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Herod Agrippa II

Herod Agrippa II born in 27 CE and died in C.93, He was the last in the royal line which began with Herod the Great, who was a Jewish leader and became a huge king for the Romans. Agrippa II, He was raised as well as educated in the royal court room most of his life and saw much of the court life in Rome. During that time period Herod Agrippa II was in his youth when his father died, Agrippa I and Agrippa II he was not prepared to take his father's mantle and take leadership but even though after his father's death it became Roman province again the emperor Claudius slowly provided him with these territorial political responsibilities which also included Agrippa II having the right to name high priest of Jerusalem. Agrippa II showed evidence of Jewish patriotism supported the Jewish cause to his uncle, Claudius over an issue regarding the vestments of the high priest. Having all of these responsibilities he also had the favor as well as the chance be in good standing with the Romans under Nero, who surprisingly increased his territories significantly. According to the text, "A style study of the Apostle Paul's communication with Festus and Agrippa: the use of literary Koine Greek in Acts 25:14-22; 26:1-29" In the book of the New Testament specifically in the book of Acts 25 and 26, explain that Paul and Agrippa use literary koine meaning a polite speech such as historians, philosophers and poets when Agrippa and Bernice arrived in Caesarea its when Festus lays Paul's case before King Agrippa and they describe that there speches is literary Greek which included optative mood and passive verb not only that Paul shows more of a literary style of language when

speaking with governors Felix and Festus, who always wants to impress King Agrippa II. Paul's communication with Festus and Agrippa on behalf of these two chapters Acts 25:14 and Acts 26:29 there are four optatives used which is a weaker subjunctive expressing of what would be a potential wish or hesitating deliberation. Between the conversation in the book of Acts 25, Festus starts talking to Agrippa which states, "A certain man is left by Felix a prisoner, concerning whom, when I came into Jerusalem, they informed, the high priests and the Jewish elders demanding against him a conviction, to whom I answered that it is not a custom for Romans to pardon any person before the one being charged they may have a face to face with the chargers and receive an opportunity of a defense concerning the charge." Festus he used many classical words that are literary koine for this occasion and his speech is a polite formal speech-perfect for a politician trying to please everyone. Agrippa replies to him using an imperfect courtesy instead of the present active indicative then in the book of Acts 25:22, King Agrippa telling Paul an indirect formal way using present passive then Paul begins addressing his case. Agrippa II was mentioned when this case between Paul where is pleading his case before Agrippa II and Paul was telling him about God's promise of deliverance and salvation which was is the main reason as to why he was on trail and even gave a background story of his life of how he persecuted Christians after had an encounter with the Lord then he went to help the Jews first and later on worked with the Gentiles and taught both of them how to repent and turn to God most of his life. After Agrippa II listened to him he responded saying that he almost persuaded him to become a Christian but the overall result was he said that Paul does not deserve death or imprisonment. As this circumstance happened Agrippa II was also increasingly becoming unpopular in the Jewish community because of his abuse of authority towards the high priesthood, his insensitivity toward Jewish religious issues, and alleged rumor that he was having a relationship with his

sister. He was a Roman King who sided with Rome against his Jewish countrymen during the First Jewish War, as tension was arising it toward war at the same time Agrippa II was trying to convince Jews not to rebel against him but it was already too late that even him and his sister were expelled from Jerusalem and sided with Rome fought to put down the rebellion that was causing. Agrippa proved his worth to Rome by sending 2,000 foot soldiers, archers, and cavalry by supporting the Roman general by putting down the rebellion after they conquered a village in Galilee he was invited by Vespasian and his army to his capital to celebrate the occasion then joined with the conquerors in their victorious march onward. Agrippa II, his life not a whole lot of people were excited speaking greatly or fondly about him because they despised him for his random treatment on behalf of the high-priesthood, his treatment towards the Jews where one moment he is alongside them helping his people then out of nowhere not supporting them no more but rather took side with the Romans instead, the adoptions he made on the emblems on the coins, and he did not welcome or even was interested in Christianity and it showed that in the book of Acts but in his private life others around him were already receiving news of his sister, Bernice who had relationship with Agrippa II later on was also the mistress of Titus. Knowing that Agrippa II, made decisions that did not help his people or thinking of what is best for his people or even concerned with the issues the community or the towns were having but rather he cared most of what is best for himself more than anything it did not start that way but it did end that way unfortunately, his legacy is going to be known by the way his people perceived during that time. According to the source, "Ancient Galilee and the realities of the Roman Empire " it describes Galilee was a symbol for the gentiles it does not focus about Galilee itself but rather a Judean perspective on Galilee during the early Hasmonean successes. Galilean identity is referred to as a Judean/ Jewish meaning that Judea and the trans-local is a religion or ethnicity. In

the Hellenistic Period 323-363- BCE was when it was founded the coins and amphora handles and the coins they were mostly in Greek but situations changed in the Roman period because most coins were outside of the region in Greek. Agrippa II, succeeded when he was able to inscribe for two years on his coins as dates of the beginning of his reign as he inscribed these coins he had no consideration for the religious scruples of the Jews and also abused the right to appoint and removed the high priest lived with constant strife as well as quarrel with the priests. According to the text, "The historical Jesus and the historical Herodians" that these two stories based on the book of Mark where there was a tone between these two stories they are referred to as the Herodians as historical they are known or understood as servants, courtiers, or the official of Herod Antipas and one of these stories was during Jesus public ministry when He was healing a man with the withered hand and the Herodians alongside with the Pharisees. The Herodians they were a political rather than religious party and they see themselves from two huge well known religious party which is the Pharisees and the Sadducees who were friendly with Herod the Great during that time period. The Herodians supported by Julius Caesar in 47 B.C. that is when he appointed Antipater to be the procurator of Judea, His son Herod the Great began to rule Judea, Herod Antipas the son of Herod the Great became the governor of Galilee and Perea after the death of his father. Herod Antipas was the one who jailed and beheaded John the baptist. Early on Jesus ministry he attended a synagogue on sabbath where he healed a man's hand and the Pharisees who witness the miracle believed that Jesus broke Sabbath because on the day of Sabbath is the day of rest not work and they considered healing "work". Therefore, Herod Agrippa II, He became King at a young age and succeeded in many things but made decisions that did not affect him but his people he did not care for Christianity and of the name Jesus who is

righteous and just but rather he cared more of himself and his desires he left what was left of him was the action he made that a lot of people did not really support.

