

ONE ACCORD AND CRUCIAL ASPECTS OF THE BOOK OF ACTS

(Friday—Second Morning Session)

Message Two One Accord

Scripture Reading: Acts 1:14; 2:46; 4:24, 32; 5:12; 15:25; Rom. 15:5-6; 1 Cor. 1:10

I. The genuine one accord in the church is the practice of the oneness of the Body, which is the oneness of the Spirit—Eph. 4:3-6:

- A. The practice of the genuine one accord in the church is the application of the oneness; when the oneness is practiced, it becomes the one accord—Acts 1:14; 2:46.
- B. The landmark that divides the Gospels and the Acts is the one accord among the one hundred twenty—1:14:
 - 1. They had become one in the Body, and in that oneness they continued steadfastly with one accord in prayer—Eph. 4:3-6; Acts 1:14.
 - 2. When the apostles and the believers practiced the church life, they practiced it in one accord—2:46; 4:24, 32; 5:12; 15:25.
- C. If we practice the principle of the Body, we will have the one accord, for the one accord is the Body—Rom. 12:4-5; 15:5-6; 1 Cor. 12:12-13, 20, 27; 1:10.
- D. The one accord is the master key to every blessing in the New Testament—Eph. 1:3; Psalms 133:
 - 1. In order to receive God's blessing, we must practice the oneness by the one accord—v. 1.
 - 2. The blessing of God can come only upon a situation of one accord, the practice of the oneness.

II. One accord refers to the harmony in our inner being, in our mind and will—Acts 1:14:

- A. In Acts 1:14 the Greek word *homothumadon*, translated “one accord,” is strong and all-inclusive:
 - 1. This word comes from *homo*, “same,” and *thumos*, “mind, will, purpose (soul, heart),” and denotes a harmony of inward feeling in one's entire being.
 - 2. We should be in the same mind and the same will with the same purpose around and within our soul and heart; this means that our entire being is involved.
 - 3. For the one hundred twenty to be in one accord meant that their entire beings were one—v. 14.
- B. In Matthew 18:19 the Greek word *sumphoneo* is used to signify the one accord:
 - 1. This word means “to be in harmony, or accord,” and refers to the harmonious sound of musical instruments or voices; the harmony of inward feeling among the believers is like a harmonious melody.
 - 2. When we have the one accord, we become a pleasing melody to God.

III. The practice of the oneness—the one accord—is according to the apostles' teaching—Acts 2:42, 46:

- A. There was one accord among the believers, and those who were in one accord continued steadfastly in the apostles' teaching—v. 42.
- B. The apostles taught the same thing to all the saints in all the places and in all the churches;

today we also must teach the same thing in all the churches in every country throughout the earth—1 Cor. 4:17; 7:17; 11:16; 14:33b-34; Matt. 28:19-20.

C. The teaching of the apostles is the holding factor of the one accord—Acts 2:42, 46.

IV. In practicing the one accord, we need to be in one spirit with one soul—Phil. 1:27; 2:2, 5; 4:2:

- A. We should be attuned in the same mind and in the same opinion; this is to be one in our soul—1 Cor. 1:10; Phil. 1:27; 2:2, 5; 4:2.
- B. To be in one accord is to be one in our whole being; this results in our being one in our outward speaking—Rom. 15:5-6:
 - 1. To have one mind and one mouth means that we have only one Head—Christ; we should think with the mind of Christ and speak with the mouth of the Head—Col. 1:18a; Phil. 2:2, 5; 4:2.
 - 2. Whenever we are in one accord, we speak with one mouth—Rom. 15:6.
 - 3. *With one accord* and *with one mouth* mean that even though we are many and all are speaking, we all “speak the same thing”—1 Cor. 1:10.
 - 4. The only way to be with one accord and with one mouth is to allow Christ the room to be everything in our heart and in our mouth so that God may be glorified—Eph. 3:17a, 21.

V. In order to be in one accord we need to have one heart and one way—Jer. 32:39; Acts 1:14; 2:46; 4:24:

- A. The believers should have one heart—to love God, to seek God, to live God, and to be constituted with God so that we may be His expression—and one way—the Triune God Himself as the inner law of life with its divine capacity—Mark 12:30; 2 Cor. 13:14; Eph. 3:16-17; Jer. 31:33-34; John 14:6a.
- B. Divisions result from having a heart for something other than Christ and taking a way other than Christ—1 Cor. 1:13a; 2:2; Col. 2:8; Acts 15:35-40.

VI. If we would have one accord, there should be only one “scale” in the church life—Deut. 25:13-16:

- A. To condemn a certain thing in others while justifying the same thing in ourselves indicates that we have different weights and measures, that is, different scales— one scale for measuring others and a different scale for measuring ourselves.
- B. The practice of having different scales is the source of discord, but if we have only one scale, we will keep the oneness and one accord in the church—Eph. 4:1-3; Matt. 7:1-5.

VII. Today we can be in one accord because we have one, all-inclusive vision—the vision of the age—Prov. 29:18a; Acts 26:19:

- A. Many love God and serve Him, but everyone has his own vision; as a result, there is no way to have the one accord.
- B. As long as we have different visions on a minor point, we cannot have the one accord—Phil. 3:15.
- C. The vision that the Lord has given His recovery is an all-inclusive vision—the ultimate consummation of all the visions in the Bible—Rev. 21:2, 10-11.

VIII. For the Lord’s up-to-date move, all the churches need to be in one accord; we should all voice the same thing, trumpet the same thing, teach the same thing, and be the same in practice—Josh. 1:16-18; 6:1-16; Acts 2:42; 4:24, 32; 1 Cor. 4:17; 7:17; 11:16; 14:33b-34; 1 Tim. 1:3-4; 6:3.

Excerpts from the Ministry:

ONE ACCORD IN THE LORD'S MOVE

Scripture Reading: Acts 1:14; 2:46; 4:32; Rom. 15:5-6; 1 Cor. 1:10;
Phil. 1:27; 2:2; 4:2; 1 Tim. 1:3-4; 6:3; 2 Tim. 1:15; Rev. 1:4-5a

The one accord is the base, the ground, for our present practice in the Lord's move. Anything that we do, teach, or practice must be absolutely according to the holy Word, which is God's completed revelation. The very great, particular characteristic in the Lord's recovery is to do everything according to the Bible. The matter of being in one accord in the New Testament occupies a very crucial stand for the Lord's move.

THE CONSUMMATED SPIRIT AND THE ONE ACCORD

Many Christians have seen that in the Lord's move the biggest factor is the Holy Spirit. The Spirit, who is the biggest factor in the Lord's move in the New Testament today, after the Lord's ascension, is the consummated Spirit, the consummation of the processed and consummated Triune God. The Spirit poured out from the heavens upon the believers in Acts was not merely the Spirit of God, as He was in Genesis 1:2, or merely the Holy Spirit, as He was in Matthew 1:18 and 20. In Genesis 1:2 the Spirit of God brooded over the condemned and judged earth. Through His brooding, the creation in God's plan was brought in. In the Old Testament the Spirit was very much involved with God's old creation.

In the New Testament there is the Holy Spirit. In Matthew 1 this Holy Spirit got involved with something deeper. The Holy Spirit was involved not in the outward, objective creation but in the inward, subjective incarnation. This incarnation was the Triune God conceived in a human being, and the very element to carry this out was the Holy Spirit. The Holy Spirit was not only the means to carry out the incarnation but also the element and essence. To have any conception there is the need of two basic elements with two basic essences. Without these two essences, no conception could be carried out. To carry out the divine conception of Jesus there was the need of two essences—the divine essence and the human essence. The divine essence was the Holy Spirit.

The Lord Jesus, who was God incarnate, lived on this earth for thirty-three and a half years and died on the cross to accomplish a full and eternal redemption by dying an all-inclusive death with seven statuses. Then He passed through the tomb and descended into Hades (Acts 2:27). He was resurrected out of death and Hades, and in resurrection He became a life-giving Spirit (1 Cor. 15:45b). In the evening on the day of His resurrection, He breathed Himself into His disciples for them to receive the Holy Breath, the Holy Spirit. By that time the very Triune God had been wrought into the disciples.

After His resurrection He stayed with the disciples for forty days, and then He met the disciples on a mountain, telling them that all authority had been given to Him in heaven and on earth. He charged them to go and disciple all the nations, baptizing them into the Triune God—the Father, the Son, and the Spirit (Matt. 28:16-19). By that time, after His resurrection and His breathing of the Spirit into the disciples, He could tell the disciples to baptize the nations into the name, into the completed person, of the Father, the Son, and the Spirit.

The name of the Triune God—the Father, the Son, and the Spirit—implies a lot. We should not merely know the Triune God by a term in Matthew 28:19. We have to realize the full implication of this all-inclusive title—the *Father, the Son, and the Spirit*. It implies God's incarnation, Jesus' conception and birth. It implies Jesus' human living on this earth and His all-inclusive death on the cross. It also includes His being in the tomb, in Hades, and in death, and His coming back to the earth through resurrection to become a life-giving Spirit. After this He ascended to the heavens, fully accomplishing the very process for the Triune God to go through to be the consummated Spirit. He

then poured out this Spirit, and this Spirit poured out of the Triune God from the heavens became the strongest factor, on the Lord's side, of His move on this earth.

On one side God's move depends upon Himself as the consummated Spirit. He needs us on the other side so that there could be the possibility of accomplishment. If we do not render Him any kind of cooperation or give Him any kind of response, nothing can happen, regardless of how powerful, dynamic, and mighty the Holy Spirit of the Triune God is. God could do the work of creation by Himself but not the work of the new creation. The new creation work must be carried out in the principle of incarnation, the principle of God being one with man, making one entity out of two elements with no third element produced. The Holy Spirit is the power, the means, and the factor for God's move on this earth, but that is just on one side. There is the need of another side, the human side. There is the need of another factor—the one accord.

If there had been no one accord on the earth in Acts 1, the powerful and dynamic Spirit could have never been poured out. There would have been no vessels to take Him, receive Him, contain Him, and express Him. Thus, the one accord is critical. It is a response to God's doing, a coordination or cooperation offered to God for His move. The Lord's move on God's side depends upon the consummated Spirit and on our side depends upon the one accord. Before the pouring out of the Spirit, there was a group of people praying together with one accord (v. 14). That one accord was a preparation for them to receive the pouring out of the Spirit. After this pouring out, they remained and continued in this one accord along with the three thousand saved on the day of Pentecost (2:46). This one accord was the basic factor of the Lord's move through the entire book of Acts.

Romans is a book on the principles of the Christian life and the church life, yet in 15:6 it charges us with the same thing—one accord. If there is no one accord, it is hard for the church to go on, and it is hard to have the church life. In 1 Corinthians Paul speaks of the one accord again, telling the Corinthians to “speak the same thing” (1:10). In Philipians we are charged strongly and repeatedly that for the proper experience of Christ in the proper church life, the one accord surely is needed (1:27; 2:2; 4:2). The one accord means one mind and one will with one purpose, wrapped up with our soul and heart.

The matter of one accord controls the entire revelation concerning the Lord's move on one side. If there were no Spirit on the Lord's side, it would be impossible for the Lord to move on this earth at all. In the same principle, without the one accord on our side, God cannot move. We have to match God. He is now the consummated Spirit, and we have to say, “Lord, we are ready here as the very one accord. We want to not only render but are also ready to offer to You this one accord.” Immediately there is a kind of marriage, and a couple comes out. Then anything can be done.

THE HOLDING FACTOR OF THE ONE ACCORD

If you expect to have one accord in any kind of society, group, or movement, you need the same kind of thinking that comes out of the same kind of knowledge. The Socialist party stresses socialism. Any political party has its own “ism.” They stress their “ism” in order to have a party, to have what we call the one accord. Without the one accord, no party could accomplish anything. Any society, group, or movement needs this one accord that comes out of the same kind of thought, the same kind of knowledge. Therefore, Acts tells us that, on the one hand, there was one accord among the disciples, and on the other hand, all those who were one in one accord were continuing in the teaching of the apostles (2:42). The teaching of the apostles was the very holding factor of the one accord. If there were more than one teaching, this would damage the holding factor. (*The Collected Works of Witness Lee*, 1986, vol. 1, “Elders' Training, Book 7: One Accord for the Lord's Move,” pp. 155-158)