§1.] ITS AUTHORSHIP. (ayrRopvucrtion.   
   
 oil, and never used a bath, He only was licensed to enter into the holy   
 places, for he wore not woollen, but linen only. And he was wont to   
 enter alone into the temple, and was often found on his knees suppli-   
 cating forgiveness for the people ; so that his knees grew hard like those   
 of a camel, on account of his evermore knecling in worship to God asking   
 remission for the people ; and because of the abundance of his righteous-   
 ness he was called the Just, and Oblias‘.” And without taking all this   
 as literal fact, it at least shows us the character which he bore, and the   
 estimation in which he was held. 5   
 27. That such a person, when converted to the faith of Jesus, should   
 have very soon been placed in high dignity in the Jerusalem church, is   
 not to be wondered at. The very fact of that church being in somo   
 measure a continuation of the apostolic company, would, in the absence   
 of Him who had been its centre beforetime, naturally incline their   
 thouglits towards one who was the most eminent of His nearest relatives   
 according to the flesh: and the strong Judaistie tendencies of that   
 ehurch would naturally group it around one who was so zealous a fautor   
 of the Law.   
 28. This his pre-eminence seems to have been fully established as early   
 as the imprisonment of St. Peter, Acts xii.\*: i.e, about a.p. 44: which   
 would allow ample time for the reasonable growth in estimation and   
 authority of one whose career as a disciple did not begin till the Ascen-   
 sion of our Lord, i.e. 14 years before °.   
 29. From this time onward, James is introduced, and simply by this   
 name, as the president, or bishop, of the church at Jerusalem. In the   
 apostolic council in Acts xv. (a.p. 50), we find him speaking last, after   
 the rest had done, and delivering, with his “J, for my part, adjudge . . .”   
 (ver. 19), that opinion, on which the act of the assembly was grounded.   
 On St. Paul reaching Jerusalem in Acts xxi. (A.D. 58), we find him, on   
 the day after his arrival, entering in “ to James,” and it is added, “and   
 all the elders were present :” shewing that the visit was a formal one,   
 to a man in authority.   
 30. Thenceforward we have no more mention of James in the Acts.   
 Tn Gal. i. 19, St. Paul relates, that at his first visit to Jerusalem after   
 his conversion he saw “ James the brother of the Lord:” but without any   
   
   
   
   
   
   
   
   
 4 The interpretation of this word is quite uncertain.   
 5 Thus—for we ean hardly suppose it to have been a sudden thing—we should have   
 it already subsisting during the lifetime of the greater James, the son of Zebedeo: one   
 additional argument for distinguishing this James from James the less, the son of   
 Alphaus.   
 8 For these dates, see the Chronological Table in the Introduction to the Acts.   
 It has been objected, that it would be unlikely that one who at the Ascension was not   
 a believer, should so soon after be found in the diguity of an Apostle. But the ob-   
 jectors forget, that less than half the time sufficed to raise who long after the   
 Asconsion was a persecutor and injurious, to the same dignity.   
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