His people, sometimes even giving a hint of truths that were then only dimly understood.

In many biblical and theological discussions, some of them written from widely differing viewpoints, much is made of types and typology.

In the discussion of the book of Daniel typology plays a very minor role. Aside from chapters 8 and 11 it is rarely mentioned in connection with this book. Daniel 8 and a considerable portion of chapter 11 deal with Antiochus Epiphanes. A number of writers suggest that Antiochus is to be regarded as a type or "adumbration" of Antichrist, who is definitely predicted in Daniel 7 and in the latter part of Daniel 11.

Most discussions of typology insist that a type must have reference to something about Christ or about God's plan for salvation. A picture of Antichrist seems hardly to belong under such a heading.

Some writers desire to restrict the use of the word "type" to matters that are specifically designated as types in the Scripture. This obviously would not apply to Antiochus Epiphanes.

If one were simply to take recognizable similarities as indications that something is a type of something else the idea could readily be carried to absurdity. Thus it might be said that Adam was a type of Noah. Adam was the first man who lived on earth and was the progenitor of all subsequent human beings. Noah was the first head of a family after the flood and the progenitor of all subsequent human beings. Adam was directed to cultivate the plants in the Garden of Eden. Noah became a farmer and raised a vineyard. Adam came into serious difficulty when he ate the fruit of the tree. Noah came into serious difficulty as a result of drinking the product of his vineyard. Despite the many similarities, it would hardly be suggested that Adam was a type of Noah. It would be equally absurd to take Napoleon as a type of Hitler, though a still greater number of similarities in the character and careers of these two men could easily be pointed out.

A particularly strong objection to considering Antiochus