

**International Training
for Elders and
Responsible Ones
April 2025**

**GENERAL SUBJECT:
ONE ACCORD
AND CRUCIAL ASPECTS OF THE BOOK OF ACTS
(Friday—Second Morning Session)**

**Message Two
One Accord**

RK Hymns: 847

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

- 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.

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:

- 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. 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.
- 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,
- B. The landmark that divides the Gospels and the Acts is the one accord among the one hundred twenty—1:14:
- 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.

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.
 - 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.
 - 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.
 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.
 - 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,
- 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.
- Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
 - Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
 - 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 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
 - 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
 - 1 Cor 12:20 But now the members are many, but the body one.
 - 1 Cor 12:27 Now you are the body of Christ, and members individually.
 - 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.
- D. The one accord is the master key to every blessing in the New Testament—Eph. 1:3; Psalms 133:
- Eph 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,
 - Psa 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!
 - Psa 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;
 - Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.
1. In order to receive God's blessing, we must practice the oneness by the one accord—v. 1.
 - Psa 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!
 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:

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.

- A. In Acts 1:14 the Greek word *homothumadon*, translated “one accord,” is strong and all-inclusive:

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.

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.

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.

- B. In Matthew 18:19 the Greek word *sumphoneo* is used to signify the one accord:

Matt 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.

1. This word means “to be in harmony, or accord,” and refers to the harmonious sound of musical instruments or voices; the harmony of inward feeling among the believers is like a harmonious melody.
2. When we have the one accord, we become a pleasing melody to God.

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

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,

- A. There was one accord among the believers, and those who were in one accord continued steadfastly in the apostles’ teaching—v. 42.

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

- 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.

1 Cor 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

1 Cor 7:17 However as the Lord has apportioned to each one, as God has called each one, so let him walk. And so I direct in all the churches.

1 Cor 11:16 But if anyone seems to be contentious, we do not have such a custom of being so, neither the churches of God.

1 Cor 14:33b ...As in all the churches of the saints,

1 Cor 14:34 The women should be silent in the churches, for they are not permitted to speak; but they should be subject, even as the law also says.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

Matt 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

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

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,

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

Phil 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,
Phil 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,
Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
Phil 4:2 I exhort Euodias, and I exhort Syntyche, to think the same thing in the Lord.

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.

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.

Phil 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,

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

Phil 2:5 Let this mind be in you, which was also in Christ Jesus,

Phil 4:2 I exhort Euodias, and I exhort Syntyche, to think the same thing in the Lord.

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:

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. 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.

Col 1:18a And He is the Head of the Body, the church; ...

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

Phil 2:5 Let this mind be in you, which was also in Christ Jesus,

Phil 4:2 I exhort Euodias, and I exhort Syntyche, to think the same thing in the Lord.

2. Whenever we are in one accord, we speak with one mouth—Rom. 15:6.

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

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.

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.

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.

Eph 3:17a That Christ may make His home in your hearts through faith, ...

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

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:

- Jer 32:39 And I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them.
- 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,
- 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.
- Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength."
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Jer 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.
- Jer 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.
- John 14:6a Jesus said to him, I am the way and the reality and the life; ...
- 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.
- 1 Cor 1:13a Is Christ divided? ...
- 1 Cor 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.
- Col 2:8 Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ;
- Acts 15:35 And Paul and Barnabas stayed in Antioch, teaching and announcing the word of the Lord as the gospel with many others also.
- Acts 15:36 Now after some days Paul said to Barnabas, Let us return now and visit the brothers in every city in which we announced the word of the Lord, and see how they are doing.
- Acts 15:37 And Barnabas intended to take John, who is called Mark, along with them also;
- Acts 15:38 But Paul did not consider it suitable to take with them this one who withdrew from them in Pamphylia and did not go with them to the work.
- Acts 15:39 And there was a sharp contention, so that they separated from each other; and Barnabas, taking Mark along, sailed away to Cyprus.
- Acts 15:40 But Paul chose Silas and went out, having been commended to the grace of the Lord by the brothers.

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

- Deut 25:13 You shall not have in your bag differing weights, one heavy and one light.
- Deut 25:14 You shall not have in your house differing measures, one large and one small.
- Deut 25:15 A full and righteous weight you shall have, and a full and righteous measure you shall have, in order that your days may be extended upon the land which Jehovah your God is giving you.
- Deut 25:16 For everyone who does these things, everyone who does unrighteousness, is an abomination to Jehovah your God.

- 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.
 - 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:
 - Matt 7:1 Do not judge, that you be not judged.
 - Matt 7:2 For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you.
 - Matt 7:3 And why do you look at the splinter which is in your brother's eye, but the beam in your eye you do not consider?
 - Matt 7:4 Or how can you say to your brother, Let me remove the splinter from your eye, and behold, the beam is in your eye?
 - Matt 7:5 Hypocrite, first remove the beam from your eye, and then you will see clearly to remove the splinter from your brother's eye.

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:

- Prov 29:18a Where there is no vision, the people cast off restraint; ...
- Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,
- 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.
 - Phil 3:15 Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.
- 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.
 - Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
 - Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
 - Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

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.

- Josh 1:16 And they answered Joshua, saying, All that you have commanded us we will do, and wherever you send us we will go.
- Josh 1:17 As in all things we listened to Moses, so we will listen to you. Only may Jehovah your God be with you, as He was with Moses.
- Josh 1:18 Any man who rebels against your command or does not listen to your words in all that you command him, let him be put to death. Only be strong and take courage.
- Josh 6:1 Now Jericho was shut up so tight because of the children of Israel that no one went out and no one went in.
- Josh 6:2 And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your hand.
- Josh 6:3 And you shall circle the city, all the men of valor, going around the city one time. Thus shall you do for six days.
- Josh 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the

seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

Josh 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.

Josh 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.

Josh 6:7 And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.

Josh 6:8 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.

Josh 6:9 And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.

Josh 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

Josh 6:11 So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

Josh 6:12 And Joshua rose early in the morning, and the priests took up the Ark of Jehovah.

Josh 6:13 And the seven priests carrying the seven trumpets of rams' horns went before the Ark of Jehovah, continually blowing the trumpets; and the armed men went before them, and the rearguard went after the Ark of Jehovah, the trumpets continually blowing.

Josh 6:14 And they circled the city on the second day one time and returned to the camp. This they did for six days.

Josh 6:15 Then on the seventh day they rose early, at the break of dawn, and circled the city in the same manner seven times. Only on that day did they circle the city seven times.

Josh 6:16 And at the seventh time the priests blew the trumpets, and Joshua said to the people, Shout! For Jehovah has given you the city.

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 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.

1 Cor 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

1 Cor 7:17 However as the Lord has apportioned to each one, as God has called each one, so let him walk. And so I direct in all the churches.

1 Cor 11:16 But if anyone seems to be contentious, we do not have such a custom of being so, neither the churches of God.

1 Cor 14:33b ... As in all the churches of the saints,

1 Cor 14:34 The women should be silent in the churches, for they are not permitted to speak; but they should be subject, even as the law also says.

1 Tim 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

1 Tim 6:3 If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,

Excerpts from the Ministry:

ONE ACCORD IN THE LORD'S MOVE

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

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

THE CONSUMMATED SPIRIT AND THE ONE ACCORD

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

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

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

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

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

On one side God's move depends upon Himself as the consummated Spirit. He needs us on the other side so that there could be the possibility of accomplishment. If we do not render Him any kind of cooperation or give Him any kind of response, nothing can happen, regardless of how powerful, dynamic, and mighty the Holy Spirit of the Triune God is. God could do the work of creation by

Himself but not the work of the new creation. The new creation work must be carried out in the principle of incarnation, the principle of God being one with man, making one entity out of two elements with no third element produced. The Holy Spirit is the power, the means, and the factor for God's move on this earth, but that is just on one side. There is the need of another side, the human side. There is the need of another factor—the one accord.

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

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

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

THE HOLDING FACTOR OF THE ONE ACCORD

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