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## King herod eaten by worms

When asked whether I wanted to write an article for this blog about worms, I was hooked. It's one of my favorite parts in my dissertation, and I can't get tired of talking about Galerius and how his honey was eaten by worms from within conflicts. But first: In quite a few ancient sources, the poor emperor is eaten alive by worms, and in most of them it is clear from the outset that God or God is punishing some impasor tyrant by these means. There is already some work on topos worms as the disease naming many cases. [i] I want to compare the descriptions of Lactantius and Luke in Deeds to see how they differ and why it is possible: In On death of the Persecutors, Lactantius tells us how the Emperor Galerius is affected by the disease, first it manifests itself as ulcus malum. Treatment is deficient and the wound opens up time and again under great blood loss. He seeks the help of the agan gods to exacerbate his suffering. His lower body is completely destroyed and finally the worms appear to eat him from the inside. He suffers from immense pain and a swarm of worms pushed out of the body, with more worms still remaining. All his body dries, it looks like there's no cure. After the Gallery decides to worship God, his illness stops long enough to release his edict against the persecution of Christians before finally coming to an end (Lakt. Mort. 33-35). Luke also explains in Deeds that Herod Agrippa is punished by angels for denying God and thus dying to eat worms (Part 12:23). Lactantius uses several chapters until his antagonist finally dies and Luke attributes one verse to the death of Herod Agrippe. You both tell us that the Emperor has denied God and is so punished. Lactantius introduces an anecdote about Galerius's suffering with words when God punished him with an ierable wound and resolved by nonetheless failing to achieve forgiveness for his works from God, but [...] was ingested by terrible decay. [iii] Luke combines all the information within this one, naming a punisher, punished and punishment. Descriptions vary in different respects. Lactantius shows readers how much Galerius suffers in great detail. It involves worms in a range of diseases, the first is cancer. The transition of criminal ties to Galerius' suffering from social decline by encouraging Constantine is an addendum to recent sentences. Galerius then seems to have a chance to end with the recognition of God, but he decides to turn to the pagan god who are demons. [iv] Then roitter alive and eat worms. His response to his former sentences seems to challenge God to end his life in such great misery. The galleries are punished for their actions against humanity, the state and its slandering God – although it could be argued that the first two are a sign of action against God. Luke, on the other hand, is showing a different approach. Herarod Agrippa is punished by angels, not God But he's punished for what he did to God, not for what he did to his fellow men or angels. I think it would be useful to ask further questions about why angels carry out punishment and how this fits in Luke's broader notion of God throughout his gospel and deeds. For now, I would like to mention that compared to Laktanti, the explanation can be twofold: First, God exists outside this world and does not act in person, but uses messengers who speak for him. Second, God is not punished. In conclusion, Lactantius makes God a very real part of this world, deciding which punishment is sufficient for the bad emperor and who is himself a force who has directly or indirectly carried out this punishment. Luka describes God outside this world, which has no direct connection to what is happening within its borders. Thus, their god's feelings show up within excerpts and show considerable differences. In both cases, the punishment is a delinquent's resignation to God. The punishment itself is different in its length: Lactantius sets his description of the worms at the end of a long period of suffering, but does not make them an immediate cause of death. That's quite a bridge to the gallery's relationship. Luke ends Herod Agrippe's story by eating him alive. You don't have to learn your lesson. Both authors show us that as soon as punishment is applied through worms, there is no way to escape a certain death. It may take longer because it should be allowed to turn out, as in the example of Gallery, but whatever happens after being punished does not bring salvation. After this very brief analysis, I wonder how other descriptions of punishment via worms are compared, and could they actually contribute to a closer understanding of god's concept in these sources? Written by Gianna Zipp Universität Mainz Notes: [i] Thomas Africa, Worms and the Death of Kings: A Cautionary Note on Disease and History, *Classic Antiquity* 1/1 (1982), 1-17 notes that Judeo-Christian writers did not write objective histories and thus their descriptions historians should not use to explore diseases. Roland Steinacher, von Würmern bei lebendigem Leib zerfressen... Und die Läusesucht Phtheiriasis. Ein antikes Strafmotiv und seine Rezeptionsgeschichte, Gerhard Dobesch, Hermann Harrauer, Peter Siewert, Ekkehard Weber [eds.], *Tyche. Beiträge zur Alten Geschichte, Papyrologie und Epigraphik*, Band 18 (2003), 145-166 outlines the depiction of worms as a disease, especially for emperors who begin with Herodotos, and shows that this motif is not only found in Judeo-Christian discourse, but through antiquity. [ii] Cum percussit eum deus insanabili plaga. Lakt. Mort. 33.1. [iii] Nec tamen ille hoc facto veniam sceleris accepit a deo, sed [...] horrenda tabe consumptus est. Lact. i'm sorry. Mort. 35.3. [iv] In 10,2 Laktania is for the gods that Diocletian prays for demons. This It's about God and Herod. This Herod is Herod Agrippa I, grandson of Herod the Great, who was king when Jesus was born and ordered the babies to be killed in Bethlehem. In Rome, he was repelled and was king in Judea and the surrounding territories by the Gaei Emperor. If you oppose Jesus, you lose the Chapter begins with Herod killing James the Apostle Jesus (v. 2) and ending with an angel of the Lord who kills Herod (v. 23). The main point of the chapter is simple: if you oppose Jesus, you lose. Luke has assembled this chapter to make this plane for early churches: you can feel small and irrelevant in the Roman Empire; You may think you're superaned when some of your best leaders are killed for political capua. But the truth is, if you stay with Jesus, you win, and if you oppose him, you lose. So be encouraged. Be bold and brave to spread the Word of Truth and leave the outcome to God. That's the main point. Luke showed how Herod's two profound aspirations were in service and God's opposition to both wishes, because they were treason kings. Herod's two deep desires The first wish he had was self-amplication, and the other was a Christian constraint. The first was the deepest desire, and the second was just a means to that end because of the political climate in Jerusalem. Self-reporting and searching for the people of The People We see first in verses 2-3: He killed John's brother John with a sword; And when he saw that it was good for the Jews, he continued to arrest Peter. In other words, what drove him was his desire to be popular as a strong ruler. When he saw that it was good for the Jews... He loved praised people, especially praise for power. This desire for self-ampouemism led him to oppose Christianity. We don't know why he arrested and killed James in the first place, but it's easy to imagine that such a man would get caught up in the sons of thunder, James and John, just as Jerod Antipas (tetrarch, Luke 3:1, 19) guessed to John the Baptist and had him killed to guess to others. The message of Jesus will always be shinged in an avalanche of people dedicated to the people of Jesus. In John 5:44 Jesus says to the slavos, seeking glory, : How can you believe receiving the glory of each other and not seeking the glory that comes from the only God? In other words, you cannot believe in Jesus and be committed to finding glory among the people. Faith is God's. Fame is self-inconcearable. You can't go together. If you're looking for people to be comm will be in the way of colliding with God. To be seen as strong This is exactly what Herod was looking for and that's what happened. That's crystal clear in the 20-23 vers. Tire and Sidon, a coastal town in Syria, depend on the Herod's Breadbasket in Galilee, just as California depends on Iowa. But Herod was angry at these places, and their food supply was in danger. So they came to ask them to like it. Which is exactly what he likes – satisfied. But in a very special way. He likes to be pleased because he was so strong. If killing Christian apostles is necessary, then he will do so. If he needs to give public speeches with regal pomp and fame, then he'll do it. That's what he does in the 21st century. And on the day he was appointed, Herod put on his royal robe, sat on the throne and gave them a chance. In other words, he tried to make these people from Tyree and Sidon see that he was really somebody. They didn't just come here to ask the tenant of the farmer. He was more like a farmer swinging at their food supply. This is the exact opposite of what Jesus taught in the Port 22:25–26: Kings of pagans carry out the lordship over them; and those who are in control of them are called benefactors [that's exactly what he's about yourself —you're dependent on me!]. But not so with you; may the greatest of you become the youngest and leader as the one who serves. So Herod directly violated Jesus' call for humility. He surrounds himself with God-like Pomp and plays it to the end, so that the betrayal that is against God is indeed visible. And the people shouted, The voice of God, not man! God allows Herod's pride and self-centricity and self-deposed to go all the way to the end so that we can see where all our pride goes and why we should crucify it as soon as we see that her ugly head is behind it. Thus, The Herods are very simple in the story luke tells us. He wants to be in-school and popular for his power. And to that end, he will oppose Christianity and kill its leaders and besiege him with god's pomp. God's opposition to Herod so much about Herod's wishes. I said it was a chapter about God and Herod. And God is the lead actor in this drama. So let's see how God puts Herod in his place. What I mean by putting him in his place is this: Jesus said: Whoever rises will be humble, and the one who humiliates will rise (Luke 14:11; 18:14). Herod's place is to set him up to betray his self-ampheeding in the place of God-ampue. There are three ways for God to turn Herod's desires into merciless. 1. Saving Peter, Herod's Prize Prisoner First, by getting Herod's prisoner under his nose and frustrated by his desire for more political momentum with Peter's blood. According to Verse 4 Herod, he intended to bring Peter to a public execution after a spate. But 5.5. Therefore, God sends his angel to show Herod that even with four troops of soldiers (v. 4) he cannot keep one that God chooses to liberate. The angel wakes Peter, takes the chains off his hands, leads him past the guards and through the iron gate leading into town. 11. 11 sums up what is happening: Peter says: Now I am convinced that the Lord has sent his angel and saved me from the hand of Herod and all this The Jews were expecting. The Lord saved Peter from Herod. The Lord has shown Herod who is stronger. The Lord showed Herod and the church and to us today that when James was tortured only a few days earlier, it was not because the Lord could not save him. It wasn't because he was weak or incompetent. This was because Jesus, among other things, told James: The cup I drink will also be drunk (Mark 10:39). Some testify with death, others through life. God can be released and God can sustain and empower in martyrdom. That's the point of you to exo executiveo Peter, not James. God has control over this little Herod in both cases. In fact, there is extraordinary power in the torment. Paul said in The Philippines 1:14: Most brothers were convinced of the Lord because of my imprisonment and were much more daring to speak the word of God without fear. In other words, the suffering of Christian martyrs has a profound impact on those who live. It brings us face to face with ness. It shows the reality of religion. We remove the tiny trad crus and trivial anguish in our lives. And he forgives us with the same zeal. Tertulian, a Christian defender of the faith who died in 225, tells his enemies: We multiply when you die; the blood of Christians is the seed of [the church]. (Apologeticus 50). And Jerome said about a hundred years later: The Church of Christ was founded by spilling its blood, not with the blood of others; not by instructing it. Persecution has increased; The martyrs crowned her (Letter 82). So it's not like God and James hit the ball and scored with Peter. God never balls. If he turns it down for a few downsides, it's because he knows a better way to win. So the first thing God does to put Herod in his place and get him out of his self-devotion is to take his prisoner's reward right under his nose. 2. Taking Herod's life The other thing he does is take Herod's life. That's 20-23. The Angel of the Lord turns twice in this chapter. First save Peter and kill Herod the second time. In the midst of one of his sumptuous depictions of self-easterness, he crosses the line of God's patience, and 23 describes what happens: He was immediately killed by an angel of the Lord for not giving god of glory; And he was eaten by worms and died. The point is that everyone who will listen is clearly glorifying that God, not Herod, is honorable and magnificent. If a man rises against God, he becomes weaker than a worm. It's crazy to commit treason against the Creator of the Universe. You can't win. Daniel gave the same message about kings. At 2:21 a.m., he said, God changes times and seasons; he removes kings and relies on kings. And when the Nebuchadnezzar boasted, It's not the great Babylon I built with my mighty power as a royal residence. for the glory of my majesty? A voice comes from God and says, You're going to eat grass like a vo. . . . until you find out that the kingdom's most obvious government is to man and give it to whom he wants (4:30, 32). And God put Herod in his place by taking his prize to the prisoner under his nose, and then taking his life. 3. As the word of God has grown and multiplied, God has completely turned the tables on everything Herod has tried to do with the murder of James and the arrest of Peter – he has made the word of God growth and reproduction. 24. 24. But the word God has grown and multiplied. He ignited God, not Herrod. Jesus' reputation has expanded, not Herod's. This is the goal of everything God does – to increase his wisdom and power and to spread the glory of his Son, who saves the sinners and celebrates his Father. The lesson for us is simple: If we oppose Jesus, we lose. We can feel small and irrelevant; Perhaps we think we are superaned when some of our best leaders are killed for political hats. But the truth is: if we stay with Jesus, we win, and if we oppose him, we lose. So be encouraged. Don't be impressed by the temporary global triumph of the Gospel. Be bold and brave to spread the word of God and leave the outcome to God. God.

