

NEVER AGAIN

PART II

But It Will Happen Again

By Arlen L. Chirwood

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated.

And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace...

Then Nebuchadnezzar the king was astounded, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God [*lit.*, 'a son of the gods'].

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth from the midst of the fire.

And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies

the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them (Dan. 3:19-21, 24-27).

It will take one more round of Gentile persecution, one more Holocaust, one more Furnace. Then...

And when it does happen again, the coming Holocaust will be FAR, FAR WORSE than the past Holocaust. The future Holocaust will exist, not just in Europe, but *worldwide*; and the person in charge will be *a man seated on Satan's throne* to whom Satan will have given "his power" and "great authority" (Rev. 13:2; cf. Rev. 12:1-17).

This coming Holocaust is seen *numerous places in Scripture*.

One such place is in the account of the three Hebrews cast into a fiery furnace heated *seven times hotter than it was normally heated*, in Dan. 3:19ff. These three Hebrews typify *the Jewish nation as a whole*, seen in the coming Holocaust, the coming Furnace, the coming Tribulation, the coming "time of Jacob's trouble," occurring during Daniel's unfulfilled Seventieth Week.

But these three Hebrews, seen in a fire heated *seven times hotter than it was normally heated* ("seven," a complete number, showing that the furnace was evidently heated *as hot as possible without destroying the furnace*), were not in the fire alone. *A fourth Person was in the fire with them.*

This *fourth Person*, as seen in corresponding Scripture, can be clearly identified as *God Himself* (Ex. 3:1ff; ref. the author's pamphlet, "The Pupil of God's Eye"). And, as a result, *the fire, regardless of its intensity, had absolutely no effect upon these three men. For the fire to have affected them in any way, it would have had to affect the One in their midst the same way.*

These three men emerged from the furnace without a single hair on their heads singed and without the smell of fire or smoke on either them or on their undamaged garments.

This is how the nation itself will fare in the coming Holocaust, exactly as the nation fared in

the past Holocaust. But, just as in the past Holocaust, the individual Jew is another matter.

In the past Holocaust, 6,000,000 Jews died, though the nation lived (emerged unscathed, for, exactly as in the type in Daniel, the nation cannot be harmed).

In the future Holocaust, two-thirds of world Jewry will die (about 9,000,000 by today's count [cf. Ezek. 5:12; Zech. 13:8, 9]), but the nation will live (emerge unscathed, again, exact as in the type).

Between Now and Then

We're not told how events in the Middle East or the world at large will transpire between now and that future time spoken of by the Prophets. There will have to be a transpiring of events which will allow this man to somehow neutralize or overcome Israel's armed forces, beginning this second Holocaust (when the rider on the red horse appears in the middle of the Tribulation [Rev. 6:3, 4; ref. Ch. V in this book]). We're told about his intrigues, among other things, and the covenant that he will make with Israel; but we're not told what part these things might play, if any, in allowing this man to do the things which he will be able to do in that day.

This man — *seemingly unopposed, or not deterred by a military power as seen existing today* — will move against the Jews ("arms shall stand on his part" [Dan. 11:31a]), beginning in Jerusalem, in a very sudden and what would appear to be a very unexpected manner. The Jews are told that when they see this man desecrating the Holy of Holies in the rebuilt Temple, if outside their homes, to not even take time to go back inside to pick anything up, but to *flee from this man's presence, to run for their lives* (Matt. 24:15ff).

That is how sudden and swift things will transpire when this man's actions begin a three and one-half-year Holocaust, which, after beginning in Jerusalem, will then spread throughout the earth, probably quite quickly. And *every single Jew* — *not just in Europe, but worldwide* — will be caught up in it this time.

Following That Future Time...

Following that future time though, matters will be exactly as they existed when the three Hebrews emerged from the furnace in Daniel chapter three.

“Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who has sent his angel, and delivered his servants that trusted in him, and have changed the king’s word, and have yielded their bodies, that they might not serve nor worship any god, except their own God.

Therefore I make a decree, That every people, nation, and language, which speaketh anything amiss against the God of Shadrach, Meshach, and Abed-nego shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon” (Dan. 3:28-30).

A similar ending is seen in the Book of Esther, where another facet of the same matter has been given. Haman, another type of the man who will sit on Satan’s throne during the coming Tribulation, *sought to have all the Jews in the province slain.*

But in the end, through circumstances brought about by God’s sovereign control over all things, Haman suffered the same fate which he had sought to inflict upon the Jews. *Haman himself was impaled on the same gallows which he had built for Mordecai, a Jew who “sat in the king’s gate.”*

And, the two prominent Jews dealt with throughout the book — *Esther and Mordecai*, representing, as the three Hebrews in Daniel, *the entire nation* — found themselves, at the close of events seen in the book, in positions comparable to that seen in Daniel.

Esther came into possession of all that Haman had owned; and Mordecai, among other honors, was promoted in the kingdom.

“Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, *because he laid his hand upon the Jews...*

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of the brethren, seeking the wealth of his people, and speaking peace to all his seed” (Esther 8:7; 10:1-3).

The same story is told from yet another perspective in the account of Joseph and his brethren in Genesis chapters thirty-seven through forty-five. The story begins with *Joseph’s rejection by his brethren* (ch. 37) and it ends with *Joseph’s acceptance by his brethren* (ch. 45).

In the latter part of the story, *two seven-year periods are seen — a seven-year time of plenty, followed by a seven-year time of famine. And the time of famine would be so severe that the time of plenty would not even be remembered* (Gen. 41:29-32).

Throughout *the time of plenty* (Gen. 41:47-53), Joseph’s brethren continued in the same state as seen back in chapter thirty-seven — *as the ones rejecting him, not even knowing that he was still alive.*

But, once *the time of famine arrived* (Gen. 41:54-57), they were left with no place to turn for help other than to Joseph (who had been elevated to second in command over all Egypt and one whom they knew not, even later when in his presence [Gen. 42:1ff]).

And, in the end, they were driven to the place where they had to acknowledge, *in Joseph’s presence*, that which they had done years before (resulting from their rejection of him [Gen. 44:16ff]).

Then Joseph, with his brethren brought to this point, was unable to contain himself any longer. *He wept aloud as he revealed himself to his brethren:*

“I am Joseph...whom ye sold into Egypt” (Gen. 45:3a, 4b).

His brethren, understandably, were “troubled at his presence” (v. 4), but Joseph set them at ease, calling attention to *God’s reason and purpose for that which had occurred* (v. 5).

And, after certain events had transpired, Joseph’s brethren went forth with *a dual message:*

“Joseph is yet alive, and he is governor over all the land of Egypt” (Gen. 45:26).

Placing these types together provides different facets of the complete picture. We are presently living during a time of plenty, *but a time of famine is coming, one like unto Haman is coming, and a furnace heated seven times hotter than normal awaits Israel.*

The nation will be driven to the same place Joseph’s brethren were driven; and the nation, during this time, is going to do exactly the same thing Joseph’s brethren did. *They will go to their Brother for help; they will go to Jesus for help, One Whom they will not know, the One Whom they rejected and crucified in past time.*

They will be brought to the place, *in His presence*, where they will be forced to acknowledge their guilt (Zech. 12:10-14; 13:6). *And Jesus will then reveal Himself to them, evidently weeping, as Joseph did in the type:*

I am Jesus...Whom ye crucified.

The Jews will, understandably, be troubled, exactly as Joseph’s brethren were troubled. But Jesus will set them at ease, calling attention to *God’s reason and purpose for that which had occurred* (cf. Luke 24:25-27).

And after certain events transpire (those seen in the Jewish festivals and certain judgments yet to occur [the trumpet and vial judgments]), *the Jewish people will go forth to the nations of the earth with the same dual message which Joseph’s brethren carried forth:*

Jesus is alive, and He is Governor over the entire earth.

The Lamp Broadcast, Inc.
225 S. Cottonwood Ranch Road
Cottonwood, AZ 86326
www.lampbroadcast.org