

The Doctrine of Peripateology

By Pastor George D. Cutler

Grace Gospel Ministry

The most fundamental type of conveyances in The Apostle Paul's epistles entails the array of instructions and directives that are addressed to the Grace Church concerning the lifestyle of God's people. In this regard, the Greek verb (Modern Greek pronunciation) *peripatou/sin* (**pehr•ee•paht•ees•een**) rendered "walk", denotes the manner of one's conduct and mannerism of living as one moves through one's course of life. The transliteration of this word into English is utilized when we realize that all of creation that exists in the sphere of time; is **peripatetic** (**per-uh-puh-TET-ik**). As an adjective, this word pertains to one walking about or traveling from place to place, i.e., an itinerant. As a noun, it depicts one who walks about, i.e., a pedestrian. The general inference is that, all that exists in time is transitional as a sojourner in route to a permanent state of possession. As this relates to the status of the child of God, it is documented in what is known as the **DOCTRINE OF PERIPATEOLOGY**, which is the study of the believer's walk or journey through time as one moves to one's eternal destination.

There is a plethora of detailed information in the Scriptures delineating the purpose, plan and design of God, as He manifestly correlates His will in the life of His elect's move through the elements of depraved creation, concomitantly with the sphere of time. Unfortunately, there is the general practice of attempting to glean information in this regard from the Old Testament/Kingdom truth writings. These earthly-covenant (Promise, Kingdom) volumes of documentation, present limited views of God's elect moving through time strictly from the temporary vantage point of that which is seen. In essence, the supreme focus of light is outlaid in the heavenly-covenant (Grace) volume of truth that delineates the unlimited view of God's elect firmly positioned in the Body of Christ. In this light, even as one sojourns through time, one's walk is in knowledge from the eternal vantage point of that which is unseen.

It is in this vein that The Apostle Paul exhorts the saints at Ephesus as he states (Greek Text), "I therefore, the prisoner of the Lord, exhort you to walk worthily of the calling with which you were called" (Ephesians 4:1). Paul very succinctly expresses the structure of God's principles workings in the lives of His people in Philippians 3:20-21 wherein He states (Greek Text), "For our place of citizenship is in heaven, from which also we eagerly wait for the Savior, the Lord Jesus Christ, who will change the body of our lowly state to conform to the body of His glory, according to the working whereby He is able even to subject all things to Himself."

The antecedent verses (Philippians 3:10-19) chronicle the stimulus that forms the basis for the conveyance of this expression. Note in verse ten, Paul's usage of the Greek phrase *tou/ gnw/nai auvto.n* (**too gno•neh ahf•ton**) literally rendered "to know Him" or unto the end that I may have knowledge of Him, as this articular (conjunctive) infinitive expresses his desire to know Christ, both intellectually and experientially through his daily walk. Paul makes this statement in defining his passion for abiding in the excellent knowledge of Christ, as he demeans the sacrifices he had been caused to exchange for it (Philippians 3:8). Verse ten delineates his (Paul's) supreme purpose in life, i.e., to have an intimate interpersonal relationship with (in) Christ. Here he expresses this close empirical relationship with Christ, three-fold:

- (1) The power of His resurrection
- (2) The fellowship of His sufferings, and

(3) Being conformed to (identified with) His death

Thus those who are believers in Christ, have the privilege of being perfectly identified with Him in this three-fold aspect. In this sense, note that the Greek present participle *summorfizo,menoj*(**seem•mor•phee•zo•mehn•os**) translated “being conformed,” is in the passive voice, expressing the Holy Spirit’s role in molding and shaping the elect in conformance to the will of God. Hence what is progressively manifested is that the Spirit of God actualizes the depiction of this conformance in the daily lives of believers (II Corinthians 4:12). This is expressed as ones mind is progressively formed, molded, shaped and conformed to identify with the death of Christ. Thus those believing on Jesus as their savior are viewed by God as perfectly identified with His death (Romans 6:3-5; II Corinthians 5:14; Colossians 2:10; 3:3). In effect, what God has actualized in eternity is manifested in the daily lives of believers as it is in this sense that such die daily with (in) Christ (I Corinthians 15:31).

The first phrase in Philippians 3:11 *ei; pwj* (**ee pos**) is translated “if by any means,” as it may also be rendered “if somehow, if in any way or if possible.” This is not intended to construe a sense of possibility or probability but it focuses on God’s designed processes or means to the accomplishment of His will. This is corroborated by the structure of the phrase *katanth,sw eivj th.n evxana,stasin th.n evk nekrw/n* (**kaht•ahn•dee•so ees teen ehx•ahn•ahs•tahs•een teen ehk nehk•ron**) rendered “I might attain unto the out-resurrection, the out from the dead.” Here the Greek verb *katanth,sw* (**kaht•ahn•dee•so**) rendered “I might attain,” depicts the manifestation of Paul’s ultimate goal, which in essence was God’s prescribed means for him “to come to”, reach and arrive at the designated objective.

This aim is identified by the phrase *th.n evxana,stasin teen ehx•ahn•ahs•tahs•een* rendered “the out-resurrection,” Note the use of the article *th.n* (**teen**), “the,” references a particular resurrection, i.e., *th.n evk nekrw/n* (**teen ehk nehk•ron**) rendered “the out from the dead.” Here the conveyance of the literal inference is “to stand up out from,” hence an “out-from resurrection.” This denotes identification with the definite and specific “spiritual resurrection” of those called to an eternal hope according to the message of the gospel of the grace of God as revealed through the Apostle Paul. Here it is important to comprehend this cogitation in light of the prior context as the focus is on spiritually identifying, i.e., the maturing of the mind. In this view, designated ones are conforming via the daily working-it-out aspect, in testimony to the initial/eternal perfect confirmation of all who are in Christ, which is all, in every way, the total work of God (Philippians 2:13). In essence the manifestation of ones standing before God and participation in the out-resurrection, is depicted in ones faith/experiential identification with Christ’s death (Roman 3:24; 5:9-10; I Thessalonians 4:14).

Further testimony of God’s designated course for His elect is given in the exegesis of Philippians 3:12 from the King James Version, “Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.” And from the Greek Text, “Not that I have already obtained or already have been made perfect, but I pursue, if also I may lay hold upon that for which I was laid hold of by Christ Jesus.” The opening phrase of this verse, *Ouvc ofti h;dh e;labon h' h;dh tetelei,wmai* (**Ookh ot•ee ee•thee eh•lah•von ee ee•thee teh•tehl•ee•o•meh**) rendered “not that I have already obtained or already have been made perfect,” expressly states the continuous mode that encompasses God’s process for growth and development.

Note, the Greek verb *katanth,sw* (**kaht•ahn•dee•so**) rendered “attain,” in verse 11 refers to experiential reaching out to the out-resurrection. Here in verse 12, the conveyance of *e;labon* (**eh•lah•von**) rendered “obtained” and *tetelei,wmai*(**teh•tehl•ee•o•meh**) rendered “have been made perfect,” in verse 12, does not denote that Paul had received or acquired experientially a full knowledge of Christ in reference to full identification or conformity unto His death nor that he has been fully matured or reached his end of final destiny. This is evidenced by the Greek particle *Ouvc* (**Ookh**) rendered “not” and the adverbs *h;dh* (**ee•thee**) rendered “already.” Observe that the focus of the conveyance is on spiritual maturity rather than status in Christ in the expression “not

already” as an assessment of progression toward a desired end of which no one ever realizes in the sphere of time.

As one scrutinizes the covenant writings of the Grace Gospel, it is of note that its content are never laden with conditions for accomplishments but goals for achievements that are produced by the Holy Spirit according to God’s design. In this sense no one is ever presumed to be perfect or construed to be fully mature but all are encouraged, as the phrase *diw,kw de. eiv kai. katala,bw(evfV w-| kai. katelh,mfqhn u`po. Cristou/ ÍvIhsou/Ð (thee•o•ko theh eek eh kaht•ahl•ah•vo, ehph o keh kaht•ehl•eemph•theen ee•po Khrees•too (Ee•ee•soo)* rendered “but I pursue, if also I may lay hold upon that for which I was laid hold of by Christ (Jesus),” positively affirms that one identifies with, “grasp, seize and apprehends that for which one has (in the eternal sphere) been laid hold of, grasped and seized by Christ. This manifestation process is conveyed grammatically by the use of the passive voice that the Lord causes the development and progression of identification, as it is the lord who has “laid hold of “ or “grasped“ designated ones for His given purposes. Hence this is demonstrative evidence depicting the sovereignty of God as the forerunner and enabling force of identification in Christ.

The practical transpiring of the manifestation of the progressive development of this identification is conveyed by Philippians 3:13 from the King James Version, “Brethren, I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before.” And from the Greek Text, “Brethren, I do not count myself to have laid hold, but one thing, on the one hand forgetting the things behind, and on the other hand reaching out to the things before.” Note in this verse how the Apostle Paul addresses the issue of the manifestation of human perfectionism, in that some of God’s people unfortunately abide in this illusionary mindset. In combating the false teaching of sinless perfection, Paul expresses his personal testimony as an example with the Greek phrase *evgw. evmauto.n ouv logi,zomai kateilhfe,nai (eh•go ehm•ahf•ton oo loy•ee•zom•eh kaht•eel•ee•pheh•neh)* rendered “I do not count myself to have laid hold.” Literally the statement is *evgw. evmauto.n (eh•go ehm•ahf•ton)* rendered “I myself,” do not count to have laid hold.” In other words, as far as Paul himself was concerned, he states that he did not *logi,zomai (loy•ee•zom•eh)* rendered “count, consider, assess or regard” himself, *kateilhfe,nai (kaht•eel•ee•pheh•neh)* rendered “to have laid hold,” i.e., he had not acquired or attained that for which Christ had laid hold of him.

In contrast of seeking to assess perfection unto himself (as some do), Paul’s states, *e/n de (ehn theh)* rendered “but one (thing),” as his focus is namely “forgetting the things behind and reaching out to the things before.” Note the grammatical construction of the Greek particle *me.n (meh)* followed by the *de (theh)*, as they transcribe the inference, “on the one hand forgetting the things behind and on the other hand reaching out to the things before.” Here the convergence is *evpilanqano,menoj (ehp•ee•lahn•thahn•om•eh•nos)* rendered “forgetting,” disregarding and obliterating of the things *ovpi,sw (op•ees•o)* rendered “behind,” and the *“evpekteino,menoj (ehp•ehk•tee•nom•eh•nos)* rendered “reaching out” to the things *e;mprosqen (ehm•pros•thehn)* rendered “in front.”

The correct operation in this regard is conveyed in the exegesis of Philippians 3:14 from the King James Version, “I press toward the mark for the prize of the high calling of God in Christ Jesus.” And from the Greek Text, “I pursue the goal unto the prize of the high calling of God in Christ Jesus.” In the preceding verse, the focus is on forgetting the past and reaching forth to the future, this verse begins with the preposition *kata (kah•tah)* rendered “according as or according to,” as it links that which transacts into the goal; which is identification with “the prize of the high calling of God.” Note the Greek verb *diw,kw (thee•o•ko)* rendered “pursue” denotes one chasing after and pressing forward to the *skopo.n (skop•on)* rendered “goal” or “mark.” Here it must be clearly understood from the structure of this verse (14) that the goal in itself could not plausibly be the ultimate objective (prize) of the pursuance but that asserted in the process, which identifies with it. This is certified by the grammatical construction of this verse, as the Greek preposition *eivj (ees)* rendered “unto,” is in the accusative

case thus defining the direct object. In this sense, the goal is “unto the end” of the *brabei/on (vrahv•ee•on)* rendered “prize” of the high calling of God, as dictated by the genitive of possession, which clearly shows that the prize is owned and possessed by the calling of God. Thus the prize is inherent as the *a;nw (ahn•o)* literally rendered “above or upward,” is translated “high,” which implicationally infers the usage of *klh,sewj (klee•seh•os)* rendered “calling,” in a verbal manner. This suggests that the prize was activated concomitantly with the eternal call of God.

In this view, one must be vigilant to distinguish between what the Grace of God has accomplished in the eternal sphere and the Holy Spirit’s roll in maturation in the sphere of time. On the one hand, one is pursuing the goal (knowledge for the purpose of identification) via the Holy Spirit and on the other hand, that to which the goal identifies, i.e., the prize; belongs to the high calling of God. The source or provision of the high calling is exemplified in the final phrase of the verse, *evn Cristw/ Vlh sou (ehn Khrees•to Ee•ee•soo)* rendered “in Christ Jesus.” This denotes that God’s high calling is in the sphere of Christ and by the means of Christ (Philippians 3:14).

The pursuance and processes of life are summed up in the conveyance of Philippians 3:20 from the King James Version, “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.” And from the Greek Text, “For our place of citizenship is in heaven, from which also we eagerly wait for the Savior, the Lord Jesus Christ.” Here the Greek phrase *to. poli,teuma (to pol•eet•ehv•mah)* rendered “place of citizenship,” strongly declares the state or place of abode to which members of the Body of Christ belong. Note the Greek verb *u`pa,rce(eep•ahr•khee)* rendered “is,” indicates that the place of the believer’s citizenship exists in or belong in the eternal heavenly sphere. The present tense infers that even as the child of God physically abides in the earthly domain, such ones actual residence exists in the spiritual eternal sphere of the Heavenlies. Thus the secured place of full rights and privileges of the Child of God are positioned according to the provisions of “heavenly people.

Identification in the spiritual realm characterizes the designed functioning of the minds of God’s elect as opposed to the masses of those who are continuously transfixed on the things of the earth. This is the defining realization mode of ones separation from the earthly multitude and the difference between the temporary-earthly physical as distinguished from the eternal-Heavenlies spiritual vein (Colossians 3:1-4; I Thessalonians 4:17). Thus the place where members of the Body of Christ’s true citizenship exist is presently and eternally “in Christ,” which is the actual identification of the Heavenlies. The last phrase of this verse is *evx ou- kai. swth/ra avpekdeco,meqa ku,rion Vlh sou/n Cristo,n (ehx oo keh so•teer•ah ahp•ehk•thehkh•om•eh•thah kee•ree•on Ee•ee•soon Khrees•ton)* rendered “from which we eagerly wait for the Savior, the Lord Jesus Christ.” Here the Greek verb *avpekdeco,meqa (ahp•ehk•thehkh•om•eh•thah)* rendered “we eagerly wait,” is a triple compound word basically denoting those who are continuously and assiduously looking for, anticipating and expecting the Savior-out-from Heaven (I Thessalonians 1:10). Even though the Greek noun, *swth/ra (so•teer•ah)*, “Savior” does not have a definite article preceding it, it is obvious that the reference is to *ku,rion Vlh sou/n Cristo,n (kee•ree•on Ee•ee•soon Khrees•ton)* rendered “the Lord Jesus Christ,” as He is the only Savior.

The final manifestation of this glorious eternal conformance is conveyed in Philippians 3:21 from the King James Version, “Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” And from the Greek Text, “who will change the body of our lowly state, to conform to the body of His glory, according to the working whereby He is able even to subject all things to Himself.” Here this verse opens with the relative pronoun *ojj (os)* rendered “who,” referencing the Lord Jesus Christ as He is the one who will *metaschmati,sei to. sw/ma th/j tapeinw,sewj h`mw/ (meht•ahskh•ee•maht•ee•see to so•mah tees tahp•ee•no•seh•os ee•mon)* rendered “change the body of our lowly state.” Note, the Greek verb *metaschmati,sei (meht•ahskh•ee•maht•ee•see)* rendered “will change,” is a double compound word depicting the transformation of the form and nature of one to other than what it is (II Corinthians 11:13-15). Thus the conveyance is a declaration that the Lord Jesus will change

designated *tapeinw,sewj* (**tahp•ee•no•seh•os**) rendered “lowly,” poor, and abject bodies into the form and appearance) of His glorious state.

This is all accomplished *kata* (**kah•tah**) rendered “according to,” or dominated by *th.n evne,rgeian tou/du,nasqai auvto.n kai. u`pota,xai auvtw/ ta. pa,nta* (**teen ehn•ehry•ee•ahn too thee•nahs•theh ahf•ton keh eep•ot•ahx•eh ahf•to tah pahn•dah**) rendered “the working whereby He (God) is able even to subject all things unto Himself.” Here the Greek noun *evne,rgeian* (**ehn•ehry•ee•ahn**) rendered “working,” denotes effectuation of change and transformation according to God’s energy and power, as He alone is the one who is *tou/du,nasqai* (**too thee•nahs•theh**) rendered “able,” i.e., has the ability and power to change lowly bodies into glorious bodies that have been designed to reside in Christ (II Corinthians 5:5). The efficacy of this power is evidence in the fact that it is *auvto.n kai. u`pota,xai auvtw/ ta. pa,nta* (**ahf•ton keh eep•ot•ahx•eh ahf•to tah pahn•dah**) rendered “even to subject all things unto Himself” (I Corinthians 15:27-28). Thus His power or effectuation unto believers is far beyond human ability to even ask or think (Ephesians 3:20).

Accordingly, identification with the death and resurrection of Jesus Christ translates into the reality of those who are looking for His coming from heaven. This is the ultimate end of the child of God’s expectation, i.e., glorification in Christ (Romans 8:30; I Corinthians 2:7; II Thessalonians 2:14). To this end the eternal hope that usurps everything else is the return of the Lord Jesus Christ, concomitantly with the change and conformity to a glorified state, which is **a definite fact, not an illusive dream!**

Eternal hope is the essence of true existence whose abode is positioned in the Heavenly sphere. In the security of this enlightenment, physical death, which inevitability makes a mockery of life on this earth without God; no longer has any terrors, in that any transition from it is gain (Philippians 1:21). Eternal hope exudes a blessed entrance into the reality of the eternal realm that God’s elect yearns for, i.e., into an everlasting fellowship with God in the body of the Lord Jesus Christ; into refreshment and ultimate resurrection. The occurrences of this world are merely events that are interspersed along ones course; culminating in a definite exit from this life of tears into the eternal realm with all its joy and glory. This conviction is in stark contrast to those who often behave as if this world and ones residency in it will go on forever. In this light, the mindset of God’s people must be that such ones are here to serve Him in whatever way He desires. Knowledge of God’s purpose results in the confidence that there has never been a problem, disaster or heartache that was not pre-determinately incorporated in God’s eternal decrees ----- long before the earth was made; nor has there ever been any situation that He has not made provision for ----- long before men walked upon the earth (II Corinthians 4:8-9; II Timothy 2:3-4).

Correct conceptualized biblical teaching provides sufficient contribution to produce spiritual growth in the lives of believers. In this process, the Word of God is amalgamated with faith that has been deposited in the hearts of God’s people for edification (Ephesians 4:16). True spiritual growth requires not only that one receives the teachings of the Word of God, but also that it is internalizes within such one. In this sense, God’s Word is a part of the working capital deposited in the storehouse of ones souls, which necessitates that one receives His precious truth into ones heart completely and unreservedly. It is the knowledge of truth of the teachings of the Word of God upon which one is enabled to rests in times of trouble and temptation. Ones belief in sound doctrinal salvation principles of biblical truth becomes intrinsically the essential elements of knowledge in the true sense of spiritual growth and development in the child of God’s life functioning. The process of walking in truth exudes believing God’s messages as they become the building blocks to begin to form a secure foundation in ones heart capable of withstanding the ferocious daily onslaught of the world, flesh and the devil (I Thessalonians 3:3-5; I Peter 5:8-9). To “fight the good fight” of the elect’s life, one needs proper ammunition inculcated in ones heart, the truth of God’s Word held fast by imparted faith (I Timothy 6:12).

God’s imparted faith must have a worthwhile objective in order to have any real meaning. To commence true spiritual functioning in the walk of the Christian’s life (the life of faith), the only worthy

objective is total unconditional committed trust in the Lord Jesus Christ. Thus the walk of faith is sustained with undaunted trust in God and His promise of eternal life. Trusting in God and His promises are the basic objectives of faith, as all things transpire through God's grace; beginning with salvation (Ephesians 2:8-9). Thus, as salvation is viewed, so it is in the process of spiritual growth ----- with one important exception. Entrance into the family of God is an eternal occurrence but the manifestation of spiritual progression entails continuous interaction as God nurtures and prunes it throughout one life on this earth. When the trials of this life rush headlong to inflict daily challenges, one must be ever ready to apply faith in the very same manner of ones identification with the accepted Jesus Christ as ones Savior. The fiery barbs and shield of faith (Ephesians 6:16) in short, are entrusted to the promises and character of God who has purposed all things according His will.

Spiritual development is primarily and fundamentally growth of the building up of a relationship of trust between the believer and God. In personal relationships, one learns about the trustworthiness of other individuals by experience, e.g., about their character by hearing what they say and watching what they do. In the Child of God's walk, the experience is with one whose perfect character is infinitely worthy of unconditional trust. To appreciate this fact in practice however, requires an involved knowledge God. The only process God has designed for such is through diligent and daily study of His holy Word and the application to everyday experiences of the truths contained in the Word. It is from the internalization of His Word that one comes to know Him better day by day, as one reads of His faithfulness to believers in the past and more importantly: His promises to members of His body in the eternal stream and its effectuation to presently dominate ones mindset. From every chapter, from every verse, the graciousness of God speaks to His people.

Learning to trust God is not a simplified process ----- especially when one faces a predicament that seems hopeless. But one should remember the testimonial examples of believers who had spiritual ups and downs throughout the Word of God but nevertheless were caused to persevere in spiritual growth, making use of the opportunities given them to get to know God better. Eventually their faith progressed to such a tremendous degree that they grew to understand the intimate and personal knowledge of God's character, i.e., to know through faith to calmly trust God even when called upon to perform according to that which is terribly difficult to understand and actually abide under challenging circumstances (Heb.11:17-19). Faith means unconditionally trusting in God but that trust is built upon the firm conviction (grounded in the correct conception of Biblical teaching, nurtured by many personal experiences) that such trust is well placed. It is an established fact that we can confidently rely on Him and that trusting God is always the best course of action even when the complicated circumstances of life might seem to indicate otherwise (Hebrews 12:1-2).

At the point of identification with ones salvation, which engenders ones belief on the Lord Jesus Christ for the promise of eternal life, such must continue everyday in the exercise of this same faith ----- in that spiritual growth depends upon it. As one forges ahead in the Christian walk however, ones objective is not simply to maintain faith in Christ but to strengthen it progressively through learning to follow Him in the manner of sonship. In every experience and each time one trusts Him and believes His words, ones faith grows stronger. The unfolding of the most dark and desperate times of life have the potential for being some of the most spiritually rewarding. Difficult circumstances at least have the advantage of compelling one to concentrate on God and His ever-present enablement. It is a fact that trust in Him exudes mainly from situations of needing Him the most and experiencing first-hand His mercy and aid. In this sense, it stands to reason that one should be able to retain some intensity of focus when the trial passes but in practice however; the opposite is often the case. It seems to be human nature that in prosperous circumstances there is the tendency to move from the dependency of faith that is exuded through the tough times (Hebrews 10:32-39). Yet focusing in on Jesus by faith is at all times an important key to spiritual growth because such an awareness continuously serves to place the allures and threats of the world into their proper perspective (Hebrews 11:26-27).

In order to "through endurance, may run the race clearly set before us", it is important to be daily "looking unto Jesus, the originator and completer of the faith" (Hebrews 12:1-2). Here the Greek

word *avforw/ntej* (**ahph•or•on•dehs**) literally rendered "to fix on", "turn to" or "look to," is a verb that infers to direct ones attention away from all others to one specific object. That ones faith may be energized to accomplish the critical task of focusing upon the Lord; God tends, nourishes and prunes it to maximize its facilitation and production, as faith requires these elements to grow. The "nourishment" of the Word of God provides to faith an ever clearer understanding of the character of the One who has promised so much. The "pruning" of life's ever present testing serves to transform the knowledge gleaned from the Word of God into resilient wisdom, which can then be applied in times of trial.

All growth and success in the Christian walk, depends upon keeping ones sight set on Jesus Christ and upon the message He embodies and that He has given us His Holy Word. Spiritual growth can only be accomplished through proper "spiritual nutrition" and it is with this principle in mind that one may grow by it. But mere cursory exposure to the Word is not enough; in order for the in-depthness of the truth to be of any use, it must be both spiritually and academically ascertained. Thus the principles of truth must not be laden with reservations or unbelief; as such knowledge will not be of any use in a crisis even if perchance it is recalled. What is not internalized cannot possibly be comforting. Ones faith must have something spiritually tangible to lean on when testing comes. It must be anchored to principles of truth solidly set in ones heart. Ones faith must be anchored in Christ but also be grounded in the truth He has bequeathed to us as the "fuel" necessary to make our way victoriously through this life. Not comprehending the principles of the doctrines of salvation is hazardous to ones joy and peace while moving through the terrain of time and with such spiritless *modus operandi*, one shall soon find oneself "running on empty" without spiritual momentum, thus grinding to a halt.

Accordingly, it is ultra important for members of the Body of Christ to abide in the spiritual vein in their "walk" through the realm of time, which certainly cast great emphasis on the **DOCTRINE OF PERIPATEOLOGY**.