

**Vicarious Sacrifice: “Walk (*peripatéō*) in newness of life,” Rom 6:4; The Doctrine of Walking: Hebrew: *Derek*: Psalm 1:6; Isa 55:8 & Greek: *Peripatéō*: 1 John 1:5–6–7; Transformation of Thought from Wickedness to Righteousness**

38. It is imperative that the “we” in this clause understand the doctrines just stated or implied:
  - (1) Retroactive positional truth.
  - (2) Baptism of the Holy Spirit that places the believer positionally into the Lord’s spiritual and physical deaths and burial.
  - (3) Understanding the difference between the body and the soul.
39. Next comes the aorist active subjunctive of the verb **περιπατέω (*peripatéō*)**: “to walk.” To walk, one must concentrate on what he is doing. The word “walk” is all over the Bible, both Old and New Testaments. The predominant one in the Old Testament is **דָּרַךְ (*derek*)** while in the New it is **περιπατέω (*peripatéō*)**.
40. They speak of what goes on in the brain: memory traces that store behavior patterns, character traits, and lifestyle, i.e., one’s typical way of life. A clear understanding of these two words for walking and other synonyms of these two concepts of doctrinal inculcation and application are in order.
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## Doctrine of Walking

1. These two definitions of walking get us started off nicely with the Old Testament word:

**דָּרַךְ *derek*. The concrete meaning “way” evolves imperceptibly into the meaning “movement on the way”: A person who travels on a street goes “his way,” in order to reach a goal.**

In a figurative meaning, the life of a person can be described as the “way” on which one finds oneself; often, then, one may translate “conduct, behavior.” This terminology acquired special significance in wisdom literature. In a rather general manner, *derek* indicates human life, in the sense of “behavior, condition, practice, manner.”

Religious language can also refer to the way or journey of Yahweh. The people should walk in God’s way, i.e., lead their lives in obedience to God, to which end God’s commandments serve as guideposts. To diverge from them is to pervert God’s ways and to go in other ways (e.g., one’s own, the sinner’s or strange gods’). This behavior by Israel’s kings, who do not walk in David’s, and thus Yahweh’s, way, but in that of Jeroboam, is especially condemned.<sup>1</sup>

R. Laird Harris offers these observations:

*Derek.* Way, road, journey, manner. It refers to a path worn by constant walking.

More numerous are the metaphorical uses of *derek*. It often refers to the actions and behavior of men, who either follow the way of the righteous or the way of the wicked:

**Psalm 1:6** - For the Lord knows the way [דֶּרֶךְ (*derek*)] of the righteous, but the way of the wicked will perish.

The way of the righteous is closely linked with “the way of the Lord.” Parents are to command their children “to keep the way of the Lord” (Genesis 18:19), which is found in the statutes and commands of God’s law. God’s ways are much higher than man’s ways, and the wicked is urged to forsake his sinful way:

**Isaiah 55:8** - “My thoughts are not your thoughts, neither are your ways [דֶּרֶךְ (*derek*)] My ways,” declares the Lord.<sup>2</sup>

2. It is the figurative use of these words that gives us the clue that the Holy Spirit coordinates the *kardía* of the soul with the cerebral cortex of the human brain to store, facilitate, and recall spiritual phenomena.
3. Prior to salvation, the human soul possesses norms and standards that are formed by two sources: (1) human viewpoint and (2) establishment viewpoint.

<sup>1</sup> Ernst Jenni and Claus Westermann, דֶּרֶךְ, in *Theological Lexicon of the Old Testament*, translated by Mark E. Biddle (Peabody: Hendrickson Publishers, 1997), 1:344-346:

<sup>2</sup> R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke, *Theological Wordbook of the Old Testament*. (Chicago: Moody Press, 1980), 1:196-97.

4. Once saved, the believer may then learn and apply divine norms and standards as he inculcates them under the filling, teaching, and recall ministries of the Holy Spirit.
5. Those who choose to emphasize behavior patterns, character traits, and lifestyles based on human viewpoint may be described as “walking in the way of the wicked.”
6. Those who choose to direct their lives based on divine viewpoint may be described as “walking in the way of the righteous.”
7. The challenge for the believer is to renovate his soul by rejecting human viewpoint, human good, and evil and accepting divine viewpoint, divine good, and grace.
8. By picking up on the figurative meaning of *derek* and *peritatéō* we have developed the terms “wheel-tracks of righteousness” and “wheel-tracks of wickedness.”
9. Those who respond to the directives found in Scripture are said to “walk in the light” while those who reject divine direction are said to “walk in darkness.”

**1 John 1:5** - And this is the message we have heard from Him and announce to you, that God is light [ φῶς (*phōs*): righteousness, integrity, perfection, truth, ] and in Him is no darkness [ σκοτία (*skotía*): wickedness, duplicity, falsehood, error ] at all.

10. It is from this standard that the believer must evaluate his own behavior, character, and lifestyle. John provides key checkpoints for this evaluation in the next two verses.

**1 John 1:6** - If we say we have fellowship with God and yet walk in darkness [ περιπατέω (*peripatéō*): a way of life based on wheel-tracks of wickedness ], we lie [ production of the three arrogant skills: self-justification, self-deception, & self-absorption ] and do not practice the truth;

**1 John 1:7 -** but if we walk in the light [ φῶς, *phōs*: a way of life based on wheel-tracks of righteousness characterized by ἐσωτερικὴ ἁρμονία (*esōterikē harmonía*): inner harmony with the Word present in one's soul ] as He Himself is in the light, we have fellowship with one another [ production of the three spiritual skills: filling of the Holy Spirit, spiritual growth, & maximum doctrine in the soul characterized by ἐξωτερικὴ ἁρμονία (*exōterikē harmonía*): outer harmony with others in one's life ].

11. The transformation of thought from wickedness to righteousness must include the changing of behavior patterns and character traits. This renovation of the soul results in the development of a new disposition which alters one's worldview. This is reflected in the dramatic alteration of one's decision-making processes, problem-solving techniques, and lifestyle choices.
12. However, the battle not only involves the soul's renovation but also the body. What is called addiction is actually habit. Solomon wrote in Proverbs 23:7, "As a man thinks in his soul, so is he."