

NT, where it often seems to point to a goal rather than to any particular period of time. Peter speaks of "receiving the end of your faith" (1 Pet. 1:9 KJV) and James says: "Ye...have seen the end of the Lord" (Jas. 5:11 KJV).

It has sometimes been said that the latter part of chapter 8 could not refer to the time of Antiochus Epiphanes "because nothing ended at that time." Yet it is not at all unreasonable to suggest that here "the time of wrath" (KJV "the indignation") designates a period of captivity of God's people. There have been many captivities. Leviticus 26 describes a cycle in which: 1) the people turn away from God; 2) God gives them into captivity to their enemies; 3) they remain in captivity for a time; 4) they repent of their sin and turn to God; 5) God hears them and delivers them. The book of judges describes a series of such periods of captivity, and in 2 Chronicles 6:36-39 Solomon referred to the possibility of a new one. The exile that began at the destruction of Jerusalem came to an end when Cyrus permitted those who desired to do so to return to the land of Israel, but the captivity continued. The people remained subject to every whim of the Persian kings for more than two centuries. After the Greek conquest of the Persian empire they were still in captivity, though now to the Ptolemaic rulers of Egypt. After this domination had continued about a century a Seleucid king, Antiochus III, the father of Antiochus Epiphanes, took the Israelite homeland away from Egypt and it remained in Seleucid hands for about 30 years. Then the Jews revolted against the attempt of Antiochus (IV) Epiphanes to destroy their religion and within a few years they gained complete freedom from foreign control. Thus the captivity that began with Nebuchadnezzar's conquest ended soon after the death of Antiochus IV. (The independent Jewish state lasted about a century, until the Romans destroyed the Seleucid kingdom and then seized Judah and a new captivity began). Thus the phrase "the end of the indignation" could reasonably point to the time of Antiochus Epiphanes. There is no reason why it should imply that anything in chapter 8 refers to the period of Antichrist.