

Five Dynamics of the Spiritual Life (Three-post series complete)

by David Bolton

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One of the most concise and yet comprehensive statements in Scripture describing the dynamics of the spiritual life is Philippians 3:10-11. It is arguably the apostle Paul's most transparent expression of His inward spiritual passion and pursuit. It is also a portion of Scripture that has spoken to my heart more than just about any other.

If we examine this Pauline expression closely, we see the whole of the spiritual life laid out according to five progressive dynamics. In practical experience, these are cyclical in nature, following one after another and then beginning their progressive sequence all over again. Each time, however, they work the nature of Christ slightly deeper within us and take us a little higher and further in our spiritual growth. If we, like Paul, press into and yield to this repeating spiritual progression, we will find ourselves on the most fruitful path of spiritual growth.

These five dynamics can be summed up with the following five words:

Revelation...Impartation...Participation...Conformation...Transformation

Let's explore that a little further from Paul's words in Philippians 3:10-11:

***"That I may know Him, and the power of His resurrection,
and the fellowship of His sufferings, being made conformable unto His death;
If by any means I might attain unto the resurrection of the dead."***

Revelation

"That I may know Him,"

Everything in the spiritual life begins with revelation. Day one of the old creation begins with God saying, "'Let there be light', and there was light." (Genesis 1:3) In the new creation, Scripture says: "For God, who said, 'Let light shine out of darkness,' has shone in

our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Corinthians 4:6) Because God is Spirit, He can only be known by *revelation* within our spirit. The Holy Spirit within our spirit then illuminates our heart and mind with a true knowledge, or better, a true *knowing* of God. Every step of progression in the spiritual life springs from and facilitates a deeper *revelation* in this true knowing of God in Christ by the Holy Spirit.

Impartation

"...and the power of His resurrection,"

Revelation is the first step, but apart from an experiential knowing of "*the power of His resurrection*", we are unable to rightly respond to and walk in the light we have been given. This power is *imparted* to us by the Holy Spirit who is "*the Spirit of Him who raised Jesus from the dead...*" (Romans 8:11) It is the "*law of the Spirit of life in Christ Jesus [that] has made me free from the law of sin and death.*" (Romans 8:2) God's ultimate desire is that I would be united with Christ in the fullness of His resurrection life, be set free from the power of sin and death, and be transformed to be like Him in every way. *Revelation* must be followed by an experiential *impartation* of "*the power of His resurrection*" in order for us to go forward in our spiritual progress.

Participation

"...and the fellowship of His sufferings,"

The word "*fellowship*" used here indicates "*a joint-participation.*" God has joined us with His Son not only in His heavenly, spiritual life in and through our redeemed spirit, but also in His earthly, human life and mission in and through our redeemed humanity. Christ's heavenly life and earthly mission, however, stand in direct opposition to the life and ways of the sinful flesh, the fallen world, and the powers of darkness. These three enemies of the kingdom of God are not only external to us, but also have their roots and tentacles within us. Consequently, there is a great disruption, turmoil, struggle, and battle both within and without as the kingdom of God advances forcibly within our lives and thorough us into the world. As we *participate* with Christ and the Holy Spirit in this heavenly, yet earthly calling, we share in the inward and outward sufferings that are inherent in this carnal, cosmic conflict.

Conformation

"...being made conformable unto His death;"

When *revelation* combines with *impartation* and leads to *participation*, the natural result is that of *conformation*.

Conformity to Christ's death has two sides, the negative and the (double-negative) positive. Because *He* became conformable unto *our* death, we are now called to be made conformable unto *His* death. This death is essentially an inward dying to self, which is the root of our fallen, sinful nature. Jesus said to his disciples, "*If anyone would come after me, let him deny himself and take up his cross daily and follow me.*" (Luke 9:23) This death to self is the negative side of the cross.

The positive side may be understood as arising from a double-negative. The death of the cross is, in essence, the *death of death*. Consider how powerful that double negative is! The *death of death* leaves behind only the *life of Life*. As we daily take up our cross, being made conformable unto His death, all that is non-living, non-life-giving within us is annihilated and eradicated. This leaves behind the emancipated, indwelling Light and Life of Christ. The more *radical* the death of death within, the more *radiant* the life of Life within. This emancipation of the Life of Christ within us is the positive side of the cross.

Both the negative and the positive sides of the cross are summed up in Galatians 2:20a: "*I have been crucified with Christ; it is no longer I who live, but Christ lives in me;*"

This then leads us to the final phase of this spiritual progression.

Transformation

"If by any means I might attain unto the resurrection of the dead."

In the *revelation* and *impartation* phases, we come to experientially "*know Christ and the power of HIS resurrection.*" (emphasis added.) In this final phase, we come to experientially know what it is for "*I*" to attain unto "*the resurrection*", as of one who was once "*the dead.*"

Even as our being "*made conformable unto His death*" is, in essence, a *present, inward* working, so our "*attain(ing) unto the resurrection of the dead*" is, in essence, a *present, inward* attainment. Through this progressive process we are becoming something

altogether new, being *transformed* by the Life of Christ within resurrecting us out of the deadness of our former nature which lies smitten under the power of the cross. What we initially knew and were partaking of as an attainment belonging to HIM, we now know and are partaking of as an attainment belonging to US. The outcome of this entire process is that of present, inward *transformation*.

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Revelation leads to Impartation
Impartation leads to Participation
Participation leads to Conformation
Conformation leads to Transformation
Transformation leads to....

[REPEAT]

These five spiritual dynamics are what constitute our spiritual life and spiritual growth. They are progressive, and they are cyclical in nature. In experience, there may even be more than one of these cycles at work in various aspects of our life simultaneously, overlapping and intertwining, as the Lord works to transform us into His likeness. If we recognize the workings of the Lord in these spiritual dynamics and submit to His processings, we will find ourselves in the way of fruitful spiritual growth and maturity. As with Paul, this ought to be our most central spiritual passion and pursuit.

In my [last post](#), I discussed five dynamics of the spiritual life from Philippians 3:10-11 as they relate to *the individual believer*. In this post (and the next), I'd like to look through this same lens and see how this passage similarly applies to the spiritual life of *the Church corporately*.

There is a relatively undiscovered, under-explored principle for the practical application of Scripture that when Biblical precepts, promises, and the like are directed to individuals, more often than not, they have an equal application to the Church as a whole. In Christ, God views the collective Body as a single entity, as "*one new man*." (*Eph. 2:15*) In reality, then, the *individual Christian* and the *corporate "Christ"* (*1 Cor. 12:12*) both have the same spiritual DNA, are being conformed unto the same image, have the same spiritual resources, and the same high, heavenly calling. It is not surprising, then, that the same

spiritual principles and dynamics are inherent in and apply *to both*.

Although I've employed this principle of application for some time (see my series on "[Corporate One-Anothering](#)" for instance), the inspiration to specifically consider *this passage* in Philippians 3 in this way was sparked a little over a year ago by a dear friend and brother in Christ, Richard Hanes, whom I connected with through this blog. I've been thinking on that corporate application ever since, so I want to give him a "nod" and a "thanks" for the inspiration. After reading my last post, he left a comment concerning his musings along this line, which I encourage you to read (see [here](#), posting as *godelshaddai*.)

The five spiritual dynamics found in Philippians 3:10-11, as identified in my last post relating to the *individual*, then, are as follows:

Revelation...Impartation...Participation...Conformation...Transformation

Much can be said concerning these same dynamics as they apply to the *corporate*, even as Richard said in his comment: "*I think a whole book could be written on this new application of this powerful passage.*" I will take this and the next post to offer some concise musings of my own, and hopefully it will help to spark further consideration and conversation along these lines. (Maybe someone will even write a book someday! ;))

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To begin with, then, let's start with a slightly paraphrased version of our passage to bring the *corporate* clearly in view...

Philippians 3:10-11
(paraphrased)

***"That TOGETHER WE may know Him, and the power of His resurrection, and,
TOGETHER, WE may know the fellowship of His sufferings,
being made conformable unto His death;
If by any means, TOGETHER, WE might attain unto the resurrection of the dead."***

~ ~ ~

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Revelation

"That TOGETHER WE may know Him..."

The central passion of every local assembly ought to be, *"That TOGETHER WE may know HIM!"* The *"rock"* of *revelation*, that comes down from the Father concerning His Son, is what the Church is built upon. (See *Matthew 16:18*.) A continuous, progressive, ever-deepening *revelation* of CHRIST is foundational to every aspect of the building and establishing of the House of God. In fact, He is not only the Foundation, but the heavenly Pattern for the Church, from Cornerstone to Capstone, in all of its vast and varying dimensions, dynamics, and details. *Nothing* can nor will be built *"according to pattern"* if it doesn't first spring from a heaven-sent revelation of Christ to the inner man of those who constitute the local assemblies of the Church.

This is why Paul, the wise master-builder, said, *"it pleased God...to reveal His Son in me, that I might preach Him among the nations..."* (*Galatians 1:15b-16a*). All of his preaching, teaching, and writings came out of and imparted this Spirit-wrought *revelation of CHRIST* that the churches would be established, *"according to pattern"*, on unshakable, heavenly foundations, and not on the mere wisdom and ways of man. (See *Acts 26:15-19*, *1 Cor.2:12-13*, *Gal.1:11-12*, *Eph.1:9*, *3:2-5*, *Col.1:26-27*, *2Cor.4:5-6*, *2Cor.12:1-7*.)

This is also why he prayed that the saints might be given *"a spirit of wisdom and revelation in the knowledge of Him. The eyes of [their] heart being enlightened..."* (*Eph. 1:18-19a*; See also *Col.1:9*) He also exhorted them to minister to one another with the revelatory gifts of the Spirit of *"a word of wisdom"*, *"a word of knowledge"*, *"prophecy"*, *"discerning of spirits"*, *"interpretation of tongues"*, *"a revelation"*, along with *"the word of Christ*

dwell[ing] in [them] richly, teaching and admonishing one another with all wisdom". (See 1 Cor. 12:8,10; 14:26, Col. 3:16)

The establishing of local churches through the living light of spiritual *revelation* was Paul's first and foremost apostolic concern and calling. Through the transforming power of this spiritual dynamic, he equipped the body of Christ to also minister to one another in like manner, that the churches would build themselves up to "*together...know Him*", firmly established upon the unshakable "rock" of the *REVELATION* of CHRIST.

As it was with the old creation, so it is with the new creation; as it is with the individual, so it is with the corporate. Everything begins with and is begotten of the light of *revelation* shining in our hearts by the Holy Spirit, bringing us into a true *knowing* of Christ. This is the first progressive dynamic of the *corporate* spiritual life.

Impartation

"and the power of His resurrection"

The Church, however, not only needs *light*, it also needs *heat*! The Church was born on the day of Pentecost when the Holy Spirit was poured out from on high on the waiting disciples following the resurrection and ascension of the Lord Jesus Christ. This outpouring was to fulfill what John the Baptist said about the One who would come after him, "*He shall baptize you with the Holy Spirit and with fire.*" (Matt. 3:11b) It was not sufficient for the disciples to have a mere *revelation* of Christ, which they received in measure prior to the crucifixion. They needed the *impartation* of "*the power of His resurrection*" to fulfill their mission and purpose.

The book of Acts is the record of the early Church going forth in "*the power of His resurrection*", declaring, with signs and wonders following, the crucified, resurrected, ascended, and reigning Lord! The apostles preaching was "*with a demonstration of the Spirit and of power*" (1 Cor. 2:4) and everywhere they went, the same Spirit "*who raised Christ from the dead*" (Rom. 8:11) was poured out on the churches as at the beginning.

Paul's epistles, furthermore, are filled with exhortations and prayers for the Church to experientially know "*the power of His resurrection*" through the manifest workings and giftings of the Holy Spirit. After praying for the Ephesian church to receive "*the spirit of wisdom and revelation*", he prayed that they would know "*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." (Eph. 1:19-20) The imparted, experiential knowledge of Christ's resurrection power is what enables the Church to walk in and rightly proclaim the revelation of Christ they have received. The two cannot be separated.

"For the kingdom of God is not a matter of talk, but of power." (1 Cor. 4:20)

Many "churches" today have *"a form of godliness, but [are] denying the power thereof."* (2 Tim. 3:5) These rely on external forms, rituals, traditions of men, intellectualism, soulless manipulation, legalism, authoritarianism, consumerism, charismatic leadership, humanly-crafted programs, and the like, but do not have *"the exceeding greatness of His power"* (Eph. 1:19) at work within them. Like the church of Sardis, they *"have a name that [they] are alive, but [they] are "dead".* (Rev. 3:1) Or as the church of Laodicea, they consider themselves *"rich, and increased with goods, and have need of nothing; and know not that [they] are wretched, and miserable, and poor, and blind, and naked."* (Rev.3:17) The resurrected Christ is standing outside their door knocking, waiting to be invited in...in the glory of His Person and the fullness of His power. (see vs. 20.)

For those who would seek to experientially know *"the power of His resurrection"* through the *impartation* of the Holy Spirit, much room must be made for His manifest workings. Control must be yielded fully to the headship of Christ. An openness for Him to work in and through His many-membered body through the manifold giftings, ministrations, and manifestations of the Spirit must be diligently sought and jealously guarded. Rigid, old wineskins must be exchanged for flexible, new ones in order for God to pour out the new wine of Christ's resurrection power and not ruin the container. This comes with a great cost that many, if not most, are unwilling to pay. And this is where many assemblies stop going forward in the purpose and process of the Lord, continuing on, instead, in their safe, predictable, religious, lukewarm ways (...only to await Christ *spewing* them out of His mouth. Rev. 3:16.) For those who do embrace this cost together and receive an ongoing *impartation* of *"the power of His resurrection"*, the next spiritual dynamic will soon follow on.

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We continue, now, looking through the lens of Philippians 3:10-11 to see how it further applies to the spiritual life of the Church. This series [began](#) with a look at the *individual's* spiritual life in relation to this passage. This was followed by the [previous post](#) in this series where we explored the first two dynamics drawn out of Philippians 3:10-11, "*revelation*" and "*impartation*", as they apply to the *corporate* life of the Church. [I ask that you please read those posts prior to this one, if you have not already, as this is the continuation and conclusion of them. Thanks!]

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Participation

"and, TOGETHER, WE may know the fellowship of His sufferings"

"As the Father has sent me, even so I am sending you." (John 20:21) The Church is called into a *fellowship*, a *joint-participation*, with Christ in His earthly mission. As in the individual Christian life, so in the Church, this mission is diametrically opposed to the nature and ways of the sinful flesh, the fallen world, and the powers of darkness. And as in the individual Christian, these enemies of the Kingdom of God not only have their strongholds and forces arrayed outside of the Church, but have their roots and tentacles within it as well.

This means that the Church is called into a titanic, carnal, and cosmic conflict filled with struggle, opposition, persecution, suffering, and the like, both within and without. Those assemblies who are established by and according to the heavenly *revelation* of Christ, and are continually receiving the *impartation* of "*the power of His resurrection*", are sent into this battle, even as Christ was sent into it by the Father. As the Church engages in this *joint-participation* with Christ in His mission, She inevitably enters into a *joint-participation* with Him in the sufferings that are associated with it.

In this conflict, a three-pronged offensive is needed to defeat the three-fold enemy forces of sin, the world, and Satan. When Christ launched *His* three-pronged offensive into the earthly theater of this conflict, His mission, and, therefore, His sufferings began with what is known by the Greek word, κένωσις (*kénōsis*), which means, "*the act of self-emptying.*" This word is the nounal form of the Greek verb used in Philippians 2:7, κενόω (*kenōō*) "*to empty*", and is variously translated: "*emptied Himself*" (NAS), "*made Himself nothing*" (NIV),

and "*made Himself of no reputation.*"(KJV) The context is the classic passage, Philippians 2:5-11:

"Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."
(NKJV)

Not only was this degree of humility and obedience in keeping with the absolute holiness of Christ's nature, it was also *the highest-level tactical move* against His three-fold enemy. At the very heart and core of sin, the world, and Satan, is the Luciferic spirit of "*I will ascend.*" (*Is. 14:12-14*) Therefore, the ultimate counter to that is, "*I will descend*", the spirit of "*kenosis.*"

The sufferings of Christ that ensued as He personally engaged with and ultimately conquered His three-fold enemy would be too numerous to detail here, but the ground of His victory over all three was His willingness to self-empty in obedience to and unreserved trust in His heavenly Father. This is how sin, the world, and Satan are ultimately conquered and overthrown.

As we contemplate, therefore, the Church's *participation* in the mission and subsequent sufferings of Christ, we must realize that the first arena that the Church is called to press the mission of Christ forward in, and, therefore, the first theater of this conflict, is *within Her*. Before She is able to successfully engage with and push back the enemies without, She must engage with and defeat the enemies within.

"For it is time for judgment to begin with the household of God;" (1 Peter 4:17)

The calling of the Church, then, is to *begin Her participation with Christ* by aligning Herself with *His supreme strategy and ultimate ground of victory*. If sin, the world, and Satan are

to be defeated first within the Church, and then pushed back and defeated outside of Her, She must begin Her entry into this battle the same way Her Lord did with what may rightly be called, "*corporate kenosis*."

"*Corporate kenosis*" deals radically with the "*collective self*" that develops within all groups of people as the individual member's self-lives merge into a single entity and develop a collective identity, persona, and self-interest. Because of the indwelling sin, worldliness, and even demonic inroads within its members, this "collective self" invariably, manifests some form of a *collective "I will ascend" spirit*, the antithesis of the Kingdom of God. When this spirit invades the Church, the enemy has his ground with which to subvert the mission of Christ within and through His people.

The Divine strategy of *kenosis* is fully known and feared by the enemy, especially now following Christ's supreme victory in and through the cross. It is, therefore, *Satan's supreme strategy* to, in every way and by every means possible, tempt and deceive the Church into casting off a spirit of "corporate kenosis" and to develop a strong "collective self" instead, energized by a *corporate version of "I will ascend."* This is Satan's greatest hope for minimizing his defeats and mounting his Enemy's casualties in this carnal, cosmic conflict.

It should also be recognized that two of the greatest weapons in Satan's arsenal to accomplish these ends are 1. [pragmatism](#) (the ends justify the means; i.e. the future dictates the present) which is what he employed in the Garden of Eden, and 2. [traditionalism](#) (the means justify the ends; i.e. the past dictates the present) which is what he primarily employed during the time of Christ and the early church. These are still his most powerful and successful weapons against the Church today to keep her from embracing "corporate kenosis", his ultimate nemesis.

Much more could be said about the Church's *participation* in the mission and subsequent sufferings of Christ as She engages with sin, the world, and Satan, not to mention those sufferings that God sovereignly orchestrates by His own hand for Her perfecting and ultimate good. Let it suffice, however, *for us to begin where Christ began, with a radical denial of self*, which for the Church is on *both an individual and a corporate level*. If we, as His Body, don't get on the "highway" of God's mission by taking the same *downward "on ramp"* that Christ took and paved for us, there's a good chance we've taken the *upward* one

that Lucifer pioneered and paved for all he would deceive, and we are, therefore, heading in the wrong direction down the pike.

Paul's exhortation to the *entire* Philippian church was, "*Let this mind be in you which was also in Christ Jesus...*" (Philippians 2:5) And to the church in Ephesus he implored: "*I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation by which ye are called, With all lowliness and meekness, with long-suffering...*" (Ephesians 4:1-2 WEB) This is the call to *participation* with Christ in His mission, and in its inherent sufferings, which is the third dynamic of the corporate spiritual life of the Church.

Conformation

"being made conformable unto His death,"

Participation naturally and inevitably leads to *conformation*. Likewise, *kenosis* (*the emptying of self*) naturally and inevitably leads to *the cross* (*the death of self*).

"Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me." (Luke 9:23)

When an *individual* takes up their cross, they are, in essence, "*being made conformable unto His death*". In this inward work of the cross, there is an operation of the Spirit that applies a killing power to the roots of the *self-life*. Selfish ambition, self-interest, self-sufficiency, self-conceit, self-determination, self-preservation, self-promotion, and the like are all dealt a death-blow leaving one humbled and wholly dependent on God in all respects.

When an *assembly*, likewise, takes up their cross in a *collective* way, being made "*conformable unto His death*", there is an inward work of the Spirit that applies a killing power to the roots of their *collective "self-life."* Their *collective* selfish ambition, self-interest, self-sufficiency, self-conceit, self-determination, self-preservation, self-promotion, and the like are all dealt a death-blow leaving the assembly humbled and wholly dependent on God in all respects.

This may seem completely counter-intuitive and corporately counter-productive, but, as with the individual, that which is put to death through this collective, inward work of the cross is only that which is *death-producing* within it. The cross is *the death of death*, leaving behind only *the life of Life*, i.e the indwelling *impartation* of "*the power of His*

resurrection." Unless a corporate body of believers is willing to deny itself, ("*corporate kenosis*"), take up its cross daily (*die to its collective self-life*), it will never be able to follow Jesus into the attaining of its *collective resurrection* out from the dead. This is God's ultimate desire and objective for the Church and is the only path to the ultimate ground of victory in Christ over sin, the world, and Satan, both within and without Her.

The self-life of a person is the greatest obstacle God has to His kingdom being established within them, and the corporate "self-life" of a collective is the greatest obstacle God has to His kingdom being established within them. God's remedy for both is this process laid out in Philippians 3:10-11 of *revelation, impartation, participation, and conformation*. Any short-cutting of this process only short-circuits the work of God. When these are progressively embraced and embodied, however, the next dynamic immediately becomes operative in the spiritual life of the Ekklesia.

Transformation

"That if by any means WE, TOGETHER, may attain unto the resurrection of the dead."

God's intention and desire is to get everything concerning His people onto resurrection ground. That alone is the exalted, unassailable ground of Christ's victory and of the enemy's sure defeat. Only that which passes through death, however, can be resurrected, *whether on the individual or collective level*.

This is pictured for us in the history of Israel as they came through the wilderness, passed through the Jordan river, and entered the promised land of Canaan to possess it. The wilderness brought them a form of suffering that stripped down their individual and collective self-life (self-reliance, self-determination, self-satisfaction, etc.) and worked to get "Egypt" (the "world") out of them.

The Jordan river, however, was symbolic of a deeper death, the inward, experiential death of the cross. The *Jordan* river (lit., "*the Descender*"), which flowed through a town called "*Adam*", forms a valley leading into *the Dead Sea* that is *the lowest physical depression on earth*. (Stop for a minute and consider the richness of that sovereign symbolism.) It was at "*harvest*" time, with the river at "*flood stage*", when the Israelites arrived to cross over it. As the priests carrying the ark of the covenant (symbolic of the Lord Jesus Christ) stepped into the river, however, the powerful flood waters stopped flowing and piled up in heap a

great distance away in "Adam." This was, in essence, a cutting off of the death (i.e. "the death of death") that flowed from "Adam", i.e the work of *the cross*.

Apart from all of Israel coming through *the wilderness, descending to Jordan, the lowest place on earth* (think, "*the fellowship of His sufferings*" / "*kenosis*") and stepping into the place where death flowed, yet was cut off by the presence and power of the ark (think, "*being made conformable unto His death*"), they never would have been able to make it into and possess *the land of their inheritance* and drive out the inhabitants thereof (think, "*That if by any means WE, TOGETHER, may attain unto the resurrection of the dead.*")

God laid out His infallible, immutable ways for His Church, in order for Her to possess Her collective inheritance, in living example and colorful "shadow" through His people Israel. We are now called to walk in the *spiritual reality* of these types and shadows in order for us, His Church, to come onto the high, holy, victorious ground of "*the resurrection.*" This is the *present, inward, corporate reality* that is the end objective of all of God's workings collectively within His people through the five dynamics laid out in Philippians 3:10-11.

As was shared in the initial post in this series, these dynamics are progressive and cyclical in nature, leading us ever higher and further on in our spiritual growth and development as we continually and repeatedly follow and yield to them. As such,

Revelation leads to Impartation
Impartation leads to Participation
Participation leads to Conformation
Conformation leads to Transformation
Transformation leads to....

[REPEAT]

What this will look like in each individual expression of His Church will vary and be creatively unique by the hand of the Lord, yet the spiritual principles and corporate dynamics are universal, inviolable, and effectual. Wherever, and to whatever degree they are embraced collectively, healthy spiritual growth and development ensues. Wherever, and to whatever degree they are resisted and/or rejected collectively, spiritual growth and development is thwarted, distorted, and/or ceases to progress. May we humbly learn and unreservedly give ourselves to God's high, holy, and triumphant ways for His people that we may fully possess our inheritance in Him, and He may fully possess His inheritance in us!

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Philippians 3:10-11
(paraphrased)

***"That TOGETHER WE may know Him, and the power of His resurrection,
and, TOGETHER, WE may know the fellowship of His sufferings,
being made conformable unto His death;
If by any means, TOGETHER, WE might attain unto the resurrection of the dead."***

AMEN!!!

Related:

[Five Dynamics of the Spiritual Life](#) (initial post)

[Five Dynamics of the Corporate Spiritual Life - Part 1: Revelation and Impartation](#) (second post)

[The Cross - The Unlevel Playing Field of Satan's Defeat](#) (Christ's conquering His enemies through "kenosis")

["Corporate UN-Anothering": It's Root and Remedy \(Part 2 of chain blog post\)](#) ("corporate kenosis" explored more fully)

["We're Going Up" - lyrics by David Bolton](#) (shadow and fulfillment of "possessing the land" -vid original ballad)

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