

fact, she would most likely be described today as a little girl, certainly a pre-teen. Having heard the message and the information about Oscar Wilde's play and Richard Strauss' Opera, how did you envision Salome? How do you picture any of the characters in this Biblical narrative? Consider the connection between art and life and Biblical narratives and write your thoughts here.

Thursday, August 1

Read Mark 6:14-29. We read that Herodias held a grudge against John the Baptist and that Herod feared John. Herodias possessed no real power but Herod did. It's a complex interaction with everyone involved! The question posed during the message was about Herodias being heartless or hurt; what was her deeper motivation to seek John's destruction. It was also mentioned that it's been less than a century since other academic disciplines have been applied to Biblical Study (psychology, sociology, politics), not to mention the emergence of liberation, feminist and practical theologies that add to modern debates over scripture. Does the introduction of these areas of study affect your understanding of scripture? Do these areas of study give you a fuller appreciation and understanding of scripture? Does the application of these academic endeavors give you hope in understanding the people of the Bible? Write your thoughts here.

Friday, August 2

Author Liz Curtis Higgs writes that there are several lessons we can learn from Herodias. Higgs is somewhat humorous in her writing such as "If someone gently points out your sin, don't chop her head off." and "Pointing out someone else's sin may get your head chopped off!" and "Pleasing others can get you in trouble." What lessons from our scripture and message from Sunday can you come up with? Write your ideas here.

Message Notes – July 28, 2024

Women of the Bible – *Herodias: Evil Incarnate?**

- I. Biblical Scholar and author, Edith Deen, wrote, "Herodias herself, like her husband, was descended from a line of _____ people."
 - A. Herodias' first marriage was to her half-uncle Herod _____.
 1. She divorced Philip and entered into a second incestuous and illicit marriage with Philip half-brother, Herod _____.
 2. Edith Deen writes, "The family line of Herod has become so entangled as to make it a veritable _____ to historians."
 - B. One thing is sure, that history demonstrated that _____ ran all through Herodias' life.
 1. Herodias' actions proved lethal to a _____ and _____ man, John the Baptist.
 2. Herodias' actions reflect her wicked upbringing in a _____ family – that's _____ with a capital D.
 - C. So Herodias and Herod Antipas get married and head to Tiberius in _____ where Herod was to be tetrarch or _____ of that region.
 1. Did the religious leaders or the Jewish population in general express their _____ for the incestuous life-style?
 2. The people most likely believed that they were being _____ citizens and kept their mouths shut.
 3. John the Baptist, ever one to proclaim the _____, did not keep his mouth shut.
- II. In _____, Oscar Wilde asserted boldly that "Life

*Mark 6:14-29

imitates art far more than art imitates life.”

- A. Over the past 20 centuries, Salome, Herodias’ daughter, has become portrayed as a _____ and a vamp.
- B. Out of that development we justify viewing Salome as a wildly _____ and _____ woman.
 - 1. There are many justifications or _____ made about Salome.
 - 2. I have to stop right here friends and let you know that none of these assumptions – not one word – comes from _____.

III. Was Herodias’ actions driven by her heartlessness or by deep _____ and _____?

- A. When it comes to Biblical study, it is less than a century ago when we began to introduce other _____ into a fuller understanding of our sacred documents.
 - 1. I’m speaking about the introduction of sociology, anthropology, _____ and politics in addition to the long time contributions of archeology and non-Biblical _____ documents.
 - 2. Consider the psychological impact of growing up in a family where _____ was a way of life.
 - 3. My point is in this series of messages on Women of the Bible; we cannot approach it from the _____ - _____ view of scripture.
- B. Barbara Essex writes about Herodias, "Behind the mask may lurk a _____, frustrated woman with no outlets for her creative energies." Let us learn a lesson from Herodias!"

Daily Devotional Guide

The following is a daily devotional and study guide meant to enhance your understanding of the message and grow as a Christian.

It is offered for your personal reflection or to share with others.

Monday, July 29

Herodias is the first woman in our Women of the Bible Message Series who is not part of this series of messages as a woman of great virtue, faith, courage or wisdom. Herodias and her family were described in the Message with the words evil, wicked and incest. Easily we can see that the words cruel, hateful and vengeful can be used as well to describe those of the Herodian Dynasty. What other word would you use to describe Herodias and her family? If you can imagine viewing them from a stance of compassion, what words would you use? Contemplate these observation and questions and write your reflection here.

Tuesday, July 30

Read Mark 6:14-29. John the Baptist was a good man of integrity and righteousness. He was primarily devoted to the truth and brought a word of conviction to Herod and Herodias. He was honest in his condemnation of their incestuous an illicit marriage. John could be described as a prophet in the tradition of the prophets of the Hebrew Scriptures (Old Testament). In his devotions to God call upon his life, John would not sugar coat his message or ignore the opportunity to proclaim the truth. While many commend John for his righteousness, some may believe he could have been more tactful. What do you think? Could John have tempered his message and presentational style and perhaps avoid arrest and execution? Could he have lived to continue to be a prophetic voice in the future? Write your thoughts here.

Wednesday, July 31

It was mentioned in the Message that in 1889, Oscar Wilde asserted boldly that “Life imitates art far more than art imitates life.” Nineteen centuries after the events described in the gospels the actions and characters in the Biblical narrative were painted with much more salacious intent and descriptions. For example, Salome is painted in an overly sensual and sexual way when in