XII. 1—3. THE ACTS.   
   
 Jorth his hands to vex certain of the church, 2 And he   
 killed James \* the brother of John with the sword.   
 3 M   
 because he saw it pleased the Jews, he proceeded further 4 Matt   
 to take Peter also. Then were the days of unleavened » 8x0a-xii.15,   
 15: xxiii,   
 Hrrop Aenirra I., grandson of Herod the tain record. With regard to all the rest,   
 Great,—son of Aristobulus and Berenice. tradition varies, more or less, as to the   
 Having gone to Rome, to accuse Herod place, or the manner, or the time of their   
 the Tetrarch (Antipas), and fallen under deaths.— Eusebius relates, a work of   
 the displeasure of Tiberius for paying open Clemens, who had received it by tradition   
 conrt to Caius Casar (Caligula), he was of those before him, that the ‘necuser of   
 imprisoned and cruelly treated; but, on Jam ruck by his confession, became a   
 the accession of Caligula, released, ati Christian, and was led away with him to   
 once presented with the tetrarchy of Philip martyrdom. As they went to excention,   
 (frachonitis),—who had lately died,—and he asked the Apostle’s forgiveness. After   
 the title of king. On this, Antipas, by a moment's thought, he replied “ Peace be   
 persuasion of his wife Herodias, went to to thee,” and kissed him: and so both   
 Rome, to try to obtain the royal title also, were beheaded together. with the   
 bunt was followed by his enemy Agrippa, sword] Probably according to the Roman.   
 who managed to get Antipas banished to method of beheading, which became com-   
 Spain, and to obtain his tetrarehy (Galilee mon among the later Jews. It was a   
 and Pera) for himself. Finally, Claudius, punishment accounted extremely disgrace-   
 in return for services rendered to him by ful by the Jews. 8.] See the charac-   
 Agrippa, at the time of Caligula’s death, ter of Agrippa aboye, the days of   
 presented him with Samaria and Juda unleavened bread] Wieseler regards the   
 (about 41 a.p., Jos, Antt. xix. 5. 1), so whole of the following narrative as having   
 that he now ruled (Jos. ibid.) all the happened on one and the same day and   
 kingdom of Herod the Great. His cha- night, viz, that of the 14th of Nisan (April   
 raeter, as given by Josephus, Antt. xix. 1), 4.0.44. He takes the words in the   
 7.3, is important as illustrating present strict meaning: that it was the very day   
 chapter. He de: im as munificent in of the passover, and that “after the pass-   
 gifts and very ambitious of popular favour, over” means, after the eating of the pass-   
 making himself conspicuous by lavish expen- over on the evening of the 14th of Nisan,   
 diture; and a great observer, popularity’s and that Herod was intending to bring   
 sake, of the law and customs of the Jews, Peter forth on the next morning. He   
 This character will abundantly account for finds support for this in the four qua-   
 his persecuting the Christians, who were ternions of soldiers, the for one night   
 so odious to the Jews, and for his vain- (see below), and maintains that the ex-   
 glorious acceptance of the impious homage pression the Passover cannot apply to the   
 of the people, ver. 23. 2. James the whole festal period, would have been   
 brother of John] Of him we know nothing “the feast” ov “those days.’ But Bleek   
 besides what is related in the Gospels. calls this view imost arbitrary and even   
 He was the son of Zebedee, called (Matt. unnatural; and I own, with all respect.   
 iv. 21) together with John his brother: for W ’s general acumen, I am dis-   
 was one of the favoured Three admitted posed to agree with this criticism. The   
 to the death-chamber of Jairus’s daughter whole cast of the narrative,—the use of   
 (Mark v. 37), to the mount of trans- days, not “day,” as in St. Luke’s own   
 figuration (Matt. xvii. 1), and to the expression in his Gospel, xxii. in-   
 agony in the garden (Matt. xxvi. 37). He, timation of enduring custody in the de-   
 together with John his brother (named by livering him to the soldiers to keep him,   
 onr Lord ‘ Boanerges,’ ‘sons of thunder’), the delay implied in the word intending,—   
 wished to call down fire on the inhospitable the sp tion of that same night pre-   
 Samaritans (Luke ix. 54),—and prayed that supposing more nights preceding,—all this   
 his brother and himself’ might sit, one on would be unaccountable in the precise his:   
 the right hand and the other on the lett, torical dicticn of St. Luke, unless he had   
 in the Lord’s kingdom (Matt. xx. 20—24). intended to convey an impression that:   
 It was then that He foretold to them their some days elapsed. But still decisive   
 drinking of the eup of suffering and being is his own detinition of the Passover Luke   
 baptized with the baptism which He was xsi, 1, “dhe feast of unleavened bread   
 baptized with: a propheey which James which ts called the Passover.” So that   
 was the first to fulfil\_—Zhis is the only “after the Passover” may well be equi-