

VITAL FACTORS FOR THE RECOVERY OF THE CHURCH LIFE, Week 5

The Factor of the Genuine One Accord

Scripture Reading: Acts 1:14; 2:46; 4:24; 5:12; 15:25; Rom. 15:6

- 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 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,
- Romans 15:6 That with **one accord** you may with **one mouth** glorify the God and Father of our Lord Jesus Christ.

In the Body we need **oneness**; in the churches and among the churches, we need the **one accord**. The one accord is for our **practice**; the oneness is primarily for the actuality, for the fact. In John 17 the Lord Jesus prayed for such a fact, and on the day of Pentecost, by pouring out Himself as the consummated Spirit, He accomplished His prayer. That was the actuality of the oneness. After the accomplishment of the actuality of the oneness, there is the need for the practice of the oneness. **When the oneness is practiced, it becomes the one accord**. The one accord is the practice of the oneness.

If we have only the oneness as an actuality and do not have the present, practical one accord, the oneness that we have will be objective and abstract; it will not be real to us. If we would apply the oneness accomplished by the outpouring of the Spirit, we must practice the one accord. If among us there is no one accord, how could we say that there is oneness? If in a prayer meeting we each pray in our own way, without any accord among us, how could we say that we are practicing the oneness? As long as we have differences existing among us, the oneness is not applied. **We must have the one accord to swallow up all the differences**; then oneness will be present. (*Elders' Training, Book 10: The Eldership and the God-ordained Way (2), chapter 4*)

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. From Ephesians 4:4-6 we can see that our practice of the oneness is based upon the attribute of the **oneness of the church: one Spirit, one Lord, one God, one Body, one faith, one baptism, and one hope**.
 - B. The **practice** of the genuine one accord in the church is the application of the oneness—Acts 1:14; 2:46.
 - C. The practice of the oneness is with the one accord; when the **oneness is practiced**, it becomes the **one accord**—15:25:
 1. In **John** the Lord emphasized **oneness**, but in **Acts** the **one accord** is emphasized—John 10:30; 17:11, 21-23; Acts 1:14; 2:46; 4:24; 15:25.
 2. The landmark that divides the Gospels and the Acts is the one accord among the one hundred and twenty—1:14:
 - a. 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.
 - b. When the apostles and the believers practiced the church life, they **practiced it in one accord**—2:46; 4:24; 5:12.

Day 2

Ephesians 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

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,

- D. The **one accord** is the **heart**, the **kernel**, the **nucleus**, of the oneness—Eph. 4:3; Acts 4:24; Rom. 15:6:
1. **Oneness** is like the **physical body**, and **one accord** is like the **heart** within the body.
 2. Our **spiritual sickness** is like a sickness in the heart within the body; the sickness among us is that we do not have the one accord adequately, and thus we maintain oneness with a sick “heart.”

Day 3

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.

II. The 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** is used to signify the one accord:
1. The 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**.
- B. In Matthew 18:19 the Greek word **sumphoneo** is used to signify the one accord:
1. The word means “to be **in harmony, or accord**” and refers to the harmonious sound of musical instruments or voices.
 2. The one accord, or the harmony of inward feeling among the believers, is like a **harmonious melody**.
 3. When we have the one accord, we become a **melody to God**; we become a poem not merely in writing but in sound, in voice, in melody.

Day 4

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 holding factor of the one accord is the **apostles’ teaching**—Acts 2:42, 46:

- A. The practice of the oneness—the one accord—is according to the apostles’ teaching—v. 42.
- B. Acts tells us that there was one accord among the believers and that all those who were in one accord **continued steadfastly in the apostles’ teaching**.
- C. The apostles taught the **same thing to all** the saints in all the places and in all the churches—1 Cor. 4:17; 7:17; 11:16; 14:33b-34:
1. **We must also teach the same thing in all** the churches in every country throughout the earth—Matt. 28:19-20.
 2. There is no thought in the New Testament that a teaching is good for one church but not for the other churches; rather, the New Testament reveals that **all the churches were the same in receiving the teachings**—Titus 1:9.

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. When we practice the one accord, we must learn to be **in one spirit with one soul**—Phil. 1:27:

- A. We need to **turn to our spirit** and then **enter into our soul** with one spirit that we may be in one accord—2:2, 5; 4:2.
- B. If we would have the factor of genuine one accord, we need to “be **attuned in the same mind and in the same opinion**”—1 Cor. 1:10; 7:25, 40:
 - 1. The problem in the local church life that keeps us from realizing the one accord is our **opinion**—Matt. 16:22-25; Phil. 2:2; 4:2.
 - 2. In the Lord’s work, in the church life, and in the spiritual life, the **greatest damaging factor is our opinion**—1 Cor. 1:10-13a.
 - 3. Opinions are a sign of **darkness** (John 11:9-10); whenever we express an opinion that is contrary to the Lord’s will, that opinion signifies that we are walking in darkness.
 - 4. The Lord never acts on the basis of anyone’s opinion; **He always acts according to His own will**, and He will never be moved according to our opinion, including a prayer according to our opinion—1 John 5:14-15.
- C. To be in one accord is to be one in our whole being, and 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—because only the Head has a mind and a mouth; 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 the **same thing**; we speak with **one mouth**.
 - 3. The only way to be with one accord and one mouth is to **allow Christ the room to be everything in our heart and in our mouth** that God may be glorified—Eph. 3:17a, 21.

The proper one accord in the church is the practice of the genuine oneness of the Body. In Matthew 18:19, before the Lord prayed for the oneness in John 17, He trained His disciples to practice the one accord. Actually, as we have seen, to be in the one accord is to practice the oneness. A little more than forty days after the Lord’s prayer in John 17, the one hundred twenty disciples practiced the Lord’s direction in Matthew 18 by praying together in one accord.

When we practice the one accord, we must learn to be **in one spirit and with one soul**. We may be bodily sitting together in the same room, but if we are not one in our spirit, it is certain that we will not be one in our soul. To practice the one accord, we must learn to **turn to our spirit and then to enter into our soul with the spirit that we may be in the one accord**.

To practice the one accord, we must be **attuned in the same mind and in the same opinion**. To be attuned in the same mind is to practically be one in our soul. When the thoughts in our mind are expressed in our speaking, they become our opinions. When the opinions remain in our mind, they are simply our thoughts. When our differences in thinking are expressed as opinions, that may cause a problem. (*Elders’ Training, Book 10: The Eldership and the God-ordained Way (2), chapter 5*)

Day 6

Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

Romans 15:29 And I know that when I come to you, I will come in the fullness of the blessing of Christ.

V. The one accord is the **master key to every blessing** in the New Testament—Acts 1:14; Eph. 1:3; Rom. 15:29:

- A. We need to treasure God’s blessing and realize that in the church life **everything depends on God’s blessing**—Eph. 1:3.
- B. We all want to see the churches **receive God’s commanded blessing**—Psa. 133:3.
- C. In our practice of the church life, we need to know **the way** for the church to be under “the fullness of the blessing of Christ”—Rom. 15:29:

1. It is crucial for us to realize that God's blessing can come **only upon a situation of one accord**, for God will bless only the one accord—Acts 2:46.
2. In order to receive God's blessing, we must **practice the oneness**, and the way to practice the oneness is by the **one accord**—4:24; 15:25; Rom. 15:6.

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" (1:10). 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.** (*Elders' Training, Book 07: One Accord for the Lord's Move, chapter 8*)