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The Beast — In the Psalms, the Prophets

(Material in the Psalms, in three of the major Prophets, and in several of the minor Prophets will be dealt with in this chapter. The Prophets are designated either “major” or “minor,” not because of importance, but because of length. Also, the twelve minor Prophets make up one book in the Hebrew canon.

No one book classed among the major or minor Prophets is more important or less important than any of the others. All have their individual, unique place in Scripture; and each presents part of *one complete word picture, exactly as God would have man view the matter.*

Because of the vast amount of material pertaining to the Beast and / or his kingdom in the Book of Daniel [a major Prophet], this book will not be dealt with in any special way in this chapter. Rather, the Beast, as he is seen in the Book of Daniel, is dealt with in the next chapter, Chapter XXIV.)

The Psalms

A number of the one hundred fifty chapters in the Book of Psalms call attention to the Beast. This man, in the Psalms, is *always seen in connection with Israel, and often with Gentile powers.* And he is invariably presented in *a descriptive manner* (e.g., “the bloody and deceitful man” in Ps. 5:6) or in a somewhat indirect manner through mention of the national powers which will form this man’s kingdom in that coming day (e.g., “the kings of the earth” in Ps. 2:1-3).

The Beast is never named in the Psalms, though he can be easily identified in the different Psalms which depict Israel during the Tribulation, leading into the Messianic Era. In these Psalms he is seen as *Israel's final and most horrific persecutor, appearing on the scene during Daniel's Seventieth Week, at the end of the Times of the Gentiles.*

And occupying this ignominious role, though his efforts will be directed toward *destroying the Jewish people*, God will use this man's efforts *to turn the matter completely around.* Because of sin, God drove the Jewish people out among the nations *to effect their repentance through Gentile persecution.* That was 2,600 years ago, with untold periods of Gentile persecution occurring since that time. Jewish graves dot the landscape throughout Gentile countries worldwide, *but repentance on Israel's part has yet to occur.*

The persecution and slaying of 6,000,000 Jews in modern times under the Third Reich in Europe didn't bring about Israel's repentance. But the man who is about to appear, described so vividly in the Psalms, will bring the persecution of the Jewish people to *a level without parallel in history (cf. Matt. 24:21, 22),* a level which will result in the Jewish people being left without a place to turn other than to the God of their fathers. And it will be in that day, after over two and one-half millenniums of Gentile dominance and persecution, that *Israel will be brought to the place of repentance.*

Then, following Israel's subsequent national conversion, God will place the Jewish people back in their own land, within a theocracy, with the nations being blessed through Israel. And many of the Psalms depict the type persecution at the hands of the Beast which will allow God to bring this to pass.

The Psalms, when dealing with this man, always present *part or all of the same picture.* Descriptions and actions of the Beast are seen. This is then followed by *his overthrow and the subsequent elevation of the Jewish people to their rightful place as both God's firstborn son and the restored wife of Jehovah.*

Taking certain verses from different Psalms, note some of the ways this man is presented. As previously seen, Ps. 5:6 presents this man as "the bloody and deceitful man." Then, Ps. 7:4 presents this man as an individual who was *at peace with Israel,* but has

now become *their enemy* (which could only be an allusion to his making and then breaking the covenant in Dan. 9:27).

Psalms 10:2-11 presents one of the most complete descriptions of this man in the Psalms. *He is seen filled with pride, boastful, giving heed to that which God abhors, and giving no thought to God's ways at all. His mouth is filled with cursing and deceit, he lies in wait to murder, to draw any and all into his net, and he will say in his heart that God has turned the other way and forgotten.*

In other Psalms one finds Israel's cry for deliverance and/or God's deliverance of His people from this man, who is described different ways in different passages (cf. Ps. 17:8-13; 37:7ff; 43:1; 71:4; 74:8-10; 140:1, 4, 8).

Then, the second and eighty-third Psalms form two places where the Beast is presented in an indirect manner through dealing with the actions and/or aspirations of Gentile military powers at the end of Man's Day, which this man will command.

The first two verses of the second Psalm were quoted in unison by a group of the followers of "the way" after Peter and John had experienced persecution at the hands of Israel's religious leaders. And, through so doing, an application of the Psalm was made concerning the past actions of Gentile powers of that day, along with the Jewish people, *against God's firstborn Son, Christ* (Acts 4:23-27).

The Psalm though, evident from the context, has to do with events surrounding Christ's second coming, not His first. And the Psalm has to do with the actions of Gentile powers *against both Christ and Israel, God's firstborn Sons*. Thus, the fulfillment of this Psalm awaits a future time.

The second and eighty-third Psalms both deal with *exactly the same thing* — Gentile powers, forming the armies under the command of the Beast, coming into the land of Israel for particular purposes. The time when they will come into the land of Israel is evident from material in both Psalms, with each Psalm presenting matters from a different perspective.

Both Psalms picture these Gentile powers coming into the land of Israel during days immediately following the Tribulation, *with a common goal*. Part of this goal (seen in Ps. 2) will be *to do away with the restraining and authoritative power of the Father and the Son*

(v. 4), and the other part of this goal (seen in Ps. 83) will be *to do away with the Jewish people* (v. 4).

(Psalm 2 refers to these armies as “the kings of the earth,” and Psalm 83 adds more detail, listing *ten Middle East nations which have planned and plotted together, foreshadowing the Beast’s ten-kingdom confederacy.*)

At the time these armies come into the land, *God’s Son will be seated on the throne in Jerusalem* (Ps. 2:6, 7; cf. Joel 2:27ff; Luke 1:32, 33), and *the Jewish people will have been regathered back to the land* (Ps. 83:4), which places the matter at a time following the Tribulation.

Then, at that time, a dual scene presented in Scripture will be brought to pass. On the one hand, the Gentile armies of the earth will *willingly and defiantly march into the land of Israel*, as seen in both the second and eighty-third Psalms. On the other hand though, *they will have no choice*, for, in the words of Scripture, *God will put hooks in their jaws and bring them into His land* (Ezek. 38:4, 16; Joel 3:2).

And when the Beast with his armed forces marches into the land (cf. Ezek. 38:8-11; Joel 3:7-16; Zech. 14:1ff; Rev. 19:11-21), *seeking to do away with the restraining and authoritative power of the Father and the Son, along with seeking to do away with the Jewish people*, God is going *to laugh* at the very best which man, under Satan, can put forth.

“He that sitteth in the heavens shall laugh: the Lord shall have them in derision [*i.e., the Lord will mock, scoff, at them and their vain efforts*]” (Ps. 2:4).

The thought of *God laughing* in the preceding verse has to do with *a type laughter where the recipient of that laughter is held in contempt, a mocking type laughter exhibited toward an individual who is seeking to do something but is unable to do anything*. And though the Beast and his armies will be left without a choice concerning coming into the land, when they do come into the land with their lofty goals and aspirations, *God’s fury, as He laughs at them in a contemptible and mocking manner, is going to mount up in His anger* (Ezek. 38:18).

“Then shall he [God] speak unto them in his wrath, and vex them in his sore displeasure [produce dismay, panic, terror as He exhibits His fiery wrath]” (Ps. 2:5; cf. Ps. 83:9-18 to see *the utterly complete manner* in which God will take care of the matter in that day).

At this time, *God’s purpose* for bringing these armies into the land will be realized. Following God’s fury mounting up in His anger, Gentile world power will be destroyed on the mountains and plains of Israel (cf. Rev. 14:14-20; 19:17-21), allowing the sceptre to be placed back in Israel’s hands where it belongs, with the theocracy restored to Israel. The Jewish people will be elevated to the head of the nations, and all the Gentile nations will then be ruled by and blessed through the one nation, separate from the Gentile nations, which God called into existence to occupy this role.

The Prophets

The Prophets continue God’s revelation of the Beast in the Old Testament Scriptures, presenting this revelation after a different fashion than seen in the types or in the Psalms. And viewing the matter from a different facet in the Prophets is simply God’s way of continuing to add to a *developing word picture* of this future end-time world ruler.

But the Prophets, though presenting the matter from a different perspective, deal with *exactly the same thing as seen in the types or in the Psalms*. The Prophets deal with Israel’s disobedience, the condition of the nation as a result, and the nation being uprooted from her land and driven out among the Gentile nations to effect repentance through Gentile persecution. And the Prophets, in turn, deal with Israel’s last great subjugator and persecutor, whom God will use to effect repentance on the part of His people.

Material from three major Prophets and several minor Prophets will be developed in this chapter. And as previously stated, material from the Book of Daniel (a major Prophet) — which deals with the Beast more than any of the other Prophets — is dealt with in a separate chapter in this book, Chapter XXIV.

1) *Isaiah*

Verses in a number of chapters in Isaiah deal with the Beast; and each deals with this man after a different fashion, revealing a number of things about him.

He is seen throughout much of the fourteenth chapter as *the last king of Babylon* and as *the Assyrian* (vv. 4, 25). This chapter deals principally with how this man will reign, the end of his reign, and the subsequent reign of Christ.

Typical of the way Scripture is often structured, revelation in this chapter moves back and forth from the Beast's reign to Christ's reign. Verses one through three picture millennial conditions. Then verses four through six picture conditions immediately preceding the Millennium. Then verses seven and eight bring the reader back to millennial conditions, with verses nine through eleven describing this man's overthrow preceding the Millennium. And the remainder of the chapter is structured after the same fashion.

Descriptions of the reign and subsequent overthrow of the Beast are seen in a number of different verses in this fourteenth chapter, providing a wealth of information:

"That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth...

Yet thou shalt be brought down to hell [*'Sheol'*], to the sides of the pit.

They that see thee shall narrowly [attentively] look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms:

That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?...

The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand:

That I will break the Assyrian in my land, and upon my mountains

tread him underfoot: then shall his yoke depart from off them, and his burden depart from off their shoulders" (vv. 4-6, 15-17, 24, 25).

This man is seen as *an oppressor* (v. 4), *one with other rulers exercising regal power with him* (v. 5 [his ten-kingdom confederacy]), and *one who will smite the people in anger, not only continually but in an unrestrained manner* (v. 6). He is seen as *a man who will make the earth to tremble, who will shake kingdoms, who will make the world as a wilderness, who will destroy cities, and imprison individuals in an unmerciful manner* (vv. 16, 17).

But this is also *the man who is seen overthrown and trodden under foot in the land of Israel, exactly as the Lord had decreed* (vv. 24, 25). Then, *he is seen in the place of the dead with all that appertained to him destroyed, pictured as one with maggots beneath him and worms covering him* (vv. 9-11).

In Isa. 16:1-5, this man is presented in connection with the Jewish people as *a spoiler, an extortioner, and an oppressor*. And particular reference is made to those Jews who will escape his wrath by fleeing to a specially prepared place in the land, which is stated in the text to be in Moab, which lies southeast of the Dead Sea (v. 4).

Then, once this man is overthrown (v. 4b), the Messianic Era will follow (v. 5).

The same sequence of events is presented again in Isa. 24:21-23; 26:8, 13, 14, depicting a different facet of the picture.

Then in Isa. 28:14-18, the same sequence of events is presented yet another way. Reference is made to *the covenant* which the Beast will make with "many" in Israel (*cf.* Dan. 9:27). It is referred to as *a covenant with death, an agreement with Sheol, the place of the dead* (vv. 15, 18). This covenant made by the Beast though will be "disannulled [Heb., *kopher*, meaning 'atonement.' God will provide 'atonement']" (v. 18), followed by the Lord Himself making a new covenant with the house of Israel (Jer. 31:31-33). And the Messianic Era will then follow (Isa. 28:16-18a).

Then note Isa. 33:8, 9, in a chapter which again moves back and forth between the Beast's reign and Christ's subsequent reign. In these two verses, reference is made to *the broken covenant, with*

nothing but destruction lying in this man's wake, as he regards no one.

Thus, Isaiah, in different places, presents *the same overall picture of the Beast from a number of different facets.*

2) Jeremiah

Most of Jeremiah chapter four deals with the Beast in relation to the havoc and destruction which he will be allowed to bring to pass throughout the land of Israel, particularly upon the Jewish people's cities and land. Then, verses in chapter six deal with and shed light on the whole of the matter. Thus, these two sections of Scripture will be viewed together; and they will be the only ones dealt with in Jeremiah, though there are other sections pertaining to this man in the book.

The fourth chapter begins with *the reason* for that which God is about to allow the Beast to do as he moves against the Jewish people. He will be allowed to move against God's people in this manner because of their "abominations" (v. 1; cf. v. 14), abominations which will have been occurring over millenniums of time.

That which is about to occur because of these abominations, in a climactic sense, is in perfect keeping with God's promised warning to the Jewish people in Lev. 26:14ff and Deut. 28:15ff. If God did not do as He had previously promised that He would do in these two sections of Scripture, which is seen carried out in Jeremiah chapter four, then He would not be true to His Own Word.

The man who will be God's instrument to carry out God's promised warning, in a climactic respect, will be the Beast. He is referred to in Jer. 4:7 as "the destroyer of the Gentiles," who will move against Israel in *this same destroying way*, making their land "desolate" and laying their cities "waste, without an inhabitant."

In chapter six this man is referred to as "the spoiler," whom God will have placed as "an assayer and a tester" (NASB) among the Jewish people, to "know and try their way" (vv. 26, 27). The thought here is the same as that which God stated about the Pharaoh of Egypt in Ex. 9:16, quoted in Rom. 9:17:

"And in every deed for this cause have I raised thee up, for to shew

in thee my power; and that my name may be declared throughout all the earth.”

God will raise up the Beast, exactly as He has raised up all of Israel’s persecutors over centuries of time (*cf.* Isa. 10:5, 6). The matter begins with Israel’s abominations, and it will end with God demonstrating His power (one way — by effecting Israel’s repentance through Gentile persecution) and bringing matters to pass after such a fashion that His name will be declared throughout all the earth (*cf.* Ezek. 36:17-36; 39:21-29).

Note how the end result of the matter is described in Jeremiah chapter four, following that time when the Beast breaks his covenant with and turns upon the Jewish people:

“Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

How long shall I see the standard, and hear the sound of the trumpet?

For my people [the Jewish people] is foolish, they have not known me; they are sottish [‘stupid’] children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

I beheld the earth [‘the land,’ the land of Israel], and, lo, it was without form, and void; and the heavens, and they had no light.

I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

I beheld, and, lo, there was no man, and all the birds of the heaven were fled.

I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.

For thus hath the Lord said, The whole land shall be desolate: yet will I not make a full end.

For this shall the earth [‘the land’] mourn, and the heavens above be black: because I have spoken it. I have purposed it, and will not repent [*i.e.*, God will not change His mind], neither will I turn back from it” (vv. 20-28).

(The words “land” and “earth” [vv. 20, 23, 27, 28] are both translations of the Hebrew word *erets*, which can be understood as

either “land” or “earth,” depending on the context. *Erets* should be translated “land” throughout the preceding passage, for *the land of Israel* is in view, not the earth as a whole.)

These verses need little comment to see what God is going to allow this man to do to both the Jewish people and their land. And this will be *because of their abominations on the one hand, and to effect their repentance on the other hand.*

Then the chapter ends with *Israel in travail, experiencing birth-pangs* (v. 31), about to realize a national birth following being brought to the place of repentance (cf. Isa. 66:7, 8; Matt. 24:8; Rev. 12:2).

Thus, God is going to raise up and use the Beast for His Own glory, to bring His plans and purposes regarding Israel and the nations to pass. Then, God is going to judge and destroy this man, for the unchangeable principles of Gen. 12:1-3 cannot be violated.

3) *Ezekiel*

There are a couple of classic references to this man in Ezekiel, in chapters twenty-one and thirty-eight. And in the thirty-ninth chapter the kings ruling under him are mentioned.

In Ezek. 21:25 he is seen as the “profane wicked prince of Israel,” who is about to be replaced by Another, “whose right it is” to rule and reign (v. 27):

“And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end.

Thus saith the Lord God: Remove the diadem [‘the mitre’], and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

I will overturn, overturn, overturn, it: and it shall be no more, until he whose right it is: and I will give it to him” (vv. 25-27).

The “mitre” (v. 26) has to do with *the headdress of Israel’s high priest*, and the “crown” denotes *a ruler*. This man will be Satan’s counterfeit of the true Christ, *a king-priest* in relation to Israel, one

who had previously sat in the temple of God, “showing himself that he is God” (II Thess. 2:4).

His end is in view in the passage. “Iniquity,” referring particularly to *Israel’s abominations*, is to be brought to “an end” (v. 25; cf. Dan. 9:24). And *the mitre and crown* are then to be removed and given to the One Whose right it is to wear both — *the true King-Priest in Israel* (vv. 26, 27).

Then note four verses in Ezekiel chapters thirty-eight and thirty-nine:

“Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal...

And, thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood.

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth...” (38:2, 3; 39:17, 18a; cf. Rev. 19:17-21).

The word translated “prince” (38:2, 3; 39:17) in the Hebrew text refers to a *king* or a *leader*. This is another picture of the same thing seen in the second and eighty-third Psalms, with *the prince leading them* (38:2, 3; cf. Ps. 2:1-3), *and the princes of the earth and their armies destroyed upon the mountains and plains of Israel and left for the ravenous birds and animals to feed upon* (39:17, 18a; cf. Ps. 83:9-18).

4) The Minor Prophets

This man is mentioned throughout a number of the minor Prophets.

In Joel he is seen heading the northern army, pictured in Ezekiel chapters thirty eight and thirty-nine (2:20).

In Amos he is seen as “an adversary” who will destroy the Jewish people and their land (3:11).

In Micah he is seen as “the Assyrian” who will come into the land and tread it down (5:5, 6).

In Nahum he is seen as “a wicked counsellor,” set in opposition to the “Wonderful Counsellor” of Isa. 9:6 (1:11-15).

And in Zechariah he is seen as “the idol shepherd” who will conduct affairs in an opposite manner to that of the true Shepherd (11:16, 17).

The extensive attention which the Old Testament gives to this future world ruler need not be further dealt with in the minor Prophets. The preceding, in conjunction with that covered in the types, the Psalms, and the major Prophets, should suffice to illustrate how revelation concerning this man can be seen extending from one end of the Old Testament to the other.