

we repeat, it is not always easy to make this distinction because, in large measure at least, it is often impossible to evaluate the potential of any person until such potential has been actualized in his life. Nor can the individual himself evaluate his own potential until it is actualized in response to the right challenge. No instrument, psychological or otherwise, has ever yet been devised to measure the potential of an individual, and probably there never will be one.

However, whether natural endowment, awakened by the gift of the Spirit, or special enduements of the Spirit, the Scripture makes frequent reference to what are designated the gifts of the Spirit.

2. Should motivation -- inclination, desire, and willingness -- be considered part of a spiritual gift, so that the Spirit of God not only gives us the ability to do a thing but also the desire to do it?

This ties in with another question: if we possess a spiritual gift, do we need, not only the ability and the motivation to use it, but also the power to make that gift effective as service to God?

The idea of power to make a spiritual gift effective for God suggests the need to seek the enabling of the Holy Spirit. This suggests the need of prayer which in turn suggests that we need to feel our helplessness to accomplish anything for God in our own ability, motivation, and power; and our great need to seek the filling of the Holy Spirit, as we use our gift in conscious dependence on His grace.

3. Can a person have a gift but not use it? What happens to the gift in such a case?

It would seem that, in the nature of the case, some gifts may be lost or their usefulness diminished through failure to exercise them, or through abuse of them, or through simple inability to perform their intended functions.

4. What should our attitude be toward the possibility of recurrence of the supernatural gifts?

Should we be totally skeptical and quick to dismiss all claims and manifestations as false?

Should we be totally believing and quick to accept all claims and manifestations as true?

Or should we take the position of cautious openness to the possibility of the recurrence of the supernatural gifts, coupled with the determination to test and evaluate each claim and each manifestation