

explain the vision to him, and that Gabriel, instead of explaining it, would give a prediction about events at least two thousand years later. After all, God had said, "Tell this man the meaning of the vision" (v.16).

The idea that the interpretation deals with Antichrist is largely based on the words of Gabriel in verses 17 and 19:

(17) "Understand that the vision concerns the time of the end."

(19) "I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end."

The argument rests mainly on the phrases, "the time of the end," "later in the time of wrath," and "the appointed time of end." It should be noted that, except for the phrase "later in the time of wrath" (KJV "the end of the indignation"), there is no definite article with any Hebrew noun in these phrases. The first and the third would be more accurately translated as "a time of end" and "an appointed time of end."

In the first and third of these phrases the word "end" represents the Hebrew word *ges*. It should be noted that in the Old Testament *ges* is often used in an indefinite sense. It is sometimes said that the word "end," even without an article, is a technical term for the end of the age. Such a statement has no basis in fact. Even with an article the word does not necessarily point to the period just before the return of Christ, as is evident from its use in Ezekiel 7:2, 3 and 6, where the context clearly shows that the prophet is speaking of the imminent destruction of Jerusalem by the Babylonians.

The assertion that *ges* and its Greek equivalent *telos* always point to the end of the present age is quite unwarranted. Both words occur frequently in Scripture, with considerable variety of meaning. Comparatively few of their occurrences have any reference to the time of Antichrist.

This is further illustrated by the wide range of *telos* in the