

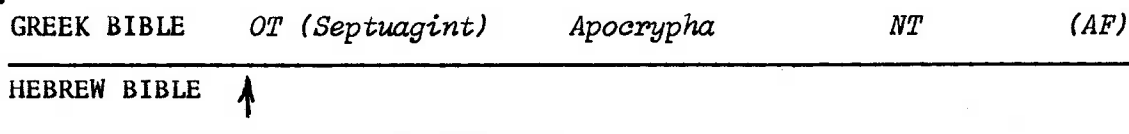
This thinksheet provides a few materials for meditating on this crucial biblical paradigm.

1. Al Bloem--a Jew converted to Jesus, and in the middle 1940s my corrector of Heb. and Gk. papers in a Phila. seminary; and founder of the Buddhist Center at the U. of Hawaii, where he's prof. of Japanese Religion--gave me some Waikiki sidewalk rubbings he did on a Sat.pm as a conversationpiece for passersby. We speak of the concrete as a side"walk," and "walking" [halacha(h)]. is Hebrew for responsible-ethical participation in life and history.

2. Walking is climactic, "where it's at," in Is.40.31 (GNB: "walk and not grow weak") and Mic.6.8 (GNB translates out the metaphor: "live in humble fellowship with our God"). My #783 is on this.

3. Here's somebody who explodes the paradigm in order to convey the radical nature of trust in God, moving into thin air and darkness in faith without fear: the opening of Thomas Aquinas' devotional written only for himself, MY WAY OF LIFE [my rendering]: *The road that stretches before our feet is a challenge to our hearts long before it tests the strength of our legs. Our destiny is to run to the edge of the world and beyond, off into the darkness: sure in spite of all our blindness, strong in spite of all our weakness, gaily in love in spite of all the pressure on our hearts. In that darkness beyond the world, we can begin to know the world and ourselves--to understand that we are not made to pace out our lives behind prison walls but to walk into the arms of God.*

4. Now lets see how to use Kittel's THEOLOGICAL DICTIONARY OF THE NT to crack "walking" open. Use my thinksheet on vol.6 to find the word's ref., which turns out to be pp.566-579 [poreu., "in the main" the Gk. wd. used to translate halach into LXX, i.e. Septuagint, which was the Christian's only OT till about the end of the 4th c.]. Now, the sec. on LXX in the article shows the Heb./Gk. overlap (pp.570-573), which we may visualize thus:



Now note that while the Greek Bible covers everything and runs on, beginning with the Apostolic Fathers, into the main body of early Christian literature (in bulk), the line indicating the Hebrew Bible stops short of the Apocrypha. The arrow from the Hebrew Bible to the Greek Bible indicates that the Greek of the Bible is luminous with, redolent of, the specific Hebrew it translates into "biblical Greek" (= the whole line of "Greek Bible"). It follows that the place to look to see both languages in action is the overlap, the sandwich, within each Kittel article. The handling of the Hebrew is so sensitive that one need not go to the Hebrew lexicon, though it wouldn't hurt to use the one with roots at the back of Strong's Concordance. P.570: "All human life is a journeying in the OT, so conduct is a walking....The metaphor is often completed by the use of 'way' or 'ways.'" This should perk up your ears to hunt for "way," which would be on my thinksheet on vol.5: pp.42-114, with the LXX sec. pp.48-56--where you find the main Heb. wd. for "way," viz. derek, which means "way, path, street" (city streets, in Jer. and Eze.!). Do you then not think of our earliest Christian name as people of "the Way"--and perhaps also the first work of Jewish ethics, "The Two Ways," which is built into the earliest church manual outside NT, viz. The Didache.

5. Biblically (as you can see for yourself in these two arts.), there is no way for us to seek God: God in his ways comes to us, and guides us, if we will, on God's way; nor can we turn from evil ways without his help. God ordains a mode of life: there is (6.570) "not a mode of life which leads to God." (On this, see esp. 5.56.)