

Walking Before [HaShem](hashem.html)

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In this [study](study.html) I would like to see how [HaShem](hashem.html)[[1]](#footnote-1) expects us to walk before Him.

What I found in this [study](study.html) is that Torah was [HaShem](hashem.html)’s plan for [creation](bara.html) given to Israel through Moshe at Mount [Sinai](stages.html) in the presence of all the people of Israel. This plan was written out in the Torah. [One](one.html) worships [HaShem](hashem.html) by studying this plan and putting it into practice, i.e. [one](one.html) must walk (halak) in the Torah. Righteousness is, by definition, the state created by living according to the Torah, [HaShem](hashem.html)’s plan. [Jewish](gen-jew.html) life was defined by Torah regardless of where [one](one.html) lived. I hope you will also see this conclusion as we walk through this [study](study.html).

Lets start by examining the [Hebrew](hebrew.html) word which is translated “walk”. The [first](one.html) place that “walk” is used, with people, is in:

***Bereshit (Genesis) 13:14-18*** *And* [*HaShem*](hashem.html) *said unto* [*Abram*](avraham.html)*, after that Lot was separated from him, Lift up now thine* [*eyes*](body.html)*, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy* [*seed*](flower.html) *for ever. And I will make thy* [*seed*](flower.html) *as the* [*dust*](rock.html) *of the earth: so that if a man can* [*number*](nchart.html) *the* [*dust*](rock.html) *of the earth, [then] shall thy* [*seed*](flower.html) *also be numbered. Arise,* ***walk*** *through the land in the length of it and in the breadth of it; for I will give it unto thee. Then* [*Abram*](avraham.html) *removed [his] tent, and came and dwelt in the plain of Mamre, which [is] in* [*Hebron*](city.html)*, and built there an altar unto* [*HaShem*](hashem.html)*.*

Strong’s defines “walk” as:

1980 halak, haw-lak’; akin to 3212; a prim. root; to walk (in a great variety of applications, lit. and [fig](bethphag.html).):-(all) along, apace, behave (self), come, (on) continually, be conversant, depart, + be eased, enter, exercise (self), + follow, forth, forward, get, go (about, abroad, along, away, forward, on, out, up and down), + greater, grow, be wont to haunt, lead, march, X more and more, move (self), [needs](needs.html), on, pass (away), be at the point, quite, run (along), + send, speedily, spread, still, surely, + tale-bearer, + [travel](mashal.html) (-ler), walk (abroad, on, to and fro, up, and down, to places), wander, wax, [way-] faring man, X be weak, whirl.

In this [first](one.html) use of the word “walk”, with people, we find that it has the basic idea of performing the will of [HaShem](hashem.html). [HaShem](hashem.html) is having [Abram](avraham.html) check out his [inheritance](inherit.html), his land. Many of [HaShem](hashem.html)’s [commands](cmds613.html), such as the [Sabbatical](shmita.html) year and the [Jubilee](yovel.html) year, can ONLY be performed in the land. This walk establishes [Abram](avraham.html)’s continued obedience to the [commands](cmds613.html) of [HaShem](hashem.html).

[One](one.html) of the things we will notice in this [study](study.html), is that most of the [time](time.html) that we see this word ‘walk’, it will be juxtaposed with the [commands](cmds613.html) of [HaShem](hashem.html).

Now, lets see how this same word is used in other scriptures:

***Bereshit (Genesis) 17:1-14*** *And when* [*Abram*](avraham.html) *was ninety years old and* [*nine*](nine.html)*,* [*HaShem*](hashem.html) *appeared to* [*Abram*](avraham.html)*, and said unto him, I [am] the Almighty* [*HaShem*](hashem.html)*;* ***walk*** *before me, and be thou perfect. And I will make my* [*covenant*](covenant.html) *between me and thee, and will multiply thee exceedingly. And* [*Abram*](avraham.html) *fell on his* [*face*](body.html)*: and* [*HaShem*](hashem.html) *talked with him, saying, As for me, behold, my* [*covenant*](covenant.html) *[is] with thee, and thou shalt be a father of many* [*nations*](nations.html)*. Neither shall thy* [*name*](name.html) *any more be called* [*Abram*](avraham.html)*, but thy* [*name*](name.html) *shall be* [*Abraham*](avraham.html)*; for a father of many* [*nations*](nations.html) *have I made thee. And I will make thee exceeding fruitful, and I will make* [*nations*](nations.html) *of thee, and kings shall come out of thee. And I will establish my* [*covenant*](covenant.html) *between me and thee and thy* [*seed*](flower.html) *after thee in their* [*generations*](toldot.html) *for an everlasting* [*covenant*](covenant.html)*, to be a* [*HaShem*](hashem.html) *unto thee, and to thy* [*seed*](flower.html) *after thee. And I will give unto thee, and to thy* [*seed*](flower.html) *after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And* [*HaShem*](hashem.html) *said unto* [*Abraham*](avraham.html)*, Thou shalt keep my* [*covenant*](covenant.html) *therefore, thou, and thy* [*seed*](flower.html) *after thee in their* [*generations*](toldot.html)*. This [is] my* [*covenant*](covenant.html)*, which ye shall keep, between me and you and thy* [*seed*](flower.html) *after thee; Every man child among you shall be* [*circumcised*](circumcz.html)*. And ye shall* [*circumcise*](circumcz.html) *the flesh of your foreskin; and it shall be a token of the* [*covenant*](covenant.html) *betwixt me and you. And he that is* [*eight*](eight.html) *days old shall be* [*circumcised*](circumcz.html) *among you, every man child in your* [*generations*](toldot.html)*, he that is born in the house, or bought with money of any stranger, which [is] not of thy* [*seed*](flower.html)*. He that is born in thy house, and he that is bought with thy money, must* [*needs*](needs.html) *be* [*circumcised*](circumcz.html)*: and my* [*covenant*](covenant.html) *shall be in your flesh for an everlasting* [*covenant*](covenant.html)*. And the uncircumcised man child whose flesh of his foreskin is not* [*circumcised*](circumcz.html)*, that soul shall be cut off from his people; he hath broken my* [*covenant*](covenant.html)*.*

In this use, we see that walking is intimately connected with obedience to [HaShem](hashem.html). The implied usage seems to indicate a lifestyle of obedience.

***Vayikra (Leviticus) 18:1-5*** *And* [*HaShem*](hashem.html) *spake unto Moses, saying,* [*Speak*](mashal.html) *unto the children of Israel, and say unto them, I am* [*HaShem*](hashem.html) *your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye* ***walk*** *in their ordinances. Ye shall do my judgments, and keep mine ordinances, to* ***walk*** *therein: I [am]* [*HaShem*](hashem.html) *your God. Ye shall therefore keep my statutes, and my judgments: which if a man do,* ***he shall live in them****: I [am]* [*HaShem*](hashem.html)*.*

In this powerful passage, [HaShem](hashem.html) again indicates that the way to live, is in obedience to His Torah. Our walk determines whether we are choosing death or life.

***Vayikra (Leviticus) 26:2-12*** *Ye shall keep my sabbaths, and reverence my* [*sanctuary*](mikdash.html)*: I [am]* [*HaShem*](hashem.html)*. If ye* ***walk*** *in my statutes, and keep my* [*commandments*](cmds613.html)*, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing* [*time*](time.html)*: and ye shall* [*eat*](eating.html) *your bread to the full, and* [*dwell*](dwelling.html) *in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make [you] afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And* [*five*](five.html) *of you shall chase an hundred, and an hundred of you shall put* [*ten*](ten.html) *thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my* [*covenant*](covenant.html) *with you. And ye shall* [*eat*](eating.html) *old store, and bring forth the old because of the* [*new*](new.html)*. And I will set my* [*tabernacle*](mikdash.html) *among you: and my soul shall not abhor you.*

In this passage, [HaShem](hashem.html) indicates that if we are to be His people, and He is to be our God, then we MUST walk in His statutes. There is no other way.

***Devarim (Deuteronomy) 5:31 - 6:2*** *But as for thee, stand thou here by me, and I will* [*speak*](mashal.html) *unto thee all the* [*commandments*](cmds613.html)*, and the statutes, and the judgments, which thou shalt* [*teach*](teacher.html) *them, that they may do [them] in the land which I give them to possess it. Ye shall observe to do therefore as* [*HaShem*](hashem.html) *your God hath commanded you: ye shall not turn aside to the right* [*hand*](mashal.html) *or to the left. Ye shall* ***walk*** *in all the ways which* [*HaShem*](hashem.html) *your God hath commanded you, that ye may live, and [that it may be] well with you, and [that] ye may prolong [your] days in the land which ye shall possess. Now these [are] the* [*commandments*](cmds613.html)*, the statutes, and the judgments, which* [*HaShem*](hashem.html) *your God commanded to* [*teach*](teacher.html) *you, that ye might do [them] in the land whither ye go to possess it: That thou mightest* [*fear*](fear.html)[*HaShem*](hashem.html) *thy God, to keep all his statutes and his* [*commandments*](cmds613.html)*, which I* [*command*](cmds613.html) *thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged.*

In this passage, walking in His ways, means living a Torah observant life. The result of this walk is prolonged life on Earth.

**Deutronomy 30:10-20** if you obey the Lord your God to keep His [commandments](cmds613.html) and His statutes which are written in this book of the [law](law.html), if you turn to the Lord your God with all your [heart](body.html) and soul. “For this [commandment](cmds613.html) which I [command](cmds613.html) you today is not too difficult for you, nor is it out of reach. “It is not in [heaven](heaven.html), that you should say, ‘Who will go up to [heaven](heaven.html) for us to get it for us and make us hear it, that we may **observe** it?’ “Nor is it beyond the sea, that you should say, ‘Who will cross the sea for us to get it for us and make us hear it, that we may **observe** it?’ “But the word is very near you, in your [mouth](body.html) and in your [heart](body.html), that you may observe it. “See, I have set before you today **life** and prosperity, and death and adversity; in that I [command](cmds613.html) you today to love the Lord your [HaShem](hashem.html), to **walk** in His ways and to keep His [commandments](cmds613.html) and His statutes and His judgments, that you may **live** and multiply, and that the Lord your God may **bless** you in the land where you are entering to possess it. “But if your [heart](body.html) turns away and you will not obey, but are drawn away and worship other Gods and serve them, I declare to you today that you shall surely perish. You shall not prolong your days in the land where you are crossing the [Jordan](stages.html) to enter and possess it. “I call [heaven](heaven.html) and earth to witness against you today, that I have set before you **life** and death, the blessing and the curse. **So choose life** in order that you may **live**, you and your descendants, by loving the Lord your God, by obeying His voice, and by holding fast to Him; **for this is your life** and the length of your days, that you may **live** in the land which the Lord swore to your [fathers](fathers.html), to [Abraham](avraham.html), [Isaac](isaac.html), and [Jacob](israelja.html), to give them. “

In this passage, the use of “walk” is used to graphically describe a life of absolute Torah obedience. This lifestyle is called “our life”!

***Yahoshua (Joshua) 22:1-6*** *Then Yahoshua (Joshua) called the Reubenites, and the Gadites, and the half* [*tribe*](tribes.html) *of Manasseh, And said unto them, Ye have kept all that Moses the servant of* [*HaShem*](hashem.html) *commanded you, and have obeyed my voice in all that I commanded you: Ye have not left your brethren these many days unto this day, but have kept the charge of the* [*commandment*](cmds613.html) *of* [*HaShem*](hashem.html) *your God. And now* [*HaShem*](hashem.html) *your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, [and] unto the land of your possession, which Moses the servant of* [*HaShem*](hashem.html) *gave you on the other side* [*Jordan*](stages.html)*. But take diligent heed to do the* [*commandment*](cmds613.html) *and the* [*law*](law.html)*, which Moses the servant of* [*HaShem*](hashem.html) *charged you, to love* [*HaShem*](hashem.html) *your God, and to* ***walk*** *in all his ways, and to keep his* [*commandments*](cmds613.html)*, and to cleave unto him, and to serve him with all your* [*heart*](body.html) *and with all your soul. So Yahoshua (Joshua) blessed them, and sent them away: and they went unto their tents.*

Here again, we have [HaShem](hashem.html) associating our walk with our obedience to His Torah. Yahoshua (Joshua) seems to be emphasizing how important it is to walk in His ways.

***Zecariah 8:20-23*** *“Thus says* [*HaShem*](hashem.html) *of hosts, ‘{It will} yet {be} that peoples will come, even the inhabitants of many cities. ‘And the inhabitants of* [*one*](one.html) *will go to another saying, “Let us go at once to entreat the favor of* [*HaShem*](hashem.html)*, and to seek* [*HaShem*](hashem.html) *of hosts; I will also go.” ‘So many peoples and mighty* [*nations*](nations.html) *will come to seek* [*HaShem*](hashem.html) *of hosts in* [*Jerusalem*](city.html) *and to entreat the favor of* [*HaShem*](hashem.html)*.’ “Thus says* [*HaShem*](hashem.html) *of hosts, ‘In those days* [*ten*](ten.html) *men from all the* [*nations*](nations.html) *will grasp the garment of a* [*Jew*](gen-jew.html) *saying,” Let us* ***go*** *with you, for we have heard that* [*HaShem*](hashem.html) *is with you.*

In this passage, “go” literally means to “walk”. When we walk with the [Jews](gen-jew.html), it means to live a lifestyle that they live. It means that we have embraced a Torah observant lifestyle, as they have. When we are Torah observant, we will find that [HaShem](hashem.html) is with us too!

In the Nazarean Codicil, we find this same theme regarding our walk:

***II Luqas (Acts) 21:18-24*** *And now the following day Paul went in with us to* [*Yaaqov*](israelja.html) *(James), and all the elders were present. And after he had greeted them, he {began} to relate* [*one*](one.html) *by* [*one*](one.html) *the things which God had done among the* [*Gentiles*](gen-jew.html) *through his ministry. And when they heard it they {began} glorifying God; and they said to him, “You see, brother, how many thousands there are among the* [*Jews*](gen-jew.html) *of those who have believed, and they are all zealous for the* [*Law*](law.html)*; and they have been told about you, that you are* [*teaching*](teacher.html) *all the* [*Jews*](gen-jew.html) *who are among the* [*Gentiles*](gen-jew.html) *to forsake Moses, telling them not to* [*circumcise*](circumcz.html) *their children nor to* ***walk*** *according to the customs. “What, then, is {to be done}? They will certainly hear that you have come. “Therefore do this that we tell you. We have* [*four*](four.html) *men who are under a vow; take them and* [*purify*](purity.html) *yourself along with them, and pay their expenses in order that they may shave their heads; and all will* [*know*](daat.html) *that there is nothing to the things which they have been told about you, but that you yourself also* ***walk*** *orderly, keeping the* [*Law*](law.html)*.*

Here, Paul demonstrates that he walks orderly by keeping the Torah. The Greek word for “walk”, in the above passage, is:

4748 stoicheo, stoy-kheh’-o; from a der. of steicho (to range in regular line); to march in (military) rank (keep step), i.e. ([fig](bethphag.html).) to conform to virtue and piety:-walk (orderly).

***Romans 6:4-6*** *Therefore we are buried with him by baptism into death: that like as* [*Mashiach*](mashiach.html) *was raised up from the dead by the glory of the Father, even so we also should* ***walk*** *in newness of life. For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his]* [*resurrection*](techiyat.html)*: Knowing this, that our old man is crucified with [him], that the* [*body*](body.html) *of* [*sin*](sin.html) *might be destroyed, that henceforth we should not serve* [*sin*](sin.html)*.*

We have already seen the close association between walking and life. The above passage reinforces this idea. [Mashiach](mashiach.html)’s death was for the purpose of eliminating [sin](sin.html). [Sin](sin.html) is the word that describes a lifestyle devoid of Torah:

***1 Yochanan (John) 3:4*** *Whosoever committeth* [*sin*](sin.html) *transgresseth also the* [*law*](law.html)*: for* [*sin*](sin.html) *is the transgression of the* [*law*](law.html)*.*

***Romans 8:1-4*** *[There is] therefore now no condemnation to them which are in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*, who* ***walk*** *not after the flesh, but after the Spirit. For the* [*law*](law.html) *of the Spirit of life in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *hath made me free from the* [*law*](law.html) *of* [*sin*](sin.html) *and death. For what the* [*law*](law.html) *could not do, in that it was weak through the flesh,* [*HaShem*](hashem.html) *sending his own Son in the likeness of sinful flesh, and for* [*sin*](sin.html)*, condemned* [*sin*](sin.html) *in the flesh: That the righteousness of the* [*law*](law.html) *might be fulfilled in us, who* ***walk*** *not after the flesh, but after the Spirit.*

In this difficult passage, Paul is putting our walk together with life, and this is in opposition to the flesh and [sin](sin.html). Since Paul lived a Torah observant lifestyle, and was well versed in the Torah, it is clear that he is reiterating that we must walk in obedience to the Torah, which is the Spirit of life.

***2 Yochanan (John) 1:4-6*** *I was very glad to find {some} of your children walking in truth, just as we have received* [*commandment*](cmds613.html) *{to do} from the Father. And now I ask you, lady, not as writing to you a* [*new*](new.html)[*commandment*](cmds613.html)*, but the* [*one*](one.html) *which we have had from the beginning, that we love* [*one*](one.html) *another. And this is love, that we* ***walk*** *according to His* [*commandments*](cmds613.html)*. This is the* [*commandment*](cmds613.html)*, just as you have heard from the beginning, that you should walk in it.*

Here, at the end of the Nazarean Codicil, we still see that we are commanded to walk according to the Torah, which are His [commandments](cmds613.html).

## II. How is “walk” used in the [Midrash](orallaw.html)?

Now lets see what the [Midrash](orallaw.html) has to say about our walk:

[**Midrash**](orallaw.html) **Rabbah - Bereshit (Genesis) XXX:10** 10. [NOAH](noachide.html) WALKED WITH GOD. R. Judah said: This may be compared to a king who had [two](two.html) sons, [one](one.html) grown up and the other a child. To the child he said, ‘Walk with me,’ but to the adult, ‘Walk before me.’ Similarly, to [Abraham](avraham.html), whose [moral] strength was great, [He said,] ‘ Walk thou before Me’ (Gen. XVII, 1); of [Noah](noachide.html), whose strength was feeble [it says], [NOAH](noachide.html) WALKED WITH [HASHEM](hashem.html). R. Ezra said: He might be compared to a king’s friend who was plunging about in dark alleys, and when the king looked out and saw him sinking [in the mud], he said to him, ‘Instead of plunging about in dark alleys, come and walk with me.’ But [Abraham](avraham.html)’s case is rather to be compared to that of a king who was sinking in dark alleys, and when his friend saw him he shone a light for him through the window. Said he to him, ‘Instead of lighting me through the window, come and show a light before me.’ Even so did the Holy [One](one.html), blessed be He, say to [Abraham](avraham.html): ‘Instead of showing a light for Me from Mesopotamia and its environs, come and show [one](one.html) before Me in [Eretz Israel](city.html).’ Similarly, it is written, And he blessed [Joseph](joseph.html), and said: The God before whom my [fathers](fathers.html) [Abraham](avraham.html) and [Isaac](isaac.html) did walk, etc. (Gen. XLVIII, 15). R. Berekiah in R. Johanan’s [name](name.html) and Resh Lakish gave [two](two.html) illustrations of this. R. Johanan said: It was as if a shepherd stood and watched his flocks.[[2]](#footnote-2) Resh Lakish said: It was as if a prince walked along while the elders preceded him.[[3]](#footnote-3) On R. Johanan’s view: We need His proximity.[[4]](#footnote-4) On the view of Resh Lakish: He [needs](needs.html) us to glorify Him.[[5]](#footnote-5)

[**Midrash**](orallaw.html) **Rabbah - Bereshit (Genesis) XLVI:4** 4. WALK BEFORE ME, AND BE THOU WHOLE. R. Levi said: This may be illustrated by a noble lady whom the king commanded, ‘Walk before me.’ She walked before him and her [face](body.html) went pale, for, thought she, who knows but that some defect may have been found in me? Said the king to her, ‘Thou hast no defect, but that the nail of thy little finger is slightly too long; pare it and the defect will be gone.’ Similarly, God said to [Abraham](avraham.html), ‘Thou hast no other defect but this foreskin: remove it and the defect will be gone. Hence, WALK BEFORE ME, AND BE THOU WHOLE. AND I WILL MAKE MY [COVENANT](covenant.html), etc. (XVII, 2). R. Huna said in Bar Kappara’s [name](name.html): [Abraham](avraham.html) pondered[[6]](#footnote-6) and drew an inference: ‘orlah (foreskin) is said here (v. 11), and ‘orlah occurs in reference to a tree (Lev. XIX, 23)[[7]](#footnote-7): just as ‘orlah in the case of trees refers to the place where it yields fruit, so ‘orlah employed in reference to man means the member which produces offspring [fruit]. Said R. Hanina to him: Had then reasoning by analogy already been given to [Abraham](avraham.html)? Surely not! But [he learned it from God’s promise]: AND I WILL MAKE MY [COVENANT](covenant.html) BETWEEN ME AND THEE, AND WILL MULTIPLY THEE EXCEEDINGLY: hence, with [that member through which] I WILL MULTIPLY THEE EXCEEDINGLY, I WILL MAKE MY [COVENANT](covenant.html) BETWEEN ME AND THEE.

[**Midrash**](orallaw.html) **Rabbah - Bereshit (Genesis) LIX:5** David was Israel’s shepherd, as it says, Thou shalt shepherd My people Israel (I Chron. XI, 2); and who was David’s shepherd? [HaShem](hashem.html): The Lord is my shepherd; I shall not want (Ps. XXIII, 1). [Jerusalem](city.html) is the light of the [world](worlds.html), as it says, And [nations](nations.html) shall walk at thy light (Isa. LX, 3); and who is the light of [Jerusalem](city.html)? [HaShem](hashem.html), as it is written, But the Lord shall be to thee an everlasting light (ib. 19).

[**Midrash**](orallaw.html) **Rabbah - Bereshit (Genesis) XCVI:5** What did he mean by ‘there is a reason for this’? He alluded to the verse, I shall walk before the Lord in the lands of the living (Ps. CXVI, 9).[[8]](#footnote-8) (Our teachers said [two](two.html) things in R. Helbo’s [name](name.html): Why did the Patriarchs long for burial in [Eretz Israel](city.html)? Because the dead of [Eretz Israel](city.html) will be the [first](one.html) to be resurrected in the days of the [Messiah](mashiach.html) and to enjoy the years of the [Messiah](mashiach.html). R. Hanina said: He who dies without the Land and is buried there experiences a twofold death, for so it is written, And thou, Pashhur, and all that [dwell](dwelling.html) in thy house shall go into captivity; and thou shalt come to [Babylon](bavel.html), and there thou shalt die, and there shalt thou be buried (Jer. XX, 6); thus he experiences [two](two.html) deaths.[[9]](#footnote-9) Therefore [Jacob](israelja.html) said to [Joseph](joseph.html): BURY MEN NOT I [PRAY](prayer.html) THEE, IN EGYPT. If so, said R. Simon, the righteous who are buried without the Land have lost thereby?[[10]](#footnote-10) But what does [HaShem](hashem.html) do? He makes cavities like channels for them in the earth,[[11]](#footnote-11) and they roll along in them until they reach [Eretz Israel](city.html), when the Holy [One](one.html), blessed be He, will infuse into them a spirit of life and they will arise. How do we [know](daat.html) this? Because it is written, Behold, I will open your graves, and cause you to come up out of your graves, O My people; and I will bring you into the land of Egypt (Ezek. XXXVII, 12); and after that, I will put My spirit in you, and ye shall live (ib. 14). Resh Lakish

[**Midrash**](orallaw.html) **Rabbah - Shemot (**[**Exodus**](exodus.html)**) XXX:3** Now THESE ARE (WE-ELEH) THE ORDINANCES adds to those that preceded, viz to what is written above: There He made for them a statute and an ordinance (Ex. XV, 25).4 Another explanation of NOW THESE ARE THE ORDINANCES. What precedes this paragraph? And let them judge the people at all seasons (ib. XVIII, 22), and here it says, NOW THESE ARE THE ORDINANCES. with the Decalogue in between. Like a distinguished lady walking in the centre of an armed bodyguard, so has the Torah [laws](law.html) preceding it and [laws](law.html) following it, while it is in the centre.[[12]](#footnote-12) Hence it says, I walk in the way of righteousness (Prov. VIII, 20). The Torah exclaims: ‘ In which path shall I walk?-I will walk in the path of those who act righteously in the midst of the paths of justice’ (ib.)-with the Torah in the centre and [laws](law.html) preceding it and following it; preceding it, as it says, ‘ There He made for them a statute and an ordinance,’ and following it, as it says, NOW THESE ARE THE ORDINANCES.

[***Midrash***](orallaw.html) ***Rabbah - Vayikra (Leviticus) XXV:3*** *3. R. Judah b. Simon began his discourse with the text, After the Lord your God shall ye walk (Deut. XIII, 5). But can a man of flesh and* [*blood*](body.html) *walk after the Holy* [*One*](one.html)*, blessed be He, the* [*One*](one.html) *of whom it is written, Thy way was in the sea and Thy path in the great waters and Thy footsteps were not* [*known*](daat.html) *(Ps. LXXVII, 20)? Yet you say, ‘After the Lord your God shall ye walk’! And unto Him shall ye leave (Deut. Ioc. cit.). But can flesh and* [*blood*](body.html) *go up into* [*heaven*](heaven.html) *to cleave to the Shechinah the* [*One*](one.html) *of whom it is written, For the Lord thy God is a devouring* [*fire*](fire.html) *(ib. IV, 24), and of whom it is written, His throne was fiery flames (Dan. VII, 9), and of whom it is further written, A fiery stream issued and came forth from before Him (ib. 10)? Yet you say, And unto Him shall ye cleave ‘! But in truth the Holy* [*One*](one.html)*, blessed be He, from the very beginning of the* [*creation*](bara.html) *of the* [*world*](worlds.html)*, was before all else occupied with plantation, as is proved by the text, And the Lord God planted a garden in the* [*first*](one.html) *instance in Eden (Gen. II, 8), and so do you also, when you enter into the land, occupy yourselves* [*first*](one.html) *with nought else but plantation; hence it is written, AND WHEN YE SHALL COME INTO THE LAND, THEN YE SHALL PLANT.*

[***Midrash***](orallaw.html) ***Rabbah - Vayikra (Leviticus) XXXV:1*** *1. IF YE WALK IN MY STATUTES (XXVI, 3). This bears on the text, I considered my ways, and turned my* [*feet*](heel.html) *unto Thy testimonies (Ps. CXIX, 59). David said: ‘Sovereign of the Universe! Every day I used to plan and decide that I would go to a particular place or to a particular* [*dwelling*](dwelling.html)*-house, but my* [*feet*](heel.html) *always brought me to* [*Synagogues*](synagog.html) *and Houses of* [*Study*](study.html)*.’ Hence it is written, ‘And turned my* [*feet*](heel.html) *unto Thy testimonies.’ R. Huna in the* [*name*](name.html) *of R. Aha expounded the verse to mean, ‘I considered’ the reward given for good deeds and the loss entailed through misdeeds, ‘And turned my* [*feet*](heel.html) *unto Thy testimonies.’ R. Menahem the son-in-*[*law*](law.html) *of R. Eleazar b. Abina explained the text as meaning, ‘I considered’ what Thou hast written for us in the Torah, viz. IF YOU WALK IN MY STATUTES, then, what is written in that* [*connection*](connection.html)*? I will give peace in the land (Lev. XXVI, 6). But if ye will not hearken unto Me (ib. 14), then, what is written in this* [*connection*](connection.html)*? Then I will chastise you* [*seven*](seven.html) *times more (ib. 18). R. Abba of R. Hiyya in the* [*name*](name.html) *of R. Jonathan explained the verse to mean, ‘I considered’ the blessings and ‘I considered’ the curses. The blessings are from alef to taw[[13]](#footnote-13) while the curses are from waw to he’![[14]](#footnote-14) Nay, more; the latter are reversed,[[15]](#footnote-15) signifying, explained R. Abin, that if you are worthy I shall reverse your curses into blessings. When? If you keep My Torah. Hence it is written, IF YE WALK IN MY STATUTES.*

## III. How is “walk” used in the [Talmud](orallaw.html)?

The [Talmud](orallaw.html) has the following [insights](insights.html) into our walk:

***Sukkah 49b*** *The School of R. Anan* [*taught*](teacher.html)*: It is written,[[16]](#footnote-16) The roundings of thy thighs.[[17]](#footnote-17) Why are the words of the Torah compared to the thigh? To* [*teach*](teacher.html) *you that just as the thigh is hidden, so should the words of the Torah be hidden,[[18]](#footnote-18) and this is the import of what R. Eleazar said, What is the implication of the text, It hath been told thee, O man, what is good, and what the Lord doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy God?[[19]](#footnote-19) ‘To do justly’ means [to act in accordance with] justice; ‘to love mercy’ refers to acts of loving kindness’[[20]](#footnote-20) ‘and to walk[[21]](#footnote-21) humbly with thy God’ refers to attending to funerals and dowering a bride for her* [*wedding*](wedding.html)*.[[22]](#footnote-22) Now can we not make a deduction a fortiori: If in matters which are normally performed publicly[[23]](#footnote-23) the Torah enjoins ‘to walk humbly’, how much more so in matters that are normally done privately?[[24]](#footnote-24)*

[***Sotah***](hair.html) ***14a*** *R. Hama son of R. Hanina further said: What means the text: Ye shall walk after the Lord your God?[[25]](#footnote-25) Is it, then, possible for a human being to walk after the Shechinah; for has it not been said: For the Lord thy God is a devouring* [*fire*](fire.html)*?[[26]](#footnote-26) But [the meaning is] to walk after the attributes of the Holy* [*One*](one.html)*, blessed be He. As He clothes the naked, for it is written: And the Lord God made for* [*Adam*](adam.html) *and for his wife coats of skin, and clothed them,[[27]](#footnote-27) so do thou also clothe the naked. The Holy* [*One*](one.html)*, blessed be He, visited the sick, for it is written: And the Lord appeared unto him by the oaks of Mamre,[[28]](#footnote-28) so do thou also visit the sick. The Holy* [*One*](one.html)*, blessed be He, comforted mourners, for it is written: And it came to pass after the death of* [*Abraham*](avraham.html)*, that God blessed* [*Isaac*](isaac.html) *his son,[[29]](#footnote-29) so do thou also comfort mourners. The Holy* [*one*](one.html)*, blessed be He, buried the dead, for it is written: And He buried him in the valley,[[30]](#footnote-30) so do thou also bury the dead.*

[***Ephesians***](ephesians.html) ***5:15-21*** *Therefore be careful how you walk, not as unwise men, but as wise, making the most of your* [*time*](time.html)*, because the days are evil. So then do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,* [*speaking*](mashal.html) *to* [*one*](one.html) *another in* [*psalms*](psalms1.html) *and hymns and* [*spiritual*](physical.html) *songs, singing and making melody with your* [*heart*](body.html) *to the Lord; always giving thanks for all things in the* [*name*](name.html) *of our Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *to God, even the Father; and be subject to* [*one*](one.html) *another in the* [*fear*](fear.html) *of* [*Mashiach*](mashiach.html)*.*

## IV. Where is “halak”, walk, used?

***Bereshit (Genesis) 13:17*** *Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.*

***Bereshit (Genesis) 17:1*** *And when* [*Abram*](avraham.html) *was ninety years old and* [*nine*](nine.html)*,* [*HaShem*](hashem.html) *appeared to* [*Abram*](avraham.html)*, and said unto him, I [am] the Almighty God; walk before me, and be thou perfect.*

***Bereshit (Genesis) 24:40*** *And he said unto me,* [*HaShem*](hashem.html)*, before whom I walk, will send his* [*angel*](angels.html) *with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father’s house:*

***Bereshit (Genesis) 24:65*** *For she [had] said unto the servant, What man [is] this that walketh in the field to meet us? And the servant [had] said, It [is] my master: therefore she took a veil, and covered herself.*

***Bereshit (Genesis) 48:15*** *And he blessed* [*Joseph*](joseph.html)*, and said,* [*HaShem*](hashem.html)*, before whom my* [*fathers*](fathers.html)[*Abraham*](avraham.html) *and* [*Isaac*](isaac.html) *did walk, the God which fed me all my life long unto this day,*

***Shemot (***[***Exodus***](exodus.html)***) 21:19*** *If he rise again, and walk abroad upon his* [*staff*](staff.html)*, then shall he that smote [him] be quit: only he shall pay [for] the loss of his* [*time*](time.html)*, and shall cause [him] to be thoroughly healed.*

***Vayikra (Leviticus) 26:12*** *And I will walk among you, and will be your God, and ye shall be my people.*

***Vayikra (Leviticus) 26:23*** *And if ye will not be reformed by me by these things, but will walk contrary unto me;*

***Vayikra (Leviticus) 26:24*** *Then will I also walk contrary unto you, and will punish you yet* [*seven*](seven.html) *times for your* [*sins*](sin.html)*.*

***Vayikra (Leviticus) 26:27-28*** *And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you* [*seven*](seven.html) *times for your* [*sins*](sin.html)*.*

***Devarim (Deuteronomy) 8:19*** *And it shall be, if thou do at all forget* [*HaShem*](hashem.html) *thy God, and walk after other Gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.*

***Devarim (Deuteronomy) 23:14*** *For* [*HaShem*](hashem.html) *thy God walketh in the midst of thy* [*camp*](stages.html)*, to deliver thee, and to give up thine enemies before thee; therefore shall thy* [*camp*](stages.html) *be holy: that he see no unclean thing in thee, and turn away from thee.*

***Devarim (Deuteronomy) 28:8-14***[*HaShem*](hashem.html) *will send a blessing on your barns and on everything you put your* [*hand*](fourteen.html) *to.* [*HaShem*](hashem.html) *your God will bless you in the land he is giving you.* [*HaShem*](hashem.html) *will establish you as his holy people, as he promised you on oath, if you keep the* [*commands*](cmds613.html) *of* [*HaShem*](hashem.html) *your God and walk in his ways. Then all the peoples on earth will see that you are called by the* [*name*](name.html) *of* [*HaShem*](hashem.html)*, and they will* [*fear*](fear.html) *you.* [*HaShem*](hashem.html) *will grant you abundant prosperity--in the fruit of your* [*womb*](thebirth.html)*, the young of your livestock and the crops of your ground—in the land he swore to your forefathers to give you.* [*HaShem*](hashem.html) *will open the* [*heavens*](heaven.html)*, the storehouse of his bounty, to send rain on your land in season and to bless all the work of your* [*hands*](fourteen.html)*. You will lend to many* [*nations*](nations.html) *but will borrow from none.* [*HaShem*](hashem.html) *will make you the* [*head*](body.html)*, not the tail. If you pay attention to the* [*commands*](cmds613.html) *of* [*HaShem*](hashem.html) *your* [*HaShem*](hashem.html) *that I give you this day and carefully follow them, you will always be at the top, never at the bottom. Do not turn aside from any of the* [*commands*](cmds613.html) *I give you today, to the right or to the left, following other Gods and serving them.*

***Yahoshua (Joshua) 18:8*** *And the men arose, and went away: and Yahoshua (Joshua) charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before* [*HaShem*](hashem.html) *in Shiloh.*

***Shoftim (Judges) 5:10***[*Speak*](mashal.html)*, ye that ride on white asses, ye that sit in judgment, and walk by the way.*

***1 Shmuel (Samuel) 2:30*** *Wherefore* [*HaShem*](hashem.html) *God of Israel saith, I said indeed [that] thy house, and the house of thy father, should walk before me for ever: but now* [*HaShem*](hashem.html) *saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.*

***1 Shmuel (Samuel) 2:35*** *And I will raise me up a faithful* [*priest*](priests.html)*, [that] shall do according to [that] which [is] in mine* [*heart*](body.html) *and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.*

***1 Shmuel (Samuel) 8:5*** *And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the* [*nations*](nations.html)*.*

***1 Shmuel (Samuel) 12:2*** *And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons [are] with you: and I have walked before you from my childhood unto this day.*

***1 Melakim (Kings) 3:14*** *And if thou wilt walk in my ways, to keep my statutes and my* [*commandments*](cmds613.html)*, as thy father David did walk, then I will lengthen thy days.*

***1 Melakim (Kings) 8:23*** *And he said,* [*HaShem*](hashem.html) *God of Israel, [there is] no God like thee, in* [*heaven*](heaven.html) *above, or on earth beneath, who keepest* [*covenant*](covenant.html) *and mercy with thy servants that walk before thee with all their* [*heart*](body.html)*:*

***1 Melakim (Kings) 11:38*** *And it shall be, if thou wilt hearken unto all that I* [*command*](cmds613.html) *thee, and wilt walk in my ways, and do [that is] right in my sight, to keep my statutes and my* [*commandments*](cmds613.html)*, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.*

***2 Divrei HaYamim (Chronicles) 6:14*** *And said,* [*HaShem*](hashem.html) *God of Israel, [there is] no God like thee in the* [*heaven*](heaven.html)*, nor in the earth; which keepest* [*covenant*](covenant.html)*, and [shewest] mercy unto thy servants, that walk before thee with all their hearts:*

***Iyov (Job) 18:8*** *For he is cast into a net by his own* [*feet*](heel.html)*, and he walketh upon a snare.*

***Iyov (Job) 22:14*** *Thick clouds [are] a covering to him, that he seeth not; and he walketh in the circuit of* [*heaven*](heaven.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 1:1-2*** *Blessed [is] the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the* [*law*](law.html) *of* [*HaShem*](hashem.html)*, and on his* [*law*](law.html) *he meditates day and night.*

***Tehillim (***[***Psalms***](psalms1.html)***) 12:8*** *The* [*wicked*](wicked.html) *walk on every side, when the vilest men are exalted.*

***Tehillim (***[***Psalms***](psalms1.html)***) 15:1-5*** *{A* [*psalm*](psalms1.html) *of David.}* [*HaShem*](hashem.html)*, who may* [*dwell*](dwelling.html) *in your* [*sanctuary*](mikdash.html)*? Who may live on your holy hill? He whose walk is blameless and who does what is righteous, who speaks the truth from his* [*heart*](body.html) *And has no slander on his* [*tongue*](spirit.html)*, who does his neighbor no wrong and casts no slur on his fellowman, Who despises a vile man but honors those who* [*fear*](fear.html)[*HaShem*](hashem.html)*, who keeps his oath even when it hurts, Who lends his money without usury and does not accept a bribe against the innocent. He who does these things will never be shaken.*

***Tehillim (***[***Psalms***](psalms1.html)***) 39:6*** *Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up [riches], and knoweth not who shall* [*gather*](gather.html) *them.*

***Tehillim (***[***Psalms***](psalms1.html)***) 56:13*** *For thou hast delivered my soul from death: [wilt] not [thou deliver] my* [*feet*](heel.html) *from falling, that I may walk before* [*HaShem*](hashem.html) *in the light of the living?*

***Tehillim (***[***Psalms***](psalms1.html)***) 73:9*** *They set their* [*mouth*](body.html) *against the* [*heavens*](heaven.html)*, and their* [*tongue*](spirit.html) *walketh through the earth.*

***Tehillim (***[***Psalms***](psalms1.html)***) 82:5*** *They* [*know*](daat.html) *not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.*

***Tehillim (***[***Psalms***](psalms1.html)***) 84:11*** *For* [*HaShem*](hashem.html)[*HaShem*](hashem.html) *[is] a* [*sun*](hachama.html) *and shield:* [*HaShem*](hashem.html) *will give* [*grace*](grace.html) *and glory: no good [thing] will he withhold from them that walk uprightly.*

***Tehillim (***[***Psalms***](psalms1.html)***) 86:11***[*Teach*](teacher.html) *me thy way,* [*HaShem*](hashem.html)*; I will walk in thy truth: unite my* [*heart*](body.html) *to* [*fear*](fear.html) *thy* [*name*](name.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 89:15*** *Blessed [is] the people that* [*know*](daat.html) *the joyful sound: they shall walk,* [*HaShem*](hashem.html)*, in the light of thy countenance.*

***Tehillim (***[***Psalms***](psalms1.html)***) 91:6*** *[Nor] for the pestilence [that] walketh in darkness; [nor] for the destruction [that] wasteth at noonday.*

***Tehillim (***[***Psalms***](psalms1.html)***) 101:2*** *I will behave myself wisely in a perfect way. o when wilt thou come unto me? I will walk within my house with a perfect* [*heart*](body.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 101:6*** *Mine* [*eyes*](body.html) *[shall be] upon the faithful of the land, that they may* [*dwell*](dwelling.html) *with me: he that walketh in a perfect way, he shall serve me.*

***Tehillim (***[***Psalms***](psalms1.html)***) 115:7*** *They have* [*hands*](fourteen.html)*, but they handle not:* [*feet*](heel.html) *have they, but they walk not: neither* [*speak*](mashal.html) *they through their throat.*

***Tehillim (***[***Psalms***](psalms1.html)***) 104:3*** *Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:*

***Tehillim (***[***Psalms***](psalms1.html)***) 116:9*** *I will walk before* [*HaShem*](hashem.html) *in the land of the living.*

***Tehillim (***[***Psalms***](psalms1.html)***) 119:1*** *{ALEPH.} Blessed [are] the undefiled in the way, who walk in the* [*law*](law.html) *of* [*HaShem*](hashem.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 119:3*** *They also do no iniquity: they walk in his ways.*

***Tehillim (***[***Psalms***](psalms1.html)***) 119:45*** *And I will walk at liberty: for I seek thy precepts.*

***Tehillim (***[***Psalms***](psalms1.html)***) 128:1*** *{A Song of degrees.} Blessed [is] every* [*one*](one.html) *that feareth* [*HaShem*](hashem.html)*; that walketh in his ways.*

***Mishlei (Proverbs) 2:7*** *He layeth up sound wisdom for the righteous: [he is] a buckler to them that walk uprightly.*

***Mishlei (Proverbs) 6:12*** *A naughty person, a* [*wicked*](wicked.html) *man, walketh with a froward* [*mouth*](body.html)*.*

***Mishlei (Proverbs) 10:9*** *He that walketh uprightly walketh surely: but he that perverteth his ways shall be* [*known*](daat.html)*.*

***Mishlei (Proverbs) 13:20*** *He that walketh with wise [men] shall be wise: but a companion of fools shall be destroyed.*

***Mishlei (Proverbs) 14:2*** *He that walketh in his uprightness feareth* [*HaShem*](hashem.html)*: but [he that is] perverse in his ways despiseth him.*

***Mishlei (Proverbs) 15:21*** *Folly [is] joy to [him that is] destitute of wisdom: but a man of understanding walketh uprightly.*

***Mishlei (Proverbs) 19:1*** *Better [is] the poor that walketh in his integrity, than [he that is] perverse in his lips, and is a fool.*

***Mishlei (Proverbs) 20:7*** *The just [man] walketh in his integrity: his children [are] blessed after him.*

***Mishlei (Proverbs) 28:6*** *Better [is] the poor that walketh in his uprightness, than [he that is] perverse [in his] ways, though he [be] rich.*

***Mishlei (Proverbs) 28:18*** *Whoso walketh uprightly shall be saved: but [he that is] perverse [in his] ways shall fall at once.*

***Mishlei (Proverbs) 28:26*** *He that trusteth in his own* [*heart*](body.html) *is a fool: but whoso walketh wisely, he shall be delivered.*

***Kohelet (Ecclesiastes) 2:14*** *The wise man’s* [*eyes*](body.html) *[are] in his* [*head*](body.html)*; but the fool walketh in darkness: and I myself perceived also that* [*one*](one.html)[*event*](feasts.html) *happeneth to them all.*

***Kohelet (Ecclesiastes) 4:15*** *I considered all the living which walk under the* [*sun*](hachama.html)*, with the second child that shall stand up in his stead.*

***Kohelet (Ecclesiastes) 6:8*** *For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?*

***Kohelet (Ecclesiastes) 10:3*** *Yea also, when he that is a fool walketh by the way, his wisdom faileth [him], and he saith to every* [*one*](one.html) *[that] he [is] a fool.*

***Kohelet (Ecclesiastes) 11:9*** *Rejoice, O young man, in thy youth; and let thy* [*heart*](body.html) *cheer thee in the days of thy youth, and walk in the ways of thine* [*heart*](body.html)*, and in the sight of thine* [*eyes*](body.html)*: but* [*know*](daat.html) *thou, that for all these [things]* [*HaShem*](hashem.html) *will bring thee into judgment.*

***Yeshayah (Isaiah) 30:2*** *That walk to go down* [*into Egypt*](thebirth.html)*, and have not asked at my* [*mouth*](body.html)*; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!*

***Yeshayah (Isaiah) 33:15*** *He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his* [*hands*](fourteen.html) *from holding of bribes, that stoppeth his* [*ears*](body.html) *from* [*hearing*](mashal.html) *of* [*blood*](body.html)*, and shutteth his* [*eyes*](body.html) *from seeing evil;*

***Yeshayah (Isaiah) 35:9*** *No lion shall be there, nor [any] ravenous beast shall go up thereon, it shall not be found there; but the* [*redeemed*](redemption.html) *shall walk [there]:*

***Yeshayah (Isaiah) 42:5*** *Thus saith* [*HaShem*](hashem.html) *God, he that created the* [*heavens*](heaven.html)*, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:*

***Yeshayah (Isaiah) 42:24*** *Who gave* [*Jacob*](israelja.html) *for a spoil, and Israel to the robbers? did not* [*HaShem*](hashem.html)*, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his* [*law*](law.html)*.*

***Yeshayah (Isaiah) 50:10*** *Who [is] among you that feareth* [*HaShem*](hashem.html)*, that obeyeth the voice of his servant, that walketh [in] darkness, and hath no light? let him trust in the* [*name*](name.html) *of* [*HaShem*](hashem.html)*, and stay upon his God.*

***Yeshayah (Isaiah) 59:9*** *Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, [but] we walk in darkness.*

***Yeshayah (Isaiah) 65:2*** *I have spread out my* [*hands*](fourteen.html) *all the day unto a rebellious people, which walketh in a way [that was] not good, after their own houghts;*

***Yirimiyah (Jeremiah) 7:9*** *Will ye steal, murder, and commit adultery, and swear falsely, and burn* [*incense*](ketoret.html) *unto Baal, and walk after other Gods whom ye* [*know*](daat.html) *not;*

***Yirimiyah (Jeremiah) 7:23*** *But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.*

***Yirimiyah (Jeremiah) 9:4*** *Take ye heed every* [*one*](one.html) *of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.*

***Yirimiyah (Jeremiah) 10:23***[*HaShem*](hashem.html)*, I* [*know*](daat.html) *that the way of man [is] not in himself: [it is] not in man that walketh to direct his steps.*

***Yirimiyah (Jeremiah) 23:17*** *They say still unto them that despise me,* [*HaShem*](hashem.html) *hath said, Ye shall have peace; and they say unto every* [*one*](one.html) *that walketh after the imagination of his own* [*heart*](body.html)*, No evil shall come upon you.*

***Yirimiyah (Jeremiah) 13:10*** *This evil people, which refuse to hear my words, which walk in the imagination of their* [*heart*](body.html)*, and walk after other Gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.*

***Yirimiyah (Jeremiah) 16:12*** *And ye have done worse than your* [*fathers*](fathers.html)*; for, behold, ye walk every* [*one*](one.html) *after the imagination of his evil* [*heart*](body.html)*, that they may not hearken unto me:*

***Yirimiyah (Jeremiah) 18:12*** *And they said, There is no hope: but we will walk after our own devices, and we will every* [*one*](one.html) *do the imagination of his evil* [*heart*](body.html)*.*

***Yirimiyah (Jeremiah) 18:15*** *Because my people hath forgotten me, they have burned* [*incense*](ketoret.html) *to vanity, and they have caused them to stumble in their ways [from] the ancient paths, to walk in paths, [in] a way not cast up;*

***Yirimiyah (Jeremiah) 23:14*** *I have seen also in the prophets of* [*Jerusalem*](city.html) *an horrible thing: they commit adultery, and walk in lies: they strengthen also the* [*hands*](fourteen.html) *of evildoers, that none doth return from his* [*wickedness*](wicked.html)*: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.*

***Yirimiyah (Jeremiah) 26:4*** *And thou shalt say unto them, Thus saith* [*HaShem*](hashem.html)*; If ye will not hearken to me, to walk in my* [*law*](law.html)*, which I have set before you,*

***Yirimiyah (Jeremiah) 31:9*** *They shall come with* [*weeping*](mashal.html)*, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim [is] my firstborn.*

***Yirimiyah (Jeremiah) 42:3*** *That* [*HaShem*](hashem.html) *thy God may shew us the way wherein we may walk, and the thing that we may do.*

***Eichah (Lamentations) 5:18*** *Because of the mountain of Zion, which is desolate, the foxes walk upon it.*

***Yechezkel (Ezekiel) 11:21*** *But [as for them] whose* [*heart*](body.html) *walketh after the* [*heart*](body.html) *of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.*

***Yechezkel (Ezekiel) 33:15*** *[If] the* [*wicked*](wicked.html) *restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.*

***Tzefaniah (Zephaniah) 1:17*** *And I will bring distress upon men, that they shall walk like blind men, because they have sinned against* [*HaShem*](hashem.html)*: and their* [*blood*](body.html) *shall be poured out as* [*dust*](rock.html)*, and their flesh as the dung.*

***Zechariah 1:10*** *And the man that stood among the myrtle trees answered and said, These [are they] whom* [*HaShem*](hashem.html) *hath sent to walk to and fro through the earth.*

***Zechariah 6:7*** *And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.*

***Zechariah 10:12*** *And I will strengthen them in* [*HaShem*](hashem.html)*; and they shall walk up and down in his* [*name*](name.html)*, saith* [*HaShem*](hashem.html)*.*

***Micah 2:7*** *O [thou that art] named the house of* [*Jacob*](israelja.html)*, is the spirit of God straitened? [are] these his doings? do not my words do good to him that walketh uprightly?*

## V. Halakha – The Way of Walking

[Jews](gen-jew.html) refer to a Torah observant lifestyle as obedience to the halakha. Halakha is a transliteration of the [Hebrew](hebrew.html) word that means “the way of walking”. Halakha refers to the lifestyle which lines up with what the Torah [commands](cmds613.html).

Halakha is used [five](five.html) times in the Tanakh[[31]](#footnote-31).

Iyov (Job) 6:19, Tehillim ([Psalms](psalms1.html)) 68:24, Mishlei (Proverbs) 31:27, Nahum 2:5, and Habakuk 3:6.

The passage in Mishlei (Proverbs) 31:27 is most instructive since we use this to praise our wives on erev [Shabbat](sabbath.html):

***Mishlei (Proverbs) 31:27*** *She looketh well to the ways (halakha) of her* [*household*](househld.html)*, and eateth not the bread of idleness.*

This verse seems to infer that the woman of the house will be the [one](one.html) that takes care that the family observes the Torah. This task she does instead of being idle. It is almost as though idleness is defined as not making sure that your family is Torah observant.

**\* \* \***

My [Teacher](teacher.html), Hakham Dr. [Yoseph](joseph.html) ben Haggi, has [taught](teacher.html) me that we can follow the [Hebrew](hebrew.html) into the Nazarean Codicil to reveal some amazing things.

**3598** hodos, hod-os’; appar. a prim. word; a road; by impl. a progress (the route, act or distance); [fig](bethphag.html). a mode or means:-[journey](stages.html), (high-) way.

As we follow the [Hebrew](hebrew.html) word HALAK, we need to follow it into the Nazarean Codicil. The Greek word used to translate the [Hebrew](hebrew.html) word HALAK is HODOS. HUDOS means HALAKHA, the way of walking. We have some very interesting passages that uses this word:

***Matitiyahu 3:3*** *For this is he that was spoken of by the prophet Esaias, saying, The voice of* [*one*](one.html)[*crying*](mashal.html) *in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

***Matitiyahu 5:25*** *{Agree with thine adversary quickly, whiles thou art in the way with him; lest at any* [*time*](time.html) *the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.}*

***Matitiyahu 7:13*** *{Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat:}*

***Matitiyahu 20:30*** *And, behold,* [*two*](two.html) *blind men* [*sitting*](mashal.html) *by the way side, when they heard that* [*Yeshua*](yeshua.html) *passed by, cried out, saying, Have mercy on us, O Lord, [thou] son of David.*

***Marqos (Mark) 1:1-4*** *The beginning of the* [*gospel*](mishna1.html) *about* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, the Son of* [*HaShem*](hashem.html)*. It is written in Yeshayah (Isaiah) the prophet: “I will send my messenger ahead of you, who will prepare your way”-- “A voice of* [*one*](one.html) *calling in the desert, ‘Prepare the way for the Lord, make straight paths for him.’” And so Yochanan (John) came, baptizing in the desert region and preaching a baptism of repentance for the* [*forgiveness*](forgive.html) *of* [*sins*](sin.html)*.*

***Yochanan (John) 14:5-6*** *Thomas saith unto him, Lord, we* [*know*](daat.html) *not whither thou goest; and how can we* [*know*](daat.html) *the way?* [*Yeshua*](yeshua.html) *saith unto him, {I am the way, the truth, and the life: no man cometh unto the Father, but by me.}*

The followers of [His Majesty](yeshua.html) King [Yeshua](yeshua.html) were called “Followers of Halakha” in:

***II Luqas (Acts) 9:2*** *And desired of him* [*letters*](letters.html) *to Damascus to the* [*synagogues*](synagog.html)*, that if he found any of this way, whether they were men or women, he might bring them bound unto* [*Jerusalem*](city.html)*.*

***II Luqas (Acts) 9:27*** *But Barnabas took him, and brought [him] to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the* [*name*](name.html) *of* [*Yeshua*](yeshua.html)*.*

***II Luqas (Acts) 13:10*** *And said, O full of all subtilty and all mischief, [thou] child of the* [*devil*](demons.html)*, [thou] enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?*

***II Luqas (Acts) 14:16*** *Who in times past suffered all* [*nations*](nations.html) *to walk in their own ways.*

***II Luqas (Acts) 16:17*** *The same followed Paul and us, and cried, saying, These men are the servants of the most high* [*HaShem*](hashem.html)*, which shew unto us the way of* [*salvation*](salvation.html)*.*

***II Luqas (Acts) 18:25*** *This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and* [*taught*](teacher.html) *diligently the things of the Lord, knowing only the baptism of Yochanan (John).*

***II Luqas (Acts) 18:26*** *And he began to* [*speak*](mashal.html) *boldly in the* [*synagogue*](synagog.html)*: whom when Aquila and Priscilla had heard, they took him unto [them], and expounded unto him the way of God more perfectly.*

***1 Corinthians 12:31*** *But covet earnestly the best gifts: and yet shew I unto you a more excellent way.*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 3:10*** *Wherefore I was grieved with that* [*generation*](toldot.html)*, and said, They do always err in [their]* [*heart*](body.html)*; and they have not* [*known*](daat.html) *my ways.*

[***Yaaqov***](israelja.html) ***(James) 5:20*** *Let him* [*know*](daat.html)*, that he which converteth the sinner from the error of his way shall* [*save*](salvation.html) *a soul from death, and shall hide a multitude of* [*sins*](sin.html)*.*

***2 Tzefet (Peter) 2:21*** *For it had been better for them not to have* [*known*](daat.html) *the way of righteousness, than, after they have* [*known*](daat.html) *[it], to turn from the holy* [*commandment*](cmds613.html) *delivered unto them.*

***Revelation 15:3*** *And they sing the song of Moses the servant of* [*HaShem*](hashem.html)*, and the song of the Lamb, saying, Great and marvellous [are] thy works, Lord* [*HaShem*](hashem.html) *Almighty; just and true [are] thy ways, thou King of saints.*

# The [Shema](shema.html):

The directives of the [Shema](shema.html), Devarim 6:4ff, intimate [two](two.html) ways for Israel to express its love for [HaShem](hashem.html): **to do** and **to hear**. Later Hakhamim will refer to these “ways”as “**duties of the limbs**” and “**duties of the** [**heart**](body.html)”, the “duties of the limbs” implying what the Hakhamim came to call *halakhah.* Derived from the causative verb *halak* (to walk, i.e., to make someone else walk, to lead, to guide), *halakah* is that component of *Torah* which provides guidance through definitive rulings or [commandments](cmds613.html) ([*mitzvot*](cmds613.html)). It answers the questions ‘what,’ ‘when,’ and ‘how’ in Israel’s call to holiness.

# CONCLUSION:

The Torah was [HaShem](hashem.html)’s plan for [creation](bara.html) given to Israel through Moses at Mount [Sinai](stages.html) in the presence of all the people of Israel. This plan was written out in the [Five](five.html) Books of Moses [known](daat.html) collectively as the Torah. [One](one.html) worships [HaShem](hashem.html) by studying this plan and putting it into practice, i.e. [one](one.html) must walk (halak) in the Torah. Righteousness is, by definition, the state created by living according to the Torah, which is [HaShem](hashem.html)’s plan. [Jewish](gen-jew.html) life is / was defined by Torah regardless of where [one](one.html) lived.

\* \* \*

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1. HaShem is the translitteration of the Hebrew word wich means “The Name”. This is how reverent Jews refer to the yud-kay-vav-kay (YHVW) name of HaShem. [↑](#footnote-ref-1)
2. Similarly, Abraham and Isaac walked before HaShem and in His protection. [↑](#footnote-ref-2)
3. As an escort, to make known his coming. Similarly, Abraham and Isaac walked before HaShem, spreading His [knowledge](knowledge.html). [↑](#footnote-ref-3)
4. Lit. ‘place ‘. We must be near to HaShem, as it were, so as to enjoy His protection. [↑](#footnote-ref-4)
5. By propagating the knowledge of His greatness. [↑](#footnote-ref-5)
6. Lit. ‘ sat-’. [↑](#footnote-ref-6)
7. Though translated differently, the [Hebrew](hebrew.html) is the same in both cases. [↑](#footnote-ref-7)
8. Eretz Israel is The land of the living, as the passage appended in the text from cur. edd. explains. [↑](#footnote-ref-8)
9. I.e. as though the burial counts as an additional death when it is without the Land. [↑](#footnote-ref-9)
10. Surely not. [↑](#footnote-ref-10)
11. The channels are in the earth, and therefore like long caves stretching to [Eretz Israel](city.html). [↑](#footnote-ref-11)
12. The point of the comparison is that the various laws that surrounded the [Ten](ten.html) Commandments themselves are a kind of protection to them. With the Decalogue all other laws were given. [↑](#footnote-ref-12)
13. I.e. there is a complete alphabet of blessings. [↑](#footnote-ref-13)
14. As it were, only [two](two.html)! [↑](#footnote-ref-14)
15. The curses in Deut. XXVIII, 15-68, begin with vhvu (a waw) and end with vbe (a he’), thus the natural order is reversed, since the he’ precedes the waw in the alphabet. V. B.B., 88b, 89a, and notes ad loc. in Sonc. ed. [↑](#footnote-ref-15)
16. Lit., ‘what (means) that which is written’. [↑](#footnote-ref-16)
17. This is a continuation of Cant. VII, 2. [↑](#footnote-ref-17)
18. It should be taught in privacy, not in the market place (cf. M.K. 16a). [↑](#footnote-ref-18)
19. Mic. VI, 8. [↑](#footnote-ref-19)
20. Gemiluth Hasadim (v. infra). It is wider than charity including as it does all acts of kindness. [↑](#footnote-ref-20)
21. Emphasis on ‘walk’. [↑](#footnote-ref-21)
22. One’s help in such cases should be given humbly and in privacy. [↑](#footnote-ref-22)
23. Weddings and funerals. [↑](#footnote-ref-23)
24. The giving of alms. [↑](#footnote-ref-24)
25. Deut. XIII, 5. [↑](#footnote-ref-25)
26. Ibid. IV, 24. [↑](#footnote-ref-26)
27. Gen. III, 21. [↑](#footnote-ref-27)
28. Ibid. XVIII, 1. Since the preceding verses deal with Abraham’s [circumcision](circumcz.html), it is deduced that the occasion was when he was recovering. [↑](#footnote-ref-28)
29. Gen. XXV, 11. [↑](#footnote-ref-29)
30. Deut. XXXIV, 6. [↑](#footnote-ref-30)
31. TaNaKh is an acronym which stands for Torah ([law](law.html)), Neviim (prophets), and Ketuvim (writings). Tanakh is the name given to the books known by Christians as “the Old Testament”. [↑](#footnote-ref-31)