

- gift than with the Giver. The very nature of the major gifts precludes this.
- 7) The major gifts are found necessarily, though in different degrees, in all the Baptized; the minor gifts are only in some. These latter may be in sinners, since they are given for the edification of others, whereas the major gifts are meant specifically to prepare the soul to be easily moved by the Holy Spirit towards eternal life.
 - 8) The major gifts are what may be called operative habits. They reside in our faculties and give them a new power and insight, enabling them to act habitually more vigorously in cooperation with the Holy Spirit. The minor gifts are, on the other hand, extra-ordinary. They are, as it were, superimposed upon one's normal or ordinary spiritual life. While one is enjoying these gifts -- healing, prophecy, tongues etc., -- one is as it were, taken out of oneself, one does not feel or notice any fatigue. But after the euphoria passes, reaction sets in. Physical or mental exhaustion follows. Sometimes there is black spiritual depression. This usually happens if one allows oneself to concentrate more on the gift than on the Giver.
 - 9) The minor gifts are specifically aimed at our work, each one at some specific job; whereas the major gifts give us the strength and knowledge, the divine enablement, the spiritual equipment without which we could not properly exercise those minor gifts. They help us to use the minor gifts to relate to others, to build up the body of Christ. It is as though a minor gift is an expensive and rather elaborate mechanical apparatus while a major gift gives us the knowledge and strength to use it and the wisdom to use it properly.
5. Rene Pache, in *The Person and Work of the Holy Spirit* (Chicago: Moody Press, 1954), p. 180, defines a spiritual gift as "a certain qualification given by the Spirit to each individual believer to enable him to serve within the framework of the body of Christ." Pache goes on to say:

Paul explains this for us by using the illustration of the body with all its different members (I Cor. 12). The body is one and yet it has a variety of members which are all indispensable, for each one of them serves in a capacity that is complementary to the functions of the remainder. Similarly in the case of believers: they form the Body of Christ with its members, each with its appointed task; from the Spirit each receives the particular gift relevant to his function (I Cor. 12:27, 11).

6. Frederick Dale Bruner, in *A Theology of the Holy Spirit* (Grand Rapids: Eerdmans, 1970), p. 130, says:

When the believer is baptized in the Holy Spirit he qualifies for the gifts of the Holy Spirit. The believer may receive his particular gift of the Spirit either with his baptism in the Spirit or at some time afterwards -- Pentecostal opinion differs here slightly and insignificantly. In any case, the gift of the Spirit grants the gifts of the Spirit.

Pentecostals wish, however, to distinguish carefully between the two phenomena -- the gift and the gifts -- as the experiences, respectively, of Acts and Corinthians. For the gift occurs only