

## THE ENEMY WITHIN—SATAN IN THE BELIEVER'S BODY— LSM's UNORTHODOX SATANOLOGY<sup>1</sup>

The author has many fond memories of Bro. Witness Lee's messages. Initially comprehension was difficult. As a foreign student in the US Midwest, American accents posed a problem for me. Bro. Lee's accent was no exception. Nevertheless I had to admire the tenacity of a Chinese gentleman in his 70s determined to minister to Americans in their own language. At my first conference (1972 in Akron, OH) the phrase "God's economy" was about the only term I could discern. A few years later the situation was markedly improved. Having become acclimatized to various accents, I began to enjoy the "bird's eye view" of God's purpose unfolded from the whole Bible. The church-life in the Midwest was vibrant and growing; Bro. Lee's conferences in major cities were highlights. In 1975 Bro. Lee visited Chicago where I was a graduate student. That conference<sup>2</sup> on *The Flesh & the Spirit* was remarkable. Despite his age, Bro. Lee was energetic and animated. His ministry was striking. It was also controversial, dealing with Satan's relationship with mankind generally and believers in particular. The assertion that Satan personally indwelt believers set off alarm bells within me. Nevertheless older, more-experienced brothers didn't seem to be fazed by such striking claims. Perhaps they attributed it to Bro. Lee's penchant for hyperbole. Maybe they were overawed, hearing a co-worker of Watchman Nee, the well-known symbol of Christian resilience who was faithful unto death in a communist prison camp. Whatever the reasons, it didn't seem to register on other people's radar. Anyway, objections to Bro. Lee's teachings were met by slogans<sup>3</sup> like, "We don't care for doctrines!" Other conferences and *Life-study* trainings followed. A steady stream of LSM books accumulated, burying that controversial topic among 400+ Witness Lee books. A reconsideration of the Recovery's core teachings brought this topic back to the forefront. Here we re-examine the question—[does Satan indwell the believer's body?](#) We ask--[Did Bro. Witness Lee merely teach that Sin as the "virtual personification of Satan," indwells mankind? Or did he allege \(in addition\) that the person, Satan himself, inhabits man's fallen flesh? Are people \(including believers\) Satan-possessed?](#) Before proceeding, we offer some preliminary points.<sup>4</sup>

### Bro. Lee's Messages—Preacher's Hyperbole OR the "Interpreted Word"?

Among the thousands of believers who benefited from Bro. Witness Lee's ministry there are diverse reactions to any reevaluation of his teachings. A number question the value of this whole exercise; some consider it redundant from the start. A few of these views which I've encountered may be summarized.

Some gloss over Bro. Lee's extreme statements as simply a typical preacher's hyperbole. J. Gordon Melton expressed this attitude, saying,<sup>5</sup> "Lee is prone to use hyperbole, over-statements to emphasize a specific point upon which he is preaching." "He didn't really mean that," they seem to say, "Bro. Lee was merely trying to swing the pendulum to the other side; he was turning the cake" (Hos. 7:8). This attitude produces a double-standard. Essentially we are exhorted not to judge Bro. Lee based on his published writings. Rather we are counseled to "discern what he really meant." Of course this becomes a highly subjective exercise—who can say what he *really* meant? Yet Bro. Lee critically evaluated other Christian's views *based upon what they wrote*.

A related view implicitly regards Bro. Lee's orthodoxy as axiomatic. Apparent divergences of Bro. Lee's teaching from the faith's orthodox tenets are minimized and eliminated. To achieve this accommodation, more conventional statements by Witness Lee are offered to counter-balance his extreme statements as if they somehow "trump" more problematic quotes. If necessary Bro. Lee's published writings are "shoe-horned" into the mould of orthodoxy via semantic and linguistic gymnastics of Olympic proportions. However, placing Bro. Lee's teachings in a safety zone where they cannot be challenged also produces a double standard—other Christian's teachings are critiqued, but not Bro. Lee's own writings.

Lastly today in LSM's federation of churches Bro. Lee's writings are treated as virtually infallible and inerrant, to be accepted and affirmed without question. This attitude, promoted by LSM's "blended brothers," is the antithesis of that emphasising preacher's hyperbole. According to the latter, Bro. Lee occasionally overstated his case, therefore more "radical elements" of his teaching should be discounted to arrive at the "balanced position" he *really* meant to achieve. In contrast, according to LSM's "blended brothers," Bro. Lee's every word was the up-to-date speaking of God's unique oracle. Nothing was an over-statement; there is no hyperbole. Hence his writings constitute the "Interpreted Word." In LSM circles Bro. Lee's "Interpreted Word" is venerated<sup>6</sup> above the Bible itself. Consequently his writings become the canon, immune from evaluation against Scripture.

### Is the Canon of Scripture the Recovery's Normative Standard?

Since Watchman Nee's era, the Lord's recovery has proclaimed that "the Bible is our unique standard." This means we ascribe canonical and authoritative status to the written Word of God in Scripture, which we confess to be the norm for Christian life and teaching. If we take this stand seriously we cannot award Bro. Lee (or anyone else) a "free pass" based on either their "preacher's license for hyperbole," their axiomatic orthodoxy or the elevation of their "interpreted word" above Scripture. Bro. Lee's published writings must be evaluated against the canon of Scripture.

A precedent for reevaluating Bro. Lee's teaching exists in LSM's own publications. LSM's journal *Affirmation & Critique (A&C)* was established by Bro. Lee to expose the deficiencies of Christianity. He talked about "dropping bombs on Christianity" via this publication. LSM's A&C routinely critiques and denounces<sup>7</sup> the theologies of other Christians. For example an entire issue<sup>8</sup>—over 120 pages—condemns "the leaven of heaven." Yet, in A&C's pages, Witness Lee is given *carte blanche*, his teachings are only affirmed, never critiqued.<sup>9</sup> This practice leaves LSM vulnerable to the charge of operating a double standard. While critiquing others, LSM and its federated churches should accept a similar evaluation of their own teachings. Here we seek to evaluate Bro. Lee's published teachings about Satan's indwelling against the standard of God's Word.

## Sin, the "Virtual Personification of Satan," dwells in Man's Flesh

In 1978 the "co-workers in the Lord's Recovery" set forth the<sup>10</sup> *Beliefs and Practices of the local churches*. This landmark document addresses the question: "Do you teach that Satan dwells in man's body?" The co-workers' answer, in its entirety, reads:<sup>11</sup>

"When man fell by eating the fruit of the tree of the knowledge of good and evil, sin, **the nature of Satan, was injected into man's body** and transmuted it into the flesh. The fall was not simply an outward transgression; it was also an inward poisoning and contamination of our very being. According to Romans 5 through 7, sin functions in our members as the **virtual personification of Satan**. Therefore, we may say that **Satan as sin dwells in man's flesh**. This does not mean, however, that Satan has no objective existence apart from man, for the Bible clearly refers to him as the spirit of the power of the air. Furthermore, the Bible reveals that fallen men are children of the Devil and that the Devil is their father (1 John 3:10; John 8:44). To be children of the Devil is to have the life and nature of Satan. In the sense of having within our flesh the life and nature of Satan we say, according to God's Word, that **Satan in the form of sin dwells in man's flesh**."

This reply needs unpacking. The co-workers did not explicitly state that the person, Satan, dwells in man's body. In fact, their reply seems to deny the assertion that Satan (the person,) inhabits people's flesh. The term, "person" does not appear in their answer. The postulated relationship is indirect. It is "sin, the nature of Satan" which "was injected into man's body" at the fall (Gen 3). Romans 5-7 ascribes actions to "sin," like a person, hence sin is personified.<sup>12</sup> The co-workers describe "sin"<sup>13</sup> as the "virtual personification of Satan." Their use of the ambiguous adjective, "virtual" gives them plenty of "wiggle room." It could be understood as suggesting that **sin in man's flesh is not actually Satan; rather (in terms of effect) it only acts as such; it is "virtual," not actual**.<sup>14</sup> They affirm fallen people are "children of the devil" (their father) in that they possess "the life and nature of Satan." Hence, the co-workers conclude that "In the sense of having...the life and nature of Satan we say...that Satan in the form of sin dwells in man's flesh." Notice it is not Satan, *the person who* allegedly inhabits people. Rather, Satan's "virtual presence" in mankind is by means of his "life and nature." The co-workers say their assertion "Satan as sin dwells in man's flesh...does not mean...that Satan has no objective existence apart from man." They affirm that Satan exists as a person, an existential reality in the universe. All Bible-believing Christians subscribe to this view. However, that is not the central issue. The crucial question is—**does LSM teach that the person, Satan exists within mankind in general and within the believers in particular?**

## "The Sin that dwells in our Flesh...is Satan Incarnated"—W. Lee

Most Christian scholars and Bible-readers would probably accept the co-workers' explanation of sin as the "virtual personification of Satan" in man's flesh. They might quibble with this description, but still consider it as orthodox. At times Bro. Lee's own exposition approximates this position. For example he says,<sup>15</sup> "If the fact of indwelling sin is unveiled to us, we will see that we have...the very personification of Satan as sin, making its home in our flesh." At other times, however Bro Lee "pushes the envelope." He can say,<sup>16</sup> "In a sense, the sin that dwells in our flesh...is Satan incarnated. Satan as sin is in our flesh." The caveat that sin is the "virtual personification of Satan" is absent from Bro. Lee's writings. Instead, equivalence is asserted. "Sin itself is Satan himself," who is a "living person," he declares. His statement, in context, reads:<sup>17</sup>

"**Sin itself, according to the Bible's revelation, is Satan himself. When sin came into the created man, Satan came into him...**One day, Satan got into man. Sin is Satan getting into you...**Sin is a living person. This living person is Satan.** Satan outside of you is not sin. **When Satan gets into you, that is sin. Satan in you is sin. We have to realize where Satan is in our being.** He is in our flesh...because **the flesh is fully possessed, taken over, by Satan as sin.**"

Bro. Lee has ventured beyond the co-workers' statement. It is no longer merely something *of* Satan, his "life and nature" within mankind; rather it is Satan himself who (allegedly) "gets into you." Moreover, sin is described not as the "virtual personification of Satan;" instead, Bro. Lee declares that Satan as a "living person" is "in our being." As a result (Bro. Lee says) we are Satan-possessed, in that "the flesh is fully possessed, taken over, by Satan as sin." Along the same lines, he declares<sup>18</sup> "the sin that dwells in our flesh...**is Satan incarnated.**" Moreover, Satan's personality has impacted man's soul. The "real significance of man's fall" (Bro. Lee says) is that<sup>19</sup> "through man's fall **Satan's personality became one with man's soul, and he [Satan] has taken into man's body...**" Hence, allegedly, man's flesh is "fully possessed, taken over, by Satan as sin," this sin is "Satan incarnated," and "Satan's personality became one with man's soul." Moreover,<sup>20</sup> "Man has been inwardly constituted with Satan and has become a satanic thing. Man has been mixed with Satan."

### **“There is such a Person as Satan in this Universe...This Person...is in their Flesh”—W. Lee**

Bro. Lee declares that Satan, as a person, inhabits people's flesh. He states, unequivocally,<sup>21</sup> “Some people do not believe that **there is such a person as Satan** in this universe. They do not know that **this person**, whom they do not believe exists, **is in their flesh...Satan is in man's flesh.**” Clearly, in context, “this person” refers to Satan, whom (Bro. Lee alleges) “is in their [the unbelievers'] flesh.” The statement, “**Satan is in man's flesh,**” is certainly striking; it has shock value. Bro. Lee appears to assert that God's enemy, Satan, is personally present in mankind's flesh.

Yet apologists for Bro. Lee attribute these statements to the preacher's hyperbole. They point out that “sin” in Romans is indeed personified. Moreover, the role Bro. Lee attributes to Satan is indirect; it is “Satan as *sin*” who has “fully possessed” man's flesh. Such defenders might argue that Bro. Lee's teaching (as presented above) does not differ significantly from the characterization of sin as the “virtual personification of Satan” in man's flesh. However, Bro. Lee's other teachings are not so easily dismissed as oratorical over-statement.

### **“Three things: Sin, Death and Satan...are all Together in the Flesh”—W. Lee**

The co-workers carefully nuanced statement says, “Satan in the form of sin dwells in man's flesh.” Strictly speaking, this implies that Satan's indwelling is indirect, via sin; Satan dwells in us to the extent that sin inhabits us. According to the co-workers, Satan does not indwell us independently of sin. However, Bro. Lee goes beyond this, “pushing the envelope.” Although he talks about “Satan as sin,” he also refers to Satan, sin and death as three distinct (though related) entities inhabiting man. Bro. Lee concludes,<sup>22</sup>

**“Now we can see these three things: sin, death, and Satan. They are all together in the flesh.**

**The flesh is the ‘meeting hall’ of sin, death, and Satan. They always meet here, and their meeting lasts so long that they would never have a dismissal. Many of us spend our time attending the meetings of the church in the church meeting hall. Satan also has a meeting hall. The meeting hall of Satan is our flesh. Do you like to see Satan? Just come to your flesh. Satan is here. Satan is always in the flesh with sin and death.”**

Here Bro. Lee talks of three distinct entities—Satan, sin and death—all co-existing in man's flesh. According to this statement, it is not merely Satan *in the form of sin* (or as death) indwelling human flesh; rather it is Satan *and sin and death*—all three entities—who inhabit man's flesh. Satan's indwelling is direct and distinct from that of sin. Based on the above exposition, what is the direct answer to the question--“*Do you teach that Satan dwells in man's body?*” To me **the implied answer (an honest response) is a simple affirmative—“YES!”**

### **Dual Indwelling—“No Longer I, but Christ” & “No Longer I, but Satan”**

The Bible explicitly tells us that Christ lives in us (2 Cor. 13:5). Not only do we have His life (1 John 5:12) and nature (2 Pet. 1:4), but we also have the Person of Christ indwelling us (Gal. 2:20; Col. 1:27). Scripture states that believers have the Person of Christ, not merely His personification, indwelling them. Based on his teaching of Satan in the flesh, Bro. Lee declares that the person of Satan also indwells believers. Moreover, he draws a parallel between the indwelling of Satan and that of Christ, saying<sup>23</sup>

**“We have to realize where Satan is in our being. He is in our flesh...Paul used the phrase no longer I twice. In Galatians 2:20 he said, ‘It is no longer I who live, but it is Christ who lives in me.’ In Romans 7 he said, ‘It is no longer I...but sin that dwells in me.’ Sin is another person within us...This person is in my flesh. Paul said, ‘I know that in me, that is, in my flesh, nothing good dwells’ (v. 18)...because **the flesh is fully possessed, taken over, by Satan** as sin.”**

Along the same lines he says,<sup>24</sup> “In Galatians 2:20 Paul said, ‘It is no longer I...but...Christ who lives in me.’ Within me, the person, there is another Person—Christ. Also within me, that is, **in my flesh, there is another person.** This person is sin, and sin is Satan. Sin is **Satan dwelling in us...**” Bro. Lee draws a parallel between Christ and Satan; both, are “persons” living within us. Admittedly here it is “Satan as sin” who is said to indwell us. Nevertheless, the emphasis is on two “persons” indwelling us. Bro. Lee says “within me, the person, there is another Person—Christ;” he continues saying, “within me, that is, in my flesh, there is another person...Satan.” Certainly these two “other persons” are ascribed different locations, nonetheless, two persons—Satan and Christ—live in us. Believers have a dual indwelling—of Christ and of Satan!

Almost a decade later, in 1984, Bro. Lee reiterated this doctrine, saying,<sup>25</sup> “Sin who is **Satan still remains in our flesh** where he lives, works, and moves, **even after we have been saved.** The sin in our flesh is a person, just as the divine life in our spirit is a Person. This Person who is our life is Christ (Col. 3:4)...and Satan as sin is in our flesh.” Again a parallel is drawn—Sin and God's life in the Christian are not merely forces, nor just personifications; each is a definite “person.” The Person of Christ is life in the believer's spirit; the person of Satan is Sin in his/her flesh. Christ, the Person in the believer's spirit is no problem, but what about Satan (the person) in his/her flesh? Bro. Lee asserts that **the person, “Satan still remains in our flesh...even after we have been saved.”** The obvious question arises—is this doctrine of Satan's personal indwelling consistent with Scripture? Moreover, is this a “healthy teaching”? It is not merely an abstract doctrine. How will this teaching influence believers who embrace it and seek to apply it? What is its potential impact on believers who lack self-esteem, have a poor self-image and who are inclined towards asceticism? What drastic measures might they contemplate to “deal with Satan in their flesh”? Isn't this a dangerous doctrine?

### Three Persons—Satan, Self & the Savior—and Man's Three Parts

The tripartite man has been a basic tenet of the Recovery since Watchman Nee's era. This framework is also applied to other theological issues. Bro. Lee relates the three persons—our own person (our self,) Christ and Satan—to the three parts of mankind (body, soul and spirit). He says,<sup>26</sup>

"Man has two organs: the body as an outward organ and the spirit as an inward organ. In between these two organs is our being, that is, the human soul (1 Thes. 5:23)...The body is the outward organ for us to contact the material things. Our spirit is the inward organ for us to contact God. Through the fall, the devil, Satan, came into the outward organ, the human body. But in our regeneration, the Lord Jesus came into our inward organ, our human spirit. We also need to realize that **as Christians, we have three persons. The first person is yourself in your soul, your being. The second person is Satan in your flesh. And the third person is Christ in your spirit.** This kind of truth has been fully missed today."

Notice that Satan is described as a "second person" inhabiting the believer. His role is parallel to that of Christ, the "third person." Once again Satan is not merely described as "personified;" it is *not* "Sin, the virtual personification of Satan." Bro Lee talks explicitly about Satan *as a person*, on *par* with Christ, the Person. Both "persons"—Christ and Satan—allegedly indwell the Christian. Satan inhabits his/her flesh and Christ his/her spirit. But is this symmetry Scriptural? Again, applying the question—"Do you teach that Satan dwells in man's body?"—to Bro. Lee's writings—the implied answer (an honest response) is a simple affirmative—"YES!"

### The Believer's Being—the Battleground between God and Satan?

Bro. Lee was a skilled Bible expositor, adept at integrating different aspects of Scripture. The exposition above integrates mankind's choice between Christ and Satan with the doctrine of the three-part man. Bro. Lee also draws a parallel between this internal struggle and Adam's choice in the Garden of Eden. He says,<sup>27</sup>

"The Bible is thoroughly consistent. It starts with a man in front of two trees, the tree of knowledge and the tree of life (Gen. 2:9). Eventually, in Romans we see that the tree of knowledge got into man's flesh, and the tree of life got into man's spirit. The two trees are within us Christians...We need to see that these two trees are within us. We are not in front of the two trees but in between them. Outwardly, we have the tree of knowledge in our flesh. Inwardly, we have the tree of life in our spirit. Now the whole situation depends upon whether we would go to the tree of knowledge or turn to the tree of life...My burden is that we would see that **Satan is in our flesh and Christ is in our spirit. We have an enemy in our flesh and a dear Savior in our spirit.** What shall we do? Would we turn to our enemy and go along with him? Would we coordinate with him or come to Christ and be one with Him?"

According to Bro. Lee, Adam's dilemma in Eden is reproduced within every believer. Adam's choice between the Tree of life and the Tree of Knowledge is depicted as selecting either God or Satan. Bro. Lee says Adam<sup>28</sup> "forsook the tree of life that denoted God as life and turned to the tree of knowledge that signified Satan as the source of death." Due to Adam's selecting the Tree of knowledge,<sup>29</sup> "he received Satan into himself." Adam's options are now replicated in the believer's choice between two persons—"Christ in our spirit" and "Satan in our flesh." According to this view, each Christian is (internally) a miniature "Garden of Eden." This presentation successfully amalgamates elements of LSM's theology. However, in the process were extra-biblical elements introduced? In particular it assumes Satan himself entered Adam's race through the fall and now personally indwells the believer's body. But, does the Bible teach this? Is Satan himself located in the flesh of mankind, including believers? Is the cosmic struggle between God and Satan now being played out *internally* within the believer? Put differently, is every believer's inner being the battleground for personal conflict between Christ and Satan? Are both these antagonists personally present within believers? Is this what the Bible teaches? Or does this "go beyond what is written" in Scripture (1 Cor. 4:6)?

### From Personification to Person—An Unwarranted Step in LSM's Satanology

We have presented the more radical aspects of LSM's Satanology. Are they are consistent with Scripture? First consider mankind in general. Does the Bible support the notion that all mankind is subject to satanic possession? Does Satan himself indwell mankind's fallen flesh? Bro. Lee's main line of reasoning is that Sin is personified (in Romans) and therefore the person implied is Satan himself. For example he says,<sup>30</sup>

"Romans 7 tells us that sin is in our flesh, and in Romans 7 sin is personified. This chapter shows us that sin can deceive and kill people (v. 11), and that it can dwell in people and do things against their will (vv. 17, 20). It is quite alive (v. 9) and exceedingly active; so it must be the evil nature of Satan, the evil one, dwelling, acting, and working in fallen mankind. **Sin in Romans 7 is a person. This person is the source of sin, the origin of sin. This Sin who is Satan still remains in our flesh** where he lives, works, and moves, **even after we have been saved.** The sin in our flesh is a person...Satan as sin is in our flesh."

Bible expositors agree that Sin is personified in Romans.<sup>31</sup> Few deduce that Sin equals the person of Satan. Bro. Nee expounded Romans several times. Yet I have not found any place where he equates "Sin" with Satan. Bro. Nee tells us 'Sin'<sup>32</sup> "refers to the sinful nature within man. The sin within man is a kind of power, a law, an inclination that continually...compels man to go down the path of sin." Most Bible scholars understand Scripture's personification of 'sin' as a literary device; they do not deduce that it implies a specific, identifiable person.

The Bible personifies wisdom (e.g. Prov. 1:20; 2:2; 7:4; 8:1). Yet Scripture does not identify wisdom with a definite person. Death and Hades are also personified (1 Cor. 15:26; Rev. 6:8; 20:13-14). The four horsemen in Revelation 6 are identified as the gospel, war, famine and death. *Personification does not necessarily imply a definite person whom we can identify.* Bro Lee confirms this saying, concerning the four horsemen (Rev. 6.)<sup>33</sup> "The four riders are *not persons but personified things.*" In 1 Cor. 13 love is personified (vv. 4-7); in this case, Scripture says "God is love" (*ἀγάπη* agape, 1 John 4:8). There is a biblical basis for equating *agape*-love with God. Yet, even here, Bro. Lee defines *agape*-love as "the nature of God's essence," not His Person.<sup>34</sup> Moreover, we ought to distinguish the latter case from the present one. The fact is **Scripture does not specifically identify Sin as Satan.** It is an unwarranted extrapolation to transition from personified "Sin" to the person of Satan. The leap from sin personified to Satan (the person) is without scriptural justification; it goes "beyond what is written" (1 Cor. 4:6). The Bible affirms that sin dwells within fallen mankind; but it never says that Satan *himself* indwells all members of the human race. Scripture tells us that Satan is a created being; he is a fallen angel. As a created being he is not omnipresent like God. To teach that Satan personally indwells the whole human race—all 6 billion people—amounts to making Satan omnipresent over the whole inhabited earth! It gives Satan more credit than is his due! The four gospels show us people can be demon-possessed; they are possessed by Satan, not directly, but through his myriad of surrogates. The Lord cast out such demons by the Spirit (finger) of God, bringing God's kingdom (Matt. 12:28; Luke 11:20). However satanic possession via demons does not describe all humanity; it applies to a minority.

The Lord condemned the Jewish religious leaders, saying, "you are of your father the devil" (John 8:44) Is this a basis for Satan's indwelling the human race? Notice that Jesus spoke to the Jews seeking to kill Him (8:40). He was not speaking to the whole Jewish race or to mankind in general. It was those Jews contemplating His murder who Jesus called "sons of the devil," because Satan was a murderer from the beginning (8:44). Elsewhere the "tares" are described as "sons of the evil one" (Matt. 13:38). But Scripture tells us "tares" signify false believers, not the whole human race. A minority of unbelievers feign genuine belief; only they qualify as "tares"—"sons of the evil one." Closer to the mark is 1 John 3:10, which says "In this the children of God and the children of the devil are manifest." Here those who are not "children of God" are called "children of the devil." This provides a basis to say all unbelievers are "children of the devil." As such they have the devil's life and nature. However, does this mean that the devil, Satan himself, personally inhabits them? I think not! There is a clear distinction between the two. Humanly we have our parents' "life and nature," yet we don't have their "person" within us; our parents exist as persons separate and distinct from us, their children. The fact that unbelievers are called "children of the devil" means they have the devil's life and nature (i.e. the sin nature). It does not necessarily imply that the Devil personally inhabits them.

### ***"Satan is only once said to have entered into a person—Judas"***

Where does Scripture locate Satan? A few verses are particularly relevant. First, the Apostle John's epistle tells the "little children, "greater is He who is in you than he who is in the world" (1 John 4:4). The One "who is in you [the believers] is the Triune God. "He who is in the world" is Satan. Here, Satan (the person) is specifically located in the world (*cosmos*) in contrast to God, who indwells the believers. According to this verse, 1 John 4:4, Satan is *not* located in the believers or in their flesh; Satan dwells in the world (*cosmos*). The Apostle John did *not* say—"Greater is He who is in your spirit than he [Satan] who is in your flesh." That statement of LSM's theology is significantly different from Scripture.

Second, the Lord told the Church in Pergamos, "I know where you dwell, where Satan's throne is." He also used the phrase, "among you where Satan dwells." (Rev. 2:13). Notice that Satan dwelt *among* the believers in Pergamos; he was not described as dwelling *within* them. Satan's close proximity is ascribed by Bro. Lee to this church's union with the world. He says,<sup>35</sup> "Satan's throne is in the world, the place where he dwells and the sphere of his reign. Since the worldly church entered into union with the world, she dwells where Satan dwells." According to Bro. Lee, the place "where Satan dwells" and the sphere of Satan's reign is the world (*cosmos*, 1 John 5:19). Bible scholars agree with this. This is not a basis for Satan's indwelling.

Third Scripture only identifies one person as indwelt by Satan; that is Judas, the betrayer. During the last supper, we are told that "**Satan entered into Judas**" (Luke 22:3; John 13:27). J. Stafford Wright notes<sup>36</sup> "***Satan is only once said to have entered into a person, i.e. Judas.***" This is a counter-example to LSM's teaching about Satan's indwelling. Stated rhetorically--If Satan (the person) indwells everyone's flesh, Satan would not have needed to enter Judas; he would already be there!

Fourth the Lord referred to casting out Satan in the context of demon exorcism (Matt. 12:22-28). When Jesus cast out demons by the Spirit, the Pharisees attributed his exorcism to "Beelzebul, the ruler of demons" (i.e. Satan, v. 24). Jesus responded, "if Satan casts out Satan...how will his kingdom stand?" Here casting out demons equals casting out Satan. Watchman Nee comments on this passage,<sup>37</sup> "wherever the Lord went, Satan was cast out...Satan could not remain where the Lord was." Based on this case we can say that demon-possessed people are Satan-possessed. However, strictly speaking, it is not Satan himself, but his surrogates, the demons who occupy people. Moreover, the Bible records specific cases of demon possession;

not everyone was demon-possessed. The whole human race does not need Satan cast out of them through demon-exorcism. Satanic possession of people through demons is exceptional; it is not the rule. Scripture does not say that Satan (the person) indwells all mankind by this means.

LSM's expositors also appeal to Matthew 16 where Jesus addressed Peter as Satan. Jesus rebuked Peter, saying "Get behind me Satan..." (Matt. 16:23). Does this mean that Satan (the person) was incarnated within Peter? Or does it imply that Peter's good-hearted suggestion, that Jesus avoid the cross, matched Satan's purposes? Most Bible-expositors conclude the latter; W. Foerster says,<sup>38</sup> "The point is that Peter is playing the same role as that played by Satan at the temptation." Even if we accept the notion that Satan was "incarnated" within Peter at that moment, it is a quantum leap to extrapolate from this to say that Satan personally indwells all mankind! Again, Satan, as a created angelic being, is limited; he is not omnipresent.

### Orthodox Satanology<sup>39</sup>

What do Christian Bible teachers say about Satan? Briefly they teach that Satan is a fallen archangel, the "god of this world (age)" (2 Cor. 4:4). Though extremely powerful, Satan (like other angels) is not omnipotent, omniscient, nor omnipresent. He cannot be everywhere at once (omnipresent). However, Satan is the "prince of the power of the air, the ruler of the spirit working in the unbelievers" (Eph. 2:2). This aggregate, impersonal spirit (the totality of evil angelic forces) operates in the "sons of disobedience." Hence unbelievers are in Satan's kingdom. However, God in His salvation transferred the believers out of Satan's kingdom of darkness into God's kingdom (Col. 1:13). Hence saved believers are no longer "sons of the devil;" they have become "children of God" (1 John 3:10). Orthodox Bible expositors do *not* teach that Satan (the person) indwells believers. Scripture declares explicitly that Christ dwells in the believers (Rom. 8:10; 2 Cor. 13:5; Col. 1:27); however, **the Bible never says that Satan personally inhabits the believer's body.** Rather the person of Satan exists outside of us and distinct from us (believers). He is not in us (1 John 4:4,) but in the world (the *cosmos*) which is his sphere of influence (1 John 5:19). Also Satan (the person) does not directly tempt each of us simultaneously. He is chief of a host of demons who make Satan's kingdom seem ubiquitous. Satan works indirectly through his demon hosts and the world system to exploit the sinful nature within us (Rom. 7:18; Gal. 5:19-21). We are tempted when fleshly lusts (from our sinful nature within us) respond to the Satanic forces and the world system outside us (James 1:14-15). The inward sin nature is dealt with by Christ's cross and the crucifixion of the "old man" (Gal. 2:20; 6:14; Rom. 6:6). By the Lord's empowering and God's armour believers can withstand Satan in spiritual warfare (Eph. 6:10-18); they overcome the evil one (1 John 2:13).

### Does Satan Personally Indwell Believers?

"Satan still remains in our flesh...even after we have been saved"--W. Lee

The most contentious point of LSM's Satanology is the claim that Satan (the person) indwells the believer's body. Bro. Lee asserts that<sup>40</sup> "the sin that dwells in our flesh...is Satan incarnated." He alleges that<sup>41</sup> "Satan is in our flesh and Christ is in our spirit. We have an enemy in our flesh and a dear Savior in our spirit." Moreover, he specifically relates this to the person of Satan, not merely to the sin nature. It is not merely "Sin as the virtual personification of Satan;" rather it is Satan, the person. Hence, Bro. Lee declares that<sup>42</sup> "as Christians, we have three persons. The first person is yourself in your soul, your being. **The second person is Satan in your flesh. And the third person is Christ in your spirit.** This kind of truth has been fully missed today." In saying, "This kind of truth has been fully missed today," Bro. Lee implies that Christianity is deficient in neglecting this "truth" of Satan's personal indwelling the believer's body. Yet this doctrine was developed by extrapolating from Scripture's personification of "sin" to the person of Satan. But the Bible's **personification does not necessarily imply that a definite person is indicated.** Wisdom, the gospel, war, famine, death and Hades are all personified in the Bible, without being linked to a definite person. This unwarranted step is "going beyond what is written" (1 Cor. 4:6). Scripture says "greater is He [the Triune God] who is in you than he [Satan] who is in the world" (1 John 4:4). The Bible testifies that believers possess God's life (1 John 5:11-12) and divine nature (2 Pet. 1:4); they also have Person of Christ indwelling them (2 Cor. 13:5; Rom. 8:10; Gal. 2:20; Col 1:27). It does not say that the person, Satan himself personally indwells them.

### LSM's Speculative Theology about the Sexual Transmission of Sin

In this context, Bro. Lee develops a speculative theory of the sexual transmission of sin. He grapples with the problem of how Jesus Christ could take on human flesh when Satan as sin indwells humanity. His solution asserts that the sinful nature is transmitted via the male line. Bro. Lee says,<sup>43</sup> "One day the Word became flesh. Remember that Jesus was not born of a human father, but of a human mother (Matt. 1:18). His humanity is flesh; however, His humanity is not of the male, but of the female. Our flesh is a sinful flesh because it is of the male with the female. But **the flesh of Jesus is only of the female, not of the male; therefore, His flesh is not sinful.** Our flesh is not only flesh but sinful flesh, but the flesh of Christ, having nothing to do with the male, is not sinful flesh." Genetically, females possess two X-chromosomes, males both X & Y. Essentially this theory assumes "sin" is linked to the male Y-chromosome; sin is virtually a sex-linked gene. Yet the Bible never says this. Scripture says that "through one man [Adam] sin entered the world" and all people were "constituted sinners" (Rom. 5:12, 19). It doesn't say how the sinful nature is transmitted.

## LSM's Negative View of the Believer's Body versus the Bible

Bro. Lee's teaching about Satan's indwelling conveys an overwhelmingly negative view of the believer's body. He asks, "Do you like to see Satan? Just come to your flesh. Satan is here. Satan is always in the flesh with sin and death." He also says, "We have to realize where Satan is in our being. He is in our flesh...because the flesh is fully possessed, taken over, by Satan as sin." According to this doctrine, the believer's body is Satan-possessed, "fully possessed, taken over, by Satan as sin." It would not be surprising if embracing this doctrine led some believers to despise and denigrate their bodies. Yet, the Bible presents another, positive attitude towards our physical bodies. Scripture describes the believer's body as a "temple of the Holy Spirit" (1 Cor. 6:19) and as "members of Christ" (1 Cor. 6:15). The Apostle Paul told the Corinthians your "body is a temple of the Holy Spirit within you, whom you have from God" (1 Cor. 6:19). In terms of LSM's Satanology, this raises the question—would God allow Satan to personally inhabit His temple--the believer's body? Wouldn't God first cast Satan out before taking up residence there Himself? Watchman Nee says,<sup>44</sup> "Wherever the Lord went, Satan was cast out...Satan could not remain where the Lord was." Moreover, if the believers' physical bodies are "members of Christ," (1 Cor. 6:15) how could they be "fully possessed, taken over, by Satan"? Wouldn't that make them "members of Satan," rather than of Christ? Yet the Bible never says this! In fact Romans 8:11 speaks of the Holy Spirit dwelling within us, giving life to our mortal bodies. Hence, Bro. Nee says,<sup>45</sup> "even though the body is not yet redeemed, it no longer has to be a frustration to God's will." The Bible indicates that the Lord values our physical bodies; He will resurrect and transfigure them, conforming them to His glorious body (1 Cor. 15: 51-54; Phil. 3:21).

## Conclusion

Bro. Witness Lee taught that the sin nature which entered humanity due to Adam's fall is Satan's own nature and life. He expressed this concept in a striking way, saying<sup>46</sup> "the sin that dwells in our flesh...is Satan incarnated." "Sin itself...is Satan himself. When sin came into the created man, Satan came into him...Satan is in our being...the flesh is fully possessed, taken over, by Satan as sin."<sup>47</sup> These words have shock value. They also raise serious issues. But some view this as preacher's hyperbole, explaining that Bro. Lee merely expounded upon "sin as the virtual personification of Satan."

However, Bro. Lee made more radical statements. He declared that the triumvirate of sin, death and Satan exists inside mankind. "These three things: sin, death, and Satan. They are all together in the flesh,"<sup>48</sup> Bro. Lee proclaimed, continuing,<sup>49</sup> "Do you like to see Satan? Just come to your flesh. Satan is here. Satan is always in the flesh with sin and death." Significantly this alleges that both Satan *and* sin *and* death inhabit mankind. It is not merely Satan personified as sin; both Satan and sin inhabit man, according to Bro. Lee.

Moreover, Bro. Lee taught that Satan (the person) indwells the believer's body. He referred to three "persons" within the believer's three parts. Bro. Lee claimed that<sup>50</sup> "as Christians, we have three persons. The first person is yourself in your soul, your being. **The second person is Satan in your flesh. And the third person is Christ in your spirit.**" Here there is a twofold indwelling--the Person of Christ and the person of Satan both inhabit believers. Here is an unequivocal statement by Bro. Lee that Satan (the person) indwells the believer's body. He claims Paul's famous declaration—"No longer I but Christ" (Gal. 2:20) is matched by "No longer I but sin" (Rom, 7:17) referring to Satan himself in man's flesh. Many Bible-scholars and Bible-believing Christians reject Bro. Lee's doctrine—that **the person, Satan himself inhabits the Christian's physical body!** According to my knowledge, Bro. Lee never repudiated these controversial statements. At times he made more conventional, orthodox declarations. But these neither "trump" nor counter-balance his more radical claims. Since they were never repudiated, these extreme statements remain part of LSM's unorthodox Satanology.

The major elements of Bro. Lee's Satanology outlined above were presented at his 1975 Chicago conference and subsequently published by LSM as the book, *The Flesh & the Spirit*. A few years after this conference the "co-workers in the Lord's Recovery" published *The Beliefs and Practices of the local churches*. That landmark booklet addressed the question, "Do you teach that Satan dwells in man's body?" The co-workers answered,<sup>51</sup> "sin functions in our members as the virtual personification of Satan. Therefore, we may say that Satan as sin dwells in man's flesh." Given the controversial elements of Bro. Lee's Satanology outlined above, this response was less than forthright. The straight-forward answer is "YES! Bro. Lee taught that Satan himself dwells in the believer's body." Here the co-workers are vulnerable to the charge of being two-faced, having one answer for internal consumption within the Recovery and another for external use when answering "outsiders." The question this issue raises for LSM's "blended brothers" is--do they agree with the 1978 co-workers' carefully nuanced statement that sin is the "virtual personification of Satan"? Or do they whole-heartedly endorse Brother Lee's more radical statements contained in his LSM-published writings? Furthermore, LSM's federation of churches assert their orthodoxy, saying,<sup>52</sup> "The Christians in the local churches share common doctrine with all other mainstream, orthodox, evangelical Christians..." Yet the facts belie their claims; LSM's doctrine that Satan personally indwells the believer's body is highly unorthodox. Contrary to their purported orthodoxy, LSM's teachings on this topic deviate significantly from "all other mainstream, orthodox, evangelical Christians."

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June, 2008

NOTES:

1. We use "LSM" as a short form to describe the writings of Brother Witness Lee and the "blended brothers" who presume to be his successors. Hence LSM's Satanology refers to the published teachings of Bro. Witness Lee and the "blended brothers" related to Satan, his person & work etc, contained in the publications of Living Stream Ministry (LSM). Living Stream Ministry (LSM) is the publication work (originally called *The Stream* publishers) established by W. Lee to publish his writings and which publishes related materials, for example, *The Ministry* magazine and *Affirmation & Critique*. As is customary, the opinions expressed in this article are those of the author alone. They are **not** necessarily the views of any other elders, workers, brothers, sisters, church or churches with which he is associated.
2. Bro. Witness Lee's conference in Chicago, IL took place from May 30 through June 1, 1975. The edited messages were published under the title, *The Flesh and the Spirit*, by Living Stream Ministry (LSM) in February, 1994. Page references are to this edition. There is no statement to the effect that, "These messages have not been reviewed by the speaker." Hence, we presume that the published messages *have* been reviewed and approved for publication by the speaker, Bro. Witness Lee. Quotations used in this article fall within the "fair use provisions" of copyright legislation.
3. Slogans like "We don't care for doctrines" appear frequently in songs written during the late 1960s and 1970s. For example, "**We don't care for the doctrines**, we don't care for the forms; we don't care for opinions, regulations or norms. **We don't care for the doctrines which will kill us dead**, Hallelujah we are free in our spirit instead!" Another example is--"No doctrines or forms that you have to learn to come and meet with us, just enjoy the Lord Jesus" Lyrics like these were published in various Song supplements. They are frequent enough not to require other documentary verification. "Get out of your mind, get your spirit in gear" (also lyrics from a song) expresses another popular concept in the 1970s church-life.
4. Readers who wish to go directly to the main topic of this piece can skip the next two sections and go directly to the section entitled: **Sin, the "Virtual Personification of Satan," dwells in Man's Flesh**
5. J. Gordon Melton, *An Open Letter Concerning the Local Church, Witness Lee...*, (1985) p. 10 The Institute for the Study of American Religion, Santa Barbara, CA. 1985
6. An example of equating Witness Lee's teaching to the Bible is provided by one "blended brother" who proclaims, "Many times [Brother Lee] would remind us to say, 'The Bible says,' not 'Brother Lee says,' even though **what he spoke was simply what the Bible speaks.**" [EM, *The Ministry*, Vol. 9, No. 6, (June 2005) p. 179, emphasis added] The statement—"what **he [Witness Lee] spoke was simply what the Bible speaks**"—makes Bro. W. Lee's teaching equivalent to the Bible. This concept is being conveyed from LSM's podium. However, **no Bible expositor** "simply speaks what the Bible speaks." It is the expositor's understanding & interpretation. One example of the "blended brothers" use of the phrase "the interpreted word" is: "we must recommend the use of the Life-studies and the Recovery version. We need to spend time to dig into **the interpreted word** of God..." [Minoru Chen, *The Ministry*, vol. 9, No. 3, (March 2005) p. 55 emphasis added] In this context the role of the Life-studies and footnotes is emphasized; "We all need to be helped through the Life-studies and Recovery version with the footnotes to see the intrinsic significance of the word of the Bible. The collection of footnotes in the Recovery version is a precious gem. The practical way to be educated and thus to be reconstituted with the truth is with the tools of the Life-studies and Recovery version with the footnotes." [Minoru Chen, *The Ministry*, vol. 9, No. 3, (March 2005) p. 53] Consider also the following statements by LSM-President, Benson Phillips: "Today we have the Bible in our hands, but not many believers understand the Bible. It is closed to them. However, in the Lord's recovery, we have the Bible that has been properly translated. The recovery version is probably the best translation available. We also have the ministry of the age. Through the ministry of the age, the Lord has continued to further unveil His word. The ministers of the age have interpreted and given the sense that is in the Word. Today we not only have the Bible; we also have the ministry that interprets the Word of God and gives the sense of the Word." [Benson Phillips, *The Ministry*, vol. 9, No. 3 (March 2005) p. 117] Benson Phillips continues by making some striking exclusive claims: "In Nehemiah's time they had the Word, and they **had the interpretation**. They were given the sense of the Word, entering into its intrinsic significance. Today we have the same. **This takes place only in the Lord's recovery**. Everything in the publications circulated among Christians today is old. However, in our publications everything is new. The Word is opened; every page opens up the Word along with its intrinsic significance. Only here can it be said that there is such a deep and real opening of the Word." [Benson Phillips, *The Ministry*, vol. 9, No. 3 (March 2005) pp. 117-8, emphasis added] We note also the exclusive claims, "only in the Lord's recovery", "only here" etc.
7. The list of Christian authors, scholars and Church-leaders whose works have been reviewed and denounced in LSM's *Affirmation & Critique* includes: Warren Wiersbe, John MacArthur, R. C. Sproul, Bill Hybels, Philip Yancey, Charles Swindoll, Charles Colson, Bruce Wilkinson, Rick Warren & Gordon Fee. The antagonistic attitude of LSM's "blended brothers" towards the writings of Christians "outside the Recovery" is exemplified by the following quotes: "The books in Christianity are full of superstition, superficiality, and lukewarm theology, not to mention error in many cases. We are not part of organized Christianity." [MC, *The Ministry*, Vol. 9 No. 3, March 2005, p. 36] "Everything in the publications circulated among Christians today is old. However, in our publications everything is new." [BP, *The Ministry*, Vol. 9 No. 3, March 2005, p. 118] As a specific example, consider the following denunciation of Rick Warren's book, *The Purpose-driven Life*: "...**The Purpose-driven Life** was written by an ingenious church-growth pastor. ...according to what the Lord has shown us, what these books present is **merely methodology and philosophy**. This is not what we need." [MC., *The Ministry*, vol. 8, no. 7, (July/Aug. 2004,) p. 92, emphasis added]
8. "The Ultimate Consummation of God's Economy: Heaven or the New Jerusalem?" *Affirmation & Critique*, Vol. V, No. 2, April, 2000 (entire issue)
9. The asymmetry between the standards applied to other Christian authors by LSM's *Affirmation & Critique* and their "kid-glove" handling of the teachings expounded in Bro. W. Lee's book, *Incarnation, Inclusion & Intensification* exemplifies

this statement. If LSM's *Affirmation & Critique* subjected the writings of Bro. W. Lee to the same standards of evaluation which they apply to other Christian authors wouldn't they critically examine the Scriptural basis for the "three stages" and "three becomings" in *Incarnation, Inclusion & Intensification*? Wouldn't they address the speculative nature of the chronology it proposes? Instead they adroitly avoid these issues, giving W. Lee "a free pass," a *carte blanche* affirmation.

10. *Beliefs and Practices of the local churches*, by "the Co-workers in the Lord's Recovery" © 1978 Living Stream Ministry
11. Question 10, "Do you teach that Satan dwells in man's body?" in *The Beliefs and Practices of the local churches*, Living Stream Ministry, Anaheim, CA, 1978, p. 18
12. Bro. W. Lee is not alone in asserting that that "Sin" in Romans is personified. For example, W. Gunter says, "Sin is almost a personal power which acts in and through man (refs.)" [W. Gunter in Colin Brown (ed.), *Dictionary of New Testament Theology*, Vol. 3, p. 581]. James D. G. Dunn points out "the striking personification of 'sin' in Romans." [James D. G. Dunn, *The Theology of Paul the Apostle*, p. 111]. Dunn also says, "In Rom. 5:12-8:3...'sin' appears repeatedly as a personified power." [James D. G. Dunn, *The Theology of Paul the Apostle*, pp. 111-2].
13. The distinction between "sins" (plural, i.e. trespasses, mistakes, wrong-doing) and "sin" (the fallen nature, power etc) (e.g. in Romans) has been clear since Watchman Nee's time. See for example, Chapter 1, "Sin, Sins and the Sinner" in *The Gospel of God (1)* Watchman Nee, *Collected Works*, vol. 28. We take this distinction as clearly understood.
14. The American Heritage Dictionary offers three definitions of "virtual" (adj.): "[1] Existing or resulting in essence or effect though not in actual fact, form, or name: *the virtual extinction of the buffalo*. [2] Existing in the mind, especially as a product of the imagination. Used in literary criticism of a text. [3] *Computer Science* Created, simulated, or carried on by means of a computer or computer network: *virtual conversations in a chatroom*." Dictionary.com offers the following note on the latter use: "When *virtual* was first introduced in the computational sense, it applied to things simulated by the computer, like *virtual memory*—that is, memory that is not actually built into the processor. Over time, though, the adjective has been applied to things that really exist and are created or carried on by means of computers. *Virtual conversations* are conversations that take place over computer networks..." Hence, whether the adjective "virtual" implies that the reality exists and is involved is ambiguous.
15. Witness Lee, *Life-study of Romans*, Message #39, p. 455
16. W. Lee, *Life-study of Romans*, Message #39, p. 455
17. Witness Lee, *The Flesh & the Spirit*, Chp.1, p. 10, emphasis added
18. W. Lee, *Life-study of Romans*, Message #39, p. 455
19. W. Lee, *Basic Lessons on Life*, Lesson Five, p. 39. The title of Lesson Five is "The Real Significance of Man's Fall." The "focus" of the lesson is described (immediately after the Outline) for the benefit of leaders-teachers, as "Focus: Through man's fall **Satan's personality became one with man's soul**, and he was taken into man's body to be sin working as evil in man's fleshly members." (emphasis added)
20. W. Lee, *The Kingdom*, pp. 65-6
21. Witness Lee, *The Flesh & the Spirit*, Chp.1, pp. 10-11, emphasis added
22. Witness Lee, *The Flesh & the Spirit*, p. 12, emphasis added
23. Witness Lee, *The Flesh & the Spirit*, Chp.1, p. 10, emphasis added
24. W. Lee, *The Flesh & the Spirit*, Chp.2, p. 18 emphasis added
25. Witness Lee, *God's New Testament Economy*, p. 43
26. W. Lee, *The Flesh & the Spirit*, Chp.2, p. 24 emphasis added
27. W. Lee, *The Flesh & the Spirit*, Chp.2, pp. 24-25, emphasis added. Other Bible-expositors recognize the allusion to Genesis 3 in Paul's discussion of sin in Romans; yet they don't draw the conclusion that 'sin' is Satan himself. James D. Dunn points out that, "In [Romans] 7:8-11 sin is likened to a living being (the serpent of Genesis 3) or a cunning enemy which seizes the opportunity..." [James D. G. Dunn, *The Theology of Paul the Apostle*, p. 112].
28. W. Lee, *Life-study of Romans*, Message #10, p. 115
29. W. Lee, *Economy of God*, p. 107
30. W. Lee, *God's New Testament Economy*, p. 43, emphasis added
31. For example, W. Gunter says, "Sin is almost a personal power which acts in and through man (refs.)" [W. Gunter in Colin Brown (ed.), *Dictionary of New Testament Theology*, Vol. 3, p. 581]. James D. G. Dunn points out "the striking personification of 'sin' in Romans." [James D. G. Dunn, *The Theology of Paul the Apostle*, p. 111]. Dunn also says, "In Rom. 5:12-8:3...'sin' appears repeatedly as a personified power." [James D. G. Dunn, *The Theology of Paul the Apostle*, pp. 111-2]. Other Bible-expositors recognize the allusion to Genesis 3 in Paul's discussion of sin in Romans; yet they don't draw the conclusion that 'sin' is Satan himself. James D. Dunn points out that, "In [Romans] 7:8-11 sin is likened to a living being (the serpent of Genesis 3) or a cunning enemy which seizes the opportunity..." [James D. G. Dunn, *The Theology of Paul the Apostle*, p. 112].
32. Watchman Nee, *Collected Works*, Vol. 43, p. 551
33. W. Lee, Revelation 6:2 note 2, RcV. emphasis added
34. In his *Conclusion of the New Testament (vol. 1)* Bro. Lee presents 29 points "in plain words" related to "God—His Person," and 10 points "in parables & signs." [W. Lee, *Conclusion of the New Testament (vol. 1)* messages 1 – 6] None of these include God is Love. That point (along with God is Life and God is Spirit) is included under "the nature of God." [e.g. see *Conclusion of the New Testament (vol. 1)* p. 67] Hence "God is Love" is classified by W. Lee as an attribute of God's nature, *not* an aspect of His Person.
35. W. Lee, Revelation 2:13 RcV. note 1.
36. Colin Brown (ed.), *Dictionary of New Testament Theology*, vol. 3, p. 473 The relevant Scripture references are John 13:27 "And at that moment, after the morsel, **Satan entered into him [Judas]**. Jesus therefore said to him, 'What you

- do, do quickly'." John 6:70-71 "...Was it not I who chose you, the twelve? Yet **one of you is a devil**. Now he spoke of Judas..." Luke 22:3 "And **Satan entered into Judas** who was called Iscariot and was of the number of the twelve"
37. Watchman Nee, *Collected Works*, vol. 50, p. 736
  38. Geoffrey Bromiley (ed), *Theological Dictionary of the New Testament*, p. 1008
  39. This section is based (in part) on Xenos Christian Fellowship, Christian Ministry Unit 1, Week 5: Satanology pt.2 <http://www.xenos.org/classes/christianministry/introductiontotheology/cm1ITw5studentoutline.pdf> Christian Principles Unit 4, Satanology: Origin and Covert Tactics [http://www.xenos.org/classes/principles/cpu4\\_satan\\_1.htm](http://www.xenos.org/classes/principles/cpu4_satan_1.htm)
  40. W. Lee, *Life-study of Romans*, Message #39, p. 455
  41. W. Lee, *The Flesh & the Spirit*, Chp.2, pp. 24-25
  42. W. Lee, *The Flesh & the Spirit*, Chp.2, p. 24 emphasis added
  43. W. Lee, *God's New Testament Economy*, pp. 44-5. In this age where human cloning is feasible, LSM's speculative theology implies that daughters cloned directly from their mothers would be sinless (having no sin nature) since, like Jesus, their flesh would be "only of the female, not of the male; **therefore, [their flesh would be] not sinful.**"
  44. Watchman Nee, *Collected Works*, vol. 50, p. 736
  45. Watchman Nee, *Collected Works*, Vol. 38, p. 542
  46. W. Lee, *Life-study of Romans*, Message #39, p. 455
  47. Witness Lee, *The Flesh & the Spirit*, Chp.1, p. 10, emphasis added
  48. Witness Lee, *The Flesh & the Spirit*, p. 12, emphasis added
  49. Witness Lee, *The Flesh & the Spirit*, p. 12, emphasis added
  50. W. Lee, *The Flesh & the Spirit*, Chp.2, p. 24 emphasis added
  51. Question 10, "Do you teach that Satan dwells in man's body?" in *The Beliefs and Practices of the local churches*, Living Stream Ministry, Anaheim, CA, 1978, p. 18
  52. The LSM-affiliated Internet website "contendingforthefaith.com" says: "**The Christians in the local churches share common doctrine with all other mainstream, orthodox, evangelical Christians** including the belief: (1) That the Holy Bible is the complete divine revelation verbally inspired by the Holy Spirit. (2) That God is the only one Triune God - the Father, the Son and the Spirit, coexisting from eternity to eternity. (3) In the death, burial and resurrection of Jesus Christ, and that eternal salvation comes through grace by faith in Him." Note that the three items enumerated—the Bible, The triune God, Christ's death & resurrection and salvation by faith are given as illustrative examples; not as an exhaustive itemized list of "common doctrines." [Entry under: "Living Stream Ministry & The Local Church: Background Information--Description of The Local Church and Living Stream Ministry" posted on <http://www.contendingforthefaith.com/libel-litigations/harvest-house-et-al/ministry.html> ]