

ONE ACCORD
AND CRUCIAL ASPECTS OF THE BOOK OF ACTS
(Friday—Evening Session)

Message Three
Maintaining the One Accord
by the Three Substances of the Power in the Lord's Recovery—
Prayer, the Spirit, and the Word

RA Hymns: 1081, 892

Scripture Reading: Acts 1:8, 14; 4:24-31; 6:4, 7; 12:24; 19:20

Acts 1:8	But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.
Acts 1:14	These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.
Acts 4:24	And when they heard this, they lifted up their voice with one accord to God and said, Sovereign Master, You are the One who has made heaven and earth and the sea and all things in them,
Acts 4:25	Who, through the Holy Spirit, through the mouth of our father David Your servant, has said, "Why did the Gentiles rage, and the peoples devise vain things?
Acts 4:26	The kings of the earth set themselves, and the rulers were gathered together against the Lord and against His Christ."
Acts 4:27	For truly in this city there were gathered together against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel,
Acts 4:28	To do what Your hand and Your counsel predestined to take place.
Acts 4:29	And now, Lord, look upon their threatenings and grant Your slaves to speak Your word with all boldness,
Acts 4:30	While stretching out Your hand to heal, and that signs and wonders may take place through the name of Your holy Servant Jesus.
Acts 4:31	And when they had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.
Acts 6:4	But we will continue steadfastly in prayer and in the ministry of the word.
Acts 6:7	And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly; and a large number of the priests obeyed the faith.
Acts 12:24	But the word of God grew and multiplied.
Acts 19:20	Thus, the word of the Lord grew mightily and prevailed.

I. We can maintain the one accord by prayer, the Spirit, and the Word for God's move; we must be those who are toiling in the Word, laboring in prayer, and being diligent in dealing with the Holy Spirit:

- A. Prayer, the Spirit, and the Word are the three substances of the power in the Lord's recovery—Acts 1:8, 14; 4:31; 6:4, 7; 12:24; 19:20.

Acts 1:8	But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.
Acts 1:14	These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.
Acts 4:31	And when they had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.
Acts 6:4	But we will continue steadfastly in prayer and in the ministry of the word.
Acts 6:7	And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly; and a large number of the priests obeyed the faith.
Acts 12:24	But the word of God grew and multiplied.
Acts 19:20	Thus, the word of the Lord grew mightily and prevailed.

- B. We must pray that we might have the Spirit as the power to spread the Word— 6:7; 12:24; 19:20; cf. 1 Tim. 5:17-18:
- Acts 6:7 And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly; and a large number of the priests obeyed the faith.
- Acts 12:24 But the word of God grew and multiplied.
- Acts 19:20 Thus, the word of the Lord grew mightily and prevailed.
- 1 Tim 5:17 Let the elders who take the lead well be counted worthy of double honor, especially those who labor in word and teaching.
- 1 Tim 5:18 For the Scripture says, "You shall not muzzle an ox that is treading out the grain," and, "The workman is worthy of his pay."
1. We must get ourselves saturated, constituted, and even soaked with the holy Word; if we are burdened to preach the gospel, we must get into the Word and be persons who know the Word—Col. 3:16.
- Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
2. We should ask the Lord to bring our entire being into the light and be dealt with by Him to become persons of power, who are full of the Spirit within and without, essentially and economically—Eph. 5:18; Acts 2:38; 5:32b; 4:8, 31; 13:9, 52.
- Eph 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,
- Acts 2:38 And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.
- Acts 5:32b ... and so is the Holy Spirit, whom God has given to those who obey Him.
- Acts 4:8 Then Peter, filled with the Holy Spirit, said to them, Rulers of the people and elders,
- Acts 4:31 And when they had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.
- Acts 13:9 But Saul, who is also Paul, filled with the Holy Spirit, looked intently at him
- Acts 13:52 And the disciples were filled with joy and with the Holy Spirit.
- C. The early disciples could not have maintained the one accord if they had had different ways, means, agents, or substances for them to carry out the Lord's move on this earth; in order to maintain the unique one accord, we all must learn to do the same thing by the same way—1:14; 4:31.
- Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.
- Acts 4:31 And when they had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.
- D. We must not think of taking a way other than prayer, the Spirit, and the Word; any other way will cause dissension and division.

II. Sanctification through the Word results in oneness by dealing with the factors of division; truth sanctifies, and sanctification issues in oneness—John 17:14-24:

- John 17:14 I have given them Your word, and the world has hated them, because they are not of the world even as I am not of the world.
- John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.
- John 17:16 They are not of the world, even as I am not of the world.
- John 17:17 Sanctify them in the truth; Your word is truth.
- John 17:18 As you have sent Me into the world, I also have sent them into the world.
- John 17:19 And for their sake I sanctify Myself, that they themselves also may be sanctified in truth.
- John 17:20 And I do not ask concerning these only, but concerning those also who believe into Me through their word,

- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- John 17:24 Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory, which You have given Me, for You loved Me before the foundation of the world.
- A. The sanctifying word, the sanctifying Spirit, the sanctifying life, and the sanctifying God are all one; therefore, if we are being sanctified, we are one spontaneously because all the factors of division are taken away.
- B. In John 17:17-23 we see that sanctification issues in the genuine oneness because this sanctification keeps us in the Triune God; verse 21 says, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us":
- John 17:17 Sanctify them in the truth; Your word is truth.
- John 17:18 As you have sent Me into the world, I also have sent them into the world.
- John 17:19 And for their sake I sanctify Myself, that they themselves also may be sanctified in truth.
- John 17:20 And I do not ask concerning these only, but concerning those also who believe into Me through their word,
- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
1. In order to be one, we need to be in the "Us," that is, in the Triune God.
 2. The only way to be in the Triune God is by the sanctifying truth that deals with all the factors of division.
 3. By being kept in the Triune God, we are one, but whenever we are out of the Triune God, we are divided immediately.
 4. We need to contact the Lord every morning, touch the living Word, and have the divine reality infused into our being; as we contact the Lord in this way, the factors of division are overcome.
 5. When the factors of division in us are put to death by the sanctifying truth, we are brought into the genuine oneness, for sanctification keeps us in the Triune God.
 6. Sanctification through the word of the truth results in the oneness of the Body of Christ, which is the enlarged oneness of the Triune God—v. 21.
- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- C. There are four factors of division:
1. The first of these factors is worldliness; as long as we love the world in a certain aspect, that aspect of worldliness becomes a cause of division—vv. 14-16, 18; 1 John 2:15-17; 5:19.
- John 17:14 I have given them Your word, and the world has hated them, because they are not of the world even as I am not of the world.
- John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.
- John 17:16 They are not of the world, even as I am not of the world.
- John 17:18 As you have sent Me into the world, I also have sent them into the world.
- 1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him;
- 1 John 2:16 Because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world.

- 1 John 2:17 And the world is passing away, and its lust, but he who does the will of God abides forever.
- 1 John 5:19 We know that we are of God, and the whole world lies in the evil one.
2. Another cause of division is ambition; when we contact the Lord through the Word and allow Him to infuse Himself into us, the truth thus imparted into our being kills our ambition—cf. Isa. 14:13.
- Isa 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.
3. A third cause of division is self-exaltation; we should be willing to be nobody and to exalt Christ as the only Somebody, the One who has the universal preeminence—Col. 1:18; 2 Cor. 4:5; 3 John 9-11.
- Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- 2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
- 3 John 9 I wrote something to the church; but Diotrephes, who loves to be first among them, does not receive us.
- 3 John 10 For this reason, if I come, I will bring to remembrance his works which he does, babbling against us with evil words; and not being satisfied with these, neither does he himself receive the brothers, and those intending to do so he forbids and casts out of the church.
- 3 John 11 Beloved, do not imitate the evil, but the good. He who does good is of God; he who does evil has not seen God.
4. The fourth factor of division is opinions and concepts; we should not hold on to our opinion but simply pursue the Lord's goal: the recovery of Christ as life and as everything for the building up of the church—Matt. 16:21-24; cf. Rev. 3:14.
- Matt 16:21 From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised.
- Matt 16:22 And Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!
- Matt 16:23 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.
- Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
- Rev 3:14 And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God:

III. When we move out of ourselves and into the Triune God, we are one and are even perfected into one to be in the one accord—John 17:11, 17, 21-23; Eph. 4:1-6:

- John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.
- John 17:17 Sanctify them in the truth; Your word is truth.
- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- Eph 4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
- Eph 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love,

- Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
 Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
 Eph 4:5 One Lord, one faith, one baptism;
 Eph 4:6 One God and Father of all, who is over all and through all and in all.
- A. To be sanctified is to move out of ourselves and into the Triune God and to allow Christ to live in us; in this way we are perfected into one—John 17:21-23.
 John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
 John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
 John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- B. This sanctification takes place by the Word, which is the truth, and by the Spirit, who is the Spirit of truth:
1. As we come to the Word every morning, outwardly we touch the Word, but inwardly the Spirit touches us; by the Word and by the Spirit, both of which are the reality, we are sanctified.
 2. The more we touch the Word and the more the Spirit touches us, the more we move out of ourselves; we move from one dwelling place, the self, to another dwelling place, the Triune God.
 3. Every day we need to make this move, for in the self there are worldliness, ambition, self-exaltation, and opinions and concepts.
 4. If we continually touch the Word and allow the Spirit to touch us day by day, we will be sanctified; that is, we will move out of ourselves, our old lodging place, and into the Triune God, our new lodging place.
 5. Once we are out of ourselves, we are sanctified, separated from the factors of division and separated not only unto God but also into God.
 6. To have the genuine oneness and the one accord, we must first move out of ourselves and into the Triune God (vv. 17, 21); then we must allow Christ to live in us (v. 23a) so that we can be one with the saints in any locality.
 John 17:17 Sanctify them in the truth; Your word is truth.
 John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
 John 17:23a I in them, and You in Me, that they may be perfected into one, ...
- C. “I in them, and You in Me, that they may be perfected into one”; this perfected oneness is the real building; it is the growth in life—v. 23; Eph. 4:16:
 Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
1. To be perfected into one means to be rescued from worldliness, ambition, self-exaltation, and opinions and concepts.
 2. “I in them”—this means that the Son is living and moving in us.
 3. “You in Me”—this means that the Father is living and moving in the Son.
 4. In other words, while the Son lives and moves in us, the Father lives and moves in Him; by this twofold living and moving, we are perfected into one, and we express the Father in glory.
- D. Ambition is implied in John 17:21; self-exaltation, in verse 22; and concepts and opinions, in verse 23:
 John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
 John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

1. In the Triune God there is no ambition, in the glory of the Father there is no self-exaltation, and in the place where Christ lives and reigns there are no opinions and concepts.
2. In the divine and mystical realm of the processed Triune God, ambition is swallowed up, self-exaltation disappears, and concepts and opinions are killed; here there is no evil of division in the Satan-systematized world (v. 15); instead, there is genuine oneness.

John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.

- E. Genuine oneness is living in the Father, allowing Christ to live in us, and living in the Father's glory, His expression—vv. 22, 24:

John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

John 17:24 Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory, which You have given Me, for You loved Me before the foundation of the world.

1. We need to move out of ourselves and into the Triune God and remain in Him for the Father's expression, His glory.
2. The real building, the oneness, and the one accord as the practice of the oneness is possible only in the Triune God, and it is prevailing only when Christ lives in us; then we can express the Father in glory and experience the genuine oneness.

IV. The book of Acts shows the prayer that we need in order to be filled with the Spirit essentially and economically so that all our activities would be the activities of the acting God—1:14; 6:4; 13:1-4:

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.

Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.

Acts 13:3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

Acts 13:4 They then, having been sent out by the Holy Spirit, went down to Seleucia; and from there they sailed away to Cyprus.

- A. The prayer that we need is the prayer that brought in the outpouring of the Spirit—1:14; 2:1-4, 16-17a.

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

Acts 2:1 And as the day of Pentecost was being fulfilled, they were all together in the same place.

Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;

Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

Acts 2:16 But this is what is spoken through the prophet Joel:

Acts 2:17a "And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, ...

- B. The prayer that we need is the prayer that shook the earth and empowered the disciples with the Holy Spirit to speak the word of God with all boldness—4:24-31.

Acts 4:24 And when they heard this, they lifted up their voice with one accord to God and said,

- Sovereign Master, You are the One who has made heaven and earth and the sea and all things in them,
- Acts 4:25 Who, through the Holy Spirit, through the mouth of our father David Your servant, has said, "Why did the Gentiles rage, and the peoples devise vain things?
- Acts 4:26 The kings of the earth set themselves, and the rulers were gathered together against the Lord and against His Christ."
- Acts 4:27 For truly in this city there were gathered together against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel,
- Acts 4:28 To do what Your hand and Your counsel predestined to take place.
- Acts 4:29 And now, Lord, look upon their threatenings and grant Your slaves to speak Your word with all boldness,
- Acts 4:30 While stretching out Your hand to heal, and that signs and wonders may take place through the name of Your holy Servant Jesus.
- Acts 4:31 And when they had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.
- C. The prayer that we need is the prayer of the apostles to match the ministry of the word—6:4.
- Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.
- D. The prayer that we need is the prayer that brought Peter into a trance and brought a heavenly vision to him—10:9-16.
- Acts 10:9 And on the next day as they were journeying and drawing near to the city, Peter went up on the housetop to pray around the sixth hour.
- Acts 10:10 And he became very hungry and wanted to eat. And while they were preparing, a trance came upon him;
- Acts 10:11 And he beheld heaven opened, and a certain vessel like a great sheet descending, being let down by four corners onto the earth,
- Acts 10:12 In which were all the four-footed animals and reptiles of the earth and birds of heaven.
- Acts 10:13 And a voice came to him: Rise up, Peter; slay and eat!
- Acts 10:14 But Peter said, By no means, Lord, for I have never eaten anything common and unclean.
- Acts 10:15 And a voice came to him again a second time: The things that God has cleansed, do not make common.
- Acts 10:16 And this occurred three times; and immediately the vessel was taken up into heaven.
- E. The prayer that we need is the prayer that opened the prison gate for Peter—12:4-14.
- Acts 12:4 Whom also he seized and put in prison, delivering him to four quaternions of soldiers to guard him, intending after the Passover to bring him out to the people.
- Acts 12:5 So then Peter was kept in the prison; but prayer was being made fervently by the church to God concerning him.
- Acts 12:6 And when Herod was about to bring him forward, that night Peter was sleeping between two soldiers, bound with two chains; and guards before the door were keeping the prison.
- Acts 12:7 And behold, an angel of the Lord stood by him, and a light shined in the cell; and he struck Peter's side and roused him, saying, Rise up quickly. And his chains fell off his hands.
- Acts 12:8 And the angel said to him, Gird yourself and tie on your sandals. And he did so. And he said to him, Throw your cloak around you and follow me.
- Acts 12:9 And he went out and followed him; yet he did not know that what was taking place through the angel was real, but thought that he was seeing a vision.
- Acts 12:10 And passing the first guard and the second, they came to the iron gate that leads into the city, which opened of itself to them. And going out, they went forward one lane; and immediately the angel departed from him.
- Acts 12:11 And Peter came to himself and said, Now I know truly that the Lord has sent forth His angel and rescued me out of Herod's hand and from all the expectation of the Jewish people.
- Acts 12:12 And when he became aware of this, he went to the house of Mary, the mother of John, who was surnamed Mark, where there was a considerable number assembled together and praying.

- Acts 12:13 And when he knocked at the door of the entry, a maiden named Rhoda came to listen.
- Acts 12:14 And when she recognized Peter's voice, she did not open the gate for joy, but ran in and reported that Peter was standing before the entry.
- F. The prayer that we need is the prayer that brought the five prophets and teachers into the Lord's commission—13:1-4.
- Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.
- Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.
- Acts 13:3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.
- Acts 13:4 They then, having been sent out by the Holy Spirit, went down to Seleucia; and from there they sailed away to Cyprus.
- G. The prayer that we need is the prayer that brought in a great earthquake and shook the foundations of the prison house—16:23-26.
- Acts 16:23 And when they had laid many stripes upon them, they threw them into prison, charging the jailer to keep them securely,
- Acts 16:24 Who, having received such a charge, threw them into the inner prison and secured their feet in the stocks.
- Acts 16:25 And about midnight Paul and Silas, while praying, sang hymns of praise to God; and the prisoners were listening to them.
- Acts 16:26 And suddenly there was a great earthquake, so that the foundations of the prison house were shaken. And instantly all the doors were opened and everyone's bonds were unfastened.
- H. The prayer that we need is the prayer that brought Paul into a trance and into the Lord's speaking to him—22:17-21.
- Acts 22:17 And when I returned to Jerusalem and was praying in the temple, I went into a trance;
- Acts 22:18 And I saw Him saying to me, Hurry, and go quickly out of Jerusalem, because they will not accept your testimony concerning Me.
- Acts 22:19 And I said, Lord, they know that I was imprisoning and beating from synagogue to synagogue those who believe on You;
- Acts 22:20 And when the blood of Your witness Stephen was being shed, I myself also was standing by and approving and keeping the garments of those who did away with him.
- Acts 22:21 And He said to me, Go, for I will send you forth far away to the Gentiles.

V. The book of Acts shows that our working together with God to build up the church is a spiritual warfare and that prayer is the secret to accomplish God's work—4:24-31; Psalms 2:1-2; Ephesians 6:10-20:

- Acts 4:24 And when they heard this, they lifted up their voice with one accord to God and said, Sovereign Master, You are the One who has made heaven and earth and the sea and all things in them,
- Acts 4:25 Who, through the Holy Spirit, through the mouth of our father David Your servant, has said, "Why did the Gentiles rage, and the peoples devise vain things?
- Acts 4:26 The kings of the earth set themselves, and the rulers were gathered together against the Lord and against His Christ."
- Acts 4:27 For truly in this city there were gathered together against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel,
- Acts 4:28 To do what Your hand and Your counsel predestined to take place.
- Acts 4:29 And now, Lord, look upon their threatenings and grant Your slaves to speak Your word with all boldness,
- Acts 4:30 While stretching out Your hand to heal, and that signs and wonders may take place through the name of Your holy Servant Jesus.
- Acts 4:31 And when they had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.

- Psa 2:1 Why are the nations in an uproar, / And why do the peoples contemplate a vain thing?
Psa 2:2 The kings of the earth take their stand, / And the rulers sit in counsel together, / Against Jehovah and against His Anointed:
- Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.
Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
Eph 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness
Eph 6:15 And having shod your feet with the firm foundation of the gospel of peace;
Eph 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.
Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
Eph 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
Eph 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.
- A. The prayers that we utter before the Lord must stand against and resist “counter-prayers” that are directed particularly against the church and the work we are carrying out to build up the church—John 17:15; Matt. 6:13; cf. Psa. 31:20.
John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.
Matt 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.
Psa 31:20 You hide them in the hiding place of Your presence / Apart from the conspiracies of men; / You lay them away secretly in a shelter / Apart from the contention of tongues.
- B. In order to maintain the one accord, to practice the oneness, we need to “persevere in prayer, watching in it with thanksgiving” (Col. 4:2); we need to pray without ceasing, keeping ourselves intimately connected to the Lord (1 Thes. 5:17; Matt. 26:41; Col. 2:19).
Col 4:2 Persevere in prayer, watching in it with thanksgiving,
1 Thes 5:17 Unceasingly pray,
Matt 26:41 Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak.
Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- C. Prayerlessness is a sin; all in the Lord’s recovery must be prayerful and stand against the sin of prayerlessness—1 Sam. 12:23; Col. 4:2.
1 Sam 12:23 Moreover as for me, far be it from me that I would sin against Jehovah by ceasing to pray for you, but I will instruct you in the good and right way.
Col 4:2 Persevere in prayer, watching in it with thanksgiving,

Excerpts from the Ministry:

THE THREE SUBSTANCES OF THE POWER IN THE RECOVERY

Scripture Reading: Acts 1:14, 8; 4:31; 6:7; 12:24; 19:20

The book of Acts begins with the one accord and stresses the one accord. The early disciples could not have maintained or kept this one accord, however, if they had had different ways, means, agents, or substances for them to carry out the Lord’s move on this earth. If we read through the entire

book of Acts, we can see that the way they took to carry out God's move on this earth to fulfill His New Testament economy was entirely by three main substances—prayer, the Spirit, and the Word. Not only in Acts but also throughout the entire New Testament, prayer, the Spirit, and the Word were used for the carrying out of God's economy. The different groups in Christianity today use many other ways. This is why I do not feel that it would be a profit to the move of the Lord in the recovery to establish schools or other things like this. This might be a distraction that keeps the churches somewhat different. If we have different ways of doing things, it is hard to keep the one accord. In order to maintain the unique one accord we all have to learn to do the same thing by the same way. The substances that constitute the unique way for the Lord's move are prayer and the Spirit, which result in the Word.

THE WORD GROWING AND MULTIPLYING

Acts never tells us that the Spirit grew and multiplied; it says that the word grew and multiplied. There are three sections in the book of Acts concerning the move of the Lord through His Word. Chapter 6, which is the end of the first section, says that the word of God grew (v. 7). Chapter 12, which is the end of the second section, tells us that "the word of God grew and multiplied" (v. 24). Then Paul's ministry began in chapter 13. Finally, chapter 19, the end of another section, tells us that "the word of the Lord grew mightily and prevailed" (v. 20). The Lord's move eventually is not to have something resulting in the Spirit. What we do actually is to carry the Word to people. The Word is the real contents, the real constituents, of the New Testament economy of God. God's Word constitutes the New Testament Bible and also constitutes the very New Testament economy of God. We should pray that we may have the Spirit as power to spread the Word.

GETTING CONSTITUTED WITH THE WORD

We have to pick up the Word to an even greater extent than Peter did. Peter probably did not have a share, as we do, in the fourteen Epistles written by Paul and in the book of Revelation written by John. This is why Peter charged the saints in his later ministry to take whatever the apostle Paul wrote (2 Pet. 3:15-16). In John 16 the Lord told Peter and all his companions that He had many things to say to them which they could not have borne at that time. He said that they had to wait for the Spirit of reality to come for further speaking (vv. 12-13). Mostly, the Holy Spirit spoke in continuation of the Lord Jesus through Paul on the New Testament economy of God. The word spoken by the Lord Himself directly to Peter is mostly in the four Gospels. After Pentecost the Lord spoke to all His people mainly through the apostle Paul in his Epistles. Peter with all his companions had to pick up mainly what was recorded in the Gospels, but today we have to pick up much more. We have to pick up the words of the Lord from the four Gospels and especially from the fourteen Epistles of the apostle Paul. After giving Life-study messages on the twenty-seven books of the New Testament, the first thing we published in collective volumes was our Life-studies on Paul's fourteen Epistles because we consider that his Epistles are more crucial for us to know God's economy.

For us to know the Lord Jesus in His earthly ministry we surely need the four Gospels. To know His birth, His youth, His living and ministry on this earth, His death, His resurrection, and His ascension, we have to pick up the record in the four Gospels. But for us to know the definition, the full revelation, of God's New Testament economy concerning the Body of Christ, we surely have to pick up the fourteen Epistles of Paul. The four Gospels show us the Head, whereas Paul's fourteen Epistles show us the Body and reveal the Head to us in an even deeper way. Because we are living in the Body today under the direction of Christ as our living Head, these fourteen Epistles are more crucial to us.

I charged the new full-timers in Taiwan to spend half a day, every day, in the Word. This is a must. Even when they were out preaching the gospel to the villages, they still spent the first half of the day praying together over the Word. They even brought their Life-studies with them. They always study the Word regularly according to their schedule. If these young ones do not have an adequate constitution of the Word, they will have nothing to present to others regardless of how much they pray.

But the full-timers in Taiwan have something when they open up their mouth because they have been studying the New Testament Recovery Version with all the footnotes and the Life-study messages. They are full of the divine revelation. They are full of the divine Word. They have much to say, and this is quite convincing when they meet other Christians. They open up the Recovery Version and give away some booklets and Life-studies; thus, many get attracted and would even like a copy of the Recovery Version for themselves.

SPEAKING THE HIGHER GOSPEL, THE RICHER WORD

By going out to the small villages, the full-timers baptized one thousand nine hundred seventy-five within three weeks. The main reason for this is that they preached the gospel with a higher, richer word. The Word works. If a farmer sows nothing or even if he sows some poor seed, what kind of harvest can he expect? We need to speak the higher gospel, the richer word, which is very logical and philosophical and which meets the need of the modern young people in this age.

The young people today, generally speaking, are very philosophical and scientific. The more scientific and logical people become, the more they want to know the meaning of human life. The age has changed and is much different from one hundred years ago. When the missionaries went to China, the people there were very conservative. They did not have much knowledge and were concerned only with ethics and with doing something to make a living. But today people all over the globe have become very educated and are very philosophical and logical. If you were to tell them only that they are sinners who are going to hell, they would not like to hear this. They are bored of this. Within them there is a desire to know the deeper truths, the real meaning of this universe, the real meaning and reason of human life.

When our brothers went out to preach the gospel in this way, it convinced people. Even those people in the villages had heard the preaching of Christianity before. To their opinion after hearing this preaching, they only considered this as another religion like Buddhism. To many of them the philosophical teachings of Confucius are much better than the mere preaching of going to heaven or hell. When our young people went to them, the people in the villages were so impressed that they were college graduates. They would surely listen to someone coming to their home who had graduated from the top university in Taiwan. These full-timers going to the villages had an impact.

Today the United States is the top country on this earth. The young people today on the campuses are seeking more knowledge concerning human life and the reality of the universe, yet superficial knowledge will not fill up the void within them. They would like to know the truth of the universe, the real meaning, the real significance, of human life. We have what they need. We have a proper translation of the New Testament with footnotes that open up the text, many booklets for distribution, and many truths to speak. These truths have to be our constitution. We have to be saturated and soaked with all these divine realities. Then we need to go out to speak with our Recovery Version and with our pockets or handbags full of the rainbow booklets, which contain a slightly edited version of the Life-study messages. When you are speaking the high gospel to someone, after a certain point give them a booklet. This really means something. Thank the Lord that He has given us a rich deposit of His Word. The early believers went out not only with the Spirit but even the more with the Word. The Spirit by Himself is too abstract. We can minister the Spirit to others, but we cannot present the Spirit. What we can present in a thorough way is the Word.

One particular brother told me that he recently met a group of Jewish young people who are seeking the truth. I told this brother that if he is going to convince these Jewish young people, he must know how to use the Old Testament because they treasure it to the uttermost. They boast of the Old Testament even though they may know very little about it. The best way to catch them is to use their treasure. First, open to Genesis 22, and read to them God's promise to Abraham that in his seed all the nations of the earth would be blessed (v. 18; cf. Gen. 12:3). Ask them who this seed is in whom all the nations of the earth would be blessed. When you open up the Bible in this way, they will be shocked. Then you need to give them an interpretation that this seed of Abraham is Christ. Read a portion of

Matthew 1 to them, showing them the ancestors of Jesus Christ: “The book of the generation of Jesus Christ, the son of David, the son of Abraham: Abraham begot Isaac, and Isaac begot Jacob” (vv. 1-2a). Then open to Galatians 3, and show them that this Christ is the very One in whom the entire world is blessed (vv. 14, 16). If this brother were to share the truth with these Jewish young people in this way week after week for a period of time, they would be convinced. We do not need to argue with anyone; just open up the holy Word to them. The most profitable way to convince people is to use the holy Word.

Nearly every nation on this earth today promotes their people being educated. All the educated people know that there is a unique and famous book called the Holy Bible. Every philosophical and logical person would like to know this book. They would even like to know this book as literature. If a person does not know something about the Bible, he may be considered as backward. I believe that once one gets educated, there is a desire in his heart to know the Bible. If you go to a thoughtful, educated person and open up some crucial verses to him to show him what this book teaches, he would be happy to hear you. You should go to him with prayer and with the Spirit to present the Word. Then the Word will be living. Because we go with prayer, the Spirit, and the Word, something will surely happen.

Many thoughtful persons would like to know something about the book of Revelation because they are curious. If you cannot share with them from this book, you will lose their interest. After reading the first verse of the New Testament, a thoughtful person may ask you the significance of “the book of the generation of Jesus Christ, the son of David, the son of Abraham” (Matt. 1:1). This question is a real testing. If you say that you do not know, you cannot capture this person. Many curious questions will be asked of you when you go to contact logical people, so you must be prepared by having a deposit of the rich Word in your being. Your preaching of the high gospel will be very convincing and will gain the respect, the regard, of the one to whom you are speaking. Our goal, though, is not merely to get regard from people. We want to sow the Word into people’s minds and hearts, and eventually this Word will be used by the Holy Spirit to get into their spirit to regenerate them. This is why it is altogether worthwhile for us to study the Word.

MAINTAINING THE ONE ACCORD BY PRAYER, THE SPIRIT, AND THE WORD

Instead of using our hall to establish a school or as some kind of center to take care of children, we need to spend our time on the Word and to contact people. There are thousands of Chinese families in many major cities in the United States who would be open to our visitation. Even though many brothers have a job, they can still use their evenings and weekends to visit these families door to door. To go to visit them in prayer by being prepared with the holy Word and filled with the Spirit will be very prevailing. To use the church meeting hall for a school or as a center to care for children will bring a lot of complications to the hall. The children will have to be controlled, a playground will have to be prepared for them, and a substantial amount of the day will be occupied by them in which the hall will not be free for the church’s purpose. All the churches should use every inch of the hall for studying the Word and for prayer to receive the Spirit in order to bring people to the hall so that they may be saved.

To maintain the one accord we must take one way for our driving. If we have different ways to drive, surely our one accord will be somewhat damaged. In the New Testament there is only this one unique way constituted with these three substances—prayer, the Spirit, and the Word. Apparently, to use the hall as a place to care for children is not something distracting or making division. But after a while some saints who have given quite much will not agree with the hall being used for that purpose. It may also be that some of the elders may feel to have a meeting during a time that has already been designated for the purpose of the children. We all have to try to do everything that would not bring in this kind of dissenting effect or thought. Whatever you do by prayer, whatever you do to get the Spirit, and whatever you do to take the Word, no one would dissent with.

Suppose a brother would propose that we use a certain kind of music to preach the gospel. Some

may feel good about this, but others may not. No one, however, would have different opinions concerning prayer, concerning the Spirit, and concerning taking the Word and preaching the Word. This is the unique way that everybody knows because this is God's ordained way. This is not the way that I invented or taught but the way that God invented and ordained in the Bible. We need to take this principle in all our practices. Try the best to always limit and restrict your practice by the Word. Whatever the Word does not say, it is better not to take. To preach the gospel by any way other than prayer, the Spirit, and the Word may cause some different thinking.

People would take another way because they do not want to spend that much time in the Word. To take other ways besides prayer, the Spirit, and the Word are shortcut ways for the sake of convenience. We cannot be entirely successful by taking a shortcut way. The genuine way, the proper way, the most profitable way, to take is the unique way. The unique way in doing anything is God's ordained principle. The entire universe is full of principles set up by God, the Creator. If you are going to be married, you must take God's ordained way with the principle of the marriage of one husband and one wife (Matt. 19:3-9). If you take a shortcut way, you will get in trouble. In our world and in the universe there are many God-ordained principles. Science actually discovers all these God-ordained principles.

To use other ways to preach the gospel or to carry the church on might be profitable, but that is the shortcut way. The shortcut way will always have some side effects. Only the proper way will never have any side effects. The best medical doctors are careful not to release any medicine that may have harmful side effects. Therefore, we should not use anything other than prayer, the Spirit, and the Word to carry on the gospel or the church life. Otherwise, we should be prepared for some side effects like dissension, which will damage the real one accord.

TOILING IN THE WORD, LABORING IN PRAYER, AND BEING DILIGENT IN DEALING WITH THE HOLY SPIRIT

It may seem very awkward to take the genuine way. It takes time and patience; we have to labor and toil. Let us toil in the Word, labor in prayer, and be diligent in dealing with the Holy Spirit. This is worthwhile. We have to spend much time to get into the Word; we have to get ourselves saturated, constituted, and even soaked with the holy Word. We must also get ourselves constituted with our contact with the Lord. We have to contact Him day by day and hour after hour; then we will be the right person.

In 1958 I went to the Cow Palace in San Francisco to listen to Billy Graham's preaching. Some told me that Dr. Graham spent much of his time on his knees praying. That was the source of his impact. I admired the way he applied the Word to the present world situation in his preaching. If he had not had an adequate knowledge of the Word and had not spent an adequate amount of time in studying the Word, he could never have applied the Word so adequately and soberly to the present world situation. We all have to spend time in the holy Word.

If you are burdened to preach the gospel, you must get into the Word and be one who knows the Word. A person may be a manager of a bank or a college professor, but he still has to spend time in the Word. A professor may know a lot, but God is not asking him to present his studies to people. For you to go out to contact people, you need to know the holy Word. Then use all your available time to pray to contact the living Lord.

ASKING THE LORD TO BRING OUR ENTIRE BEING INTO THE LIGHT AND BEING DEALT WITH BY HIM TO BECOME A PERSON OF POWER, FULL OF THE SPIRIT WITHIN AND WITHOUT

Do not merely ask God to give you the power; the power is waiting for you. You need to be cleansed, dealt with, purified, chastened, and chastised by the Lord. No elder or any brother can deal with or purify your inward being. Only the Lord Himself can deal with you directly. You need to give Him the way in your being every day. Just as we need to wash our hands frequently, we also need to be

cleansed by the Lord frequently. To handle the gospel is a most holy thing. This could never be done by anyone whose hands are dirty. We need to come to the Lord and open our entire being to Him to be dealt with, to be enlightened, to be exposed, to be checked, and to be humbled. The power comes from this kind of prayer.

We should not merely pray for the power. The power is there to be appropriated by you, but who are you, what are you, and where are you? You may be dirty, never dealt with, proud, criticizing others, offending your wife, despising the elders, and rebelling against the church. You may be feeble in this way and yet still be zealous for the gospel. You cannot be a prevailing one to preach the gospel if you are this kind of person. If you are going to be a prevailing one, you need to go to the Lord every day to get yourself adjusted, cleansed, enlightened, exposed, and rebuked, not by man's words but by the Lord's Spirit directly. The Lord has no chance to deal with you unless you pray.

When you pray, do not be occupied with your work or with other things. Do not even be occupied with gospel preaching. You have to keep yourself absolutely free and open to the Lord. Leave yourself open to the Lord. Let Him come in for at least ten minutes to speak to you, to enlighten you, to point out to you all your shortcomings, sinfulness, evil, and impure thoughts. Ask Him to bring your entire being into the light for a full and utter exposure of your real condition. This kind of prayer would make you prevailing. You do not need to pretend that you are powerful. As a purified and chastised person, when you open up your mouth, every word will be a word of power. Whatever comes out of your mouth will be powerful. Even your voice will be powerful because your person will be power. This will be the case because through your prayer you have been saturated by the cleansing One.

The One who cleanses you is also the One who purifies and saturates you. As a person saturated with the Lord, you will be empowered. This is why a word spoken by one person is powerful, and the same word spoken by another means nothing. Prayer makes your person. Prayer makes you another person, a person of power. Such a person of prayer will be full of the Spirit within and without.

When you go to contact others, as a person who is full of power and full of the divine revelation of God's New Testament economy, the impact will be there. When you go, you must have the unique one accord backing you. You should be one with the church, one with your co-workers, one with all the brothers, and one with all the sisters. You should mean business with the Lord. If you are such a person and if you are not carrying out something on your own and for yourself in the Lord's recovery, the impact will surely be there.

HAVING SOMETHING HIGH TO PRESENT TO PEOPLE

I came to the United States when I was nearly sixty years old with little knowledge of English in speaking. But I believe that since the first day that I came to this country, I was somewhat empowered, despite the fact that my English may not have been good and my speaking may not have been eloquent. D. L. Moody did not have a high education. He was helping his uncle in a shoe store when the Lord called him to preach the gospel. Once, after he preached to a large congregation, a learned person told him that his grammar was wrong. Moody frankly told that person to go to preach with his correct grammar and then see what would come out. The power, the impact, is not in the right grammar. It is in what kind of person you are and what you present to people. People do not want the proper grammar. They want the right thing. They want life. They want Christ. They want the reality of salvation.

The impact with me through the years is in prayer, the Spirit, and the Word. Although I am not so skilled in singing, by the Lord's mercy, I have composed a number of good hymns. One of them, *Hymns*, #501 in our hymnal, "O glorious Christ, Savior mine," is actually much better in Chinese because nearly every line is poetic. Recently, I was in a Lord's table meeting in a certain locality, and all the hymns sung in that meeting except for one were written by me. The one that was not written by me was the hymn with the chorus "One with Thee, one with Thee" (*Hymns*, #474). This hymn was written altogether with my ministry by a sister who was constituted with my ministry. This was

another factor to convince me that we need a new hymnal, dropping all the substandard hymns that we do not use out of our present hymnal. Fifty years ago, *Hymns*, #226, written by the Brethren, “We give Thee thanks, O Lord,” was a treasure to me. But today this treasure has lost its color and taste. This is a very good hymn, but it is not that rich. It is not as rich as *Hymns*, #132—“Lo! in heaven Jesus sitting,/ Christ the Lord is there enthroned.” Stanza 6 of this hymn is especially rich:

With the Glorified in heaven
Is the Church identified;
By the Spirit of this Jesus
Are His members edified.

My point is that when we go out, we need to have something high to present to people. This is why I am not bothered by the opposition. I consider myself as a seller of the oil (Matt. 25:9). If you want to buy the oil, come to me. My English may not be eloquent or grammatical, but the oil and the divine riches are here in this ministry. I am not boasting, but I am challenging you to get into the Word. Take the unique way of prayer, the Spirit, and the Word. Do not think of anything else, and do not use any gimmicks. Get yourself constituted, qualified, and equipped. Then go out in your prayer with the Spirit presenting the Word. Many will get convinced. The seeking people are eager to listen to someone who can tell them what the reality of human life is. This is what they need, and this is what we have. We need many saints to go and present the divine truths that the Lord has shown us to the needy people. Do not think of taking a way other than prayer, the Spirit, and the Word. Any other way will cause dissension and division. (*The Collected Works of Witness Lee*, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” pp. 85-95)