

# The Walk Of Faith, Passing Through Open Doors

by Ariel Bar Tzadok

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There are times when we actually feel within ourselves a closeness to G-d and what we believe to be a clear revelation of the Divine Will and direction for our lives. Feeling so convinced we march forward, sometimes we even run forward, assured as we are that what we are doing is G-d's Will and that being that Heaven is on our side, we can do no wrong and we will overcome all obstacles.

Yet, somewhere along our course to certain victory we run into some bumps along the road. Convinced as we are that we are doing the right thing, we leap over these "speed-bumps" ignoring them. Indeed, the mere presence of obstacles prove to us that our path is true. For why else would G-d place obstacles in our way if not to test us, and to prove to us the correctness of our path. Especially when we can simply leap over obstacles we are assured it is G-d's Hand that is helping us and enabling us to accomplish what we are convinced is the goal that He Himself has ordained for us to achieve.

Yet, sometimes the obstacles along our assured path are not easy to overcome. Sometimes the obstacles seem to be insurmountable. Sometimes we are held back, held down and simply blocked from moving forward, especially in those matters which we believe firmly is G-d's Will and the Divine path. When we face these insurmountable obstacles blocking us from what, we are convinced is G-d's Will, we make every effort to confront and remove those obstacles. With extra efforts, we sometimes are able to finally overcome near impossible obstacles. Yet, then, there are those other times, when convinced as we are that we are doing the Will of Heaven, we just cannot overcome the obstacles and opposition we face.

Here then comes a great test of faith. How can it be that G-d would want something specific of us and yet not give us the opportunity to acquire it. How is it that, convinced as we are, of what the Will of G-d desires for us, that Heaven itself seems to stand against us to fulfill it. When we face such opposition that contradicts the essence of our faith, we are left to ponder what exactly it is that G-d wants from us and how are we supposed to accomplish the Divine goal.

The great test of faith confronts us daily. For as convinced as we are that we are doing the Will of G-d, none of us are prophets. None of us have direct communication with G-d as did the biblical prophets. This is not a fact to be debated theologically. We do not have to argue whether or not there are actual prophets in our day and age. The simple truth is that no one today can speak for G-d. No one today has been given such authority from Heaven. In spite of the many who claim such authority, no one, absolutely no one alive today can fulfill the Biblical criteria to prove themselves a prophet according to what the Bible clearly states in Deuteronomy.

Therefore, we are left with a whole lot of people who believe that G-d is on their side and that they are doing Divine work. Yet, this level of self conviction is rather troubling from a psychological point of view. For those who are so convinced that G-d is speaking to them and through them use such conviction to justify the most heinous of crimes, including violence, bloodshed and terrorism. Even

though such evil activities blatantly contradict holy Scripture, the one so convinced of the correctness of one's actions is not deterred by what the Scriptures states. Indeed, such a person will somehow twist and turn words of Scripture to validate their evil behavior. If their interpretations of Scripture are challenged, then the one who brings the challenge usually then becomes the next target to violence. There is no scriptural validation for such behavior. Indeed, such behavior clearly indicates the presence of a psychological imbalance within the person. Such behavior and such conclusions only use religion and G-d as a cover that conceals significant mental illness.

Most people however who feel they are led by G-d do not turn to violence to prove their points. While this indicates that such people, thank G-d, may not be suffering from mental illness, it still does not validate that their deep inner convictions are actually a revelation of the Will of Heaven. So, while we have identified the insane expressions of those who consider themselves led by G-d to contradict G-d's expressed prohibition against violence, we have yet to identify just what is it that speaks into the hearts and minds of millions of people inspiring them to walk a path of faith and to what end does this path of faith lead?

In order to address these issues in the depth that they deserve we would have to go into an involved discussion about the inner workings of the mind and the relationship between the consciousness and the unconscious. Such a discussion, however interesting, will for the most part be entirely an academic exercise. It will be a stimulating discussion, but not necessarily a relevant one for the majority of people. I believe that those who seek academic education should pursue it, but such a pursuit should never be confused with or switched for the pursuit of moral truth and the true search for the revealed Will of Heaven.

We can indeed know what G-d wants from us and for us. But in order to grasp such a profound revelation, we must realize that such revelations only come about as Scripture has outlined, through clear and logical pursuits of information, slow and methodical deliberations and decision making based on practical and relevant conclusions. Faith fits nicely into these things. Faith in the heart and clarity in the mind leads one to making wise and proper decisions.

Granted, there are those times when decisions are far from clear. No one can predict the future. No one can see the unforeseen. No one can tell if the right decision for today will remain the right, correct and proper one for tomorrow. Nevertheless, once we are committed to a course of action, we cannot always turn around in mid-stream and chose another direction simply because we have changed our minds. Sometimes this can be done and should be done, but such times are not the norm. So, we should not seek to use the exception to the rule to change the rule itself. When this happens we create nothing but chaos and more confusion. This is not the walk of faith, but clearly the walk of the lack of faith.

G-d blessed each of us with a brain in our heads. Strategically the head is placed above the heart. We can learn a moral lesson from this that we should regularly follow our heads instead of our hearts. Most times, this is the proper course of action. However, scripture is full of examples that blatantly contradict this. The great Biblical and later role models were each tested and had to make choices that "flew in the face" of logic. Their personal courage and faith in G-d is what enabled them to get through the most difficult of times. If not for such courage and faith the Biblical role-models would never have risen to the status they now hold. Little did each individual know at the moment of their testing that their trials would be recorded and made publicly accessible for everyone in a future time to know about and be inspired because of it.

Faith begins when logic ends. It is easy to do the right thing when we know what the right thing is and there clearly is no other right choice. Faith begins when knowing the right choice is hard, when knowing the right choice is clouded over with doubts, fears and confusion. The path of faith begins

when we make a choice combining the best of logic and rational along with a sincere contrite heart that seeks to know and perform the Will of G-d here on Earth.

Knowing G-d's Will clearly most likely is an accomplishment unattainable by human minds. All we have before us is holy Scripture, and even these have been twisted and turned to mean so many things that the texts do not say or imply. Nevertheless, this is all we have. We have to make the best use of what we have and not cry over that which we do not have. In the end, many of our decisions will be based, not on what we know but rather on what we believe. Therefore, what we believe becomes of paramount importance. For if how we believe influences and directs what we do, then we had better make sure that our beliefs are firmly grounded in what is real, what is scriptural, what is moral and what is righteous. Without this solid foundation, anything and everything we built is subject to fall and collapse. This is not a good plan for having a stable and successful life.

For a long time I have taught that standing in front of a locked door that does not open is a complete waste of time. Knock all you wish, if the door remains closed, then move on to the next door. The closed door is obviously not the one you are meant to walk through. Go to and through the open doors. They may not be the one's you want, but they may very well be the one's that Heaven so desires for you to pass through. The general rule is this, G-d does not direct us through closed doors, but rather through open ones. Therefore, when one direction in life seems to be impassable and the obstacles along such a route through life seem insurmountable, then maybe they are just that. Maybe indeed, this path is not G-d's Will for you. Regardless of however rational or irrational such a decision may be, nevertheless, what cannot be done, simply cannot be done. One should thus not waste any more time trying to do that which cannot be done. Rather one should turn to that which can be done and do it.

G-d's path for us is rather simple and straightforward. We however allow rationalization to overcome rational logic. We sometimes allows our hearts to become confused with our desires. When this happens, paths become clouded and choices become unclear. The solution is simple. Simply proclaim and mean, "not my will but Your Will be done o'G-d." When we distance our emotions and personal desires from our decision making we can see more clearly what makes sense and what does not. Such clarity might leads us down some strange paths, but no stranger than the paths walked by our ancient role-models recorded in Scripture and other sacred literature.

Righteousness demands of us many difficult things. Faith requires of us even more. In faith we sacrifice the comfortable and known, exchanging them for the unknown and the uncomfortable. Then some time in the future, be it in days, weeks, months or years, we turn back and look at the moment of hard choice and thank G-d that we made the decision that we did. For faith is only validated and vindicated after the fact and never before it.

When we follow G-d's lead and walk through the open doors in our lives, we come to recognize that it is He all along who is opening these doors. When we follow through living our lives with righteous and moral character G-d guides us and after a while we come to see His guiding Hand. When we live by real faith we come to walk down proper and prosperous paths. Now, everybody's level of prosperity is different. Nevertheless, one walking one's personal right path coupled with rational logic and when need-be a step out in faith through open doors never before considered leads one to the right place, in the right time and in the right way. This alone is the path through life and the proper way for the individual to serve G-d.