

## The Philosophy Of Tolkien The Worldview Behind The Lord Of The Rings

Contains over fifteen essays that discuss philosophical topics in J.R.R. Tolkien's "The Hobbit" providing new insights into the characters and plot.

In this engaging fictional conversation, Peter Kreeft gives credible voices to C. S. Lewis, J. R. R. Tolkien, and Billy Graham as they discuss one of the most contentious questions in the history of Christianity: Is Jesus symbolically or substantially present in the Eucharist? These widely respected modern Christian witnesses represent three important Western theological traditions. Graham, an ordained Southern Baptist minister who traversed the world and the airwaves to spread the good news of salvation, represents evangelical Protestantism. Lewis, an Oxford professor, a prolific Christian apologist, and the author of *The Chronicles of Narnia*, was a member of the Church of England. Also an Oxford don, Tolkien was a friend of Lewis, the author of *The Lord of the Rings*, and a Roman Catholic. While Lewis and Tolkien likely discussed the Eucharist during their long friendship, the conversation in this book never took place—but it could have, says Kreeft, who faithfully presents the views of these three impressive men.

This study pioneers the use of philosophy of religion in the study of the Hebrew Bible. After identifying the need for a legitimate philosophical approach to Israelite religion, the volume traces the history of interdisciplinary relations and shows how descriptive varieties of philosophy of religion can aid the clarification of the Hebrew Bible's own metaphysical, epistemological, and moral assumptions. Two new interpretative methodologies are developed and subsequently applied through an introduction to what the biblical texts took for granted about the nature of religious language, the concept of deity, the properties of Yhwh, the existence of gods, religious epistemology, and the relation between religion and morality.

Tolkien's works resonate with so many readers in part because Bilbo, Frodo, Sam, Merry, and Pippin demonstrate Classical, Judeo-Christian, Medieval, and even Hindu and Confucian virtues. Tolkien ennobles the small, the humble, and the marginalized in his Middle-earth writings and presents leaders who are hesitant to exercise power, are courteous, and value wisdom and learning. Each chapter in *Hobbit Virtues* consists of a wide-ranging discussion of a single virtue, exemplified by a character in Middle-earth, explaining its philosophical or theological roots and how the virtue is still relevant in a modern democracy. It will also include appendices where readers can find passages in Tolkien's and Lewis's works that discuss virtue ethics, and a glossary of virtues from ancient to modern, East to West. Tolkien's readers come from many different religious and secular backgrounds and the pleasure and profundity of *Hobbit Virtues* is that mutual respect for public virtues is, especially now, necessary for a well-functioning pluralistic society.

The guidebook companion to *Inklings on Philosophy and Worldview* Teens live in a complicated world. They are constantly bombarded by messages from their friends, parents, teachers, the internet, and their churches, and not all of these messages agree or line up with each other. How do they figure out who to listen to? How do they figure out what is true? *Inklings on Philosophy and Worldview Guidebook* will show teens practical ways to help understand how to filter out the wrong messages and focus on what is real. Using teachings from highly respected, loved, and well-known writers, teacher Matt Dominguez will teach teens about the power of story as he guides them through a study of world religions, philosophies, and worldviews, and gives them a firm foundation to stand on as they prepare to face the world.

One need only read a few pages of *PHILOSOPHY: A TEXT WITH READINGS*, 13th Edition, to appreciate Manuel Velasquez's gift for making complex philosophical concepts accessible to today's students while still exposing them to college-level writing. This book is a perfect choice for first-time philosophy students, as it covers a wide range of topics, including human nature, reality, truth, ethics, the meaning of life, diversity, and social/political philosophy, all supported by nontechnical primary sources. The thirteenth edition includes new features that help students engage with the topics and readings more than ever. Like the previous edition, this new edition includes critical-thinking and argument analysis activities carefully woven into the book's narrative.

Important Notice: Media content referenced within the product description or the product text may not be available in the ebook version.

The concepts of sub-creation and free will are very closely associated. The theme of free will, and especially its relationship to divine providence, has received a good deal of attention in this book. Structured around Tolkien's Middle-earth creation myth, they give a view on notions as sub-creation, free will, evil, and eucatastrophe. Not only merely using Aquinas philosophy to mirror the act of creation, but also uses its specific application in sub-creation, creaturely free will is likewise wholly dependent for its very existence and exercise upon divine providence. For Tolkien, the divine Creator first brings the creaturely free will into being and by whose providence the individual will, its intentions, and its consequent, real-world effects, are continuously and actively kept in being.

The world of J.R.R. Tolkien is one that is inhabited by hobbits, dwarves, elves, wizards, and dragons. As a young man, Tolkien created his very own language, and from there he went on to imagine an entire magical world and its detailed history. Students will take an in-depth and thought-provoking look at *The Hobbit* and *The Lord of the Rings*, as well as *The Silmarillion*, which provides the foundation for his classic works. The text includes an insightful analysis of the major themes and characters of the works that continue to fascinate new generations of readers.

"Tolkien and Philosophy" is a theme that has not yet been studied with the "philological" accuracy and the textual knowledge that are required to avoid squeezing the Professor's works inside conceptual frameworks that, rather than exposing their intrinsic value, risk losing both their profound meaning and their inherent beauty. What is the relationship between Tolkien's work and Philosophy? The question, if taken seriously, is by no means trivial. For these reasons we wish this book to become, in both method and content, an essential point of reference for anyone interested in better understanding the significant elements that sometimes link, sometimes divide, the "philologist" Tolkien from proper speculative philosophy.

How has the Christian movement grown and changed in the last five hundred years? From Luther to Tillich and the Virgin Mary, from Protestant initiatives and Catholic dialogues, from Charles Taylor to progressive Christianity, this book runs the gamut. The urgency of ecology, the sacramentality of foot-washing, the complexities of biblical interpretation, the theology of the cross, and the ongoing work of reformation are all under the microscope. A distinctively ecumenical project, this book presents a variety of perspectives on these pressing questions, drawing together authors from the Anglican, Baptist, Lutheran, Roman Catholic, United Church of Canada traditions, and more. Each contributor provides unique insights into Christianity's ongoing processes of re-forming as contexts and circumstances change. Readers will find resonances of the familiar interwoven with new research about the project of ecumenical Christianity.

This book invites readers into Tolkien's world through the lens of a variety of philosophers, all of whom owe a rich debt to the Neoplatonic philosophical tradition. It places Tolkien's mythology against a wider backdrop of Catholic philosophy and asks serious questions about the

nature of creation, the nature of God, what it means to be good, and the problem of evil. Halsall sets Tolkien alongside both his contemporaries and ancient authors, revealing his careful use of literary devices inspired by them to craft his own "mythology for England." "[This book] is a fascinating look at the fantasy and philosophy of C. S. Lewis and J. R. R. Tolkien. The two men were friends and fellow professors at Oxford, renowned Christian thinkers who both 'found it necessary to create for the purposes of their fiction other worlds—not utopias or dystopias, but different worlds.'" --

The History of Middle-earth traces the evolution of J.R.R. Tolkien's literary world, stories, and characters from their earliest written forms to the final revisions Tolkien penned shortly before his death in 1973. Published posthumously by Tolkien's son Christopher, the extensively detailed 12-volume work allows readers to follow the development of the texts that eventually became Tolkien's immensely popular *The Hobbit*, *The Lord of the Rings*, *The Silmarillion*, and *Unfinished Tales*. This work provides a thorough study of Tolkien's life and influences through an analysis of *The History of Middle-earth*. The work begins with a brief biography and an analysis of the major influences in Tolkien's life. Following chapters deal with elements common to Tolkien's popular works, including the cosmogony, theogony, cosmology, metaphysics, and eschatology of Middle-earth. The study also reviews some of the myths with which Tolkien was most familiar—Greek, Roman, Finnish, and Norse—and reveals the often overlapping relationship between mythology, biblical stories, and Tolkien's popular works. *Sehnsucht: The C. S. Lewis Journal*, established by the Arizona C. S. Lewis Society in 2007, is the only peer-reviewed journal devoted to the study of C. S. Lewis and his writings published anywhere in the world. It exists to promote literary, theological, historical, biographical, philosophical, bibliographical and cultural interest (broadly defined) in Lewis and his writings. The journal includes articles, review essays, book reviews, film reviews and play reviews, bibliographical material, poetry, interviews, editorials, and announcements of Lewis-related conferences, events and publications. Its readership is aimed at academic scholars from a wide variety of disciplines, as well as learned non-scholars and Lewis enthusiasts. At this time, *Sehnsucht* is published once a year.

Political philosophy is nothing other than looking at things political under the aspect of eternity. This book invites us to look philosophically at political things in J.R.R. Tolkien's *legendarium*, demonstrating that Tolkien's potent mythology can be brought into rich, fruitful dialogue with works of political philosophy and political theology as different as Plato's *Timaeus*, Aquinas' *De Regno*, Hobbes's *Leviathan*, and Erik Peterson's "Monotheism as a Political Problem." It concludes that a political reading of Tolkien's work is most luminous when conducted by the harmonious lights of *fides et ratio* as found in the thought of Thomas Aquinas. A broad study of Tolkien and the political is especially pertinent in that the *legendarium* operates on two levels. As a popular mythology it is, in the author's own words "a really long story that would hold the attention of readers, amuse them, delight them, and at times maybe excite them or deeply move them." But the stories of *The Silmarillion* and *The Lord of the Rings* contain deeper teachings that can only be drawn out when read philosophically. Written from the vantage of a mind that is deeply Christian, Tolkien's stories grant us a revelatory gaze into the major political problems of modernity—from individualism to totalitarianism, sovereignty to surveillance, terror to technocracy. As an "outsider" in modernity, Tolkien invites us to question the modern in a manner that moves beyond reaction into a vivid and compelling vision of the common good.

"In J. R. R. Tolkien's desire to create a mythology for his homeland, he actually made one for every person, every land, and every age. "The Lord of the Rings" is a catechism of spiritual warfare cleverly disguised as a fantasy. The struggle against evil that takes place inside its pages is the same one that occurs even now within the soul of each person." As we cannot leave the field of battle until death takes us from it, we should learn as much as we can about how to fight from those who have labored before us. Certainly the Red Book of Westmarch is one source to use. We may not have to sacrifice ourselves as does Gandalf, but we can learn from him and his wise counsels and from the others who he taught. Frodo guides us as well, as he makes his torturous journey to Mount Doom and endures the Ring's unceasing temptations. With him, we see that sometimes we overcome our temptations, and at other times they overwhelm us. We also learn, as he and Boromir do, to get back up and start the struggle anew. Sam shows us the height of hope and the depth of devotion. In fact, everyone in the tale, good as well as evil, has something to teach us. Anne Marie Gazzolo hopes that you will find inspiration within to apply to your life.

The impact of Christianity on Tolkien's oeuvre, with particular reference to *The Lord of the Rings*. An articulate and authoritative analyses of Tolkien's Roman Catholicism and the role it plays in understanding his writings. The volume's contributors deftly explain the kinds of interpretations put forward and evidence marshaled when arguing for or against religious influence. *The Ring and the Cross* invites readers to draw their own conclusions about a subject that has fascinated Tolkien enthusiasts since the publication of his masterpiece, *The Lord of the Rings*. Paul E. Kerry is an associate professor of history at Brigham Young University, visiting fellow at The Centre for the Study of Jewish-Christian Relations, and research associate at Corpus Christi College, Cambridge.

Scholars have discussed the work of C. S. Lewis (1898--1963) for decades, but they have focused on Lewis's Christian and pagan allusions and have largely ignored his other important themes. *Narnia and the Fields of Arbol: The Environmental Vision of C. S. Lewis* is the first book dedicated to Lewis's vision of our relationship to nature and the environment. Matthew T. Dickerson and David O'Hara examine *The Chronicles of Narnia* and the *Ransom* books, as well as *The Great Divorce*, *The Abolition of Man*, and Lewis's essays and personal correspondence, connecting his writing with that of authors more traditionally associated with environmentalism, such as Wendell Berry, Aldo Leopold, and Gary Snyder. *Narnia and the Fields of Arbol* offers a fresh way for readers across disciplines to understand the work of this literary legend.

Anyone who has read *The Hobbit* and *The Lord of the Rings* can gather that their author hated tyranny, but few know that the novelist who once described himself as a hobbit "in all but size" was "even by hobbit standards" a zealous proponent of economic freedom and small government. There is a growing concern among many that the West is sliding into political, economic, and moral bankruptcy. In his beloved novels of Middle-Earth, J.R.R. Tolkien has drawn us a map to freedom. Scholar Joseph Pearce, who himself has written articles and chapters on the political significance of Tolkien's work, testified in his book *Literary Giants, Literary Catholics*, "If much has been written on the religious significance of *The Lord of the Rings*, less has been written on its political significance—and the little that has been written is often erroneous in its conclusions and ignorant of Tolkien's intentions." Much more work is needed in this area, not least because Tolkien stated, implicitly at least, that the political significance of the work was second only to the religious in its importance. Several books ably explore how Tolkien's Catholic faith informed his fiction. None until now have centered on how his passion for liberty and limited government also shaped his work, or how this passion grew directly from his theological vision of man and creation. *The Hobbit Party* fills this void. The few existing pieces that do focus on the subject are mostly written by scholars with little or no formal training in literary analysis, and even less training in political economy. Witt and Richards bring to *The Hobbit Party* a combined expertise in literary studies, political theory, economics, philosophy, and theology.

"In the style of C.S. Lewis, Rick has given us a gift by pointing out the evidence for God's existence that can be found all around us if we know where to look." Dr. Mark W. Baker *Could Our Lives Be Surrounded by Surprising Clues to God's Existence?* We've all had doubts about God's existence—or we know people who have. What if we could uncover evidence of the reality of God that would bolster our faith or plant seeds of belief in the hearts of skeptics? This 31-day intellectual journey reveals hints of the divine all around us—in what we believe, what we love, what we have, and what we know. Discover how sports, superheroes, science, and dozens of other topics point to unexpected clues of God's existence. This carefully reasoned yet whimsical approach to a perplexing topic paves the way for meaningful dialogue between those who believe in God and those who are skeptical.

Although many people today reject Christianity for intellectual reasons, greater numbers of people are rejecting Christianity because it does

not engage their imagination. Christians must not only demonstrate that the Christian worldview is true, but that it is also good, beautiful, and relevant. *The Good News of the Return of the King: The Gospel in Middle-earth* is a book that endeavors to show the truth, goodness, and beauty of Jesus Christ, the gospel, and the biblical metanarrative by engaging the imagination through J. R. R. Tolkien's *The Lord of the Rings*, as well as *The Hobbit* and *The Silmarillion*. In this book, I propose that J. R. R. Tolkien's *The Lord of the Rings* is a story about what Jesus' parables are about: the good news about the return of the king. As a work of imaginative fiction similar to Jesus' parables, *The Lord of the Rings* can bypass both intellectual and imaginative objections to the gospel and pull back the "veil of familiarity" that obscures the gospel for many.

J. R. R. Tolkien, the beloved author of *The Hobbit* and *The Lord of the Rings*, brings to his work a great treasure--his Christian faith. Tolkien's literary works are so popular in part because, in some sense, they pertain to the real world. This present volume is an attempt to understand better the deep Christian influences on his work but also to explore the relevance of Tolkien's work for theology today. After examining Tolkien's fiction in order better to appreciate Christian influences, this volume takes a closer look at Tolkien's theology of fantasy, his response to the more skeptical origins of religion research, and applies his work to contemporary questions about method in biblical studies. Tolkien's Christianity informed all he wrote. Moreover, his own theology of fantasy holds great promise for contemporary theology.

*The Lord of the Rings* is intended to be applicable to the real world of relationships, religion, pleasure, pain, and politics. Tolkien himself said that his grand tale of wizards, orcs, hobbits, and elves was aimed at truth and good morals in the actual world. Analysis of the popular appeal of *The Lord of the Rings* (on websites and elsewhere) shows that Tolkien fans are hungry for discussion of the urgent moral and cosmological issues arising out of this fantastic epic story. Can political power be wielded for good, or must it always corrupt? Does technology destroy the truly human? Is it morally wrong to give up hope? Can we find meaning in chance events? In *The Lord of the Rings and Philosophy*, seventeen young philosophy professors, all of them ardent Tolkien fans and most of them contributors to the four earlier volumes in the *Popular Culture and Philosophy* series, address some of these important issues and show how clues to their solutions may be found in the imaginary world of Middle-earth. The book is divided into five sections, concerned with Power and the Ring, the Quest for Happiness, Good and Evil in Middle-earth, Time and Mortality, and the Relevance

This study sought to discover the ties binding ancient Greek philosophy, to the literature of Professor J.R.R. Tolkien. These ties resided in the province of ethical philosophy, initially apprehended from the Greeks, which was compared to Tolkien's epic work, *The Lord of the Rings*. The underlying thrust of the research involved the ethical philosophical progression of presocratic Greek thought. This progression coursed from Heraclitean logos, to Parmenidean truth, and finally to Platonic justice. This underlying ethical base serves as a marbled foundation on which to build a body of literature which truly benefits educational fields such as philosophy, literature, and politics. Therefore, reading from great works like Tolkien's, an author descended from the venerable Canon began by Homer, extends to the student a true liberal education: an education that sets one free from sophistry. The research was conducted by means of a close reading of Tolkien's epic and three Greek philosophical texts: Heraclitus's and Parmenides's Fragments, as well as Plato's Republic. In the reading, Greek philosophical themes were extracted and juxtaposed to threads found in *The Lord of the Rings*. The results of the research manifested a convergence between the progression of Greek ethical philosophy and Tolkien's own moral foundation throughout the three installments of the latter's epic. The Heraclitean concept of strife permeated *The Fellowship of the Ring*. Likewise, Parmenidean themes such as truth, as it differed from mortal guile, illumined the tale of *The Two Towers*. Lastly, Platonic justice, and its kindred virtues, cemented the resolution found in *The Return of the King*. In conclusion, whereas these convergences point to Tolkien and the Greeks as drawing from a shared spring, the Professor's Catholicism allowed for yet another moral beacon: charity. The actions carried out by Tolkien's character Samwise Gamgee reached beyond the parameters set forth in Greek ethical philosophy. In choosing to forego victory and glory, the latter instead sought to rescue his friend Frodo; a true fellowship of the ring.

How did audiences across the world respond to the films of *The Lord of the Rings*? This book presents findings from the largest film audience project ever undertaken, drawing from 25,000 questionnaire responses and a wide array of other materials. Contributors use these materials to explore a series of widely speculated questions: why is film fantasy important to different kinds of viewers? Through marketing, previews and reviews, debates and cultural chatter, how are audiences prepared for a film like this? How did fans of the book respond to its adaptation on screen? How do people choose their favorite characters? How was the films' reception shaped by different national and cultural contexts? The answers to these questions shed fresh light on the extraordinary popularity of *The Lord of the Rings* and provide important new insights into the global reception of cinema in the twenty-first century.

It has long been recognized that J. R. R. Tolkien's work is animated by a profound moral and religious vision. It is less clear that Tolkien's vision confronts the leading philosophical and literary concerns addressed by modern writers and thinkers. This book seeks to resolve such uncertainty. It places modern writers and modern quandaries in lively engagement with the broad range of Tolkien's work, while giving special attention to the textual particularities of his masterpiece, *The Lord of the Rings*. In ways at once provocative and original, the contributors deal with major modern artists and philosophers, including Miguel de Cervantes, Friedrich Nietzsche, Emmanuel Levinas, Iris Murdoch, and James Joyce. The essays in *Tolkien among the Moderns* also point forward to postmodernism by examining its implications for Tolkien's work. Looking backward, they show how Tolkien addresses two ancient questions: the problems of fate and freedom in a seemingly random universe, as well as Plato's objection that art can neither depict truth nor underwrite morality. The volume is premised on the firm conviction that Tolkien is not a writer who will be soon surpassed and forgotten—exactly because he has a permanent dwelling place "among the moderns."

**HIGH-STAKES ADVENTURE. RICH GRAYSCALE ILLUSTRATIONS. NARNIA MEETS OLD YELLER IN THIS UNFORGETTABLE DEBUT!** This adventure's a throwback to simpler times. It appears to be prose-but it secretly rhymes. Kids can read to themselves. They can read it aloud. It's about a young boy who is brave and unbowed. The kid goes on a quest, and when danger appears, he discovers true grit-and he conquers his fears. When the dust has all settled and Martin returns, he makes difficult choices and finally learns that it's not always easy to do the right thing... But he makes it back home to his father, the King. When his quest is complete and brave deeds have been done, he discovers at last that his sword has been won! Black and white illustrations explode off the page-a feast for the eyes, irrespective of age. There's adventure aplenty...and frightening foes. There is also a knight-and he follows his nose, sniffing out those in danger to serve and protect. But this boldest of knights isn't whom you'd expect... There's much more than just action and marvelous art: there's a moral embedded to enter the heart and the mind of your child. It will challenge and thrill. This book won't be forgotten like other ones will. And the very best part? Martin makes a new friend! When kids finish this book, they won't want it to end. So bring joy to a child: buy a copy today! Come and meet the boy prince-and the knight named Sir Ray...

A critical account of Ricoeur's theory of narrative interpretation and its contribution to theology.

This exciting collection of essays explores the role of the Other in Tolkien's fiction, his life, and the pertinent criticism. It critically

