

## Gratitude: Obedience Test; Old Testament Doctrine of Walking: Halakh

In the process, the Holy Spirit facilitates wheel-tracks of righteousness in the neural network of the cerebral cortex while He habituates the wheel-tracks of wickedness. The result at experiential sanctification is a lifestyle, behavior patterns, and character traits that are based on the Word of God and no longer associated with the propensities of one's sinful nature.

Paths of least resistance are now associated with the desires of the new Husband, Jesus Christ, and not the first husband, the sinful nature. Desires of the new Husband are expressed in the imperative moods of Scripture described by the Lord in Exodus 16:4 as “*My instruction.*”

This study will emphasize the Hebrew word *halakh* whereas the previous study of the Doctrine of Walking emphasized the New Testament's word, *peripateo*.

We will take up this study under a new paragraph—paragraph E—and entitle it the Old Testament Doctrine of Walking. It will be viewed from the standpoint of the Jews whereas the 1987 study analyzed the subject from the standpoint of the Church Age believer. Both studies complement each other.

### E. The Old Testament Doctrine of Walking

#### 1. The General Use of the Verb *Halakh*

The word has both a spatial and a metaphorical meaning. The latter refers to how one lives, behaves, or acts.

The Israelites while in the Jornada were constantly on the go and as a result were continuously walking from one encampment to the next. Their nomadic lifestyle was prolonged over a 40-year period and therefore such an extended “*walk*” became an illustration of life being a journey, a way, or a pilgrimage.

Both generations of the Exodus learned from their “*walk*”: the success of any journey depends upon one's willingness to follow the guidance and leadership of the Word of God. The rebellious first generation did not submit to divine guidance and did not enter the land. The humble second generation did submit to divine guidance and did enter the land. Thus, the word *halakh* came to mean, “*to conform to norms and standards,*” “*to loyally follow some authority figure,*” “*to make decisions based on the instructions issued by that authority.*”

In addition, no journey is undertaken without some idea of the ultimate objective. Therefore, when a person departs on a “*walk*” or “*a journey*” there is some general idea of one's intended destination. Successful and safe arrival at the destination is contingent upon the daily execution of a travel plan issued by someone who knows how to get there.

As pioneers departed from Kansas City headed for Santa Fé, they knew exactly where they were headed but they did not know the step-by-step procedure of how they were going to make the journey. But most wagon trains were led by a wagon master who either had traveled the Trail before or had learned of its wheel-tracks from someone who had already made the circuit.

In the journey of life—the *jornada de la vita*—the believer knows his ultimate objective is spiritual maturity. God has a plan for each believer's life and, when he submits to the divine mandates, he will arrive safely and successfully at his own spiritual Santa Fé. Consequently, *halakh* also takes on the concept of execution of a plan.

Whether the believer executes the divine plan, or some other human-viewpoint scheme, depends upon whose leadership he submits—to God's or his own. No one can arrive safely and successfully at Santa Fé (or Jericho) unless he checks his own agenda at Kansas City (or Ramses) and moves out on God's agenda.

The first generation moved out on its own agenda while the second generation learned the norms and standards of God's agenda. The former died in what became their *jornada del muerto* while the latter lived to enter the land after enduring what was for them a *jornada de la vita*. God's desire was that all enter the land. But His righteousness demanded that only those who "*walked in His instruction*" could do so. Justice carried out divine policy without emotion.