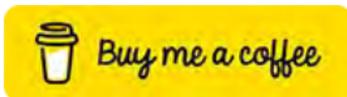


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On various grounds it is probable that the introductory sentence to St Luke's second volume is not now in the form in which he intended to leave it.<sup>1</sup> Perhaps the easiest hypothesis is that in its present form it is a rough draft which St Luke intended to revise, but for some reason or other never did so.

It may be that a phrase from the LXX was in his mind, Gen. ii 3 :

ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἤρξατο ὁ θεὸς ποιῆσαι. So the words run in A, but E omits ἔργων and bw Chr. read ποιεῖν.<sup>2</sup> It is a strange phrase<sup>3</sup> which may have lingered in the memory of one who was so familiar with the LXX as we know St Luke to have been.

ἤρξατο looks forward to ἀχρι ἧς ἡμέρας . . . ἀνελήμφθη and indicates comprehensiveness. We are reminded of St Luke's insistence, in the preface to his Gospel, upon the fact that his researches had gone back to the very first—Lk. i 2 ἀπ' ἀρχῆς, and again, i 3 ἄνωθεν. With the form of the sentence we may compare Lk. xxiv 27 : καὶ ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἐαντοῦ, i.e. he interpreted Moses and all the prophets and all the rest of the Scriptures beginning from the beginning. So here St Luke means to say that his former treatise gave an account of what Jesus did and taught, beginning from the beginning and omitting no essential particular right up to the Ascension.<sup>4</sup>

J. W. HUNKIN.

### ON HEATHEN DEITIES IN THE *DOCTRINE OF ADDAI*.

It is stated in the *Doctrine of Addai* (ed. Phillips, p. 24 l. 17) that the deity ܐܕܝܐ ܕܝܘܘܐ was worshipped at Harran.

That ܐܕܝܐ is the Syriac equivalent of NIN-GAL, the consort of *Sin*, whose temple at Harran was restored by Nabonidus, so as once more to become a residence for this god and his circle (Langdon *Die neubabylonischen Königsinschriften* pp. 219 ff), has already been recognized (Cooke *North-Semitic Inscriptions* p. 188); but exactly which deity is denoted by ܐܕܝܐ ܕܝܘܘܐ 'Daughter of NIN-GAL' has not been suggested.

Now, *Ishtar* is frequently referred to as the daughter of *Sin*, from which her filial relationship to NIN-GAL may be inferred. But it is well to notice that, in the opening lines of a prayer addressed to *Ishtar*,

<sup>1</sup> See E. Meyer *Ursprung und Anfänge des Christentums* i pp. 34 ff and Norden *Agnostos Theos* pp. 311 f.

<sup>2</sup> Which reading is also supported by Philo. ed. ½.

<sup>3</sup> אשר-ברא אלהים לעשות: is the Hebrew.

<sup>4</sup> So Loisy translates 'sur tout ce que Jésus a fait et enseigné depuis le commencement jusqu'au jour où . . . il fut ravi'. Commentary pp. 135-140.

this goddess actually is called the child of NIN-GAL: *bu-uk-[raf](ilu) Sin i-lit-ti (ilu)NIN-[GAL]* 'the first-born of *Sin*, the child of NIN-GAL' (King *Babylonian Magic and Sorcery* no. 1 l. 31).

It would, therefore, seem not unreasonable to conclude that **כּוּחַ** **נִיגַל** is an appellation of *Ishtar*. Confirmation of this is perhaps afforded by the passage that immediately follows (Phillips *op. cit.* p. 24 ll. 20-21): **לֹא תִשָּׁבַח בְּכַחַשׁ כּוּחַ נִיגַל הַשָּׁמַיִם. הַכַּחַשׁ בְּבֹהֶב הַשָּׁמַיִם.** 'Be ye not led away captive by the rays of the luminaries and the bright star', which contains an obvious allusion to the worship of Venus, with which planet *Ishtar* is identified. Her symbol, an eight-rayed or sixteen-rayed star, is found always in conjunction with the crescent of the moon-god *Sin* and the solar disc and rays of light that symbolize the sun-god *Shamash*.

C. WINCKWORTH.

APPENDIX TO MR C. WINCKWORTH'S NOTE.

I take the opportunity of Mr Winckworth's note on Bath Nical or Niggal to remark that the list of heathen deities in the *Doctrine of Addai*, p. 24, seems to be connected with the names of the five Temples of continuous heathen worship mentioned in the Talmud (b. *Aboda Zara* 11<sup>b</sup>), viz. Bel, Nebo, Tar'atha, Serapis at Ascalon, and the Eagle (נִשְׂרָא) in Arabia. The Eagle of the Arabians is also mentioned in *Addai*, but nothing is said of this temple or worship in ancient times.

It is therefore reasonable to suppose that נִשְׂרָא and נִיגַל are in both passages miswritings of נִשְׂרָא and נִיגַל, i. e. the great Arabian God Dusares, whose shrine was at Petra (Epiph. li 22: *Oehler* ii 633). The conjecture that 'the Eagle' was a miswriting of *Dūsharā* was first made by Landauer in 1886, but was rejected by Nöldeke (*ZDMG* xl 186), on the ground that 'Eagle' also occurs in the passage from *Aboda Zara*. Possibly both passages have a common origin in some list of the most famous temples of the Orient, and the change from נִיגַל to נִשְׂרָא may have been made in this list.

However this may be, it is difficult to believe that any Temple in 'Arabia', i. e. Nabataea, can have been so famous as that of Dusares, as long as his worship lasted. The obscure references to a Temple of an Eagle in Arabia belong to S. Arabia, to the Himyaritic country, which one would suppose was beyond the ken of Mesopotamian Christians or Babylonian Jews. In any case, to read *Dūsharā* seems to me a better emendation than to identify the Eagle with נִשְׂרָא, as Dr G. A. Cooke does in the passage cited by Mr Winckworth, as *Nusku* is never associated with the 'Arabians' while *Dūsharā* (Dusares) is associated with them.

F. C. BURKITT.