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A Seven-Scale Instrument to Measure the Romans 12 Motivational Gifts and a Proposition that the Romans 12 gift Profiles Might Apply to Person-Job Fit Analysis

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This study used a tautological approach to develop a seven-scale instrument that measures the Romans 12 motivational gifts and after collecting data from 4177 participants compared the scores on the seven scales between males and females revealing that females scored significantly on the (a) Giving, (b) Serving, and (c) Mercy scales while males scored significantly higher on the (a) Ruling, (b) Teaching, (c) and Perceiving scales. The study conducted a cluster analysis on the 4,177 participant scores of the seven scales and built 50 profiles with all seven ANOVA tests (one per gift) showing significance at the .000 level. The study proposes that the Romans 12 gift profiles might be useful in person-job fit analysis and suggests that future research be conducted to test the validity of this proposition. This study includes definitions of each of the seven Romans 12 gifts and includes a literature review of the gifts.

A Seven-Scale Instrument to Measure the Romans 12 Motivational Gifts and a Proposition that the Romans 12 gift Profiles Might Apply to Person-Job Fit Analysis

Despite the increased interest in spiritual gift inventories in the last decade, there still remains a need for a valid and reliable instrument as defined by the Standards for Educational and Psychological Testing (American Psychological Association, 1999). A literature review revealed no existing instruments that have undergone validity and reliability testing, and compilation of norms. The popular press, however, has many books on motivational gifts from different dimensions including church growth, awareness, discovery, use, self-assessment, and personal growth (Bryant, 1991; Flynn, 1974; Fortune & Fortune, 1987; Gangel, 1983; Gothard, 1986; Hocking, 1992; Kinghorn, 1976; Lim, 1991; McRae, 1976; Wagner, 1979; Yohn, 1974).

One of the reasons for a dearth of statistically reliable and valid instruments is caused by the nature of socio-psychometric research and instrument development in that the accepted approach to building a multiple factor instrument is to (a) define the main construct, (b) seek a pool of items from the literature that are content valid, (c) refine the items through a jury of experts, (d) develop an appropriate response measure for the items, (e) collect data from a sufficient-sized sample, (f) run exploratory factor analysis on the data to reduce the data to factors, (g) use scale reliability tests to determine scale reliability, (h) remove items that decrease the reliability measure, (i) continue the testing for test-retest reliability, etc. This process of defining a main construct makes sense when the factors are not considered to have an a-priori base of accepted truth. However, one of the tenants of evangelical Christianity is the acceptance of scripture as inerrant and as such if scripture presents seven motivational gifts then seven, and only seven factors should exist in the instrument. Since the authors are both evangelical Christians this study approached this research from the position that if the Romans 12 passage identifies seven motivational gifts then there must be seven factors in the final instrument. This tautological approach to scale development is treated in this study as an effective and appropriate manner for scale development that results in an instrument that measuring the seven a-priori factors. By tautology, the authors use the definition provided by Siminitiras (2000):

The *validity* of a statement pattern can be merely proved by showing that every statement that is obtained from it is true, regardless of the truth-value of its premises. To state this differently, if one determines that a statement pattern is a tautology, s/he knows,

by definition, that the statement is true (tautologies or logically valid sentential patterns are often referred to as “laws of logic”). (p. 13)

The authors recognized the unconventional nature of the tautological approach to scale development and contend that for a set of a-priori factors the approach is a logical choice. Since the seven motivational gifts are defined in the Romans 12 passage, it is best to build an instrument that measures the seven motivational gifts.

Motivational Gifts

Bryant (1991), Bugbee, Cousins and Hybels (1994), Flynn (1974), Fortune and Fortune (1987), as well as Gothard (1986) imply in their writings that motivational gifts are indicators of life purpose, thus there may be application of motivational gifts to the study of job satisfaction and performance in organizations. We know that there is a relationship between a lack of motivation and an increase in apathy with regard to burnout (Maslach & Jackson, 1984) and in support of the relationship between motivational gifts and burnout, Bryant (1991) concluded that people, when using their motivational gifts may wear out, but they won't burn out. Thus, there may be a useful application of the Romans 12 gifts to the person-job fit field of study.

Motivational Gifts are Different than psychometric Measures

Phoon (1986) and Lewis (1986) sought to correlate motivational gift tests with the Myers-Briggs Type Indicator but offered no conclusive results, and, in fact, Lewis' study contradicts Phoon's work. Choi (1993) also attempted a correlation between temperaments, psychological types, and spiritual gifts but achieved few significant correlations. Joachim's (1984) suggested a correlation between the four temperament types and various motivational gifts from Romans 12 and spiritual gifts from 1 Corinthians 12, however, in Joachim's study not all motivational gifts appeared to correlate with the temperaments. Thus, the literature does not lead us to see that motivational gifts are psychometric measures.

The motivational gift tests commercially available today (Bryant, 1991; Bugbee et al., 1994; Fortune & Fortune, 1987; Gilbert, 1986; Kinghorn, 1976; Wagner, 1979) are worded to apply to Christians or for use in the church. Wording such as “God has given me a unique ability to acquire wealth” and “I enjoy teaching and guiding a group of Christians” make the instrument difficult to use in secular organizations. However, if the gifts are God-given to everyone, then everyone, including non-Christians in secular organizations should be able to produce scores and these scores should be consistent with reliability and validity measures. Further, the commercially available gift tests are attitude focused asking the test-taker to indicate values toward the gift use rather than measuring behavior, which makes the commercially available tests subject to participants reporting higher scores based on belief rather than performance. This present study developed a gift test that measures frequency of behavior rather than attitude towards each gift and uses non-religious language rather than religious language; thus, the instrument is suitable for a secular audience. Following the literature review on the motivational gifts, this article presents the method, data, and results of the scale development and the cluster analysis.

Literature review

To provide a background for this study and the development of this instrument the following review of the literature (a) examines the basis for motivational gifts of Romans 12, (b) defines each gift, (c) discusses the idea of one's gift mix or profile, and (d) review what literature exists concerning statistical validation of gift tests.

The Basis for the Motivational Gifts of Romans 12

Romans 12:3-8 describes gifts given by God to each human being. According to Walker (1991), “They seem to characterize basic ‘motivations,’ that is, inherent tendencies that characterize each different person by reason of the Creator's unique workmanship in their initial gifting...these gifts of our place in God's created order are foundational” (p.2023). Fortune and Fortune (1987) state that these gifts “are the gifts that God has built into us...since they provide the motivating force for our lives, they have been called motivational gifts” (p.17). Hayford (1991) warns, “distinguishing among the gifts of Romans 12: 6-8 (from the Father), the gifts of 1 Corinthians 12:8-10 (from the Holy Spirit), and those here [in Ephesians 4:8], which are explicitly given by Christ the Son, are pivotal in comprehending the whole scope of spiritual

gifts” (p.1792). In Romans 12:6, the Greek word for gift is “charismata,” which comes from the Greek word “charis” meaning grace. According to Wagner (1979), there is a close relationship between the motivational gifts and the grace of God.

This study examines the seven motivational gifts from Romans 12. All other gift tests in the literature have some combination of gifts from the three areas of scripture (Romans 12:6-8; 1 Corinthians 12:8-10, 28; and Ephesians 4:11) with the exception of Fortune & Fortune’s (1987) gift test. The following sections list the gifts in the Romans 12 passage, defining each gift and presents the scale items used in the study.

Perceiving. The gift of perceiving in Romans 12 is the most misrepresented of the seven motivational gifts. Many authors (Bugbee et al., 1994; Kinghorn, 1976; McRae 1976; Wagner, 1979) believe the gift of perceiving in Romans 12 is the same gift of prophecy mentioned in 1 Corinthians 12. This current study defines the motivational gift of perceiving in Romans 12 differently, as does Gothard, 1986; Flynn, 1974; and Fortune & Fortune (1987). Fortune & Fortune (1987) label this the “Perceiver” gift and we have used this term so as to avoid confusion with the 1 Corinthians 12 passage.

Flynn (1974) defines perceiving as used in Romans 12 as “the Spirit-given ability to proclaim the written word of God with clarity and to apply it to a particular situation with a view toward correction or edification” (p.61). The Greek word for perceiving is “propheteia.” It means revealing, manifesting, showing forth, making known, divulging vital information necessary for spiritual living and development (Bryant, 1991). The motivational gift of perceiving in Romans 12 is the extraordinary ability to discern and proclaim truth. The secularized definition of prophecy used in this study is the ability to quickly and accurately discern good and evil and the ability to reveal truth for understanding, correction, or edification.

The items used to measure this scale are (the numbers refer to the final item numbers in Table 1):

- 8 I am candid and open in expressing what I think and feel.
- 15 I am a bold person.
- 20 I always speak the truth, even at the risk of confronting my superiors.
- 28 I always speak the truth, even if it causes pain or hurt feelings.

Serving. The gift of serving is the God-given ability to identify the unmet needs involved in a task and to make use of available resources to meet those needs and help accomplish the desired goals. This is not one-on-one or person-centered but task-oriented (Wagner, 1979). The Greek word for serving is “diakonia,” meaning to aid. The secularized definition of serving used in this study is the ability to elevate any need for another (without concern or desire for rank or recognition) that will help or free that person to work more effectively.

The items used to measure this scale are (the numbers refer to the final item numbers in Table 1):

- 5 I do useful, helpful things for people.
- 10 I show my feelings by what I do for others more than what I say to them.
- 14 I prefer doing a job instead of delegating it to someone else to complete.
- 21 I often offer to assist people in practical ways.

Teaching. The gift of teaching is the God-given ability to clearly communicate the truths and applications of the Word in such a way that others will learn (Wagner, 1979; Flynn 1974; Kinghorn, 1976; Bugbee et al., 1994; McRae, 1976; Bryant, 1991). The Greek word for teaching is didaskalia, which means to instruct, clarify, elucidate, illuminate, simplify, and to illustrate for the sake of communication and understanding (Bryant, 1991). The secularized definition of teaching used in this study is the extraordinary ability to discern, analyze, and deliver information and truth so that others will learn.

The items used to measure this scale are (the numbers refer to the final item numbers in Table 1):

- 6 I enjoy research projects.
- 11 I tend to analyze everything.
- 19 I love to study.
- 25 I enjoy helping others to learn.

Encouraging. The gift of encouraging is a God-given ability to minister words of comfort, consolation, encouragement, and counsel in such a way that others feel helped and healed (Wagner, 1979). Encouraging comes from the Greek word “parakaleo” or “paraklesis.” The word has two parts: one is “a call,” and the other is “companionship.” Together they mean to be with and for another (Bryant, 1991). The secularized definition of exhortation used in this study is the ability to call forth the best in others through encouragement and motivation.

The items used to measure this scale are (the numbers refer to the final item numbers in Table 1):

- 16 I make people feel joyful.
- 18 I am a talkative person.
- 23 I am a very social person.
- 29 I am energized by enlivening people.

Giving. The gift of giving is the God-given ability to understand the material needs of others and then meet those needs generously. The Greek word for giving is “metadidomi,” meaning to turn over or to give over, share, or transfer. The definition of giving used in this study is the ability to manage one’s resources of income, time, energy, and skills to exceed what is considered to be a reasonable standard for giving (Bryant, 1991).

The items used to measure this scale are (the numbers refer to the final item numbers in Table 1):

- 1 I give generously and joyfully to people in need.
- 4 I actively support organizations that help the less fortunate.
- 9 What approximate percent of your income do you donate?
- 24 I am frugal in my personal spending so I have extra to give to others.

Ruling. The gift of ruling is the God-given ability to set goals in accordance with God’s purpose for the future and to communicate these goals to others in a way that they harmoniously work together for the glory of God. The Greek word for ruling is “proistemi,” which means to stand over, place over, and is translated “rule.” Many authors (Bryant, 1991; Fortune & Fortune, 1987; Flynn, 1974; Gothard, 1986; Kinghorn, 1976; McRae, 1976) confuse the gift of ruling with the gift of administration in 1 Corinthians 12. Gangel (1983) suggests that administration and management are synonymous. The secularized definition of ruling used in this study is the ability to set future long-term goals and communicate those goals in such a way that others will listen and work to achieve them.

The items used to measure this scale are (the numbers refer to the final item numbers in Table 1):

- 2 I can create order out of chaos.
- 17 I enjoy the challenge of establishing new procedures for others to use.
- 19 I love to study.
- 27 I make decisions and make things happen quickly.

Mercy. The gift of mercy is the God-given ability to feel genuine empathy and compassion for individuals, both Christian and non-Christian, who suffer distressing physical, mental, or emotional problems and to translate that compassion into cheerfully done deeds (Wagner, 1979). The Greek word for mercy is “eleeo,” which means “have compassion on.” The definition of mercy used in this study is the extraordinary ability to feel and to act upon genuine empathy for others who suffer distressing physical, mental, emotional, social, and spiritual pain (Bryant, 1991).

The items used to measure this scale are (the numbers refer to the final item numbers in Table 1):

- 7 I have an extraordinary ability to sympathize with those who are suffering.
- 12 Crying with others and sharing their pain is a valuable use of my time.
- 13 I have an extraordinary ability to be around people who are in pain.
- 22 When I see people in pain, my heart forces me to help them find relief.
- 26 Compared to other people I know, I spend a larger amount of time consoling those who are hurting.

This study not only restricts its scope to the gifts of Romans 12, the researchers propose that the Romans 12 gifts exist as a mix of all seven gifts as do Bryant, (1991), Bugbee et al. (1994), Fortune & Fortune (1987), Gangel (1983), and Wagner (1979). Thus, the instrument developed in this study seeks to produce a profile of the person rather than to identify one or two main gifts.

The Idea of One's Gift Mix or Profile

Clinton (1985) combines the results of a personality test, an inward conviction questionnaire, and personal experiences to confirm the existence of motivational gifts. The results of all three combined reveal one's unique gift combination. Bugbee's et al. (1994) Network materials developed for Willow Creek Community Church separate passions, spiritual gifts, and personal styles to form a "Servant Profile." "Passion is the God-given desire that compels us to make a difference in a particular ministry" (p.46). This is similar to Clinton's (1985) inward conviction questionnaire. However, Bryant (1991); Fortune & Fortune, (1987), Gangel (1983), Hayford (1991), Naden (1990) and Wagner (1979) consider a gift mix independent of such assessments.

Naden's (1988) research found that each of the functional gifts fall into one of the five clusters: (1) teacher, (2) shepherd, (3) helper, (4) counselor and (5) leadership. Naden (1990) writes regarding his factor analysis:

These and other findings suggested that an instrument might be more useful if it identified one's cluster of giftedness rather than specific gifts. As a result came the publication of the New Spiritual Gifts Inventory (NSGI, 1988). After establishing the main area of giftedness, individuals are enabled to experiment and establish the contemporary setting in which they can bring nurture and growth within their communities (p.5).

Wagner (1979) concurs, "I would suspect that probably the majority or perhaps all Christians have what we would call a Gift Mix, instead of a single gift" (p.40). Fortune & Fortune (1987) provide a profile sheet illustrating the final tally of test results that identify one's first, second, and third highest scoring gifts. Evaluation of this profile helps to explain the different ways people respond to situations and job opportunities. Bryant's (1991) view is similar in that Bryant refers to 1 Corinthians 12:8-10 where Paul uses the Greek word "diaresis" three times. The translation means "many," "varied," or "multiple." Bryant states, "I take it that Paul is trying to convince us that the ways to apply the gifts are limitless" (p.55).

The Greek word "diaresis" means a distinction arising from a different distribution to different persons. Paul states that the difference is in the kind of gifts, ministries, and workings. The Greek word for workings is "energmaton," which means "the effect or operation of." In this scripture, Paul refers to the *different* effects or operations of the gifts or ministries.

Hayford (1991) explains that "uniqueness is manifested in individuals according to the varied gifts God the Father has given them (Romans 12:3-8) and joined with whatever gifts the Holy Spirit distributes to or through them (1 Corinthians 12:4-11)" (p.1792). Gangel (1983) states, "it would seem that every Christian has at least one spiritual gift, and some have more. Perhaps multi-gifted persons are placed by the Lord of the church into positions of leadership as pastors, evangelist, or teachers, and in other roles where such "clusters" of gifts are necessary" (p.9). This is the impetus for future research concerning the gift mix or profile of an individual. In order to propose a future research stream, it is necessary to examine the current spiritual gift tests available.

Literature Concerning Statistical Validation of Existing Gift Tests

There is a paucity of literature in refereed journals documenting any validation of gifts tests. Fortune and Fortune's (1987) instrument is one of the most well-known, published and copyrighted of the motivational gift tests. Fortune and Fortune's test contains 25 questions per Roman's 12 gift. Of concern is that this test examines the gift of administration from 1 Corinthians 12:28 instead of the gift of ruling in Romans 12. Katie Fortune (personal communication February, 1999) explained that while they administered their motivational test to thousands of people in 32 countries over 24 years they have not personally published any statistical validation studies. However, Cooper and Blakeman (1994) did examine the Fortune's Motivational Gift Inventory (1987) and found that despite the apparent strength of the motivational gifts subscales' content validity, reliability fell in the poor and moderate range and construct

validity was also tenuous. A factor analysis using an oblique rotation supported a three-factor versus a seven-factor solution. In addition, Cooper and Blakeman found only a three-factor solution rather than a seven-factor solution with 37% of the items correlating more highly with a subscale other than the scale intended by Fortune and Fortune..

The Wagner-modified Houts questionnaire, originally suggested by Dr. Richard Houts in 1976, was modified by Dr. Peter Wagner from Fuller Theological Seminary and last updated in 1995 but the literature did not provide any rigorous statistical testing on the questionnaire. Wagner-modified Houts questionnaire contains 5 questions per gift, testing a total of 25 gifts. Seven of those 25 gifts are from Romans 12. A search of unpublished papers and dissertations provided a dissertation from Saint Louis University by Marshall (1986) that attempted to validate the questionnaire using a factor analysis. The results were inconclusive.

The Naden Spiritual Gifts Inventory, revised in 1988 from its original 1981 form, measures 19 spiritual gifts including the 7 motivational gifts. Naden's subsequent research on his inventory led him to find factors showing clusters of gifts. Each of the functional gifts fall into one of the five clusters: (1) teacher, (2) shepherd, (3) helper, (4) counselor and (5) leadership. Naden's inventory has test-retest reliability coefficients ranging from .8206 to .9716 for the five groups. Agreement of experts coefficients range from .87 to 1.00 for the 20 statements in the inventory. Naden administered this inventory to "thousands of Christians in both the United States and overseas" (1990, p. 4).

Several authors (Bryant, 1991; Bugbee, et al., 1994; Clinton, 1985; Gilbert, 1986; Hocking, 1992; Kinghorn, 1976) offer their own versions of gift tests. However, the literature showed no evidence of any statistical validation of these tests. The tests cluster into similar groupings.

Clinton (1985) combines three instruments: a personality test, an inward conviction questionnaire, and personal experiences to confirm the existence of motivational gifts. The results of all three combined reveal one's unique gift combination. Similarly, Bugbee's et al. (1994) Network materials developed for Willow Creek Community Church, assess three components of passions, spiritual gifts, and personal styles to form a "Servant Profile."

Kinghorn's (1981) gift test examines 20 gifts in the three scripture passages. He includes the seven motivational gifts from Romans 12. However, he refers to the gift of leadership as "giving aid" and the gift of mercy as "compassion." The gifts from 1 Corinthians 12:8-10 and 1 Corinthians 12:28 are included. These are: the gift of wisdom, knowledge, faith, discernment of spirits, healings, miracles, tongues, and interpretation of tongues, administration, and helps. The gifts from Ephesians 4 include apostleship, evangelism, and shepherding (pastor). There is a total of 200 questions, this is 10 questions per gift.

Bryant's (1991) gift test examines 32 gifts that include the gifts from Romans 12, 1 Corinthians 12, Ephesians 4 and includes 12 additional gifts including missionary, hospitality, sufferings, singleness, intercessory prayer, martyrdom, spirit-music, craftsmanship, exorcism, battle, humor, and poverty. Bryant does not report any attempts to statistically validate the test.

Hocking's (1992) gift test examines 14 gifts. The seven motivational gifts from Romans 12 and the word of wisdom, knowledge, gift of faith, and discerning of spirits from 1 Corinthians 12:8-10. Hocking includes the gift of administration and helps from 1 Corinthians 12:28 and includes an additional gift – the gift of hospitality.

Gilbert (1986) examines the 6 motivational gifts from Romans 12, omitting the gift of rulership but substitutes the gift of administration attributed to 1 Corinthians 12:28 and the gifts of evangelism and pastor/shepherd from Ephesians 4.

Conclusion of the literature review

The authors of this present study conclude that while there has been significant work done on the Romans 12 motivational gifts, little work has been done to produce an instrument that measures the seven Romans 12 gifts and is statistically valid and reliable. Thus, there is need for this study.

Method

The researchers conducted a word study of the New Testament of the Greek words used to describe each gift in Romans 12 in order to create a pool of items for later factor analysis. The researchers used a jury of experts from the Schools of Divinity and Business at a private Mid-Atlantic U.S. university to evaluate and modify the items. After the researchers developed a pool of 120 items and pre-tested the items with 150 graduate students in the Schools of Business and Leadership at the same Mid-Atlantic U.S. university only four factors were clearly shown. Following a tautological process, the researchers modified the items five more times in an effort to clearly show the seven factors. By the sixth time, it became apparent to the researchers that the gifts were more difficult to describe than originally thought since many of the gifts seemed to work together in the lives of the original jury of experts interviewed in the earlier rounds of item development. Realizing this, the researchers sought people who tested high in specific gift mixes using the sixth version and the researchers looked sought to understand the differences between the mixes. Using in-depth interviews of 24 individuals and modified the individual gift items to more closely represent the specific gift. For example, the researchers interviewed a participant who measured high in ruling and encouraging and then a respondent who scored high in ruling and giving. By interviewing both respondents and listening for the similarities in ruling behavior, the researchers were able to more fully isolate the ruling gift. This process was repeated for each gift by interviewing respondents with overlapping gifts and seeking to find the common behaviors.

Data Collection

Following the pre-tests and the seventh version, the researcher created a self-scoring WWW form (www.gifttest.org) that allowed people to access and complete the form, receive their results along with a description of the gifts. The data was automatically saved in a database for later analysis. No identifying codes were included with the data in order to insure anonymity.

4,177 participants completed the self-scoring WWW form between March 1, 2002 and October 25, 2002. The researchers used word of mouth advertising among graduate students in the Schools of Business and Leadership at the Mid-Atlantic U.S. university and the website was mentioned in: (a) Zigarelli's (2000) book *Faith at Work*; (b) Zigarelli's article in *Christianity Today* that promoted the book; and (c) Zigarelli's website <http://www.assess-yourself.org/>. The advertising focus for the site means that the participants are believed to be Christian, thus there may be a bias in the data and future studies should seek a sample of non-Christians to confirm that the data can be generalized beyond Christians.

Analysis

The items are scored on a scale of 0 to 5 with 0 meaning that no behavior occurs and 5 meaning that the behavior occurs all the time. The web form returned scores to the participant in the form of percentage of possible points for each gift. In addition to using the raw scores from the participants for the factor analysis, the researchers calculated the participants percentage score for each of the seven gifts rather than total scores for each gift to produce histograms since the factor for mercy had five items and the other six factors had four items.

A correlation of the 29 items showed a high level of correlation thus an oblimin rotation was used in the factor analysis of the 4,177 entries. The factor analysis returned seven factors: (a) Encouraging, (b) Mercy, (c) Serving, (d) Teaching, (e) Perceiving, (f) Giving, and (g) Ruling with Chronbach alpha scores of (a) .817, (b) .888, (c) .684, (d) .697, (e) .798, (f) .674, and (g) .816 respectively. The structure matrix is shown in Table 1 and Figures 1 through 7 show the histograms for each of the seven factors revealing that the data is normally distributed within each factor.

Table 1
Factor Analysis Structure Matrix

	Component						
	1	2	3	4	5	6	7
Q1G						-0.626	
Q2R							-0.819
Q3R							-0.877
Q4G						-0.691	
Q5S			0.641				
Q6T				0.790			
Q7M		-0.822					
Q8P					0.695		
Q9G						-0.736	
Q10S			0.720				
Q11T				0.535			
Q12M		-0.817					
Q13M		-0.864					
Q14S			0.698				
Q15P					0.626		
Q16E	0.760						
Q17R							-0.685
Q18E	0.820						
Q19T				0.837			
Q20P					0.848		
Q21S			0.681				
Q22M		-0.814					
Q23E	0.858						
Q24G						-0.706	
Q25T				0.613			
Q26M		-0.814					
Q27R							-0.746
Q28P					0.862		
Q29E	0.697						

Figure 1 - Histogram for Giving Gift Percentage Scores

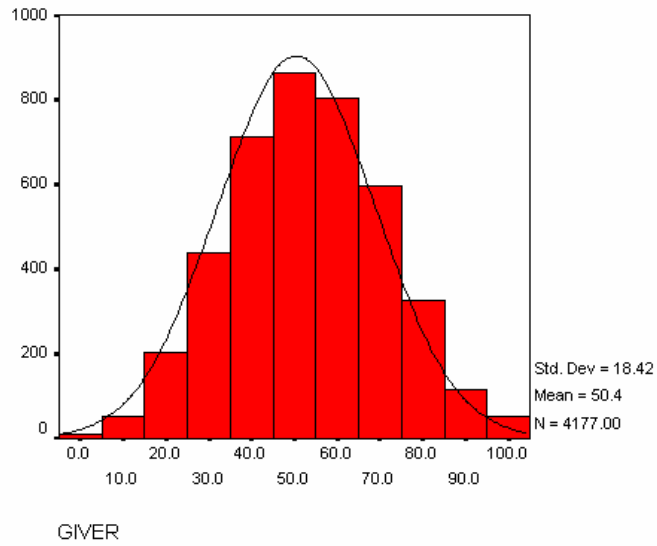


Figure 2 - Histogram for Ruling Gift Percentage Scores

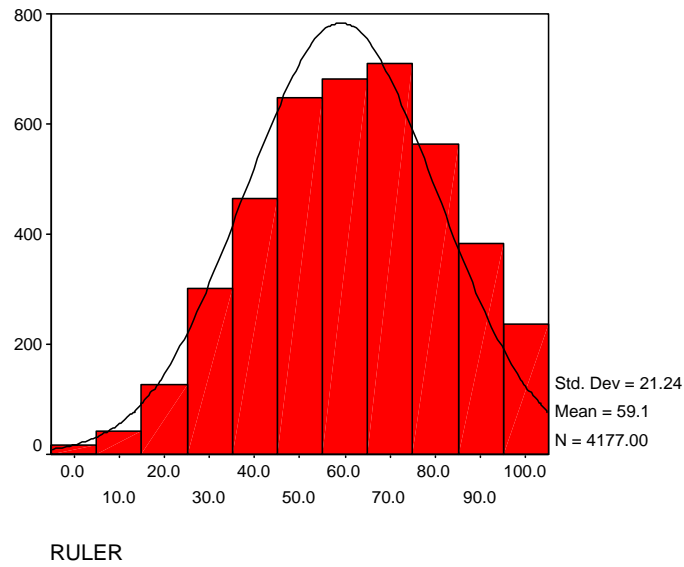


Figure 3 - Histogram for Serving Gift Percentage Scores

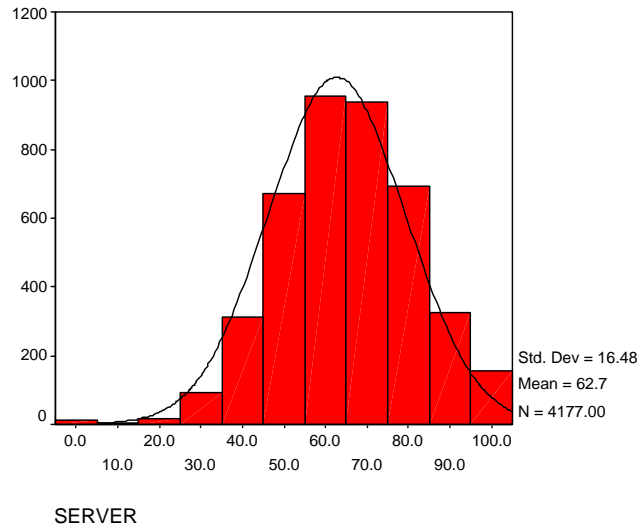


Figure 4 - Histogram for Teaching Gift Percentage Scores

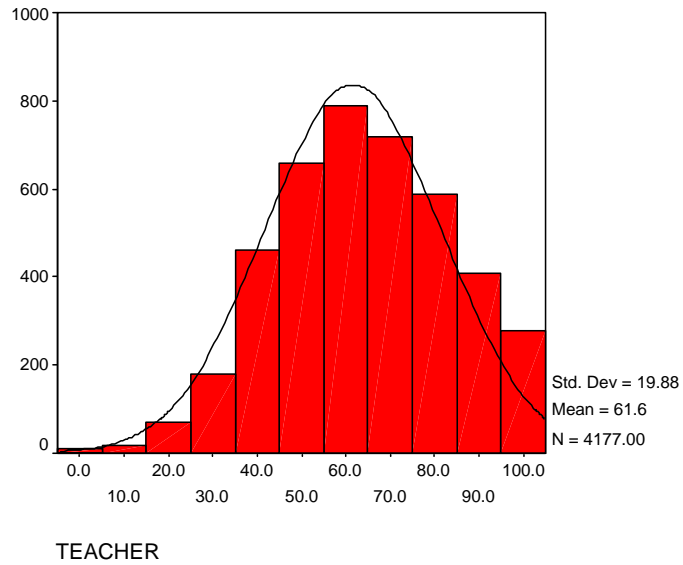


Figure 5 - Histogram for Mercy Gift Percentage Scores

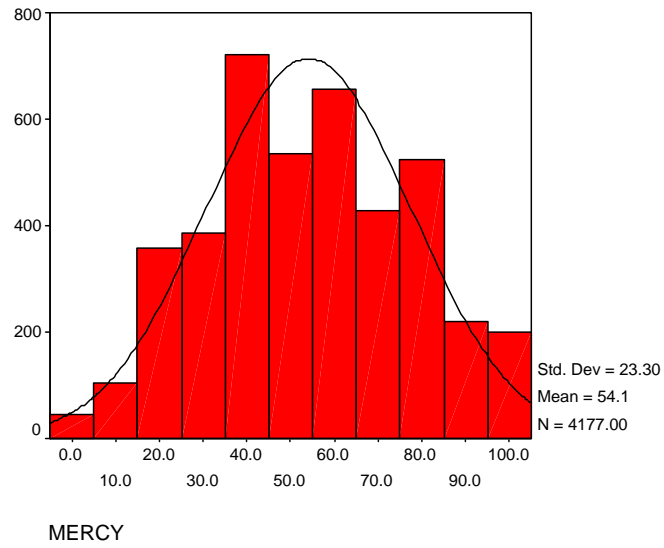


Figure 6 Histogram for Perceiving Gift Percentage Scores

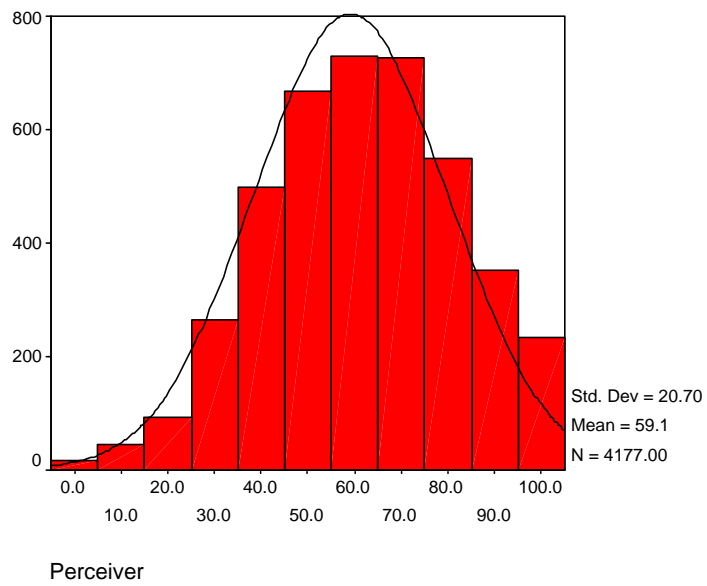
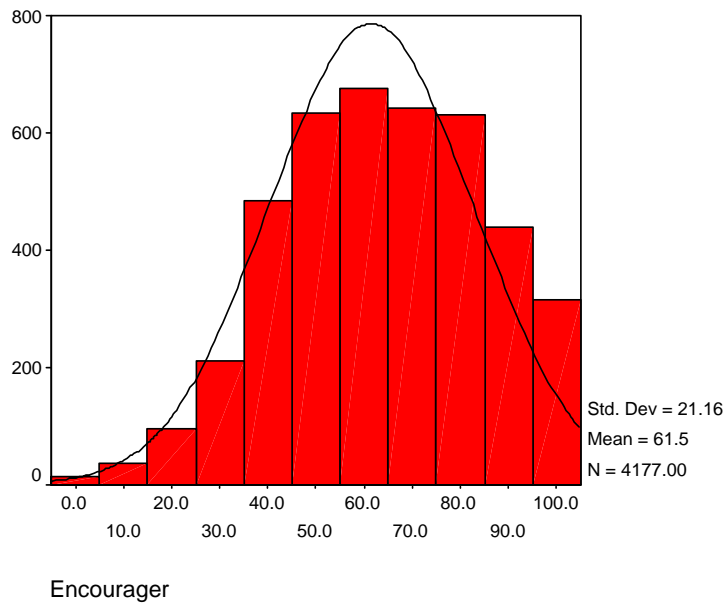


Figure 7 Histogram for Encouraging Gift Percentage Scores



The web form asked the participant to report gender, type of professional work currently engaged in, type of professional work desired and what abilities the participant believed that he/she possessed. The open-ended results for current professional work, desired professional work and abilities will require more qualitative analysis than the scope of this present study allows and is not reported here. The researchers did examine the differences in percentage scores by gender and found some noteworthy differences. Table 2 reports the t-tests of each of the seven factors by gender and shows that females scored significantly higher in (a) Giving, (b) Serving, and (c) Mercy while males scored significantly higher in (a) Ruling, (b) Teaching, (c) and Perceiving. This study used a p-value of .10 for significance.

Table 2
T-Test for each Motivational Gift by Gender

	GENDER	N	Mean %	S.D.	T-test	Significance
GIVER	female	2590	50.8	18.38	1.768	0.077
	male	1587	49.8	18.48		
RULER	female	2590	57.1	21.33	-7.59	0.000
	male	1587	62.2	20.71		
SERVER	female	2590	64.2	16.48	7.533	0.000
	male	1587	60.3	16.18		
TEACHER	female	2590	60.3	19.95	-5.443	0.000
	Male	1587	63.7	19.58		
MERCY	Female	2590	58.2	22.95	14.882	0.000
	Male	1587	47.4	22.31		
Perceiver	Female	2590	57.5	21.01	-6.642	0.000
	Male	1587	61.8	19.89		
Encourager	Female	2590	61.5	21.41	0.207	0.836
	Male	1587	61.4	20.74		

Cluster Analysis of the Gifts

The authors used SPSS Release 11 to perform a cluster analysis of the 4,177 participants with an arbitrary cluster count setting of 50. The resultant cluster analysis shown in Table 3 shows 50 discrete clusters with ANOVA significance at the 0.000 level as shown in Table 5. The authors converted the percentage data in Table 3 to three categories of (a) high (labeled as ‘3’) for those cluster centers above 67%, medium; (b) medium (labeled as ‘2’) for those cluster centers above 33% but less than 67%; and (c) low (labeled as ‘1’) for those cluster centers less than 33% as shown in Table 4. Table 6 presents the counts for each cluster and with the exception of cluster numbers 14 and 48, which only have one count each, the remaining 48 clusters warrant exploration.

Table 3:
Initial Cluster Centers (in % of total possible score)

Gift/Cluster	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
GIVER	75	85	60	15	35	25	45	40	15	60	75	70	20	100	5	50	20	75	70	50	5	80	90	15	55
RULER	10	25	45	95	85	0	85	70	10	100	40	95	70	10	55	15	40	60	70	15	0	40	80	30	70
SERVER	80	95	85	85	60	0	70	35	95	45	70	90	60	0	50	50	40	75	70	45	10	65	100	25	20
TEACHER	25	70	75	100	90	0	45	35	5	60	15	25	25	0	75	15	5	85	15	70	65	40	60	45	35
MERCY	12	92	100	36	100	0	68	32	44	0	40	24	84	0	16	72	16	64	80	36	8	48	100	56	72
Perceiver	25	45	100	85	75	0	90	45	15	40	5	40	75	0	100	15	80	15	35	25	20	65	35	95	95
Encourager	20	50	95	65	60	0	25	65	50	5	95	30	95	0	85	25	35	70	60	45	35	35	100	100	70

Gift/Cluster	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50
GIVER	5	100	10	75	15	25	35	50	25	15	40	40	65	60	65	90	100	20	45	95	90	25	0	60	60
RULER	25	100	45	85	30	80	30	95	35	50	45	95	45	45	85	100	85	45	10	85	95	45	0	5	40
SERVER	55	100	40	65	55	95	25	45	40	10	50	45	85	75	100	90	70	50	30	85	35	95	0	30	45
TEACHER	90	100	100	35	40	25	80	90	40	0	45	15	80	80	100	90	75	70	45	100	50	45	0	35	90
MERCY	12	100	64	52	76	8	56	36	100	12	0	16	48	24	56	32	44	68	0	100	76	68	0	96	16
Perceiver	30	100	70	70	70	85	5	40	35	65	10	90	30	65	100	100	90	5	60	55	65	55	75	90	85
Encourager	10	100	60	95	5	40	100	65	70	90	0	95	10	85	15	100	45	20	10	60	20	60	0	65	20

**Table 4:
Cluster Centers Using High (3), Medium (2), and Low (1)**

Gift/Cluster	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
GIVER	3	3	2	1	2	1	2	2	1	2	3	3	1	3	1	2	1	3	3	2	1	3	3	1	2
RULER	1	1	2	3	3	1	3	3	1	3	2	3	3	1	2	1	2	2	3	1	1	2	3	1	3
SERVER	3	3	3	3	2	1	3	2	3	2	3	3	2	1	2	2	2	3	3	2	1	2	3	1	1
TEACHER	1	3	3	3	3	1	2	2	1	2	1	1	1	1	3	1	1	3	1	3	2	2	2	2	2
MERCY	1	3	3	2	3	1	3	1	2	1	2	1	3	1	1	3	1	2	3	2	1	2	3	2	3
PERCIEVER	1	2	3	3	3	1	3	2	1	2	1	2	3	1	3	1	3	1	2	1	1	2	2	3	3
ENCOURAGER	1	2	3	2	2	1	1	2	2	1	3	1	3	1	3	1	2	3	2	2	2	2	3	3	3

Gift/Cluster	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50
GIVER	1	3	1	3	1	1	2	2	1	1	2	2	2	2	2	3	3	1	2	3	3	1	1	2	2
RULER	1	3	2	3	1	3	1	3	2	2	2	3	2	2	3	3	3	2	1	3	3	2	1	1	2
SERVER	2	3	2	2	2	3	1	2	2	1	2	2	3	3	3	3	3	2	1	3	2	3	1	1	2
TEACHER	3	3	3	2	2	1	3	3	2	1	2	1	3	3	3	3	3	3	2	3	2	2	1	2	3
MERCY	1	3	2	2	3	1	2	2	3	1	1	1	2	1	2	1	2	3	1	3	3	3	1	3	1
PERCIEVER	1	3	3	3	3	3	1	2	2	2	1	3	1	2	3	3	3	1	2	2	2	2	3	3	3
ENCOURAGER	1	3	2	3	1	2	3	2	3	3	1	3	1	3	1	3	2	1	1	2	1	2	1	2	1

**Table 5:
Cluster Analysis ANOVA**

	Cluster		Error		F	Sig.
	Mean Square	df	Mean Square	df		
GIVER	18756.3021	49	120.7653	4127	155.3121	0.000
RULER	28750.6347	49	115.1127	4127	249.7607	0.000
SERVER	12855.5918	49	122.0731	4127	105.3106	0.000
TEACHER	23451.1696	49	121.3214	4127	193.2978	0.000
MERCY	36560.1306	49	115.2288	4127	317.2830	0.000
PERCEIVER	26392.4183	49	120.0395	4127	219.8644	0.000
ENCOURAGER	28176.6883	49	118.4357	4127	237.9071	0.000

**Table 6:
Number of Cases in Each Cluster**

Cluster	Cases	Cluster	Cases
1	58	26	61
2	93	27	120
3	136	28	82
4	94	29	106
5	97	30	104
6	13	31	81
7	87	32	67
8	109	33	107
9	50	34	92
10	70	35	47
11	85	36	110
12	84	37	103
13	84	38	62
14	1	39	100
15	69	40	69
16	81	41	101
17	85	42	88
18	134	43	111
19	104	44	38
20	103	45	123
21	45	46	93
22	111	47	106
23	86	48	1
24	87	49	91

Since no research has been done yet on the relationship of these clusters to person-job fit any application at this point would be mere speculation but, speculation is what drives the desire to research and search for useable patterns that can help us predict success and satisfaction in job placement. The authors wonder if a profile such as cluster number 3 might not be a good fit for an Human Resource administrator. Or, if a profile such as cluster 38 might not be a good fit for a college professor. Or, if a profile such as cluster 13 might not be a good auditor or investigator. The authors believe that the presence of 50 discrete clusters of the seven gifts warrant the proposition that there may be a relation of the profiles to person-job fit.

Conclusion

This study presents the findings of a tautologically built instrument to measure the Romans 12 motivational gifts using behavioral response measures. This instrument differs from other instruments in that it is statistically tested and shown to have a normally distributed data for a population of 4,177 people who completed the web form instrument.

There are several areas for future study including (a) test-retest reliability studies, (b) tests of non-Christians to determine if the instrument is biased toward Christians since the 4,177 participants of this study are presumed to be Christians, (c) qualitative analysis of the open-ended responses of current professional work, desired professional work, and self-reported abilities to determine if there is any relationship to the gift profiles, as well as research to determine if the clusters derived in this study match up to success and/or satisfaction with specific types of jobs.. It is not clear why females and males score differently on the scales, thus this also presents another potential future research project.

This instrument is on the Internet and available for anyone to use. In order to use the www.gifttest.org form for research, please contact the researchers to get a research code that participants can include in the demographic area of the form and the researchers will be able to extract the requested data from the database.

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