

**AVESTA ESCHATOLOGY
COMPARED WITH
THE BOOKS OF DANIEL
AND REVELATIONS**

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Avesta eschatology compared with the books of Daniel and Revelations by Lawrence
Heyworth Mills

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LAWRENCE HEYWORTH MILLS

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PROFESSOR MILLS AT HOME

Avesta Eschatology

Compared with

The Books of Daniel and Revelations

Being supplementary to

Zarathushtra, Philo, the Achæmenids and Israel

by

Dr. Lawrence H. Mills

Professor of Zend Philology in Oxford



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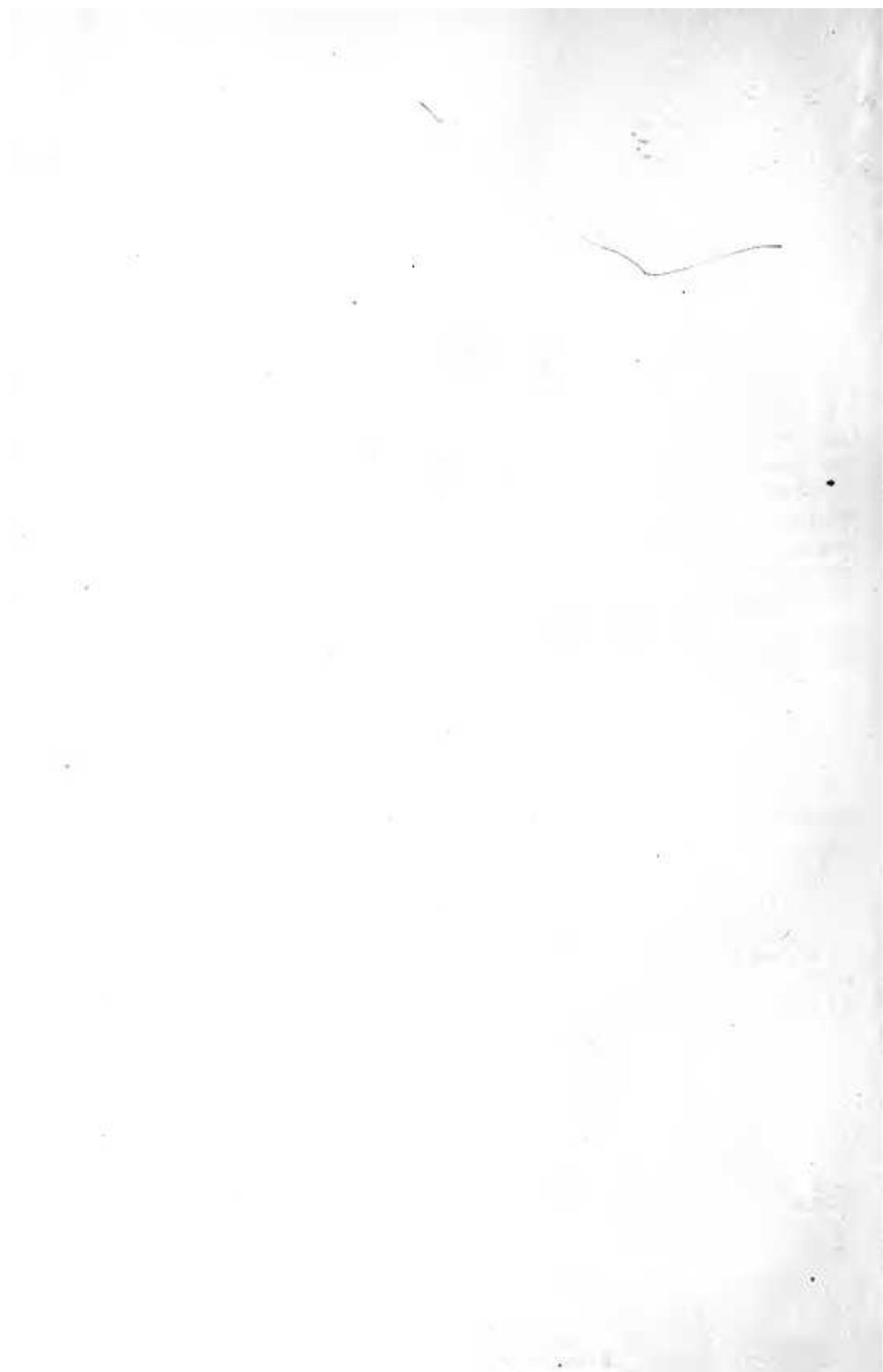
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TABLE OF CONTENTS.

	PAGE
PREFACE	V
CHAPTER I. The Case Prima Facie.	I
Literary and Historical Connection Between the Avesta and the * Exilic Semitic Scriptures, 1.	
CHAPTER II. The Conception of God and the Terminology Used.	12
CHAPTER III. Angelology with Demonology.	15
<i>a.</i> Distinction in Personages, 15.— <i>b.</i> The Seven Spirits of God, 17. — <i>c.</i> The Naming of the Archangels, 21.— <i>d.</i> Iranian Names Suggested Where Neither They Nor Any Semitic Equivalents Actually Appear, 24.— <i>e.</i> Unnamed Semitic Angels With Aryan Analogies, 28.	
CHAPTER IV. The Concept of Eternity in General.	37
CHAPTER V. Resurrection.	39
<i>a.</i> Resurrection in the Gātha, 39.— <i>b.</i> Resurrection in the Later Avesta, 40.— <i>c.</i> In the Later Zoroastrianism, 41.	
CHAPTER VI. The Judgment in Daniel and in the Exilic and Post-Exilic Theology in General; Subjective Recompense.	45
<i>a.</i> The Judgment in the Gātha, 46.— <i>b.</i> Judgment in the Later Avesta, 48.— <i>c.</i> Judgment in the Later Zoroastrianism, 49.— <i>d.</i> A Recurrence, for Illustration, 50.	
CHAPTER VII. Zoroastrianism in Its Distinctive Characteristics.	53
The More Precise Sense in which the Term is Applied Above, 53.—The Avesta and the Veda, 54.—The Avesta and the Inscriptions, 56.—The Dualism, 58.—The Ameshaspends, 59.—What is Exilic? 59.—Exilic and Pre-Exilic, 60.—Perils of the Manuscripts, 60.	
CHAPTER VIII. God and His Immortals.	67
Ahura, 67.—The Amesha Spenta, 67.—Asha, 69.—Vohu Manah, 73.—Khshathra, 74.—Aramaiti, 75.—Haurvatat, 78.—Ameretatat, 78.—Their Counterparts, 80.	



PREFACE.

THIS hurried booklet was fortunately occasioned by a cordial and repeated invitation from the well-known conservative writer Rev. C. H. H. Wright, D.D., Bampton Lecturer for 1878, Grinfield Lecturer on the Septuagint, etc., and author of a large number of scholarly writings upon the various books of the Bible. Wishing to enable his public to have a glance at all sides of the questions involved in the discussion of the book Daniel, he thought that the views of a close specialist upon Zoroastrianism would be useful if put in the form of an Appendix to his second volume, though he carefully refrains from committing himself to all that his friends might say in those concluding pieces.

And I, for the matter of that, on the other hand, and for my part,—as of course—likewise refrain from any responsibility involved in the pleasing and distinguished connection.

As will be seen, this little essay forms a short supplement to my own work just lately published on *Zarathushtra, Philo, the Achæmenids and Israel*, (Open Court Publishing Co., 1906). It will not be denied that such a study, however brief it may be, is perhaps the very next thing of all others that suggests itself as necessary to be done after the matter treated in those well-meant and, in a certain sense, pioneer pages. Here again in a redoubled application of the term, even though occupying such a limited space, in printed matter I am also "pioneer" once more, for I do not know where any person at all has ever even thought of such a thing as comparing the ideas of the Bible with those of the Avesta; and that, as it were, verse by verse.

I think that this theme, although I attempt it here in this merely incipient treatment, ought to prove interesting, for it is absolutely certain that no further steps whatsoever can be made in the matter of exhausting the subject of Zoroastrian influence until

something similar to this preliminary sketch has been written for all the other books of the Bible, if for no other reason, then because Exilic matter exists—in my opinion—in the fullest possible amplitude throughout the entire Old Testament, least of all excepting what are generally and justly termed its primeval books; see pages 59, and 60 ff. This is a conviction which has been long and gradually forming itself within my mind. I will not linger further upon this point,—except to emphasize the fact that these views, here expressed in this booklet, are necessarily put down in haste,—if anything can be said to be done in haste which has been only possible to be done at all after more than thirty years' close labor.

For instance, I have not gone back of the leading Biblical critics as to Daniel and Revelations, while I have all along been obliged so to go back of all critics (!) upon the Avesta, where I was actually forced to toil on from the very first almost entirely as an autodact upon my *Via Media*,—and so on for many years.

And my long, arduous, and harassing labor upon all sides of the Avesta forms my only apology for proceeding in a rather hurried manner upon one side of my work done here. My well-meant and eagerly appropriated contributions to Zend Philology in its main bulk certainly constitute a claim upon some at least of our Biblical expositors;—I allude to those who have broken away from the fetters of a theological nursery, and have proceeded seriously to discuss the Semitic documents as such; while my constantly re-attempted minor publications upon the particular point of Zoroastrian influence upon our Judaism and Christianity,—if they are worth anything at all—must furnish some items for all serious future Biblical critics, for they extend over a period commencing with 1887 to the present day, including my article on “Zoroaster and the Bible” in the *Nineteenth Century Review* of January, 1894.—the particular form of the title having been the distinguished Editor's suggestion. Moreover I believe I am well-nigh the only person with both theoretical and practical religious training save Monseigneur de Harlez and Monseigneur Casartelli who ever entered closely into these difficult matters. Be this as it may, it is clearly my duty, and none too soon accepted, to publish at once what has occurred to me to be of interest upon the points here at issue; and that without delay; and I also fulfil this duty willingly, as I hope. The short Appendix IV to the Rev. C. H. H. Wright's second volume upon Daniel which appeared in the spring of 1906, flows more freely in its style than this exposition because it was