

- E. Nor will he regard any god, but will exalt himself above them all (v. 37)
- F. Instead of them, he will honor a god of fortresses (v. 38)
- G. A god unknown to his fathers he will honor with gold and silver, with precious stones and costly gifts (v. 38)
- H. He will attack the mightiest fortresses with the help of a foreign god and will greatly honor those who acknowledge him (v. 39)

Since statement B is not directly concerned with the king's attitude toward the supernatural, we shall look at it first. The word here translated "wrath" is generally used in relation to God's anger, but can also be used of human anger. In either case the statement does not fit what is known of Antiochus. He had little prosperity in the latter part of his reign, when his treasury was becoming empty and the Jewish revolt was beginning to succeed. The opposition to the Jewish law that he set in motion continued for a time after his death, and the people of God were still under severe pressure after he was removed from the scene. No matter how the phrase is interpreted it does not fit the history of Antiochus.

Statements A, C and E say that the king will magnify himself above every god, that he will not regard the gods of his fathers, and that he will not regard any god. These negative statements are very hard to relate to what is known historically of Antiochus, for a large part of his activity consisted in giving glory to the pagan gods of Greece. He erected a great statue of Zeus in Antioch and built many temples in honor of the Greek gods, including the magnificent temple of Zeus in Athens. In our own day there are many who would call themselves atheists or agnostics and say that they do not regard any god, but this was a rare attitude in the time of the Seleucids and was certainly not true of Antiochus.

The assertion that he will magnify himself above every