1986

A Correlational Study of Jungian Psychological Types and Nineteen Spiritual Gifts

Chek Yat Phoon
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A correlational study of Jungian psychological types and nineteen spiritual gifts

Phoon, Chek Yat, Ph.D.

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Andrews University
School of Graduate Studies

A CORRELATIONAL STUDY OF JUNGIAN PSYCHOLOGICAL TYPES
AND NINETEEN SPIRITUAL GIFTS

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Chek Yat Phoon
July 1986
A CORRELATIONAL STUDY OF JUNGIAN PSYCHOLOGICAL TYPES
AND NINETEEN SPIRITUAL GIFTS

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Chek Yat Phoon

APPROVAL BY THE COMMITTEE:

Chairman: Roy C. Teden

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External Examiner: Conrad A. Reichert

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ABSTRACT

A CORRELATIONAL STUDY OF JUNGIAN PSYCHOLOGICAL TYPES
AND NINETEEN SPIRITUAL GIFTS

by
Chek Yat Phoon

Chairman: Roy C. Naden, Ed.D.
ABSTRACT OF GRADUATE RESEARCH
Dissertation

Andrews University
School of Graduate Studies

Title: A CORRELATIONAL STUDY OF JUNGIAN PSYCHOLOGICAL TYPES AND NINETEEN SPIRITUAL GIFTS.

Name of researcher: Chek Yat Phoon

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

Date completed: July, 1986

Problem

No known study had examined the correlation between the Jungian psychological types and spiritual gifts. The purpose of this study was to investigate the possible correlation between the Jungian psychological types and a selection of 19 spiritual gifts of the New Testament.

Method

This study employed two instruments to measure the psychological types and 19 spiritual gifts: The Myers-Briggs Type Indicator and The Spiritual Gifts Inventory. The data which were computed and analyzed to test 38 null hypotheses were provided by a total of 430

1
undergraduate, graduate, and seminary students from Andrews University, Berrien Springs, Michigan, and church members from the Beaverton Seventh-day Adventist Church, Oregon.

Findings

1. The older the person, the more likely he will manifest the gifts of evangelism, faith, giving, hospitality, intercession, knowledge, prophecy and teaching.

2. The extraverted-sensing-feeling-judgment (ESFJ) type is more common among those with the gifts of prophecy, pastoring, hospitality, and exhortation.

3. Specifically for males:
   a. The extraverted-intuitive (EN) type is more common among those with gifts of hospitality, administration, mercy, and apostleship.
   b. The extraverted-intuitive-thinking-judgment (ENTJ) type is more common among those having gifts of administration, apostleship, and teaching.
   c. The extraverted-thinking (ET) type is more common among those having the gift of evangelism.
   d. The extraverted-feeling-judgment (EFJ) type is more common among those having the gift of pastoring.
   e. The introverted-sensing (IS) type is more common among those with gifts of helps and intercession.
   f. The intuitive-judgment (NJ) type is more common with the gift of knowledge.
3

g. The thinking-perceptive (TP) type is more common among those having the gift of wisdom.

4. Specifically for females: The extraverted type is more common among those having gifts of exhortation, administration, and faith.

Conclusions

This study validates that psychological types are relevant predictors for 16 of the 19 spiritual gifts. It infers that gifts of intercession and helps are more practical for one-to-one ministries. It appears that the higher the self-perception of spiritual maturity, the higher is the perception of spiritual giftedness. Finally, it suggests that only the gift of faith is more common among women, but gifts of administration, apostleship, evangelism, knowledge, pastoring, and teaching are more common to men.
BECAUSE YOU HAVE SHARED WITH ME AND YOUR MOTHER
THE STRUGGLES IN COMPLETING OUR DOCTORAL STUDIES,
THIS DISSERTATION IS DEDICATED
TO YOU, MY BELOVED DAUGHTERS, MICHELLE AND RACHEL
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Above all, to God who has given me blessings each day and for His special guidance in the entire project.
CHAPTER I

INTRODUCTION

Psychology, the science of the study of human behavior, is a respected science, but it has only been recognized as a formal field of study since the nineteenth century. The study of religion, on the other hand, has existed since man's earliest times. These two sciences, however, have often been viewed as separate disciplines, seldom to be amalgamated.

Since the epoch of William James, G. Stanley Hall, and E. Starbuck, attempts at dialogue have been made between religion and psychology, and serious work on integrating these two sciences was begun. James tried to present the varieties of religious experiences from a psychological perspective (James, 1952, originally published in 1901), while Starbuck embodied his thoughts in The Psychology of Religion (1901). Interest in interfacing then tapered off till the 1950s, when dialogue between the two fields revived (Boisen, 1951; Butler, 1958; Fletcher, 1952; Menninger, 1950; Miller, 1952; Oates, 1949; Peterson, 1959; et al.). In recent years some attention has been paid to the relationship that exists between psychology and religion. In fact, The Journal of Psychology and Theology was initiated as the "evangelical forum for the integration of psychology and theology" (Carter & Narramore, 1979, p. 13).
In spite of this seeming show of integration, the two fields have a history of conflict and, at times, rivalry. It is understandable then that even as recently as the 1980s, attempts have been made to limit "the integration of psychology and theology [or religion]" (Timpe, 1983, p. 21), the rationale being that "traditional theology" has a "vertical perspective." . . . Traditional psychology is horizontal in perspective. . . . Psychology's method and focus have been empirical, while theology's has been existential" (ibid., pp. 21, 28).

After studies in "behaviorism" began, the psychological study of religion decreased in popularity, although some theological liberals—William Keller, Richard Cabot, Russell Dicks, and Anton Boisen—continued to see the importance of psychology in helping ministers and other church leaders to be more effective in the care of the sick, discouraged, and needy. As a result of this concern, pastoral psychology was born, and became a scholarly discipline. This movement, however, is a child of the liberal churches (Carter & Narramore, 1979, pp. 33-37), and psychology is still viewed with apprehension by the more conservative churches. Even in its accepted territory, psychology is popular only in the realm of association with psychopathology (Boisen, 1926/71; Carter & Narramore, 1979; Fosdick, 1943; Hodge, 1967; Hulme, 1956, 1966; Menningor, 1975; Narramore, 1974; Pattison, 1968; Stein, 1969; Tournier, 1957, 1962; Wagner, 1974, 1975).

Recent studies (Bryant, 1983a; Keirsey & Bates, 1984; Joachim, 1984; Lawrence, 1982; Mamchur, 1984; Myers & Myers, 1980) on psychological types, temperaments, and spiritual gifts hypothesize that there is a relationship between them, specifically among psychological types and vocational choices, and between temperaments and spiritual gifts.
Historically, the psychological types proposed by Jung were concepts from Furneaux Jordan in his work *Character as Seen in Body and Parentage* (1896), but the psychological types that Jung proposed were unique in their own way. They were presented in bipolarity or the "principle of opposites" (Jung, 1923, p. 7).

According to Jung (1923), "So long as the historical world has existed there has always been psychology, but objective psychology is only of recent growth" (p. 8). Likewise, "psychological types" have been in existence, but they are made objective through the works of Jung and other Jungian theorists.

Similarly, the concept of spiritual gifts was not new. There were manifestations of spiritual gifts in Old Testament times. Joseph was endowed with the gift of interpretation of dreams (Gen 40:1-41). The same was true with Daniel during the exilic period of the Jews from BCE 586 to BCE 515 (Dan 2). The young King Solomon was endowed with the gift of wisdom (2 Chr 1:7-12). The manifestation of the gift was evident in his settlement of the dispute between two women (1 Kgs 3:16-28). The gift of craftsmanship was given to Bezaleel and Aholiab in order that they would be able to assist in the building of the Tabernacle of the Wilderness (Exod 31:1-11). However, there was no "doctrine" of spiritual gifts as such, in the Old Testament. The doctrine of gifts was developed by the Apostle Paul in New Testament times. The early Church Fathers continued to expound on this doctrine for the next four centuries (Hummel, 1978; Piepkorn, 1971). Unfortunately, the teaching of spiritual gifts lay dormant again from the fifth century A.D. onwards. It was not until the Protestant
Reformation that the doctrine of the Holy Spirit and His gifts was revived (Walvoord, 1975).

**Statement of the Problem**

Studies have been made since 1942 to try to measure the psychological types proposed by Jung. Psychometric measures such as the Gray-Wheelwright's Jungian Type Survey (GW) (Wheelwright, Wheelwright, & Beuhler, 1964), Eysenck Personality Questionnaires (EPQ) (Eysenck & Eysenck, 1968), Maudsley Personality Inventory (MPI) (Eysenck, 1959), Minnesota Multiphasic Personality Inventory (MMPI) (Dahlstrom & Welsh, 1972; Hathaway & McKinley, 1967), Omnibus Personality Inventory (OPI) (Heist, McConnell, Webster, & Yonge, 1963), Sixteen Personality Factor Questionnaire (16PF) (Cattell, Eber & Tatsuoka, 1970), Myers-Briggs Type Indicator (MBTI) (Briggs & Myers, 1977), and the Singer-Loomis Inventory of Personality (SLIP) (Singer & Loomis, 1984a [experimental edition]) were developed to measure the typology or "psychological types" of Jung.

Occupational interest inventories such as the OAIS: Opinion, Attitude, and Interest Scales (Fricke, 1963), Kuder Occupational Interest Survey (Kuder, 1968), Strong-Campbell Interest Inventory (SVIB-SCII) (Campbell & Hansen, 1981) and the Self-Directed Search (SDS) (Holland, 1985) are measures to investigate the occupational interests of individuals with an exhaustive list of the occupations that are found in the world. Correlational studies have been carried out between psychological types and these occupations (Velsor & Campbell, 1984; Kainz, 1976; Perry, 1975; Gaster, 1982; Myers & McCaulley, 1985; et al.).
Biblical scholars such as Wagner (1979), Flynn (1974), McRae (1976), and Griffiths (1978) have suggested that there are between 20 and 25 different spiritual gifts identifiable in the New Testament (Naden, Cruise, & Cash, 1982). Even though instruments have been developed to measure some of these spiritual gifts, only The Spiritual Gifts Inventory (SGI) (Naden & Cruise, 1981) provides "psychometric reliability and validity data" (ibid., p. 8). This instrument identifies 19 spiritual gifts.

Ammon (n.d.) researched the relationships between the "psychological types" and 19 spiritual gifts, using the MBTI and the SGI as instruments with a sample of 42 subjects from an intact group in his church. An attempt was made to treat the data statistically; however, the sample size was too small. It appears, therefore, that no significant study has been attempted to correlate the Jungian psychological types with spiritual gifts. Hence, in this study, the Myers-Briggs Type Indicator (MBTI), which uses the "principle of opposites" of Jung and his "psychological types" arranged in four preference indices, is correlated with the 19 spiritual gifts identified by the Spiritual Gifts Inventory (SGI).

**Purpose of the Study**

The purpose of this study is to examine the correlation between the Jungian psychological types indicated by the Myers-Briggs Type Indicator (MBTI) and the 19 spiritual gifts identified by The Spiritual Gifts Inventory (SGI). In each case males and females are considered separately and together as a group. This study also investigates the multiple correlation between psychological types,
perceived spiritual maturity, age, and sex with each of the 19 spiritual gifts. In addition, the multiple correlation of each of the 16 psychological types and the 19 spiritual gifts is explored.

**Theoretical Framework**

**The Jungian Psychological Types**

The theory of "psychological types," according to Jung, can be grouped according to the preferences of perception (P) and judgment (J) and their "function-types." There are two functions for each of these two preferences.

For perception, the two function-types are sensing and intuition. Sensing (S) as a function of perception is useful in that it gathers the facts of a situation. One's vision and hearing and other senses tell what is actually there and happening. Intuition (N) is the way one perceives "meaning, relationships and possibilities that are beyond the reach" of the senses (Myers, 1980, p. 2). This function helps to see what one might do in a situation.

There are also two "function-types" in judgment. They are thinking (T) and feeling (F). Thinking is referred to as the impersonal basis of choices that are made. It predicts the logical result of any particular action that one may take (Myers, p. 2; Jung, 1923, pp. 481-82). Thinking can be defined as the logical process directed at an impersonal finding. Feeling is the function that takes into account anything that is important to oneself or to others, and it decides on the basis of personal values without applying logic. Myers and Myers (1980) defined it as "appreciation." Myers (1980) further
added that the function of bestowing on anything "a personal, subjective value is feeling" (p. 2).

Two preferences also exist towards the orientation of the world. One preference is towards the orientation of the outer world, which Jung called extraversion (E) and the other is its opposite, the orientation towards the inner world, or introversion (I). These are called "attitude-types" rather than "function-types" according to Jung (1923, p. 330). Myers (1980) commented that

Jung, who invented the terms, looked upon extraversion and introversion as valuable opposites, which everyone uses but not with equal ease. Extraverts tend to be more interested and comfortable when they are working actively with people or things. Introverts tend to be interested and comfortable when their work involves ideas and requires a good deal of their activity to take place quietly inside their heads. (p. 6)

Each person is dominant in only one of the four functions: thinking, feeling, sensing, or intuition and only one attitude-type, thus eight basic functional types are derived (Table 1).

<table>
<thead>
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<th>TABLE 1</th>
<th>THEORETICAL FRAMEWORK OF BASIC FUNCTIONAL TYPES</th>
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<tr>
<td></td>
<td>Extraverts with dominant thinking (ET)</td>
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<td></td>
<td>Extraverts with dominant feeling (EF)</td>
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<td></td>
<td>Extraverts with dominant sensing (ES)</td>
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<td>Extraverts with dominant intuition (EN)</td>
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<td></td>
<td>Introverts with dominant thinking (IT)</td>
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<td></td>
<td>Introverts with dominant feeling (IF)</td>
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<td></td>
<td>Introverts with dominant sensing (IS)</td>
</tr>
<tr>
<td></td>
<td>Introverts with dominant intuition (IN)</td>
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</table>
With the above framework Myers and Briggs extended their theory into the MBTI preference indexes: Extraversion vs. Introversion (EI); Sensing vs. Intuition (SN); Thinking vs. Feeling (TF); and Perception vs. Judgment (JP). Myers-Briggs Jungian types (Myers, 1980) consider the auxiliary function (or the second strongest function) as well. Jung did allude to the existence and importance of these "inferior functions" as they are sometime called. He mentioned them only after he had completed describing his "types." Jung said:

"In conjunction with the most differentiated function, another function of secondary importance, and therefore of inferior differentiation in consciousness, is constantly present, and is a relatively determining factor. . . . Experience shows that the secondary function is always one whose nature is different from, though not antagonistic to, the leading function; thus, for example, thinking, as primary function, can readily pair with intuition as auxiliary, or indeed equally well with sensation, but . . . never with feeling. (Jung, 1923, pp. 513, 515)

When the auxiliary function is taken into consideration, it splits each of Jung's types into two making a total of 16 types. These are the types used by Myers-Briggs in the MBTI (Table 2):

<table>
<thead>
<tr>
<th>ISTJ</th>
<th>ISFJ</th>
<th>INFJ</th>
<th>INTJ</th>
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<tr>
<td>ISTP</td>
<td>ISFP</td>
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<td>ESTP</td>
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<tr>
<td>ESTJ</td>
<td>ESFJ</td>
<td>ENFJ</td>
<td>ENTP</td>
</tr>
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I=Introversion; E=Extraversion; S=Sensing; N=Intuition; F=Feeling; T=Thinking; P=Perception; J=Judgment
The "P" or the "J" at the end of the type indicates whether the person's dominant or auxiliary function is perception or judgment. When the person's attitude-type is extraversion, the "P" at the end indicates the dominant function as either "sensing" or "intuition" and when it is "J" at the end, it indicates the dominant function as either "thinking" or "feeling". But when the person has an introverted attitude-type, the "P" or "J" at the end indicates the auxiliary function. Thus, the dominant function for the introverted attitude-type with a "P" at the end will be "thinking" or "feeling," and with a "J" at the end, the dominant function will be "sensing" or "intuition."

Spiritual Gifts

Although the manifestation of spiritual gifts is a phenomenon of the Old Testament, the Old Testament has no word for "spiritual gift." The Greek word "gift," charisma, appears only twice in the Greek Septuagint (Hummel, 1975, p. 119). This word appears to belong to a later period. Even in the materials outside of the Bible, charisma is a rare word. In the New Testament, the word occurs only in the writings of the Apostle Paul with an echo in 1 Pet 4:10. Even in the writings of Paul, its occurrences are found mainly in Romans and 1 and 2 Corinthians (Conzelmann, 1974; Griffiths, 1978; Hummel, 1978; Piepkorn, 1971; Purkiser, 1975; Sweet, 1982).

The concept of spiritual gifts is not just a theory but a fact stated explicitly in the Bible. It is considered here as a theory, not because the researcher doubts its occurrence but rather the manner of how and when the gifts are bestowed.
A spiritual gift is defined as the "ability to perform a specific ministry for God under the direction of the Holy Spirit" (Naden, 1982, bk. 1, p. 8). Everyone is "gifted" with one talent or another. This natural "giftedness" is inherited through the genes, but it can be traced back to the potential that was given to man at Creation. Such a gift is not the same as a spiritual gift. Natural talent is not lost at the time of conversion; but rather, through the enabling power of His Spirit, it can increase in effectiveness. In fact, from the moment of commitment to Christ, the "natural talent" becomes the "spiritual gift" because

The work once performed to honor self now honors Christ; the glory once taken to self is now directed to Him; the strength once drawn from persistence and application is now immeasurably enriched by the power of the Holy Spirit. (ibid., p. 9)

This distinguishing point between talents and spiritual gifts and the theology of its bestowment is supported by many biblical scholars (i.e., Barnes, 1984, p. 19; Walvoord, 1975, p. 166).

However, there are some who agree with Gangel (1975) that the "Holy Spirit may choose at times to give a gift later in one's ministry" (p. 13). Gee (1972a) echoed Gangel's proposition and added, "Gifts ... can be bestowed suddenly at any point in the believer's experience" (p. 70). This proposition may not be antithetical to the concept of the scholars stated earlier, because the previous theology does accommodate a later bestowment of spiritual gifts at a time deemed suitable by God Himself. However, it is postulated by this researcher that it would be more plausible for God to bestow gifts that are cognizant to the recipient.
Biblical scholars have identified between 20 and 27 separate spiritual gifts in the New Testament (Laurentin, 1978; Naden, 1982; Wagner, 1979; Wallenkampf, 1978) Other authors use a smaller number: Epp lists 11 gifts (1966, 81-91); Ryrie, 14 (1965, pp. 185-191); Walvoord lists 16 (1975, p. 168); McRae, 16 (1976, p. 87); and Gangel, 18 (1975, p. 11).

This study uses the list from The Spiritual Gifts Inventory (SGI) (Naden & Cruise, 1981). The authors of this inventory deliberately omitted the gifts of "healing, miracles, tongues, interpretation of tongues, . . . because they are so spectacular or obvious that those who have them do not need help in recognizing them" (p. 9). Also because this inventory is based on the identification of spiritual gifts from the Bible, it does not include abilities common among gifted Christians such as music, singing, audiovisual production, or oration. As the authors purposely stated:

The Spiritual Gifts Inventory is only useful to those who have made a specific spiritual commitment, for it purports to measure probabilities in Christian, not secular, service. (Naden, Cruise & Cash, 1982, p. 8)

Significance of the Study

This study rests on two premises: (1) God has given spiritual gifts to every individual, although not all have the same spiritual gifts; and (2) God made each individual with unique ways of perceiving and judging.

There has been a surge of interest in the discovery of spiritual gifts (Adams, 1973, pp. 344-45; McRae, 1976, p. 103; Wagner, 1979, p. 44; ) as cited by Joachim (1984). The Bible clearly points out that not all have the same spiritual gifts:
Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in everyone. To each is given the manifestation of the Spirit for the common good. . . . All these are inspired by one and the same Spirit, who apportions to each one individually as He wills. . . . Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? (1 Cor 12:4-11, 27-30)*

Despite this explicit statement in the Bible, many church leaders tend to put their laity into predetermined molds, expecting them to function in specific ways, with the hope of accomplishing the task of edifying the church without recognizing the fact that all may not be equipped to do so.

The second premise that every human being is different is derived from the work of Jung and Myers on psychological types. Using Jung's types, Myers (1980) noted that people fall into two preferential attitude-types: extraverts or introverts. These two groups perceive and make judgments very differently. The question of "what is the problem and what situation creates such a problem" is "an exercise of perception." The question of how one is going to deal with it is "an exercise of judgment" (p. 2). These two are basic "preferences" of each individual. Although everyone uses these preferences, both are not used at the same time with the same intensity of preference. As Myers puts it:

There is a time to perceive and a time to judge, and many times when either attitude might be appropriate. Most people find one attitude more comfortable than the other, feel more at home in it, and use it as often as possible in dealing with the outer world. For example, some readers are still following this explanation with an open mind; they are, at least for the moment using

*All scripture quotations are from Revised Standard Version unless otherwise noted.
perception. Other readers have decided by now that they agree or disagree; they are using judgment. (Myers & Myers, 1980, pp. 8, 9)

Due to these preferences, people respond differently in diverse or even similar situations. Furthermore, within these broad categories can be found four function-types: sensing, intuition, thinking, or feeling. Generally, human beings operate in line with these preferences.

Likewise, when church leaders fail to understand these individual differences, or when sincere converts or believers have the great desire to enhance the "work of God" within the church without a clear understanding of their psychological types and their spiritual gifts, many of them probably find themselves like proverbial square pegs in round holes. This often leads to frustration.

When Christians have a knowledge of their psychological types coupled with a comprehension of the kinds of spiritual gifts that are correlated with their types, they can make better judgments in their contributions to the edification of the church and in fulfilling the great commission of Matt 28:19-20.

This study seeks to establish correlation between psychological types and spiritual gifts so as to provide the leaders of the church with a basis on which to recommend positions in the church and other institutions. Further, it is anticipated that the results of this study will assist the individual Christian to discover the will of God. O'Conner (1971) wrote:

We ask to know the will of God without guessing that His will is written into our very beings. We perceive that will when we discern our gifts. (p. 15)

Also, it is hoped that it will provide a framework within which to interpret one's call, since "gifts are the connection with the
essential self of a person, and out of the discovery of this essential self emerge the talents that give persons unique and authentic missions" (O'Connor, 1968, cited by Rogillio, 1971, pp. 33, 35, 36).

Wagner (1979) pointed out that:

    God does not give gifts which He does not 'call' the recipient to use, nor does He call someone to do something for Him without equipping that person with the necessary gift or gifts to do it. (p. 42)

**Hypotheses**

The following research hypotheses are formulated:

**Hypothesis 1**

Among the male and female respondents, there is a significant canonical correlation between a linear combination of the Jungian psychological types indicated by the Preference Indices of the MBTI—Extraversion vs. Introversion; Sensing vs. Intuition; Thinking vs. Feeling; Perception vs. Judgment—and a linear combination of 19 spiritual gifts—administration, apostleship, discernment, evangelism, exhortation, faith, giving, helps, hospitality, intercession, knowledge, leadership, martyrdom, mercy, mission service, pastoring, prophecy, teaching, and wisdom—as indicated by the SGI.

**Hypothesis 2**

Among the male respondents, there is a significant canonical correlation between a linear combination of Jungian psychological types indicated by the Preference Indices of the MBTI and a linear combination of 19 spiritual gifts indicated by the SGI.
Hypothesis 3

Among female respondents, there is a significant correlation between a linear combination of Jungian psychological types indicated by the Preference Indices of the MBTI and a linear combination of 19 spiritual gifts indicated by the SGI.

Hypothesis 4

There is a significant multiple correlation between the gift of administration and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 5

There is a significant multiple correlation between the gift of apostleship and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 6

There is a significant multiple correlation between the gift of discernment and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 7

There is a significant multiple correlation between the gift of evangelism and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.
Hypothesis 8
There is a significant multiple correlation between the gift of exhortation and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 9
There is a significant multiple correlation between the gift of faith and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 10
There is a significant multiple correlation between the gift of giving and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 11
There is a significant multiple correlation between the gift of helps or service and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 12
There is a significant multiple correlation between the gift of hospitality and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 13
There is a significant multiple correlation between the gift of intercession and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.
Hypothesis 14
There is a significant multiple correlation between the gift of knowledge and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 15
There is a significant multiple correlation between the gift of leadership and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 16
There is a significant multiple correlation between the gift of martyrdom and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 17
There is a significant multiple correlation between the gift of mercy and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 18
There is a significant multiple correlation between the gift of mission service and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 19
There is a significant multiple correlation between the gift of pastoring and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.
Hypothesis 20

There is a significant multiple correlation between the gift of prophecy and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 21

There is a significant multiple correlation between the gift of teaching and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 22

There is a significant multiple correlation between the gift of wisdom and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 23

There is a significant multiple correlation between the 19 spiritual gifts and classification as the ISTJ psychological type indicated by the MBTI.

Hypothesis 24

There is a significant multiple correlation between the 19 spiritual gifts and classification as the ISFJ psychological type indicated by the MBTI.

Hypothesis 25

There is a significant multiple correlation between the 19 spiritual gifts and classification as the INFJ psychological type indicated by the MBTI.
Hypothesis 26
There is a significant multiple correlation between the 19 spiritual gifts and classification as the INTJ psychological type indicated by the MBTI.

Hypothesis 27
There is a significant multiple correlation between the 19 spiritual gifts and classification as the ISTP psychological type indicated by the MBTI.

Hypothesis 28
There is a significant multiple correlation between the 19 spiritual gifts and classification as the ISFP psychological type indicated by the MBTI.

Hypothesis 29
There is a significant multiple correlation between the 19 spiritual gifts and classification as the INFP psychological type indicated by the MBTI.

Hypothesis 30
There is a significant multiple correlation between the 19 spiritual gifts and classification as the INTP psychological type indicated by the MBTI.

Hypothesis 31
There is a significant multiple correlation between the 19 spiritual gifts and classification as the ESTP psychological type indicated by the MBTI.
Hypothesis 32
There is a significant multiple correlation between the 19 spiritual gifts and classification as the ESFP psychological type indicated by the MBTI.

Hypothesis 33
There is a significant multiple correlation between the 19 spiritual gifts and classification as the ENFP psychological type indicated by the MBTI.

Hypothesis 34
There is a significant multiple correlation between the 19 spiritual gifts and classification as the ENTP psychological type indicated by the MBTI.

Hypothesis 35
There is a significant multiple correlation between the 19 spiritual gifts and classification as the ESTJ psychological type indicated by the MBTI.

Hypothesis 36
There is a significant multiple correlation between the 19 spiritual gifts and classification as the ESFJ psychological type indicated by the MBTI.

Hypothesis 37
There is a significant multiple correlation between the 19 spiritual gifts and classification as the ENFJ psychological type indicated by the MBTI.
Hypothesis 38
There is a significant multiple correlation between the 19 spiritual gifts and classification as the ENTJ psychological type indicated by the MBTI.

Assumption
It is assumed in this study that God, through His Holy Spirit, invests each individual differently with abilities or enhances the natural abilities that come through heredity for the work of ministry within the framework of the church, or any organization instituted for the propagation of the Gospel. Such investments are called spiritual gifts.

Delimitations of the Study
The population is delimited to selected college and graduate students at Andrews University, students at the Seventh-day Adventist Theological Seminary, Andrews University, enrolled during the spring quarter of 1986, and Seventh-day Adventist members from the Beaverton Seventh-day Adventist Church, Oregon. The sample from among the seminary students will be skewed towards the male.

This study is further delimited to the following variables:

1. Index preferences of the Jungian psychological types as indicated by the MBTI—Extraversion vs. Introversion; Sensing vs. Intuition; Thinking vs. Feeling; Perception vs. Judgment.

2. Nineteen spiritual gifts indicated in the SGI—administration, apostleship, discernment, evangelism, exhortation, faith, giving, helps, hospitality, intercession, knowledge, leadership,
martyrdom, mercy, mission service, pastoring, prophecy, teaching, and wisdom.

3. Individual data of personal perception of spiritual maturity, age, and sex.

The perceived spiritual maturity scale is a self-reporting instrument and therefore reflects a completely subjective evaluation of spiritual maturity on a scale of 1-9.

**Definition of Terms**

**Attitude-type** refers to the "prevailing energy used by the individual" (Singer & Loomis, 1984a, p. 1). There are two attitude-types: extraversion and introversion.

**Canonical correlation** is a technique considered an expansion of the multiple-regression analysis. It seeks to compare two sets of variables in order to maximize the correlation between their linear combinations in the total sample (Tatsuoka, 1971; Levine, 1977).

**Energy** refers to the psychic energy (or libido) which is directed to some goal in life (Jung, 1960).

**Extraversion** refers to "an orientation towards the objective, physical world" (Singer & Loomis, 1984a, p. 1).

An extravert is one who "values the physical world more highly than his/her inner reality. He/she has a positive relationship with the objective world and finds adaptation to others easy. The flow of energy is outward" (ibid., pp. 1, 2).

**Extraverted feeling** is the type which radiates "warmth, good feeling, and pleasure in human relationships" and one with this type is "relatively aware of one's own feelings and relate to the feelings, not
ideas, of others" (Metzner, 1979, p. 64).

**Extraverted intuition** is the type who is enthusiastic in innovations and with the desire to conceive and perceive "possibilities, and devising imaginative new ways of getting things done" (ibid., p. 67).

**Extraverted sensing** is the type "dominated by aim and desire to touch, grasp, experience, and physically act upon one's environment and the people in it" with a "highly developed perception of and memory of details" (ibid., p. 66).

**Extraverted thinking** is the type which is interested in logical principles and systems that enable one to deal with external facts and data (ibid. p. 63).

**Feeling** is a function process whereby people take into account anything that matters or is important to themselves or to other people, without requiring that it be logical, and make decisions on the basis of personal values.

**Function-types** or functions are defined as the processes whereby a person receives information and processes it. There are two functions for receiving information: "sensing" and "intuiting." There are also two for processing information: "thinking" and "feeling" (Singer & Loomis, 1984a, p. 2).

**Gift of administration** is defined as the ability "to establish objectives and direct affairs for the larger geographic units of the Lord's work, to promote unity and enthusiasm; and to cheerfully accept responsibility for decisions made" (Naden, Cruise & Cash, 1982, p. 8).
Gift of apostleship is the ability "to raise up and organize congregations; to ordain their leadership; and to define and defend the faith" (ibid.).

Gift of discernment is the ability "to identify motives in people's actions; the primary source of motivation--the Lord or Satan; and the genuineness of appeals made to the church family" (ibid.).

Gift of evangelism is the ability "regular and without difficulty to lead people to surrender their lives to the claims of Jesus and to join in fellowship with the church" (ibid., p. 9).

Gift of exhortation enables one "to express comfort to the hurting, problem-resolving advice to the troubled, and to present encouragement and admonition to walk in the ways of the Lord" (ibid.).

Gift of faith is manifested in one who "has an unwavering confidence in the promises and providences of God and will move ahead implementing plans for His kingdom, even when the way is not clear" (ibid.).

Gift of giving is evident in a person who "gives consistently, generously, and spontaneously to those who need help" (ibid.).

Gift of help or service is evident in one who "consistently and happily gives assistance to any who need assistance" (ibid.).

Gift of hospitality is manifested in one who "reaches out to offer friendship, food, and/or shelter to those who need such assistance" (ibid.).

Gift of intercession is evident in one who "prays regularly and at some length for the specific needs of others" (ibid.).
Gift of knowledge is demonstrated by one who "is comfortable discovering the Bible's teachings--especially as they relate to the plan of salvation--and answering Bible questions" (ibid.).

Gift of leadership is the ability "to develop and model local congregational programs of nurture and outreach; to deal with personal problems equitably; and to show insights that resolve organizational challenges" (ibid.).

Gift of martyrdom occurs in one who "is willing to lay down his/her life willingly, without fear, in order to promote the kingdom of God" (ibid.).

Gift of mercy is evident in one who "has a highly developed sense of compassion and willingly ministers to those in need, including those considered 'outcast' by society" (ibid.).

Gift of mission service is demonstrated by a person who "can leave friends and family to work in a foreign country, willingly adapting to a new culture in order to share the gospel" (ibid.).

Gift of pastoring is the ability to tenderly nurture the congregation "through preaching, home visitation, and one-to-one contacts" (ibid.).

Gift of prophecy is the ability "to speak for God, to comfort and encourage the inquiring, the troubled, and the hurting; and to give instruction regarding the Christian's life and responsibilities" (ibid.).

Gift of teaching is demonstrated by one who is able to present and apply "biblical teachings and principles in any of a wide variety of teaching settings" (ibid.).
Gift of wisdom is evident in a person who "is perceptive in giving practical counsel to individuals or groups, foreseeing the probable, practical outcome of counseled courses of action" (ibid.).

Introversion refers to an orientation towards one's inner, subjective reality. "The world and its events are less important to one who prefers introversion than his own private realms" (Singer & Loomis, 1984a, p. 1).

An introvert is one who tends to withdraw, valuing the physical world primarily to the extent that it supports his/her inner position. The flow of energy is inward, from the physical world toward the individual (ibid.).

Introverted feeling is the type hardest to fathom because those who have this type have strong "emotions and live with their awareness primarily in the emotional realm." Introverted-feeling people do not reveal their feelings openly and when they do so, it is always "within the safe circle of close family, friends, or perhaps religious organization" (ibid., p. 65).

Introverted intuition is the type which is innovative and creative, but more in relation to the inner world of ideas and symbols. One who has this type is highly "sensitive to subliminal stimuli, or subtle impressions from other planes of consciousness; thus may have psychic perception and/or precognitive ability" (ibid., pp. 67 & 68).

Introverted sensing is the type which has the "amazing, almost photographic capacity to absorb and retain detailed impressions" and "perceive and record subjective, inner events and impressions as well as, or better than, outer facts". Introverted-sensing people may appear to be silent and unusually slow, but base decisions and actions
on accumulated factual data that they have (ibid., p. 66).

Introverted thinking is the type which is concerned with theory and conceptual explanation. An introverted thinker is a "scientific or philosophical theorist" who is always "examining the basic assumptions or formulating new abstractions to account for observations" (ibid., p. 53).

Intuition is the perceiving function which shows meanings and relationships and possibilities that are beyond the reach of one's senses. It is useful for seeing what one might do about a situation (Myers, 1980, p. 2).

Judgment refers to the rational function which processes information. The two judging functions are thinking and feeling (Singer & Loomis, 1984a, p. 2).

Perception refers to the irrational or nonrational function which receives information. The two perceiving functions are sensing and intuiting (ibid., p. 3).

Sensing refers to the function of using the eyes and ears and other senses to tell one what is actually there and actually happening. It is useful for fact gathering from a situation (Myers, 1980, p. 2).

Thinking is defined as the way one decides impersonally on the basis of cause and effect. It predicts the logical result of any particular action one may take (ibid.).

Outline of the Study

Five chapters make up this study. Chapter 1 comprises the introduction, statement of the problem, the purpose of the study, the theoretical framework, the significance of the study, hypotheses,
assumptions, delimitations of the study, definition of terms, and outline of the study.

The review of literature is in chapter 2. It is divided into two main sections: spiritual gifts and psychological types.

The first section includes a brief historical background of the study of spiritual gifts; a word-study of spiritual gifts as found in the Old and New Testaments; a comparison of the "gift" of the Spirit and "spiritual gifts"; fruits of the Spirit and spiritual gifts; natural talents and spiritual gifts; the classification of spiritual gifts; and the discovery of spiritual gifts.

The second section involves a brief historical sketch of Carl Jung; his proposition of the types; Myers-Briggs' extension of Jung's types; the bipolarity of Jungian types; psychological types and the four humoral types; and psychological types with religion and spirituality.

Chapter 3 discusses the methodology, the population, the procedures followed in the collection of data, instrumentation (Myers-Briggs Type Indicator and The Spiritual Gifts Inventory), the null hypotheses, and the statistical analyses.

Chapter 4 presents the analyses of the data and chapter 5 presents the summaries, implications, and recommendations. Appendices and a bibliography constitute the balance of this research.
CHAPTER II

REVIEW OF LITERATURE

Spiritual Gifts

A Historical Background of the Study on Spiritual Gifts

The great interest in the study of spiritual gifts in the twentieth century was spearheaded by the phenomenon known as the charismatic movement. Although modern Pentecostalism or the charismatic movement has its origin near the end of the nineteenth century due to the "Holiness Movement" (Kinghorn, 1976), it became a formidable force in the mid-twentieth century. Not only has it revived the Pentecostal churches, it has reached almost all the established churches. Of this rise of interest, Purkiser (1975) wrote:

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)

Hence, studies of the Person of the Holy Spirit, baptism of the Holy Spirit, and functions of the Holy Spirit were carried out in many churches in order to curb misunderstanding and confusion.

The word "charismatic" was coined by Max Weber, a nineteenth-century German theoretician in the fields of economics and sociology. He used the Greek charisma to describe a particular kind of authority
which was displayed in leaders of the world. The dynamism of this quality draws others to a "devotion to the specific and exceptional sanctity, heroism, or exemplary character" (Weber, 1947, pp. 328, 358).

"Charismatic" is used in religious circles to describe the phenomena of the manifestations of the gifts of the Holy Spirit; and frequently is used just of the Neo-Pentecostal movement. But the gifts of the Holy Spirit are not to be coveted only by Neo-Pentecostalists. If they are gifts of God, they ought to be for all who want them for His glory. The need now is to understand these gifts and thus differentiate them in order to discover and utilize them in the ministry of the Church.

**Meaning of "Spiritual Gifts"**

In the Old Testament, several Hebrew words are translated "gift" or carry the idea of "gift." They are: ἐσχάρα [translated "reward"], מין חן [translated "present" or "offering"], מואש [translated "lifting up of a burden"], מאת and מאתנה [translated "gift"], נחן [translated "gifted"], נדית [translated "impure gift"], ניסמע [translated "gift" or "thing lifted up"], שוחך [translated "bribe," "reward," or "bribery"], and טרומת [translated "gift," "bribe," or "thing lifted up"] (Young, 1970), but none of them carries the meaning of "spiritual gift" as expounded in the New Testament. Biblical scholars (Hummel, 1978; Laurentin, 1978; Piepkorn, 1971) have agreed that "spiritual gift" as used in the New Testament is not derived from the Old Testament nor any other source. Ervin (1968) noted:

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).

Furthermore, the word and its derivatives that are used to translate "spiritual gifts" are accepted by scholars to be clearly Pauline theology (Conzelmann, 1974; Feine, Behm, & Kuemmel, 1966; Griffiths, 1978; Hummel, 1978; Kaesemann, 1964; Piepkorn, 1971; Purkiser, 1975; Sweet, 1982).

Three words with their derivatives that call for the translation of "spiritual gift" in the New Testament are: ὀρόν, pneumatikos, and charisma.

Dόρων, δόσις, δόρεα, δόρεαν, δόρεωμαι, ὀρέμα share the same root δό as δόρον (Buchsel, 1964; Griffiths, 1978; Vorlander, 1976; Young, 1970) and is derived from the verb δίδωμι meaning "to give". Dόρων, δόσις, and δόμα 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). However, δόρον was used once in the New Testament for divine gift (Eph 2:8; Vorlander, 1976, p. 41). Dόρεα seems to be used in a legal context as in the case of a dowry or "state awards" or "bequests". Buchsel (1964, p. 167) noted that it is found in the Greek Septuagint (LXX) and often in Philo, but in the New Testament, dōrea always denotes the gift of God or Christ to men, though it never occurs in the Synoptic Gospels. He added that it always implies the grace of God (ibid.). Dόρεαν is used eight times in the New Testament and it is the adverbial form of dōrea. Dόρεωμαι rarely occurs in the LXX, and it translates the Hebrew word nathan, which means "gifts by men to one another" (Est 8:1; Prov 4:2).
Finally, ἁρμα used in the NT denotes the divine gift to men (Rom 5:16; Jas 1:17).

The word pneumatikos in Pauline theology is used to contrast pneumatikoi (men of the spirit) and psychikoi (men of the flesh). Pneumatikos refers to the men who know God's saving work by virtue of the Spirit of God (Buchsel, 1964). Thomas (1978) considered the possibility of translating pneumatikos as "spiritual gifts" or more accurately "spirits," or "Holy Spirit manifestations." Hummel (1978) translated it as "spirituals" and "those who possess spiritual gifts" (p. 127). Fransen (1971) attributed pneumatikos to the idea of "created grace . . . the whole man . . . totally renewed by the gift of the Spirit" (p. 52), while Neighbour (1974) defined pneumatikos as "specific capacities . . . by the Holy Spirit" (p. 21). Walvoord (1975) suggested that pneumatikos directs "attention to the Holy Spirit" (p. 164). Griffiths (1978) stated that it does not mean "spiritual gift" but it is the description of a person who is inspired. Baxter (1983) said that τα pneumatika (plural of το pneumatikos) applies to:

. . . things having their origin and harmony in God, to the purposes of God, to songs of the Church, to people who walk so as to please God, to blessings accruing to Christians, and to all that is produced and maintained among regenerate men by the Spirit of God. . . . Among its many uses is that which describes the gifts of the Spirit. They are 'spiritual' gifts. Thus, they are gifts which are not of man, neither by man, but of God. (p. 12)

Vine (1966) stated that it always connotes the idea of "invisibility and of power" and it is an "after-Pentecost" word (p. 64).

Piepkorn (1971) saw a synonymous relationship between pneumatikon and charisma and stated that pneumatikos is placed in Rom 1:11 as an adjectival modifier to charisma with which it combines to
form the expression **charisma pneumatikon** which is translated "spiritual grace" (p. 371). However, they are not identical. Gee (1972a), on the other hand, opposed the translation of **pneumatikos** as "spiritual gift." He is correct in stating that **pneumatikos** literally means "spiritual" not "spiritual gift" (p. 77). He further suggested that it is used in 1 Cor 12:1 as a direct antithesis to **charisma** in vs. 4 (ibid, p. 77, 78). Pearson (1973) has a similar explanation by referring to Schmithals' argument on 1 Cor 12:1:

In affirming the masculine gender for **ton pneumatikon** Schmithals states that Paul never used the term **pneumatika** in the sense of **charismata**. He regards this passage as a reply to a question from the Corinthian congregation as to whether it were possible to make in church such an utterance as "Jesus be cursed" and still be speaking **en pneumati theou**. According to Schmithals such an acclamation was a regular feature of Corinthian worship, and indeed served as a type of confession of faith. (pp. 47, 48)

Schweitzer (1968) said that **pneumatika** (plural of **pneumatikos**) is used for "the totality of the gifts of Spirit." **Pneumatikos** literally means "spiritual" and only in application to "gifts" when it applies to "spiritual things" (Morris, 1966). However, many scholars hold to the view that **pneumatikos** is equated with **charisma** when they are used to refer to "gift" or "empowerments given to the Church from God" (Bultmann, 1952; Ellis, 1974).

**Charisma** (plural, **charismata**) is a verbal noun 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 means "to give graciously" in connection with the divine (Esser, 1976, p. 116). It is a rare and late word (Conzelmann, 1974, p. 402) which appears in the "pre-Christian literature only in one LXX version" (Esser, 1976, p. 115).
Most scholars attribute it to Pauline theology, and it is used 17 times in the New Testament. Sixteen of these times, it can be found in the Pauline epistles and once in 1 Pet 4:10, which presupposes Pauline theology (Feine, Behm & Kuemmel, 1966). **Charisma** means "a gift of grace; a favor which one receives without any merit of his own; ... the gift of divine grace" (Thayer, 1889, p. 667).

**Charismata** is used in 1 Cor 12:4-6 to describe "spiritual gifts" along with two other words: **diakonia** (ministries or services) and **energemata** (outworkings). Bittlinger (1967) suggested that **charismata** denotes the source of the gift which is "divine grace becoming concrete," **diakonia** is "the way in which [the gifts are to be] experienced in the church", and **energemata** is the purpose for these gifts (pp. 20, 21). Hence, **charismata** are "spiritual gifts" for the individuation and concretion of grace in Christians (Kaesemann, 1964) so that they can perform the following functions: Caring for one another (1 Cor 12:25); establishing the faith of each member so as to encourage one another (Rom 1:11, 12); equipping the members for the work of ministry within and without the Church (Eph 4:12); edifying the Church until each individual within it attains full spiritual maturity as to the "measure of the stature of the fullness of Christ" (Eph 4:12, 13); promoting "unity" among the membership through "faith and knowledge of the Son of God" (Eph 4:13); teaching the members so that they can distinguish the right from the wrong in doctrines (Eph 4:14); and, speaking in love and truth for spiritual growth (Eph 4:15).
Gift of the Spirit and Spiritual Gifts

Spiritual gifts (charismata) are not the same as the "gift of the Holy Spirit" (often the word used is ὀφέλιμον) because "the gift of the Holy Spirit" is salvation itself. In the sermon of Peter on the day of Pentecost recorded in Acts 2:38, we read:

And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."

Barnes (1870) commented that the "gift of the Holy Spirit here does not mean his extraordinary gifts, or the power of working miracles ...." (p. 65). In explaining this text, Baxter (1983) said that the "gift of the Holy Spirit was now regarded as received in salvation" (p. 26). He supported his proposition by quoting Acts 19:2 in stating that the Christians were questioned by Paul in whether they "received the [gift] of the Holy Spirit when they believed" (in most modern translations) and not "since they believed" as used in the King James translation, thus implying that "if they had received 'the gift' they were saved; if they had not, they were not saved" (ibid.). Unger (1978) 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", that is, receiving salvation.

Fruits of the Spirit and Spiritual Gifts

"Spiritual gifts" are not the same as the "fruits of the spirit." Sanders (1979) distinguished them thus:

A gift may be imparted from without, and may remain separate and distinct. Fruit, however, is not an extraneous addition to a
tree, but the issue of its life, and is produced from within. (p. 10)

Fife (1978) conveyed the same idea. He said:

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. This process of fruit-bearing also takes time. A spiritual gift may make its presence known immediately, but fruit bearing cannot be hurried. (p. 118)

Baxter (1983) added by saying that "the presence of spiritual fruit is a far more reliable evidence of spirituality than are the gifts" (p. 44). Sweeting (1962) pointed out that "the gifts of the Spirit did not guarantee spiritual depth" as was indicative among the Corinthian Christians (p. 124).

Natural Talents and Spiritual Gifts

In understanding the differences or similarities between natural talents and spiritual gifts, four propositions have been suggested. In one case spiritual gifts are clearly supernatural and therefore have no affinity with natural talents (Barth, 1969; Baxter, 1983; Bryant, 1973; Flynn, 1974; Hay, 1947; Hesselgrave, 1980; Howard, 1973; Ironside, 1950; Owen, 1971; Pentecost, 1970). They are bestowed upon the believers regardless of whatever natural talents they have or do not have. As Hay (1947) said succinctly:

... 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 notion, although natural talents and spiritual gifts are still held distinctly different. Orjala (1978) is one who held that spiritual gifts are different from
natural talents, but he added that "they may be related" (p. 34). Neighbour (1974) and Purkiser (1975) also support this notion. Many of these scholars would agree that there is a possibility to "christianize" natural talents, making them into spiritual gifts (Ervin, 1968; Kinghorn, 1976; Laurentin, 1978; Griffiths, 1978).

According to another view spiritual gifts are essentially the same as natural talents at a certain point in time--natural talents become spiritual gifts at conversion--in that the process of redemption "redirects, intensifies and vivifies" these natural talents into spiritual gifts (Barnette, 1965; Griffiths, 1978; Lindsell, 1975; Mains, 1971; Schweizer, 1961; Scott, 1958; Stott, 1964; Walvoord, 1975). Naden (1982) said:

> From the moment of commitment, what was once "natural" becomes "spiritual"; the work once performed to honor 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 third view sees spiritual gifts as inclusive of the supernatural abilities such as the gift of tongues, interpretation of tongues, healing, etc., as well as natural talents such as the abilities of administration, leadership, teaching, speaking, service, etc. (Bennett, 1979; Kae semann, 1964; Kung, 1965; Naden, 1982; Carter, 1974; White, 1941). As Naden said:

> . . . a spiritual gift ministry is serving others, using one's DEDICATED talents or gifts at the direction of the Spirit, and through His enabling power. These gifts and talents may include, (1) abilities possessed from birth and/or (2) those bestowed at or after the New Birth at the direction of the Holy Spirit. In either case this recognizes the original source of every gift--our generous God. (p. 9)

There are others who see a developmental process involved in spiritual gifts, although they have equated these gifts to be the same
as natural talents. Pentecost quotes Ryrie as saying that "the Holy Spirit is sovereign in the giving of gifts" but yet "self-preparation" and "time" is needed for the "developing [of] that gift" (Pentecost, 1971, p. 28). Some have established the point that natural talents become spiritual gifts at the reception of the "gift of the Holy Spirit" (Laurentin, 1978; Naden, 1982; Walvoord, 1975). Very likely at this point, spiritual gifts are being manifested in ministry, but it would be difficult to present empirical evidence that natural talents have become spiritual gifts.

A fourth proposition states that spiritual gifts are not the same as natural talents, though they may be similar at times to natural talents. They are "latent potentialities" (Synder, 1973) given by God at birth (Barnes, 1984, p. 19), as is the case with natural talents, but they are directed for the purposes of higher goals when the Holy Spirit calls them forth from latency. Gangel (1975) believed that these gifts "may be latent, waiting for activation" (p. 13). This will likely account for similarities and differences between spiritual gifts and natural talents because they may be latent and may never be called until the "watering" of the Holy Spirit takes place. This accounts for one reason "spiritual gifts" may require "time" [as cited by Pentecost (1970)] to develop; while, at other times, they are exhibited spontaneously in individuals without any previous evidence of their presence.

Gangel (1975) and Gee (1972a) wrote that spiritual gifts can be "bestowed" [manifested] suddenly at any point in the believer's experience. This may even occur in the lives of those who have not become "believers" per se, but whose lives have been honest and who are
definitely under the influence of the Holy Spirit. Further, one may wonder why "spiritual gifts" were manifested in the lives of the "immature" believers at Corinth and in Christian communities with many conflicts (Gee, 1972b)—these can be accounted for if spiritual gifts are like natural talents, latent until used through the Holy Spirit as He wills.

Therefore, the difference between natural talents and spiritual gifts lies in the source of motivation. With natural talents, an individual may or may not decide to develop them; their growth corresponds with the physical, mental, and emotional growth of the individual. However, the development of spiritual gifts is a result of the power of the Holy Spirit.

The Classification of Spiritual Gifts

In the New Testament, four main lists of spiritual gifts are given in (a) 1 Cor 12:8-10, (b) 1 Cor 12:28, (c) Rom 12:6-8, and (d) Eph 4:11. From the study of these lists and other manifestations of gifts, Biblical scholars have come up with 20 to 27 gifts (Baxter, 1983; Laurentin, 1978; Naden, 1982; Wagner, 1979; Wallenkampf, 1978). Other authors use a smaller number: Epp lists 11 gifts (1966, pp. 81-91); Ryrie, 14 (1965, pp. 185-191); Walvoord lists 16 (1975, p. 168); McRae, also 16 (1976, p. 87); and Gangel, 18 (1975, p. 11).

Different schemes of classifications are also proposed. Sanders (1979) categorized the gifts according to those which qualified the recipients for ministry and those which equipped the recipients to render services of practical nature (p. 110). Barnes (1984) organized spiritual gifts according to gifts of ministry and miraculous gifts.
(pp. 21-24). Pentecost (1970) also classified the gifts into two categories: permanent and temporary (p. 166). Gee (1972a), Bloch-Hoell (1964), and Graber (1947) held that some gifts are only seen in the New Testament and were meant for the Apostolic Era—these are the temporary gifts. However, they may occur in the New Testament forms today (Graber, 1947, pp. 25-55). Therefore, the temporary gifts are those which are manifested for the purpose of the New Testament era and the permanent gifts are those which extend till today in the same New Testament forms (Kaesemann, 1964, pp. 204-205).

Others organized the list of gifts in triads. Stover (1962) classified gifts in terms of gifts that meet the needs of the soul, body, and spirit (p. 49); Ford (1977) spoke of speaking gifts, service gifts, and sign gifts (p. 82); Baird listed them as teaching gifts, supernatural gifts, and communication gifts (cited by MacGorman, 1974, pp. 34-35); Baxter (1983) called his list "fulfilling servant-, service-, serving-gifts"; (pp.171-230); Beets' (1883) list includes: intellectual gifts, miraculous gifts, and the gifts connected with tongues (p. 215); and MacGorman (1974) cites Findlay as categorizing gifts of the spirit working through the mind, spirit working in distinction from the mind, and the "spirit working in supercession of the mind" (p. 34).

MacGorman himself used a fourfold categorization of the gifts: gifts of utterance, of power, of spiritual discernment, and of ecstatic utterance (p. 35). Others ranked the gifts without really going into any descriptive categorization (Hummel, 1978; Pickford, 1969).

This study used the list from The Spiritual Gifts Inventory (SGI) (Naden & Cruise, 1981). The authors of this inventory
deliberately omitted the gifts of "healing, miracles, tongues, interpretation of tongues . . ." because they are so spectacular or obvious that they "hardly need to be tested by an instrument" (ibid., p. 8). Hence, the authors have classified their list according to "spectacular sign-gifts" (ibid.) and "gifts of service" (Naden, 1982, p. 9). The list of gifts in the SGI are: Administration, apostleship, discernment, evangelism, exhortation, faith, giving, helps, hospitality, intercession, knowledge, leadership, martyrdom, mercy, missionary, pastoring, prophecy, teaching and wisdom (Naden & Cruise, 1981, p. 8). There is no attempt to rank these gifts in terms of importance, but at specific times, one gift may be of more importance as compared with another due to the need for a specific gift at that time (Naden, 1982, pp. 9-10). This is in agreement with Pickford's thoughts:

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. (Pickford, 1969, p. 6)

The Discovery of Spiritual Gifts

Webb (1883) said that each one is given some gifts and all are arranged by God. The Holy Spirit can teach what these special gifts are and aid in their development so that they can be manifested (p. 32). Baxter (1983) and Pentecost (1970) would agree with Webb in saying that it is God's plan that one is to be aware of God's gift to oneself.

However, not all agree on the question of the discovery of spiritual gifts. Some deny the need to identify one's spiritual gifts. Wagner (1979) mentioned that Gene Getz, professor at Dallas Theological
Seminary and the founding pastor of the dynamic Fellowship Bible Church, had earlier stated that the discovery of spiritual gifts was of great importance. However, at a later time, he changed his position. Such a discovery, he then purported, is unnecessary because of: the confusion which had occurred among Christians due to misunderstanding of the gift theology; rationalization leading to fixed attention on supposed gifts and neglecting other biblical responsibilities; and self-deception among the so-called "spirit-filled" individuals, when in actuality they did not possess that specific gift at all (pp. 45-49).

He added that it had dawned on him that the three gift chapters [1 Cor 12, Rom 12, and Eph 4] had no exhortation for Christians to "look for or try to discover their spiritual gift or gifts" (Getz, 1976, p. 9).

In spite of the stated problems, many scholars see that gift discovery is an integral part of the Christian life. Wagner (1979) said that gift discovery should be "top priority" and McRae (1976) saw it as a way of perceiving God's will. Baxter (1983), Gangel (1975), Murphy (1975), Purkiser (1975), Rogillio (1971), Schramm (1982), Tidwell (1982), and Yohn (1974) emphasized that it is both essential and possible to discover one's gifts.

Baxter (1983) proposed six steps in gift discovery: Put the Lord first in one's life; put emphasis on God's will for one's life; know the Bible; ask God to reveal the gifts; expect confirmation from others; and be prepared to face responsibility (pp. 67-74).

Gangel (1975) suggested 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). Laurentin (1978) came up with three other questions: How competent am I in the area noted as...
giftedness? Do opportunities open for me to exercise this gift? Are my efforts helping others? (p. 112). Along similar lines of thought, Wagner recommended five propositions for gift discovery: Explore the talents and giftedness; experiment with them; examine one's feelings; evaluate one's effectiveness; and expect confirmation from the body of Christ (p. 74).

Regardless of whether one has one gift or a cluster, one must recognize as Paché (1957) said: In the body, there are no useless members or organs. In the Body of Christ, each believer receives a gift to carry out the function allotted to him (p. 182). Bryant (1973) asserted:

Spiritual gifts are not to be considered from an egocentric point of view, i.e., in terms of what they do for the individual. Rather they are to be considered from an ecclesiological point of view, i.e., in terms of what they do for the Church, the body of Christ. (p. 66)

**Psychological Types**

**A Biographical Sketch of C. G. Jung**

Carl Gustav Jung, the son of a Reformed Pastor Johann Paul Achilles Jung (1842-1896) and Emile nee Preiswerk (1848-1923), was born in Kesswil, Switzerland, on July 26, 1875, and educated in Basel. His interest focussed in four fields: science, history, philosophy, and archaeology. Archaeology was the first to be eliminated because it was not offered in Basel University. Science was chosen, but after attending some classes it dawned on him that he could take medical studies. Even in the field of medicine, specialization was still to be decided. He was interested in surgery and internal medicine, but eventually they were also abandoned due to the lack of funds.
In 1900, while reading a textbook on psychiatry by Krafft-Ebing in preparation for his final examinations, the first chapter struck him and he decided that psychiatry would be his destined field. At age 24 he started his career as an assistant at the Burgholzli Mental Clinic and the Psychiatric Clinic of Zurich University, under the directorship of Eugen Bleuler, famous for his treatment of psychoses and his development of the concept of schizophrenia. The writings by Freud and Breuer on hysteria, published in the 1890s, and Freud's *The Interpretation of Dreams* which appeared in 1900, also impacted his thinking. He said that Freud's book is a "fount of illumination" for young psychiatrists (cited by Hall & Nordby, 1973).

In 1902, word association research began and in the publication of the Association Tests and papers related to them, he became well-known. This earned for him many invitations to lecture abroad as well as an honorary degree from Clark University, Massachusetts, in 1909.

In 1903 he married Emma Rauschenbach (1882-1955), his collaborator in research and writing until her death. Together they raised a family of five children--four daughters and a son. The year he married, he re-read Freud's *The Interpretation of Dreams* and this resulted in his life-long research on dreams, "the most important source of information concerning the unconscious processes" (Rollins, 1983, p. ix).

He followed Freud's writings very closely and sent him copies of his articles and his first book, *The Psychology of Dementia Praecox* (1907), in which he upheld the Freudian viewpoint but with some reservation. He and Freud corresponded on a weekly basis and both were
invited to speak at Clark University, Massachusetts, in 1909. When the International Congress of Psychoanalysis was founded, Freud insisted that Jung be its president. Due to a complex turn of events, Jung's relationship with Freud was broken, and he called his own work "Analytical Psychology" rather than "Psychoanalysis."

The break with Freud seemed to have a great impact on Jung, because there was no publication for 3 years. But after this dormancy period, he became intellectually active again and wrote one of his finest books, The Psychological Types, published in 1921. In this volume, he not only discussed his differences with Freud and with Adler, another psychoanalyst who broke with Freud, but more importantly he described a taxonomy of personality types which he called "psychological types"—including the famous distinctions between extraversion and introversion, judgment and perception, thinking and feeling, and sensing and intuition, which are the types correlated in this study.

His scientific work, his wide interests, his prolific writings, and his readiness to exchange ideas with others made him a leading personality in international research in the field of psychology. In 1936 he was awarded an honorary degree of science by Harvard University and, in 1938, an honorary D.Sc. by Oxford University (the first psychologist ever to receive such an honor in England), and an honorary doctorate from the University of Geneva in 1945. In 1944, he founded the chair of medical psychology at his alma mater, Basel University.

As Fordham (1953) put it:

The story of Jung's development and career is, however, not so much of a man collecting honours and filling important posts, but
of an original mind and forceful personality, forging its own way, avoiding the well-trodden paths, and paying only the minimum due the established conventions. . . . but what struck one most about him was his humanity and kindliness, his lively interest in a host of things, and the continuing vitality of his unique personality. (pp. 13-14)


**Jung and Psychological Types**

In the early twentieth century, due to the introduction of psychoanalysis, people like Freud, Adler, Sullivan et al. seemed to believe that people were fundamentally alike. Freud said that all men's drives were sexual in orientation and this "sexual instinct" was the motivator of all human behavior (Freud, 1957, pp. 113, 118-122). Adler reflected Freud's views in his early thought that men's personalities were motivated by "instincts and drives." However, there came a parting of the ways when he denied the "constant principle" of Freud and Helmholtz (Adler, 1964a, p. 47; 1956, pp. 30, 38; Jones, 1953, p. 41). He maintained that people were alike, though the initiating drives, he contended, were not "sexual instincts" but "creative power" (Adler, 1964b, p. 219). Nevertheless, the basic idea was very similar to the "instinct" proposition of Freud.

In 1919, Jung adapted the Platonic-Augustinian term "archetype" to account for the expressions of the psyche. He disagreed with Freud and Adler that people were alike. He said that they were different in fundamental ways even though they had "the same multitude of instincts" (which he called archetypes), "which drive from within" (Jung, 1923, p. 376). One instinct was no more important than another.
The important factor was the preference of "functions" (ibid., p. 451). These preferred functions Jung called "psychological types" (ibid., pp. 482, 481).

The "type" theory which originated with Hippocrates was the four-temperament humoral theory. Empedocles declared the number "four" a canonical number (Joachim, 1984, p. 38, quoting Irwin, 1947, pp. 45-64; Roback, 1952, pp. 41-42). Hippocrates' proposition included the four types: choleric, phlegmatic, melancholic, and sanguine. In the modern era, Adickes (1907) said that man was divided into four types: dogmatic, agnostic, traditional, and innovative. Kretschmer's temperament types (1925) determined that abnormal behavior was very similar to the four types proposed by Adickes: hyperesthetic, anesthetic, melancholic, and hypomanic. In 1920, Adler (1956) spoke about the "four mistaken goals." That same year, Spranger (1928) proposed the four human values that set people apart: religious, theoretic, economic, and artistic. At about the same time, Jung proposed his "psychological types" theory. He saw the number "four" as the "privileged alchemical number" representative of the "four functions of consciousness" (Jung, 1963, pp. 210-217). Combining this with the "principle of opposites," he theorized the "psychological types."

Myers-Briggs' Extension of Jungian Psychological Types

By 1930, "dynamic psychology" and "behaviorism" had replaced "temperaments" or "psychological types" theories. In the 1920s, by coincidence, Katherine C. Briggs read Jung's Psychological Types. She discovered that Jung's types were a more extensive categorization of the human personality than her own proposition about which she had
written earlier in unpublished research. The four types she proposed fell neatly into the categorization of the "psychological types" of Jung. Later, together with her daughter, Isabel Briggs Myers, Briggs theorized the 16 Myers-Briggs types. These 16 types were actually the Jungian psychological types categorized more precisely. About the same time, a resurgence of interest in temperamental types based on the Hippocrates' proposition also occurred. Myers and Briggs developed the Myers-Briggs Type Indicator Types which basically indicated the Jungian psychological types. The theory of Jung's psychological types is described in chapter 1. The JP preference index in the MBTI is the extension of Jung's theory on the types. In determining what function is dominant or auxiliary (i.e., secondary), this index is utilized. Myers and MaCaulley (1985) described the two uses of the JP preference index:

First, it describes identifiable attitudes and behaviors to the outside world. Second, it is used in conjunction with EI, to identify which of the two preferred functions is the leading or dominant function and which is auxiliary. (p. 13)

Hence, this suggests that the JP preference index will be indicated differently for extraverts and introverts. JP preference index reflects only the attitude function used in dealing with the behaviors to the outside world. Since the extravert's dominant attitude function is preference for the outside world, the JP preference is to be read as it is from the profile indicated by the MBTI. For example, if an extravert's type ends in J (Judgment), the dominant process is a judging one, either T (Thinking) or F (Feeling). If the type ends in P (Perception), the dominant process is a perceptive one, either S (Sensing) or N (Intuiting).
But for the introvert, the exact opposite is true. The introvert's dominant process is not shown on the JP preference index because the introvert does not prefer the attitude function of the outside world. The J (Judgment) or P (Perception) in the type reflects the auxiliary instead of the dominant function. Therefore, if an introvert's type ends in J (Judgment), the dominant process is a perceptive one, S (Sensing) or N (Intuiting). If the type ends in P (Perception), the dominant process is a judging one, T (Thinking) or F (Feeling).

The 16 types from the theory of Myers-Briggs as indicated in chapter 1 are set out in Table 3. The dominant function is underlined.

### TABLE 3

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<th>SIXTEEN PSYCHOLOGICAL TYPES WITH DOMINANT FUNCTIONS INDICATED</th>
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I=Introversion; E=Extraversion; S=Sensing; N=Intuition; F=Feeling; T=Thinking; P=Perception; J=Judgment

### The Bipolarity of Jungian Psychological Types

Some Jungian theorists accepted the categorization of Jung on the types but they questioned the bipolar framework of the theory. Jarrett (1972) said:
What I am asking, of course, is whether the opposites must (even though they obviously commonly do) exclude each other. Is it simply a psychological fact that feeling must be set aside in order to think clearly—and so on? (p. 325)

These questionings led researchers to test the bipolarity of the theory. Cook (1969) who used the Q sorts of items concluded that introversion-extraversion appeared to be a genuinely bipolar continuum, but the other four functions were not. Eysenck and Eysenck (1969), Loomis and Singer (1980), and Metzner, Burney and Mahlberg (1981) also questioned the bipolarity theory of the Jungian types. Subsequently, Metzner, Burney and Mahlberg (1981) proposed a 12-fold revised typology instead of the 8-fold as suggested by Jung. However, in the theories and research by Cook (1969) and Eysenck and Eysenck (1969), the bipolarity of the extraversion-introversion continuum was evident. Thus far critics have not been able to substantiate affirmatively that the other functions are not bipolar.

Psychological Types and Humoral (Emotional) Types

Metzner (1979) said that "classification of human temperaments based on body fluids, the 'humors,' . . . is considered the most important aspects of his character" (p. 37). The term describing the four temperaments are derived from these "humors" and they are: the choleric—flashing hot temper, the melancholic—sullen depressiveness, the phlegmatic—unemotional calm, and the sanguine—cheerfully optimistic (ibid.). The most obvious psychological type that can be correlated is the extraverted feeling type with the sanguine, since the sanguine radiate "warmth, good feeling, and pleasure in human relationships. . . . [and] are relatively aware of their own feelings and
relate to the feelings, not the ideas, of others" (ibid., p. 64).

In the research of Joachim (1984) on the relationship between the four humoral types and 19 spiritual gifts, he discovered that sanguine was the one temperament that was significantly related to the gifts of administration and leadership in a general Christian population (pp. 109-113). Theory of psychological types suggests that the extraverted-feeling type (EF) is similar to the sanguine type (Kelsey, 1976). Through the research and theory one may hypothesize that the extraverted-thinking type may be related to the gifts of administration and leadership.

Psychological Types with Religion and Spirituality

Research has been conducted in correlating the Jungian psychological types with occupations such as counseling supervisors (Beck, 1973), psychotherapists (Braun, 1971), artists (Burt, 1968), teachers (Carlyn, 1976; DeNovellis & Lawrence, 1983; Lawrence, 1982), managers (Dietl, 1980; Evered, 1973; Gaster, 1982), educational administrators (Frederick, 1975), architects (Hall & MacKinnon, 1969), engineers and engineering managers (Hay, 1964), mathematicians (Helson, 1971; Helson & Crutchfield, 1970); psychologists (Perry, 1975), and others (Laney, 1949; also see Myers & McCaulley, 1985, pp. 77-93; 189-203; Stone, 1978). Research in education, learning styles and other personality measures have been popular for the last 30 years (Myers & Myers, 1980, p. xi; see Myers & McCaulley, 1985; and Lawrence, 1982).

Clarke (1983) theorized that there are certain types of prayers for certain psychological types. He categorized 3 forms of prayers: The sensing form which includes vocal prayer, "prayer of
simple regard" (i.e., prayer on accepting the presence of the divine),
the silent prayer and group prayer (pp. 664-666); the intuiting form
which includes meditative prayer and spontaneous prayer (pp. 666-670);
and the thinking form which includes prayer with the deep searching of
the Scriptures (pp. 670-672). Page (1981) proposed a further delibera-
tion of types and prayers. His categorization is: Extraversion--
corporate prayer; introversion--private prayer; sensing--prayers that
require the use of the senses such as eyes, nose, hands, mouth
(agreeing with Clarke on the meditative type of prayers); intuition--
intuitive prayer; thinking--cognitive prayer; feeling--affective prayer;
judgment--planned prayer; and perception--spontaneous or
unplanned prayer. He further added that such categories will suggest
the following natural spiritual path: extraversion--action;
introversion--reflection; sensing--service; intuition--awareness;
thinking--knowledge, feeling--devotion; judgment--discipline; and
perception--spontaneity. Bryant (1983a), Grant, Thompson and Clarke
As Fourez (1972) said:

Remembering the categories of personalities proposed by Jung,
we can see that a good communal celebration will try to provide a
variety of symbols so that each type of person can find something
to which to relate: there must be silence for the feelers, some
vision for the intuitives, something to understand for the think-
ers, and something to do for the "pragmatists". (p. 148)

The only person who has equal development of all functions is
Jesus Christ, said Sanford (1970). He theorized that "ordinary man" is
conditioned by a "historically conditioned mentality and psychology
which, to a large degree, inevitably determine" one's insights,
influence one's ideas, and shape one's personality (p. 36). However,
such conditioning is not evident in Jesus Christ. "The personality and the teachings of Jesus are not inherited from the collective spirit of his time, but stand out in contrast to it" (ibid.).

Research on religious preferences in relation to psychological types has also been conducted. Harbaugh (1984), in his study, inferred that ENFJ typified those in the ministry. Holsworth (1984) studied 146 Catholic college seminarians of the St. Meinrad Seminary College and noted the shift of NT-types in older clergy to the NF-types in the younger clergy. He submitted:

This shift, empirically seen as a statistically significant loss in interest measures of "social reformer" and "scholar," [typified by T-type], would seem attributable to a change in the personality constructs of the two groups. The older clergy—from whom one would expect a clearer, more stable preference structure—statistically favor those name interests that younger clergy and Seminarians are less likely to favor. This would suggest a higher proportion of NT types in the older clergy. The interpersonal, feeling oriented F's among the younger clergy and Seminarians may well herald a changing church—more pastorally oriented. (p. 35)

In a broader study of church types, Carskadon (1981) and Gerhardt (1983) discovered in separate research that the more liberal religious preference group yielded more intuiting types (N) than sensing types (S). Carskadon (1981) concluded:

... conservative, fundamentalist religions have a greater proportion of sensing types than do relatively more liberal religions or groups of nonbelievers, particularly among persons with fairly strong preferences as to their psychological types. ... as the more fundamental religions take a much more concrete, literal approach to the Bible and its teachings, which would be natural for S's, while the more liberal religions take things less literally and more symbolically, emphasizing more the broader implications of Christian teachings and allowing room for more possibilities in their interpretations—an approach likely to have more appeal to N's. (p. 77)
Summary

The manifestation of spiritual gifts is a phenomena of the Old Testament but the word used to translate "spiritual gift" (charisma) is due to Pauline terminology and theology. The phrase "the gift of the Spirit" denotes the gift of salvation. It is not the same as "spiritual gifts," but the foundation of the manifestation of spiritual gifts is the reception of the "gift of the Spirit." Likewise, the fruit of the spirit is not the same as "spiritual gifts" although both are manifestations of the presence of the Holy Spirit in a Christian's life. "Spiritual gifts" meet specific needs for service in the church and community, but the "fruits of the Spirit" are evidence of a Christian's growing spirituality.

There have been various propositions for differentiating spiritual gifts and natural talents but no consensus has been reached. However, all agree that such gifts which may have an affinity to natural talents are manifested only in "born-again" Christians. Similarly, no consensus has been reached concerning a classification of these gifts, but it is generally believed that every Christian has at least one gift for service in the church and/or community. There has been no agreement on the need for gift discovery. Those who see the need for the discovery of spiritual gifts recognize it as an urgent integral part of the Christian spirituality. It is "top priority" in order to understand the will of God.

Psychological types have been correlated with many personality theoretical formulations and vocations. However, there is still a need for correlational studies in spirituality and religion. Theorists recognize that psychological types correlate with religious phenomena.
such as prayer, conversion, and symbolism (Bryant, 1983b; Gleason, 1981; Kelsey, 1976, 1982; and Sanford, 1970). Cabral (1984), Carskadon (1981), Gerhardt (1983), Harbaugh (1984), and Holsworth (1984) are other researchers who have discovered correlation between some perspectives of the theory of psychological types with religion and spirituality.
CHAPTER III

METHODOLOGY

Type of Study

This study has utilized a canonical correlation and multiple regression statistical design to determine whether a relationship exists between psychological types, spiritual gifts, and other personal factors such as age, sex, and personal perception of spiritual maturity. The preference indices taken as a set constitute the first set of variables. Nineteen spiritual gifts, also taken as a set, constitute the second set of variables. Sex, age, and personal perception of spiritual maturity are the other variables to be considered.

The ages considered in this study range between 18 and 60 (the typical age range among students at Andrews University). Personal perception of spiritual maturity was indicated on a scale of 1 to 9 with the following divisions: low spiritual maturity (1 - 3); average spiritual maturity (4 - 6); and high spiritual maturity (7 - 9).

Population and Sample

The population of this study consisted of selected undergraduate and graduate students of Andrews University; students of the Seventh-day Adventist Theological Seminary, Andrews University, enrolled during the spring quarter of 1986; and 42 members from the Beaverton Seventh-day Adventist Church, Oregon. Stratified random
sampling was employed in selecting subjects for the study from among the undergraduate, graduate, and seminary students. A list of undergraduate, graduate, and seminary classes was obtained, from which a random selection of 10 undergraduate classes and 15 graduate and seminary classes was made. In addition, data collected from a previous study with an intact group of the Beaverton Seventh-day Adventist Church was included.

The sample size was planned according to Maurice Kendall's recommendation in *Multivariate Analysis* (1975) to have "at least ten times as many observations as variables" (p. 11). Since there are four preference indices of the Jungian psychological types, 19 spiritual gifts, the personal perception of spiritual maturity, age, and sex, the following formula yields 260 subjects per group:

\[(19 + 4 + 3) \times 10 = 260.\]

In order to be more confident of the stability of the correlation matrix, a larger sample was sought, approaching 15 times as many observations as variables, i.e.:

\[(19 + 4 + 3) \times 15 = 390 \text{ subjects.}\]

Hence, it was planned that the sample of this study would total 400 to 450 subjects.

**Instrumentation**

To measure the Jungian psychological types and the 19 spiritual gifts, it was necessary to select appropriate instruments. Two such instruments were utilized in this study: The *Myers-Briggs Type Indicator (MBTI)* by Katharine C. Briggs and Isabel Briggs Myers (1977), and *The Spiritual Gifts Inventory (SGI)* by Roy C. Naden and Robert J.
Cruise (1981). The respondents were also requested to fill in a personal data form containing the following information: Year of birth, sex, race or nationality, and the perceived spiritual maturity on a scale of 1-9 (1 being the lowest and 9 being the highest). The personal data sheet appears in Appendix A.

**Myers-Briggs Type Indicator**

**Formation**

Before Isabel Myers and Katharine Briggs developed the MBTI, they studied Jung's *Psychological Types* thoroughly and observed for more than 20 years "type preferences" in people. Drawing from their theory and observations, questions were generated. Myers and McCaulley (1985) said:

> Questions were sought not so much for meaning as for indicating the basic preference that influences the respondent to give it. They were directed to seemingly simple surface behaviors in the hope that they would provide reliable clues to the complex and profound patterns of behavior that could not otherwise be reached in a self-report instrument. (p. 141)

Hence, the questions generated were to evoke intended reactions. Based on the theory of dichotomy, questions were presented in forced-choice format. Myers and McCaulley (1985) explained the rationale for this format:

> All questions offer choices between the poles of the same preference, E or I, S or N, T or F, J or P. (No questions cut across preferences.) The forced-choice format was required because both poles of a preference are valuable. The aim was to determine which of two valuable or useful behaviors or attitudes is preferred. (p. 141)
"The initial questions were tested on a small criterion group of about 20 relatives and friends" whose types were clearly evident to Myers and Briggs (p. 142). Between 1942-1977 the instrument underwent refinement and restandardization, from Form A through Form G. This research utilized Form G of the MBTI. Its standardization was based on 1,114 males and 1,111 females, grades 4 through 12 in three public schools in Bethesda, Maryland, and in four private schools in Philadelphia, Pennsylvania. Form G was published in 1977, with a modified TF scale of Form F.

Reliability

A variety of statistical procedures have been used to measure the internal consistency reliability estimates of the type-category scores and the continuous scores. Stricker and Ross (1963) and Webb (1964) reported an approach utilizing the lower-bound estimates of reliability with Guttman's procedures and in Carlyn's evaluation, such estimates are "not very informative without corresponding upper-bound estimates" (Carlyn, 1977, p. 465). Myers and McCaulley (1985) reported the estimated split-half reliabilities by calculating tetrachoric correlation coefficients and applying the Spearman-Brown prophecy formula correction. The tetrachoric coefficients have been reported for the type-category scores as ranging from .74 to .92 (EI), .77 to .89 (SN), .66 to .90 (TF), and .76 to .93 (JP). The internal consistency of continuous scores based on coefficient alpha ranges from .74 to .83 (EI), .74 to .85 (SN), .64 to .82 (TF), and .78 to .84 (JP). In summarizing the findings of the internal consistency reliability estimates, Myers and McCaulley (1985) said:
the estimates of internal consistency reliabilities for continuous scores of the four MBTI scales are acceptable for most adult samples. The reliabilities are adequate, if somewhat lower, for younger samples, and for other populations of persons who can be considered to be performing at lower levels of achievement or type development. (p. 169)

Test-retest reliabilities of scales and subscales and continuous scores were also conducted. Wright (1966) gave the MBTI to 94 elementary teachers and repeated the test 6 years later. Sixty-one percent of the teachers remained in the same category on all four scales. Carskadon (1977), Levy, Murphy, Jr. and Carlson (1972), McCarley and Carskadon (1983), and Stricker & Ross (1964) stated that the test-retest reliabilities are satisfactory.

Validity

The validity of the MBTI is determined by how well it can measure the relationships and theoretical constructs of Jung's typology. Three types of validity are examined: Construct validity, content validity, and predictive validity.

Construct validity

Cohen, Cohen, and Cross (1981) compared the preferences indicated by the MBTI with the perceptions held by the subject (using Behavioral Styles Inventory [BSI] Form S), the measure of perceptions of their ideal selves (using BSI Form I), and perceptions by their spouses (using BSI Form M). Slight positive to moderate negative agreement occurred between the MBTI and the BSI Form I. However, when the Kappa coefficients (coefficients of agreement for nominal data) were used in comparing the scales of the MBTI with the BSI Form M significant positive values resulted: E-I, Kappa = .70, p < .001;
T-F, Kappa = .78, p < .001; S-N, Kappa = .43, p < .01. Only the J-P scale was not significant.

Using factor analysis, Madison, Wilder and Suddiford (1963), Ross (1966), and Saunders (1960) have found significant loadings on the different factors, thus supporting the validity of the constructs. Carlyn (1977) in her evaluation of the construct validity of the MBTI states:

...the individual scales of the Myers-Briggs Type Indicator measure important dimensions of personality which seem to be quite similar to those postulated by Jung. ... The Indicator appears to be a reasonably valid instrument which is potentially useful for a variety of purposes. (p. 471)

Content validity

Stricker and Ross (1962) studied the item content and discovered that the S-N and T-F scales were consistent with the theory, but the E-I and J-P scales did not measure the intended theoretical constructs. Bradway (1964) asked 28 Jungian analysts to classify themselves according to the E-I, S-N, and T-F type categories and then take the MBTI. In comparison with the two methods of typing, there was 100% agreement on E-I classification, 68% agreement on S-N classification, 61% agreement on T-F classification, and 43% agreement on all three dimensions.

Stricker and Ross (1964) correlated the MBTI with the Gray-Wheelwright's Jungian Type Survey (GW) using a sample of 47 male college students. The two E-I scales exhibited a .79 correlation, the S-N scales, a .58 correlation, and the T-F scales, a .60 correlation, at the 0.01 level of significance. This lends support to Myers' contention that both tests reflect the same basic Jungian content realities.
Predictive validity

Evaluating the predictive validity, Carlyn (1977) quoted four studies (Conary, 1965; Goldschmid, 1967; Saunders, 1957; and Stricker, Schiffman & Ross, 1965) He inferred that the MBTI has moderate predictive validity. He further suggested that additional studies are needed if the instrument is to be used to help make decisions about people (p. 469). Since the above evaluation, many correlational studies have been done to test the predictive validity of the instrument. Myers and McCaulley (1985) gave an example of the predictive validity:

Isabel Myers' medical sample provides an example of long-term prediction of type differences. She followed up her longitudinal sample of 5,355 medical students over a decade from admission to medical school and found specialty choices significantly in the directions predicted by type theory. McCaulley (1977) followed up the sample a decade later and found that those who changed specialty significantly more often moved to specialties appropriate for their types; ... (p. 223

The Spiritual Gifts Inventory

Formation

It was assumed in the development of the SGI that it would be possible for Christians to answer questions regarding past service experiences that would approximate areas of high probability of spiritual giftedness. Then, with the help of someone who has the appropriate knowledge, assist in gift discovery in spite of the fact that a respondent may not have adequate knowledge of the New Testament precedents for spiritual gifts (Naden, Cruise & Cash, 1982, p. 10). Therefore, in the construction of the SGI, 140 statements were formulated (7 for each of 20 spiritual gifts). Due to resistance on the part of respondents in answering questions on celibacy, this gift was eliminated from the list of gifts considered in this inventory. The
result was a 133-item instrument. This 133-item instrument was admin-istered to 1,876 subjects, yielding 1,766 usable returns. Using item and factor analyses, the number of items was finally reduced to 57 (3 per gift) on the present form of the SGI used in this research. Additional subjects who completed the SGI yielded a total of 2,078 usable returns (ibid, p.11).

The SGI was published in 1981. In its published form, it has three pages of inventory statements (pp. 3, 5, 7). Page 9 comprises the instructions to evaluate the responses. Page 11 is the scoring sheet; page 10 provides space for noting the gifts with the highest scores and the personal probability of spiritual giftedness. This is intended for discussion and further study of the Scriptures regarding spiritual gifts.

The instrument is self-scoring and may be completed in approximately 15 minutes. The subjects are encouraged to give a spontaneous reaction based on their inclination to perform tasks given the opportunity and means, and not exclusively on contemporary experience.

Reliability

The internal consistency reliability using the alpha coefficient ranges from .435 to .783, with the spiritual gift of helps as the lowest and the spiritual gift of mission service as the highest. Test-retest reliability measurement was used. The SGI was administered to 61 subjects twice, with a 10- to 30-day interval between testings. The group reliability coefficients (i.e., taking the 3 items indicating the same gift as a group) are found in Table 4 (ibid., p. 18):
TABLE 4
GROUP RELIABILITY COEFFICIENTS OF 19 SPIRITUAL GIFTS

<table>
<thead>
<tr>
<th>SPIRITUAL GIFT</th>
<th>GROUP RELIABILITY COEFFICIENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administration</td>
<td>.850</td>
</tr>
<tr>
<td>Apostleship</td>
<td>.839</td>
</tr>
<tr>
<td>Discernment</td>
<td>.697</td>
</tr>
<tr>
<td>Evangelism</td>
<td>.844</td>
</tr>
<tr>
<td>Exhortation</td>
<td>.695</td>
</tr>
<tr>
<td>Faith</td>
<td>.762</td>
</tr>
<tr>
<td>Giving</td>
<td>.780</td>
</tr>
<tr>
<td>Helps</td>
<td>.664</td>
</tr>
<tr>
<td>Hospitality</td>
<td>.772</td>
</tr>
<tr>
<td>Intercession</td>
<td>.693</td>
</tr>
<tr>
<td>Knowledge</td>
<td>.760</td>
</tr>
<tr>
<td>Leadership</td>
<td>.758</td>
</tr>
<tr>
<td>Martyrdom</td>
<td>.827</td>
</tr>
<tr>
<td>Mercy</td>
<td>.793</td>
</tr>
<tr>
<td>Mission Service</td>
<td>.840</td>
</tr>
<tr>
<td>Pastoring</td>
<td>.798</td>
</tr>
<tr>
<td>Prophecy</td>
<td>.790</td>
</tr>
<tr>
<td>Teaching</td>
<td>.878</td>
</tr>
<tr>
<td>Wisdom</td>
<td>.777</td>
</tr>
</tbody>
</table>

Validity

Face validity was carried out in a two-part study. A panel of experts was shown the SGI and asked to identify which of the 19 gifts was measured by each item. A second panel was shown the SGI and told the gift which each item was supposed to measure. Naden et al. (1982) described the procedure as follows:

Half of the suggested labels were randomly listed in error. Through a split sample, each item was tested equally with correct and incorrect labels. The subjects were asked whether or not they concurred with the designation. (p. 11)

The first part of the study yielded questions on 24 items which were due primarily to definitions of several gifts. The second part of the
study yielded coefficients of agreement that ranged from .61 to 1.00.

Criterion-related validity was first examined through the dissertation of Joachim (1984), where he inferred that leadership is not the same as administration. He said that "administration is essentially a gift of the sanguine temperament, and leadership that of the choleric" (p. 113). The gifts of helps and hospitality also are not related. "Helps goes essentially with the choleric temperament and hospitality with the sanguine type" (pp. 113, 114).

Procedures for Collecting Data

On March 31, 1986, a form requesting permission to carry out surveys with a cross-section of the students at Andrews University was signed by the researcher's dissertation chairman, the Dean of the Graduate School and the Dean of Student Affairs. (See Appendix A.) The researcher took this authorization form to the University Institutional Research office to request a list of all the undergraduate, graduate, and seminary classes with the names of the teachers and the number of students in the class, during the spring quarter, 1986. The undergraduate classes with 15 or more students in the class were randomly numbered and 10 classes were randomly selected. Similarly, the graduate and seminary classes with 10 or more students were randomly numbered, and 15 classes were randomly selected. The teachers of the classes were approached for permission to administer the questionnaires in their classes.

Three methods were used. Permission was requested to take five minutes of the class time to explain the two instruments (the MBTI and the SGI) and the personal data sheet, and then allow the students
to take home and fill out the questionnaires and bring them back the next class period. Or, permission was requested to spend 30 to 40 minutes of class time in administering the questionnaires and collecting them at the end of the period. Or, in classes where students did not meet on a regular basis, the students were approached individually to fill out the questionnaires in their own homes, and the researcher collected them from their homes.

Out of the 25 classes selected, 23 classes were used. The classes responding to the administration of the questionnaires were: Biblical Preaching (three classes), Church Leadership and Administration, Concepts of Fitness, Developmental Psychology and Life-Span, Dissertation—Th.D. and D.Min. from the Seminary and Ph.D. from the Graduate School, Human Physiology, Introduction to Chemistry, Life and Teachings of Jesus, Managerial Economics and Decision Modules, Marriage Dynamics and Growth, Master Planning Education Facilities, Pastoral Counseling, Philosophy for Education, Preparation for Mission Service, Professional Ethics for Counselors, Typing I, Typing IV, Seminar (Administration), and Sociology of Education.

Copies of the personal data sheet were sent to the pastor of the Beaverton Seventh-day Adventist Church, Oregon, to be administered to the members of the church, whose data on the Myers-Briggs Type Indicator and the Spiritual Gifts Inventory had been collected previously. Out of the 42 members who responded, 32 fall within the age group considered in this study. They also filled out the perceived spiritual maturity scale in the personal data sheet.
Hypotheses and Statistical Analysis

For the purpose of statistical analysis the hypotheses are stated here in the null form.

Hypothesis 1

Among the male and female respondents, there is no significant canonical correlation between a linear combination of Jungian psychological types indicated by the Preference Indices of the MBTI—Extraversion vs. Introversion; Sensing vs. Intuition; Thinking vs. Feeling; Perception vs. Judgment—and a linear combination of 19 spiritual gifts—administration, apostleship, discernment, evangelism, exhortation, faith, giving, helps, hospitality, intercession, knowledge, leadership, martyrdom, mercy, mission service, pastoring, prophecy, teaching, and wisdom—as indicated by the SGI.

Hypothesis 2

Among the male respondents, there is no significant canonical correlation between a linear combination of Jungian psychological types indicated by the Preference Indices of the MBTI and a linear combination of 19 spiritual gifts indicated by the SGI.

Hypothesis 3

Among female respondents, there is no significant correlation between a linear combination of Jungian psychological types indicated by the Preference Indices of the MBTI and a linear combination of 19 spiritual gifts indicated by the SGI.
Hypothesis 4
There is no significant multiple correlation between the gift of administration and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 5
There is no significant multiple correlation between the gift of apostleship and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 6
There is no significant multiple correlation between the gift of discernment and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 7
There is no significant multiple correlation between the gift of evangelism and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 8
There is no significant multiple correlation between the gift of exhortation and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 9
There is no significant multiple correlation between the gift of faith and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.
Hypothesis 10
There is no significant multiple correlation between the gift of giving and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 11
There is no significant multiple correlation between the gift of helps (or service) and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 12
There is no significant multiple correlation between the gift of hospitality and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 13
There is no significant multiple correlation between the gift of intercession and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 14
There is no significant multiple correlation between the gift of knowledge and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 15
There is no significant multiple correlation between the gift of leadership and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.
Hypothesis 16
There is no significant multiple correlation between the gift of martyrdom and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 17
There is no significant multiple correlation between the gift of mercy and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 18
There is no significant multiple correlation between the gift of mission service and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 19
There is no significant multiple correlation between the gift of pastoring and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 20
There is no significant multiple correlation between the gift of prophecy and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 21
There is no significant multiple correlation between the gift of teaching and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.
Hypothesis 22
There is no significant multiple correlation between the gift of wisdom and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Hypothesis 23
There is no significant multiple correlation between the 19 spiritual gifts and classification as the ISTJ psychological type indicated by the MBTI.

Hypothesis 24
There is no significant multiple correlation between the 19 spiritual gifts and classification as the ISFJ psychological type indicated by the MBTI.

Hypothesis 25
There is no significant multiple correlation between the 19 spiritual gifts and classification as the INFJ psychological type indicated by the MBTI.

Hypothesis 26
There is no significant multiple correlation between the 19 spiritual gifts and classification as the INTJ psychological type indicated by the MBTI and the 19 spiritual gifts.

Hypothesis 27
There is no significant multiple correlation between the 19 spiritual gifts and classification as the ISTP psychological type indicated by the MBTI.
Hypothesis 28
There is no significant multiple correlation between the 19 spiritual gifts and classification as the ISFP psychological type indicated by the MBTI.

Hypothesis 29
There is no significant multiple correlation between the 19 spiritual gifts and classification as the INFP psychological type indicated by the MBTI.

Hypothesis 30
There is no significant multiple correlation between the 19 spiritual gifts and classification as the INTP psychological type indicated by the MBTI.

Hypothesis 31
There is no significant multiple correlation between the 19 spiritual gifts and classification as the ESTP psychological type indicated by the MBTI.

Hypothesis 32
There is no significant multiple correlation between the 19 spiritual gifts and classification as the ESFP psychological type indicated by the MBTI.

Hypothesis 33
There is no significant multiple correlation between the 19 spiritual gifts and classification as the ENFP psychological type indicated by the MBTI.
Hypothesis 34

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ENTP psychological type indicated by the MBTI.

Hypothesis 35

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ESTJ psychological type indicated by the MBTI.

Hypothesis 36

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ESFJ psychological type indicated by the MBTI.

Hypothesis 37

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ENFJ psychological type indicated by the MBTI.

Hypothesis 38

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ENTJ psychological type indicated by the MBTI and the 19 spiritual gifts.

The first three hypotheses were tested by canonical analysis. For each of the null hypotheses, one set of variables was the 19 spiritual gifts measured by the SGI and the second set was the 4-Preference Indices indicated by the MBTI. The next 19 hypotheses were tested with the multiple-regression stepwise analysis and all possible
subsets regression. The last 16 hypotheses were tested with the step-wise regression analysis. From hypotheses 4-22, each of the spiritual gifts indicated by the SGI was taken as a dependent variable with the 4-Preference Indices indicated by the MBTI, age, sex and the perceived spiritual maturity as independent variables. For the remaining hypotheses, each of the classifications of the 16 types indicated by MBTI was taken as the dependent variable and the 19 spiritual gifts as independent variables, disregarding the personal data.

The statistical treatment of data was done on the Xerox Sigma 6 Computer at Andrew University Computing Center and statistical programs from the Computer Library were used. The data file included scores of the 4-Preference Indices from the MBTI, scores on each of the 19 spiritual gifts of the SGI, age, sex, perceived spiritual maturity, and the 16 psychological types.

Summary

This chapter has presented the research design and methodology of a possible canonical correlation between psychological types and 19 spiritual gifts, multiple regression of each of the 19 spiritual gifts with psychological types and the personal data, and multiple regression of each of the 16 psychological types with the 19 spiritual gifts. The Myers-Briggs Type Indicator and The Spiritual Gifts Inventory used in this study were described. Procedures for selecting the sample, gathering the data, and performing the statistical analyses were also explained. Thirty-eight hypotheses in their null form were stated.
CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

This chapter presents the analyses of the data concerning the correlation of the Jungian psychological types and 19 spiritual gifts. The data are presented with the appropriate statistical analyses and a discussion of the result in the order of the hypotheses presented in chapters 1 and 3.

Subjects Used in This Study

The subjects in this study were undergraduate and graduate students of Andrews University, Berrien Springs, Michigan; seminary students of the Theological Seminary, Andrews University, enrolled during the spring quarter of 1986; and members of the Beaverton Seventh-day Adventist Church, Oregon. Four hundred and fifty sets of instruments, including personal data sheets with the perceived spiritual maturity scale, were administered to the students in 23 classes using the three methods discussed in chapter 3. Four hundred and two subjects responded producing 398 usable returns. Forty-two questionnaires (the personal data sheets with the perceived spiritual maturity scale) were sent to the pastor of the Beaverton Seventh-day Adventist Church, Oregon, to administer to the members of the church, whose data on the Myers-Briggs Type Indicator and The Spiritual Gifts Inventory had been collected previously. Of the 42 church members who responded,
only 32 fell within the age group considered in this study, thus making a total of 430 usable returns.

**Analysis of Data and Testing of the Hypotheses**

The MBTI yields a continuous score ranging from 0 to 200 in each of the four preference-indices: E-I, S-N, T-F, J-P, where scores of 0 to 100 are labelled E, S, T, or J, and scores of 101 to 200 are labelled I, N, F, or P. The SGI yields scores for each of the 19 spiritual gifts. The data are found in Appendix B.

**Description of Sample**

Tables 5 through 7 show the means and standard deviations of the total sample and of the male and female samples separately—249 males and 181 females. The mean age of the total sample was 28.8 with a standard deviation of 9.7. For the male sample, the mean age was 31.1 with a standard deviation of 10.2, and for the female sample, the mean age was 25.7 with a standard deviation of 8.0.

The scores for the perceived spiritual maturity scale were normally distributed with a mean of 5.9 and a standard deviation of 1.3. (On these scores and all others, visual inspection of the frequency distribution was conducted.) The scores of perceived spiritual maturity for the male and female samples analyzed separately were also normally distributed—with a mean of 6.0 and standard deviation of 1.3 for the male samples; and a mean of 5.8 and standard deviation of 1.2 for the female samples.

The scores on each of the 4-Preference Indices of the MBTI were normally distributed, except that of the T-F Index which was
**TABLE 5**

**MEANS AND STANDARD DEVIATIONS FOR THE VARIABLES OF THE TOTAL SAMPLE (N=430)**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. E-I Index</td>
<td>98.293</td>
<td>23.666</td>
</tr>
<tr>
<td>2. S-N Index</td>
<td>87.928</td>
<td>25.224</td>
</tr>
<tr>
<td>3. T-F Index</td>
<td>99.933</td>
<td>20.909</td>
</tr>
<tr>
<td>4. J-P Index</td>
<td>85.974</td>
<td>26.917</td>
</tr>
<tr>
<td>5. Administration</td>
<td>10.535</td>
<td>2.452</td>
</tr>
<tr>
<td>6. Apostleship</td>
<td>8.870</td>
<td>2.802</td>
</tr>
<tr>
<td>7. Discernment</td>
<td>10.151</td>
<td>2.293</td>
</tr>
<tr>
<td>8. Evangelism</td>
<td>7.814</td>
<td>2.856</td>
</tr>
<tr>
<td>9. Exhortation</td>
<td>10.705</td>
<td>2.308</td>
</tr>
<tr>
<td>10. Faith</td>
<td>11.914</td>
<td>2.192</td>
</tr>
<tr>
<td>12. Helps</td>
<td>10.912</td>
<td>2.099</td>
</tr>
<tr>
<td>13. Hospitality</td>
<td>10.105</td>
<td>2.841</td>
</tr>
<tr>
<td>15. Knowledge</td>
<td>10.865</td>
<td>2.613</td>
</tr>
<tr>
<td>16. Leadership</td>
<td>10.598</td>
<td>2.231</td>
</tr>
<tr>
<td>17. Martyrdom</td>
<td>10.363</td>
<td>2.810</td>
</tr>
<tr>
<td>18. Mercy</td>
<td>10.791</td>
<td>2.512</td>
</tr>
<tr>
<td>20. Pastoring</td>
<td>9.219</td>
<td>3.162</td>
</tr>
<tr>
<td>21. Prophecy</td>
<td>10.623</td>
<td>2.446</td>
</tr>
<tr>
<td>22. Teaching</td>
<td>9.784</td>
<td>3.251</td>
</tr>
<tr>
<td>23. Wisdom</td>
<td>10.493</td>
<td>2.309</td>
</tr>
<tr>
<td>25. Sex</td>
<td>1.421</td>
<td>0.494</td>
</tr>
<tr>
<td>26. Spiritual Maturity</td>
<td>5.886</td>
<td>1.277</td>
</tr>
<tr>
<td>Variable</td>
<td>Mean</td>
<td>Standard Deviation</td>
</tr>
<tr>
<td>-------------------</td>
<td>-------</td>
<td>--------------------</td>
</tr>
<tr>
<td>1. E-I Index</td>
<td>96.028</td>
<td>22.516</td>
</tr>
<tr>
<td>2. S-N Index</td>
<td>88.788</td>
<td>26.033</td>
</tr>
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<td>3. T-F Index</td>
<td>95.197</td>
<td>19.968</td>
</tr>
<tr>
<td>4. J-P Index</td>
<td>85.526</td>
<td>27.105</td>
</tr>
<tr>
<td>5. Administration</td>
<td>11.245</td>
<td>2.196</td>
</tr>
<tr>
<td>6. Apostleship</td>
<td>9.811</td>
<td>2.558</td>
</tr>
<tr>
<td>7. Discernment</td>
<td>10.321</td>
<td>2.249</td>
</tr>
<tr>
<td>8. Evangelism</td>
<td>8.602</td>
<td>2.908</td>
</tr>
<tr>
<td>9. Exhortation</td>
<td>10.735</td>
<td>2.224</td>
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<td>10. Faith</td>
<td>11.847</td>
<td>2.286</td>
</tr>
<tr>
<td>11. Giving</td>
<td>9.341</td>
<td>2.373</td>
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<tr>
<td>12. Helps</td>
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<td>2.119</td>
</tr>
<tr>
<td>13. Hospitality</td>
<td>10.088</td>
<td>2.826</td>
</tr>
<tr>
<td>15. Knowledge</td>
<td>11.639</td>
<td>2.439</td>
</tr>
<tr>
<td>16. Leadership</td>
<td>10.908</td>
<td>2.165</td>
</tr>
<tr>
<td>17. Martyrdom</td>
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<td>2.792</td>
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<td>18. Mercy</td>
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<td>19. Mission Service</td>
<td>10.859</td>
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</tr>
<tr>
<td>20. Pastoring</td>
<td>10.145</td>
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</tr>
<tr>
<td>21. Prophecy</td>
<td>10.867</td>
<td>2.424</td>
</tr>
<tr>
<td>22. Teaching</td>
<td>10.779</td>
<td>3.037</td>
</tr>
<tr>
<td>23. Wisdom</td>
<td>10.558</td>
<td>2.221</td>
</tr>
<tr>
<td>25. Spiritual Maturity</td>
<td>5.984</td>
<td>1.331</td>
</tr>
</tbody>
</table>
TABLE 7
MEANS AND STANDARD DEVIATIONS FOR THE VARIABLES OF THE FEMALE SAMPLE (N=181)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. E-I Index</td>
<td>101.409</td>
<td>24.890</td>
</tr>
<tr>
<td>2. S-N Index</td>
<td>86.746</td>
<td>24.088</td>
</tr>
<tr>
<td>3. T-F Index</td>
<td>106.448</td>
<td>20.467</td>
</tr>
<tr>
<td>4. J-P Index</td>
<td>86.591</td>
<td>26.718</td>
</tr>
<tr>
<td>5. Administration</td>
<td>9.558</td>
<td>2.455</td>
</tr>
<tr>
<td>6. Apostleship</td>
<td>7.575</td>
<td>2.606</td>
</tr>
<tr>
<td>7. Discernment</td>
<td>9.917</td>
<td>2.338</td>
</tr>
<tr>
<td>8. Evangelism</td>
<td>6.729</td>
<td>2.396</td>
</tr>
<tr>
<td>9. Exhortation</td>
<td>10.663</td>
<td>2.425</td>
</tr>
<tr>
<td>10. Faith</td>
<td>12.006</td>
<td>2.059</td>
</tr>
<tr>
<td>11. Giving</td>
<td>8.801</td>
<td>2.358</td>
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<td>12. Helps</td>
<td>10.939</td>
<td>2.077</td>
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<td>13. Hospitality</td>
<td>10.127</td>
<td>2.869</td>
</tr>
<tr>
<td>15. Knowledge</td>
<td>9.801</td>
<td>2.473</td>
</tr>
<tr>
<td>16. Leadership</td>
<td>10.171</td>
<td>2.255</td>
</tr>
<tr>
<td>17. Martyrdom</td>
<td>9.983</td>
<td>2.799</td>
</tr>
<tr>
<td>18. Mercy</td>
<td>10.829</td>
<td>2.463</td>
</tr>
<tr>
<td>20. Pastoring</td>
<td>7.945</td>
<td>2.568</td>
</tr>
<tr>
<td>21. Prophecy</td>
<td>10.287</td>
<td>2.444</td>
</tr>
<tr>
<td>22. Teaching</td>
<td>8.414</td>
<td>3.039</td>
</tr>
<tr>
<td>23. Wisdom</td>
<td>10.403</td>
<td>2.428</td>
</tr>
<tr>
<td>24. Age</td>
<td>25.679</td>
<td>8.045</td>
</tr>
<tr>
<td>25. Spiritual Maturity</td>
<td>5.751</td>
<td>1.187</td>
</tr>
</tbody>
</table>
slightly skewed towards the higher scores for the female sample—means of the total sample ranged from 99.9 (standard deviation of 20.9) to 86.0 (standard deviation of 26.9); for the male sample, the means ranged from 96.0 (standard deviation of 22.5) to 85.5 (standard deviation of 27.1); and for the female sample, the means ranged from 106.4 (standard deviation of 20.5) to 86.6 (standard deviation of 26.7), with the S-N and J-P Indices sharing similar means and standard deviations and with the T-F Index having the highest means.

Among spiritual gifts for the total sample, faith had the highest mean, 11.9, and a standard deviation of 2.2. For the male sample, the mean was 11.8, and a standard deviation of 2.3; for the female sample, a mean of 12.0, and standard deviation of 2.1.

Evangelism had the lowest mean for the total sample, 7.8, and a standard deviation of 2.9. The male sample had a mean of 8.6, and standard deviation of 2.9; the female sample, a mean of 6.7, and standard deviation of 2.4.

Testing of Hypotheses and Discussion of the Findings

Only statistically significant (p < .05) canonical correlations have been considered for hypotheses 1-3. For the rest of the 35 hypotheses, only significant multiple correlations (p < .05) and R-squares > .10 have been considered. Each hypothesis is discussed and accepted or rejected according to the findings in the analysis of the data. All hypotheses are presented in the null form.
Hypothesis 1

This hypothesis states that among the male and female respondents, there is no significant canonical correlation between a linear combination of Jungian psychological types indicated by the Preference Indexes of the MBTI—Extraversion vs. Introversion; Sensing vs. Intuition; Thinking vs. Feeling; Perception vs. Judgment—and a linear combination of 19 spiritual gifts—administration, apostleship, discernment, evangelism, exhortation, faith, giving, helps, hospitality, intercession, knowledge, leadership, martyrdom, mercy, mission service, pastoring, prophecy, teaching, and wisdom—as indicated by the SGI.

Table 8-A shows the canonical correlations for the total sample, the chi-square, the degrees of freedom, and the level of significance for each correlation. The two significant functions (p < .05) are indicated by a single asterisk. Table 8-B shows the standardized coefficients of set 1 variables (the 4-Preference Indices from the MBTI) and set 2 variables (the 19 spiritual gifts from the SGI), for each of the canonical correlations. The accepted rule is to take into consideration all variables in each set whose standardized coefficient is about 50% or more of the maximum coefficient in that set. Such coefficients are marked with double asterisks.

First function. According to this first function, persons who scored higher on the E-I Index tended to score lower on the gifts of administration, hospitality, and exhortation, and higher on the gift of helps.

Second function. According to the second function, persons who scored higher on the T-F Index tended to score lower on the gifts of teaching, evangelism, and helps, and higher on the gifts of—
TABLE 8
CANONICAL CORRELATION OF PSYCHOLOGICAL TYPES
& 19 SPIRITUAL GIFTS FOR THE TOTAL SAMPLE (N=430)

A. Levels of Significance

<table>
<thead>
<tr>
<th>Canonical Correlation</th>
<th>X</th>
<th>df</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>.577</td>
<td>146.35</td>
<td>54</td>
</tr>
<tr>
<td>2.</td>
<td>.416</td>
<td>66.91</td>
<td>34</td>
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</table>

B. Standardized Coefficients

<table>
<thead>
<tr>
<th>Set</th>
<th>Variable</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>1</td>
<td>E-I Index</td>
<td>.906**</td>
</tr>
<tr>
<td></td>
<td>S-N Index</td>
<td>-.280</td>
</tr>
<tr>
<td></td>
<td>T-F Index</td>
<td>.305</td>
</tr>
<tr>
<td></td>
<td>J-P Index</td>
<td>.249</td>
</tr>
<tr>
<td>2</td>
<td>Administration</td>
<td>-.629**</td>
</tr>
<tr>
<td></td>
<td>Apostleship</td>
<td>-.210</td>
</tr>
<tr>
<td></td>
<td>Discernment</td>
<td>.016</td>
</tr>
<tr>
<td></td>
<td>Evangelism</td>
<td>.045</td>
</tr>
<tr>
<td></td>
<td>Exhortation</td>
<td>-.330**</td>
</tr>
<tr>
<td></td>
<td>Faith</td>
<td>.030</td>
</tr>
<tr>
<td></td>
<td>Giving</td>
<td>.029</td>
</tr>
<tr>
<td></td>
<td>Helps</td>
<td>.359**</td>
</tr>
<tr>
<td></td>
<td>Hospitality</td>
<td>-.387**</td>
</tr>
<tr>
<td></td>
<td>Intercession</td>
<td>.217</td>
</tr>
<tr>
<td></td>
<td>Knowledge</td>
<td>-.123</td>
</tr>
<tr>
<td></td>
<td>Leadership</td>
<td>-.062</td>
</tr>
<tr>
<td></td>
<td>Martyrdom</td>
<td>.223</td>
</tr>
<tr>
<td></td>
<td>Mercy</td>
<td>-.155</td>
</tr>
<tr>
<td></td>
<td>Mission Service</td>
<td>-.089</td>
</tr>
<tr>
<td></td>
<td>Pastoring</td>
<td>-.196</td>
</tr>
<tr>
<td></td>
<td>Prophecy</td>
<td>.177</td>
</tr>
<tr>
<td></td>
<td>Teaching</td>
<td>.091</td>
</tr>
<tr>
<td></td>
<td>Wisdom</td>
<td>.091</td>
</tr>
</tbody>
</table>

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exhortation and prophecy. Therefore, this hypothesis was rejected.

In testing this hypothesis, the gifts of administration, hospitality, and exhortation were more common among the extraverted type and the gift of helps was more common among the introverted type. The gifts of teaching, evangelism, and helps were more common among the thinking type, and the gifts of exhortation and prophecy were more common among the feeling type.

The relationship evident between the extraverted type and the gifts of administration, hospitality, and exhortation is probably due to the fact that these gifts would be useful in ministries in a group setting, whereas the gift of helps is more appropriate for a one-to-one personal ministry. The gifts of teaching, evangelism, and helps are linked with the transference of ideas, whereas the gifts of exhortation and prophecy are more directly associated with relationships. Hence, it is indicated that the gifts of teaching, evangelism, and helps are more common among the thinking type, and the gifts of exhortation and prophecy are more common among the feeling type. This may also account for the findings that the gift of exhortation is related to an extraverted type and feeling type, because both these types are appropriate for relationships.

Hypothesis 2

This hypothesis states that among male respondents, there is no significant canonical correlation between a linear combination of Jungian psychological types indicated by the Preference Indexes of the MBTI and a linear combination of 19 spiritual gifts indicated by the SGI.
Table 9-A shows the canonical correlations for the male sample, the chi-square, the degrees of freedom, and the levels of significance for each correlation. It indicates that the first two functions were significant (p < .05) as indicated by an asterisk. Table 9-B gives the standardized coefficients of set 1 variables (the 4-Preference Indices from the MBTI) and set 2 variables (the 19 spiritual gifts from the SGI) for each of the canonical functions. The major coefficients considered in the significant canonical functions are indicated by double asterisks. The gift of mission service was not considered even though its standardized coefficient (-.239) came very close to the gifts of the knowledge (-.242) and apostleship (-.246), because there was no practical prediction model when it was tested with the stepwise regression and best subset regression analyses.

**First function.** Males who scored higher on the E-I Index and lower on the S-N Index tended to score higher on the gift of helps and intercession and lower on the gifts of hospitality, administration, mercy, apostleship, and knowledge.

**Second function.** Males who scored higher on the T-F Index and lower in the J-P Index tended to score higher on the gifts of pastoring, faith, and exhortation and lower on the gift of wisdom. Therefore, this hypothesis was rejected.

In testing this hypothesis, for the males, the gifts of hospitality, administration, mercy, apostleship, and knowledge were more common among the extraverted-intuitive (EN) type, and the gifts of helps and intercession were more common among the introverted-sensing (IS) type. The gifts of pastoring, faith, and exhortation were more
TABLE 9
CANONICAL CORRELATION OF PSYCHOLOGICAL TYPES
& 19 SPIRITUAL GIFTS FOR THE MALE SAMPLE (N=249)

A. Levels of Significance

<table>
<thead>
<tr>
<th>Canonical Correlation</th>
<th>X</th>
<th>df</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
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<td>115.38</td>
<td>54</td>
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<tr>
<td>2.</td>
<td>.459</td>
<td>59.48</td>
<td>34</td>
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</table>

B. Standardized Coefficients

<table>
<thead>
<tr>
<th>Set</th>
<th>Variable</th>
<th>Function 1</th>
<th>Function 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>E-I Index</td>
<td>.806**</td>
<td>-.187</td>
</tr>
<tr>
<td></td>
<td>S-H Index</td>
<td>-.425**</td>
<td>-.335</td>
</tr>
<tr>
<td></td>
<td>T-F Index</td>
<td>.272</td>
<td>.871**</td>
</tr>
<tr>
<td></td>
<td>J-P Index</td>
<td>.311</td>
<td>-.559**</td>
</tr>
<tr>
<td>2</td>
<td>Administration</td>
<td>-.502**</td>
<td>-.081</td>
</tr>
<tr>
<td></td>
<td>Apostleship</td>
<td>-.246**</td>
<td>-.070</td>
</tr>
<tr>
<td></td>
<td>Discernment</td>
<td>-.085</td>
<td>-.022</td>
</tr>
<tr>
<td></td>
<td>Evangelism</td>
<td>.116</td>
<td>-.204</td>
</tr>
<tr>
<td></td>
<td>Exhortation</td>
<td>-.098</td>
<td>.329**</td>
</tr>
<tr>
<td></td>
<td>Faith</td>
<td>.142</td>
<td>.427**</td>
</tr>
<tr>
<td></td>
<td>Giving</td>
<td>-.116</td>
<td>.007</td>
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<td></td>
<td>Helps</td>
<td>.472**</td>
<td>-.048</td>
</tr>
<tr>
<td></td>
<td>Hospitality</td>
<td>-.506**</td>
<td>.165</td>
</tr>
<tr>
<td></td>
<td>Intercession</td>
<td>.257**</td>
<td>.289</td>
</tr>
<tr>
<td></td>
<td>Knowledge</td>
<td>-.242**</td>
<td>-.164</td>
</tr>
<tr>
<td></td>
<td>Leadership</td>
<td>-.043</td>
<td>-.204</td>
</tr>
<tr>
<td></td>
<td>Martyrdom</td>
<td>.194</td>
<td>-.131</td>
</tr>
<tr>
<td></td>
<td>Mercy</td>
<td>-.263**</td>
<td>.190</td>
</tr>
<tr>
<td></td>
<td>Mission Service</td>
<td>-.239</td>
<td>-.262</td>
</tr>
<tr>
<td></td>
<td>Pastoring</td>
<td>.099</td>
<td>.636**</td>
</tr>
<tr>
<td></td>
<td>Prophecy</td>
<td>.112</td>
<td>.309</td>
</tr>
<tr>
<td></td>
<td>Teaching</td>
<td>.070</td>
<td>-.172</td>
</tr>
<tr>
<td></td>
<td>Wisdom</td>
<td>.008</td>
<td>-.415**</td>
</tr>
</tbody>
</table>

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common among the feeling-judgment (FJ) type, and the gift of wisdom was more common among the thinking-perceptive (TP) type.

From previous studies of the general population (data bank from the Center for the Applications of Psychological Type [CAPT])*, a higher percentage of administrators and managers prefer the extraverted-sensing type than any other type (see Myers & McCaulley, 1985, pp. 244-248). The findings of this study suggest a strong relationship between the extraverted-intuitive type and administration, probably indicating that the spiritual gift of administration may be different from the general administrative or managerial vocation.

The gifts of hospitality, administration, mercy, apostleship, and knowledge are for ministries in a group setting, whereas the gifts of helps and intercession are appropriate for a one-to-one personal ministry, as indicated by the extraverted-intuitive (EN) type being more common for the gifts of hospitality, administration, mercy, apostleship, and knowledge and the introverted-sensing (IS) type for the gifts of helps and intercession. Although hospitality and mercy would be more appropriate for one-to-one personal ministry according to general understanding of these gifts, the result of this research seems to contradict the general notion. Further research is needed in this area.

The feeling-judgment (FJ) type has a greater preference percentage among clergy of all denominations and the general counseling

*Center for the Applications of Psychological Types has compiled tables for different occupations and percentages of psychological types found in these occupations.
professions, than the thinking-perceptive (TP) type (ibid, pp. 250, 252). The findings in this study indicate that the feeling-judgment type is related the gift of pastoring (or the vocation of clergy) and exhortation (or the vocation of counseling). This is in agreement with the preference of the general population on the vocations of ministry and counseling.

**Hypothesis 3**

This hypothesis states that among female respondents there is no significant correlation between a linear combination of Jungian psychological types indicated by the 4-Preference Indices of the MBTI and a linear combination of 19 spiritual gifts indicated by the SGI.

Table 10-A shows the canonical correlation for the female sample, the chi-square, the degrees of freedom, and the levels of significance for each correlation. Only the first function was significant ($\rho < .05$) as indicated by an asterisk. Table 10-B shows the standardized coefficients of the first set of variables (the 4-Preference Indices from the MBTI) and of the second set variables (the 19 spiritual gifts from the SGI) for the significant canonical function. The more important weights are indicated by double asterisks in Table 10-B.

**First function.** Females who scored higher on the E-I Index tended to score lower on the gifts of exhortation and administration. Therefore, this hypothesis was rejected.

In testing this hypothesis, the extraverted type in females seemed to relate to the gifts of exhortation and administration. This finding indicated that the gifts of exhortation and administration would be useful for ministries in a group setting.
TABLE 10
CANONICAL CORRELATION OF PSYCHOLOGICAL TYPES
& 19 SPIRITUAL GIFTS FOR THE FEMALE SAMPLE (N=181)

A. Levels of Significance

<table>
<thead>
<tr>
<th>Canonical Correlation</th>
<th>X</th>
<th>df</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
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<td>72.92</td>
<td>54</td>
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</tbody>
</table>

B. Standardized Coefficients

<table>
<thead>
<tr>
<th>Set</th>
<th>Variable</th>
<th>Function 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>E-I Index</td>
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</tr>
<tr>
<td></td>
<td>S-N Index</td>
<td>-.225</td>
</tr>
<tr>
<td></td>
<td>T-F Index</td>
<td>.041</td>
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<tr>
<td></td>
<td>J-P Index</td>
<td>.214</td>
</tr>
<tr>
<td></td>
<td>Administration</td>
<td>-.671**</td>
</tr>
<tr>
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<td>Apostleship</td>
<td>-.091</td>
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<tr>
<td></td>
<td>Discernment</td>
<td>.092</td>
</tr>
<tr>
<td></td>
<td>Evangelism</td>
<td>.171</td>
</tr>
<tr>
<td></td>
<td>Exhortation</td>
<td>-.712**</td>
</tr>
<tr>
<td></td>
<td>Faith</td>
<td>.044</td>
</tr>
<tr>
<td></td>
<td>Giving</td>
<td>.225</td>
</tr>
<tr>
<td></td>
<td>Helps</td>
<td>.314</td>
</tr>
<tr>
<td></td>
<td>Hospitality</td>
<td>-.324</td>
</tr>
<tr>
<td></td>
<td>Intercession</td>
<td>.179</td>
</tr>
<tr>
<td></td>
<td>Knowledge</td>
<td>-.054</td>
</tr>
<tr>
<td></td>
<td>Leadership</td>
<td>-.100</td>
</tr>
<tr>
<td></td>
<td>Martyrdom</td>
<td>.242</td>
</tr>
<tr>
<td></td>
<td>Mercy</td>
<td>-.059</td>
</tr>
<tr>
<td></td>
<td>Mission Service</td>
<td>-.072</td>
</tr>
<tr>
<td></td>
<td>Pastoring</td>
<td>-.346</td>
</tr>
<tr>
<td></td>
<td>Prophecy</td>
<td>.353</td>
</tr>
<tr>
<td></td>
<td>Teaching</td>
<td>.204</td>
</tr>
<tr>
<td></td>
<td>Wisdom</td>
<td>.253</td>
</tr>
</tbody>
</table>
For the next 19 hypotheses, the stepwise-regression and the best possible subsets-regression analyses were used to select the best subset of predictors for each of the 19 spiritual gifts. The table for the best prediction model of each hypothesis that was considered gave the standardized coefficient and increased R-squared (i.e., the proportion of variance explained in addition to the previous predictor) for each of the predictors from the stepwise regression analysis.

The criteria in selecting the best prediction model were as follows: (1) The score of the Mallow's Cp was to be close to the number of independent variables plus 1. In some cases this criterion was not followed if the variable entered was a variable such as age, sex, or perceived spiritual maturity and it was not a significant addition (p < .10). (2) The multiple correlation was to be significant, with p < .05. (3) The multiple R-squared was to be > .1000. (4) The scores of the 4-Preference Indices were to be considered first, the perceived spiritual maturity second, then age, and sex.

**Hypothesis 4**

This hypothesis states that there is no significant multiple correlation between the gift of administration and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Table 11 indicates the best prediction model for the gift of administration as the dependent variable. In testing this hypothesis, the E-I, T-F, J-P, S-N Indices, sex, and perceived spiritual maturity were significantly correlated with the gift of administration, and together they explained 34.6% of the variance. Therefore, this hypothesis was rejected. The coefficients indicated that those with the
TABLE 11
BEST PREDICTION MODEL WITH
THE GIFT OF ADMINISTRATION AS DEPENDENT VARIABLE

===============================================
Mallow's CP 8.33
Mult. R-Squared 0.3459
F-Statistic 37.27
Numerator df 6
Denominator df 423
Significance 0.0000

Variables In Equation

<table>
<thead>
<tr>
<th>Variables</th>
<th>Standardized Coefficients</th>
<th>Increase In R-Squared</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. E-I</td>
<td>-.353</td>
<td>0.1434</td>
</tr>
<tr>
<td>2. T-F</td>
<td>-.161</td>
<td>0.0598</td>
</tr>
<tr>
<td>3. J-P</td>
<td>-.091</td>
<td>0.0096</td>
</tr>
<tr>
<td>4. S-N</td>
<td>.091</td>
<td>0.0183</td>
</tr>
<tr>
<td>5. Sp. Maturity</td>
<td>.252</td>
<td>0.0675</td>
</tr>
<tr>
<td>6. Sex</td>
<td>-.229</td>
<td>0.0475</td>
</tr>
</tbody>
</table>

extraverted-intuitive-thinking-judgment (ENTJ) types, high in the perceived spiritual maturity and male were common among those with the gift of administration.

According to the data bank from CAPT, the occupations of administration and managing attracted the highest percentage in the ESTJ type (17% of all administrators and managers), followed by the ISTJ type (15% of all administrators and managers), and lastly, the ENTJ type (10% of all administrators and managers) (ibid, 261-292). This seems to indicate that the occupations of administration and managing have affinity to the gift of administration, but a high relation of the ENTJ type is related to the gift of administration.
instead of the ESTJ or ISTJ which make up a total of 32% of all managers and administrators in the general population. This seems to imply that the gift of administration may not be synonymous with the occupations of managing and administration.

Hypothesis 5

This hypothesis states that there is no significant multiple correlation between the gift of apostleship and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Table 12 shows the best prediction model with the gift of apostleship as the dependent variable. In testing this hypothesis, the E-I, T-F, J-P, S-N Indices, sex, and perceived spiritual maturity were significantly correlated with the gift of apostleship, and together, they explained 31.7% of the variance. Therefore, this hypothesis was rejected. The coefficients indicated that those with the extraverted-intuitive-thinking-judgment (ENTJ) types, high in spiritual maturity and male were more common on the gift of apostleship.

An ENTJ, according to the theory would look at "possibilities beyond what is present or obvious or known." The intuition in this type would increase the person's "intellectual interest, curiosity for new ideas, . . . vision and concern for long range consequences". This type of person would be "interested in [the] broad picture, not in detailed procedures or facts" (Myers, 1980, p. 9). Hence, the theory of this psychological type is in agreement with the characteristic that would be expected of the person with the gift of apostleship.
TABLE 12
BEST PREDICTION MODEL WITH
THE GIFT OF APOSTLESHIP AS DEPENDENT VARIABLE

<table>
<thead>
<tr>
<th>Variable</th>
<th>Standardized Coefficients</th>
<th>Increase In R-Squared</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mallow's Cp</td>
<td>9.48</td>
<td></td>
</tr>
<tr>
<td>Mult. R-Squared</td>
<td>0.3167</td>
<td></td>
</tr>
<tr>
<td>F-Statistic</td>
<td>32.67</td>
<td></td>
</tr>
<tr>
<td>Numerator df</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Denominator df</td>
<td>423</td>
<td></td>
</tr>
<tr>
<td>Significance</td>
<td>0.0000</td>
<td></td>
</tr>
</tbody>
</table>

Variables In Equation

- E-I: -.212
- T-F: -.098
- J-P: -.097
- S-M: .090
- Sp. Maturity: .284
- Sex: -.314

Hypothesis 6

This hypothesis states that there is no significant multiple correlation between the gift of discernment and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

In testing this hypothesis, the E-I and J-P Indices and perceived spiritual maturity were significantly correlated with the gift of discernment, and together they explained 3.1% of the variance. This was not a practical model to use since the proportion of variance explained was too small, therefore no table is presented.
Hypothesis 7

This hypothesis states that there is no significant multiple correlation between the gift of evangelism and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Table 13 shows the best prediction model with the gift of evangelism as the dependent variable. In testing this hypothesis, the E-I and J-P Indices, sex, perceived spiritual maturity and age, were significantly correlated with the gift of evangelism, and together they explained 25.8% of the variance. Therefore, this hypothesis was rejected. The coefficients indicated that those with the extraverted-judgment (EJ) types, high perceived spiritual maturity, older in age, and male were higher on the gift of evangelism.

TABLE 13
BEST PREDICTION MODEL WITH THE GIFT OF EVANGELISM AS DEPENDENT VARIABLE

| Mallow's CP | 4.94 |
| Mult. R-Squared | 0.2577 |
| F-Statistic | 29.44 |
| Numerator df | 5 |
| Denominator df | 424 |
| Significance | 0.0000 |

Variables In Equation

<table>
<thead>
<tr>
<th>Variables</th>
<th>Standardized Coefficients</th>
<th>Increase In R-Squared</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. E-I</td>
<td>-.158</td>
<td>0.0328</td>
</tr>
<tr>
<td>2. J-P</td>
<td>-.073</td>
<td>0.0319</td>
</tr>
<tr>
<td>3. Sp. Maturity</td>
<td>.281</td>
<td>0.0985</td>
</tr>
<tr>
<td>4. Sex</td>
<td>-.240</td>
<td>0.0771</td>
</tr>
<tr>
<td>5. Age</td>
<td>.145</td>
<td>0.0173</td>
</tr>
</tbody>
</table>

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This gift is useful for ministries in a group setting; it would, therefore, be logical that it be related to an extraverted type. The judgment type indicates that the person would prefer planning and order which is often typical of public evangelism. However, a personal form of evangelism would require a regular, systematic strategy with what a judgment type would probably be most comfortable. This would also imply a dominant function in thinking as indicated by the findings in hypothesis 1. Hence, an extraverted-thinking-judgment type would likely be a good predictor of the gift of evangelism.

Hypothesis 8

This hypothesis states that there is no significant multiple correlation between the gift of exhortation and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Table 14 shows the best prediction model with the gift of exhortation as the dependent variable. In testing this hypothesis, the E-I and T-F Indices and perceived spiritual maturity were significantly correlated with the gift of exhortation, and together they explained 18.0% of the variance. Therefore, this hypothesis was rejected. The coefficients indicated that those with the extraverted-feeling (EF) types, high in perceived spiritual maturity, were more common on the gift of exhortation.

The gift of exhortation which is similar to the counseling (more precisely the directive form counseling) would be useful in a ministry in a group setting which includes a development of relationships, thus the extraverted-feeling type would relate to it. This result is in agreement with the CAPT data of the general population.
collected on all types of counseling professions.

**TABLE 14**

**BEST PREDICTION MODEL WITH THE GIFT OF EXHORTATION AS DEPENDENT VARIABLE**

<table>
<thead>
<tr>
<th>Variables In Equation</th>
<th>Standardized Coefficients</th>
<th>Increase In R-Squared</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. E-I</td>
<td>-.250</td>
<td>0.0727</td>
</tr>
<tr>
<td>2. T-c</td>
<td>.105</td>
<td>0.0070</td>
</tr>
<tr>
<td>3. Sp. Maturity</td>
<td>.318</td>
<td>0.1003</td>
</tr>
</tbody>
</table>

**Variables In Equation**

**Hypothesis 9**

This hypothesis states that there is no significant multiple correlation between the gift of faith and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Table 15 shows the best prediction model with the gift of faith as the dependent variable. In testing this hypothesis, the E-I Index, perceived spiritual maturity, age, and sex were significantly correlated with the gift of faith, and together they explained 15.8% of the variance. Therefore, this hypothesis was rejected. The coefficients indicated that those with the extraverted type, high in
perceived spiritual maturity, older in age, and female were more common on the gift of faith.

The gift of faith is probably associated with either type--extraverted or introverted--but the findings in this research indicate a preference for the extraverted type. This is likely due to the intent of this gift that its ultimate goal is more extrinsic than intrinsic, and a definition of faith involves moving ahead with unwavering confidence in the implementation of plans for God's kingdom. Although one might expect the element of uncertainty would require the intuitive dimension, this is not revealed in the findings. Further research with subjects exhibiting this spiritual gift may yield more information on this.

**TABLE 15**

**BEST PREDICTION MODEL WITH THE GIFT OF FAITH AS DEPENDENT VARIABLE**

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mallow's Cp</strong></td>
<td>3.35</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Mult. R-Squared</strong></td>
<td>0.1583</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>F-Statistic</strong></td>
<td>19.98</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Numerator df</strong></td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Denominator df</strong></td>
<td>425</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Significance</strong></td>
<td>0.0000</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Variables In Equation**

<table>
<thead>
<tr>
<th>Variables</th>
<th>Standardized Coefficients</th>
<th>Increase In R-Squared</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. E-I</td>
<td>-.100</td>
<td>0.0087</td>
</tr>
<tr>
<td>2. Sp. Maturity</td>
<td>.318</td>
<td>0.1014</td>
</tr>
<tr>
<td>3. Age</td>
<td>.176</td>
<td>0.0342</td>
</tr>
<tr>
<td>4. Sex</td>
<td>.124</td>
<td>0.0140</td>
</tr>
</tbody>
</table>
Hypothesis 10

This hypothesis states that there is no significant multiple correlation between the gift of giving and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Table 16 shows the best prediction model with the gift of giving as the dependent variable. In testing this hypothesis, the E-I and J-P Indices, perceived spiritual maturity, and age were significantly correlated with the gift of giving, and together they explained 19.5% of the variance. Therefore, this hypothesis was rejected. The coefficients indicated that those with the extraverted-judgment (EJ) type, high in perceived spiritual maturity, and older in age were more common on the gift of giving.

TABLE 16
BEST PREDICTION MODEL WITH THE GIFT OF GIVING AS DEPENDENT VARIABLE

<table>
<thead>
<tr>
<th>Variable</th>
<th>Standardized Coefficients</th>
<th>Increase In R-Squared</th>
</tr>
</thead>
<tbody>
<tr>
<td>E-I</td>
<td>-.090</td>
<td>0.0387</td>
</tr>
<tr>
<td>J-P</td>
<td>-.068</td>
<td>0.0075</td>
</tr>
<tr>
<td>Sp. Maturity</td>
<td>.228</td>
<td>0.0779</td>
</tr>
<tr>
<td>Age</td>
<td>.296</td>
<td>0.0709</td>
</tr>
</tbody>
</table>

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One might hypothesize that the gift of giving would be associated with either type—extraverted or introverted—but the findings in this study indicate a preference for the extraverted type. This is likely due to the orientation of the person with this gift that the focus is not on the internal self but others. The judgment type might indicate a planned and systematic type of giving pattern, rather than a spontaneous form of giving. This seems to contradict the definition proposed for this study. Further research on a larger sample of church members exhibiting this gift is needed.

Hypothesis 11

This hypothesis states that there is no significant multiple correlation between the gift of helps or service and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

In testing this hypothesis, the E-I and S-N Indices, age, and perceived spiritual maturity were significantly correlated with the gift of helps and together they explained 6.7% of the variance. This was not a practical model to use since the proportion of variance explained was too small, therefore, no detailed results are reported.

Hypothesis 12

This hypothesis states that there is no significant multiple correlation between the gift of hospitality and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Table 17 shows the best prediction model with the gift of hospitality as the dependent variable. In testing this hypothesis, the E-I, J-P, T-F Indices, perceived spiritual maturity, and age were
significantly correlated with the gift of hospitality, and together they explained 12.1% of the variance. Therefore, this hypothesis was rejected. The coefficient indicated that those with the extraverted-feeling-judgment (EFJ) types, spiritually mature, and older were more common on the gift of hospitality.

This gift would be useful for ministries in a group setting and would include development of relationships as indicative of the extravert and feeling dimensions of the type. According to the general notion of the gift of hospitality, however, a personal one-to-one ministry is also possible, without involving the entire church family. A possible explanation to this is that the orientation of the EFJ type

TABLE 17
BEST PREDICTION MODEL WITH THE GIFT OF HOSPITALITY AS DEPENDENT VARIABLE

<table>
<thead>
<tr>
<th>Variables In Equation</th>
<th>Standardized Coefficients</th>
<th>Increase In R-Squared</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. E-I</td>
<td>-0.260</td>
<td>0.0699</td>
</tr>
<tr>
<td>2. T-F</td>
<td>0.094</td>
<td>0.0067</td>
</tr>
<tr>
<td>3. J-P</td>
<td>-0.091</td>
<td>0.0155</td>
</tr>
<tr>
<td>4. Sp. Maturity</td>
<td>0.138</td>
<td>0.0219</td>
</tr>
<tr>
<td>5. Age</td>
<td>0.089</td>
<td>0.0071</td>
</tr>
</tbody>
</table>
is external rather than internal—those with the gift of hospitality do not think of their own comfort or inconveniences but of others first. Besides, there is a great interest in relationships as indicated by the feeling function, which is the dominant.

**Hypothesis 13**

This hypothesis states that there is no significant multiple correlation between the gift of intercession and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Table 18 shows the best prediction model with the gift of intercession as the dependent variable. In testing this hypothesis, the S-N and T-F Indices, perceived spiritual maturity, and age were significantly correlated with the gift of intercession, and together

**TABLE 18**

**BEST PREDICTION MODEL WITH THE GIFT OF INTERCESSION AS DEPENDENT VARIABLE**

<table>
<thead>
<tr>
<th>Variables In Equation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Variables</td>
</tr>
<tr>
<td>1. S-N</td>
</tr>
<tr>
<td>2. T-F</td>
</tr>
<tr>
<td>3. Sp. Maturity</td>
</tr>
<tr>
<td>4. Age</td>
</tr>
</tbody>
</table>
they explained 12.3% of the variance. Therefore, this hypothesis was rejected. The coefficients indicated that those with the sensing-feeling (SF) types, spiritually mature, and older were more common to the gift of intercession.

According to theory, the sensing-feeling types would focus their attention on facts, handling the facts personally with warmth, and tending to become sympathetic and friendly (Myers, 1980, p. 3). This would be characteristic of those people who might have the gift of intercession, who are concerned over the needs of others and in bringing them to God in prayer.

Hypothesis 14

This hypothesis states that there is no significant multiple correlation between the gift of knowledge and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Table 19 shows the best prediction model with the gift of knowledge as the dependent variable. In testing this hypothesis, the S-N and J-P Indices, sex, perceived spiritual maturity, and age were significantly correlated with the gift of knowledge, and together they explained 24.4% of the variance. Therefore, this hypothesis was rejected. The coefficients indicated that those with the intuitive-judgment (NJ) types, spiritually mature, older, and male were more common on the gift of knowledge.

The intuitive types are concerned with ideas and possibilities; and as the theory suggests, these types value imagination, inspiration, readily process new ideas, projects, and are good at problem-solving (Myers, 1980, p. 2). The intuitive appear to be indicative of
TABLE 19
BEST PREDICTION MODEL WITH
THE GIFT OF KNOWLEDGE AS DEPENDENT VARIABLE

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mallow's Cp</td>
<td>5.86</td>
<td></td>
</tr>
<tr>
<td>Mult. R-Squared</td>
<td>0.2407</td>
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<tr>
<td>F-Statistic</td>
<td>26.89</td>
<td></td>
</tr>
<tr>
<td>Numerator df</td>
<td>5</td>
<td></td>
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<tr>
<td>Denominator df</td>
<td>424</td>
<td></td>
</tr>
<tr>
<td>Significance</td>
<td>0.0000</td>
<td></td>
</tr>
</tbody>
</table>

Variables In Equation

<table>
<thead>
<tr>
<th>Variables</th>
<th>Standardized Coefficients</th>
<th>Increase In R-Squared</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. S-N</td>
<td>.175</td>
<td>0.0252</td>
</tr>
<tr>
<td>2. J-P</td>
<td>-.079</td>
<td>0.0313</td>
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<tr>
<td>3. Sp. Maturity</td>
<td>.235</td>
<td>0.0696</td>
</tr>
<tr>
<td>4. Sex</td>
<td>-.283</td>
<td>0.1012</td>
</tr>
<tr>
<td>5. Age</td>
<td>.127</td>
<td>0.0134</td>
</tr>
</tbody>
</table>

the gift of knowledge which involves "discovery" of the biblical ideas and insights which often are not concrete but are only discerned by the spiritual-minded as stated by the Scriptures:

The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. (1 Cor 2:14)

The judgment types would look for systematic and orderly methodology which is important in the pursuit of biblical knowledge. Hence, the intuitive-judgment (NJ) type is appropriate for predicting the gift of knowledge.
Hypothesis 15

This hypothesis states that there is no significant multiple correlation between the gift of leadership and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Table 20 shows the best prediction model with the gift of leadership as the dependent variable. In testing this hypothesis, E-I, S-N, T-F Indices, and perceived spiritual maturity were significantly correlated with the gift of leadership, and together they explained 21.1% of the variance. Therefore, this hypothesis was rejected. The coefficients indicated that those with the extraverted-intuitive-thinking (ENT) types and perceived spiritual maturity were more common on the gift of leadership.

**TABLE 20**

**BEST PREDICTION MODEL WITH THE GIFT OF LEADERSHIP AS DEPENDENT VARIABLE**

<table>
<thead>
<tr>
<th>Mallow's Cp</th>
<th>5.28</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mult. R-Squared</td>
<td>0.2107</td>
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<tr>
<td>F-Statistic</td>
<td>28.36</td>
</tr>
<tr>
<td>Numerator df</td>
<td>4</td>
</tr>
<tr>
<td>Denominator df</td>
<td>425</td>
</tr>
<tr>
<td>Significance</td>
<td>0.0000</td>
</tr>
</tbody>
</table>

**Variables In Equation**

<table>
<thead>
<tr>
<th>Variables</th>
<th>Standardized Coefficients</th>
<th>Increase In R-Squared</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. E-I</td>
<td>-.234</td>
<td>0.0633</td>
</tr>
<tr>
<td>2. S-N</td>
<td>.139</td>
<td>0.0177</td>
</tr>
<tr>
<td>3. T-F</td>
<td>-.119</td>
<td>0.0200</td>
</tr>
<tr>
<td>4. Sp. Maturity</td>
<td>.333</td>
<td>0.1096</td>
</tr>
</tbody>
</table>
From the data bank of CAPT, the EST type is indicative of the general preference of leadership vocations of administration and managing (ibid). The result of this finding indicated that although the gift of leadership has affinity with these vocations in theory, it is different due to the strong preference of a extraverted-intuitive-thinking (ENT) psychological type needed to acquire this gift. Furthermore, this gift is different from the gifts of administration and apostleship because there is no canonical correlations between them as indicated in hypotheses 1-3. This is in agreement with the findings of Joachim (1984).

**Hypothesis 16**

This hypothesis states that there is no significant multiple correlation between the gift of martyrdom and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

In testing this hypothesis, the T-F Index, sex, age, and perceived spiritual maturity were significantly correlated with the gift of martyrdom, and together they explained 7.4% of the variance. This was not a practical model to use since the proportion of variance explained was too small, therefore, no detailed results are presented.

**Hypothesis 17**

This hypothesis states that there is no significant multiple correlation between the gift of mercy and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

In testing this hypothesis, the E-I and T-F Indices and perceived spiritual maturity were significantly correlated with the gift of mercy, and together they explained 6.3% of the variance. This
was not a practical model to use because the proportion of variance explained was too small, therefore, no detailed results are given.

Hypothesis 18

This hypothesis states that there is no significant multiple correlation between the gift of mission service and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

In testing this hypothesis, the E-I and S-N Indices and perceived spiritual maturity were significantly correlated with the gift of mission service, and together they explained 5.3% of the variance. This was not a practical model to use because the proportion of variance explained was too small, therefore, no detailed results are reported.

Hypothesis 19

This hypothesis states that there is no significant multiple correlation between the gift of pastoring and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Table 21 shows the best prediction model with the gift of pastoring as the dependent variable. In testing this hypothesis, the E-I and J-P Indices, sex, and perceived spiritual maturity were significantly correlated with the gift of pastoring, and together they explained 25.3% of the variance. Therefore, this hypothesis was rejected. The coefficients indicated that those with the extraverted-judgment (EJ) types, spiritually mature, and male were more common on the gift of pastoring.

The result of this finding is similar to the results from the data bank from CAPT regarding the clergy from all denominations.
It shows that an extraverted-judgment (EJ) type is a good predictor for the gift of pastoring. Drawing from the findings of the canonical correlations of hypothesis 2, the feeling type is correlated with the gift of pastoring. Hence, the extraverted-feeling-judgment (EFJ) type is likely to relate to the gift of pastoring. This is in agreement with the findings from the data bank from CAPT, and research of Holsworth (1984) and Harbaugh (1984) on the clergy type.

**TABLE 21**

**BEST PREDICTION MODEL WITH THE GIFT OF PASTORING AS DEPENDENT VARIABLE**

<table>
<thead>
<tr>
<th>Mallow's Cp</th>
<th>5.60</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mult. R-Squared</td>
<td>0.2530</td>
</tr>
<tr>
<td>F-Statistic</td>
<td>35.99</td>
</tr>
<tr>
<td>Numerator df</td>
<td>4</td>
</tr>
<tr>
<td>Denominator df</td>
<td>425</td>
</tr>
<tr>
<td>Significance</td>
<td>0.0000</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Variables</th>
<th>Standardized Coefficients</th>
<th>Increase In R-Squared</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. E-I</td>
<td>-.173</td>
<td>0.0424</td>
</tr>
<tr>
<td>2. J-P</td>
<td>-.155</td>
<td>0.0466</td>
</tr>
<tr>
<td>3. Sp. Maturity</td>
<td>.258</td>
<td>0.0770</td>
</tr>
<tr>
<td>4. Sex</td>
<td>-.298</td>
<td>0.0871</td>
</tr>
</tbody>
</table>

**Hypothesis 20**

This hypothesis states that there is no significant multiple correlation between the gift of prophecy and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.
Table 22 shows the best prediction model with the gift of prophecy as the dependent variable. In testing this hypothesis, E-I and T-F indices, perceived spiritual maturity, and age were significantly correlated with the gift of prophecy, and together they explained 20.3% of the variance. Therefore, this hypothesis was rejected. The coefficients indicated that the extraverted-feeling (EF) types, spiritually mature, and older were more common to the gift of prophecy.

This gift involves ministries for a group setting and the developing of relationships beyond the transference of ideas or facts, thus an extraverted-feeling (EF) type would be a good predictor for this gift.

**Table 22**

**BEST PREDICTION MODEL WITH THE GIFT OF PROPHECY AS DEPENDENT VARIABLE**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Standardized Coefficients</th>
<th>Increase In R-Squared</th>
</tr>
</thead>
<tbody>
<tr>
<td>E-I</td>
<td>-.177</td>
<td>0.0359</td>
</tr>
<tr>
<td>T-F</td>
<td>.096</td>
<td>0.0045</td>
</tr>
<tr>
<td>Sp. Maturity</td>
<td>.356</td>
<td>0.1445</td>
</tr>
<tr>
<td>Age</td>
<td>.138</td>
<td>0.0178</td>
</tr>
</tbody>
</table>

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Hypothesis 21

This hypothesis states that there is no significant multiple correlation between the gift of teaching and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Table 23 shows the best prediction model with the gift of teaching as the dependent variable. In testing this hypothesis, the E-I, S-N, J-P Indices, sex, perceived spiritual maturity, and age were significantly correlated with the gift of teaching, and together they explained 33.5% of the variance, therefore, this hypothesis was rejected. The coefficients indicated that those with the extraverted-intuitive-judgment (ENJ) types, spiritually mature, older, and male were more common on the gift of teaching.

<table>
<thead>
<tr>
<th>Variables In Equation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Variables</td>
</tr>
<tr>
<td>1. J-P</td>
</tr>
<tr>
<td>2. S-N</td>
</tr>
<tr>
<td>3. E-I</td>
</tr>
<tr>
<td>4. Sp. Maturity</td>
</tr>
<tr>
<td>5. Sex</td>
</tr>
<tr>
<td>6. Age</td>
</tr>
</tbody>
</table>
From the data bank of CAPT, the ESJ type is related to teachers in general; however, from the same data bank, the ENJ type is indicative of religious educators of all denominations. This would indicate that those teachers who are involved in teaching spiritual ideas and facts are different from other types of teachers. This is in agreement with this research finding that the ENJ type is related to the gift of teaching. A further inference is that the gift of teaching may have affinity to the teaching professions, but yet be different.

Drawing from the findings of the canonical correlation in hypothesis 1, the thinking type is also correlated with the gift of teaching. Hence, very likely the extraverted-intuitive-thinking-judgment type is related to the gift of teaching.

**Hypothesis 22**

This hypothesis states that there is no significant multiple correlation between the gift of wisdom and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Table 24 shows the best prediction model with the gift of wisdom as the dependent variable. In testing this hypothesis, the E-I, T-F, J-P Indices, and spiritual maturity were significantly correlated with the gift of wisdom, and together they explained 12.6% of the variance. Therefore, this hypothesis was rejected. The coefficients indicated that those with the extraverted-thinking-judgment (ETJ) types and spiritually mature were more common on the gift of wisdom.

According to the definition of the gift of wisdom, this gift would probably look for types that would "foresee the probable, practical outcome of counseled course of action" (Naden et al., 1982, p. 8).
and the results of this study show a thinking and judgment type which would be in agreement with characteristics that call for an impersonal analysis of cause and effect, considering all the consequences of the alternate solutions, pleasant and unpleasant, and examining every angle without bias. This appears to be the most appropriate type that for this gift.

**TABLE 24**

**BEST PREDICTION MODEL WITH THE GIFT OF WISDOM AS DEPENDENT VARIABLE**

<table>
<thead>
<tr>
<th>Mallow's Cp</th>
<th>4.95</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mult. R-Squared</td>
<td>0.1228</td>
</tr>
<tr>
<td>F-Statistic</td>
<td>14.07</td>
</tr>
<tr>
<td>Numerator df</td>
<td>4</td>
</tr>
<tr>
<td>Denominator df</td>
<td>425</td>
</tr>
<tr>
<td>Significance</td>
<td>0.0000</td>
</tr>
</tbody>
</table>

**Variables In Equation**

<table>
<thead>
<tr>
<th>Variables</th>
<th>Standardized Coefficients</th>
<th>Increase In R-Squared</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. E-I</td>
<td>-.125</td>
<td>0.0179</td>
</tr>
<tr>
<td>2. T-F</td>
<td>.071</td>
<td>0.0047</td>
</tr>
<tr>
<td>3. J-P</td>
<td>.132</td>
<td>0.0048</td>
</tr>
<tr>
<td>4. Sp. Maturity</td>
<td>.318</td>
<td>0.0954</td>
</tr>
</tbody>
</table>

In all the best statistical models tested by the stepwise and best subset regression analyses, perceived spiritual maturity was a significant predictor, and the proportion of the variance explained in addition to the psychological types by this variable ranged from 2% to 14% (mean, 9%). Furthermore, the coefficient of the perceived spiritual maturity in relation with each of the spiritual gifts ranged from
.356 to .089. In most cases, the standardized coefficient of the perceived spiritual maturity is higher than the psychological types. Spirituality has always been assumed by biblical scholars to be the basic criterion for the manifestation or receiving of spiritual gifts (Barnette, 1965; Griffiths, 1979; Lindsell, 1975; Naden, 1982; Schweizer, 1961; Scott, 1958; Walvoord, 1978), but no empirical findings have supported this notion. The findings of this research appear to verify the assumption.

These results suggest that the older the persons, the more likely they will possess the gifts of evangelism, faith, giving, hospitality, intercession, knowledge, prophecy, and teaching. Further research is needed in this area using a larger middle aged or older adult sample.

Gifts of administration, apostleship, evangelism, knowledge, pastoring, and teaching are specifically more common to males than to females according to the findings of this study, but the gift of faith is more common with females. It may be that the women in this study may not be aware of the possibility of their acquiring such gifts and they may perceive these gifts as typical of the male domain. Stereotyping of female roles may have influenced the way the respondents answered the questions. The females may be ambivalent about what is expected of them by society, particularly the church. Women, therefore, often question their own abilities and feelings, and alter their judgments in deference to the opinion of others (Gilligan, 1982). Women today are going through a transition of wanting to be liberated, but at the same time they feel comfortable in the same stereotyping of gifts that the women of the ancient church manifested. Possible
follow-up studies could verify the findings of this study, examine whether the Pauline list of spiritual gifts is male-oriented, and whether societal expectations and role definitions may have any influence on the understanding of the acquisition of spiritual gifts.

The next 16 hypotheses were tested with the stepwise-regression analyses. Table 25 shows the standardized coefficients of all significant spiritual gifts in predicting each of classification of the 16 psychological types, the F-statistics, and the multiple R-squares for each equation are also indicated.

Hypothesis 23

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the ISTJ psychological type indicated by the MBTI.

In testing this hypothesis, the gifts of evangelism, faith, giving, helps, hospitality, martyrdom, and prophecy were significantly correlated with the ISTJ psychological type, and together they predicted 5.7% of the variance. However, this was not a practical model to use since the proportion of variance predicted was too small.

Hypothesis 24

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the ISFJ psychological type indicated by the MBTI.

In testing this hypothesis, the gifts of administration, helps, and mercy were significantly correlated with the ISFJ psychological type, and together they explained 5.1% of the variance. However,
### TABLE 25
THE STANDARDIZED COEFFICIENTS AND MULTIPLE R-SQUARES
FOR THE 16 PSYCHOLOGICAL TYPES AND 80 SPIRITUAL GIFTS

<table>
<thead>
<tr>
<th>Spiritual Gifts</th>
<th>1STJ</th>
<th>1SFJ</th>
<th>INFJ</th>
<th>INTJ</th>
<th>1SP</th>
<th>1SFP</th>
<th>INTP</th>
<th>ESTP</th>
<th>ESFP</th>
<th>ENFP</th>
<th>ENTP</th>
<th>ESTJ</th>
<th>ESFJ</th>
<th>ENFJ</th>
<th>ENTJ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administration</td>
<td>-0.102</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Apostleship</td>
<td>-0.123</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>Discernment</td>
<td>-0.152</td>
<td>0.084</td>
<td></td>
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<tr>
<td>Evangelism</td>
<td>0.158</td>
<td>-0.117</td>
<td></td>
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<tr>
<td>Exhortation</td>
<td></td>
<td>-0.117</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>Faith</td>
<td>0.113</td>
<td>-0.106</td>
<td>-0.099</td>
<td></td>
<td></td>
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<tr>
<td>Giving</td>
<td>0.111</td>
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<tr>
<td>Helps</td>
<td>0.082</td>
<td>0.112</td>
<td>0.082</td>
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<tr>
<td>Hospitality</td>
<td>-0.141</td>
<td>-0.149</td>
<td>0.154</td>
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</tr>
<tr>
<td>Intercession</td>
<td>-0.139</td>
<td>-0.123</td>
<td></td>
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<tr>
<td>Knowledge</td>
<td>0.138</td>
<td></td>
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<tr>
<td>Leadership</td>
<td>0.105</td>
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</tr>
<tr>
<td>Martyrdom</td>
<td>-0.111</td>
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<td></td>
<td></td>
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<td></td>
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<tr>
<td>Mercy</td>
<td>-0.121</td>
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<td></td>
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<tr>
<td>Mission Service</td>
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</tr>
<tr>
<td>Pastoring</td>
<td>-0.127</td>
<td>-0.113</td>
<td>-0.135</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Prophecy</td>
<td>-0.156</td>
<td>-0.111</td>
<td>-0.195</td>
<td>0.244</td>
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</tr>
<tr>
<td>Teaching</td>
<td></td>
<td>-0.258</td>
<td></td>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>Wisdom</td>
<td></td>
<td>0.106</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T-Stat</td>
<td>3.63</td>
<td>7.67</td>
<td>7.26</td>
<td>5.48</td>
<td>3.42</td>
<td>8.09</td>
<td>3.60</td>
<td>5.68</td>
<td>3.55</td>
<td>4.03</td>
<td>3.77</td>
<td>5.58</td>
<td>9.43</td>
<td>6.58</td>
<td>3.73</td>
</tr>
<tr>
<td>R-sq</td>
<td>0.0589</td>
<td>0.0513</td>
<td>0.0458</td>
<td>0.0491</td>
<td>0.0312</td>
<td>0.0385</td>
<td>0.0166</td>
<td>0.0384</td>
<td>0.0124</td>
<td>0.0393</td>
<td>0.0155</td>
<td>0.0617</td>
<td>0.0623</td>
<td>0.1109</td>
<td>0.0421</td>
</tr>
</tbody>
</table>

*Note: The table shows the standardized coefficients and multiple R-squares for the 16 psychological types and 80 spiritual gifts. The T-stat values and R-squares indicate the significance and explained variance of each relationship. The model suggests that some relationships are statistically significant at p < 0.10.
Hypothesis 25

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the INFJ psychological type indicated by the MBTI.

In testing this hypothesis, the gifts of apostleship, discernment, faith, knowledge, leadership, and wisdom were significantly correlated with the INFJ psychological type, and together they explained 4.6% of the variance. However, this was not a practical model to use since the proportion of variance predicted was too small.

Hypothesis 26

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the INTJ psychological type indicated by the MBTI.

In testing this hypothesis, the gifts of evangelism, exhortation, pastoring, and teaching were significantly correlated with the INTJ psychological type, and together they explained 4.9% of the variance. However, this was not a practical model to use since the proportion of variance predicted was too small.

Hypothesis 27

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the ISTP psychological type indicated by the MBTI.
In testing this hypothesis, the gifts of discernment, faith, helps, and pastoring were significantly correlated with the ISTP psychological type, and together they explained 3.1% of the variance. However, this was not a practical model to use since the proportion of variance predicted was too small.

**Hypothesis 28**

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the ISFP psychological type indicated by the MBTI.

In testing this hypothesis, the gifts of administration and mercy were significantly correlated with the ISFP psychological type, and together they explained 3.7% of the variance. However, this was not a practical model to use since the proportion of variance predicted was too small.

**Hypothesis 29**

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the INFP psychological type indicated by the MBTI.

In testing this hypothesis, the gifts of mission service and pastoring were significantly correlated with the INFP psychological type, and together they explained 1.7% of the variance. However, this was not a practical model to use since the proportion of variance predicted was too small.
Hypothesis 30

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the INTP psychological type indicated by the MBTI.

In testing this hypothesis, the gifts of apostleship, discernment, and helps were significantly correlated with the INTP psychological type, and together they explained 3.8% of the variance. However, this was not a practical model to use since the proportion of variance predicted was too small.

Hypothesis 31

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the ESTP psychological type indicated by the MBTI.

In testing this hypothesis, the gifts of faith, hospitality, intercession, and prophecy were significantly correlated with the ESTP psychological type, and together they explained 3.2% of the variance. However, this was not a practical model to use since the proportion of variance predicted was too small.

Hypothesis 32

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the ESFP psychological type indicated by the MBTI.

In testing this hypothesis, the gift of exhortation was significantly correlated with the ESFP psychological type, and it explained 1.0% of the variance. However, this was not a practical model to use since the proportion of variance predicted was too small.
Hypothesis 33

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the ENFP psychological type indicated by the MBTI.

In testing this hypothesis, the gifts of exhortation and intercession were significantly correlated with the ENFP psychological type, and together they explained 1.6% of the variance. However, this was not a practical model to use since the proportion of variance predicted was too small.

Hypothesis 34

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the ENTP psychological type indicated by the MBTI.

In testing this hypothesis, the gifts of administration, faith, giving, knowledge, and wisdom were significantly correlated with the ENTP psychological type, and together they explained 6.1% of the variance. However, this was not a practical model to use since the proportion of variance predicted was too small.

Hypothesis 35

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the ESTJ psychological type indicated by the MBTI.

In testing this hypothesis, the gifts of administration, apostleship, and prophecy were significantly correlated with the ESTJ psychological type, and together they explained 6.2% of the variance.
However, this was not a practical model to use since the proportion of variance predicted was too small.

**Hypothesis 36**

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the ESFJ psychological type indicated by the MBTI.

In testing this hypothesis, the gifts of evangelism, exhortation, helps, hospitality, mission service, pastoring, prophecy, teaching, and wisdom were significantly correlated with the ESFJ psychological type, and together they explained 11.1% of the variance. This hypothesis was rejected. The coefficients indicated that the ESFJ psychological type predicts lower scores on the gifts of evangelism, helps, teaching and wisdom, and higher scores on the gifts of exhortation, hospitality, pastoring, and prophecy.

From the data bank of CAPT, there is a high percentage of the ESFJ type in the occupation preference of teachers in general, religious teachers, and personal service workers, but average preference in the occupations of counselors and clergy of all denominations. The findings of this research indicate that the ESFJ type has a low relation to the gifts in teaching and helps (assumed by this researcher to have affinity with personal service workers), but a high relation to the gifts of exhortation (assumed to be similar to the directive form of counseling) and pastoring. This appears to contradict the findings of CAPT. This seems to indicate that although the gifts may have affinity with these vocations, yet spiritual gifts and vocations are two different entities, hence this apparent disparity.
Hypothesis 37

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the ENFJ psychological type indicated by the MBTI.

In testing this hypothesis, the gifts of helps, intercession, knowledge, martyrdom, and mercy were significantly correlated with the ENFJ psychological type, and together they explained 4.2% of the variance. However, this was not a practical model to use since the proportion of variance predicted was too small.

Hypothesis 38

This hypothesis states that there is no significant multiple correlation between the 19 spiritual gifts and classification as the ENTJ psychological type indicated by the MBTI.

In testing this hypothesis, the gifts of evangelism, intercession, and knowledge were significantly correlated with the ENTJ psychological type, and together they explained 4.7% of the variance. However, this was not a practical model to use since the proportion of variance predicted was too small.

Summary

This chapter described the subjects used in the study and reported the testing of the hypotheses. Hypotheses which were significant at p < .05 and predicted more than 10% of the variance were considered.

Table 26 summarizes the canonical correlations and Table 27 summarizes the standardized coefficients and multiple R-squares between the 4-Preference Indices, the perceived spiritual maturity, sex, age,
<table>
<thead>
<tr>
<th>Samples</th>
<th>Variables</th>
<th>First Function</th>
<th>Second Function</th>
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<tr>
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<td>Psychological</td>
<td></td>
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<tr>
<td>Types</td>
<td>Extraversion vs.</td>
<td>Thinking vs. Feeling (+)</td>
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<tr>
<td></td>
<td>Introversion (+)</td>
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<tr>
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<tr>
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<td>Spiritual Gifts</td>
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<td>Teaching (-)</td>
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<td></td>
<td>Hospitality (-)</td>
<td></td>
<td>Evangelism (-)</td>
</tr>
<tr>
<td></td>
<td>Exhortation (-)</td>
<td></td>
<td>Helps (-)</td>
</tr>
<tr>
<td></td>
<td>Helps (+)</td>
<td></td>
<td>Exhortation (+)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Prophecy (+)</td>
</tr>
<tr>
<td></td>
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<td></td>
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<td>Extraversion vs.</td>
<td>Thinking vs. Feeling (+)</td>
<td></td>
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<tr>
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<td>Introversion (+)</td>
<td></td>
<td>Judgment vs. Perception (-)</td>
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<td>Sensing vs.</td>
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<td></td>
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<tr>
<td></td>
<td>Intuiting (-)</td>
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<td></td>
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</tr>
<tr>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>All Males</td>
<td>Spiritual Gifts</td>
<td>Hospitality (-)</td>
<td>Pastoring (+)</td>
</tr>
<tr>
<td></td>
<td>Administration (-)</td>
<td></td>
<td>Faith (+)</td>
</tr>
<tr>
<td></td>
<td>Mercy (-)</td>
<td></td>
<td>Exhortation (+)</td>
</tr>
<tr>
<td></td>
<td>Apostleship (-)</td>
<td></td>
<td>Wisdom (-)</td>
</tr>
<tr>
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<td>Knowledge (-)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Helps (+)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Intercession (+)</td>
<td></td>
<td></td>
</tr>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
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<tr>
<td>All Females</td>
<td>Psychological</td>
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<td>Types</td>
<td>Extraversion vs.</td>
<td>Exhortation (-)</td>
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<td>Introversion (+)</td>
<td>Administration (-)</td>
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(+) and (-) = Positive and negative indicates the quality of contribution of the element in the function.
TABLE 27
STANDARDIZED COEFFICIENTS AND MULTIPLE R-SQUARES FOR THE JUNGIAN PSYCHOLOGICAL TYPES, SPIRITUAL MATURITY, SEX, AGE AND 19 SPIRITUAL GIFTS

<table>
<thead>
<tr>
<th>Spiritual Gifts</th>
<th>E-I Index</th>
<th>S-N Index</th>
<th>T-F Index</th>
<th>J-P Index</th>
<th>Spiritual Maturity</th>
<th>Sex</th>
<th>Age</th>
<th>Multiple R-Square</th>
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</thead>
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<tr>
<td>Administration</td>
<td>-.353</td>
<td>.091</td>
<td>-.161</td>
<td>-.091</td>
<td>.252</td>
<td>-.229</td>
<td></td>
<td>0.3459*</td>
</tr>
<tr>
<td>Apostleship</td>
<td>-.212</td>
<td>.090</td>
<td>-.098</td>
<td>-.097</td>
<td>.284</td>
<td>-.314</td>
<td></td>
<td>0.3167*</td>
</tr>
<tr>
<td>Discernment</td>
<td>-.101</td>
<td></td>
<td>.109</td>
<td></td>
<td>.137</td>
<td></td>
<td></td>
<td>0.0366</td>
</tr>
<tr>
<td>Evangelism</td>
<td>-.158</td>
<td></td>
<td>-.073</td>
<td></td>
<td>.281</td>
<td>-.240</td>
<td>.145</td>
<td>0.2577*</td>
</tr>
<tr>
<td>Exhortation</td>
<td>-.250</td>
<td></td>
<td>.105</td>
<td></td>
<td>.318</td>
<td></td>
<td></td>
<td>0.1801*</td>
</tr>
<tr>
<td>Faith</td>
<td>-.100</td>
<td></td>
<td></td>
<td></td>
<td>.318</td>
<td>.124</td>
<td>.176</td>
<td>0.1583*</td>
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<tr>
<td>Giving</td>
<td>-.090</td>
<td></td>
<td>-.068</td>
<td></td>
<td>.228</td>
<td>.296</td>
<td></td>
<td>0.1951*</td>
</tr>
<tr>
<td>Helps</td>
<td>.129</td>
<td>-.060</td>
<td></td>
<td></td>
<td>.089</td>
<td></td>
<td>.165</td>
<td>0.0668</td>
</tr>
<tr>
<td>Hospitality</td>
<td>-.260</td>
<td></td>
<td>.094</td>
<td>-.091</td>
<td>.138</td>
<td></td>
<td></td>
<td>0.089</td>
</tr>
<tr>
<td>Intercession</td>
<td></td>
<td>-.067</td>
<td>.169</td>
<td></td>
<td>.272</td>
<td></td>
<td></td>
<td>0.135</td>
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<tr>
<td>Knowledge</td>
<td></td>
<td></td>
<td>.175</td>
<td>-.079</td>
<td>.235</td>
<td>-.283</td>
<td>.127</td>
<td>0.2441*</td>
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<tr>
<td>Leadership</td>
<td>-.234</td>
<td>.139</td>
<td>-.119</td>
<td></td>
<td>.333</td>
<td></td>
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<td>0.2109*</td>
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<tr>
<td>Martyrdom</td>
<td></td>
<td></td>
<td></td>
<td>.074</td>
<td>.212</td>
<td>-.093</td>
<td>.085</td>
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<tr>
<td>Mercy</td>
<td>-.131</td>
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<td>.112</td>
<td></td>
<td>.177</td>
<td></td>
<td></td>
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<tr>
<td>Mission Service</td>
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<td>.037</td>
<td></td>
<td></td>
<td>.198</td>
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<tr>
<td>Pastoring</td>
<td>-.173</td>
<td></td>
<td>-.155</td>
<td>-.298</td>
<td>.258</td>
<td>-.198</td>
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<tr>
<td>Prophecy</td>
<td>-.177</td>
<td>.096</td>
<td></td>
<td></td>
<td>.356</td>
<td></td>
<td></td>
<td>0.136</td>
</tr>
<tr>
<td>Teaching</td>
<td>-.107</td>
<td>.118</td>
<td>-.114</td>
<td>-.264</td>
<td>.324</td>
<td>-.171</td>
<td>.171</td>
<td>0.3348*</td>
</tr>
<tr>
<td>Wisdom</td>
<td>-.125</td>
<td></td>
<td>.071</td>
<td>.132</td>
<td>.318</td>
<td></td>
<td></td>
<td>0.1261*</td>
</tr>
</tbody>
</table>

*Models that are practical to use because they can predict variance of 10% and more.
and the 19 spiritual gifts. Table 25 summarizes the multiple correlations for each of the classification of the 16 psychological types and the 19 spiritual gifts. The findings can be summarized as follows:

The extraverted type is indicative of almost all of the gifts that were considered except for the gifts of helps and intercession which are more common among the introverted type. Further, each of the 4-Preference Indices has correlation with the spiritual gifts under study, indicating that specific psychological types may be helpful in predicting spiritual gifts.

It has been the assumption of biblical scholars that spirituality is the basic criterion for the manifestation or receiving of spiritual gifts, and the empirical findings in this study appear to support that notion.

Although psychological types are significant predictors for the spiritual gifts, in many instances age is also a good predictor. The older the person, the stronger is the relation with evangelism, faith, giving, hospitality, intercession, knowledge, prophecy, and teaching.

Gifts of administration, apostleship, evangelism, knowledge, pastoring, and teaching appear to be stronger in males, perhaps indicating that these are male-role oriented gifts. It may be possible that the female sample in this study are not be aware of the possibility of their acquiring such gifts and perceive these gifts as typical of the male domain.

The general population of teachers has an ESFJ type (Hoffman & Betkouski, 1981). However, in this research, the ESFJ was negatively correlated with the gift of teaching as shown in hypothesis 36; instead
an ENTJ might be the likely type for those with the gift of teaching. The same is true for the gifts of helps and exhortation shown in hypothesis 36. The occupations of administrators, managers, and supervisors have a high percentage of the EST type according to CAPT (Myers & McCaulley, 1985), but in this research, the ENT type was related with the gift of administration. This seems to indicate that though the gift of administration may have affinity with administrative occupations, spiritual gifts and occupations are not necessarily the same. Other vocations with leadership roles tend to have a higher EST type, but the gift of leadership has an ENT type. This seems to affirm the notion that spiritual gifts and natural talents (related to vocation and occupation) are related but are not one and the same thing. The findings of this research support this inference.

The gifts of administration, apostleship, and leadership seem to relate to one another; however, they are different as indicated by the findings of the types that correlate with each of them, and there are no canonical correlation functions that indicated that they are related. This is in agreement with the findings of Joachim (1984) and verifies the hypothesis that they are different.

Finally, most of the spiritual gifts seem to be related to the extraverted type except for the gifts of intercession and helps. This suggests that most of the gifts may be useful in ministries in a group setting, but these two gifts may be more appropriate in personal ministry, or at least be initiated through the personal ministry channel.
CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents the summary of the study, with conclusions, implications, and recommendations drawn from the findings. This study was concerned with the possible correlation between the Jungian psychological types and 19 spiritual gifts of the New Testament.

Summary

The purpose of the study, the review of related literature and research, the methodology, and the findings are briefly summarized below.

The Purpose

Although it has been assumed that temperament and spiritual gifts are related, only one known empirical study had been conducted to verify this assumption (Joachim, 1984). The construct of the temperamental type theorized by Jung and his proponents had been researched by Ammon on a limited basis to find a relationship between these types with spiritual gifts, however his sample size was small (n=42). It appears that there has been no significant study to research the relationship between the Jungian psychological types and spiritual gifts. It was, therefore, the purpose of this research to determine whether a correlation exists between the Jungian psychological types and 19
spiritual gifts of the New Testament on the basis of two empirically developed instruments, the Myers-Briggs Type Indicator and The Spiritual Gifts Inventory. This study was designed to find whether persons of a certain psychological type tend to be stronger in the same gift(s).

Review of Related Literature and Research
The review of literature was divided into two sections. The first dealt with spiritual gifts and the second with psychological types.

The manifestation of spiritual gifts was manifested in the Old Testament, but the word used to translate "spiritual gift" (charisma) is basically a Pauline expression and reflects Pauline theology. Other words such as pneumatika and doron were also translated "gift" in the New Testament, however, charisma was the most extensively used and translated as "spiritual gift"; pneumatika was translated as "spiritual," and only "spiritual gifts" when it was used with charismata and doron literally means "gift", not necessarily "spiritual gift."

A "spiritual gift" is not the same as "the gift of the Holy Spirit" which denotes the gift of salvation; nor is it the same as "the fruit of the spirit" which is the evidence of a Christian's growing spirituality. A "spiritual gift" is a God-given ability to be of service in the church and community to meet specific needs.

There have been various propositions for differentiating spiritual gifts and natural talents, but no consensus has been reached. However, all agree that such gifts which might have affinity to natural
talents are manifested only in "born-again" Christians. Similarly, no consensus has been reached concerning a classification of these gifts, but it is generally believed that every Christian has at least one gift for service in the church and/or community. There has been no agreement on the need for gift discovery. Those who see the need for the discovery of spiritual gifts consider it as an urgent and integral part of Christian spirituality.

The constructs of temperamental types have been proposed since the days of Hippocrates, but the construct of psychological types is a child of the 20th century through the works of Jung and researchers who took his proposition seriously. There have been some questions on the bipolarity of the construct, but empirical research has not negated such bipolarity.

The psychological types have been correlated with many personality theoretical formulations and vocations. The relationships between the humoral temperamental types and the psychological types have been theorized but have not been empirically verified. Similarly, theorists suggest that psychological types tend to relate with religious phenomena such as prayer, conversion, and symbolism; but empirical verification is lacking. However, certain psychological types such as intuitive-feeling type typify those in ministries; and different types--such as the intuitive type who prefers the more liberal churches and the sensing type who prefers for the more conservative churches--have been verified by research. Empirically based literature on the relationship between the psychological types and spiritual gifts is virtually non-existent, but literature and
Methodology

A correlational research design was used to determine the relationship between the psychological types and 19 spiritual gifts of the New Testament. The instruments used were:

1. The Myers-Briggs Type Indicator (Form G) from Consulting Psychological Press. This has 126 questions; each offers only a binomial choice.

2. The Spiritual Gifts Inventory by Naden and Cruise. This has 57 questions; each offers a choice on a 5-point continuum between false and true.

These instruments were used because of the considerable statistical information available on their validity and reliability.

Four hundred and ninety-two subjects participated in the study. They were students from Andrews University and church members from the Beaverton Seventh-day Adventist Church, Oregon. Four hundred and forty-four sets were returned and of these, 430 (87%) were usable. The other sets were either incomplete or the subjects did not fall in the age bracket considered in this study.

The subjects were divided into three groups: (1) total sample, (2) total males, (3) total females. The data were divided into three sets: (1) the 4-Preference Indices, (2) the 19 spiritual gifts, and (3) the personal data which included age, sex, and perceived spiritual maturity on a scale of 1-9.
Thirty-eight null hypotheses were formulated to be tested statistically. The first three hypotheses were tested by a canonical correlation analysis. The next 19 hypotheses were tested with a stepwise regression and the best subset regression analyses. The last 16 hypotheses were tested with the stepwise regression analysis. For each of the hypotheses, only those with a significance level of \( p < .05 \) were considered. For the multiple regression hypotheses, only those with a significance level of \( p < .05 \) and multiple R-squares of \( >.1000 \) were considered.

Findings of the Study

This section presents a summary of the findings regarding the 38 hypotheses. For hypotheses 1-3, Table 26 presents an overview of the results.

**Hypothesis 1**

Among the male and female respondents, there is no significant canonical correlation between a linear combination of Jungian psychological types indicated by the 4-Preference Indices of the MBTI—Extraversion vs. Introversion; Sensing vs. Intuition; Thinking vs. Feeling; Perception vs. Judgment—and a linear combination of 19 spiritual gifts—administration, apostleship, discernment, evangelism, exhortation, faith, giving, helps, hospitality, intercession, knowledge, leadership, martyrdom, mercy, mission service, pastoring, prophecy, teaching, and wisdom—as indicated by the SGI.

This hypothesis was rejected. For the total sample, the gifts of administration, hospitality, and exhortation are more common among the extraverted type, and the gift of helps is more common among the
introverted type. It is also indicated that the gifts of teaching, evangelism, and helps are more common among the thinking type, and the gifts of exhortation and prophecy are more common among the feeling type.

**Hypothesis 2**

Among the male respondents, there is no significant canonical correlation between a linear combination of Jungian psychological types indicated by the 4-Preference Indices of the MBTI and a linear combination of 19 spiritual gifts indicated by the SGI.

This hypothesis was rejected. For males, the gifts of hospitality, administration, mercy, apostleship, and knowledge are more common among the extraverted-intuitive type, and the gifts of helps and intercession are more common among the introverted-sensing type. In addition, the gifts of pastoring, faith, and exhortation are more common among the feeling-judgment type, and the gift of wisdom is more common among the thinking-perceptive type.

**Hypothesis 3**

Among female respondents, there is no significant correlation between a linear combination of Jungian psychological types indicated by the 4-Preference Indices of the MBTI and a linear combination of 19 spiritual gifts indicated by the SGI.

This hypothesis was rejected. For the females, the gifts of exhortation and administration are more common among the extraverted type.

Table 27 (p. 121, above) summarizes the results for the next 19 hypotheses.
Hypothesis 4

There is no significant multiple correlation between the gift of administration and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

This hypothesis was rejected. The gift of administration would more commonly be found among the extraverted-intuitive-thinking-judgment (ENTJ) types, high in perceived spiritual maturity and male.

Hypothesis 5

There is no significant multiple correlation between the gift of apostleship and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

This hypothesis was rejected. The gift of apostleship would more commonly be found among the extraverted-intuitive-thinking-judgment (ENTJ) types, high in perceived spiritual maturity, and male.

Hypothesis 6

There is no significant multiple correlation between the gift of discernment and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

Hypothesis 7

There is no significant multiple correlation between the gift of evangelism and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.
This hypothesis was rejected. The gift of evangelism would more commonly be found among the extraverted-judgment (JP) types, high perceived spiritual maturity, older in age, and male. Drawing from the findings of the canonical correlations in hypothesis 1, the extraverted-thinking-judgment (ETJ) would more commonly be found among those having the gift of evangelism.

**Hypothesis 8**

There is no significant multiple correlation between the gift of exhortation and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

This hypothesis was rejected. The gift of exhortation would more commonly be found among the extraverted-feeling (EF) types and high in perceived spiritual maturity.

**Hypothesis 9**

There is no significant multiple correlation between the gift of faith and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

This hypothesis was rejected. The gift of faith would more commonly be found among the extraverted types, high in spiritual maturity, older in age, and female.

**Hypothesis 10**

There is no significant multiple correlation between the gift of giving and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.
This hypothesis was rejected. The gift of giving would more commonly be found among the extraverted-judgment (EJ) type, high in perceived spiritual maturity, and older in age.

Hypothesis 11

There is no significant multiple correlation between the gift of helps or service and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

Hypothesis 12

There is no significant multiple correlation between the gift of hospitality and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

This hypothesis was rejected. The gift of hospitality would more commonly be found among the extraverted-feeling-judgment (JFP) types, spiritually mature, and older in age.

Hypothesis 13

There is no significant multiple correlation between the gift of intercession and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

This hypothesis was rejected. The gift of intercession would more commonly be found among the sensing-feeling (SF) types, spiritually mature, and older in age.
Hypothesis 14

There is no significant multiple correlation between the gift of knowledge and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

This hypothesis was rejected. The gift of knowledge would more commonly be found among the intuitive-judgment (NJ) types, spiritually mature, older in age, and male.

Hypothesis 15

There is no significant multiple correlation between the gift of leadership and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

This hypothesis was rejected. The gift of leadership would more commonly be found among the extraverted-intuitive-thinking (ENT) types, and spiritually mature.

Hypothesis 16

There is no significant multiple correlation between the gift of martyrdom and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

Hypothesis 17

There is no significant multiple correlation between the gift of mercy and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.
Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

**Hypothesis 18**

There is no significant multiple correlation between the gift of mission service and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

**Hypothesis 19**

There is no significant multiple correlation between the gift of pastoring and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

This hypothesis was rejected. The gift of pastoring would more commonly be found among the extraverted-judgment (EJ) types, spiritually mature, and male. Drawing from the canonical correlations in hypothesis 2, the extraverted-feeling-judgment type would commonly be found among those having the gift of pastoring.

**Hypothesis 20**

There is no significant multiple correlation between the gift of prophecy and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.
This hypothesis was rejected. The gift of prophecy would more commonly be found among the extraverted-feeling (EF) types, spiritually mature, and older.

**Hypothesis 21**

There is no significant multiple correlation between the gift of teaching and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

This hypothesis was rejected. The gift of teaching would more commonly be found among the extraverted-intuitive-judgment (ENJ) types, spiritually mature, older, and male.

**Hypothesis 22**

There is no significant multiple correlation between the gift of wisdom and psychological types indicated by the MBTI, perceived spiritual maturity, age, and sex.

This hypothesis was rejected. The gift of wisdom would more commonly be found among the extraverted-thinking-judgment (ETJ) types, and the spiritually mature.

For hypotheses 23-38, Table 25 (p. 113, above) shows the standardized coefficients of all significant spiritual gifts in predicting each of the 16 psychological types, the F-statistics, and the multiple R-squares for each equation.

**Hypothesis 23**

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ISTJ psychological type indicated by the MBTI.
Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

Hypothesis 24
There is no significant multiple correlation between the 19 spiritual gifts and classification as the ISFJ psychological type indicated by the MBTI.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

Hypothesis 25
There is no significant multiple correlation between the 19 spiritual gifts and classification as the INFJ psychological type indicated by the MBTI.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

Hypothesis 26
There is no significant multiple correlation between the 19 spiritual gifts and classification as the INTJ psychological type indicated by the MBTI.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.
Hypothesis 27

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ISTP psychological type indicated by the MBTI.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

Hypothesis 28

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ISFP psychological type indicated by the MBTI.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

Hypothesis 29

There is no significant multiple correlation between the 19 spiritual gifts and classification as the INFP psychological type indicated by the MBTI.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

Hypothesis 30

There is no significant multiple correlation between the 19 spiritual gifts and classification as the INTP psychological type indicated by the MBTI.
Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

**Hypothesis 31**

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ESTP psychological type indicated by the MBTI.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

**Hypothesis 32**

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ESFP psychological type indicated by the MBTI.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

**Hypothesis 33**

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ENFP psychological type indicated by the MBTI.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.
Hypothesis 34

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ENTP psychological type indicated by the MBTI.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

Hypothesis 35

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ESTJ psychological type indicated by the MBTI.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

Hypothesis 36

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ESFJ psychological type indicated by the MBTI.

This hypothesis was rejected. The ESFJ psychological type would be less common among those having the gifts of evangelism, helps, teaching, and wisdom and more common among those having the gifts of exhortation, hospitality, pastoring, and prophecy.
Hypothesis 37

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ENFJ psychological type indicated by the MBTI.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

Hypothesis 38

There is no significant multiple correlation between the 19 spiritual gifts and classification as the ENTJ psychological type indicated by the MBTI.

Although there was a significant multiple correlation, the proportion of variance explained was too small for the model to be practical, therefore this hypothesis was not considered.

Conclusions

Emerging from the study the following conclusions are drawn:

1. The extraverted type is more common among those having the gifts of administration, hospitality, and exhortation and the introverted type is common among those with the gift of helps.

2. The extraverted-sensing-feeling-judgment (ESFJ) type is more common among those with the gifts of prophecy, pastoring, hospitality, and exhortation.

3. The higher the self-perception of spiritual maturity, the higher the perception of spiritual giftedness.
4. The older the person, the more strongly he seems to relate to the gifts of evangelism, faith, giving, hospitality, intercession, knowledge, prophecy, and teaching.

5. Specifically for males:
   a. The extraverted-intuitive (EN) type is more common among those with the gifts of hospitality, administration, mercy, and apostleship.
   b. The extraverted-intuitive-thinking-judgment (ENTJ) type is more common among those having the gifts of administration, apostleship, and teaching.
   c. The extraverted-thinking (ET) type is more common among those having the gift of evangelism.
   d. The extraverted-feeling-judgment (EFJ) type is more common among those having the gift of pastoring.
   e. The introverted-sensing (IS) type is more common among those with the gifts of helps and intercession.
   f. The intuitive-judgment (NJ) type is more common among those having the gift of knowledge.
   g. The thinking-perceptive (TP) type is more common among those having the gift of wisdom.

6. Specifically for females: The extraverted type is more common among those having the gifts of exhortation, administration and faith.

Implications

1. Gifts of administration, apostleship, evangelism, knowledge, pastoring, and teaching seem to be stronger in males indicating
that these are male-oriented gifts. It may be possible that the female sample in this study is not aware of the possibility of their acquiring of such gifts and perceived these gifts as typical of the male domain even though it may be true that females may also possess such gifts. This is an area that needs further research.

2. The gifts of teaching, administration, leadership, helps, and exhortation are not the same as the vocations of administration, managing, teaching in general, counseling or personal service work, even though they may have affinity to them. It may, therefore, imply that natural talents are not the same as spiritual gifts, even though they may be similar.

3. The gifts of administration, apostleship, and leadership seem to be related with each other, however, they are distinctly different from one another as indicated by the findings of the canonical correlations. This is in agreement with the findings of Joachim (1984), thus verifying the hypothesis that they are different gifts.

4. The difference between spiritual gifts and vocations may imply that to utilize the expertise of the secular world within the functions of the church or anything spiritual may not be entirely appropriate, because the focus may be different. This is an area that needs further research.

5. Finally, most of the spiritual gifts seem to be more common with the extraverted type except for the gifts of intercession and helps. This implies that most of the gifts may be useful in ministries for a group setting, but these two gifts may be used in personal ministry, or at least be initiated through personal ministry.
Recommendations

Based on the findings and conclusions of the study the following recommendations are proposed:

For research

1. The study should be replicated with a larger sample, using churches rather than educational institutions, and seeking middle age adults rather than young adults.

2. A similar study should be conducted to see whether the psychological types would predict the same type gifts in a different culture.

3. A study could be conducted to see whether certain gifts are typical of a specific sex-group and/or age-group.

4. A study to compare the correlations of psychological types and spiritual gifts with the correlations of psychological types and vocations would also be useful.

5. A study should be initiated to correlate the psychological types indicated by the MBTI, the 4-humoral temperamental types indicated by the Temperament Inventory by Cruise and Blitchington (1977), and the 19 spiritual gifts indicated by the SGI.

6. An instrument to evaluate spirituality, since spirituality is a distinct indicator for the reception and manifestation of spiritual gifts, needs development.

For practice

7. Classes should be conducted within the church to aid in the understanding of psychological types and their relationships to spiritual gifts.
8. Members of the church should be encouraged to discover their spiritual gifts according to their psychological types.

9. The functions within the church that require ministry involving a group setting and those that are better utilized in one-to-one ministry should be distinctly spelled out, then the members should be helped to channel their work according to their gifts; that is, the introverted type to the one-to-one ministry and the extraverted to the ministry involving a group setting.
APPENDICES
APPENDIX A

PERMISSION FORM

PERSONAL DATA SHEET WITH
PERCEIVED SPIRITUAL MATURITY SCALE
Andrews University

REQUEST FOR PERMISSION TO MAKE A SURVEY OF STUDENT OPINION

Name: [Name]
Date of Request: [Date]

Course Number and Title if Survey is for a Class: [Course Number and Title]
Date Survey will be Taken: [Date]

Policies:

1. All questionnaires used at Andrews University for student opinion surveys must be approved by the Vice-President for Student Affairs after counseling with the person in charge of the area where the survey will be taken. If the survey is for a class, the approval of the teacher and dean of the school must also be secured before the Vice-President for Student Affairs gives final approval. Surveys conducted by student organizations must be approved by the faculty sponsor and the Vice-President for Student Affairs.

2. The student making the survey agrees not to release information publicly about the results of the survey without the permission of the teacher, the dean, and the Vice-President for Student Affairs. A report of the survey will be given to these three individuals.

3. The questionnaire should be clearly identified as to the purpose for making the survey, the name of the class, and the name of the teacher who has approved the questionnaire and the project.

Request for Information about Survey:

1. Describe the project proposed for which the survey is taken and attach a copy of the questionnaire to be used.

A correlational study of Jungian psychological types with nineteen spiritual paths.

Teacher's Signature: [Signature]
Date: [Date]

Dean's Approval: [Signature]
Date: [Date]

Vice-President for Student Affairs' Approval: [Signature]
Date: [Date]

1-1-74
Dear fellow students:

Thank you for your willingness to respond to the following questionnaires: The perceived spiritual maturity scale, the Myers-Briggs Type Indicator and the Spiritual Gift Inventory. The information received will be treated with the greatest confidentiality. You need not write your name on these instruments, but if you would like a personal copy of the results, then include your name, class and home address; I will be most happy to send it to you.

Personal Information

PLEASE PRINT in the appropriate blanks below, or PLACE A CIRCLE around the number, indicating the information about yourself.

1. Year of birth: _______ Year
2. Sex: Male 1 Female 2
3. Race/Nationality: 1 White 2 Black 3 Spanish 4 Oriental 5 Other _______.

Perceived Spiritual Maturity Scale

Instructions

The following question is a study of what you think and feel about your present spiritual maturity. It is important that you do not depreciate nor over appreciate yourself in your evaluation. Mark on the scale below of 1 to 9 your honest perception of your present spiritual maturity.

1 2 3 4 5 6 7 8 9

|----------|----------|----------|

Low | Average | High |
APPENDIX B

DATA ON THE 444 SUBJECTS
(430 USABLE RETURNS FOR THIS STUDY INDICATED AS 1)
FORMAT FOR SAMPLE OF 444 SUBJECTS

Columns 1-3 = the number of the subject
Columns 4-6 = E-I Index
Columns 7-9 = S-N Index
Columns 10-12 = T-F Index
Columns 13-15 = J-P Index
Columns 16-53 = Scores from the SGI
               (each gift occupies 2 columns)
Columns 54-55 = Subject age
Column 56 = Subject sex
            (1 for male, 2 for female)
Column 57 = Perceived spiritual maturity score
Column 59 = The usability of the data
            (1 for complete data,
             2 for incomplete data,
             0 for subject over 60 yr-old)
Columns 71-86 = 16 dummy variables indicating
                each of the 16 types (ISTJ, ISFJ,
                INFJ, INTJ, ISTP, ISFP, INFP, INTP,
                ESTP, ESFP, ENFP, ENTP, ESTJ, ESFJ,
                ENFJ, ENTJ)
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