5. When discussing holiness, there are three issues that must be explored: the nature of sin, God's answer, and decisions that must be made.

The nature of sin can be ~~discussed~~ explored on two levels - the nature of sin, and the nature of humans. The nature of sin is an instinct (instinct being an unlearned, predictable behavior - transmitted via organization to generations; malleable but the change cannot be transmitted). It is a detriment inherited from Adam. ~~It~~ Tendencies It destroys our relationships with God and others. It is universal; all humans possess it.

The nature of humans, rather than being universally ~~in~~ particular. There are some or most humans may possess the same aspects of the nature of humans, but not all will. (As Nicholson would refer to this as the remaining human element functioning personality temperament, influencing and limiting me). The nature of humans is malleable and it could be dealt with accordingly.

~~+ Y~~ It is explained

God has an answer to deal with both issues mentioned above, the answer is sanctification. Since the two issues cannot be dealt with in the same manner (though malleable, the changed nature of sin is not transmitted to the next generation; nature of humans is malleable), there must be different aspects of the work of sanctification.

The nature of sin can be eradicated, crucified. It is this carnal nature that initial sanctification deals with. When a child experiences the Holy Spirit cleanses the heart and fills it with himself.

After this divine experience is when progressive sanctification takes over. The nature of humans is continually refined and shaped under the guidance and correction of the Holy Spirit.

There are some important distinctions to be made. One is the distinction between consecration and sanctification. Our will as our active making mechanism. It is consecrated, surrendered to the Lord. Suffice most to deal at this when speaking of crucifixion. Our carnal nature is crucified, destroyed, not our active making mechanism.

Sanctification must begin with a ~~process~~ crisis. We call the first crisis conversion, being saved from our sins. Then there is a growth process during which the Holy Spirit shows us and ~~tell~~ tells us of a second crisis to choose (id) us of sin and fill us with the Spirit. This second crisis is commonly called sanctification. It is allowing that there is a process of growing that will continue until we are glorified.

Arminianism and Arminianism differ at their historical foundations. Calvinism founds its roots in determinism which says that by our choice we have become so thoroughly depraved that there is no choice left to us.

Arminianism roots on in five choices which also believes we are thoroughly depraved. But it also states we have one inherit, redemptive choice left to us - to accept God's grace.

Arminianism and Keswickianism differ at the point of nature and scope and what our Holy God does about them. Keswickianism believe that the appetites of the legacy are tolerable; (Arminians believe they can be put under.) Keswickians believe that the quality of the ~~Eg~~ spirit must remain

flawed; Arminians believe it is being made Christlike. Keswickians believe that the eternal soul is unspeakably before God; Arminians believe the soul is thoroughly conformed before God.

Emotion is a normal, healthy response of all humans. Emotionality is a reaction that is not based on an adequate stimulus, response. Why?

Nice essay

6. A person can only fully develop their personality in Christian grace if they have first experienced the crisis of conversion and sanctification. These must be followed by a process of growth in which the Christian is aware of the Holy Spirit's guidance and is committed to following it.

We must be willing to let the Holy Spirit lead in any areas he chooses. He may want to alter personality and temperament traits. He may want us to work through and beyond our imperfections. The carnal nature has been dealt with crucially as man. We begin to refine our nature of humans.

Our responsibility as Christian workers is to lead people into deeper relationships with the Lord, by introducing them to influence resources and helping them develop victorious walkers. To do this effectively we must be creative Christians, following all the light God has given us.