

once, while the gifts should be experienced continually. But the gifts cannot occur at all -- or they cannot occur fully -- until one has the gift of the Holy Spirit, i.e., until one is baptized in the Holy Spirit with the initial glossolalic evidence. Only when the Holy Spirit permanently, personally, and fully enters the believer's life does the believer become eligible for the full equipment of the spiritual gifts. Finally, the gifts of the Spirit have their special purpose, as the gift of the Spirit has its general purpose, in "power for service", in providing "a spiritual capability far mightier than the finest natural abilities could ever supply." Baptized with the gift, and endowed with one or more of the gifts, the Christian is finally equal to his task in history.

7. Jan Veenhof, in *The Holy Spirit Renewing and Empowering Presence*, edited by George Vandervelde (Winfield, British Columbia: Wood Lake Books, inc., 1989), p. 75, states:

To conclude these introductory remarks, I would like to give a brief and provisional characterization of the charismata and of glossolalia which can serve as a point of departure for our subsequent analysis. Charismata are concrete and particular manifestations of the single *charis*, grace, that is given in Christ. They are gifts of the Spirit, who works in and through human beings by means of these gifts. Besides a common origin, they also have a common goal: the upbuilding of the body of Christ.

8. Charles W. Carter, in *The Person and Ministry of the Holy Spirit: A Wesleyan Perspective* (Grand Rapids: Baker, 1974), pp. 270-271, writes:

The New Testament makes abundantly clear the distinction between God's gift of the Spirit to believers, and the gifts which the Spirit bestows upon believers. It is the latter with which we are concerned at this juncture. However, before examining these spirit-gifts, it is well that we take brief notice of an important distinction that must be made between such gifts as the Spirit may bestow upon a believer, and those natural or constitutional gifts that may characterize an individual, but which may be realized only when awakened and developed under the influence of the Spirit who has been given to him by God.

There is frequently much confusion at this point, and admittedly the distinction is not always easy to make. Certainly when considered in a very broad sense, both the talents or abilities constitutional to an individual, and the special endowments by the Spirit are the gifts of God, perhaps in the sense that life itself is a gift of God. But when considered more definitively there is a marked difference between the two. In consideration of what may be termed natural or constitutional gifts, the gift of the person of the Spirit may illumine, quicken, and nurture these potentialities in an individual to the development of greater usefulness, whereas without the presence of the Spirit in the life of an individual such potentialities may remain dormant throughout life and thus never serve any useful purpose. . . .