

and ready to burst out at any calamity; they had been punished with hunger and with exile: punishment he could leave in GOD'S hands; all that was tender and human and forgiving it was safe for him to exercise.

This incomparable story was told again and again in Hebrew homes; and at a later date, probably in the time of the great Captivity, the author of Ps. cv. threw it into poetical form and wove it into a series of instances of GOD'S overruling care for His people and the certainty of His protection.

Such a story may well be before you at the opening of life. Dream your dreams: it is the privilege, it is the duty of the young to dream dreams; only, if you are a Christian, you will dream not so much of what you are to be as of what you are to do, and of the way in which you can serve your country and your Church. On the path toward their fulfilment you will find difficulties,

disappointments, perplexities: face them; let your soul enter into the iron and transmute it into a blessing; learn practical wisdom; waste no time in wishing that your circumstances were other than they are, but use them for making yourself as efficient, as wise, as practical as may be: successes also may come, let them not turn your head or make you forgetful of the love of home.

Above all, let the fear of GOD be upon you as it was upon Joseph. Do not let yourself grow to speak or think lightly of that sin which Joseph knew to be a great wickedness: let the thought of GOD'S forgiving love keep you from hardness to others: be with GOD: make your rules with yourself of that which you can really do in the matter of daily prayer and of communion; then shall that epitaph with which St. Stephen summed up the life of Joseph be your epitaph as well—

God was with him.

## Who was Judas Thomas?

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A REMARKABLE book has lately been published by Dr. Rendel Harris, entitled *The Dioscuri in Christian Literature*. It is founded on two lectures which he gave in Cambridge shortly before his departure for Armenia in March of this year. Dr. Harris shows that the cult of the heavenly twins, Castor and Pollux, did not cease with the introduction of Christianity, but that their ghosts returned, under other names, to claim the homage of the too superstitious among Christians, and so, in the commemoration of Florus and Laurus, which prevails in the Holy Orthodox Church of the East, and in that of Protasius and Gervasius, initiated by St. Ambrose at Milan in the Holy Catholic Church of the West, we have a distinct revival of paganism.

By far the most striking of the identifications which Dr. Rendel Harris has made, is that of the legendary Castor with Judas Thomas,<sup>1</sup> called in the apocryphal literature of the Syrian Church, 'Twin of the Christ,' and identified with Thomas, the doubting disciple. Now, we cannot for a

<sup>1</sup> So named also by Eusebius, *H.E.* i. 13.

moment, with the text of two inspired Gospels staring us in the face, allow that Judas Thomas, or any other mortal, had the smallest right to such a title. But the question arises, Is there any basis of fact which may have led the Syrians into bestowing it on him? For the word 'Tauma,' or 'Thomas,' in Aramaic, means 'a twin.' It is not a name, but a title; and, as Dr. Harris remarks, 'he must have been somebody's twin-brother.'

The following hypothesis is offered only as a possible clue to the unravelling of the mystery. I make no pretension to have succeeded in that difficult operation; and I offer it only because a conjecture, even when rash, has occasionally the effect of putting some more fortunate inquirer on the right track.

Is it not possible that Thomas, the doubting disciple, is identical with Jude, the youngest brother of our Lord; and that either he and James, or he and Joses, were twins? My own conviction is that implied by Tertullian, viz. that all the four men named in Mt 13<sup>55</sup> and Mk 6<sup>3</sup>, with their sisters, were the children of Joseph and

Mary, born after the Incarnation.<sup>1</sup> If they had been the sons of Joseph by a deceased wife, the Jews would not have wondered so much at our Lord differing from them; and He would have been no *lineal* descendant of David if He had had four older foster-brothers.

And I think that Thomas, the apostle, and Jude, the brother of our Lord, may be one and the same individual. Perhaps this Jude was the twin of James, and if he be the author of the Epistle of Jude, this is the reason that he calls himself 'the brother of James,' instead of 'the Lord's brother,' as he might have done.

Dr. Harris calls attention to the fact that twins generally have alliterative names. Now I submit that יעקב and יהודה suit each other almost as well as יששכר and יהודה. And I have observed that the younger of twins has a strong propensity to follow the lead of the elder one, and to act as a sort of adjunct, assistant, or shadow to him or to her. This propensity may be checked by the marriage of the younger, but it is seldom altogether eradicated during the lifetime of both. I can guess from happy experience why Jude calls himself so conspicuously 'the brother of James.'

A forcible objection to this hypothesis is the statement in Jn 7<sup>5</sup>: 'For neither did His brethren believe in Him.' The word 'brethren,' it will be observed, is in the plural, and might include only James, Joses, Simon, and their sisters—those who at the time were urging Jesus to show Himself openly to the world at the Feast of Tabernacles. Judas Thomas was strongly inclined to doubt; and he may at times have vacillated between doubt and faith. It is worthy of remark that this name Judas is not given as distinct from Thomas by the first two evangelists in their lists of the twelve apostles (Mt 10<sup>2-4</sup>, Mk 3<sup>16-19</sup>).

There can be no manner of doubt as to the Syrian tradition. It is clearly expressed in 'The Acts of Judas Thomas,' as edited by Dr. Wright, p. 180. But it occurs also in a Coptic legend which has only a slight resemblance to the Syrian one; and which was first committed to writing, according to Dr. Guidi and other competent investigators, in the sixth century. Of this Coptic legend very little is extant in the original; but the Ethiopic version of it has been published by Dr. Wallis Budge with an English translation

<sup>1</sup> See 'Brethren of the Lord' by J. B. Mayor, in *Hastings' Dictionary of the Bible*, vol. i. p. 320.

under the title, *The Contendings of the Apostles*. And I have now an edition of the Arabic version in the press. In this story, where Thomas has been flayed and otherwise tortured, he prays, and reminds the Lord of his own doubts as narrated in Jn 20<sup>25</sup>; pleading at the same time that he was then only fulfilling the Master's own injunction, 'Try the spirits, for many shall come in My name, and shall lead astray many' (Mt 24<sup>5</sup>). Our Lord appears to him in a shining cloud, and consoles him, saying: 'Verily, I say unto thee, that all trial and torture have befallen thee for the sake of mankind . . . and they are not like one hour of My appearance unto thee, and My reception of thee, and My seating of thee on My right hand in My kingdom. For thou art called "The Twin," thou art beloved by Me,' etc.

This allusion in a Coptic apocryphal document is by no means so strong as that of the ass to Thomas in the Syriac one: 'Twin of the Messiah, and Apostle of the Most High!' or as that in Tischendorf's Greek text of the same legend, where a black snake says: οἶδα γάρ σε τὸν δίδυμον ὄντα τοῦ Χριστοῦ τὸν τῆν φύσιν ἡμῶν ἀεὶ καταργούντα. But in the connexion where it occurs, we can assign to it only one meaning; and it adds the testimony of the Coptic Church in the sixth century to that of the Syrian Church, that, at an early period, possibly in the second century, a tradition existed which made Judas Thomas of very near kin to the Christ. Is it to be believed that the Syrian Church absolutely invented this tradition,—a tradition conflicting so violently with the narrative of their own Canonical Gospels, as they have been preserved to us in the Syro-Antiochene palimpsest discovered by me on Mount Sinai, and in the later but longer-authorized Peshitta? From the former of these two texts we see that the Syrians were most illogical in their method of recording genealogies; and also from the Syriac version of the *Protevangeliium Jacobi*, where 'She shall bear to thee (*i.e.* to Joseph) a son' follows immediately after 'Joseph, fear not for the girl, for that which is within her is of the Holy Ghost.'<sup>2</sup>

The legendary resemblance between Jesus and Judas Thomas might be accounted for on the supposition that they were brothers, though not twins.

I find that the identification of the Apostle

<sup>2</sup> Cf. *Studia Sinaitica*, No. xi. p. 7.

Thomas with Jude, the brother of the Lord, has already been noticed by Dr. J. H. Bernard, in Dr. Hastings' *Bible Dictionary*, vol. iv. p. 753. Mrs. Gibson suggests that the craft of carpenter, attributed to the legendary Judas Thomas, may have been hereditary in the family of Joseph, in accordance with a deeply rooted Oriental habit.

Judas, the brother, or more correctly the son of James,<sup>1</sup> in Lk 6<sup>16</sup>, is quite a different person. He was perhaps a grandson of Alphæus or of Zebedee.

The names James, *i.e.* Jacob, and Judah, were naturally very common among the descendants of the Patriarchs. Those who bore them must almost have been forced by necessity to adopt a distinctive cognomen.

I have already called attention to the fact<sup>2</sup> that

<sup>1</sup> See R.V.

<sup>2</sup> THE EXPOSITORY TIMES, vol. xii, p. 419.

the reading of the Sinaitic palimpsest in Jn 14<sup>22</sup> is 'Thomas' not 'Judas.' The spelling is there תאומא not תחומא;<sup>3</sup> and in the Curetonian we have 'Judas Thomas.' This may be quite correct, for as it is the only place where 'not Iscariot' occurs, the Greek text can be made to refer to either Judas.

True, James and Judas are not named together in Mt 13<sup>55</sup> nor in Mk 6<sup>3</sup>. But if Jude was of the retiring disposition natural to the younger of twins, Joses and Simon might loom more largely than he in the minds of their fellow-townsmen.

My conjecture may be entirely wrong, but I have met with no other plausible one which can in any way account for the origin of a singular tradition.

<sup>3</sup> This I can see distinctly both in my photograph of the page and in the MS. itself.

## Recent Foreign Theology.

### 'Acts of Peter.'<sup>1</sup>

THIS part of the German 'Text and Studies' is a book of great interest, and will do much to promote clearer views about the early 'Acts' of the individual apostles. These books were once read in Christian churches, and some of their stories were accepted by Church Fathers down to the end of the fourth century. We cannot know the history of the New Testament without some information about these books; and the information hitherto available has been somewhat vague and confusing.

Mr. Schmidt's book consists of two parts. The first gives a newly discovered fragment which turned up at Achmim in Egypt—where the new fragment of the Gospel of Peter also came to light—in the year 1896. This fragment stands at the end of a codex containing several very early gnostic works in Coptic. Mr. Schmidt has in hand a collection of Coptic gnostic works, and has a great interest in this discovery, but the

<sup>1</sup> *Die Alten Petrusakten im Zusammenhang der Apokryphen Apostel-literatur nebst einem neu entdeckten Fragment untersucht.* Von Carl Schmidt. Vol. ix, part I of the new series of Gebhardt and Harnack's 'Texte und Untersuchungen.' Leipzig: Hinrichs, 1903.

Peter fragment he does not regard as gnostic, and therefore publishes separately.

What is now published ends with the title 'Act of Peter,' and appears to be one of a number of stories forming an 'Acts of Peter.'

Peter is introduced as he is performing a number of cures on a Sunday, it appears at his own house, yet at Jerusalem. He is asked by a bystander why he does not cure his own daughter, a beautiful girl, but a paralytic. The question is not at once answered, but to confirm the faith of those present, and to prove that the Lord is able to accomplish a work which appears to His people so desirable, the girl is bidden (in a sentence grammatically similar to that at Mk 2<sup>10, 11</sup>) to get up and to come to Peter by the strength of Jesus alone. This she does, but the joy of the people present is cut short when she is at once ordered to return to her couch and suffer from her ailment as before, since 'that is profitable for her' and for Peter.

All this is then explained by the apostle, who narrates that on the day on which the girl was born he was told in a vision that she would be a great trial to him, and that this proved to be the case, when she grew up beautiful and attracted the attention