

# Word Study H1980 Halak Walk also H3212 Halakhah, gezeirah, takkanah and minhag

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## Introduction

As a student of the bible this word is very important. The Hebrew mindset that many in the Hebrew roots movement talk about is about action and that YHVH works in patterns and cycles. I frequently say that your actions (and works) speak louder than your words. With that in mind, I also like to say “Hebrew Halacha”. Don’t walk like an Egyptian, walk like a Hebrew, walk like a redeemed Ephramite as you carry out your duties and responsibilities as a priest in the nation of priest namely Israel.

A big percentage of this article comes from the excellent and useful website [www.JewFAQ.org](http://www.JewFAQ.org). For this article, the question I had is “When does Torah Halacha become legalism?” I want to do the Hebrew Halacha thing but I don’t want to fall into the pit of Rabbinic Judaism and the authority they claim. I want to learn from brother Judah as they documented how they implemented what the written Torah has said. I want to glean from the biblical *stare decisis* captured in the Talmud without giving up my authority to act out what’s required of me. If my authority to walk out my faith is not from Rabbinic Judaism then what is my *quo warranto*?

**The legal status I claim:** I operate under the assumption that I’m from the House of Israel and an Ephramite redeemed by the blood of Y’shua of Nazareth. I claim he is *Ha Meshiach* and *HaNavi* who overcame the Bill of Divorce that was given to the House of Israel and therefore allows me to not only do the Torah (i.e. walk it out), but do so with authority. I claim that I’m a citizen of the ancient Kingdom of Israel, a Kingdom of Priests. I was born an American which is a country that was formed by the recognition of Creator given unalienable rights, which I claim were given to Israel at Mt. Sinai.

The next section of this article up to the typical [word study](#) I created from e-Sword comes from the aforementioned website [Jew FAQ](#). Obviously I’m not going to agree with everything it says, but thought it would be helpful to understand where Rabbinical Judaism is coming from.

# What is Halakhah? – According to Jew FAQ

Source: <http://www.jewfaq.org/halakhah.htm>

Judaism is not just a set of [beliefs](#) about [G-d](#), man and the universe. Judaism is a comprehensive way of life, filled with rules and practices that affect every aspect of life: what you do when you wake up in the morning, what you can and cannot [eat](#), what you can and cannot wear, how to groom yourself, how to conduct business, who you can [marry](#), how to observe the [holidays](#) and [Shabbat](#), and perhaps most important, how to treat [G-d](#), [other people](#), and [animals](#). This set of rules and practices is known as halakhah.

The word "halakhah" is usually translated as "Jewish Law," although a more literal (and more appropriate) translation might be "the path that one walks." The word is derived from the Hebrew [root](#) Hei-Lamed-Kaf, meaning to go, to walk or to travel.

Some non-Jews and non-observant Jews criticize this legalistic aspect of traditional Judaism, saying that it reduces the religion to a set of rituals devoid of spirituality. While there are certainly some Jews who observe halakhah in this way, that is not the intention of halakhah, and it is not even the correct way to observe halakhah.

On the contrary, when properly observed, halakhah increases the spirituality in a person's life, because it turns the most trivial, mundane acts, such as eating and getting dressed, into acts of religious significance. When people write to me and ask how to increase their spirituality or the influence of their religion in their lives, the only answer I can think of is: observe more halakhah. Keep [kosher](#) or light [Shabbat](#) candles, [pray after meals](#) or [once or twice a day](#). When you do these things, you are constantly reminded of your relationship with the Divine, and it becomes an integral part of your entire existence.

Are these laws sometimes inconvenient? Yes, of course. But if someone you care about -- your parent, your child, your spouse -- asked you to do something inconvenient or unpleasant, something you didn't feel like doing, you would do it, wouldn't you? It is a very shallow and meaningless kind of love if you aren't willing to do something inconvenient for the one you love. How much more so should we be willing to perform some occasionally inconvenient tasks that were set before us by our Creator, who assigned those tasks to us for our own good?

## Sources of Halakhah

Halakhah comes from three sources: from the [Torah](#), from laws instituted by the [rabbis](#) and from long-standing customs. Halakhah from any of these sources can be referred to as a mitzvah (commandment; plural: mitzvot). The word "mitzvah" is also commonly used in a casual way to refer to any good deed. Because of this imprecise usage, sophisticated halakhic discussions are careful to identify mitzvot as being [mitzvot d'oraita](#) (an Aramaic word meaning "from the Torah") or [mitzvot d'rabbanan](#) (Aramaic for "from the rabbis"). A mitzvah that arises from custom is referred to as a minhag. Mitzvot from all three of these sources are binding, though there are differences in the way they are applied (see [below](#)).

## Mitzvot D'Oraita: Commandments from the Torah

At the heart of halakhah is the unchangeable [613 mitzvot](#) (commandments) that [G-d](#) **מִצְוֹת דְּאוֹרְיֵיתָא** gave to the [Jewish people](#) in the [Torah](#) (the first five books of the Bible).

Some of the mitzvot d'oraita are clear, explicit commands in the text of the Torah (thou shalt not murder; you shall write words of Torah on the [doorposts](#) of your house), others are more implicit (the mitzvah to recite [grace](#)

[after meals](#), which is inferred from "and you will eat and be satisfied and bless the L-rd your G-d"), and some can only be ascertained by deductive reasoning (that a man shall not commit incest with his daughter, which is deduced from the commandment not to commit incest with his daughter's daughter).

Some of the mitzvot overlap; for example, there is a commandment to rest on [Shabbat](#) and a separate commandment not to do work on Shabbat.

Although there is not 100% agreement on the precise list of the 613 (there are differences in the way some lists divide related or overlapping mitzvot), there is complete agreement that there are 613 mitzvot. This number is significant: it is the [numeric value](#) of the word Torah (Tav = 400 + Vav = 6 + Reish = 200 + Hei = 5), plus 2 for the two mitzvot whose existence precedes the Torah: I am the L-rd, your G-d and You shall have no other gods before Me. ([Talmud](#) Makkot 23b). The 613 are often referred to as the taryag mitzvot, because the standard way of writing the number 613 in Hebrew is Tav (400) Reish (200) Yod (10) Gimel (3). The most accepted list of the 613 mitzvot is [Rambam](#)'s list in his Mishneh Torah. In the introduction to the first book of the Mishneh Torah, Rambam lists all of the mitzvot, then proceeds to divide them up into subject matter categories. See [List of the 613 Mitzvot](#).

תריג

There is also complete agreement that these 613 mitzvot can be subdivided into 248 "positive" mitzvot and 365 "negative" mitzvot. Positive mitzvot are commandments to do something, such as the commandment to honor your mother and father. In Hebrew, these are called mitzvot aseih (commandments to do). Negative mitzvot are commandments *not* to do something, such as the commandment not to murder. In Hebrew, these are called mitzvot lo ta'aseih (commandments not to do). The [Talmud](#) explains that these numbers have significance: there are 365 days in the solar year, and 248 bones of the human male body (Makkot 23b). (Note: the Hebrew term translated as "bones" includes some additional body parts, which explains the discrepancy from modern medicine's count of 206 bones). Ancient sources also indicate that there are 365 sinews in the body, and a significant 248-day cycle of the moon, so both numbers have both anatomical and astronomical significance.

מצות עשה ולא תעשה

Many of these 613 mitzvot cannot be observed at this time for various reasons. For example, a large portion of the laws relate to [sacrifices and offerings](#), which can only be made in the [Temple](#), and which does not exist today. Some of the laws relate to the theocratic state of [Israel](#), its king, its supreme court, and its system of justice, and cannot be observed because the theocratic state of Israel does not exist today. In addition, some laws do not apply to all people or places. Agricultural laws only apply within the [state of Israel](#), and certain laws only apply to [kohanim](#) or [Levites](#). The 19th/20th century scholar Rabbi Israel Meir Kagan, commonly known as the Chafetz Chayim, identified 77 positive mitzvot and 194 negative mitzvot which can be observed outside of Israel today.

## Mitzvot D'Rabbanan: Laws Instituted by the Rabbis

In addition to the laws that come directly from [Torah](#) (d'oraita), halakhah includes laws that were enacted by the [rabbis](#) (d'rabbanan). These rabbinic laws are still referred to as mitzvot (commandments), even though they are not part of the original 613 [mitzvot d'oraita](#). Mitzvot d'rabbanan are considered to be as binding as Torah laws, but there are differences in the way we apply laws that are d'oraita and laws that are d'rabbanan (see [below](#)).

מצות דרבנן

## Categories - gezeirah, takkanah and minhag

Mitzvot d'rabbanan are commonly divided into three categories: gezeirah, takkanah and [minhag](#).

A gezeirah is a law instituted by the [rabbis](#) to prevent people from accidentally violating a Torah [mitzvah](#). We commonly speak of a gezeirah as a "fence" around the Torah. For example, the [Torah](#) commands us not to work on [Shabbat](#), but a gezeirah commands us not to even handle an implement that you would use to perform prohibited work (such as a pencil, money, a hammer), because someone holding the implement might forget that it was Shabbat and perform prohibited work. The word is derived from the root Gimel-Zayin-Reish, meaning to cut off or to separate. גְּזֵירָה

A takkanah is a rule unrelated to biblical laws that was created by the rabbis for the public welfare. For example, the practice of public Torah readings every Monday and Thursday is a takkanah instituted by Ezra. The "mitzvah" to light candles on [Chanukkah](#), a post-biblical holiday, is also a takkanah. The word is derived from the Hebrew root Tav-Qof-Nun, meaning to fix, to remedy or to repair. It is the same root as in "tikkun olam," repairing the world, or making the world a better place, an important concept in all branches of Judaism. תְּקָנָה

Some takkanot vary from community to community or from region to region. For example, around the year 1000 [C.E.](#), a Rabbeinu Gershom Me'or Ha-Golah instituted a takkanah prohibiting polygyny (multiple wives), a practice clearly permitted by the Torah and the [Talmud](#). This takkanah was accepted by [Ashkenazic](#) Jews, who lived in Christian countries where polygyny was not permitted, but was not accepted by [Sephardic](#) Jews, who lived in Islamic countries where men were permitted up to four wives.

## Minhag: Customs מִנְהַג

Minhag is treated as a category of [mitzvot d'rabbanan](#) (from the [rabbis](#)), mostly because it is clearly not [d'oraita](#) (from the [Torah](#)), but minhag is generally not the sort of rule that is created by reasoned decision-making. A minhag is a custom that developed for worthy religious reasons and has continued long enough to become a binding religious practice. For example, the [second, extra day of holidays](#) was originally instituted as a gezeirah, so that people outside of [Israel](#), not certain of the day of a holiday, would not accidentally violate the holiday's [mitzvot](#). After the mathematical calendar was instituted and there was no doubt about the days, the added second day was not necessary. The rabbis considered ending the practice at that time, but decided to continue it as a minhag: the practice of observing an extra day had developed for worthy religious reasons, and had become customary.

It is important to note that these "customs" are a binding part of halakhah, just like a [mitzvah](#), a [takkanah](#) or a [gezeirah](#).

The word "minhag" is also used in a looser sense, to indicate a community or an individual's customary way of doing some religious thing. For example, it may be the minhag in one [synagogue](#) to stand while reciting a certain prayer, while in another synagogue it is the minhag to sit during that prayer. It may become an individual's minhag to sit in a certain location in synagogue, or to walk to synagogue in a certain way, and under appropriate circumstances these too may become minhag. Even in this looser sense, these customs can become binding on the individual, it is generally recommended that a person follow his own personal or community minhag as much as possible, even when visiting another community, unless that minhag would cause the other community discomfort or embarrassment..

## The Difference Between Torah Law and Rabbinic Law

As we have seen, Jewish law includes both laws that come directly from the [Torah](#) (either expressed, implied or deduced) and laws that were enacted by the [rabbis](#). In a sense, however, even laws enacted by the rabbis can be considered derived from the Torah: the Torah gives certain people the authority to teach and to make judgments about the law (Deut. 17:11), so these rabbinical laws should not be casually dismissed as merely the "laws of

man" (as opposed to the laws of G-d). Rabbinical laws are considered to be as binding as Torah laws, but there are differences in the way we apply laws that are "d'oraita" (from the Torah) and laws that are "d'rabbanan" (from the rabbis).

The first important difference is a matter of precedence: d'oraita takes precedence over d'rabbanan. If two d'oraita rules come into conflict in a particular situation, rules of precedence are applied to determine which rule is followed; however, if a d'oraita rule comes into conflict with a d'rabbanan rule, the d'oraita rule (Torah rule) always takes precedence. Do we fast on [Yom Kippur](#) when it falls on [Shabbat](#)? These are both d'oraita, so rules of precedence must apply. Specific rules take precedence over general rules, so the specific rules of Yom Kippur fasting takes precedence over the general rule of Shabbat joy, and yes, we fast on Yom Kippur on Shabbat. However, the other fasts on the Jewish calendar are d'rabbanan, so the d'oraita rule of Shabbat joy takes precedence, and other fasts that fall on Shabbat are moved to another day.

The second important difference is the strictness of observance. If there is doubt (in Hebrew: safek) in a matter that is d'oraita, we take the strict position (in Hebrew: machmir) regarding the rule; if there is doubt in a matter that is d'rabbanan, we take the lenient position (in Hebrew: makil) regarding the rule. In Hebrew, this rule is stated: safek d'oraita l'humra; safek d'rabbanan l'kula. This is easier to understand with an example: suppose you are reading the morning prayers and you can't remember whether you read Bar'khu and Shema (two important prayers). You are in doubt, safek. The recitation of Shema in the morning is a mitzvah d'oraita, a biblical commandment (Deut. 6:7), so you must be machmir, you must go back and recite Shema if you are not sure whether you did. The recitation of Bar'khu, on the other hand, is a mitzvah d'rabbanan, a rabbinic law, so you can be makil, you don't have to go back and recite it if you are not sure. If you are certain that you did not recite either of them, then you must go back and recite both, there is no doubt so no basis for leniency.

## About the Author of Jew FAQ - Tracey Rich

<http://www.jewfaq.org/author.htm>

This site is created, written and maintained by Tracey Rich. I do not claim to be a [rabbi](#) or an expert on Judaism; I'm just a traditional, observant Jew who has put in a lot of research. I must be doing something right, because one of the rabbis at an "Ask a Rabbi" website routinely copies material from this website! All of the material on this site was created by me, just one individual. There is no corporation or organization behind this site.

Contrary to popular belief, I am not "blinded by my Orthodox Jewish upbringing." I was raised nominally Reform Jewish, though I have leaned much more toward the traditional since I was exposed to it in college. I write the site from an Orthodox perspective because I think that's the best place to start if you want to understand Jewish traditions. You're never going to appreciate kashrut if you say it's just a primitive health regulation that was rendered obsolete by the refrigerator, as they teach in Reform synagogues where almost no one keeps kosher. Instead, you should try to understand Jewish traditions as they were understood for hundreds of years by people who lived them day-to-day. It's similar to the way we teach our children that Ben Franklin discovered electricity with a kite, George Washington chopped down a cherry tree, Betsy Ross sewed the first flag, even though most scholars agree that none of that really happened.

This site grew out of a series of posts I wrote on the ILink bulletin board network in the early 1990s. That's why it has such a conversational style. When I learned how to make web pages in 1995, I converted about 20 of my posts into HTML and created this site. It has grown from there.

I work as a librarian and Intranet administrator for a law firm. I am also the co-author of several legal reference texts. I am currently between synagogues, but I attend weekday minyans at an Orthodox synagogue in Delaware.

I don't accept advertising; please don't try to contact me to advertise on this site. The only "ads" I have are links to Amazon.com books that I was recommending even before the Amazon Associate program began. Yes, I receive a small commission for those links: enough to pay for the out-of-pocket costs of running this site, with a little left over.

Unfortunately, I am no longer able to respond to emails. I work a very long day, and have obligations when I get home. However, I can assure you that the overwhelming majority of genuine questions I received (as opposed to people asking me why I don't believe what they believe) can be answered by simply [searching the site](#).



## Word Study

### H1980 *halak* went, go walked

הלך

Akin to [H3212](#); a primitive root; to *walk* (in a great variety of applications, literally and figuratively): - (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, on, pass (away), be at the point, quite, run (along), + send, speedily, spread, still, surely, + tale-bearer, + travel (-ler), walk (abroad, on, to and fro, up and down, to places), wander, wax, [way-] faring man, X be weak, whirl.

LXX related word(s) to many to list (2 pages)

#### Total KJV Occurrences: 507

**went, 96** [Gen 13:5](#) (2), [Gen 14:24](#), [Gen 18:16](#), [Gen 26:26](#), [Gen 31:19](#), [Gen 32:1](#), [Gen 35:3](#), [Exo 13:21](#), [Exo 15:19](#) (2), [Num 14:38](#), [Num 22:22](#), [Num 24:1](#), [Num 24:25](#), [Num 32:41-42](#) (2), [Deu 1:31](#), [Deu 1:33](#), [Jos 2:5](#), [Jos 6:9](#), [Jos 6:13](#) (2), [Jos 10:24](#), [Jos 18:7-8](#) (2), [Jos 24:17](#), [Jdg 9:8](#), [Jdg 18:14](#), [Jdg 18:17](#), [Rth 1:21](#), [1Sa 2:20](#), [1Sa 6:12](#) (3), [1Sa 7:16](#), [1Sa 10:14](#), [1Sa 10:26](#), [1Sa 14:46](#), [1Sa 17:7](#), [1Sa 17:13](#), [1Sa 17:15](#), [1Sa 23:13](#), [1Sa 23:18](#), [1Sa 25:42](#), [1Sa 30:22](#) (2), [2Sa 6:4](#), [2Sa 7:23](#), [2Sa 8:6](#), [2Sa 8:14](#), [2Sa 15:11](#) (2), [2Sa 15:30](#), [2Sa 16:13](#) (2), [2Sa 23:17](#) (2), [1Ki 13:12](#) (2), [1Ki 18:6](#) (2), [1Ki 19:4](#), [1Ki 21:27](#), [1Ki 22:48](#), [2Ki 2:7](#), [2Ki 2:11](#), [2Ki 5:25-26](#) (2), [1Ch 4:42](#), [1Ch 6:15](#), [1Ch 15:25](#), [1Ch 17:20-21](#) (2), [1Ch 18:6](#), [1Ch 18:13](#), [1Ch 21:4](#), [2Ch 8:17](#), [2Ch 9:21](#), [2Ch 18:12](#), [Neh 2:16](#), [Neh 12:31](#), [Neh 12:38](#), [Job 1:4](#) (2), [Job 30:28](#), [Psa 77:17](#), [Psa 105:13](#), [Jer 11:10](#), [Jer 31:2](#), [Jer 41:6](#), [Eze 1:13](#), [Eze 19:6](#), [Eze 20:16](#), [Hos 11:2](#), [Hab 3:10-11](#) (2)

**go, 86** [Gen 19:2](#) (2), [Gen 24:42](#), [Gen 28:20](#), [Exo 3:19](#), [Exo 10:8](#), [Exo 17:5](#), [Exo 33:15](#), [Lev 11:27](#), [Num 24:13-14](#) (2), [Deu 14:25](#), [Deu 16:7](#), [Deu 26:2](#) (2), [Deu 31:6](#), [Deu 31:8](#), [Jos 18:3-4](#) (2), [Jdg 1:3](#), [Jdg 9:8-9](#) (2), [Jdg 9:11](#), [Jdg 9:13](#), [Jdg 17:8-9](#) (2), [Jdg 18:5](#), [Jdg 19:9](#), [Jdg 21:21](#), [Rth 2:9](#) (2), [1Sa 6:8](#), [1Sa 9:6](#), [1Sa 23:13](#) (2), [1Sa 23:23](#), [2Sa 12:23](#), [2Sa 15:20](#), [2Sa 24:11-12](#) (2), [1Ki 2:2](#), [1Ki 9:6](#), [2Ki 1:3](#), [2Ki 4:23](#), [2Ki 5:10](#), [2Ki 20:9](#), [2Ch 7:19](#), [Job 16:22](#), [Job 23:8](#), [Job 24:10](#), [Job 41:19](#), [Psa 38:6](#), [Psa 43:2](#), [Psa 85:13](#), [Psa 104:26](#), [Pro 6:28](#), [Ecc 3:20](#), [Ecc 6:6](#), [Isa 2:3](#), [Isa 8:6-7](#) (2), [Isa 38:5](#), [Isa 45:16](#), [Isa 52:12](#), [Isa 58:8](#), [Jer 2:2](#), [Jer 3:1](#), [Jer 11:12](#) (2), [Jer 13:1](#), [Jer 17:19](#), [Jer 19:1](#), [Jer 19:10](#), [Jer 28:13](#), [Jer 29:12](#), [Jer 35:2](#) (2), [Jer 35:13](#), [Jer 39:16](#), [Jer 51:50](#), [Hos 7:11](#), [Amo 1:15](#), [Jon 3:2](#) (2), [Zec 8:21](#), [Zec 9:14](#)

**walked, 67** [Gen 5:22](#), [Gen 5:24](#), [Gen 6:9](#), [Exo 2:5](#), [Exo 14:29](#), [Lev 26:40](#), [Jos 5:6](#), [Jdg 2:17](#), [1Sa 8:3](#), [1Sa 12:2](#), [2Sa 2:29](#), [2Sa 7:6-7](#) (2), [2Sa 11:2](#), [1Ki 3:6](#), [1Ki 8:25](#), [1Ki 9:4](#), [1Ki 11:33](#), [2Ki 13:6](#), [2Ki 13:11](#), [2Ki 20:3](#), [2Ki 21:21-22](#) (2), [1Ch 17:6](#), [2Ch 11:17](#) (2), [2Ch 17:3-4](#) (2), [2Ch 21:12](#), [2Ch 22:3](#), [2Ch 22:5](#), [Est 2:11](#), [Job 31:5](#), [Job 31:7](#), [Job 38:16](#), [Psa 26:1](#), [Psa 26:3](#), [Psa 55:14](#), [Psa 81:13](#), [Psa 142:3](#), [Isa 38:2-3](#) (3), [Jer 2:8](#), [Jer 8:2](#), [Jer 9:13](#), [Jer 32:23](#), [Jer 44:10](#), [Jer 44:23](#), [Eze 5:6-7](#) (2), [Eze 11:12](#), [Eze 16:47](#), [Eze 18:9](#), [Eze 18:17](#), [Eze 20:13](#), [Eze 20:16](#), [Eze 20:21](#), [Eze 23:31](#), [Eze 28:14](#), [Hos 5:11](#), [Amo 2:4](#), [Zec 1:11](#) (2), [Zec 6:7](#), [Mal 2:6](#), [Mal 3:14](#)

**walk, 61** [Gen 13:17](#), [Gen 17:1](#), [Gen 24:40](#), [Gen 48:15](#), [Exo 21:19](#), [Lev 26:12](#), [Lev 26:23-24](#) (2), [Lev 26:27-28](#) (2), [Deu 8:19](#), [Deu 28:9](#), [Jos 18:8](#), [Jdg 5:10](#), [1Sa 2:30](#), [1Sa 2:35](#), [1Sa 8:5](#), [1Ki 3:14](#), [1Ki 8:23](#), [1Ki 11:38](#), [2Ch 6:14](#), [Psa 12:8](#), [Psa 56:13](#), [Psa 82:5](#), [Psa 86:11](#) (2), [Psa 89:15](#), [Psa 101:2](#), [Psa 115:7](#), [Psa 116:9](#), [Psa 119:1](#), [Psa 119:3](#), [Psa 119:45](#), [Pro 2:7](#), [Ecc 4:15](#), [Ecc 11:8-9](#) (2), [Isa 30:2](#),

Isa 35:9, Isa 42:5, Isa 42:24, Jer 7:9 (2), Jer 7:23, Jer 9:4, Jer 13:10 (2), Jer 18:12 (2), Jer 18:15, Jer 23:14, Jer 26:4, Jer 31:9, Jer 42:3, Lam 5:18, Eze 33:15, Zep 1:17, Zec 1:10, Zec 6:7 (2), Zec 10:12  
**walketh, 32** Gen 24:65, Deu 23:14, 1Sa 12:2, Job 18:8, Job 22:14, Psa 15:1-2 (2), Psa 39:6, Psa 73:9, Psa 101:6 (2), Psa 104:3, Psa 128:1, Pro 6:12, Pro 10:9, Pro 13:20, Pro 14:2, Pro 15:21, Pro 19:1, Pro 20:7, Pro 28:6, Pro 28:18, Pro 28:26, Ecc 2:14, Ecc 10:3, Isa 33:15, Isa 50:10, Isa 65:2, Jer 10:23, Jer 23:17, Eze 11:21, Mic 2:7  
**gone, 22** Gen 31:30, Gen 34:17, Jos 23:16, 1Sa 14:3, 1Sa 14:17, 1Ki 2:41, 1Ki 22:13, Psa 109:23, Pro 7:19, Son 2:10-11 (2), Isa 46:1-2 (2), Jer 2:23, Jer 3:6, Jer 48:10-11 (2), Jer 50:6, Lam 1:5, Lam 1:18, Eze 37:21, Hos 9:6  
**goeth, 19** Gen 2:14, Lev 11:20-21 (2), Lev 11:27, Lev 11:42 (2), Deu 1:30, Deu 20:4, Pro 7:21-22 (2), Pro 20:19, Ecc 1:6, Ecc 12:5, Son 7:9, Isa 30:29, Jer 22:10, Eze 7:14, Eze 33:31, Hos 6:4  
**walking, 10** Gen 3:8, Job 1:7, Job 2:2, Job 31:26, Ecc 10:7, Isa 3:16, Isa 57:2 (2), Jer 6:28, Mic 2:11  
**going, 8** Gen 12:9, Gen 37:25, Lev 11:20, Jos 6:9, Jos 23:13-14 (2), Jdg 19:18, Jer 50:4  
**came, 7** Deu 2:14, Jos 6:9, Jos 6:13, Jdg 14:9, 1Sa 15:32, 2Sa 13:34, 2Ki 10:12  
**come, 7** Num 22:14, Rth 2:11, 2Sa 10:11, Ecc 1:7, Isa 60:3, Isa 60:14, Mic 4:2  
**followed, 7** Gen 32:19, Deu 4:3, Jos 6:8, 1Sa 17:13-14 (2), 2Sa 3:31, 1Ki 14:8  
**wentest, 6** Jdg 8:1, 1Sa 10:2, 2Sa 7:9, 2Sa 16:17, 2Sa 19:25, Jer 31:21  
**goest, 5** Num 14:14, Jdg 14:3, Pro 6:22, Ecc 9:10, Zec 2:2  
**waxed, 5** 2Sa 3:1 (2), 1Ch 11:9, 2Ch 17:12, Est 9:4  
**continually, 4** Gen 8:3, Gen 8:5, Jos 6:13, 2Sa 15:12  
**passeth, 4** Job 14:20, Psa 78:39, Ecc 1:4, Hos 13:3  
**along, 3** 1Sa 6:12, 2Sa 3:16, Jer 41:6  
**camest, 3** Num 22:37, 1Ki 13:9, 1Ki 13:17  
**depart, 3** Jer 37:9 (2), Jer 50:3  
**departed, 3** Jdg 6:21, Jdg 21:24, 1Ki 20:36  
**run, 3** Psa 58:7, Psa 104:10, Ecc 1:7  
**cometh, 2** Gen 32:6, Job 20:25  
**conversant, 2** Jos 8:35, 1Sa 25:15  
**follow, 2** 1Sa 25:27, Eze 13:3  
**more, 2** Pro 4:18 (2)  
**ran, 2** Exo 9:23, Psa 105:41  
**travelleth, 2** Pro 6:11, Pro 24:34  
**wrought, 2** Jon 1:11, Jon 1:13  
**about, 1** Pro 20:19  
**abroad, 1** Psa 77:17  
**behaved, 1** Psa 35:14  
**bring, 1** Hos 2:14 (2)



carried, 1 [2Ki 24:15](#)  
carry, 1 [2Ki 17:27](#)  
coming, 1 [Num 22:16](#)  
eased, 1 [Job 16:6](#)  
enter, 1 [Job 34:23](#)  
exercise, 1 [Psa 131:1](#)  
forward, 1 [Gen 26:13](#)  
get, 1 [1Ki 14:2](#)  
greater, 1 [1Ch 11:9](#)  
haunt, 1 [1Sa 30:31](#)  
lead, 1 [Pro 8:20](#)  
march, 1 [Hab 1:6](#)  
moveth, 1 [Pro 23:31](#)  
pass, 1 [Psa 58:8](#)  
point, 1 [Gen 25:32](#)  
prospered, 1 [Jdg 4:24](#)  
running, 1 [Eze 31:4](#)  
sent, 1 [Neh 6:17](#)  
sounded, 1 [Exo 19:19](#)  
speedily, 1 [Zec 8:21](#)  
takest, 1 [Jdg 4:9](#)  
talebearer, 1 [Pro 11:13](#)  
travellers, 1 [Jdg 5:6](#)  
walkest, 1 [1Ki 2:42](#)  
wandered, 1 [Jos 14:10](#)  
wayfaring, 1 [Isa 35:8](#)  
whirleth, 1 [Ecc 1:6](#)  
wont, 1 [1Sa 30:31](#)

## H3212 *yalak* go, went, walk etc.

יָלַךְ

A primitive root (compare [H1980](#)); to *walk* (literally or figuratively); causatively to *carry* (in various senses): - X again, away, bear, bring, carry (away), come (away), depart, flow, + follow (-ing), get (away, hence, him), (cause to, make) go (away, -ing, -ne, one's way, out), grow, lead (forth), let down, march, prosper, + pursue, cause to run, spread, take away ([-journey]), vanish, (cause to) walk (-ing), wax, X be weak.

**Total KJV Occurrences:** 1034

**go**, 349

[Gen 3:14](#), [Gen 11:31](#), [Gen 12:5](#), [Gen 12:19](#), [Gen 16:8](#), [Gen 22:5](#), [Gen 24:4](#), [Gen 24:38](#), [Gen 24:51](#), [Gen 24:55-56](#) (2),

....

**Strong's:** A primitive root (compare [H1980](#)); to *walk* (literally or figuratively); causatively to *carry* (in various senses): - X again, away, bear, bring, carry (away), come (away), depart, flow, + follow (-ing), get (away, hence, him), (cause to, make) go (away, -ing, -ne, one's way, out), grow, lead (forth), let down, march, prosper, + pursue, cause to run, spread, take away ([-journey]), vanish, (cause to) walk (-ing), wax, X be weak.

LXX related word(s)

<a href="#">G1096</a> ginomai	<a href="#">G1204</a> deuro *	<a href="#">G1204</a> deuro *	<a href="#">G1205</a> deute *
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## Other - Search Walk God

Gen 3:8	Gen 5:22 & 5:24	Gen 17:1	Gen 48:15
Lev 26:12	Deu 5:33	Deu 8:6	Deu 8:19 other gods
Deu 10:12	Deu 11:22	Deu 13:4 & 5	19:9
23:14	26:17	28:9	30:16
Jos 22:5	Jdg 2:17	1Sa 2:30	

Sidebar: How does this compare to D'resh? require [H7592](#) - shael