§1J ITS AUTHORSHIP. [ixrropuction.   
   
 not very perspicuous words “with the Apostles ;” whether we boldly   
 suppose with Jerome, on account of the verb “ succeeded to,” that they   
 are a mistake for “after the Apostles,” or take them as they stand, and   
 as is most likely from comparison with St. Paul’s narrative in Gal.   
 of joint superintendence with the Apostles ; on either, or any view,   
 they expressly exclude James from the number of the Apostles them-   
 selves.   
 13. And entirely consistent with this is the frequently misunderstood   
 other testimony from Hegesippus, cited by Euscbins: the straight-   
 forward interpretation of which passage is, that “after James the Just   
 had been martyred, as was the Lord also for the same cause, next was   
 appointed bishop Symeon, the son of Clopas, the offspring of his   
 (James's, not the Lord’s, as Lauge and others have most unfairly   
 attempted to make it mean) uncle, whom all agreed in preferring, being,   
 as he was, second of the cousins of the Lord.” That is, Joseph and   
 Clopas (Alpheus) being brothers, and one son of Alpheus, James, being   
 an Apostle, his next brother Symeon (Joses may have been dead ere   
 this) being thus “second of the cousins of our Lord,” and born of his   
 (James's) uncle, succeeded James the Just in the bishopric of Jerusalem.   
 I submit that on the hypothesis of Symeon being James's own brother,   
 such a sentence is simply unaccountable.   
 14. It is true that in this, as in so many other matters, ancient tradi-   
 tion is not consistent with itself. For Euseb., H. E. ii. 1, quotes from   
 Clement of Alexandria, ‘The Lord delivered the (traditional) know-   
 ledge to James the Just and John and Peter after the Resurrection.   
 These delivered it to the other Apostles: and the rest of the Apostles to   
 the Seventy, of whom was also Barnabas. Now there were two named   
 James, one the Just, who was thrown from the pinnacle, and struck to   
 death by a fuller with his club, and the other the one who was beheaded.”   
 And in the same chapter he speaks of Clement as reporting that   
 Stephen was the first martyr, “and then James, who was called the   
 brother of the Lord, whom men of old called the Just, first bishop of   
 Jerusalem.”   
 15. Compare with this Eusebius: “ And then they say He appearcd   
 to James, who was one of those commonly reputed disciples of the Lord,   
 yea, and His brothers :” and the Apostolical Constitutions, where after   
 the enumeration of the Twelve Apostles, we have named “James the   
 brother of the Lord and bishop of Jerusalem, and Paul the teacher of the   
 Gentiles.” Thus it appears, that the assumption of the identity encoun-   
 ters several difficulties, both from Scripture itself (even supposing the   
 crowning one of John vii. 5 got over), and from primitive tradition. It   
 nevertheless became very prevalent, as soon as the setting in of asceticism   
 suggested the hypothesis of the perpetual virginity of the Mother of   
 our Lord. This is found from Jerome downwards ; and all kinds of   
 211