

22. This is the place where the body is brought under control. Volition is the key, but it must be trained to behave and when the believer comes to the realization that the Word of God is more powerful than the exigencies he faces, then he buys into the program.
23. No longer rebellious toward the truth, he now is converted to a follower and doer of it. This is the end result James recommends in:

James 1:25 But the one who looks with an earnest desire to absorb in detail the perfect law of freedom, and continues to live in close proximity to it, not having become a forgetful hearer only, but a doer, this man shall acquire unalloyed happiness by the production of divine good. (EXT)

24. This describes victory over the body accomplished by volition's submission to working objects. Paul expresses his arrival at this spiritual status in:

1 Corinthians 9:27 I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified. (NASB)

25. We learned from *James: Chapter Two* the absolute imperative that the believer cannot efficiently perform as a good witness for the Prosecution unless he acquires and enlarges his inventory of working objects in the stream of consciousness of his soul.
26. It is this inventory of divine thought that gradually, over time, trains his volition to choose the application of truth to the issues of his day rather than human viewpoint, personal opinion, and even evil.
27. In the study, *The Way to Santa Fé*, we learned about the blazing of wheel-tracks by the continuous repetition of wagon wheels over the course of the trail.
28. The more repetitions by the various trains, the deeper the wheel-tracks became. Wagon masters of subsequent trains knew the best, quickest, and sometimes safest way to get to Santa Fé was just by repeating what others had already done.
29. This sequence of events may be illustrated by the verb **facilitate**: "To make easier," and the noun **facilitation**: **1.** "The act or action of facilitating: *the facilitation of effective learning.* **2.** "*Physiology* **a.** The lowering of the threshold for propagation of a neuron's action potential. **b.** The enhancement of a neuron to a stimulus due to prior repeated stimulation."⁴

⁴ *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.vv. "facilitate, facilitation."

30. These are the neurological definitions of how information is received in the *voús*, retained, recalled and applied from the *kardía*. In other words, the process of learning information, enhancing that information, i.e., “facilitation,” and having it available for recall and application to life and circumstances.
31. Back in September 1996, we undertook a study, “*Do You Know the Way to Santa Fé? Wheel-tracks Illustrated.*” The pioneers’ journeys from Kansas City to Santa Fé served as an overt example of the system of facilitating information in the soul as a path of least resistance.
32. What follows are some principles on this idea that we will then apply to the mental exercise associated with James’s use of the horse which he uses to illustrate the taming of the body with specific emphasis on the organ of the tongue.

Do You Know the Way to Santa Fé

A. Kansas City to Santa Fé: Illustration of Laying Wheel-tracks of Righteousness

1. Without knowledge of the Word of God, there is not much of an inner conflict in the believer’s soul. Lack of divine thought means no inventory of divine viewpoint available to challenge the temptations of the sin nature or the devil’s world.
2. God’s principles in the soul eventuate in the believer fulfilling God’s plan for his life as well as acquiring the capacity for blessings in time and eternity.
3. The odyssey undertaken by the believer between the moment of salvation and his physical death involves a journey through the minefield of human experience.
4. He cannot make the advance from spiritual infancy to spiritual maturity without the capability to make good decisions from a position of strength and the capacity to solve his problems from an inventory of divine truth.
5. *The Way to Santa Fé* is designed to illustrate the challenges for a believer heading off into the unknown armed only with what he knows in his soul plus the objective he wishes to achieve.
6. One of the earliest attempts to go to Santa Fé was made by George Champlin Sibley, a Missouri frontiersman who headed the government’s team of surveyors charged to blaze the Santa Fé trail.
7. Sibley and his crew knew the mechanics of how to get there, but when they left Fort Osage, Missouri, now a historic site in Jackson County east of Kansas City, his crew only knew they were headed for Santa Fé.



8. They knew the mechanics of how to get there. But when they left Fort Osage, they had no idea of precisely what route they would travel.
9. If we use their journey as an illustration of the Christian walk and designate their arrival in Santa Fé as the attainment of spiritual maturity, then a question emerges if we are to complete a successful mission: Do you know the way to your Santa Fé?
10. Whenever you enter into an adventure which takes you into the unknown, you are ill advised to begin your journey without knowing what you are doing.
11. In order to get where you are going you must understand principles of survival, the potentiality of attack, the source of logistics, and be willing to orient and adjust to constantly changing circumstances.
12. You must not start out ignorant, run into problems, and hope to endure without any means of survival, self-defense, or mental flexibility.
13. Tragically, most believers go nowhere after salvation. Although they spend their lives trying to get to Santa Fé, they never get much past Kansas City, and historically speaking, in light of the city's early reputation, certainly not past Dodge City.
14. Arrival at one's spiritual Santa Fé demands knowledge of Bible doctrine in order to combat the attacks by the sin nature and from the devil's world.
15. The battleground is the soul and that battle is won by means of the two power options: (1) the filling of the Holy Spirit post rebound and (2) the availability of facilitated doctrines in the soul's stream of consciousness.
16. However, if on your journey, you have to constantly ask what to do next, then your spiritual life will become an anfractuous journey of confusion, frustration, and failure.
17. The advance to spiritual maturity can only be accomplished under the leadership and guidance of the Holy Spirit utilizing facilitated doctrine in the soul.
18. The believer who delights in applying the doctrinal inventory in his soul is able to do so when under pressure. With a clear head to innovate in the face of changing circumstances while restraining the inner temptation of sin nature to opt for human viewpoint results in maintaining personal integrity to stay focused on biblical rationales.
19. Facilitated wheel-tracks of righteousness in the soul enable the believer to opt for the working objects of the Word of God to resolve issues.



20. To get to Santa Fé, the believer must adjust to God's agenda by means of executing simultaneous objectives: (1) the ultimate objective is arrival at spiritual maturity (or Santa Fé) and (2) the immediate objective of getting from one check point to the next—from point A to point B on the trail.
21. The biggest obstacle on the trip is the enemy within, the sin nature which offers unrelenting opposition every step of the way. All opposition has one purpose in mind: keep you from reaching your stated objective.
22. The objective of the sin nature is to prevent you from either learning about your logistics and problem-solving devices or neutralizing your ability to utilize what you know.

B. William Bucknell: Blazing the Way to Santa Fé

The first entrepreneur to make the trek from Missouri to Santa Fé was William Bucknell in 1821. On the way west he and his partners encountered a party of Spanish Dragoons⁵ which informed them that Mexico, following its independence from Spain, had ended its restrictive trade policy with the United States. Becknell's group was persuaded to take their goods to Santa Fé for sale. This trade was truly free. Commerce between the United States and northern Mexico was a lucrative endeavor since the area we know today as New Mexico received all its merchandise from the lower provinces by way of Vera Cruz but at exorbitant rates.

On his return to Missouri, Becknell wrote a journal which was published in April 1823 and contained the following observation:

An excellent road may be made from Fort Osage to Santa Fé. Few places would require much labor to render them passable; and a road might be laid out as not to run more than thirty miles over the mountains.

Interest in trade with Northern Mexico increased to the point that the federal government took up the issue of underwriting the survey of a trail from Kansas City to Santa Fé.

Incoming president John Quincy Adams appointed three commissioners for the project: Benjamin H. Reeves of Howard County, Missouri; Thomas Mather of Kaskaskia, Illinois, and George Champlin Sibley of Fort Osage, Missouri.

(End JAS3-17. See JAS3-18 for continuation of study at p. 171.)

⁵ “In late 16th-century Europe, a mounted soldier who fought as a light cavalryman on attack and as a dismounted infantryman on defense. The terms derived from this weapon, a species of carbine or short musket called the dragoon. Dragoons were organized not in squadrons but in companies, and their officers and noncommissioned officers bore infantry titles” (“dragoon,” in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. [2010], 4:210).