

# Zara[th]uštra, Philo, the Achaemenids, and Israel - being a treatise upon the antiquity and influence of the Avesta

AMS Press - Zara[th]uštra, Philo, the Achaemenids and Israel : being a treatise upon the antiquity and influence of the Avesta / for the most part delivered as university lectures, by Dr. Lawrence H. Mills

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**Zarathustra, Philo, the Achaemenids and Israel: Being a Treatise Upon the Antiquity and Influence of the Avesta, for the Most Part Delivered as University Lectures**

We, Christians, are ourselves also reckoning quite without our host if we think that independent critics would always call us Monotheists, that is to say, not without some very serious reserves.

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When this happened the » people had had no knowledge that Bardiya had x been slain. He did not; he proceeded; and the co-eternal Force, or Spirit, Mainyu, the Fury in all existing things, became with him a colossal Being.

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I, for one, am quite willing to concede that he may not have been always accurate. To put the sad point further in the language of another still greater than a Zarathushtra, » must it not needs be that offences come? Mow could a » Principle « suffice the sufferer amidst such scenes, or offer any scope for his anathemas? Yet Smitic Influence upon the Avesta.

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The connection between the Inscriptions and the Avesta pursued; some intervening points. II, 28, 6, dpo sd conspectu so altern. We are positively the contrary in the eyes of many, though falsely so, as we may be well assured; and this in regard to what some would call the most vital elements of our Faith.

#### **Full text of Philo The Achaemenids And**

Superstition, if sincere, is not an adverse consider- ation here.

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Tt is the Great 'Manuscript of Manuscripts if we might permit ourselves for a moment so to speak of it.

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The Word is elsewhere Very Frequent. The Cuhiiination of the Idea.

#### **Zarathuštra, Philo, the Achaemenids and Israel: Being a Treatise Upon the Antiquity and ... (1906 edition)**

Take the very first and most important of all the dense throng of these serious and most fateful statements. That something must be conscious, if even only of his own deep personal abhorrence. Of course what I have here to say in this Section has been already everywhere im- plied and even applied above, and in fact partly stated.

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