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## Notes on Acts xiii. 9 and on Assumptio Mosis ix.

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**Acts 13<sup>9</sup>: Σαῦλος δέ, ὁ καὶ Παῦλος.**

Ctesias (ed. Baehr), p. 76, § 48: βασιλεύει Ὀρχος, καὶ μετονομάζεται Δαρειαῖος.

Ib., § 49: βασιλεύει οὖν μόνος Ὀρχος, ὁ καὶ Δαρειαῖος.

The fragment of Ctesias (fl. 400 B.C.) in which this example of the elliptical ὁ καὶ with a double name occurs, is preserved by Photius (*Bibl.* LXXII. pp. 106 ff.). If the expression stood in the original, this is much the earliest example of the construction known. W. Schmid, *Der Atticismus*, III. 338, has no case older than an inscription of Antiochus Epiphanes. See also Deissmann, *Bibelstudien*, pp. 181 ff.

**Assumption of Moses 9: "A man of the tribe of Levi, whose name will be Ταχο."**

Is not the basis of this story the history of Mattathias as given in 1 Macc. 2?

1. a) *Marrathias* is the Greek equivalent for מַתְתִּיָה. Cf. Ezra 10<sup>48</sup> (LXX 9<sup>48</sup>) Neh. 8<sup>4</sup> 1 Chron. 9<sup>31</sup>: see also מַתְתִּיָהוּ, 1 Chron. 15<sup>18, 21</sup> 25<sup>3, 21</sup>.

b) מַתְתִּיָה is derived from מַתַּן: Gesenius, *Lex. s.v.*, and Fuerst, *Lex. s.v.*

c) In LXX the verb τάσσω occurs as the translation of the Hebrew verb מַתַּן. Cf. 1 Chron. 16<sup>4, 7</sup>.

d) The original of the book was probably Hebrew or Aramaic (see, e.g. Charles, *Assumption of Moses*, pp. xxxviii. ff.).

2. The speech of Taxo reminds one of the parting words of Mattathias (1 Macc. 2<sup>49 ff.</sup>):

a) It is a time of oppression and suffering: cf. 9<sup>2f.</sup> with 1 Macc. 2<sup>49</sup>.

b) The sons are exhorted to remember the deeds of their fathers: cf. 9<sup>4</sup> with 1 Macc. 2<sup>51 ff.</sup>

c) Their strength comes from trust in and obedience to God: *cf.* 9<sup>b</sup> with 1 Macc. 2<sup>61</sup>.

3. Seven sons are mentioned. This directs attention to 2 Macc. 7. The story of Mattathias and his five sons is here confounded with that of the seven brethren and their mother.

This is not a unique phenomenon. A similar instance is found in the book of Daniel, a book which belongs to the same class of writings as the Assumption of Moses. Four centuries intervene between the date of the book of Daniel and the date of the events therein described. The date of the pollution of the temple is 168 B.C. The Assumption of Moses belongs to the first decade of the Christian era. And these were troublous times: and the confounding is one of lesser details.

4. The attitude of Taxo is that of passive submission to death (*cf.* 1 Macc. 2<sup>29 ff.</sup>): Mattathias was a military figure. But the Chasidim accepted the advice of Mattathias and prepared for and waged war, 1 Macc. 2<sup>42 ff.</sup>; And the words of Taxo in 9<sup>b</sup> need not necessarily imply a refusal to fight in defence of life. Taxo's resolve was to die rather than turn from the religion of his fathers to the worship of strange gods. And if the point of passive endurance be insisted upon, we may point again to 1 Macc. 2<sup>36 ff.</sup> and reply that the author has simply neglected the perspective and mixed things up. The death of the thousand martyrs roused the pious Jew and made him not only a martyr but a soldier-martyr. It was when religious liberty was in a measure assured and the war became a struggle for political independence that the Chasidim withdrew from the Macca-bean standard.