

هل يوجد دليل تاريخي على قصة موت

هيرودس بالدود؟ اعمال 12: 23

Holy_bible_1

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الشبهة

{أع12(21-23)}

21 ففي يوم معين لبس هيرودس الحلة الملوكية، وجلس على كرسي الملك وجعل يخاطبهم 22 فصرخ

الشعب: هذا صوت إله لا صوت إنسان 23 ففي الحال ضربه ملاك الرب لأنه لم يعط المجد لله، فصار

يأكله الدود ومات .

بالطبع لا يوجد دليل تاريخي واحد على هذه الخرافة.

الرد

من اين اتى بادعاء انه لا يوجد دليل تاريخي واحد على هذا؟ فبالفعل هناك مؤرخين كتبوا عن هذه الحادثة ولكن قبل ان اعرض هذه المصادر أتساءل لماذا لو كتب مؤرخ مثل يوسيفوس او هيرودت او غيره معلومة تاريخية ويكون مصدر وحيد يصدق كمرجعية تاريخية رغم انه أحيانا كثيرة يتكلم عن احداث حدثت قبل ميلاده بسنين وأحيانا بقرون

ولكن في المقابل لو ذكر حادثة تاريخية أحد كتاب اسفار العهد الجديد رغم انه مؤرخ مدقق مثل لوقا الطبيب ويكون معاصر للحدث يحكموا عليها بانها خرافة.

هذا هو الكيل بمكيالين بالفعل ويؤكد ان هؤلاء كل شيء بريء حتى تثبت ادانته ولكن الكتاب المقدس لأنهم غير أمناء هو مدان حتى ان تثبت براءته واضيف حتى لو تثبت براءته لن يعترفوا بهذا.

وفي موضوعنا اليوم بالفعل شهدت كتابات تاريخية ان هيرودس اغريباس أصيب في امعاؤه بالفعل ومات فيوساببوس القيصري ينقل لنا كتابات مؤرخين رومان عن ان هيرودس اغريباس

انه عند تقييد طيباريوس له رأي بومة تجلس على شجرة ولكن أخبره رجل جيرماني انه الأمور ستتغير له
وحدث ولكن أخبره انه لو رأى الطائر مرة أخرى فانه سيموت بعد خمس أيام وعندما جلس على كرسيه
امام القبرصيين رأي البومة فعرف انه سيموت قريبا

Eccl. Hist. I. 2. c. 10.

أيضا كتاب يهود وليس مسيحيين من نفس الزمان ذكروا ان الدود اكله واكل لسانه وهو حي حتى مات
وهذا ذكر في التلمود البابلي

**"So that the worms rose up out of the body of this wicked man, and whiles
he lived in sorrow and pain, his flesh fell away, and the filthiness of his
smell was noisome to all his army."**

T. Bab. Sota, fol. 35. 1.

وأيضا ذكر نفس الامر في الترجوم

**"out of the beheaded heifer went a vast number of worms, and went to the
place where the murderer was, and ascended upon him, and then the
sanhedrim laid hold on him and condemned him."**

Targum Jon. in Deut. xxi. 8.

وذكر يوسيفوس الموضوع بالتفصيل مؤكدا صحة ما قاله سفر اعمال الرسل 12

فمثلا في كتاب الانتيك ليوسيفوس المؤرخ اليهودي شهد بنفس ما قاله سفر اعمال الرسل في الجزء 17.

5 بانه ضرب بالديدان في بطنه وتالم كثيرا ومات

ونص كلامه

5. But now Herod's distemper greatly increased upon him after a severe manner, and this by God's judgment upon him for his sins; for a fire glowed in him slowly, which did not so much appear to the touch outwardly, as it augmented his pains inwardly; for it brought upon him a vehement appetite to eating, which he could not avoid to supply with one sort of food or other. His entrails were also ex-ulcerated, and the chief violence of his pain lay on his colon; an aqueous and transparent liquor also had settled itself about his feet, and a like matter afflicted him at the bottom of his belly. Nay, further, his privy-member was putrefied, and produced worms; and when he sat upright, he had a difficulty of breathing, which was very loathsome, on account of the stench of his breath, and the quickness of its returns; he had also convulsions in all parts of his body, which increased his strength to an insufferable degree. It was said by those who pretended to divine, and who were endued with wisdom to foretell such things, that God inflicted this punishment on the king on account of his great impiety; yet was he still in hopes of recovering, though his afflictions seemed greater than any one could bear. He

also sent for physicians, and did not refuse to follow what they prescribed for his assistance, and went beyond the river Jordan, and bathed himself in the warm baths that were at Callirrhoe, which, besides their other general virtues, were also fit to drink; which water runs into the lake called Asphaltiris. And when the physicians once thought fit to have him bathed in a vessel full of oil, it was supposed that he was just dying; but upon the lamentable cries of his domestics, he revived; and having no longer the least hopes of recovering, he gave order that every soldier should be paid fifty drachmae; and he also gave a great deal to their commanders, and to his friends, and came again to Jericho, where he grew so choleric, that it brought him to do all things like a madman; and though he were near his death, he contrived the following wicked designs. He commanded that all the principal men of the entire Jewish nation, wheresoever they lived, should be called to him. Accordingly, they were a great number that came, because the whole nation was called, and all men heard of this call, and death was the penalty of such as should despise the epistles that were sent to call them. And now the king was in a wild rage against them all, the innocent as well as those that had afforded ground for accusations; and when they were come, he ordered them to be all shut up in the hyppodrome, [\(9\)](#) and sent for his sister

Salome, and her husband Alexas, and spake thus to them: "I shall die in a little time, so great are my pains; which death ought to be cheerfully borne, and to be welcomed by all men; but what principally troubles me is this, that I shall die without being lamented, and without such mourning as men usually expect at a king's death. For that he was not unacquainted with the temper of the Jews, that his death would be a thing very desirable, and exceedingly acceptable to them, because during his lifetime they were ready to revolt from him, and to abuse the donations he had dedicated to God that it therefore was their business to resolve to afford him some alleviation of his great sorrows on this occasion; for that if they do not refuse him their consent in what he desires, he shall have a great mourning at his funeral, and such as never had any king before him; for then the whole nation would mourn from their very soul, which otherwise would be done in sport and mockery only. He desired therefore, that as soon as they see he hath given up the ghost, they shall place soldiers round the hippodrome, while they do not know that he is dead; and that they shall not declare his death to the multitude till this is done, but that they shall give orders to have those that are in custody shot with their darts; and that this slaughter of them all will cause that he shall not miss to rejoice on a double account; that as he is dying, they will make

him secure that his will shall be executed in what he charges them to do; and that he shall have the honor of a memorable mourning at his funeral. So he deplored his condition, with tears in his eyes, and obtested them by the kindness due from them, as of his kindred, and by the faith they owed to God, and begged of them that they would not hinder him of this honorable mourning at his funeral. So they promised him not to transgress his commands.

وأیضا یخبرنا یوسفوس فی الائتیک فی جزء 18 فصل 6

7. Now Agrippa stood in his bonds before the royal palace, and leaned on a certain tree for grief, with many others, who were in bonds also; and as a certain bird sat upon the tree on which Agrippa leaned, (the Romans call this bird bubo,) [an owl,] one of those that were bound, a German by nation, saw him, and asked a soldier who that man in purple was; and when he was informed that his name was Agrippa, and that he was by nation a Jew, and one of the principal men of that nation, he asked leave of the soldier to whom he was bound, (22) to let him come nearer to him, to speak with him; for that he had a mind to inquire of him about some things relating to his country; which liberty, when he had obtained, and as he stood near him, he said thus to him by an interpreter: "This sudden change of thy condition, O young man! is grievous to thee, as bringing on thee a

manifold and very great adversity; nor wilt thou believe me, when I foretell how thou wilt get clear of this misery which thou art now under, and how Divine Providence will provide for thee. Know therefore (and I appeal to my own country gods, as well as to the gods of this place, who have awarded these bonds to us) that all I am going to say about thy concerns shall neither be said for favor nor bribery, nor out of an endeavor to make thee cheerful without cause; for such predictions, when they come to fail, make the grief at last, and in earnest, more bitter than if the party had never heard of any such thing. However, though I run the hazard of my own self, I think it fit to declare to thee the prediction of the gods. It cannot be that thou shouldst long continue in these bonds; but thou wilt soon be delivered from them, and wilt be promoted to the highest dignity and power, and thou wilt be envied by all those who now pity thy hard fortune; and thou wilt be happy till thy death, and wilt leave thine happiness to the children whom thou shalt have. But do thou remember, when thou seest this bird again, that thou wilt then live but five days longer. This event will be brought to pass by that God who hath sent this bird hither to be a sign unto thee. And I cannot but think it unjust to conceal from thee what I foreknow concerning thee, that, by thy knowing beforehand what happiness is coming upon thee, thou mayst not regard

thy present misfortunes. But when this happiness shall actually befall thee, do not forget what misery I am in myself, but endeavor to deliver me." So when the German had said this, he made Agrippa laugh at him as much as he afterwards appeared worthy of admiration. But now Antonia took Agrippa's misfortune to heart: however, to speak to Tiberius on his behalf, she took to be a very difficult thing, and indeed quite impracticable, as to any hope of success; yet did she procure of Macro, that the soldiers that kept him should be of a gentle nature, and that the centurion who was over them and was to diet with him, should be of the same disposition, and that he might have leave to bathe himself every day, and that his freed-men and friends might come to him, and that other things that tended to ease him might be indulged him. So his friend Silas came in to him, and two of his freed-men, Marsyas and Stechus, brought him such sorts of food as he was fond of, and indeed took great care of him; they also brought him garments, under pretense of selling them; and when night came on, they laid them under him; and the soldiers assisted them, as Macro had given them order to do beforehand. And this was Agrippa's condition for six months' time, and in this case were his affairs.

عن قصة رؤيته لبومة وقت اعلان نفسه اله وانه توقع موته قريبا في خلال أيام

Now when Agrippa had reigned three years over all Judea, he came to the city Cesarea, which was formerly called Strato's Tower; and there he exhibited shows in honor of Caesar, upon his being informed that there was a certain festival celebrated to make vows for his safety. At which festival a great multitude was gotten together of the principal persons, and such as were of dignity through his province. On the second day of which shows he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theater early in the morning; at which time the silver of his garment being illuminated by the fresh reflection of the sun's rays upon it, shone out after a surprising manner, and was so resplendent as to spread a horror over those that looked intently upon him; and presently his flatterers cried out, one from one place, and another from another, (though not for his good,) that he was a god; and they added, "Be thou merciful to us; for although we have hitherto revered thee only as a man, yet shall we henceforth own thee as superior to mortal nature." Upon this the king did neither rebuke them, nor reject their impious flattery. But as he presently afterward looked up, he saw an owl [\(22\)](#) sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings, as it

had once been the messenger of good tidings to him; and fell into the deepest sorrow. A severe pain also arose in his belly, and began in a most violent manner. He therefore looked upon his friends, and said, "I, whom you call a god, am commanded presently to depart this life; while Providence thus reproveth the lying words you just now said to me; and I, who was by you called immortal, am immediately to be hurried away by death. But I am bound to accept of what Providence allots, as it pleases God; for we have by no means lived ill, but in a splendid and happy manner." When he said this, his pain was become violent. Accordingly he was carried into the palace, and the rumor went abroad every where, that he would certainly die in a little time. But the multitude presently sat in sackcloth, with their wives and children, after the law of their country, and besought God for the king's recovery. All places were also full of mourning and lamentation. Now the king rested in a high chamber, and as he saw them below lying prostrate on the ground, he could not himself forbear weeping. And when he had been quite worn out by the pain in his belly for five days, he departed this life, being in the fifty-fourth year of his age, and in the seventh year of his reign; for he reigned four years under Caius Caesar, three of them were over Philip's tetrarchy only, and on the fourth he had that of Herod added to it; and he

reigned, besides those, three years under the reign of Claudius Caesar; in which time he reigned over the forementioned countries, and also had Judea added to them, as well as Samaria and Cesarea. The revenues that he received out of them were very great, no less than twelve millions of drachme. (23) Yet did he borrow great sums from others; for he was so very liberal that his expenses exceeded his incomes, and his generosity was boundless. (24)

وبعد ان عرفنا ان هناك الكثير جدا من الكتابات التاريخية التي اكدت ان ما قاله لوقا البشير والطبيب
والمؤرخ الدقيق صحيح كالعادة فهل سيعتذرون ويعتبروه مرجعية لما ذكره من احداث تاريخية دقيقة؟ لا
أتوقع

والمجد لله دائما