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Fitzroy S. Maitland
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An investigation of the effectiveness of training in the utilization of spiritual gifts in the personal ministries of Ontario Seventh-day Adventists

Maitland, Fitzroy Samuel, Ed.D.

Andrews University, 1990

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Andrews University

School of Education

AN INVESTIGATION OF THE EFFECTIVENESS OF TRAINING
IN THE UTILIZATION OF SPIRITUAL GIFTS
IN THE PERSONAL MINISTRIES OF
ONTARIO SEVENTH-DAY
ADVENTISTS

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

of Doctor of Education

by

Fitzroy S. Maitland

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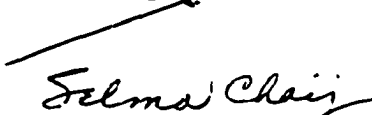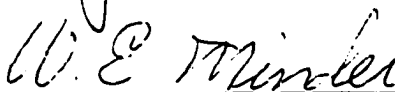
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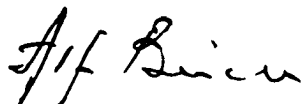
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ABSTRACT

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

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Title: AN INVESTIGATION OF THE EFFECTIVENESS OF TRAINING IN THE UTILIZATION OF SPIRITUAL GIFTS IN THE PERSONAL MINISTRIES OF ONTARIO SEVENTH-DAY ADVENTISTS

Name of researcher: Fitzroy S. Maitland

Name and degree of faculty advisor: Roy Naden, Ed.D.

Date completed: August, 1990

Problem

The New Testament indicates that spiritual gifts occupy a crucial function in the life and growth of the church. No known empirical study has measured the effectiveness of nurture and training for gift implementation. This study was designed to investigate behavioral change in awareness and use of spiritual gifts by Seventh-day Adventist members.

Methodology

The New Spiritual Gifts Inventory (NSGI) was used to identify

1

awareness of giftedness in five clusters--Teaching, Shepherding-Evangelizing, Supporting, Counseling, and Leadership. An Activity Inventory was developed for the study with 20 activity questions corresponding to the NSGI.

The following statistical designs were used to analyze the data: Paired samples t-test to discover changes in subjects; one-way analysis of covariance to analyze the difference between the experimental and control groups in giftedness and activities; two-way analysis of covariance to investigate the presence of interactions between the treatment and personal values affecting spiritual gifts and activity factors.

Seventy-two subjects participated in the study. The experimental group of 40 subjects was randomly selected from one West Indian (Black) congregation and one Caucasian (non-Black) congregation. The control group comprised of 32 subjects, was randomly chosen from one West Indian congregation and one Caucasian congregation.

Results

Qualitatively, subjects sensed their need to use their gifts in the church as a function of their ministry. Quantitatively, treatment produced significant increases in gift awareness in the experimental group in the factors Counseling ($p = .01$) and Leadership ($p = .00$). Five experimental sub-groups whose pre-test were not primary, improved significantly in Shepherding-Evangelizing, Supporting, and Leadership awareness, and in Teaching and Shepherding-Evangelizing activities. No significant interactions were evident between the treatment and personal factors affecting gifts and activities except that Blacks increased more in counseling activities than Non-Blacks ($p = .05$) after the treatment. The

Hawthorne effect was sufficient to produce significant increases in the control subjects' activities.

Conclusions

Nurture and training increased awareness of spiritual gifts in Seventh-day Adventists in Ontario. A study of spiritual gifts with suggested activities can sensitize believers to significant involvement in personal ministries. It also seems evident that gifts are generally distributed without bias, but Blacks improve in more counseling and caring activities than non-Blacks.

TABLE OF CONTENTS

iii

LIST OF TABLES

ACKNOWLEDGEMENTS

I acknowledge the timely assistance of several individuals who rendered invaluable assistance to make this study a success. First, I thank my wife Janice and two children, Ronald and Karlene, for their patience and understanding during the many hours I spent away from them in the process of this study.

Next, I express gratitude to Dr. Roy Naden whose dedication to the subject of spiritual gifts inspired me to pursue this study. His research and helpful suggestions as the chair of my dissertation committee provided the backdrop against which this study became not only an academic but also a rewarding spiritual exercise.

The contributions of the other two committee members, Dr. Steve Vitrano and Dr. Selma Chaij, provided meaningful balance to the study. I am also grateful to Dr. Jerome Thayer for providing the computer analysis of the research data.

I also acknowledge my debt of gratitude to the Ontario Conference of S.D.A. for its support, and to the pastors and members of the four churches --Richmond Hill, Berea, Kingston Road, and Whitby--for their co-operation and adjustments during the four-month study period which I spent with them. My heartfelt thankfulness also goes to Patricia Lord-Roulston for her willing assistance in typing this study.

vii

CHAPTER I

INTRODUCTION

Background of the Study

When Jesus established the Christian church in the first century, He empowered His followers with the Holy Spirit and gave them spiritual gifts for the accomplishment of their tasks (Acts 1:8; Eph 4:8).[1] Following the persecution of the early centuries, the church lost its evangelistic zeal and by the fourth century had begun to compromise with paganism. Multitudes of unconverted and uninstructed people became members of the church. To give these "converts" the "needed instruction in doctrine, training in church ceremonials, and teaching in ethical conduct" (Sanner & Harper, 1978, p. 61), Constantine ordered the priests to instruct them in the teachings of the Bible. Naden observed:

> The priesthood quickly became a privileged vocation, and many priests became more concerned with political power and influence than spiritual power. To enhance their position, they suppressed the ministry of laymen. Soon priests became the exclusive facilitators of all spiritual life through such sacraments as baptism, marriage, and the emblems of the Communion service. (Naden, 1982, p. 7)

These abuses continued and indeed worsened through the Middle Ages as the authority of the priests superseded Scripture and the Holy Spirit. Martin Luther recovered the doctrine of salvation by faith rather than by ritual,

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[1] This study uses the Revised Standard Version of the Bible except where otherwise indicated.

1

ceremonies, or intermediate intercessors as taught by the Roman church.

In his *Commentary on Galatians* (trans. Fallowes, 1983) he stated:

> What are the papists (I pray you), yea, the best of them all, but destroyers of the kingdom of Christ, and builders up of the Kingdom of the devil and sin, of wrath and damnation? Yes, they destroy the Church which is God's building, not by the law of Moses, as did the false apostles, but by men's traditions and doctrines of devils. But we by the grace of Christ, holding the article of justification, do assuredly know that we are justified, and reputed righteous before God by faith only in Christ. (p. 80)

The teaching of Scripture that each individual had free access to God was a blow to Catholicism. Luther affirmed that the Pope was "no judge of matters pertaining to God's word and faith" (Bainton, 1985, p. 61), but the Christian must examine and judge for himself. This was perhaps the epitome of Protestant individualism, since it affirmed personal salvation that was not dependent upon priest or prelate.

Even though the Reformation did not generally restore the function of spiritual gifts among laymen, "it laid the foundation for a revival of this subject at a later time" (Naden, 1982, p. 7) through the revived teaching of the priesthood of all believers.

Protestantism retained enough of the vestiges of Catholicism in lay inactivity to strangle the expression of Spirit-motivated ministry. In the decades following the death of the Reformers, evangelism in many places gradually ceased to be a priority. When churches grew into organizations, an elitist clergy did almost all the work and took the credit for the growth of the church. Hollis Green (1972) made the cogent observation:

> Protestantism could not shake the cathedral concept. Ministers could not resist the comfort of the pew. Liturgy and ceremony prevailed. Christians became passive, while the minister burned himself, performing with great eloquence and pretended passion. (p. 183)

Nevertheless, Luther's emphasis on the biblical doctrine of the priesthood of all believers (all members are priests of God; all have a specific ministry to perform) ensured that in time the church would see the resurgence of the doctrine and the wide-spread operation of spiritual gifts. As long as a congregation paid only lip service to the concept of the priesthood of all believers, the gap between pulpit and pew widened. It is often difficult to assess whether this was caused by an uninformed ministry, a misinformed congregation, or both. Green further noted:

> Each member should feel that the personal identification with the church is actually an induction into the personal ministry of Christ. A tragic truth is that this growing gap is usually overlooked. (p. 66)

The notion of each Christian's priesthood is seminal to the concept of spiritual gifts and the biblical relationship between "clergy" and "laity. " The Jewish theocracy illustrated God's intent for His church. God called the Jewish nation to be a kingdom of priests mediating His grace to a sinful world (Isa 60:1-9). Yet there was an Aaronic priesthood to perform certain functions for the spiritual life of the nation. Similarly, the church is a collective priesthood (1 Pet 2:10), yet (somewhat like the Aaronic priesthood) there are chosen men and women whose function it is to equip the saints for the work of ministry. This function classifies them as "clergy."

Statement of the Problem

No organism is more highly organized than the human body. The word "organism" suggests organization. The Apostle Paul makes the human body analogous to the church (Rom 12; 1 Cor 12; Eph 4) with Christ the divine Head and the church the body parts. The church can therefore be viewed as an

organism regulated and organized by God. It is an organism that has organization--the latter being a function of the former. The personal growth and development of the church members do not come from working on the organization but from nurturing the organism. Organization should function to facilitate and maintain the growth of the organism.

Howard Snyder (1977) popularized the notion of two church models--the institutional and the organic. In the institutional form primacy is placed on the formal structure of governance (Dulles, 1974). Thus its activities are controlled by hierarchy, delegation of authority, formality, and ministry through programs (Engel, 1979).

Engel (1979) suggested that three unintended consequences threatened the life of the institutional church. First, ignoring spiritual gifts; and God " . . . really cannot work through an organization chart which is just man's invention unless it provides for a staff equipped by God to perform the function" (p. 92). Second, a false dichotomy between "the ministry" and "the laity"; the members of the body of Christ are all *laos*, "the people of God," in ministry. Third, program orientation; the primary criteria for success thus become the systemization of methods and resources to attain pre-established results, hence the proliferation of activities and programs which seem to support the life of the church.

On the other hand, Dulles (1974) observed that the organic model views the church as having these essential features: one body under one Head; equipped by God; led by God through disciplined planning; and ministering to the world through proclaiming and exemplifying the kingdom of God. Of necessity there are some elements of the institutional model in the organic model,

but these are secondary to the informal, the personal, and the communal. Once again the importance of community which existed in New Testament times is being rediscovered as many Protestant denominations—for example, Presbyterian, Baptist, Pentecostal (Smith, 1985)—move from being strictly an institution toward the organic form. They have seen that the institutional is task oriented while the organic is people oriented; that institutions stress top down flow of directives, objectives, and goals, with the local level primarily an instrument of implementation; while organisms stress flow of objectives and goals from bottom to top, and that high levels of management exist to serve, support, and nurture the locally perceived needs of the congregation.

The so-called "body life movement" (Stedman, 1979) has taken the credit for being the catalyst in this process. In evangelical circles small groups are springing up for the purpose of discovering, developing, and utilizing their spiritual gifts, for prayer and praise, for edification, and for Bible study (Engel & Norton, 1975). Perhaps Seventh-day Adventism would regain its dynamism for commitment and growth if these vital activities were restored to its structure and function. To bridge the gap between intention and action, the church needs to mobilize and equip every possible member to "be ready in and out of season" (2 Tim 4:2) "to make the most of every opportunity" (Col 4:5, NIV) in order to fulfill its divine mandate.

If believers in the congregation were trained to discover and develop their spiritual gifts, probably they would more readily act from intrinsic motivation. This would help to obviate the need to employ extrinsic motivation which often leaves participants frustrated and unmotivated. Green (1972)

insightfully stated, "Involvement without results and motivation without progress, leads to emotional and spiritual exhaustion without worthwhile accomplishments" (p. 38).

There seems to be a need for the local church to emerge from over-protected, over-programmed policies and become locally and internally motivated. Green (1972) further suggested that unless this is done, progress, if any, will be slow and painful:

> Local initiative must be brought to bear against the reality of local problems. Laymen and clergy alike must encounter the contemporary problems of their society, make local decisions, develop their own financial responsibilities to some degree, and become aware of their own self-hood. (p. 148)

Paternalism can stymie the growth of any local church. The nature of the Seventh-day Adventist Church structure seems to lend itself to paternalism as programs and policies originate with the General Conference and are passed down to the local church through the divisions, unions, and conferences. The local pastor is expected to involve all his members in at least some of the programs at all times. The reality is usually different. The more difficult it is to understand a program, the fewer persons are motivated by it.

Only to the extent that there is intrinsic motivation can mobilization of the congregation be expected. When programs fail, sometimes because of complicated methods and over programming, the personnel often get the blame. Consequently, the church becomes imprisoned by previous patterns and perpetuates unworkable programs which undermine the support which should come from a motivated laity.

The Adventist church organization is structured to undertake successful

programs. However, there appears to be a need for simplifying programming within the context of the giftedness of the members. In other words, the effectiveness of the organization is predicated on the vitality of the organism.

A case in point was the recent program attempted by the North American Division called "Faith, Action, Advance." It was little understood, received little support, and was short lived. The Division later suggested another catch phrase, "the Caring Church," to describe its strategic programming. This was also discontinued. These slogans are related to the mission of the church. However, in order to avoid a short-lived destiny, the concepts should be promoted as the end product of the ministries of the church members, motivated by the Holy Spirit, and not themselves the motivation of those ministries.

Biblical scholars (Flynn, 1974; Griffiths, 1978; McRae, 1976; Wagner, 1979) have suggested that there are between 20 and 25 different spiritual gifts identified in the New Testament. There is no unanimity among scholars on the number of gifts. Because several gifts overlap each other, one cannot be dogmatic. For example, administration and leadership overlap, as do prophecy and exhortation, and wisdom and discernment (Naden, 1982, p. 8).

Some instruments have been developed to measure spiritual giftedness ("Discover Our Gifts," 1981; "Finding Your Ministry," n.d., [cited by Naden, Cruise & Cash, 1982, p. 8]; Kinghorn, 1981). But none appears to have been developed empirically. At least, no published statistical data have been found. The *Spiritual Gifts Inventory* (Naden & Cruise, 1981) appears to be the first such "instrument for which psychometric reliability and validity data are available" (p. 8). This instrument provides a measure of 19 spiritual gifts.

Some other studies have utilized the *Spiritual Gifts Inventory* for different research problems. Joachim (1984) demonstrated the relationship between the four temperament types and the 19 spiritual gifts. Phoon (1986) examined the correlation between the Jungian psychological types and the 19 spiritual gifts.

But the *Spiritual Gifts Inventory* became a part of the problem that many congregations faced: one-day initial enthusiasm followed by long periods of inactivity. As a part of the solution, Roy Naden more recently developed the *New Spiritual Gifts Inventory* (Naden, 1988). This instrument, also empirically developed, helps to identify a Christian's cluster of probable giftedness rather than one (or some) of the 19 specific narrowly defined gifts. Naden observed:

> This makes it necessary for individuals to experiment with a variety of approaches within a cluster in order to establish with certainty the specific ministry or ministries for which the Lord has already equipped them. (Naden, 1989, p. xii)

Thus it appears that no study has measured empirically what happens to a randomly selected group of Christians when they are nurtured and trained to discover, develop, and deploy their spiritual gifts in ministry. Hence, this study investigates the behavioral changes in Christians in relation to five clusters of spiritual gifts and five clusters of activities that are matched to these gifts, in addition to significant personal factors.

Research Hypotheses

This study field-tested an instructional strategy. Thus, the first concern was to discover the modification of affect.

Second, the testing statistically analyzed the following research hypotheses:

1. There is a difference between the spiritual giftedness of the experimental and the control groups in the clusters, Teaching, Shepherding-Evangelizing, Supporting, Counseling, and Leadership.

2. There is a difference between the activities of the experimental and the control groups in the clusters, Teaching, Shepherding-Evangelizing, Supporting, Counseling, and Leadership.

3. There are interactions between the variables--age, gender, employment status, marital status, ethnic origin, and the treatment (nurture and training) --on the factors: Teaching, Shepherding-Evangelizing, Supporting, Counseling, and Leadership.

Purpose of the Study

The purpose of this study was to examine the notion that when people are trained to discover their spiritual gifts and to utilize these gifts for ministry, there is a concomitant change of behavior in ministry patterns. In this context, the study examined the behavioral changes that occur in the five clusters of spiritual gifts, five clusters of activities matched with these gifts, and interaction with age, gender, marital status, employment status, and ethnic origin.

Theoretical Framework

Some biblical scholars have identified from 20 to 27 separate spiritual gifts in the New Testament (Laurentin, 1978; Naden, 1982; Wagner, 1979; Wallenkampf, 1978). Several others suggest smaller numbers: Epp (1966) lists

11 gifts (pp. 81-91); Gangel (1975) lists 18 (p. 11); McRae(1976) lists 16 (p. 87); Ryrie (1965) lists 14 (pp. 185-191); and Walvood (1975) lists 16 (p. 168).

This study used Naden's (1988) list which formed the basis for the five clusters in the *New Spiritual Gifts Inventory (NSGI)*. The author of this instrument deliberately omitted the eight "sign gifts" of healing, miracles, tongues, interpretation of tongues, celibacy, voluntary poverty, exorcism, and martyrdom. Apparently, those gifts are so spectacular or obvious that the people who have them do not need help in recognizing the fact. Furthermore, observation reminds one that *currently one does not see them utilized nearly as frequently as the gifts in the five clusters under discussion* (Naden, 1989). The study recognizes the possibility of the presence of other gifts in the believer, but which may not be included in scripture.

Naden admitted: "It is quite possible that your most important gift is not even mentioned in the Bible." He noted the ability to nurture or evangelize through journalism or musicianship is not called a spiritual gift in the Bible but can "certainly be among the richest of gifts to bless the church and the community today" (p. 67).

The *Activity Inventory (AI)* developed for this study described behaviors that are expected outcomes of gift utilization. Each behavior in the AI was matched with the gifts in the *NSGI*. Beside giving the respondents an opportunity to indicate other activities which they consider as gifts, the *AI* also recorded significant variables--age, gender, marital status, employment status, and ethnic origin--to measure their interaction with gift utilization.

Significance of the Study

Recently, there has been a significant increase in interest in the understanding and use of spiritual gifts (Adams, 1973, pp. 344-345, as cited by Joachim, 1984; McRae, 1972, p. 103; Wagner, 1979; p. 44). Sacred Scripture clearly points out that not all are similarly gifted:

> There are different kinds of gifts, but the same Spirit. There are different kinds of service but the same Lord. There are different kinds of working, but the same God works all of them in all men.
>
> Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another miraculous powers, to another prophecy, to another the ability to distinguish between spirits, to another the ability to speak in different kinds of tongues, and still to another the interpretation of tongues. All these are the work of one and the same Spirit, and He gives them to each one, just as He determines . . . .
> Now you are the body of Christ, and each one of you is a part of it. And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. (1 Cor 12:4- 11, 27, 28, NIV)

The study attempted to discover the changes that occur when church leaders take members on different points of the motivation continuum and, through loving attention, nurture, and training, help them to find the will of God for their lives through their spiritual gifts. Consequently, they would engage in activities that are matched to their giftedness, making their ministries meaningful.

Assumptions

This study makes the following assumptions:

1. That the Christian believer is motivated by the Holy Spirit and is thus a spiritual person.

2. That every spiritual person has been given at least one gift by the Holy Spirit for use in ministry (see 1 Cor 12:4-11).

3. That in every congregation, gifts are apportioned to the members by the Holy Spirit according to the needs of that congregation.

4. That when people discover and develop their spiritual gifts it provides confidence to use their potential in ministry.

5. That the individual's regular activity in the church and/or home and/or community is the only practical measurement of the utilization of spiritual gifts.

Delimitations of the Study

The population in this study was delimited to selected churches in the Ontario Conference of Seventh-day Adventists from which subjects were chosen by systematic sampling. Caucasian and West Indian subjects--the two largest ethnic groups in the Conference--numerically approximated each other.

This study is further delimited to the following variables:

1. Five clusters of spiritual gifts indicated in the *New Spiritual Gifts Inventory* --Teaching, Shepherding-Evangelizing, Supporting, Counseling and Leadership.

2. Five clusters of activities indicated in the *Activity Inventory* and matched to the five clusters of gifts in the *NSGI*.

Definitions of Terms

Church Institutions

General Conference

The General Conference is the central governing organization of the Seventh-day Adventist Church and is located in Silver Spring, Maryland. It oversees the world-wide work of Seventh-day Adventists through sections called divisions which operate within a specific territory assigned by the General Conference. The work of the General Conference is further divided into departments which give special attention to the various facets of church life and service. These departments generally have representations on every level of church organization from the local church to the General Conference.

North American Division

The North American Division of the General Conference is a unit of church organization comprised of the United States, Canada, and Bermuda. It is subdivided into nine Unions.

Canadian Union (renamed the Seventh-day Adventist Church in Canada, 1985).

The Canadian Union is a subdivision of the North American Division comprised of all the Conferences/Missions/Associations throughout Canada.

Conference

A conference is the smallest economic and legal administrative unit in the Seventh-day Adventist Church. It is comprised of a number of local churches and/or districts within a given geographic area.

Gift Clusters

Spiritual Gift

A spiritual gift is the ability to perform a specific ministry for God under the direction of the Holy Spirit. In the definitions that follow the gifts were grouped into five clusters--Teaching, Shepherding-Evangelizing, Supporting, Counseling, and Leadership. Each cluster identifies the most probable gifts which have certain commonalities in the nature of their expression.

Cluster of Gifts for Teaching

Gift of Teaching

The Spirit's gift of teaching helps some to impart spiritual instruction to others in ways that are both understood and followed, and which promote spiritual growth and unity among the members (Naden, 1982, Bk. 3, p. 12).

Gift of Knowledge

The Spirit's gift of knowledge gives some the ability to study and understand God's word so others are blessed by this knowledge (Naden, 1982, Bk. 4, p. 5).

Cluster of Gifts for Shepherding-Evangelizing

Gift of Evangelism

The Spirit's gift of evangelism helps one to share the gospel and see people commit themselves to the Lord Jesus and unite with the church as responsible members (Naden, 1982, Bk. 6, p. 5).

Gift of Apostleship
(or Pioneering)

The Spirit's gift of apostleship enables one to pioneer and raise up organized churches for God at His command and in ways that are clearly recognized by the body; and to ordain local leadership (Naden, 1982, Bk. 6, p. 11).

Gift of Cross-cultural Ministry
(or Mission Service)

The Spirit's gift of cross-cultural ministry helps some to share the gospel in another country and/or culture, accepting, without complaint, adjustment to a new location and lifestyle (Naden, 1982, Bk. 7, p. 10).

Gift of Pastoring

The Spirit's gift of pastoring enables one to be a genuine "shepherd," to minister both directly and indirectly to the needs of the individual members of the congregation (Naden, 1982, Bk. 5, p. 12).

Gift of Prophecy (or
Speaking up for God)

The Spirit's gift of prophecy enables one to speak for God; bringing messages of instruction, encouragement, and comfort to members of the body in ways that promote spirituality, growth, and harmony (Naden, 1982, Bk. 7, p. 13).

Cluster of Gifts for Supporting

Gift of Giving

The Spirit's gift of giving enables God's children to give regularly, liberally and cheerfully to those in need (Naden, 1982, Bk. 6, p. 13).

Gift of Supporting (or Helps)

The Spirit's gift of supporting enables one to cheerfully perform supporting tasks, sometimes of a menial nature, for individuals, groups, or the body as a whole (Naden, 1982, Bk. 6, p. 8).

Gift of Hospitality

The Spirit's gift gives some the ability to reach out to strangers, the lonely or needy, and to provide friendship, food, or shelter as needed (Naden, 1982, Bk. 1, p. 14).

Gift of Compassion
(or Mercy)

The Spirit's gift of mercy enables some to be compassionate to the feelings and needs of others, especially the handicapped, the deprived, and the "outcasts," and to extend help in ways that bring comfort and blessing (Naden, 1982, Bk. 5, p. 4).

Gift of Intercession

The Spirit's gift of intercession enables one to devote much time in prayer for the specific needs of others (Naden, 1982, Bk. 7, p. 8).

Cluster of Gifts for Counseling

Gift of Insight (or Discernment)

The Spirit's gift of insight gives one the ability to perceive people's needs and to minister effectively to them; to identify issues and conflicts that confront the members of the body; and to identify the sources of motivation in people, as the Lord or Satan (Naden, 1982, Bk. 4, p. 11).

Gift of Encouragement
(or Exhortation)

The Spirit's gift of encouragement enables one to bring comfort, direction, and encouragement, and to make appeals for a commitment to the Lord's will (Naden, 1982, Bk. 2, p. 11).

Gift of Wisdom

The Spirit's gift of wisdom is given to some to be perceptive in giving practical counsel to individuals or groups that minimizes disruption and brings harmony and growth to the body (Naden, 1982, Bk. 5, p. 7).

Cluster of Gifts for Leadership
Gift of the Administration

The Spirit's gift of administration enables one to establish objectives and direct affairs for large areas of God's work in ways that bring progress to the church with the support of those who are administered (Naden, 1982, Bk. 7, p. 5).

Gift of Faith

The Spirit's gift of faith encourages His followers to claim the promises of God and move ahead with plans for His kingdom with unwavering confidence (Naden, 1982, Bk. 4, p. 13).

Gift of Leadership

The Spirit's gift of leadership enables some to establish objectives for a congregation, and to lead out in their accomplishment in ways that bring growth and harmony to the body (Naden, 1982, Bk. 5, p. 9).

Outline of the Study

This study consists of five chapters. Chapter I deals with the background of the study, statement of the problem, purpose of the study, assumptions, delimitations of the study, definition of terms, and outline of the study.

Chapter 2 addresses the review of the literature. It consists of an historical overview of spiritual gifts; a brief word study of spiritual gifts as found in the Old and New Testaments; the classification of spiritual gifts, the discovery of spiritual gifts; the development of spiritual gifts; the utilization of spiritual gifts; a comparison between the "gift" of the Spirit and "spiritual gifts"; the fruit of the Spirit and the gifts of the Spirit; natural abilities and spiritual gifts.

Chapter 3 describes the methodology. It includes the population and sample, the procedures followed in the collection of data, instrumentation (*NSGI* and *AI*), and the null hypotheses.

Chapter 4 presents the analysis of the data.

Chapter 5 contains the summaries and conclusions, implications and recommendations. The balance of this research is made up of appendices and bibliography.

CHAPTER II

REVIEW OF LITERATURE

Historical Background of Spiritual Gifts

In the first century, the experience of spiritual gifts was a phenomenon manifested among believers to enable them to carry out their ministries in spreading the good news of salvation. It has been suggested that

> The supernatural manifestations confirmed the faith of the early believers who had not the historical evidence of the power of Christianity that men possess today. Nor had they trained and experienced leadership or men skilled in the Word of God. Bibles, consisting of only the Old Testament, were rare. To supply the lack and to meet the need, supernatural gifts were liberally bestowed. (Nichol, 1980, vol.6, p. 770)

Following the persecution of the early centuries and the embracing of Christianity by the empire, the early church Fathers made significant theological statements in the development of church dogma. They assumed that God had poured out his Spirit on all flesh in these "last days" (Joel 2:28-32; Acts 2:16,17) and "there seemed to be little urgency to work out the doctrine of the Spirit more carefully" (Inch, 1985, p. 202).

The historical evidence seems to suggest that the Sub-Apostolic Age had less theological and ethical vigour than the period which preceded it. Inch, moreover, concluded:

> Had some heresy seriously challenged the faith of early Christianity in regard to the Holy Spirit we would expect the results to have been different. Such a challenge, as represented by Gnosticism was more indirect, less

19

obvious, and seemed more threatening in other connections. Although diasporan Christianity responded to attack, it was content to allow other concerns to rest—so long as they seemed to be in order. (p. 202)

The Church Fathers saw the scriptural source for the theology of spiritual gifts (Isa 11:1,2) as a messianic passage (Congar, 1983, vol.2, p. 134). In the translation of the Septuagint and later in the Latin Vulgate, it read:

> There shall come forth a shoot from the stump of Jesse and a branch shall grow out of his roots and the Spirit of Yahweh shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety and he shall be filled with the spirit of the fear of the Lord. (cited by Congar, vol.2, p. 134)

Irenaeus, Origen, and many others after them regarded these seven "gifts" as the "septenarium" (p. 134). These gifts, however, were treated as operations of grace, and sometimes were different from the other communications of the Spirit. The Western church held this belief until the thirteenth century. In the ancient church, both East and West, "the scriptural doctrine of the Spirit was understood to be that the Spirit himself was given to the just by God" (Schmans, ed. Rahner, 1982, p. 648).

Some of the early Fathers, as detailed below, believed in the place of the miraculous gifts of the Spirit. In his historical sketch, Peter Wagner (1980) observed:

> In the second century both Justin Martyn and Irenaeus acknowledged that miraculous gifts were in operation in the church. In the third century, Hippolytus makes reference to one of his writings, 'On Charismatic Gifts' but the essay has never been located. (p. 24)

A church Father who exercised profound influence in the third century was Tertullian. He observed and approved the exercise of spiritual gifts, and himself became a convert to Montanism, a kind of charismatic movement. Montanus claimed that he and his associates had the Holy Spirit

... which had anointed the Apostles, and with him the spiritual gifts and powers of the Apostles and the ability to receive special revelations. The movement was a reaction against the early organization of the church and it won many followers. . . . (Walvood, 1979, p. 239)

In the fourth century John Chrysostom and Bishop Hilary of Poiters spoke favorably about the exercise of the gifts (Wagner, 1980). Chrysostom cautioned: "For it is possible for one even in receiving a gift of the Spirit, not to use it aright" (in Schaff & Wace [Eds.], 1956, v. 12, p. 338). Hilary exulted:

How truly is the manifestation of the Spirit seen in the bestowal of such useful gifts! And with reason has this order in the distribution of graces been appointed that the foremost should be the word of wisdom. (Chrysostom, ed. Schaff & Wace, 1955, vol. 9, Bk 8, p. 147)

Augustine, the great theologian of the fifth century, seemed to lend his early support to the ones who claimed that the gifts had been discontinued, and later to the ones who believed that gifts were still in use (Mac Gorman, 1974). He acknowledged that "there be gifts of God Who bestows on these some one, on those some other," (Schaff, 1956, v. 3, p. 549) in accordance with 1 Cor 12:7-10. Augustine further taught: "Of all these spiritual gifts, which the Apostle hath rehearsed, to whomsoever is given discerning of Spirits, the same knoweth these things as they are meet to be known" (Augustine, ed. Schaff, 1956, vol. 3, p. 549).

Between Augustine and the Reformation, a span of over 1,000 years, not much was said about spiritual gifts except in the theology of Thomas Aquinas, in the thirteenth century. Aquinas regarded charismatic gifts as essential to the apostolic church but did not address their continuance after the first century (McRae, 1976). He harked back to the septenarium notion of gifts. For him, the gifts were demonstrated by "our actions, our virtues and even the theological virtues of faith, hope and charity should go beyond the purely human mode of

experience and our human way of practicing them" (Congar, p. 135).

Aquinas gave a vigorous and profound form to the theology of the "gifts" as specific realities of grace as distinct from the concept of "virtues" and "charisms" held by many before him. But some theologians, among whom was Duns Scotus, "rejected the specific distinction between the gifts and the virtues, a position the Council of Trent was careful not to condemn" (Congar, p. 134). Even though Duns Scotus and others differed from Aquinas in his understanding of "gifts," this important policy-making Council avoided pitting two of their famous theologians against each other.

Congar further noted that Aquinas saw the beatitudes as the perfect action of the virtues and the gifts. He also tried to make one gift of the Spirit and one of the beatitudes correspond to each of the virtues. He even attempted to attribute to each virtue with its gifts and its corresponding beatitude or beatitudes, one or another of the fruits of the Spirit mentioned by Paul (p. 136).

In his celebrated *Summa Theologica*, Aquinas believed that understanding perfected faith which he equated with a pure heart. Hope which looked forward to salvation corresponded to the "gift of fear" and the corresponding beatitude was that of the poor in Spirit. To charity, the queen of virtues, corresponded the "gift of wisdom" and the beatitude of the peacemakers. The "gift of counsel" perfected prudence and the corresponding beatitude was that of mercy. The "gift of piety" sustained and completed justice and was attributed to the beatitude of meekness. The "gift of might" and power helped the virtue of fortitude and went together with the beatitude of those who hunger and thirst after righteousness (Congar, p. 137).

The two most prominent figures of the Reformation period, Luther and Calvin, had little to say about spiritual gifts. They expressed its necessity for the apostolic age but seemed uncertain as to its continuance (Murphy, 1975).

Between the Reformation and the twentieth century, the most extensive treatment about the work of the Holy Spirit came from John Owen of seventeenth-century England. Of him Walvood (1979) recounted: "Among the important contributions of the Puritans, is the work of John Owen (1616-1661)" (p. 249). Owen (1954) staunchly declared:

> Having thus stated the original [sic] and foundation of the church, in its faith and profession he further acquaints them that the same Spirit is also the author of those gifts, whereby it was to be built up and enlarged. . . .

> His own presence, power and effectual operations are granted to some, that they may be used for the profit and edification of others: not for the secular advantage or honor, not merely for the spiritual benefit of those who possess them; but for furtherance of faith and profession in others. (p. 19)

Owen recognized that gifts were valid in the church and distinguished "between extraordinary gifts and ordinary gifts, a distinction common to later Reformed theology." Some years later, the Moravian or Pietist movement did much to "turn attention to the doctrine of the Holy Spirit and the spiritual life, though not without its errors" (Walvood, p. 249).

In the latter part of the nineteenth century, one whose writings were not prominent in mainstream Christianity, but who, nevertheless, gave an extensive treatment to the subject of the Holy Spirit and spiritual gifts was Ellen White. Her writings guided the destiny of the fledgling Seventh-day Adventist movement which began in the middle of that century. White had come out of Methodism which emphasized the sanctified life. White (1900/1941) affirmed that the gifts "are already ours in Christ but their actual possession depends upon

our reception of the Spirit of God" (p. 327). She further stated that because Adventists "believed in the restoration of the gifts", they were "often branded as spiritualists" (1864/1948, vol. 1, p. 421).

Towards the end of the nineteenth century, the "Holiness Movement" (Kinghorn, 1976) precipitated interest in Pentecostalism and gave birth to the twentieth-century charismatic movement. At present, there is widespread interest in the study of spiritual gifts as the movement continues to gain a foothold not only in Protestant churches but also among Roman Catholic congregations.

Concerning this rise of interest in spiritual gifts, Purkiser (1975) commented:

> While Christians throughout the centuries have used spiritual gifts, it has only been in recent years that the church has given much attention to this aspect of its ministry of the Holy Spirit [and] we have been made more aware of the importance of spiritual gifts by the very confusion and misunderstanding that has grown up around them. (p. 16)

In an effort to curb misunderstanding and confusion, several studies have been undertaken with the resulting plethora of books on the person of the Holy Spirit, baptism of the Holy Spirit, the function of the Holy Spirit, and spiritual gifts. Max Weber, the nineteenth-century German theoretician coined the word "charismatic." An expert in the field of economics and sociology, he used the Greek word *charisma* to describe a particular kind of authority which was displayed in certain dynamic leaders. People were drawn with "devotion to the specific and exceptional sanctity, heroism or exemplary character" (Weber, 1947, pp. 328, 358) which was evident in those whom they followed.

The word "charismatic" is often used in religious circles to describe people who exhibit the phenomenon of the gifts of the Spirit, especially those who

practice glossolalia. However, this is seen as an inaccurate use of the word when given a clearer explanation of its biblical source. As the meaning of spiritual gifts is examined it soon becomes apparent that Neo-Pentecostals have highlighted a very narrow aspect of God's gift to the church. In fact, it is reasonable to state that the power with which the church has been invested is virtually untapped because God's children are largely unaware of the full impact and experience of spiritual gifts.

In summary, the historical perspective indicates that the experience of exercising spiritual gifts was necessary for the early church to carry out its mandate as the body of Christ. The church Fathers, for the most part, equated spiritual gifts with the manifestation of grace in the life of the believer. Many of them acknowledged the presence of miraculous gifts in the church but never emphasized them. Not much was said about the presence or need of gifts until the thirteenth century when Aquinas tried to expand the former septenarian beliefs.

The Reformers had little to say about the subject; and the Puritan Owen seemed to be the only post-Reformation voice (up to the nineteenth century) calling attention to the biblical notion of spiritual gifts. In the late nineteenth century, Ellen White, an Adventist leader, stressed the need to understand the restoration and meaning of the gifts. By the beginning of the twentieth century, renewed interest in Pentecostalism helped to create a movement whose leaders were often characterized by their charisma--the charismatic movement.

The Meaning of Spiritual Gifts

In the Old Testament, several Hebrew words are translated "gift," or carry the idea of "gift." They are *eshkar* [translated "reward"], *minchah* [translated "present" or offering"], *maseth* [translated "lifting up of a burden"], *mattan* and *mattena* [translated "gift"], *nathan* [translated "gifted"], *nedeth* [translated "impure gift"], *nisseth* [translated "gift" or "thing lifted up"], *shochad* [translated "bribe," "reward," or "bribery"], and *terumah* [translated "gift," "bribe," or "thing lifted up"] (Young, 1970). None of these words carries the meaning of "spiritual gift" as found in the New Testament. There is unanimity among biblical scholars (Hummel, 1978; Laurentin, 1978; Piepkorn, 1971) that the term spiritual gifts, as used in the New Testament, is not derived from the Old Testament nor any other source. Ervin (1968) observed:

> The first thing that catches the attention of the student of the Greek New Testament is the absence of the word gift in the Greek text . . . [a] fact that the translators of the English text have noted by italicizing the word. (p. 111)

Biblical scholars are generally agreed that the word and its derivatives which are used to translate "spiritual gifts" are clearly part of Pauline theology (Feine, Behm, & Keummel, 1966; Conzelmann, 1974; Griffiths, 1979; Kaesmann, 1964; Piepkorn, 1971; Purkiser, 1975; Sweet, 1982).

There are at least three words in the New Testament translated "spiritual gifts" which are important for our consideration: *charisma*, *doron*, and *pneumatikos*.

The word *charisma* is derived from *charis* which means "grace". As the *-ma* ending indicates result, *charisma* is the result of grace. Its plural form *charismata* translated "spiritual gifts" indicates the "many results of grace"

(Griffiths, 1979, p. 13). *Charisma* is a verbal form of the verb *charizomai* meaning "to do something pleasant for someone, to be kind, gracious, or obliging, to oblige or gratify someone when used in connection with men's dealings" and it also means "to give graciously" in connection with God (Esser, 1976, p. 116).

The relationship between grace and gifts is obvious as seen in the following passages:

> Having *charismata* that differ according to the *charis* given to us. (Rom 12:6)

> I give thanks to God always because of the *charis* of God which was given you in Christ Jesus, that in every way you were enriched in him with all speech and all knowledge . . . so that you are not lacking in any *charisma*. (1 Cor 1:4,5,7)

> As each has received a *charisma* employ it . . . as good stewards of God's varied *charis*. (1 Pet 4:10)

The biblical usage suggests that *charismata* are the results of God's grace which is ministered to the congregation and manifested through the experience of spiritual gifts. With this understanding, Goldingay (1972) defined *charisma* as "God's grace finding particular and concrete actualization" (p. 5). Griffiths (1979) made the cogent observation:

> We have been so preoccupied with grace in the form of God's *common grace* to all mankind and particularly his *saving grace* to all believers that we very readily overlook this further usage of the word grace, which we might call *serving grace* or *congregational grace*. (p. 15)

In the New Testament there are 17 references to *charisma* and all except 1 Pet 4:10 occur in Paul's writings. Because it is a very uncommon word, its meaning should be deduced from Scripture. It means "favour bestowed," "a gift of grace," "a gift freely and graciously given." Paul sometimes used it (Rom

5:15, 16; 6:23) in a general sense to refer to the free gift of salvation (Rom 11:21) and the gifts and calling of God.

Since every believer receives *charisma*, it is reasonable to conclude that those who do not have *charisma* are not believers. Therefore, Griffith's conclusion is germaine:

> In a biblical sense, someone without any experience of charismatic gifts would not be a Christian at all! It seems wrong therefore that the word 'charismatic' should be used to describe certain Christians, when it must properly and necessarily be the definition of every Christian. (p. 15)

The word *doron* means "gift" or "present" and is derived from the verb *didomi* "to give". It shares the same root *do* with *doma, dosis, dorea, dorean, doreomai*, and *dorema* (Buchsel, 1964; Griffiths, 1979; Vorlander, 1976; Young, 1970). In the New Testament, *doron* (19 times) is used once for the human gift (Rev 11:10) and once for the divine gift (Eph 2:8), but *dorea* is used more often for the divine gift. In Rom 5:16 and Jas 1:17, *dorema* is used. In the remaining usages, *doron* is the offering (Matt 5:23f, 23:18f; Mark 7:11; Luke 21:1-4; Heb 5:1; 8:3f; 9:9; 11:4). *Doron, dosis,* and *doma* are used to refer to men's (material) gifts to one another or of sacrifices or gifts in the form of money to the temple (Buchsel, 1964; Selbie, 1899). *Dorea* appears to be used in a legal context for example with a dowry or "state awards" or "bequests." Buchsel (1964, p. 167) observed that it is found in the Greek Septuagint and often in Philo, but in the New Testament, *dorea* always denotes the gift of God or Christ to men. It always implies the grace of God but, somehow, never occurs in the synoptic gospels.

Didomi is found (416 times) in the New Testament in all the nuances of "presenting, giving, bestowing, and granting," both among men (Matt 7:11a; Acts 20:35), and by God (Matt 7:11b; 1 John 4:13, Rev. 2:7, 17). *Dorean* (found

8 times) is the adverbial form of *dorea*. It has a threefold meaning common in the Old Testament: (i) "gratis," "graciously," "for nothing" (Matt 10:8; Rom 3:24; Cor 11:7); (ii) "without cause" (John: 15:25); and (iii) "in vain" (Gal. 2:21) (Vorlander, 1976, p. 41). *Doreomai* is rarely found in the Septuagint and corresponds to the Hebrew word *nathan*,which denotes "gifts by men to one another" (Esth 8:1; Prov 4:2).

The last word for consideration in understanding the usages of "spiritual gifts" is *pneumatikos*. In Pauline theology, *pneumatikos* "spiritual" (man of the spirit) is used in contrast with *sarkikos* "carnal" (man of the flesh). *Pneumatikos* refers to the person who knows God's saving work by virtue of the Holy Spirit's operation in his life. (Buchsel, 1964). *Sarks* and *pneuma* emphasize the distinction between the human and the divine. Isaacs (1976) noted: "Paul contrasts the divine life imparted by the Spirit to Christians, with the merely mental existence of those who remain outside the sphere of the Spirit's activities" (p. 98). To the Christians at Rome Paul wrote: "But you are not in the flesh (*en sarki*) but in the Spirit (*en pneumati*) if God's Spirit dwells within you" (Rom 8:9).

Besides using *pneumatikos* as a masculine noun referring to a spiritual man, Paul uses *pneumatika* as a neuter noun meaning the spirituals or spiritual things. In Rom 15:27 and 1 Cor 9:11, "the things of the Spirit" seem to denote "the whole range of activities, attitudes, experiences, etc. which ultimately depend on and derive from the Spirit and which show their significance from the Spirit" (Dunn, 1976, p. 707). To be without "the *pneuma* of God is to be controlled by the *pneuma tou kosmou*" (Schweizer, 1964, p. 437).

Regarding the occurrence of *pneumatikos*, Dunn further noted:

Within the New Testament it is almost a Pauline word; elsewhere in the New Testament it occurs only in 1 Peter 2:5, which is a letter quite heavily influenced by Pauline theology anyway. 15 [sic] out of 24 Pauline occurrences are in 1 Cor. where the word is introduced at key points in that letter: 2:13 -3:1; 12:1; 14:1, 37; 15:44-46), it looks very much as though Paul is both taking over and reformulating the language of his opponents, thereby meeting the challenge of what is best understood as an incipient gnosticism expressing an elitist and perfectionist spirituality. (Dunn, 1976, p. 706)

The occurrence of *pneumatikos* in Scripture seems to carry nuances of the operation of the Holy Spirit. Thus Thomas (1978) considered translating it as "spiritual gifts" or more accurately "spirits," or "Holy Spirit manifestations." Hummel (1978) translated it as "spiritual" and "those who possess spiritual gifts" (p. 127). Fransen (1971) linked *pneumatikos* to the notion of "created grace . . . the whole man . . . totally renewed by the gift of the spirit (p. 52). Griffiths (1979) stated that it does not mean "spiritual gift" but it describes "Spirit-filled people" (p. 16). Neighbour (1974) defined *pneumatikos* as "specific capacities . . . by the Holy Spirit" (p. 21). Wolvood (1975) suggested that *pneumatikos* directs "attention to the Holy Spirit" (p. 164), while Baxter (1983) believed that "*ta pneumatika* applies to . . . things having their origin and harmony in God, . . . gifts which are not of man, neither by man, but of God" (p. 12). Vine (1966) suggested that *pneumatikos* "always connotes the idea of invisibility and of power" (p. 64).

Of the three words considered--*charisma, doron,* and *pneumatikos*-- *charisma* is the most widely used by Paul. Whether or not it was because of his coining the word is somewhat uncertain. One thing is sure, however, that all spiritual gifts are the results of the grace of God. The gifts are not the result of man's effort or achievement, but of God's sovereign will.

In summary, it has been shown that there are no Old Testament

antecedents for the term "spiritual gift" as used in the New Testament. The three most significant words used for the expression are found in Pauline theology. *Charisma*, from which the plural *charismata* is derived, denotes that they are grace-gifts and is most commonly used. The word *doron* from the root *do*, "to give", focuses on a gift bestowed or received. The last word considered is *pneumatikos* which refers to a spiritual person who has received spiritual gifts.

The Gift of the Spirit and Spiritual Gifts

In His dialogue with the woman of Samaria, Jesus made the heart-searching comment, "If you knew the gift of God, and who it is that is saying to you 'Give me a drink,' you would have asked Him, and He would have given you living water" (John 4:10). Even if the 'gift' is seen as a reference to Christ Himself, believers receive Him by the influence of the Holy Spirit (Acts 1:8). This statement by Jesus is an invitation to Christians to know better the divine gift they have already received and to drink more deeply of the living water offered by the Lord. This water, John tells us, is the Holy Spirit (John 7:37).

After His resurrection, Jesus breathed on His disciples and said to them, "Receive the Holy Spirit" (John 20:20). Jesus had promised the Holy Spirit to His disciples (John 14:16-18; 16:7-15) to convict, to reprove, and to guide His followers. Thus His post-resurrection act was only a preliminary, partial fulfillment of His promise. The full outpouring came some 50 days later at Pentecost.

Following Peter's sermon at Pentecost, the people gave a spontaneous response, "Brethren, what shall we do?" (Acts 2:37). Peter replied, "Repent and be baptized every one of you . . . and ye shall receive the gift of the Holy Spirit"

(vs. 38). These words may be understood as "the gift which is the Holy Spirit." Here the Greek word used for "gift" is *doron*, "a general term, and differs from *charisma*, a term applied to the more specific gifts of the Spirit" (Nichol, 1980, vol. 6, p. 147).

Commenting on this important gift to the Christian, Froom (1949), noted:

> The Holy Spirit is Himself the gift of God to man. He cannot be bought, earned, discovered or evolved. Man had no claim upon God for such a gift. The Holy Spirit was not poured out in answer to any mere prayer of man, or in response to any merit of man. But because of the work Jesus wrought, and the satisfaction given, the righteous God sent the Holy Spirit for the initiation of a new dispensation. (p. 31)

The gift of the Spirit can be distinguished from the gifts bestowed by the Holy Spirit, for it is the presence of the Holy Spirit in the life of the believer that makes possible the operation of spiritual gifts. Froom further observed:

> As the Roman emperors, making a triumphal entry into Rome, cast the coin of the conquered Kingdoms to the multitudes, so Christ, after His triumphal procession into heaven, gave this Gift supreme to men. (p. 31)

The sacrifice of Christ on the cross effected our justification, but it is the Holy Spirit's power in the life of the believer that makes possible His sanctification. For "the first is our title to heaven, the second is our fitness for heaven" (White, 1895, p. 353). Carter (1974) also emphasized the Spirit's primary place in the process of sanctification:

> No greater gift has God provided for the believer than the Holy Spirit as His personal sanctifier. This is the one gift necessary for entrance into heaven, without which no one will meet God in peace (Heb 12:14). (p. 268)

It seems clear that the "gift of the Spirit" and "spiritual gifts" are not synonymous terms but can be synchronous experiences. They both operate in the context of salvation. In fact, Unger (1974) commented that "the term 'gift of the

Spirit' therefore, does not refer to some experience subsequent to salvation but to salvation itself" (p. 135). Bryant (1973) and Criswell (1967) agreed that the foundation for receiving spiritual gifts is receiving the "gift of the Holy Spirit," who also facilitates the salvation experience when the believer accepts Christ.

The Holy Spirit, as the representative of Godhead on this earth, is both the Spirit of the Father (Matt 10:28, John 15:26) and the Spirit of the Son (Gal 4:6; John 14:26; 20:22; Luke 6:19). In this way He is heaven's gift to mankind. In his upper room discourse (John 13-16) Jesus promised that the Spirit would come in four different capacities: as a living link between believer and Lord (14:9-20); as counsellor and guide (14:21-27); as companion in the world (15:18-16:11); and as a contemporary voice (16:12-15).

Paul describes the Holy Spirit as the Spirit of promise (Eph 1:13). The Gift is not limited to the New Testament period but for all times. Peter told his audience at Pentecost that the Gift was promised "unto you and to your children and to all that are far off, everyone whom the Lord our God calls to Him" (Acts 2:39). This may be interpreted to mean, "to people of all places and generations." Therefore "the promise of the gift is for us also in our time" (Williams, 1980, p. 2).

Referring to the difference between the "gift" and the "gifts" of the Spirit, Kelley (n.d.) said:

> These gifts differ, but the gift itself is and must be the same Holy Spirit. There are many and wide differences elsewhere, but there can be none here; and this is manifest when the truth is understood that we speak of a divine person, who comes down to dwell in each Christian and in the church. (p. 154)

In summary, the gift of the Spirit is the means by which the believer

receives the new life in Christ. The Spirit's presence makes it possible for the believer to live the sanctified life, and is in fact, the foundation for receiving spiritual gifts. Thus, it seems clear that the operation of the "gifts" is subsequent to the reception of the Gift, which is the Spirit of God.

Definition of Spiritual Gifts

The term "spiritual gifts" has been given various definitions, all of which seem to have much in common.

McRae (1972) defined a spiritual gift as "a divine endowment of a special ability for service upon a member of the body of Christ" (p. 18). Unger (1957) in a more expanded definition stated:

> A spiritual gift means any extraordinary faculty, which operated for the furtherance of the welfare of the Christian community, and which was itself wrought by the grace of God, through the power of the Holy Spirit, in special individuals, in accordance, respectively, with the measure of their individual capacities, whether it were that the Spirit infused entirely new powers, or stimulated those already existing to higher power and activity. (p. 1043)

Thayer (1889) thus defined spiritual gifts:

> . . . extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit. (p. 667)

Yet another definition, in some ways similar to the foregoing, came from Peter Wagner (1979): "A spiritual gift is a special attribute given by the Holy Spirit to every member of the Body of Christ according to God's grace for use within the context of the Body" (p. 42).

While the Spirit is a person, these definitions all agree that spiritual gifts are endowments or abilities given to Christians by God, through the operation of the Holy Spirit in their lives. Thus, it seems clear that the recep-

tion of·the gift of the Spirit is *sine qua non* for the demonstration of spiritual gifts. One may even see a cause-effect relationship between the gift of the Spirit and spiritual gifts. A comment by Ellen White (1900/1941) in *Christ's Object Lessons* put the two in a somewhat symbiotic relationship: "the gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God" (p. 327).

The various definitions of "spiritual gifts" point to three significant characteristics of each gift—its source, the special grace of the Holy Spirit; its nature, spiritual ability, endowment, or power; and its purpose, service or ministry to edify the saints.

A general diffusion of the gifts of the Holy Spirit, as an eschatological sign, was foretold by the prophet Joel (2:28) and confirmed by the promises of Christ to His disciples (Mark 16:17f; John 14:12; Acts 1:8). In the Pentecostal outpouring of the Spirit, these prophecies and promises were in part fulfilled (Acts 2:1-21, 33). Later, numerous spiritual gifts were frequently mentioned by Luke (Acts 3:6-16; 8:13, 18; 9:33-41; 10:45); by Peter (1 Pet 4:10); and by Paul (Rom 12:4-9; 1 Cor 12-14; Eph 4:7, 8, 11-16).

In summary, the definitions of spiritual gifts seem to agree that the gifts are spiritual abilities given to believers by the Holy Spirit. These endowments are not for the Christian's personal benefit, but for the edification, or building up of the church, the body of Christ.

The Fruit of the Spirit and the Gifts of the Spirit

The power of the Holy Spirit expresses itself in the fruit of the Spirit and in the gifts which He gives. Paul's description of the fruit of the Spirit is

actually a depiction of the character of Christ--His imparted righteousness (White, 1895,), to the believer. Gal 5:22, 23 describes the fruit as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Some theologians point out that the word "fruit" is in the singular and the original Greek construction would permit a colon after love (Wagner, 1980). So while the "nine components" may be seen as the constituent parts of the fruit, another perspective is to see love (which is the fulfilling of the law, Rom 13:8; Gal 5:14) as the primary portion, if not the basic fruit. Bill Bright (1980) emphasized that the fruit of the Spirit is love. The other qualities are "manifestations of love" and "the *result* of being filled with the Holy Spirit by faith, and not the *means* of becoming Spirit-filled" (p. 134). He further wrote:

> Joy is love's strength. Peace is love's security. Patience is love's endurance. Kindness is love's conduct. Goodness is love's character. Faithfulness is love's confidence. Gentleness is love's humility. Self-control is love's victory. (p. 134)

The fruit of the Spirit (or Spirit-fruit) develops gradually through the continuing influence of the Holy Spirit as believers "grow in grace" (2 Pet 3:18). Proposing that the fruit is more significant than the gift, Crossman (1971) commented:

> The decisive sign for authentic spiritual life is the Spirit's fruit, not His gift. The fruit is a characteristic of the mature Christian. But without the Spirit's gifts the power of God is not effective in ministry. The fruit enfolds the gift. (p. 8)

The early church may not always have made a sharp distinction between the terms "fruit of the Spirit" and "gifts of the Spirit." Although the concepts were different, they were not unrelated. Thus, the gift of faith is listed (1 Cor 12:9; Gal 5:22) as both a gift of the Spirit as well as a fruit of the Spirit.

It seems that New Testament Christians expected all who took the name of Christ to be born of the Spirit, and thus all Christians would be gifted and fruit-bearing.

The gifts of the Spirit are for service and ministry. The nine "graces" of the Spirit depict the development of Christian character, for what the believer is in himself. No individual is expected to exhibit all the gifts; but all the graces are to be represented in every Christian. The gifts are sovereignly bestowed; but "the graces crown all who walk in the Spirit. The Spirit does not choose among them. They all are ours--fully, richly, everlastingly" (Criswell, 1974, p. 140).

Fife (1978) conveyed a similar idea, noting that "fruit is a product of life, and it is only as the life-giving power of the Holy Spirit lives fully in us that genuine fruit will appear in our lives" (p. 118). Observing the process of fruit bearing as a function of time, he added, "A spiritual gift may make its presence known immediately, but fruit-bearing cannot be hurried" (p. 118).

Before Christianity had formulated its theological positions and, indeed, before the Holy Spirit was out-poured on the church in Pentecostal demonstration, John the Baptist was placing emphasis on the absolute necessity of fruit-bearing. He connected "fruit worthy of repentance" (Matt 3:8-10) with the day of judgment which will finally distinguish wheat from chaff, rewarding the one and punishing the other. Also, in His gospel, John mentioned the importance of fruit-bearing when he told the complacent Jews that security rested not in being Jews physically but in producing "good fruit." This is possible only as we "abide in Christ" (John 15:1-10). The evil of the evil fruit will be obvious; and so will the goodness of the good fruit, and God's people will thus be preserved from false teaching (cf. John 10:4, 5, 8, 14, 26, 27; 1 Cor 14:27).

Commenting on the dialogue between Jesus and Nicodemus (John 3), Sanderson (1972) extrapolated:

> Jesus is here insisting on that radical change in man's heart which He called being "born again". It is this teaching which takes Christianity out of the realm of mere ethics and makes it not just a "way of life" but life itself. Fruit is not something which can be super-imposed by any external means. It is not to be confused with good habits which a parent forms in his child. . . . Fruit is the result of a work performed in man's being by an immediate operation of God, and there is no other way to get fruit! (pp. 25, 26)

Paul's theology suggests that, as important as it is to be gifted, it is more important to be godly. Speaking to the Corinthian believers who were demonstrating giftedness (1 Cor 12) while some among them were practicing lewd sinful behavior (1 Cor 5:1-5), he admonished them to "desire the higher gifts" (1 Cor 12:31). Moreover, he pointed out that "a more excellent way" was the way of love (1 Cor 12:32-13:1-13) whose characteristics were *nulli secundi* (second to none).

It is clear that a church can be endowed with an abundance of gifts yet be full of envy, carnality, and discord. Gifts without fruit are like a moving automobile out of control without a driver. It may have speed but no direction, power but no purpose. The ingredients are present, but it is worthless.

Wagner (1980) seemed correct in his conclusions that the "fruit of the Spirit is a pre-requisite for the effective exercise of spiritual gifts" (p. 89). They are both the result of the indwelling of the believer by the Holy Spirit, but they must work in tandem with each other. Each has its place in the life of the believer and cannot be interchanged or exchanged.

In summary, gifts have to do with service while fruit speaks to character (Gal 5:22, 23); gifts are a means to an end but the fruit, which depicts

the character of Christ, is the end in itself (Rom 1:11-13); gifts tell what a person does, while fruit defines what a person is; gifts in the church are in the plural, while the fruit (love) is in the singular; all gifts are not possessed by every believer, but every variety of fruit should be in every believer; gifts are temporary, but fruit is permanent (1 Cor 13:8-10).

Natural Talents and Spiritual Gifts

Much has been written regarding the similarities and differences between natural talents and spiritual gifts. Four propositions have been suggested. In one view, spiritual gifts are essentially the same as natural talents at a certain point in time. Then, at conversion natural talents become spiritual gifts as the Holy Spirit "redirects, intensifies, and vivifies" these native abilities into spiritual gifts (Barnette, 1965; Lindsell, 1975; Mainse, 1971; Schweizer, 1961; Scott, 1958; Stott 1964; Walvood, 1975).

David Mainse stated:

> In those areas where I have natural abilities such as a faculty for public speaking, the difference between their being talents or gifts of the Holy Spirit is found in my attitude. If I recognize the talent as from God and in prayer and continual dedication commit it to Him to be used in ministry in a special way, it becomes a gift of the Holy Spirit with supernatural expression. The proof of this is seen in the gradual way God increases the gift for His service. (p. 62)

Naden (1982) further showed how a native capacity becomes a spiritual gift when it is given over to the Spirit and used by Him:

> From the moment of commitment, what was once 'natural' becomes spiritual; the work once performed to honour self now honors Christ; the glory once taken to self is now directed to Him; and the strength once drawn from persistence and application is now immeasurably enriched by the power of the Holy Spirit. (p. 9)

A second view admits that some spiritual gifts have a basis in natural

talents, but also include supernatural abilities such as the gift of tongues, interpretation of tongues, and healing. The natural abilities like administration, leadership, teaching, speaking, and service are used as a function of the ministry of the follower of Christ (Bennett, 1979; Carter, 1974; King, 1965; Naden, 1982; White, (1900/1941).

This view avoids the tendency to go to one extreme or the other. It suggests that natural abilities are not synonymous with or necessarily antithetical to spiritual gifts. White (1900/1941) stated it comprehensively:

> The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. (p. 328)

This view asserts that spiritual gifts result from the operation of the Spirit in the life of the believer and are thus more than a wise and faithful use of native abilities. In fact, Snyder (1975) questioned whether there is really any such thing as a "native" ability, considering that whatever we have was given to us (1 Cor 4:7):

> It is not too much to say that God in His foreknowledge (and sovereign will) has given to each individual at birth those talents that He later wills to awaken and ignite. A spiritual gift is often a God-given ability that has caught fire. (p. 132)

The conclusion is inescapable, that only believers have spiritual gifts. Since unbelievers are not indwelt by the Spirit, their abilities cannot be classified as spiritual:

> Spiritual gifts are reserved exclusively for Christians. No unbeliever has one, and every believer in Jesus does. Spiritual gifts are not to be regarded as dedicated natural talents. There may be a discernible relationship between the two, however, because in some cases (not all, by any means) God takes a natural talent in an unbeliever and transforms it into a spiritual gift when that person enters the Body of Christ. But even in a case like this, the spiritual gift is more than just a souped-up natural

talent. Because it is given by God, a spiritual gift can never be cloned. (Wagner, 1979, pp. 86, 87)

A third view identifies spiritual gifts as clearly supernatural with no affinity to natural talents (Barth, 1969; Baxter, 1983; Bryant, 1973; Flynn, 1974; Hay, 1947; Howard, 1973; Ironside, 1950; Owen, 1971; Pentecost, 1970).

In this view, gifts are completely independent of talents. Hay (1947) succinctly stated:

> The lack of a natural aptitude in a believer does not limit the Holy Spirit in using him as he wills. The Spirit may manifest in him any ability which he did not naturally possess. Frequently believers with no aptitude as speakers have been given the gift of preaching in one form or another and have been greatly used by the Spirit. (p. 179)

There is, however, a variation of this concept, one in which spiritual gifts and natural talents are shown to be distinctly different. Orjala (1978) is among those who hold that spiritual gifts are different from natural talents, though they may be related" (p. 34). Neighbour (1974) and Purkiser (1975) also support this notion. Many of these scholars would agree that it is possible for natural abilities to be "Christianized" and thus become spiritual gifts (Ervin, 1968; Griffiths, 1979; Laurentin, 1978; Kinghorn, 1976).

A fourth proposition states that spiritual gifts are not the same as natural talents, though they may be similar at times. This view labels them as "latent potentialities" (Snyder, 1973) given by God at birth (Barnes, 1984, p. 19), as in the case of natural talents. But when the Holy Spirit calls them forth from latency they are directed for the purposes of higher goals. Gangel (1975) believed that these gifts "may be latent, waiting for activation" (p. 13). This most likely accounts for similarities and differences between natural talents and spiritual gifts because they may be latent and never come to fruition until the "watering" of the

Spirit. Pentecost (1970) defended the notion that the Holy Spirit is sovereign in the giving of gifts but yet "self-preparation" and "time" are needed for "developing that gift" (p. 28).

Neighbour (1974) expressed this view clearly:

> It is also the task of the Holy Spirit to use the ingredient of time to mature—to shape, to 'sandpaper' my spiritual life, so certain latent gifts can be brought forth for use. Until he knows I am mature enough to exercise them, they will not be made available—no matter how much I beg for them. (p. 37)

Gangel (1975) and Gee (1972a) wrote that spiritual gifts can be "bestowed" suddenly at any point in the believer's experience: This may even occur in the lives of those who have not become full-fledged believers, but whose lives have been honest and who are definitely under the influence of the Spirit. Moreover, the immature believers at Corinth with all their confusion and others in Christian communities with many conflicts (Gee, 1972b) have clearly manifested spiritual gifts. Perhaps this can be explained by the factor of latency and the Holy Spirit's calling them forth as He wills.

It seems that the main difference between natural talents and spiritual gifts lies in the source of motivation. Talents, depending on natural power, have to do with techniques and methods. Spiritual gifts, depending on spiritual endowment, focus on spiritual abilities. Natural abilities instruct, inspire, or entertain on a natural level, while spiritual gifts are concerned with the building up of the saints. Whatever the various propositions claim, there is a definite relation between talents and gifts. The Holy Spirit may use a person's gifts by means of that person's literary, oratorical, artistic, musical, or linguistic talents.

But, for the non-committed person, writing, speaking, or vocal abilities are talents, not gifts.

In summary, four propositions have been advanced regarding the relationship between natural talents and spiritual gifts. In the first view, spiritual gifts are the same as natural abilities which the converted person uses for spiritual purposes. The second proposition admits that spiritual gifts have a basis in natural talents but the view also includes supernatural endowments. It also points out that unbelievers do not have spiritual gifts since the gifts are the result of the Spirit's activity in the life of the believer.

A third view makes gifts completely independent of natural talents and limits them only to supernatural manifestations by the Christian. The fourth proposition sees spiritual gifts not as natural talents but as latent potentials. These, the Spirit will, in time, activate according to the sovereign will of God.

When the concept of talents and gifts are compared, there seems to be a relationship between them. The Holy Spirit may use a person's gifts via his native abilities; but talents depend on natural power while spiritual gifts are exercised only by those who are born of the Spirit.

The Classification of Spiritual Gifts

There are four main lists of spiritual gifts given in the New Testament: Rom 12:6-8; 1 Cor 12:8-10; 1 Cor 12:28; and Eph 4:11. From the study of these lists and other manifestations of gifts, biblical scholars have discovered 20 to 27 gifts (Baxter, 1983 ; Laurentin, 1978; Naden, 1982; Wagner, 1979; Wallenkamp, 1978). Several other authors have suggested (perhaps cautiously) a smaller number of gifts that the Spirit has bestowed on believers (Epp, 1966; McRae,

1976; Ryrie, 1965). One widely held view is that every possible gift for the church could be classified under one of the gifts in Paul's lists. And "though all the gifts in the church are not actually specified in Scripture, yet every genuine gift could be subsumed under one of the listed gifts" (Flynn, 1974, p. 30).

These gifts of the Spirit have been variously classified by the scholars of gift theology. Pentecost (1970) suggested that gifts fall into two categories, permanent and temporary:

> The Word of God recognized two kinds of gifts: permanent and temporary. Some gifts were designed to operate as long as the church has its existence upon the earth; other gifts were designed to be temporary in duration. If one puts emphasis upon that which was divinely designed to be temporary, and seeks to make those temporary gifts the norm for spirituality in a day when they do not operate, he will be led into disillusionment or to some fleshly excess which manifests a pseudo-spirituality. (p. 166)

Bloch-Hoell (1964), Gee (1972a), and Graber (1947) believed that some gifts were seen only in the New Testament era and were only meant for the Apostolic church. Graber (1947) admitted that these temporary gifts may occur in the New Testament forms today (pp. 25-55). Kaesemann (1964) proposed that the temporary gifts are those which were manifested in the first century New Testament church and the permanent ones are those which extend to today in the same New Testament forms (pp. 204, 205). Baxter (1983) agreed with this concept: "Though some were temporarily given to the early church, the permanent gifts with which God has endowed you are yours for the totality of your life on earth" (p. 53).

Neighbour (1974) found 11 gifts and grouped them into verbal and non-verbal categories:

> Five gifts have to do with verbal communication. Six more are nonverbal gifts and are used for the more subtle (and often more powerful!)

means of communication through action. In our age of wordiness, it's important for us to know that the verbals are no more important than the others. (pp. 38, 39)

Closely allied to this viewpoint is McRae (1976) who cautioned that "it is hazardous to classify where the Scriptures do not, and so we would not be dogmatic in our list" (p. 87). He firmly believed, however, that the Lord has "gifted every believer. . . . He gave some speaking gifts and some serving gifts" (p. 87).

Sanders (1970) classified the gifts according to those which qualified the recipients for ministry and those which equipped the recipients to render practical service (p. 110). Barnes (1984) also came up with a dual classification, but he organized the gifts into gifts of ministry and miraculous gifts (pp. 21-24).

Other scholars organized the list of gifts in triads. In the last century, Beet (1883) divided them into intellectual gifts, miraculous gifts, and gifts connected with tongues (p. 215); Stover (1962) classified them in terms of gifts which meet the needs of the soul, the body, and the spirit (p. 49); Baird listed them as teaching gifts and communication gifts (cited by Mac Gorman, 1974, pp. 34, 39); Mac Gorman also cited Findlay as categorizing gifts in terms of the Spirit working through the mind, the Spirit working in distinction from the mind, and the Spirit "working in supersession of the mind" (p. 34); Ford (1977) referred to speaking gifts, service gifts, and sign gifts (p. 82); Baxter (1983) called his list "fulfilling servant-, service-, serving- gifts" (pp. 171-230).

Mac Gorman (1974) advanced his own four-fold categorization of the gifts. He called them gifts of utterance, of power, of spiritual discernment, and of ecstatic utterance (p. 35). Other scholars (Hummel, 1978; Pickford, 1969)

ranked the gifts without giving a descriptive categorization.

This study identifies with the list from the *Spiritual Gifts Inventory* (Naden & Cruise, 1981). The authors of this inventory deliberately omitted the gifts of "healing, miracles, tongues, interpretation of tongues . . . because these gifts are so spectacular that their presence in the recipient is obvious" and they "hardly need to be tested by an instrument" (p. 8). Accordingly, the authors have classified their list into "spectacular sign gifts" and "gifts of service" (p. 9).

Finding some commonalities among the gifts, Naden suggested five groups into which gifts with similar characteristics could be clustered. This study makes use of this five-cluster classification in *New Spiritual Gifts Inventory* (Naden, 1988). This classification is practical and lends itself to a holistic approach in monitoring the services rendered within the Christian community.

This study does not attempt to rank these gifts in order of importance because one gift may be more important than another at a specific time, depending on the need for that gift at a particular place and time (Naden, 1982, pp. 9, 10). Pickford (1969) advanced a similar viewpoint:

> There is a sequence but it is time sequence, in which such gifts appeared in the church in accordance with the divine purpose; and one gift gives place to another as that purpose is fulfilled. (p. 6)

In the *NSGI*, the 19 gifts have been clustered into five categories: Counseling, Leadership, Shepherding-Evangelizing, Teaching, and Supporting.

In summary, scholars of gift theology have identified up to 27 gifts and have variously classified them. Some have divided them into two categories: temporary, the gifts that were necessary for Apostolic times, and permanent, the ones necessary for the church at all times.

Several other categories have been identified as follows: verbal and non-verbal gifts; speaking and serving gifts; ministry and miraculous gifts; intellectual, miraculous, and gifts connected with tongues; gifts meeting the needs of the soul, the body, and the spirit; teaching and communication gifts; gifts of the Spirit working through the mind, distinct from the mind, and superseding the mind; speaking, service and sign gifts; gifts of utterances, of power, of spiritual discernment, and of ecstatic utterances.

There is wide variation in classification, but scholars seem to agree that the gifts are not randomly bestowed. In making use of the five-cluster classification of gifts, this study recognizes the categories of gifts within which believers can discover their giftedness.

Discovery of Spiritual Gifts

The study of spiritual gifts reveals that in His absolute sovereignty God has bestowed upon every believer one or many gifts "as He wills" (1 Cor 12:11). Webb (1883) believed that the Holy Spirit can teach what these special gifts are and aid in their development so that they can be manifested (p. 32).

Flynn (1974) said:

> The Apostle Paul urges us to uncover and utilize our gifts. He exhorts every believer 'not to think of himself more highly than he ought to think; but to think soberly' (Rom 12:3). . . . A sane estimate of our abilities is a spiritual necessity. Neither haughtiness nor self-denigration should hinder a believer from proper appraisal of his gifts. (pp. 192, 193)

There is widespread agreement among scholars that it is God's plan for believers to be aware of their own giftedness (Baxter, 1983; Flynn, 1974; Gee, 1972a; Graham, 1978; Yohn, 1986). Several propositions have been advanced regarding the process believers should follow in order to discover their gifts.

There is some overlapping in the views expressed, and all agree that the discovery process can be effective only if the believer is motivated by the Holy Spirit.

The suggested approaches include: the central function of prayer, the need to accept the gift, the relevance of feelings and desire, faith, study of the Bible, common sense, recognition and use of abilities, and confirmation by the congregation (Baxter, 1983; Flynn, 1974; Graham, 1978; McRae, 1976; Yohn, 1986). Yohn (1986) cautioned believers to be wary of two potential problems: lack of variety in experience and refusal to change responsibility when it becomes evident that one is not equipped for some task. He made the cogent observation:

> No one has to feel like a failure. It's no disgrace to fail in a ministry to which God has never called you. But it's a disgrace to live in failure and refuse to consider another area of service. (p. 132)

Gangel (1975) proposed four guiding questions: What do you enjoy doing? What has God been blessing? Have others encouraged you? What has the Holy Spirit told you? (p. 13). Two additional questions are suggested by Laurentin (1978): Do opportunities open for me to exercise this gift? Are my efforts helping others? (p. 112).

Wagner (1980) seemed to capsulate the approaches to the discovery of spiritual giftedness with these five propositions: explore the talents and giftedness; experiment with them; examine one's feelings; evaluate one's effectiveness; and expect confirmation from the body of Christ (pp. 116-134). Wagner believed, however, that this process is possible only as one fulfills certain preconditions: be a believer in Christ; believe in spiritual gifts; be willing to work; and believe in the power of prayer (pp. 113-116).

The variations in approaches suggest that the Holy Spirit is not limited

to a certain stereotype. Believers are at different levels of spiritual growth and development and God does not necessarily expect His people to have an identical approach to a given religious experience. One believer's approach to discover his gifts may begin with prayer as suggested by McRae and Graham; another may make faith his first step in agreement with Yohn; and yet another equally committed Christian may first want to delineate the gifts in accordance with Flynn.

In spite of the convergence of opinion among Bible scholars on the need for discovering spiritual gifts, there are some who hold an opposite viewpoint. Among the leaders of those who deny the need to identify one's spiritual gifts is Gene Getz, professor at Dallas Seminary and founding pastor of Fellowship Bible Church, Dallas. For many years Getz believed and taught that it was important for a believer to discover his giftedness, but later he reversed his position and stressed the concept of body maturity. (Getz, 1988, pp. 9-13)

Getz (cited by Bright, 1980; Wagner, 1980) objected to the need for the discovery of spiritual gifts because of the following three notions: the confusion which took place among Christians (even mature believers) due to mis-understanding of gift theology; rationalization which led to fixed attention on supposed gifts to the neglect of other biblical responsibilities; and self-deception among so-called "spirit-filled" Christians who were really never empowered with the gift they claimed to possess (Bright, pp. 189, 190; Wagner, p. 46).

Wagner pointed out that Getz' position did not give due consideration to Rom 12:1-6. Wagner suggested that there was "a clear logical relationship between 'having gifts' (Rom 12:6) and 'thinking soberly of oneself' (Rom 12:3)

and doing the 'good, and acceptable, and perfect will of God.' (Rom. 12:2)"
(p. 47).

It should be noted that even though one may not discover or be sure
of one's giftedness, the believer has to approach his spiritual tasks from a sense
of "oughtness." Edge (1971) expressed this principle well:

> There are times when we must engage in action simply on the basis
> of "ought." A particular job needs to be done and a sense of "ought" is the
> best (or only) motivation we have for doing it. (p. 141)

The crowning evidence that we really possess a gift seems to be the
recognition and confirmation of this gift by others. It is vitally important for
Christians to affirm one another and thus encourage fellow believers in the
discovery of their gifts. When a disciple named Joseph gave evidence of the gift
of encouragement, the apostles changed his name to "son of encouragement" or
Barnabas (Acts 6:3). Again, when Paul chose young Timothy to join his team, he
first made sure that the youth was "well reported of by the brethren" in that area.
It is reasonable to suggest that the recommendation included a recognition of
gifts as well as uprightness of conduct (Acts 16:1-3).

Whether the believer has one gift or a cluster of gifts, all must realize
that there are no useless members or organs in the body, because each believer
receives a gift to carry out the function allotted by God (Pache, 1957, p. 182).
And those who discover their God-given giftedness have "a divine signpost for
guidance, a basis for determining priorities, an aid for self-acceptance and an
area for concentrated development" (McRae, 1976, p. 119).

In summary, it is generally held among scholars that believers should
discover their gifts. Whether they begin the process by prayer, Bible study or

common sense (*inter alia*), Christians must be motivated by the Holy Spirit if the discovery process would be effective.

Among the propositions, cautions, and questions raised by scholars in order to preserve the integrity of the discovery process, Wagner's suggestions seem to capture the experience fully: exploration, experimentation, examination, evaluation, and expectation of confirmation. A few voices have objected to the discovery process and instead have emphasized the concept of body maturity.

For all practical purposes, discovery is really awareness. Like Moses at the burning bush, some believers are unaware of their potential usefulness for God's work until they 'discover' the gift(s) He has given them for ministry. Whether one has discovered one's gift or not, it must be observed that no one is a useless member in the body of Christ.

Development of Spiritual Gifts

After one discovers one's spiritual gifts where does one go from there? Flynn (1974) advised that believers are "instruments, not ornaments. Consecrating a gift should lead to its cultivation. Desire for a gift should lead to its dedication, then to its development" (p. 198).

Ryrie (1985) expressed a notion shared by other scholars (Baxter, 1983; Flynn, 1985; McRae, 1976; Yohn, 1986):

> Although the Spirit is the source of spiritual gifts, the believer may have a part in the development of his gifts. He may be ambitious in relation to his own gifts to see that they are properly developed and that he is doing all he can for the Lord. (p. 85)

Another said, "Gifts need to be exercised just as talents do and practice tends to make more perfect in one just as much as in the other" (Stedman, 1979, p. 57).

White (1900/1941) recognized that the development of spiritual gifts was an important facet of the believer's experience and she included spiritual gifts in "the talents" or "all our powers":

> The talents, however few, are to be put to use. The question that most concerns us is not, how much have I received? but, what am I doing with that which I have? The development of all our powers is the first duty we owe to God and to our fellow men. (p. 329)

That gifts could be neglected and lay dormant is suggested in Scripture. Paul advised Timothy: Neglect not the gift that is in you (1 Tim 4:14). Another translation renders Paul's counsel:

> Do not be careless about the gifts with which you are endowed. Habitually practice these duties and be absorbed in them so that growing proficiency in them may be evident to all. (1 Tim 4:14, 15, Weymouth)

The developmental concept is further captured and communicated to the saints at Ephesus:

> Speaking the truth in love, we are to grow up in every way into Him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love. (Eph 4:15, 16)

In order to develop one's gift one may have to engage in formal study, at home, by correspondence, at church, or at school. There is need for effort if the believer would maximize his potential. Furthermore, our gifts may be sharpened through the ministry of the gifts of fellow Christians. In the body we need one another because:

> The ministry of edification is a never ending process. Gifted believers minister to others, who, thereby edified, exercise their abilities in the service of others, who in turn strengthen others, and so on. None of us gets to the point where he cannot benefit from the spiritual ministries of others. (Flynn, 1985, p. 200)

Yohn (1986) suggested three things a believer could do to develop his

spiritual gifts: take advantage of opportunities through training classes, reading, conferences, formal school, and listening to tapes; recognize the advantages of developed gifts--provide personal identity, remove unnecessary guilt, and help one to become a pace-setter; and exercise your gift, since gifts and skills develop by use (pp. 137-142). McRae (1976) stated three means by which gifts are developed: exercise, evaluation, and education. He thus summarized his proposition:

> The development of one's own gift centers around these words: *practice, listen, study*. Because we are dealing with 'spirituals,' each aspect must be bathed in prayer. Ultimately, the development is the work of the Spirit cultivating that which He has implanted within us. This is the great gulf between developing spiritual gifts and natural talents. (p. 127)

It is also significant that the development of one gift may lead to the discovery of another. Scripture indicates that Philip was chosen to assist in the equitable distribution of alms because of his wisdom and he went on to exercise the gift of mercy (Acts 6:1-6). Later, Philip is seen as a successful evangelist (Acts 8: 4-8, 26-40). Flynn (1985) suggested that the use of "his earlier gifts of wisdom and mercy" probably "led to the discovery of his gift of evangelism. Faithfulness in one area may lead to a wider ministry" (p. 200).

The believer is enjoined to "stir up the gift of God" (1 Tim 1:6). For the omniscient God Himself sees possibilities in each person and affirms that person's strengths rather than focusing on the individual's weaknesses. Before Peter showed signs of leadership, Jesus changed his name from Simon (rash, reckless, and impulsive) (Gaebelein, 1982, p. 40) to Peter (a stone) (John 1:40-42). It took time, but as Peter developed his gifts, he grew into his name. Similarly, believers may work and wait for their ministry to come to fruition.

In summary, there is clear New Testament counsel that Christians should develop their gifts and not neglect or be careless with that with which they have been endowed. The development of the gifts seems to be a function of the discovery and use of those gifts, as practice tends to make perfect.

The development process is the work of the Holy Spirit, but the believer must co-operate with the Spirit by exercise, evaluation, and education. As certain gifts develop, the process often leads to the discovery of other gifts as is suggested in Philip's experience. Furthermore, development takes time. Believers must therefore be patient, waiting and working to develop their ministry and to experience the maturity that a transformed Simon Peter exemplified.

Exercise of Spiritual Gifts

> If our gift is preaching, let us preach to the limit of our vision. If it is serving others, let us concentrate on our service; if it is teaching, let us give all we have to our teaching; and if our gift be the stimulating of the faith of others, let us set ourselves to it. Let the man who is called to give, give freely; let the man who wields authority think of his responsibility; and let the man who feels sympathy for his fellows act cheerfully. (Rom 12:6-8, Phillips)

There is clear scriptural directive for believers to use their spiritual gifts, but:

> Evidence is rapidly accumulating which documents that most church members either do not know what their spiritual gift is or do not know how to use it in ministry. Therefore, the church is substantially hindered in functioning as God intended. (Engel, 1979, p. 94)

It appears that the effective utilization of spiritual gifts is predicated on an understanding of the purpose of the gifts and the context within which they should be used. Paul instructed the Ephesians that the purpose of the gifts of the Spirit was to equip the saints for the work of ministry, for building up the body

of Christ (Eph 4:11). Paul was consistent with his other counsels in suggesting that the Spirit indwelt the individual in order to strengthen the body of Christ. The early Christians realized that "if the Spirit was the initial gift that made them Christians, its immediate effect was to plunge them into one body" (Montague, 1976, pp. 156, 157).

Snyder (1975) captured the idea that the gifts were intended only for the corporate Christian community:

> One cannot really understand what the New Testament means when it speaks of the church unless one understands what it teaches about the gifts of the Spirit. Spiritual gifts are primarily a matter not of individual Christian experience but of the corporate life of the church. Gifts are given for, and in the context of, community. . . . The contemporary church in its institutional form makes little room for spontaneous spiritual gifts. Worse yet, too often it does not need spiritual gifts in order to function more or less successfully. When the local church is structured after an institutional rather than a charismatic model, spiritual gifts are replaced by aptitude, education and technique, and thus become superfluous. (pp. 129-130)

In his exegetical work, Bruner (1970) agreed with the notion that the gifts have an unselfish manifestation in the experience of the believer:

> A *charisma* is given first of all not for the sake of the saint, but for the sake of the communion of saints and that communion's good. . . . Paul looks at gifts from the paramount perspective of the *congregation* and from this view he does not value any gift simply in its existence but only in its understandable communication to others for their upbuilding. Indeed, it is questionable if, in Paul's thought, a gift can be said to 'exist' for the individual if it is not employed for the church. (pp. 289, 290)

Most of the biblical scholars in gift theology concur with the concept that the place for the utilization of spiritual gifts is in the church (Flynn, 1986; Naden, 1982; Neighbour, 1974; Wagner, 1980). It seems that God's intention is to use various gifts as reinforcement for others and also for them to interact as a check-and-balance system. Warning against the tendency to over-individualize spiritual gifts and pointing to the scriptural balance, Snyder (1975) affirmed:

Western Christianity in general has tended to over-individualize the gospel to the detriment of the gospel's communal and collective aspects, and contemporary conceptions of spiritual gifts have suffered from this tendency. Thus spiritual gifts are often thought of as the individual's private relationship with God without regard for the Christian community. . . . The individual gift is balanced by community responsibility and interaction. (pp. 131, 132)

This biblical balance in the context of which spiritual gifts can be rightly understood was suggested in Paul's introductory comments on gifts in Romans: "We, though many, are one body in Christ, and individually members one of another" (Rom 12:5).

A paraphrase of vss. 4 and 5 reads:

Just as there are many parts to our bodies so it is with Christ's body. We are all parts of it, and it takes every one of us to make it complete, for we each have different work to do. So we belong to each other, and each needs all the others. (Living Bible)

In using the body imagery to illustrate the operation of spiritual gifts, Paul portrayed God's church as

. . . a living self, from beating heart to moving feet . . . from memory cells to speaking lips. One keeps the body alive and alert and the other remembers and declares whose body it is. (Fackre, ed. Pick & Hoffman, 1984, p. 113)

Fackre (1989) showed that the gifts could be divided into two groups as they function for the well-being of the body. He called them vitality and identity. He believed:

The signs of life in the earliest Christian community--helping, healing, miracle working, tongues, acts of mercy, serving, contributing--all are ministries of *vitality*. Those reminders within the body of the source of that life --apostle, prophet, pastor, teacher--are the ministries of *identity*. (p. 113)

Fackre further proposed that the gifts of vitality and identity met the needs of evangelism and nurture:

The gifts of vitality give the body life and locomotion. They empower

it to walk and work in the world. They move it in pilgrimage on the way to God's future. As stewards of its hopes, they preserve the church from nostalgia. Those members of the body, oriented in their calling to the secular arena (outside the institutional church) whom we have called 'laity,' constitute these ministries of vitality. As the church scattered, they take the body into the world and are the body in its vital movements of outreach; they are the Spirit's organs of mission.

The gifts of identity give the body self-identification. They empower it to know and be who it is. As the stewards of its *memories*, they preserve it from amnesia. They point the Christian community to its 'whence' so that it may better know its 'whither.' These members of the body, directed in their calling to the church arena and whom we have identified as 'the clergy,' constitute the ministries of identity. In serving the *church gathered*, they are called to a vocation of empowerment of the community at the place of inreach; they are the Spirit's organs of *nurture*. (p. 113)

Stedman (1984) emphasized that believers are exercising their spiritual powers as "gifts," "ministries," and "workings" (p. 41; 1 Cor 12:46). He claimed that as believers engage in the service of the Lord, "the triune God is seen dwelling within His body, the church, for the specific purpose of ministering to a broken world"; for "gifts are linked to the Spirit, ministries are linked to the Lord Jesus, and workings are linked to God" (p. 41).

Since all believers are empowered by the Spirit, there is no sharp line of demarcation between laity and clergy in the exercise of gifts. And although there are strong arguments for a developed theology of the laity, the clergy-laity duality seems to be necessary to the church's structure and function. However, it must be remembered that

Today's ecclesiology has changed radically to focus on the entire church as a people baptized into mission. The claim to ministry as the work of all Christians is asserted around the globe. . . . No longer does 'the church' automatically mean the ordained, the clergy; no longer is ministry seen as the exclusive work of one group. (Harris, ed. Pick & Hoffman, 1984, p. 34)

The question may be raised whether we do indeed need the office of

the professional clergy. The New Testament can supply clues to the character of that office. One observes that the New Testament communities had definite leaders with specific functions:

> They had the special responsibilities in the community of preserving the faith, maintaining continuity and interpreting the faith in changing circumstances. We have seen this character of leadership in the Pauline lists of gifts in the role of the hegoumenoi (leaders) in the letter to the Hebrews and in the description of the role of bishops in the Pastoral Epistles. (Handspicker, ed. Pick & Hoffman, 1984, p. 105)

Recent studies in sociology (Bolt & Myers, 1984) have indicated that the Christian lifestyle is necessarily rooted in community. It requires social support. If there is no sustaining environment, it is hard to develop and even more difficult to maintain that lifestyle. Human beings are by nature social creatures needing to be nourished. They must be encouraged by one another to live their commitments.

God has so arranged the human body that "no member in itself constitutes the body. Nor will all the members, unless properly related one to the other in the body, constitute a body" (Carter, 1974, p. 285). Carter believed that the body is more than the sum of its parts--it is a body--an emergent from the proper relation and harmony of all the parts even as water is an emergent from hydrogen and oxygen. It is more than two gases combined: it is water. Reduce it to its constituent parts and it ceases to be water. This analogy fits the body of Christ--the church. It is only the church when all its members are functioning harmoniously. This is made possible as the gifts of the Spirit are employed within the body.

The task of the Christian, then, is not to run the church himself, but to find out how the Lord through His Spirit wants to run His church. This means

that ministry would come before structure. "The structure-first approach is one in which the structure is set and whatever ministry it spits out, the church does" (Tillapaugh, 1985, p. 73). A good program is always desirable and a congregation should constantly try to devise the best programming. But the program must be designed to meet existing needs. "Program must become the servant (and not the master) of the spiritual gifts of the church" (Yohn, 1974, p. 144).

Lasting motivation for service is that which is internal. The structure-first approach seems to provide extrinsic motivation while the ministry-first approach seems to create intrinsic motivation. Green (1972) suggested three basic kinds of motivation:

> (1) push motivation--which uses fear as its force; (2) pull motivation --which uses incentive and rewards; and (3) personal motivation by love. When Christians have to be pushed or pulled into participation or involvement in the program of the church, it should be obvious that something is wrong with both the program and the Christian. (p. 37)

God has given sufficient gifts to meet every need of the church, and as they are willingly used, certain benefits accrue to the body. Yohn (1974) mentioned three significant advantages which come to church in the utilization of gifts: it helps to avoid dissension when members do not understand the biblical teaching of gifts they often compete with one another, hurting feelings and holding grudges in the process. Another advantage is that the organism becomes more important than the institution--the focus being on the gifted people rather than on the program. Gift utilization also helps to eliminate inferiority feelings--the believer sees every gift, no matter how apparently insignificant, as necessary for the successful accomplishment of God's work.

> Some Christians try to make every other believer like themselves. This is a human plan, not God's. That the church remains united in spite of the

diversity of spiritual gifts points to the complementary nature of the gifts. It indicates that the progress of God's church depends upon every believer. God intends that all the gifts, ministries, and operations within the church blend together in the work of building on the foundation laid by the church of history. (Ministerial Association, GC, 1988, p. 212)

In summary, it is evident that believers are directed to utilize their spiritual gifts. In the process of utilizing their gifts, Christians would strengthen the body of Christ, for the gifts are complementary and not competitive. More-over, believers are expected to exercise their gifts in the context of the Christian community to which they are responsible.

The body imagery used in Scripture is, perhaps, the most vivid picture Paul could paint to illustrate the interdependence that is necessary for the life of the church. To make this possible, God provided gifts of vitality and identity to meet the needs of evangelism and nurture, respectively.

Although the clergy-laity duality may seem necessary to the structure and function of the church, the exercise of spiritual gifts helps to remove the line of demarcation between them. Albeit, as the need for leadership is recognized, all the members will function harmoniously, performing their Spirit-directed roles. This suggests that the believer's ministry and the needs of the church will take precedence over the structure. Thus, one could avoid the push or pull motivation and demonstrate personal motivation by love.

In the exercise of spiritual gifts, the body derives significant benefits: less dissention, a focus more on the people than on the program, elimination of inferiority feelings, and a healthy appreciation of unity in diversity.

Summary

While the subject of spiritual gifts was addressed in New Testament

times, it did not receive extensive study until the beginning of the twentieth century with the rise of the charismatic movement. During the latter part of that century, enormous attention was given to spiritual gifts, with the accompanying misunderstanding in some circles that, without the sign gifts, one does not possess spiritual gifts. It has been observed that spiritual gifts in the biblical sense are really the grace-gifts of God to His children. By that definition, every Christian is, in fact, charismatic.

Spiritual gifts have been variously defined, but most authors recognized that the gifts are endowments, or abilities, given by the Holy Spirit to be used in the context of the body--the church. Though there is not total unanimity, there is widespread harmony among scholars that the gift of the Spirit is a pre-requisite for the gifts of the Spirit. The Spirit comes into believers and empowers them with abilities to benefit both the Christian and the secular communities. While the gifts of the Spirit are sovereignly distributed among the believers by God, the fruit, whose basic component is love, must be borne in every Christian. The fruit of the Spirit is the demonstration of a developing Christian character.

It has been shown from Scripture and other sources that believers can have the gifts of the Spirit but not bear the fruit, as the Corinthians demonstrated. When the fruit is juxtaposed with the gifts, it is reasonable to conclude that spiritual fruit is fundamental and, perhaps, also a pre-requisite for spiritual gifts. And while the gifts are temporary the fruit is permanent.

A natural talent is seen to be different from a spiritual gift. There are great disparities of viewpoints regarding the relationship between these two. A natural talent is the native ability which one develops over time. Some scholars

believe that this may (or may not) be used as a function of spiritual giftedness, depending on the will and purpose of God.

There is no agreement on the classification of the gifts. In fact, it seems that this area of gift theology presents the greatest divergence of viewpoints. But all use the lists given by Paul in Rom 12, 1 Cor 12, and Eph 4 as the basis for their categorization.

Even though the discovery of spiritual gifts is discounted in some quarters, most scholars agree that all believers have been given at least one gift and should seek to discover that gift or gifts so that they could maximize their usefulness in the body of Christ. Among other things, one must evaluate one's effectiveness in ministry and value the confirming voice of the church to avoid the discovery process becoming a frustrating exercise.

That spiritual gifts can be developed seems an undeniable fact. As with a natural talent, if the believer practices to use what he has discovered, with prayer and study accompanying its use, the gift is certain to develop. Scripture seems clear that God wants His children to have and to use their spiritual gifts.

CHAPTER III

METHODOLOGY

Type of Study

The study explored possible relationships between the establishment of one's spiritual gifts, the effectiveness of training in the use of these gifts in ministry, and the personal factors of age, gender, marital status, employment status, and ethnic origin.

Most spiritual gifts have sufficient commonality with another gift/s that they can be considered part of a cluster. Thus, spiritual gifts in this study were considered as five separate clusters as constructed in the *New Spiritual Gifts Inventory (NSGI) (Naden, 1988)*. Taken as a set, these five clusters constituted the first set of variables. Similarly, five clusters of activity-related outcomes also taken as a set constituted the second set of variables.

Population and Sample

The population for this study were Seventh-day Adventists in the Ontario Conference of Seventh-day Adventists, Canada. In order to minimize bias, congregations which had similar characteristics were selected for the study. The two Black congregations were similar in composition and style of worship and fellowship. The two White congregations were similarly constituted.

The sample consisted of members of Berea and Richmond Hill

63

churches, both of which were chosen by stratified sampling. Selected members of both churches--one West Indian and the other, Caucasian--comprised the experimental group. The control group was selected from two congregations similarly chosen, Kingston Road (West Indian) and Whitby (Caucasian). The sample was systematically selected by taking every third family from the membership lists of all four churches.

The demographics of the experimental group were as follows: Ages: 15-20, 1 subject; 21-30, 6 subjects; 31-40, 8 subjects; 41-50, 8 subjects; 51-60, 10 subjects; 61 and above, 7 subjects. There were 18 males, 22 females, 8 singles, 27 married, and 5 divorced. Thirty-one subjects were employed and seven were unemployed. Twenty subjects were Black and 20 non-Black.

The demographics for the control group were as follows: Ages: 15-20, 1 subject; 21-30, 4 subjects; 31-40, 8 subjects; 41-50, 6 subjects; 51-60, 5 subjects; 61 and above, 8 subjects. Eight males and 24 females comprised the gender division. In marital status, there were 10 singles, 16 married, and 6 divorced. Twenty-four were employed, 8 non-employed, 17 Black and 15 non-Black.

Instrumentation

To establish spiritual giftedness and measure activities which match such giftedness, two instruments were used: the *New Spiritual Gifts Inventory* (*NSGI*) and an empirically developed *Activity Inventory (AI)* directly corresponding to the *NSGI*. In addition, subjects were asked to provide the following data: age, gender, marital status, employment status, and ethnic origin.

The *NSGI*, developed through factor analysis (see appendix A),

identifies five clusters of spiritual gifts. The gifts are clustered on the basis of their relationships, interdependencies, and commonalities. The clusters and their constituent gifts are: Teaching--teaching, knowledge; Leadership--administration, leadership, faith; Counseling--wisdom, insight (or discernment), encouragement (or exhortation); Shepherding-Evangelizing--evangelism, pastoring, prophecy (or speaking up for God), apostleship (or pioneering), cross-cultural ministry (or mission service); and Supporting--compassion (or mercy), supporting (or helps), hospitality, giving, intercession.

The subjects were asked to give spontaneous reactions to the statements of the *NSGI* based on their personal experiences in ministry. The *NSGI* is usually completed in seven to ten minutes.

The *AI* was developed from the 20 items in the *NSGI*, four items for each of the five clusters (see appendix B). The *AI* derived its logical validity from the *NSGI* since each item in the *AI* describes an activity which parallels the awareness items in the *NSGI*. Subjects were asked to indicate the frequency of the various activities. Thus, the *AI* contains a representative list of ministries matched to gift clusters. But in order to expand and to personalize the study as far as possible, subjects were invited to add to the lists any ministries not named through which they had demonstrated giftedness in ministry. Each item was afterwards placed in one of the five categories of activities in the study.

Thus, while the *NSGI* identifies ability, experience, and/or inclination to perform certain tasks to establish giftedness, the *AI* seeks to establish performance--the extent to which gifts have been utilized.

Procedures for Collecting Data

The co-operation of the pastors of the congregations in this study was sought. The subjects convened in their respective churches on a Sabbath morning, and a sermon on spiritual gifts was presented. Before the sermon, the names of the members in the sample were read, with a brief explanation that the whole church would later benefit from the study in which a pilot group was participating. This was done in both the experimental and control churches.

About three weeks before the scheduled pre-test for the control group, letters were mailed to all members of that group informing them of their selection for the brief exercise and the time for completing it. (See appendix C, Letter 1.) On two separate Sabbaths, they were convened in their respective churches immediately following the sermon. After appropriate instruction, they were pre-tested on the *NSGI* and the *AI*. This group was neither nurtured nor trained. After four months they were post-tested on the *NSGI* and the *AI* to establish the impact, if any, of the act of establishing one's probable area of giftedness.

The treatment of the experimental group began four weeks before the pre-testing. All subjects were sent personal letters assuring them of the special place they hold in the body of Christ. (See appendix C, Letter 2.) Two weeks before the pre-test each subject was called and visited.

Following a fellowship lunch, the subjects in the experimental group met for a one-hour orientation. They were told that they were especially chosen to participate in the process of discovering, developing, and exercising their spiritual gifts. This process would take 17 weeks--the first six for video presentations, the next seven for study booklets, and the last four for exercising

their gifts. They were then invited to form themselves into self-select groups of 7 to 10 members.

Six small groups were formed, and the times and places for the one-hour once-a-week meetings were decided at the convenience of the group members. Five groups met in the homes of members and one met in the church. The 17 weekly one-hour sessions included prayer, study, discussion, and affirmation. At the beginning of the small-group sessions, the members were pre-tested on the *NSGI* and the *AI*.

For each of the first six sessions, a different video tape was shown. The six-part series entitled "Your Spiritual Gifts--The Ministries of Holy Spirit" (Naden, 1988) detailed the major works of the Holy Spirit from conversion through ministry utilizing spiritual gifts. Following each 20-minute presentation, a 30-40-minute group discussion on the subject was led by the group leader. At the end of this first phase, a letter of appreciation and encouragement was sent to each subject. (See appendix C, Letter 3.)

In the seven weeks that followed, discussion was based on a series of seven 16-page booklets, "Discovering Your Spiritual Gifts" (Naden, 1982), which detailed the New Testament perspectives on all the gifts included in the five clusters of the *NSGI*. A set was made available to each family, and all were encouraged to study the material for discussion before each weekly group meeting. At the conclusion of this phase, another letter was sent to each person. Not only was it intended to express appreciation but also to summarize the study and process of discovering one's gifts. (See appendix C, Letter 4.)

For the last four-week phase of the treatment, the subjects were

encouraged further to explore and discover their giftedness. Under the guidance of the Holy Spirit and reflecting upon the study now completed, they were to find or create opportunities for the utilization of their gifts. During the treatment, letters and phone calls to each person, and regular visits to the groups were calculated to support and nurture each subject. At the end of this 17-week period, the experimental group was post-tested on the *NSGI* and the *AI*. The results were statistically analyzed to discover to what degree, if any, ministry patterns had been modified.

A qualitative instrument was developed (appendix D) and administered to one-third of the experimental subjects who were randomly selected at the end of the study. Their subjective responses were recorded (appendix, D) and synthesized into relevant issues.

Hypotheses

This study was the field testing of a series of instructional products in local congregations. It was not a statistical study, but some statistical analyses were utilized to examine the possible modification of ministry patterns. On this basis, the following hypotheses are presented in the null form.

Hypothesis 1: There is no difference between the spiritual giftedness of the experimental and the control groups on the post-test of the factor, Teaching, when controlled for pre-test scores.

Hypothesis 2: There is no difference between the spiritual giftedness of the experimental and the control groups on the post-test of the factor, Shepherding-Evangelizing, when controlled for pre-test scores.

Hypothesis 3: There is no difference between the spiritual giftedness

of the experimental and the control groups on the post-test of the factor, Supporting, when controlled for pre-test scores.

Hypothesis 4: There is no difference between the spiritual giftedness of the experimental and the control groups on the post-test of the factor, Counseling, when controlled for pre-test scores.

Hypothesis 5: There is no difference between the spiritual giftedness of the experimental and the control groups on the post-test of the factor, Leadership, when controlled for pre-test scores.

Hypothesis 6: There is no difference between the activities of the experimental and the control groups on the post-test of the factor, Teaching, when controlled for pre-test scores.

Hypothesis 7: There is no difference between the activities of the experimental and the control groups on the post-test of the factor, Shepherding-Evangelizing, when controlled for pre-test scores.

Hypothesis 8: There is no difference between the activities of the experimental and the control groups on the post-test of the factor, Supporting, when controlled for pre-test scores.

Hypothesis 9: There is no difference between the activities of the experimental and the control groups on the post-test of the factor, Counseling, when controlled for pre-test scores.

Hypothesis 10: There is no difference between the activities of the experimental and the control groups on the post-test of the factor, Leadership, when controlled for pre-test scores.

Hypothesis 11: There is no interaction between the variable, age, and

the treatment (nurture and training) on the post-test of the factor, Teaching, when controlled for pre-test scores.

Hypothesis 12: There is no interaction between the variable, age, and the treatment (nurture and training) on the post-test of the factor, Shepherding-Evangelizing, when controlled for pre-test scores.

Hypothesis 13: There is no interaction between the variable, age, and the treatment (nurture and training) on the post-test of the factor, Supporting, when controlled for pre-test scores.

Hypothesis 14: There is no interaction between the variable, age, and the treatment (nurture and training) on the post-test of the factor, Counselling, when controlled for pre-test scores.

Hypothesis 15: There is no interaction between the variable, age, and the treatment (nurture and training) on the post-test of the factor, Leadership, when controlled for pre-test scores.

Hypothesis 16: There is no interaction between the variable, gender, and the treatment (nurture and training) on the post-test of the factor, Teaching, when controlled for pre-test scores.

Hypothesis 17: There is no interaction between the variable, gender, and the treatment (nurture and training) on the post-test of the factor, Shepherding-evangelizing, when controlled for pre-test scores.

Hypothesis 18: There is no interaction between the variable, gender, and the treatment (nurture and training) on the post-test of the factor, Supporting, when controlled for pre-test scores.

Hypothesis 19: There is no interaction between the variable, gender,

and the treatment (nurture and training) on the post-test of the factor, Counseling, when controlled for pre-test scores.

Hypothesis 20: There is no interaction between the variable, gender, and the treatment (nurture and training) on the post-test of the factor, Leadership, when controlled for pre-test scores.

Hypothesis 21: There is no interaction between the variable, employment status, and the treatment (nurture and training) on the post-test of the factor, Teaching, when controlled for pre-test scores.

Hypothesis 22: There is no interaction between the variable, employment status, and the treatment (nurture and training) on the post-test of the factor, Shepherding-Evangelizing, when controlled for pre-test scores.

Hypothesis 23: There is no interaction between the variable, employment status, and the treatment (nurture and training) on the post-test of the factor, Supporting, when controlled for pre-test scores.

Hypothesis 24: There is no interaction between the variable, employment status, and the treatment (nurture and training) on the post-test of the factor, Counseling, when controlled for pre-test scores.

Hypothesis 25: There is no interaction between the variable, employment status, and the treatment (nurture and training) on the post-test of the factor, Leadership, when controlled for pre-test scores.

Hypothesis 26: There is no interaction between the variable, marital status, and the treatment (nurture and training) on the post-test of the factor, Teaching, when controlled for pre-test scores.

Hypothesis 27: There is no interaction between the variable, marital

status, and the treatment (nurture and training) on the post-test of the factor, Shepherding-Evangelizing, when controlled for pre-test scores.

Hypothesis 28: There is no interaction between the variable, marital status, and the treatment (nurture and training) on the post-test of the factor, Supporting, when controlled for pre-test scores.

Hypothesis 29: There is no interaction between the variable, marital status, and the treatment (nurture and training) on the post-test of the factor, Counseling, when controlled for pre-test scores.

Hypothesis 30: There is no interaction between the variable, marital status, and the treatment (nurture and training) on the post-test of the factor, Leadership, when controlled for pre-test scores.

Hypothesis 31: There is no interaction between the variable, ethnic origin, and the treatment (nurture and training) on the post-test of the factor, Teaching, when controlled for pre-test scores.

Hypothesis 32: There is no interaction between the variable, ethnic origin, and the treatment (nurture and training) on the post-test of the factor, Shepherding-evangelizing, when controlled for pre-test scores.

Hypothesis 33: There is no interaction between the variable, ethnic origin, and the treatment (nurture and training) on the post-test of the factor, Supporting, when controlled for pre-test scores.

Hypothesis 34: There is no interaction between the variable, ethnic origin, and the treatment (nurture and training) on the post-test of the factor, Counseling, when controlled for pre-test scores.

Hypothesis 35: There is no interaction between the variable, ethnic

origin, and the treatment (nurture and training) on the post-test of the factor, Leadership, when controlled for pre-test scores.

Hypothesis 36: There is no interaction between the variable, age, and the treatment (nurture and training) on the post-test of the factor, Teaching, when controlled for pre-test scores in the *AI*.

Hypothesis 37: There is no interaction between the variable, age, and the treatment (nurture and training) on the post-test of the factor, Shepherding-Evangelizing, when controlled for pre-test scores in the *AI*.

Hypothesis 38: There is no interaction between the variable, age, and the treatment (nurture and training) on the post-test of the factor, Supporting, when controlled for pre-test scores in the *AI*.

Hypothesis 39: There is no interaction between the variable, age, and the treatment (nurture and training) on the post-test of the factor, Counseling, when controlled for pre-test scores in the *AI*.

Hypothesis 40: There is no interaction between the variable, age, and the treatment (nurture and training) on the post-test of the factor, Leadership, when controlled for pre-test scores in the *AI*.

Hypothesis 41: There is no interaction between the variable, gender, and the treatment (nurture and training) on the post-test of the factor, Teaching, when controlled for pre-test scores in the *AI*.

Hypothesis 42: There is no interaction between the variable, gender, and the treatment (nurture and training) on the post-test of the factor, Shepherding-Evangelizing, when controlled for pre-test scores in the *AI*.

Hypothesis 43: There is no interaction between the variable, gender,

and the treatment (nurture and training) on the post-test of the factor, Supporting, when controlled for pre-test scores in the *AI*.

Hypothesis 44: There is no interaction between the variable, gender, and the treatment (nurture and training) on the post-test of the factor, Counseling, when controlled for pre-test scores in the *AI*.

Hypothesis 45: There is no interaction between the variable, gender, and the treatment (nurture and training) on the post-test of the factor, Leadership, when controlled for pre-test scores in the *AI*.

Hypothesis 46: There is no interaction between the variable, employment status, and the treatment (nurture and training) on the post-test of the factor, Teaching, when controlled for pre-test scores in the *AI*.

Hypothesis 47: There is no interaction between the variable, employment status, and the treatment (nurture and training) on the post-test of the factor, Shepherding-Evangelizing, when controlled for pre-test scores in the *AI*.

Hypothesis 48: There is no interaction between the variable, employment status, and the treatment (nurture and training) on the post-test of the factor, Supporting, when controlled for pre-test scores in the *AI*.

Hypothesis 49: There is no interaction between the variable, employment status, and the treatment (nurture and training) on the post-test of the factor, Counseling, when controlled for pre-test scores in the *AI*.

Hypothesis 50: There is no interaction between the variable, employment status, and the treatment (nurture and training) on the post-test of the factor, Leadership, when controlled for pre-test scores in the *AI*.

Hypothesis 51: There is no interaction between the variable, marital status, and the treatment (nurture and training) on the post-test of the factor, Teaching, when controlled for pre-test scores in the *AI*.

Hypothesis 52: There is no interaction between the variable, marital status, and the treatment (nurture and training) on the post-test of the factor, Shepherding-Evangelizing, when controlled for pre-test scores in the *AI*.

Hypothesis 53: There is no interaction between the variable, marital status, and the treatment (nurture and training) on the post-test of the factor, Supporting, when controlled for pre-test scores in the *AI*.

Hypothesis 54: There is no interaction between the variable, marital status, and the treatment (nurture and training) on the post-test of the factor, Counseling, when controlled for pre-test scores in the *AI*.

Hypothesis 55: There is no interaction between the variable, marital status, and the treatment (nurture and training) on the post-test of the factor, Leadership, when controlled for pre-test scores in the *AI*.

Hypothesis 56: There is no interaction between the variable, ethnic origin, and the treatment (nurture and training) on the post-test of the factor, Teaching, when controlled for pre-test scores in the *AI*.

Hypothesis 57: There is no interaction between the variable, ethnic origin, and the treatment (nurture and training) on the post-test of the factor, Shepherding-evangelizing,when controlled for pre-test scores in the *AI*.

Hypothesis 58: There is no interaction between the variable, ethnic origin, and the treatment (nurture and training) on the post-test of the factor, Supporting, when controlled for pre-test scores in the *AI*.

Hypothesis 59: There is no interaction between the variable, ethnic origin, and the treatment (nurture and training) on the post-test of the factor, Counseling, when controlled for pre-test scores in the *AI*.

Hypothesis 60: There is no interaction between the variable, ethnic origin, and the treatment (nurture and training) on the post-test of the factor, Leadership, when controlled for pre-test scores in the *AI*.

Summary

This chapter described the five clusters of spiritual gifts in the *New Spiritual Gifts Inventory (NSGI)* and the matching five clusters of activities in the *Activity Inventory (AI)*. Four churches--two West Indian and two Caucasian-- were chosen by stratified sampling to provide the subjects for the study.

The sample was systematically selected--every third family from the church lists. In addition to gifts and activities, the subjects were requested to provide information about age, gender, marital status, employment status, and ethnic origin. The five clusters identified in the *NSGI* and *AI* on which the subjects were questioned were Teaching, Shepherding-Evangelizing, Supporting, Counseling, and Leadership. The subjects were also allowed to include in their responses ministries in which they were involved but which were not included in the *AI*.

Letters were sent out informing the subjects of the anticipated study. Following the sermon on Sabbath, the control group was pre-tested on the *NSGI* and *AI*; and after four months they were post-tested on the same instruments.

Each member of the experiment group received a letter, a phone call, and a visit before the Sabbath on which they formed into six self-select groups for

the purpose of study, prayer, discovery, and support in the 17-week exploration of spiritual gifts. These subjects were pre-tested at the beginning of the sessions, and post-tested at the end of the period, the last four weeks of which were used for experimentation.

A qualitative instrument was developed to explore the modification of affect. Sixty hypotheses were formulated to compare the experimental and control groups on all the values in the study; and also to test for interactions between the treatment and the personal factors, impacting giftedness and activities.

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CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

The findings of the study are presented in two categories--qualitative and quantitative. The qualitative findings address the subjective impressions, while the quantitative provide objective evaluation of the modification of ministry patterns. The one is a complement to the other and together, they give balance to the study.

Qualitative Analysis

Shortly after the experiment was completed, randomly chosen experimental subjects completed a qualitative instrument. (See appendix D.) Their subjective reactions provide a reflective look at the study and its significance from their perspective.

Their responses indicated that they enjoyed the study immensely--both the video-discussion section and the seven-booklet discussion section. If given a choice, the majority would opt for the booklets because of the individual study they facilitated and, consequently, the more lively and informed discussions. Many highlighted how much the exercise, in a relaxed and informal home-setting, helped them to develop good fellowship and (in some cases) continuing friendships.

Five trends were evident as the respondents provided relevant feedback

78

on major issues that were addressed during the study. These coalesced around the following: God's love and assurance, awareness of giftedness, gift utilization, body function, and church structure.

God's Love and Assurance

The study placed the discussion of spiritual gifts in the context of the work of the Holy Spirit who mediates God's love to His children. This love is manifested in the four-fold ministry of the Spirit: He brings assurance about our personal salvation, our unique relationship with God, our fruitfulness, and the impartation of gifts for us to use in our personal ministries.

There was a clear trend among the respondents that they appreciated the work of the Holy Spirit by first saving them and then putting them into the family of God. It was the Spirit that brought conviction about sin, assurance of righteousness, and expectation of vindication in the judgment (John 16). In a love relationship with Christ which He initiates, the Christian is not fearful because "perfect love drives out fear" (John 4:18, NIV). The believer is then enabled to grow in wholeness in the Christian life and "overflow" God's love to others. A frequently stated response indicated slight variations of this statement, "Because of His love to me, He reached down in the person of His son, Jesus, and saved me from sin and gave me gifts to use in blessing others."

The respondents saw a definite relationship between God's love and the bestowal of gifts. They believed that God, in His loving nature and sovereign will, has bestowed His gifts on us, not to keep for ourselves but in order that we might share His love with our fellowmen.

This notion was expressed in such comments as, "By using my gifts to

make others happy, I become an instrument in God's hand for disseminating His love." "God has given me gifts to help others just as He helps us by His divine love." "God loves me, therefore ... He has given me His spiritual gifts to enable me to share that love."

A genuine appreciation of God's love builds self-esteem in the believer. In the process the subjects experience what Osborne (1976) calls the three big A's--acceptance, approval, and affection (p. 33). With its liberating effect from helplessness, hopelessness and worthlessness, the gospel gives one a sense of confidence, optimism, and value--the *sine qua non* of healthy self-esteem.

This liberating influence of the Spirit was expressed by the subjects in somewhat similar ways: "I appreciate the gifts so much that I am confident as I use what God has given me, with gratitude for His love in bestowing His gifts upon me according to His sovereign will." "God loves us very much, and in order to make us feel important He gave us special abilities called spiritual gifts." "God puts us in the right situation to teach us how we can best function; His loving hands are always over us." "God's love for us is supreme; and whatever He gives or withholds is for our best good."

A healthy self-esteem was further evident in the group as the subjects expressed the belief that they were all special to God. The picture began to emerge in such comments as, "God Has given me a special role within His body." "Jesus brought me out of sin and into His fold. I am special." "God has forgiven my numerous sins, spared my life, and brought me in contact with a Christian couple who introduced me to Jesus. Because of His providential care and direction, I know I'm special."

All could point to something unique that God did for them, particularly in rescuing them from a life of sin. Almost all of them were converted to Adventism in their adult life; but the process of His rescue mission was not the same for any two persons, because no two individuals face identical situations in life. This was reflected in such comments as, "I am special because God reached into my life and helped me to overcome many negative influences. . . ." "I am very special because I am unique when I think what God has done for me." "I am special because He hasn't given up on me yet." "My place in the body of Christ is a special one, since God has given me a special task to do." "You cannot be replaced--there'll never be another you. That makes each one special."

Awareness of Giftedness

By stating that there are different kinds of "gifts," "service," and "working," but by "the same spirit," "the same Lord," and "the same God," who work all of them in all men (1 Cor 12:4-6, NIV), Paul advances the concept that all three members of the Godhead are involved in ministry. So when the Spirit acts, He is acting on behalf of the entire Trinity. Naden (1989) observed: "First He equips us for service, second, He calls us to use our gifts in specific ministries, and third, He energizes or enthuses or motivates us for our ministries" (p. 40).

It seems that the Spirit has to take these necessary steps in the process of creating an awareness of giftedness in the believer, because one may have a gift and not be aware of it except it is put to use. For almost all the subjects, the study helped to create a greater awareness of spiritual gifts in themselves and/or in others. Most of them concurred, "I always knew that I had something, but was not quite sure what it was."

The responses suggest that the study helped some individuals to identify their own spiritual gifts, some of which they were unaware, and it confirmed hunches in others, thus the comments: "Now I am more aware what my gifts are. I can also better see other people's strengths and help them to develop their gifts." "The study helped to sharpen the presence of gifts in my mind."

Just as the telescope does not put stars in the sky but helps to discover the ones which are already there, so the concept of awareness suggests that new gifts are not generally bestowed on believers. Rather, the Spirit enabled them to discover the gifts He had already bestowed on them for ministry, when they were born into the family of God at conversion.

Awareness leads to greater self-confidence and a striving for efficiency. One subject affirmed, "The experience has made me bold and confident about myself. I no longer fear rejection, and I am willing to participate more readily in church." When believers become aware of ministries to which the Holy Spirit has led them, apparent failure is not a deterrent to action. For when people become aware that they are fulfilling God's plan for their lives, they do not have to be motivated by the avoidance of failure or the achievement of success. Humans' commitment to God should lead to their willingness for Him to use them wherever, whenever, and however He sees fit; and trust that he will equip them for the task.

Even though the task is apparently small, the knowledge that this is what God wants them to do brings joy and satisfaction. Several comments were germane to this point. One subject admitted, "I always thought that spiritual gifts were outstanding abilities until this study."

Others agreed that things they "did not consider gifts were now evidently gifts." They mentioned such things as picking up people on Sabbath mornings, greeting worshippers at the door, and praying for people. Apparently thankful for the revelation, another subject declared, "There were several behaviors that I previously ignored, now I truly recognize them as gifts of the Spirit." With the knowledge that God often takes the natural talents of the believer and converts them into spiritual gifts, the subjects began to examine all their abilities against the background of spiritual giftedness.

Another result of awareness was the sensitivity that it produced in the subjects. The interaction in the study groups helped to sharpen their focus and clarify their thinking. There were many comments like this: "The study brought clarification to my thinking process and helped me to identify giftedness more readily."

Even though some people may have had a previous knowledge of the subject of spiritual gifts, because of infrequent use and little or no reminders, it was not a present reality for them. One subject acknowledged, "I was already aware of the concept of spiritual gifts, but the study provided a framework in which spiritual gifts could be more clearly understood," appreciated, discovered, and utilized. Another subject saw the study as an enlightening "refresher course."

Gift Utilization

It has been demonstrated that when people become aware of their giftedness they can perform their personal ministries without external pressure. The utilization of those gifts is at once a challenge and an opportunity to "prove" to themselves that they are "good for something." Having learned how to identify

specific gift clusters in themselves and in others, the subjects were satisfied that when God was "distributing gifts" He did not "by-pass" anyone.

They all agreed that it was their responsibility to develop and use what they had to God's glory. They made such statements as, "The Lord wants me to keep my eyes open to His operation in my life, so that I can become fulfilled." "God is telling me to keep on distributing tracts in the community even if people refuse them."

When spiritual gifts are utilized in the right spirit, there is no place for jealousy because the members of the congregation focus on affirming one another. Neither is there place for boasting because the bestowal of gifts is not based on one's merit but on God's grace. One subject declared, "God gave us gifts in such a way that no one can boast over the other. Everyone is useful." Another rejoiced because, "This study removes jealousy, coveting of gifts or claiming of church offices."

The subjects agreed that when they acknowledged Jesus as Lord of their lives, He puts them in the right situations where they can utilize their gifts and be a blessing to the world. One lamented, "I keep asking myself why didn't I do certain things before, when I had similar opportunities as I have now." Another subject acknowledged, "God did not leave any of His children alone to struggle with his gifts. He has promised to help them." Yet another affirmed, "I am determined to do more activities consistent with my gifts."

Sometimes opportunities for utilization of gifts elude people because they are not alert enough to take advantage of the occasions. In recognition of this possibility, and the potential for loss of service, the subjects often prayed that

God would keep their eyes open to His operation in their lives. They were determined to use their gifts as the Spirit led them, and asked God for the faith to persevere in spite of obstacles.

The few "senior citizens" in the group realistically accepted their limitations. Their sentiment was expressed by the comment, "Because of my age (65 years) there is not much to change. I see the younger ones in the church will benefit more from this study."

When people look and listen for God's message, the Holy Spirit seems to communicate with them through their "sensory system representations--visual pictures, auditory sounds and kinesthetic feelings" (Bandler, 1985, p. 2). These "avenues of the soul", when accessed, cause people to see, to hear, and/or to feel what He wants them to do.

Although the choice of words does not always indicate reality, people's words often depict their perceptual experience. In their verbal responses, the subjects seemed to suggest that there was a relationship between their representational systems and their responses.

The subjects expressed their desire to use their gifts in a way that interfaced with their visual, auditory, and kinesthetic systems: "I see God wants me to choose a partner and go out witnessing in the field" (visual). "I hear God telling me to look away from myself and use my gifts to be a blessing to others" (auditory). "The Holy Spirit can break down prejudice and make people willing to work across all cultures. I feel I am ready to work anywhere for Jesus" (kinesthetic). The synthesis of the messages can be thus expressed: "The Lord has graciously bestowed His gifts on us, so that our ministries would be effective."

If humans are willing, the Holy Spirit will empower them to utilize their gifts diligently in blessing others.

Body Function

In the body imagery that Paul uses in 1 Cor 12, he makes the point with several rhetorical questions, that the body has several "members" in order to function effectively, and they are very different from each other; but they all belong to the same body. The genius of the body is that all the parts must co-operate with one another--because of their differences, and in spite of their differences--if it is to function as a well-integrated system.

Taking the analogy to its logical conclusion, Paul is arguing that it does not matter how different or apparently insignificant the function of that gift may be, as long as one is a part of the body the gift is important. Connected to their divine Head, the members of the body of Christ cannot but function effectively. With a sense of the specific functions of body parts, all the subjects saw themselves as "organs" or "limbs."

Those with leadership and teaching abilities saw themselves as heads (for planning) and mouths (for speaking). Some, aware that they had to be good listeners in order to be effective counselors, saw themselves as ears. One subject, confident of his gift-mix declared, "I am hands, mouth, and ears." Another who loved to support and counsel others said that she was hands and eyes.

But there was a clear tendency for most people to see themselves as hands and feet, consistent with the observation that the supporting cluster is the most numerous in the church. One man stated with pleasure, "I respond mostly to a 'fetch me, bring me, take me.' I'm all hands and feet."

The subjects appreciated the reality that the freedom of body parts to function is predicated on their attachment to the body. If they become detached, death is inevitable. Similarly, believers are truly free only when they remain attached to the body of Christ. Moreover, in the exercise of their functions (whether voluntary or involuntary), they needed to harmonize their activities if they were to do the body any good.

They agreed that there should be no room for competition and independence. Rather, they should constantly strive for co-operation and interdependence. That all need one another was thus expressed: "I need the body of Christ to give and receive affirmation." God calls different people in different ways and gives them different experiences and gifts in order to build up His multi-faceted kingdom.

If the church should approximate the body in the use of its members, much of the misplaced effort and accompanying frustration would be non-existent. No one ever saw hands walking, or feet talking, or the mouth listening. There is much to be said for believers endeavouring to function as God intended when through His Spirit He gave them gifts for ministry.

Church Structure

The *raison d'etre* of the church is to minister to the needs of its members through nurture and proclaim the gospel to the community through evangelism. The Holy Spirit has therefore bestowed gifts on believers so that everyone can be involved in one (or both) of this two-fold activity of the church. It seems reasonable that a study of the subject of spiritual gifts would help church members to identify the aspects of church involvement for which they are gifted.

· All the subjects positively remarked that a study of spiritual gifts would make a significant impact upon the activities of evangelism and nurture in the local congregation. If their comments were not the same or similar, they were complementary. They are thus summarized: The study of spiritual gifts helps to change behavior towards the work of the Lord (evangelism) and to my brother in Christ (nurture). The study can help to create expectations within the body of Christ, as members use what they have discovered in evangelism and nurture. The study of spiritual gifts can help all to see their gifts in the context of soul-winning (evangelism) and/or to be a source of encouragement to one another (nurture).

They appreciated the concept that God had given them gifts to complement one another in building up the work of the church. "If we all realize what our gifts are, we can complement each other." If the church knew its "soldiers" better, it could deploy them more effectively in various lines of duty. One presented the argument, "This study can help the church to know its soldiers and use them in the different ranks. Then, the church is best able to equip itself for fight (evangelism), and give support to one another (nurture)."

The subjects saw the study contributing to the unity and maintenance of the body structure. "It brings the church together in its total work for the Lord." "The church is more ready to support new believers when the members worked for them, and they nurture them more carefully after they join the congregation." "From this study, some will use their gifts as they become evident. Members can go to those with particular gifts--whether evangelism or nurture-- and receive help as is appropriate." "Evangelism keeps members in high gear.

The re-awakening which spiritual gifts bring will fuel the evangelistic fires and help in the total edification of the body as members nurture one another."

The subjects agreed that the church structure has sufficient avenues to allow all its members to develop their gifts adequately. The caution of a church leader in the group may have expressed their corporate sentiment: "Nothing is wrong with the structure--the problem is with us. We need something to wake us up!" Another discreet observation that received some support is thus summarized:

> Notwithstanding the sufficiency of the avenues in the church for developing one's gifts, most of the opportunities for serving too often seemed restricted to a special group--"the regulars"--while the young and aged were overlooked.

It is sometimes regrettable (though often a safeguard), that the Seventh-day Adventist church is so structured that the ones who are serving have been chosen in a democratic process known as the "election of officers." Experience has shown that this process lends itself to placing people in offices which are not always matched to their gifts, when in fact, they might have made a more significant contribution to ministry had they been given the opportunity to volunteer.

Nevertheless, there are many opportunities for members to take the initiative and become involved in ministry without being stymied by the election process. Referring to the avenues within the church structure to facilitate the development of gifts, there were spontaneous responses: "All kinds. Enough to keep me busy and then some." "From what I've discovered, there are always room and opportunities to advance the work of the Lord." "There is always more to do if we want to work."

Most of the ministries which do not depend on a church office are

found within the supporting and shepherding-evangelizing clusters. For instance, one does not need a church office to demonstrate hospitality, support, giving, compassion and/or intercession, (Supporting). Neither does one need to be elected for involvement in evangelism, shepherding, speaking up for God, cross-cultural ministry, or pioneering (Shepherding-Evangelizing).

There was an emerging consensus that there was more work in the church than the "average" member could do. If one is willing, there are always many avenues for development. The group felt that the structure definitely ensures that likelihood.

Thus it seems, for all its weaknesses, that the church structure provides a balance for those who want to develop their spiritual gifts. It gives members an opportunity to recognize, choose, and affirm in others those gifts which they consider necessary for the church's operation, and it allows members the latitude to use their initiative in several areas of volunteer activities as they are moved by the Spirit.

In summary of the qualitative analysis, the study seemed to be very meaningful to all who participated. It illuminated the understanding of all the subjects regarding spiritual gifts and, after the study, they were better prepared to identify gifts in others and to continue to develop the gifts that God had given them to enrich the body of Christ. That every member of the church was important and had a significant contribution to make revolutionized some people's thinking.

Instead of competing, they would now complement each other because the church needs everyone for both evangelism and nurture. Like the human

body, interdependency is necessary for proper co-ordination of functions. So whatever abilities the Lord in His sovereign will has given should be used willingly, not in isolation, but to share His love with all.

Quantitative Analysis

Subjects Used in the Study

The study began with 78 subjects, 44 experimental and 34 control. Four experimental subjects and two control subjects did not complete the study for various reasons. Thus, this chapter discusses only 40 experimental and 32 control subjects.

The ages of the subjects ranged from 20 to 71. For statistical purposes the first cell was re-classified "20-30." The last cell was "61 and above." The three subjects (one experimental, two control) who categorized themselves as "other," were re-classified as non-Black. Thus, the ethnic subjects were considered as Black and non-Black.

Testing of the Hypotheses
and Discussion of Findings

The null hypotheses in the study were tested, and the following results, in accompanying tables, indicate whether they should be accepted or rejected. In Table 1, the first column lists the hypotheses; the second column records the factors on the *NSGI*; column three gives the level of probability for significance; columns four and five list the adjusted means of the experimental and control groups; columns six and seven give the observed means of both groups.

One-way analysis of covariance is used in hypotheses 1 through 10 to

determine the difference between the experimental and control groups, in awareness of giftedness and in activities.

Hypothesis 1

There is no significant difference between the spiritual giftedness of the experimental and the control groups on the post-test of the factor, Teaching, when controlled for pre-test scores. Therefore the null hypothesis is accepted as tenable (see table 1).

Hypothesis 2

The results for hypothesis 2 are similar. There is no significant difference between the spiritual giftedness of the experimental and the control groups on the post-test of the factor, Shepherding-Evangelizing, when controlled for pre-test scores. Therefore the null hypothesis is accepted as tenable.

TABLE 1

RESULTS FOR HYPOTHESES 1 - 5

Hypotheses	Factor	P	Adj Mean		Obs Mean	
			Exp.	Con.	Exp.	Con.
1	SG POS1	.14	10.50	9.12	10.30	9.31
2	SG POS2	.78	12.87	13.02	12.33	13.57
3	SG POS3	.99	15.51	15.52	15.00	16.03
4	SG POS4	.01	12.97	10.97	12.25	11.69
5	SG POS5	.00	13.06	10.28	12.70	10.63

Note: SG = Spiritual gift; POS = Post-test

Hypothesis 3

The data for hypothesis 3 suggest that the experimental and control groups are almost indistinguishable (p = .99). There is no significant difference between the spiritual giftedness of the two groups on the post-test of the factor, Supporting, when controlled for the pre-test scores. Therefore, the null hypothesis is accepted as tenable.

Hypothesis 4

The results for hypothesis 4 indicate that the experimental group has a mean of 12.97, significantly higher than the control group of 10.97 (p = .01, Table 1). Therefore, there is a significant difference between the spiritual giftedness of the experimental and the control groups on the post-test of the factor, Counseling, when controlled for pre-test scores. This suggests that there was a significant effect of the treatment (nurture and training) on the experimental group in their perceived giftedness of counseling. Therefore, the null hypothesis is rejected as untenable.

It should be observed that while Counseling did not seem to have a significant increase (p = .15, Table 7), when the subjects were compared on pre-test and post-test scores, the difference in means between the experimental and control groups shows the significant effect treatment had on the experimental group in their awareness of counseling (p = .01, Table 1).

Hypothesis 5

For hypothesis 5, the mean for the experimental group (13.06) is considerably greater than the control group (10.28). Therefore, there is a

significant difference between the spiritual giftedness of the experimental and the control groups on the post-test of the factor Leadership, when controlled for pre-test scores (p = .00). The treatment (nurture and training) seemed to have a significant effect on the experimental group in their perception of their giftedness in Leadership. Thus the null hypothesis is rejected as untenable.

Hypotheses 6-10

For hypotheses 6 through 10 (the factors of Teaching, Shepherding-Evangelizing, Supporting, Counseling, Leadership), there is no significant difference between the activities of the experimental and control groups on the post-test of each factor when controlled for pre-test scores in the *Activity Inventory*. Therefore, each of these null hypotheses is accepted as tenable. (See Table 2.)

Table 2 gives the results on the post-test of the factors in the *Activity Inventory*. The second column lists the factors in the same order as they appear in the *NSGI*.

Hypotheses 11-15

Two-way analysis of variance is used in hypotheses 11-35 to determine the interactions of age, gender, employment status, marital status, and ethnic origin with the treatment (see appendix E, table 12). The last section of the *Activity Inventory* provided the data. Of the five observations, age was on an ordinal scale, while the other four variables were on a nominal scale. Cumulative frequencies were generated and from these the data were produced. The age

TABLE 2

RESULTS FOR HYPOTHESES 6-10

Hypotheses	Factor	P	Adj. Mean		Obs. Mean	
			Exp.	Con.	Exp.	Con.
6	AI POS1	.83	4.25	4.09	4.85	3.50
7	AI POS2	.58	7.43	7.07	7.53	6.97
8	AI POS3	.20	7.64	8.76	8.00	8.41
9	AI POS4	.73	4.85	5.10	5.18	4.79
10	AI POS5	.94	4.37	4.44	4.63	4.19

Note: AI = Activity Inventory; POS = Post-test

categories as coded (appendix E, Table 12) are: 15-20 = 1; 21-30 = 2; 31-40 = 3; 41-50 = 4; 51-60 = 5; 61-70 = 6. In the entire sample of 72 subjects, only two persons were in the first category, both 20 years old. Hence, codes 1 and 2 are grouped together in the analyzed data.

The other codes used are (gender) M = male, F = female; (employment status) Emp. = employed, N-Emp. = unemployed; (marital status) S = single, M = married, D = divorced; (ethnic origin) B = black, N-B = Non-Black.

For hypotheses 11 through 35, there is no significant interaction between the variables of age, gender, employment status, marital status, ethnic origin, and the treatment (nurture and training) on the post-test of the factors,

Teaching, Shepherding-Evangelizing, Supporting, Counseling, and Leadership, when controlled for pre-test scores in the *NSGI*. This suggests that the effect of the treatment was the same, regardless of age, gender, employment status, marital status, or ethnic origin. Therefore, the null hypotheses are accepted as tenable.

Hypotheses 36-55

For hypotheses 36 through 55 (appendix E, Table 13), there is no significant interaction between the variables age, gender, employment status, marital status, and the treatment (nurture and training) on the post-test of the factors Teaching, Shepherding-Evangelizing, Supporting, Counseling, and Leadership, when controlled for pre-test scores in the *AI*. This suggests that the treatment had the same effect on teaching, shepherding-evangelizing, supporting, counseling, and leadership activities, with no regard for age, gender, employment status, or marital status. Therefore, the null hypotheses are accepted as tenable.

Hypotheses 56-60

The last five hypotheses (appendix E, Table 13) are treated separately because of the significant interaction in hypothesis 59, by the treatment with the variable ethnic origin on the factor Counseling. In the other hypotheses, 56, 57, 58, and 60, there is no significant interaction between the variable, ethnic origin, and the treatment (nurture and training) on the post-test of the factors, Teaching, Shepherding-Evangelizing, Supporting, and Leadership. Therefore, the null hypotheses are accepted as tenable.

For hypothesis 59, there is significant interaction between the variable ethnic origin, and the treatment (nurture and training), when controlled for the

pre-test, Counseling, in the *AI* (p = .05). With the mean for Blacks (6.0) significantly higher than that for non-Blacks (3.7), it was concluded that the treatment seemed to have a different effect on one ethnic origin than on the other and, consequently, that Black people were involved in more counseling activities than non-Black people. Therefore, the null hypothesis is rejected as untenable.

The testing of the hypotheses for this study revealed that three hypotheses (4, 5, and 59) were rejected as untenable. In each of those cases, the experimental group produced means that appeared significantly different from the control group. This indicates that the treatment had a significant effect on the experimental group in those three specific categories, namely, that the experimental group was more aware of their counseling and leadership gifts, and that Blacks were involved in more counseling activities than non-Blacks.

One observes that five other hypotheses (11, 27, 30, 54, and 58) were fairly close to statistical significance, but the p value was outside of the level established for this study. Perhaps the limitations of time and sample size were contributing factors. Further observations concerning these values are therefore cautiously made and are subject to further investigation.

In hypothesis 11 (p = .06, age interacting with treatment on the factor, Teaching), the treatment tended to interact more with early adulthood-age group (31-40) than with others, seeming to favor that age range for teaching awareness. From the interaction of marital status in hypothesis 27 (p = .06), it began to appear that single people were more aware of their Shepherding-Evangelizing abilities than the married or divorced, a notion that seems to correlate with 1 Cor

7. From the results of hypothesis 30 (p = .10), it began to appear that singles are more prone to leadership abilities than the married and divorced. In the interaction of marital status with the treatment on the factor Counseling in hypothesis 54 (p = .10), it also began to appear that divorced people tended to engage in more counseling activities than single or married people. From hypothesis 58 (p = .09), it appeared that Black people may have increased more in supporting activities than non-Black people.

Most of the hypotheses (11 through 60) were analyzed in the context of interaction between variables and the treatment on the factors. The fact that the results indicate no interaction in most cases is also important for the study. Researchers have suggested, "If there is no interaction between the treatment factor and characteristics of the subjects, we can generalize the findings with greater confidence. But if interaction is present the generalization must be qualified" (Hopkins & Glass, 1978, p. 371).

One notices that the only statistically significant interaction is more counseling activities performed by Blacks than by non-Blacks. However, Blacks did not demonstrate more awareness of giftedness than non-Blacks, only more activities. This suggests that non-Blacks have the same spiritual capacity for counseling as Blacks. That there was an increased frequency of counseling activities by Blacks is perhaps, more a reflection on their willingness than their giftedness.

Observed Responses on Primary Factors

The analysis of the data can be divided into two sections, hand tabulations and more detailed statistical analysis. Data from hand tabulations

permitted the observation of increase/decrease tendencies of each subject on every factor (Tables 3-6). The mean percentages were also calculated on each factor. (See appendix F, Tables 14-23.) The data were only for observed tendencies and did not include any level of significance.

The hand tabulations also provided observed tendencies on highest clusters. From the pre-test scores of each subject, the two highest scores were obtained on the *NSGI* and the two highest on the *AI* (or three, when the second score tied with another).

Comparisons were then made with the post-test of these factors to discover whether there was a tendency for those subjects to increase or decrease individually in their awareness of spiritual giftedness and in their activities. The maximum score of each subject on a factor was 20; so the percentage increase or decrease was computed as a fraction of the criterion 20, and not a fraction of the pre-test score of the subject.

The last columns of Tables 3 and 4 indicate the observed tendencies of both the experimental and control subjects to increase or decrease in their awareness of spiritual giftedness. Of the 40 experimental subjects, 45% of them (18 subjects) tended to have an increase of awareness in their primary gifts (mean increase--10.8%). An equal number (45%) tended to have a decrease in awareness of their primary gifts (mean decrease--22.0%), while 10% (four subjects) remained constant. (See Table 3.) From the 32 subjects of the control group, 25% (eight subjects) tended to improve in their awareness of primary giftedness (mean increase--9.5%); 68.8% (22 subjects) showed a tendency to

TABLE 3

RAW SCORE TENDENCY IN HIGHEST FACTORS
EXPERIMENTAL GROUP (SG)

SUBJECTS	SG-PRE FACTORS 1	2	3	4	5	SG POS FACTORS 1	2	3	4	5	% INCR.\DECR FACTORS 1	2	3	4	5	TENDENCY
1		14	14	14			13	16	18			-5	10	20		•
2		20	17				20	17				0	0			0
3			15		15			18		19			15		20	•
4		10	15	10			11	14	8			5	-5	-10		-
5	20	19			19	20	17			17	0	-15			-15	-
6	15		15		17	18		17		19	15		10		10	•
7				14	17				15	16				5	-5	0
8		15	15	20			13	13	10			-10	-10	-50		-
9		16	14				17	17				5	15			•
10			13	14				13	13				0	-5		-
11		10	12	10			12	15	10			10	15	0		•
12			11	13				15	12				20	-5		•
13	12	16				17	14				25	-10				•
14			16	14				13					0		-5	-
15			12	12				15		13			15		5	•
16			9	13				14	19				25	30		•
17		13	19		13		12	17		13		-5	-10		0	-
18		16	19				11	11				-25	-40			-
19	16	18		16		7	17		13		-40	-5		-15		-
20	9	7				8	10				-5	15		.		•
21			8	10				7	8				-5	-10		-
22	16	16	20			15	13	16			-5	-15	-20			-
23		12	18	12			9	14	4			-15	-20	-30		-
24	8	13				7	9				-5	-20				-
25	20		12			20		8			0		-20			-
26		13	13				18	12				30	-5			•
27			17	16				18	19				5	15		•
28		14	19				9	16				-25	-15			-
29	15		15			17	16				10		5			•
30			18	17				19	18				5	5		•
31		17	19				15	19				-10	0			-
32			20	15				20	18				0	15		•
33		16		17			16		17			0		0		0
34		13	16				15	13				10	15			•
35		11	13				12	12				5	-5			0
36	15	15		18		12	15		15		-15	0		-15		-
37		19	14				19	20				0	30			•
38		11	16				9	14				-10	-10			-
39		12	11				13	13				5	10			•
40		17	19				14	20				-15	5			-

SUBJECTS INCREASING ON PRIMARY GIFTS = 18 (MEAN: 10.8%)

SUBJECTS DECREASING ON PRIMARY GIFTS = 18 (MEAN: 22.0%)

SUBJECTS REMAINING CONSTANT ON PRIMARY GIFTS = 4

(EXPLANATION USING S1 AS EXAMPLE)· Subject #1 has spiritual gift primary scores on pretest factors 2 (14), 3 (14) and 4 (14). The post-test of these scores are 13, 16, and 18, respectively. The next set of columns record the percentage increase/decrease on each factor. The last column indicates the tendency of each subject regarding those primary gifts. All the tables in this section follow this order.

decrease (mean decrease--32.4%); while 6.2% (three subjects) remained constant. (See Table 4.)

Tables 5 and 6 record the observed tendencies in activities for all the subjects. Sixty percent (24 subjects) of the experimental group tended to increase on their primary activities (mean increase--24.3%). Thirty-two percent (13 subjects) tended to decrease (mean decrease--20.3%), and 8% (three subjects) remained constant. (See Table 5.) Table 6 shows that 50% (16 subjects) in the control group tended to increase (mean increase--31.8%); 44% (14 subjects) tended to decrease (mean decrease--16.2); and 6% (two subjects) remained constant.

The raw scores clearly indicate that there were larger proportions of individuals in the experimental group who tended to increase in spiritual gift awareness and in activities than in the control group. The experiment group also recorded larger mean increases and smaller mean decreases than the control group. Though the proportion of experimental subjects was larger in activities, the control group recorded activity scores with greater mean percentage increases and smaller decreases.

Most of the data that follow deal with mean scores, but it is important to remember that there were more experimental than control subjects who tended to improve both in awareness of spiritual gifts and related activities. It is a function of Christian behavior that each individual has a tendency to respond to the Holy Spirit in a particular way. When the scores of several subjects are cumulated on a given factor to obtain the mean, there is always a loss of detail and precision. Kerlinger observes that "Similarity is not a general characteristic

TABLE 4

RAW SCORE TENDENCY IN HIGHEST FACTORS
CONTROL GROUP (SG)

SUBJECTS	SG-PRE FACTORS					SG-POS FACTORS					% INCR.\DECR. FACTORS					TENDENCY
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	
1		14	18				17	19				15	5			+
2		16	15				16	16				0	5			+
3			17	18				19	20			10	10		10	+
4		16	16				13	7				-15	-40			-
5		20		17			10	12				-50	-25			-
6	16	16	16			16	20	18			0	20	10			+
7		16		16			18		13			10	-15			-
8	18				18	18				18	0				0	0
9	17	17	18			19	16	18			10	-5	0			+
10		15		16	15		13		14	9	-10	-10			-30	-
11				16	17				12	4				-20	-65	-
12		13	17				9	16				-20	-5			-
13		17	20				16	20				-5	0			-
14			19	19	19			20	15	4			5	-25	-60	-
15			20	14				20	9				0	-25		-
16	19	19	19			13	17	20			-20	-10	5			-
17			17	17				14	16				-15	-15		-
18		9	7				7	8				-10	-5			-
19			20		15			13		7			-30		-40	-
20		13	15				11	15				-10	0			-
21	19	19	20			13	20	20			-30	5	0			-
22	18		20			19		14			5		-30			+
23		12	14				12	15				0	5			+
24		12	16				16	17				20	5			+
25		15	17				14	14				-5	-15			-
26			20		18			17		19			-15		5	-
27		16	13				20	12				20	-5			-
28		19	13				19	6				0	-35			-
29	18		17			17		14			-5		-15			-
30	17				19	18				18	5				-5	0
31		13			13		12			11		-5			-10	-
32		7	15				4	9				-15	-30			-

SUBJECTS INCREASING ON PRIMARY GIFTS = 8 (MEAN. 9.5%)

SUBJECTS DECREASING ON PRIMARY GIFTS = 21 (MEAN: 32.4%)

SUBJECTS REMAINING CONSTANT ON PRIMARY GIFTS = 3

TABLE 5

RAW SCORE TENDENCY IN HIGHEST FACTORS
EXPERIMENTAL GROUP (AI)

SUBJECTS	SG-PRE FACTORS						SG POS FACTORS						% INCR.\DECR FACTORS						TENDENCY
	1	2	3	4	5	II	1	2	3	4	5	II	1	2	3	4	5	II	
1			3	4		II			4	8		II			5	25		II	+
2		20	19			II		20	19			II		0	0			II	0
3		18	12			II		13	13			II		-15	5			II	-
4		6	9			II	3	3				II		-15	-30			II	-
5	14	9		9		II	10	8		8		II	-20	-5		-5		II	-
6	13				17	II	16				18	II	15				5	II	+
7		8	8	10		II			8	9	9	II			0	5	-5	II	0
8		2	2			II	6	2				II		20	0			II	+
9		11	10			II	12	15				II		5	25			II	+
10		12	6			II	8	12				II		-20	30			II	+
11		4	4			II	8	13				II		20	45			II	+
12		7	1			II	6	7				II		-5	30			II	+
13	10	11	12			II	14	10	12			II	20	-5	0			II	+
14		14	14	15		II		13	17	15		II		-5	15	0		II	+
15	3	1	1			II	7	5	5			II	20	20	20			II	+
16		2		8		II	6			7		II		20		-5		II	+
17		6	5	5		II	8	7	8			II		10	10	15		II	+
18		3	5			II	12	17				II		45	60			II	+
19		2		12		II	5				8	II	-15				-20	II	-
20		2	1			II	4	1				II		10	0			II	+
21		3	4			II	5	3				II		10	-5			II	+
22	15		15			II	12		14			II	-15		-5			II	-
23		6	8		6	II	5	10			0	II	-5	10			-30	II	-
24		4	2			II	3	2				II		-5	0			II	-
25	4	1				II	8	7				II	20	30				II	+
26	2	6		2		II	2	4			3	II	0	-10			5	II	-
27	7	7				II	10	7				II	15	0				II	+
28		2	2			II	3	2				II		5	0			II	+
29	4	4			5	II	6	5			4	II	10	5			-5	II	+
30		10	14			II	6	11				II		-20	-15			II	-
31		5	5			II	11	7				II		30	10			II	+
32			16	7		II			13	1		II			-15	-30		II	-
33		14	13		13	II	14	9			13	II	0	-20			0	II	-
34		7	5			II	5	9				II		-10	20			II	+
35		7	3			II	7	3				II		0	0			II	0
36		6	6			II	13	14				II		35	40			II	+
37		6		11		II		12		18		II			30	35		II	+
38	11	8				II	4	6				II	-30	-10				II	-
39	6	1				II	5	4				II	-5	15				II	+
40	11	12				II	13	7				II	10	-20				II	-

SUBJECTS INCREASING ON PRIMARY ACTIVITIES = 24 (MEAN: 24.3%)

SUBJECTS DECREASING ON PRIMARY ACTIVITIES = 21 (MEAN: 20.3%)

SUBJECTS REMAINING CONSTANT ON PRIMARY ACTIVITIES = 3

TABLE 6

RAW SCORE TENDENCY IN HIGHEST FACTORS
CONTROL GROUP (AI)

SUBJECTS	SG-PRE FACTORS						SG POS FACTORS						% INCR.\DECR. FACTORS						TENDENCY
	1	2	3	4	5	‖	1	2	3	4	5	‖	1	2	3	4	5	‖	
1		6	8			‖		11	13			‖		25	25			‖	*
2		10	3			‖		7	6			‖		-15	15			‖	0
3	14	10				‖	17	11				‖	15	5				‖	*
4		2	3			‖		4	6			‖		10	15			‖	*
5		7	8			‖		4	3			‖		-15	-25			‖	-
6		11	12			‖		11	19			‖		0	35			‖	*
7		8	3	3		‖		4	5	3		‖		-20	10	0		‖	-
8	7				9	‖	15				8	‖	40				-5	‖	*
9	4	6	4			‖	10	9	11			‖	30	15	25			‖	*
10		8		7	7	‖		7		12	4	‖		-5		25	-15	‖	*
11		5	6			‖		7	14			‖		10	40			‖	*
12		6	9			‖		5	8			‖		-5	-5			‖	-
13		13	20			‖		11	20			‖		-10	0			‖	-
14		2	4	2		‖		7	9	7		‖		25	25	25		‖	*
15		4	3			‖		4	7			‖		0	20			‖	*
16				18	13	‖				11	4	‖				-35	-45	‖	-
17		8	2			‖		4	2			‖		-20	0			‖	-
18		1	1			‖		3	1			‖		10	0			‖	*
19			3		4	‖			4		0	‖			5		-20	‖	-
20		7	6			‖		4	4			‖		-15	-10			‖	-
21		11	8		8	‖		12	12		2	‖		5	20		-30	‖	-
22			3	3		‖			2	3		‖		-5	0			‖	-
23		7		7		‖		8		4		‖		5		-15		‖	-
24		5	8			‖		11	14			‖		30	30			‖	*
25		3	3			‖		8	15			‖		30	60			‖	*
26			16	14		‖			17		16	‖			5		10	‖	*
27			3	1	1	‖			3	0	0	‖			0	-5	-5	‖	-
28		3	4			‖		6	11			‖		15	30			‖	*
29	8				7	‖	11				4	‖	15				-15	‖	0
30	5	6		5		‖	4	5		4		‖		-5		-5		‖	-
31		8	2	2		‖		10	3	3		‖		10	5	5		‖	*
32		6	4			‖		3	5			‖		-15	-5			‖	-

SUBJECTS INCREASING ON PRIMARY ACTIVITIES = 16 (MEAN: 31.8%)

SUBJECTS DECREASING ON PRIMARY ACTIVITIES = 14 (MEAN: 16.2%)

SUBJECTS REMAINING CONSTANT ON PRIMARY ACTIVITIES = 2

of persons; it is similarity only with respect to specified characteristics or complexes of characteristics" (Kerlinger 1973, p. 148). Thus, the individual tendency on each subject is tracked on every factor to discover the response of each individual. (See appendix F, Tables 14-23.)

The data are further statistically analyzed in the next section facilitating a comprehensive summary, description, and interpretation of the numerical data, showing the effect of treatment on spiritual gifts and on corresponding activities in the sample.

Responses to Treatment on Highest Factors

Experimental Group

The results obtained from Tables 8 and 10 identify the subjects on their primary clusters and provide data for a comparison within the whole group. A total of 20 sub-groups emerged from the experimental group. These were obtained by considering the 10 groups that showed primacy on clusters--five on gifts and five on activities--and (by the process of elimination) the remainder of non-primacy subjects in each category (Table 11). This process helps to discover what happens to non-primacy clusters in the other subjects and suggests an answer to the question: Could gifts and activities which were not primary in the pre-test become prominent on the post-test? Tables 7 and 9 compare the pre-test and post-test means of both the experimental and control groups, and by means of paired samples t-test, give the significance of the difference within each group. The data were statistically analyzed at the .05 level of significance. This means that any p value above .05 level is not statistically significant for this study.

TABLE 7

EFFECT OF TREATMENT ON SG

	SG1 (Teach)	SG2 (Shep. Ev.)	SG3 (Support)	SG4 (Counsel)	SG5 (Lead)
Experimental (n = 40)					
PRE	9.5	11.9	14.7	11.4	11.7
POS	10.3	12.3	15.0	12.3	12.7
P	.21	.32	.48	.15	.05*
Control (n = 32)					
PRE	9.9	13.6	16.5	13.4	12.9
POS	9.3	13.6	16.0	11.7	10.6
P	.35	.94	.41	.00*	.02*

* Level of significance for the study

TABLE 8

SUBJECTS CLUSTERED ON PRIMARY FACTORS: EXPERIMENTAL GROUP (SG and AI)
n=40

Factor	Cases	Pre	S.D	Pos	S.D	P
SG1 (T)	9	15.3	3.5	14.9	4.9	.75
SG2 (SE)	19	13.7	3.4	12.4	2.8	.01*
SG3 (S)	31	15.4	3.3	15.2	3.3	.80
SG4 (C)	13	14.4	3.3	14.8	3.7	.71
SG5 (L)	21	14.8	2.5	14.5	3.9	.62
AI1 (T)	10	7.8	4.8	9.8	4.2	.09
AI2 (SE)	32	6.5	3.7	7.3	3.4	.24
AI3 (S)	32	7.3	5.4	8.6	5.1	.10
AI4 (C)	11	9.0	5.1	10.0	5.6	.35
AI5 (L)	10	9.0	5.3	7.8	6.0	.13

TABLE 9

EFFECT OF TREATMENT ON AI

	AI1 (Teach)	AI2 (Shep.Ev.)	AI3 (Support)	AI4 (Counsel)	AI5 (Lead)
Experimental (n = 40)					
PRE	3.2	6.6	6.6	4.2	4.3
POS	4.9	7.5	8.0	5.2	4.6
P	.00*	.08	.03*	.07	.49
Control (n = 32)					
PRE	2.0	6.3	5.7	3.5	
3.6POS	3.5	7.0	8.4	4.8	4.2
P	.00*	.13	.00*	.02*	.47

TABLE 10

SUBJECTS CLUSTERED ON PRIMARY FACTORS: CONTROL GROUP (SG and AI) n=32

Factor	Cases	Pre	S.D	Pos	S.D	P
SG1 (T)	7	18.0	0.8	16.7	2.6	.35
SG2 (SE)	16	14.2	3.3	13.5	4.2	.20
SG3 (S)	27	17.2	2.8	16.2	3.6	.15
SG4 (C)	9	15.6	1.9	12.1	4.1	.01*
SG5 (L)	12	17.0	1.9	12.3	5.6	.01*
AI1 (T)	5	7.6	3.9	11.4	5.0	.07
AI2 (SE)	26	6.3	3.2	6.9	3.1	.31
AI3 (S)	26	5.8	4.5	8.5	5.6	.00*
AI4 (C)	10	5.2	4.9	5.5	3.7	.80
AI5 (L)	12	6.0	4.5	4.7	5.8	.42

TABLE 11

TABLE 11

CUMLATIVE TENDENCIES OF SUBJECTS:
INCREASE/DECREASE ON SG and AI

Whole Groups			SubGroups					
N-Group	Ten-dency	P	Pri-macy	Ten-dency	P	Non-Prim	Ten-dency	P
			N-Cases	(means)		N-cases	(means)	

Exp.

SGI 40	8.4%	.21	9	-0.4	.75	31	1.2	.12
AI1 40	53.1%	.00*	10	2.0	.09	30	1.5	.01*
SG2 40	3.4%	.32	19*	-1.3	.01*	21	2.1	.00*
AI2 40	13.6%	.08	32	0.8	.24	8	1.8	.04*
SG3 40	2.0%	.48	31	-0.2	.80	9	1.9	.05*
AI3 40	21.2%	.03*	32	1.3	.10	8	2.1	.08
SG4 40	7.9%	.15	13	0.4	.71	27	1.0	.11
AI4 40	23.8%	.07	11	1.0	.35	29	0.8	.13
SG5 40	8.5%	.05*	21	-0.3	.62	19	2.3	.00*
AI5 40	7.0%	.49	10	-1.2	.13	30	0.9	.17

Con.

SG1 32	-6.1%	.35	7	-2.7	.35	25	-0.5	.57
AI1 32	75.0%	.00*	5	3.8	.07	27	2.1	.03*
SG2 32	0.0%	.95	16	-0.7	.20	16	0.6	.32
AI2 32	11.1%	.13	26	0.3	.31	6	1.3	.08
SG3 32	-3.0%	.41	27	-1.0	.15	5	2.0	.18
AI3 32	47.4%	.00*	26	2.7	.00*	6	2.8	.15
SG4 32	-12.7%	.00*	9	-3.5	.01*	23	-1.0	.09
AI4 32	37.1%	.02*	10	0.3	.80	22	1.7	.01*
SG5 32	-17.8%	.02*	12	-4.7	.01*	20	-0.8	.41
AI5 32	16.7%	.49	12	-0.2	.42	20	4.9	.09

(Note: using line 1 as example): In line 1 (SG1), the whole experimental group on factor 1 (Teaching) had 8.4% increase at .21 level of significance. Nine subjects for whom Teaching was primary, decreased on the post-test by 0.4 (mean) at .75 level of significance. Thirty-one subjects for whom Teaching was not a primary factor increased on the post-test by 1.2 (mean) at .12 level of significance.

In considering the data in Tables 7-11 the study first discusses the factors in which there was statistical significance, either in the whole group or any of the sub-groups. Only factor 4, Counseling, in the experimental group, and factor 2, Shepherding-Evangelizing, in the control group had no significant values.

In factor 1, Teaching (Table 8), the nine cases that emerged on spiritual gifts from the experimental group had a pre-test mean score of 15.3 and a post-test mean score of 14.9. This difference was not statistically significant ($p = .75$).

Table 7 gives the data for all 40 experimental subjects. It shows that on the factor Teaching, the mean score for the whole group increased from 9.5 to 10.3. This increase was also not statistically significant ($p = .21$). On that same factor, Teaching, 10 subjects claimed it was among their highest activities, which increased in mean from 7.8 to 9.8, approaching significance ($p = .09$, Table 8). But the whole group (40 subjects) showed an increase on that factor which was statistically significant ($p = .00$, Table 9). This occurred because the other 30 cases had a significant increase ($p = .01$, Table 11). Therefore, one observes that the group for whom teaching activities were not primary before the treatment (30 cases), changed more than the 10 cases for whom it was highest.

Nineteen cases emerged in factor 2 with the gift of Shepherding-Evangelizing as a primary cluster. They decreased in their awareness significantly from 13.7 to 12.4 ($p = .01$, Table 8). But the whole group of 40 improved from 11.9 to 12.3, though not statistically significant ($p = .32$, Table 7). The data for the other 21 subjects (of the 40 under consideration) indicate that they had a statistically significant increase ($p = .00$, Table 11).

Again, one observes that the 21 cases for whom the awareness of the

gift of Shepherding-Evangelizing was not prominent changed in awareness of that gift differently from the 19 who claimed it among their primary gifts. Whereas the 19 subjects had an unexpected decrease and were the only primacy experimental sub-groups with a significant decrease, the 21 subjects changed in the opposite direction. Perhaps other gifts became prominent in those 19 subjects. It is a reasonable conclusion that, at the end of the study, those 21 subjects had an awareness that gave them a clearer picture of their giftedness, perhaps correcting previous erroneous notions.

In the related activities on this factor, 32 cases had Shepherding-Evangelizing among their highest scores, and tended to increase from a mean of 6.5 to 7.3--results not statistically significant (p = .24, Table 8). It must be noted that while 19 subjects on the pre-test admitted awareness of the prominence of the gift of Shepherding-Evangelizing, 32 subjects claimed only the prominence of activities related to that gift, and not the gift itself.

This result suggests that some people may not be aware of certain giftedness but can be significantly engaged in activities consistent with that gift. The observation of activities not consistent with perception of giftedness was also evident in factor 5 Leadership (Table 8) where 21 subjects claimed primary giftedness, but only 10 were engaged in concomitant activities.

On factor 2 also, the whole experimental group improved its activities from 6.6 to 7.5 (Table 9). Again, it is evident that the eight subjects whose primary gifts were not in that cluster had such a dramatic increase in shepherding-evangelizing activities (p = .04, Table 11) that they almost brought the mean of the whole group to the point of significance (p = .08, Table 9).

Factor 3, Supporting, virtually remained constant for the 31 subjects in whom it was most prominent (Table 8) and insignificantly increased for the whole experimental group of 40 (p = .48, Table 7). But the nine subjects who did not score Supporting as a primary gift had a statistically significant increase in their level of perception after the treatment (p = .05, Table 11).

In supporting activities, a similar number of subjects (32) scored this factor among their highest, but the results were not statistically significant (p = .10, Table 8). But the increase in the whole experimental group of 40 was statistically significant, increasing from a mean of 6.6 to 8.0 (p = .03, Table 9). Here again, eight people who did not consider supporting activities as primary in their personal ministries recorded greater change (p = .08) than the ones for whom it was primary.

For factor 5, Leadership, 21 cases emerged with the primacy of that gift and had an insignificant increase (p = .62, Table 8). On the other hand, the whole experimental group (40 subjects) had a significant increase from a mean of 11.7 to 12.7 (p = .05, Table 7). Here again, the remaining 19 subjects for whom leadership was not the highest cluster had a mean improvement in their Leadership giftedness that was statistically significant (p = .00, Table 11) while the others did not improve much.

Ten cases rated leadership activities as primary in their personal ministries. The mean of these scores decreased from 9.0 to 6.0 but not to the point of statistical significance (p = .13, Table 8). Moreover, the whole group (of 40) tended to increase in activities from a mean of 4.3, pre-test, to 4.6, post-test, an insignificant increase (p = .49, Table 9).

Traditionally, the nature of the Adventist church structure has often dictated the areas in which members of the body render service. In the democratic election process of the church, most of the functions within the body are performed by people chosen by the body. Volunteer service is not encouraged in some areas, for example, Leadership or Teaching. Against this background, it is not surprising to find 10 people (see Table 11) engaging in leadership activities at the beginning of the study and decreasing them four months later.

Factor 5 (Leadership) was the only activity cluster in the experimental group which had a tendency to decrease. Presumably, the 10 subjects previously held leadership offices or functions in the church for which they were chosen by the congregation; but during the period of the study those opportunities to lead were most likely reduced. Furthermore, it is a constant reality that lay leadership changes hands in the Adventist system, and that individuals often find themselves chosen to perform other activities than those consistent with their primary gifts, a trend that needs to be corrected.

The 13 cases of primacy in perception of personal gifts that emerged on factor 4, Counseling, did not have a significant increase (p = .71, Table 8). The whole group tended to increase in awareness (p = .15, Table 7) which placed the mean of the other 27 subjects somewhat higher than the 13 cases observed; but the increase was not statistically significant (p = .11, Table 11).

Eleven cases had counseling activities among their highest scores (Table 8). These increased from a mean of 9.0 to 10.0, which was not significant (p = .35). But the increase of activities on the whole experimental group went from

a mean of 4.2 to 5.2, (p = .07, Table 9). This result was occasioned by the improvement of the other 29 subjects (p = .13) whose primary activities were not Counseling at the beginning of the study.

Control Group

The control group also displayed 20 sub-groups obtained by the same process as in the experimental group. (See Table 11.) In the control group, in factor 1, Teaching, the seven cases that emerged on primacy of gifts tended to decrease at the same insignificant level (p = .35, Table 10) as the whole group of 32 subjects (p = .35, Table 9). The other 25 also decreased without significance (p = .57).

The five subjects engaged in teaching activities showed some improvement, though not statistically significant (p = .07, Table 10). But in the whole group of 32 subjects, there was a significant mean increase in activities from 2.0 to 3.5 (p = .00 Table 9). The significant improvement of the other 27 cases in their teaching activities (p = .03, Table 11) made this possible.

Twenty-seven subjects scored factor 3, Supporting, as their primary gift (Table 10). This tended to decrease on the post-test of these cases and also in the whole group. Again, in neither case was the change significant (p = .15, Table 10; p = .41, Table 11). The other five also decreased without significance (p = 18). Twenty-six subjects had Supporting among their primary activities, and the mean for this group had a significant increase from 5.8 to 8.5 (p = .00, Table 10). The whole control group had a mean increase on this factor that was also significant, from 5.7 to 8.4 (p = .00, Table 9). But the increase in the remaining six was not significant (p = .15, Table 11).

114

In factor 4, Counseling, nine subjects who claimed the primacy of this gift had a mean that decreased significantly from 15.6 to 12.1 (p = .01, Table 10). This was consistent with the mean of the whole group of 32 subjects, which decreased significantly also from 13.4 to 11.7 (p = .00, Table 7). The decrease in the 23 non-primacy subjects was not statistically significant (p = .09, Table 11).

Ten subjects emerged in the control group with primary counseling activities, but virtually remained constant on the post-test mean (p = .80, Table 10). However, the whole group (32 subjects) had a significant mean increase from 3.5 to 4.8 (p = .02, Table 9). The scores of the 22 non-primacy subjects (p = .01, Table 11) showed a significant mean increase in counseling activities, resulting in the improvement of the whole group.

On factor 5, Leadership, 12 cases scored this gift as primary on the pre-test, but decreased in their awareness significantly from 17.0 to 12.3 (p = .01, Table 10). The whole control group had a similar significant decrease from 12.9 to 10.6 (p = .02, Table 7). The remaining 20 subjects also decreased, albeit, insignificantly (p = .41, Table 11). Twelve subjects also tended to decrease in the related activities but without statistical significance (p = .42, Table 10). Comparing the mean of the whole group, the 32 subjects had a small mean increase from 3.6 to 4.2, but this also had no statistical significance (p = .49, Table 9). The improvement in the other 20 subjects was not statistically significant (p = .09, Table 11).

In factor 2, the gift Shepherding-Evangelizing, the mean of the 16 subjects tended to decrease at a level that was not significant (p = .20, Table 11).

The mean of the whole group remained unchanged (p = .95); and the increase in the remaining 16 was not significant (p = .32).

In the related activities, 26 subjects claimed the primacy of Shepherding-Evangelizing, but there was no statistical significance in the increase for this group (p = .31, Table 10), the whole group (p = .13, Table 9), nor the non-primacy subjects (p = .08, Table 11). It has been observed that, like factor 2 in the experimental primacy subjects, there were within the control group almost twice as many subjects with primary activities (26) as the ones with primary gifts (16).

In summary of the above data (looking at the five factors for spiritual gifts and five for activities) the results indicate changes in clusters that were statistically significant for the primacy and non-primacy sub-groups. In the experimental group there were five increases and one decrease, while the control group revealed three increases and two decreases in their clusters.

The data also seem to suggest that the only sub-groups which showed regular and consistent results were the experimental non-primacy subjects. Three observations can be made regarding their results: First, all 10 clusters tended to increase both in gift awareness and activities. Second, five clusters were statistically significant and the other five were approaching significance (from p = .08 - p = .17) but not at the level of statistical significance. Third, there were more experimental sub-groups with significant increases than control sub-groups.

Tables 7 and 9 indicate that the factor with accompanying activities that appeared to be most prominent in both the experimental and control subjects was factor 3, Supporting. The gift that seemed least prevalent in both cases

(experiment and control) and on both dimensions (awareness and activities) was factor 1, Teaching.

Table 9 indicates that both the experimental and control groups had similar significantly improved activities at the end of the study; but the control group did not have the benefit of treatment. Presumably, they had no more than the sensitization or Hawthorne effect from the pre-test. It seems plausible to suggest that if believers are informed that every Christian possesses gifts, and that these gifts are to be utilized as a function of one's Christian experience, this knowledge alone could provide sufficient sensitization to motivate them for increased activities.

The study, therefore, attributes most of the improved activities in the experimental group to the same source as the control group. But since 10% more of the experimental subjects improved in activities (Tables 5 & 6), it is assumed that the treatment variable is responsible for the difference.

This section of the study has revealed that the post-test means seem to indicate a tendency for more significant changes in the experimental subjects than in the control group. The treatment seemed to have a good effect on the experimental subjects. There were significant increases for some who claimed primacy for certain gifts and activities; but the results further indicated that many others within the group clusters, who did not show primacy on certain gifts and activities also had statistically significant improvements.

The clusters within the control group increased only on the activity components of the study. Comparing the two groups further, there were more experimental clusters close to statistical significance, and more control clusters

whose decreases in means were more significant than experimental ones.

Summary

In summary of chapter 4, the analysis noted the findings qualitatively and quantitatively. The qualitative responses provided a subjective reaction from the subjects. This allowed them the freedom to make statements regarding how they felt and what they discovered as they participated in an event that they considered meaningful to them.

Their responses suggested that the study positively addressed the significant issues of God's love and assurance, awareness of giftedness, utilization of gifts, functioning of gifts in the context of the body, and the structure of the church in facilitating gift utilization.

The subjective responses given in the qualitative analysis clearly indicated that the study was a benefit to all the subjects. The comments that were made are crucial to the growth and development of any congregation. In their reflective thinking, each one saw the study and implementation of the concepts of spiritual gifts as necessary to the vitality and function of a Spirit-motivated church with a mission and a message.

Quantitatively, the analysis examined the data in two different but complementary ways. It compared the two sets of subjects, one treated (experimental) and the other untreated (control), to determine whether or not the treatment made a significant difference between them. It also attempted to address the question of how subjects improved on their past performance by employing pre-test and post-test means.

Comparing the two groups after the treatment, there were significant

differences between them on the spiritual gift factors, Counseling and Leadership. Given the result that the control group either decreased or remained constant in all the spiritual gifts factors, the data suggested that without treatment people tended to remain constant or drop in their level of awareness of spiritual giftedness.

Regarding interaction, the only significant result was the greater effect of the treatment on Black people than on non-Black in their counseling activities. The treatment also came close to interacting with three variables on five different factors: early adulthood on Teaching gifts, single status on Shepherding-Evangelizing gifts and Leadership gifts, divorced status on Counseling activities, and Black ethnicity on Supporting activities. But these were just short of the level of established significance.

From the raw scores and means of the subjects, it seemed that a greater proportion of the experimental group than the control group tended to increase both in spiritual giftedness and activities. The control group also exhibited larger decreases of subjects in both categories. But the mean percentage of increase in activities was greater and the mean decrease smaller in the control group than in the experimental.

A comprehensive analysis of the data revealed that the experimental group increased in awareness of gifts significantly more than the control group. However, both the experimental and control groups had similar significant improvements in activities, results attributable to the effect of sensitization. The data also revealed that given training and opportunities for service, non-primary gifts could develop to the stature of prominence. It was also evident that

believers could be engaging in activities consistent with giftedness but be totally unaware of the gifts they possess.

The broad picture seems to be that the treatment made a significant difference in the awareness of spiritual giftedness of the subjects, and produced limited significant interaction in some areas, but did not seem to have as great an effect on their activities. It seems also that sensitizing subjects on spiritual gifts and suggesting methods for involvement in activities could provide meaningful motivation for significant action.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents the summary of the study, conclusions, implications, and recommendations based upon the findings. The study investigated the effectiveness of nurture and training in the utilization of spiritual gifts in the personal ministries of Seventh-day Adventists in Ontario, Canada.

Purpose of the Study

The history of spiritual gifts suggests that it has an important place in the life of the church. Although several instruments have been developed to measure spiritual gifts, none of them appeared to have been developed empirically until the *Spiritual Gifts Inventory* (Naden & Cruise, 1981). This instrument, which provided a measure of 19 spiritual gifts, was later modified and a new instrument emerged--The *New Spiritual Gifts Inventory (NSGI)*. The *NSGI* categorizes spiritual gifts into five clusters of a believer's probable giftedness.

No empirical study was found which measured the effectiveness of nurture and training for gift implementation. Therefore, the study was designed to investigate behavioral change that occurred within the five clusters of spiritual gifts and the five clusters of activities matched to those gifts. The

possible effect of the factors of age, gender, marital status, employment status, and ethnic origin, and their interaction with the treatment was also investigated.

Review of Related Literature and Research

The historical background of the study showed that spiritual gifts were acknowledged in New Testament times but did not receive extensive study until the rise of the charismatic movement in the 20th century. In the early centuries of the Christian Era, various church leaders mentioned the usefulness of spiritual gifts, but in the latter part of the 20th century, the enormous attention given to spiritual gifts brought the accompanying interpretation among some advocates that without the gift of tongues, one does not possess spiritual gifts.

The expression "spiritual gifts" is a New Testament terminology for which there are no Old Testament antecedents. The subject is discussed mostly in Pauline theology. The word Paul most often used was *charismata* derived from *charisma*, signifying grace-gifts. Another word he used is *doron* from the root word *do*, "to give," and refers to a gift bestowed or received. The last word considered is *pneumatikos* which points to a spiritual person with spiritual gifts.

The gift of the Spirit is the reception of the Holy Spirit by the believer which makes it possible for believers to live the sanctified life. It is necessary to receive the Gift, which is the Spirit, before one can demonstrate the "gifts" of the Spirit. The Gift makes possible the operation of gifts.

Most scholars seemed to agree that spiritual gifts are special abilities given to believers by the Holy Spirit. These endowments are given to build up the church and not for personal aggrandizement. The gifts are given for service

and ministry and are contrasted with the fruit of the Spirit--depicted as love--which demonstrates character.

Regarding natural talents and spiritual gifts, the study looked at the four views which have been presented: First, spiritual gifts were seen as the same as natural abilities; second, spiritual gifts were based on natural talents but include supernatural endowments; third, spiritual gifts were supernatural abilities with no relationship to natural talents; fourth, spiritual gifts were not natural talents but latent potentials which the Spirit in time would activate. This study took the view that natural talents depended on natural abilities while spiritual gifts were exercised by persons who were born of the Spirit.

As many as 27 gifts have been identified and variously classified. Some divide them into two categories, temporary, for Apostolic times, and permanent, for the church at all times. With the wide variations of classifications used, it was difficult to find unanimity among scholars. There seemed to be general agreement that classification should be based on Paul's lists in Rom 12, 1 Cor 12, and Eph 4. That the gifts were systematically bestowed for the holistic growth of the church also received wide agreement.

Having examined the prominent theories, the study made use of the five-cluster classification of gifts. That categorization seemed comprehensive and facilitated the discovery process. Whatever means believers used to discover their gifts--whether prayer, Bible study, common sense, or other methods--they should be motivated by the Holy Spirit.

The New Testament seems to encourage believers to develop their gifts and not neglect them or be careless with them. There is a need for believers

to cooperate with the Spirit in the development process by exercise, evaluation, and education. Believers must also be patient, knowing that development takes time.

Paul used the body imagery as a vivid metaphor to illustrate that only as gifts are used in the context of the body and with interdependence will they be effective in the church. The distinction between clergy and laity is artificial because the Holy Spirit seems not to discriminate between them in the bestowal of gifts.

The literature suggests that Spiritual gifts can be discovered, developed, and deployed in useful service. Personal satisfaction in service and the confirming voice of the church membership were strong indicators that the believer's ministry was a blessing to the body of Christ.

Methodology

An experimental research design was used to determine the changes that occurred in the subjects' awareness and utilization of spiritual gifts after they were nurtured and trained. The instruments used were:

1. The *New Spiritual Gifts Inventory (NSGI)*, (Naden). This instrument has 20 questions, each one offering a choice on a five-point continuum between false and true.

2. The *Activity Inventory (AI)*. This instrument was developed for the study with 20 questions corresponding to the questions in the *NSGI* and showing the frequency of the activities directly related to the gift clusters in the *NSGI*. The *AI* also recorded personal data--age, gender, employment status, marital status, and ethnic origin. The instruments were used because they provided the

subjects the flexibility of discovering their probable giftedness and the utilization of gifts within five broad clusters, namely, Teaching, Shepherding-Evangelizing, Supporting, Counseling, and Leadership.

Seventy-two subjects from four churches participated in the study, with ages ranging from 20 to 71. They were divided by churches into two groups. A West Indian (Black) congregation and a Caucasian (non-Black) congregation comprised the experimental group—40 subjects. The other two churches—one West Indian and the other Caucasian formed the control group of 32 subjects. Both groups were pre-tested and post-tested on the *NSGI* and the *AI.*

During the 17-week period of the study, the experimental group was nurtured and trained by means of letters, visits, phone calls, group study, and prayer. Six small groups were formed and met separately once a week for the 13-week study sessions. The last four weeks were used for individual exploration of giftedness. The control group was neither nurtured nor trained and participated only in the pre-test and post-test at the beginning and end of the study.

Using a paired samples *t*-test, the results were tested to discover what changes, if any, occurred within each group (experimental and control). Pre-test and post-test results provided the data necessary for the analysis. The data were analyzed at the .05 level of significance. Thus any p value that was greater than .05 was not considered statistically significant in the analysis.

Sixty null hypotheses were formulated to be tested statistically. The study sought to discover, by means of one-way analysis of covariance, whether there was a difference between the experimental and the control groups on the five factors in the *NSGI* and the five in the *AI.* Using two-way analysis of

covariance, the study investigated the presence of interactions between the treatment and the five personal factors: age, gender, marital status, employment status, and ethnic origin. Thus, the test for interactions occurred on each of the five gift factors and five activity factors.

Findings of the Study

Qualitative Analysis

At the end of the study, one-third of experimental group were randomly chosen for a qualitative analysis of the study.

They saw the Holy Spirit as the divine Agent who brings God's love and assurance to His children. They felt that a genuine appreciation of His love builds healthy self-esteem and gives one confidence for ministry. The subjects saw this as the foundation upon which the concept of spiritual gifts ministry is built.

By their own admission, the experimental subjects sensed a greater awareness of giftedness at the end of the study than at the beginning. They believed that the Holy Spirit gave them the awareness that they possessed several gifts which they had neglected, intentionally or unintentionally. These gifts and abilities, given at their conversion, but in some cases left dormant, were brought into sharper focus.

The subjects agreed that God had given each person at least one gift, and it was each person's responsibility to discover and develop that gift so that his/her usefulness to the cause of God could be maximized. They believed that when believers saw themselves uniquely gifted by God for ministry in the church, an atmosphere of mutual support developed which causes the eradication of jealousy and boasting.

They identified with Paul's body imagery and saw themselves as different body parts--mouths (for speaking), ears (for listening), hands and feet (for helping). They appreciated the fact that the life and freedom of the members of the body were dependent upon their attachment to the body--hence the importance of using their gifts not on themselves (which is not God's intent), but to build up the body of Christ--His church.

The subjects suggested that the church was strategically structured to facilitate the purposes for which it was instituted--evangelism and nurture. If members were willing, they would find a support mechanism in the church for the use of their gifts in one or both areas. The election process acts as a safeguard against abuse and a means of affirming giftedness; but there was sufficient room for believers to volunteer their services.

Quantitative Analysis

Testing of Hypotheses

The study examined the data in two ways. First, it compared the experimental and control groups presenting 60 hypotheses to determine the extent to which the treatment made a difference between them. Next, it compared each group within itself to discover the changes which occurred.

For the first three hypotheses, the difference between the experimental and control groups had no statistical significance. The data suggested that both groups were similar on those factors, Teaching, Shepherding-Evangelizing, and Supporting, in the way they responded--one to the treatment, the other to the non-treatment.

Hypotheses 4 and 5 revealed that there was a significant difference between the two groups and that the experimental group indicated greater awareness of giftedness in Counseling and Leadership than the control group. Therefore, in rejecting the null hypotheses, it is concluded that the treatment seemed to have had an effect on the experimental group significantly different from the control group on those two factors.

The reason for the statistically significant difference was that the control group decreased significantly on those two factors while the experimental group had a modest increase in one and a significant increase in the other (see Table 7). These results also support the notion that the treatment tended to increase awareness in the experimental group but not in the control group.

For hypotheses 6 through 10, there was no difference between the activities of the two groups on all five factors. This did not in any way discount the significant increases in activities seen in both groups, but suggested that there was no difference in the increased activities of the subjects. Thus, these results reinforced the conclusion that in activities, both the experimental and control groups were affected by a common denominator--sensitization.

Hypotheses 11 through 60 revealed that except for one case, there was no statistically significant difference in the way the treatment interacted with the personal factors on the factors of giftedness and activities. Only hypothesis 59 was at the established level of significance. Five others (11, 27, 30, 54, 58) came close and also deserve to be mentioned, albeit tentatively.

Almost attaining significance was hypothesis 11 (p = .06). The data suggested that the treatment may have tended to interact more with those in the

early adulthood age group (31-40) than with those in the other age groups on the factor Teaching. The belief that the Holy Spirit uses the natural abilities one brings to Him helps one to see a possible reason for the closeness to significant interaction with this age group and the treatment.

Social scientists have observed that typically in the period of early adulthood, adults demonstrate ability and willingness to accept authority and to communicate with others. At this stage of their life-span, adults are also more willing to work for the group rather than for themselves (Hurlock, 1980, p. 283).

A case can be made for those in the study who fitted this characterization. In addition to being typical, some of the subjects were married and had children and, therefore, naturally were prone to give instructions. It is plausible to believe that these factors predisposed the subjects to an awareness of Teaching. Hence, perhaps, the "almost" significant increase.

On marital status, the results indicated that the treatment produced an interaction with singles on Shepherding-Evangelizing and Leadership awareness almost to the point of statistical significance. It is not readily apparent why single people would score higher than the married or divorced on these factors. A larger sample and longer period of observation may produce more conclusive results.

But if this is a signal from the singles of the church, then a significant proportion of church members are saying that they are aware of their potential. When those two factors (Shepherding-Evangelizing and Leadership) meet, one can term them a 'winning combination' for church growth. Perhaps there is room

in the church for a structure which will harness the resources of singles for Christian ministry.

The results are probably making a statement for Singles' Ministry. The singles appear to be saying: Don't ignore us; don't overlook us; notice the tendency--we are aware of our gifts of Leadership and Shepherding-Evangelizing. Are these not the gifts that catapulted the early church into existence? Did they not take the gospel into Europe and Asia within 50 years? If these gifts were necessary for the Former Rain, they are going to be a significant part of the Latter Rain.

For hypothesis 54, there was a tendency for interaction with divorced people on counseling activities. The Counseling cluster includes insight, wisdom, and encouragement. Divorced persons usually experience more than their fair share of life's trauma. Consequently, they would be in a very advantageous position to give insights into many aspects of life.

Among the common problems divorced men and women encounter are economic--reduced income, practical--making a living, psychological--lack of identity, emotional--stress and anxiety, social--exclusion, sexual deprivation, loneliness, divided child custody, and changed self-concepts (Hurlock 1980, p. 326).

The natural tendency is to seek or to listen to the counsel of those for whom things have worked out. Having to face even just a few of the above problems and developing a coping mechanism, divorced people are in a strategic position to counsel others concerning the potential pitfalls in marriage. The results indicate that divorcees seemed to increase more in the sharing of their

insights, wisdom, and/or encouragement than the rest of the population in the study.

Even though there was not a great disparity in awareness between the divorced and others, yet there was a greater tendency on their part to be involved in the ministry of counseling. Because of the confidential nature of the counseling process, the church may never know about these activities of its divorced members. With this knowledge from the study, the church can harness these resources and use them to advantage.

In hypotheses 58, the data were close to significance, suggesting that Black people may have increased their supporting activities more than non-Blacks. Hypothesis 59 showed that Blacks significantly improved their counseling activities more than non-Blacks. The factors in the Supporting cluster (compassion, helps, hospitality, giving, intercession) appear to have a compatible relationship with those on Counseling (insight, wisdom, encouragement). In both cases they facilitate a supporting and caring environment. It should not be surprising, therefore, to find those two factors significantly occurring together in the same subjects.

But Blacks were not more aware of their gifts in these areas than non-Blacks. A look at the socio-cultural mix of Seventh-day Adventists in Ontario would help one to understand the reason for more activities by Blacks in these two complementary values--Supporting and Counseling. About 90% of all Blacks who live in the province of Ontario have come from the West Indies. But they are a small proportion of the general population. It is observed that the church sometimes partakes of the configuration of the society where it exists, but in this

case, the number of Blacks in the church is disproportionately larger than society at large.

Like other immigrants, West Indians have been transplanted to Canada, but unlike Caucasians (even of other language groups), they cannot melt into the Canadian society. They will always be a visible minority with Third World roots. If for no other reason, survival alone would suggest that West Indians would give support and encouragement to one another.

But West Indians are motivated by more than a survival mentality. They thrive on camaraderie and togetherness:

> In the West Indies there is a strong sense of community, and family ties are very important. The West Indian communicates spontaneously with everyone. He cares about the other person's comforts. Each is automatically his brother's keeper in time of want. There's no stigma or obligation in taking help when broke or in need of food! In comparison, Canadians are not their brother's keepers; the government and charitable organizations take care of that. (Tulloch, 1975, pp. 169,170)

In addition, it seems that non-Black Canadians are victims of their own materialistic success and pride, hence, the estrangement, coldness, lack of concern, and lack of involvement. A redeeming factor in all this is that the non-Blacks were just as gifted as the Blacks. The Holy Spirit has done His part. It remains for the individuals to develop and utilize those gifts in God's service.

The infrequent occurrence of interaction between the variables and the treatment suggests that the gifts are more generally distributed without bias toward personal factors. It seems that the Holy Spirit does not discriminate in the bestowal of gifts except for His sovereign purpose. Believers' age, gender, employment status, marital status, or ethnic origin, therefore, should not be used as a reason for the demonstration of giftedness or, on the contrary, an excuse for

the lack of giftedness. This concept is reinforced by the biblical reminder that "God does not show favoritism but accepts men from every nation who fear Him and do what is right" (Acts 10:34, 35, NIV).

Sub-groups on Primary Clusters

As the results were analyzed, the scores were clustered on primary gifts of the subjects to discover the extent of the change that occurred after the treatment. It was expected that the individuals who scored high on a pre-test cluster would be gifted in that factor and in that activity, and consequently, the subject should show improved results in those gifts after the treatment (nurture and training). The data did not usually support that notion.

The experimental primacy sub-groups had one cluster (Shepherding-Evangelizing gift) which decreased significantly and another (Leadership activities) came close to a significant decrease. Two other clusters (Teaching activities, Supporting activities) were approaching a statistically significant increase. The scores in the other clusters were not significant.

The wider picture seemed to reveal a very important discovery in the study. The whole experimental group tended to improve on every factor, both on *NSGI* and *AI*, unlike the control group that improved only in activities. It has been shown that the increased results in the experimental group came from subjects within the group whose gifts were not primary in the pre-test.

The data suggested that in five such cases the increases were statistically significant and in the other five cases they were approaching significance. Thus, two issues seem clear: some individuals did not improve in their awareness of primary gifts and performance after they were nurtured and

trained; and some others whose awareness of gifts and performance of activities were not primary increased significantly.

One cannot conclude that the increases got to the point of primacy --the gift or activity having the highest scores--because this was not tested. But since the increases were significant, it is reasonable to expect that in some subjects awareness and activities in some clusters would improve to the point of primacy. Also observed was that all the significant increases after the training were produced by subjects in whom the clusters were not primary on the pre-test.

The data suggest that the improved results in the experimental sub-groups were not due to chance but to the effect of the treatment, especially in their awareness of giftedness. The evidence to substantiate this claim appeared to be found in the results of the control group. All five of the control sub-groups on primary clusters of giftedness and one in activities tended to decrease, two of them significantly. Of the non-primacy subjects in the control group, two increased significantly, two others came close to significance, and one decreased significantly. The other five had no significant values. It was also observed that the number of subjects who indicated giftedness in particular clusters was in many cases far different from the number engaged in activities that matched those clusters. Two reasons may be suggested for this apparent anomaly: believers were engaged in activities which they did not identify with gifts which they possessed; also, some people were aware of their gifts but were not utilizing them in ministry.

It is not difficult to see that Christians may discount their giftedness or activities because of ignorance, insecurity, or modesty. But both the qualitative and quantitative data showed that people were engaged in activities which they did not consider as supernatural endowments and, therefore, spiritual gifts.

Since the number of subjects obtained for primary gifts and activities were based on the pre-test, of necessity those numbers were retained to give a fair comparison with their post-test results. But the improvements that occurred in the sub-groups who were not primary on the pre-test both in perception of giftedness and in activities, would suggest that, given the right conditions, believers could grow and develop at a startling pace.

The question may be asked why people would have gifts, be aware of them, and still not use them. Perhaps one may find an answer from the corporate world of business where the "Performance Equation" is used to solve performance problems. In this model, performance is equated with the acronym 'SOME': "Skills--*what* I can do; Opportunity--my *chances* to do it; Motivation--my *willingness* to do it; Environment--the *support* when I do it (resources and work culture)" (Stewart, 1986, p. 155).

In place of "skills" for the work place, one uses "gifts" for the church community. One may be gifted with a particular ability, but if opportunities for use are not found or created, if there is no intrinsic or extrinsic motivation, if the environment is not supportive of the activity, the result would be a predictable lack of action.

The control group both in sub-group clusters and as a whole showed significant improvements in activities, results comparable to the experimental

group. The collected data showed that in contrast with the results on spiritual gift awareness, twice as many control subjects tended to increase compared with the ones who tended to decrease on activities.

Significant increases from a group that was neither nurtured nor trained but merely sensitized to expectations probably indicated a Hawthorne effect on the subjects. The expected outcomes suggested by the instruments seemed to produce the motivation necessary for improved activities in the control group. But one needs to study in order to understand and become aware of spiritual giftedness. Sensitization alone could not achieve this, hence, we see the improved results in awareness by the group that was treated.

It should be noted that by obtaining the data for the sub-groups, the results were more directly focussed on the subjects being considered. When means are generalized over the whole group, there is a loss of details; but by identifying the sub-groups on each cluster, the study was able to capture some more precise results which led to more informed conclusions.

For the control subjects with primary giftedness, one observes that there was a decrease on every factor, two of them being statistically significant. This significant decrease in awareness shown by the control group is probably related to their level of perception. The lower post-test means may be understood as an indication of their lack of knowledge together with their inability to evaluate their spiritual abilities.

Another probable reason for the decrease in awareness is the Christian responsibility that accompanies an admission of awareness of some expectations.

Without a basis for responding more intelligently, the subjects would tend to remain at a certain level or drop in their responses.

The study discovered that the Supporting cluster (both experimental and control) had the highest awareness and generated the most activities. Perhaps it was the gift that could most easily be used--it does not take much to "lend a helping hand." Upon closer examination, there may be more variations to this gift than any other. Furthermore, in the use of this gift, there is perhaps the least threat; and its use is not necessarily dependent upon an elected office in the church.

With reference to the use of Supporting and the 'SOME' formula: No special skill is necessary; there are always opportunities to help--at home, church, or in community; not much motivation needed except thoughtfulness; and because so much of it is done "behind the scenes," the environmental support can often be just a "please" or a "thank you."

All this notwithstanding, because God made humans to live in community, the structures within the community can be maintained only if they are permeated by a sharing and a caring ethic. When the Lord gave the command to "bear one another's burdens" (Gal. 6:2), it appears that it was accompanied by an abundance of the gift of Supporting to make this possible and to ensure the survival of the body of Christ.

The least prominent factor was Teaching. Using the 'SOME' criteria, one can observe that the Holy Spirit makes use of the natural skills when one is converted. So, in addition to the "untrained," many "trained" teachers who

integrate faith and learning can consider themselves "gifted" on this factor. But the numbers are comparatively few in Adventist congregations.

Opportunities for teaching seem to impose a severe limitation on the use of this gift, since it is mostly utilized by those who have been "elected" to that office. The church is blessed because of the lay people who, on their own initiative, are conducting Bible classes and Prophecy Seminars in their homes.

The election to the office provides extrinsic motivation; so without the internal locus of control, the believer who is depending on the church environment for support in teaching may be disappointed. Despite this admission, God in His consistent operation has placed in His church well-equipped teachers who are "rightly handling the word of truth" (2 Tim 2:15).

Conclusions

The following conclusions have emerged from the study:

1. The subjective expressions of impressions made by the Holy Spirit provided believers with a meaningful opportunity to clarify in their minds His function in their lives. From their reflections it is concluded that:

    a. God's love and assurance are basic to a correct understanding and appreciation of spiritual gifts.

    b. People can become aware of their giftedness through the work of the Holy Spirit on them.

    c. Believers perceived that everyone has at least one gift which should be discovered, developed, and utilized in ministry.

d. When the body concept is presented and clarified to believers, they tended to see themselves as body parts and are willing to act accordingly.

e. The church is adequately structured to facilitate mobilization and deployment of its membership in evangelism and nurture.

2. Those in early adulthood seemed to have a greater change in awareness of the gift of Teaching than the other age groups.

3. Single members seemed to have a greater change in awareness of the gifts of Leadership and Shepherding-Evangelizing than the married or divorced.

4. Blacks and non-Blacks were similarly aware of giftedness in Supporting and Counseling; but in these two activities especially, Blacks seemed to change more, suggesting a stronger motivation for action, both intrinsically and/or extrinsically.

5. After a concerted training program, new gifts developed which were significantly different from the one or ones subjects originally identified.

6. Without treatment people tended to remain constant or drop in their level of perception of spiritual gifts.

7. The gift of Supporting seemed to be the most prominent in the church. Its presence in the church seemed to bring a cohesive dimension to the body of Christ.

8. The gift of Teaching appeared to be the least prominent in the church. The exercise of this gift, like leadership, is often dependent upon the election process of the church.

9. Church leaders can take unmotivated members and nurture and train them to the point where they will be willing to seek the will of God for their lives and be used in His work according to their giftedness.

Implications

The following implications are suggested:

1. Because people need to maximize their gifts in ministry, it follows that greater effort should be extended to place people in office according to their giftedness and not because of availability or expediency. Before the election of officers, members could be asked to indicate the areas in which they like to serve in order of preference.

2. The Supporting cluster has the most variations of activities. The implication is that believers who find it difficult to identify their gifts can engage in varied activities as they explore their giftedness in the discovery process.

3. Those with the gift of Teaching seem to be a "dying breed." Pastors and local elders need to encourage good study habits in the membership by training and group participation, so that those with the gift could develop competence and build confidence as they discover and develop this gift and receive encouragement and affirmation from the body.

4. If sensitization works (exposure without training), it implies that the more people are discreetly sensitized, the more they will be involved in personal ministries. Therefore, we should keep the subject of spiritual gifts always in the consciousness of members.

5. It is easy to get people involved in personal ministries activities. Once they are sensitized to spiritual gifts and expected outcomes are matched to suggested giftedness, they can be motivated to action.

6. Activity does not necessarily bring fulfillment. It is producing personal ministries without knowledge. Believers' potential would be actualized if their personal ministries were performed out of an understanding of giftedness. Hence, the case is made for the study of spiritual gifts.

7. The admission that a particular gift is primary is not necessarily a predictor of activity. This implies that behaviors are not always predictable from apparent giftedness. With training, new gifts may surface and possibly become primary.

8. Too many Christians are not using their gifts in ministry as efficiently or effectively as they might. The church does not seem to provide training as well as motivation and support for willing people who are aware of their gifts. It may be an active church, but it will not be working to its full potential.

9. Some Christians are active in their personal ministries but do not consider many of their activities as gifts because they seem insignificant.

10. Some believers, with full awareness of their gifts, do not get involved. Since there are many and varied opportunities for involvement, the motivation and/or environmental support is brought into question.

11. Singles and divorcees tend to have skills and a willingness to involve themselves in ministry. They should not be slighted nor overlooked. The

findings from the singles is perhaps a message for church growth and support for Singles' Ministry.

12. Divorcees in the congregation have meaningful experiences that make them an asset in the counseling process. The church needs to harness them and put them to work.

13. The solidarity and support Adventist West Indians give to one another has created significant bonding and growth among them. Perhaps it is time for the rest of Canada to emulate them.

Recommendations

Based on the findings and conclusions of this study, the following recommendations are proposed.

For Research

1. The study could be replicated with a larger sample.

2. There could be research benefits in extending the period of gift exploration to around ten weeks, with group meetings spread over the period.

3. Members should record their activities and track them on a daily basis, it would provide more detail for study.

4. A study could explore how many people with · primary gifts had the corresponding activities primary on both pre-test and post-test.

5. A study could investigate how many primary subjects with primary scores on the pre-test have corresponding primacy on the post-test--that is how the configuration of primacy changed on the post-test.

6. There should be a more deliberate test for sensitization, using two or three groups, to see its effects at different levels.

7. A study could explore the extent to which the sign gifts (healing, tongues, etc.) are found in the Adventist church.

8. A study could investigate spiritual gifts and activities found in Adventist youth, grades 7-12.

9. There could be further research exploring the extent to which spiritual gifts are a predictor of activities.

For Practice

10. Small groups are to be encouraged to form and meet in homes to pursue a study which enables members to discover, develop, and utilize their spiritual gifts.

11. Members of the church are to be encouraged to volunteer their ministries according to their giftedness.

APPENDICES

APPENDIX A

VALIDITY AND RELIABILITY FOR NSGI

FACTOR ANALYSIS

NSGI

N = 859

	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5
Q25	0.838				
Q6	0.775				
Q14	0.736				
Q29	0.706				
Q16		0.636			
Q26		0.587			
Q28		0.519			
Q23		0.501			
Q9			0.710		
Q15			0.700		
Q22			0.624		
Q18			0.624		
Q13				0.664	
Q17				0.649	
Q31				0.607	
Q7				0.535	
Q1					0.648
Q10					0.641
Q5					0.581
Q12					0.537

**Reliability Coefficients (Test-Retest) for Each Item
and Spiritual Gifts Cluster**

Gift	Item	Reliability Coefficient	Group
Teacher	A	.9376	.9716
Teacher	F	.8281	
Teacher	K	.7967	
Teacher	P	.9409	
Shepherd	B	.9116	.8973
Shepherd	G	.7684	
Shepherd	L	.7000	
Shepherd	Q	.7977	
Helper	C	.7560	.8357
Helper	H	.7209	
Helper	M	.7290	
Helper	R	.7798	
Counselor	D	.6886	.9061
Counselor	I	.7755	
Counselor	N	.7333	
Counselor	S	.8889	
Leadership	E	.7736	.8206
Leadership	J	.8244	
Leadership	O	.7271	
Leadership	T	.6997	

**Agreement of Experts for *New Spiritual
Gifts Inventory* Items**

Item	Gift	Coefficient of Agreement
A	Teacher	1.00
F	Teacher	1.00
K	Teacher	.87
P	Teacher	1.00
B	Shepherd	.87
G	Shepherd	.87
L	Shepherd	1.00
Q	Shepherd	1.00
C	Helper	1.00
H	Helper	1.00
M	Helper	1.00
R	Helper	1.00
D	Counselor	1.00
I	Counselor	.87
N	Counselor	1.00
S	Counselor	1.00
E	Leadership	1.00
J	Leadership	1.00
O	Leadership	1.00
T	Leadership	1.00

APPENDIX B

ACTIVITY INVENTORY

ACTIVITY INVENTORY

INSTRUCTIONS

In the following statements, if the answer is "yes" indicate how frequent it has occured in your experience during the past four (4) months:

DURING THE LAST FOUR MONTHS

MINISTRY   **FREQUENCY**

	I 1-5	II 6-10	III 11-15	IV 16-20	V 20+
A. I have enjoyed teaching a Bible class for church members.					
B. I was able to help people to give their lives to Jesus.					
C. I gladly gave "a helping hand" to those who needed help.					
D. People in trouble whom I counseled have told me that they were supported and encouraged.					
E. While leading out in a project, I made tough decisions.					
F. I enjoyed studying in preparation to teach a Bible class for church members.					
G. I looked for people who needed transportation and provided them with a ride to church.					
H. I took the initiative to invite visitors and others to my home to eat.					

		I	II	III	IV	V
		1-5	6-10	11-15	16-20	20+

		I	II	III	IV	V
I.	When I counseled people I accurately predicted the results of their various options.					
J.	I delegated responsibility to others under my leadership.					
K.	Members commented favorably about my ability to make the Scriptures plain when I taught a Bible class.					
L.	I prayed for people who needed God's help.					
M.	I helped the handicapped.					
N.	When I counseled poeple, they told me that I communicated their options to them clearly.					
O.	In a project I led, there was a good spirit of unity and enthusiasm.					
P.	Church members said that my teaching drew them closer to Christ.					
Q.	I recognized visitors and made them feel welcome.					
R.	I spontaneously gave to people who could not provide for themselves.					
S.	When people in trouble sought my counsel, I identified the reasons for their problems.					
T.	In a decision I had to make as a leader, I placed my integrity above popularity.					

In the following blank spaces, list the areas of ministry (not mentioned above) in which you were involved, and the frequency of occurrence during the last four months.

MINISTRY   **FREQUENCY**

Example: (1-5)   (6-10) (11-15) (15-20)   (21+)

a.   Phoned absent members

b.   Distributed literature

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

Please supply the following information by placing the letter X after each category:

a. Age: 15-20 [ ]; 21-30 [ ]; 31-40 [ ]; 41-50 [ ]; 51-60 [ ]
61 and above [ ].

b. Gender: Male [ ]; Female [ ].

c. Marital Status: Single [ ]; Married [ ]; Separated [ ]; Divorced [ ].

d. Employment Status: Employed [ ] -- Full-time [ ]; Part-time [ ];
Unemployed [ ].

e. Ethnic Origin: Black [ ]; White [ ]; Other —————————— (specify)

YOUR NAME: _____

YOUR CHURCH: _____

APPENDIX C

LETTERS TO SUBJECTS

Letters to Experiment Group
(Letter 1)

^D

^F1^
^F2^
^F3^

Dear ^F4^,

Greetings in the precious name of Jesus. You have been specially selected to take part in a study series which I am conducting with a few churches in Ontario. Thus the reason for this letter.

I believe that everyone whom the Lord calls He qualifies to perform at least one ministry for Him. As the end approaches, during this harvest time, more and more members are asking how can they be sure that they are occupying the place that God has for them in His body--the church. Since you became a member of the church, whether you have discovered your spiritual gift or not, you are still considered special to God. He has a role for you that is uniquely yours, and it can be discovered, developed, and affirmed.

As a means of helping to provide some answers and to assist in the spiritual growth process, I will be calling you shortly by phone to arrange a brief visit to your home at your convenience. There are many members who will like to be a part of this study, but at this stage I can reach only a limited number of homes.

All things being equal, I believe you will embrace this opportunity which will help to enrich your own spiritual life and consequently the life of the church. I will be disposed to answer any question you may have.

Let us commit our ways fully to the Lord so that He could fill us with His Spirit and use us for His glory. I look forward to meeting you soon. God bless.

Your Brother

Fitzroy Maitland
Director, Personal Ministries & Sab. Sch.

(Letter 2)

^D

^F1^
^F2^
^F3^

Dear ^F4^,

This letter is to express my heart-felt appreciation to you for participating in the spiritual gifts program that we began some weeks ago. I have visited all six groups and I am pleased with the interest that you have shown and the discussions that have been generated .

By this time, every group is finished (or almost) with the video lessons and is ready to go on to the seven-booklet series as scheduled. We all agree that the videos have been stimulating and Dr. Naden's lucid presentations have been very informative. If you want to view any of the videos again, please contact your group leader or myself and we will make it available for you.

The seven booklets that I have brought you are a review and an expansion of the concepts presented in the videos. Furthermore, they give specific suggestions for experimentation with the gifts. In each of the sessions, one of the seven booklets will be discussed. Our discussions will be most meaningful if each of us studies the booklet for that session sometime before it convenes.
The next seven weeks will be very fulfilling as we share the results of our studies. I will continue to visit with you as the Holy Spirit leads you to discover and develop the cluster of gifts that He has given you for your personal ministries. God bless.

Your brother in Christ,

Fitzroy Maitland.
Director, Per. Min./Sab. Sch.

(Letter 3)

^D

^F1^
^F2^
^F3^

Dear ^F4^,

Once again I take this opportunity to greet you in the precious name of Jesus. I really appreciate your participation in the study on spiritual gifts that we began several weeks ago. All six groups are well along in the 7-booklet study and will soon complete them.

To assist you in identifying the gifts under review in the context of the five clusters that we have studied, the following classification will be helpful:

SUPPORTING (HELPS)	COUNSELING (EXHORTATION)
1. Hospitality	1. Insight (Discernment)
2. Support (Helps)	2. Counseling (Exhortation)
3. Giving	3. Wisdom
4. Mercy	
5. Intercession	EVANGELIZING/SHEPHERDING

TEACHING

1. Evangelism
2. Shepherding (Pastoring)
1. Teaching
2. Knowledge
3. Speaking up for God (Prophecy)
4. Cross-cultural Ministry (Mission Service)

LEADERSHIP (ADMINIS-   5. Pioneering (Apostleship)
        TRATION)

1. Leadership
2. Administration
3. Faith

To ensure that you get the most out of this activity, there are three things that we ought to do: 1. Identify the cluster in which your gift falls. 2. In the section of the booklet which discusses your gift, look at number 7 again and try out the suggestions (given in the form of questions) to help you develop the gift or gifts that you have discovered. 3. Set a specific target to exercise the gift or gifts at least once a week.

For four weeks after you have completed booklet number 7, I want you to pay careful attention to the way in which you exercise your gift or gifts. At the end of that four-week period, I will meet with each group, and all six groups in the study will again complete for me the short spiritual gifts and activity inventories. This will give me an opportunity to see how the program worked and how it can be implemented in other churches in the Ontario Conference. In this way you will be making a significant contribution to the development process of the personal ministries of those who want the will of God to be done in their lives.

Thanks again for your co-operation and patience in staying with the program for 13 weeks. From the information we received and the warm fellowship shared, I can certainly assert that we will never be the same again. Now that we have seen how the Holy Spirit is leading, Spirit-born people will want to be Spirit-led. Go ahead and experiment with what you have discovered. Volunteer your service in the church if you need to. If you need any help from me (like speaking to the Pastor or any other person), call (home) 420-3282, or (office) 427-6222, 1-800-263-3951.

I am looking forward to a successful climax of this study as we develop and exercise our spiritual gifts in the body of Christ. God bless.

Yours in Christ,

Fitzroy Maitland.
Director, Pers. Min./Sab. Sch.

(Letter 4)

Letter to Control Group

^D

^F1^
^F2^
^F3^

Dear ^F4^,

Greetings in the precious name of Jesus. As part of the growth process in this conference, we must consider ways and means of helping to ascertain and develop all the varied ministries in our membership. In this connection, you have been specially chosen as a part of an on-going study that I am undertaking with some members in a few churches in the Ontario conference.

I am writing you now to ensure that you will be at church on Sabbath, February 11, when I am scheduled to preach. I will like you to remain for about 10 to 15 minutes after church to complete a short survey which will be very helpful in our study. I am not ready to involve the whole church as yet, so you are among the representative cross-section that could provide us with reliable information.

The net result of this exercise is that church members will learn how to discover, develop, and use the gifts with which God has endowed them. If you cannot be at church on that day, please let me know as soon as possible so that some other person could replace you. (Phone: office--427-6222; home--498-6439). I look forward to the fellowship with you on Feb. 11. God bless.

Your brother in Christ,

Fitzroy Maitland
Director, Personal Ministries

APPENDIX D

QUALITATIVE ANALYSIS QUESTIONS
AND SUBJECTS' RESPONSES

Following are the responses to the questions on the qualitative analysis by twelve persons randomly chosen from the experimental group.

1 Q.   Do you like the entire study or were there some parts that frustrated you?

Responses: 1) Enjoyed it, but survey too general. 2) Clusters somewhat difficult to identify. 3) Ejoyed it; helped to develop good fellowship and lasting friendships. 4) Enjoyed it; no frustrations. 5) Enjoyed it, but was not always sure that it was fulfilling its purpose. 6) Enjoyed it. 7) Enjoyed the presentation and fellowship. 8) Enjoyed it. 9) Enjoyed it, and the fellowship was good. 10) Enjoyed everything. 11) Definitely enjoyed it; no frustrations. 12) Enjoyed it a lot.

2 Q.   How has the study helped to create for you a greater awareness of spiritual gifts?

Responses: 1) Now more aware what my gifts are. Can better see other people's strengths and help them develop their gifts. 2) It gave me a knowledge of my giftedness. 3) Did not realize that the use of talents in the service of God was a gift. Now I will continue to use my gift of helps to the glory of God. 4) It helped to explain the presence of gifts in the Christian and simple ways to use them. 5) I was already aware; but the study gave me a structure for spiritual gifts. 6) Helped very much -to look for gifts in myself and others. 7) Helped to look for gifts in everyone. 8) Sharpened the presence of gifts in my mind. 9) Taught me that everyone has something. 10) I always thought that spiritual gifts were something outstanding until this study. 11) Things I did not consider gifts now evidently gifts. 12) This was a refresher course for me.

3 Q.   Before this study, did you ever think perhaps, that when God was distributing gifts he "by-passed" you?

Responses: 1) Yes. Now I know he did not pass me by. 2) Yes, I thought so. 3) I always knew I had something, but I was not sure what it was. 4) I knew I had some talents, but I did not know the difference between spiritual gifts, training, and experience. 5) I always felt I had some gift. 6) I sometimes felt so. 7) Occasionally I thought so. 8) I always felt I had a gift. 9) I knew I had some talent. 10) I was always confident that I had a gift. 11) No. God has always shown me something I could do. 12) No. I always found something I could do.

4 Q.   How do you see yourself in relation to the Body of Christ? What part of the body do you represent?

Responses: 1) Head and hands. 2) Hands. 3) Hands and feet. 4) Hands, ears and eyes. 5) Eyes. 6) Hands. 7) Brain. 8) Hands and feet. 9) Hands, mouth and ears. 10) Hands. 11) Head and hands. 12) Head, hands and feet.

5 Q.   Is there any significant change in your thinking about spiritual gifts and/or the use of those gifts which you identified in yourself?

Responses: 1) Yes, it has helped to sharpen my focus on my particular gifts and to recognize others also. 2) The study has motivated me to use my gift cluster more. 3) The experience has made me bold and self-confident. I no longer fear rejection and I am willing to participate more readily in church. 4) It has brought clarification to my thinking process and helped me to identify giftedness more readily. 5) The experience has helped me to identify my gifts and where applicable, use them. 6) Yes, there is greater awareness and sensitivity about gifts. 7) I am now able to recognize more behaviors as giftedness that I ignored before. 8) I keep asking myself why didn't I do certain things before when I had similar opportunities as I have now. 9) The subject of spiritual gifts is much clearer to me now. 10) The experience has helped to look for gifts in myself and others. 11) Because of my age (about 65) there is not much to change. I see the younger ones in the church will benefit more from this. 12) I am determined to do more activities consistent with my gifts.

6 Q.   Do you believe that there are sufficient avenues within the church structure to allow you to develop your gifts adequately?

Responses: 1) All kinds. Enough to keep me busy and then some. 2) Sufficient, from ·my knowledge of the church after one year's experience in it. 3) From what I have discovered there is always room and opportunities to help and advance the work of the Lord. 4) There are sufficient avenues in the church but often they seem restricted to a special group while others like the young and the aged are overlooked. The church tends to use the "regulars." 5) To a limited extend. There is need for more support within the structure to assist in total development of individual gifts e.g., academic and financial support. 6) Yes, lots of avenues. 7) Many avenues. It's up to me. 8) There is always more to do if we want to work. 9) There is more work in the church than I can find time to do. 10) Certainly. If I am willing, there are avenues for development. 11) The church definitely helps to develop my gifts, if I do not want to stifle them. 12)

Nothing is wrong with the structure. The problem is with the individuals. We need something to wake us up.

7 Q.   Does the bestowal of gifts make any statement about God's love to you?

Responses: 1) By using my gifts to make others happy, I become an instrument in God's hand for disseminating His love. 2) God has given me gifts to help others just as He helps us by His divine love. 3) I appreciate the gifts so much, that I am confident to use what God has given me with gratitude for His love in bestowing His gifts upon me according to His sovereign will. 4) God loves me, therefore I must share His love with others. He has given me His spiritual gifts to enable me to share that love. 5) God's love to us is impartial. He gave us gifts in such as way that no one can boast over the other. Everyone is useful. 6) God knows what I can handle. So His love bestowed gifts upon me accordingly. 7) Failure in the person to develop is His problem, because God has proven His love by giving gifts to everyone. 8) God loves us very much, and in order to make us feel important, He gave us special abilities called spiritual gifts. 9) God puts us in the right situation to teach us how we can best function. His loving hands are always over us. 10) God's love for us is supreme; and whatever He gives or withholds is for our best good. 11) Giving me a role of leadership in His church, God has manifested His love to me. He has also helped me in moving from one place to another, and used me to help nurture His people. 12) Because of His love to me, He reached down in the person of His son Jesus and saved me from sin and gave me gifts to use in blessing others.

8 Q.   What other message or messages have you received from the Holy Spirit during this study?

Responses: 1) The Lord wants me to keep my eyes open to His operation in my life, so that I can become fulfilled. 2) Keep on distributing tracts in the community even if people refuse them. 3) The Holy Spirit told me to choose a partner and go out witnessing in the field. 4) God has been telling me to look away from myself and use myself to be a blessing to others. 5) The Holy Spirit can break down prejudice and make people willing to work across all cultures. I am ready to work anywhere for Jesus. 6) Two people with the same gifts may not necessarily be compatible. 7) God did not leave any of His children alone to struggle with His gifts. He has promised to help them. 8) We all need one another. 9) Our gifts belong together in certain clusters. 10) God calls people and gives them different experiences and gifts, all to build up the kingdom. 11) I need the body of Christ to give and receive affirmation. 12) The Holy Spirit is saying, "Get up and do something about what you have."

9 Q.   How do you see yourself as special to God?

Responses: 1) God has given me a special role within His body. 2) Jesus brought me out of sin and into His fold. I am special. 3) God has forgiven my numerous sins, spared my life, brought me in contact with a Christian couple who introduced me to Jesus. Because of His providential care and direction, I know I'm special. 4) I am special because God reached into my life and helped me to overcome many negative influences, giving me self-confidence and self-worth. 5) I am very special because I am unique, when I think what God has done for me. 6) He died for me to make me special. 7) His leading me into this message gives me a special place in His family. 8) I am special because He hasn't given up on me yet. 9) His death on the cross has given me hope and made me feel special. 10) My place in the body of Christ is a special one since God has given me a special task to do. 11) God is good to us counting all my physical and spiritual blessings, I know I am special. 12) You cannot be replaced--there will never be another you. That makes each one special.

10 Q.   The church's program has a two-fold objective: evangelism and nurture. How could a study of spiritual gifts (with time to test them) help (a) Evangelism and (b) Nurture?

Responses: 1) If we all realize what our gifts are we can complement each other. We need both evangelism and nurture in the church. One brings and the other keeps. 2) The study of spiritual gifts helps to change behavior towards the work of the Lord (evangelism), and to my brother in Christ (nurture). 3) The study can help to create expectations within the body of Christ, as members use what they have discovered in evangelism and nurture. The congregation can become more alive and supporting. 4) The study of spiritual gifts can help everyone to see his or her gift in the context of soul-winning (evangelism), and/or to be a source of encouragement to one another (nurture). It also removes jealously, coveting of gifts or claiming offices. 5) This study can help the church to know its soldiers and use them in the different ranks. The church is best able to equip itself for fight (evangelism), and support to one another (nurture). 6) It helps to see gifts in one another and to affirm and utilize them. 7) It brings the church together in its total work for the Lord. 8) The church is more ready to support new believers when members work for them, and they nurture them more carefully after they come into the church. 9) The study allows members to use their gifts appropriately. 10) It sensitizes people to the presence of gifts and helps in the developmental process. 11) Some will use their gifts as they become evident. Members can go to those with particular gifts whether evangelism or nurture and get help as is appropriate. 12) Evangelism keeps members in high gear. The re-awakening which spiritual gifts

bring will fuel the evangelistic fires and help in the total edification of the body as members nurture one another.

11 Q. There were two parts to this study--1) the video-discussion section, and 2) the 7-booklet discussion section. Which section did you enjoy more?

Responses: 1) Seven booklets, because each one could better share the results of their individual study. The videos were an introduction to this. 2) Videos and discussion. 3) Seven booklets. We had enjoyable discussions. 4) Both equally. 5) Videos were fine but I got more from the booklets because I had time to study the material. 6) I enjoyed both alike. 7) Equally stimulated by both parts. 8) Dr. Naden's clear presentations in the videos. 9) Both parts. 10) The seven booklets. 11) Both parts equally. 12) The videos and discussion.

12 Q. What suggestion(s) do you have for improving our study of spiritual gifts?

Responses: 1) No suggestion. 2) Everything was fine. 3) It was interesting in the form presented. 4) None. Keep it the same way. 5) No suggestion. 6) Thirteen weeks was getting lengthy. Could the study be compressed in a shorter period? 7) Have review questions immediately after the study is completed. We did not think we got so much out of the study until these questions forced us to reflect upon the experience. 8) Maintain the home setting. 9) Do not have any group meet in the church. Home setting is much nicer. 10) No suggestion. 11) Maintain the home setting. 12) Keep it as it is.

APPENDIX E

SUMMARY DATA FOR HYPOTHESES

TABLE 12
SUMMARY DATA FOR HYPOTHESES
(11–35, NSGI)

Hypothesis	Factor	P	Variable	Code	Adj. Mean Exp.	Adj. Mean Con.	Obs. Mean Exp.	Obs. Mean Con.
11	SG POS1 (Teaching)	.06	Age	1&2	9.6	13.0	8.9	14.4
				3	12.3	7.2	12.8	9.1
				4	8.8	9.1	9.6	10.3
				5	10.6	8.9	9.9	7.2
				6	11.1	8.7	10.3	6.9
12	SG POS2 (Shepherd Evan.)	.16	Age	1&2	13.8	12.4	12.7	13.0
				3	14.3	12.8	12.4	13.4
				4	12.1	13.3	12.6	14.5
				5	12.5	14.7	11.8	16.0
				6	12.1	12.5	12.3	11.9
13	SG POS3 (Supporting)	.61	Age	1&2	16.1	15.8	14.6	16.4
				3	16.2	15.9	15.3	16.1
				4	14.8	14.3	15.4	14.5
				5	15.0	17.4	13.5	18.6
				6	16.0	15.0	16.9	15.3
14	SG POS4 (Counseling)	.47	Age	1&2	14.0	10.2	14.1	10.4
				3	14.0	11.2	13.1	11.5
				4	13.1	11.2	13.5	12.3
				5	12.2	13.0	10.3	14.6
				6	12.0	10.3	10.7	10.4
15	SG POS5 (Leadership)	.59	Age	1&2	13.8	11.7	13.4	11.8
				3	13.5	10.1	13.3	10.9
				4	12.2	12.4	11.6	14.2
				5	14.0	10.4	13.3	9.4
				6	11.7	7.8	11.7	7.8
16	SG POS1 (Teaching)	.33	Gender	M	10.7	10.8	12.1	12.3
				F	11.0	9.0	8.8	8.3
17	SG POS2 (Shepherd–Evan.)	.75	Gender	M	12.9	13.3	12.5	14.1
				F	13.0	13.0	12.2	13.4
18	SG POS3 (Supporting)	.58	Gender	M	16.0	15.5	15.2	16.1
				F	15.2	15.5	14.9	16.0
19	SG POS4 (Counseling)	.68	Gender	M	13.2	11.8	12.8	12.4
				F	12.8	10.7	11.8	11.5

Hypothesis	Factor	P	Variable	Code	Adj. Mean Exp.	Adj. Mean Con.	Obs. Mean Exp.	Obs. Mean Con.
20	SG POS5 (Leadership)	.20	Gender	M	13.4	12.6	13.9	13.0
				F	12.8	9.6	11.7	9.8
21	SG POS1 (Teaching)	.28	Employ.	Emp.	9.4	8.6	10.6	10.7
				N–Emp.	10.5	7.3	9.2	5.3
22	SG POS2 (Shepherd Evang.)	.46	Employ.	Emp.	13.0	13.4	12.2	14.3
				N–Emp.	12.3	11.8	12.7	11.3
23	SG POS3 (Supporting)	.14	Employ.	Emp.	15.2	15.9	14.4	16.6
				N–Emp.	16.5	14.8	17.0	14.4
24	SG POS4 (Counseling)	.71	Employ.	Emp.	12.7	10.9	12.4	12.2
				N–Emp.	12.8	10.3	11.8	10.3
25	SG POS5 (Leadership)	.16	Employ.	Emp.	12.9	10.9	12.4	12.0
				N–Emp.	13.0	8.0	13.8	6.5
26	SG POS1 (Teaching)	.20	Marital Status	S	11.9	7.7	11.6	5.0
				M	10.1	10.0	10.0	11.6
				D	9.9	8.9	10.0	10.3
27	SG POS2 (Shepherd–Evan.)	.07	Marital Status	S	14.1	12.0	13.0	11.6
				M	12.7	13.5	11.9	14.1
				D	9.9	8.9	10.0	10.3
28	SG POS3 (Supporting)	.27	Marital Status	S	16.2	15.0	15.3	15.0
				M	14.8	15.6	14.7	16.5
				D	17.2	15.5	16.4	16.7
29	SG POS4 (Counseling)	.37	Marital Status	S	13.9	10.7	13.8	9.7
				M	13.2	12.4	11.3	12.7
				D	14.0	10.8	15.2	12.3
30	SG POS5 (Leadership)	.10	Marital Status	S	14.1	8.3	13.4	7.6
				M	12.7	11.4	12.5	12.1
				D	13.2	10.5	12.8	11.8

Hypothesis	Factor	P	Variable	Code	Adj. Mean		Obs. Mean	
					Exp.	Con.	Exp.	Con.
31	SG POS1 (Teaching)	.52	Ethnic Origin	B	10.5	9.6	10.8	8.9
				N-B	10.7	8.5	9.8	9.8
32	SG POS2 (Shepherd Evan.)	.24	Ethnic Origin	B	13.6	13.1	12.9	13.0
				N-B	12.2	13.0	11.7	14.4
33	SG POS3 (Supporting)	.27	Ethnic Origin	B	15.9	15.2	14.8	15.6
				N-B	15.2	16.0	15.2	16.7
.34	SG POS4 (Counseling)	.18	Ethnic Origin	B	13.9	11.0	14.0	10.8
				N-B	12.0	11.3	10.4	13.0
35	SG POS5 (Leadership)	.36	Ethnic Origin	B	13.0	10.8	12.4	10.5
				N-B	13.3	9.6	13.0	10.8

TABLE 13

SUMMARY DATA FOR HYPOTHESES
(36-60, AI)

Hypothesis	Factor	P	Variable	Code	Adj. Mean Exp.	Adj. Mean Con.	Obs. Mean Exp.	Obs. Mean Con.
36	AI POS1 (Teaching)	.27	Age	1&2	4.3	7.1	4.6	7.6
				3	5.0	3.5	7.1	3.1
				4	3.8	4.5	3.8	3.8
				5	5.5	3.7	5.1	3.8
				6	2.8	3.0	3.4	0.9
37	AI POS2 (Shepherd Evan.)	.96	Age	1&2	7.6	7.6	8.1	7.0
				3	7.8	7.2	8.3	7.6
				4	7.6	8.1	7.1	8.3
				5	7.4	6.6	7.7	8.2
				6	7.0	6.2	6.3	4.5
38	AI POS3 (Supporting)	.93	Age	1&2	8.0	10.6	9.0	9.8
				3	8.2	8.8	8.8	8.3
				4	8.3	9.3	7.8	9.8
				5	7.8	9.9	7.7	11.8
				6	6.5	7.0	6.9	4.5
39	AI POS4 (Counseling)	.48	Age	1&2	7.0	4.7	8.6	4.2
				3	4.5	4.7	6.4	5.5
				4	5.1	5.0	5.8	4.5
				5	4.7	7.0	3.1	7.8
				6	3.7	5.0	2.7	2.8
40	AI POS5 (Leadership)	.28	Age	1&2	3.7	7.6	4.6	7.8
				3	5.8	3.3	7.8	3.9
				4	4.4	5.6	3.9	6.3
				5	4.5	4.7	4.0	4.2
				6	3.7	2.5	2.9	0.6
41	AI POS1 (Teaching)	.22	Gender	M	4.9	6.2	6.6	7.3
				F	4.5	3.9	3.4	2.3
42	AI POS2 (Shepherding)	.59	Gender	M	7.4	7.5	7.7	7.8
				F	7.6	7.0	7.4	6.7
43	AI POS3 (Supporting)	.85	Gender	M	7.7	9.1	7.3	9.6
				F	7.8	8.8	8.5	8.0

Hypothesis	Factor	P	Variable	Code	Adj. Mean Exp.	Adj. Mean Con.	Obs. Mean Exp.	Obs. Mean Con.
44	AI POS4 (Counseling)	.77	Gender	M	5.4	5.5	6.0	5.4
				F	4.5	5.0	4.5	4.6
45	AI POS5 (Leadership)	.56	Gender	M	4.7	5.7	5.7	5.9
				F	4.3	4.2	3.8	3.6
46	AI POS1 (Teaching)	.26	Employ.	Emp.	4.0	4.2	5.3	4.5
				N–Emp.	3.5	1.9	3.2	0.5
47	AI POS2 (Shepherding)	.60	Employ.	Emp.	7.5	7.4	7.8	7.8
				N–Emp.	6.8	5.5	6.7	4.6
48	AI POS3 (Supporting)	.84	Employ.	Emp.	8.2	9.3	8.2	9.7
				N–Emp.	5.3	6.8	7.2	4.6
49	AI POS4 (Counseling)	.38	Employ.	Emp.	5.0	4.9	5.9	5.5
				N–Emp.	2.6	4.1	2.7	2.5
50	AI POS5 (Leadership)	.77	Employ.	Emp.	4.4	4.7	5.0	5.3
				N–Emp.	3.0	2.5	3.4	0.9
51	AI POS1 (Teaching)	.49	Marital Status	S	5.0	3.5	6.3	1.4
				M	4.4	4.9	4.2	5.3
				D	3.8	3.9	6.0	2.3
52	AI POS2 (Shepherd–Evan.)	.19	Marital Status	S	7.3	7.0	7.9	5.6
				M	7.2	7.6	7.2	7.9
				D	9.1	6.0	8.8	6.8
53	AI POS3 (Supporting)	.22	Marital Status	S	8.9	8.2	10.3	6.3
				M	7.3	9.6	7.0	9.8
				D	9.1	8.1	9.6	8.3
54	AI POS4 (Counseling)	.10	Marital Status	S	6.3	5.8	7.3	3.8
				M	4.3	5.4	3.7	5.3
				D	8.1	4.8	9.8	5.0
55	AI POS5 (Leadership)	.24	Marital Status	S	3.9	3.6	4.5	2.6
				M	3.8	5.0	4.4	5.3
				D	6.9	3.5	6.2	3.8
56	AI POS1 (Teaching)	.49	Ethnic Origin	B	4.0	4.0	6.1	2.5
				N–B	4.0	4.4	3.4	4.9

Hypothesis	Factor	P	Variable	Code	Adj. Mean		Obs. Mean	
					Exp.	Con.	Exp.	Con.
57	AI POS2 (Shepherd–Evang.)	.32	Ethnic	B	7.8	6.9	7.9	6.4
			Origin	N–B	7.0	7.4	7.1	7.8
58	AI POS3 (Supporting)	.09	Ethnic	B	8.8	8.6	9.1	8.1
			Origin	N–B	6.4	9.1	6.8	9.8
59	AI POS4 (Counselling)	.05	Ethnic	B	6.0	4.8	7.6	3.9
			Origin	N–B	3.7	5.6	2.5	6.1
60	AI POS5 (Leadership)	.90	Ethnic	B	4.6	4.5	5.5	3.7
			Origin	N–B	4.2	4.4	3.6	4.9

APPENDIX F

SUBJECTS' RAW SCORE TENDENCY ON EACH FACTOR

TABLE 14

SUBJECTS' RAW SCORE TENDENCY ON EACH FACTOR

EXPERIMENTAL GROUP: SG1/AI1

SUBJS.	SGPRE1	SGPOS1	%INCR/DECR.	TEND.	AIPRE1	AIPOS1	%INCR/DECR.	TEND.
1	4	4	0	0	0	0	0	0
2	15	16	5	+	15	14	-5	-
3	6	7	5	+	6	6	0	0
4	4	5	5	+	0	0	0	0
5	20	20	0	0	14	10	-20	-
6	15	18	15	+	13	16	15	+
7	9	15	30	+	4	8	20	+
8	10	4	-30	-	0	0	0	0
9	8	4	-20	-	4	0	20	-
10	6	17	55	+	4	12	40	+
11	4	7	15	+	0	1	5	+
12	10	11	5	+	0	1	5	+
13	12	17	25	+	10	14	20	+
14	9	13	20	+	7	8	5	+
15	10	14	20	+	3	7	20	+
16	6	4	-10	-	0	0	0	0
17	11	14	20	+	3	7	20	+
18	13	5	-40	-	0	4	20	+
19	16	7	-45	-	2	6	20	+
20	9	8	-5	-	0	9	45	+
21	4	4	0	0	1	0	-5	-
22	16	15	-5	-	15	12	-15	-
23	4	4	0	0	0	0	0	0
24	4	4	0	0	0	0	0	0
25	20	20	0	0	4	8	20	+
26	11	11	0	0	2	2	0	0
27	15	18	15	+	7	10	15	+
28	7	4	-15	-	0	0	0	0
29	15	17	10	+	4	6	10	+
30	8	10	10	+	0	0	0	0
31	8	13	25	+	1	3	10	+
32	4	16	60	+	0	0	0	0
33	11	12	5	+	1	2	5	+
34	11	6	-25	-	0	0	0	0
35	10	9	-5	-	1	0	-5	-
36	15	12	-15	-	6	13	35	+
37	4	4	0	0	0	0	0	0
38	4	4	0	0	0	0	0	0
39	6	7	5	+	0	4	20	+
40	4	9	25	+	2	11	45	+

SG1 (Teaching)
Increasing Tendency = 20 subjects
Decreasing Tendency = 17 subjects
Constant Tendency = 9 subjects

AI (Teaching)
Increasing Tendency = 20 subjects
Decreasing Tendency = 6 subjects
Constant Tendency = 14 subjects

TABLE 15

SUBJECTS' RAW SCORE TENDENCY ON EACH FACTOR

EXPERIMENTAL GROUP: SG2/AI2

SUBJS.	SGPRE2	SGPOS2	%INCR/DECR.	TEND.	AIPRE2	AIPOS2	%INCR/DECR.	TEND.
1	14	13	-5	-	2	4	10	-
2	6	11	20	•	9	9	0	:
3	12	12	0	0	9	10	5	•
4	10	11	5	•	8	3	-15	-
5	19	17	-10	-	9	8	-5	-
6	14	17	15	•	12	16	20	-
7	10	14	20	•	7	6	-5	-
8	15	13	-10	-	2	6	20	-
9	13	12	-5	-	11	12	5	•
10	12	13	5	•	12	8	-20	-
11	10	12	10	•	4	8	20	•
12	9	14	25	•	7	6	-5	-
13	16	14	-10	-	11	10	-5	-
14	12	14	10	•	14	13	-5	-
15	5	9	20	•	1	5	20	•
16	7	14	35	•	2	6	20	•
17	13	12	-5	-	6	8	10	-
18	16	11	-25	-	3	12	45	•
19	18	17	-5	-	8	5	-15	-
20	7	10	15	•	2	4	-10	-
21	6	9	15	•	3	5	10	-
22	16	13	-15	-	8	13	25	-
23	12	9	-15	-	6	5	-5	-
24	8	7	-5	-	4	3	-5	-
25	11	15	20	•	1	7	30	•
26	13	14	5	•	6	4	-10	-
27	11	11	0	0	7	7	0	:
28	14	9	-25	-	2	3	5	-
29	12	13	5	•	4	5	5	-
30	15	15	0	0	10	6	-20	-
31	17	15	-10	-	5	11	30	-
32	12	17	10	•	6	8	10	-
33	15	15	0	0	14	14	0	]
34	1	9	10	•	7	5	-10	-
35	10	10	0	:	7	7	0	:
36	15	15	0	]	6	14	40	-
37	6	8	10	•	2	3	5	-
38	11	9	-10	-	11	4	-35	-
39	5	6	5	•	6	5	-5	-
40	17	14	-15	-	11	13	10	-

SG2 (Shepherding-Evangelizing)
Increasing Tendency = 20 subjects
Decreasing Tendency = 14 subjects
Constant Tendency = 6 subjects

AI1 (Shepherding-Evangelizing)
Increasing Tendency = 20 subjects
Decreasing Tendency = 16 subjects
Constant Tendency = 4 subjects

TABLE 16

SUBJECTS' RAW SCORE TENDENCY ON EACH FACTOR

EXPERIMENTAL GROUP: SG3/AI3

SUBJS.	SGPRE3	SGPOS3	%INCR/DECR.	TEND.	AIPRE3	AIPOS3	%INCR/DECR.	TEND.
1	14	16	10	•	3	4	5	•
2	20	20	0	0	20	20	0	0
3	15	18	15	•	18	13	-25	-
4	15	14	-5	-	9	3	-30	-
5	16	16	0	0	8	8	0	0
6	15	17	10	•	10	11	5	•
7	12	16	20	•	8	8	0	0
8	15	13	-10	-	2	2	0	0
9	16	17	5	•	10	15	25	•
10	12	15	15	•	6	12	30	•
11	12	15	15	•	4	13	45	•
12	10	14	20	•	1	7	30	•
13	11	15	15	•	10	12	10	•
14	16	16	0	0	14	17	15	•
15	12	15	15	•	1	5	20	•
16	9	14	25	•	0	5	25	•
17	19	17	-10	-	5	7	10	•
18	19	14	-25	-	5	17	60	•
19	15	13	-10	-	5	7	10	•
20	6	8	10	•	1	1	0	0
21	8	7	-5	-	4	3	-5	-
22	20	16	-20	-	15	14	-5	-
23	18	14	-20	-	8	10	10	•
24	13	9	-20	-	2	2	0	0
25	12	8	-20	-	0	0	0	0
26	13	18	25	•	1	2	5	•
27	17	18	5	•	3	3	0	0
28	19	16	-15	-	2	2	0	0
29	15	16	5	•	4	6	10	•
30	18	19	5	•	14	11	-15	-
31	19	19	0	0	5	7	10	•
32	20	20	0	0	16	13	-15	-
33	16	16	0	0	13	9	-20	-
34	13	15	10	•	5	9	20	•
35	11	12	5	•	3	3	0	0
36	11	15	20	•	4	12	40	•
37	19	19	0	0	6	12	30	•
38	16	14	-10	-	8	6	-10	-
39	12	13	5	•	1	4	15	•
40	16	14	-10	-	12	7	-25	-

SG3 (Supporting)
Increasing Tendency = 20 subjects
Decreasing Tendency = 13 subjects
Constant Tendency = 7 subjects

AI3 (Supporting)
Increasing Tendency = 21 subjects
Decreasing Tendency = 9 subjects
Constant Tendency = 16 subjects

TABLE 17

SUBJECTS' RAW SCORE TENDENCY ON EACH FACTOR

EXPERIMENTAL GROUP: SG4/AI4

SUBJS.	SGPRE4	SGPOS4	%INCR/DECR.	TEND.	AIPRE4	AIPOS4	%INCR/DECR.	TEND.
1	14	18	20	•	4	8	20	•
2	17	17	0	0	19	19	0	0
3	13	17	20	•	12	13	5	•
4	10	8	-10	-	1	0	-5	-
5	19	16	-15	-	9	8	-5	-
6	14	16	-10	-	12	11	-5	-
7	14	15	5	•	8	9	5	•
8	20	10	-50	-	0	0	0	0
9	14	17	15	•	6	16	50	0
10	13	13	0	0	5	5	0	0
11	10	10	0	0	2	6	20	•
12	11	15	20	•	0	2	10	•
13	10	15	25	•	6	10	20	•
14	11	17	30	•	15	15	0	0
15	7	13	30	•	1	4	15	•
16	13	19	20	•	8	7	-5	•
17	11	15	20	•	5	8	15	•
18	14	7	-35	-	1	2	5	•
19	15	18	15	•	7	8	5	•
20	6	8	10	•	0	5	25	•
21	7	4	-15	-	1	0	-5	-
22	14	13	-5	-	9	9	0	0
23	4	4	0	0	0	0	0	0
24	4	5	5	•	0	0	0	0
25	7	8	5	•	0	0	0	0
26	12	12	0	0	0	1	5	•
27	9	4	-25	-	0	0	0	0
28	9	9	0	0	0	0	0	0
29	12	13	5	•	3	4	5	•
30	13	14	5	•	7	0	-35	-
31	14	15	5	•	3	2	-5	-
32	13	15	10	•	7	1	-30	-
33	10	9	-5	-	1	1	0	0
34	12	9	-15	-	0	0	0	0
35	8	9	5	•	1	0	-5	-
36	18	15	-15	-	4	14	50	•
37	14	20	-30	-	11	18	35	•
38	6	5	-5	-	0	0	0	0
39	6	10	20	•	0	0	0	0
40	9	13	20	•	1	1	0	0

SG4 (Counseling)
Increasing Tendency = 21 subjects
Decreasing Tendency = 13 subjects
Constant Tendency = 6 subjects

AI4 (Counseling)
Increasing Tendency = 16 subjects
Decreasing Tendency = 9 subjects
Constant Tendency = 15 subjects

TABLE 18

SUBJECTS' RAW SCORE TENDENCY ON EACH FACTOR

EXPERIMENTAL GROUP: SG5/AI5

SUBJS.	SGPRES	SGPOSS	%INCR/DECR.	TEND.	AIPRES	AIPOSS	%INCR/DECR.	TEND.
1	4	5	5	•	0	0	0	3
2	12	16	20	•	16	16	0	3
3	15	19	20	•	8	11	15	-
4	5	7	10	•	2	3	5	-
5	19	17	-10	-	5	5	0	3
6	17	19	10	•	17	18	5	•
7	17	18	-5	-	10	9	-5	-
8	11	14	15	•	0	0	0	3
9	6	10	20	•	4	0	-20	-
10	14	13	-5	-	4	7	15	-
11	5	8	15	•	0	0	0	3
12	13	12	-5	-	1	0	-5	-
13	11	14	15	•	10	11	5	-
14	14	13	-5	-	14	12	-10	-
15	12	13	5	•	0	4	20	-
16	7	3	10	•	0	0	0	:
17	13	13	0	0	3	9	30	-
18	9	7	10	•	0	1	5	-
19	6	3	-15	-	12	3	-20	-
20	6	10	20	•	0	0	0	:
21	10	8	10	•	1	1	0	3
22	15	15	0	3	7	8	5	-
23	12	4	-40	-	8	0	-30	-
24	7	15	•	0	0	0	0	:
25	6	14	30	•	0	3	15	-
26	12	14	10	•	2	3	5	-
27	16	19	15	•	3	7	20	:
28	12	7	-35	-	0	0	0	:
29	12	12	0	0	5	4	-5	-
30	17	18	5	•	9	1	-40	-
31	11	16	35	•	2	2	0	3
32	15	18	15	•	1	2	5	-
33	17	17	0	0	13	13	0	:
34	16	13	-15	-	3	1	-10	-
35	13	12	5	-	2	3	5	-
36	15	15	0	0	1	15	70	-
37	4	6	10	•	0	0	0	:
38	4	10	30	•	0	1	5	:
39	11	15	10	•	0	0	0	:
40	19	20	5	•	9	-7	10	-

SG5 (Leadership)
Increasing Tendency = 25 subjects
Decreasing Tendency = 10 subjects
Constant Tendency = 5 subjects

AI5 (Leadership)
Increasing Tendency = 16 subjects
Decreasing Tendency = 10 subjects
Constant Tendency = 14 subjects

TABLE 19

SUBJECTS' RAW SCORE TENDENCY ON EACH FACTOR

CONTROL GROUP: SG1/AI1

SUBJS.	SGPRE1	SGPOS1	%INCR/DECR.	TEND.	AIPRE1	AIPOS1	%INCR/DECR.	TEND.
1	12	12	0	0	2	7	25	·
2	5	6	5	·	0	0	0	]
3	·6	20	20	·	14	17	15	·
4	4	4	0	0	0	0	0	]
5	15	10	-25	-	3	0	-15	-
6	10	4	-30	-	0	2	10	-
7	8	10	10	·	0	2	10	·
8	18	18	0	0	7	15	40	·
9	17	19	·0	·	4	10	30	·
10	7	4	-.5	-	0	0	0	]
11	·0	4	-30	-	0	1	5	·
12	6	4	-10	-	1	4	·5	·
13	4	4	0	0	0	0	0	]
14	11	4	-35	-	1	1	0	:
15	4	4	0	0	0	0	0	:
16	·9	·3	-30	-	10	6	-20	-
17	4	4	0	0	0	0	0	]
18	5	4	-5	-	0	0	0	]
19	4	4	0	0	0	0	0	:
20	11	9	-10	-	0	4	15	·
21	19	13	-30	-	0	0	0	:
22	·8	·9	5	·	2	4	10	·
23	10	12	10	·	4	3	-5	-
24	8	9	5	·	0	3	15	·
25	5	4	-5	-	0	8	30	·
26	14	14	0	0	2	8	20	·
27	4	4	0	0	0	0	0	:
28	6	19	65	·	0	8	30	·
29	18	17	-5	-	8	11	15	·
30	17	18	5	·	5	4	-5	-
31	4	4	0	0	0	0	0	:
32	5	4	-5	-	0	0	0	:

SG: (Teaching)
Increasing Tendency = 9 subjects
Decreasing Tendency = 13 subjects
Constant Tendency = 10 subjects

AI1 (Teaching)
Increasing Tendency = 15 subjects
Decreasing Tendency = 4 subjects
Constant Tendency = 13 subjects

TABLE 20

SUBJECTS' RAW SCORE TENDENCY ON EACH FACTOR

CONTROL GROUP: SG2/AI2

SUBJS.	SGPRE2	SGPOS2	%INCR/DECR.	TEND.	AIPRE2	AIPOS2	%INCR/DECR.	TEND.
1	14	17	15	-	6	11	25	-
2	16	18	0	0	10	7	-15	-
3	13	19	20	-	10	11	5	-
4	13	12	-5	-	2	4	10	-
5	16	11	-25	-	7	4	-15	-
6	16	18	0	0	11	11	0	:
7	15	16	5	-	8	6	-10	-
8	16	14	-10	-	5	7	10	-
9	17	18	5	-	6	9	15	-
10	15	13	-10	-	8	7	5	-
11	3	11	10	-	5	7	10	-
12	13	9	-20	-	6	5	-5	-
13	17	16	5	-	13	11	-10	-
14	12	11	-5	-	2	7	25	-
15	12	13	5	-	4	4	0	:
16	13	17	-10	-	11	12	5	-
17	16	16	0	:	8	4	-20	-
18	3	7	-10	-	1	3	0	-
19	3	10	-	2	6	20	-	-
20	13	9	-20	-	7	4	-5	-
21	19	20	5	-	11	12	5	-
22	12	11	-5	-	2	2	0	:
23	12	12	0	0	7	8	5	:
24	12	16	20	-	5	11	35	-
25	15	14	-5	-	3	8	25	-
26	16	18	10	-	11	12	5	-
27	10	12	10	-	1	1	0	:
28	11	14	15	-	3	6	5	-
29	15	15	0	:	5	5	0	:
30	14	15	5	-	6	5	-5	-
31	13	12	-5	-	8	10	10	-
32	7	4	-15	-	6	3	-15	-

SG2 (Shepherding-Evangelizing)
Increasing Tendency = 14 subjects
Decreasing Tendency = 13 subjects
Constant Tendency = 15 subjects

AI2 (Shepherding-Evangelizing)
Increasing Tendency = 17 subjects
Decreasing Tendency = 10 subjects
Constant Tendency = 5 subjects

TABLE 21

SUBJECTS' RAW SCORE TENDENCY ON EACH FACTOR

CONTROL GROUP: SG3/AI3

SUBJS.	SGPRE3	SGPOS3	%INCR/DECR.	TEND.	AIPRE3	AIPOS3	%INCR/DECR.	TEND.
1	19	19	5	-	8	13	25	-
2	15	16	5	-	3	6	15	-
3	17	19	10	-	8	11	15	-
4	16	13	-15	-	3	6	15	-
5	20	10	-50	-	8	3	-25	-
6	18	20	20	-	12	19	35	-
7	16	18	10	-	3	4	5	-
8	16	14	-10	-	4	14	50	-
9	18	18	0	0	4	11	30	-
10	12	14	10	-	3	6	15	-
11	15	20	25	-	6	14	40	-
12	17	18	5	-	9	8	-5	-
13	20	20	0	0	20	20	0	)
14	19	20	5	-	4	9	20	-
15	20	20	0	0	3	7	20	-
16	19	20	5	-	8	6	-10	-
17	17	14	-15	-	2	2	0	:
18	7	8	5	-	1	1	0	)
19	20	13	-30	-	3	4	-5	-
20	15	15	0	0	6	4	-10	-
21	20	20	0	0	8	12	20	-
22	20	14	-30	-	3	3	0	:
23	14	15	5	-	5	5	0	)
24	16	17	5	-	8	14	30	-
25	17	14	-15	-	3	15	60	-
26	20	17	-15	-	16	17	5	-
27	16	20	20	-	3	3	0	)
28	19	19	0	0	4	11	35	-
29	17	4	-65	-	2	5	15	-
30	13	14	5	-	5	8	15	-
31	9	13	20	-	2	3	5	-
32	15	9	-30	-	4	5	5	-

SG3 (Supporting)
Increasing Tendency = 15 subjects
Decreasing Tendency = 11 subjects
Constant Tendency = 6 subjects

AI3 (Supporting)
Increasing Tendency = 22 subjects
Decreasing Tendency = 4 subjects
Constant Tendency = 8 subjects

TABLE 22

SUBJECTS' RAW SCORE TENDENCY ON EACH FACTOR

CONTROL GROUP: SG4/AI4

SUBJS.	SGPRE4	SGPOS4	%INCR/DECR.	TEND.	AIPRE4	AIPOS4	%INCR/DECR.	TEND.
1	13	12	-5	-	8	2	-30	-
2	11	11	0	0	1	1	0	0
3	16	18	10	*	8	15	35	*
4	16	7	-45	-	1	4	15	*
5	15	10	-25	-	1	0	-5	-
6	16	18	10	*	6	8	10	*
7	15	15	0	0	3	5	10	*
8	16	13	-15	-	6	4	-10	-
9	16	16	0	0	4	6	10	*
10	16	14	-10	-	7	12	30	*
11	16	12	-20	-	4	8	20	*
12	8	4	-20	-	0	4	20	*
13	11	12	5	*	9	10	5	*
14	19	15	-20	-	2	7	25	*
15	14	9	-25	-	1	2	5	*
16	18	16	-10	-	18	11	-35	-
17	17	16	-5	-	1	4	15	*
18	4	4	0	0	0	0	0	0
19	8	7	-5	-	0	2	10	*
20	11	11	0	0	2	4	10	*
21	17	10	35	*	7	2	-25	-
22	15	12	-15	-	3	3	0	0
23	11	13	10	*	7	4	-15	-
24	6	11	25	*	0	5	25	*
25	12	10	-10	-	0	4	20	*
26	17	12	-25	-	11	14	15	*
27	13	12	-5	-	1	0	-5	-
28	13	6	-35	-	0	3	15	*
29	15	14	-5	-	1	2	5	*
30	16	15	-5	-	5	4	-5	-
31	12	14	10	*	2	3	5	*
32	5	4	-5	-	0	0	0	:

SG4 (Counseling)
Increasing Tendency = 7 subjects
Decreasing Tendency = 20 subjects
Constant Tendency = 5 subjects

AI4 (Counseling)
Increasing Tendency = 20 subjects
Decreasing Tendency = 8 subjects
Constant Tendency = 4 subjects

TABLE 23

SUBJECTS' RAW SCORE TENDENCY ON EACH FACTOR

CONTROL GROUP: SG5/AI5

SUBJS.	SGPRES	SGPOSS	%INCR/DECR.	TEND.	AIPRES	AIPOSS	%INCR/DECR.	TEND.
1	12	12	0	0	5	8	15	+
2	7	9	10	+	0	1	5	+
3	18	20	10	+	9	15	30	+
4	15	8	-45	-	0	0	0	0
5	17	12	-25	-	4	0	-20	-
6	11	7	-20	-	7	1	-30	-
7	16	13	-15	-	0	3	15	+
8	18	18	0	0	9	8	-5	-
9	16	13	-15	-	4	16	60	+
10	15	9	-30	-	7	4	-15	-
11	17	4	-65	-	3	0	-15	-
12	9	4	-25	-	1	4	15	+
13	4	12	40	+	0	4	20	+
14	19	4	-60	-	2	0	-10	-
15	9	4	-25	-	0	1	5	+
16	15	14	-5	-	13	4	-45	-
17	11	4	-30	-	0	0	0	0
18	6	4	-10	-	1	0	0	0
19	15	7	-40	+	0	-20	-	
20	12	14	10	+	0	4	20	+
21	19	12	-35	-	8	2	-30	-
22	15	11	-30	-	1	1	0	0
23	7	12	25	+	5	6	5	+
24	9	13	20	+	0	13	65	+
25	13	13	0	0	2	11	45	+
26	18	19	5	+	14	16	10	+
27	4	8	20	+	1	0	5	+
28	12	12	0	0	2	5	15	+
29	16	16	0	0	7	4	-15	-
30	19	18	-5	-	3	0	-15	-
31	13	11	-10	-	2	3	5	+
32	6	5	-5	-	0	0	0	0

SG5 (Leadership)
Increasing Tendency = 8 subjects
Decreasing Tendency = 19 subjects
Constant Tendency = 5 subjects

AI5 (Leadership)
Increasing Tendency = 16 subjects
Decreasing Tendency = 11 subjects
Constant Tendency = 5 subjects

APPENDIX G

SCORES GROUPED ON EACH SUBJECT (NSGI & AI)

SCORES GROUPED ON EACH SUBJECT (NSGI & AI)

Pre-Test NSGI Pre-Test AI	Post-Test NSGI Post-Test AI	A G MS ES EO

EXPERIMENT GROUP

Pre-Test NSGI / Pre-Test AI	Post-Test NSGI / Post-Test AI	A G MS ES EO
0011535111151111413114551	15551115421415113541	62421
0010012000000000101001210	00230000300202002200	
0025154551545435411551	51555535335354314555	32111
0023155450543535425555	31554505434355425555	
0032554321324143341244 4	15555415351444412455	22421
0031254331511133411353 3	12543223222303213544	
0041254113311123111344 2	13531223111332213323	42212
0040011101100045010120 0	00101010000110101101	
0055555454545553555555 5	54544545445544454445	41411
0051224251111430114333 1	11221311244412122221	
0064444443334444443343 5	55445544444444544545	31211
0064233442234342442432 5	44325542344533433335	
0072543431243211352354 5	45544325434323444445	21211
0071153411121111111412 4	11431212213102323224	
0084555544445515151115 51	13534134341411513331	21111
0080010000000020000010 0	00200010000400001000	
0093354135431133431243 1	13553155431324311541	21111
0091121115311141311141 1	03540055400314001440	
0101533331335151331154 3	53433523344444134435	32111
0101121111111151211521 1	41321412112351123214	
0111243211331142111333 1	23433214231432124431	52411
0110011000100Cl10003110	00310103100432004420	
0123243431413321321414 4	23443345324324224345	22111
0120010000000050010200 0	10510000000400002210	
0135543333412351211324 5	55443424344434243445	51111
0133110031312355141414 4	51221314233453234335	
0142343423433334232343 4	34443434543344234444	21211
0142454423143133342444 3	13542233422343434544	
0153241341333211211141 5	34533514333223232445	31211
0151111010000100000000 0	21211211112111112111	
0161234111221311211335 4	15452114511314515551	32211
0160022000020010200102 0	00200000100333003030	
0173453341524355211344 5	44443415434444323434	41211
0170022020012033111301 0	12222200222333223213	
0183343345534335313555 1	22221133111332113324	42211
0180011001100012000110 0	02301454100150004510	
0194554533535451315545 5	25452334551515114435	41211
0191203203313000221321 5	02221203112003323223	
0204321121123221211121 1	33323212232312313221	11111
0200010000000010000100 0	40020201002102013010	

Explanation: Scores for each subject (eg. 001) on two lines--first line records NSGI, 2nd. line AI. Left column, pre-test; middle column post-test. Each number is a score on the inventory in the following order: Teaching, Shepherding- Evangelizing, Supporting, Counseling, Leadership. The five numbers in the right column are the personal values in the order they appear: A = Age, G = Gender, MS = Marital Status, ES = Employment Status, EO = Ethnic Origin.

The following categories provide numerical values for the factors:-

Age: 15-20=1; 21-30=2; 31-40=3; 41-50=4; 51-60=5; 61 and above = 6.

Gender: Male = 1; Female = 2

Marital Status: Single = 1; Married = 2; Separated/Divorced = 3/4

Employment Status: Employed = 1; Non-employed = 2

Ethnic Origin: Black = 1; Non-Black = 2

Pre-Test NSGI Pre-Test AI	Post-Test NSGI Post-Test AI	A G MS ES EO
02111333113231311111113 02111310000010100001100	11113122111321113213 00100011010310001000	52213
02253554555155354115545 02220330444034443050434	52444444343443333434 40542344122522234322	61212
02311411114151551115515 02300200001020320003304	11311134111431111411 00300011000330001300	62222
02411411133111331111311 02400000011000200001100	12313122121?11111321 00100011000100001000	32212
02553421512235431153323 02540000000000000001000	55223512155522154235 40004000304000003000	52212
02632131244343333334534 02611100010010300111000	13554235144442144445 01110011011100111001	61222
02752524424243342334435 02740200300030510002000	51515534154351444415 40101410131310112101	61222
02£13513415111553315445 02800100000000110001000	11411114311441113444 00100000003100000000	62222
02944544534333333232323 02900202211121201111100	54543534334333333433 20311211111201112211	31211
03013544325252543325445 03000540004040500005535	14545435452452334445 00400005010310003100	52222
03113433555111555414553 03100111110100310001311	13444555444453533545 10510150111510001101	42212
03214544115151353114555 03200530001300551101500	35545355455454353535 00510005000530003002	62122
03333414444342343425435 03311400051150350305305	34424344243342434435 01501051041410414204	32212
03423433422352443332335 03400100011000510101202	13423324331331311434 00300000000420001301	51212
35224243231333222223234 03511111001010500001101	23423323232322222334 00100011020500001101	41212
03635433552553135244255 03620110220311130013000	35534454454243113255 41411451554343515354	52412
03711531114311354111541 03700430002300203000020	13551114511355311551 00550003300345000050	42212
03813511134111431111431 03800500030000500003300	12511432131331111425 00500000010310001000	52212
03912522113122111221325 03900100000000500001100	11534124223222221235 20100121001210001100	51212
04014435155151332515434 04000111054022350203203	15555125254323534235 41213152023310134101	52222

CONTROL GROUP

Pre-Test NSGI	Post-Test NSGI	A G MS ES EO
Pre-Test AI	Post-Test AI	

Pre-Test NSGI / Pre-Test AI	Post-Test NSGI / Post-Test AI	A G MS ES EO
0414454334533232353333333	24533445322553344434	41212
0411120111 1020330101211	31312231021251115403	
0422544112411 1542914344	25441234211541213445	62122
0420110001 0000510003110	0011 0011000430002110	
04354545315554344445334	55555555455455555445	51212
0434132121 11144412244332	51231322444324555545	
0441454411 4431424314545	13543114111411114311	62122
0440021000 1000100001000	00410001000401000120	
04543544445453454345535	32312433341333223134	42212
0451000213 1120350011200	00200021000100001000	
04615553425333533224353	15552115531554115541	52212
0460153200 4000530205033	10541115000550005440	
04714554355352434322334	13554355344544223433	62212
0470021005 0110201001100	01120131110111111111	
04855545534444434444445	54445533344433443435	21212
0483122330 2122201222022	51213411123301132112	
04945544445344444354455	44442545335544353555	22212
0491111211 1101311111111	31334311132532422405	
0501444443444 1414314344	13544133331333114341	32112
0500113201 1230302103111	00441011330403002120	
05112145115325545531545	13541115111554112531	32211
0510031100 0110410001221	11520005100523001220	
05214533114111451134334	13411114111341112411	21112
0520030010 0000350003101	11311111111251111111	
05315551135111551114541	15555155151151115551	51211
0530050003 5000555005540	01504055000055005550	
05414555515441555542455	15551115311453111541	62122
0540011100 1000111011101	01110101000243004330	
05513531135331353413551	13531125111351115541	52413
0550111001 1000100001100	00310010000230001110	
05655543544445555345555	54543155334454334555	32212
0564055443 1421514213155	31121142111524112141	
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0570110000 1000401003010	01110000100501005110	
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0580000100 0000110000000	01000001000100001000	
05915551115151151411515	14411114111411111444	62111
0590010000 1010110101001	01110001000410001110	
06033543434332532222324	33423324141434322435	32411
0600021003 2000110003110	111111111111111111111	

Pre-Test NSGI / Pre-Test AI	Post-Test NSGI / Post-Test AI	A	G	MS	ES	EO
06155555545355555445545	55553355153551125533	3	2	4	1	1
06101552000020502205302	00510021010510105510					
06253553515245354335545	53443515214321354354	6	1	2	1	1
06200110100001111001111	10110200001111001111					
06334342313322442123422	33443324433232335433	1	2	1	2	1
06311211111221311112131	11211021122311102112					
06423533414121421114513	24544334242532124534	3	2	2	1	1
06400300002000300002300	11424114121511304514					
06525541155341422311535	15543154141111113445	4	2	1	1	1
06500100011010100001101	00511415141411113415					
06645554535353455424545	45445345254432435545	4	2	4	1	1
06603530112050344414545	12554234232234515534					
06714451113311451111441	15551115151551111551	6	2	1	2	1
06700110000000110100100	00100000000110000100					
06823554214341454113513	53521545255451143415	2	2	2	1	1
06800100011010110001101	01210522011251101213					
06955544544334334443545	55543444444313443435	3	1	2	1	1
06930211320031100212001	40401430122000112110					
07054445534454514432445	54445534444524443445	4	2	4	1	3
07021010204101501000123	20210204100401001210					
07114552142151311112155	13543135231313113254	4	1	2	1	1
07101200010000301003012	01210011000501003013					
07211411215231411111511	11311112111111111312	3	2	2	2	1
07200100000000500001300	00300000000300000200					

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189

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