Christ than Gandalf and Aragorn. There could be several reasons for this. Frodo’s failures are a bit more obvious than Gandalf’s or Aragorn’s. That being said, Frodo’s unassuming nature and appearance

connect well to the incarnation, where Christ came in the form of a fragile infant. A hobbit savior is nearly as fragile, helpless, and unexpected as an infant Savior.

Frodo's main Christ-like characteristic is his bearing the weight of the Ring as Christ bears the weight of sin. The heaviness of the Ring increases the closer it comes to Mordor, where it was made, which is where Frodo is heading because that is the only place where the Ring can be destroyed. Frodo describes the Ring's heaviness several times. Here is one example from the beginning of the stairs of Cirith Ungol: "I must rest a while, Sam," whispered Frodo. "It's heavy on me, Sam lad, very heavy. I wonder how far I can carry it?"¹⁷

Frodo tries to give away the Ring on two occasions. Knowing his own limitations and not wanting to be drawn into the great battle between good and evil, he offers the Ring to Gandalf (see above) and to Galadriel (see below). However, Jesus Christ knows no one else can carry the sins of the world. He is the only one who can accomplish the task of forgiving the world. Still, Jesus prays to his Father with the words: "let this cup pass from me" (Mt 26:39).

Frodo is often filled with doubt and very near cowardice. Christopher Garbowski writes: "Unsurprisingly Frodo has his moments of doubt. Early on he experiences the visceral temptation to escape danger. In his encounter with the ghoulish Barrow-wights he seriously weighs the possibility of abandoning his companions to a terrible fate to save himself."¹⁸

While the powers for good in Middle Earth, such as Elrond, Gandalf, Galadriel, and Aragorn, entrust their salvation to Frodo, he cannot cast the Ring into the fires of Mount Doom. Frodo arrives at Mount Doom, showing an incredible resiliency which few other creatures in Middle Earth could have shown, but when the time comes to rid himself of the Ring, Frodo cannot do it. He cannot save Middle Earth and destroy the Ring. The Ring has corrupted him. The people of Middle Earth have put their trust in someone doomed to fail. Tolkien writes:

Then Frodo stirred and spoke with a clear voice, indeed with a voice clearer and more powerful than Sam had ever heard him use, and it rose above the throb and turmoil of Mount Doom, ringing in the roof and walls.

"I have come," he said. "But I do not choose now to do what I came to do. I will not do this deed. The Ring is mine!" And suddenly, as he set it on his finger, he vanished from Sam's sight.¹⁹

Lee Oser writes of Frodo's failings to withstand the Ring: "[Frodo] begins to realize what Saint Paul in his Letter to the Ephesians calls 'the measure of the full stature of Christ' (4:13 *NRSV*). To choose the dark power is to surrender to our fear and to relinquish our best potential. It is to merge our will with the Ring's instrumental power."²⁰

Frodo too needs saving. Indeed, it is eventually Gollum who accidentally

and serendipitously destroys the Ring after stealing it off of Frodo's finger. Frodo does not complete his task. He cannot. Gollum steals the Ring from Frodo and begins Frodo's salvation. Richard L. Purthill observes: "Frodo, though maimed, is saved both physically and mentally: Sam saves him from the fire, and with the Ring gone his mind clears and he realizes the folly of trying to claim the Ring."²¹ While Frodo does not complete his mission and is in need of saving, Christ does complete his mission. Furthermore, Christ is not in need of saving. By completing his mission, Jesus saves the world. People are right to put their trust in Jesus.

Despite ultimately failing to carry out his mission, Frodo is also one who accepts the call to serve, however unwillingly and filled with doubt. Frodo is, in a fashion, a good prophet, answering, "Here am I!" along with Isaiah and Samuel. At the Council of Elrond, all sorts of great and powerful men, dwarves, and elves are gathered to decide the fate of the Ring. Silence falls and finally Frodo volunteers, like a good prophet. He immediately recognizes his limitations. "I will take the Ring," he said, "Though I do not know the way." Jesus is the greater Frodo, for not only does Jesus know the way, Jesus is "the Way."²²

Aragorn

One can see from the title *The Return of the King* what the story might address. After Aragorn has helped win the Battle of Pelennor Fields, relieving Gondor and Minas Tirith, which fulfills his promise to Boromir,²³ Aragorn goes to the Houses of Healing at Gandalf's request. Here Gandalf says, "For it is only in the coming of Aragorn that any hope remains for the sick that lie in the House. Thus spake Ioreth, wise-woman of Gondor: *The hands of the king are the hands of a healer, and so shall the rightful king be known.*"²⁴ After this, Aragorn heals many people who had been injured in the battle. The first person he heals is Faramir, now Steward of Gondor and rightful ruler until Aragorn reclaims the throne as king. Tolkien records this beautiful confession:

Suddenly Faramir stirred, and he opened his eyes, and he looked on Aragorn who bent over him; and a light of knowledge and love was kindled in his eyes, and he spoke softly. "My lord, you called me. I come. What does the king command?"

"Walk no more in the shadows, but awake!" said Aragorn. "You are weary. Rest a while, and take food, and be ready when I return."

"I will, lord." said Faramir. "For who would lie idle when the king has returned?"²⁵

This conversation echoes Paul's words in Ephesians: "But when anything is exposed by the light, it becomes visible, for anything that becomes visible is light. Therefore it

says, ‘Awake, O sleeper, and arise from the dead, and Christ will shine on you’” (Eph 5:13–14). Just as Aragorn’s light shined on Faramir and awoke the sleeper from the brink of death, so too does the light of Christ shine on us all.

Aragorn continued to heal others, aided by the *athelas* plant, which was worthless in anyone’s hand other than the king. Jesus likewise healed many people, but Jesus had no need of any aids in healing, though he did use various means for certain healings. Jesus could heal with or without touch or words. So while both Aragorn and Jesus can heal, Jesus is the greater Aragorn.

As noted above, Aragorn is the heir to the throne of Gondor, but the line of kings has been broken and the throne has remained vacant for many generations. This broken line may remind Christians of the kingly line of David that was broken after the deportation to Babylon.²⁶

Aragorn is blessed with a long life for a human, but he is still a mortal. He will die. In the marriage of Aragorn and Arwen, she gives up her own immortality (being an immortal elf). This is actually in stark contrast to Christ. As the eternal Jesus marries his mortal bride, the Church, Jesus gives his bride everlasting life. In this way, Jesus is an antithetical antitype of Aragorn.²⁷

Aragorn also has the gospel pattern of being veiled. Initially, Aragorn wears ranger garb and does not present himself as a king, to the point where both allies and enemies fail to recognize him for who he is. Jesus is likewise veiled in flesh and many people do not recognize him. We do not expect our God to come to us in human form. Furthermore, Jesus is veiled as he appears to be the son of a carpenter named Joseph. Jesus does not appear on earth from inside of a palace, but maintains humble human appearance until the proper time. Who would expect a king to be a ranger? And who would expect the King of the universe to be the son of a carpenter?

Aragorn himself is related to another Tolkien character named Beren. Beren is a mortal man who fell in love with an immortal elf named Lúthien. Beren is brought before Lúthien’s father, Thingol, and proclaims Lúthien the fairest in the world. Thingol is unimpressed by Beren and says to him, “Bring to me in your hand a Silmaril from Morgoth’s crown; and then, if she will, Lúthien may set her hand in yours.”²⁸ In a similar way, Aragorn is told by Elrond, the father of Arwen, Aragorn’s eventual bride, that Aragorn may not marry Arwen until he takes the throne of Gondor. Both Beren and Aragorn succeed in their quest to wed fair elven women and do so by overcoming a strangely difficult quest. Here we see another example of *internal typology*. Aragorn may be seen as the greater Beren.²⁹

Galadriel

Galadriel is often overlooked in any discussions of Christ types in Tolkien’s work. The simplest explanation for this is that Galadriel is a woman. Since this is fiction, I see no reason why Tolkien would not assign Christ-like (and even God the Father-

like) qualities to Galadriel. There are a few critics who connect Galadriel more to the Virgin Mary than to Jesus. Considering Tolkien's Roman Catholic faith and the high view of Mary in that faith community, this is a fair connection. However, the evidence I list below reflects connectivity to Jesus and God the Father more than Mary.

Galadriel has a few instances where her language is reminiscent of the language of Scripture. The first case is in her first meeting with the Fellowship of the Ring in Lothlórien. After holding the gaze of each remaining member of the Fellowship (Gandalf had fallen into the depths with the Balrog), Galadriel addresses the Fellowship, "Do not let your hearts be troubled," she said. "Tonight you shall sleep in peace."³⁰ This is strongly connected to Jesus's words: "Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid" (Jn 14:27). Both quotations speak of peace being given and not letting one's heart be troubled. Both Galadriel and Jesus have the power to give what they say.

Yet Galadriel is mistrusted more broadly than any of the other Christ-types in Tolkien's writings. People fear her as an elf-witch, an untrustworthy sorceress. Shortly after Galadriel sends the Fellowship off in peace, Tolkien writes:

"Well, have a care!" said Boromir. "I do not feel too sure of this Elvish Lady and her purposes."

"Speak no evil of Lady Galadriel!" said Aragorn sternly. "You know not what you say. There is in her and in this land no evil, unless a man bring it hither himself. Then let him beware! But tonight I shall sleep without fear for the first time since I left Rivendell. And may I sleep deep, and forget for a while my grief! I am weary in body and in heart." He cast himself down upon his couch and fell at once into a long sleep.

The others soon did the same, and no sound or dream disturbed their slumber.³¹

Despite people's lack of trust in Galadriel, she is a great shield and fortress, a refuge and strength—metaphors often used to describe Yahweh in the Old Testament. Galadriel is able to protect her realm, Lothlórien, and her people from all sorts of disasters and evil.

Another element of Galadriel's connection to Yahweh comes in her admitting to Frodo of her "testing of [his] heart." This echoes Yahweh's relationship with Israel in the book of Exodus.³² When Frodo offers Galadriel the One Ring, much like Gandalf, we see in her an inability to claim it and control it without the corruption of evil. Her own heart is tested by Frodo. Tolkien writes:

Galadriel laughed with a sudden clear laugh. "Wise the Lady Galadriel may be," she said, "yet here she has met her match

in courtesy. Gently are you revenged for my testing of your heart at our first meeting. You begin to see with a keen eye. I do not deny that my heart has greatly desired to ask what you offer. For many long years I had pondered what I might do, should the Great Ring come into my hands, and behold! it was brought within my grasp. The evil that was devised long ago works on in many ways, whether Sauron himself stands or falls. Would not that have been a noble deed to set to the credit of his Ring, if I had taken it by force or fear from my guest?

“And now at last it comes. You will give me the ring freely! In place of the Dark Lord you will set up a Queen. And I shall not be dark, but beautiful and terrible as the Morning and the Night! Fair as the Sea and the Sun and the Snow upon the Mountain! Dreadful as the Storm and the Lightning! Stronger than the foundations of the earth. All shall love me and despair!”

She lifted up her hand and from the ring that she wore there issued a great light that illumined her alone and left all else dark. She stood before Frodo seeming now tall beyond all measurement, and beautiful beyond enduring, terrible and worshipful. Then she let her hand fall, and the light faded, and suddenly she laughed again, and lo! she was shrunken: a slender elf-woman, clad in simple white, whose gentle voice was soft and sad.

“I pass the test,” she said. “I will diminish, and go into the West, and remain Galadriel.”³³

So we see that much like Gandalf, Galadriel cannot trust herself with the Ring. She would succumb to its evil rather than be able to master it. Yet she passes the temptation of the Ring. Though she cannot wield it, she does not attempt to wield it.

Herein we find a great difference between Christ and any character Tolkien creates. When Christ comes into the world which is filled with sin and evil, he does not become sinful and evil. Even when Christ takes on the sins of the world, he himself does not sin. He is not infected by what surrounds him, but rather Jesus infects his goodness into those who believe on his name. Jesus is the greater Galadriel.

Conclusion

Far more can be said and has been said about Tolkien and the gospel. There is no lack of literature concerning Tolkien, his writings, and their religious overtones. I conclude that the gospel is undeniably present in *The Lord of the Rings*. While much of the gospel presence may have been initially unconscious and unintentional on Tolkien's part, the more he developed his universe, by his own admission, the more

intentional the gospel elements became. Those gospel elements are best viewed through the lens of typological relationships.

That being said, every reader of Tolkien should be warned not to reduce Tolkien's work to *only* a Christian story. Tolkien provides us with a depth of culture, myth, and language that cannot be ignored for the sake of only paying attention to the Christian elements of Tolkien's work.

Endnotes

- 1 Clyde S. Kilby, "Mythic Christian Elements in Tolkien" in *Myth Allegory and Gospel* (Minneapolis: Bethany Fellowship, 1974), 124. Emphasis original.
- 2 *Ibid.*, 142. Emphasis original.
- 3 Ralph C. Wood, *The Gospel According to Tolkien* (Louisville: Westminster John Knox Press, 2003), 122.
- 4 Ronald Hutton, "The Pagan Tolkien" in *The Ring and the Cross* (Madison, WI: Fairleigh Dickinson University Press, 2011), 69.
- 5 *Ibid.*, 59.
- 6 J. R. R. Tolkien, *The Fellowship of the Ring* (New York: Ballantine, 1954), 371.
- 7 J. R. R. Tolkien, *The Two Towers* (New York: Ballantine, 1954), 110.
- 8 For other scriptural witness to Christ's descent to hell, see 1 Peter 3:19 and Hosea 13:14.
- 9 Tolkien, *The Two Towers*, 111.
- 10 See Luke 24:30-32.
- 11 See John 21:4-7.
- 12 Tolkien, *The Two Towers*, 102. Emphasis original.
- 13 *Ibid.*, 128.
- 14 *Ibid.*
- 15 Peter Jackson's film adaptation of *The Two Towers* makes this encounter between Gandalf and Theoden much more explicitly an exorcism. Saruman possesses and speaks through Theoden, but Gandalf casts out the demon Saruman.
- 16 Tolkien, *The Fellowship of the Ring*, 67-68.
- 17 Tolkien, *The Two Towers*, 354.
- 18 Christopher Garbowski, *Recovery and Transcendence for the Contemporary Mythmaker: The Spiritual Dimension in the Works of J. R. R. Tolkien*, 2d. ed. (Zurich: Walking Tree Publishers, 2004), 189.
- 19 J. R. R. Tolkien, *The Return of the King* (New York: Ballantine, 1955), 239.
- 20 Lee Oser, *The Return of Christian Humanism* (Columbia, MO: University of Missouri Press, 2007), 63-64.
- 21 Richard L. Purthill, *J. R. R. Tolkien Myth, Morality, and Religion* (San Francisco: Harper & Row, 1984), 60.
- 22 See John 14:6.
- 23 See Tolkien, *The Two Towers*, 4.
- 24 Tolkien, *The Return of the King*, 140. Emphasis original.
- 25 Tolkien, *The Return of the King*, 144.
- 26 See Matthew 1:1-17.
- 27 The antithetical antitype is most commonly used to describe Jesus's relationship with Adam. See Romans 5:12-21.
- 28 J. R. R. Tolkien, *The Silmarillion* (New York: Ballantine, 1977), 197.
- 29 This is a bit dubious as Beren may also be viewed as greater than Aragorn because Beren's task might be viewed as more difficult than Aragorn's. I stay with Aragorn as a greater Beren because Aragorn's motive seems to be about more than his bride, Arwen. Beren, however, seems to be only focused on Lúthien. The accomplishing of his task is simply a bonus to the reward he receives: his bride.
- 30 Tolkien, *The Fellowship of the Ring*, 401.
- 31 *Ibid.*, 402.
- 32 See Exodus 16:4; 20:20.
- 33 Tolkien, *The Fellowship of the Ring*, 410-411.