

Outline of the Messages for the Thanksgiving Conference November 25-28, 2010

GENERAL SUBJECT: THE NEED FOR A FRESH VISION OF THE LORD'S RECOVERY

Message Four

The Vision of the Unique Oneness and the Genuine One Accord

Scripture Reading: Eph. 4:2-6, 13; Acts 1:14; 2:46

- Eph 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love,
Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
Eph 4:5 One Lord, one faith, one baptism;
Eph 4:6 One God and Father of all, who is over all and through all and in all.
Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
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,

I. God is one; His nature is oneness—Deut. 6:4; Gal. 3:20; Eph. 4:3-6:

- Deut 6:4 Hear, O Israel, Jehovah is our God; Jehovah is one.
Gal 3:20 But a mediator is not *a mediator* for one, but God is one.
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. In producing the church, the Body of Christ, God acted according to His nature of oneness—Matt. 16:18; Eph. 2:14-16.

- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
Eph 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,
Eph 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, *so* making peace,
Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

B. The beginning of the church was in the unique oneness that is according to the nature of God—1:22-23; Acts 1:14; 2:42, 46; 4:32.

- Eph 1:22 And He subjected all things under His feet and gave Him *to be* Head over all things to the church,
Eph 1:23 Which is His Body, the fullness of the One who fills all 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.
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,
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.

II. A crucial principle in the Bible is that God, in His economy, plans to make Himself one with man—Gen. 1:26; John 15:1, 4-5; 1 Cor. 6:17:

- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
John 15:1 I am the true vine, and My Father is the husbandman.

- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither *can* you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- 1 Cor 6:17 But he who is joined to the Lord is one spirit.
- A. The central line of God's economy is to make God and man, man and God, one entity, with the two having one living by one life with one nature—Rev. 22:17.
 Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.
- B. Eventually, the oneness between God and His chosen and redeemed people will be consummated, and they will be fully one with the Triune God to become the constituents of the holy city, New Jerusalem—21:2, 10-11; 22:17.
 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.
 Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

III. Ephesians 4:4-6 reveals the unique oneness of the Body of Christ:

- 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 aspiration of the Lord's desire for this unique oneness became His specific prayer before He went to the cross—John 17:2, 6, 11b, 14-23:
- John 17:2 Even as You have given Him authority over all flesh to give eternal life to all whom You have given Him.
- John 17:6 I have manifested Your name to the men whom You gave Me out of the world. They were Yours, and You gave them to Me, and they have kept Your word.
- John 17:11b ... Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.
- John 17:14 I have given them Your word, and the world has hated them, because they are not of the world even as I am not of the world.
- John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of *the hands of the evil one*.
- John 17:16 They are not of the world, even as I am not of the world.
- John 17:17 Sanctify them in the truth; Your word is truth.
- John 17:18 As You have sent Me into the world, I also have sent them into the world.
- John 17:19 And for their sake I sanctify Myself, that they themselves also may be sanctified in truth.
- John 17:20 And I do not ask concerning these only, but concerning those also who believe into Me through their word,
- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
1. This prayer reveals that the Triune God is one and that this oneness is a model of the oneness of the Body of Christ—vv. 11, 21.
 John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.
 John 17:21 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.

2. The oneness of the Body of Christ is the enlarged oneness of the Divine Trinity—vv. 22-23; 14:20; 1 Cor. 12:12.
 - John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
 - John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
 - John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
 - 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.
- B. The processed and consummated Triune God mingles Himself with His chosen people in their humanity, and this mingling is the unique oneness; because it is such a mingling, the Body itself is the oneness—Eph. 4:4; Rom. 12:5.
 - Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
 - Rom 12:5 So we who are many are one Body in Christ, and individually members one of another.
- C. This unique oneness is composed of four factors by two means with one goal:
 1. 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:
 - a. The oneness is composed of one Body, one Spirit, one Lord, and one God as its four factors—Eph. 4:4-6.
 - 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.
 - b. The mingling of these four factors is the oneness of the Spirit—v. 3.
 - Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
 2. The one faith and one baptism are the two means to accomplish this oneness—v. 5:
 - a. Faith is the means for the Body to be joined to Christ the Head.
 - b. Baptism is the means for the Body to be separated from Adam, the old head.
 3. The oneness of the Spirit has the one hope of our calling as the goal; this goal is for the Body to be brought into the divine glory of the processed Triune God, who is mingled with the Body—v. 4; Col. 1:27; Phil. 3:21.
 - Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
 - Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
 - Phil 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.
- D. According to Ephesians 4:4-6, the Body of Christ, the church, is “four-in-one”: the **Father, the Son, the Spirit, and the Body**:
 - 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.
 1. Ultimately, the church, the Body, is a group of redeemed and regenerated people who are in union with the Triune God and mingled with the Triune God—3:16-20.
 - 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,
 - Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
 - Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
 - Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

2. Ephesians 4:4-6 reveals four persons—one Body, one Spirit, one Lord, and one God the Father—mingled together as one entity to be the organic Body of Christ:
- 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 Father is the origin, the Son is the element, and the Spirit is the essence; these three are mingled with the Body.
 - b. The Father is embodied in the Son, the Son is realized as the Spirit, and They are all in us; therefore, we are four-in-one, a divine and human constitution—John 14:10-11, 16-17, 20; Eph. 3:16-20.
- John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
- John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
- John 14:17 *Even* the Spirit of reality, whom the world cannot receive, because it does not behold Him or know *Him*; *but* you know Him, because He abides with you and shall be in you.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- 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,
- Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
- Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
- E. All the believers should be in the divine and mystical realm of the pneumatic Christ and the consummated Spirit to be mingled with the Triune God for the keeping of the oneness—John 17:21-23; Eph. 4:3.
- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
- F. This unique oneness, the oneness of the Spirit, must be kept diligently by all the believers in Christ with the transformed human virtues strengthened and enriched by and with the divine attributes—vv. 2-3.
- 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:
- G. The keeping of the oneness of the Spirit, the oneness in actuality, is the one accord; this is so that we may arrive at the oneness in practicality, the oneness of the faith and of the full knowledge of the Son of God—Psa. 133; Eph. 4:3, 13.
- 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.
- Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

IV. The genuine one accord in the church life is the practice of the unique oneness—the oneness of the Body, the oneness of the Spirit—vv. 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.

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. The one accord is the heart, the kernel, the nucleus, of the oneness—2:46.

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,

C. 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:

John 10:30 I and the Father are one.

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

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

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

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 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,

1. The one hundred and twenty 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; 5:12.

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.

D. The one accord refers to the harmony in our inner being—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. In Acts 1:14 the Greek word *homothumadon* is translated “one accord”; the word denotes a harmony of inward feeling in one’s entire being.

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. In Matthew 18:19 the Greek word *sumphoneo* is used to signify the one accord; when we have the one accord, we become a melody to God.
 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.
- E. In order to have the one accord, we must learn to be in one spirit with one soul—Phil. 1:27:
 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,
1. To practice the one accord, 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.
 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.
 2. 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.
 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.
 3. We should all have one heart and one way; this one heart and one way is the genuine one accord, the application of the unique oneness—Jer. 32:39.
 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.