

HWMR: ONE ACCORD AND CRUCIAL ASPECTS OF THE BOOK OF ACTS
(Week 6)

Scripture Reading: Acts 1:8, 13-14; 2:16-18, 21; 5:20, 41-42; 6:4; 13:32-34; 16:6-7; 17:16; 19:21; 28:31

**Continuing to Live in the Divine History within Human
History in the Continuation of the Book of Acts
for the Spreading and Building Up of the
Church as the Corporate Manifestation of
Christ**

- 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 1:13 And when they entered, they went up to the **upper room** where they were residing, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the brother of James.
- 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 2:16 But this is what is spoken through the prophet Joel:
- Acts 2:17 "And it shall be in the last days, says God, that I will **pour out of My Spirit** upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams;
- Acts 2:18 And indeed upon My slaves, both men and women, I will **pour out of My Spirit** in those days, and they shall **prophesy**.
- Acts 2:21 And it shall be that everyone who **calls on the name of the Lord** shall be saved."
- Acts 5:20 Go and stand in the temple and **speak** to the people all the words of this life.
- Acts 5:41 So they went from the presence of the Sanhedrin, rejoicing that they were counted worthy to be dishonored on behalf of the Name.
- Acts 5:42 And every day, in the temple and from house to house, they did not cease teaching and **announcing the gospel of Jesus as the Christ**.
- Acts 6:4 But we will **continue steadfastly in prayer** and in the **ministry of the word**.
- Acts 13:32 And we **announce to you the gospel** of the promise made to the fathers,
- Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "**You are My Son; today I have begotten You**."
- Acts 13:34 And as to His having raised Him up from the dead, no longer to return to corruption, He spoke in this way, "I will give you the holy things of David, the faithful things."
- Acts 16:6 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.
- Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.
- Acts 17:16 And while Paul was waiting for them in Athens, his spirit was provoked within him as he beheld that the city was full of idols.
- Acts 19:21 And when these things were fulfilled, Paul purposed in his spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, After I have been there, I must also see Rome.
- Acts 28:31 **Proclaiming** the kingdom of God and **teaching** the things concerning the Lord Jesus Christ with **all boldness, unhindered**.

Day 1

Acts 2:17 - “And it shall be in the last days, says God, that *I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams;*

Acts 2:21 - *And it shall be that everyone who calls on the name of the Lord shall be saved.”*

I. The book of Acts reveals a group of people who live in the divine history within human history as the **acting God; they have become **God in life, in nature, in expression, and in function (but not in the Godhead)** for the spreading and building up of the church as the corporate manifestation of Christ—1:8, 14; 2:14a; 4:10-20, 31-32; 5:20, 38-39; 13:1-4; 26:16-19; 28:31:**

- A. In Peter’s first proclamation of the gospel in the book of Acts, he quoted from the book of Joel, which reveals the intrinsic, **divine history within the outward**, human history— Acts 2:17-21; Joel 1:1-4; 2:28-32.
- B. The divine history within the human history is **Christ’s “goings forth...from the days of eternity”** (Micah 5:2) across the bridge of time into eternity future (Psa. 90:2) so that He might be dispensed into His chosen ones as the Desire of all the nations (Hag. 2:7) for His corporate manifestation and His full glorification.
- C. Joel speaks concerning the outpouring of the processed, consummated, compound Spirit, who was poured out on the day of Pentecost; this **Spirit is the consummated Triune God** and the realization of Christ for the manifestation of Christ—Joel 2:28-29; Acts 2:1-4, 16-21; 1 Tim. 3:15-16.

The Bible may be considered the history of God. If we human beings have a history, not only as a race but even as individuals, then surely the unique, universal, and wonderful person of God must also have a history. Where do we find the history of God? **God’s history, the divine history, is recorded in the Bible.**

God’s history is of two portions—the **history of God with man**, found in the Old Testament, and the **history of God in man**, found in the New Testament. In the Old Testament God’s history was a history with man. In the New Testament God’s history is a history in man, for this history involves God’s being one with man. Therefore, the history of God in the New Testament is a divine history in humanity.

God created man according to Himself, that is, in His image and according to His likeness (Gen. 1:26-27). We may say that the man created in God’s image was a “photograph” of God. As a photograph of a person shows us something concerning that person himself to a certain degree, so the man created by God as a photograph of God can show forth God only to a limited extent. **After God created man, He was with man**, but He was still **outside** of man. Hence, in the Old Testament we see God not in man or one with man but simply with man. In Genesis, Exodus, the Psalms, and the entire Old Testament, God was with man but not yet in man and not yet one with man.

The Old Testament does not speak mainly concerning man; rather, it speaks **mainly concerning God**. God has the primary role, and man has the subordinate role. The history in the Old Testament, therefore, is God’s history, **God’s history with man**. (*Life Study of Joel, Message 7*)

Day 2

Romans 10:12-13 - For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him; For “whoever calls upon the name of the Lord shall be saved.”

Acts 5:41 - So they went from the presence of the Sanhedrin, rejoicing that they were counted worthy to be dishonored on behalf of the Name.

II. The book of Acts reveals a group of people who live in the divine history by **calling on the name of the Lord, suffering on behalf of the name of the Lord, and speaking in the name of the Lord, the name of Jesus:**

- A. Joel’s prophecy and its fulfillment concerning God’s New Testament jubilee have two aspects: on **God’s side**, **He poured out His Spirit** in the ascension of the resurrected Christ; **on our side**, **we call on the name of the ascended Lord**, who has accomplished all, attained unto all, and obtained all—Acts 2:16-18, 21; Joel 2:28-29, 32a:
1. Our divine history in the midst of human history is a **history of calling on the name of the Lord** to enjoy the riches of Christ for the building up of the Body of Christ as the fullness of Christ—Rom. 10:12-13; Eph. 3:8, 19; 1:22-23.
 2. By calling on the name of the Lord, **we keep ourselves in God’s golden, divine history**—a history that begins with Enosh (Gen. 4:26), continues through the Old and New Testaments (Job 12:4; Gen. 12:8; 26:25; Deut. 4:7; Judg. 15:18; 1 Sam. 12:18; Psa. 116:4, 13, 17; 80:18; 88:9; 1 Kings 18:24; Isa. 12:4; Lam. 3:55, 57; Psa. 99:6; Isa. 55:6; Jonah 1:6; 2 Kings 5:11; Isa. 41:25; Acts 2:21; 7:59; 9:14, 21; 22:16; Rom. 10:12-13; 1 Cor. 1:2; 2 Tim. 2:22), and concludes with the last prayer in the Bible (Rev. 22:20).
- B. As we are living in the divine history, **we suffer on behalf of the Lord’s name within the human history**; it is a real honor to be dishonored on behalf of the Name, the very name of the man-dishonored but God-honored Jesus—Acts 4:18-20, 29-31; 5:41-42; 9:13-16; 2 Cor. 6:4; 11:23; Col. 1:24-25.
- C. We carry out the divine history within the human history by **speaking “boldly in the name of Jesus”**; this name is the expression of the sum total of what the Lord is in His person and work—Acts 9:27; Phil. 2:9-11; 1 Thes. 2:2; 2 Cor. 4:5

Firstly, we need to learn the meaning of **calling on the name of the Lord**. Some Christians think that calling on the Lord is the same as praying to Him. Formerly, I held the same concept. One day, however, the Lord showed me that calling on His name is different from merely praying. Yes, calling is a type of prayer, for it is a part of our prayer, but calling is not merely praying. The Hebrew word for call means to “call out to,” “to cry unto,” that is, to cry out. The Greek word for call means “to invoke a person,” “to call a person by name.” In other words, it is to call a person by naming him audibly. Although prayer may be silent, **calling must be audible.**

To call on the Lord also means to **cry to Him and to experience spiritual breathing**. “I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice: hide not thine ear at my breathing, at my cry” (Lam. 3:55-56). These verses indicate that calling is also **crying and breathing**. Crying is the best breathing. I have been told that crying is the best exercise for little babies. Whenever you cry out, you breathe spontaneously and deeply. By crying and breathing we both exhale and inhale. Inhaling always follows exhaling. By exhaling we breathe out all the negative things. **Whenever you breathe out the negative things, the positive things of the Lord will fill you up**. Let me take the example of losing your temper. When you are about to lose your temper, do not try to suppress it, but call, “O Lord Jesus.” Then add a short prayer, “Lord Jesus, I am going to lose my temper.” Do this and see whether you still lose your temper. By calling on the name of the Lord you will breathe out your temper and you will breathe in the Lord Jesus. You will exhale your temper and inhale the Lord. Do you want to be holy? The way to be holy is to call on the name of the Lord Jesus. By calling on His name all the sinful, evil, and unclean things will be breathed out, and all the positive things—the riches of the Lord—will be breathed into you. (*Life Study of Genesis, Chapter 25*)

Day 3

Acts 9:4-5 - And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me? And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.

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

III. The book of Acts reveals a group of people who live in the divine history by **living, moving, and acting as one Body**; they do everything **in the Body, through the Body, and for the Body**:

- A. After the Lord Jesus died, resurrected, and ascended, **He continued** to live, act, walk, and work on earth in thousands of people because **He imparted Himself** into them through His death and resurrection—John 12:24.
- B. The four Gospels give us a picture of the Head, and the book of **Acts** shows us the **Body**; the book of Acts is actually the **acts of Christ by the Spirit in the church** as His Body, His reproduction and duplication—1:14; 2:14a, 42; 9:4-5; 28:13-15.

We may illustrate this duplication by the printing of a newspaper. There are three main steps in the printing process. The first step is the thought of what we want to print. **The thought is the very source**; without a thought there is nothing to put into black and white. However, the thought is invisible, unexpressed, unknown, hidden, mysterious, and secret. The thought may be compared to the **Father** in the Triune God.

Following this, the **thought becomes the word**, which is written and composed as the logos in a particular language, that is, into literate, expressed writing. This is the second step, which includes many items. After the word is written and composed into expressed writings, it is typeset and put on a printing plate. Everything that is in the thought is now visible with a definite form. This may be compared to the **Son** in the Triune God as the expression of God.

The third step is the duplication, in which the plate is placed on the press with the **ink**. Millions of copies can then be reproduced from the one plate. What is printed on the copies is identical to what is on the plate. In the evening there is only the thought, but by the next morning millions of people can read what is in the newspaper as the reproduction of the thought. The printing with the ink may be compared to the **Holy Spirit**, and we are the many sheets of paper.

This process points to the person and work of Christ. First, He is the Word of God to express God. By His **incarnation**, His **human living** on this earth, His **sufferings**, and His **death** and **resurrection**, all that He is was “typeset” and put on the “printing plate.” In printing, the plate is a real treasure. If we intend to print a book, we must finish the plate first. After it is finished, we can keep it and use it to duplicate many copies whenever we need them. In this way it is easy to reproduce millions of copies. The thought to be printed can be compared to the Father, the plate signifies the Son, the duplicating illustrates the Holy Spirit, and we, the believers, are the copies. (*CWWL, 1964, vol. 2, “A General Sketch of the New Testament in the Light of Christ and the Church, chapter 6*)

Day 4

Acts 5:20 - Go and stand in the temple and **speak** to the people all the words of this life.

Acts 6:4 - But we will **continue steadfastly in prayer** and in the **ministry of the word**.

Colossians 3:1-2 - If therefore you were raised together with Christ, **seek the things which are above**, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth.

IV. The book of Acts reveals a group of people who live in the divine history by **rejecting themselves and living by another life**—Christ as the divine life; this corporate living of Christ is the reality of the Body of Christ:

- A. The life that is indicated by “this life” in Acts 5:20 is the **divine life preached, ministered, and lived** by Peter that overcame the Jewish leaders’ persecution, threatening, and imprisonment; Peter’s life and work made the divine life so real and present in his situation that even the angel saw it and pointed it out.
- B. Paul lived Christ and served God by the all-inclusive Spirit of Jesus **in his spirit** (the divine Spirit mingled with his human spirit as one spirit); he lived within the veil (in his spirit as the practical Holy of Holies) and outside the camp (the human organization of religion)—16:6-7; 17:16; 19:21; Rom. 8:16; 2 Tim. 4:22; 1 Cor. 6:17; Rom. 1:9; Phil. 3:3; Heb. 6:19-20; 13:13.
- C. In order to live in the divine history within the human history and by the divine life in our human life, we need to be vessels **open** to the Lord, **loving** Him, **receiving** Him, **being filled** with Him, and **letting** Him be everything to us and do everything in us, through us, and for us—Acts 9:15; 2 Cor. 4:7; Rom. 9:21, 23; cf. 2 Kings 4:1-6.

V. The book of Acts reveals a group of people who live in the divine history by **continuing steadfastly in prayer and in the ministry of the word**; this is to live in the apostolic ministry in coordination with Christ as our great High Priest in His heavenly ministry—6:4; Heb. 7:25; 8:1-2:

- A. By prayer we **set our mind on the things above** and become a reflection of Christ's ministry in the heavens; we depend on prayer to do what man cannot do, **to understand** what man cannot understand, and **to speak** what man cannot speak—Acts 9:11; 13:1-4; Col. 3:1-3; 4:2; Eph. 6:18; Dan. 6:10; 9:2-3; 1 Cor. 2:13; 2 Cor. 3:6.
- B. By the ministry of the word, **we impart Christ** into others as the heavenly life and power so that they may be sustained with the riches of Christ to live Christ as their heavenly life on earth—Rom. 15:16; cf. Isa. 50:4-5.

We have to learn to **reject our natural being and exercise our spirit in everything**. God's salvation makes our spirit the inner man. This implies that our spirit is our new person as everything to us. Actually, we should not live another man; **we should live only the inner man**. Our spirit worships, prays, and should take the lead to do everything in our Christian life and service.

We should not exercise our spirit only when we come to the meeting. We need to exercise our spirit when we speak to our spouse and our children. We should purchase things by exercising our spirit. If we do not exercise our spirit, we are in the flesh. When we come to the meeting, we may act as one person, but at home and in our daily life we may be another person. This is wrong. **We need to do everything by exercising our spirit**. Otherwise our meeting is altogether theatrical, and our meeting hall becomes a theater. We do not want to be actors and actresses who merely talk about the things of God in the meeting hall. **We want to be those who exercise our spirit, deny the self, and reject the flesh**. We should not have a double personality, being one person in the meetings and another person outside the meetings. This is hypocrisy and is wrong. Our entire being must be strengthened into the inner man. We must live the inner man, that is, we must let our spirit do everything, and reject everything of our natural being.

(Basic Lessons on Service, Chapter 16)

Day 5

Acts 13:33-34 - That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "**You are My Son; this day have I begotten You.**" And as to His having raised Him up from the dead, no longer to return to corruption, He spoke in this way, "I will give you the holy things of David, the faithful things."

Isiah 55:3 - *Incline your ear and come to Me; / Hear, so that your soul may live; / And I will make an eternal covenant with you, / Even the sure mercies shown to David.*

VI. The book of Acts reveals a group of people who live in the divine history seen in Psalm 68, which shows that Christ is the center of God's move on the earth and the reality of God's activities through the church—vv. 1, 24:

- A. **We need to enjoy** the processed and consummated Triune God as the life-dispensing and outpoured Spirit day by day—vv. 11-13, 19; Acts 2:46-47; 5:42; 16:5; 20:31; 28:30-31.
- B. **We need to dwell** in Christ as the "shore" of the evangelists for the transportation and spreading in the preaching of the gospel; on the day of Pentecost at least one hundred twenty gospel "ships," all of whom were Galileans, set out from the "shore" to spread the gospel—Psa. 68:27; Gen. 49:13; Acts 2:7; 13:31.

VII. The book of Acts reveals a group of people who live in the divine history by **continuing to enjoy, live, and proclaim the resurrected Christ as the firstborn Son of God and as the holy things of David, the faithful things, which are all the aspects of what Christ is as mercies to us—13:32-34:**

- A. Christ as the seed of David was **begotten through His resurrection** to be the firstborn Son of God and the life-giving Spirit as God's sure mercies shown to David—vv. 33-35; Isa. 55:3-4.
- B. In Acts 13:34 Paul interprets God's sure mercies in Isaiah 55:3 as "the holy things of David, the faithful things," and in Acts 13:33 and 35 he indicates that these things are the **resurrected Christ Himself as the firstborn Son of God and as the Holy One**.
- C. This is also confirmed by Isaiah 55:4, which reveals that the sure mercies are **Christ Himself as the Witness, Leader, and Commander** to the peoples.
- D. The **resurrected Christ** as the firstborn Son of God and the **life-giving Spirit** is a **great gift given by God** to His chosen people, and this gift is entitled "the holy things of David, the faithful things"—Acts 13:33-34.
- E. The **resurrected Christ is the mercies and blessings, the holy and faithful things**, whom God gives to us as a great gift; this gift is the resurrected Christ Himself as the reality of the eternal covenant with all His unsearchable riches to be our all-inclusive grace— Isa. 42:6b; 55:3; 1 Cor. 1:9; Acts 13:43.

Day 6

Acts 1:13-14 - And when they entered, they went up to the **upper room** where they were residing, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the brother of James. These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

VIII. If we would be in the **continuation of the book of Acts, we need to continue to live in the divine history by having an **upper-room consecration**—1:13-14:**

- A. At the seashore Peter gave up his job to follow the Lord Jesus, but **in the upper room he gave up much more**—Matt. 4:18-20; Acts 1:13-14:
 - 1. He stood with the heavenly vision to give up the religion of his forefathers.
 - 2. He gave up his country, his relationship with his neighbors and friends, and his relatives, and he was willing to risk his life.
- B. The kind of consecration that we need today is an upper-room consecration, a **consecration in which we pay the price** to have our **whole being** "married" to the heavenly vision—26:19; 1:8; 20:24.
- C. If we pay the price for the heavenly vision, we will "**burn the bridges**" behind us and will have **no way to go backward**.
- D. Whether we have seen the heavenly vision or not **depends** on whether we are **willing to pay the price** to buy the anointing Spirit as the eyesalve—Rev. 3:18.
- E. To take **the way of the Lord's recovery** is not cheap; this way is expensive and requires a **costly consecration**.
- F. We are **not** here for a movement but **for the Lord's recovery**, and the recovery can be carried out only by the specific and extraordinary **consecration in the upper room**.

- G. The one hundred twenty in the upper room all became a burnt offering; they were **burning for the Lord in spirit**, and they burned others with the divine fire of the divine life—Luke 12:49-50; Acts 2:3-4; Rom. 12:11.
- H. When the Lord Jesus was on the earth, great crowds followed Him, but they did not afford Him anything for His move; **His move was with those in the upper room**, with those whose **eyes had been opened** and whose **hearts had been touched**—Acts 17:6b.
- I. It is a small number who will turn the world upside down and change the age; if we would be in the upper room, we need to pray in a specific way and say, “Lord, I am **willing** to be in the upper room for the recovery of Your testimony.”