

**HWMR: ONE ACCORD AND CRUCIAL ASPECTS OF THE BOOK OF ACTS**  
(Week 3)

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

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

- 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.

**Day 1**

- 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 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 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.

**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.

- 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:
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.
  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.
- 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.
- 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**.

If we would have power and impact in our gospel preaching, **we need to pray**. There is no need for us to pray until we speak in tongues in order to have the power. We may have **genuine power through prayer** without speaking in tongues. Furthermore, I have known a number of tongue-speakers who were not at all powerful in preaching the gospel.

I went on to testify to this brother regarding our practice of preaching the gospel at the time of the Chinese new year. Instead of celebrating the Chinese new year, the saints in the church in Chefoo made preparations to preach the gospel to their relatives, neighbors, and friends. The last night of the year, which was a time of feasting according to Chinese custom, was for us a time of fasting and prayer. Then the next day, the first day of the year, we came together with our relatives, friends, and neighbors for the preaching of the gospel. That gospel preaching was **carried on with much prayer**. As I was preaching in the meeting hall, many saints were in different rooms praying until the message was over. The power we experienced in our gospel preaching came from such prayer. I told my friend in Chefoo that we trust in prayer, not in tongue-speaking.

In my talk with this brother, I went on to give him two further reasons for our power. I told him that our power is not **only through prayer but also in the Word**. We do not preach any strange or peculiar things. On the contrary, our preaching is **according to the word in the Bible**. This word is the truth, and the truth is prevailing. **There is power in every word of God**.

We preach **only the Word**, not Chinese ethics or philosophy. Furthermore, instead of using many stories in our speaking, we mainly preach Christ according to the revelation in the Scriptures. Because God's word is powerful, we have power in our gospel preaching.

I also told this brother that **our power is in the Spirit** and not in tongue-speaking. We believe that we have the Spirit within us and also upon us. Because we have the Spirit **within us and upon us**, we have power. Our power, therefore, is in prayer, the Word, and the Spirit.

At this juncture I would like to give you a testimony of what happened one day as I was speaking in Chefoo. I had the sense at a certain point that I was in a certain kind of atmosphere that had come upon me. Then I began to realize that my speaking was altogether out from the genuine power of God.

Whether or not the power in gospel preaching can be sensed by us is not important. What is vital is that **in our gospel preaching we have genuine power**.

As we seek to have power and impact in our gospel preaching, we should not follow any strange or peculiar way. Let us take the **way of prayer**, the **way of the Word**, and the **way of the Spirit**.

We believe that today the Lord is the processed Spirit who **dwells in us and also upon us**. It does not matter whether this Spirit is sensed by us. We believe that while we are serving Him and speaking for Him, especially as we are speaking Him forth, **He is with us**. We have the Lord's presence within us as the anointing. **Through prayer, the Word, and the Spirit, we can have true power and impact**.

I practiced tongue-speaking for a year and a half. The more I spoke in tongues, the less power I had. Eventually, I discontinued that practice and came back to the regular way of prayer. Although I did not have much time to kneel down and pray, all day long I had a **praying spirit**. From experience I can testify that prayer brings in power.

Furthermore, throughout the years my ministry has always been with the Word. During the years I have been preaching and teaching in this country, I have cared only for the Word. **The Word is inexhaustible, and the Word is power.** (*Life Study of Acts, Message 49*)

## Day 2

*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.

The Gospel of John reveals **two functions of the truth**. The first is to **set us free**. *John 8:32* says, "You shall know the truth, and the truth shall set you free." In *John 17:17* the Lord Jesus prayed, "Sanctify them in the truth." Therefore, according to the Gospel of John, the functions of the truth are to **set us free and to sanctify us**.

John 17 indicates that truth, sanctification, and oneness are interrelated. Here we have the Father's word, which is the truth that sanctifies us. Hence, verse 17 puts together truth and sanctification, for **sanctification issues from the truth**. When the truth works within us, the result is sanctification. This sanctification through the truth is for oneness. Verses 17 through 23 of chapter 17 cover truth, sanctification, and oneness. Truth sanctifies, and sanctification issues in oneness.

The truth that sanctifies us for oneness involves the **Lord Jesus**, the **Spirit of reality**, and the **word of the Father**. Therefore, all three of the Triune God are related to the truth. The Lord Jesus, the Son, is the truth; the Spirit is the Spirit of truth; and the Father's word is truth. In the New Testament, especially in the Gospel of John, truth does not mean doctrine; it means the reality of the Triune God. We may have known that the Father, the Son, and the Spirit are all related to life, but we may have never seen that **all three of the Triune God are related also to the truth**. (*CWWL 1997 vol. 3, chapter 5*)

## Day 3

*John 17:22-23* - And the glory which You have given Me I have given to them, that they may be one, even as We are one; 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.

We have pointed out that the **Father's word is truth**. Because the Father's word is His expression, and because His word is truth, truth is the expression of the Father. The whole Bible is the word of God. We need to be deeply impressed with the fact that the Bible is not merely a book but a **word that expresses God**. Whenever we come to the Bible, we should have the **consciousness that we are coming to God's expression, to God expressed**. Every time I come to the Word, I have the sense deep within that I am coming to God Himself, and not to a hidden God or a concealed God, but to the God who is expressed. By means of the Bible I can meet with God, talk to Him, and listen to Him. We all need to have such a conviction whenever we come to the Bible.

**Christ, the Son, is also the truth**. This is somewhat easy to understand because the Father's word is the Son, who is the expression of God. Many Christian teachers have rightly said that the **Bible is the written Word and that the Son is the living Word**. I agree with this. The Bible is the word without, and the Son is the word within. But these two, the outer word and the inner word, are one.

All this is realized through God the **Spirit**. We have pointed out that in the Gospel of John the Spirit is the **Spirit of truth**. The Father is embodied in the Son, and the Son is realized as the Spirit of reality. The Spirit is the realization of the Son as the embodiment of the Father. Therefore, the **Spirit is the reality**. The Spirit is also the word. John 6:63 says that the Lord's word is spirit, and Ephesians 6:17 says that the Spirit is the word. Hallelujah, we have the **Word without and the Spirit within!**

Whenever we **come to the Word** with an **open heart** and an **open spirit**, we immediately touch both the Word and the Spirit as the truth. I can testify that every time I open my heart and spirit as I come to the Bible, I meet God. Through this one act, I touch both the Word and the Spirit, both the written Word and the living Word. Two or three times every day we need to come to the Word. It is rather difficult to come to the Lord as the Spirit apart from the Word. Although it certainly can be done, we do need the Word. What a wonderful instrument the Word is for contacting the Lord! When we are disappointed or depressed, feeling empty within, we can open ourselves and come to the Word. After reading for a while, something within us rises up, and we enjoy the presence of the Lord. This is the experience of the truth, the reality. It is the **Triune God in His word being imparted into our being**. This is the truth. (*CWWL 1997 vol. 3, chapter 5*)

## **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:**

- 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":
  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.
- 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.
  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.
  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.
  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.

#### Day 4

*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.*

### 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:

- 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.
- 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.
- 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:
  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**:
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.
- 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:
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.

### Day 5

*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 22:17* - And when I returned to Jerusalem and was praying in the temple, I went into a trance;

#### 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:

- A. The prayer that we need is the prayer that brought in the **outpouring of the Spirit**— 1:14; 2:1-4, 16-17a.
- 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.
- C. The prayer that we need is the prayer of the apostles to **match the ministry of the word**—6:4.
- 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.
- E. The prayer that we need is the prayer that **opened the prison gate** for Peter—12:4-14.
- F. The prayer that we need is the prayer that **brought the five prophets and teachers into the Lord's commission**—13:1-4.
- 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.
- 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.

### Day 6

*Ephesians 6:17-18* - And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, 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,

*Colossians 4:2* - Persevere in prayer, watching in it with thanksgiving,

**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; Psa. 2:1-2; Eph. 6:10-20:**

- 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.
- 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).
- 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.

We cannot sanctify ourselves. The more we try to be sanctified, the more involved we become with things that are common. But when the word mingled with the essence of the Triune God is imparted into us as the truth, this truth sanctifies us. We have all experienced this. By contacting the written Word that is mingled with the living Word, something is transfused into us and works in us all day long.

Suppose the young people touch the Word with the Spirit in morning watch and then go to school. Throughout the day at school this word of truth will work within them to separate them and make them different from their classmates in their behavior, actions, work, thoughts, and feelings. Something is working within them to sanctify them, to make them holy.

By taking the Word in this way, we have the clear conviction that something of the Lord has been wrought into us. This is not the mere knowledge of the Bible or of things concerning the Lord. It is the reality of the Triune God living, moving, working, and separating us. This makes us different from the worldly people. I can tell by the faces of the young people that they are graced by the Lord's presence. What a blessing! Every morning we can touch the living Word and have the divine reality infused into our being. In this way the Triune God is transfused into us.

This transfusion of the element of God frees us from such negative things as temper, jealousy, hatred, and pride. It sets us free from every kind of falsehood. This is real liberation, real freedom. As we are being set free, we are also sanctified, separated, made holy to God, not only positionally but also dispositionally. We become one with God because His very essence is being wrought into us. This is what it means to be sanctified by the word of truth.

Daily we need to practice coming to the Word in this way. Like breathing, we cannot do this once for all; rather, it must be a continual exercise. We need to be sanctified unceasingly every minute of the day. This is the reason we need to come to the Word every morning and, if possible, at other times as well. When the word is mingled with the living Spirit in our spirit, we are sanctified with the essence of God. (*CWWL 1997 vol. 3, chapter 5*)