

On Beasts

Christianity is not merely concerned with our flawed relationship with God in this present, earthly life. Jesus didn't exist, live, suffer, die, resurrect, ascend, and intercede for us merely so that we could maintain a shallow or partial understanding of how we were designed to live. (Am I suggesting that this blog should be your primary focus in your Christian walk? Not necessarily. But I am suggesting that you would broaden your perspective to the scope and depth in which God reveals Himself.) We learn concepts of the second and third heavens (2 Corinthians 12) which reveal that we are presently dwelling in the first heaven (many scholars have different interpretations for each Heaven that are all not explicitly stated in Scripture). Furthermore, you might have heard this before: *everything is spiritual*. Angels and demons, spirits, and even mysterious or symbolic creatures. Whether or not we choose to focus on spiritual warfare in our daily routines, we cannot treat reality as a closed, purely material system. The biblical worldview presumes the presence and activity of the spiritual realm, and any theology or philosophy that omits this dimension is inherently incomplete.

Context

Witchcraft and sorcery exist (Exodus 7:11-12, Deuteronomy 18:9-14). My interest in this topic rises from prayer when I'd asked God, almost casually, to 'Show me what happens in the unseen'. I expected nothing more than a pious throwaway. Instead, when I opened my eyes I perceived a 구미호 (mythological nine-tail fox). I shared the experience with friends and got two blunt reactions:

1. "You were up too late—probably overtired and hallucinating."
2. "Check your heart; Satan is prowling."

Those responses forced me to decide whether to trivialize the vision as fatigue, dismiss it as demonic deception, or treat it as a prompt to take the spiritual realm seriously. Later, in my research, I discovered that this creature is traditionally portrayed as a seducer, an embodiment of predatory lust. I brushed that off, telling myself, "Lust isn't

really my issue.” In hindsight, that quick dismissal said more about my blind spots than my purity.

[I'll leave the rest of that story for another time; this portion alone serves the purpose of our “Beasts” discussion.](#)

But if you take nothing else from that story, take this: God answers prayer (Matthew 7:7). The requests He fulfills are His sovereign choice, not ours; He grants only what accords with His righteousness and our ultimate good. If you attend a prayer-saturated church, you’ve probably been exhorted to dream big, pray hard. These are both admirable and true—but be cautious. God delights to answer, yet His “Yes” may uproot hidden faults, redirect your course, or expose desires in need of transformation.



At the Door

If you do well, will your face not be cheerful? And if you do not do well, sin is lurking at the door; and its desire is for you, but you must master it.

Genesis 4:7

The text gives no fangs, no claws. A predator without a body waits just outside the threshold of the human heart. Cain stands at that door, and so do we, listening to the low growl that has no physical form yet sits poised to swallow us whole. Augustine spoke of the soul’s disordered loves (*ordo amoris*) as animals that can devour their

keeper. Aquinas later called them the “brute appetites,” powers that should serve reason but often seize the reins instead. Writers outside the canon echo the warning. Gregory of Nyssa likens uncontrolled passion to wild horses dragging the soul over cliffs. C. S. Lewis worries that without a “trained chest” humanity will become clever animals, all brain and belly with nothing in between.

So why are so many people, (including but not limited to) your youth pastor, discipler, etc. emphasizing the importance of this figurative beast that'll kill us? In modern hodierna lingua, this ‘beast’ is sin. Sin isn’t just a churchy word for naughty habits. Scripture calls it *hamartia*, missing the mark, but the miss is relational, not merely moral. Isaiah describes it like a wall that separates man from God (Isaiah 59:2). Augustine calls the soul *incurvatus in se*, curled in on itself like a fist. I imagine life as a gift meant to open outward toward God and neighbor, but now folded back until we breathe our own stale air (this just means that I observe most people to be selfish rather than selfless).

But your wrongdoings have caused a separation between you and your God, And your sins have hidden His face from you so that He does not hear.

Isaiah 59:2

The early pages of Genesis sketch the first fracture. Adam and Eve hide among trees God once walked through with them. Cain, moments after ignoring the warning growl, wanders east of Eden with blood still warm in the soil. Exile is always the echo: from a garden, from a brother, from a God who still asks, “Where are you?” Of course, the story doesn’t freeze at separation, but lingering here matters. The beast at the door is not a bedtime threat designed to make us behave; it is the quiet explanation for why fig leaves never fit, why cities tower yet fail to touch heaven, why the best of intentions feel one misstep away from ruin. The fathers, the prophets, and that youth pastor you secretly roll your eyes at are all tracing the same outline. They name the distance so that YOU might learn to feel the longing it creates.

Every so often, we’ll let the beast in. Gregory the Great traces sin’s stages: suggestion, delight, consent. It’s not okay, but let’s understand that God has enabled us a way to be

cleansed of our sins (John 14:6). Scripture names the first movement out of that fog as confession, not because God needs an update but because clarity begins where denial ends. John writes that if we walk in the light, the blood of Jesus cleanses us, yet he pairs light with the admission of darkness (1 John 1:7-9). *Exomologeomai*, the Greek behind “confess” carries the sense of speaking as agreeing with God’s verdict instead of drafting our own.

REPENT (Matthew 3:8)! Let’s say confession cracks the door so repentance turns the body toward the light streaming through. I believe that many Christians have become desensitized to the command because it’s tossed around so often, (Repent for *this!* Repent for *that!*) yet its urgency only grows. Repentance is more than unfussy sorrow; it is a re-minding, a decisive reorientation of desire. Let’s also not end this phrase with a mere ‘sorry’ to God, but action. Zacchaeus feels the same tug; a single encounter with Jesus sends him hustling through Jericho to repay debts fourfold (Luke 19:1-10).

Be humbled by this grace. We are justified by Christ’s blood and sanctified continually. Let the holy smallness of being wanted again by God keep you low before Him.

Visions

Once again, the term “beast” surfaces in multiple contexts within Christendom, but when we turn to Scripture, we also find that many prophets see beasts in visions. In these apocalyptic and prophetic revelations, beasts do more than lurk at doorways or roam gardens; they’re found striding across the dreamscapes of divine revelation, expanding and deepening what “beast” can signify.

I don’t want to waste your time explaining each beast and writing about them, so I will provide scripture and you can read it to refresh your own mind. There are plenty of commentaries and study tools that are much more effective than my blog if you desire to know more, but the passages should be sufficient for now.

1. Daniel’s dream (Daniel 7)

2. Leviathan and Behemoth (Job 40–41)
3. The dragon and his two beasts (Revelation 12–13)
4. Holy beasts (Ezekiel 1; Revelation 4)

These visions resist any attempt to confine “beast” to a single meaning, seeing apocalyptic imagery and bestiary traditions. Sometimes the word depicts the predator crouching at Cain’s door; sometimes it symbolizes imperial machinery; sometimes it reveals the primeval turbulence beneath creation; and sometimes it describes radiant guardians blazing with unceasing praise. One thread, however, runs through them all: every beast, whether hostile or holy, is ultimately situated in relation to a throne.

Let us not assume we are greater than these spiritual beasts simply because we believe God is always on our side, for He is not (see Joshua 5:13–14). God draws near to those who remain near to Him, but when we stray, it is we who have turned away. Just as Satan was permitted to influence the circumstances of Job’s life, so too do certain spiritual beings possess great authority and power in the unseen.

What unifies the scriptural visions of beasts isn’t anatomy or horror but function: they are symbolic actors in God’s prophetic theater, depicting realities too vast or complex for plain speech. Taken together, the scriptural beasts form a grammar of spiritual reality. Beasts are prophetic metaphors of divine judgment, cosmic conflict, and eschatological victory.

Angels

So... beasts can be good? Yes. So... what separates them from angels? The most clear difference would be their ontological dissimilarity. Angels are pure spirit (Hebrews 1:14, Luke 24:39). We also know, through Satan’s lust to ‘be God’, that angels are created, rational, immaterial beings with intellect and will (Isaiah 14:12-15).

Their functions vary: some often have the roles of messengers, ministers, warriors, guardians as we see some of these *holy beasts* reveal themselves. Scripture confirms

their diversity of function: some bear messages (Gabriel to Mary, Luke 1:26–38); others guard nations (Daniel 10:13, 21); others wage war (Michael against the dragon, Revelation 12:7–9); and still others attend the throne in perpetual worship (Isaiah 6:2–3; Revelation 4:8).

Since the Creator made not only the visible world but also another, invisible and greater than this, which is called the world of intellect, in which are the thrones and dominions, principalities and powers, among whom certain orders of angels are placed, it follows that these spirits, endowed with free will, either remain in the contemplation of God, or, turning away, fall from blessedness.

St. Origen of Alexandria

Thus God, who rules both the visible and invisible realms, orders the hierarchy of angels. And yes, each believer has guardian angels, actively interceding in daily life: for protection, salvation, and the fulfillment of God's purposes (Psalm 91:11). If we trace the biblical witness, angels are never merely ornamental beings hovering in the margins of God's work. They are active participants in His governance of creation. Aquinas called them "pure forms" intellect and will without matter which means their strength lies not in physical might but in their perfect execution of God's commands. Pseudo-Dionysius organized them into nine choirs, each with a distinct role: the Seraphim with love, the Cherubim with knowledge, the Thrones embodying God's justice, and so on down to the angels who minister directly to humanity.

[I can go on and on, but unfortunately, this blog is on beasts, not angels. So I shall continue on beasts.](#)

What's this Got Anything to Do with the Blog?

The presence of angels in Scripture should not distract us into angel-worship, a mistake Paul warns against (Colossians 2:18). It is helpful to know this because it helps us understand who we are. We are created with spirit, but are restrained by our own flesh. We live in that in-between, that liminal space where the beast crouches at the door, and the Spirit calls us toward God. So in essence, we are creatures that lie somewhere between a dog and an angel.

Why does this matter? Because we were created to bear God's image, as angels do, but our fallen nature inclines us toward greed, wrath, and self-will. Thus, the biblical "beast" becomes a piercing image—not merely a reference to animals or apocalyptic monsters, but to the human condition when love is disordered. Angels serve with undivided loyalty; we struggle with divided hearts: one moment lifting hands in worship, the next clenching fists in self-preservation.

Man, when he abandons reason, is compared to the beasts, because he follows the impulse of sensuality.
St. Aquinas of Aquino

And this is the tragedy: reason, meant to govern passion, is dethroned. This is why Scripture so often pairs vigilance with virtue. Peter warns us to "be sober-minded, be watchful," because our adversary "prowls around like a roaring lion, seeking someone to devour" (1 Peter 5:8). Paul urges us to "put to death" the deeds of the flesh (Romans 8:13) not because God is interested in moral housekeeping, but because ungoverned desires will inevitably govern us.

The beast imagery exposes the peril of living by impulse rather than intention, by instinct rather than Spirit. The beast at the door is patient. It will wait for fatigue to dull your watchfulness, for pride to blind your judgment, for desire to weaken your resolve. And when the door is left unguarded, it enters without ceremony.

Yet the Spirit is patient too, and infinitely stronger. The same divine power that keeps angels in perfect obedience is offered to us through Christ. If we walk in the light, confess our darkness, and yield our will to God, the beast loses its grip. This choice is not abstract. It is made in secret moments, in the words we speak when no one hears, in the thoughts we entertain when no one sees.

The Tongue

The passions of the soul are to the will as beasts are to a shepherd. For just as it is the part of a good shepherd to manage his sheep well, so is it the part of a prudent man to rule his passions by reason.

St. Aquinas of Aquino

Where I often see myself falter is with the tongue (James 3). Many label my impulsive speech as immaturity (and yes, it is immature), but its harm can be deep. Scripture warns: “Death and life are in the power of the tongue” (Proverbs 18:21). This is no poetic flourish. I entreat you to understand that a single sentence can fracture trust, weaken faith, or ignite hope. The tongue can start wars or secure peace, expose truth or spread deception. Small in size, immense in consequence, it is the clearest ambassador of the heart (Luke 6:45).

To master the beast of the tongue is to exercise dominion over one of the fiercest forces in human life. This is not silence born of fear, but speech shaped by wisdom. Slow to speak, quick to listen (James 1:19), seasoned with grace (Colossians 4:6). The shepherd who can guide this beast does not merely avoid harm; he wields the tongue as an instrument of blessing, truth, and healing. For those wondering if it’s biblical to shut up: Proverbs 10:19; Proverbs 11:12; Proverbs 12:18; Proverbs 13:3 ([there are more proverbs](#)); Matthew 12:36; Matthew 15:11; Luke 6:45; Ephesians 4:29; Colossians 4:6; James 1:19; James 1:26 ([and there is more](#)).

So ask yourself: “Do I need to say this right now? Or can I live without saying it?” At the very end of that question, the ultimatum lies whether you want to die to yourself and be like Christ, or if you prefer to preserve your own flesh. Choose humility; choose silence over self-exaltation.

Closing

Beasts are not only prophetic visions or symbols of empires. They are personal, daily realities; lurking instincts, spiritual forces, and disordered loves that must be named and mastered.

End with a spiritual posture: it is simple. Pray.

This blog may have introduced ideas unfamiliar to you, so I invite you to respond with questions. Share prayer requests. Offer updates on your life.

I was glad to hear responses and found it encouraging to read your thoughts. Thankfully you enjoyed reading them! I now understand that the last blog might have been a bit challenging [and I also acknowledge that this blog may also be difficult](#), but rest assured, I'm confident that the next post will be much easier to follow and lighter to digest. [Sorry, I was already working on this blog during the time I had posted the blog *On Beauty*](#)

Thank you for your support,
Thoughtfully,
Ray

PostScript: [please continue to pray for me. My safe travels, my 19th year of life, my future wife, wisdom, and to grow in Love.](#)



Isaiah 56:9-12

9 All you wild animals, All you animals in the forest, Come to eat. **10** His watchmen are blind, All of them know nothing. All of them are mute dogs unable to bark, Dreamers lying down, who love to slumber; **11** And the dogs are greedy, they are never satisfied. And they are shepherds who have no understanding; They have all turned to their own way, Each one to his unjust gain, without exception. **12** “Come,” they say, “let’s get wine, and let’s drink heavily of intoxicating drink; And tomorrow will be like today, only more so.”