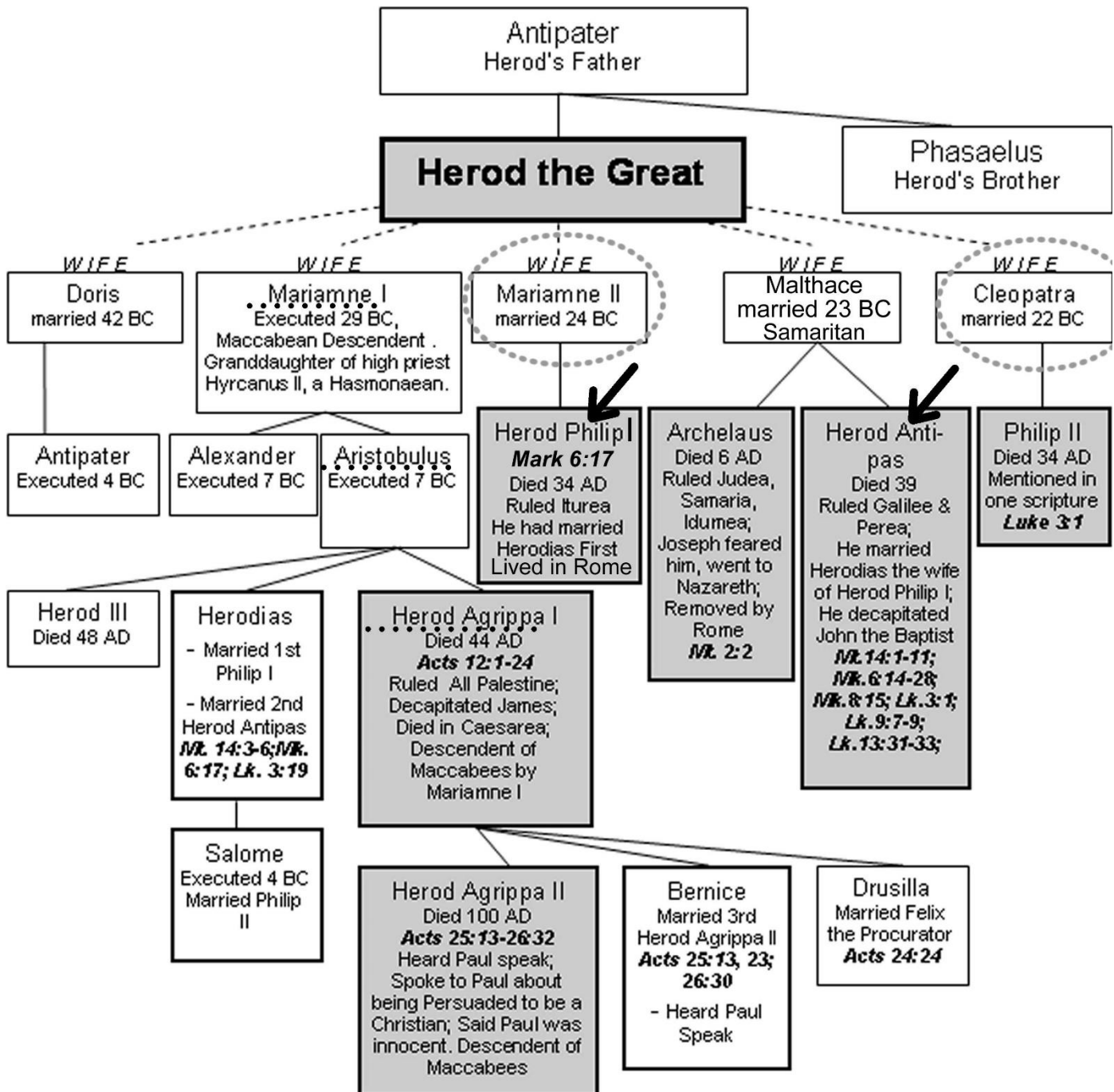


Mark 6:14-32



Herod Philip I – Mark 6:17 ← THIS ONE!

- The son of Herod the Great by Mariamne II, the daughter of Simon the high priest.
- He is distinguished from another Philip called "the tetrarch", the son of Cleopatra
- He lived at Rome as a private person with his wife Herodias and his daughter Salome.

Herod Philip II - Matt. 16:13; Mark 8:27; Luke 3:1

- Son of Herod the Great and Cleopatra of Jerusalem
- Tetrarch of Batanea, Iturea, Trachonitis, and Auranitis

- He rebuilt the city of Caesarea Philippi, adding his own name to distinguish it from Caesarea by the Sea on the Mediterranean coast.
- Married Salome, daughter of Herodias
- When Philip II died, his territory was annexed to the Roman province of Syria, but in 37AD it was given to Agrippa I, Herod the Great's grandson, who was the son of Aristobolus the son of Hasmonean princess Mariamne, both of whom were executed by Herod the Great.

The Herods

Julius Caesar makes Antipater the procurator ("manager of Caesar's affairs") in:

Judea
Samaria
Galilee

Antipater was the father of Phasail and Herod.

Phasail was appointed governor of Jerusalem.

Herod was appointed governor of Galilee.

Herod became a family name.

Herods in the New Testament:

Herod the Great
Herod Archelaus (2nd Generation)

- Herod the Great actually had 10 wives.
- Herodias was the daughter of Aristobulus, a half-brother of Antipas
 - Herod the Great was Antipas' father and Herodias' grandfather
 - Herodias was Antipas' niece
- Paul mentions that he had to sneak out of Damascus in a basket through a window in the wall to escape the ethnarch of King Aretas
 - 2 Corinthians 11:32, 33 – "At Damascus, the governor under King Aretas was guarding the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall and escaped his hands."
 - Aretas was king of the Nabataeans from 9 BC-40 AD

Josephus on John the Baptist:

[18.109] About this time Aretas, the king of the Arabian city Petra, and Herod Antipas had a quarrel. Herod the tetrarch had married the daughter of Aretas [called Phasaelis], and had lived with her a great while. But when he was once at Rome, he lodged with Herod [Philip], who was his brother indeed, but not by the same mother (this Herod was the son of the high priest Simon's daughter).

[18.110] Here, he fell in love with Herodias, this other Herod's wife, who was the daughter of Aristobulus their brother, and the sister of Agrippa the Great. Antipas ventured to talk to her about a marriage between them; when she admitted, an agreement was made for her to change her habitation, and come to him as soon as he should return from Rome: one article of this marriage also was that he should divorce Aretas' daughter.

[18.111] So Antipas made this agreement and returned home again. But his wife had discovered the agreement he had made before he had been able to tell her about it. She asked him to send her to Machaerus, which is a place in the borders of the dominions of Aretas and Herod, without informing him of her intentions. So, Herod sent her thither, unaware that his wife had perceived something.

[18.112] Earlier, she had sent to Machaerus, and all things necessary for her journey were made already prepared for her by a general of Aretas' army. Consequently, she soon arrived in Arabia, under the conduct of several generals, who carried her from one to another successively. She met her father, and told him of Herod's intentions.

[18.113] So Aretas made this the first occasion of the enmity between him and Herod, who had also some quarrel with him about their limits near Gamala. So both sides raised armies, prepared for war, and sent their generals to fight.

[18.114] When they joined battle (*around 36 AD*), Herod's army was completely destroyed by the treachery of some fugitives, who, though they were from the tetrarchy of Philip, had joined Aretas' army.

[18.115] So Herod wrote about these affairs to the emperor Tiberius (*died 37 AD*), who became very angry at the attempt made by Aretas, and wrote to Lucius Vitellius, the governor of Syria, to make war upon him, and either to take him alive and bring him to him in bonds, or to kill him and send him his head. This was the charge that Tiberius gave to the governor of Syria.

[18.116] Now some of the Jews thought that the destruction of Herod's army came from God as a just punishment of what Herod had done against John, who was called the Baptist.

[18.117] For Herod had killed this good man, who had commanded the Jews to exercise virtue, righteousness towards one another and piety towards God. For only thus, in John's opinion, would the baptism he administered be acceptable to God, namely, if they used it to obtain not pardon for some sins but rather the cleansing of their bodies, inasmuch as it was taken for granted that their souls had already been purified by justice.

[18.118] Now many people came in crowds to him, for they were greatly moved by his words. Herod, who feared that the great influence John had over the masses might put them into his power and enable him to raise a rebellion (for they seemed ready to do anything he should advise), thought it best to put him to death. In this way, he might prevent any mischief John might cause, and not bring himself into difficulties by sparing a man who might make him repent of it when it would be too late.

[18.119] Accordingly John was sent as a prisoner, out of Herod's suspicious temper, to Machaerus, the castle I already mentioned, and was put to death. Now the Jews thought that the destruction of his army was sent as a punishment upon Herod, and a mark of God's displeasure with him.



Rock covered sides of Herodium like armor scales

GALILEE
Ruled later by Herod Antipas after Herod

Tiberias to Machaerus
110 miles 177 km
Drive = 2 hrs. 44 min.
29 AD Journey = 2 Days

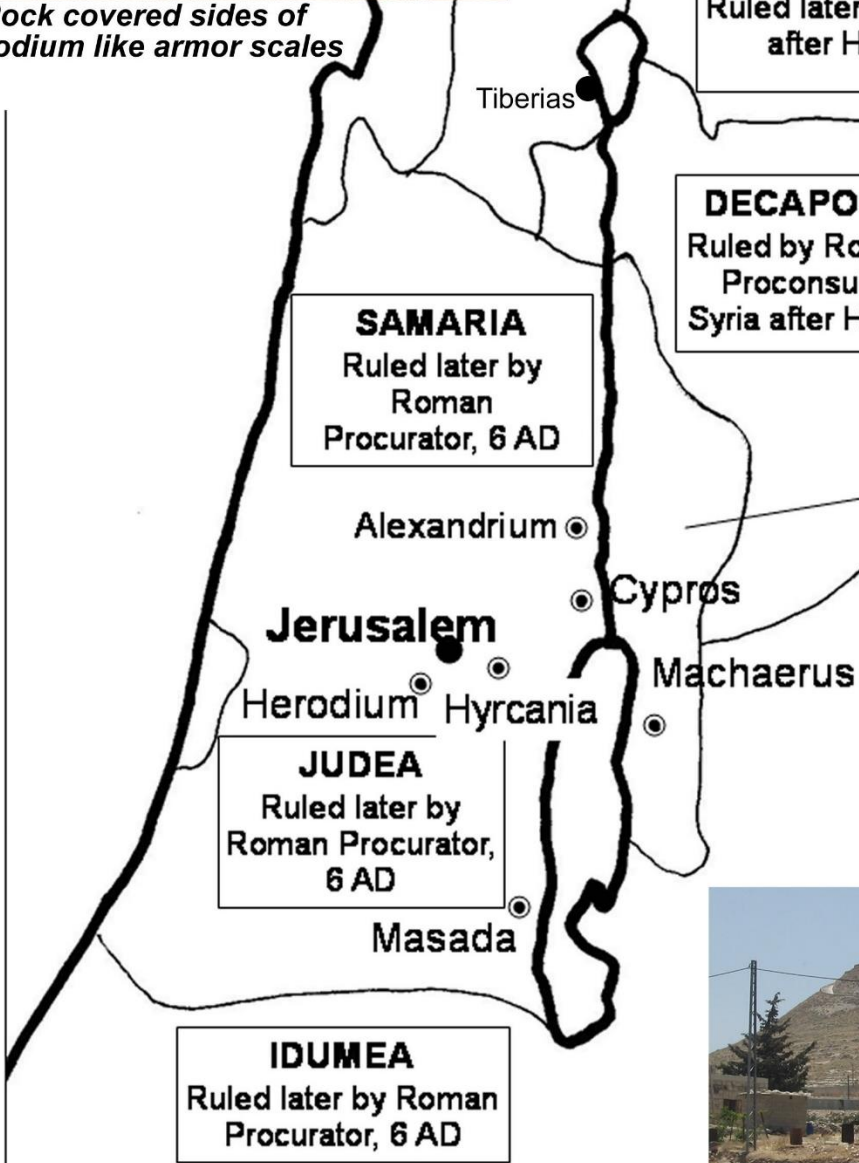
ITURAEA
Ruled later by Philip after Herod

Machaerus
- 5 miles from Dead Sea
- 13 miles from Herodium
- Luxurious fortress with luxury apartments
- Archaeology uncovered 2 large dining rooms (triclinia) for banquet

DECAPOLIS
Ruled by Rome's Proconsul in Syria after Herod

SAMARIA
Ruled later by Roman Procurator, 6 AD

PEREA
Ruled later by Herod Antipas after Herod



painted walls MASADA



HERODIUM

Land Ruled by King Herod Under Rome

⊙ = Palace/Fortress Built by Herod

Mark 6:14 – **“King Herod heard of it, for Jesus' name had become known. Some said, “John the Baptist has been raised from the dead. That is why these miraculous powers are at work in him.”**

1. Similar accounts are found in Matthew 14 and Luke 3.
2. John the Baptist is mentioned by Mark two times and both are foreshadowing Jesus:
 - a. 1:2-8 – John comes before Jesus with a message and ministry similar to Jesus
 - b. 6:14-29 – John is arrested and executed similar to Jesus
3. King Herod is Antipas the ruler of Galilee.
 - a. Antipas was raised in Rome.
 - b. Antipas was served as tetrarch over ¼ of his father's kingdom (Herod the Great) when Emperor Augustus appointed him in 4 BC. But, Augustus rejected Antipas' request to be titled “king”. (“Tetrarch” literally means “ruler of a fourth part”.) Antipas ruled until 39 AD.
 - i. Antipas ruled from 4 BC-39 AD
 - ii. Jesus lived from 4 BC-30 AD
 - c. Herod Antipas built Tiberias in 20 AD and named it after the Emperor Tiberias. The city became a major center of activity
 - i. The city was built around a spa which was centered on 17 natural hot springs.
 - ii. Originally a pagan city that later became populated mainly by Jews
 - iii. Josephus calls this city Emmaus, but the Roman Empire knew the city by its Greek name Tiberias
 - d. Antipas built theaters at Sepphoris and Tiberias
 - e. Jesus calls Antipas a fox in Luke 13:31-33 – “At that very hour some Pharisees came and said to him, “Get away from here, for Herod wants to kill you.” And he said to them, “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course. Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.’”
 - f. Jesus will appear before him for the first time right before his crucifixion when Pilate sends Jesus to Antipas while he is visiting Jerusalem in Luke 23

6:15 – **“But others said, “He is Elijah.” And others said, “He is a prophet, like one of the prophets of old.”**

6:16 – **“But when Herod heard of it, he said, “John, whom I beheaded, has been raised.”**

1. Herod Antipas is haunted by what he had done to John the Baptist
2. Antipas has more respect and fear of Jesus than many of the Jews, townspeople of Nazareth and Jesus' family.

6:17 – **“For it was Herod who had sent and seized John and bound him in prison for the sake of Herodias, his brother Philip's wife, because he had married her.**

1. Josephus' account and Mark's account are similar like two sides of the same coin.
2. Josephus focuses on the political ramifications of John's ministry on Antipas, but Mark focuses on the moral and personal features of John and Antipas' relationship.

6:18 – **“For John had been saying to Herod, “It is not lawful for you to have your brother's wife.”**

6:19 – “And Herodias had a grudge against him and wanted to put him to death. But she could not,

6:20 – “for Herod feared John, knowing that he was a righteous and holy man, and he kept him safe. When he heard him, he was greatly perplexed, and yet he heard him gladly.

1. Herodias’ power was threatened by John’s rebuke or the marriage. Antipas stood to lose nothing. Herodias stood to be sent back into private life with no authority.
2. “was protecting him” or “kept him safe” is imperfect which indicates continuous action taken to keep John safe from Herodias’ schemes
3. Several parallels with John’s and Jesus’ death just like their birth and their ministries.

6:21 – “But an opportunity came when Herod on his birthday gave a banquet for his nobles and military commanders and the leading men of Galilee.

2532 [e]	1096 [e]	2250 [e]	2121 [e]	3753 [e]	2264 [e]	3588 [e]	1077 [e]	846 [e]	1173 [e]	4160 [e]	3588 [e]
Kai	genomenēs	hēmeras	eukairou	hote	Hērōdēs	tois	genesiois	autou	deipnon	epoiēsen	tois
21 Καὶ	γενομένης	ἡμέρας	εὐκαίρου	, ὅτε	Ἡρώδης	τοῖς	γενεσίοις	αὐτοῦ	δεῖπνον	ἐποίησεν	τοῖς
And	having come	[a] day	opportune	when	Herod	on the	birthday	of him	a banquet	made	to the
Conj	V-APM-GFS	N-GFS	Adj-GFS	Adv	N-NMS	Art-DNP	N-DNP	PPro-GM3S	N-ANS	V-AIA-3S	Art-DMP

3175 [e]	846 [e]	2532 [e]	3588 [e]	5506 [e]	2532 [e]	3588 [e]	4413 [e]	3588 [e]	1056 [e]
megistasin	autou	kai	tois	chiliarchois	kai	tois	prōtois	tēs	Galilaias
μεγιστᾶσιν	αὐτοῦ	, καὶ	τοῖς	χιλιάρχοις	, καὶ	τοῖς	πρώτοις	τῆς	Γαλιλαίας
great men	of him	and	to the	chief captains	and	to the	leading [men]	-	of Galilee
N-DMP	PPro-GM3S	Conj	Art-DMP	N-DMP	Conj	Art-DMP	Adj-DMP	Art-GFS	N-GFS

1. *Genesiois* – “a birthday celebration”
 - a. The practice of celebrating birthdays of emperors and the anniversary of an emperor’s accession to the throne were public holidays.
 - b. These were the days of “the good news” or the gospel of the emperor. Remember these notes from Mark 1:1 –
 - i. “Gospel” - *euangeliou* – (*euaggelion*) – “good news”
 1. Originally not a Christian term, but a term that was significant in both pagan and Jewish cultures.
 2. To Romans “gospel” of “evangel” meant “joyful tidings” associated with Roman Emperor worship who was celebrated on birthday, accession to power and other events with celebration and festivals around the Roman world.
 - a. To report or announce a festival to the Emperor was an “evangel” or “gospel”
 - b. This would have been sent in messages in papyrus
 - c. A papyrus from the 9 BC found in Asia Minor (in city of Priene in western Turkey) says of Octavian or Augustus Caesar, “the birthday of the god was for the world the beginning of joyful tidings which have been proclaimed on his account.” (Inscription Priene)
 - c. Antipas was copying the Roman world where the birthday’s of princes is well attested.
2. *Deipnon* – “a dinner” or “a supper”

3. The people who were invited are identified in three groups that seem to refer to political leaders, military leaders and leaders in society and business:
 - a. “great men” – *megistasin* – meaning “chief men” and translated as “a lord”, “satrap”, “nobleman”
 - b. “chief captains” – *chiliarchois* – meaning “a chiliarch” or “a commander of a thousand men” from two words:
 - i. “chilioi” meaning “a thousand”
 - ii. “archos” meaning “leader”
 - c. “leading men” – *protois* – meaning “first” or “chief” referring to the “most important” people.

6:22 – **“For when Herodias's daughter came in and danced, she pleased Herod and his guests. And the king said to the girl, “Ask me for whatever you wish, and I will give it to you.”**”

2532 [e]	1525 [e]	3588 [e]	2364 [e]	846 [e]	3588 [e]	2266 [e]	2532 [e]	3738 [e]	700 [e]	3588 [e]			
kai	eiselthousēs	tēs	thygatros	autēs	tēs	Hērōdiados	kai	orchēsamenēs	ēresen	tō			
22	καὶ	εἰσελθούσης	τῆς	θυγατρὸς	αὐτῆς	τῆς	Ἡρωδιάδος	,	καὶ	ὀρχησαμένης	,	ἥρεσεν	τῷ
	and	having come in	the	daughter	of herself	-	Herodias		and	having danced		pleased	-
	Conj	V-APA-GFS	Art-GFS	N-GFS	PPro-GF3S	Art-GFS	N-GFS		Conj	V-APM-GFS		V-AIA-3S	Art-DMS

2264 [e]	2532 [e]	3588 [e]	4873 [e]		3588 [e]	1161 [e]	935 [e]	2036 [e]	3588 [e]	2877 [e]	154 [e]
Hērōdē	kai	tois	synanakeimenois		ho	de	basileus	eipen	tō	korasio	Aitēson
Ἡρώδῃ	καὶ	τοῖς	συνανακειμένοις	.	ὁ	(δὲ)	βασιλεὺς	ἔειπεν	τῷ	κορασίῳ	, Αἰτησόν
Herod	and	those	reclining with [him]	.	-	And	the king	said	to the	girl	Ask
N-DMS	Conj	Art-DMP	V-PPM/P-DMP		Art-NMS	Conj	N-NMS	V-AIA-3S	Art-DNS	N-DNS	V-AMA-2S

1473 [e]	3739 [e]	1437 [e]	2309 [e]	2532 [e]	1325 [e]	4771 [e]
me	ho	ean	thelēs	kai	dōsō	soi
με	ὃ	ἐὰν	θέλης	, καὶ	δώσω	σοι
me	whatever	if	you wish	and	I will give	to you
PPro-A1S	RelPro-ANS	Conj	V-PSA-2S	Conj	V-FIA-1S	PPro-D2S

1. “the girl” – korasio – “girl” used to say “a little girl”, “a young girl”, “a girl”, “a maiden”
 - a. It is the same word Jesus used when speaking of the little girl in 5:41 who was the daughter of Jairus, the synagogue leader.
2. There is some confusion in some of the manuscripts that identify the girl as “Antipas’ daughter Herodias” or “his daughter Herodias”. This is a difficult reading that is confusing to the point of becoming meaningless. It may be simply the confusion of Herod’s family tree and the repeated name of Herod and Herodias being used.
3. Salome (named in Josephus), the girl, was:
 - a. Antipas’ niece (daughter of his half-brother Philip I in Rome)
 - b. Antipas’ grandniece (daughter of Herodias his half-brother Aristobulus’s daughter)
 - c. Antipas’ step daughter by marriage to Herodias

6:23 – **“And he vowed to her, “Whatever you ask me, I will give you, up to half of my kingdom.”**”

1. The Tetrarch Herod Antipas who was appointed over ¼ of the kingdom of his father by Caesar Augustus cannot give away any of his kingdom.
 - a. This is either an over statement by a man who is full of himself at his own lavish birthday celebration

- b. Or, this is merely an expression that is to be understood within the limits that it is spoken.
- c. But, it is not possible nor is it within his power to fulfill the promise.

6:24 – “And she went out and said to her mother, “For what should I ask?” And she said, “The head of John the Baptist.”

2532 [e]	1831 [e]	2036 [e]	3588 [e]	3384 [e]	846 [e]	5101 [e]	154 [e]	3588 [e]	1161 [e]	2036 [e]	3588 [e]		
Kai	exelthousa	eipen	te	metri	autēs	Ti	aitēsōmai	He	de	eipen	Ten		
24	Καὶ	ἔξελθοῦσα	, εἶπεν	τῇ	μητρὶ	αὐτῆς	, τί	αἰτήσωμαι	?	Ἡ	δὲ	εἶπεν	, τὴν
	And	having gone out	she said	to the	mother	of her	What	shall I ask	-	And	she said	The	
	Conj	V-APA-NFS	V-AIA-3S	Art-DFS	N-DFS	PPro-GF3S	IPro-ANS	V-ASM-1S		Art-NFS	Conj	V-AIA-3S	Art-AFS

2776 [e]	2491 [e]	3588 [e]	907 [e]
kephalēn	Iōannou	tou	Baptizontos
κεφαλὴν	Ἰωάννου	τοῦ	Βαπτίζοντος
head	of John	the [one]	baptizing
N-AFS	N-GMS	Art-GMS	V-PPA-GMS

6:25 – “And she came in immediately with haste to the king and asked, saying, “I want you to give me at once the head of John the Baptist on a platter.”

2532 [e]	1525 [e]	2112 [e]	3326 [e]	4710 [e]	4314 [e]	3588 [e]	935 [e]	154 [e]	3004 [e]	2309 [e]	2443 [e]	
Kai	eiselthousa	euthys	meta	spoudēs	pros	ton	basilea	ētēsato	legousa	Thelō	hina	
25	Καὶ	εἰσελθοῦσα	εὐθύς	μετὰ	σπουδῆς	πρὸς	τὸν	βασιλέα	, ἠτήσατο	, λέγουσα	, Θέλω	ἵνα
	And	having entered	immediately	with	haste	to	the	king	she asked	saying	I desire	that
	Conj	V-APA-NFS	Adv	Prep	N-GFS	Prep	Art-AMS	N-AMS	V-AIM-3S	V-PPA-NFS	V-PIA-1S	Conj

1824 [e]	1325 [e]	1473 [e]	1909 [e]	4094 [e]	3588 [e]	2776 [e]	2491 [e]	3588 [e]	910 [e]
exautēs	dōs	moi	epi	pinaki	tēn	kephalēn	Iōannou	tou	Baptistou
ἑξαυτῆς	δοῦς	μοι	ἐπὶ	πίνακι	τὴν	κεφαλὴν	Ἰωάννου	τοῦ	Βαπτιστοῦ
at once	you give	to me	upon	a platter	the	head	of John	the	Baptist
Adv	V-ASA-2S	PPro-D1S	Prep	N-DMS	Art-AFS	N-AFS	N-GMS	Art-GMS	N-GMS

1. Salome makes her request by saving the words “the head of John the Baptist” for the dramatic end of the sentence.
 - a. “I desire that at once you give to me upon a platter _____.”
2. Salome would be married two times. According to Josephus, she was:
 - a. first married to her uncle Philip the Tetrarch (a half brother of her father, Herod Philip, and a son of Herod I the Great) who died in 34 AD.
 - b. She then married her cousin Aristobulus of Chalcis, son of Herod of Chalcis who was a son of Aristobulus and the grandson of Herod the Great, thus becoming queen of Chalcis and Armenia Minor.

6:26 – “And the king was exceedingly sorry, but because of his oaths and his guests he did not want to break his word to her.

1. The great, celebratory king is so weak and so manipulated that he:
 - a. Has to act against his wishes
 - b. Has to act to save face in front of all the leaders of the land of Galilee
 - c. Has to act on the demands of a girl who danced.

6:27 – **“And immediately the king sent an executioner with orders to bring John's[e] head. He went and beheaded him in the prison**

6:28 – **“and brought his head on a platter and gave it to the girl, and the girl gave it to her mother.**

6:29 – **“When his disciples heard of it, they came and took his body and laid it in a tomb.**

Herod Antipas' closeness to the ruling class in Rome resulted in being selected as a mediator in the Roman-Parthian talks of 36 AD. The conference was a success, and Antipas's quickly reported his personal success to Rome. But, the Roman legate appointed over Syria, Aulus Vitellius, was angered by Antipas' arrogance. (Aulus Vitellius, legate of Syria, would later become the Roman emperor.)

In 36 AD the Nabataean king Aretas IV, whose daughter Antipas had divorced to marry Herodias, attacked Herod's realm from the south, inflicting severe damage. When the Antipas appealed to Rome, the emperor sent Vitellius the legate from Syria who still held resentment towards Antipas. On his way to help Antipas against the Nabatean king Aretas, the Syrian Vitellius created a variety of delays including visiting Jerusalem for a feast on his way past the holy city.

Emperor Tiberius died and was replaced by Caligula in 37 AD. Vitellius never arrived to fulfill Tiberius' orders to help Antipas.

Herodias, Antipas second wife, was the sister of Agrippa I, both having Herod Aristobolus (a Hasmonean prince) as a father. Aristobolus had been executed in 7 BC by his father and their Grandfather Herod the Great.

Herodias was envious of her brother Agrippa I's success and jealous that Agrippa I had received the title “King” from Emperor Caligula. She convinced her husband Antipas to condemn Agrippa I to the new emperor Caligula and to again pursue the title “king” for himself. Agrippa I anticipated Herodias' actions and went to his close friend Emperor Caligula and presented partially true charges against Antipas before he arrived in Rome. Agrippa I accused his sister's husband of treachery and stock piling weapons to use against Rome. In response Caligula banished Antipas to Gaul, and Herodias was sent with him. Herodias' brother Agrippa I then added the tetrarchy of Herod Antipas (Galilee) to his domains. At this point Antipas fades from history in exile with Herodias.

Mark refers to Herod Antipas as “King” for some reason. Maybe:

1. Antipas was known to the people of Galilee as “king” even though not recognized as “king” by Rome.
2. To support Rome and the exile of Antipas
3. To insult Rome