son of Alphæus, and another subtraction  
from the number who did not believe on  
Hin. Again Matthew (see note on Matt.  
ix. 9), if identical with Levi (Mark ii. 14),  
was *another son of Alpheus*; which  
would make a fifth brother, and leave  
therefore, *out of five, three believing on  
Him at the time when it was said, “neither  
did his brethren believe on Him.”* This  
view besides labours under the difficulty  
arising from these brethren accompanying  
and being found in connexion with Mary  
the mother of our Lord, whereas throughout that time *their own mother was living*.  
The way in which the assertors of this  
view explain John vii. 5, is either by supposing that all the brethren are not *there*  
implied, or that all are not *here* mentioned;  
both suppositions, it seems to me, very  
unlikely (compare e.g. John’s minute  
accuracy where an exception was to be  
made, ch. vi. 23, 24). (2) That they were  
*children of Joseph by a former marriage*  
(or even by a later one with Mary wife of  
Clopas, to raise up seed to his dead *brother*,  
—as Clopas is said to have been: but this  
needs no refutation). This view was taken  
by several early Fathers, and mentioned  
by Origen, who says respecting it, “*those  
who maintain this, wish to uphold the perpetual virginity of Mary.*” This however,  
while *by no means impossible*, and in some  
respects agreeing with the *apparent* position of these brothers as older (according  
to the flesh) than the Lord (John vii. 3),  
has no countenance whatever in Scripture,  
either in their being called sons of any  
other woman, or in any distinct mention  
of Joseph as their father, which surely in  
this case would be required. (III) On  
the *à priori considerations* which have  
influenced opinions on this matter, see note  
on Matt. i. 25; and on the *traditional  
literature*, see the references given in my  
Greek Testament. Neander brings out  
the importance of the view which I have  
above, under (I), endeavoured to justify,  
asshewing that the account of the miraculous conception is *not mythical*, in which  
case all would have been arranged to suit  
the views of virginity from which it had  
arisen,—but *strictly historical*, found as it  
is with no such arrangements or limitations.

**58.**] **did not**; *could not do*, Mark  
vi. 5, where see note. On the identity, or  
not, of this preaching at Nazareth with  
that related much earlier by Luke iv. 16  
sq., see note there,

**CHAP. XIV. 1–12.**] HEROD HEARS OF  
THE FAME OF JESUS. PARENTHETICAL  
ACCOUNT OF THE DEATH OF JOHN THE  
BAPTIST. Mark vi. 14–29. Luke ix. 7  
–9, who does not relate the death of John.

**1.**] This Herod was Herod ANTIPAS,  
son of Herod the Great, by Malthacé, a Samaritan woman,—and own brother of Archelaus. The portion of the kingdom allotted  
to him by the second will of his father (in  
the first he was left as king) was the  
tetrarchy of Galilee and Peræa (Jos. Antt.  
xvii. 8. 1). He married the daughter of  
the Arabian king Aretas; but having  
during a visit to his half-brother Herod  
Philip (not the tetrarch of that name, but  
another son of Herod the Great, disinherited by his father) become enamoured  
of his wife Herodias, he prevailed on her  
to leave her husband, and live with him.  
(See below, on ver. 4.) This step, accompanied as it was with a stipulation of  
putting away the daughter of Aretas,  
involved him in a war with his father-in-  
law, which however did not break out till  
a year before the death of Tiberius (A.D.  
37, U.C. 790), and in which he was totally  
defeated and his army destroyed by Aretas;  
a divine vengeance, according to the Jews  
as reported by Josephus, for the death of  
John the Baptist. He and Herodias afterwards went to Rome at the beginning of  
Caligula’s reign, to complain of the assumption of the title of king by Agrippa his  
nephew, son of Aristobulus; but Caligula  
having heard the claims of both, banished  
Antipas and Herodias to Lyons in Gaul,  
whence he was afterwards removed to  
Spain, and there died.

The following  
events apparently took place at Machærus,  
a frontier fortress between Peræa and  
Arabia: see below on ver. 10.

It was  
the fame of the *preaching and miracles of  
the Twelve,* on their mission, of which  
Herod heard,—probably in conjunction  
with the works of Christ: see parallel