§1] ITS AUTHORSHIP. [ivrropuction.   
   
 7. The reader will at once gather from what has been said in the   
 Introduction to the Epistle of James, that this latter is the view here   
 taken. ‘The other seems to me to be beset with insuperable difficulties:   
 involving us as it does in the wholly unjustifiable hypothesis, that those   
 who are called in Scripture the brethren of our Lord were not his   
 brethren, but his cousins, sons of Alpheus (Clopas).   
 8. It may be asked, if this Writer were indeed the brother of James,   
 and thus the brother of the Lord Himself, should we not rather expect   
 that he would give himself this high character, stating his relationship   
 to Jesus, rather than that to James? But surely such a question would   
 shew great ignorance of the true spirit of the apostolic writers. It   
 would be the last thing I should expect, to find one of the brethren of   
 the Lord asserting this relationship as a ground of reception for an   
 Epistle. Almost all agree that the Writer of the Epistle of James was   
 the person known as the brother of the Lord. Yet there we have no   
 such designation. It would have been in fact altogether inconsistent   
 with the true spirit of Christ (see Luke xi. 27, 28), and in harmony   
 with those later and superstitious feelings with which the next and   
 following ages regarded His earthly relatives. Had such a designation   
 as “brother of the Lord” been found in the address of an Epistle, it   
 would have formed a strong & priori objection to its authenticity.   
 9. I have before remarked in the Introduction to 2 Peter that such   
 expressions as that in our ver. 17, “ Remember the words which were   
 before spoken by the apostles of our Lord Jesus Christ,” cannot be   
 fairly alleged as evidence of the apostolicity or non-apostolicity of a   
 writer,   
 10. Of this Judas, one of the Lord’s brethren, we know nothing from   
 early ecclesiastical tradition. The only trace of him is found in an   
 interesting story which Eusebius gives from Hegesippus, of Domitian,   
 in jealousy of the survivors of the family of David, sending for and   
 examining two grandsons of this Judas, and dismissing them, on   
 finding that they were poor working men, and hearing that the   
 kingdom of Christ which they expected was not to be in this present   
 world.   
 11. In this defect of our knowledge of the personal history of the   
 Writer, we ean only say that he, like his greater brother St. James, did   
 not believe on our Lord during his ministry, but became a convert after   
 the resurrection, and as in Acts i. 14, consorted usually with the   
 Apostles and followers of Jesus. All else respecting him is left to be   
 gathered from the spirit and style of this Epistle: and will be found   
 treated in the section devoted to that part of our subject.   
   
   
   
   
   
   
   
   
   
   
   
 ? See above, Introd. to 2 Pet. § iv. 22: also the notes, and on 2 Pet.   
   
 301