

THE SPIRIT REALM SERIES

COMMUNION OF THE SAINTS

In the Apostles' Creed, there is a phrase "I believe in the communion of saints." What is the communion of the saints and what are we talking about? The word *koinonia* is sometimes translated as *fellowship*, sometimes as *communion*. However, I believe *communion* is the stronger and correct word to bring across the impact the Greek word has.

You will not find the exact phrase *the communion of the saints* in the Bible. But that doctrine, as laid out in the Apostles' Creed is scriptural. 1 Corinthians 11: 23-27 *"For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, 'Take eat; this is My body which is broken for you; do this in remembrance of Me.'* In the same manner He also took the cup after supper, saying, *'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me. For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. Therefore whoever eats this bread and drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.'* "

1 Corinthians 11: 23-27 *"For I received from the Lord that which I also delivered to you; that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, 'Take eat; this is My body which is broken for you; do this in remembrance of Me.'* In the same manner He also took the cup after supper, saying, *'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me. For as often as you eat this bread and drinks this cup, you proclaim the*

Lord's death till He comes. Therefore whoever eats this bread and drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

From verse 27, it looks like it all revolves around the elements of the Lord's Supper. But as you read on, you find it doesn't just revolve around that for verses 28 and 29 say: *"But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body."*

The words *judgment to himself, not discerning the Lord's body*, could be taken in two ways. The first and normal way we take it is how, when the bread and the wine are served, we don't discern that these are symbols of the body and the blood of Jesus; that as we partake, there is a blessing and a grace imparted. That is one way we can take it. However, Paul points to the other way which is even more important: That as we partake of the communion, we not only recognise that the communion represents a release of our faith in the atonement of Jesus, but that it is also a release of our faith in one another. We are all part of that same body and if we don't walk together, we cannot eat together.

There is a phrase that says it is hard to eat together unless you have something in common. But here, not just looking at the eating, although in those days the Lord's Supper also involved a love feast; they must not only discern those elements but they must discern that we have something together - we have faith in one another. Paul goes on to say how they failed in that. 1 Corinthians 11: 30,31 *"For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged."* And then he tells what they did, in verses 33,34 *"Therefore, my brethren, when you come together to eat, wait for one another. But if anyone is hungry, let him eat at home, lest you come together for judgment."* To summarise, sometimes somebody is hungry and they come in and everybody has his own food - someone has fried chicken and another has a slice of bread, and they do not share with one another. That kind of attitude prevailed. And then somebody comes in without any food and, poor guy, he has to drink his own saliva. Paul said that this is not right. You need to have some sort of faith in one another. He said some people had died because they were not relating together. I want you to know that your life and death do not depend on your relationship with the Lord alone;

your life and death also depend on your relationship with the body of Christ.

A lot of people do not commit adultery, they do not sin, they do not do all those things, they do not kill. But their relationship with the body of Christ is wrong and they are suffering the consequences. Now, of course if people reject you and it is not from your side, you can't help it. But if you don't make your way to try to restore yourself (of course restoration takes two parties) or keep yourself within some framework of fellowship with the body, it is a dangerous thing. 1 Corinthians 11 is built upon 1 Corinthians 10. 1 Cor 10: 16,17 says, *"This cup of blessing which we bless, is it not the communion of the blood of Christ?... For we, though many, are one bread and one body; for we all partake of that one bread."* Now do you see where the discerning of the body is?

"We being many are one bread." Is the bread just the bread that we eat? No. The next time you partake of the bread remember that it doesn't just represent Jesus; it also represents you. And when you hold that bread in your hand, it is you, a part of the body which is Jesus (His Body), whom you have become one with. You are one part of that body and another person holding another piece of bread is another part. All of us together, each holding a part, can see that these different pieces of bread come from that one body, the body of Jesus.

When we partake of it, we are not only partaking of the body of Jesus, we are also saying: "I have become, in my union with Jesus, that one part in the beautiful body of Jesus." Paul says: "We being many are one bread and one body for we all partake of that one bread." That's when you look at the communion of the body; it is the communion of the saints. The phrase might not be in the Bible but when we look at the communion of the body in the context of 1 Cor 10: 16,17, that body is you and I, not just Him Who is seated at the right hand of God. That body is you and I, doctrinally.

There is such a thing as the communion of the saints. If you don't believe it, read 1 Corinthians 10 and 11. You will understand that every Sunday, or however often your church does it, when you take the Lord's Supper, that is the communion

of the saints in the body. Together, we are united throughout the entire body of Christ - one small part of His big body. To understand this communion of the saints in the physical realm and among, what I call, the body of Jesus here, we need to understand that that communion involves everyone in your church, everyone in your local area, everyone in the nation and everyone in the whole world who is born again. But it is also in union with those who have gone ahead of us, who are in heaven today. Paul regards it as one family.

Let's look at Eph. 1:18-23 *"The eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the Church, which is His body, the fullness of Him who fills all in all."* The one familyness is emphasised. When we look at the body, remember it's that same body, including those saints who have finished their work and gone into heaven ahead of us; we are all one big family in God.

Heb 11: 40 *"God having provided something better for us, that they should not be made perfect apart from us."* There are many times when Paul talked about the family of God in heaven and on earth - we are all part of that one family. The communion of the saints is a very powerful doctrine which I seldom hear taught; something that the Apostles' Creed mentioned that has not been fully understood. So, understand that the communion of the saints involves the totality of the fellowship of the living saints and the dead saints who are alive in heaven. However, to understand our communion with one another - how we on earth relate and have the communion of the saints - a lot of what people say about fellowship is not really the communion that God talks about in 1 John 1:7. Since the Greek word for fellowship is also *koinonia*, if the translators had been consistent and put the word *communion* every time they saw the word *koinonia*, we would have a deeper understanding of what fellowship is, instead of dividing it into fellowship and communion.

When we talk about communion, what do most Christians think about? The

Lord's Supper. But in the Bible, when they talked about communion, they were not talking about the Lord's Supper alone; they were talking about you and I together fellowshiping. So, let us be consistent for a moment of time and translate the word *koinonia* all the time as *communion* and see the difference in your New Testament reading. 1 John 1: 6,7 "If we say that we have **communion** with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have **communion** with one another, and the blood of Jesus Christ His Son cleanses us from all sin." Doesn't that seem powerful now? It's the same body the same blood that cleanses us.

Acts 2: 41,42 "Then those who gladly received his word were baptised; and that day about 3000 souls were added to them. And they continued steadfastly in the apostles' doctrine and communion, in the breaking of bread, and in prayers." Do you realise the communion doesn't just involve the breaking of bread? Communion involves how we relate to one another. A lot of people don't really know how to have communion with one another.

What we have of communion or fellowship is a worldly definition of getting together or having some things in common. But we don't really understand. I'm going to open your heart to what it is. It is very powerful if you understand this. All you have to do is sit alone in your room and if you understand that the spirit man is not limited by geographical area, you will understand that your attitude affects straightaway your communion with the saints.

Most people don't really have communion. In fact I have found it very difficult to have communion, in the biblical sense of a deep intricate fellowship that comes when spirit touches spirit. I find it very difficult sometimes to have communion with people because their spirits don't reach out. We cannot have communion unless we walk in the light (1 John 1: 7).

I translate the word *koinonia* as *communion* which is the scriptural translation; it should have been that way all the time. And if we walk in the light, John says we have communion with one another. That means if you are walking in darkness, we

can chat, we can have worldly singalong or conversation but there is no communion. We have communion only when we walk in the light. A lot of what we call fellowship is not that kind of fellowship. The communion that God wants is a powerful one. It is so powerful that the restoration of the Church and the entire perfection of your life depends on it.

Remember, if people can die because they don't understand the communion of the saints, then your living depends on the communion of the saints. Sometimes when you strive to have communion, I find my spirit cannot contact another person because they are having some darkness in their life, and we have partial communion but not the kind that God wants. I find very few people are spiritual enough to understand this communion of the saints and able to fellowship at that level. And when you reach that level, you will never go away from that kind of communion of the saints. Something changes on your inside.

Eph 4: 15,16 "But, speaking the truth in love, may grow up in all things into Him who is the head - Christ - from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love."

Do you know how powerful verse 16 is?

Every joint must give something. Do you see that? "Every joint supplies." As long as you are born again in the body of Christ, you are one of the joints and one of the members of the body of Christ. Whether that person is in another denomination, whether that person is in a different church, whether that person is on the other side of the world, anyone who is born again, who has Jesus Christ as Lord and Saviour, has become part of the communion of the saints.

Every joint must supply. What happens when the joint refuses to supply? The entire body will be affected. That is why God is so concerned in this revival we are talking about. We have seen people build their own kingdoms, build their own churches.

Let me tell you this, sincerely and frankly. When a church grows big, do you know it does not need the rest of the people? They can bring in their own speakers, they can do their own thing. Correct? It's when you are a small church that you probably need more help.

But when you have grown big you are self-sufficient. You have the finances, you have the influence, you have everything. But that is not what Christianity is about. You cannot bring your church buildings to heaven. None of us can go into heaven and say I am a member of whichever church. Try to enter the gates of heaven that way. You only go in based on your own walk with the Lord and your relationship with the entire body of Christ.

I realise we are not here to stay on the earth and my call is not just to build a great big church. Whether I think I need others or not, the Bible says I do. Isn't that right? And whether you feel that you really do need others and others are not responding to you, you know that you do. There are a lot of people who think they don't need others; they did when they were small. I have stood up for ministers when stones were thrown at them and I tell them: "Now, I help you, but please only remember one thing" When you are big, famous and well-known, don't forget to help others. I don't want anything from you."

When I help people, I don't ask for anything back because we all have a responsibility to the body of Christ. Are you your brother's keeper? If your answer is no, you are a Canaanite; you came from the stock of Cain. We all have a responsibility to answer to Jesus and to the entire body of Christ. Sometimes the wrong people get into positions of authority. The days we are living in are different. Anybody who is in the flesh, who doesn't walk with God and who still holds a position like King Saul, that position of authority will be removed.

Sometimes you have people in big church positions. They are of the flesh, partly spirit, and they crush those people who are spiritual under them. Let me tell you, those days are gone. In this time of shaking, they will be gone. God wants to bring up people who understand their responsibility to Jesus and to the body of Christ.

Here it says: "Every joint must supply, according to the effective working, that every part does its share."

Every part must do its share, not just by itself. Now it doesn't mean you own strength. It is the strength and gift that God has put into your life. You cannot make someone an evangelist if they don't have the gift of God. No man can make you an apostle, prophet, evangelist, pastor, teacher or missionary. No mission board can make you all those things, no organisation, no church. No multimillionaire can say I will support you with \$2000 a month; you go and do this, It will not work. It has to be the gift of God. So it says: "According to that which God works in you." Unless God works it in your life, there will be nothing that you can give or bring forth. If you try, it will only be the flesh; it's not right.

It causes growth of the body for the edifying of itself in love. That's what will take place. There will be the general growth of God. Look at it this way. You see little children growing. Have you ever seen a little child growing disproportionately? Have you seen a little child growing and his head keeps growing bigger and bigger and the other parts of the body never grow? So they have big heads but their legs are like little toddlers' legs. I think that is monstrous. Or, have you seen a child growing and the legs and arms grow big but the head is very small? Monstrous. If any part of the body grows out of proportion to the others, it becomes monstrous.

Everyone wants to marry someone whom they see in their own eyes as beautiful and prettiness and beauty are not just physical but overall. No man would really fall in love unless he sees something in the person whom he wants to marry. It may not just be physical beauty; it may be some quality in their life. But still, you must see some beauty in them. I want you to know that the body of Christ is beautiful - spirit, soul and body. That is what God wants. What kind of bride do we want to give to Jesus?

I ask every pastor, every minister this question: Are you your brother's keeper? We cannot afford to build our own kingdoms in the times that we live in. We must understand our responsibility to the body of Christ. Now, to understand these

earthly aspects, that is, what takes place spiritually on this earth in the communion of the saints, I want to point to the heavenly things in the communion of the saints. With that I need to give some scriptures and experiences.

When the Sadducees asked Jesus about the resurrection which they didn't believe, they gave him a hypothetical case about a woman who married seven times and her husbands all died, one after another. Jesus told them, 'You do not know the power of God.' He also said, "Did you not read in the scriptures that God said, *"I am the God of Abraham, of Isaac and of Jacob?"* "

Let's look at Matt 22:23-32. They were actually trying to trap Jesus. In Matt 22:29,30, Jesus said to them: *"You are mistaken, not knowing the scriptures nor the power of God. For in the resurrection they are neither married or given in marriage, but are like angels of God in heaven. But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, 'I am the God of Abraham, the God of Isaac and the God of Jacob?' God is not the God of the dead, but of the living."* Jesus was saying to them, "Look, Abraham, Isaac and Jacob may be dead to you physically; you see their sepulchres, you see their tombs but you don't know the spirit realm. They are now alive in Him." When God said He is the God of Abraham, Abraham is there and alive; when God said He is the God of Isaac, Isaac is alive and not dead. The only people who are spiritually dead are those people who don't know God. Jesus was talking about how the spirits of the saints are with Him.

There is a communion of the saints that we don't fully understand. People who have died in God and have gone ahead of us, don't just hang around and play a harp, float on a cloud and sing 'Amazing Grace' for ten thousand years. There are lots of things to do in heaven. Some of these things are mentioned in Sadhu Sundar Singh's book, 'The Spiritual World of Visions of Heaven.' He said some saints communed and talked with him about spiritual things.

What I am talking about is not something initiated by man. It's something that comes from the throne room of God for certain reasons. I will give those reasons. Some of the saints who have gone ahead of us have jobs which are almost like

angelic work. They do come, they may have new names, but they do come to do various jobs and assignments on the earth. Sadhu Sundar Singh spoke to two of them and asked them: "What were your earthly names?" And they said: "It is not important that you should know because it is forbidden by God. If you do know you will only try to give credit to us. It is not in God for anyone to receive the glory. Let Him have the glory, and let our names be hidden." Let me show some scriptures in the book of Revelation. We have to establish doctrine by scripture, not by experience.

Do you know that one of the angels who talked to John in Revelation was a saint? Rev 19: 9,10 *"Then he said to me, 'Write: Blessed are those who are called to the marriage supper of the Lamb!' And he said to me, 'These are the true sayings of God.' And I fell at his feet to worship him. But he said to me, 'See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.' "*

Notice the angel said: "I am one of the redeemed saints and I am just serving God." John was so awestruck he fell at the feet of the angel who said to him: "Don't do that. I'm one of your fellow servants. I'm like you, a former redeemed human being, now serving God. Your fellow brethren." He was not a bona fide angel; he was a redeemed saint. What was it that this former redeemed saint, now serving as an angelic messenger of God, doing? He was communing with John and talking to John about some of the things of God.

I want to emphasize here that communion is in the spirit realm. That's why I talked about the heavenly aspect first, in order for us to understand the earthly aspect. Matt 17:1-3 *"Now after six days Jesus took Peter, James and John his brother, led them up on high mountain by themselves and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. And behold, Moses and Elijah appeared to them, talking with Him."* That was a communion of the saints in the spirit realm. Why should that happen? This is my understanding in with my walk with God. Sometimes when you walk close with God, like Jesus walked close with God, there are no human beings who reach your level. Read Watchman Nee's book, 'The Normal Christian Life', and you will find that the rest of the Christians are abnormal.

Most Christians are so earth-bound, and I find it sometimes a chore to fellowship with them. But you have to, because you have got to help them, you have got to come down to their level. They are so earth-bound they talk about carnal things, worldly things. Not that we are not responsible in that area; we have got to plan, to carry out our earthly responsibilities, but I find the majority of Christians are earth-bound. Very few live in the heavenly realm. Sometimes, when you walk very close with God and you look around, there is no one at your level, and it is lonely; no one understands some of those things of the spirit. It is not lonely in the sense you do not have God. You have God but every human being likes fellowship, we like people, but it gets lonely. Think about Jesus. Thirty-three years of His life, He lived with people who could not understand Him. He walked in a realm where nobody understood Him. John the Baptist understood Him to some extent but later John himself asked Him: "Are you the Messiah?"

God understands this human desire to have fellowship. Even when we are redeemed and born again, we still desire fellowship. Just before Jesus went to the cross, when He needed the most encouragement, there was no one to encourage Him. I know He had God but none of His disciples could encourage Him; nobody walked at His level. And so God permitted two of His redeemed saints to have fellowship with Jesus. How refreshing fellowship can be. And what did they talk about in Luke 9: 31? Elijah did not die but was translated. Moses actually died, so in the earthly sense he was a dead man, but in the heavenly sense God is the God of Abraham, Moses, Isaac... they are always alive in Him.

Dying in the physical world is only changing the medium of existence. We don't actually die, we live in a different realm. Luke 9: 28-30 *"Now it came to pass, about eight days after these sayings, that He took Peter, John and James and went up on the mountain to pray. As He prayed, the appearance of His face was altered, and His robe became white and glistening. And behold, two men talked with Him, who were Moses and Elijah."* They were not angels; they were redeemed human beings. Verse 31: *"Who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem."* They were talking about what He was about to do. Jesus had fellowship of the highest kind.

God began to show me this truth of the communion of the saints in this deep manner when I became concerned because, if you know me, I go all out for God. I don't like to wait for people to catch up. When it comes to getting to know God, I don't wait for anyone. In my heart, I get concerned. I said: "God, if I keep walking this way and keep getting closer to You, I don't actually have anyone." And God said, "Son, if you ever reach that realm, My angels and My saints will still be there." Now, I know that fellowship with God is the most beautiful; I mean there is no one like God. But there is something in our redeemed human nature that needs contact with redeemed saints. And Jesus had the communion of the saints.

Elijah was another man who walked close with God. You see, out of the blue, there was no one who moved like he moved. There was one point in his life when he appeared to be very weak and very frail. It was when he was running away from Jezebel. And what was his complaint to God? He said: "Lord, there is no one left but me." You know what God said? "I have 7000 left." And Elijah didn't know that. Why have the Fellowship of Charismatic Ministers? It is not just simply getting together so everyone can promote themselves, find their place or pat one another on the back. There is something of a need when you begin to walk with God.

I meet many people who have spiritual experiences and they say: "Look, I don't have anyone else who has this kind of experience who I can talk with. When I tell others of this kind of experience, they don't understand." I know what it is like. When men and women of God walk with God in the five-fold ministries, some of them walk in realms nobody else walks. If they don't know there are others like them, it may stop them from going further. And so like Elijah, when he was on the mountain, said: "God, there's no one else." And then God gave him Elisha. At least he had a human companion, though still not at his level.

Elijah walked so close with God that angelic visitations were like contact with human beings. You see him at the end of his life, in 2 Kings 1 and 2; he seemed to be always with God. He made this statement: "*I am Elijah who stands in the presence of God.*" And he stood in such presence that earthy mortals could not reach. When he was lonely, God sent His angels because there were not many saints in the Old

Testament who had entered that realm. You see him in 2 Kings 1 always with his angel. When the king sent the commander, all Elijah said was: *"If I'm a man of God, let fire come down."* And the power of God came. There are different levels of fellowship, one of which is purely carnal. They sent another one and he too got consumed. They sent a third one and this one understood that you don't talk that way to one who has walked with God in this manner. You don't talk carnally. None of us would talk carnally to Jesus when He comes. It's a different level. As redeemed saints we need to go into higher levels of fellowship. And we don't talk carnal things because it grieves the Holy Spirit.

And so the third commander went on his knees and said: "Please, spare my life! I know you are a man of God. But I have been sent with a commission. Could you please come." And the angel who was with him all the time said: "Go." This is the thing many people don't see. Elijah was busy communing with God. There was a heavenly realm; there were angels talking to him. And he was being disturbed. It looks cruel, doesn't it, in the natural, killing those 50 soldiers? He was being disturbed. Finally, when the fellowship was over, the angel said: "Now you can go." He went. There was a level he reached, he walked so close with God that when he was about to complete his ministry, the Lord said: "Come straight home." There were people like that in the Old Testament, Enoch etc. And then you read about some of the minor prophets, Zechariah etc how they always saw into the spirit realm and communed with spirit beings, and with God, who of course, is the most important. But there was communion with heavenly beings. There is a realm of the communion of the saints there.

I didn't understand this area until God began to show me some experiences that I have had. When I went on a three-day full fast (without food and water) in the early days of my ministry, on the third day of the fast I had a dream-like vision. I was not conscious whether I was awake or asleep. I was taken to a place where there were two mountains. Between the mountains was a valley and a huge building which I understood represented the Church. Only the pillars were ready; the walls and other things were not up yet. The pillars were so big, you could drive three cars on them. High up on the building were some people I recognized. There were John Sung, Watchman Nee and a few other people, some I recognised, some I didn't. They had all gone to be with the Lord and they were beckoning to me to go and join them.

I didn't know what it was, but in the spirit it was like I was going to them. And then I got out of this visitation. At that time I knew that the two mountains represented the first and second coming. The pillars represented the pillars of prayer that build the Church, the foundation. And these were men of God who had built some of those things. But a few years ago, God said to me: "Son, do you understand what that vision means?" I said: "No, Lord." The Lord said "I have called you to continue the work which Watchman Nee, John Sung and the others have done. I have put an anointing on your life to do that work and I'm calling you to finish that which they have started." When I saw that, I wept. And. Of course, like everyone else, I said: "Lord, I will do Your will, I just want to do Your will. I don't seek for fame, I don't seek for fortune, I don't seek for anything. I just want to do Your will and then go home.

And then some time after that, Watchman Nee came in two dreams and talked with me and imparted something. Later on, when the Lord was teaching me about the anointing, I met Kathryn Khulman in the spirit world and she said some things to me and imparted something. As I progressed spiritually, I met different people and I said: "Lord, I don't understand these things theologically." But through time the Lord began to show me: This is the communion of the saints that still goes on. Now, I didn't ask for it, I didn't pursue it. I was just seeking God and praying, meditating on the Word. I didn't seek to meet anyone of them at all. But the Lord showed me that there were some things in their lives and their spirits that they had harnessed and gathered and imparted into my life in some way that my mind doesn't comprehend or understand.

My father who went home to be with the Lord many years ago, came twice. The first time he came, he brought 10 pieces of a white substance that looked like a white pancake. He came and though he didn't say a word (it was like a thought transference), I knew that I must eat it. I ate it and when I woke up, I knew something had changed. It was just like Solomon, He had a dream and in the dream God told him: "Solomon, ask what you want." And he said: "God, I just want you to help me govern Your people. They are such a great people. Help me do Your will." That is what God loves. God was so pleased with Solomon, He said: "Because you didn't ask for the life of your enemies, I will not only give you wisdom, I will give

you all the other things." And when he woke up, Solomon was a different man.

There are some things that we do not understand in the spirit. But there is a communion of the saints. I am talking about the heavenly aspect first, then I'll go on to the earthly. There is a realm of the communion of the saints where the fellowship of kindred spirits imparts something. Sometimes when you reach all you know how, something more comes from God, and He sends one of His living saints from His throne with something for your life. As I come to the earthly aspects I want you to know that our spirits are not bound by this physical body. Everyone who walks with God not only has the gift of the Holy Spirit in his life but the Holy Spirit changes our spirit and puts something there that was not there before, so that our spirit has the quality and quantity necessary to impart to another life. What every joint supplies - that is point number 1.

What God has worked in your life has now become part of your spirit, because God is spirit and He works through your spirit. Remember what Elisha told Elijah, in 2 Kings 3. when Elijah was about to be taken away? Elijah said: "What do you want? Ask." Now these are very special moments; very special and only possible when you have gone into a deep communion. Elijah and Elisha had been 10 years together. "Ask what you want," Elijah said. Elisha replied: "I want a double portion of your spirit." Notice he did not say the Holy Spirit. It is a personal pronoun - "your spirit". Let us not split hairs theologically. We all understand it is from the Holy Spirit and it is still the Holy Spirit. Just like you can argue that in Galatians the fruit of the spirit is the fruit of the human spirit and the fruit of the Holy Spirit. I take it to be both. It is the fruit of my spirit; it is also the fruit of the Holy Spirit because now I am so in union with Him that the union is producing something. It is mine and yet is His; it is His and yet it is mine. You find it in the scriptures.

Elisha said: "Give me a double portion of your spirit." Personal pronoun. Did he know about the Holy Spirit? Of course. Those people knew the Holy Spirit. But what he wanted was a quality that Elijah had developed. The communion of the saints is not as easy as we think; that you just gather around the table and eat, that is communion. No. That is just physical fellowship and soul fellowship. It is not as easily done. It takes preparation of hearts, preparation of lives and the kind of union we have in Him, walking in the light together. Elijah said to Elisha: "You have

asked a hard thing. Nevertheless, if you see me when I am taken off, it will be done for you." And it happened, and he (Elisha) got it. There is a quality of the human spirit.

John the Baptist was said to have the spirit of Elijah. So powerful did that man (Elijah) walk that his spirit man rose. Do you know our spirit man can grow? Your spirit can grow so powerful that it exercises dominion over a large extent - geographically and chronologically over the generations. In this Bible, Paul's spirit still lives and still imparts. In John 6:63, *Jesus says: "My words are spirit and they are life."* Jesus still imparts. Paul's spirit still lives and still imparts, through his writings. Not only that, sometimes it is possible for our spirit to travel and move, in impartation, into other lives.

Paul says in Col 2: 5, *"For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order and the steadfastness of your faith in Christ."* He says "my spirit is with you", and it is not just a figure of speech because a figure of speech does not have the quality or the ability to see what is going on. But Paul says: "I can see you and I can behold what you are doing." His spirit was translated into the Colossian churches and he could see, understand, experience and know what they were going through.

When Elisha told Gehazi, after Gehazi asked some things from Naaman who was healed, secretly, thinking that Elisha didn't know, Elisha said: "Didn't my spirit go with you?" There is something about the development of our human spirit when it attains a certain quality and ability. The spirit realm is just like the physical realm in comparison. When a person is born and is a little child - they don't know how to walk yet. They learn to walk. They toddle at first, they stumble and fall, but after sometime your child learns to walk.

In the spirit realm, it is the same way. When a person's spirit is newly born, they are like spiritual babies. The sad thing is, many people remain spiritual babies. But when our spirit man grows, it grows to the extent where it is not limited by this physical body. I'm not talking about astral travelling or forcibly doing things that

are outside of God. I am not talking about desiring it either or purposefully trying to project yourself. I am talking about fellowshiping with God and yielding to God. When your spirit ascends to the deepest heavenly place, it is no more limited by the earthly realm and it becomes very easy for your spirit. When you pray, suddenly your spirit is there, and you know what is going on.

Once I was praying for an evangelist and my spirit reached into his life and contacted his spirit, I begin to see him preaching in large crusades and stadiums and there is an angel standing next to him. And sometime in the future, (I can see his future) there is an angel standing next to you on your right; it is a large platform, greyish in colour, with microphone stands. They are not using the normal lapel mikes; they are using hand mikes. And there is a group of people behind him and there are some people whom I don't know (they look like Filipinos), but one or two of them are like government officials. And he was standing there and ministering the Word. That is something in his spirit, and when my spirit communes with his spirit, I begin to enter into the realm of his spirit.

There have been many times when my spirit just went to places I didn't know. Sometimes I pray and spend time with God and I find my spirit in a church member's house. Of course, they didn't know I was there. There was one time when one of them knew I was there. He said, "Pastor, between 4 and 5 am, you came in a dream and laid hands on me." I said: "Yes, the Lord showed you." I was praying for that person and my spirit had gone and ministered. There is a realm in which your spirit is no more earth-bound. I find too many people's spirits earth-bound, pulled by gravitational force of the law of sin and death; too earthly and too worldly, such that their spirits cannot soar into the heights of the heavenly realm. The way Paul talks about it, is like it is so easy for him. Look at 1 Cor 5:3, "*For indeed as absent in body but present in spirit, have already judged, as though I were present.*" "It makes no difference whether my body is there or not," Paul says, "I am there with you."

There is a realm of communion of the saints that we have hardly tapped on, that we don't fully understand. And saints can have fellowship. Now talk about translation in the spirit: When a person is translated it is just his physical body tagging along with the spirit. But when your spirits are so used to that, the day will come when the revival of God moves so powerfully that people will be translated

from different corners of the earth to various places to preach and translated back. But that will be the normal consequences because their spirit has been travelling so much. When you are an intercessor, when you pray, your spirit can travel into a different realm, into a higher realm, and you do battle with spiritual forces. That is happening all the time. When you have grown in God and your spirit has developed, it is not limited by any earthly boundaries; it moves and travels.

As our spirits grow in God, we will come to understand that realm of the communion of the saints. One minister who stands in the office of prophet told me that when he ministers, he sometimes sees me standing next to him. I was there in my spirit. He also sees another of his mentors, Bro Dhinakaran, standing next to him. Is it possible? It is. It is the communion of the saints. And there is something imparted every time we unite together - where one chases a thousand, and two chase ten thousand.

In the earthly sense, the communion of the saints is so powerful. The day will come when we understand this realm and our spirits know how to have communion. You can be there, I can be here and as we spend time with God, our spirits meet in heaven. Hallelujah. There is a communion of the saints. Sometimes people ask me how I know things. I say, "I know because my spirit has been with that person. I know exactly what they are going through." Some of you who are married, you know it, with your loved ones. Something goes on in their life and you know it, you feel it, tangibly. Like twins, you know exactly what is going on. It is the communion of the saints taking place - a powerful realm of fellowship and communion the church has not tapped on.

1 Cor 13:12 says, "*We shall know as we are known.*" In heaven when you meet one another, you will know everything about that person, even before knowing their name: their character, their gift, their calling, and their inclination. A portion of that heavenly experience is possible here on earth. The three disciples - Peter, James and John - had not even met personally Moses and Elijah. How did they know it was Moses and Elijah? There is something about the spirit realm. If right now, Zechariah the prophet were to come and stand here - without mentioning his name, you will know it is Zechariah. There is something about communion in the spirit realm that

when you see spirit to spirit you know. Just as in the physical realm, you can tell whether someone is sad or happy; you can know if they are troubled or happy by their facial, physical expression. That is very natural, very basic and primary.

There is a higher realm in the spirit of knowing, of communion, of experiencing this *koinonia* that is powerful. That is the kind of communion of the saints that takes place when we learn to commune with one another. One day, when we get used to our physical body flowing with your spirit, your body can say to your spirit, "Take me along," and you are translated across nations without a passport. But make sure you don't lose your faith because you need to get back without your passport too. Praise God. That is how it is going to take place - through our growth in the body of Christ, the communion of the saints.

Now these are the important things for the communion of the saints. When you reject or accept one another, it immediately cuts off. You don't have to say one word against any minister. Let us take a hypothetical case: Kenneth Hagin. If your spirit rejects him, if your mind and will reject him, straightaway, you stop receiving the impartation he has in his life for you. If you receive a righteous man as a righteous man, you receive a righteous man's reward. If you receive a prophet as a prophet, you receive a prophet's reward. What is the prophet's reward? The reward is the gift of God in their life for you.

When the Pharisees rejected Jesus, they cut themselves off from the blessing of God. In Mark 6, when Jesus was in his hometown, the people there said, "We know Him. We will not accept Him as the Messiah. He is not the Christ. We know Him. His sisters are here with us, his brothers we know. Isn't this the carpenter's son?" And Jesus could do no mighty work. His gift was not operational for their lives. It is a dangerous thing, even if you don't tell anybody but in your heart you reject a person. And especially if the person has a gift for you, straightaway it cuts off the supply. So sometimes we don't even need this kind of meeting. It is the power of that fellowship and communion.

What God has worked into the body, you need to receive one another. If God has

placed something in my life, whether you like it or not you need that part too. God has also put something in your life, which I need, so that the body of Christ can grow. What you are today, where you are today, is the sum total of your communion and fellowship with Christians, some who have died long ago. Although you have not met them like I have met them, you have met them through their books, and their writings - John Wesley, Charles Finney - their lives touch your life. No man is an island. Everyone of us, to develop our gift, needs an impartation. Some have enough impartation, so much so that their gift is standing very strong. But do not be proud, you need to go on. We still need one another for our continual growth.

Some men of God after reaching the point of success in their ministry start building walls around themselves. Later, you might hear that they have either fallen from grace or have become cold. They have cut themselves off from the communion of saints.

We are all one river in God. We are many rivers but we have all become one river in God. So the totality and sum total of our lives become the end sum of all that have come into our lives and continue to flow. That is why it is important to understand why you need to get into the right fellowship. You become the expression of the fellowship you identify with. And I make it very clear - there are some people I do not fellowship with. I love them, they are part of the body but I do not fellowship with them because they are too carnal. And sometimes if a five-fold minister has too many sharp edges and too many things wrong in his life, my spirit closes up, because there is a difference. I want to prevent his frailties from coming into my life.

You know there is a difference between fundamental flaws and acceptable imperfections. When something is fundamental, we must protect our spirit. Psalm 1 - Blessed is the man of God. Blessed is the man who walks not in the counsel of the wicked; doesn't sit in the seat of the scornful, nor stands in the way of sinners. A lot of people are still doing that. And Paul says separate from those people because there is a communion that is taking place. There was one minister that I have tried to help very much. He has sat with me three, four times because his mentor was somebody from the United States. I told him I recognise this other person; he is a

mighty evangelist although he sometimes calls himself a prophet, but I don't discern he is one. He is just an evangelist. And I said, "He is mighty. Learn. Take the gift that is in his life; take all that is there." But, I added, these are the flaws: 1. Finances, 2. Showmanship, 3. Lack of integrity in some areas. I warned him. But he became exactly like that man; exactly, because he didn't know how to close his spirit to the wrong spirit and open his spirit to the right fellowship. We need to realize the danger, because if somebody is under the dealings of God and you open your spirit, the same dealings come to you. These are things we have to know and be careful to walk in the ways of God. Understand the communion of the saints as a powerful thing, that we must walk discreetly. So there is an impartation of the gifting of the grace of God when you receive one another.

Sometimes there are people I have never met who have opened themselves to the ministry. Immediately some of the grace begins to go into their lives. The communion of the spirit transcends physical bodies. That is why we talked about the law of the blessing, when you have been blessed. Some of you struggle with the weaknesses of our fathers because you take from them lock, stock and barrel. It is important that we understand how to close our spirits and how to open our spirits.

Not only is there an impartation of gifts, there is what I call the magnification of the power of God. Where one chases a thousand, two chase ten thousand. A different level of power flows. As people gain different acceptance, they operate differently. That is why sometimes a five-fold minister operates differently when the entire town shows up than when he is ministering in one church. Why? Because the people's spirits are open and what is in their spirits flows into him as his spirit flows into them. There is a magnification, a multiplication of the gift of God upon individual lives. The wonderful thing is this: the multiplication can become a permanent part of your life. Sometimes when you get into the right place and the right offices, that kind of anointing comes and becomes permanent in your life. Reinhard Bonnke's ministry took off when he arranged a meeting. He used to fellowship with all these people and arrange big crusades. So, he was always under that atmosphere and anointing. One day the crusade speaker failed to turn up and he had to take his place. And from that day onwards it was non-stop. That anointing came on his life. We need to understand how to commune with one another.

