

SEVEN TIMES HOTTER

NOT ONLY FOR ISRAEL, BUT FOR THE NATIONS AS WELL

“Behold, thou hast driven me out this day from the face of the earth [‘the land,’ *i.e.*, driven from a position where his face and presence were toward and in the land]; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken upon him sevenfold. And the Lord set a mark upon Cain [‘a sign for Cain’], lest any finding him should kill him” (Gen. 4:14, 15).

“Then was Nebuchadnezzar full of fury, and the form of his countenance was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace one seven times more that 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” (Dan. 3:19, 20).

The preceding two sections of Scripture, one from Genesis, the other from Daniel, foreshadow, not only conditions which have existed during all time but also conditions which will exist in an ultimate and final respect, *showing what is about to befall both the Jewish people and the Gentile nations.*

This will include both the Jews presently in the land of Israel and those scattered among the nations, though those Jews presently in the land will be uprooted at this time and driven back out among the nations, *where God will then deal with all of the Jewish people together, along with the Gentile nations.*

In this respect, these two sections of Scripture foreshadow *horrific events regarding the Jews and the Gentiles which will occur on such an unbridled, massive scale that they will have no precedent in all of human history.*

Historical periods could be referenced where similar things have occurred in parts of the world (e.g., treatment of the Israelites in Egypt during Moses' day [1,500 B.C.] and the subsequent destruction of the Assyrian power ruling Egypt, the Assyrian and Babylonian captivities beginning in 722 and 605 B.C. and the subsequent destruction of these kingdoms, or that which Germany's Third Reich did in Europe [1933-1945], with Germany lying in ruins at the end of WWII, in 1945).

But any and all of these periods, or any other similar periods that could be referenced, as terrible as they might have been, *pale by comparison to that which is about to occur*.

And, since that which is about to occur, both among the Jews and among the Gentiles, worldwide, has no real precedent in all of human history, it becomes quite difficult, next to impossible, for man in the world today to grasp and understand the horrific nature of these impending events, though clearly dealt with in Scripture.

And, according to Scripture, that which is about to occur is all because of *one central subject, with two facets to the subject*.

The central subject is "Israel," *both the Jews presently in the land and those scattered among the nations worldwide*.

And the two facets to the subject have to do with:

1) *Israel's present condition* (an unbelieving, non-repentant, largely atheistic people deeply involved in harlotry, seen during that coming day as "the mother of harlots and abominations of the earth" [Rev. 17:5; cf. v 18]).

2) *The Gentile nations' attitude toward Israel* (anti-Semitism, which will reach an apex in that coming day, with the nations, led by a seeming superman, seeking to destroy any and all vestiges of the Jewish people from off the face of the earth [Ps. 83:1-8; Dan. 11:21-45; Matt. 24:15ff; Luke 21:20ff]).

All Jewish suffering down through the 3,500-year history of the nation, and even preceding that (preceding Moses and the birth of the nation during his day), has occurred for two inseparable reasons:

- 1) *Because of the Jewish people's identity.*
- 2) *Because of that which the Jewish people have done.*

The Jews form a people seen in the loins of Abraham 500 years before the nation was called into existence during Moses' day, and even 2,000 years before Abraham, at the time Christ was "slain from the foundation of the world" (Rev. 13:8; *ref. the author's article, "Salvation is of the Jews," which includes an appendix titled, "In the Loins of Abraham"*).

And the Jewish people form a nation which God called into existence for definite, particular purposes, involving all aspects of His plans and purposes for calling man into existence 6,000 years ago. And God does not change His mind or plans concerning His callings (Rom. 11:29).

The suffering of the Jewish people preceding the birth of the nation had to do with *where the Israelites found themselves — in Egypt*.

God had allowed Jacob and his family to leave their land and go down into Egypt, as a means to begin fulfilling His plans and purposes for the nation that He was about to bring into existence. *"Egypt" though, typifying the world, has a "woe" attached to it for those going down to Egypt, to the world, for help (Isa. 31:1). And Jacob's ancestors fell under this "woe," ultimately paying the price.*

And since the birth of the nation and the covenant made at Sinai, *all Jewish suffering has resulted from two things:*

- 1) *Jewish disobedience to the terms of the covenant.*
- 2) *God, correspondingly, remaining completely faithful to His Word, to that which He clearly stated that He would do if those with whom He made this covenant were unfaithful (cf. Lev. 26:14ff; Deut. 28:15ff).*

Pharaoh's Two Dreams

During Joseph's day in Egypt, while imprisoned on false charges, God, *through His sovereign control of all things*, caused the Pharaoh of Egypt to dream two dreams, which none of his magicians or wise men could interpret. And, *through circumstances which God had previously orchestrated*, Joseph found himself removed from prison, standing before Pharaoh, and providing the interpretation to Pharaoh's dreams (Gen. 40:1-41:32).

Both of Pharaoh's dreams dealt with the same thing — *seven years of plenty throughout all the land, followed by seven years of famine in the land*. And the succeeding seven years of famine would be *so severe, consuming the land, that the previous seven years of plenty would not even be remembered* (Gen. 41:29-31).

“Seven” is one of several numbers used in Scripture to show *completeness*, particularly showing *the completeness of that in view*.

In this case, *two complete periods of time are in view* — the first *a complete period of plenty*, followed by *a complete period of famine*. And set within the overall type (Gen. 37-45), these two periods can only have to do with one thing — *the present dispensation (a time of plenty), followed by the Tribulation (a time of famine)*.

This can easily be shown from the text by *the absence of Joseph's brethren throughout the time of plenty* (Israel set aside during the present dispensation), then *their reappearance during the time of famine* (God resuming His dealings with Israel, with a view to that seen in chs. 44, 45 — “Judah” {typifying *Israel*} acknowledging their guilt in Joseph's presence [“Joseph” typifying *Christ*], then “Joseph” revealing himself to his brethren [typifying *Christ* then revealing Himself to His brethren]).

And Israel, after 2,600 years of Gentile dominion and control, will be driven to this place during a time of famine *which will be severe enough to bring this to pass, so severe that the previous (present) time of plenty will not even be remembered*.

That's how bad things are going to become. God is going to allow conditions to take whatever downward course is necessary to bring the Jewish people to the place seen in Genesis chapter forty-four. And the longer it takes, the more conditions will deteriorate as continuously worsening conditions bring the world ever nearer to that stated in Matt. 24:22:

“And except those days should be shortened, there should no flesh be saved: but for the elect's sake [Israel's sake] those days shall be shortened.”

Cain and the Nations

Genesis chapter four has to do with Cain slaying Abel, typi-

fying Israel slaying Christ, with Cain then being driven from his land and the Lord's presence, typifying Israel then being driven from her land (70 A.D.) and the Lord's presence (Deut. 11:12).

And out of the land, away from the Lord's presence, Cain was to be afforded protection. Anyone seeking to slay Cain would find himself suffering a "sevenfold" vengeance at the Lord's hands.

Then the Lord established "a sign" for Cain (v. 15, corrected text). The sign is unrevealed, but it appears evident from the text that it was given to reassure Cain concerning the matter of protection from harm.

Then, viewing this in the antitype, with Cain typifying Israel out among the nations, *Israel is afforded the same Divine protection*. And anti-Semites — individuals or nations, whether today or during the coming Tribulation — *should take particular note of Gen. 4:15*. They will not only reap what they sow (Gal. 6:7; cf. Hos. 8:7), but they will reap what they sow *sevenfold*.

They will reap *God's complete judgment for that in view, with God always acting relative to the mistreatment of His son, Israel, in complete accord with His Word (e.g., Gen. 12:3; Isa. 54:17; Joel 3:1-8)*.

The Fiery Furnace

And there is also *a sevenfold* used relative to Israel in Dan. 3:19ff, with the number also referenced *four times* in Lev. 26:18-31 (vv. 18, 21, 24, 28 [cf. Ex. 3:1-7]).

The furnace during the Tribulation — particularly the last three and one-half years, with Israel removed from her land and all of the Jews together out among the nations — is, exactly as in the type, going to be heated *sevenfold, showing a completeness of that which is in view*.

The furnace is going to be heated as hot as it takes to bring Israel to the place seen in Genesis chapter forty-four, with a view to that seen in chapter forty-five.

And God will use the anti-Semitic nations, headed by the Beast, to bring Israel to this place. These anti-Semitic nations, beginning in the middle of the Tribulation, will uproot the Jews forming the present nation of Israel from their land, slay one-tenth of them, and

then drive or carry captive the remainder out among the nations where the rest of world-Jewry resides (Isa. 6:11-13; Rev. 12:6, 14).

Then, *God will deal with all of the Jews together, out among the nations, in the kingdom of the Beast* (Rev. 17:3).

And, *as the furnace is heated sevenfold through God allowing the nations free rein, horrific conditions of a seemingly unimaginable nature will occur* (Lev. 26:21, 29-31; Deut. 28:25-27, 37, 53-57).

Thus, the whole of the matter will be “sevenfold” in that coming day — *the intensity of what it will take to bring Israel to the place of repentance, and the intensity of the judgments which will befall the anti-Semitic nations which God will use to bring Israel to this place.*

A HORRIFIC, HORRIFIC, HORRIFIC time lies just out ahead for Israel and the nations.

Israel is about to be judged, completely commensurate with God’s Word and the nation’s sins, stretching back over centuries and millenniums.

And the Gentile nations, which God will use as His instrument to effect this judgment, will then be judged for their role in the matter, completely commensurate with God’s Word and their actions.

And these are not things which will occur in some distant future! Rather, these are things which are about to occur! We are almost there!