XIV. 1, 2. ST. MATTHEW. 107   
   
 Jesus said unto them,!A prophet is not without honour, ! Yuret.s   
 save in his own country, and in his own house. 58 And he John iv.   
 did not many mighty works there because of their unbelief.   
 XIV. 1 At that time Herod the tetrarch heard of the   
 fame of Jesus, \* and said unto his servants, This is John   
 the Baptist; ™4e is risen from the dead; and therefore   
   
   
 ™ render, he himself:   
 son of Alpheus, and another subtraction is with no arrangements or limitations.   
 from the number who did not believe on 58.] did not; could not do, Mark   
 Hin. in Matthew (see note on Matt. vi. 5, where see On the identity,   
 ix. 9), identical Levi (Mark ii. 14), not, of this preaching at Nazareth with   
 was another son of Alpheus; which that related much earlier by Luke iv. 16   
 would make a fifth brother, and leave 8q., see there,   
 therefore, out of five, believing on Cuap. XIV. 1—12.] HEROD HEARS OF   
 Him at the time when it said, “neither THE FaME OF JESUS. PARENTHETIOAL   
 did his brethren believe Him.” This ACCOUNT OF THE DEATH OF JOHN THE   
 view besides labours under the difficulty Baptist. Mark vi. 14—29. Luke ix. 7   
 arising from these brethren accompanying —9, who does not relate death of John.   
 and being found in connexion with M: 1] This Herod was Herod AntrIPas,   
 the mother of our Lord, whereas son of Herod the by Malthacé, a Sa-   
 out that time their mother was living. maritan woman,—and own brother of   
 The way in which the assertors of this laus. The Pos of the Kingdom allotted   
 view explain John vii. is either by sup- to him by the second will his (in   
 Posing that all the are not there the first he was left as king) was the   
 implied, that all not here mentioned ; tetrarchy of Galilee Perwa (Jos. Antt.   
 both suppositions, seems to me, very xvii. 8. 1). He married the daughter of   
 unlikely (compare e. g. John’s minute the Arabian king Aretas; but having   
 acct where an exception was to be during a visit to his half-brother   
 made, ch. vi. 24). (2) That they were Philip (not the of that name, but   
 children of by a former marriage another son of Herod the Great, disin-   
 (cr even by a later one with Mary wife of herited by his father) become enamoured   
 lopas, raise up to his dead of his wife Herodias, he prevailed her   
 —as Clopas is said have been: but this to leave her husband, and live with him.   
 needs no refutation). view was taken (See below, on ver. 4.) This step,   
 by several early Fathers, and mentioned panied as it was with a stipulation   
 by Origen, who says respecting ‘‘ those putting away the daughter of Aretas,   
 who maintain this, to uphold the per= involved him in a war with his father-in-   
 petual virginity Mary.” This however, law, which however did not break out till   
 while by xo means impossible, in a year before the death of Tiberius (a.p.   
 respects agreeing the arent posi- 87, .c. 790), and in which he was totally   
 tion of these brothers older i defeated and his destroyed by Aretas ;   
 to the flesh) the Lord (John vii. a divine vengeance, according the Jews   
 has no countenance whatever in Scripture, as reported Josephus, for the death of   
 either in their being called of any John the Baptist. He Herodias after-   
 other woman, or in any distinct mention wards went to Rome at the beginning of   
 of Joseph as their father, surely in Caligula’s reign, complain of assump-   
 this case would be required. (III) On tion of : see of king by Agrippa was   
 the 4 priori considerations which have nephew, son the preaching and miracles   
 influenced opinions this matter, see having heard the their mission, banished   
 on Matt. i.. and on the traditional Antipas heard,—probably Lyons in Gaul,   
 literature, see the references in my whence the works of Christ: removed to   
 Greek Testament. Neander brit out Spain, and there died. The following   
 the importance of the view which I have events apparently took place Machssrus,   
 above, under (I), endeavoured to justify,   
 asshewing that the account the miracu-   
 lous conception is sot mythical, in   
 case all have been arranged to suit   
 the views of virginity which it had