

Apologia Series #3

One Accord

God bless you in the name of Jesus Christ and welcome to this special leadership conference call. My name is Rico Magnelli. Please turn in your Bibles to Acts, chapter 1.

This is a follow-up, or part 3 to the first two parts in this series we have called Apologia. As you recall, an apologia is not an apology, but it comes from a long history in the Greek culture and its basic meaning is when one is accused, he or she addresses those accusations and defends themselves with truth. An answer of truth in the face of accusations is very important for Christian leaders to understand. Truth is not rationalizing or justifying one's actions but simply presenting truth and allowing it to reveal or illuminate the situation for all who choose to see. This special leadership conference call will address the concept of being in one accord as a foundation to build a Christian community and in response to conflict.

Here in the Book of Acts, regarding the situation that we've been discussing, is the Greek word *homothumadon*, transliterated *h-o-m-o-t-h-u-m-a-d-o-n*. This Greek word identifies a unique characteristic of the first-century church that can help us as we move forward. It means in its basic form, "to be of one accord." And getting to one accord is not done haphazardly. It's accomplished *with* God, and His Word. Prayer is certainly an indicator of the willingness of believers to accomplish things with God and get Him involved. So, prayer is very important.

There are seven positive occurrences in the Book of Acts of this term. And in the context of each, we will see a movement of God that results in unity of purpose and action. It's a movement of God that sets a foundation for the believers. It is a movement of God that arises to respond in conflict or doctrinal challenges, from without, or from

within the church. And it is repeatable, so it can be taught to any generation or culture. And we'll see that beautifully laid out. Leadership plays a real key role in this process. The leadership, with the energy of conviction, recognize God at work and lead the way, whether they have titles or not, with each believer adding their personal energy of conviction, enthusiasm, and commitment. And this is what builds that one accord.

Acts 1:14:

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

“These” are referring to the eleven apostles of verse 13. Because by this time, Judas had departed. It's after the ascension and before the day of Pentecost. And the “one accord” is with one mind, or unanimously. These folks were all with one accord, with one mind, unanimous in their conviction to carry out the instructions given to them by Christ before he departed into heaven.

I like this description of this term from the *New American Standard New Testament Greek Lexicon*, which states this about the concept of *homothumadon*:

[Is] A unique Greek word... [that] helps us understand the uniqueness of the Christian community. *Homothumadon* is a compound of two words, meaning “to rush along” and “in unison.” The image is almost musical; a number of notes are sounded, which, while different, harmonise in pitch and tone. As the instruments of a great concert under the direction of a concert master, so the Holy Spirit blends together the lives of members of Christ's church.

This is a beautiful description. A symphony of souls orchestrated by the Holy Spirit. Such recognition is what is needed today in Christian communities, churches, and groups.

Let's look at this compound word from a personal conviction point of view. The first part of this compound word comes from the Greek word *homos*, and also means "one and the same". And the second part is coming from the Greek word *thumos*, which can be rendered "passion." So, we can see this one accord runs deeper than simply agreeing with something. This one accord is no ordinary lukewarm agreement. This one accord indicates a personal passion each individual embraces. It reminds me of a sports team. When a sports team locks in together with one purpose, like to win a game. And each individual on that team is completely engaged —heart, soul, mind, and strength. They're of one passion to one end, to win that game. That's what it reminds me of.

The first occurrence here in Acts chapter 1, verse 14, you have the apostles, Mary, and the brethren, who were carrying out the instructions of Jesus Christ. He was no longer present on earth, but He left specific instructions for them to abide in Jerusalem until they were spiritually clothed or covered with power from on high or heaven. The apostles are leading this group of disciples in Christ's absence. And the reason they were together, is they were following the teachings and instructions of Christ, the best that they knew. They didn't know the fullness of what would happen, and exactly when it was going to happen. Practically speaking, we can do the same, that is, we may not know everything about what is coming in the future, but we can move as one on what we do know trusting in the Lord to fill in details as we need them. Unlike this first occurrence, we have the advantage of having the gift of holy spirit and the four gospels that document the work of Christ while on earth and the New Testament that explains Christ's accomplished work following his departure. This is something they did not have. So, this is the first occurrence. And you see it leads to the next one in Acts chapter 2.

Acts 2:1:

And when the day of Pentecost was fully come, they were all with one accord [*homothumadon*] in one place.

Now we know this refers to the twelve apostles because Matthias (in Acts 1:26) was added to the eleven apostles to make twelve. So, the twelve were in one accord. They were with one passion regarding Christ's instructions and in anticipation of the coming of holy spirit. In the temple, in public is where they exhibited the power of the holy spirit from heaven promised by Christ.

Acts 2:2-4:

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled [all twelve] with the Holy Ghost [spirit, the gift], and began to speak with other tongues, as the Spirit gave them utterance.

That is fantastic! Notice that the apostles exhibit power from on high first. It was initiated in their lives first. And in so many ways, you see the growth and development of the first-century church which sets the pattern for us today works along these lines. Someone needed to lead the way. And *homothumadon* is not about joining any group or going along with the crowd. It's about personal conviction on the truth, regarding what God is moving in Christ! Now, they didn't know the fullness of what they had received. We know, looking back in hindsight, it would be a progressive unfolding of truth. The seven church epistles hadn't been written, and the mystery of the one body of Christ had not yet been fully revealed. But they *moved with God*, and God continued to work in this situation. And that's the context of that first and second occurrences of the Greek word *homothumadon*.

Let's look at the third occurrence here in Acts chapter 2. After Peter and the eleven stood up, they held forth the Word together, look what happened in verse 46 of Acts chapter 2. Here's the third occurrence of this word.

Acts 2:46:

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

“And they continuing *daily* with one accord,” *homothumadon*. The “they” refers to the twelve apostles and the about three thousand souls saved the first day of the church. This “one accord” chain of events ignited by God’s movement in giving the holy spirit led to a lifestyle change adopted by all with one passion! Each individual, with their own enthusiasm and commitment, was carrying this out on a daily basis. “They continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart.” That “continuing daily” is interesting. They pursued the fellowship one with another based on what they had been taught in verse 42. They recognized that the benefit of doing the Word of God was involved, and they were not joining a five-senses club or organization or movement, but joining themselves by personal conviction to what God was working.

Acts 2:42-43:

And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.

And fear [or respect] came upon every soul: ...

They were continuing in the Word first, sharing one with another what Christ had accomplished for them all through his faith by grace, breaking bread, and prayers. This is what God was moving in them, each individual believer. To build a *homothumadon*, one accord, one passion, it cannot come by people just agreeing with something. *Homothumadon* requires individual conviction. Beginning with the leadership, as in each occurrence of this term, the leadership are leading the way. Then, each believer adds their passion and personal conviction to what *God is moving*. This is so vital. Because without it, we don’t have the real *homothumadon* experience.

Now, we'll be back to Acts, but in 2 Timothy, chapter 2 the leader is encouraged to be strong in grace that is in Christ Jesus.

2 Timothy 2:6-7:

The husbandman that laboureth must be first partaker of the fruits.

Consider what I say; and the Lord give thee understanding in all things.

Absolutely. This is talking about leaders. And leaders don't necessarily have to have titles. A Christian leader, someone with or without a title, is one who moves with God and sets a good example and pace for others to follow. They're *leading others*. "The husbandman that laboureth must be first partaker of the fruits."

The husbandman here is a farmer that labors. So, there is a characteristic of leadership that can be likened to a farmer. Well, a farmer is not a lazy person. Anybody that's farmed knows that it takes labor. Likewise, I've never seen the Word being built in anyone who is lazy. Personally, I've not seen it. Making the effort to reflect on the Word in our heart, listening to it, reading it, even studying it where we get convinced and take appropriate action in love, is the aim. We must allow the Word to be sown in the fallow ground of our heart. The labor is in the sowing and watering the seed of the Word. This results in a personal conviction which cannot be transferred to anyone else. Each individual must do this themselves. Lacking personal conviction often leads people to look to others to make decisions for them. Encouraging each individual to exercise their own free will in choosing the things of God is best practice in the Christian era.

These verses state "the husbandman that laboureth must be first partaker of the fruits." And the words "must be," points to this being a necessity not an option. It's necessary to be the first partakers of the fruits. That means *we* receive the benefits of what we sow first then it benefits others. God never uses anybody without benefiting them in

some way. When we see the fruit of God's Word that we personally believe ourselves, we are a satisfied customer so to speak, our own personal conviction deepens. We have experienced for ourselves that God is faithful to fulfill His Word. This best equips us to share the benefit with others. So, what are we sowing in our heart? It must be the Word, not what people say about it, or what people say in general. What does the Word say?

And then, look what it says here, in verse 7: "Consider what I say." This word "consider" in the Greek grammatical construction, is actually a command, to be done in the present, continuously. That means we keep on doing it. We keep considering it. What's interesting here, it's also in the singular. It's addressing the *individual*. Because it's an *individual* decision. It is for you; it is for me. Further it says, "Consider what I say and the Lord give *thee*." "Thee," again, is a singular pronoun. It's not talking collectively. It's an *individual* decision to consider. This is what's at the basis of one accord.

And then we have in the Greek, the word "understanding" in all things. The word "understanding" comes from a Greek word, some may know. It's the Greek word *sunesis*. It's meaning can be described as a "running together, a flowing together of two rivers." This builds a beautiful mind picture of the combination of different sources of knowledge becoming one—God's spiritual knowledge flowing into our minds and becoming one. And this is how the personal conviction so necessary to reaching one accord builds for each of us.

You know, the principle of cause and effect is fundamental: to begin to put life together. It's so basic. That from this one principle alone, cause and effect, someone can amass a *voluminous* amount of knowledge. And that could be for good or for bad because it's a principle. But God instituted nature all around us as for our benefit and wellbeing but also as an illustration, a classroom of learning. One great principle nature teaches is cause and effect. It's so visible, most specifically, certainly to a farmer, because they see the seed planted and watered

and develop into a crop to be harvested. They plant, they water, and it grows and produces a benefit.

Back to Acts, chapter 4. We went to that section in Timothy to point out personal conviction. It starts with leaders who have a personal conviction that builds a one accord. This is the basis of that one accord, that personal conviction to the truth of what *God* is moving. It's the Word becoming *real*, not just an idea, but real.

So, we looked at the first three occurrences of *homothumadon* in the Book of Acts. And those first three occurrences, as I mentioned, are in the context of a movement of God that sets a foundation upon which believers can live, and grow, and develop. Here in Acts, chapter 4, is going to be another movement of God. But here, in the context, is a conflict from *without* the church that arises. So, this challenge is coming from outside the fledgling church. So, opposition came to attack the church in the form of an envious and legalistic religious block that was not interested in a movement of God but solely in retaining their influence over the people. The believers responding with one accord and with one voice, went to God.

The context here in Acts, chapter 4 is after the religious leaders confronted Peter and John for healing the man at the temple gate with the power and direction from God. These two apostles are released and go back to their own company and reported all that the chief priests and elders had said unto them.

Acts 4:24:

And when they [meaning the early church] heard that, they lifted up their voice to God with one accord [*homothumadon*, one passion, unity of purpose based on a personal conviction on everyone's part inspired by the leaders who set the example and pace], and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

They recognized the nature that God had set up around them. They recognized God's handiwork in this beautiful world that we live in. It is interesting that they prayed as a group, but it doesn't say who prayed. It doesn't mention that one person prayed, and the rest listened. It doesn't say they handed out the prayer, so everyone could be of one mind. We do not know how this prayer was actually carried out, but we do know it was with one voice. That is the point, to execute Godly inspired action, like prayer, with one voice, with one accord, *homothumadon*.

Acts 4:29:

And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

They were unified to speak the Word with boldness in response to the conflict coming from outside the Church. God was moving and they were responding with action, and the action was to speak the Word with boldness.

Acts 4:30-31:

By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child [or servant] Jesus.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost [meaning they were all filled with that gift of holy spirit that resulted in God-inspired action], and they spake the word of God with boldness.

That's the action that they took, as God was inspiring and working with them. This is a movement of God. When we see conflict from without from worldly forces regardless of the disguise they may be wearing, we as Christians should respond with one accord as guided and inspired by God either via His written Word and or what He reveals directly to us.

Acts 4:32-33:

And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common [meaning they did not consider their personal possessions to be untouchable if people had needs. They were of the heart and mind regarding physical things that “the earth is the Lord’s and the fullness thereof”, so ultimately God owns everything and that they were simply stewards in this life.]

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Wow! That’s the fourth occurrence of *homothumadon*. The first three we saw set the foundation for the Christian church. They were daily in unity of purpose carrying out their activities based on the apostles’ doctrine, the fellowship, breaking of bread, and prayers. This became their new lifestyle. Tremendous!

Now, let’s look at the fifth occurrence. Acts, chapter 5. This is in the context of a conflict arising from *within* the church. There was a certain couple, Ananias and Sapphira, who attempted to infiltrate this young and tender Christian community with deception regarding finances. They were charged with allowing Satan to fill their heart and lie about their intentions. This was in deep contrast to the purity of the fellowship of saints up to this point. The spiritual light was bright in this Christian community, so it exposed this couple’s devious plans of darkness. Peter, as God worked in him, handled this situation, and called them out. They could have come clean on the matter but did not. This resulted in dire consequences that they brought upon themselves. You can read about in Acts chapter 5. Let’s look at the result.

Acts 5:11-12:

And great fear [“fear” here is respect, so great respect] came upon all the church, and upon as many as heard these things.

And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord [*homothumadon*] in Solomon's porch.

They were with one passion, one mind. Had Ananias and Saphira remained concealed in the group, the Word of God could not have noted that all were with "one accord". Such deception would have affected the group from within like a virus spreading through the body. This couple did not have mutual respect based on the faith of Christ. However, once these two were no longer in the group, there was great respect that was engendered. Again, going back to "respect upon every soul" from Acts chapter 2.

Acts 5:13-16:

And of the rest durst no man join himself to them [no one tried to infiltrate this group with bad intentions]: but the people magnified them. [This was an attention-getting event.]

And believers were the more added to the Lord, multitudes both of men and women.)

Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Wow! Here we see an internal conflict within the Church, yet it resulted in a one accord response of respect. Why? God inspired action from Peter is what led to the great respect in the church and many signs and wonders being carried out. The work of Christ in the minds of the believers was on fire. Their expectations in the Lord were elevated above the spiritual and physical challenges they faced. We see in the context of this fifth occurrence, that this one accord attitude of heart overwhelmed Satan, the adversary, and his hold on people,

and evil spirits were taken out of people. The adversary's hold on people was broken, and everyone, *everyone*, was healed. That's the fifth occurrence.

So, we've seen a foundation, in the context of the one passion, we've seen in the fourth occurrence, a conflict from without, and how they responded with speaking the Word boldly, and again, God's power being evidenced.

Here in the fifth occurrence, we saw conflict from within, and it was handled with the power of God, and great respect ensued with wonders and signs, and the adversary being discomfited.

Let's look at the sixth occurrence, Acts, chapter 8 please. In Acts, chapter 8, Philip goes down to the city of Samaria and he preaches Christ. Philip's ministering visit to Samaria was part of a larger effort from those in Jerusalem to reach out with the gospel of Christ.

Acts 8:5:

Then Philip went down to the city of Samaria, and preached Christ unto them.

He didn't preach Jesus, he preached Christ. They are one and the same but Christ, the anointed one, is the title God gave Jesus that signifies the full impact of his work. Christ reflects the exalted one, the resurrected one, and that embodies the forgiveness of the crucifixion of Jesus, but completes his sacrifice with the glory and the power of the resurrection. It is in the crucifixion that Christians have forgiveness and but in the resurrection is where eternal life resides, therefore he preached Christ.

Acts 8:6-8:

And the people with one accord [*homothumadon*] gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

And there was great joy in that city.

Look at the context. Another movement of God. This is the first time, the first occurrence of one accord, *homothumadon*, moving outside of the Jerusalem area. This tells us that the truths regarding *homothumadon* and one accord can be taught to any generation, to any culture, or geographic area. They are repeatable.

Remember, the first three occurrences laid the foundation. The fourth occurrence was a conflict from without. The fifth occurrence was a conflict from within. Here, we see that these principles are repeatable. He laid the same foundation that he had learned back in Acts chapter 2 which wrought the same godly results with the people. That's why it's so important for us to get back to that same vein of gold ore that God showed the Apostle Paul. That knowledge of the mystery of the one Body of Christ and the family of God based on the faith of Christ. This is the vein of gold that we want to tap into. We want to get back to that foundation. And we do this with *homothumadon*. We do it with one passion, leaders, with or without titles set the example and pace with each individual person adding their personal conviction.

Now, let's look at the final occurrence in Acts, chapter 15. How appropriate, for our understanding in this context that we've been working through in this apologetics series. Acts 15 is the last occurrence, where there was conflict from within the church regarding the meaning of grace through the faith of Christ versus legal standards for salvation was exclusively for the descendants of Israel. This was a doctrinal conflict between grace versus works and whether it applied to all people. This struggle of grace versus works still continues among many Christians today. The first-century Church needed to resolve these issues, and that's why they came together in what many call the Jerusalem council. And their response, with the apostles, elders and

brethren all present in one accord is recorded for us. There was personal conviction and energy behind this unity of purpose. In Acts, chapter 15, this is part of the letter that they wrote.

Acts 15:23-25:

And they wrote *letters* by them after this manner; The apostles and elders [the apostles, plural, endorsed this approach] and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

Forasmuch as we have heard, that certain which went out from us have troubled you [*tarassō*, we've seen this word in the second sharing on *apologia*, the meaning being agitated by various emotions, this is a disturbing of the soul] with words, [this agitation is done with words] subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

It seemed good unto us [plural], being assembled [all of them] with one accord [*homothumadon*], to send chosen men unto you with our beloved Barnabas and Paul.

Look at the endorsement that came from these early leaders. They were of one accord. And we don't know exactly how long it took to get to that point, but they certainly reached this one accord. This is the last occurrence of *homothumadon* in the Book of Acts, and again, it deals with a doctrinal conflict from within regarding the faith of Christ through grace versus the works of legalism for salvation. The faith of Christ through grace captures the understanding that Christ completed the work needed for our salvation, so no other work is necessary on our part to be saved. Well, they came together, and there were many people that spoke, but they all came together in one passion, one mind, one heart, one voice, to respond with the appropriate action for this situation. It was Peter who stood forth and set the foundation back on the work of Christ once again to help resolve the issue when he said, in

Acts 15:8-11:

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

And put no difference between us and them, purifying their hearts by faith.

Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

They finally concluded that those of other backgrounds and nations had the same access through Christ for salvation as Israel. This was revolutionary to Judean thought. It's interesting that the Jerusalem council is the last positive use of the word *homothumadon*, in the Book of Acts. It's not used in Acts 21 where the apostles are not mentioned and God's grace through Christ which Paul endeavored to share was rejected. That speaks very loudly.

Now please turn to Romans 15. Romans 15 is the only occurrence here in the Pauline epistles.

Romans 15:6:

That ye may with one mind [*homothumadon*] and one mouth glorify God, even the Father of our Lord Jesus Christ.

Wow! With one passion and one mouth glorify God, even the Father of our Lord Jesus Christ. Well, we need to read some of the context here.

Romans 15:5:

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

It says, "the God of patience." "Patience" here is endurance, and "consolation is comfort and encouragement. We need the God of

endurance that holds up under any pressure. And we need the God of comfort to bring us support and relief and encouragement, in order to help us build a one accord, a one passion. It's the God of endurance, comfort and encouragement that grants us the opportunity of one accord. We need God's involvement to produce a one accord amongst us. It cannot happen without Him.

The word "likeminded" is the word meaning thinking or thoughts. I want to read to you Philippians 2:3-5, because it uses the same word.

Philippians 2:3-5:

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Look not every man on his own things, but every man also on the things of others.

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

That mind in you is the same word as "likeminded" from Romans 15. It's having the mind of Christ. Having the thoughts of Christ.

This is how, practically we get likeminded. "One toward another according to Christ Jesus." We are to have the mind of Christ, the thoughts of Christ toward each other. This "one toward another" in the Greek means mutually and reciprocally. So mutually and reciprocally, one toward another, we are to have that same mind regarding Christ Jesus. Because Christ is the head of the body, and it's Christ in each of us. We view each other through the understanding of Christ who died and was raised for all us. How powerful this is, and how this is right in the context of being of one accord.

And what should this result be of this one accord? It should glorify God. That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. This is the end result, to give glory to Him. Does our walk glorify God or man? Each of us gets to decide.

Let's look at the first four verses of Romans 15 and get a deeper understanding in its context.

Romans 15:1:

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

The word "ought" here, indicates something that we owe. It's a moral obligation. There are financial obligations in the Word and there are moral obligations. This is a moral obligation for those that are strong, to bear the infirmities of the weak and not to please ourselves. And the weak are those without the spiritual strength that comes from accepting the work of Christ. The topic of "weak in faith" is handled in the previous chapter 14. The weak are weak in faith, not that they are weak people. We are talking about a spiritual rubric of measuring not a carnal physical one. They do not derive sufficient strength yet from the accomplished work of Christ but are still stuck in their own works. They do not fully understand and live in grace. So, chapter 15 follows up on the weak on faith with those who are strong in faith. We have Christ as the best example of not pleasing himself.

Romans 15:2-3:

Let every one of us please *his* neighbor for *his* good to edification [to build each other up].

For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

Getting to one accord involves people who believe in something greater than themselves: the purposes and will of God, just like Jesus Christ.

Romans 15:4:

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Hope is the anchor to the soul, allowing us to endure. That's what the God of endurance and comfort and encouragement has given us as a solid mooring to our hearts.

We've seen seven positive occurrences in the Book of Acts and one in the Epistle of Romans. And in the context of each of these seven occurrences in Acts, is a movement of God that results in unity of purpose and action. It's a movement of God that sets a foundation, or arises to respond in a conflict, either from within or from without the fellowship of believers. Please turn to 1 Corinthians chapter 3. We saw also that the leadership with energy of conviction recognized God at work in these movements, to lay a foundation, in a conflict from within or without, and lead the way with each believer adding their personal conviction, enthusiasm and commitment.

1 Corinthians 3:1-2:

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

The Corinthians, as carnal Christians, could not receive the fullness of the revelation of the mystery of the one body and all that pertains to it. They were on milk. The meat of the Word helps people discern between good and evil, as we learn from Hebrews 5:14. So they are not as children, like Ephesians 4:14 says, that are "tossed... about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

1 Corinthians 3:3-7:

For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? [This is the way the Corinthian church was operating.]

For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

I have planted, Apollos watered; but God gave the increase.

So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

The adversary would like to only have two options, us and them. This is a trick and a deception to get us at odds with each other. But the third option is the right one. It's God and His Word, and what *He* is moving. This is where we can move and sink our hearts into God's grace and realize what it means to be of one accord.

1 Corinthians 3:7-9:

So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. [That's what's most important, what God is doing.]

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

We work together *with* God as He moves — in laying the foundation or reestablishing the foundation, or when there's conflict within or from without.

1 Corinthians 3:10-11:

According to the grace of God which is given unto me, Paul wrote, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Christ is the foundation. He is the foundation for those first three occurrences of *homothumadon* in the Book of Acts. They followed his instructions, they received the gift of holy spirit, and then they assembled together and grew spiritually because they shared in the same grace of God. That is the foundation. And we saw Philip in Acts 8, he shared the same foundation and got the same godly results. Our job is to respond to God as He moves in and with us. It's up to each of us to add our personal conviction, in one accord with one voice. We plant and water, but only God can bring the increase — the genuine growth of the Word in the heart of a man or a woman, flooding it with His love and His light. This one accord is the next step that returns to the genuine foundation of Jesus Christ. We build from there.

Heavenly Father, we praise you for your abundant grace, mercy and peace. You open the eyes of our understanding. You have given us the gift of holy spirit, and Father, You have given us men and women that have taught us this Word. They've taught us this Word and have brought such deliverance to our lives. Father, we look to you for energizing each and every individual to the end that we move with one passion, with one accord, on the things that You are moving in our day and time, to see Your Word live and the foundation reestablished as followers of our Lord and Savior Jesus Christ, amen. God bless you.