

## 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

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

- A. In producing the church, the Body of Christ, God acted according to His nature of oneness—Matt. 16:18; Eph. 2:14-16.
- 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.

#### **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:**

- 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.
- 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.

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

- 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:
  - 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.
  - 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.
- 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.
- 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.
    - b. The mingling of these four factors is the oneness of the Spirit—v. 3.
  - 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.
- 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:

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.
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:
  - 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.
- 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.
- 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.
- 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.

**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:**

- 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.
- B. The one accord is the heart, the kernel, the nucleus, of the oneness—2:46.
- 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:
  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.
  2. When the apostles and the believers practiced the church life, they practiced it in one accord—2:46; 4:24; 5:12.
- D. The one accord refers to the harmony in our inner being—1:14:
  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.
  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.
- E. In order to have the one accord, we must learn to be in one spirit with one soul—Phil. 1:27:
  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.
  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.
  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.