

Volition: Key to Healing the Soul; Intro: Neurology

The constative aorist of *ektrepo* gathers up into one entirety every distraction the reversionist will ever face in his recovery process and emphasizes the existing results: the crippled one is again dislocated.

Distractions succeed in tempting him off the wheel-tracks of righteousness and his volition switches him over to the wheel-tracks of wickedness. This results in the chain sinning process we noted in the two charts, “The Wheel-tracks of the Loser Believer” and “The Gears and Cogs of the Three Arrogant Skills.”

The passive voice indicates that the loser believer receives the action of being distracted with the end result being that he is again dislocated. The subjunctive mood plus the negative particle *me* demonstrates a challenge to the reversionist’s volition. He is commanded not to allow such distractions to cause him to again be dislocated.

The conjunction *de* sets us a contrast between the distractions of reversion recovery and its intended purpose and is translated “but rather.” The constative aorist of the verb *phiaomai* gathers up into one entirety the entire reversion recovery process with emphasis on the intended result, the crippled one is not again distracted and thus dislocated, but rather healed, or restored to a healthy soul.

The passive voice says that the weak and disabled soul receives healing brought about by the curative effects of inculcating principles of divine righteousness into the soul’s stream of consciousness.

The subjunctive mood says that this potential restoration to good spiritual health is contingent upon consistent volitional response to Biblical guidance during reversion recovery. Successful recovery and restoration of the soul is explicitly dependent upon one’s ability to avoid distractions and remain on the course set out for us by our Lord.

Refusal to follow the wheel-tracks of righteousness ensures that the loser believer is on a five-lane superhighway headed straight toward a profane, profligate, and pernicious lifestyle. Loyalty to the established wheel-tracks of righteousness guarantees victory for the winner believer whose efforts will be rewarded and blessed exceedingly abundantly beyond all he could ever ask or think.

Review Handout - “Straight Wheel-tracks of Righteousness: Capacity for Rewards and Blessings” Hebrews 12:13

Be making straight wheel-tracks [lifestyle based on biblical principles acquired through the three spiritual skills with emphasis on the Grace Apparatus for Perception] by means of your feet [positive volition to consistent daily regimen in the gymnasium of Christianity] in order that the crippled one [the believer in reversion recovery who is susceptible to distractions] might not again be dislocated [volitional treachery from submission to distractions] but rather let it [the listless and disabled soul] be healed and restored.

We now want to go back and review the corrected translation of our passage—Hebrews 12:5-13—and then note two things in summary of our study of wheel-tracks:

We will learn how wheel-tracks are actually established in the human brain by analyzing the pathways of memory constructed in its neurons by means of synapses. A look at selected passages from the book of Proverbs which compare the blessings and rewards of those who pursue the wheel-tracks of righteousness with the pain and suffering of those who pursue the wheel-tracks of wickedness.

Corrected Translation: Hebrews 12:5–16

Hebrews 12:5 - And so you yourselves have forgotten the doctrinal instruction which teaches you as sons: “My son, stop making light of the Lord’s chastisement nor become discouraged when you are reproved by Him.”

Hebrews 12:6 – “For you see, whom the Lord loves, he disciplines by means of chastisement and punishes to the maximum every son who He welcomes home.”

Hebrews 12:7 - **[Mandate]** Because of corrective discipline, endure!

[Explanation] For God deals with you as sons. **[Question]** For what individual believer is a son whom the Father does not discipline?

Hebrews 12:8 - But if you are without the corrective discipline, of which all believers have become participators, and it should happen to be that you are without such corrective discipline, then you are bastards and not sons.

Hebrews 12:9 - Another point. We used to have our human parents for corrective chastisement and we looked on them with respect. To a greater degree, you will become subordinate to the Father of our human spirits and continue living.

Hebrews 12:10 - For parents, on the one hand, disciplined us for a short time according to what seemed best to them, but God, on the other hand, disciplines us for our profit in order that we might receive a share of His character.

Hebrews 12:11 – “On the one hand, all discipline, while being applied, seems not to be an occasion for happiness but an occasion for sorrow. On the other hand, afterward, it pays back with interest prosperous gain from the source of integrity for those who are trained **[gumnazo]** by it.”

Hebrews 12:12 - Therefore, restore strength to the listless hands and to the disabled knees.

Hebrews 12:13 - Be making straight wheel-tracks **[lifestyle based on biblical principles acquired through the three spiritual skills with emphasis on the Grace Apparatus for Perception]** by means of your feet **[positive volition to consistent daily regimen in the gymnasium of Christianity]** in order that the **crippled one [the believer in reversion recovery who is susceptible to distractions]** might not again be dislocated **[volitional treachery from submission to distractions]** but rather let it **[the listless and disabled soul]** be healed and restored.

Now before we leave our study of the wheel-tracks of righteousness, I want to devote some time to the principle found in the third paragraph of Psalm 139:

Psalm 139:13 - For You did form my kidneys **[the seat of emotions in the soul from which spring appreciation and thanksgiving]**; You did protect me in my mother’s womb.

Psalm 139:14 - I will give thanks to You for I am astonishingly and wonderfully made. Wonderful are Your works. My soul knows this fact very well.

Psalm 139:15 - My substance was not hidden from Your omniscience and omnipotence when I was conceived in secret and skillfully fashioned in the womb.

Psalm 139:16 - Your eyes (**omniscience**) did see my unformed substance. In Your book (**foreknowledge**) its members were all written and the days that were ordained for me, when as yet there was not one of them.

The phrase in Psalm 139:14, “*for I am astonishingly and wonderfully made*” expresses David’s amazement at the intricate perfection of his very being.

Today, as we near a new century, even the third millennium, science has made great strides in uncovering the “*secret substance*” which, according to David, is known and understood by God from eternity past.

Indeed! For it was God Himself who fashioned our marvelous being. From the dust of the earth, using elements found in the planet’s soil, our Lord Jesus Christ constructed the human species.

Genesis 2:7 - Then the Lord God [**Jesus Christ**] formed man [**yasar: mold or fashion**] of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul.

Although we have studied that for Adam’s progeny this soul is *tabula rasa* at physical birth, this refers specifically to its absence of thought or the possession of organized ideas. It is astonishing and wonderful for us to realize that created within our brains lies the capacity for acquiring thought. This capacity can be described as an innate capability to learn and process information through the development of language, a capacity unique to the human species.

Scientific research has been able to establish that man is born with the basic “program” necessary to learn a language. From learning the language comes the ability to acquire knowledge. From learning and knowledge comes application. Application is possible because we are able to remember what we have been taught.

Our conscience develops according to the norms and standards we learn, initially from our parents. The conscience can be trained to function under the principle that good behavior is rewarded while bad behavior is punished.

But the question arises: What constitutes good or bad behavior?

Behavior is nothing more than the application of what has been learned. One may learn by being instructed by others, such as parents, or by learning independently from experience.

When a child learns independently from his own experience, he will usually repeat from memory those things which bring him pleasure and refrain from repeating those things which bring him pain or suffering.

But what about the intrinsic nature of his behavior? Are the things he learns to do for pleasure always good? Are these things sometimes bad? What constitutes good and bad and how may the child tell the difference?

Telling the difference between good and bad has been the assumed task of religion, metaphysics, philosophy, and spiritualism for all of recorded human history. Each category inevitably makes the claim that it has discovered the approved revelation of right thought, decision, and action.

Obviously, parents become the first teachers. It quickly becomes apparent that what the parents consider to be right and wrong becomes the standard by which their children determine the difference between good and bad behavior.

How effectively these principles are taught determines whether the child will efficiently function under them when it comes to decision-making and problem-solving.

One method is to reward a child for good behavior and to punish him for bad behavior. This sounds good in theory but how do parents know that the behavior they classify as good is not, in reality, bad. And if taught to the child as good, and reinforced by reward, doesn't the child become confused when later he finds that what he has come to believe is good earns for him punishment instead of reward?

The key is found in our study of wheel-tracks. In Psalm 23 and in Hebrews 12:13 we learned that divine good may be performed by the believer only when he habitually follows the leadership and guidance of the wheel-tracks of righteousness.

The only method that will guarantee consistently virtuous behavior by a child, which will continue throughout his lifetime, is when he is trained from the standpoint of choosing right over wrong no matter what the circumstances.

The Scripture is clear. The Lord leads and guides "in the wheel-tracks of righteousness." We have established in our study that this righteousness refers to divine integrity—norms and standards established by the righteousness of God. These standards may be acquired by us and when we make our choices based on their teachings then we have the confidence of knowing that we have done what is right.

I believe it will be an encouragement for us to pause and note the biological and physiological changes which occur within our brains during the learning, memory, and application processes. By doing so, we will come to better appreciate David's observation that we are "*astoundingly and wonderfully made.*"

My effort will be to keep this study brief and as simple as possible. How successful I will be is historically questionable but I shall try. I will use three major sources of research:

Restak, Richard M. *The Brain*. New York: Bantam Books, 1984.

Rose, Stephen. *The Making of Memory*. New York: Anchor Books, 1992.

Thompson, Richard F. *The Brain: A Neuroscience Primer*. New York: (2d ed.) W. H. Freeman and Company, 1993.

In order to understand why I believe examining these men's writings are important to our study and in order to better appreciate the effort, I would like to briefly review a verse we have noted in the past. Our exegesis will be limited to those words which are pertinent to this discussion and whose definitions might shed light on what we are about to learn. The verse is Romans 12:2.