Matthew, *neither a staff* Luke. See notes  
on Matthew, also in the next clause.

**13.] anointed with oil**—this oil was not  
*medicinally*, but as a *vehicle of healing  
power committed to them*;—a symbol of a  
deeper thing than the oil itself could   
accomplish. That such anointing has nothing  
in common with the extreme unction of  
Romanists, see proved in note on James  
v.14, See for instances of such symbolic  
use of external applications, 2 Kings v.14:  
Mark viii. 23: John ix. 6, &c.

**14—29.]** HEROD HEARS OF IT. BY  
OCCASION, THE DEATH OF JOHN THE BAPTIST IS RELATED.   
Matt. xiv. 1–12. Luke ix. 7–9.   
(The account of John’s death is  
not in Luke.) Our account is, as usual, the  
fullest of details. See notes on Matthew.

**14.]** Herod was not king properly, but only  
*tetrarch*:—see as above. He heard most  
probably *of the preaching of the twelve*.  
  
**15.]** (He is) **a prophet as one of  
the prophets**;—i.e. in their meaning, ‘He  
is not *The Prophet* for whom all are   
waiting, but only some prophet like those who  
have gone before.’ Where did our   
Evangelist get this remarkable expression, in his  
*supposed compilation from Matthew and Luke?*

**16.]** “**I** (which is emphatic in  
the original) has the emphasis given by his  
guilty conscience.” Meyer.

The principal additional particulars  
in the following account of John’s imprisonment and   
execution are,—ver. 19, that it was *Herodias*  
who persecuted John, whereas Herod knew  
his worth and holiness, and listened to him  
with pleasure, and even complied in many  
things with his injunctions:—that the  
maiden went and *asked counsel of her  
mother* before making the request; and  
that an executioner, one of the bodyguard  
was sent to behead John.

**18.] said,**