place in Mark.

**2.**] **he himself** is  
emphatic; equivalent in English to “*it is  
he and no other, that*” . . . In Luke  
ix. 7 it is said that Herod *was perplexed  
because it was said of some that John was  
risen from the dead*. There is no inconsistency in these accounts: the report  
originated with others: but if Herod was  
perplexed concerning it, he, in the terrors  
of a guilty conscience; doubtless gave utterance to these words himself. There is  
no evidence that Herod was a Sadducee,  
or a disbeliever in the resurrection as  
then held by the Pharisees. See also  
note on Mark viii. 14.

There is no  
allusion here to the transmigration of  
souls, but to the veritable bodily resurrection, and supposed greater power acquired by having passed through death.  
This is an incidental confirmation of John  
x. 41, where we read that John *wrought  
no miracle while living*.

**4.**] The  
marriage was unlawful for these three  
reasons: (1) *The former husband of Herodias*, Philip, *was still living*. This is expressly asserted by Josephus. (2) *The  
former wife of Antipas was still living*,  
and fled to her father Aretas on hearing of  
his intention to marry Herodias. (3) *Antipas and Herodias were already related  
to one another within the forbidden degrees  
of consanguinity*. For she was daughter  
of Aristobulus, the brother of Antipas and  
Philip.

**5.**] This verse is further  
expanded in Mark vi. 20, which see.  
Josephus, not being aware of any other  
grounds for his imprisonment, alleges  
purely political ones, that Herod was afraid  
lest John’s power of persuading the people  
might be turned to seditious purposes.

**6. birthday**] Some hold that the word here  
means the feast of Herod’s *accession*: but  
they give no proof that it ever had such a  
meaning. A great feast was given to the nobility of Galilee, Mark vi. 21. The damsel’s  
name was Salome, daughter of Herodias by  
her former husband Philip. She afterwards  
married her uncle Philip, tetrarch of Ituræa  
and Trachonitis: and he dying childless, she  
became the wife of her cousin Aristobulus  
son of Herod, king of Chalcis, by whom  
she had three sons, Herod, Agrippa, and  
Aristobulus.

The dance was probably  
a pantomimic dance.

**9.**] **the king**  
was a title which Herod never properly  
possessed. Subsequently to this event,  
Herodias prevailed on him to go to Rome  
to get the title, which had been granted  
to his nephew Agrippa. He was opposed  
by the emissaries of Agrippa, and was  
exiled to Lugdunum. Herod was *grieved*,  
because he heard John gladly (Mark vi. 20),  
and from policy did not wish to put him  
to death on so slight a cause. This is not  
inconsistent with his *wishing to put him to  
death*: his estimate of John was wavering  
and undecided, and he was annoyed at the  
decision being taken out of his hands by a  
demand, compliance with which would be irrevocable.

**10.**] It appears from the  
damsel’s expression *give me* **here**, and this  
verse, that the feast was held either at  
Machæerus or at no great distance from it.  
Antipas had a palace near; but he was not  
there *on account of the war with Aretas*,—  
see above.