

LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

A QUANTITATIVE VALIDATION STUDY EVALUATING A PROPOSED THREE-STEP
PRACTICAL MODEL FOR DISCERNING GOD' S ORDAINED
INDIVIDUAL VOCATIONAL WILL

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

By

Keith Allen Oglesby

Liberty University, Lynchburg, VA

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APPROVED BY:

Steve Lowe, Ph. D., Dissertation Supervisor/Chairman

Mary Lowe, Ed. D. Second Reader

ABSTRACT

Discerning God's vocational will for one's life is a question that most people have faced. Many books, publications, and sermons have been written on this subject. The problem examined in this study is whether or not a proposed biblically-based, practical, three-step model utilizing the intersection point of one's passion, spiritual gift, and need for helping college students discern God's vocational will for their lives is empirically valid. There is a gap in the literature in this regard. The research reveals that a few authors mention one or perhaps even two critical elements for determining God's vocational will, but no current model suggests all three of these foundational elements be considered collectively. This study sought to determine if the researcher's proposed model provided a valid intersection point for these three critical criteria as the basis for discovering God's vocational will. This researcher taught this proposed three-step model in two one-hour classroom presentations to a group of 1,116 college students aged 18-25 at an evangelical Christian university in the eastern United States. The quantitative empirical data to determine the student's level of understanding of the model and utilization of the model was collected and analyzed by administering a series of three surveys – pre-presentation, immediately following the second presentation, and two weeks following the second presentation. The data were analyzed using descriptive statistics and determined that students both understood the model and found it effective and helpful in discerning God's vocational will for their lives.

Keywords: God's will, passion, spiritual gifts, need, vocational calling

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Dedication

This dissertation is dedicated to our Lord and Savior, Jesus Christ. This researcher acknowledges that we have no original thoughts but merely are encouraged to be good stewards of the passion, spiritual gifts, personality, ideas, testimony, and life experience graciously granted to us by God through His Holy Spirit (Colossians 1:15).

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I would like to acknowledge my personal Lord and Savior, Jesus Christ. We have no original thoughts that are not given to us by our Heavenly Father. All glory, honor, and outcomes of this study belong to Him and Him alone.

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List of Abbreviations

BCS Brief Calling Scale

CHAPTER ONE: RESEARCH CONCERN

Introduction

This dissertation topic arises from over twenty-five years of full-time ministry working with teenagers, college students, and even adults and being continually asked, "How does one discover God's vocational will for one's life?" Therefore, this researcher began both a biblical investigation and a practical investigation into this question by examining existing literature and models for discerning God's vocational will for one's life over ten years ago in hopes of becoming better prepared to answer this question.

In addition, this researcher also began reading about successful leaders and asking many successful leaders how they discovered God's will for their lives. The goal of this quantitative validation study was to determine if a new proposed practical three-step model was effective in helping a group of 18-25-year-old students at an evangelical Christian university in the eastern United States determine, clarify, or confirm God's individual vocational will for their lives.

As this dissertation demonstrated, the topics of discerning God's general will and determining one's vocational will have been widely explored independently in the literature, but combining the intersection of these two constructs has not been critically examined. And, one thing is apparent in the literature, very little is known about how millennials, or anyone else for that matter, make their vocational decision. This dissertation will highlight this gap in the literature and evaluate at least one potential solution to this problem.

Background of the Problem

As stated above, determining God's individual vocational will for one's life is a struggle many people face. As this study examined, one of the primary reasons people have trouble determining God's vocational will for their lives is that they have no practical model to step them

through this process. In addition, when people seek the advice and counsel of the adults and mentors in their lives, which this researcher highly recommends, these Christian leaders could benefit from a practical step-by-step model to assist them. Unfortunately, this type of model currently does not exist. The following sections will provide the reader with a brief overview of this research problem's historical, theological, theoretical, and sociological perspectives. Of course, these areas will be addressed in more detail in Chapter Two, *Precedents in Literature*.

Historical Perspective

One of life's most challenging questions for teenagers and college students is, "What am I supposed to do with my life?" Many parents, teachers, school guidance counselors, and even ministers attempt to answer this question. Most of these people answer this question based on their own lives or by pointing out successful leaders in a wide variety of professions. However, merely looking at the success of others does not tell the story or the steps of how these leaders successfully navigated the journey to arrive at their current vocational destination (Duffy & Dik, 2013).

While these parents and leaders desire to assist their students, most of them do not have a helpful tool, instrument, or model to help students discover the answer to this question from a biblical perspective (Dobrow & Tosti-Kharas, 2011; Elangovan et al., 2010; Hagmaier & Abele, 2012; Hall & Chandler, 2005). What if an in-depth biblical investigation along with a comprehensive review of the precedent literature into how leaders successfully discovered God's vocational will could be created and common themes could be identified? Then, what if a model could be formulated into a universal tool or instrument that could help students find God's vocational will and purpose for their lives? This researcher believes that if churches, camps, youth groups, para-church organizations, high schools, and Christian universities had this model,

then they could help people discover their God-ordained biblical vocational calling for their lives. This discovery is what this researcher calls God's vocational will. This researcher's journey through the precedent literature and thorough investigation revealed that no biblically-based model exists currently for discovering God's vocational will.

This researcher's desire and the proposed model is not for one to discover who one is supposed to marry, what city one is supposed to live in, or even what church one is supposed to attend, but more specifically to discover how God specifically ordained, created, wired, and designed them to serve a vocational purpose with one's life. Biblically Moses was called to lead the Israelites out of captivity, Nehemiah was called to rebuild the wall, Paul was called to be the Apostle to the Gentiles. Likewise, Billy Graham was called to the ministry of evangelism, James Dobson to minister to families, and Wendy Kopp to address the need for teachers in urban communities in America. These are just a few examples of dynamic leaders who followed God's ordained Biblical vocational calling with their lives. As this proposed model taught and the empirical data substantiated, when one discovers God's vocational will for one's life, one will serve with passion, perform a duty that never feels like work, and be internally satisfied because one is meeting a need in this world.

The concept of career calling has a long history in Western culture. Early conceptualizations considered it a specific request from God for someone to fulfill a particular task or role (Colozzi & Colozzi, 2000). Later, the construct was secularized and modified to emphasize an active search for personal and professional development (Hall & Chandler, 2005; Weiss et al., 2004).

Today, religious callings generally refer to missions to serve others (Dalton, 2001; Hernandez et al., 2011); whereas other traditional, non-secular definitions stress that a

calling can arise from any identifiable, external source (e.g., God, family legacy) or come from an unknown "push" to the "right place" (Bunderson & Thomson, 2009). Most of these perspectives agree that callings are prosocial and altruistic (e.g., Dik & Duffy, 2009; Hunter, Dik, & Banning, 2010), depict a sense of meaningfulness and mission (Dik & Duffy, 2009), involve matching with and utilizing one's gifts, interests, talents, and opportunities, including drawing on socially significant values and goals and result in enhanced eudemonic well-being (Bunderson & Thompson, 2009; Hagmaier & Abele, 2012; Hardy, 1990; Hunter et al., 2010; Steger et al., 2010).

Theological Perspective

In addition, this study validated that this model was understood and helpful in assisting students in discerning God's individual vocational will for their lives. Therefore, this researcher believes three important things can happen with these results. First, people who successfully discover God's vocational will for their lives will be fulfilling the Great Commission (*New International Version*, 1978/1983, Matthew 28:16-20)¹, and the number of people being added to the community of believers will be expanding daily (Acts 2:47). Personal and corporate revival can also occur because people will understand how to walk in obedience to their biblical vocational calling.

The Westminster Shorter Catechism was written over five years by one hundred and twenty theologians and thirty laypeople from England and five commissioners from Scotland who convened in 1643 under the order of the British Parliament at Westminster Abbey. According to this assembly, Boyd (1859) writes that this group concluded the chief end of man is

¹ Unless otherwise noted, all quotations from the Bible are from the New International Version (1978/1983)

"to glorify God, and enjoy him forever" (p.19). Boyd then outlines the four foundational biblical truths that this group of the brightest and most well-respected scholars of this era formulated to support this conclusion.

First, the chief design of man's creation, in reference to God, was to spread abroad His glory actively. Boyd (1859) cites 1 Corinthians 10:31, "Whether therefore ye eat or drink; whatever ye do, do all to the glory of God..." (*King James Bible*, 1769/2017, 1 Corinthians 10:31) as the primary scripture supporting this claim. Second, Boyd writes that the chief design of man's creation, in reference to himself, was the enjoyment of God, as noted in Deuteronomy 12:18, "Thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto" (*King James Bible*, 1769/2017, Deuteronomy 12:18). Third, the foundation and end of every duty should be the glory of God. Boyd (1859) refers to Romans 14:8 as the critical verse substantiating this element, "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's" (*King James Bible*, 1769/2017, Romans 14:8). Finally, Boyd writes that all happiness here and hereafter must be derived from the enjoyment of God as written in Psalms 73:25-26, "Whom have I in heaven but thee. And there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart and my portion forever." (*King James Bible*, 1769/2017, Psalms 73:25-26)

According to Boyd (1859), there are five lessons that all believers can learn from God's chief end of creating humans. First, humans must make it their daily aim to honor God and to secure His favor and seek happiness in so doing. Second, humans' greatest pleasure is not to be found in this world but in the everlasting ages of the next. Third, humans have no right to make gaining worldly goods their chief desire and labor. Fourth, most humans mistake the true

business and proper use of this short life since they take no proper pains to honor God or secure his favor. Fifth, it must be a sad and fearful event to die before one has begun to live for God and eternity (Boyd, 1859). This researcher believes that if this gathering of scholars in the late 1600s concluded that glorifying God and enjoying Him forever was humanity's chief purpose in life, then one must be able to discern God's vocational will for one's life to glorify Him and enjoy Him forever.

Second, people who successfully discover God's vocational will for their lives are more fulfilled because they are using their spiritual gift by doing something that they are passionate about, and they will be meeting the needs of those around them. The three components of passion, spiritual gifts, and the ability to perform a needs assessment, the three steps in the proposed model, will be outlined extensively in the Precedents in Literature in Chapter Two.

Finally, people who struggle vocationally often feel stress, anxiety, unfulfilled, and often suffer from burnout (Scott, 2020, para.1). Since this model was validated for this sample population, perhaps it will help people understand why they struggle with various negative issues in their lives derived from vocations in which they are apathetic. These issues include physical, mental, emotional, and spiritual health issues, including but not limited to stress, cardiovascular disease, migraines, various alcohol and drug addictions, eating disorders, anxiety, and depression (Duffy et al., 2011).

To walk in God's ordained vocational calling, one must first know God. MacArthur (2012) writes that God's will first and foremost that all people enter into a relationship with Him. MacArthur says the first step for anyone discerning God's will is for them to be saved. He supports this claim in 2 Peter 3:9, that it is God's will "not wishing for any to perish but for all to come to repentance" (2 Peter 3:9). MacArthur (2012) states that the Apostle Paul reaffirms God's

will for all people to come to know him in 1 Timothy 2:3-4, "This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth" (1 Timothy 2:3-4). MacArthur (2012) concludes his assessment that discerning God's will for one's life begins with salvation when he writes:

If you are stumbling around in life and tossing up some periodic prayers to God but have never come on your knees to the foot of the cross and met Jesus Christ, then you are not even in the beginning of God's will. God has no reason to reveal to you anything particular about your life because you have not met qualification number one: salvation. (p. 13)

According to Stanley (2010), to fully grasp God's will for one's life, one also has first to understand the nature and character of God. In the Bible, Genesis tells us that:

In the beginning, God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. (Genesis 1:1-2)

Therefore, from the beginning of time, God has always existed. The word Genesis means beginning. The remainder of chapter one in Genesis outlines the systematic creation of all living things. Thrasher (2001) writes that "in Genesis God makes it clear that when He created the universe that we live in, the crowning accomplishment was to create man in his image" (p. 18). Thrasher (2001) further states that we understand the importance of humanity to God from the positionality of the creation of humans in the divine order of creation in Genesis 1:26-27:

Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." So God created mankind in his own image, in the image of God, he created them; male and female He created them. (Genesis 1:26-27)

Thrasher (2001) concludes that we can glean two critical things from this reality. First, these verses remind us that there were (and are) no other gods like the Creator in the beginning, thus declaring His uniqueness. Second, He made man with special care and design, apart from

everything else, to be able to enjoy Him in all His perfection. God designed man to walk, talk, think, and play together. It may be hard for one to imagine going for a walk in the park with God, but that is precisely what Adam and Eve enjoyed.

One can gain several major foundational theological concepts about discerning God's vocational will for one's life from these two short Bible verses. First, humans were created in the image of God. No other animals, planets, stars, or items in nature - ocean, mountain, rainforest, cliff, river, or canyon, can make that claim.

Second, many modern scientists falsely believe that humans evolved from these created things that God has given humans dominion over (Hanegraaff, 2001). However, for this dissertation, the researcher will not delve into the various arguments on each side of the debate of creation versus evolution but merely state factually that no scientist had been able to "re-generate" any form of life from "nothing" as God did on this day according to Genesis (Hanegraaff, 2001).

A third theological fact given in these two verses is that God created them, male and female. In an age when gender identity is a highly controversial and debated topic, one can always go back to the very beginning when the Creator of life actually created all of life. Bird (1981) offers a very comprehensive article articulating the significance of God, creating humans as both male and female. Bird writes that in the history of biblical interpretation and dogmatic speculation, Genesis 1:26–28 has proved remarkably fecund as a source of exegetical and theological reflection. The literature on the passage is now boundless but shows no sign of ceasing or abating, despite the appearance in recent decades of several exhaustive treatments of the text and the existence of substantial consensus among biblical scholars.

The reason for the perpetual fascination of the passage lies in the nature and limits of the text. The verses contain a fundamental and unique statement of biblical anthropology and theology—presented in a terse and enigmatic formulation. A rare attempt within the Old Testament literature to speak directly and definitively about the nature of humanity in relation to God and other creation, the statement is at once limited in its content, guarded in its expression, and complex in its structure. As a consequence, philologists and theologians are enticed and compelled in ever new contexts of questions and understandings to explore the meaning and implications of creation in the divine image anew, for it is this striking and unique expression, above all, that has dominated the discussion (Bird, 1981).

In addition to knowing God, one must also believe that God has a plan for one's life. Sullivan (2016) writes that in the Bible, the Psalmist writes that God created human life, knew everyone before they were even born, and had a God-ordained plan for their lives when he writes:

For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place when I was woven together in the depths of the earth. Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be.
(Psalm 139:13-16)

“The Psalmist writes that not only are humans created in the image of God, but that God knew each human before they were even born and that all of one's days were ordained, planned, written, and orchestrated before one was even born” (Sullivan, 2016, p. 25).

In Colossians, the apostle Paul would remind his readers that God created humans by writing to us:

The Son is the image of the invisible God, the firstborn over all creation. For in Him, all things were created: things in heaven and on earth, visible and invisible, whether thrones

or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him, all things hold together. (Colossians 1:15-17)

House (1992) writes that Christ is the "the firstborn of all creation" does not mean that Christ is a created being, the first part of all that was created by God in the beginning. "This view of the Arians and more recently of the Jehovah's Witnesses is heretical when the title is seen in its context, particularly in the light of verse 16" (p. 181). House writes that First-born suggests supremacy, not temporality. For example, Israel was designated as God's firstborn in Exodus 4:22, yet many other nations existed before Israel became a nation. God chose Israel to be supreme over all nations as His specially chosen people.

House (1992) also writes that in Colossians 1:16, Paul unfolds the meaning of Christ's role in creation: "For in Him all things were created that are in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him" (Colossians 1:16). The prepositional phrase in Him may be either a locative-of-sphere phrase (dative of location) or an instrumental phrase (dative of agency). If the former is intended, the phrase emphasizes that creation is centered in Christ. "In the latter meaning, Christ is the direct agent of creation, all things were created by Him" (House, 1992, p. 183).

House (1992) maintains that several factors suggest that the first view is preferable. First, Paul regularly used the words in Christ (76 times) or in Him (20 times) to indicate that Christ is the embodiment of reality, whether of creation or the redemption of humanity. Second, the latter portion of Colossians 1:16 refers to Christ as the agency, though indirect, of all creation, "all things were created through Him" (House, 1992, p. 187). It would seem redundant to have the idea of agency stated twice in the same verse. Third, when the instrumental case indicates

agency, it usually does not have the preposition ἐν. This preposition, more naturally though not invariably, is locative in meaning (Robertson, 1934). Moule (1953) believes that personal agency is more often expressed in the Greek with ὑπο and the genitive. The phrase in Him carries more emphasis than through Him. In His role as Creator, Christ was the source from whom all came into being and in whom all creation is contained.

Therefore, humans can be encouraged that if God created all things, this list includes humans – in His image and according to His plan. In Ephesians 2:10, Paul would write this in another way, "For we are God's workmanship, or handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2:10). Once again, Paul writes that humans are created in Christ Jesus to do good works, which He prepared in advance." Paul, who was previously Saul, certainly understood the power of God's redemption and transformation and what it means to now walk in the calling that God had ordained for Paul. Paul's three missionary journeys, thirteen letters, and a list of persecutions detail Paul's life of obedience and calling.

Finally, Sisson (1986) writes that Jeremiah, an Old Testament prophet in the Bible, writes in his book:

For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call on me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart. (Jeremiah 29:11-13)

Jeremiah reminded all believers that God had a plan for him to be a prophet, but for Jeremiah to realize that plan, he had to seek Him with all of His heart and listen to Him. The researcher of this dissertation will address both of these items later in this dissertation. The fact that in the first chapter of his book Jeremiah writes, "The word of the LORD came to me, saying,

"Before I formed you in the womb I knew you before you were born I set you apart; I appointed you as a prophet to the nations" (Jeremiah 1:4-8).

Again, "the Bible illustrates God's call on Jeremiah before Jeremiah was born" (Sisson, 1986, p. 78). We are reminded that we are created by God to do something for God. As this researcher will address later, Jeremiah 29:13 is critical to humans understanding their calling when Jeremiah writes, "you will seek me and find me when you seek me with all of your heart." No one will be able to discern God's will for their lives without understanding that they were created in God's image, redeemed by His one and only Son, and they have a relationship with Him from the moment of their salvation by the indwelling of His Holy Spirit (MacArthur, 2012). MacArthur suggests that no one can discern God's will for one's life without first knowing God personally. Second, one must make Jesus not only their Savior but also the Lord of their life. Third, one must seek Jesus with all of their heart (MacArthur, 2012).

Stringfellow (2014) details many strong Biblical characters who demonstrate God's specific vocational calling on their lives. For example, God called Noah to build the ark, Moses to lead the Israelites out of captivity, Nehemiah to rebuild the wall in Jerusalem, Joshua to lead the Israelites into the Promised Land, the Disciples to follow Jesus, and Paul to be the apostle to the Gentiles.

These characters from scripture represent normal ordinary people who had a specific call on their lives by God and had to walk faithfully in obedience to fulfill God's will for their lives. They also used their spiritual gifts to meet a specific need that God revealed to them. The researcher of this study will collect empirical data to determine if a proposed three-step model is useful in helping people walk in their God-ordained vocational calling today. These characters had passions and spiritual gifts and served a need that God called them to fulfill. This is the

template that this researcher will propose for people to discern God's vocational will for their lives. This researcher hopes that they will not become burned out, feel unfulfilled or unsettled about their current profession, or mark time with no specific purpose in life.

Finally, once one has entered into a relationship with God and believes that God has a vocational will for their lives, then the process of discovering this specific God-ordained vocational will begins. One of the most popular and controversial books in discerning God's will for one's life is *Decision Making and the Will of God* by Garry Friesen (2004). This book was published in 1980, after completing his dissertation, *God's will as it relates to decision making* (1978), on this same subject. In 2004, Friesen published a twenty-fifth anniversary updated edition of this work and addressed many of his critics within the revised text. This book had sold over 250,000 copies as of 2004.

Friesen (2004) writes that when it comes to God's will, there is a traditional view accepted by most Christian leaders, writers, and scholars, which states that God has three specific wills: a sovereign will, a moral will, and an individual will. In Chapter two of this study, this researcher will summarize Friesen's conclusions, that God does have a sovereign will and a moral will, but not an individual will for believers, as well as note several additional noteworthy authors (Blackaby, King, MacArthur, Guinness, Spurgeon, and Willard). They disagree with Friesen's findings and conclusions. This study will also address reformers Calvin and Luther's perspective on God's individual will for believers. Finally, this researcher will summarize the views regarding decision-making and God's individual will written in a dissertation by Stephen Kovach (2000) and theology thesis written by Kyle Smith (2008).

Theoretical Perspective

But discovering God's individual vocational will is more than merely a theological discussion. Theoretically, many scholars have also examined and wrestled with the issue of vocational calling. The conceptual definition of calling represents perhaps the most controversial issue within the theoretical literature. Although a calling has been described as an orientation (Bellah et al., 1986), mindset, or perspective (Dik & Duffy, 2009), many say that a calling is a psychological construct that may be folded into more extensive career theories or interventions, rather than a new theory of career development or career counseling—analogous to well-studied vocational constructs like self-efficacy or outcome expectations.

In their review of definitions across the humanities and social sciences, Dik and Duffy (2009) identified three components that, when combined, were emblematic of a calling in the work domain. The first was the notion of an external summons—that if an individual feels called to a specific type of work, this necessarily implies a caller, which may come in the form of a higher power, the needs of society, a family legacy, the needs of one's country, or any other force external to the individual. This component is consistent with the literal meaning of "calling" and how it has been used in the context of work historically. The second component is that one's approach to work aligns with one's broader sense of purpose in life; for such individuals, work is either a source of purpose in life or serves as a life domain that allows for a sense of purpose. The third component is that a person's career is prosocial-oriented; individuals with a calling use their profession to directly or indirectly help others or advance the greater good.

The combination of these three elements – an external summons, meaning/purpose, and prosocial motivation – is what distinguish calling from closely related constructs such as work

centrality (Dubin, 1956), work commitment (Loscocco, 1989), work engagement (Kahn, 1990), meaningful work (Rosso et al., 2010), and prosocial work behaviors (Grant, 2007, Grant, 2008).

Furthermore, Dik and Duffy (2009) recommended that individuals examine a calling along a spectrum (not merely having one or not having one), introduced a distinction between seeking and experiencing a calling, described calling as an ongoing process rather than something to be discovered once and for all, and proposed that callings often change over time. This conceptualization of calling has informed the two most widely used instruments to assess calling in empirical research (Dik et al., 2012).

In these studies, the participants described a remarkable range of origin of the calling, some external (e.g., God, a higher power), some internal (e.g., one's own interests, skills, values, and passions), and some that may fall in the overlap of internal and external, such as a sense of destiny (e.g., what one is meant to do). Some scholars have argued that these internal source conceptualizations are a better fit for how the construct is viewed in the current culture, noting that many individuals who feel a calling do not identify an external caller but rather point to working in the career that aligns with their strongest internal passions (Dobrow & Tosti-Kharas, 2011; Elangovan et al., 2010; Hagmaier & Abele, 2012; Hall & Chandler, 2005). Accordingly, several calling instruments have been developed, conceptualizing calling as arising from an inner voice or sense of passion (Dobrow & Tosti-Kharas, 2011; Hagmaier & Abele, 2012).

Since 2007 approximately 40 studies have been completed examining how calling links to work-related and general well-being outcomes. Dik and Duffy (2009) reviewed results from these studies across six primary domains: the prevalence of calling, career maturity, work outcomes, domain satisfaction, well-being, and the distinction of perceiving vs. living a calling. Given the different ways calling has been conceptualized and measured, each study's particular

instruments were discussed. Apart from early categorization studies, most studies have been based on Dik and Duffy's (2009) conceptualization of calling.

To date, however, there is no universal agreement over the definition, origins, or developmental trajectory of career calling (Elangovan et al., 2010; Hall & Chandler, 2005; Wrzesniewski, 2012). Generally, it is agreed that adults with a calling approach their work with a stronger sense of meaning, purpose, and fulfillment, and have a greater desire to contribute to others and the community through their occupational activities (Dik & Duffy, 2009; Hall & Chandler, 2005; Steger et al., 2010). This understanding has guided the development of several career calling measures, although not all of these measures have strong theoretical underpinnings, are not assessing developmental progress towards a future career, focus mainly on those in the workforce, or need further investigation to confirm their psychometric properties (Duffy et al., 2012; Duffy & Sedlacek, 2007; Rosso et al., 2010). Notably, there are no scales, methods, or models developed specifically to assess the career calling in emerging adults, whose main developmental focus is on discovering their future careers. This study was conducted to develop and validate a potential new practical three-step model to meet this purpose.

Sociological Perspective

Secular callings originate within the individual (Hall & Chandler, 2005; Rosso et al., 2010; Wrzesniewski et al., 2009) and are central to one's identity and unique talents (Dobrow, 2007; Hall & Chandler, 2005; Novak, 1996). These perspectives recognize people's efforts to find a sense of personal, self-relevant meaning (Bellah et al., 1985; Dobrow, 2004), which can apply to people of any faith, or none (Dobrow, 2007), and can reflect a desire to contribute to the community or larger society in some way (Dobrow,

2004; Elangovan et al., 2010; Steger et al., 2010). Individuals can understand their callings as a consuming passion towards a specific domain, which can generate a strong sense of urgency, longevity, and domain-specific competence (Dobrow, 2004, 2007; Dobrow & Tosti-Kharas, 2011), personal mission or a quest for self-fulfillment and enjoyment (Dobrow, 2004; Hall & Chandler, 2005; Novak, 1996), or a work orientation, where work is considered inseparable from one's life (Bellah et al., 1986; Wrzesniewski et al., 1997).

Rather than seeing calling as something stable in the individual (Dobrow, 2004), Hall and Chandler (2005) argued that, next to a strong sense of purpose, individuals with a calling needed to be internally driven by their own values and identity, motivated to follow a path (i.e., be self-directed), and be self-exploring, adaptive, and confident in maneuvering in the career path. This view highlights the ongoing processes of goal-setting, goal-pursuit, adaptation, and development of a calling. In other words, the development and achievement of a calling involves personal agency, or an orientation that is goal- and action-orientated and includes self-motivational and adaptive processes necessary to reach one's goals (Bandura, 1991; Elangovan et al., 2010). In the careers area, adaptive processes include career exploration, introspection, reflection, and relational activities, such as discussions with parents and friends (Hall & Chandler, 2005). As noted earlier, parents, mentors, and friends currently have no proven model to direct people to in this pursuit.

Career calling has also been distinguished from passion (Vallerand et al., 2003), flow (Csikszentmihalyi, 1990), and work engagement (Kahn, 1990). These constructs exist on an episodic basis rather than more enduring, stable, and long-term, which characterizes a calling (Dik & Duffy, 2009; Dobrow & Tosti-Kharas, 2011; Elangovan et al., 2010; Hall & Chandler, 2005).

Career calling has also been differentiated from other work constructs, such as work commitment (Loscocco, 1989), career salience (Greenhaus, 1971), and career hope (Diemer & Blustein, 2007), which do not capture the core meaningfulness, purpose, and prosocial components of calling. Last, some concepts focus on a narrow aspect of calling but do not capture its whole, complex nature. For example, career identity, career orientation, and work preference are considered important career constructs, but they do not encompass all components of a calling (Amabile et al., 1994; Dobrow, 2004; Hall & Chandler, 2005).

Career Calling and Emerging Adults

Emerging adulthood is the transition period from adolescence to early adulthood (i.e., approximately 18 to 25 years; Arnett, 2000). During this period, existing goals end, and new, more salient goals regarding study, career, and family life relevant to adulthood are developed and become the main focus (Havighurst, 1953/1961). Appraising goals in these areas as essential and controllable, and establishing plans and actions to achieve them, can be used as markers of positive development and adaptation for this age group and translate into positive outcomes for current well-being and future functioning (Shulman & Nurmi, 2010).

Developing a career calling reflects conscious and unconscious processes around goal setting and goal pursuit (Bandura, 1991; Locke & Latham, 1990); that is, career calling becomes salient for emerging adults as they formulate their career goals and engage in preparatory career actions that are focused on achieving meaningful work as an adult (Berg et al., 2010; Duffy & Sedlacek, 2010; Hall & Chandler, 2005; Nurmi, 1993). From this perspective, a career calling reflects higher-order goals, is more abstract, and has a

longer-term view, in contrast to lower-level, more concrete, and short-term goals, which are how higher-order goals are achieved (Lord et al., 2010).

Consistent with this view, career calling is increasingly regarded as a developmental and dynamic construct (Elangovan et al., 2010; Weiss et al., 2004), which begins before one enters the workplace and strengthens as one matures (Wrzesniewski, 2012). Thus, the manifestation of career calling in emerging adults who have not yet formally entered the workforce and are still developing and deciding on a future direction will differ from adults who have selected their career directions and entered the workforce. Based on this developmental and goal-setting perspective (Bandura, 1991; Havighurst, 1953/1961; Locke & Latham, 1990), career calling in emerging adulthood can be represented as a mostly self-set, salient, higher-order career goal, which generates meaning and purpose for the individual, and which has the potential to be strengthened (or weakened) by engaging in goal-directed, career-preparatory actions and adaptive processes aimed at meeting this goal. This definition is consistent with other conceptualizations that view calling as a context-specific goal (Duffy & Dik, 2013) and promote personal agency as the means for successfully pursuing it (Elangovan et al., 2010; Hall & Chandler, 2005; Dobrow, 2004).

As stated in this section, historically, no proven model or research study identifies how emerging adults can discern God's ordained individual vocational will for their lives. Theologically, God does have this will, and it can be discovered. Theoretically, there are many constructs (theologically and theoretically) that one must consider in this process. And sociologically, a practical and proven model is needed. Therefore, this researcher desired to conduct this validation study to collect and analyze data to determine if this proposed three-step practical model was effective in helping these college students 18-25 years old discover their

individual vocational calling. This researcher deeply desires for people to know God intimately and serve Him faithfully here on earth until they meet their Savior face-to-face and provide people a model to discover their vocational calling and leaders a model to assist others in this quest.

Statement of the Problem

The problem that this researcher addressed in this quantitative validation study was whether or not a proposed biblically-based, practical, three-step model for helping 18-25-year-college students (referred to in the literature as "emerging adults") at an evangelical Christian university to discern God's individual vocational will for their lives was empirically valid. There is a gap in the literature in this regard. The literature reveals that a few authors mention one element, a person's strongest internal passions (Dobrow & Tosti-Kharas, 2011; Elangovan et al., 2010; Hagmaier & Abele, 2012; Hall & Chandler, 2005), or perhaps even two of the critical elements - some external (e.g., God, a higher power), some internal (e.g., one's own interests, skills, values, and passions), and some that may fall in the overlap of internal and external, (e.g., such as a sense of destiny) (Dik & Duffy, 2009), for determining God's individual vocational will, but no current model suggests all three of these foundational elements (passion, spiritual gift, and need) proposed in this new three-step model be considered collectively. This study sought to discern if this researcher's proposed model provides a valid intersection point for these three critical criteria as the basis for discovering God's vocational will. This proposed model also includes a method for participant self-evaluation by taking personal inventories and individual assessments that enable a person to discern how God has created them with a specific passion, spiritual gift and to meet a human need. The zone of intersection of these three vital criteria is God's individual vocational will for one's life. While this proposed three-step practical model is

easy to understand and simple to complete, each individual will complete these inventories personally through prayer, scriptural study, and introspection. The results of this process will be one discovering who they are and why God has created them for a specific vocational calling. The proposed model is a simple formula, but the results are highly personalized and offer the freedom for individuals to exercise their God-ordained vocation anywhere on the planet.

This proposed model was derived from a biblical foundation, personal experiences in working with students, and through the precedents in literature found in Chapter Two. While there is a significant amount of research on what the career expectations of millennials are, how they value meaning in their work, and why they move more frequently from job to job than other generations to find it (Ng et al., 2010), there is little known about what experiences lead millennials to discover their individual vocational callings, including Friesen's study (1978, 1980, 2004) which claims that a personal vocational will does not exist.

Research on calling has been increasingly conducted on living a calling and the experiences of individuals once they've discovered their calling (Duffy, Bott, Allan, Torrey, & Dik, 2012b; Duffy & Autin, 2013; Duffy, Allan, Autin, & Bott, 2013), yet very little is known about how callings develop, among millennials or anyone else (Duffy & Dik, 2013). Duffy and Dik (2013) conclude the "...role of the perceived source in how a sense of calling develops is not yet well understood..." (p. 429). This researcher attempted to fill this gap in the literature by offering a new method for how God's ordained individual vocational will could be discovered. Dik and Duffy (2009) do suggest the combination of three closely related elements – an external summons, meaning/purpose, and prosocial motivation – as what distinguishes calling from closely related vocational constructs such as work centrality (Dubin, 1956), work commitment (Loscocco, 1989), work engagement (Kahn, 1990), meaningful work (Rosso et al., 2010), and

prosocial work behaviors (Grant, 2007, Grant, 2008). Furthermore, Dik and Duffy (2009) also recommend that individuals examine a calling along a spectrum (not merely having one or not having one), introduced a distinction between seeking and experiencing a calling, described calling as an ongoing process rather than something to be discovered once and for all, and proposed that callings often change over time.

Therefore, this study evaluated the effectiveness of this researcher's proposed three-step practical model, which provides an intersection point for three critical criteria (passion, spiritual gift, and need) as the basis for one discovering God's individual vocational will by teaching the model, and administering a pre-presentation survey, an immediate post-presentation survey, and another post-presentation survey two-weeks following the last classroom presentation to collect empirical data concerning both their understanding and their ability to utilize the proposed model. These data were analyzed using descriptive statistics, and a summary of the results is provided.

Purpose Statement

The purpose of this quantitative validation study was to determine if the researcher's proposed practical three-step model for discerning God's individual vocational will was a valid and reliable means by which evangelical Christian university students aged 18-25 (emerging adults) could discern God's individual vocational will for their lives.

Several key definitions will guide this study. First, passion will be defined as "when you are so stirred by something (a cause, an injustice, etc.) that you simply have to do something" (Hybels, 2007, p.13). Hybels (2007) explains that you cannot go another minute, much less another day, without taking action when you are passionate about something. This can be a cause (social justice, world hunger, human trafficking), a demographic (foster-care children,

teenagers, single-parent households), or a geographic area (urban inner city, third world countries, the ten forty window). Hybels (2007) calls this passion. The second is a spiritual gift. While there are many ways to define spiritual gift, for this study, a spiritual gift will be defined as special divine empowerment bestowed on each believer by the Holy Spirit to accomplish a given ministry God's way according to His grace and discernment (Grudem, 1994, p. 1020). Spiritual gifts, of course, are often best discovered and understood within a group setting or a community like small discipleship groups, a weekly series, or even a weekend retreat focused on completing spiritual gift Bible studies and multiple spiritual gift assessments confirmed by a trusted mentor. Third, Payne (2007) defines the term need as anything without which a person cannot live or function to his maximal ability in the tasks to which God has called them; a circumstance in which something is necessary, vital, important, or requires some course of action; necessity, call, exigency. In this study, a need may be an organization, geographical location, or people group who have an identified and measurable lack of teaching, resourcing, or material possession. God has designed all humans with an internal need to be valued and belong and an external need to be part of a life-giving mission and vision to others. Fourth, vocational calling will be defined as God's biblically ordained supernaturally endowed purpose for creating each person with a designated purpose in life (Guinness, 2003). Finally, emerging adulthood is defined as the transition period from adolescence to early adulthood (i.e., approximately 18 to 25 years; Arnett, 2000).

Since there is currently no model for discerning God's vocational will in the literature, there was no guiding theory for this study. However, as mentioned above, research on calling has been increasingly conducted on living a calling and the experiences of individuals once they've discovered their calling (Duffy, Bott, Allan, Torrey, & Dik, 2012b; Duffy & Autin, 2013; Duffy,

Allan, Autin, & Bott, 2013), yet very little is known about how callings develop, among millennials or anyone else (Duffy & Dik, 2013). Duffy and Dik (2013) conclude the "...role of the perceived source in how a sense of calling develops is not yet well understood..." (p. 429). This researcher attempted to fill this gap in the literature by offering a new method of discovering God's ordained individual vocational will.

Research Questions

The following research questions guided this study:

RQ1. Before being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, do any 18-25-year-old students at an evangelical Christian university report that they have been asked what God's individual vocational will is for their lives?

RQ2. Before being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, do any 18-25-year-old students at an evangelical Christian university report that they have ever been shown a model for how to determine God's individual vocational will for their lives?

RQ3. Upon being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, are any 18-25-year-old students at an evangelical Christian university able to demonstrate an understanding of the model as proposed?

RQ4. Upon being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, are any 18-25-year-old students at an evangelical Christian university able to utilize the model as designed and intended?

RQ5. Two weeks after the proposed model's presentation, what were the perceptions of the 18-25-year-old participants at an evangelical Christian university regarding the model's validity as a tool to discern God's vocational will for their lives?

Assumptions and Delimitations

Research Assumptions

This researcher assumes that the reader will understand that this study does not state that this three-step model is the only method by which a person can discern God's vocational will for their life. This researcher simply desires to discover if this concise three-step practical model

provided a valid and reliable method to help those in leadership have a tool or instrument to guide students in their journey of self-discovery of God's specific and ordained will for their lives. This researcher also assumes that even though they have experience using this model, the empirical data discovered may not support its effectiveness. In addition, the assumption exists that a genuine Christ-follower desires to walk obediently in the vocational calling that God has for them. This researcher also understands that all of the students in this class will not be Christians. Finally, there is an assumption that, based on the literature, many Millennials (emerging adults in the literature) deeply desire to understand how to find meaningful and fulfilling work and support a cause whether they are a Christian or not (Ng et al., 2010).

Delimitations of Research Design

The delimitations of this study include the following:

1. Although this study can be applied to other populations like high school students and older adults, this study was limited to evangelical Christian university students aged 18-25 (emerging adults).
2. This study did not include students at this evangelical university in this general studies course under the age of 18 or over the age of 25.
3. This model will only be taught to a small sample size (1,000 to 1,200) evangelical Christian university students aged 18-25 from an evangelical Christian university of over 15,000 residential students. However, this model will be presented to a general studies class that this researcher does not teach, already includes the topic of discerning God's will, and represents students from various majors across the university. Most of these students will be freshmen, a prime target age for students who need this type of practical three-step model. Therefore, this sample population should provide excellent empirical data to determine if this model was understood and helpful in assisting them in discovering God's ordained vocational will for their lives.
4. The results of this study would not necessarily apply to Christian students attending a secular university.

Definition of Terms

The following terms are pertinent to this study.

1. *Passion*: In Bill Hybels's book *Holy Discontent* (2007), Hybels contends that "Holy Discontent occurs when you are so stirred by something (a cause, an injustice, etc.)

- that you simply have to do something" (p.13). He explains that you cannot go another minute, much less another day, without taking action when you are passionate about something. Hybels (2007) calls this passion.
2. *Spiritual Gift*: A spiritual gift is a special divine empowerment bestowed on each believer by the Holy Spirit to accomplish a given ministry God's way according to His grace and discernment (Grudem, 1994, p. 1020).
 3. *Need*: Payne (2007) defines the term need as anything without which a person cannot live or function to his maximal ability in the tasks to which God has called them; a circumstance in which something is necessary, vital, important, or requires some course of action; necessity, call, exigency. In this study, a need may be an organization, geographical location, or people group who have an identified and measurable lack of teaching, resourcing, or material possession.
 4. *Vocational Calling*: God's biblically-ordained supernaturally endowed purpose for creating each person with a designated purpose in life (Guinness, 2003).
 5. *Emerging Adult*: Emerging adulthood is the transition period from adolescence to early adulthood (i.e., approximately 18 to 25 years; Arnett, 2000). During this period, existing goals end, and new, more salient goals regarding study, career, and family life relevant to adulthood are developed and become the main focus (Havighurst, 1953/1961).

Significance of the Study

This study was significant for several reasons. First, most Christian parents and leaders do not have a valid and reliable biblically-based model to assist teenagers and college students in answering an extraordinarily vital and common question, "What is God's vocational will for my life?" (Ng et al., 2010). Second, while the literature is extensive regarding the theology of God's vocational will, there is little literature, and currently, no existing model to help teenagers and college students discover God's vocational will for their lives (Duffy & Dik, 2009). Third, this study could become the baseline model for many future studies in helping teenagers and college students live fulfilled lives of obedience because they have a practical three-step model they can complete independently (Duffy & Dik, 2009; Dobrow & Tosti-Kharas, 2011). Of course, discussing these steps with trusted and influential mentors from one's Christian community is another vital element of accurately discerning these three critical ingredients. This model would be dependent on a person having a congruent picture of who they are as a person in Christ and

their ability and willingness to answer the assessment questions for each element genuinely and honestly (Ryan & Deci, 2001; Shaw & Gupta, 2004). Therefore, this study was significant because it helps both the individuals seeking God's vocational will, and it also provides an instrument for Christian leaders who are often faced with assisting others in answering this vital question (Hall & Chandler, 2005).

Summary of the Design

A new model for how to discern God's vocational will for one's life was presented. To accomplish this, the researcher of this dissertation outlined the biblical and theological principles that show evidence that God's calling for one's life is both ordained and specific. The researcher also listed key biblical figures that demonstrate this ordained and specific calling. Next, the researcher examined Gary Friesen's controversial book, *Decision Making and the Will of God*, including arguments against his conclusions that God does not have an individual will and how his findings compare to other leading scholars and authors in the literature. Finally, the researcher proposed a practical three-step model for helping people discern God's vocational will for their lives. The first step was for people to discover their passion. The second step was for people to understand what a spiritual gift is and recognize their spiritual gifts through various assessment options. And finally, the third step was for people to see where a need exists for someone with one's specific passion, super-natural God-ordained spiritual giftedness. Students were given several free online assessments during the two one-hour presentations to determine their passion, spiritual gift, and need (Appendix E). In addition, some students wrote the answers to some of the inventories in the margin of their worksheets, while others completed them on their own between lectures. The intersection zone of these three critical qualities was the basis for discovering God's vocation will for an individual. This method of finding God's purpose was

not only a written narrative but will also include a step-by-step diagram, both Biblical and modern-day leadership examples of this process, and instruments to help one discover their passion, spiritual gift, and the world's needs.

Next, this researcher taught this proposed three-step model to 1,116 residential college students aged 18-25 at an evangelical Christian university in the eastern United States with an overall population of 15,000 students. Quantitatively, this researcher determined this student population's level of understanding of the model and utilization of the model by administering a series of three surveys – a pre-presentation survey, an immediately following post-presentation survey, and two-week following the model presentation survey. These surveys (Appendices B, C, and D) informed the researcher if the students in this sample population had ever been asked God's will for their lives, had ever been shown a method or model to determine God's vocational will for their lives, if they understood the model, and if they could utilize the model and found it helpful for their own lives.

In Chapter Two, this researcher will provide a comprehensive overview of the theological, theoretical, and related literature regarding discerning God's individual vocational will for one's life, especially regarding this emerging adult (18-25-year-old) population.

CHAPTER TWO: PRECEDENTS IN LITERATURE

Overview

The following Precedents in Literature will provide the reader with a biblical and theological framework illustrating that God has an individual vocational will for all believers. Then, since an argument will be made that God does have an individual vocational will, a theoretical framework for a new practical three-step model for how one can discover this individual vocational will by discerning their passion, discovering their spiritual gift, and how to identify a ministry, organization, business, global issue, or people group that needs someone with this passion and spiritual gift to serve will be provided. In addition, this theoretical section will also give an overview of both career calling, and the secular studies performed investigating how emerging adults (18-25-year-olds) currently make their vocational career decisions. This examination concludes that currently, how emerging adults make this decision is not well known, and more research studies are needed to investigate this construct.

Next, in the related literature section of this review of literature, Friesen's dissertation (1978) and two books (1980, 2004), *Decision Making and the Will of God*, will be examined, as well as what several other authors and theologians believe about his conclusions regarding God's individual will for all believers which are relevant to this discussion.

Finally, his review of precedent literature will propose, and this dissertation study will evaluate, a biblically-based practical three-step model for assisting all believers in identifying and confirming God's individual vocational will for their lives. This researcher believes that if the leaders of churches, camps, para-church organizations, high schools, and universities had this model, then they could help individuals discover their God-ordained biblical vocational will for their lives.

Theological Framework for the Study

The following theological framework section will outline God's purpose for creating all humans (in His image). Next, the researcher will highlight that to discern God's vocational calling for one's life, one must first know God. The researcher will then remind the reader that God created and has plans for all humans. In addition, the researcher will briefly describe what happened to God's perfect humanity after He made them, remind the reader how God redeemed humans after this fall, provide a historical theological conceptualization of calling and vocation, and provide biblical evidence that humans have an individual vocational calling on their lives. Finally, the researcher will offer several Biblical examples of individual vocational calling.

God's Purpose for Creating Humans

Boyd (1859) writes that according to the Westminster Shorter Catechism, which was written over five years by one hundred and twenty divines and thirty laymen from England and five commissioners from Scotland who convened in 1643 under the order of the British Parliament at Westminster Abbey, the chief end of man is, "to glorify God, and enjoy him forever" (p.19). As noted in more detail previously, Boyd (1859) outlines the four foundational biblical truths that this group of the brightest and most well-respected scholars of this era formulated to support this conclusion. First, the chief design of humanity, in reference to God, was to actively spread abroad His glory. Second, Boyd writes that the chief design of humanity, in reference to himself, was the enjoyment of God. Third, the foundation and end of every duty should be the glory of God. Finally, Boyd writes that all happiness here and hereafter must be derived from the enjoyment of God.

Boyd (1859) then states that there are five lessons that all believers can learn from God's chief end of creating humanity. Humanity must make it his daily aim to honor God and to secure

his favor, humans' greatest pleasure is not to be found in this world, but in the everlasting ages of the next, humanity has no right to make gaining worldly goods his chief desire and labor, that most people mistake the true business and proper use of this short life since they take no proper pains to honor God, and that it must be a sad and fearful event to die before one has begun to live for God and eternity (Boyd, 1859).

According to Small (2018), the image of God is first introduced to us scripturally in Genesis 1:26-27. Small points out that people mistakenly think of an image as a physical likeness. However, in this passage, the image of God has historically been thought of from two aspects: 1) authority to rule over the earth, dominion – a functional view, and 2) relational – male and female, be fruitful and multiply.

Small (2018) concludes, however, that there are three dominant views of the image of God: 1) functional (dominion), 2) relational (male and female), from the Genesis 1:26-27 text, and 3) substantive view – a non-physical view of the image which cannot be lost. This popular vantage point is critical because it claims that every single person is created by God and in the image of God.

The substantive view gives all people tremendous value and worth. This also means that when people make mistakes, their image of God cannot be lost, just their relationship and fellowship with God are interrupted. These people still have tremendous value, and this should encourage Christian leaders to reach out to all of these people in need regardless of their current challenges or personal situation. Small (2018) concludes that the image of God is not merely a Genesis question. That God continues to develop the concept of the image of God throughout scripture and that the image of God is most clearly seen in Jesus.

Kilner (2015) reminds us that when it comes to the image of God, both humanity and Christ have a special connection with God. He writes, "That presently (Christ) and ultimately (Humanity) is a reflection of God" (Kilner, 2015, p. 59). God intends for people to become the "likeness" of God eventually. In contrast, Christ was the exact "imprint" of God as the writer of Hebrews reminds us, "The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by His powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven" (Hebrews 1:3).

This was not a mere physical likeness but a genuinely holistic and comprehensive creation in His image of our complete physical, mental, emotional, and spiritual being. God's creative process in the garden that day included our physical characteristics, our mental and intellectual faculties, our emotional stability, and our spiritual awareness - including the ability to respond to Him when He calls us to salvation by divine revelation of Himself, which leads to our testimony that is to be used for His glory.

God Created and Has a Plan for All Humans

Sullivan (2016) writes that in the Bible, the Psalmist affirms that God created human life, knew everyone before they were even born, and had a God-ordained plan for their lives when he writes:

For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you, when I was made in the secret place, when I was woven together in the depths of the earth. Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be.
(Psalm 139:13-16)

The psalmist writes that not only are humans created in the image of God, but that God knew each human before they were even born and that all of one's days were ordained, planned, written, and orchestrated before one was even born (Sullivan, 2016).

In Colossians, the Apostle Paul would remind his readers that God created humans by writing to us:

The Son is the image of the invisible God, the firstborn over all creation. For in Him, all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him, all things hold together. (Colossians 1:15-17)

Therefore, humans can be encouraged that if God created all things, this list includes humans – in His image and according to His plan. In Ephesians 2:10, Paul writes this in another way, “For we are God’s workmanship, or handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.” Once again, Paul writes that humans are created in Christ Jesus to do good works, which He prepared in advance.” Paul, who was previously Saul, certainly understood the power of God’s redemption and transformation and what it means to now walk in the calling that God had ordained for Paul. Paul’s three missionary journeys, thirteen letters, and a list of persecutions detail Paul’s life of obedience and calling.

What Happened to God’s Creation? And What did God Do About It?

To discern God’s individual vocational will for one’s life, one must first enter into a relationship with God by receiving the free gift of salvation. This free gift (Ephesians 2:8-9) is available to all people when they recognize that only one true God created the heavens and the earth. This incredible creation story is outlined in detail in the bible in Genesis (which means beginning) chapter one. The crowning achievement of God’s creation was humans made in His image (Genesis 1:27) (Kilner, 2015).

However, this community and intimacy between God and Adam and Eve were short-lived because God told them not to eat from the tree of the knowledge good and evil (Genesis 2:9). However, God created humans with “free will” to decide for themselves whether to obey His commands or not. In Genesis chapter three, Satan tempted Eve to disobey God’s command. She then ate fruit from this forbidden tree and shared the fruit with Adam. From the time Eve and Adam disobeyed God’s command, sin and separation from God for all of mankind entered the world.

But, because God is omniscient (all-knowing), God knew that Adam and Eve would disobey His command. Therefore, even in the Garden of Eden, God knew that Adam and Eve would disobey His command, so four thousand years later, at His appointed time, God sent His one and only Son, Jesus, to earth (John 3:16). Jesus performed many miracles and taught many parables, but his ultimate mission was to die on the cross (Romans 5:8, Luke 19:10) to forgive this original sin committed by Adam and Eve and passed down for many generations.

But Jesus did not merely die on the cross. Three days later, he rose again! He appeared to the women at the tomb, the men on the road to Emmaus, the disciples on the shore of Galilee, and twice in the upper room (once without Thomas, once with Thomas), and to crowds for the next forty days. He eventually led the crowd to the Mount of Olives and issued them the Great Commission, “Therefore, go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and the Holy Spirit” (Matthew 28:19). Then He ascended back to heaven (Acts 1:9-11). Finally, he has promised his return like a bridegroom to retrieve His bride, the church (Revelation 21:1-9), and establish a New Heaven and a New Earth (Revelation 21:1).

To discern God’s individual vocational will for one’s life, one must first enter into a relationship with Jesus Christ as one’s personal Lord and Savior by believing in His virgin birth,

life, death, burial, resurrection, and ascension. Thrasher (2001) also connects God's purpose for creating man in his image to how Christ reveals God's nature and will for us. Thrasher (2001) writes that Jesus was talking to a group of biblical scholars in His day when he stated in John 5:39 that the scriptures bear witness to Himself. Thrasher (2001) writes that he taught a Bible study to his followers on another occasion and explained how every part of the Bible pointed to Himself in Luke 24:27-44. Finally, Jesus' climactic revelation occurred in scripture when the writer of Hebrews pens in 1:3 that, "Christ is the radiance of His glory, and the exact representation of His nature," when comparing Christ to His Father (Thrasher, 2001).

Historical Conceptualizations of Calling and Vocation

The two words that comprise the concept of vocational calling—calling and vocation—share the Latin root *vocare* and have similar etymology (Cunningham, 2016). Indeed, as Placher (2005) noted in his compendium of historical writings on calling and vocation, the two terms are often used interchangeably in the existing literature. However, substituting one word for the other can create ambiguity regarding the exact meaning of either term. To research this study, the two terms calling and vocation will be combined into one—vocational calling—to describe the work people do out of a sense of divine leading.

Therefore, a discussion of discerning one's individual calling and vocation—the primary focus of study—should rightly begin with a review of how the two terms have been used historically throughout the development of Christian thought and practice. The following section of this Precedents in Literature focuses primarily on how various meanings of calling and vocation developed during the Old Testament and early Christian church era, into the Middle Ages, and through the Protestant Reformation. This section concludes with how these two

concepts have commonly been understood in the Modern Era, including relevant related research.

Calling and Vocation in the Old Testament and the Early Church

According to biblical scholars, the historical period referred to as the Old Testament era began before the fifth century B.C. (Placher, 2005). In the Semitic world of the Old Testament, the concept of calling was exclusively associated with a divine-human relationship. According to Jewish tradition, to be called was understood as the covenant God had made with Israel that was first introduced to Abraham (Genesis 17: 7-8) and sustained over the following centuries.

For the books now known from the Christian perspective as the Old Testament, calling was typically an ordinary rather than an extraordinary event. Although all Israelites were called to live in a relationship with God, an explicit call was occasionally issued to an individual who would be used for the advancement of God's plan for the Hebrew people, especially—for example, the call to Moses, Jonah, or Hosea (Friesen, 2004). These extraordinary instances, according to Friesen, almost always occurred before the early Christian church era (with the notable exception of the apostle Paul) and were departures from the overall pattern found in the Bible of how God communicates with his people. This researcher will address this point in the related literature portion of this Precedents in Literature.

This conception of calling involving the Israelites being called by God to live in alignment with God's commands persisted into the early centuries of the Christian church; at that point, the concept of being called shifted to be viewed as a matter of personal identity. It was beginning in the early Christian church era, acknowledging God's call involved individuals placing their trust and faith in Jesus and publicly identifying themselves as Christians (Placher, 2005). Being called a follower of Jesus and the public identification as a Christian often carried

grave consequences, including potential separation from one's family. A refusal to participate in Roman cultish practices usually meant persecution (Placher, 2005).

Identification of being called to be a Christian led believers in the New Testament to be described by the apostle Paul as "aliens and exiles" (1 Peter 2:11), with citizenship in heaven rather than on earth (Philippians 3:20). The concept of calling eventually assumed another meaning for Christian believers.

In the fourth century, following Constantine's establishment of Christianity as the Roman Empire's official religion, many Christians began looking for ways to maintain their religious identity, considering the increased influence and authority of the Roman emperor in church life. Some Christians who desired to live out their calling to follow Christ sacrificially turned to lives of solitude, often in isolated desert locations (Placher, 2005). This departure from civic life by Christians marked the beginning of the association of the concept of calling a lifestyle that was set apart in custom, practice, and often distance.

Calling and Vocation in the Middle Ages.

During the period known as the Middle Ages, which generally encompassed the fifth to the fifteenth centuries (Placher, 2005), Christian believers understood the concept of calling to reference a way of life primarily reserved for individuals committed to this set-apart existence in service to God. According to Placher (2005), individuals whose lives were characterized by a calling were said to live in one of Augustine's two cities—the City of God—whereas others continued to dwell in the City of Man. This division of residencies represented the emergence of a dualistic concept of calling. Some people—priests, monks, and nuns in particular—were called to a life of spiritual devotion to God typically characterized by simplicity, contemplation, and often asceticism. This orientation prioritized individuals working out their salvation and (later)

caring for the needs of others. In contrast, all other people merely worked for a living; for most individuals, “work was not about finding fulfillment or even directly contributing to the glory of God; it was mostly about supporting one’s family” (Placher, 2005, p. 113). This dualism was rooted in the Greek conceptualization of the contemplative life as being closest to the godly ideal and daily work as being relegated to individuals who had little or no freedom to choose their work (Hardy, 1990).

Over time, however, work—as residents of the City of Man viewed it— gradually became a feature of the lives of those who believed they were called to inhabit the City of God. For example, monastic orders such as the Dominicans devoted themselves to teaching and writing activities that complemented their contemplative lifestyles. By the late Middle Ages, many monastics had turned to manual labor to support themselves and their religious order (Placher, 2005).

Calling and Vocation and the Protestant Reformation

Whereas the concept of calling during the period of the Middle Ages was generally understood to be exclusive to individuals who dedicated their life and work entirely to God’s service, the leaders of the Protestant Reformation typically viewed the term more inclusively, opening the availability of calling to the broader array of Christian believers. In the minds of the Reformers, calling would no longer be reserved for individuals committed to a life in direct service to God and the church but would instead be something anyone could experience. As described in the sections that follow, the influence of the work of Reformers like Martin Luther and John Calvin led to a more inclusive definition of calling that affirmed the merit of work done with excellence as a service to God and humanity, whether that work was in the church or the marketplace.

McGrath (2007) noted that before the Protestant Reformation, “the dominant view taught by Roman Catholic theologians was that only people who worked in direct service to the church, by leaving the world behind” (p. 336), which often included forgoing marriage for a vow of celibacy, were considered to have a calling (or, as referenced by some sources, a vocation). Individuals who worked in secular occupations were understood to be engaged in commonplace work, but that work was understood as separate from any God-initiated calling (McGrath, 2007). In contrast, Protestant theologians and church leaders dismissed the view of calling or vocation as being confined to work in direct service to God through the church because it failed to give meaning to ordinary people (Schuurman, 2004). From this perspective, ordinary people could faithfully live out their life’s calling or vocation by fulfilling essential domestic, political, and spiritual responsibilities. These duties were just as critical as priests, monks, and others whose life-work centered around service to the church (Kleinhans, 2016; Placher, 2005; Schuurman, 2004).

In the words of McGrath (2007), “The idea of calling was fundamentally redefined: no longer was it about being called to serve God by leaving the world; it was now about serving God in the world” (p. 337). Reformation leader Martin Luther went even further in detaching an understanding of calling and vocation from those individuals fully dedicated to serving God through the church; he proposed instead that all work could be God-initiated as well as God-honoring. In Luther’s view, every person is directly connected to God and could receive a calling from God (McGrath, 2007). For the Reformers, as Miller (2007) observed, the exercise of God-given gifts and talents on behalf of others did not even necessarily require that believers be aware of God’s presence in their work and service to others. Just as all believers could, in theological terms, be priests, all work, no matter how ordinary, could be priestly.

A first consequence of the fresh religious thought that emerged from the Protestant Reformation concerning calling within the Christian church was that more people could experience a calling. A second consequence of the Reformation was the emergence of a dualistic nature of calling in two respects: the development of two (sequential) types of calling and the blurring of sacred and secular characterizations of calling. As described, in contrast to the Roman Catholic understanding of calling as restricted to devotion to God through service to the church, Reformation thinkers taught that anyone could experience a calling and that one's calling could encompass all of life. Practically, however, calling associated with work came to be considered separate from the aspect of calling associated with one's relationship to God. In other words, God's call to salvation was viewed to be distinctive and different from his call to a life of meaningful work. Thus, for Luther, one's primary call, also expressed as a special calling, was to become a Christian and was experienced first. One's secondary call—an external or, for Luther, particular calling was to a line of work (Placher, 2005).

Moreover, according to Puritan theologian William Perkins, this secondary call was designed for the common good (Placher, 2005). Another dualistic aspect of calling challenged by Reformation theologians involved distinguishing between religious and secular conceptions of work. Contemporary theologian Os Guinness (1998) identified the secondary calling as one in which "everyone, everywhere, and in everything (people) should think, speak, live, and act entirely for him (God)" (p. 31). Given this understanding of call, every kind of work is sacred. Although the Roman Catholic church had historically held to a belief in the particular place for work done in service to the church, Guinness refuted that position (which he termed the Catholic distortion of calling), describing it as a "form of dualism that elevates the spiritual at the expense

of the secular... the perfect life is spiritual, dedicated to contemplation and reserved for priests, monks, and nuns... the permitted life (of mere work for everyone else) is secular” (p. 32).

Guinness similarly noted that a comparable feature exists within Protestant Christianity in promoting full-time Christian ministry as a special—and often more noble—pursuit than other vocations. What Guinness (1998) labeled as the Protestant distortion of the call can be found in some pockets of contemporary Protestant church life. Rather than full-time Christian service being viewed as more essential or godly, this distortion emphasizes the importance of hard work done with excellence. In this conception, which became known as the Protestant work ethic, the secondary call supplants the primary call in importance. In his 1905 seminal essay, sociologist Max Weber connected this work ethic to love for others and to God as a way for Christians (especially Calvinist Protestants) in his interpretation of the biblical concept of predestination—that is, that God has chosen the eternal destiny of all individuals—to show they truly belonged to God: “Labor in a calling is a service of love given to one’s neighbor and as such is a duty of gratitude owed to God for his grace. It is, therefore, not pleasing to God if it is done reluctantly and resentfully” (p. 180). According to the Protestant distortion described by Guinness, work could therefore be inherently good, even itself salvific. No matter the challenges associated with either the Catholic or Protestant distortion, the rise of a dualistic conception of calling and vocation led, in practice, to more distinct understandings of the two terms. The concept of vocation gradually came to be more closely identified with an individual’s work, whereas the term calling slowly receded into the vocabulary of the Christian church.

Calling and Vocation in the Modern Era

The resulting differentiation of conceptions of calling and vocation that emerged from the Protestant Reformation persisted into the 20th century. Moreover, understandings of calling and

vocation have increased, with many scholars and famous authors from within and outside the Christian church offering their ideas about the meaning of each term. The lack of clarity remains, even as various scholars have worked to identify the value, benefits, and challenges associated with the conceptualizations of these different terms. For example, Placher (2005) warned against the close identification of calling with vocation, observing that viewing one's work as a calling can be unhealthy: "...to urge people to think of their job as the call from God that gives their lives meaning may be to push them in precisely the wrong direction, toward centering their lives ever more on jobs that already obsess them" (p. 327). Sayers (1949) similarly had cautioned against the idea of work as something with only economic value: Work is not primarily a thing one does to live, but the thing one lives to do. "It should be the full expression of the worker's faculties, the item in which he finds spiritual, mental, and bodily satisfaction, and the medium he offers himself to God" (p. 13).

As Placher (2005) noted, the idea of vocation as a vehicle for the common good was also evident in the work of Catholic writer Dorothy Day, who challenged people to examine their work to see if it was helpful to others and, if not, to consider abandoning it. The idea of calling and vocation as being necessarily connected—that is, a sense should inform an individual's choice of work of calling—persists in contemporary Christian thinking. For Guinness (1998), the Christian's primary calling to follow Jesus takes priority over any secondary callings to serve in specific ways or specific places (i.e., to serve vocationally). Smith's (2011) conceptualizations of calling and vocation are similar to one another but elaborate even further on the definition of each term. According to Smith, a person is first called to follow Jesus. Second, a person is called to a vocation that could be (but does not necessarily need) expressed as a career. Third, a person

is called to accomplish routine responsibilities accompanying a responsible family member and society.

In conclusion, at least three consequences of the historical conceptualizations of calling and vocation have been presented, providing contextual information for this study. First, the presence of a caller is a common factor throughout historical accounts. Second, complications have become evident in the more expanded Reformation-influenced view of calling that included individuals who work in service to the church and society. Third, over time, the term calling has been recognized beyond the ecclesiastical context, with secular interpretations, particularly concerning meaning and purpose in life, increasingly evident in the literature.

Complexities of the Reformation-influenced View of Calling and Vocation

Understanding a Reformation-influenced view of calling, in which individuals could be called to serve God either within the church or in society, is not without potential complexities. First, moral restrictions found in the Bible preclude Christians from considering expressions of their calling that require or compel personal behaviors that the Bible labels as sin.

For example, a person could sense a calling to a particular job that might, at times, require communicating with others in potentially misleading ways. However, that perceived calling must be considered given biblical prohibitions against lying. Second, individuals who find themselves unemployed or have limited choice in their work, given the need for financial income, may question whether they have misinterpreted or somehow failed to respond appropriately to their calling. This complication may arise when individuals equate the terms calling or vocation exclusively with employment or their career (Miller, 2007; Placher, 2005). Third, a person's friends or family may not always understand why a person feels compelled to respond to a calling in a particular way (e.g., a call to move to a specific location or take a

particular job; Hegeman et al., 2011). A fourth complexity, and perhaps the most common, is a logical result of the Reformers' attempt to make sacred the everyday pursuit of work.

As Kleinhans (2016) noted, "...one increasingly hears the language of vocation used to refer not just to any job, but to a job in which one finds a sense of meaning and purpose" (p. 100). For some Christians, therefore, the concepts of calling and vocation have become, in many respects, synonymous with the concepts of career, job, or profession (Hegeman et al., 2011). To summarize, an individual's consideration of work as a vocation can be understood to be subject to certain moral restrictions, the realities that often accompany the limited availability of specific jobs, and a lack of understanding from family members about why an individual's work is perceived as something more than a job but instead assumes the personal significance associated with vocation.

Discerning God's Will for One's Life

This researcher has identified several critical works in literature to support the biblical theory that all people are created by God, for God, and to have a relationship with God. Therefore, this researcher would suggest that no one can discern God's will for their life without knowing God and making Jesus their personal Lord and Savior. Many people in life will never see God's will for their lives because they will never surrender their lives to Him, place their trust and faith in Him, and allow the Holy Spirit's presence to lead them. The indwelling and the leadership of the Holy Spirit in one's life is the only way that peace can be realized here on earth and in the presence of God in eternity in Heaven (MacArthur, 2012).

However, thousands of people who know Jesus Christ have accepted Him as their personal Lord and Savior still have trouble discovering God's will for their lives. So, merely knowing Jesus and following Jesus does not necessarily mean that one knows how to

systematically identify God's individual vocational calling for one's life. Many people still move aimlessly from location to location, job to job, and friend group to friend group. Thompson and Miller-Perrin (2003) write that vocation is a concept familiar to society's sacred and secular constituents. Those holding the secular perspective define vocation as one's work, career, or occupation.

In contrast, many Christians view vocation as a calling from God. God calls a person "with a holy calling, not according to our works, but according to his purpose and grace" (2 Timothy 1:9). This holy calling refers to hearing and understanding God's voice in one's life and obeying the summons given. Thus, one's vocation or calling brings divine meaning and purpose to the life of a Christian (Thompson & Miller-Perrin, 2003).

When this occurs, this researcher suggests that not only are individuals more fulfilled and experiencing the inner peace that comes from a life of obedience, but the Kingdom of God will be expanding here on earth (Matthew 28:19) until the Lord returns (Acts 1:11). This three-step model, which will help people discover that they are created by God, to glorify God, and to understand God's individual vocational will for their lives, involves one discovering one's passion, discerning one's spiritual gifts, and evaluating where there is a need in this world for someone with one's passion and spiritual gift.

This process begins with one finding one's God-given passion. This researcher has summarized why discovering one's passion is so important and how one can find one's passion in the theoretical framework section below. Following a thorough discussion on passion, this researcher will outline what a spiritual gift is, the significance of discovering one's spiritual gift, and how one may find one's spiritual gift. Then this researcher will guide the reader through a process of understanding where there are needs for people with one's passion and spiritual gifts.

Finally, this dissertation's researcher proposed and evaluated a practical three-step model that included the intersection point of these three well-defined criteria in helping one discover God's individual vocational will for one's life. There is currently no well-defined step-by-step model for clergy, teachers, professors, or school guidance counselors to help high school and college students discover God's ordained vocational will for their lives. This study proposed a solution to fill this gap in the literature. The following section will provide the reader with a theoretical framework for this newly proposed model.

Theoretical Framework for the Study

The following theoretical framework section will provide the reader with several critical studies and theories regarding individual vocational calling and the lack of current research available that provides empirical data and a social science understanding for how people may discern and discover their individual vocational calling. The most extensive studies in this area have been conducted by Duffy and Dik (2009, 2012, 2013), but there are also several other researchers and studies that will be presented. Next, a practical three-step model (discovering one's passion, spiritual gift, and need) will be presented as a potential solution to fill this gap in the literature to assist one in discovering God's individual vocational will for one's life.

Guiding Theories for this Study

While there is a significant amount of research on what the career expectations of millennials are, how they value meaning in their work, and that they move more frequently from job to job than other generations to find it (Ng et al., 2010), there is little known about what experiences lead millennials to discover their individual vocational callings, including Friesen's study (1978, 1980, 2004) which claims that a personal vocational will does not exist at all.

Theoretically, many scholars have examined and wrestled with the issue of vocational calling. The conceptual definition and the meaning of calling represent perhaps the most controversial issue within the theoretical literature. Although a calling has been described as an orientation (Bellah et al., 1986), mindset, or perspective (Dik and Duffy, in press-a, Dik and Duffy, in press-b), many say that a calling is a psychological construct that may be folded into more extensive career theories or interventions, rather than a new theory of career development or career counseling—analogous to well-studied vocational constructs like self-efficacy or outcome expectations.

Nevertheless, there is no consensus on how the term is defined, and current approaches are diverse but can be organized using a general distinction between “neoclassical” and “modern” definitions. Echoing an earlier observation by Baumeister (1991), Bunderson and Thompson (2009) noted that neoclassical approaches reflect how the term has been explained historically and highlight a sense of destiny and prosocial duty. In contrast, modern approaches generally focus on an internal drive toward self-fulfillment or individual happiness. This debate over which definition is the “right” one is arguably more of a semantic question than a scientific one, particularly given evidence that research participants also are divided in terms of how they understand the term (e.g., Hirschi, 2011). As Wrzesniewski (2012) summarized, “it is a sign of the evolving and dynamic nature of research on callings that the definition of callings is the subject of ongoing debate” (p. 46).

In their review of definitions across the humanities and social sciences, Dik and Duffy (2009) identified three components that, when combined, were emblematic of a calling in the work domain. The first was the notion of an external summons—that if an individual feels called to a specific type of work, this necessarily implies a caller, which may come in the form of a

higher power, the needs of society, a family legacy, the needs of one's country, or any other force external to the individual. This component is consistent with the literal meaning of calling and how it has been used in the context of work historically. The second component is that a person's approach to work aligns with their broader sense of purpose in life; for such individuals, work is either a source of purpose in life or serves as a life domain that allows the expression of a sense of purpose. The third component is that a person's career is prosocial-oriented; individuals with a calling use their profession to directly or indirectly help others or advance the greater good.

The combination of these three elements – an external summons, meaning/purpose, and prosocial motivation – is what distinguish calling from closely related constructs such as work centrality (Dubin, 1956), work commitment (Loscocco, 1989), work engagement (Kahn, 1990), meaningful work (Rosso et al., 2010), and prosocial work behaviors (Grant, 2007, Grant, 2008).

Furthermore, Dik and Duffy (2009) recommended that individuals examine a calling along a spectrum (not merely having one or not having one), introduced a distinction between seeking and experiencing a calling, described calling as an ongoing process rather than something to be discovered once and for all, and proposed that callings often change over time. This conceptualization of calling has informed the two most widely used instruments to assess calling in empirical research (Dik et al., 2012).

In these studies, the participants described a remarkable range of origin of the calling, some external (e.g., God, a higher power), some internal (e.g., one's own interests, skills, values, and passions), and some that may fall in the overlap of internal and external, such as a sense of destiny (e.g., what one is meant to do). Some scholars have argued that these internal source conceptualizations are a better fit for how the construct is viewed in the current culture, noting that many individuals who feel a calling do not identify an external caller but rather point to

working in the career that aligns with their strongest internal passions (Dobrow & Tosti-Kharas, 2011; Elangovan et al., 2010; Hagmaier & Abele, 2012; Hall & Chandler, 2005). Accordingly, several calling instruments have been developed, conceptualizing calling as an inner voice or sense of passion (Dobrow & Tosti-Kharas, 2011; Hagmaier & Abele, 2012).

Since 2007 approximately 40 studies have been completed examining how calling links to work-related and general well-being outcomes. Dik and Duffy (2009) reviewed results from these studies across six primary domains: the prevalence of calling, career maturity, work outcomes, domain satisfaction, well-being, and the distinction of perceiving vs. living a calling. Given the different ways calling has been conceptualized and measured, each study's particular instruments were discussed. Apart from early categorization studies, most studies have been based on Dik and Duffy's (2009) conceptualization of calling.

To date, however, there is no universal agreement over the definition, origins, or developmental trajectory of career calling (Elangovan et al., 2010; Hall & Chandler, 2005; Wrzesniewski, 2012). Generally, it is agreed that adults with a calling approach their work with a stronger sense of meaning, purpose, and fulfillment, and have a greater desire to contribute to others and the community through their occupational activities (Dik & Duffy, 2009; Hall & Chandler, 2005; Steger et al., 2010). This understanding has guided the development of several career calling measures, although not all of these measures have strong theoretical underpinnings, are not assessing developmental progress towards a future career, focus mainly on those in the workforce, or need further investigation to confirm their psychometric properties (Duffy et al., 2012; Duffy & Sedlacek, 2007; Rosso et al., 2010). Notably, there are no scales, methods, or models developed specifically to assess the career calling in emerging adults, whose

main developmental focus is on discovering their future careers. This study reports on developing and validating a new practical three-step model to meet this purpose.

Secular callings originate within the individual (Hall & Chandler, 2005; Rosso et al., 2010; Wrzesniewski et al., 2009) and are central to one's identity and unique talents (Dobrow, 2007; Hall & Chandler, 2005; Novak, 1996). These perspectives recognize people's efforts to find a sense of personal, self-relevant meaning (Bellah et al., 1985; Dobrow, 2004), which can apply to people of any faith, or none (Dobrow, 2007), and can reflect a desire to contribute to the community or larger society in some way (Dobrow, 2004; Elangovan et al., 2010; Steger et al., 2010). Individuals can understand their callings as a consuming passion towards a specific domain, which can generate a strong sense of urgency, longevity, and domain-specific competence (Dobrow, 2004, 2007; Dobrow & Tosti-Kharas, 2011), personal mission or a quest for self-fulfillment and enjoyment (Dobrow, 2004; Hall & Chandler, 2005; Novak, 1996), or a work orientation, where work is considered inseparable from one's life (Bellah et al., 1986; Wrzesniewski et al., 1997).

Rather than seeing calling as something stable in the individual (Dobrow, 2004), Hall and Chandler (2005) argued that, next to a strong sense of purpose, individuals with a calling needed to be internally driven by their own values and identity, motivated to follow a path (i.e., be self-directed), and be self-exploring, adaptive, and confident in maneuvering in the career path. This view highlights the ongoing processes of goal-setting, goal-pursuit, adaptation, and development of a calling. In other words, the development and achievement of a calling involves personal agency, or an orientation that is goal- and action-orientated and includes self-motivational and adaptive processes necessary to reach one's goals (Bandura, 1991; Elangovan et al., 2010). In the careers area, adaptive processes include career exploration, introspection, reflection, and

relational activities, such as discussions with parents and friends (Hall & Chandler, 2005). As noted earlier, parents, mentors, and friends currently have no proven model to direct people to in this pursuit.

Career calling has also been distinguished from passion (Vallerand et al., 2003), flow (Csikszentmihalyi, 1990), and work engagement (Kahn, 1990). These constructs exist on an episodic basis rather than more enduring, stable, and long-term, which characterizes a calling (Dik & Duffy, 2009; Dobrow & Tosti-Kharas, 2011; Elangovan et al., 2010; Hall & Chandler, 2005).

It has also been differentiated from other work constructs, such as work commitment (Loscocco, 1989), career salience (Greenhaus, 1971), and career hope (Diemer & Blustein, 2007), which do not capture the core meaningfulness, purpose, and pro-social components of calling. Last, some concepts focus on a narrow aspect of calling but do not capture its full, complex nature. For example, career identity, career orientation, and work preference are considered important career constructs, but they do not encompass all components of a calling (Amabile et al., 1994; Dobrow, 2004; Hall & Chandler, 2005).

Additionally, research on calling has been increasingly conducted on living a calling and the experiences of individuals once they've discovered their callings (Duffy, Bott, Allan, Torrey, & Dik, 2012b; Duffy & Autin, 2013; Duffy, Allan, Autin, & Bott, 2013), yet very little is known about how callings develop in the first place, among Millennials or anyone else (Duffy & Dik, 2013). After conducting a literature review on callings, Duffy and Dik (2013) concluded that the work in calling research is a growing area. Yet, gaps remain that need to be further addressed for a more complete understanding of this construct. Duffy and Dik (2013) conclude the "...role of the perceived source in how a sense of calling develops is not yet well understood..." (p. 429).

Finally, conflicting views remain on the source and conceptualization of calling (i.e., whether it is derived internally, externally, etc.). Duffy and Dik (2013) state the perceived source of a calling may affect both the development and the experience of the calling. Thus, to build a stronger theoretical foundation of this construct, it is necessary to understand better how callings are conceptualized by individuals, their source of development, and in particular, to explore the experiences that lead individuals to discern their individual vocational calling.

Vocational Calling Development in Emerging Adults (18-25 Year-Olds)

Emerging adulthood is the transition period from adolescence to early adulthood (i.e., approximately 18 to 25 years; Arnett, 2000). During this period, existing goals end, and new, more salient goals regarding study, career, and family life relevant to adulthood are developed and become the main focus (Havighurst, 1953/1961). Appraising goals in these areas as essential and controllable, and establishing plans and actions to achieve them, can be used as markers of positive development and adaptation for this age group and translate into positive outcomes for current well-being and future functioning (Shulman & Nurmi, 2010).

Developing a career calling reflects conscious and unconscious processes around goal setting and goal pursuit (Bandura, 1991; Locke & Latham, 1990); that is, career calling becomes salient for emerging adults as they formulate their career goals and engage in preparatory career actions that are focused on achieving meaningful work as an adult (Berg, et al., 2010; Duffy & Sedlacek, 2010; Hall & Chandler, 2005; Nurmi, 1993). From this perspective, a career calling reflects higher-order goals, is more abstract, and has a longer-term view, in contrast to lower-level, more concrete, and short-term goals, which are how higher-order goals are achieved (Lord et al., 2010).

Consistent with this view, career calling is increasingly regarded as a developmental and dynamic construct (Elangovan et al., 2010; Weiss et al., 2004), which begins before one enters the workplace and strengthens as one matures (Wrzesniewski, 2012). Thus, the manifestation of career calling in emerging adults who have not yet formally entered the workforce and are still developing and deciding on a future direction will differ from adults who have selected their career directions and entered the workforce. Based on this developmental and goal-setting perspective (Bandura, 1991; Havighurst, 1953/1961; Locke & Latham, 1990), career calling in emerging adulthood can be represented as a mostly self-set, salient, higher-order career goal, which generates meaning and purpose for the individual, and which has the potential to be strengthened (or weakened) by engaging in goal-directed, career-preparatory actions and adaptive processes aimed at meeting this goal. This definition is consistent with other conceptualizations that view calling as a context-specific goal (Duffy & Dik, 2013) and promote personal agency as the means for successfully pursuing it (Elangovan et al., 2010; Hall & Chandler, 2005; Dobrow, 2004).

In the same fashion, Horton (2009) reports that discerning God's individual will for one's life covers a multitude of areas, in addition, to merely what one wants to be when one grows up. Horton (2009) writes one of the most significant challenges facing high school students is making difficult decisions that will significantly impact their future. These decisions include what extra-curricular activities to become involved in, friendship choices, dating practices, which college or vocational school to attend, what program of study to pursue, which career path to follow, and more. The decision-making process becomes even more critical over the next several years as they are faced with choices about marriage, graduate programs, specific job

opportunities, or relocation to a new area. “To make matters more complicated, the number of possibilities in each of these areas has multiplied in recent years” (Horton, 2009, p. 7).

Schwartz (2005) argues that those in affluent countries suffer from “choice overload,” which results in a decreased sense of well-being. Schwartz (2005) documents how such a bewildering number of choices can lead to depression and even suicide in its more extreme form. “Choice overload causes confusion, anxiety, and decision-making paralysis” (Schwartz, 2005, pp. 201ff.).

Finally, Schwartz (2005) writes that the discernment process becomes even more complicated for Christian youth who desire to make choices according to God’s will. Not only are they confronted with a multitude of options, but these students also have the added burden of determining whether or not their choices align with God’s plan or purpose for their lives. Currently, research offers no proven method or strategy to help these students determine God’s will for their lives.

Horton (2009) writes that the vast majority of Christian students are pretty open to God’s direction in their lives but often confused about how to discern what precisely God would have them do. “Thus, a significant responsibility for working with these students is to equip them to think through critical principles for spiritual discernment and decision making” (Horton, 2009, p. 7). However, each mentor in this role is left to their own opinion, life experience, or limited career counseling expertise to help these students because no model or method for assisting them exists.

Galotti and Mark (1994) note that a significant determining factor in helping students decide what they want to become when they grow up is determined by the college or university they attend (influenced heavily by a faculty member, their peers, and their peer's social circles).

Galotti and Mark (1994) further note that the college or university that a student decides to attend is determined most of the time during one's junior or senior year in high school.

In the United States, over two million students, their families, and relevant school personnel confront this time-consuming and expensive decision each year, spending over 50 hours investigating information (exclusive of campus visits), and approximately \$1,500 indirect costs of preparing materials and gathering information (Litten, 1982). The collegiate choice has long-term ramifications for family ties, friendships, spouse decisions, need for loans, the probability for admission to graduate or professional school, social status, and vocational career paths (Boyer, 1987; Fischer et al., 1987; Litten, 1991). Currently, no method or model for discerning God's will is available to help families make this important choice. And the college choice can be a critical component for one's long-term development and preparation to live a life vocationally in the center of God's will. Many life-long decisions such as vocation, marriage, and long-term friendships are formed during the higher education classroom experience. In addition, many professional connections and personal experiences during these collegiate years contribute significantly to one's future vocational choice, place of employment, and even geographical location.

But, after this exhausting process of choosing a college, research also indicates that since high school seniors and first-year college students do not have an effective method for discerning God's vocational will, an estimated 20 to 50 percent of students enter college as undecided majors (Gordon, 1995) and an estimated 75 percent of students change their major at least once before graduation (Astin & Panos, 1969; Theophilides et al., 1984; Kramer et al., 1994). Students who change their college majors are referred to as "major changers" in the education literature. Peterson (2006) states that a satisfactory model for explaining student behavior related to the

choice of majors has eluded educational analysts. The reasons students change their major and make new decisions are also insufficiently documented in the literature.

Many educators are unclear about how students make their initial choices (Bertram, 1996; Hu, 1996). There is even more uncertainty about the reasons why students change their majors (Kramer et al., 1994). Based on extensive research, this researcher would propose that many Christian college students change their majors because they have not figured out God's vocational will for their lives. And, they have not figured out God's vocational will for their lives because they have not been given a method, model, or strategy to assist them in discovering this vital calling.

St. John (2000) perhaps summarizes the process of choosing a major best, "there is, perhaps, no college decision that is more thought-provoking, gut-wrenching, and rest-of-your life oriented-or disoriented-than the choice of a major" (St. John, 2000, p. 22). Roese and Summerville (2005) cite meta-analytical evidence that Americans' most frequently identified life regret is choosing their college major. Perhaps this regret is because many working adults are currently performing jobs that they do not enjoy and merely paying their bills because they had no exposure to a practical and systematic plan for discovering God's individual vocational plan for their lives.

Hill and Miller (1981) write that many middle-aged Americans, ages 35 to 50, are currently working in a job that they are unsatisfied, feel trapped, have no passion for, or just marking time. Schein (1978) states, "what is, from the point of view of the organization, simply "turnover" may be, from the point of view of the individual, a major transition crisis involving a search for one's occupational niche" (Schein, 1978, p. 172).

What do these researchers and studies all have in common? Their research concludes that most Christian high school students, college students, and even many middle-aged adults have no proven method or reliable model to follow for discerning God's will for their lives overall, much less for determining God's individual vocational will for their lives. While many parents, teachers, school guidance counselors, and even ministers attempt to answer this question for others, research indicates that most of these people answer this question based on their own lives or by pointing out successful leaders in a wide variety of professions.

As stated, historically, there is no proven model or research study which identifies how emerging adults can discern God's ordained individual vocational will for their lives. Theologically, God does have this will, and it can be discovered. Theoretically, there are many constructs (theologically and theoretically) that one must consider in this process. And sociologically, a practical and proven model is needed. This researcher deeply desires for people to know God intimately and serve Him faithfully here on earth until they meet their Savior face-to-face and provide people a model to discover their vocational calling and leaders a model to assist others in this quest.

Therefore, the researcher of this dissertation hopes that after reading this three-step practical model below that one can use to discover one's God-given, biblically ordained individual vocational calling for one's life, and then practice this calling utilizing one's passion and spiritual gifts in an area of need in our world that one will live a life of inner peace, and physical, mental, emotional, and spiritual balance here on earth and received the crown promised in Heaven to those who live a life of faithfulness here on earth (James 1:12, 1 Peter 5:4). The first step in this three-step process is for one to discover one's God-ordained passion.

Passion

The following sections will provide a brief historical, philosophical, scientific, and sociological perspective of passion. In addition, these sections will also provide a few leadership principle quotes, examples of several passionate leaders, and three methods for how one may discover their God-given passion.

Passion: History and Philosophical Perspective

James (1997) states that scholars did not take time to ponder the origin of passion in ancient Greece, as it was accepted that it came from the gods. For example, in Homer's *Iliad*, a god restrains Achilles' anger when Agamemnon takes his mistress. For Plato (427-348 BC), passion was seen as bad for people because it entailed a state of passivity devoid of reason and typically outside of one's control. Plato opposed passion to reason and believed that one must become aware of one's passions because passion always overruled reason. Aristotle (384-322 BC) agreed with Plato that one's passions entailed a loss of reason. However, Aristotle suggested that passions were not necessarily something terrible as they represented one of our most human characteristics derived from our experience. Aristotle also concluded that people should not be ashamed of their passions, but they still have to control them (James, 1997).

Next followed a period in which three new schools of thought took up the philosophical study of passion. Stoics held the first position. They agreed with Plato that passions were terrible and should be controlled by one's will. According to Hunt (1993):

The next school of thought was introduced and held by Epicureans. They believed that not all passions were bad and that some were good. This position originated in the work of Epicurus (341-270 BC), who believed that pleasure is the beginning and the ending of life (p. 70).

Interestingly, the Epicureans were also the ones who first conceived two types of passion – pleasure and pain. This distinction between these two types of passion would then be used throughout history. As this author will note later, this is one of the premises of Vallerand’s (2015) Dualistic Passion Model. Finally, the Romans held the third Stoic perspective, which ruled the world after the Greeks. The Stoic view was in line with their rugged way of life. Philosophers such as Seneca (3BC– 65AD) and Epictetus (60–120 AD) recommended the rejection of passion and the pursuit of abnegation and passive acceptance of one’s situation. A significant contributor to this work was Galen (130-201 AD), the Greek personal physician of Roman Emperor Marcus Aurelius. He wrote *The Diagnosis and the Cure of the Soul’s Passions*. In short, he agreed with both Plato and Aristotle’s ideas and recommended the control of passions through reason (James, 1997).

The Science of Passion

Vallerand (2015) writes that the concept of passion is one people regularly use to describe their interests, and yet there is no broad theory that can explain the development and consequences of passion for activities across people's lives. Vallerand (2015) writes that philosophers, playwrights, film directors, and writers have examined the role of passion in people’s lives for centuries. He notes that “From Shakespeare’s *Romeo and Juliette* to Mel Gibson’s *Passion of the Christ*, passion has been repeatedly celebrated in plays, movies, and popular writings throughout the centuries” (p.4).

Vallerand (2015) adds that there are several types of passion. For example, passion may mean a willingness to endure suffering. It is essential to understand the etymology of the word passion. “In both Greek, *pathos*, and Latin, *patio*, passion refers to suffering” (p. 5). Therefore, what is being implied is that being passionate may lead one to suffer. As an example, Christians

often refer to the passion of Christ and the fact that he had to endure his sufferings while pursuing his quest for the ultimate salvation of humanity through his crucifixion. Vallerand (2015) writes that “this type of passionate suffering has remained as an example of how to passively suffer and to accept one’s fate” (p. 5) stoically. This concept is highlighted in Duckworth, Peterson, Matthews, and Kelly’s (2007) study. They conclude that “one’s persistence toward a goal in the face of adversity, displaying grit, is often equated with passion” (p. 274).

Braumeister et al. (1993) describe another form of suffering often associated with passion as a situation in which one is prevented from being united with the object of one’s passion. For example, despair, anxiety, or even depression experienced by the passionate lover who is being rejected by the object of their love has been reported to be quite intense. This area of passion is represented in suffering by describing the person desperately trying not to succumb to their inner inkling to engage in forbidden passionate activity. For instance, many passionate individuals can vividly describe the emotional pain and suffering they have experienced while trying to avoid partaking in a potentially harmful activity like drinking alcohol or gambling.

Closely related to a passion for suffering, people often experience intensely emotional situations. Passionate people may riot, protest, destroy property, or even harm others in a heightened emotional state (Horowitz, 2001). Well-publicized examples of this type of passion are usually negatively driven by either the media or social media outlets. These types of episodes are often fueled by hatred or anger. One example of this type of passion negatively impacting an individual, not just a group, is in Dostoevsky’s book, *The Gambler*, in Chapter 14, when he clarifies the variety of emotions experienced by a passionate gambler during a 30-minute gambling episode. Vallerand (2015) also points out that occasionally, “there can also be positive

episodes of intense passion when an individual experiences intense emotions during moments of faith, hope, and even pride over an achievement” (p. 6).

Vallerand (2015) also points out why his book on passion is necessary at this time. Although contemporary research on passion for activities is very recent, Vallerand writes that psychologists have made up for the lost time. A flurry of research has been completed since 2003. Over 100 studies have been conducted in all walks of life, including work, sports, education, music, arts, relationships, politics, religion, etc. Also, Vallerand (2015) writes that this research has employed a wide range of methodological designs, including correlational, prospective, cross-lagged panel, longitudinal, and experimental designs. Furthermore, Vallerand (2015) adds, “Real people such as nurses, coaches, athletes, musicians, painters, teachers, and students in age from 10 to 100 years and coming from countries all across the globe have served as participants” (p. 11).

What Passion Tells Us about People

In the first empirical study on passion for activities, Vallerand and Houliort (2003) found that most participants (around 84%) were passionate about a given activity. They note, “Therefore, having passion for an activity is not limited to the happy few; rather, it characterizes most people. Furthermore, people can be passionate about several different activities” (p. 9). Vallerand and Houliort (2003) also polled over 500 college-aged students, who all indicated being moderately passionate about at least one of the 150 activities provided on a list. These activities ranged from various sports, types of exercising, playing a musical instrument, reading, and even spending time with friends. The conclusion of this study revealed that students who are passionate about an activity voluntarily spent an average of eight hours a week participating in this activity. In addition, this study told the authors what type of activities these students were

passionate about and how these students think, feel, and prioritize their lives and their schedules around these activities. “This study was not about the activities themselves, but about how passion drives the prioritization of time to perform these activities. Because the study of passion entails going into people’s lives, researchers end up learning about the content and the process of people’s decision-making processes for their lives as well” (p. 9).

How Passion Drives Success

Beyond finding out about people’s lives and how they make decisions, the scientific study of passion can also tell us what successful people have in common. Specifically, research should tell us if those who thrive and excel do so because of their passion. Although philosophers, writers, and others may suggest that passion is crucial for various outcomes, such as performance and happiness, only scientific psychological research can determine if this is the case. Passion research can allow us to go beyond common sense and identify the role of passion in people’s optimal functioning.

Seligman and Csikszentmihalyi (2000), who founded the field of positive psychology, asked a straightforward question, “How can people’s lives be most worth living” (p. 27)? In short, the issues that these authors were addressing were what makes people happy? According to Seligman and Csikszentmihalyi, positive psychology aims to scientifically study and identify the factors that facilitate happiness. However, Ryan & Deci (2001) point out that the definition of happiness is a complex issue that has been debated for millennia. Dr. Vallerand (2015) summarizes that two broad perspectives of happiness have emerged. The first view, hedonic, holds that one needs to feel good (hedonism) to be happy. The other, eudemonic, believes that one needs to grow psychologically and reach one’s full potential (eudemonism), which means to be optimally functioning.

So, what then are the factors that lead to one reaching one's full potential and being happy? Peterson (2006) lists several factors contributing to optimal performance and happiness. Vallerand, Gousse-Lessard, & Verner-Filion (2011) and Vallerand & Verner-Filion (2013) take the position that to be passionate about a meaningful activity (or object or even a person) can provide joy and meaning to one's life that contributes to having a life worth living. For example, having a passion for playing a musical instrument or promoting a cause dear to one's heart can lead one to self-realization and fulfillment. Thus, engaging in an activity that we are passionate about can make us feel good (hedonism), can help us achieve self-growth (eudemonic) as we progress in that activity, and may also contribute to other dimensions of our life such as experiencing positive emotions, experiencing positive relationships, and achieving high-performance outcomes. In conclusion, Vallerand (2015) states that:

Not only is passion important because it provides meaning and purpose to our lives, but it is also important because it is one of the ways people can access the psychological processes known in positive psychology to facilitate well-being. (p.10)

Passion Can Also Lead To Negative Behavior

As positive as passion can be in helping one achieve optimal performance and happiness, passion can also lead to negative behavior patterns in one's life. Vallerand (2015) points out that most people know someone passionate and unhappy. These people seem to suffer and even make those around them suffer. Vallerand writes, "As positive and productive as passion can be, passion can also arouse negative emotions, lead to inflexibility, rigidity, and interfere with a balanced and successful life" (p. 11). Vallerand, who agrees with many philosophers, believes that there seems to be a duality of passion that can bring out the best and the worst in people. This recognition is critical because Vallerand high-performance that the positive and the negative effects of passion are two sides of the same coin – the passion coin –must be taken into account

to understand how passion may contribute or detract from optimal functioning. After extensive research in a wide range of personal and professional fields, Vallerand's (2015) recognition of the two sides of passion leads to developing his Dualistic Model of Passion.

The Dualistic Model of Passion

Vallerand (2015) presents a complete presentation of the Dualistic Model of Passion (DMP) and the empirical evidence that supports it. He proposes two types of passion: harmonious passion, which remains under the person's control, and obsessive passion, which controls the person. While harmonious passion typically leads to adaptive behaviors, the obsessive form of passion leads to less adaptive and, at times, maladaptive behaviors. For example, Srikant & Sadachar (2018) note that harmonious passion refers to feeling the choice of engaging in the activity that one loves and is hypothesized to lead to more adaptive outcomes. On the other hand, obsessive passion reflects internal pressure to participate in the activity that one loves. These two types of passion answer the paradox raised by philosophers on the seemingly contradictory positive and negative outcomes engendered by passion. Vallerand (2015) highlights the effects of these two types of passion on several psychological phenomena, such as cognition, emotions, performance, relationships, aggression, and violence.

Vallerand (2015) concludes that passion is different from emotion. Passion can be both positive and negative. The role that passion plays in the psychology of a person is powerful. Harmonious passion for a given activity can produce sustainable positive effects on one psychological well-being. Such results are not seen with obsessive passion. Passion is required for high-level performance, and both types of passion can contribute to these through different psychological processes. Although both forms of passion can facilitate creativity, harmonious passion seems to do much more than obsessive passion. When it comes to societal outcomes like

politics, religion, and the environment, harmonious passion typically leads to the most adaptive effects overall. In contrast, obsessive passion usually leads to less favorable, and at times, even maladaptive outcomes for society.

A Christian Perspective on Passion

Hybels (2007) contends that “holy discontent occurs when one is so stirred by something (a cause, an injustice, etc.) that one simply has to do something” (p.13). He explains that one cannot go another minute, much less another day, without taking action when one is passionate about something. Hybels (2007) calls this passion. He writes that people are passionate about sports teams, jobs, social injustice, politics, clean drinking water, education, a cure for cancer, electric cars, traveling, teenagers, babies, elderly, unwed mothers inner-city areas, social media, and even religion.

In a follow-up book written five years later, Hybels (2012) writes, “Without a hint of exaggeration, the ability to discern divine direction has saved me from a life of sure boredom and self-destruction. God’s well-timed words have redirected my path, rescued me from temptation, and re-energized me during some of my deepest moments of despair” (p. 21). Hybels casts a vision for what life can look like when Christ’s followers choose to hear from God as they navigate life on earth when they have the passion for pursuing God’s promptings. He writes:

Whispers that arbitrate key decisions, nudges that rescue from dark nights of the soul, promptings that spur on growth, urgings that come by way of another person, inspiration that opens once-glazed-over eyes to the terrible plight people face in this world. (p. 88)

Hybels urges people, “in all walks of life, to walk obediently pursuing the passion that a wide-open heart that has heard from God directs them to do” (p. 48).

Bolles (2018) wrote his best-selling classic, *What Color Is Your Parachute: A Practical Manual for Job-Hunters and Career-Changers*, in 1972. As a former Episcopalian preacher in

the San Francisco area, Bolles got laid off. He also noticed that this was a national trend and that many pastors needed to find a new job due to this forced career change. He began to interview employers and ask them what they looked for when hiring new people. He collected his research and his thoughts and self-published his research findings. Before passing away on March 31, 2017, at the age of 90, Bolles updated and revised this book annually. His masterpiece has sold more than 10 million copies, has 40 editions, and has been translated into 20 languages. By the millions of copies sold and the 40-year longevity of this book, one can see that these time-tested principles for helping people discover their purposeful place in the employment sector have been successful. Bolles writes that one of the critical ingredients to both short-term success and long-term fulfillment is identifying a job that one is passionate about performing. One of Bolles's (2018) principles for finding employment is searching for what you love, not just for what you can do. He writes that passion plus competency is the key to securing fulfilling employment, not just competency alone.

Steps to Discovering One's Passion

Hybels (1990) lists five questions that help people discover their passion. These five questions are:

1. What local, global, political, social, or church issues stir you emotionally?
2. What group of people do you feel most attracted to?
3. What area of need is of ultimate importance to you?
4. If you knew you could not fail, what would you do with your life?
5. What area of your church's ministry would you most like to influence?

Answering these questions can help one detect a passion for unwed mothers, underprivileged areas, unbelievers, nations with insufficient drinking water, medical needs in specific regions of the world, feeding those in need, America's youth, discipleship, children in foster care, or even business executives. Many people also discover that their passion is related

to their own life stories. For example, growing up in a broken home may give one a passion for single parents. Likewise, growing up with a grandparent may tender one's heart to the needs of the elderly. If one's youth group was vital during their teen years, then they may discover that their passion is youth ministry.

In the previously cited best-selling book, *What Color Is Your Parachute: A Practical Manual for Job-Hunters and Career-Changers* (2018), Bolles, after writing about the importance of self-inventory, states that understanding what you are passionate about is the key to both deciding what career that you desire to pursue, and to answer these questions about yourself before you walk into an interview:

1. Why are you here?
2. What can you do for us?
3. What kind of person are you?
4. What distinguishes you from, say, nineteen other people we are interviewing for the job?
5. Can we afford you?

Bolles (2018) says that one cannot answer these questions confidently for others if they have not first discovered these answers for themselves. And to answer these questions accurately, Bolles says that one must know one personality type, temperament, gifts, and passion.

Dr. Susan Biali, M.D. (2012) is a medical doctor, media health and wellness expert, life and health coach, professional speaker, and author. She has dedicated her life to helping people worldwide get healthy, find happiness, and enjoy more meaningful experiences that they love. Biali references steps to determining passion. These five steps are also cited in various forms by several other physicians, psychologists, and mental health experts. Her steps to finding one's passion are:

1. Inventory your talents. What are you good at or have an aptitude for?

2. Pay attention to who makes you annoyed or jealous. The truth behind that annoyance is that you may wish that you could live that freely.
3. Think of what you loved to do as a child. Before we grow up, most of us know best who we are and what makes us happiest.
4. Notice when you lose track of time or what you hate to stop doing. When you lose track of time, you are probably doing something that you love.
5. See your passion hunt as a fun and joyful adventure. Don't rush the process or be afraid of getting it wrong.

So, the first step of the three-step practical model for discovering God's individual vocational will for one's life is to take the time necessary to find one's God-ordained passion by utilizing one of the various inventories or questionnaires presented in this Precedents in Literature. The diagram below illustrates step one, passion, of the practical three-step model for discerning God's individual vocational will for one's life.



Spiritual Gifts

The second element of discovering one's individual vocational will for one's life is understanding how God uniquely fashioned one with a spiritual gift. The following sections will broaden the understanding of spiritual gifts, including the vital clarification that all believers

have a spiritual gift and that all believers will be held accountable for utilizing their gift while here on earth.

What is a Spiritual Gift?

The second step in this model is for one to discern their spiritual gift. A surprising number of believers who have heard the term spiritual gifts are unsure what their spiritual gift may be. There are even those who feel, for some reason, they have been left out and do not have a spiritual gift (Wagner, 2012). Teaching spiritual gifts is a prominent topic in the New Testament. The Apostle Paul says to the believers in the church in Corinth, “Now concerning spiritual gifts, brethren, I do not want you to be ignorant” (1 Corinthians 12:1). Furthermore, if one does not know their spiritual gift, they may well be missing out on God's best plan for their lives (Schreiner, 2018).

Piper (2010) states that if one is a born-again believer and a member of the body of Christ, one possesses one or more spiritual gifts. The goal of discerning God's individual vocational will for one's life is to identify one's spiritual gift accurately and then understand how to use their spiritual gift for their God-ordained purpose - to encourage the saints and build the Kingdom (Schreiner, 2018). In fact, many readers may even realize that they actually have been using one or more of their spiritual gifts without even recognizing it (Wagner, 2012).

Spiritual Gifts: A Historical Perspective

What does the term ‘spiritual gift’ mean? The answer to this question depends considerably on who one asks. For W. R. Jones, to judge by the title and contents of his essay in a handbook of Pentecostal doctrine, there are just nine gifts (Brewster, 1976). They are set out in 1 Corinthians 12:8-10 as words of wisdom, word of knowledge, discerning of spirits, ‘faith,’ working of miracles, gifts of healing, prophecy, tongues, and interpretation), and Jones would

readily point you to phenomena in his church which (he would claim) (Turner, 1985) were denotata of these nine specified gifts (Hurford & Hensley, 1977).

At the other end of the spectrum, we find writers who give such a broad sense to the expressions of spiritual gifts or charismata that it is barely possible to think of any event which belongs properly (*nota bene*) to the life of the Christian who could not legitimately be called a denotatum of the terms. Käsemann's (1969) essay on ministry in the early church tends in this direction. Besides Kasemann (1969), we may also note the position of Rahner (1979) and Dussel (1978). For them, the charisms of the Spirit cannot be exhausted within the confines of the church (Turner, 1985). According to these two authors, any existential grace experience is an experience and gift of the Spirit (Laurentin, 1978).

So, one has a problem: what exactly are we talking about when we speak of spiritual gifts? The answer to this question is one that several twentieth-century writers have wrestled with throughout the ages. Many of these authors give various semantic extensions to the expression of spiritual gifts. The problem is not merely one of defining extension, but at the root of that difficulty is the problem of giving what is called a semantic stereotype of spiritual gifts (Turner, 1985).

Can one avoid the problem of defining a spiritual gift by examining the question back at its origin? What exactly did the New Testament writers mean by the term spiritual gifts? This looks like a viable solution at first, but upon closer examination, we find that this has a set of problems of its own. The fact is that Paul and Luke, even if they used the same terminology as each other, are not native speakers of English and do not use the phrase spiritual gifts at all. So, the term spiritual gifts were loosely defined until the term reemerged in the 1970s.

Wagner (2012) writes that a relatively new thing happened to the church of Jesus Christ in America during the 1970s. The third person of the Trinity began to come into His own in the understanding of those using the term. The Holy Spirit has always been present. In fact, creeds, hymns, and liturgies have attested to the central place of the Holy Spirit in the Orthodoxy of the Christian faith. Systematic theologies throughout the centuries have included sections on pneumatology, affirming the Holy Spirit's position in Christian thought (Wagner, 2012).

But rarely in the church's history has there been such an enormous desire to move beyond the creeds and theologies to a personal experience of the Holy Spirit in the everyday life of the church the way that we are witnessing it today. As a result, one of the most emerging facets of this new experience of the Holy Spirit is the rediscovery of one's spiritual gift (Wagner, 2012). Why does Wagner (2012) say rediscovery?

It is reasonably easy to fix the date when this new interest in spiritual gifts began. The production of literature itself is a sufficiently accurate indicator. "A decent seminary library may catalog forty or fifty books on the subject of spiritual gifts" (Wagner, 2012, p. 9). Probably more than ninety percent of them would have been written after 1970. Previous to 1970, a seminary graduate characteristically left their institution knowing little or nothing about spiritual gifts. The American church was genuinely ignorant of spiritual gifts. Today, almost all seminaries and Bible colleges include teaching on spiritual gifts as a regular part of their curriculum (Schreiner, 2018).

The roots, however, of this newfound fascination with spiritual gifts trace back to 1900. This is the most widely accepted day for what is known as the classical Pentecostal movement. During a watch-night service beginning on December 31, 1900, on what was officially the first day of the twentieth century, Charles Parham of Topeka, Kansas, laid his hands on Agnes

Ozman. She began speaking in tongues, and the movement had officially started. This started a fascinating series of events that triggered the famous Los Angeles Azusa Street Revival. This revival began in 1906 under the ministry of William Seymour, and with that, the Pentecostal movement gained high visibility and momentum that has never been relented (Wagner, 2012).

The original intent of the Pentecostal leaders was to influence the significant Christian denominations from within, reminiscent of the early intentions of such leaders as Martin Luther and John Wesley. But just as Lutheranism was incompatible with the Catholic church in the sixteenth century, just as Methodism was incompatible with the Anglican Church in the eighteenth century, Pentecostalism found itself incompatible with the mainline denominations in the twentieth century.

Thus, as others had done before them, Pentecostal leaders reluctantly found it necessary to establish a new denomination where they could develop a lifestyle directly under the influence of the Holy Spirit and an atmosphere of freedom and mutual support. Such denominations we know today as Assemblies of God, Pentecostal Holiness, Church of God in Christ, Church of the four square Gospel, Church of God Cleveland Tennessee, and many others were formed for that purpose (Piper, 2010).

Phase two of this movement started after World War II when Pentecostal leaders again attempted to join the mainstream. The beginnings were slow. Some Pentecostal denominations began to gain social respectability by affiliating with organizations such as the National Association of Evangelicals (Wagner, 2012). Consequently, they began to neutralize the opinion that Pentecostalism was a kind of false cult to be placed alongside the Jehovah's Witnesses, the Mormons, or the spiritualist.

Finally, in 1970, the independent charismatic movement built freestanding charismatic churches separate from mainstream denominations. For the next 25 years, these independent charismatic churches were the fastest-growing churches in the United States (Schreiner, 2018).

The Demise of Cessationism

Not everyone, however, agrees with this newfound arrival of spiritual gifts. Some, for example, argue that many of the gifts went out of use after the lives of the apostles. The epicenter of this belief is found at the Dallas Theological Seminary, an interdenominational seminary that has looked with strong opposition to the Pentecostal/charismatic movement in recent decades (Wagner, 2012).

John Walvoord, the former president of Dallas Theological Seminary, feels that the miracles were granted to acknowledge the Holy Spirit's arrival in Acts and authenticate the ministry of the disciples. One of his colleagues, Merrill Unger, makes reference to Benjamin B Warfield of Princeton Seminary, who, in 1918, wrote a book called *Miracles: Yesterday and Today, True and False*. Unger says, “Other than the *Scofield Reference Bible*, it has been the most influential book written in America against the validity of the charismatic gifts today” (Wagner, 2017, p. 12). Warfield (1965) argues that these gifts were distinctively the authentication of the Apostles and passed away when they did. Warfield (1965) writes that the spiritual gifts' function was confined distinctively to the Apostolic Church, and they passed away with it (Warfield, 1965).

This notion that the more spectacular spiritual gifts ceased to exist with the apostolic age is commonly known as cessationism. Therefore, the charismatic gifts of the Holy Spirit have been only recognized by relatively small segments of the church throughout church history. But cessationism has been the prevailing thought in church doctrine. It was taught exclusively in

seminaries, even in the 1950s. Today on a global scale, including many of the mainline denominations in the United States, many church leaders would believe that cessationism now belongs on some “endangered species doctrine” lists and that the tendency today is definitely in the direction of expecting spiritual gifts to be as operative today as they were in the first century (Wagner, 2012). So, having reviewed the historical perspective of spiritual gifts and their emphasis, de-emphasis, or even denial of their current existence over time, the researcher would like to provide the reader with a biblical foundation regarding spiritual gifts.

Spiritual Gifts: A Biblical Perspective

If one believes that God has an individual vocational will for their lives, then one needs to understand that taking the time to discover one’s spiritual gift is a vital part of the process. “Spiritual gifts are the unique abilities God places in each believer at the moment of salvation, enabling one to build up and encourage other believers in the church” (Hybels, 1990, p. 111).

Four primary biblical texts teach about spiritual gifts. These passages include 1 Corinthians 12-14, Romans 12:1-8, Ephesians 4:1-16, and 1 Peter 4:8-11. For simplification, Hybels (1990) divides these gifts into four broad categories. These categories are:

1. Speaking gifts - prophecy, teaching
2. People intensive gifts - counseling, creative communications, encouragement, evangelism, hospitality, leadership, mercy, and shepherding
3. Service gifts - administration, craftsmanship, giving and helps
4. Support gifts - apostleship, discernment, faith, healing, interpretation, knowledge, miracles, tongues, and wisdom.

For almost four decades, Wagner (2012) has been a leading voice in the area of discovering one's spiritual gifts. His two bestselling works regarding spiritual gifts are *Discovering Your Spiritual Gifts* and *Finding your Spiritual Gifts*. These two resources have been helping believers across denominations discover their spiritual gifts. Using the enclosed

135 question questionnaire instrument, Wagner's (2012) work allows believers to find which of the twenty-eight spiritual gifts they have.

In addition, these two books provide a complete list of these twenty-eight gifts with a comprehensive definition and scripture references to help one understand what each gift means, how it works, shows a biblical and modern-day example of those who share these gifts, and reveal practical and straightforward ways to use one's spiritual gift to serve God and others better. As Wagner (2012) concludes, when one knows and understands the spiritual gifts that God has entrusted to them, one will discover a renewed sense of purpose and excitement as one partner's with God to bless others.

Another perspective on the discovery of one's spiritual gift is offered by the noted author and pastor (Fellowship Bible Church in Dallas, Texas) and also began the Fellowship Bible Church, Gene Getz. In Getz's (1974) book, *Sharpening the Focus of the Church*, Getz's perspective on the place of spiritual gifts in the functioning body of Christ are summarized when he writes that instead of a person taking a personal "paper and pencil" inventory and spiritual gifts assessment (or even electronically today), one may experientially discover one's spiritual gift by serving the needs of others in the local church, in parachurch ministries, or on the mission field. In Getz's (1976) work, he discusses spiritual gifts within the context of the 100 - one another - imperatives that he argues are more important for the proper functioning of the local church than spiritual gifts. Getz's (1974, 1976) perspective on spiritual gifts is heavily influenced by his former professor at Dallas Theological Seminary, Dwight Pentecost. Pentecost (1970) wrote that Christians are not to seek their spiritual gifts because the distribution of gifts is based upon the sovereign decision of the Holy Spirit as Paul taught. Based on Pentecost's (1970) influence, Getz (1976) further writes, "it suddenly dawned on me one day that nowhere in I

Corinthians 12, Romans 12, or Ephesians 4 can we find any exhortation for individual Christians to 'look for' or to 'try to discover' their spiritual gift or gifts" (p. 9).

Wagner (2012), however, would argue with Getz (1976) and Pentecost (1970) that while the position "we are not told anywhere in scripture to discover our gifts" may be literally true, Wagner believes that it is difficult to fully implement I Peter 4:10 into one's life without knowing how one is gifted. Wagner (2012) continues, in the context of having love for one another, Peter writes:

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God. (1 Peter 4:10).

Peter could have simply written "serve one another," but instead, Peter adds the admonition that this service should be according to one's gifting. One should consider that Peter had two options here. Peter could have simply written serve one another or serve one another according to one's gifting. Peter's specific word choice implies a more directed and focused service than merely serving, and it is specifically focused on the area of one's gift (*charisma*). In his expositional commentary on I Peter, Hiebert (1984) writes, "According as (*kathos*), 'just as,' indicates that the service of each one is determined and is to be governed by the nature of the gift received" (p. 259).

Wagner (2012) concludes that one does not fulfill I Peter 4:10 just by serving; one fulfills it by serving "according to one's gifting," which is difficult to do if one does not know what their "gifting" is. Without this knowledge, some people will naturally seek more suitable service areas than others, and most churches implement gifts far more than others.

Spiritual Gifts: One is Accountable

Finally, the Apostle Paul also reminds us that we need to take both the discovery and the utilization of the spiritual gifts entrusted to one seriously. To Timothy, Paul wrote in 1 Timothy:

Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them because if you do, you will save both yourself and your hearers. (1 Timothy 4:14-16)

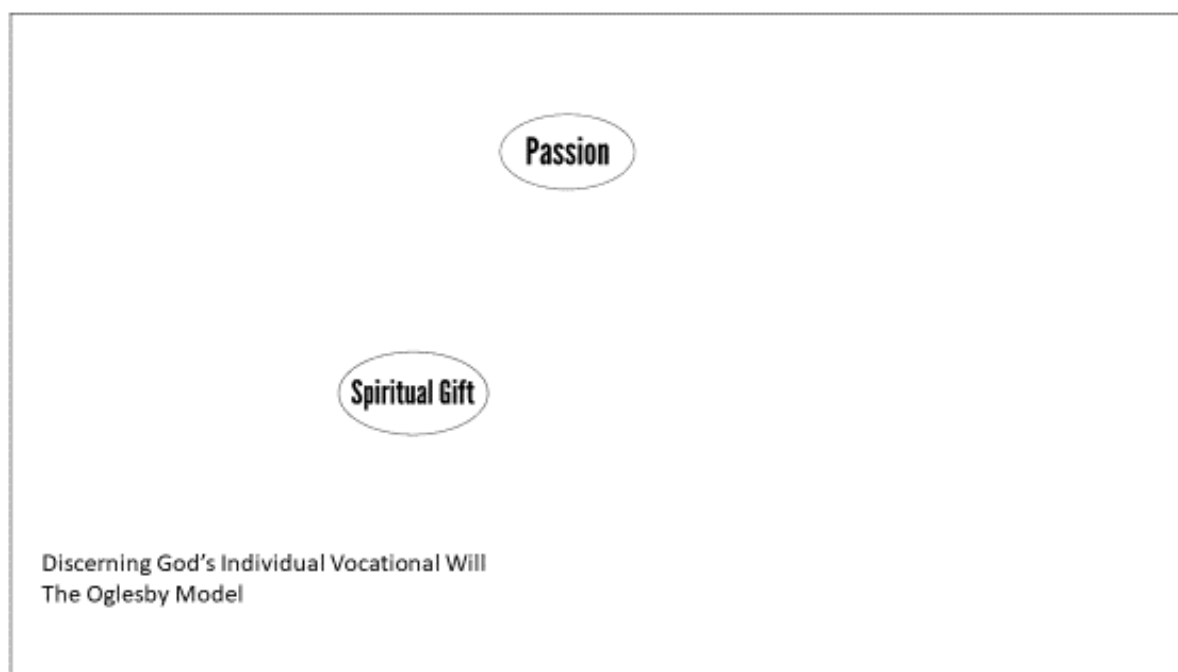
Peter would join Paul in writing about God holding believers accountable for the proper utilization of their gifts when he wrote in 1 Peter 4:10, “Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms.” (*New International Version Bible*, 1978/1993, 1 Peter 4:10) When God commands believers to be faithful stewards of God’s grace, “He is telling us to faithfully and diligently administer our spiritual gifts that He has entrusted to our care” (Hybels, 1990, p. 112). When we use our spiritual gifts, it is an act of worship. And as Paul reminds all believers, not merely vocational ministry leaders, in Romans 12, we are called to:

Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing, and perfect will. (Romans 12:1-2)

Paul would also remind us in Ephesians 4:1, “As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received.” (Ephesians 4:1) He would later write in Ephesians:

So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (Ephesians 4:11-13)

Therefore, the second practical step in discerning God's ordained individual vocational will for one's life is taking the time to discover one's spiritual gift prayerfully. As we have just learned, if we are not using our spiritual gift, then we are not walking faithfully in obedience to God's individual vocational will for our lives. The diagram below illustrates step two, spiritual gift, of the practical three-step model for discerning God's individual vocational will for one's life.

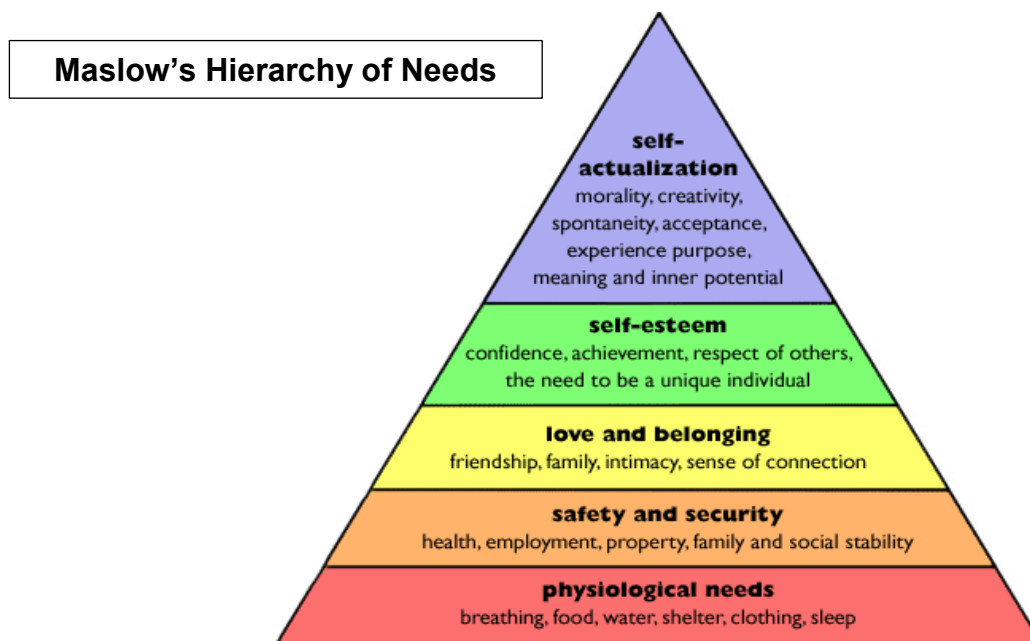


Need

Finally, the third element in this practical three-step model is need. The following sections will explain how God designed all humans with both internal and external needs and how internal needs drive one to meet local, regional, national, and even global external needs in our world.

Need: What Area of Need is God Calling One to Meet?

The third step for discerning God's individual vocational will for one's life is to evaluate where on the globe that God has a need for someone with one's passion and spiritual gift to serve. When it comes to assessing needs, there are two primary concerns. First is one's internal need to belong and feel valuable to an operation, organization, ministry, or cause. In short, all people have an internal desire to be noticed, belong, and make a valuable contribution in their vocational pursuits. Abraham Maslow, and his Maslow's Hierarchy of Needs, is the most noteworthy example of outlining the process of helping one realize their peak performance of vocational self-actualization by assisting humans in understanding how their needs must be met internally before one can successfully meet the needs of others. As pictured below, Maslow (1943) outlined that for one to feel valued and needed, their physiological needs, safety, and security needs, love and belonging needs, and one's self-esteem needs must be met and satisfied to reach the ultimate goal of their performance – self-actualization - reaching one's full inner potential (McLeod, 2018).



Second is one's desire to serve and make a difference by meeting an external global need in our world. God has created people to meet the needs of others in our world. This list of potential needs is vast, and God gives people opportunities to love, heal, provide for, rescue, and deliver people from various challenges based on human needs. Jesus, of course, was the best leader that the planet has ever seen at meeting people's physical and spiritual needs.

How does one find a job to serve a cause or a people group that one is passionate about and has the spiritual gift to help? According to Mattson and Miller Jr. (1999), in their book, *Finding a Job You Can Love*, an estimated 50-80 percent of working Americans are in the wrong line of work. Therefore, Mattson and Miller Jr. offer to lead their readers through a personal inventory of discovering who they are and what they were meant to do.

By viewing work as a sacred calling, Mattson and Miller (1999) show how to assess one's unique God-given design, identify one's specific gifts, harness one's genuine interests and motivations, avoid confusion and self-deception, and discover one's individual vocational calling that brings true delight. Mattson and Miller (1999) explain that being in a job or role suitable for our gifts is essential in fulfilling God's will. Whether one is looking for a first-time vocation or a new career change, they offer both clear thinking and practical direction on glorifying God by enjoying the work He has created one to do. Mattson and Miller (1999) conclude by stating that all people desire to make a meaningful contribution to their vocational employment team and work harder when they feel valued and necessary to the overall task being performed.

Miller (2012) writes that all men and women were made to live in the reality that God has made, the reality of the kingdom of God. Within this reality is vision, a compelling vision. Vision is one of the most basic of all human needs. This is affirmed in scripture: "Where there is no vision, the people perish." (Proverbs 29:18). All of our lives are driven by a vision of some

kind. But not all visions are accurate, nor are they equally fulfilling. A God-ordained vision fulfills a need. This could be meeting a physical, mental, emotional, or spiritual need in the lives of others. This could also be completing a personal, corporate, organizational, or ministry need in the workplace (Lu and Gursoy, 2016). God designed humans to meet a need and to feel needed. If one is not doing either of these items, one is less fulfilled than God has designed (Schreiner, 2018).

As the church enters the twenty-first century, it is largely divided into two groups, each with a very different understanding of the kingdom of God. The first understands the kingdom of God as mystical, invisible, heavenly, and in the future. These Christians state that Jesus is Lord of all, but his kingdom will affect things here on earth only when Christ returns at the end of history. This school of thought struggles to help people discover their importance in meeting an earthly need (Nash & McLennan, 2001).

The second group, in contrast, understands that the kingdom of God is to make a difference - here and now. Too often, however, these people focus on social and political concerns and use human means to establish God's kingdom to exclude evangelism and future aspects of the Kingdom. Each of these views is incomplete (Miller, 2012).

So, how does one discover God's most critical areas of need? Most simply stated, Miller (2012) says the kingdom of God exists wherever God reigns. That God has no limit in time, location, or realm. Almighty God, who always was, is, and shall be, is the king of both the heavens and the earth. He is Lord of history as well as eternity. He is living and present in both the spiritual and material realms (Miller, 2012).

As the so-called developed world enters the twenty-first century, too often, westerners find that the secular worldview has reduced work to a career and life to an endless consumption

of things. As a result, many live without hope and purpose, and for many, work and life itself carry little, if any, meaning. High suicide rates, addictions to alcohol, drugs, pornography and sex, divorce, and increased loneliness even in crowded apartment complexes are all signs of the death of the soul of man (Wright, 2007). People's lives and work are diminished from what God would have them be. Many people's value or worth is determined by the marketplace and the amount of money they make. Today, to maintain this lifestyle, many people sacrifice what matters the most - family, friends, marriages, and Christian fellowship - to pursue success, prestige, fame, and power to meet the other goals prized by the world. All too often, there is a direct relationship between our escalating material prosperity and our increasing moral and spiritual poverty (Shaw & Gupta, 2004).

According to Bugbee (2005), for both westerners and peoples of the developing world, life and work have been separated from the daily, practical values and intentions of the kingdom of God in the world - those things that give our work real value and meaning. This separation marks the lives of believers as well. Too many Christians separate work and worship. Life is in two different compartments. The first is the religious and spiritual life that takes place in church and on Sunday. Christians are primarily proactive and consciously engaging in Christian activities in this compartment. The second is work, and their lives in this community exist on Monday through Saturday. And this part of life, Christians are at best reactive. There is no connection between these two parts of life. For too many Christians, the Bible speaks to the spiritual aspect of life, but it is the values of our national culture that govern most of life. Individuals and even entire nations are, as a result, not reaching their God-given potential and leaving many unmet needs in our society.

The solution for this fragmentation is the common foundation for the reconnection of our lives and our work to God's Mission and His Kingdom - becoming truly Christ's body with the Risen Christ as its head (Bugbee, 2005). The kingdom for which we work not only will come with all of its Glory when Christ returns, but it is the kingdom that also is currently at hand and is coming today with tangible ways through each Christian's life as they pursue fulfilling god-ordained vocations (Miller, 2012).

Miller (2012) writes to help Christians begin to reconnect their lives with their work in advancing God's kingdom and help people meet the spiritual needs in our world. A key to achieving this is developing a Biblical worldview and powerful vision that enables one to understand that their work is a term of calling and vocation. Thus their lives are more consistently glorifying God regardless of their chosen field of endeavor (Nash & McLennan, 2001). This process then transforms one's life and work into a call from God Himself, and the relationship that one has to their work and God then becomes meshed together, no longer to separate entities (Miller, 2012).

Job Crafting: Meeting the Needs of Employees and Clients

Another vital form of assessing external needs in the marketplace is a performance theory called job crafting. Job crafting describes what employees do to redesign their jobs and ways to foster job satisfaction and engagement, resilience, and thriving internally at work (Wrzesniewski & Dutton, 2001). One's job is a collection of tasks and interpersonal relationships assigned to one person in an organization (Ilgen & Hollenbeck, 1992). Job crafting theory elaborates on classic job design theory that focuses on the top-down process of managers designing jobs for their employees (Hackman & Oldham, 1976). In any formally designated job, employees are often motivated to customize their careers to fit their motives, strengths, and

passions. Job crafting describes how employees utilize opportunities to customize their jobs by actively changing their tasks and interactions with others at work. Crafting assignments to use a team member's gifts also places employees in an area of their passion, which helps employees meet both a personal and a professional need – the reason for job crafting. Those who perform these revisions are called job crafters, and research suggests they can employ at least three different forms of job crafting.

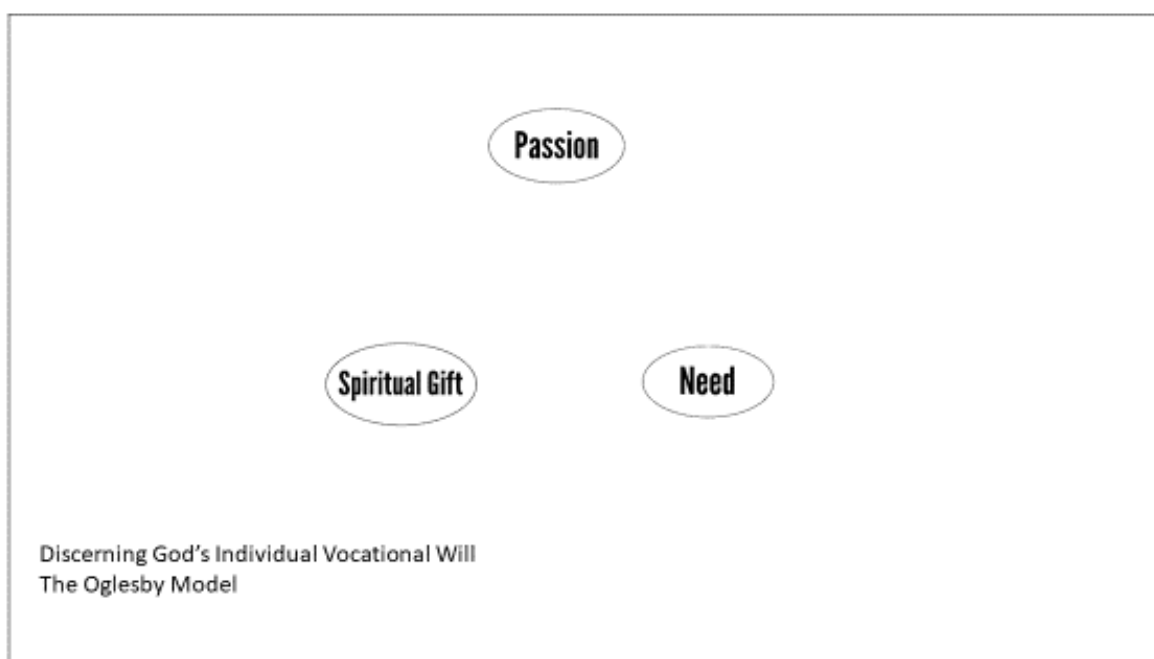
First, job crafters can expand or limit the boundaries of their jobs by taking on fewer or more tasks, expanding or diminishing the scope of functions, or changing how they perform tasks. Second, job crafters can transform their relationships at work by altering the nature or extent of their interactions with other people. Third, job crafters can cognitively change their jobs by altering how they perceive tasks (Berg et al., 2008).

Meeting Global Needs

One of the critical elements in assessing God's ordained individual vocational will for one's life is using one's passion and spiritual gift to meet a global need. While the limited space in this review of the literature does not allow for one to adequately provide a comprehensive list of all of the global needs that exist today (i.e., teachers for inner cities, organizations fighting sex trafficking, providing clean drinking water to third world countries, Christian mission organizations, disaster relief organizations, assisting senior citizens, etc.), this researcher proposes these four broad categories below. Suppose one is passionate about an area not covered in this section. In that case, hopefully, this list will assist one in understanding how to categorize areas of need that one is passionate about helping or solving. The four examples of needs include:

1. Demographic Needs: (i.e., families in poverty, single-parent households, foster children, clean drinking water, etc.)
2. Evangelism Needs: (i.e., Christian mission sending organizations and churches)
3. Faith and Culture Needs: (i.e., organizations that lobby for faith-based solutions to poverty, equity in schools, and legal issues)
4. Humanitarian Needs: (i.e., emergency response to natural disaster organizations, clean drinking water in third world countries, world hunger)

The diagram below illustrates step three, needs, of the practical three-step model for discerning God's individual vocational will for one's life.



Putting It All Together: The Intersection Point of Passion, Spiritual Gift, and Need

As previously stated, there is very little research regarding how people discern God's individual vocational will for their lives. Hopefully, after reviewing the theoretical framework above, one can now see how each of these three practical steps of discovering one's passion, spiritual gift, and a desire to meet an internal need and a need in the life of another person, people group, or organization can lead one to prayerfully discovering the calling that God has

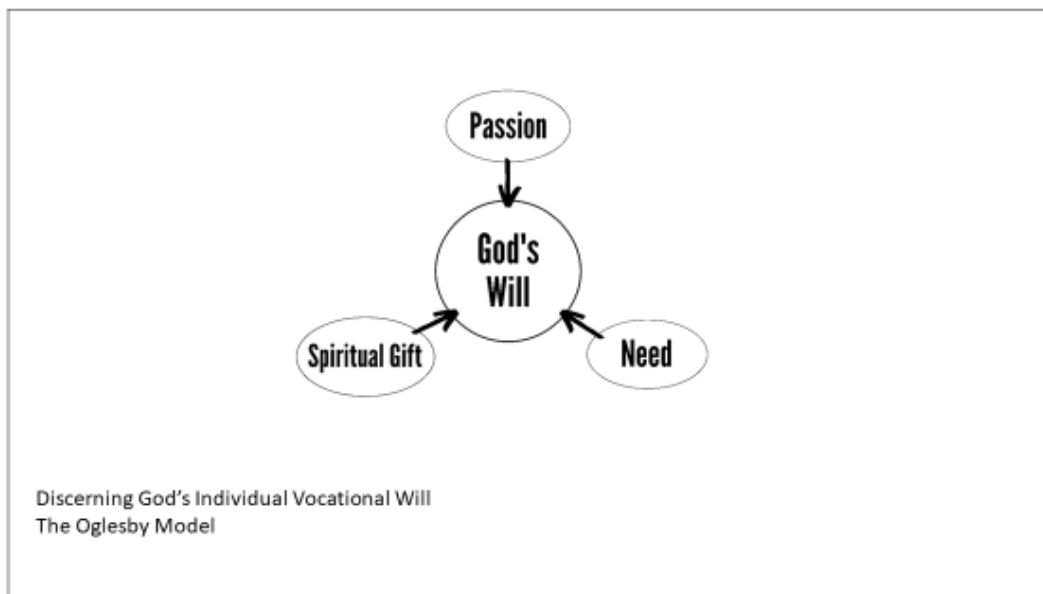
placed inside of them. As the diagram below illustrates, these three elements could potentially form the basis for one discovering God's vocational will for one's life. Based on the theological study provided and the theoretical studies cited, the researcher of this dissertation believes that where these three God-ordained elements intersect could potentially be the zone that God has specifically ordained one to pursue (Psalm 139:13-16, Ephesian 2:10) for one's life. Vygotsky (1978) refers to this type of intersection point as the Zone of Proximal Development (ZPD). He defines this zone as "the distance between the actual development level as determined by independent problem solving and the level of potential development as determined through problem-solving under adult guidance, or in collaboration with more capable peers" (p. 86). Vygotsky (1978) believed that when a student is in the zone of proximal development for a particular task, providing the appropriate assistance will give the student enough of a boost to achieve the mission. To assist a person in moving through the zone of proximal development, educators are encouraged to focus on three essential components which aid the learning process:

- The presence of someone with knowledge and skills beyond that of the learner (a more knowledgeable other).
- Social interactions with a skillful tutor that allow the learner to observe and practice their skills.
- Scaffolding, or supportive activities provided by the educator, or more competent peer, to support the student as they are led through the ZPD.

This researcher believes that Christian leaders can use these three steps to assist students in the self-evaluation and introspection process to help them discover God's passion, spiritual gift, and need that God has placed inside of every believer. The intersection point (the zone) of these three essential criteria is the calling of God's vocational will for one's life. When one discovers this zone for discerning one's individual vocational calling, several things may happen for an individual:

- A. If passion, spiritual gift, and need are three legs of a camera tripod, the section connecting these could potentially be the zone for God's individual vocational will for one's life.
- B. In this zone, one would be passionate about serving because God has placed inside of them a passion for a cause, people group, organization, or solution to a global problem.
- C. In this zone, one would be utilizing their spiritual gift to further the kingdom intentionally. The work they perform will be intrinsically motivated because it comes from God.
- D. In this zone, one would be meeting a global need and be a part of the solution to both a spiritual and global problem.
- E. When one discovers this zone, one would be passionate, energetic, intentional, spiritually gifted, and meeting a spiritual or a physical need in the lives of others, thus fulfilling God's will for their lives. God would be glorified (the Chief End of Humanity) by one's faithful and obedient service to Him, regardless of profession.

The diagram below illustrates the proposed zone of God's vocational will when all three of the elements for discerning God's individual vocational will for one's life are discovered, and the intersection point of these three elements is implemented into one's life.



Related Literature

Discerning God's Will

God's Will: The Traditional View

Friesen (2004) writes that when it comes to God's will, there is a traditional view accepted by most Christian leaders, writers, and scholars, which states that God has three specific wills: a sovereign will, a moral will, and an individual will.

God's Sovereign Will

Does God have a sovereign will? The traditional view says, "Yes," and Friesen (2004) agrees. God's sovereign will determines everything that happens in the universe (Daniel 4:35, Proverbs 16:33, 21:1, Revelation 4:11, Ephesians 1:11, Romans 9:19, 11:33-36, and Acts 2:23, 4:27-28). Philosophers and theologians for centuries have tried to figure out the mystery of God's sovereign will, but our finite human minds are simply incapable (Pink, 2001). Swindoll (1999) states that the key to understanding God's sovereignty is that you cannot. Swindoll (1999) and Friesen (2004) agree on this point. Swindoll further writes that God's sovereignty is a mystery held in the hands of a faithful God. Finally, Swindoll divides God's sovereignty into what God decrees and what God permits. Swindoll also clarifies that God allows evil things, but God is still sovereign over all. Swindoll also believes in the moral will and the individual will of God.

Edwards (2011) writes about God's sovereignty regarding the salvation of people that:

He not only is sovereign, and has a sovereign right to dispose and order in that affair; and He not only might proceed in a sovereign way, if He would, and nobody could charge Him with exceeding his right; but He actually does so; He exercises the right which He has. (p. 42)

There is one, however, who knows all of the answers. That One is "the blessed and only Sovereign, the King of kings, and Lord of lords" (1 Timothy 6:15). Scripture reveals five things about God's sovereign will. God's sovereign will is certain (will be fulfilled), detailed (includes all things), hidden (except when revealed by prophecy), supreme (without violating human responsibility or making God the author of sin), and perfect (works all things together for God's glory and our good) (Friesen, 2004). C.S. Lewis (1996) reminds us that in God's sovereignty, He took the risk of creating beings who could choose sin. But fortunately for humanity, in God's sovereignty, He had already prepared the redemption that would be necessary.

The ultimate proof of God's sovereign will was presented at Calvary. Far from frustrating God's plan, the most wicked act ever committed – the willful murder of God's Son and Israel's Messiah – actually accomplished the central requirement of God's glorious plan of redemption (Friesen, 2004). The crucifixion was not God's plan B. A Savior was foreknown before the foundation of the world (1 Peter 1:20) and promised to Adam and Eve (Genesis 3:15). The crucifixion was prophetically described in detail (Psalm 22), and the death of the Messiah was divinely interpreted as an offering for guilt some six hundred years before the event (Isaiah 53:3-12). Judas's betrayal was prophesied (Matthew 26:24, Acts 1:16) and foretold by Jesus at the Last Supper (Luke 22:21). The time when the Messiah would be cut off was predicted by Daniel (Daniel 9:26). And in his Pentecost sermon, Peter declared that the very criminals who carried out the farcical trials accomplished God's predetermined plan (Acts 2:23). Herod, Pontius Pilate, the Gentiles, and Israel gathered against Jesus "to do whatever God's hand and purpose predestined to occur." (Acts 4:27-28). So, the final verdict is that no one can frustrate or change God's sovereign will and plan.

God's Moral Will

The scriptures reveal the moral will of God. God's commands teach humanity both what they should believe and how they should act (Romans 2:18, 1 Thessalonians 4:3, 5:18, and 2 Corinthians 6:14). Regarding one's moral will, Mitchell cites Packer by stating the only will of God that must be discovered was never lost, it is just ignored (Packer, 1984). Packer (1984) once described Christianity in North America as being "three thousand miles wide and a half an inch deep," when it comes to the development of a moral will due to the lack of Biblical emphasis by western Christianity (as cited in Gulley, 2002). Friesen (2004) writes that while evangelicals agree about the reality of God's moral will, they disagree on the extent to which that moral will provides guidance in making specific decisions.

Ferguson (1992) writes that he does not think God's will is hidden. Most people who subscribe to the traditional view of God's will may believe that Ferguson never answers the question of how to discover God's will. He does raise one's hope by using terms like "perfect will" (p. 25) and "center of God's will" (p. 85), but his meaning is different from what readers might expect. Ferguson (1992) assumes that God desires one thing in each decision, but he does not define it or show it from Scripture. Ferguson argues that when Scripture is correctly applied to the individual situation, the result is living in God's will. He concludes that the will of God is found by 1) direct commands of Scripture, 2) principles found in Scripture, and 3) illustrations used in Scripture. Therefore, "the chief need that believers have, is the increased familiarity with and sensitivity to the wisdom found in God's Word." (p. 31).

Friesen's (2004) opinion is that the traditional view holds that the Bible (God's moral will) gives most of the guidance needed to make a decision and that knowing God's individual will is essential for ultimately leading to the correct choice. Friesen (2004) argues that the Bible

is entirely sufficient to provide all guidance needed for a believer to know and do God's will and that there is no need to know God's essential will for the individual because an individual will does not exist. This opinion that God does not have an individual will is the epicenter of the debate between Friesen's (2004) view of God's will for decision-making and many others.

As it relates to theological anthropology, Friesen (2004) writes that the moral will of God is the expression, in behavioral terms, of the character of God. Ironically, he continues that God's moral will is precisely what Satan attacked in the Garden of Eden. Satan sought to usurp God's authority by tempting Eve to be like God. (Genesis 3:5). When, in fact, Adam and Eve were already like God and created in the holistic image of God (body, mind, and spirit), which was God's design from the beginning (Bird, 1981). God desired humanity to reflect his likeness and glory on the finite level (Friesen, 2004). Kilner (2018) reminds us that God's image was not altered at the fall of man, but man's ability to reflect God's glory was dimmed.

God's Individual Will

Friesen (2004) argues that God does not have an individual will for believers. Friesen defines an individual will of the traditional view as "God's ideal, detailed life-plan uniquely designed for each person." (Colossians 1:9, 4:14, Romans 12:2, Ephesians 5:17, 6:6, Proverbs 3:5-6, 16:6, Psalm 32:8, Genesis 24). Perhaps one of the flaws with Friesen's argument lies in this narrow definition of God's individual will. Friesen argues that the traditional view of God's will includes a mere small dot that each believer is aspiring to discover like a needle in a haystack. If this is what one means when looking for God's individual will, this researcher would agree with Friesen that this dot would be very difficult for most, if not all believers, to discover. However, this researcher is not proposing a model to help people locate a mystical dot called God's individual vocational will to be realized by a mathematical-type formula, but rather

suggests a prayerful, Holy Spirit-guided, scriptural-based introspection of oneself using the active reflection of proven assessments to discern the zone of God's vocational will at the intersection of one's passion, spiritual gift, and the world's need, and not a nebula's dot floating out in the speculative universe. This intersection zone also offers the individual the freedom to determine God's vocational will while also enjoying the time and space to see where God's will is going to be actualized. For example, this researcher is passionate about Christian camping ministry, has the spiritual gifts of administration, serving, and teaching, and discovered that Houston, Texas was one of the largest metropolitan cities in the United States with no non-denominational Christian camp within a two hours radius. Upon this discovery, this researcher moved to the Houston area to start a Christian camp because it fits all of the criteria of this model in the zone of God's vocational will. However, this researcher could have moved anywhere on the planet with a Christian camping need and still operated within the zone of God's will. Another person may discover that they are passionate about teenagers, have the gift of serving, teaching, or leadership, and desire to meet the need of the growing number of churches today with no youth pastor. This person would be in God's vocational will zone but could serve God as a youth pastor in a wide variety of locations, churches, or ministries. Friesen even hints at this zone, which he calls freedom and responsibility inside his moral will circle. God's guidance for decision-making is given through the indwelling of the Holy Spirit, who progressively reveals God's life plan to the heart of the believer through a variety of means. This aspect of God's will is usually of most significant concern to those facing life's decisions.

Many educators and scholars have written extensively about the existence of God having an individual will for believers. For example, Blackaby and King (1994) elaborate on the seven principles outlined in Blackaby's previous best-selling work, *Experiencing God*. In this book, the

authors highlight God's beautiful relationship with humans created in His image and how God's greatness is extolled as one's faith grows. Blackaby and King (1994) challenge readers to give their complete dedication and absolute obedience to God as they submit to His will for their lives. They summarize that discovering God's will is a combination of discerning God's will from God through the Bible, prayer, and circumstances as the Holy Spirit leads, guides, and directs. Friesen (2004) disagrees with Blackaby and King (1994) strongly on this point, stating that people must be cautious of attempting to discern God's will from an "exegesis" of circumstances.

MacArthur (1994) summarizes the objective guidelines of God's will. He writes, "it is God's will that 1) we be saved (1 Timothy 2:3-4), 2) we be Spirit-filled (Ephesians 5:17-18), 3) we be sanctified (1 Thessalonians 4:3), 4) we are submissive (1 Peter 2:13-14), and 5) we suffer (1 Peter 4:19, Philippians 1:29, 2 Timothy 3:12)" (p. 190). MacArthur (1994) summarizes that if these five things are the realities of your life, you do not need to worry about the decisions that you make in life. However, he does note that if all five of these things are true in a believer's life, a believer's decisions will not involve any directly forbidden choices in Scripture. He concludes, "if all five of these elements are present, then God's will should be running one's wants" (p. 31).

Guinness (2003) writes that the phrase "the call" is what the conventional view uses to describe God's individual will for the life work of each person. However, for Guinness (2003), the call is the bedrock of the Christian life and commitment. It is almost what Friesen (2004) refers to as God's moral will. Guinness (2003) defines calling as:

The truth is that God calls us to Himself so decisively that everything we are, everything that we do, and everything that we have is invested with special devotion and dynamism lived out as a response to his summons and service. (p. 4)

Smith (1991) also argues for the existence of God's individual will. However, he defines God's individual will as seeking a rational biblically-based reason for the decisions that one makes. For example, Smith (1991) writes:

That one must first study Scripture to discern God's will. Then, one should use reason to make a logical choice about God's will, as opposed to looking for supernatural indications or purely intuitive impressions of his guidance. (p. 103)

Spurgeon (1862) writes that the great controversy that has divided the Christian church for many ages has hinged upon the thorny question of the will. Spurgeon writes:

I need not say of that conflict that it has made much mischief to the Christian church, undoubtedly it has, but I will rather say, that it has been fraught with incalculable usefulness, for it has thrust forward before the minds of Christians, precious truths, which, but for it, might have been kept in the shade. (p. 117)

Spurgeon believes that the two great doctrines of human responsibility and divine sovereignty have both been brought out more prominently in the Christian church by the fact that there is a class of strong-minded hard-headed men who magnify sovereignty at the expense of responsibility, and another earnest and useful class who uphold and maintain human responsibility often at the expense of divine sovereignty.

Those looking for a simple formula for finding the will of God will not find it in Willard's (1999) book, *Hearing God: Developing a Conversational Relationship with God*, which covers a much broader scope of this subject, as indicated by the book's title, developing a conversation with God. Willard (1999) believes that one needs to listen to God when He speaks to their inner being in His still quiet voice. Willard (1999) offers dozens of pages on how to know when God is speaking through your own feelings, impressions, and thoughts. Friesen (2004), of course, disagrees with this concept, and he strongly warns believers not to listen to their thoughts, feelings, and inner voice as a means for determining God's will.

Friesen's Argument

An important point when discussing Friesen's (2004) denial of an individual will of God is his definition of individual will. As stated previously, Friesen's explanation of the traditional view of an individual will is "God's ideal, detailed life-plan uniquely designed for each person" (p. 28). By this narrow definition, perhaps an individual will for a person could be debated. However, few writers in the literature on biblical guidance for decision-making equate this individual will with God's sovereign will. Obviously, God's sovereign will can neither be found in advance nor missed. Friesen (2004), however, states, "My contention is that an individual will of God for every detail of a person's life is not found in scripture" (p. 41).

The Bases for an Individual Will

According to Friesen (2004), the foundational bases for an individual will from the traditional evangelical perspective cited in the literature are reason, experience, biblical examples, and biblical teaching.

Reason. The traditional view says reason provides several arguments for the individual will of God. First are two attributes of God found throughout Scripture. In Genesis chapter one, one discovers immediately that God is a God of order. His orderly nature and plans are then carried throughout the Bible through leaders, prophets, the life of Jesus, the calling of the disciples, the life and ministry of Paul, and, of course, his return. Second, God is omniscient. God's insistence on order (1 Corinthians 14:40) and His advanced knowledge of the outcome of every possible decision (Matthew 11:21-22) suggest that He would construct an individual will for each person. From the creation of the galaxies (Isaiah 40) to the intricacies of molecular structure, for all of creation, testifies to the orderliness of the Master designer. Friesen (2004), however, writes that given God's orderliness and omniscience, He certainly could develop an

individual will for each person. Friesen (2004) concludes that the possibility of such a plan is not contrary to reason, but the necessity of such a plan is not required by reason. Friesen (2004) further writes, "While the concept of an individual will is acceptable to reason, it is hardly required by it" (p. 42). Packer (1973) would say about reason in relation to wisdom, "wisdom is the power to see, and the inclination to choose, the best and highest goal, together with the surest means of attaining it" (p. 80). Packer (1973) goes on to state that wisdom and reason have the ability to figure out what is spiritually profitable in a given situation.

Experience. The second element of the traditional view for the individual will of God is based on experience. Bible teachers agree that experience alone cannot determine the truth. However, experience can support the truth. To refute experience as proof of God's individual will for people, Friesen (2004) offers the story of Hudson Taylor, a successful missionary in China. Friesen (2004) contends that the traditional view says that Hudson Taylor's success can be attributed to his obedience to God's call to take the gospel to China. Because he followed God's individual will for his life, God blessed him. Friesen (2004) writes that if God does have an individual will for people, this is a reasonable explanation. But he asks, is this the only explanation? Are there other factors that could account for his success? Friesen (2004) states that Taylor's success could be attributed to his obedience to God's moral will. Spiritual success is promised to the one who will obey God's Word (Psalm 1:2-3, 1 Kings 2:3, 1 Chronicles 22:13). Friesen (2004) further writes that God's moral will is given "so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success" (Joshua 1:8). Friesen (2004) contends that blessing is the result of knowing and obeying the revealed moral will of God (John 13:17, 2 Timothy 3:16-17).

Friesen (2004) concludes this section in his book by stating that Hudson Taylor could have enjoyed this same missional success in Africa as in China. However, Hudson Taylor felt impressed by the Holy Spirit to go to China. Taylor had the God-given spiritual gifting and ability to immerse himself in the culture and learn the language in China. Taylor also had a supernatural love and affection for the people in this region. These passions and gifts were divinity endowed to him for ministry success as a missionary in China. To say that Taylor's success was because of Taylor's own will or abilities (Taylor merely following God's moral will) because Taylor chose China instead of Africa not only discounts his missional success, but it also robs God of the glory that he deserves for the way that God worked in Taylor's life and the fulfillment of God's will in the lives of those in China that Taylor was sent to minister.

Biblical Example. Having considered the traditional arguments for an individual will from both reason and experience, one should also consider biblical examples that Friesen (2004) states are the exceptions found in Scripture. Friesen believes they are not normative or representative of God's individual will for all people. Friesen's examples include the practice of a holy kiss (1 Corinthians 16:20), the bright light and voice of God to call Saul into the ministry (Acts 9:3-4), or God speaking to Balaam through a donkey (Number 22:28-30). Friesen (2004) writes that even though these examples are extreme and have real value, they must be carefully interpreted.

According to Friesen (2004), the scriptural examples shown in support of an individual will invariably cite instances where God supernaturally revealed guidance that was much more specific than God's moral will. The Old Testament includes accounts of people who received direct guidance to take specific vocations (such as leader, prophet, king) or do certain things (Jonah, Nehemiah, Joshua). The book of Acts records numerous divine directions that Paul and

others received. Paul was called, literally, to be an apostle by vocation (Acts 9, 1 Corinthians 1:1, and Galatians 1:1). Paul was sent out as a missionary (Acts 13:1-2). During Paul's missionary work, he was directed to specific places of ministry and away from others (Acts 16:6-10, 18:8-9, 22:17-21, 23:11). Peter was told to go to Cornelius's house (Acts (Acts 10: 17-20) after Cornelius was directed to find Peter (Acts 10:50). Later, Peter was led out of Herod's prison (Acts 12:7-8). Philip was directed to a desert road (Acts 8:26) to join a particular chariot (Acts 8:29), from which he was dispatched to the town of Azotus (Acts 8:39-40). Ananias was ordered to find Saul of Tarsus after the Damascus Road experience (Acts 9:10-16). There is no doubt that these specific individual occurrences in Scripture involve more specific guidance than God's general sovereign and moral will.

Elliot (1997), however, provides another perspective on God's guidance. In Elliot's (1997) view, supernatural means of guidance are not promised but may be given whenever God sees the need. These means include visible signs, audible signs, angels, dreams, visions, and prophets. Elliot (1997) acknowledges the possibility of miracles anywhere and anytime. She also notes that they were usually not requested when miracles were given. Elliot writes, "Supernatural phenomena were given at the discretion of the divine. It is not for us to ask that God will guide us in some miraculous way. If in his wisdom, he knows that such means are what we need, He will surely give them" (p. 86).

Friesen (2004), however, says that events recorded in Scripture do not prove that God has an individual will for people. In fact, he summarizes his thoughts by stating the following five reasons based on Biblical examples that God does not have an individual will for people.

First, Friesen (2004) cites that the number of recorded cases in Scripture is insufficient to constitute normative experience. Second, Friesen (2004) writes that biblical examples are not

comprehensive. He writes, "If God has an individual will for believers, then it should cover every decision made, and the biblical examples do not touch upon life's ordinary decisions" (p. 46). Friesen (2004) further writes, "Most of the instances in Acts had some direct bearing on the spread of the gospel, and God gave the specific leading to ensure evangelical outreach during the formative years of the church" (p. 47).

Third, Friesen (2004) argues that God does not have an individual will for people because the biblical examples were recipients of specific guidance, and they occupied a special place in the outworking of God's program. Friesen (2004) further states that these biblical examples were people selected by God to play a significant role in His plan. One could argue that this is an individual's will. Furthermore, this researcher believes that all people have the opportunity to play an essential role in the redemption of others and are invited, in fact, commanded to take part in the Great Commission (Matthew 28:16-20).

Friesen (2004) references Peter and Paul as examples in Acts, apostles who received special revelation because of their unique office in the church. He also notes nonapostolic recipients of direct guidance – Phillip, Ananias, Cornelius, and the church at Antioch found themselves at a strategic historical crossroads in spreading the gospel beyond the house of Israel. Friesen (2004) concludes:

By virtue of their reception of divine revelation and their obedience to it, they became key figures in the worldwide propagation of the gospel. Examples of detailed divine guidance in Scripture are infrequent, limited in scope, and directed to persons who play a special role in God's program for the earth. Such selectivity on the part of God weakens rather than strengthens the support for the concept of an individual will for all people. (p. 47)

Again, this conclusion by Friesen (2004) is questionable. There are numerous examples in Scripture (it is not infrequent) of detailed divine guidance (Mary, Joseph, Elizabeth, Martha,

etc.). And what about the call of the twelve disciples? No one could argue that these men were not prominent leaders, kings, wealthy, influential, or from high positions (MacArthur, 2002). And Jesus, as a man, walking at the Sea of Galilee called them to fulfill an individual and significant calling. It was not a bright light or a loud voice from heaven but a simple human (but divine) invitation. The truth is, one has no accurate way to measure the number of individual callings that people in the Bible received and obeyed because it was impossible to record back then, just as it is impossible to record here today the level of obedience of God's individual calling.

Finally, Friesen (2004) writes that the final flaw in biblical examples as a basis for an individual will is the means of communication. He claims that the traditional view holds that supernatural revelation is not the normative experience for all believers. Yet, he states that many biblical examples supporting individual guidance involve supernatural revelation. In Acts, such guidance came through visions (9:10-16, 10:3-8, 10:17, 16:9-10, 18:9, 22:17-22), angelic messenger (8:26, 12:7-9, 27:23), physical miracle (8:39), an audible voice from God (8:29, 9:3-6, 10:19-20, 23:11), or a prophet who had received direct revelation (13:1-2, 21:10-11). Friesen (2004) is bold enough to write, "There are no recorded examples where detailed guidance was given through a means other than supernatural revelation" (p. 47).

Biblical Teaching. The fourth argument against the existence of an individual's will by Friesen (2004) is biblical teaching. This researcher believes strongly in the proper interpretation of Scripture. Friesen (2004) selects specific Scripture passages and argues that these verses apply to God's moral will. Perhaps, a couple of them to God's sovereign will, but most traditional evangelicals take these scriptures out of context and try to claim that they demonstrate that God has an individual will for all people. This researcher has already expressed repeatedly that while

Friesen (2004) is a respected scholar and has studied decision-making and the will of God for many years, his interpretation of these scriptures should not be widely accepted as absolute. In other words, just as easily as Friesen (2004) claims that these scriptures do not prove the existence of an individual will, one could not also say that they disprove an individual's will of God either. The scriptures that he scrutinizes in his argument against the traditional view of an individual will of God include Psalm 32:8, Proverbs 3:5-6, 16:9, Isaiah 30:20-21, John 5:19, 10:3-4, 16, 27, Roman 12:1-2, Ephesians 2:10, 5:15-17, and Colossians 1:9, 4:12. A careful examination of hermeneutics and applying the correct exegesis is critical in applying these verses to God's will. One should also remember that all Christian's ultimate individual will, moral will, and sovereign will is to glorify God (Boyd, 1859).

Related Literature: Conclusion

The purpose of this related literature section was to investigate, compare and contrast other authors' views regarding one of the most popular and controversial books in the area of discerning God's will for one's life, *Decision Making, and the Will of God* by Garry Friesen (2004). Friesen (2004) writes that most Christian leaders accept a traditional view regarding God's will, which states that God has three specific wills: a sovereign will, a moral will, and an individual will. While Friesen (2004) agrees with the existence of God's sovereign and moral wills, Friesen (2004) argues for most of his 526 pages that God does not have an individual will for believers.

However, it is important to note how Friesen (2004) defines an individual will of God, "God's ideal, detailed life-plan uniquely designed for each person" (p. 28). This concept of God's individual will has been examined and debated in this study. Many educators and scholars have written extensively about the existence of God having an individual will for believers.

This Precedents in Literature outlined how Friesen (2004) drew his conclusion that there is no individual will for believers. The rebuttal of the existence of an individual will for people was presented in each section, including biblical characters who exhibit that God does have an individual will for all people. A. W. Tozer (1957) summarized God's will well when stating that wisdom is sanctified common sense.

Conclusion

This Precedents in Literature has provided the reader with a biblical and theological framework illustrating that God has an individual vocational will for all believers. Then, since an argument was made that God does have an individual vocational will, a theoretical framework for a new practical three-step model for how one can discover this individual vocational will by discerning their passion, discovering their spiritual gift, and how to identify a ministry, organization, business, global issue, or people group that needs someone with this passion and spiritual gift to serve was provided.

In the related literature section of this Precedents in Literature, Garry Friesen's dissertation (1978) and book (1980, 2004), *Decision Making and the Will of God* was examined, as well as what several other authors and theologians believe about his conclusions regarding God's individual will for all believers which were relevant to this discussion.

Finally, this Precedents in Literature proposed, and then this dissertation study will eventually evaluate a biblically-based practical three-step model for assisting all believers in identifying and confirming God's individual vocational will for their lives. Currently, there is a gap in the literature in this regard. This researcher believes that if churches, camps, youth groups, para-church organizations, high schools, and universities had this model, then they could help people discover their God-ordained biblical vocational will for their lives.

Rationale for Study and Gap in the Literature

The following section will provide a rationale for this study and highlight the gap in the literature for discerning God's individual vocational will for a person.

Rationale for Study

One of life's most challenging questions for teenagers and college students is, "What am I supposed to do with my life?" Many parents, teachers, school guidance counselors, and even ministers attempt to answer this question. Most of these people answer this question based on their own lives or point out successful leaders in various professions. However, merely looking at the success of others does not tell the story or the steps of how these leaders successfully navigated the journey to arrive at their current vocational destination.

While there is a significant amount of research on what the career expectations of Millennials are, how they value meaning in their work, and that they move more frequently from job to job than other generations to find it (Ng et al., 2010), there is little known about what experiences lead Millennials to discover their individual vocational callings, including Friesen's study (1978, 1980, 2004) which claims that a personal vocational will does not exist at all.

Additionally, research on calling has been increasingly conducted on living a calling and the experiences of individuals once they've discovered their callings (Duffy, Bott, Allan, Torrey, & Dik, 2012b; Duffy & Autin, 2013; Duffy, Allan, Autin, & Bott, 2013), yet very little is known about how callings develop in the first place, among Millennials or anyone else (Duffy & Dik, 2013). After conducting a literature review on callings, Duffy and Dik (2013) concluded calling research is a growing area. Yet, gaps remain that need to be further addressed for a more complete understanding of this construct. Duffy and Dik (2013) conclude the "...role of the perceived source in how a sense of calling develops is not yet well understood..." (p. 429).

The researcher of this dissertation attempted to address this gap in the literature by offering at least one method (a practical three-step model) of how an individual vocational calling is discovered. Then, this researcher performed a quantitative validation study to collect and descriptively analyze empirical data to determine if this model was understood by the students and could be utilized effectively in helping this sample population discover God's individual vocational will for their lives.

Finally, conflicting views remain on the source and conceptualization of calling (i.e., whether it is derived internally, externally, etc.). Duffy and Dik (2013) state the perceived source of a calling may affect both the development and the experience of the calling. Thus, to build a stronger theoretical foundation of this construct, it is necessary to understand better how callings are conceptualized by individuals, their source of development, and in particular, to explore the experiences that lead individuals to discern their individual vocational calling.

Gap in the Literature

There is currently no well-defined step-by-step practical model for clergy, teachers, professors, or school guidance counselors to help high school and college students discover God's ordained vocational will for their lives. This validation study proposed and evaluated a potential solution to fill this gap in the literature. The researcher of this dissertation believes that after attending these two one-hour classroom presentations and completing the assessments provided that the students in this sample population can confidently discover God's biblically ordained vocational calling for their life and then practice this calling utilizing one's passion and spiritual gifts in an area of need in our world that one will live a life of inner peace, and physical, mental, emotional, and spiritual balance.

When this occurs, this researcher suggests that not only are individuals more fulfilled and experiencing the inner peace that comes from a life of obedience, but the Kingdom of God will be expanding here on earth (Matthew 28:19) until the Lord returns (Acts 1:11). This three-step model, which will help people discover that God created them to glorify God, and to understand God's individual vocational will for their lives, involved one discovering one's passion, discerning one's spiritual gifts, and evaluating where there is a need in this world for someone with one's passion and spiritual gift.

Specifically, the gap in the literature that this author addressed is that currently, no approach or method for discerning God's vocational will offers a biblically-based three-step practical model. There is a gap in the literature in this regard. In addition, many authors mention one or perhaps even two of these critical elements for determining God's will, but no model suggests all three or provides an intersection point for these three.

Chapter Summary

In this Precedents in Literature, the reader was provided with a biblical and theological framework illustrating that God has an individual vocational will for all believers. Then, an argument was made that since God does have an individual vocational will, a new practical three-step model for how one can discover this individual vocational will was provided. In addition, this review of the literature also offered an overview of secular theories regarding career calling, and several secular studies performed investigating how emerging adults (18-25-year-olds) currently make their vocational career decisions. The conclusion to this examination is that currently, how emerging adults make this decision is not well known, and more research studies, like this one, are needed to investigate this construct.

Next, in the related literature section of this review of literature, Garry Friesen's dissertation (1978) and two books (1980, 2004), *Decision Making and the Will of God*, was examined, as well as what several other authors and theologians believe about his conclusions regarding God's individual will for all believers which are relevant to this discussion.

Finally, this review of the literature proposed, and then this dissertation study evaluated a newly proposed biblically-based practical three-step model for assisting all believers in identifying and confirming God's individual vocational will for their lives. Currently, there is a gap in the literature in this regard. Chapter three will outline the methodology for assessing the effectiveness of this proposed practical three-step model.

CHAPTER THREE: RESEARCH METHODOLOGY

The purpose of this chapter will be to outline the methodological steps of this quantitative validation study of a proposed practical three-step model to discern God's individual vocational will for one's life. This chapter will briefly review the research problem and gap in the literature. Currently, a biblically-based model for helping one discern God's individual vocational will does not exist. The benefit of this study for both the gap in the existing literature and the mentors attempting to assist this population in answering this question is that empirical data was collected and analyzed to determine the understanding and effectiveness of this proposed new model. Next, this chapter will state the research questions, describe the research population, and the sampling procedures for this sample of 18-25-year-old students at an evangelical Christian university in the eastern United States. These students attended two one-hour classroom presentations to learn this proposed three-step model. This sample of 1,116 students of a university residential population of 15,000 then completed a pre-presentation survey, a post-presentation survey, and a two-week post-presentation survey. Finally, the limits of generalization for this study, the ethical considerations for this study, the proposed instrumentation (the development, validity, and reliability of the three surveys), the research procedures, the data analysis, and the statistical applications for this study will be provided.

Research Design Synopsis

The Problem

The problem that this researcher addressed in this quantitative validation study was whether or not a proposed biblically-based, practical, three-step model for helping college students discern God's individual vocational will for their lives was empirically valid. There is a

gap in the literature in this regard. The literature reveals that a few authors mention one element, a person's strongest internal passions (Dobrow & Tosti-Kharas, 2011; Elangovan et al., 2010; Hagmaier & Abele, 2012; Hall & Chandler, 2005), or perhaps even two of the critical elements - some external (e.g., God, a higher power), some internal (e.g., one's own interests, skills, values, and passions), and some that may fall in the overlap of internal and external, (e.g., such as a sense of destiny) (Dik & Duffy, 2009), for determining God's individual vocational will, but no current model suggests all three of these foundational elements (passion, spiritual gift, and need) proposed in this new three-step model be considered collectively. This study sought to discern if the researcher's proposed model provided a valid intersection point for these three critical criteria as the basis for discovering God's vocational will. This model included a method for participant self-evaluation by teaching several personal inventory assessments that can assist one in understanding how God has created them with a specific passion, spiritual gift, and to meet a human need.

This model was derived from a biblical foundation, personal experiences in working with students, and through the review of literature presented in Chapter Two. While there is a significant amount of research on what the career expectations of millennials are, how they value meaning in their work, and why they move more frequently from job to job than other generations to find it (Ng et al., 2010), there is little known about what experiences lead millennials to discover their individual vocational callings, including Friesen's study (1978, 1980, 2004) which claims that a personal vocational will does not exist.

Research on calling has been increasingly conducted on living a calling and the experiences of individuals once they've discovered their calling (Duffy, Bott, Allan, Torrey, & Dik, 2012b; Duffy & Autin, 2013; Duffy, Allan, Autin, & Bott, 2013), yet very little is known

about how callings develop, among millennials or anyone else (Duffy & Dik, 2013). Duffy and Dik (2013) conclude the "...role of the perceived source in how a sense of calling develops is not yet well understood..." (p. 429). This researcher has attempted to fill this gap in the literature by offering a new method of discovering God's ordained individual vocational will. Dik and Duffy (2009) do suggest the combination of three closely related elements – an external summons, meaning/purpose, and prosocial motivation – as what distinguishes calling from closely related vocational constructs such as work centrality (Dubin, 1956), work commitment (Loscocco, 1989), work engagement (Kahn, 1990), meaningful work (Rosso et al., 2010), and prosocial work behaviors (Grant, 2007, Grant, 2008). Furthermore, Dik and Duffy (2009) also recommend that individuals examine a calling along a spectrum (not merely having one or not having one), introduced a distinction between seeking and experiencing a calling, described calling as an ongoing process rather than something to be discovered once and for all, and proposed that callings often change over time. Therefore, this study evaluated the effectiveness of this researcher's proposed three-step practical model, which provides an intersection point for three critical criteria (passion, spiritual gift, and need) as the basis for one discovering God's individual vocational will.

Purpose Statement

The purpose of this quantitative validation study was to determine if this researcher's proposed practical three-step biblically-based model for discerning God's individual vocational will was a valid and reliable means by which evangelical Christian university students aged 18-25 (emerging adults) may discern God's individual vocational will for their lives.

Several key definitions guided this study. First, "passion was defined as when you are so stirred by something (a cause, an injustice, etc.) that you simply have to do something"

(Hybels, 2007, p.13). The second definition is a spiritual gift. While there are many ways to define spiritual gift, for this study, a spiritual gift was defined as special divine empowerment bestowed on each believer by the Holy Spirit to accomplish a given ministry God's way according to His grace and discernment (Grudem, 1994). Third, Payne (2007) defines the term need as anything without which a person cannot live or function to his maximal ability in the tasks to which God has called them; a circumstance in which something is necessary, vital, important, or requires some course of action; necessity, call, exigency. In this study, a need may be an organization, geographical location, or people group who have an identified and measurable lack of teaching, resourcing, or material possession. Fourth, vocational calling was defined as God's biblically-ordained supernaturally endowed purpose for creating each person with a designated purpose in life (Guinness, 2003). Finally, emerging adulthood is defined as the transition period from adolescence to early adulthood (i.e., approximately 18 to 25 years; Arnett, 2000).

This study has no guiding theory since there is currently no biblically-based practical model for discerning God's individual vocational will in the literature. However, as mentioned above, research on calling has been increasingly conducted on living a calling and the experiences of individuals once they've discovered their calling (Duffy, Bott, Allan, Torrey, & Dik, 2012b; Duffy & Autin, 2013; Duffy, Allan, Autin, & Bott, 2013), yet very little is known about how callings develop, among millennials or anyone else (Duffy & Dik, 2013). Duffy and Dik (2013) conclude the "...role of the perceived source in how a sense of calling develops is not yet well understood..." (p. 429). This researcher attempted to fill this gap in the literature by offering a new method of discovering God's ordained individual vocational will.

Research Questions

The following research questions guided this study:

RQ1. Before being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, do any 18-25-year-old students at an evangelical Christian university report that they have been asked what God's individual vocational will is for their lives?

RQ2. Before being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, do any 18-25-year-old students at an evangelical Christian university report that they have ever been shown a model for how to determine God's individual vocational will for their lives?

RQ3. Upon being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, are any 18-25-year-old students at an evangelical Christian university able to demonstrate an understanding of the model as proposed?

RQ4. Upon being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, are any 18-25-year-old students at an evangelical Christian university able to utilize the model as designed and intended?

RQ5. Two weeks after the proposed model's presentation, what were the perceptions of the 18-25-year-old participants at an evangelical Christian university regarding the model's validity as a tool to discern God's vocational will for their lives?

Research Design and Methodology

According to Creswell and Creswell (2018), a quantitative survey design provides a description of trends, attitudes, and opinions of a population, or tests for associations among variables of a population, by studying a sample of that population. This researcher chose a quantitative survey design to collect empirical data to investigate the five research questions for this study. Specifically, the surveys gathered data regarding if this sample population has ever been asked what they want to do vocationally with their life, whether or not they have ever seen a biblically-based model to help them discover God's vocational will, demonstrate the students level of understanding of the new proposed model, and determine if students can utilize this proposed model as it was designed and intended.

Various studies examining vocational calling have also utilized a quantitative survey design. One of the most popular surveys is called the Brief Calling Scale (BCS) (BCS; Dik et al., 2012a, Dik et al., 2012b, Dik et al., 2012c) (Appendix A), which is widely used to examine individual career calling or choice. The BCS, validated four-question survey, was a part of all three of this researcher's surveys. In addition, while there is a significant amount of research on what the career expectations of millennials are, how they value meaning in their work, and that they move more frequently from job to job than other generations to find it (Ng et al., 2010), there is little known about what experiences lead millennials to discover their individual vocational callings, including Friesen's study (1978, 1980, 2004) which claims that a personal vocational will does not exist at all.

The conceptual definition and the meaning of calling represent perhaps the most controversial issue within the theoretical literature. Although a calling has been described as an orientation (Bellah et al., 1986), mindset, or perspective (Dik and Duffy, in press-a, Dik and Duffy, in press-b), many say that a calling is a psychological construct that may be folded into more extensive career theories or interventions, rather than a new theory of career development or career counseling—analogous to well-studied vocational constructs like self-efficacy or outcome expectations.

Nevertheless, there is no consensus on how the term is defined, and current approaches are diverse but can be organized using a general distinction between "neoclassical" and "modern" definitions. Echoing an earlier observation by Baumeister (1991), Bunderson and Thompson (2009) noted that neoclassical approaches reflect how the term has been explained historically and highlight a sense of destiny and prosocial duty. In contrast, modern techniques generally focus on an internal drive toward self-fulfillment or individual happiness. This debate over which

definition is the "right" one is arguably more of a semantic question than a scientific one, particularly given evidence that research participants also are divided in terms of how they understand the term (e.g., Hirschi, 2011). As Wrzesniewski (2012) summarized, "it is a sign of the evolving and dynamic nature of research on callings that the definition of callings is the subject of ongoing debate" (p. 46).

In their review of definitions across the humanities and social sciences, Dik and Duffy (2009) identified three components that, when combined, were emblematic of a calling in the work domain. The first was the notion of an external summons—that if an individual feels called to a specific type of work, this necessarily implies a caller, which may come in the form of a higher power, the needs of society, a family legacy, the needs of one's country, or any other force external to the individual. This component is consistent with the literal meaning of calling and how it has been used in the context of work historically. The second component is that a person's approach to work aligns with their broader sense of purpose in life; for such individuals, work is either a source of purpose in life or serves as a life domain that allows the expression of a sense of purpose. The third component is that a person's career is prosocially-oriented; individuals with a calling use their profession to directly or indirectly help others or advance the greater good.

The combination of these three elements – an external summons, meaning/purpose, and prosocial motivation – is what distinguish calling from closely related constructs such as work centrality (Dubin, 1956), work commitment (Loscocco, 1989), work engagement (Kahn, 1990), meaningful work (Rosso et al., 2010), and prosocial work behaviors (Grant, 2007, Grant, 2008).

Furthermore, Dik and Duffy (2009) recommended that individuals examine a calling along a spectrum (not merely having one or not having one), introduced a distinction between seeking and experiencing a calling, described calling as an ongoing process rather than

something to be discovered once and for all, and proposed that callings often change over time. This conceptualization of calling has informed the two most widely used instruments to assess calling in empirical research (Dik et al., 2012).

In these studies, the participants described a remarkable range of origin of the calling, some external (e.g., God, a higher power), some internal (e.g., one's own interests, skills, values, and passions), and some that may fall in the overlap of internal and external, such as a sense of destiny (e.g., what one is meant to do). Some scholars have argued that these internal source conceptualizations are a better fit for how the construct is viewed in the current culture, noting that many individuals who feel a calling do not identify an external caller but rather point to working in the career that aligns with their strongest internal passions (Dobrow & Tosti-Kharas, 2011; Elangovan et al., 2010; Hagmaier & Abele, 2012; Hall & Chandler, 2005). Accordingly, several calling instruments have been developed, conceptualizing calling as arising from an inner voice or sense of passion (Dobrow & Tosti-Kharas, 2011; Hagmaier & Abele, 2012).

Since 2007 approximately 40 studies have been completed examining how calling links to work-related and general well-being outcomes. Dik and Duffy (2009) reviewed results from these studies across six primary domains: the prevalence of calling, career maturity, work outcomes, domain satisfaction, well-being, and the distinction of perceiving vs. living a calling. Given the different ways calling has been conceptualized and measured, each study's particular instruments were discussed. Apart from early categorization studies, most studies have been based on Dik and Duffy's (2009) conceptualization of calling.

These studies have used either the Brief Calling Scale (BCS), which has a unidimensional scale assessing the presence of a calling, or the Calling or Vocation Questionnaire (CVQ), which includes three subscales assessing external summons, prosocial motivation, and

meaning/purpose, as well as a total score. Other scales have been developed by Dobrow and Tosti-Kharas (2011), who conceptualized calling as a meaningful passion, and Hagmaier and Abele (2012), who conceptualized calling as a career to which one strongly identifies, contributes to a sense of meaning and is guided by a transcendent force. For clarity, despite the definitional diversity, scholars usually describe a calling as consisting of multiple components that can be meaningfully summarized in a unidimensional total score.

More often, researchers study calling on a continuum. The most popular instrument to assess calling is the Brief Calling Scale (BCS; Dik et al., 2012a, Dik et al., 2012b, Dik et al., 2012c), which contains the item, "I have a calling to a particular kind of work," that participants answer on a five-point scale ranging from not at all true of me to totally true of me. With a sample of over 5000 diverse undergraduate students, Duffy and Sedlacek (2010) found that 30% reported that this statement was mostly true, and 14% felt it was totally true. In a study on the link of calling to life satisfaction, Duffy et al. (2013) surveyed a diverse sample of 671 working adults using the same instrument. They found that 28% indicated that the statement was mostly true, and 15% felt it was totally true. Demand characteristics may inflate these agreement rates to an extent, but even accounting for this possibility, these studies suggest that calling is a salient construct for a substantial proportion of college students and working adults.

Additionally, research on calling has been increasingly conducted on living a calling and the experiences of individuals once they've discovered their callings (Duffy et al., 2012b; Duffy & Autin, 2013; Duffy et al., 2013), yet very little is known about how callings develop in the first place, among Millennials or anyone else (Duffy & Dik, 2013). After conducting a literature review on callings, Duffy and Dik (2013) concluded calling research is a growing area. Yet, gaps remain that need to be addressed to understand this construct completely. Duffy and Dik (2013)

conclude the "...role of the perceived source in how a sense of calling develops is not yet well understood..." (p. 429). Finally, conflicting views remain on the source and conceptualization of calling (i.e., whether it is derived internally, externally, etc.). Duffy and Dik (2013) state the perceived source of a calling may affect both the development and the experience of the calling.

This researcher's dissertation study utilized three surveys (pre-presentation, immediately post-presentation, and two-week post-presentation) to collect and analyze empirical data regarding the understanding and usefulness of a proposed new model for discerning God's individual vocational will to help fill this gap in the literature for how a calling is discovered. As previously mentioned, the BCS, which has been used in over 40 other studies, was also utilized.

Quantitative validation studies examine the relationships between and among variables essential to answering the research questions or the hypotheses through surveys and experiments and focus on carefully measuring (or experimentally manipulating) a parsimonious set of variables to answer theory-guided research questions and hypotheses accurately (Creswell & Creswell, 2018) by collecting numerical data from surveys, tests, and experiments.

Typically, researchers seek facts and causes of human behavior and know a lot about a few variables to identify differences (Roberts, 2010). Most quantitative approaches manipulate variables and control the research setting. Pre-set numerical values and scales generally evaluate statistical analysis for these studies, producing more general information regarding theories, trends, and hypotheses than qualitative studies that offer more freedom and create more specific results and conclusions.

Quantitative researchers are predominantly postpositivists, which means they hold a deterministic philosophy that causes (probably) determine effects or outcomes. "The knowledge that develops through a postpositivist is based on careful observation and measurement of the

objective reality that exists out there in the real world” (Creswell & Creswell, 2018, p. 7). Thus, developing numeric measures of observations and studying the behavior of individuals becomes paramount for a postpositivist. Finally, some theories govern our world, and these theories need to be tested or verified to help us all understand the world. The scientific method, the accepted method for the postpositivist, begins with a theory, collects data that supports or refutes the theory, and then makes necessary revisions and conducts additional tests (Phillips & Burbules, 2000).

Phillips and Burbules (2000) write that one must also understand the following five assumptions to understand why this perspective is essential for all quantitative research methods. First, knowledge is conjectural (and antifoundational), meaning that absolute truth can never be found. The evidence established in these studies is always imperfect and fallible. Therefore, researchers do not prove a theory but rather state if the analysis instead indicated a failure in the null hypothesis. This assumption is critical because, in a closed world, you can prove a theorem. However, one may validate a hypothesis in an open world and can evaluate a theory. One cannot prove an (open world) theory or a hypothesis, nor can one validate a theory (Riehle, 2018).

The reason is the relationship between a theory and the hypotheses are essential is that for a given hypothesis, one must have well-established research methods like hypothesis-testing surveys and controlled experiments that let one show a hypothesis holds or not, i.e., is validated or invalidated within reasonable limits of certainty as defined by the employed research method (Riehle, 2018).

For a theory, all that one has is an evaluation by continuously testing the hypotheses generated. No single comprehensive research methodology affords one the same certainty about validity as one currently has for a single hypothesis. Hence, one can only incrementally evaluate

a theory by piling up conclusively validated hypotheses generated from the theory (Riehle, 2018).

There are four common types of validation. First prospective validation (premarket validation) establishes documented evidence before process implementation that a system proposes based on preplanned protocols. Second, retrospective validation is used for facilities, processes, and process controls in operation use that have not undergone a formally documented validation process. This type of validation is only available for long-standing and well-established procedures and inappropriate for new operations or facilities. Third, concurrent validation establishes documented evidence that processes do what they report. Fourth, revalidation means repeating the initial effort or any part of it and includes an investigative review of existing data.

Finally, when it comes to validation survey studies, the methodological design opposite of validation would be called falsification, developed by Karl Popper in the 1950s. Popper attempted to provide parameters for testing and corroborating scientific theories, one of which was the idea of falsification. According to Popper, any scientific theory or hypothesis must be subjected to rigorous logical and empirical testing before being accepted as supported.

The purpose of such testing "is to find out how far the new consequences of the theory - whatever may be new in what it asserts - stand up to the demands of practice" (Popper, 1959, p. 33). Popper proposed only two empirical results from practical or technical experimentation: positive or negative decisions. "If the experiment produces a positive decision or is verified, then the theory can be temporarily supported. Repeated positive decisions, in turn, lead to corroboration" (Popper, 1959, p. 33).

On the other hand, "If the decision is negative, or in other words, if the conclusions have been falsified, then their falsification also falsifies the theory from which they were logically deduced" (Popper, 1959, p. 33). According to Popper's principle of falsification, if just one observation does not fit with the proposition, then the theory is generally considered invalid and must be revised or rejected. The best example of falsification, made famous by Popper, "is the white swan" (Popper, 1959, p. 35). Popper proposed that if all swans are white, just one counter-example of a black swan would falsify this proposition and facilitate more theory-building and hypothesizing (Popper, 1959). This falsification, or validation, theory is essential because this researcher's dissertation will seek to gather unbiased survey information to either validate or falsify a new proposed three-step individual vocational will model (theory).

The population selected (18-25-year-old college students, identified as emerging adults in the literature) for this validation study was a cross-section of 1,116 college students in a university of over 15,000 residential students in a general studies class. College freshman and second-year students are a known population in literature and anecdotal experience who struggle to discover God's vocational will.

To collect the empirical data necessary to evaluate this study's research questions, the researcher included the four question Brief Calling Scale (BCS) (BCS; Dik et al., 2012a, Dik et al., 2012b, Dik et al., 2012c), a survey instrument that has already been validated in over forty studies (see Review of Literature in Chapter Two), in the Pre-Presentation and the Post-Presentation surveys. The Pre-Presentation survey was given to introduce the topic of vocational calling to the students before any exposure to the new model (treatment or theory). In addition, the researcher then added additional questions to the pre-presentation survey to gauge the student's previous exposure to any other biblical-based vocational calling models (Appendix B).

After administering the Pre-Presentation survey, this researcher taught the practical three-step model for discerning God's individual vocational will in two one-hour classroom presentations during the same week of classes to six different sections of the same general studies class. The total number of students between the ages of 18-25 in these classes was 1,116. After the second classroom presentation, the researcher emailed a link to the post-presentation survey using Qualtrics. The survey results will be discussed in more detail below in the instrumentation section, but the two post-presentation surveys included the same four Basic Calling Scale (BCS) pre-presentation questions and several other exact duplicate questions so that this researcher could gather the data necessary to produce dependent sample t-test computations. The descriptive statistics of mean and standard deviation for each survey question and the percentages of answers given for each seven-point Likert scale survey category were investigated to evaluate the practical three-step model (Appendix C).

Finally, two weeks after both classroom presentations and immediate post-test surveys were administered, the participants from the study were emailed a final third survey. This survey enabled participants to express their thoughts regarding the model after two weeks of reflection and completion of some of the assessments presented in the model. This survey included several Likert scale questions, and a few short answer questions, enabling the researcher to gather more subjective information in a written narrative (See Appendix D).

The two-week follow-up survey was aimed to provide the researcher with a more in-depth evaluation of the model's strengths, weaknesses, usability, and effectiveness after two weeks from hearing the model. It also provided a few opportunities for students to provide a few answers in written form. This Two-Week Post-Presentation survey was also administered

utilizing Qualtrics to capture all responses. These open-ended survey responses were analyzed using thematic word coding found in the Qualtrics software.

Thematic networks systematize the extraction of (i) lowest-order premises evident in the text (Basic Themes); (ii) categories of basic themes grouped to summarize more abstract principles (Organizing Themes); and (iii) super-ordinate themes encapsulating the principal metaphors in the text as a whole (Global Themes). These are then represented as web-like maps depicting the salient themes at each of the three levels and illustrating their relationships. This is a widely used procedure in analysis, and parallels are easily found, for example, in grounded theory (Corbin and Strauss, 1990). According to Attride-Stirling (2001), the thematic network's approach does not aim or pretend to discover the beginning of arguments or the end of rationalizations; it simply provides a technique for breaking up text and finding within it detailed rationalizations and their implicit signification.

A thematic network is developed starting from the basic themes and working inwards toward a global theme. Once a collection of Basic Themes has been derived, they are then classified according to the underlying story they are telling, and these become the organizing themes. Organizing themes are then reinterpreted in light of their basic themes and are brought together to illustrate a single conclusion or super-ordinate theme that becomes the global theme. Thematic networks are presented graphically as web-like nets to remove any notion of hierarchy, giving fluidity to the themes and emphasizing the interconnectivity throughout the network (Attride-Stirling, 2001).

Importantly, however, the networks are only a tool in analysis, not the analysis itself. Once a thematic network has been constructed, it will then serve as an organizing principle and

an illustrative tool in interpreting the text, facilitating disclosure for the researcher and understanding for the reader. This empirical data will provide a more in-depth evaluation.

Population

The research population for this study was 1,116 18-25-year-old college students who attend a Christian university in the eastern United States. Although it could be determined that this proposed model is also helpful for high school students or middle-aged adults, this study was limited to college students. These 1,116 students represent a residential university population of over 15,000 total students. These students were attending a general studies class representing majors from various academic disciplines from across the entire residential campus. Since this was a required first-year class, this was the desired audience to collect this data because many of them enter college in their freshman fall semester as either an undecided major or have selected a major they have never studied or investigated.

Sampling Procedures

The sampling procedures were as follows. From a Christian university in the eastern United States with a residential student population of 15,000 students, the quantitative sample population for this study was 1,116 students aged 18-25 years old. These students already attended a required general studies class (six sections). These students independently and randomly registered for this course. They represent a cross-section of the university offered majors, and many of these first-year students are undecided majors. This class also currently includes a section on discerning God's will for one's life.

While this could be considered a non-probability or convenience sample, the reality is that any student on campus could have registered for this class and been exposed to this treatment (the three-step model). According to Creswell and Creswell (2018), this sample meets

several criteria for being considered a probability, randomly selected population sample defined as a sampling technique in which the researcher chooses samples from a larger population using a method based on the theory of probability. For a participant to be considered a probability sample, they must be selected using a random selection process. Finally, this population sample could be regarded as a probability single-stage cluster sample since this class (1,116 participants in the six sections) represents the entire university population (15,000). Every member of this class was given the treatment (taught the three-step model) and completed the three surveys.

After taking the pre-presentation survey (Appendix B), teaching the proposed new practical three-step model for discerning God's individual vocational will to these six different sample populations (sections) of the same class in two one-hour classroom presentations, there were five minutes left in class after the second presentation for students to complete the post-presentation survey (Appendix C).

The survey data was collected confidentially. According to the Editor and Associate Editors of refereed scientific journals, a response rate of 60% should be the goal for quantitative survey researchers. If a research project desires to represent all schools or universities with its conclusion, a response rate of 80% or greater should be expected (Fincham, 2008). Therefore, this researcher strived for an 80% completion rate of the students who attended both presentations even though 60% would satisfy the literature standards. There is no level of confidence listed for the Basic Calling Scale (BCS), so a panel of experts was used for reliability and validation to determine the recommended response rate to achieve the confidence level to validate this study's results.

After completing the immediate post-presentation survey, each participant was emailed the third survey two weeks after the second presentation to provide more feedback about the two

presentations and the proposed new model. Hopefully, this edition of the reflective Qualtrics "word" data from the willing participants (Appendix D) will contribute to the students' previously collected numerical empirical data.

Limits of Generalization

The nature of most research studies, quantitative (numerically) or qualitative (narratively), is to find the relationship between variables to understand better the firsthand account of a phenomenon (Creswell & Creswell, 2018). In this case, the phenomenon is how to discover God's specific individual vocational will. The variables examined in this three-step model will be passion, spiritual gift, and need. This researcher proposes that the intersection point of these three variables, when accurately self-assessed by an individual, is God's biblical and ordained vocational will for their lives. However, any study's research findings should add to a valid and reliable body of work transferable to a body of research that may be conducted in another context (Creswell & Creswell, 2018).

As with all studies, there will undoubtedly be limitations to applying this study's results to the general population. First, although anecdotal evidence using this three-step model seems unofficially very effective for high school students, this quantitative validation study population sample will only contain college students aged 18-25, so this study's results could not be generalized to the younger high school population.

Next, since these students are already in college and potentially pursuing vocational direction, these results may not be generalized to people aged 18-25 who are not pursuing higher education. Also, many students in this study are already pursuing some type of overall vocational direction, so this study's results or findings may not have been of the same value to this

population as to students who are not in college and struggling with what to do in life vocationally, or a population of college-aged students who are "undecided" about their major.

Finally, and perhaps most importantly, this study's participants attend a Christian college where the majority, but certainly not all, participants presumably desire to serve God faithfully with their lives. The results of this study will only apply to people who want to be found faithful in serving God in an area that He has placed specific passions, spiritual gifts, and needs that He cares about deeply. The goal is that the study participants can be stewardship-minded in their years of vocational service.

Ethical Considerations

While all members of this study were university students over the age of 18 who have previously signed a myriad of generalized consent forms that cover all university functions, written consent to participate in this study will still be received electronically in the surveys. While this model for discerning God's vocational individual will was created to help people examine this challenging question practically and systematically, this researcher realizes that not knowing what one wants to do with one's life can create tremendous stress and anxiety for some participants. Another ethical consideration that is very important to this researcher is that the surveys will be gathered anonymously and confidentially. Finally, the Institutional Review Board (IRB) approval was sought. Any concerns about the participants' well-being will be revised and corrected before the study is conducted.

Any student who did not feel comfortable completing any of the three surveys for any reason was not forced to participate in this study. They may simply opt-out. There will be no penalty for refusing to participate in this study. Furthermore, the data for all three surveys were

anonymous, confidential, encrypted, and stored in the researcher's computer, which is password protected and carried by the researcher or locked in their home or office at all times.

Proposed Instrumentation

The proposed instrumentation for quantitative validation study will be three surveys determining both the need for this type of model and evaluating the understanding and the effectiveness of this new proposed three-step practical model for discerning God's individual vocational will for one's life. Understanding this new model and its intended usefulness will be evaluated in a three-step progression.

First, an expert panel of three credentialed doctoral members was asked to offer face validity and render a reliability opinion in writing for each of the three surveys – pre-presentation, immediate post-presentation, and two weeks post-presentation (Appendix B, Appendix C, and Appendix D). Kelly (1927) and Nevo (1985) discuss how this form of validity and reliability is acceptable for survey verification.

Next, the first two surveys utilized the Basic Calling Scale (BCS) and additional questions. The pre-presentation and immediate post-presentation surveys used a seven-point Likert Scale because the seven-point scale is the most accurate of the Likert Scale, gives a better reflection of the respondent's true evaluation, and is the best solution questionnaire usability. The seven-point Likert Scale allows for a more comprehensive descriptive statistics profile for each question evaluation (McLeod, 2019).

The seven points used for the pre-presentation and post-presentation Likert survey questions were: 1) Strongly Disagree, 2) Disagree, 3) Somewhat Disagree, 4) Neither Agree nor Disagree, 5) Somewhat Agree, 6) Agree, 7) Strongly Agree. The method for electronically completing these three validated surveys was using Qualtrics which tabulated each question for

descriptive statistical analysis and graphic presentation. The percentage for each answer selected for each question on the Likert Scale was tabulated. The Two-Week Post-Presentation survey used a Likert scale and a few open-ended questions analyzed using thematic network coding.

In addition to the more traditional Likert scale type of surveys, thematic networks are also emerging as a widely used qualitative design entering the quantitative research realm. This method (described in detail below) uses thematic software to “count” recurrent themes, quantitative measurements, network connections, and deductive conclusions. This method can evaluate data quantitatively (Attride-Stirling, 2001). This researcher will utilize this valid and reliable method of data analysis for the two-week post-presentation open-ended survey to network code the survey answers thematically to a few selected questions.

Many studies are utilizing thematic network coding. Donert (2009) conducted two studies of note that implement this type of network theming analysis. Donert’s study examines the development, role, activities, and actions of Thematic Network Projects (TNPs) established to support the modernization of higher education and, therefore, implement the Bologna Process. The paper reviews the operation and structure of TNPs in the context of the Bologna Process and their contribution to the European Higher Education Area, presenting research of the development, activity, and some outcomes of thematic networks in higher education to examine the impact of such networks as agents of change in turbulent educational times. There are many more examples of thematic network design to quantify qualitative data, but there are other academic studies to follow verifies that thematic network coding of data is empirically valid.

Finally, in addition to these three newly created and validated survey questions, the research population was also administered the Brief Calling Scale (BCS) in the pre-presentation and the post-presentation surveys to calculate a dependent sample t-test analysis. The BCS is the

most popular, reliable, valid, and accurate instrument used in the literature to evaluate calling (Praskova et al., 2014). According to Duffy's (2009) website, this simple four question survey which utilizes a five-point Likert scale (1 = Not at all true of me, 2 = Mildly true of me, 3 = Moderately true of me, 4 = Mostly true of me, 5 = Totally true of me) has been validated (Dik et al., 2012), published in journals, and is free to use for all researchers which give this author permission to use for this study (Appendix A).

Finally, since 2007, approximately forty studies have used the Brief Calling Scale. Dik and Duffy (2009, 2012, 2013) have also created a more comprehensive twenty-four question survey, The Calling and Vocation Questionnaire (CVQ), that provides more significant statistical opportunities, however, it is geared toward older adults currently in the workforce (not this study's population), and this researcher believes that length of this survey (24 questions) would dramatically decrease survey completion. Alchemer (2020), formerly Survey Gizmo, reports that keeping your survey question count low is crucial because survey fatigue is a real danger for survey makers hoping to collect the best, most accurate data. A few well-worded, well-designed survey questions are usually no problem for respondents to complete.

Therefore, this researcher desired to create and validate these three survey instruments to evaluate the effectiveness of this new individual vocational calling model (using a seven-point Likert scale) for the newly designed and validated questions and include the four-question Brief Calling Scale (BCS). This researcher believed that Likert scale questions administered immediately following the presentation would be more efficient and less intimidating for the participants, hopefully increasing survey participation and avoiding survey attrition and survey fatigue (McCabe, 2018).

Finally, the proposed practical three-step model also includes questions for each model's three key components (passion, spiritual gift, and need). One set of questions to assist them in discovering their passion, a group of spiritual gifts assessment websites to help students discover their spiritual gift, and some suggested questions and need websites to help students gain knowledge and exposure to areas of need locally, domestically, and internationally. Due to time constraints (only two one-hour presentations), these assessments will not be administered during the presentation but will be additional resources offered to help students use the model to its fullest potential.

Validity

As discussed above, since there is currently no survey available that accurately measures the effectiveness of a "discerning God's individual vocational will model," the three survey's (a pre-presentation (Appendix B), an immediate Post-Presentation survey (Appendix C), and a Two-Week Post-Presentation survey (Appendix D) were validated by an expert panel of credentialed members who offered face validity and rendered a reliability opinion in writing for each of the three surveys (Appendix B, Appendix C, and Appendix D).

Finally, the Brief Calling Scale (BCS) has already been validated in a journal article, used in over forty studies, and public permission to use this scale has been provided. Research on work as a calling has been limited by measurement concerns. In response, Dik et al. (2012) introduced the multidimensional Calling and Vocation Questionnaire (CVQ) and the Brief Calling Scale (BCS), instruments assessing the presence of, and search for, a calling. Study 1 describes CVQ development using an exploratory and confirmatory factor analysis (CFA) cross-validated split-sample approach with 456 undergraduates. The CVQ contained six reliable subscales that form CVQ-Presence and CVQ-Search scores, demonstrating moderate 1-month

test-retest reliability, a good fit to a six-factor structure, and initial support for construct validity. Study 2 reports a multitrait-multimethod analysis with 134 undergraduates and 365 informants. Self-reported CVQ and BCS scores moderately to strongly correlated with informant reports, and scores for both instruments correlated in hypothesized directions with work hope, prosocial work motivation, life meaning, and the search for meaning. CVQ and BCS scores provide psychometrically sound calling measures, with the CVQ offering the potential for more fine-grained, multidimensional analyses.

Reliability

This study will utilize the test-retest reliability method by running the same test twice (BCS) in the pre-presentation and immediate post-presentation surveys. In addition, since this study will include six separate groups of individuals, 1,116 total, who take all three surveys, reliability could be demonstrated by achieving similar results from each individual section.

Another standard method for showing reliability for this study would be to utilize the split-half correlation method. According to Creswell and Creswell (2018), split-half correlations involve collecting the data from a group, randomly dividing the group into two subgroups, and then running a correlation coefficient on the data created. The hope is to demonstrate a high correlation between the results from the randomly assigned subgroups, thus confirming the survey instrument's reliability.

A third method of showing this researcher's instrument's reliability could be to run a Cronbach's Alpha on the instrument. This approach would help the researcher look at how each item in the survey or inventory impacts the composite results. This method is commonly used when the design uses a scale, such as a Likert Scale, which this researcher plans on using.

Cronbach's Alpha will measure the internal consistency of the responses received and scale reliability across groupings of survey items (Creswell & Creswell, 2018).

Research Procedures

The methodology for this quantitative validation study will be as follows. First, the practical three-step model for discerning God's ordained and specific vocational will for one's life will be organized into a PowerPoint presentation and taught to university students in two one-hour classroom settings (Appendix E). In addition, a handout with accompanying diagrams and fill-in-the-blanks will be provided for all of the students (Appendix F).

Before teaching the model, the researcher will introduce the topic by asking the students to take a quick Qualtrics pre-presentation survey (Appendix B). Then, this researcher will teach this practical three-step model presentation for discerning God's individual vocational will over the subsequent two one-hour class periods.

After teaching this new practical three-step model, an anonymous volunteer post-presentation Qualtrics survey link will be available to all students to gather quantitative information from the participants (Appendix C). The general studies class is a 50-minute class. The researcher encouraged the participants to complete the survey immediately following the second day's presentation before they forget the three-step model presented or get busy doing other things to promote maximum survey participation.

In addition, to further promote maximum participation, as previously mentioned, the Likert scale survey will be designed to be completed in less than ten minutes. The participants will also be given a perfect score of twenty out of twenty points for a class quiz to complete and submit all three surveys. The survey will only be open for 24 hours following the second presentation. These survey instruments for collecting this accurate empirical data will determine

the three-step model's need, level of understanding, usefulness, and effectiveness and answer the five research questions.

In addition, four of the immediate post-presentation survey questions will include the most popular instrument to assess vocational calling, the Brief Calling Scale (BCS; Dik et al., 2012a; Dik et al., 2012b; Dik et al., 2012c), which contains four questions, that participants answer on a five-point Likert Scale ranging from not at all true of me to totally true of me, which has already been administered in multiple studies published regarding vocational calling. To collect additional data, new questions will also be added to this Brief Calling Scale (BCS) scale that answers the specific research questions: 1) Have these students ever been asked what God's vocational will is for their lives, 2) Have they ever been shown a model to determine God's individual vocational will, 3) To what degree are students able to demonstrate an understanding of the model, and 4) To what degree are students able to utilize the model as designed and intended (Appendix C). Each question for this population was then quantitatively evaluated using descriptive statistical analysis, including mean, standard deviation, and the percentage that each participant answered for each category of the seven-point Likert Scale for each of the questions. Next, because these questions were presented before the proposed model was taught, this was an unconfounded test, so a dependent sample t-test for each question's mean and a Chi-Square test could be calculated. Finally, in Chapter Four, the tables and graphic representations for the BCS illustrate the statistical findings and support the analyses and conclusions.

Quantitatively, this researcher has determined these student's level of understanding of the model and utilization of the model by analyzing the completed post-presentation survey questions to assess the effectiveness of this model and evaluate if this model helped them 1) discover their specific vocational biblical calling, 2) confirm their specific vocational biblical

calling, 3) caused them to change their current vocational plan, or 4) did not affect their future vocational pursuit. Finally, the Qualtrics Two-Week Post-Presentation survey was emailed to all of the participants, and those willing to continue participating in the study completed this third and final survey.

The third survey allowed the researcher to gather further information regarding this three-step model's strengths and weaknesses with additional data and provide essential information for future studies. This more open-ended private electronic survey method was selected because this researchers committee and qualified statistician felt that an electronic survey taken on the students own time and in their preferred environment would yield more reliable and unbiased results than a personal interview with this researcher, who both developed this three-step model, and taught both classroom presentations. A couple of these survey results were analyzed utilizing thematic coding, which objectively counted words and themes for some open-ended questions. These codes were counted quantitatively to create standardized, empirically counted words, codes, and themes regarding this model. This thematic coding process is described in more detail below.

Data Analysis and Statistical Procedures

Data Analysis

Before teaching the new Discerning God's Individual Vocational Will model in two one-hour presentations to 18-25-year-old students to six sections (1,116 students) of the same general studies classes at an eastern evangelical Christian university, quantitatively the researcher administered a pre-presentation survey (including the four question BCS). Next, the researcher taught the model and then administered the post-presentation survey. These two surveys provided the researcher with the empirical data to calculate the mean, standard deviation, and

percentage of each category's response using a seven-point Likert scale. Finally, the two-week post-presentation survey allowed the participants to express in writing some of their thoughts, understanding, and evaluation of the model's effectiveness in its claims of assisting college students in discerning God's individual vocational will for their lives using both the Likert scale and a few open-ended questions.

Careful analysis of this empirical data from these three surveys informed the researcher of several insights. First, the pre and post-presentation surveys allowed the researcher to see if the participants in this study believe that God has an individual vocational will. As stated in the Review of Literature in chapter two, the literature has proponents on both sides of this argument.

Second, the surveys provided critical data regarding these students' experience or exposure to any other method or model to discern God's individual vocational will for their lives before this presentation.

Third, the survey examined each of the three components (passion, spiritual gift, and need) of the model individually using a seven-point Likert Scale to determine the participant's level of understanding for all three of these items.

Fourth, the surveys checked the level of understanding by these participants for how these three components intersect to help one determine God's individual vocational will for their lives.

Fifth, the survey asked the participants to share their thoughts regarding this model's effectiveness by asking if they think it is useful for its design and intent.

Finally, the Brief Calling Scale (BCS) was administered as a part of the survey. Since there are already forty articles using this questionnaire, these results may add to the body of work

regarding this model's effectiveness and allow researchers to compare this study to other populations and other studies.

Statistical Procedures

Quantitatively, the pre-presentation survey (Appendix B) and the immediate post-presentation survey were analyzed using descriptive statistics. The mean and standard deviations for each question and the percentages in each category were calculated. After careful analysis, a graphic presentation for any noteworthy discoveries and findings is presented. All five of the research questions are covered in this immediate post-presentation survey. Finally, the third and final survey (Appendix D) was administered using a Qualtrics survey instrument so that the written responses could provide greater depth and insights from the participants on a few selected questions. This survey was analyzed by using thematic coding.

This researcher was also interested in analyzing the overall percentages of several of the questions and felt like several of these graphs were dramatic. For example, how many participants have been asked, "What do they want to do vocational in life?" and "Have you ever been shown a model of a method to help you determine God's vocational will for your life?" This researcher believes that the answers to these two questions could present a convincing argument for the need for this new practical three-step model and highlight this gap both in the literature and in practice by Christian leaders.

Finally, this researcher worked closely with a qualified statistician and was open and willing to consider any other statistical analysis they felt would strengthen this study effectively.

Chapter Summary

The purpose of this chapter was to outline the methodological steps of this quantitative validation study. This chapter briefly reviewed the research problem and gap in

the literature providing the rationale for why this study is merited. Next, this chapter stated the research questions, described the research population, outlined the sampling procedures, the limits of generalization, and the ethical considerations for this study. Finally, the proposed instrumentation, the research procedures, the data analysis, and the statistical applications were explained. Next, in chapter four, the compilation protocol and measures are described, the demographic and sample data will be presented, the data analysis and findings will be outlined, and the evaluation of the research design will be presented.

CHAPTER FOUR: FINDINGS

Overview

The following chapter will present the significant statistical findings discovered during this validation research investigation of a proposed model to assist college-aged students aged 18-25 discover God's vocational will for their lives. Next, this chapter will state the research questions that guided this study by presenting the important empirical data that addresses each of these research questions. Finally, this chapter will discuss the compilation protocol and measures used to analyze the data, describe the sample population group, summarize the statistically significant findings, and evaluate the research design.

Research Questions

The following research questions guided this study:

RQ1. Before being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, do any 18-25-year-old students at an evangelical Christian university report that they have been asked what God's individual vocational will is for their lives?

RQ2. Before being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, do any 18-25-year-old students at an evangelical Christian university report that they have ever been shown a model for how to determine God's individual vocational will for their lives?

RQ3. Upon being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, are any 18-25-year-old students at an evangelical Christian university able to demonstrate an understanding of the model as proposed?

RQ4. Upon being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, are any 18-25-year-old students at an evangelical Christian university able to utilize the model as designed and intended?

RQ5. Two weeks after the proposed model's presentation, what were the perceptions of the 18-25-year-old participants at an evangelical Christian university regarding the model's validity as a tool to discern God's vocational will for their lives?

Compilation Protocol and Measures

As previously discussed, to collect the empirical data necessary to evaluate the effectiveness of the proposed model for discerning God's vocational will for one's life, a three-wave procedure was implemented. First, the research population was administered a Pre-presentation survey (wave 1). Next, the model was taught to the sample population in two separate one-hour classroom presentations during the regularly scheduled class time. After the second presentation, a Post-Presentation survey was administered in class (wave 2). Finally, two weeks after the second classroom presentation, a third Two-Week Post-Presentation survey was emailed to the participants to determine the student's level of understanding and desire to utilize the model two weeks later (wave 3).

These surveys were emailed directly to the students who were pulled from the university's registrar's office for this general studies class containing students with majors from across the university. This one general studies population included 1,116 students in six separate sections of the same course. The number of students who completed all three surveys (waves) for the comparative data was 1,015. Some students may have dropped the class after the initial roster was pulled. Other students could have been traveling with university-sponsored events, and some could have been quarantined due to COVID -19 protocols.

The data collected from all three surveys were collected in Qualtrics and then exported into IBM's SPSS software for all comparative analysis. SPSS was selected because it was the best software to compile comparative data across three separate survey instruments.

Demographic and Sample Data

The research population for this study was 1,116 18-25-year-old college students (emerging adults) who attend a Christian university in the eastern United States. Although it

could be determined that this proposed model is also helpful for high school students or middle-aged adults, this study was limited to college students. These 1,116 students represent a residential university population of over 15,000 total students. These students were attending a general studies class representing majors from various academic disciplines from across the entire residential campus and many students who are still undecided majors. Since this was a required first-year class, this was the desired audience to collect this data because many of them enter college in their freshman fall semester as either an "undecided" major or have selected a major they have never studied or investigated.

The sample population of 1,015 (of the 1,116), or 91%, who completed all three of the survey included 638 18-year-olds, 289 19-year-olds, and 71 20-year-olds (98% of this population), 14 21-25-year-olds, and even three 26-28-year-olds who should have been filtered out of the population by the university registrar's office but were included in the data. There were 670 females and 345 males. The ethnicity of this population had 801 Caucasian, 61 Hispanic/Latino, 52 Unreported, 35 Two or More races, 24 African American, 22 Asian, 19 Nonresident Alien, and 1 American Indian / Alaska Native (Appendix H).

The following sampling procedures were administered. The sample population was taken from a Christian university in the eastern United States with a residential student population of 15,000 students. The quantitative sample population for this study was 1,116 students aged 18-25 years old. These students already attended a required general studies class (six sections). These students independently and randomly registered for this course. They represent a cross-section of the university offered majors, and many of these first-year students are undecided majors. This class also currently includes a section on discerning God's will for one's life.

While this could be considered a non-probability or convenience sample, the reality is that any student on campus could have registered for this class and been exposed to this treatment (the three-step model). According to Creswell and Creswell (2018), this sample meets several criteria for being considered a probability, randomly selected population sample defined as a sampling technique in which the researcher chooses samples from a larger population using a method based on the theory of probability. For a participant to be considered a probability sample, they must be selected using a random selection process. Finally, this population sample could be regarded as a probability single-stage cluster sample since this class (1,116 participants in the six sections) represents the entire university population (15,000). Every member of this class was given the treatment (taught the three-step model), and 1,015 out of the 1,116 completed the three surveys.

After taking the Pre-Presentation survey (Appendix B), teaching the proposed new practical three-step model for discerning God's individual vocational will to these six different sample populations (sections) of the same class in two one-hour classroom presentations, there were five minutes left in class after the second presentation for students to complete the Post-Presentation survey (Appendix C).

The survey data were collected confidentially. According to the Editor and Associate Editors of refereed scientific journals, a response rate of 60% should be the goal for quantitative survey researchers. If a research project desires to represent all schools or universities with its conclusion, a response rate of 80% or greater should be expected (Fincham, 2008). Therefore, this researcher aimed for an 80% completion rate of the students who attended both presentations even though 60% would satisfy the literature standards. There is no level of confidence listed for the Basic Calling Scale (BCS), so a panel of experts was used for reliability and validation to

determine the recommended response rate to achieve the confidence level to validate this study's results.

After completing the immediate post-presentation survey, each participant was emailed the third survey two weeks after the second presentation (wave 3) to provide more feedback about the two presentations and the proposed new model.

Data Analysis and Findings

A summary of the survey information includes the number of surveys sent ($N = 1,116$), the number of students who completed each survey (Pre-Presentation, Post-Presentation, and Two-Week Post-Presentation), and the number of students who completed all three ($N = 1,015$) has been provided in Table 1. Since the new proposed model's level of understanding and impact was the primary focus of this validation study, only the 1,015 students who completed all three surveys were used to calculate the overall statistical findings.

This researcher was pleased with the response rate of the students. The students completed all 1,116 of the total Pre-Presentation surveys emailed to them. Giving the students the first few minutes in class to complete this survey contributed to the one hundred percent completion rate. Factors that could have negatively affected the overall completion rates of all three surveys include that these students are freshmen, that the students did not sign up or necessarily have an interest in this topic of participating in a research study of any kind, travel schedules with other university events (sports teams, choirs, dramas groups), and, of course, COVID -19 quarantine and contact tracing causing students to attend class on Microsoft Teams and not in person. These students are overall less engaged and attentive when attending classes virtually. However, Fincham (2008) reports that a 60% participation rate should be the goal for any quantitative study. The percentage of students who completed all three surveys was 1,015

out of the 1,116 surveyed, or 90.94%, which is well above the requirements desired to validate a study and generalize a sample population's results to an entire university population in the literature, which is an 80% completion rate (see Table 1).

Table 1***The Research Study Overview***

	Total Number Sent and Completed	Percentage of students who agreed to participate and completed each survey	General Notes
Pre-Presentation Surveys Completed	1, 116	1,116 out of 1,116 = 100%	(in class)
Post-Presentation Surveys Completed	1,078	1,078 out of the 1,116 = 97%	(in class)
Two-Week Post-Presentation Surveys Completed	1,016	1,016 out of the 1,116 = 92%	(NOT in class)
Students Who Completed All Three Surveys	1,015	90.94%	
<i>Note:</i> According to the Editor and Associate Editors of refereed scientific journals, a response rate of 60% should be the goal for quantitative survey researchers (Fincham, 2008).			
<i>Note:</i> According to University records, 1,322 students were enrolled in this course, but only 1,116 responded to the first survey (required for the wave 1,2,3 design).			

Research Question One

RQ1. Before being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, do any 18-25-year-old students at an evangelical Christian university report that they have been asked what God's individual vocational will is for their lives?

The problem that this researcher chose to investigate for this dissertation is whether or not a newly proposed model for determining God's individual vocational will is empirically valid.

There is a gap in the literature in this regard. To establish the need for this model, the researcher's first research question established with empirical data that determining God's vocational will for one's life is a question that the majority of the population has been asked and that most people even ask themselves as they are growing up. A seven-point Likert Scale was

used to collect this data because it offers a more comprehensive data evaluation (Creswell & Creswell, 2018). The seven points for this Likert scale included 7 – Strongly Agree, 6 – Agree, 5 – Somewhat Agree, 4 – Neither Agree nor Disagree, 3 – Somewhat Disagree, 2 – Disagree, and 1 – Strongly Disagree. The Pre-Survey question asked, “Has anyone ever asked you what you want to be when you grow up? Of the 1,015 students who completed all three surveys, 94.1% (776 Strongly Agreed and 179 Agreed) had been asked this question (Table 2). The number of students who responded to this question was 1,015, the mean was 6.67, the median was 7.0, and the standard deviation was 0.0746 (Figure 1).

Table 2

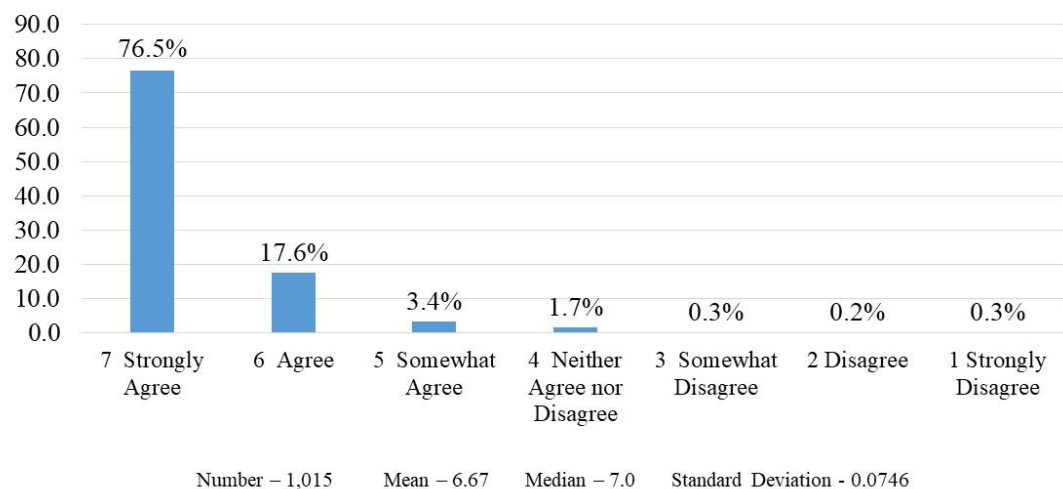
Pre-Presentation: Has anyone ever asked you what you want to be when you grow up?

	Frequency	Percent	Frequency	Cumulative Percent
7 Strongly Agree	776	76.5	76.5	76.5
6 Agree	179	17.6	17.6	94.1
5 Somewhat Agree	35	3.4	3.4	97.5
4 Neither Agree nor Disagree	17	1.7	1.7	99.2
3 Somewhat Disagree	3	0.3	0.3	99.5
2 Disagree	2	0.2	0.2	99.7
1 Strongly Disagree	3	0.3	0.3	100.0
Total	1015	100.0	100.0	

Note: 776 + 179 = 955 out of 1,015 (**94.1%**) Strongly Agree or Agree that they have been asked.

Figure 1

Pre-Presentation: Has anyone ever asked you what you want to be when you grow up?



Next, the Pre-Presentation survey asked, “I have asked myself the question, “What do I want to be when I grow up?” The same seven-point Likert Scale was used. The number of students who completed all three surveys was 1,015. The number of students who Strongly Agreed was 705 (69.5%), and the number that Agreed was 199 (19.6%), a combined total of 89.2% (Table 3). The mean was 6.53, the median was 7.0, and the standard deviation was 0.0875 (Figure 2).

Table 3

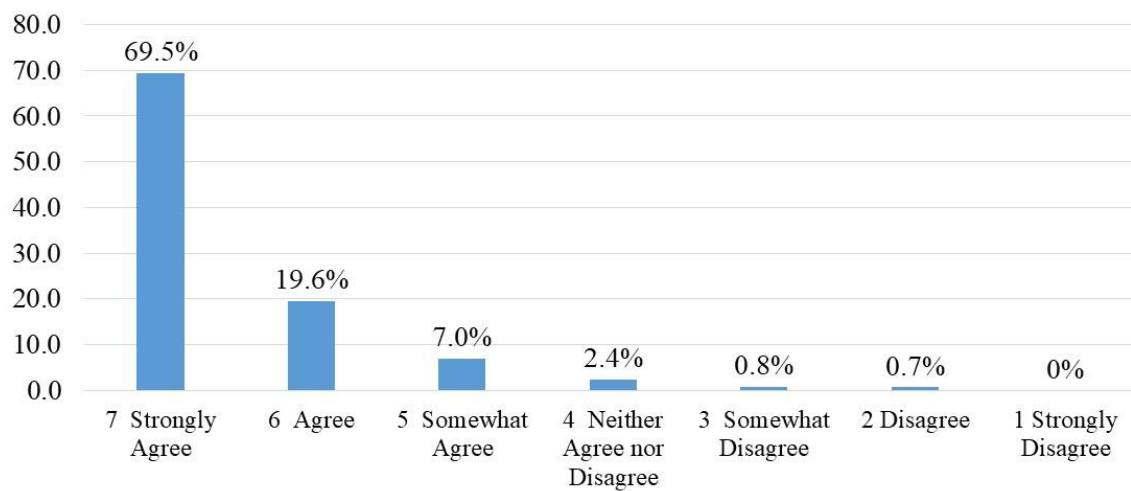
Pre-Presentation: I have asked myself the question, "What do I want to be when I grow up?"

	Frequency	Percent	Valid Percent	Cumulative Percent
7 Strongly Agree	705	69.5	69.5	69.5
6 Agree	199	19.6	19.6	89.2
5 Somewhat Agree	71	7.0	7.0	96.2
4 Neither Agree nor Disagree	24	2.4	2.4	98.5
3 Somewhat Disagree	8	0.8	0.8	99.3
2 Disagree	7	0.7	0.7	100.0
Total	1014	99.9	100.0	
System	1	0.1		
	1015	100.0		

Note: 705 + 100 = **904** out of **1,015 (89.2%)**

Figure 2

Pre-Presentation: I have asked myself the question, "What do I want to be when I grow up?"



Number – 1,014 Mean – 6.53 Median – 7.0 Standard Deviation – 0.0875

Research Question One Conclusion

In this sample of 1,015 residential students at a Christian university of 15,000 residential students in the eastern United States, 955 (94.1%) reported that they have been asked by someone else, “What do you want to be when you grow up?” In addition, 904 (89.2%) of these students have asked themselves, “What do I want to do when I grow up?” During this researcher’s presentations, this researcher and the researcher’s graduates assistants in the room can confirm that every student present raised their hand when asked, “Have you ever been asked what you want to do when you grow up?” They also raised their hand when they were asked, “Have you ever asked yourself what do I want to be when I grow up?” Based on these two questions, nine out of ten people in this sample population have been asked or have asked themselves, “What do I want to do when I grow up?”

Research Question Two

RQ2. Before being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, do any 18-25-year-old students at an evangelical Christian university report that they have ever been shown a method or a model for how to determine God's individual vocational will for their lives?

Since nine out of ten people have been asked or asked themselves, “What do I want to do when I grow up?” a logical follow-up question would be, “Have you ever been shown a method or a model for how to determine God’s individual vocational will for your life?” This researcher has completed an exhaustive research investigation to discover and compare these types of models (see Chapter Two, Review of Literature) and found that a few models do exist, but none of them are Biblically based, use three criteria, and none of them use an intersection point of three separate variables.

In addition, since this is a large Christian university in the eastern United States, many students hear guest speakers at chapels, convocations, special events, and listen to many sermons live and on Podcasts where a speaker may say things like, “to determine God’s will one needs to pray, study scripture, seek Godly counsel from a mentor, etc.” Therefore, this researcher believes that this question in the Pre-Presentation survey was too “broad” by including the word “method” and should have been narrowed to only include “model.” In response to this question, 138 students Strongly Agreed (13.6%), and 174 Agreed (17.1%) for a total of 30.7% to the question, “I have been shown or taught a practical model or a method to discover God’s vocational will for my life.” However, 41% of the population answered Somewhat Agree – 250 (24.6%) or Neither Agree nor Disagree – 168 (16.6%), which could indicate a hesitancy in being willing to agree as to whether or not they have ever been exposed to a practical model or not. This means that 71.9% are unsure if they have ever seen a model or not (Table 4). The number of students who answered this question was 1,015. The mean was 4.49, the median was 5.0, and the standard deviation was 1.720 (Figure 3).

Table 4

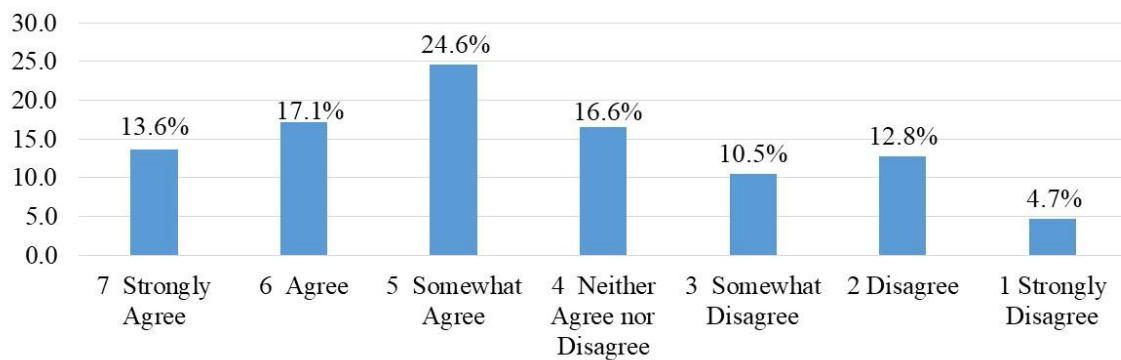
Pre-Presentation: I have been shown or taught a practical model or a method to discover God's vocational will for my life.

	Frequency	Percent	Valid Percent	Cumulative Percent
7 Strongly Agree	138	13.6	13.6	13.6
6 Agree	174	17.1	17.1	30.7
5 Somewhat Agree	250	24.6	24.6	55.4
4 Neither Agree nor Disagree	168	16.6	16.6	71.9
3 Somewhat Disagree	107	10.5	10.5	82.5
2 Disagree	130	12.8	12.8	95.3
1 Strongly Disagree	48	4.7	4.7	100.0
Total	1015	100.0	100.0	

Note: Between **89.2** and **94.1** have been asked, and only **30.7%** have ever been shown a model

Figure 3

Pre-Presentation: I have been shown or taught a practical model or a method to discover God's vocational will for my life.



Number - 1,015 Mean - 4.49 Median - 5.0 Standard Deviation - 1.720

In the Post-Presentation survey, the results were also interesting. In this survey, when the 1,015 students were asked this same question, “I have been shown or taught a practical model or

a method to discover God's vocational will for my life." After sitting through two one-hour classroom presentations that explained a newly proposed model for discovering this answer in detail, only 447 students Strongly Agreed (44%), and another 283 students Agreed (27.9%) for a total of 72.1% (Table 5) that they had ever been shown a model. This researcher would have expected around ninety percent of the students to have answered this question in these two categories.

Table 5

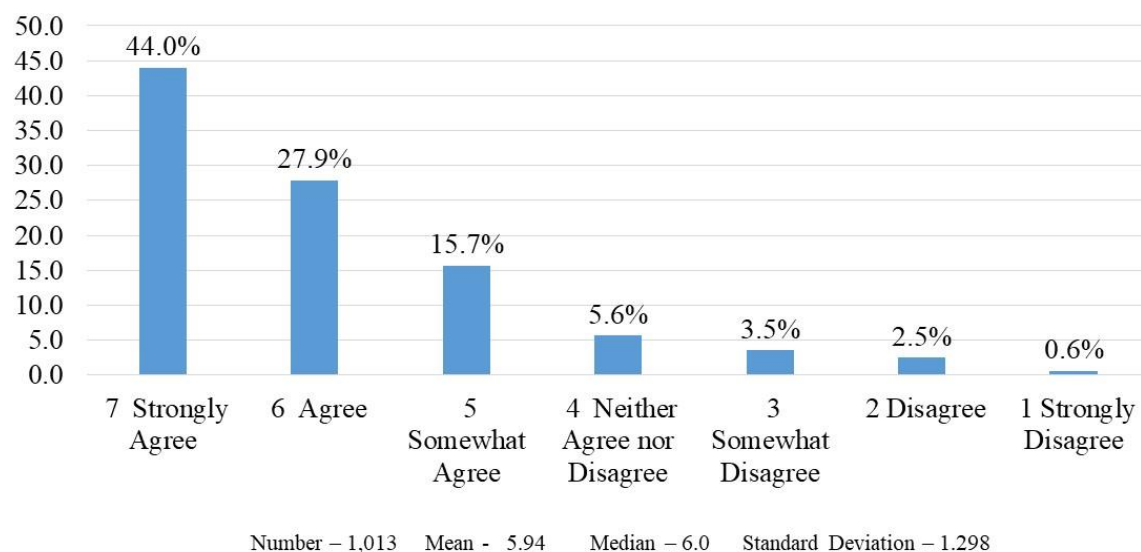
Post-Presentation: I have been shown or taught a practical model or a method to discover God's vocational will for my life.

	Frequency	Percent	Valid Percent	Cumulative Percent
7 Strongly Agree	447	44.0	44.1	44.1
6 Agree	283	27.9	27.9	72.1
5 Somewhat Agree	159	15.7	15.7	87.8
4 Neither Agree nor Disagree	57	5.6	5.6	93.4
3 Somewhat Disagree	36	3.5	3.6	96.9
2 Disagree	25	2.5	2.5	99.4
1 Strongly Disagree	6	0.6	0.6	100.0
Total	1013	99.8	100.0	
System	2	0.2		
	1015	100.0		

Note: 447 + 283 = 730 (**72.1%**) say that they have now seen a model

Figure 4

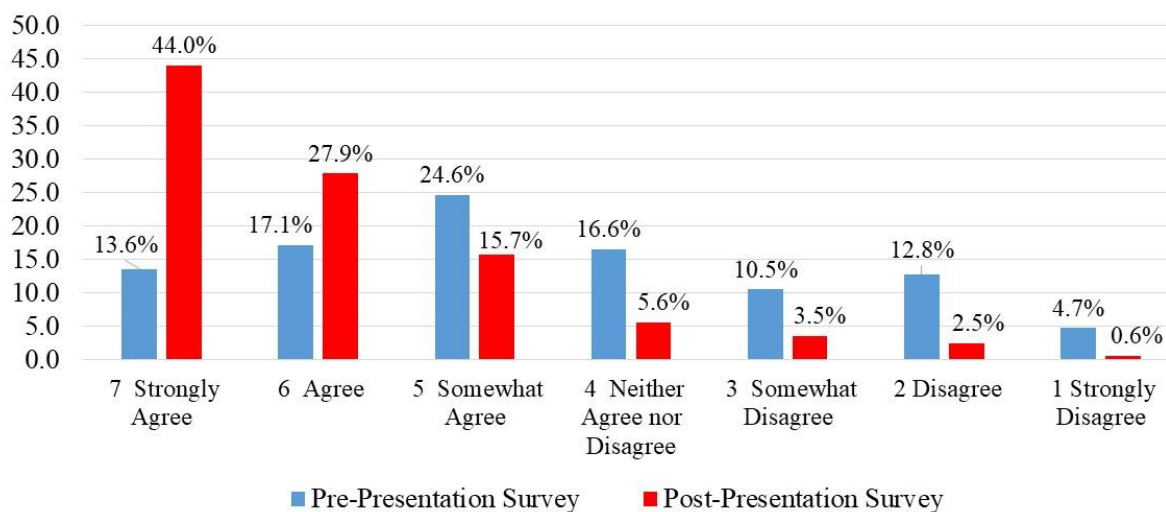
Post-Presentation: I have been shown or taught a practical model or a method to discover God's vocational will for my life.



However, when analyzing this 40.5% increase in the Post-Presentation survey from the Pre-Presentation survey for this same question from the same audience at two different points in time utilizing both a dependent sample t-test and Chi-Square Goodness of Fit tests, this increase was statistically significant (Figure 4A, Table 5A, and Table 5B).

Figure 4A

Pre-Presentation vs. Post-Presentation: I have been shown or taught a practical model or a method to discover God's vocational will for my life.

**Table 5A**

Dependent Sample t-test: Pre-Presentation / Post-Presentation for the question:

I have been shown or taught a practical model or a method to discover God's vocational will for my life.

- This question was asked of same individuals at two distinct points in time.
- Appropriate statistical test of means is "dependent samples t-test"
- Observe a statistically significant change (improvement) in post-test mean as compared to pre-test mean.
- Statistical probability of observing that large of a difference in pre-post means due solely to chance sampling error less than 1 in 1000.
- Greater than 99% confidence that the training intervention (presentation of the model) influenced the change/increase in ratings.

Table 5B***Chi-Square Goodness of Fit: Pre-Presentation / Post-Presentation for the question:******I have been shown or taught a practical model or a method to discover God's vocational will for my life.***

- Also conducted second statistical test on percentages in the 7 rating scale categories (Strongly Disagree to Strongly Agree)
- Used pre-test proportions as expected values for post test to see if post test significantly differed from pre-test proportions
- Computed difference in post compared to pre produces Chi-square goodness of fit test statistic that is statistically significant and that this sample could be correlated to the overall residential population.
- Statistical probability of observing that large of a difference in pre-post category percentages due solely to chance sampling error less than 1 in 1000.
- Greater than 99% confidence that the training intervention influenced the change/increase in the distribution of ratings.

Research Question Two Conclusions

While 89.2% to 94.1% of the 1,015 students surveyed reported that they had been asked the question, “What am I supposed to do when I grow up?” only 30.7% have been shown a method or a model for how to figure it out. However, 41% of the population answered Somewhat Agree – 250 (24.6%) or Neither Agree nor Disagree – 168 (16.6%), which could indicate a hesitancy in being willing to agree as to whether or not they have ever been exposed to a practical model or not. This means that 71% are unsure if they have ever seen a model or not. This researcher believes that if the question deleted the word “method” for this population, the percentage of students who have seen a model would have been even lower. But still, nine out of ten students report that they have been asked, and only three out of ten have ever been shown a method or a model.

In the Post-Presentation survey, the exact same question, “I have been shown or taught a practical model or a method to discover God’s vocational will for my life,” was asked. In this survey, 71.2% of the students indicated that they had seen a method or a model. While this is a substantial increase from 30.7% up to 71.2%, this researcher would have expected that the percentage of students who had now seen a model for discerning God’s vocational will would have been in the nineties since they just sat through two one-hour classroom presentations of this type of model. However, when analyzing this 40.5% increase from the Pre-Presentation survey for this same question from the same audience at two different points in time utilizing both a dependent sample t-test and Chi-Square Goodness of Fit tests, this increase was statistically significant (Figure 4A, Table 5A, and Table 5B).

Research Question Three

RQ3. Upon being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, are any 18-25-year-old students at an evangelical Christian university able to demonstrate an understanding of the model as proposed?

While the results of research question number two may have been slightly disappointing, the results of research question three were very exciting. To accurately report the number of students who understood the newly proposed model for discerning God’s vocational will, the following Post-Presentation survey question was asked, “I understand how God-given passion, spiritual gifting, and the world’s needs intersect to determine God’s vocational will.” The student’s responses included 506 out of 1,015 Strongly Agreed (49.9%) and 305 Agreed (30.0%). That is 811 out of the 1,015, or 80.5%, who reported an understanding of this three-step model. If the researcher included the Somewhat Agree category, which he did not, that would have added another 136 students and increased the percentage to 93.9%. In an age when it is

hard to get people to agree, especially when presented with new and sometimes challenging information, an 80.5% degree of understanding (811 out of 1,015) definitely exceeded this researcher's expectations (Table 6).

Table 6

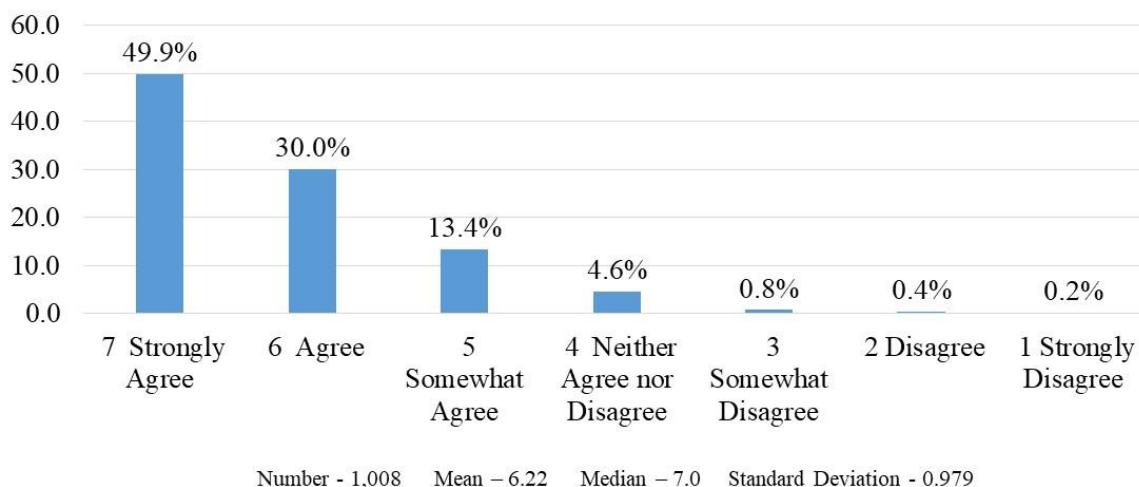
Post-Presentation: I understand how God-given passion, spiritual gifting, and the world's needs intersect to determine God's vocational will.

	Frequency	Percent	Valid Percent	Cumulative Percent
7 Strongly Agree	506	49.9	50.2	50.2
6 Agree	305	30.0	30.3	80.5
5 Somewhat Agree	136	13.4	13.5	93.9
4 Neither Agree nor Disagree	47	4.6	4.7	98.6
3 Somewhat Disagree	8	0.8	0.8	99.4
2 Disagree	4	0.4	0.4	99.8
1 Strongly Disagree	2	0.2	0.2	100.0
Total	1008	99.3	100.0	
System	7	0.7		
	1015	100.0		

Note: 50.2% + 30.3% = **80.5%** of the students understood the model

Figure 5

Post-Presentation: I understand how God-given passion, spiritual gifting, and the world's needs intersect to determine God's vocational will.



Research Question Three Conclusion

After the two one-hour classroom presentations, the Post-Presentation survey reported that 811 out of the 1,015 (80.5%) students either Strongly Agreed or Agreed when asked, “I understand how God-given passion, spiritual gifting, and the world’s needs intersect to determine God’s vocational will.” As previously stated, this researcher believes that this sample population overwhelmingly (80.5%) understood how the model works.

Research Question Four

RQ4. Upon being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, are any 18-25-year-old students at an evangelical Christian university able to utilize the model as designed and intended?

Research question three was just the tip of the iceberg regarding the students' level of understanding and utilization of this newly proposed model for discerning God’s vocational will. In the Post-Presentation survey, the students were asked, “I feel like I can use the Oglesby Model

to help me discern God's vocational will for my life." The students responded that 478 (47.1%) Strongly Agreed and 314 (30.9%) Agreed. Therefore, 792 of the 1,015, or 78.6%, indicated that they could utilize the model as it is designed and intended (Table 7). The number of respondents was 1,008, the mean was 6.16, the median was 6.0, and the standard deviation was 1.040 (Figure 6).

Table 7

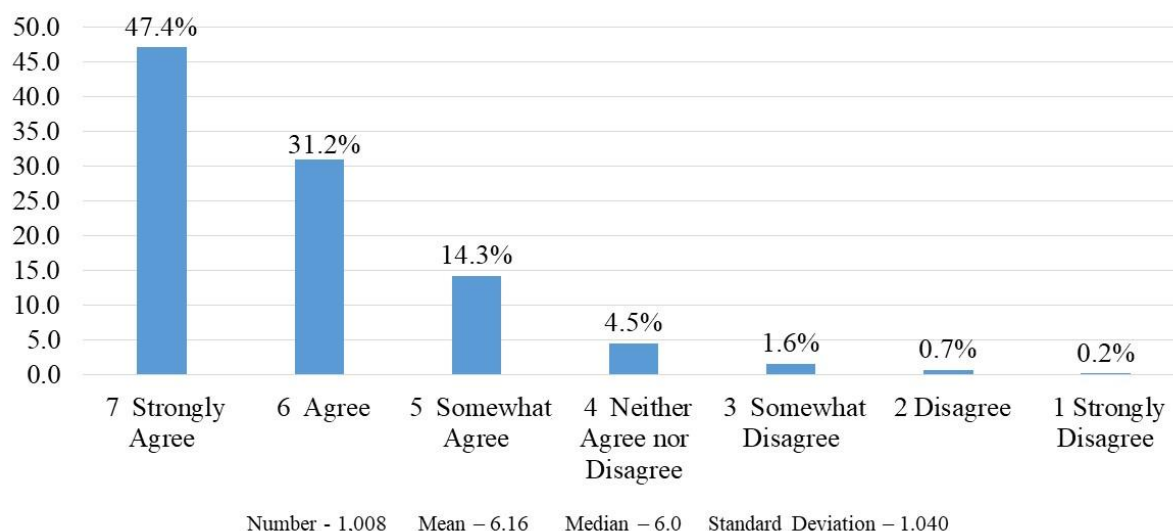
Post-Presentation: I feel like I can use the Oglesby Model to help me discern God's vocational will for my life.

	Frequency	Percent	Valid Percent	Cumulative Percent
7 Strongly Agree	478	47.1	47.4	47.4
6 Agree	314	30.9	31.2	78.6
5 Somewhat Agree	145	14.3	14.4	93.0
4 Neither Agree nor Disagree	46	4.5	4.6	97.5
3 Somewhat Disagree	16	1.6	1.6	99.1
2 Disagree	7	0.7	0.7	99.8
1 Strongly Disagree	2	0.2	0.2	100.0
Total	1008	99.3	100.0	
System	7	0.7		
	1015	100.0		

Note: 78.6% of the students were able to utilize the model as designed and intended.

Figure 6

Post-Presentation: I feel like I can use the Oglesby Model to help me discern God's vocational will for my life.



When it comes to research question four, the utilization of the model, the next question that assisted this researcher in evaluating the effectiveness of this proposed model was, “ Please select all that apply. Do you feel like the Oglesby Model presentation: 1. Helped you learn a plan for how to discover God’s vocational will? (724/1,015 or 71.33%), 2. Helped you discover your specific vocational Biblical calling? (305/1,015 or 30.04%), 3. Helped you confirm your specific vocational Biblical calling? (460/1,015 or 45.32%), 4. Caused you to consider changing your current vocational plan? (207/1,015 or 20.39%), or 5. Did not affect your future vocational pursuit? (155/1,015 or 15.27%). Therefore, only 155 people, or 15.27%, reported that this vocational model did not affect their vocational future. In other words, 84.73% reported that it did affect their vocational future (Table 8 and Figure 7).

Table 8

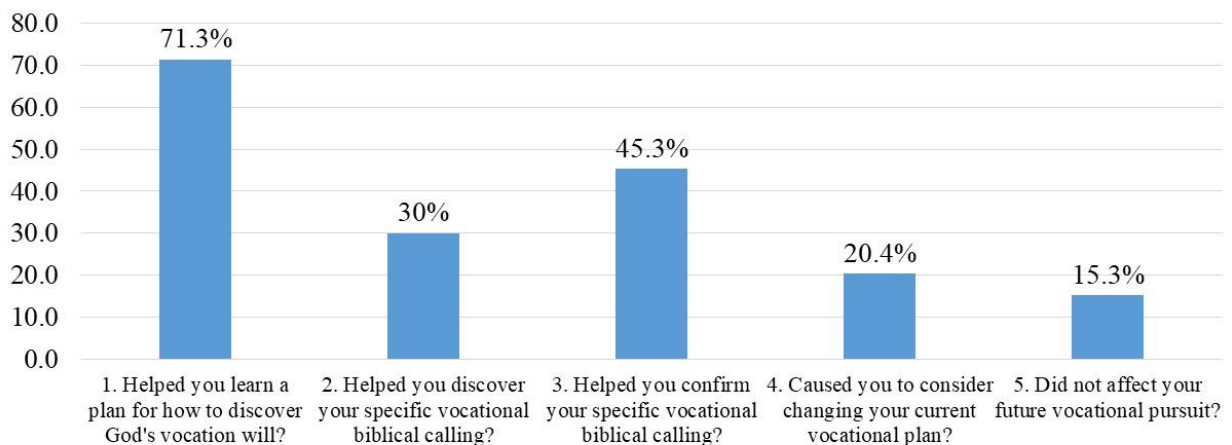
Post-Presentation: Please select all that apply. Do you feel like the Oglesby Model presentation.....

1. Helped you learn a plan for how to discover God's vocation will?	2. Helped you discover your specific vocational biblical calling?	3. Helped you confirm your specific vocational biblical calling?	4. Caused you to consider changing your current vocational plan?
724/1015	305/1015	460/1015	207/1015
71.33%	30.04%	45.32%	20.39%
M - 0.71	M - 0.03	M - 0.45	M - 0.20
S.D. - 0.452	S.D. - 0.459	S.D. - 0.459	S.D. - 0.403

Note: As many students who understood the model say it helped them learn a plan (71.33%), about 30% say it already helped them, 45.32% report that it confirmed their calling, and remarkably 1 out of 5 (20.39%) participants shifted their thinking to consider something else.

Figure 7

Post-Presentation: Please select all that apply. Do you feel like the Oglesby Model presentation.....



Note: 15% say that the model did not affect their future vocational pursuit. It could be that the model did not work for them, they already know that they wanted to do, or they may not believe in God.

Now that we know that 78.6% of this population reported that they could use this model as it was designed and intended, and 84.73% stated that this model had affected their vocational future (71% discovered a plan, 45% confirmed their vocational biblical calling, and 20% are seriously considering changing their vocational plan), the final Post-Presentation survey question asked the students to use the following scale to rate the degree to which the Oglesby Model presentation has been helpful or not helpful to you considering vocational decisions: 7 – Extremely Helpful (266 / 1,015 or 26.20%), 6 – Very Helpful (403/1,015 or 39.70%), 5 – Somewhat Helpful (229/1,015 or 22.56%), 4 – Neither Helpful nor Unhelpful (41/1.015 or .04%), 3 – Somewhat Unhelpful (20 – 1,015 or .01%), 2 - Very Unhelpful – (35 / 1,015 or .03%), or 1 – Extremely Unhelpful (18 / 1,015 or .02%). Therefore, 65.91% found the model Extremely Helpful (26.20%) and Very Helpful (39.70%). As mentioned previously, if the researcher did include Somewhat Helpful, which the researcher did not, the researcher could add 22.56% to this number which would be 88.47%. This number will be important for the reader to keep in mind when this researcher reports the results for research question five later in this study (Table 9).

Table 9

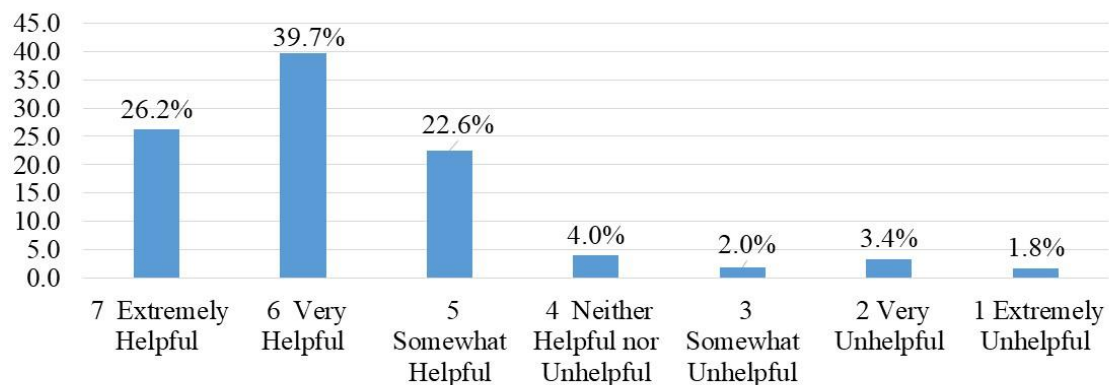
Post-Presentation: Finally, please use the scale below to rate the degree to which the Oglesby Model presentation has been helpful or not helpful to you considering vocational decisions:

Scale	Frequency	Percentage
7 Extremely Helpful	266	26.2
6 Very Helpful	403	39.7
5 Somewhat Helpful	229	22.6
4 Neither Helpful nor Unhelpful	41	4.0
3 Somewhat Unhelpful	20	2.0
2 Very Unhelpful	35	3.4
1 Extremely Unhelpful	18	1.8

*Note: 26.2% + 39.7% (65.9%) felt the model was **Extremely Helpful** or **Very Helpful**.*

Figure 8

Post-Presentation: Finally, please use the scale below to rate the degree to which the Oglesby Model presentation has been helpful or not helpful to you considering vocational decisions:



Number – 1,015 Mean – 5.3596 Median – 6.0 Standard Deviation – 5.83364

Research Question Four Conclusions

As written and illustrated in the Tables and Figures in this section, the survey data is overwhelmingly conclusive that most of these 1,015 students (78.6%), nearly 8 out of 10, could utilize this practical three-step Oglesby Model for discerning God's vocational will as it was designed and intended.

In summary, 78.6% stated that they could use this model to discern God's vocational will for their lives, 65.91% felt that this model was Extremely Helpful or Very Helpful, and another 22.6% said that the model was Somewhat Helpful. Only 4% were neutral about it being helpful, and only 7.2% expressed ant degree of the model not being helpful when considering vocational decisions after only two brief one-hour exposures to this new model.

As impressive as those empirical percentages are, two of the most impactful statistics to this researcher regarding research question four is that 84.73% of the students were impacted in some way by the model, and another 207/1,015 (20.39%) are considering changing their current vocational plan. If 20% of this population is considering changing their vocational program, how many students across this entire residential student population would be impacted if exposed to this model. Beyond this university, what if all universities, career centers, high school guidance counselors, youth pastors, pastors, and even college admissions counselors or career centers had this model as a tool to use?

Research Question Four – Additional Validation – Brief Calling Scale (BCS) Results

As an additional validation check, the researcher also included a widely implemented scale investigating vocational calling from the academic community. This researcher selected Dik and Duffy's (2009) Brief Calling Scale (BCS) (Appendix A) because it has been used in over 40 other studies, it is only four questions, and it applies to emerging adults (ages 18-25).

This scale is different from, but conceptually related to the proposed Oglesby Model, in that it tries to gauge the degree to which a person senses a calling on their life but does not ask about whether they have been shown or trained on a model to discern that calling, let alone the proposed Oglesby Model. The BCS focuses more on the “presence” of a calling or one’s “degree” that a person senses a calling than on the systematic process of how one may “discover” one’s calling

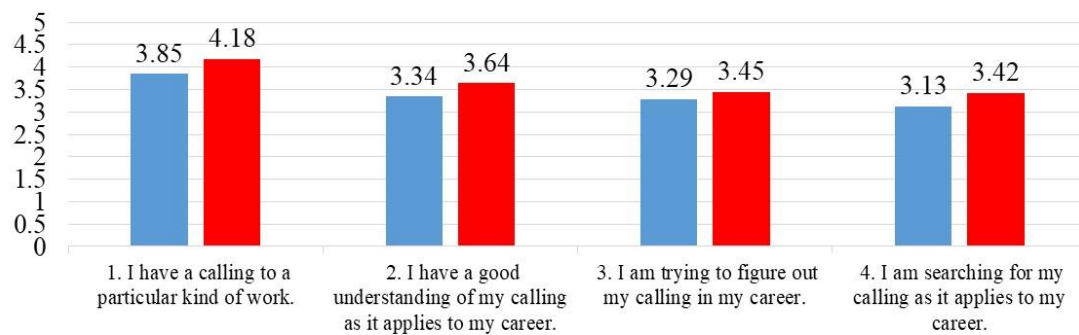
The BCS questions were included at the start of the Pre-Presentation and the Post-Presentation surveys. That means no questions about the proposed model could have influenced answers to the BCS because the BCS questions, Pre-Presentation, and Post-Presentation, were asked before any questions about the proposed model. This makes for an unconfounded test of the impact of the Oglesby Model exposure on answers to the BCS. Again, this was a further effort at validation using this widely accepted, related existing measure from the literature.

The four BCS Questions were asked of the same individuals at two distinct points in time. The appropriate statistical test of means for this comparison is the dependent samples t-test. The dependent sample t-test revealed a statistically significant increase (improvement) in post-test means compared to pre-test means for each BCS item.

The statistical probability of observing differences in pre-post means due solely to chance sampling error less is than 1 in 1,000 for each item with a greater than 99% confidence that the training intervention influenced the change/increase in ratings (Table 9A and Figure 8A).

Table 9A***Table of BCS Items 1-4 - Means Pre-Post Test***

	PRE	POST	Difference in means			
	Mean	Mean	(5-point BCS scale)	t	df	p-value
BCS1	3.85	4.18	-0.325	-11.403	1014	< .001
BCS2	3.34	3.64	-0.303	-10.434	1014	< .001
BCS3	3.29	3.45	-0.167	-4.669	1014	< .001
BCS4	3.13	3.42	-0.285	-7.471	1014	< .001

Figure 8A***Pre-Presentation vs. Post-Presentation BCS Dependent Sample t-test Means Comparison – Item by Item***

Note: Dependent Sample t-test demonstrates that change/increase (improvement) in means is statistically significant for each BCS item. The BCS is not as important as this researcher's other findings, but even this distinctive, but related instrument embedded within this study measured a statistically significant improvement in means after exposure to this new model.

Research Question Five

RQ5. Two weeks after the proposed model's presentation, what were the perceptions of the 18-25-year-old participants at an evangelical Christian university regarding the model's validity as a tool to discern God's vocational will for their lives?

The empirical data provided in the Two-Week Post-Presentation survey validates that these students retained their knowledge, understanding, and utilization of the model two weeks after these two presentations. Their perceptions are further validated after having the chance for personal reflection, introspection, prayer, completing some of the recommended inventories and individual assessments, and sharing this model with friends and parents. The numbers in several of our model validation survey questions increased in the two weeks following the presentations.

For example, Table 10 and Figure 9 will show that in the Two-Week Post-Presentation survey asked, "I have been shown or taught a practical model or a method to discover God's vocational will for my life." The percentage of students who Strongly Agreed (515/1,015, 50.7%) or Agreed (337/1,015, 33.2%) increased from 72.1% Post-Presentation to 83.9% Two-Weeks Post-Presentation.

Table 10

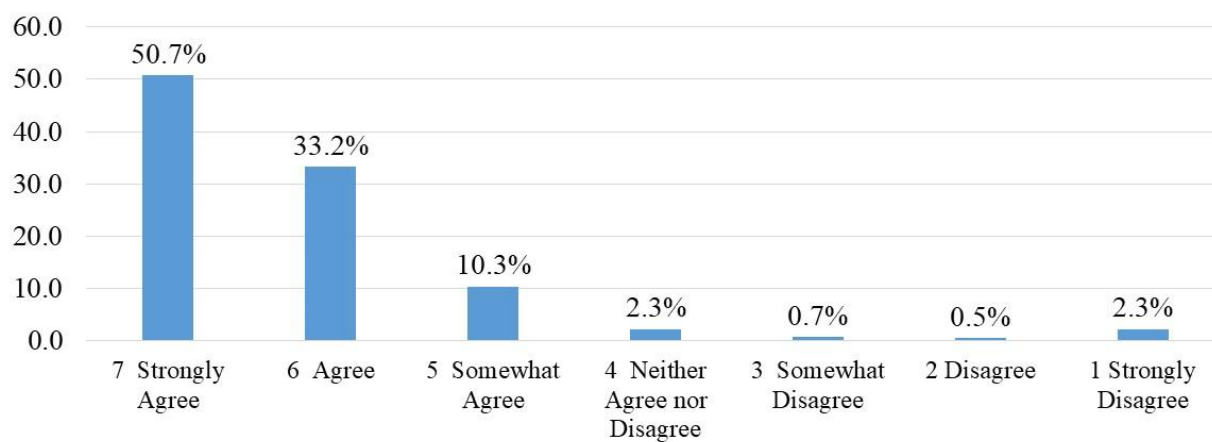
Two-Week Post-Presentation: I have been shown or taught a practical model or a method to discover God's vocational will for my life.

	Frequency	Percent	Valid Percent	Cumulative Percent
7 Strongly Agree	515	50.7	50.7	50.7
6 Agree	337	33.2	33.2	83.9
5 Somewhat Agree	105	10.3	10.3	94.3
4 Neither Agree nor Disagree	23	2.3	2.3	96.6
3 Somewhat Disagree	7	0.7	0.7	97.2
2 Disagree	5	0.5	0.5	97.7
1 Strongly Disagree	23	2.3	2.3	100.0
Total	1015	100.0	100.0	

Note: Two-Week Post-Presentation increased to **83.9%** (the Post-Presentation Survey was only 72.1%) .

Figure 9

***Two-Week Post-Presentation Survey:
I have been shown or taught a practical model or a method to discover God's vocational will for my life (percentage of the 1,015 students)***



Number – 1,015 Mean – 6.20 Median – 7.00 Standard Deviation – 1.170

Here may be the biggest argument for validating the Oglesby Model as a legitimate way to assist college-aged students in discerning God’s Biblically ordained vocational will for their lives. In the Two-Week Post-Presentation survey, 956 out of the 1,015 (94.2%) students reported that they understood the three-step model for discerning God’s vocational will (Table 11).

Table 11

Two-Week Post-Presentation: After the Oglesby Model presentation, did you understand the three-step discerning God's vocational will model?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	956	94.2	94.2	94.2
No	59	5.8	5.8	100.0
Total	1015	100.0	100.0	

Note: 956 out of 1,015 (94.2%) reported that they understood the model two-weeks after the presentations, an increase from the 80.5% in the Post-Presentation that Strongly Agreed or Agreed.

Next, in the Two-Week Post-Presentation survey, the students were once again asked, “Please select all that apply. Do you feel like the Oglesby Model presentation: 1. Helped you learn a plan for how to discover God’s vocational will? (680/1,015 or 66.99%), 2. Helped you discover your specific vocational Biblical calling? (247/1,015 or 24.33%), 3. Helped you confirm your specific vocational Biblical calling? (479/1,015 or 47.19%), 4. Caused you to consider changing your current vocational plan? (204/1,015 or 20.09%), or 5. Did not affect your future vocational pursuit? (159/1,015 or 15.67%).” Therefore, only 155 people, or 15.67%, reported that this vocational model did not affect their vocational future two weeks later. In other words, 84.33% reported that it did affect their vocational future two weeks later. These results are

practically identical two weeks later to the Post-Presentation survey, which indicates that not only did the students understand the model, but they also understand how to utilize the model two weeks later in the midst of all of the other things that college-aged students encounter in two weeks (Table 12 and Figure 10, 11).

Table 12

Two-Week Post-Presentation: Please select all that apply. Do you feel like the Oglesby Model presentation

Two-Week Post-Presentation	1. Helped you learn a plan for how to discover God's vocation will?	2. Helped you discover your specific vocational biblical calling?	3. Helped you confirm your specific vocational biblical calling?	4. Caused you to consider changing your current vocational plan?	5. Did not affect your future vocational pursuit?
Total Number	1015	1015	1015	1015	1015
Frequency	680	247	479	204	159
Percentage	67.0	24.3	47.2	20.1	15.7
Mean	0.67	0.24	0.47	0.20	0.16
Standard Deviation	0.470	0.429	0.499	0.401	0.364

Figure 10

Two-Week Post-Presentation: Please select all that apply. Do you feel like the Oglesby Model presentation.....(percentage of the 1,015 students)

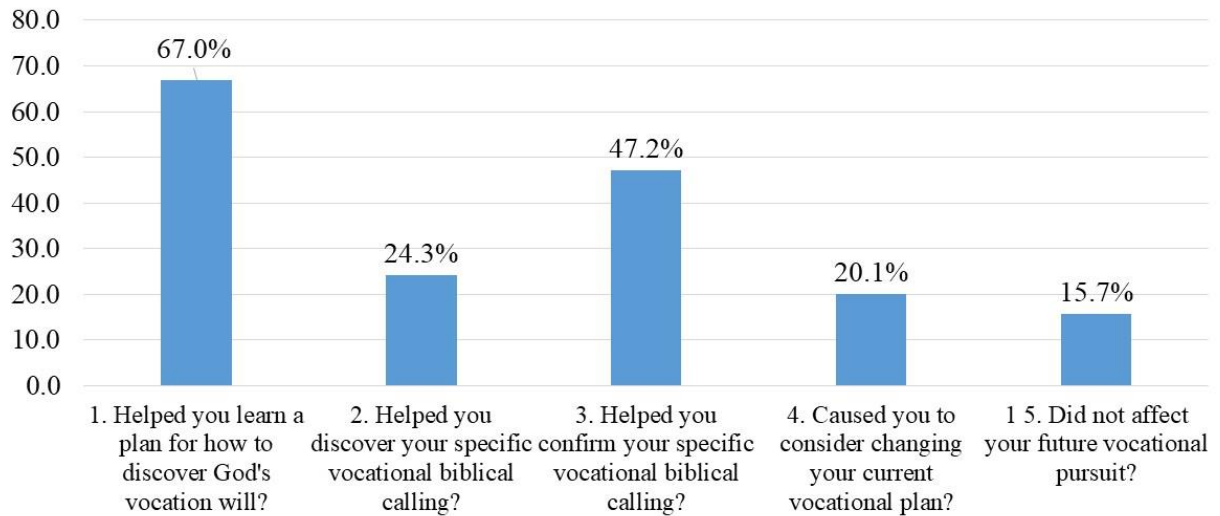
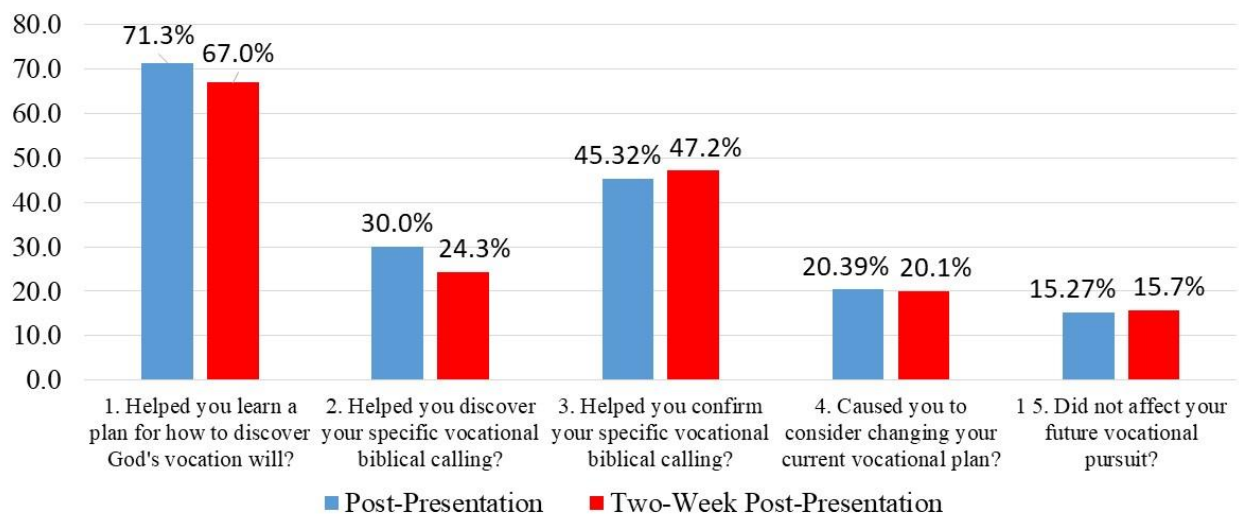


Figure 11

Post-Presentation vs. Two-Week Post-Presentation

Please select all that apply. Do you feel like the Oglesby Model presentation.....



Next, in the Two-Week Post-Presentation survey, this researcher felt it was important to assess how the students perceived the Oglesby Model's helpfulness. Therefore, the researcher once again asked the students to use the following scale to rate the degree to which the Oglesby Model presentation has been helpful or not helpful to you considering vocational decisions: 7 – Extremely Helpful (201/1,015 or 19.80%), 6 – Very Helpful (404/1,015 or 39.80%), 5 – Somewhat Helpful (270/1,015 or 26.60%), 4 – Neither Helpful nor Unhelpful (49/1,015 or .05%), 3 – Somewhat Unhelpful (32 – 1,015 or .03%), 2 - Very Unhelpful – (35/1,015 or .03%), or 1 – Extremely Unhelpful (29/1,015 or .03%). Therefore, 59.60% found the model Extremely Helpful (19.80%) and Very Helpful (39.80%), which is very close to the 65.91% in the Post-Presentation survey (Table 13, Figure 12, 13).

Table 13

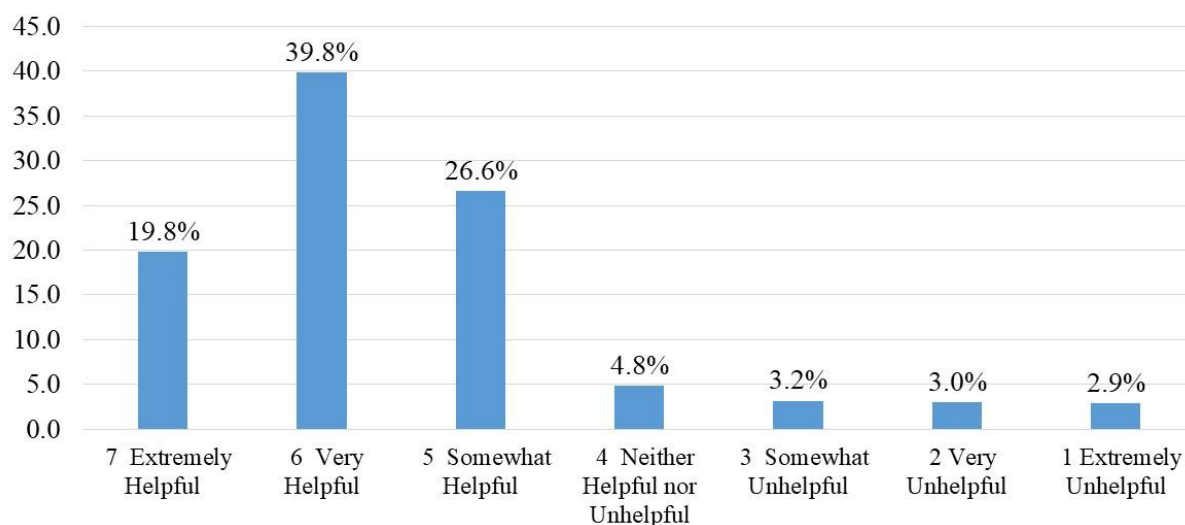
Two-Week Post-Presentation: Please use the scale below to rate the degree to which the Oglesby Model presentation has been helpful or not helpful to you considering vocational decisions.

Scale	Frequency	Percentage
7 Extremely Helpful	201	19.8
6 Very Helpful	404	39.8
5 Somewhat Helpful	270	26.6
4 Neither Helpful nor Unhelpful	49	4.8
3 Somewhat Unhelpful	32	3.2
2 Very Unhelpful	30	3.0
1 Extremely Unhelpful	29	2.9

*Note: 19.8% + 39.8% = (59.60%) found the model to be **Extremely Helpful** or **Very Helpful** two-weeks Post-Presentation.*

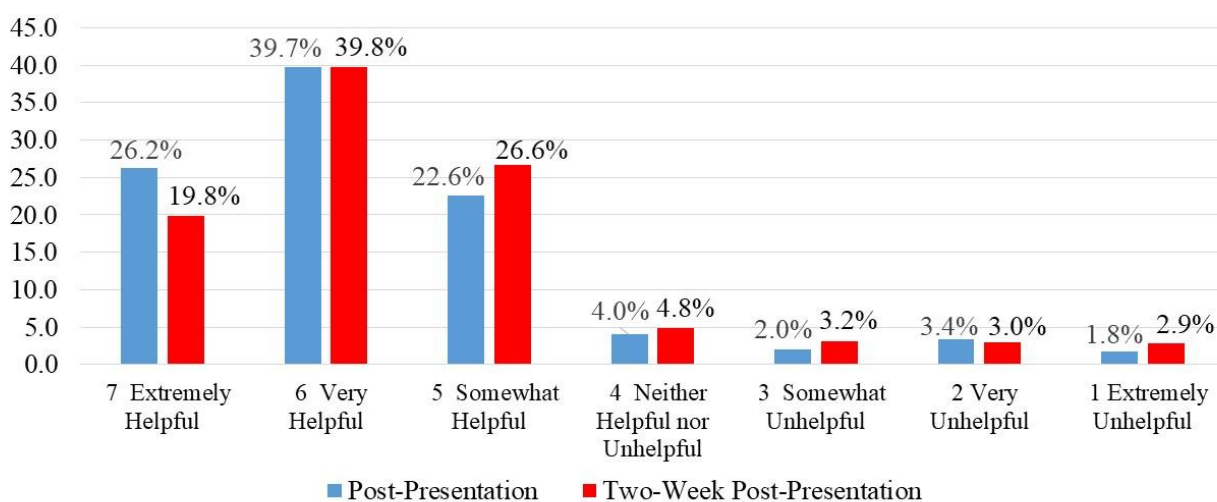
Figure 12

Two-Week Post-Presentation: Please select all that apply. Do you feel like the Oglesby Model presentation..... (percentage of the 1,015 students).

**Figure 13**

Post Presentation vs. Two-Week Post-Presentation

Please use the scale below to rate the degree to which the Oglesby Model presentation has been helpful or not helpful to you considering vocational decisions (percentage out of 1,015)

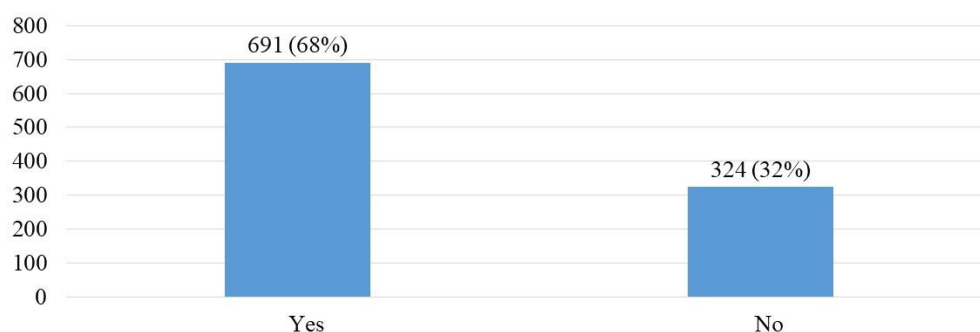


Finally, one interesting and noteworthy question from the Two-Week Post-Presentation survey was, “Before the Oglesby Model presentation, have you struggled to discover what you

wanted to do vocationally in your life? In the Pre-Presentation survey, this answer was 94.1%. However, in the Two-Week Post-Presentation survey, 691 students answered: “Yes,” (68.07%), while 324 (31.92%) of the students answered, “No.” (Figure 14).

Figure 14

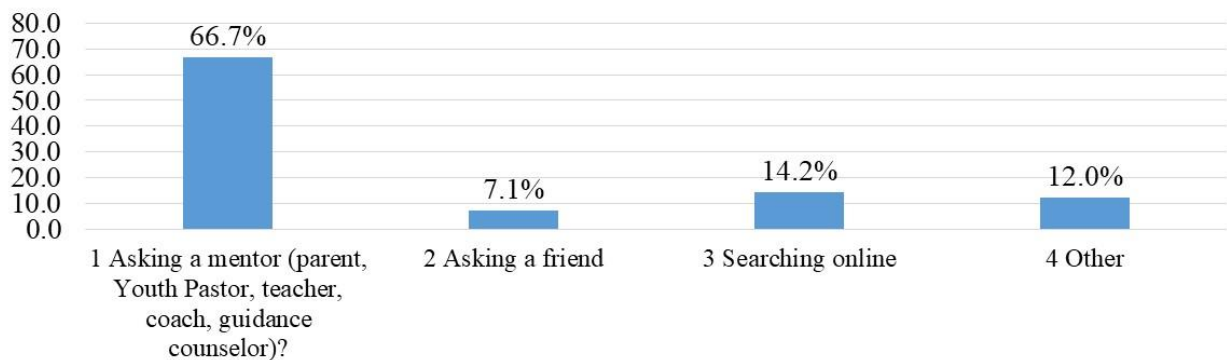
Two-Week Post-Presentation:
Before the Oglesby Model presentation, have you struggled to discover what you wanted to do vocationally in your life?



Note: Over two out of three students report that they have struggled to discover what they wanted to do vocationally in life.

However, out of these 691 students who answered yes, 461 (68.07%) who have struggled to answer this question go to a mentor (parent, Youth Pastor, teacher, coach, guidance counselor) who currently do not have a model to assist them (Figure 15).

Figure 15

Two-Week Post-Presentation Survey:***If you were struggling, how were you attempting to figure this out?***

Note: 691 out of 1,015 (**68.07%**) have struggled, and 461 of these 691 (**66.71%**) go to a mentor who currently does not have a practical model to offer them.

Research Question Five Conclusions

Research question five investigated the perceptions of this 18-25-year-old audience regarding the Oglesby Model's validity as a tool to discern God's vocational will for their lives. As illustrated in the Tables and Figures in this section, this college-aged sample population found this model easy to understand and utilize, even two weeks later. In fact, several of the validation statistics even increased over this two-week timeframe, while very little if any decreased, and none decreased significantly.

In summary of research question five, 956 out of 1,015 (94.2%) reported that they understood the model two weeks after the presentation, an increase from the 80.5% in the Post-Presentation survey when they Strongly Agreed or Agreed. Next, 680 students out of 1,015 (66.99%) responded that they had learned a plan for how to discover God's vocational will. Roughly 25 %, or 1 in 4 students, 247 out of 1,015 (24.33%) reported that they had found their

specific vocational calling. Next, 479 (up from 460 in the Post-Presentation survey) stated that the model helped them confirm their God-ordained vocational calling. In addition, 204 of the 1,015 (20.09%) are considering changing their current vocational plan, which is significant since they are currently spending thousands of dollars on their education. And finally, two weeks after these two one-hour presentations, 605 out of the 1,015 (59.6%) found the model to be Extremely Helpful or Very Helpful.

Statistical Summary and Conclusions

The following list summarizes the most pertinent statistics from this research study to answer the five research questions.

1. 1,015 students completed all three surveys (Pre-, Post-, and Two-Weeks Post-).
2. 94.1% of the students have been asked by others, and 89.2% have asked themselves what they are supposed to do in life.
3. 30.7% reported that they have even been shown a method or a model for discerning God's will (the number would have decreased significantly if we took the word "method" out of this question).
4. 80.5% of the students reported that they understood the model immediately following the presentation, and 94.2% said they understood it in the Two-Week Post-Presentation Survey.
5. 78.6% stated in the post-presentation survey that they could use this model to discern God's will for their lives.
6. 65.91% of the students felt the model was Extremely Helpful or Very Helpful when considering vocational decisions immediately following the second presentation.
7. 71.3% of the students responded in the Post-Presentation that they had learned a plan for how to discover God's vocational will (and 67% in the Two-Week Post-Presentation).
8. 30% of the students replied that they had discovered their specific vocational calling
9. 47.2% stated that the model helped them confirm their vocational calling.
10. 20.09% of the students indicated that they are considering changing their current vocational plan (20.09% of the total 1,015 population).
11. 59.6% still found the model to be Extremely Helpful or Very Helpful in the Two-Week Post-Presentation survey.
12. 68.07% of the students have struggled to discover God's vocational will for their lives, and 66.71% go to a mentor who currently does not have a practical model to offer them.
13. 85% of the students in this sample population reported that this model had a significant impact on how they view their vocational futures.

14. Only 15% of the students reported that they were not affected by the presentation of this model (may have already known their vocational plan, may not have engaged in the class, may not be a follower of Jesus Christ).

Evaluation of the Research Design

The research design for this validation study had both strengths and weaknesses. The strengths of this design included that the sample population was accessible to the researcher and the educational institution was agreeable and helpful. Secondly, utilizing the three-wave protocol with a Pre-Presentation survey, Post-Presentation survey, and a Two-Week Post-Presentation survey enabled the researcher to collect vital empirical data to evaluate this proposed model at three specific times during the study. This allowed the researcher to monitor the level of understanding and the utilization of the model throughout. It also provided a sense of the student's backgrounds, struggles, and excitement to investigate a research problem that was so critical to most of them at this stage of their lives.

This researcher believes that is why 1,015 of these students were willing to participate in all three of the surveys. The final strength was that the study was relatively easy to conduct and highly likely to be reproduced. This researcher could teach the model annually and have each year's data for comparative purposes. This simple design could also be easily duplicated at other universities or even in the high school setting.

The weaknesses in the design included that the students were already attending a required class, so some of them were not as attentive as they may have been if it was a topic or a research study that they had volunteered to participate in on their own. Next, getting college-aged students to complete one survey is difficult, but getting them to complete all three was very time-consuming. The Two-Week Post-Presentation survey that was not conducted in class was two

weeks after the second presentation. This survey also contained a few questions to submit text, making this survey more challenging for the students.

To improve the study, this researcher would modify this study in several ways. First, if this researcher conducts this research study again, the researcher would return to each class two weeks later and administer the third survey in class just like the previous two surveys. Second, the researcher would not open the surveys until each course started. This would be much more difficult to schedule but increase participation and survey reliability. Third, this researcher would shorten the two classroom presentations and allow more time for questions and interaction with the students. After each presentation, the researcher had a line of students who desired to ask questions. The researcher also received many emails asking further questions and requesting appointments.

This researcher might even try to use three one-hour classroom presentations if possible. Finally, this researcher would like to incorporate more open-ended questions to collect data regarding perceived strengths, weaknesses, understanding, and utilization of the model. While the numerical data collected for this quantitative study will assist the researcher in an objective evaluation of the validation of this model, this researcher would like to collect more written qualitative data in the future if this researcher conducts this study again. So perhaps even a mixed-method type of study with an interview with several of the students could be implemented.

CHAPTER FIVE: CONCLUSIONS

Overview

In this chapter, the researcher will provide a summary of the research purpose, state and discuss the research questions and the study's findings concerning these research questions, the conclusions, implications, and applications of the research study, discuss the research limitations, and finally offer a few suggestions for further research regarding discerning God's individual vocational will.

Research Purpose

The purpose of this quantitative validation study was to determine if the researcher's proposed practical three-step model for discerning God's individual vocational will was a valid and reliable means by which evangelical Christian university students aged 18-25 (emerging adults) could discover God's individual vocational will for their lives. There is a gap in the literature in this regard.

Several key definitions guided this study. First, passion was defined as "when one is so stirred by something (a cause, a people group, an injustice, etc.) that they simply have to do something" (Hybels, 2007, p.13). Hybels (2007) explains that you cannot go another minute, much less another day, without taking action when you are passionate about something. This, according to Hybels, is passion.

The second is a spiritual gift. While there are many ways to define spiritual gift, for the purpose of this study, a spiritual gift was defined as special divine empowerment bestowed on each believer by the Holy Spirit to accomplish a given ministry God's way according to His grace and discernment (Grudem, 1994).

Third, Payne (2007) defines the term need as anything without which a person cannot live or function to his maximal ability in the tasks to which God has called them; a circumstance in which something is necessary, vital, important, or requires some course of action; necessity, call, exigency. In this study, a need may be an organization, geographical location, or people group who have an identified and measurable lack of teaching, resourcing, or material possession.

Fourth, vocational calling will be defined as God's biblically-ordained supernaturally endowed purpose for creating each person with a designated purpose in life (Guinness, 2003). Finally, emerging adulthood is defined as the transition period from adolescence to early adulthood, approximately 18 to 25 years (Arnett, 2000).

Since there is currently no practical model in the literature for discerning God's vocational will, there was no guiding theory for this study. However, research on calling has been increasingly conducted on living a calling and the experiences of individuals once they've discovered their calling (Duffy, Bott, Allan, Torrey, & Dik, 2012b; Duffy & Autin, 2013; Duffy, Allan, Autin, & Bott, 2013), yet very little is known about how callings develop, among millennials or anyone else (Duffy & Dik, 2013). Duffy and Dik (2013) conclude the "...role of the perceived source in how a sense of calling develops is not yet well understood..." (p. 429). This researcher attempted to fill this gap in the literature by offering a new method of discovering God's ordained individual vocational will.

As this dissertation's Review of Literature demonstrated, the topics of discerning God's general will and determining one's vocational will have been widely explored independently in the literature, but combining the intersection of these two constructs has not been critically examined. And, one thing is apparent in the literature, very little is known about how millennials,

or anyone else for that matter, make their vocational decision. This dissertation has highlighted this gap in the literature and evaluated at least one potential solution to this problem.

Determining God's individual vocational will for one's life is a struggle many people face. In fact, in this dissertation study, Research Question One (RQ1) investigates how widespread this struggle is among today's college-aged population. RQ1 states, "Before being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, do any 18-25-year-old students at an evangelical Christian university report that they have been asked what God's individual vocational will is for their lives? This study found that 94.1% of 18-25-year-olds have been asked by someone what they want to do when they grow up, and 89.2 % have asked themselves that same question. In this study, 68.07% of the 1,015 students reported that they struggle to discover God's vocational will for their lives, and 66.71% of them say that they go to a trusted mentor (parent, teacher, youth pastor, pastor, coach) who has no step-by-step practical model to assist them. This can lead to frustration on behalf of the student seeking wisdom and the mentors who desperately desire to offer it.

Research Question Two (RQ 2) states, "Before being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, do any 18-25-year-old students at an evangelical Christian university report that they have ever been shown a model for how to determine God's individual vocational will for their lives? As this study examined, one of the primary reasons people have trouble deciding God's vocational will for their lives is that they have no practical model to step them through this process. In fact, this study revealed that two out of three students struggle to determine God's will for their lives (68%), but only 1 in 3 has ever seen any type of method for answering one of life's most critical questions (32%).

This researcher also believes that if this survey question had eliminated the word method and merely asked if the students had ever seen a model, significantly fewer would have admitted seeing a model in the past. Having no practical step-by-step model is a huge problem for our youth and our country and moving forward. In addition, when people seek the advice and counsel of the adults and mentors in their lives, these Christian leaders need a Biblically-based practical step-by-step model to assist them. Unfortunately, in the literature, this type of model does not exist.

Many scholars have also wrestled with the issue of vocational calling. The conceptual definition and the meaning of calling represent perhaps the most controversial issue within the theoretical literature. Although a calling has been described as an orientation (Bellah et al., 1986), mindset, or perspective (Dik and Duffy, in press-a, Dik and Duffy, in press-b), many say that a calling is a psychological construct that may be folded into more extensive career theories or interventions, rather than a new theory of career development or career counseling— analogous to well-studied vocational constructs like self-efficacy or outcome expectations.

In their review of definitions across the humanities and social sciences, Dik and Duffy (2009) identified three components that, when combined, were emblematic of a calling in the work domain. This was the basis for this researcher's proposed Biblically-based three-step model to be evaluated in this validation study. According to Dik and Duffy (2009), the first component was the notion of an external summons—that if an individual feels called to a specific type of work, this necessarily implies a caller, which may come in the form of a higher power, the needs of society, a family legacy, the needs of one's country, or any other force external to the individual. This component is consistent with the literal meaning of calling and how it has been

used in the context of work historically. This study focused on the notion that a higher power directly entrusts a “calling” to each individual believer in Jesus Christ as their Savior.

Furthermore, in the theological section of the Review of Literature in this dissertation, this researcher outlines this calling through the lens of scripture since God created humanity (Genesis 1:26-27), in the image of God (Genesis 139:13-16, Jeremiah 1:4-5, 29:11-13, and Ephesians 2:10), for God (Colossians 1:16-20, Phillipians 1:6), and is called to a specific type of work (Jeremiah 29:11-13, Hebrews 12:1-2, and Romans 12:1-2) and entrusted with the spiritual gifts (1 Corinthians. 11:1, 13-13, Ephesians 4:1-11), to efficiently perform to meet a local, regional, national or international need. This is the role of God, the caller, of all people and things (animals, planets, laws of nature, forces, energy, matter, and even the delicate balance of gas exchange between organisms).

According to Dik and Duffy (2009), the second component is that a person's approach to work aligns with their broader sense of purpose in life. For these individuals, work is either a source of purpose in life or serves as a life domain that allows for a sense of purpose. Maslow's hierarchy of needs is perhaps the most well-known and accepted theory for individuals reaching their full potential (self-actualization). In the needs component of this researcher's model, both an internal need to feel noticed and to belong and an external need to be contributing to a cause for the great good of humanity are both God-ordained qualities entrusted to each individual. The Review of Literature discusses Maslow's hierarchy of needs in greater detail.

Finally, according to Dik and Duffy (2009), the third component is that a person's career is prosocial-oriented. Individuals with a calling use their profession to help others advance the greater good directly or indirectly. In scripture, God never intended for humanity to live alone, in isolation, or apart from community. Lowe and Lowe (2018) highlight the need to live and serve

vocationally with a deep sense of ecological community. In short, Lowe and Lowe (2018) point out that reciprocity in social relationships doesn't merely enhance social development, but it enhances the physical, psychological, spiritual, emotional, and moral development of an individual as well. Since many adults spend over forty hours a week at their place of employment, one's career choice is a major part of their overall daily social environment. In this setting, when one feels internally driven and motivated, connected to others socially, and contributing to a bigger corporate mission and vision, they receive many physical, mental, emotional, and spiritual benefits. These individuals are more satisfied and fulfilled when vocationally helping advance the greater good.

The combination of these three elements – an external summons, meaning/purpose, and prosocial motivation – is what distinguish calling from closely related constructs such as work centrality (Dubin, 1956), work commitment (Loscocco, 1989), work engagement (Kahn, 1990), meaningful work (Rosso et al., 2010), and prosocial work behaviors (Grant, 2007, Grant, 2008). This same three-step approach inspired this researcher to develop this same type of three-component model, but to do so from a Biblical perspective to emphasize that these qualities and desires are endowed by our Creator with a much deeper root and ultimately a higher degree of accountability.

Furthermore, Dik and Duffy (2009) recommended that individuals examine a calling along a spectrum (not merely having one or not having one), introduced a distinction between seeking and experiencing a calling, described calling as an ongoing process rather than something to be discovered once and for all, and proposed that callings often change over time. This conceptualization of calling has informed the two most widely used instruments to assess calling in empirical research (Dik et al., 2012).

In these studies, the participants described a remarkable range of origin of the calling, some external (e.g., God, a higher power), some internal (e.g., one's own interests, skills, values, and passions), and some that may fall in the overlap of internal and external, such as a sense of destiny (e.g., what one is meant to do). Some scholars have argued that these internal source conceptualizations are a better fit for how the construct is viewed in the current culture, noting that many individuals who feel a calling do not identify an external caller but rather point to working in the career that aligns with their strongest internal passions (Dobrow & Tosti-Kharas, 2011; Elangovan et al., 2010; Hagmaier & Abele, 2012; Hall & Chandler, 2005). Accordingly, several calling instruments have been developed, conceptualizing calling as an inner voice or sense of passion (Dobrow & Tosti-Kharas, 2011; Hagmaier & Abele, 2012). Therefore, passion is one of the three elements in this researcher's proposed model to be evaluated.

Since 2007 approximately 40 studies have been completed examining how calling links to work-related and general well-being outcomes. Dik and Duffy (2009) reviewed results from these studies across six primary domains: the prevalence of calling, career maturity, work outcomes, domain satisfaction, well-being, and the distinction of perceiving versus living a calling. Given the different ways calling has been conceptualized and measured, each study's particular instruments were discussed. Apart from early categorization studies, most studies have been based on Dik and Duffy's (2009) conceptualization of calling.

To date, however, there is no universal agreement over the definition, origins, or developmental trajectory of career calling (Elangovan et al., 2010; Hall & Chandler, 2005; Wrzesniewski, 2012). Generally, it is agreed that adults with a calling approach their work with a stronger sense of meaning, purpose, and fulfillment, and have a greater desire to contribute to others and the community through their occupational activities (Dik & Duffy,

2009; Hall & Chandler, 2005; Steger et al., 2010). This is the goal of this researcher developing a new model to assist college students in discovering their God-ordained vocation by better understanding exactly how God has wired and designed them specifically with a passion, a spiritual gift, and to meet a need in this world. When one discovers the intersection point of these three critical criteria, they will serve with passion, perform a duty that never feels like work, and be internally satisfied because they are meeting a need in this world. That is the goal of the proposed model that was evaluated and the passion of this researcher to help everyone discover and understand how God created them for a vocational purpose.

This understanding has guided the development of several career calling measures, although not all of these measures have strong theoretical underpinnings, are not assessing developmental progress towards a future career, focus mainly on those in the workforce, or need further investigation to confirm their psychometric properties (Duffy et al., 2012; Duffy & Sedlacek, 2007; Rosso et al., 2010). Notably, there are no scales, methods, or models developed specifically to assess the career calling in emerging adults, whose main developmental focus is on discovering their future careers (Duffy et al., 2012). This study was conducted to develop and validate a potential new practical three-step model to meet this purpose.

Based on this literature and theories, the problem that this researcher investigated in this quantitative validation study was whether or not a proposed biblically-based, practical, three-step model for helping 18-25-year-college students (referred to in the literature as "emerging adults") at an evangelical Christian university to discern God's individual vocational will for their lives was empirically valid. This model investigation was designed

to address the problem in the literature that there are currently no scales, methods, or models developed specifically to assess the career calling in emerging adults, whose main developmental focus is on discovering their future careers (Duffy et al., 2012).

The overall results of this study are significant. While the literature does not know how college-aged students choose their vocations, this model indicates that if we offer students a step-by-step model to follow, they will invest in themselves to discover God's vocational will for their lives systematically. Research Question Three (RQ3) asked, "Upon being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, are any 18-25-year-old students at an evangelical Christian university able to demonstrate an understanding of the model as proposed?"

The overwhelming majority of this population sample understood this practical three-step model. In fact, four out of five students understood the model Post-Presentation, and over nine out of ten understood the model two weeks following this presentation after receiving only limited exposure to the model in two one-hour classroom settings. So, these students demonstrated a high level of understanding of the model. But, mere knowledge is not enough (James 1:22, "Do not merely be hearers of the word and so deceive yourselves, do what it says.")). The application of this model is the goal.

Therefore, Research Question Four (RQ4) asked, "Upon being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, if any 18-25-year-old students at an evangelical Christian university were able to utilize the model as designed and intended?" Although both the Post-Presentation and the Two-Week Post-Presentation surveys asked several questions regarding the utilization of the model, two primary summary questions were used to determine this utilization. These same

two questions were asked in each survey. As previously reported, 78.6% could use the model as designed and intended, and 84.73% stated that this model had affected their vocational future.

Research Question Five (RQ5) then asked, “two weeks after the proposed model's presentation, what were the perceptions of the 18-25-year-old participants at an evangelical Christian university regarding the model's validity as a tool to discern God's vocational will for their lives?” Again the results were overwhelmingly positive that the proposed model was understood (94.2%), helped students learn a model for how to discover God's vocational plan (67%), discover their vocational will (24.3%), confirm their biblical calling (47.2), and even caused 20.1% of the students to consider changing their current vocational plan.

Finally, in the Two-Week Post-Presentation survey, the students reported that 59.6% still found the model Extremely Helpful (19.8%) or Very Helpful (39.8%). This continuous measurement of helpfulness for the model indicates that the researcher did not attempt to sell the model by getting the audience hyper-motivated to believe in the model during the presentations, and then two weeks later, when these students had moved on, they no longer understood the model or found the model beneficial.

Research Questions

The following research questions guided this study:

RQ1. Before being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, do any 18-25-year-old students at an evangelical Christian university report that they have been asked what God's individual vocational will is for their lives?

RQ2. Before being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, do any 18-25-year-old students at an evangelical

Christian university report that they have ever been shown a model for how to determine God's individual vocational will for their lives?

RQ3. Upon being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, are any 18-25-year-old students at an evangelical Christian university able to demonstrate an understanding of the model as proposed?

RQ4. Upon being presented the proposed model for discerning God's vocational will in two one-hour classroom presentations, are any 18-25-year-old students at an evangelical Christian university able to utilize the model as designed and intended?

RQ5. Two weeks after the proposed model's presentation, what were the perceptions of the 18-25-year-old participants at an evangelical Christian university regarding the model's validity as a tool to discern God's vocational will for their lives?

Research Conclusions

Research Question One Conclusion

The researcher knew from previous conversations with college students and those professionals who work with college students that many of them were asked this question and struggled to answer it. However, after this research investigation, the empirical numbers discovered that over nine out of ten college students (94%) had been asked this question. In addition, when conducting this study, during the presentation on the first day, the researcher asked the students to raise their hands if they have ever been asked this question or if they have ever asked themselves this question. One hundred percent of the students in all six sections of this general studies class raised their hands. Perhaps, the small minority (6%) not included represented the rare person knowing from an early age what the call of God is on their lives. This conclusion is significant because it confirms what the researcher speculated. Most college students are asked what God's vocational will is for their lives. As we also discovered, most have no practical model for how to find it.

Research Question Two Conclusion

Empirically, over nine out of ten college students have been asked, “What is God’s vocational will for my life?” but seven out of ten students have never seen a model to determine it. This is a big problem. This means that over seventy percent of this sample population state that they have no method or model to discover God’s ordained vocational will for their lives.

This researcher also believes that if the survey question deleted the word “method” for this evangelical Christian college-aged population, the percentage of students who have seen a model would be even lower than thirty percent, which means that perhaps even eight or nine out of ten of these college students may have reported that they have never seen a practical model. Many students in this population have heard speakers, sermons, or podcasts about how to determine God’s will (prayer, scripture, asking a mentor, etc.), so they may have answered “yes,” when they have heard general advice, but not necessarily seen a practical model.

In the Post-Presentation survey, only 72.1% of the students reported seeing a model, even after two one-hour presentations showing them one. This increase from 30.7% to 72.1% (up 41.4%) was impressive but significantly less than the researcher anticipated. The possible reasons for only 72.1% responding that they had seen a model could include an overall lack of student engagement since these students did not voluntarily sign up to attend this model presentation, the lack of the overall attention span of today's student population, fear of being asked detailed questions about the model if that admitted that they had indeed seen one, the lack of receptivity of the audience, or some students in the sample are not Christians.

Research Question Three Conclusion

Research Question Three investigated the student's ability to demonstrate an understanding of the model as proposed. In the Post-Presentation survey, 80.5% reported that

they understood how God-given passion, spiritual gifting, and the world's needs intersect to determine God's vocational will. This researcher was overwhelming surprised that eight out of ten students demonstrated an understanding of the model and now say that they understand an approach to discerning God's vocational will for their lives after just two short one-hour model presentations.

Research Question Four Conclusion

Research Question Four then examined the student's ability to utilize the model as designed and intended. In the Post-Presentation survey, 78.6% could use the proposed Oglesby Model to help them discern God's vocational will. So, in Research Question Three, we learned that 80.5% understood the model, and now in Research Question Four, we can see that 78.6% of students can use the model. These two results demonstrate that four out of five students exposed to the model (treatment) in two brief classroom presentations both understood and could use the model.

So, how could they use the model? The next survey question dug a little deeper into the students' ability to understand and use the model. In the Post-Presentation survey, 71.33% of the students reported that the Oglesby Model presentation helped them learn a plan to discover God's will for their life, and 30.04% of the students answered that the model helped them discover their specific vocational Biblical calling during the actual presentations. Another 45.32% stated that the model helped them confirm their specific vocational Biblical calling.

Finally, one out of five students in this population answered that this model presentation caused them to consider changing their current vocational plan. This number is significant because these students are investing four or more years of higher education and thousands of dollars preparing for a career that they no longer, if ever, felt called to pursue vocationally. This

model can now serve as a concrete anchor point for them to confidently move forward with God's vocational direction in their lives. Interestingly, as mentioned in the precedents in literature, the number one regret in many adults' lives today is their choice of college major. Hopefully, this model can help prevent this circumstance moving forward.

The final question in the Post-Presentation survey to examine these students' ability to use the Oglesby Model was for the students to evaluate the degree that this model presentation was helpful or unhelpful when considering vocational decisions. In this survey, 65.91% felt that the model was Extremely Helpful or Very Helpful.

Therefore, 85% of the students in this sample population reported that this model significantly impacted their vocational futures. Only 15% of the students said that they were not affected by the presentation of this model. These students may have already known their vocational plan, may not have engaged in the class, or may not be followers of Jesus Christ.

Research Question Five Conclusion

Research Question Five examined wave three of this dissertation study. Wave three consisted of administering one final survey two weeks after these two one-hour presentations. Research Question Five investigated this sample population's perceptions regarding the model's validity as a tool to discern God's vocational will for their lives two weeks following the two presentations. In the Two-Week Post-Presentation survey, 83.9% of the students reported that they have now seen a practical method or model to discover God's vocational will for their lives (an increase from the 72.1% in the Post-Presentation survey). The most significant finding from the Two-Week Post-Presentation survey was that 956 out of the 1,015, or 94.2%, understood the three-step model (an increase from the 80.5% in the Post-Presentation survey).

Next, after this dramatic increase in the level of understanding of the model two weeks later, surprisingly, the usefulness percentages were also very similar to the immediately Post-Presentation survey numbers and did not wear off or diminish. This indicates that the model presentations did not stir up a frenzy of emotion and excitement over a new model, only to have it dissipate over the next two weeks as these college students moved back into their very busy lives.

Research Implications

The following section will describe the implications of this research study. Specifically, this study's theoretical, empirical, and practical implications will be addressed.

Theoretical Implications

Researchers have wrestled with the construct of vocational calling. The conceptual definition and the meaning of calling represent the most controversial issue within the theoretical literature. Although a calling has been described as an orientation (Bellah et al., 1986), mindset, or perspective (Dik and Duffy, in press-a, Dik and Duffy, in press-b), many say that a calling is a psychological construct that may be folded into more extensive career theories or interventions, rather than a new theory of career development or career counseling—analogous to well-studied vocational constructs like self-efficacy or outcome expectations.

In their review of definitions across the humanities and social sciences, Dik and Duffy (2009) identified three components that, when combined, were emblematic of a calling in the secular work domain. This was the genesis for this researcher's idea for this proposed Biblically-based three-step model to be evaluated in this validation study. According to Dik and Duffy (2009), the first component was the notion of an external summons—that if an individual feels called to a specific type of work, this necessarily implies a caller, which may come in the form of

a higher power, the needs of society, a family legacy, the needs of one's country, or any other force external to the individual. This component is consistent with the literal meaning of calling and how it has been used in the context of work historically. This study focused on the notion that a higher power directly entrusts a calling to each individual believer in Jesus Christ as their Savior as their external summons.

In the theological section of the Review of Literature in chapter two of this dissertation, this researcher outlined this calling (external summons) through the lens of scripture since God created humanity (Genesis 1:26-27), in the image of God (Genesis 139:13-16, Jeremiah 1:4-5, 29:11-13, and Ephesians 2:10), for God (Colossians 1:16-20, Phillipians 1:6), and is called to a specific type of work (Jeremiah 29:11-13, Hebrews 12:1-2, and Romans 12:1-2) and entrusted with the spiritual gifts (1 Corinthians. 11:1, 13-13, Ephesians 4:1-11), to efficiently perform to meet a local, regional, national or international need. This is the role of God, the “caller,” of all people and things (animals, planets, laws of nature, forces, energy, matter, and even the delicate balance of gas exchange between organisms).

According to Dik and Duffy (2009), the second component is that a person's approach to work aligns with their broader sense of purpose in life. For these individuals, work is either a source of purpose in life or serves as a life domain that allows for a sense of purpose. Maslow's hierarchy of needs is perhaps the most well-known and accepted theory for individuals reaching their full potential (self-actualization). In the needs component of this researcher's model, both an internal need to feel noticed and to belong and an external need to be contributing to a cause for the great good of humanity are both God-ordained qualities entrusted to each individual. The Review of Literature discusses Maslow's hierarchy of needs in greater detail.

Finally, according to Dik and Duffy (2009), the third component is that a person's career is prosocial-oriented. Individuals with a calling use their profession to help others advance the greater good directly or indirectly. In scripture, God never intended for humanity to live alone, in isolation, or apart from community. Lowe and Lowe (2018) highlight the need to live and serve vocationally with a deep sense of ecological community. Individuals are more satisfied and fulfilled when vocationally helping advance the greater good.

The combination of these three elements – an external summons, meaning/purpose, and prosocial motivation – is what distinguish calling from closely related constructs such as work centrality (Dubin, 1956), work commitment (Loscocco, 1989), work engagement (Kahn, 1990), meaningful work (Rosso et al., 2010), and prosocial work behaviors (Grant, 2007; Grant, 2008). This same three quality approach inspired this researcher to develop this same type of three-component model, but to do so from a Biblical perspective to emphasize that these qualities and desires are endowed by our Creator with a much deeper root and ultimately a higher degree of accountability. Eventually, this also led to the intersection zone of these three new variables - passion, spiritual gift, and need.

Furthermore, Dik and Duffy (2009) recommended that individuals examine a calling along a spectrum (not merely having one or not having one), introduced a distinction between seeking and experiencing a calling, described calling as an ongoing process rather than something to be discovered once and for all, and proposed that callings often change over time. This conceptualization of calling has informed the two most widely used instruments to assess calling in empirical research (Dik et al., 2012).

In these studies, the participants described a remarkable range of origin of the calling, some external (e.g., God, a higher power), some internal (e.g., one's own interests, skills, values,

and passions), and some that may fall in the overlap of internal and external, such as a sense of destiny (e.g., what one is meant to do). Some scholars have argued that these internal source conceptualizations are a better fit for how the construct is viewed in the current culture, noting that many individuals who feel a calling do not identify an external caller but rather point to working in the career that aligns with their strongest internal passions (Dobrow & Tosti-Kharas, 2011; Elangovan et al., 2010; Hagmaier & Abele, 2012; Hall & Chandler, 2005). Accordingly, several calling instruments have been developed, conceptualizing calling as an inner voice or sense of passion (Dobrow & Tosti-Kharas, 2011; Hagmaier & Abele, 2012). Therefore, passion is one of the three elements in this researcher's proposed model to be evaluated.

Since 2007 approximately 40 studies have been completed examining how calling links to work-related and general well-being outcomes. Dik and Duffy (2009) reviewed results from these studies across six primary domains: the prevalence of calling, career maturity, work outcomes, domain satisfaction, well-being, and the distinction of perceiving versus living a calling. Given the different ways calling has been conceptualized and measured, each study's particular instruments were discussed.

Apart from early categorization studies, most studies have been based on Dik and Duffy's (2009) conceptualization of calling. To date, however, there is no universal agreement over the definition, origins, or developmental trajectory of career calling (Elangovan et al., 2010; Hall & Chandler, 2005; Wrzesniewski, 2012). Generally, it is agreed that adults with a calling approach their work with a stronger sense of meaning, purpose, and fulfillment, and have a greater desire to contribute to others and the community through their occupational activities (Dik & Duffy, 2009; Hall & Chandler, 2005; Steger et al., 2010).

This was the goal of this researcher developing a new model to assist college students in discovering their God-ordained vocation by better understanding exactly how God has wired and designed them specifically with a passion, a spiritual gift, and to meet a need in this world. When one discovers the intersection zone of these three critical criteria, they will serve with passion, perform a duty that never feels like work, and be internally satisfied because they are meeting a need in this world. This was the theoretical goal of the proposed model that was researched, written, and evaluated by this researcher, and the passion of this researcher to help everyone discover and understand how God created them for a vocational purpose or calling.

Empirical Implications

This researcher conducted this quantitative research study specifically to collect as much empirical data regarding this newly proposed Biblically-based model for discerning God's individual vocational will as possible. Therefore, the three-wave design was utilized so that this researcher could evaluate empirical data regarding this model at three distinctive points in time and three different intervals of the model presentations – pre-presentation, immediately post-presentation, and two-week post-presentation.

As previously discussed in Chapter Four, the empirical data regarding this newly proposed model is both comprehensive and overwhelmingly positive. In short, the empirical data demonstrates that this proposed new model was a valid means by which this population could discover God's vocational will for their lives. The students reported that 89.2% to 94.1% have been asked God's vocational will for their lives, but only 30% have ever seen a method or a model to help them discern God's vocational will.

The students also expressed an exceptional understanding of the model, 80.5% immediately following the second one-hour presentation, and 94.2% understood the model two

weeks post-presentation. These two statistics are remarkable considering that these students were only exposed to this model for two one-hour classroom settings. The student's ability to utilize the model was equally impressive as 85% of the students felt like the model presentations helped them learn a new model, discover God's vocational will, confirm their calling, and even caused 20% of these students to change their current vocational plan. Only 15% of the sample (155 of the 1,015) reported that they were unaffected by the model and presentation. These students may have already known their vocational plan, may not have engaged in the class, or may not be a follower of Jesus Christ, so God's will is not of value to them. Another 65.91% of the students felt that the model was Extremely Helpful or Very Helpful. Finally, 68.07% of the students stated that they have struggled to discover God's vocational will for their lives, and 66.71% of them go to a mentor to seek advice. This researcher definitely values the importance of one's faith community in advising and offering wise counsel during this critical life decision. This faith community provides education, wisdom, and life experience when leading students down this journey of vocational selection. This community (parents, grandparents, youth pastors, teachers, coaches, guidance counselors) also knows the student well. They can help guide a student toward their God-ordained calling by either supporting, confirming, or questioning their current vocational direction. The problem is that this faith community (parent, pastor, youth pastor, teacher, coach, guidance counselor) does not have a Biblically-based practical three-step model to assist them in making this critical life choice.

Developing and evaluating a proposed practical three-step model to discern God's individual vocational will for one's life was the goal of this researcher and this study to offer at least one potential solution to this gap in the literature. If validated by this empirical data, which the model clearly was, this is the first model of its kind – one that offers an intersection zone for

one's God-ordained endowed qualities (passion, spiritual gift, and need), and the steps for how to discover them as a basis for one discerning God's individual vocational will for their lives.

Practical Implications

The practical implications of this dissertation study are the most important implications for this researcher. Since this researcher is a practitioner, this researcher likes methods and models that can be easily implemented and incorporated in a wide range of settings. Anecdotally, this researcher has taught several of this model's components to camps, chapels, workshops, seminars, and youth groups. But now that this researcher has at least one conclusive study of one sample population with valid empirical data, this model could potentially be utilized in a wide range of practical settings.

First, the program director for this general studies class has already asked this researcher to teach this model every semester in all six sections of this course moving forward. These colleagues appreciated the passion, energy, and research that was used to develop the model and classroom presentations. These presentations were also followed by long lines of students waiting patiently after class for up to an hour to ask questions. This also illustrated the tremendous need for this model to these students and to this program director. This researcher's outline has already been added to the workbook for this class for the next semester. Second, this model could be streamlined and taught as a workshop or seminar at various locations and events to high school and college students.

Next, this model could be developed into a workbook that includes all of the questions and inventories to help students slowly, prayerfully, and systematically complete the practical three-step model on their own time frame or as a small group at churches, camps, or parachurch ministries with the assistance of a mentor. These workbooks could also be available to high

school guidance counselors, administrators, college admissions counselors, orientation staff, and career centers.

Finally, video presentations, a YouTube channel, a weekly blog, a social media campaign, and podcasts could be developed to teach this model to a wide range of high school students online and at colleges and universities worldwide. The practical applications for teaching this simple but effective model are limitless (like the God who endowed this vocational calling). Seven out of ten college students ask a mentor to help them discern God's vocational will for their lives. Currently, there is no practical model available to assist these mentors in helping these students. This model could provide at least one potential solution to offer these students.

Research Applications

As noted in complete detail in the section above, Practical Implications, the application of this research study's findings is unlimited. First, from an academic standpoint, this study adds quantitative research with empirical data to an area of investigation (vocational calling) that admittedly needs more analysis. This study also utilizes the Brief Calling Scale (BCS), which has been used in over forty other studies and provides an administration plan for others to follow, and results to examine and utilize.

Next, this research study has provided a comprehensive review of the literature regarding the theological understanding of God's vocational will for our lives, the theoretical research on vocational calling, and developed a potential model to assist college-aged students (emerging adults) in answering one of life's most important questions, "What is God's vocational will for my life?" Currently, no Biblically-based practical three-step model exists in the literature.

Finally, as noted above, since 80.5% of the students understood the model post-presentation, and 94.2% two weeks post-presentation, and 85% of the students could utilize the model, figuring out how to best make this model available to the college-age community is the next significant step in broadening the scope of this model's utilization.

Research Limitations

The nature of most research studies, quantitative (numerically) or qualitative (narratively), is to find the relationship between variables to understand better the firsthand account of a phenomenon (Creswell & Creswell, 2018). In this case, the phenomenon is how to discover God's specific individual vocational will. The variables examined in this three-step model were passion, spiritual gift, and need. This researcher proposed that the intersection point of these three variables, when accurately self-assessed by an individual, is God's biblical and ordained vocational will for their lives. However, any study's research findings should add to a valid and reliable body of work transferable to a body of research that may be conducted in another context (Creswell & Creswell, 2018).

As with all studies, there will undoubtedly be limitations to applying this study's results to the general population. First, although anecdotal evidence using this three-step model seems unofficially very effective for high school students, this quantitative validation study population sample will only contain college students aged 18-25, so this study's results could not be generalized to the younger high school population.

Next, since these students are already in college and potentially pursuing vocational direction, these results may not be generalized to people aged 18-25 who are not pursuing higher education. Also, many students in this study are already pursuing some type of overall vocational direction, so this study's results or findings may not have been of the same value to this

population as to students who are not in college and struggling with what to do in life vocationally, or a population of college-aged students who are "undecided" about their major.

Finally, and perhaps most importantly, this study's participants attend a Christian college where the majority, but certainly not all, participants presumably desire to serve God faithfully with their lives. The results of this study will only apply to people who want to be found faithful in serving God in an area that He has placed specific passions, spiritual gifts, and needs that He cares about deeply. The goal is that the study participants can be stewardship-minded in their years of vocational service.

Further Research

Further research in the area of discerning God's individual vocational will for one's life could include the following:

1. For this current research design:
 - a. Allow three one-hour class sessions to teach the model so that the discussion can be more interactive and more questions from the audience can be fielded.
 - b. Make the time only one week and not two weeks for the final survey.
 - c. Delete the word "method" for the survey question, "Do any 18-25-year-old students at an evangelical Christian university report that they have ever been shown a method or a model for how to determine God's individual vocational will for their lives?"
2. This study could easily be duplicated at other Christian universities.
3. This study could be administered at non-Christian universities.
4. This study could be easily revised to conduct with high school juniors or seniors.
5. More statistical analysis could be implemented on the raw data collected in this study.

6. This study could be administered to the freshman in this course every semester or once a year, and the data could be compared for trends and statistical significance.
7. The first-year students who participated in this study could be surveyed during their senior year to determine the effectiveness of this model in four years.
8. A longitudinal study could track these students in five, ten, fifteen, and twenty years to determine the long-term effects of this model.
9. The two-week (or new one-week) survey could contain more open-ended questions to allow the students to include their perceptions and opinion in a written narrative to collect some qualitative data.

Summary

Discerning God's vocational will for one's life is a question many people have faced. Many books, publications, and sermons have been written on this subject. The problem examined in this study was whether or not a proposed biblically-based, practical, three-step model utilizing the intersection point of one's passion, spiritual gift, and need for helping college students discern God's vocational will for their lives is empirically valid. There is a gap in the literature in this regard. The research reveals that a few authors mention one or perhaps even two critical elements for determining God's vocational will, but no current model suggests all three of these foundational elements be considered collectively. This study sought to determine if the researcher's proposed model provided a valid intersection zone for these three critical criteria as the basis for discovering God's vocational will.

This researcher taught this proposed three-step model in two one-hour classroom presentations to a group of 1,116 college students aged 18-25 at an evangelical Christian university in the eastern United States. The quantitative empirical data to determine the student's

level of understanding of the model and utilization of the model was collected and analyzed by administering a series of three surveys – pre-presentation, immediately following the second presentation, and two weeks following the second presentation.

All empirical data for all three surveys were analyzed utilizing descriptive statistics, and IBM SPSS software determined that students overwhelmingly understood the model (80.5% in the Post-Presentation Survey and 94.2% in the Two-Week Post-Presentation survey). Equally impressive was the fact that 85% of this population was able to utilize this model, and these two brief one-hour classroom model presentations caused 20% of these students to change their future vocational plans.

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APPENDICES

APPENDIX A

Brief Calling Scale (BCS)

Some people, when describing their careers, talk about having a "calling." Broadly speaking, a "calling" in the context of work refers to a person's belief that she or he is called upon (by the needs of society, by a person's own inner potential, by God, by Higher Power, etc.) to do a particular kind of work. Although at one time most people thought of a calling as relevant only for overtly religious careers, the concept is frequently understood today to apply to virtually any area of work.

The following questions assess the degree to which you see this concept as relevant to your own life and career. Please respond honestly, not according to what is socially desirable or what you feel you "ought" to think. Please indicate the extent to which each of the following statements currently describe you using the following scale.

- 1 = Not at all true of me
- 2 = Mildly true of me
- 3 = Moderately true of me
- 4 = Mostly true of me
- 5 = Totally true of me

1. I have a calling to a particular kind of work.
2. I have a good understanding of my calling as it applies to my career.
3. I am trying to figure out my calling in my career.
4. I am searching for my calling as it applies to my career.

Presence of calling: 1, 2

Search for calling: 3, 4

Dik, B.J., Eldridge, B.M., Steger, M.F., & Duffy, R.D. (2012). Development and validation of the calling and vocational questionnaire (CVQ) and Brief Calling Scale (BCS). *Journal of Career Assessment*, 20 (3), 242-263.

APPENDIX B

Pre-Presentation Survey

Next, we present a series of statements. Use the rating scale below to indicate how much each statement describes you now. Please respond honestly, not according to what is socially desirable or what you feel you "ought" to think.

- 1** = Not at all true of me
- 2** = Mildly true of me
- 3** = Moderately true of me
- 4** = Mostly true of me
- 5** = Totally true of me

1. I have a calling to a particular kind of work.
2. I have a good understanding of my calling as it applies to my career.
3. I am trying to figure out my calling in my career.
4. I am searching for my calling as it applies to my career.

Now, we're going to ask you to use a different rating scale to express how much you agree or disagree with some new statements. The rating options are:

- 1)** Strongly Disagree, **2)** Disagree, **3)** Somewhat Disagree, **4)** Neither Agree nor Disagree,
- 5)** Somewhat Agree, **6)** Agree, **7)** Strongly Agree.

For each statement below, please use the scale to indicate how much you agree or disagree.

5. People have asked me the question, "What do you want to be when you grow up?"

1 2 3 4 5 6 7

6. I have asked myself the question, “What do I want to be when I grow up?”

1 2 3 4 5 6 7

7. God has an ordained passion that has been entrusted to me.

1 2 3 4 5 6 7

8. All believers have a spiritual gift.

1 2 3 4 5 6 7

9. I have considered where there is a need on the planet for what I deeply desire to do in life? 1 2 3 4 5 6 7

10. I have been shown or taught a practical model or a method to discover God’s vocational will for my life.

1 2 3 4 5 6 7

11. For this last question, please type in your answer. Briefly, how will you determine your **vocational** career?

APPENDIX C

Immediate Post-Presentation Survey

Instructions:

In this survey, we ask you some new questions and some questions that may seem similar to the first survey. Don't worry about what you may have said in your previous answers. Just answer honestly based on what your opinions are right now.

For the first five questions, please express your opinions using the following scale:

1 = Not at all true of me

2 = Mildly true of me

3 = Moderately true of me

4 = Mostly true of me

5 = Totally true of me

1. I have a calling to a particular kind of work. 1 2 3 4 5

2. I have a good understanding of my calling as it applies to my career.

1 2 3 4 5

3. I am trying to figure out my calling in my career. 1 2 3 4 5

4. I am searching for my calling as it applies to my career. 1 2 3 4 5

For the next few questions in this survey, please use the scale below to indicate how much you agree or disagree with the statements that follow.

- 1) Strongly Disagree
- 2) Disagree
- 3) Somewhat Disagree
- 4) Neither Agree nor Disagree
- 5) Somewhat Agree
- 6) Agree
- 7) Strongly Agree

After hearing the Oglesby three-step model presentation,

- 5. I believe that God has an ordained individual vocational will for my life.
1 2 3 4 5 6 7
- 6. God has an ordained passion that has been entrusted to me.
1 2 3 4 5 6 7
- 7. I have a method to discover the passion God has placed inside of me.
1 2 3 4 5 6 7
- 8. All believers have a spiritual gift.
1 2 3 4 5 6 7
- 9. I have the tools to determine my spiritual gift.
1 2 3 4 5 6 7
- 10. I have considered where there is a need on the planet for what I deeply desire to do in life. 1 2 3 4 5 6 7
- 11. I am equipped to find out where there are needs for someone with my passion and my spiritual gift. 1 2 3 4 5 6 7
- 12. I have been shown or taught a practical model or a method to discover God's **vocational** will for my life. 1 2 3 4 5 6 7

13. I understand how God-given passion, spiritual gifting, and the world's needs intersect to determine God's vocational will. 1 2 3 4 5 6 7

14. I feel like I can use the Oglesby Model to help me discern God's vocational will for my life. 1 2 3 4 5 6 7

15. Please check all that apply. Do you feel like the Oglesby Model presentation:

1. Helped you learn a plan for how to discover God's vocation will
2. Helped you discover your specific vocational biblical calling
3. Helped you confirm your specific vocational biblical calling
4. Caused you to consider changing your current vocational plan
5. Did not affect your future vocational pursuit

16. Finally, please use the scale below to rate the degree to which the Oglesby Model presentation has been helpful or not helpful to you considering vocational decisions:

- 1 - Extremely Unhelpful
- 2 - Very Unhelpful
- 3 - Somewhat Unhelpful
- 4 - Neither Helpful nor Unhelpful
- 5 - Somewhat Helpful
- 6 - Very Helpful
- 7 - Extremely Helpful

APPENDIX D

Two-Week Post-Presentation Survey

Instructions:

We are following up to ask you to answer a few questions related to the Oglesby Model presentation you saw a couple of weeks ago. In this survey, we ask some new questions and some questions that may seem similar to the first survey. Don't worry about what you may have said in your previous answers. Just answer honestly based on what your opinions are right now.

1. I have been shown or taught a practical model or a method to discover God's vocational will for my life.

- 1) Strongly Disagree
- 2) Disagree
- 3) Somewhat Disagree
- 4) Neither Agree nor Disagree
- 5) Somewhat Agree
- 6) Agree
- 7) Strongly Agree

2. Please check all that apply. Do you feel like the Oglesby Model presentation:

1. helped you learn a plan for how to discover God's vocation will
2. helped you discover your specific vocational biblical calling
3. helped you confirm your specific vocational biblical calling
4. caused you to consider changing your current vocational plan, or
5. did not affect your future vocational pursuit

3. Please use the scale below to rate the degree to which the Oglesby Model presentation has been helpful or not helpful to you considering **vocation** decisions:

- 1 - Extremely Unhelpful
- 2 - Very Unhelpful
- 3 - Somewhat Unhelpful
- 4 - Neither Helpful nor Unhelpful
- 5 - Somewhat Helpful
- 6 - Very Helpful
- 7 - Extremely Helpful

Briefly answer the following questions in a few sentences or less.

- 4. Before the Oglesby Model presentation, have you ever been asked God's individual vocational call for your life? If so, by who? How many times? At what ages?
- 5. Before the Oglesby Model presentation, have you struggled to discover what you wanted to do vocationally in your life? How were you attempting to figure this out?
- 6. Before the Oglesby Model presentation, did you have a method or model to assist you in discovering God's individual vocational will for your life? If so, what is it? Who gave it to you? If not, have you ever asked anyone for one?
- 7. After the Oglesby Model presentation, did you understand the three-step discerning God's vocational will model? If so, what specifically stood out to you? If not, what did you have trouble understanding?
- 8. Do you know your passion? If so, how did you discover it? If not, based on the model, do you feel like now you could discover it?

9. Do you know your spiritual gift? If so, how did you discover it? If not, do you feel like you could discover it after seeing this presentation?
10. Before this presentation, have you ever considered a need on this planet where you could be a part of God's solution? If so, how did you discover that? If not, do you feel like you could discover that need using this model?

APPENDIX E

PowerPoint Presentation Slides

(Includes Assessments for Each of the Three Elements in the Oglesby Model)

Slide 1

Welcome, I am **Professor Oglesby**!


Thank you for participating in my dissertation study this week!

- Before we get started today, please check your **Liberty email**, and take the quick 10 question "**Pre-Presentation**" survey. It will take less than 5 minutes. If you are 17 years old or younger, unfortunately, you cannot complete the survey.

Steps:

1. Check your **Liberty email**.
2. Click on the "**Take the Survey**" link in **blue**.
3. Click **Submit** when you have answered all of the questions.

Slide 2



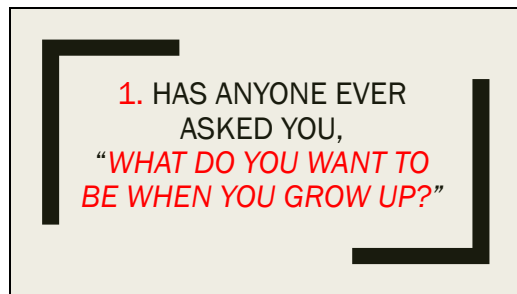
DISCERNING
GOD'S **WILL**

Professor Keith Oglesby
Page 115

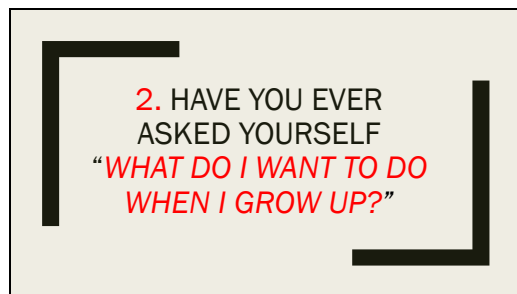
Slide 3



Slide 4



Slide 5




Slide 6

THE **MAJORITY** OF COLLEGE STUDENTS ANSWER “**YES**” TO AT LEAST **ONE** OF THOSE TWO QUESTIONS

Slide 7

3. HAS ANYONE EVER SHOWN YOU A **BIBLICAL MODEL** OR A **METHOD** TO ANSWER THIS QUESTION?

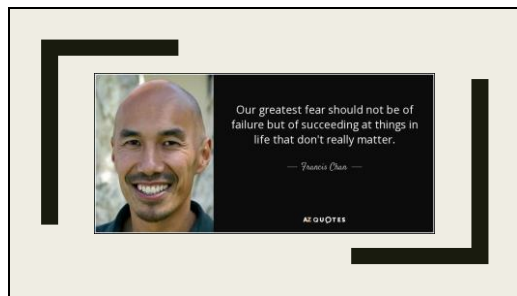
Slide 8

 CURRENTLY THERE IS **NO BIBLICAL MODEL** OR **PRACTICAL METHOD** AVAILABLE TO HELP STUDENTS ANSWER THIS VERY **CRITICAL** LIFE QUESTION

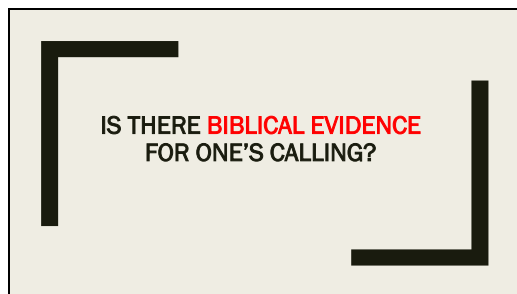
Slide 9



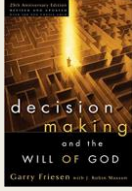
Slide 10



Slide 11

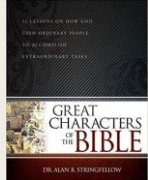


Slide 12



Garry Friesen, in his book ***Decision Making and the Will of God***, argues that God has a **Sovereign Will** (an unchanging will that governs the universe), a **Moral Will** (as outlines in the Bible for human behavior, like the 10 Commandments), but God Does **NOT** have an **Individual will** for believers.

Slide 13



Alan Stringfellow in his book, ***Great Characters of the Bible***, outlines **52** Biblical characters who demonstrate a **specific God ordained calling** on their lives.

Slide 14

Other scholars, theologians, pastors and writers who believe that God has an individual calling for believers:

- Henry Blackaby, Clause King – *Experiencing God*
- Jack Deere – *Surprised by the Voice of God*
- Tim LaHaye – *Finding the Will of God in a Crazy, Mixed-Up World*
- Elisabeth Elliot – *God's Guidance: A Slow & Certain Light*
- Charles (Chuck) Swindoll – *The Mystery of God's Will*
- Dallas Willard – *Developing a Conversational Relationship with God*
- John MacArthur – *Found: God's Will and 12 Ordinary Men*
- J.I. Packer – *Thou Our Guide*

Slide 15

Other scholars, theologians, pastors and writers who believe that God has an individual calling for believers:

Blaine Smith – *Knowing God's Will*
 Bruce Waltke – *Finding The Will of God: a Pagan Notion?*
 James Montgomery Boice – *Romans: An Expository Commentary*
 Os Guinness – *The Call: Finding and Fulfilling the Central Purpose of Your Life*
 James C. Petty – *Step by Step: Divine Guidance for Ordinary Christians*
 Haddon Robinson – *Decision Making By The Book*

Slide 16

IS THERE BIBLICAL EVIDENCE FOR ONE'S CALLING?

Noah, Abraham, Joseph, Moses, David, Nehemiah, Esther, Saul/Paul, the Disciples, etc.

Slide 17

IS THERE BIBLICAL EVIDENCE FOR ONE'S CALLING?

The verb “to call” (*kaleo*) appears 148 times in the New Testament.

Slide 18

There are **three** Primary uses of (**Kaleo**) in the New Testament.....

1. Used by Jesus to “**summon**” or “**invite**”
(to repentance, faith, salvation, service)

Slide 19


There are three Primary uses of (**Kaleo**) in the New Testament.....

2. Theologically, used by Paul to describe God bringing a sinner to **faith** and **salvation**.

Slide 20

There are three Primary uses of (**Kaleo**) in the New Testament.....

3. The call to a **specific function** or **office** (vocation).



- a. Paul to be an apostle - (Acts 9, Romans 1:1, 1 Cor. 1:1)
- b. Barnabas and Paul to be missionaries (Acts 13:2)
- c. Paul to take the gospel to Macedonia (Acts 16:9-10)

Slide 21

**IS THERE BIBLICAL EVIDENCE
FOR ONE'S CALLING?**

Psalms 139:13-16

"For you created my inmost being; *you knit me together in my mother's womb*. I praise you because *I am fearfully and wonderfully made*; your works are wonderful, I know that full well. My frame was not hidden from you, when I was made in the secret place, when I was woven together in the depths of the earth. Your eyes saw my unformed body; *all the days ordained for me were written in your book before one of them came to be.*"

Slide 22

**IS THERE BIBLICAL EVIDENCE
FOR ONE'S CALLING?**

Ephesians 2:10

¹⁰ For we are God's handiwork, *created in Christ Jesus* to do good works, which *God prepared in advance* for us to do.

Slide 23

**IS THERE BIBLICAL EVIDENCE
FOR ONE'S CALLING?**

Jeremiah 29:11-13

"*For I know the plans I have for you,*" declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call on me and come and pray to me, and I will listen to you. *You will seek me and find me when you seek me with all your heart.*"

Slide 24

IS THERE BIBLICAL EVIDENCE
FOR ONE'S CALLING?

Jeremiah 1:4-5

"The word of the Lord came to me, saying, *"Before I formed you in the womb I knew you before you were born I set you apart; I appointed you as a prophet to the nations."*

Slide 25

THREE STEP MODEL

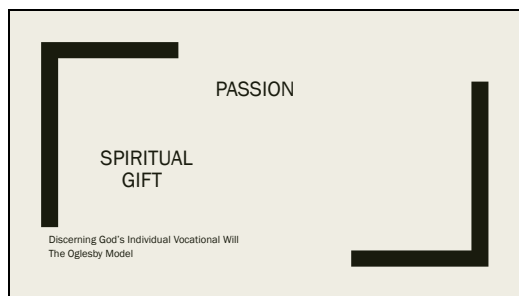
1 - 2 - 3

Slide 26

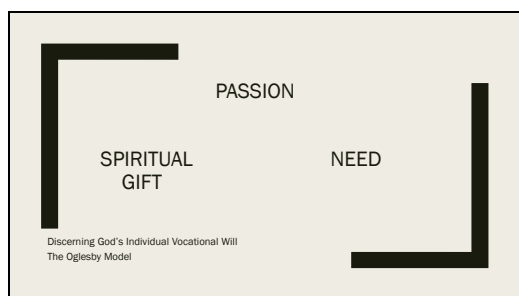
PASSION

Discerning God's Individual Vocational Will
The Oglesby Model

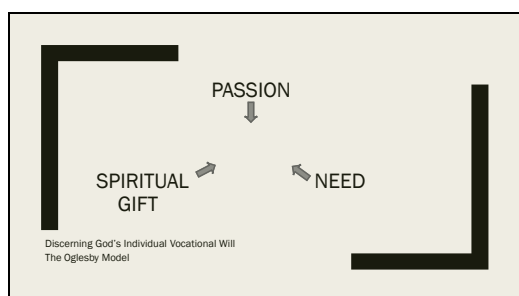
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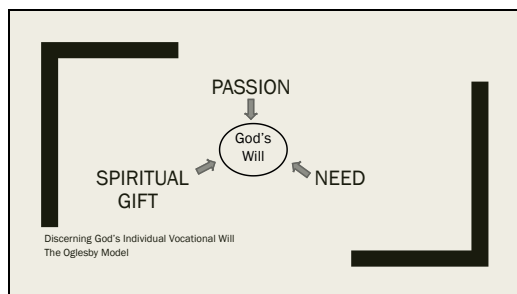
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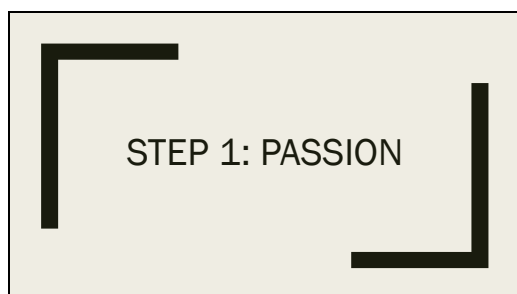
Slide 29



Slide 30



Slide 31





Slide 32

The Wright Brothers - Flyer 1901

On December 17, 1903, at Kitty Hawk, North Carolina, the **Wright** Flyer became the first powered, heavier-than-air machine to achieve controlled sustained flight with a pilot aboard. The **Wright brothers** had invented the first successful **airplane**.

Slide 33

Henry Ford – The Assembly Line

Henry Ford's Passion led him to lower the time needed to build a car from 30 days to 93 minutes.

This made the automobile affordable and changed transportation world wide.

Slide 34



On May 25, 1961, President John F. Kennedy gave a historic speech before a joint session of Congress that set the United States on a course to the moon.

In his speech, Kennedy called for an ambitious space exploration program that included not just missions to **put astronauts on the moon by the end of the decade**, and also a Rover nuclear rocket, weather satellites, and other space projects.

Slide 35

On **July 20, 1969**, Neil Armstrong became the first human to step on the moon. He and Aldrin walked around for three hours.



Neil Armstrong carried a piece of the **Wright Bros. Flyer** with him to the moon.


When another aeronautical pioneer from Ohio, Neil Armstrong, became the first man to step foot on the moon in 1969, inside his spacesuit pocket was a piece of muslin fabric from the left wing of the original 1903 Wright Flyer along with a piece of wood from the airplane's left propeller.

Slide 36




During her lifetime **Mother Teresa** became famous as the Catholic nun who **dedicated her life to caring for the destitute and dying in the slums of Calcutta** - now **known** as Kolkata. In 1979 she received the **Nobel Peace Prize**.

Slide 37



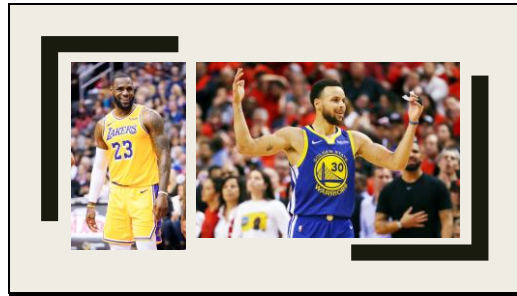
Michael Jordan
NBA **Six** Championships

Slide 38



KOBE BRYANT
1978-2020

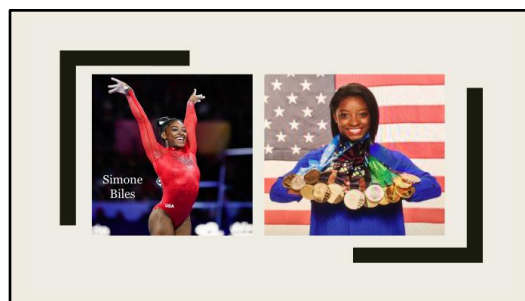
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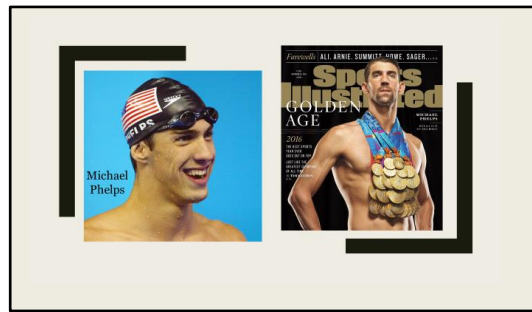
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Slide 41



Slide 42



Slide 43




Slide 44

12:45 - TU/TH - Wheeler

Slide 45

CURRENTLY



In Bill Hybels's book *Holy Discontent* (2007), Hybels contends that "**Holy Discontent** occurs when you are so stirred by something (a cause, an injustice, etc.) that you simply have to do something" (p.13).

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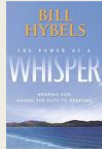
CURRENTLY

Hybels continues to explain that when you are passionate about something that you cannot go **another minute, much less another day without taking some action**. Hybels (2007) calls this **passion**.

Hybels writes that **people are passionate about sports teams, jobs, social injustice, politics, clean drinking water, education, a cure for cancer, electric cars, travelling, teenagers, baby's, the elderly, unwed mothers, inner-city areas, social media, even religion.**

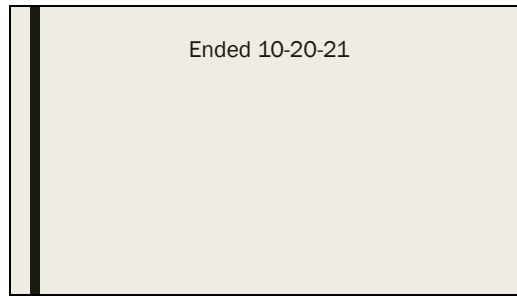
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CURRENTLY



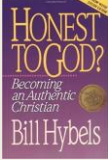
In a follow-up book written five years later, *The Power of a Whisper: Hearing God, Having the Guts to Respond* (2012), Hybels writes, "**Without a hint of exaggeration, the ability to discern divine direction has saved me from a life of sure boredom and self-destruction. God's well-timed words have redirected my path, rescued me from temptation, and re-energized me during some of my deepest moments of despair**" (p. 21).

Slide 48



Slide 49

HOW DOES ONE DISCOVER ONE'S PASSION?



Bill Hybels (1990), in his book *Honest to God: Becoming an Authentic Christian*, lists five questions that help people discover their passion. These five questions are:

Slide 50

HOW DOES ONE DISCOVER ONE'S PASSION?



1. What local, global, political, social, or church issues **stir you emotionally?**
2. What **group of people** do you feel most attracted to?
3. What **area of need** is of ultimate importance to you?

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HOW DOES ONE DISCOVER ONE'S PASSION?



4. If you knew you could not fail, what would you do with your life?
5. What area of your church's ministry would you most like to influence?

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HOW DOES ONE DISCOVER ONE'S PASSION?



Richard Bolles wrote his best-selling classic, *What Color Is Your Parachute: A Practical Manual for Job-Hunters and Career-Changers* in 1972.

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HOW DOES ONE DISCOVER ONE'S PASSION?



1. Why are you here?
2. What can you do for us?
3. What kind of person are you?

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HOW DOES ONE DISCOVER ONE'S PASSION?



4. What **distinguishes you** from say nineteen other people whom we are interviewing for the job?

5. Can we **afford** you?

Slide 55

STEP 2: SPIRITUAL GIFTS

According to Paul, in 1 Corinthians 12:1, **all people have a spiritual gift**. Paul writes, "now concerning spiritual gifts, brethren, I do not want you to be ignorant."

Slide 56

Question: What is a Spiritual gift?
(Two Definitions)

🔔: "Spiritual gifts are spiritual **abilities** and **skills** given by the **Holy Spirit** to each **Christian**, enabling us (the church) to function with **ease** and **effectiveness** for the **glory** of God."

Slide 57

Question: What is a Spiritual gift?
(Two Definitions)

B: A spiritual gift is a **distinctive ability** given by the **Holy Spirit** to every Christian according to God's grace and designed for the purpose of building up and mobilizing the body of Christ.

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SPIRITUAL GIFTS – 4 PASSAGES OF SCRIPTURE



1. Romans 12:1-8
2. 1 Cor. 12:1-31
3. Ephesians 4:7-15
4. 1 Peter 4:10-11

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 **Romans 12:4-8**

4 Now as we have many parts In one body, and all the parts do not have the same function, 5 In the same way we who are many are one body In Christ and Individually members of one another. 6 According to the grace given to us, we have different gifts:

If prophecy, use it according to the standard of one's[a] faith;
if service, in service;
if teaching, in teaching;
if exhorting, in exhortation;
giving, with generosity;
leading, with diligence;
showing mercy, with cheerfulness.




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 **Ephesians 4:7-8, 11-13**

⁷ But to each one of us grace has been given as Christ apportioned it. ⁸ This is why it says:

"When **he ascended** on high,
he took many captives
and **gave gifts** to his people."



v. 11-13

¹¹ So Christ himself gave some to be the **apostles**, some to be **prophets**, some to be **evangelists**, and some to be **pastors** and **teachers**, ¹² to equip his people for works of **service**, so that the body of Christ may be built up ¹³ until we all reach **unity** in the faith and in the knowledge of the Son of God and become **mature**, attaining to the **whole measure of the fullness of Christ**.

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SPIRITUAL GIFTS – 4 "CATEGORIES" OF GIFTS


- 1. Speaking Gifts** – Prophecy, Teaching
- 2. People Intensive Gifts** – Counseling,
Evangelism, Encouragement, Hospitality,
Leadership, Mercy, Shepherding

Slide 62

SPIRITUAL GIFTS – 4 "CATEGORIES" OF GIFTS

- 3. Service Gifts** – Administration,
Craftsmanship, Giving, Helping Others
- 4. Support Gifts** – Discernment, Faith,
Knowledge, Miracles, Wisdom, Healing

Slide 63



Peter Wagner (2012) authored more than 70 books, founded the Wagner Leadership Institute, and regularly ministered worldwide. With graduate degrees in theology, missiology, and religion from Fuller Theological Seminary, Princeton Theological Seminary, and the University of Southern California, he served as a field missionary for 16 years. He taught on the faculty of Fuller School of Intercultural Studies for 30 years.

Slide 64

For almost four decades, Wagner (2012) has been a leading voice in the area of discovering one's spiritual gifts. His two bestselling works regarding spiritual gifts are *Discovering Your Spiritual Gifts* and *Finding your Spiritual Gifts*. These two resources have been helping believers across denominations discover their spiritual gifts. Using the enclosed 135 question *questionnaire instrument*, Wagner (2012) allows believers to find which of the *twenty-eight spiritual gifts* they have.

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INTERNATIONAL BESTSELLER
DISCOVER YOUR SPIRITUAL GIFTS
THE EASY-TO-USE GUIDE THAT HELPS YOU DISCOVER AND UNDERSTAND YOUR UNIQUE GOD-GIVEN SPIRITUAL GIFTS
C. PETER WAGNER

INTERNATIONAL BESTSELLER
FINDING YOUR SPIRITUAL GIFTS
THE EASY-TO-USE, SELF-GUIDED QUESTIONNAIRE
How to Identify and Understand Your Gifts
and How to Use Them
C. PETER WAGNER

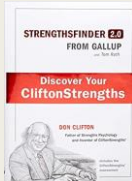
Slide 66

FREE SPIRITUAL GIFT ASSESSMENTS

1. From Dr. Towns at www.elmertowns.com click on "Spiritual Gifts Assessment"
2. Mintools.com/spiritual-gifts-test.htm
3. www.placeministries.org

Slide 67

STRENGTHSFINDER 2.0



Do you have the opportunity to do what you do best every day?

Chances are, you don't. All too often, our natural talents go untapped. From the cradle to the cubicle, we devote more time to fixing our shortcomings than to developing our strengths.

To help people uncover their talents, Gallup introduced the first version of its online assessment, StrengthsFinder, in 2001 which ignited a global conversation and helped millions to discover their top five talents.

Slide 68

Gallup StrengthsFinder's

4 Domains of Leadership Strengths


Executing	Influencing	Relationship Building	Strategic Thinking
Achiever	Activator	Adaptability	Analytical
Arranger	Command	Developer	Context
Belief	Communication	Connectedness	Futuristic
Consistency	Competition	Empathy	Ideation
Deliberative	Maximizer	Harmony	Input
Discipline	Self-Assurance	Includer	Intellection
Focus	Significance	Individualization	Learner
Responsibility	Woo	Positivity	Strategic
Restorative		Relator	

Slide 69

STEP 3: NEEDS

Where is there a **need** in this world for someone with your passion and your spiritual gift?

Slide 70

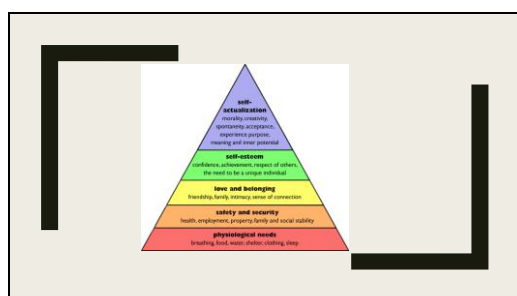


When it comes to **assessing needs**, there are **two primary concerns**.


1.) First is one's **internal need** to belong and feel valuable to an operation, organization, ministry, or a cause. In short, **all people have an internal desire to be noticed, to belong, and to be making a valuable contribution in their vocational pursuit.**

Abraham Maslow, and his Maslow's Hierarchy of Needs, is the most noteworthy example of outlining the process of helping one realize their **peak performance** or **vocational self-actualization** by assisting humans in understanding how their needs must be met internally before one can successfully meet the needs of others.

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When it comes to **assessing needs**, there are **two primary concerns**:

2.) Second is one's desire to be serving and making a difference by meeting an **external global need** in our world. God has created people **to meet the needs of others in our world**.

This list of potential needs is vast, and God gives people opportunities to love, heal, provide for, rescue, and deliver people from a variety of challenges based on human need. **Jesus**, of course, was the best leader that the planet has ever seen at **meeting people's physical and spiritual needs**.

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NEEDS: QUESTIONS TO ASK YOURSELF....

1. How does one **discover** where **needs** are for someone with their **passion** and **spiritual gift**?
2. What are the **best websites** for broad categories of needs? For example, teachers, social workers, churches, para-church ministries, camps, and mission organizations?

Slide 74

NEEDS: QUESTIONS TO ASK YOURSELF..

3. How does one find **demographic information**?
4. What are the **world's most pressing ministry needs** over the next five, ten, fifteen, and twenty years?

Slide 75

WHERE DO YOU FIND THE ANSWERS.....

If one is passionate about an area not covered in this section, hopefully, this list will lead one with a **template to follow** to assist one in collecting information and **identifying organizations** committed to addressing the area of passion that God has placed inside of you.....

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WHERE DO YOU FIND THE ANSWERS.....

1. Demographic Needs (families in poverty, single-parent households, foster children, clean drinking water, etc.)

- a. <https://www.usa.gov/statistics>
- b. <https://www.census.gov/data.html>

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WHERE DO YOU FIND THE ANSWERS.....

2. Evangelism Needs: (*Christian Mission Sending Organizations*)

- a. <https://www.imb.org/>
- b. <https://gonowmissions.com/>

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WHERE DO YOU FIND THE ANSWERS.....

3. Faith and Culture Needs:

- a. <https://www.barna.com/>
- b. <https://wallbuilders.com/>
- c. <https://www.frc.org/>

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WHERE DO YOU FIND THE ANSWERS.....

4. Humanitarian Needs:

- a. <https://www.samaritanspurse.org/>
- b. <https://www.worldvision.org/>
- c. <https://www.compassion.com/>

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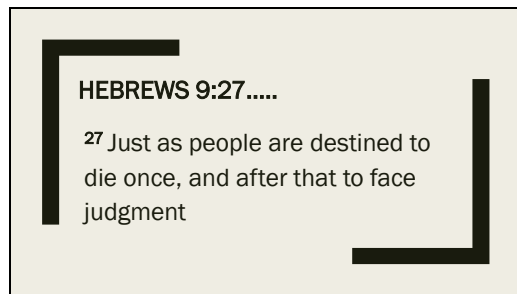
PUTTING IT ALL TOGETHER.....

- 1. What is your **passion**?
- 2. What is your **spiritual gift** (s)?
- 3. Where is there a **need** for some one with your passion and spiritual gift?

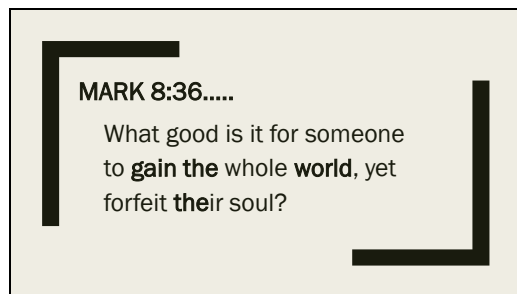
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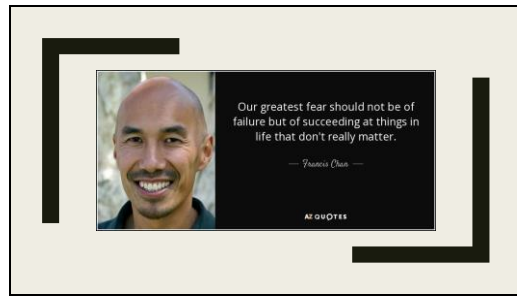
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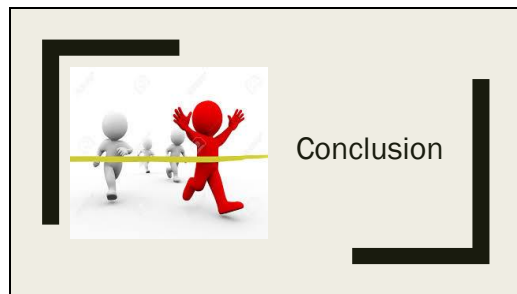
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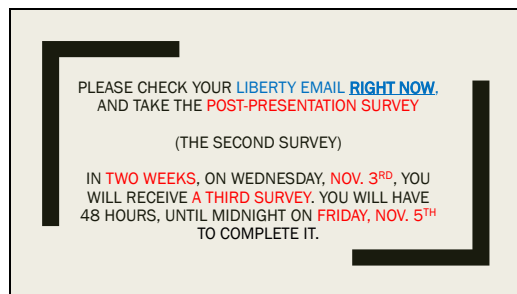
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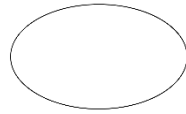


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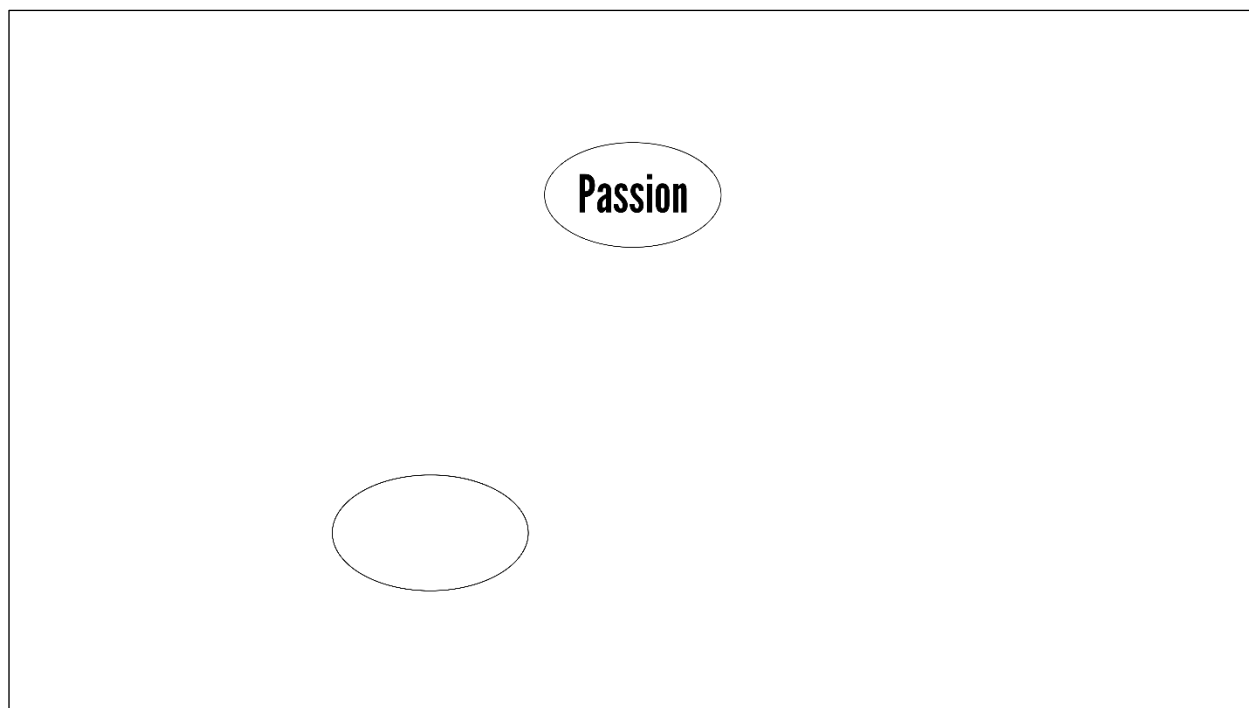


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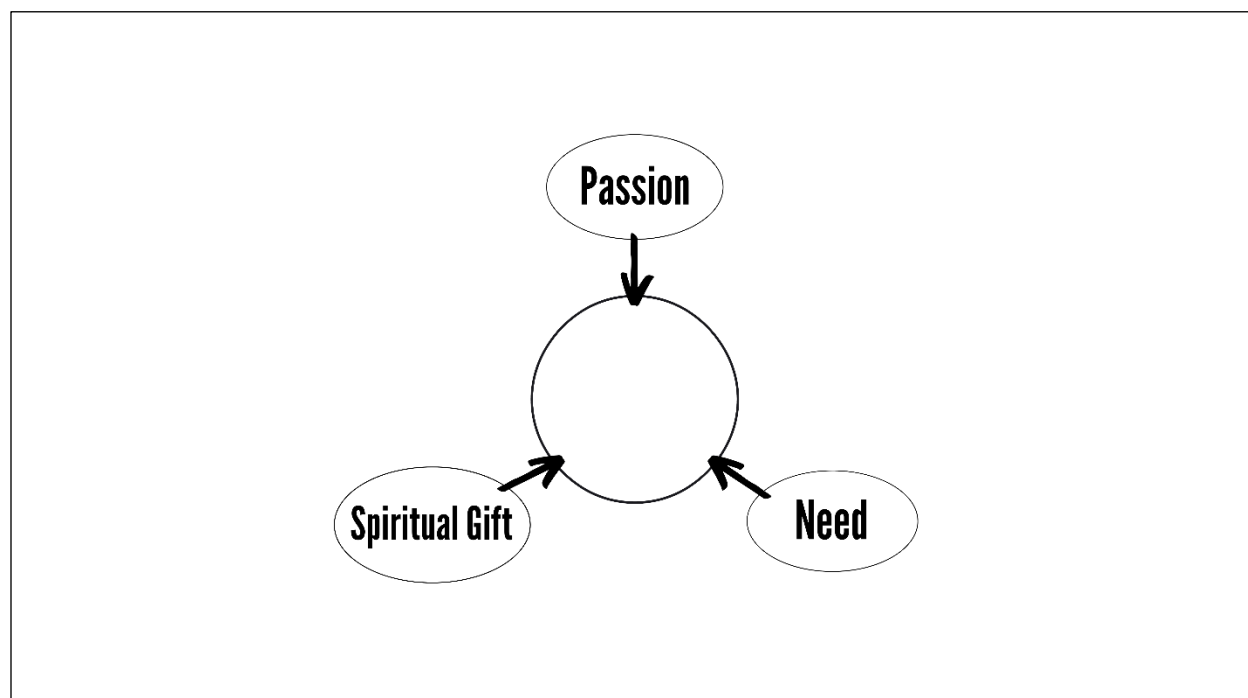
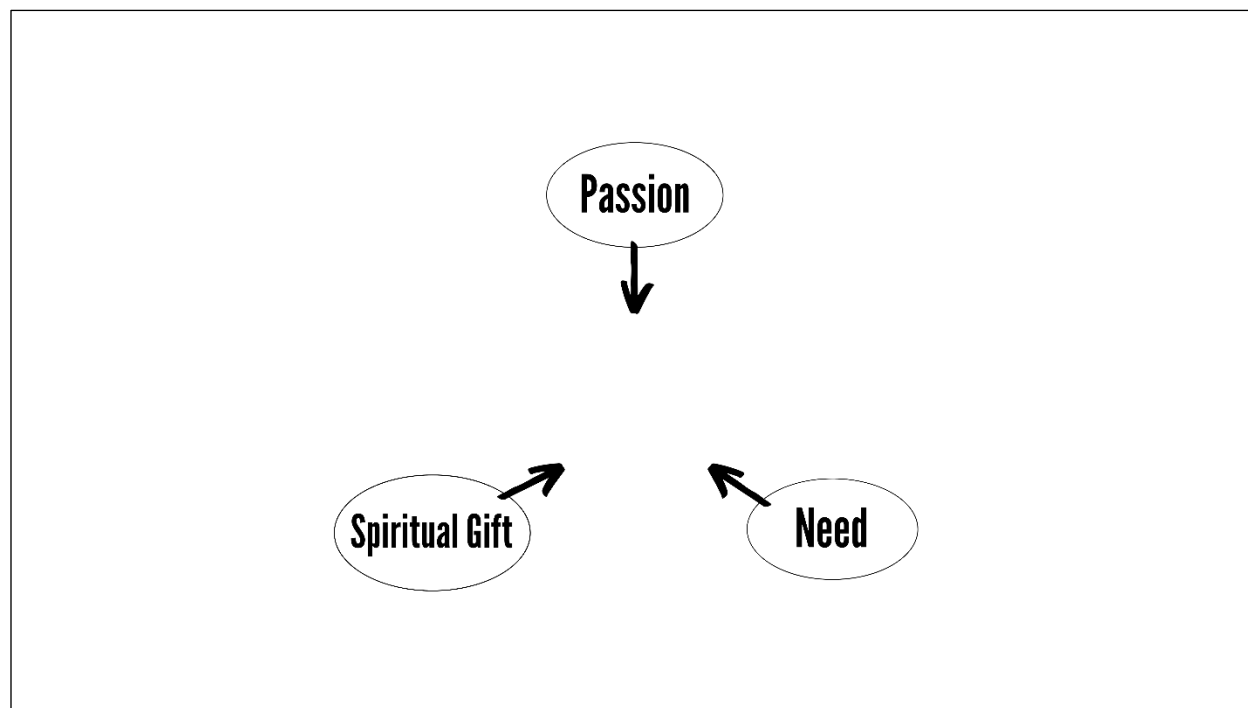


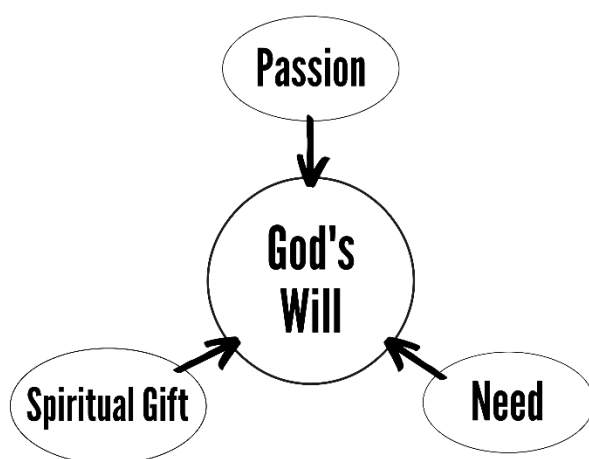
PowerPoint Presentation – Oglesby Model Slides

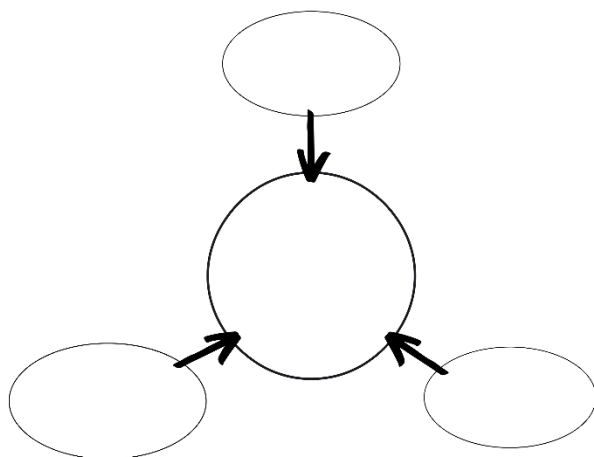
Passion









APPENDIX F**Student Hand-Out for PowerPoint Presentation****Notes:**

APPENDIX G

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

August 5, 2021

Keith Oglesby
Stephen Lowe

Re: IRB Exemption - IRB-FY20-21-1046 A QUANTITATIVE VALIDATION STUDY
EVALUATING A PROPOSED THREE-STEP PRACTICAL MODEL FOR DISCERNING
GOD'S ORDAINED INDIVIDUAL VOCATIONAL WILL

Dear Keith Oglesby, Stephen Lowe,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:104(d):

Category 1. Research, conducted in established or commonly accepted educational settings, that specifically involves normal educational practices that are not likely to adversely impact students' opportunity to learn required educational content or the assessment of educators who provide instruction. This includes most research on regular and special education instructional strategies, and research on the effectiveness of or the comparison among instructional techniques, curricula, or classroom management methods.

Category 2.(ii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording).

Any disclosure of the human subjects' responses outside the research would not reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, educational advancement, or reputation.

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your

research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

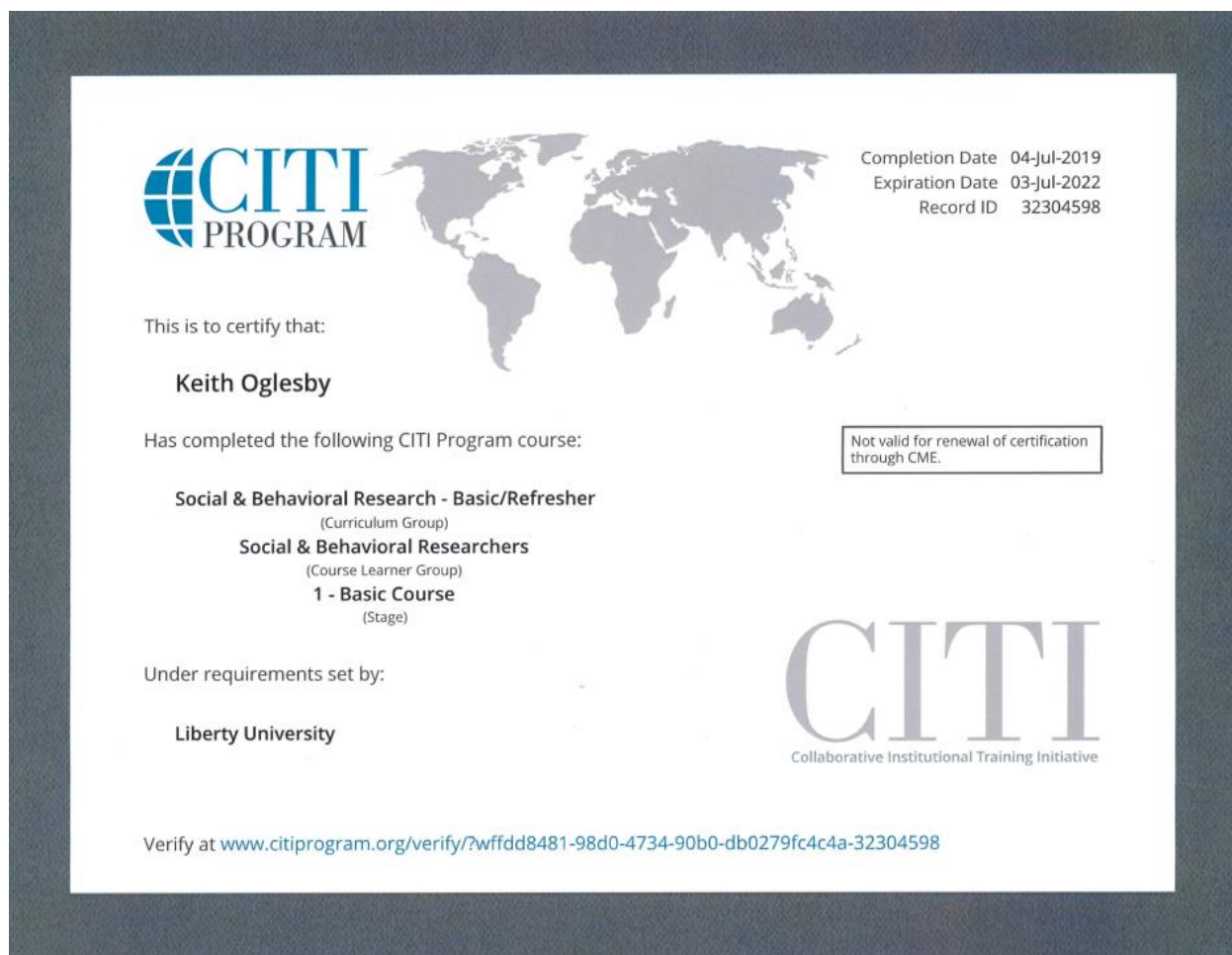
Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

APPENDIX H



APPENDIX I

Consent Form

Title of the Project: A QUANTITATIVE VALIDATION STUDY EVALUATING A PROPOSED THREE-STEP PRACTICAL MODEL FOR DISCERNING GOD'S ORDAINED INDIVIDUAL VOCATIONAL WILL

Principal Investigator: Keith Oglesby, Director of Camp and Outdoor Adventure Leadership (COAL) and Associate Professor in the John W. Rawlings School of Divinity at Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be 18-25 years old and a residential student at Liberty University enrolled in one of three Fall 2021 EVAN 101 sections that this researcher is not teaching. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about, and why is it being done?

The purpose of the study is to collect empirical data to determine the level of understanding and the usefulness for a proposed practical three-step model for helping college-aged students (18-25) discern God's vocational will for their lives. This study is being conducted because currently there is no model available to help college students answer one of life's most important questions: "What am I supposed to do when I grow up?"

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following things:

1. Take a pre-presentation survey. This should take five to ten minutes.
2. Attend two 45-minute classroom PowerPoint presentations during the normal class time for your section of EVAN 101.
3. After the second classroom presentation, take a post-presentation survey. This should take five to ten minutes and will be made available for completion during the last ten minutes of the second classroom presentation or can be taken in the next 24-48 hours after the second classroom presentation.
4. Two weeks following the second presentation, you will be asked to complete another survey, which will take approximately fifteen to twenty minutes.

How could you or others benefit from this study?

The direct benefits participants should expect to receive from taking part in this study are the exposure to a brand new theological and theoretically based, practical, three-step model for one to discern God's individual vocational will for one's life. Discovering God's vocational will for one's life is a question that many teenagers, college-aged students, and even some adults struggle with and have no current method to assist them.

Benefits to society include the following: Based on the results of these surveys and the analysis of the survey data, the researcher will be able to evaluate the effectiveness of this new practical three-step model for assisting students in discerning God's individual vocational will for their life. If this empirical evidence validates that this model is effective, this model can then be presented in books, workbooks, journal literature, pamphlets, workshops, and at conventions to assist people with this very important life question. This model could also be taught to high school and college students to assist them in choosing their college and university and their majors once they have made that selection. However, the most important benefit for society will be a generation entering the workforce that is passionate, exercising their spiritual giftedness, and meeting the needs in society around them by understanding and serving in obedience to God's ordained vocational will for their lives. Each individual will be fulfilled, employers will have a more dedicated workforce with less turnover and less stressed employees, and the employment environments will be more positive and productive.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

- Participant responses to the first two surveys (pre-presentation and immediately following the second presentation) will be linked and kept confidential through the use of codes.
- Data will be stored on a password-locked computer, and also stored in a secure Qualtrics password protected account. Data may be used in future presentations to further validate this model. After three years, all electronic records will be deleted.
- The third two-week post-presentation survey will then be linked to the participants' first two surveys (via email address and/or Qualtrics assigned code), which means the researcher will be able to link individual participants to the information they provide, but he will not disclose participant identities or how individuals responded. This information will also be stored securely in a password protected computer in a password protected Qualtrics software account, and only the researcher will have access to these records.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

Does the researcher have any conflicts of interest?

The researcher serves as a professor at Liberty University. To limit potential or perceived conflicts, students in the sections taught by the researcher will not be invited to participate.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time.

What should you do if you decide to withdraw from the study?

Pre-presentation Survey, Immediate Post-presentation Survey, and Two Weeks Post-presentation Survey: If you choose to withdraw from the study, simply do not take any of the surveys, or if you have begun taking one and change your mind, simply exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is **Keith Oglesby**. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at koglesby1@liberty.edu. You may also contact the researcher's faculty sponsor, **Steve Lowe**, at slowe9@liberty.edu.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

Before agreeing to be part of the research, please be sure that you understand what the study is about. You can print a copy of this document for your records. The researcher will keep an electronic copy with the study records. If you have any questions about the study later, you can contact the researcher using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Printed Subject Name

Signature & Date

APPENDIX J

Research Population Sample (1,015) Demographics

AGE				
Age	Frequency	Percent	Valid Percent	Cumulative Percent
18	638	62.9	62.9	62.9
19	289	28.5	28.5	91.3
20	71	7.0	7.0	98.3
21	7	0.7	0.7	99.0
22	3	0.3	0.3	99.3
23	2	0.2	0.2	99.5
24	1	0.1	0.1	99.6
25	1	0.1	0.1	99.7
26	2	0.2	0.2	99.9
28	1	0.1	0.1	100.0
	1015	100.0	100.0	

ETHNICITY				
	Frequency	Percent	Valid Percent	Cumulative Percent
American_Indian_Alaska_Native	1	0.1	0.1	0.1
Asian	22	2.2	2.2	2.3
Black_or_African_American	24	2.4	2.4	4.6
Hispanic_Latino	61	6.0	6.0	10.6
Nonresident_Alien	19	1.9	1.9	12.5
Two_or_more_races	35	3.4	3.4	16.0
Unreported	52	5.1	5.1	21.1
White	801	78.9	78.9	100.0
Total	1015	100.0	100.0	

GENDER				
	Frequency	Percent	Valid Percent	Cumulative Percent
Female	670	66.0	66.0	66.0
Male	345	34.0	34.0	100.0
Total	1015	100.0	100.0	

MAJORS				
	Frequency	Percent	Valid Percent	Cumulative Percent
Accounting	14	1.4	1.4	1.4
Aeronautics: Commercial Corp	13	1.3	1.3	2.7
Aeronautics: Military	2	0.2	0.2	2.9
Aeronautics: Unman Aerial Syst	2	0.2	0.2	3.1
American Sign Lang & Interpret	5	0.5	0.5	3.5
App Mathemat &Stats: Actuarial	3	0.3	0.3	3.8
App Mathematics & Stats	1	0.1	0.1	3.9
Avia Tech: Flight & Maintenanc	3	0.3	0.3	4.2
Aviation Admin: Avia Safety Mg	1	0.1	0.1	4.3
Aviation Maintenance Techn	1	0.1	0.1	4.4
Aviation Maintenance: Mangment	1	0.1	0.1	4.5
Biblical Studies	9	0.9	0.9	5.4
Biochemistry & Molecular Bio	3	0.3	0.3	5.7
Biology	7	0.7	0.7	6.4
Biomedical Sci: Global Studies	1	0.1	0.1	6.5
Biomedical Sciences	72	7.1	7.1	13.6
Biopsychology	1	0.1	0.1	13.7
BS-MPH: Health Promotion	2	0.2	0.2	13.9
Bus Admin Dig Mktg and Advert	11	1.1	1.1	15.0
Bus Admin Mktg Analytics	2	0.2	0.2	15.2
Bus Admin Sales Mgmt and Prof	8	0.8	0.8	16.0
Business Admin: Communications	3	0.3	0.3	16.3
Business Admin: Economics	2	0.2	0.2	16.5
Business Admin: Entrepreneur	14	1.4	1.4	17.8
Business Admin: Finance	14	1.4	1.4	19.2
Business Admin: Financial Plan	3	0.3	0.3	19.5
Business Admin: Healthcare Mgt	4	0.4	0.4	19.9
Business Admin: Human Resource	7	0.7	0.7	20.6
Business Admin: Intl Business	3	0.3	0.3	20.9
Business Admin: Project Mgmt	10	1.0	1.0	21.9
Business Administration	25	2.5	2.5	24.3
Camp & Outdoor Adv Leadership	1	0.1	0.1	24.4
Chemistry	2	0.2	0.2	24.6
Christian Lead & Church Minist	3	0.3	0.3	24.9
Christian Leadership Global St	4	0.4	0.4	25.3
Christian Leadership Wmn Lead	2	0.2	0.2	25.5
Christian Leadership Worship	2	0.2	0.2	25.7
Civil Engineering	5	0.5	0.5	26.2
Comm: Integrated Communication	2	0.2	0.2	26.4

Commercial Music	3	0.3	0.3	26.7
Commercial Music: Artist Devlp	4	0.4	0.4	27.1
Commercial Music: Film Scoring	1	0.1	0.1	27.2
Commercial Music: Pub & Produc	1	0.1	0.1	27.3
Commercial Music: Songwriting	2	0.2	0.2	27.5
Communication	14	1.4	1.4	28.9
Computer Engineering	5	0.5	0.5	29.4
Computer Science: Cyber Secu	4	0.4	0.4	29.8
Computer Science: General	3	0.3	0.3	30.0
Computer Science: Software Eng	4	0.4	0.4	30.4
Computer Science: Web&Mob Prog	1	0.1	0.1	30.5
Criminal Justice	11	1.1	1.1	31.6
Criminal Justice: Adv Inv Stud	6	0.6	0.6	32.2
Criminal Justice: Crime Scene	5	0.5	0.5	32.7
Criminal Justice: Homeland Sec	4	0.4	0.4	33.1
Criminal Justice: Strategic In	3	0.3	0.3	33.4
Digi Media&Jour: Aud-Live Prod	1	0.1	0.1	33.5
Digi Media&Jour: Aud-Musc Recr	1	0.1	0.1	33.6
Digi Media&Jour: Chrc Med Prod	2	0.2	0.2	33.8
Digi Media&Jour: Digitl Journl	2	0.2	0.2	34.0
Digi Media&Jour: Sports Journl	3	0.3	0.3	34.3
Digi Media&Jour: Video Editing	2	0.2	0.2	34.5
Digi Media&Jour: Video Product	5	0.5	0.5	35.0
Electrical Engineering	3	0.3	0.3	35.3
Elem Educ: Spec Ed Gen Curricu	3	0.3	0.3	35.6
Elementary Education	45	4.4	4.4	40.0
English	1	0.1	0.1	40.1
English (TC)	1	0.1	0.1	40.2
English Education 6-12	6	0.6	0.6	40.8
English SecLang Education P-12	1	0.1	0.1	40.9
Environmental Biology	1	0.1	0.1	41.0
Exercise Science: Fitness Spec	7	0.7	0.7	41.7
Exercise Science: Str& Cond Sp	6	0.6	0.6	42.3
Exercise Science: Therapeutic	45	4.4	4.4	46.7
FACS Event Planning	4	0.4	0.4	47.1
Family & Child Development	5	0.5	0.5	47.6
Fashion: Fashion Merchandising	1	0.1	0.1	47.7
Film Production & Content Dev	19	1.9	1.9	49.6
Forensic Science	5	0.5	0.5	50.0
Global Studies	6	0.6	0.6	50.6
Government: National Sec Stud	5	0.5	0.5	51.1
Government: Politics & Policy	12	1.2	1.2	52.3

Graphic Design	8	0.8	0.8	53.1
Health&Physical Education P-12	3	0.3	0.3	53.4
History	9	0.9	0.9	54.3
Hosp Mgmt: Conference&Evnt Mgmt	4	0.4	0.4	54.7
Industrial/Systems Engineering	3	0.3	0.3	55.0
Information Systems	2	0.2	0.2	55.2
Interdisciplinary Studies	10	1.0	1.0	56.2
Interior Design	12	1.2	1.2	57.3
Intl Relations: Politics & Pol	3	0.3	0.3	57.6
Intl Relations:Strategic Intel	4	0.4	0.4	58.0
IT: Gaming Design	4	0.4	0.4	58.4
Law and Policy: Pre-Law	18	1.8	1.8	60.2
Mathematics	3	0.3	0.3	60.5
Mathematics Education 6-12	1	0.1	0.1	60.6
Mechanical Engineering	22	2.2	2.2	62.8
Music & Worship	2	0.2	0.2	63.0
Music & Worship: Business	1	0.1	0.1	63.1
Music & Worship: Wrsp Tech Aud	1	0.1	0.1	63.2
Music Education: Instrumental	2	0.2	0.2	63.3
Music Wood Brass Perc Perfm	2	0.2	0.2	63.5
Music: Com-Mus Rec Engr & Prod	5	0.5	0.5	64.0
Music: Instrumental	2	0.2	0.2	64.2
Music: String Performance	1	0.1	0.1	64.3
Music: Vocal Performance	1	0.1	0.1	64.4
Musical Theatre	3	0.3	0.3	64.7
Nursing	5	0.5	0.5	65.2
Nursing: Global Studies	2	0.2	0.2	65.4
Nursing: Pre-Licensure	75	7.4	7.4	72.8
Nursing: Pre-Licensure: Gbl St	9	0.9	0.9	73.7
Pastoral Leadership	4	0.4	0.4	74.1
Phys Ed & Hlth: Teach Lic (TL)	1	0.1	0.1	74.2
Psychology	39	3.8	3.8	78.0
Psychology Counseling	23	2.3	2.3	80.3
Psychology Criminal Psychology	19	1.9	1.9	82.2
Psychology Developmental Psych	9	0.9	0.9	83.1
Psychology Indust Org Psych	1	0.1	0.1	83.2
Psychology: Child Life Spclst	12	1.2	1.2	84.3
Public Health: Health Promo	1	0.1	0.1	84.4
Public Health: Pre-Clinical	3	0.3	0.3	84.7
Religious Studies: Biblical La	1	0.1	0.1	84.8
Social Sciences	1	0.1	0.1	84.9
Social Studies Education 6-12	4	0.4	0.4	85.3

Social Work	6	0.6	0.6	85.9
Special Education	5	0.5	0.5	86.4
Sprt Mgmt: Conferen&Event Mgmt	1	0.1	0.1	86.5
Sprt Mgmt: General	10	1.0	1.0	87.5
Sprt Mgmt: Sport Administratn	2	0.2	0.2	87.7
Sprt Mgmt: Sprt Com&Public Rel	3	0.3	0.3	88.0
Sprt Mgmt: Sprt Venue Mgmt	1	0.1	0.1	88.1
Strat Comm: Social Media Mgmt	8	0.8	0.8	88.9
Strategic Communication	12	1.2	1.2	90.0
Studio & Dig Arts: Graphic Des	12	1.2	1.2	91.2
Studio & Dig Arts: Studio Art	1	0.1	0.1	91.3
Studio Art	2	0.2	0.2	91.5
Teaching Engl as Sec Lang TESL	4	0.4	0.4	91.9
Technical Studies	1	0.1	0.1	92.0
Theatre Arts	2	0.2	0.2	92.2
Theo and Apol: Bibl Scholar	2	0.2	0.2	92.4
Theology and Apologetics	3	0.3	0.3	92.7
Unknown/Undecided	53	5.2	5.2	97.9
Unmanned Aircraft Operations	1	0.1	0.1	98.0
Worship Leadership	3	0.3	0.3	98.3
Writing	1	0.1	0.1	98.4
Youth Ministries	1	0.1	0.1	98.5
Yth Min Theology and Apolgetic	1	0.1	0.1	98.6
Zoo & Wildlife Biology	8	0.8	0.8	99.4
Zoology	6	0.6	0.6	100.0
Total	1015	100.0	100.0	

APPENDIX K

Descriptive Statistics for Each Survey

Pre-Presentation Survey Questions (does NOT include the BCS, See Chapter Four)

Pre-Presentation Survey Questions	Mean	Median	Standard Deviation
People have asked me the question, "What do you want to be when you grow up?"	6.67	7.00	0.746
I have asked myself the question, "What do I want to be when I grow up?"	6.53	7.00	0.875
God has an ordained passion that has been entrusted to me.	5.92	6.00	1.150
All believers have a spiritual gift.	6.35	7.00	1.014
I have considered where there is a need on the planet for what I deeply desire to do in life.	5.74	6.00	1.259
I have been shown or taught a practical model or a method to discover God's vocational will for my life.	4.49	5.00	1.720

Post-Presentation Survey Questions (does NOT include the BCS, See Chapter Four)

Post-Presentation Survey Questions (Non-BCS Questions)	Mean	Median	Standard Deviation
People have asked me the question, "What do you want to be when you grow up?"	6.68	7.00	0.930
I believe that God has an ordained individual vocational will for my life.	6.50	7.00	0.908
God has an ordained passion that has been entrusted to me.	6.44	7.00	0.925
I have a method to discover the passion God has placed inside of me.	5.66	6.00	1.385
All believers have a spiritual gift.	6.63	7.00	0.808
I have the tools to determine my spiritual gift.	6.04	6.00	1.147
I have considered where there is a need on the planet for what I deeply desire to do in life.	5.84	6.00	1.200
I am equipped to find out where there are needs for someone with my passion and my spiritual gift.	5.86	6.00	1.141
I have been shown or taught a practical model or a method to discover God's vocational will for my life.	5.94	6.00	1.298
I understand how God-given passion, spiritual gifting, and the world's needs intersect to determine God's vocational will.	6.22	7.00	0.979
I feel like I can use the Oglesby Model to help me discern God's vocational will for my life.	6.15	6.00	1.040

Finally, please use the scale below to rate the degree to which the Oglesby Model presentation has been helpful or not helpful to you considering vocational decisions	5.66	6.00	1.32
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Two-Week Post-Presentation Survey Questions

Only Two Questions with Descriptive Statistics:

Two-Week Post-Presentation	N		Mean	Median	Std. Deviation
	Valid	Missing			
I have been shown or taught a practical model or a method to discover God's vocational will for my life.	1015	0	6.20	7.00	1.170
Please use the scale below to rate the degree to which the Oglesby Model presentation has been helpful or not helpful to you considering vocational decisions:	990	25	5.4677	6.0000	1.36860