

**HWMR: ONE ACCORD AND CRUCIAL ASPECTS OF THE BOOK OF ACTS**  
**(Week 2)**

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

**One Accord**

- 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 2:46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart,
- 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 4:32 And the heart and soul of the multitude of those who had believed was one; and not even one said that any of his possessions was his own, but all things were common to them.
- Acts 5:12 And through the hands of the apostles many signs and wonders took place among the people; and they were all with one accord in the portico of Solomon.
- Acts 15:25 It seemed good to us, having become of one accord, to choose men to send to you together with our beloved Barnabas and Paul,
- Rom 15:5 Now the God of endurance and encouragement grant you to be of the same mind toward one another according to Christ Jesus,
- Rom 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.
- 1 Cor 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

**Day 1**

*Ephesians 4:4-6 - One Body and one Spirit, even as also you were called in one hope of your calling; One Lord, one faith, one baptism; One God and Father of all, who is over all and through all and in all.*

*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.*

**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.

The subject in these elders' meetings is the intrinsic problem in the Lord's recovery today and its scriptural remedy. We cannot deny that there is still a problem in the recovery today. The intrinsic nature of this problem is quite hidden; it is an intrinsic problem. To face such an intrinsic problem, we need a clear vision of the **genuine oneness of the Body of Christ**, which is unveiled in the Lord's prayer in John 17. As we are trying to find the scriptural remedy for this problem, I have a burden to point out to you this genuine oneness, which the Lord prayed for before He went to die and resurrect for the accomplishment of God's New Testament economy. I believe that this is the excelling way to obtain the needed remedy.

According to my observation, the problem among us came in because of the **shortage of the proper understanding** of the genuine oneness. The oneness to which I am referring is the genuine oneness, not the oneness that many Christians talk about so lightly. My burden in this chapter is to fellowship with you concerning the genuine oneness of the Body.

First, the New Testament shows that what the **Lord desired** in His Body is **oneness**. Then when the church came into being, there was the need of the practice of this oneness. The practice of the genuine oneness is the one accord. The New Testament reveals that as the churches were practicing the genuine oneness in the one accord, **many negative things came in to test the oneness**. These tests of the genuine oneness can be seen from the book of Acts, the beginning of the New Testament record concerning the church, to the book of Revelation, the end of the record of the church life in the New Testament. By considering the problems in the early church, we can find some examples that will help us to find a remedy for our present situation.

One of the most positive items in the New Testament revelation is the genuine oneness of the Body. This genuine oneness is just the processed Triune God, who mingles Himself with us, the redeemed and transformed Christians. The genuine oneness of the Body is nothing less than the Triune God, who is not only triune but also processed and consummated. This consummated, processed Triune God mingles Himself with His chosen people in their humanity, and **this mingling is the genuine oneness**.

The genuine oneness is **not merely a matter of our meeting together**. The worldly people meet together, and in their gatherings they have their kind of oneness. However, that is not our oneness. Our oneness is the **oneness of the organic Body of Christ**. The Body of Christ is a mingling of the Triune God with His redeemed and transformed people. Because it is such a mingling, the **Body itself is the oneness**. The three of the Triune God—the Father, the Son, and the Spirit—are three divine factors of this oneness, and these three divine factors are mingled with one human factor, consummating in the Body. This Body is the genuine oneness.

First, this **oneness** was something in the **Lord's desire**. This desire of the Lord's became His aspiration, and this aspiration was expressed in the prayer offered by the Lord in John 17. The subject of the Lord's prayer in John 17 is oneness. The Lord uttered this prayer out of the divine aspiration. At that time this oneness was not yet a reality; however, a model of this oneness—the oneness among the three of the Divine Trinity—was there. The Father and the Son are one, and this oneness implies or includes the Spirit. In John 17 the Lord used the plural pronouns We and Us to signify the Triune God. The Triune God is one, and that oneness is a model of the oneness of the Body of Christ. Because the oneness of the Body has the oneness among the three of the Trinity as a model, John 17 tells us that this oneness is altogether wrapped up with the Triune God. **The oneness of the Body of Christ is just the enlarged oneness of the Divine Trinity**. The model was there at the time the Lord prayed, but the enlargement was still to come. This enlarged oneness came on the day of Pentecost. Through the outpouring of the Spirit, the Body of Christ was produced. That Body is the solid oneness. (*CWWL, 1989, vol. 4 Elders' Training, Book 10: The Eldership and the God-ordained Way*)

## Day 2

*Matthew 18:19* - Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.

*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.

D. The **one accord** is the **master key to every blessing** in the New Testament— Eph. 1:3; Psa. 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**.

There are two crucial matters in the New Testament that we all need to pay attention to: the oneness and the one accord. In the New Testament the first time that the oneness among the believers is mentioned is in John 17. In that chapter oneness is covered by the Lord Jesus in His prayer. The Lord's prayer in John 17 followed His discourse in John 14—16, in which He released the mystery of the Divine Trinity. In the entire Bible there is no higher and deeper revelation of the Divine Trinity than the revelation released by the Lord Jesus in those three chapters. After the Lord completed His work on the earth in contacting His disciples, He was ready to die on the cross. It was at that juncture that He prayed to the Father. The prayer that He prayed was very particular. No mere human being could pray such a prayer. In His prayer to the Father, He used the word We (or Us), referring to Himself and the Father, with the Spirit also implied. In verses 20 and 21 He said, “I do not ask concerning these only, but concerning those also who believe into Me through their word, 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.” Here the Lord prayed that all His believers would be one “in Us,” that is, in the Divine Trinity. This is the genuine oneness. **The genuine oneness is simply the mingling of the Triune God with His believers.** This oneness is also the Body of Christ, for the Body of Christ is the mingling of the processed and consummated Triune God with His believers.

In Matthew 18:19-20 the Lord said, *“Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens. For where there are two or three gathered into My name, there am I in their midst.”* Here the Lord said that if His disciples pray in one accord, their prayer will surely be heard and answered.

Now we need to ask, what is the one accord? One accord appears to be a less significant matter than oneness. Apparently, oneness is a great thing, whereas one accord is a smaller matter. It is easy to define oneness: oneness is the Triune God mingled with all His believers, and this oneness is just the Body of Christ. However, it is difficult to define one accord.

Today some Christians may claim to have oneness. I have heard some pastors say that since all the denominations have one God, one Savior, Christ, and one Bible, they are one. According to their concept, denominations are not divisions; they are merely means used by Christians to carry out their work. In their view denominations are like the different kinds of bowls and utensils that people use to eat their food. They argue that since different kinds of eating utensils, such as chopsticks and forks and spoons, do not divide people, denominations do not divide Christians. I am afraid that some of the saints in the recovery may not be able to withstand this kind of argument. After listening to such an argument, they may be subdued and agree with the claim that the denominations are not divisive. Those in the denominations may also turn the matter to us and ask, “Are you not a division? Before Watchman Nee and Witness Lee were on the earth, there might have been one thousand one hundred divisions, but now you in the local churches have become another division. Now there are one thousand one hundred and one divisions on the earth.” It seems difficult to know how to respond to such an argument.

My response to them is this: “Yes, you may have the oneness, but do you have the kernel? Do you have the one accord? The families who use forks and chopsticks for eating also use the same utensils to fight with each other. You may have oneness, but where is the one accord?” Some among the denominations may turn the question to us: “Do you have the one accord among you?” If we examine our situation, we will have to admit that even now we are not adequate in the matter of one accord.

If among those in a group there is no one accord, what can the Lord do with them? This is why my burden concerning the vital groups is so heavy. I am very clear that we do not have the full and complete one accord among us. Therefore, in a sense it is hard for the Lord to move freely among us. **If we are not in one accord, God has no way to answer our prayer.** If God does not have a way to answer our prayer, what can He do with us? Without the one accord, it is difficult to get people saved, converted, and regenerated by the dynamic salvation of God. Thus, **our inadequacy in the one accord is a sickness** that is more than serious. We have been sick for years, yet we might have been unconscious of our sickness. We may come to the meetings, praise the Lord, and prophesy, **but we may do all these things without being conscious of the fact that we do not have the adequate one accord.**

Although I have studied the Bible for many years, I did not see until recently that oneness is like the body, and one accord is like the heart within the body. Our sickness is not just like a sickness in the outward, physical body; our sickness is like a sickness in the heart within the body. I am speaking the truth frankly and honestly, according to what the Lord has shown me and according to my pure conscience. We need to know what our sickness is. **The sickness among us is that we do not have the one accord adequately.** Therefore, we maintain only a oneness with a sick “heart.” In these past four or five years even this unhealthy oneness has been broken by the dissenting ones. They would not even care for the oneness. We are still here for the oneness, yet within us there is an inadequacy in the one accord. Because of this, it is hard for the Lord to answer our prayer, especially in the matter of fruit-bearing for the increase of the Lord’s recovery. For this, surely we need to humble ourselves before Him. (*CWWL 1991-1992 vol. 5, chapter 10*)

### Day 3

*Acts 2:42* - And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

*Acts 2:46* - And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart,

#### 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.

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.

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. 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. 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". In Philippians we are **charged strongly and repeatedly** that for the proper experience of Christ in the proper church life, the one accord surely is needed. 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.

*(CWWL, 1986 vol. 1, Elder's Training Book 7: Chapter 1)*

#### Day 4

*Philippians 1:27* - Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together along with the faith of the gospel,

*Philippians 2:2* - Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

#### Day 5

*1 Corinthians 1:10* - Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

*Romans 15:5-6* - Now the God of endurance and encouragement grant you to be of the same mind toward one another according to Christ Jesus, That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

#### 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.

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**. Let me use an illustration to help us. While we are driving, another car may cut in front of us. We may react and begin to tailgate them. Our spouse may say, “Just touch the brakes and give that car some space.” We may say, “No, he asked to be the problem, and he has to suffer the consequence.” This shows that we are measuring according to different scales. If we speed up and cut in front of the other car, as the other car did, we may be pulled over and given a speeding ticket by the police. However, it is also illegal to tailgate. We may ask the Lord, “Where is the justice on the earth?” Perhaps when we give an account to the Lord concerning this incident, He may say, “I was not training the other driver; I was training you. This is why this situation took place many times, and I have recorded them all.” **In our natural being we have different ways of measuring**, but we should not measure any church or anyone. (*Ministry of the Word, vol. 29, No. 5, chapter 2*)

### Day 6

*Proverbs 29:18* - Where there is no vision, the people cast off restraint; / But happy is he who keeps the law.

*Acts 26:19* - Therefore, King Agrippa, I was not disobedient to the heavenly vision,

**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.**