

**“BARGAINS THAT WERE COSTLY” – R3325**

1. Summarize the first two paragraphs describing John the Baptist, Elijah, Herod, and Herodias. Par 1-2
2. Describe the actions of Herodias in her actions to be the queen. Par 3-4
3. Explain the costly bargain which Herod submitted to. Par 6-7
4. Was the course of John the Baptist the wisest course to follow? Par 8
5. What is the best course of action for the Church Class regarding judging government officials? Par 9
6. Describe the mother’s influence for good and evil carried out in this lesson. Par 10-12
7. What are the possibilities for the final persecution of the Church Class? Par 13-14

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--`MATT. 14:1-12`.--MARCH 13.--

**Golden Text:--"Be thou faithful unto death, and I will give thee a crown of life."--`[Rev. 2:10](#)`.**

1. JOHN THE BAPTIST had been imprisoned about a year when he was beheaded, as narrated in this lesson. He had preached only about a year, but in that time evidently made a profound impression throughout Palestine--an impression, however, which signally failed to accomplish the purpose intended by him--failed to prepare the hearts of the people, through repentance and contrition for sin, to receive Jesus as the Messiah. Josephus supposes that he was confined in a dungeon connected with the castle Macherus. Geike gives us his opinion of the kind of dungeon in these words: "Perhaps a cage of iron bars like one I saw at Gaza, to which friends of the prisoner could come with food or for gossip, but with no conveniences or provision of any kind for living or sleeping, and only a bare stone floor." This would account for John's ability to send his disciples to Jesus, inquiring, "Art thou he that should come, or look we for another?" We cannot wonder that his experiences were in some respects disappointing to him, though from our standpoint we can see that he did the work which the Father intended. This may serve as a lesson to us. We, too, should do our parts faithfully as unto the Lord and leave all the results in his hands, assured of his wisdom and power to overrule all things to the final accomplishment of his gracious purposes. The words of the poet are appropriate to John and to many other faithful souls,--

"We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial. He most lives  
Who thinks most, feels the noblest, acts the best.

That life is long which answers life's great end."

2. As there is a striking resemblance between John and Elijah, his type, so there is a strong resemblance between the experiences of John and those of the faithful Church,--the great antitype of Elijah. While Elijah fled from Ahab, his real persecutor was Jezebel, who sought his life. So John the Baptist was apprehended and finally executed by Herod, but his real opponent was Herod's wife, Herodias. Similarly the greater Elijah, the faithful body of Christ in the flesh, has suffered and will yet suffer further at the hands of civil power, yet the real persecutor behind the civil power has been the antitypical Jezebel mentioned in `[Revelation 2:20](#)`-- the antitypical Herodias--the nominal Church adulterously allied to the kingdoms of this world while nominally espoused to Christ. All Bible students will recognize the various pictures of this apostasy in Revelation, whether they understand the resemblance distinctly or not.

### HEROD, HERODIAS AND SALOME.

3. Herod the Great left several sons ambitious to be his successor. Herodias married the eldest of these, anticipating that thus she would become the queen. The Roman Emperor decided otherwise and chose Antipas, the Herod of this lesson. Thereupon Herodias, still strong-willed and ambitious to be a queen, brought her captivating influences to bear upon Antipas, induced him to repudiate his former wife, and to accept

her as queen instead. John the Baptist, preaching against sin, had evidently declared in public against this unlawful union--declared that Herod and his wife were living in adultery--the king separated from his own wife and improperly associated with his brother Philip's wife. We cannot wonder that such haughty, ambitious, and lawlessly disposed persons as Herod and Herodias must have been should feel resentment against any preacher who would dare to call in question the conduct of the regal pair. The result was the imprisonment of John. Evidently this course was instigated by Herodias, who had everything to fear from John's preaching. If Herod should feel conscience-stricken, or if the people should become aroused to such an extent as to influence his course aside from his conscience, the results would surely be disastrous to her interests. She would not only lose the high social position she had sacrificed her life to attain, but she would lose everything and become a homeless wretch. Evidently she strove to incite her husband to put John to death at the time he was imprisoned; but her influence was offset by Herod's fear of the effect of such a course upon the people, who esteemed John to be a prophet.

4. The queen, still plotting, determined to take advantage of the king's birthday festival. She knew the king's disposition, and that on such occasions it was customary to have great hilarity and to use intoxicating beverages with more than usual freedom. It was the custom of the time for such gatherings of men to be entertained by dancing girls in more or less transparent garments, executing voluptuous dances; and the queen arranged that the king's party, as a special honor, on this occasion should be served by her daughter by her former marriage, Salome. Her scheme was extremely successful: the king and his

courtiers were charmed, and instead of the paltry gift usual on such occasions, the king, under the heat of wine and his admiration for his adopted daughter, told her to ask whatever she desired--even to the half of his kingdom (Mark says).

### **THE KING'S BAD BARGAIN.**

5. Only a judgment unbalanced by excitement and alcohol could have made so rash a promise, and bound it with several oaths, as the original indicates. Here is one of the advantages possessed by the Lord's people. They are not only protected from such excesses and the distortions of natural judgment caused thereby, but additionally, as the Apostle intimates, they receive the "spirit of a sound mind." ([` 2 Tim. 1:7 `](#).) The mind of Christ, the disposition of Christ, lifts the heart from such follies and places it upon more reasonable things. It gives us a truer estimation of values. Whereas the spirit of the world, the spirit of pride, the spirit of ambition no less than the spirit of envy, tends to pervert the judgment, to give false conceptions of value.

6. Along this line we call to mind various bad bargains: amongst others that of Esau, who for a mess of pottage sold his birthright as the first-born of Isaac, the natural heir of the Abrahamic promise. We call to mind Judas' bad bargain, by which he received thirty pieces of silver, sold his Lord, and lost everything. Herod's was one of these bad or costly bargains. He lost his peace of mind as the lesson records--"The king was sorry." We may be sure that his mind was frequently disturbed with the thought of his injustice, and the further thought that quite probably his crime was against one of the Lord's special favorites--against a prophet. The popularity of Jesus did not evidently become so general until after John's death. Herod, hearing of the

matter about that time, was perplexed, and wondered whether or not there might be some truth in the Grecian theories that the dead were not dead, but had power to communicate through other living persons, after the manner of spirits through mediums in the present day. His mind was troubled, yet he was not penitent.

7. Similar conditions prevail today: people do those things which they recognize to be wrong, they violate their consciences, they feel sorry; yet this is not the godly sorrow, for, as the Apostle explains, a godly sorrow --a sorrow of the kind which God recognizes and appreciates--leads to repentance. Every other sorrow is apt to have an injurious effect merely, but a godly sorrow is profitable. It leads to repentance, to reformation, to reconciliation with God through his appointed provision in Jesus. Let us as the Lord's people seek to be filled with the Lord's spirit, and proportionately emptied of the worldly spirit, the spirit of intoxication and the spirit of self-will, and have the spirit of a new mind, of a sound mind. Yet if any find himself in sin through yielding to the desires of the flesh, let him remember that each step in the downward way is a step to be retraced if ever any good shall result, or is to be attained in the future. Let such make haste at any cost to seek the Lord, and to be purged, washed, cleansed, in the merit of the precious blood, and henceforth more than ever be on their guard against sin.

### **DID JOHN ACT IMPRUDENTLY?**

8. It is not for us to sit in judgment upon the course of John the Baptist, to determine whether or not he exceeded his duty in his criticism of the king and queen. We are inclined, however, to think that he did exceed his duty. So far as we may be able to judge, there were

many officials at the time against whom serious charges might have been brought by Jesus and the apostles, yet we have no evidence that any of these ever took the course which John took. Jesus was before Pilate, and, later on, was before this very Herod, yet we have no record that he ever said a word on the subject concerning which John felt free to speak; Paul was personally before Agrippa and Felix and others prominent in that time, some of whom, according to history, were disreputable men, yet he made no personal attack upon them, and his only appeal was to Agrippa, "I would that thou wert altogether as I am, except these bonds," and this was in reply to Agrippa's remark, "Almost thou persuadest me to be a Christian."

9. In our understanding of the teachings of the Scriptures it is not the duty of the Lord's people to go through the world rebuking sin, but preaching the Gospel. It is the Gospel, which we preach by our words and by our lives, that is the "power of God unto salvation to every one that believeth." We emphasize this, because it is our observation that some of the Lord's people feel it their duty to copy John's course in such matters rather than to copy the Lord Jesus and the apostles, and we believe that herein they err. The Gospel is not sent to break men's hearts but to bind up the broken-hearted--to heal those whose hearts are already broken. Sin and its natural penalties are the sledgehammers which are breaking men's hearts. The great time of trouble which is approaching is God's method apparently for the breaking of the hearts of the whole world--to prepare them for the balm of Gilead and the general blessings of the Millennial age which shall follow it. He who uses the Gospel as a hammer has mistaken his commission, which for the whole Christ reads, "The Spirit of the Lord God is upon me, because he hath

anointed me to preach good tidings to the meek, to bind up the broken-hearted," etc.--`[Isa. 61:1](#)`.

### **A PARENT'S INFLUENCE, FOR GOOD OR EVIL.**

10. The power of Herodias over Herod is illustrated by her power over her daughter Salome. The king's generous offer must have carried weight in the mind of a young girl. Riches, splendors, apparel, palaces, apparently flitted before her mind; but as her previous course had been under her mother's direction, she now sought the mother's advice, "What shall I ask?" (`[Mark 6:24](#)`.) Here we have an illustration of parental influence. Evil woman as she was, Herodias evidently had retained the affection of her daughter and her absolute confidence and obedience. It was hers to direct the young mind into good or evil channels. To some extent this is true of every parent, particularly of every mother. How great, then, is the responsibility of fathers and mothers for the course of their children! The spirit of a sound mind in the Lord's people will certainly prompt them to use this mighty influence, which is theirs by natural relationship and opportunity, so as to guide those under their direction into right paths.

11. Alas, how some, even Christian mothers, fail to seize such opportunities and to direct their children in the heavenly ways. They seem to have so much of the worldly spirit themselves that, even while desiring to sacrifice their own earthly interests for the cause of the Lord and to lay up treasure in heaven, they shrink from having their children participate, failing to realize that wisdom's ways are ways of pleasantness and that all other paths lead to present and future trouble. They fail to appreciate the Apostle's words, "Present

your bodies living sacrifices, holy, acceptable to God, which is your reasonable service." Every other course is unreasonable, irrational, unwise. Some one has put these words into the mother's mouth in answer to the daughter's desires for the great things proffered her by the king: "Little fool, you know not what you ask: what would all these things be to you and me unqueened and outcast, as we may be any day if John the Baptist live?" The mother's thought evidently was that with the Prophet out of the way all other advantages were accessible to herself and her daughter. She bade her daughter ask for the head of the Prophet and that at once, here, now, on a charger (one of the large platters used at the feast). Haste was deemed necessary lest the king's ardor should cool and his better judgment take control--while the flush of excitement and liquor was upon him, and while his counselors were present who had heard the oath, and before whom any indecision in respect to a prisoner would stultify himself. The king yielded, yet Herodias was not saved from the fate she dreaded; for history records that within ten years her ambition prompted Herod, against his better judgment, to solicit at Rome an additional dignity. The request was refused, and Herod was deprived of his dominion and banished to Lyons in Gaul, where he died.

### **POSSIBILITIES OF THE FUTURE TO US.**

12. We have already referred to the fact that John the Baptist was an antitype to Elijah, and to the fact that the Gospel Church, Head and body, the Christ in the flesh, is still the higher and grander antitype. For eighteen centuries or more this grander Elijah has been preaching righteousness in the world and calling for repentance, etc., announcing the coming

of the Christ, the glorified Church, as the Kingdom of God to judge and to bless the world. As Elijah only found a few loyal to God in Israel, so Elijah the second found only a few ready to meet Jesus in the flesh, and similarly the great antitypical Elijah (the Church in the flesh) has found only a few, a little flock, to heed and to properly prepare for the Kingdom. Nevertheless it is the work designed, and, as foretold by the Prophet Malachi, the failure to accomplish larger results means that the Kingdom will be introduced not peaceably but forcefully; that in order to the establishment of the King of Glory as the Prince of the earth it will be necessary to smite the nations with the rod of iron, to break them in pieces as a potter's vessel, that all the Gentiles may seek unto the Lord, and that the knowledge of the Lord may fill the whole earth, that his Kingdom may come, and his will be done on earth as in heaven.

13. Another point here: The first Jezebel persecuted the first Elijah so that he fled into the wilderness, and even after his coming again and performing a great miracle and turning the hearts of some to the Lord, he was a second time obliged to flee from Jezebel, who sought his life. In the case of the second Elijah, John the Baptist, the experiences were somewhat similar, and the Herodias Jezebel succeeded eventually in accomplishing the destruction of the Prophet. In the case of the third Elijah (the Church in the flesh) the woman Jezebel is mentioned by name ([` Rev. 2:20 `](#)); and her pernicious work, the flight of the Church into the wilderness ([` Rev. 12:6 `](#)), and her return from the wilderness condition since Reformation times are all known. Now we are to anticipate a second attack upon the true Church (not upon the nominal system), and this may mean, as in the case of John the Baptist, a second and a

seemingly complete victory of the Babylonish woman and her paramour, the world, over the faithful members of the body of Christ in the flesh. We shall certainly not be surprised if the matter so results; but this and all things must work together for good to those who love the Lord. We must all die to win our heavenly prizes beyond the veil. The Elijah class this side the veil must and will be vanquished, but the apparent defeat only hastens the Kingdom glories, powers and blessings promised. "Be thou faithful unto death and I will give thee a crown of life."

### **GO TELL IT TO JESUS.**

14. The disciples of John knew where to go with the message--where to find sympathy and consolation in respect to their loss. There is a lesson for us in this. To whom shall we go with trials, difficulties, sorrows, troubles, disappointments? The Lord invites us to come to him with everything which is too heavy for ourselves, with every care. He cares for us and will grant the blessing to trusting souls. Doubtless those who went to Jesus became his disciples, and thus their trials in connection with their leader and teacher brought them into closer knowledge and fellowship with the great Teacher. And so it will be doubtless with those who are the friends of the Lord's people at the present time: the vengeance of the antitypical Jezebel upon the antitypical Elijah will move their friends and associates to still greater love and interest, and will be the means of attracting more closely to the Lord the "Great Company."

### **OUR GOLDEN TEXT.**

15. Those who prepared the lesson evidently did not see that John the Baptist belongs to a separate class of the saved from those addressed in the text.

No promise was made to John of a crown of life. That promise belongs to us, the Gospel Church--called chosen, and faithful. John, however, will have a great blessing, for we mark again our Lord's

words, "There hath not arisen a greater prophet than John the Baptist--and yet I say unto you that the least in the Kingdom is greater than he."