

# DISCOVERING YOUR S•H•A•P•E FOR MINISTRY



## **An Assessment Tool to Assist Believers to Serve God better.**

### **Five Ways God Has Shaped You**

S – Spiritual Gifts - What has God supernaturally gifted me to do?

H – Heart - What do I have passion for and love to do?

A – Abilities - What natural talents and skills do I have?

P – Personality - Where does my personality best suit me to serve?

E – Experiences - What spiritual experiences have I had? What painful experiences have I had? What educational experiences have I had? What ministry experiences have I had?

*“Your ministry will be most effective and fulfilling when you are using your gifts and abilities in the area of your heart’s desire in a way that best expresses your personality and experience.”*

*– Rick Warren*

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## Your SPIRITUAL Gifts

*“Now about spiritual gifts, brothers, I do not want you to be ignorant.” 1 Corinthians 12:1 (NIV)*

A spiritual gift is a special ability given by the Holy Spirit to serve others and strengthen the body of Christ, the Church.

### Scriptures

The following scripture passages describe the gifts given by the Holy Spirit.

- 1 Corinthians 12:1-31
- Ephesians 4:11-16
- Romans 12:1-18
- 1 Peter 4:7-11

### Ways To Discover Our Spiritual Gifts:

- Experiment – It’s easier to discover your gift through ministry than to discover your ministry through your gift.
- Read and study – Read the scripture passages above and ask the Spirit of God to confirm in your the gift he has given to you. Then read other books that talk about spiritual gifts.
- Take assessments – Like this S.H.A.P.E.: Your Spiritual Gifts Assessment.
- Ask others for input – Others will often see gifts in us that we can’t see ourselves.

## Spiritual Gifts Commentary

The following commentary sections are taken from the Bible Knowledge Commentary: An Exposition of the Scriptures. Wheaton, Ill: Victor Books (1985), Walvord, J.F. & Zuck, R.B., Dallas Theological Seminary (1985)

### 1 Corinthians 12:1-31

The state of spiritual gifts (chaps. 12–14)

Related to the subject of irregularities in the worship of the Corinthian church, was a question on the nature of spiritual gifts and their exercise in the public assembly. This subject should also be considered under the broader rubric of Christian freedom which Paul had been qualifying and regulating by the principle of love (starting with 8:1). The need for such regulation was certainly evident. A self-indulgent spirit, which debauched the principle of freedom in other areas, found similar expression in the area of spiritual gifts, and produced selfishness and disunity (12:7, 25; 14:4) and apparent chaos in the assembly (14:23, 33, 40). Paul dealt with the problem by describing the nature and purpose of gifts (12:1–30), the superiority of love (12:31–13:13), and the regulating of the exercise of gifts by love (chap. 14). As in other areas, so in using gifts in the church, believers should promote the glory of God and the good of others instead of self-satisfaction.

(1) Unity and diversity of gifts (12:1–31a). 12:1–3. Before Paul began his discussion of spiritual gifts he thought it necessary to confront, at the outset, any in the Corinthian assembly who might contradict his message (cf. 14:37). It is probably in this regard that 12:3 is to be understood. Many explanations of the verse have been offered (though most commentators “handle” the problem by ignoring it).

Paul apparently believed that some of the Corinthians’ problems were due not entirely to their worldly attitudes (3:3) but also to the presence of false teachers who preyed on their spiritual immaturity and exacerbated the problems. The pagan background out of which many had come (and some were still coming; cf. 8:10; 10:14, 20–21) did not help them ascertain the presence of false prophets. When they were pagans, they had been influenced and led astray to dumb idols (12:2). Certainly lifeless idols are totally helpless in such matters! (In the Corinthians’ vaunted wisdom they showed themselves to be unusually gullible [cf. 2 Cor. 11:1–21, esp. 19–20].)

Paul therefore laid down a simple test related to the person of Christ. The false teachers obviously claimed that their visions, revelations, and messages (cf. 2 Cor. 12:1) were from God, but they apparently denied the humanity of Christ, as expressed by the words Jesus be cursed. This may have been a factor in the Corinthians’ aversion to Paul’s “message of the Cross” (1 Cor. 1:10–4:13). It may be surprising today to realize that the earliest

Christological heresy (Docetism) denied Jesus' humanity, not His deity. John had to deal with the same problem years later (1 John 4:1–3).

Also Jesus who had suffered was now the Jesus who reigns as Lord, whom Paul represented (1 Cor. 1:1) and who was to be obeyed. Only believers, speaking by the Holy Spirit, acknowledge that Jesus is Lord. Nonbelievers—including false teachers—deny His sovereign lordship. Thus anyone who tries to controvert Jesus' authority and His Word will suffer the consequences (14:38; 16:22).

12:4–6. Paul had referred to God, Jesus, and the Holy Spirit in verse 3. Now in reverse order he stressed the unity of the Godhead in relation to the different spiritual gifts. The Holy Spirit gives a diversity of gifts (cf. "Spirit" in vv. 7–9, 11) so that individuals can serve the Lord and His body, the church, in various ways (cf. vv. 7, 27), all empowered by God and exercised under His aegis (cf. vv. 18, 24). Though there are different kinds (diareseis) of gifts ... service, and working, the same Spirit ... the same Lord (Christ), and the same God are involved in all of them.

12:7–10. The gifts had a unity in source (vv. 4–6), and they also had a unity in purpose. They were given, not for personal enrichment (cf. 14:4; 1 Peter 4:10), but for the common good of the body of Christ, the building up of others (1 Cor. 10:24; 14:12). Paul listed some of the gifts here. Others, along with some of these, are given in Romans 12:6–8; 1 Corinthians 12:28–31; Ephesians 4:11; 1 Peter 4:10–11.

The list here includes nine gifts. (1) Wisdom refers to insight into doctrinal truth. Paul exercised and expressed this gift in this letter (e.g., 2:6). (2) Knowledge refers to the ability to apply doctrinal truth to life. Paul also exercised and expressed this gift in this letter (e.g., 12:1–3; 11:3). (Cf. the recurrence of the phrase "Do you not know" in 3:16; 5:6; 6:2–3, 9, 15–16, 19; 9:13, 24; also cf. 8:1–3, 10–11). (3) Faith as a spiritual gift is probably an unusual measure of trust in God beyond that exercised by most Christians (e.g., 13:2). (4) Healing is the ability to restore health (e.g., Acts 3:7; 19:12) and also to hold off death itself temporarily (Acts 9:40; 20:9–10). (5) Miraculous powers may refer to exorcising demons (Acts 19:12) or inducing physical disability (Acts 13:11) or even death (Acts 5:5, 9). (6) Prophecy is the ability, like that of the Old Testament prophets, to declare a message of God for His people (1 Cor. 14:3). (7) Ability to distinguish between spirits is the gift to differentiate the Word of God proclaimed by a true prophet from that of a satanic deceiver (cf. 2 Cor. 11:14–15; 1 John 4:1). If the Corinthians possessed this gift (cf. 1 Cor. 1:7), it was not being put to good use (cf. 12:1–3). (8) Tongues refers to the ability to speak an unlearned, living language (e.g., Acts 2:11). (9) Interpretation was the ability to translate an unlearned, known language expressed in the assembly (1 Cor. 14:27).

With the possible exception of faith, all these gifts seem to have been confirmatory and foundational gifts for the establishment of the church (cf. Heb. 2:4; Eph. 2:20) and were therefore temporary.

12:11. The gifts were not meant to be selected by individuals or personally solicited by them, but were instead given by the ... Spirit ... as He determined. "The Spirit" is referred to six times in verses 7–11.

12:12. This verse forms an excellent three-part summary of the rest of the chapter. (a) The human body is a unit (cf. v. 13 on the unity of the body of Christ). (b) The human body has many parts, with a necessary diversity in its members (cf. vv. 14–20). (c) The parts of the human body work together as one, with a dependent mutuality as each part fulfills an important function (cf. vv. 21–26). Likewise the body of Christ has a diversity of parts functioning together (vv. 27–30).

12:13. The One who gave the diverse gifts, the Spirit, was also the medium in which, by which, and with which (possible translations of the Gr. preposition en; cf. Matt. 3:11) that unity exists. The baptism of the Spirit is experienced by all who believe, at the moment of salvation (cf. Rom. 8:9). In that baptism, believers, regardless of nationality (whether Jews or Greeks) or station of life (slave or free), are identified with Christ (baptized ... into one body) and are indwelt by the Spirit (given the one Spirit to drink; cf. John 4:14; 7:38–39).

12:14–20. Different parts are needed if a body is to exist (v. 19). So too, no believer should think of himself or his gift as inferior and so desire another member's gift. The gifts were not haphazardly distributed (cf. v. 11) but carefully arranged according to the perfect will of God (v. 18).

12:21–26. In the diversity of the bodily parts there was a corresponding mutual dependence. A person with a seemingly greater gift should not imagine that he could function alone since a bodily member cut off from the natural body would cease to exist. More importantly, one thought to possess a lesser gift should in fact be accorded greater attention by the other members of the body (cf. 14:1–5) just as in the natural body special deference in attention to dress is paid to those parts of the body deemed less presentable (12:22–24). Possibly Paul was reaching back in thought beyond the immediate discussion of gifts when he referred to weaker members (v. 22; cf. 8:7–13) and less honorable ones (12:23; cf. 11:22) who also required special care and consideration. This too was part of God's plan (God ... combined the members), that members of the spiritual body would demonstrate a mutual concern for the well-being of others (12:25b–26; 10:24, 33) so that rivalry would cease (so that there should be no division in the body; 1:10; 11:18) and genuine unity would exist (12:26). 12:27–31a. The unifying member in the spiritual body is Christ. As the Head (Eph. 1:22; cf. 1 Cor. 11:3) He possesses the body and sovereignly expresses His will. His command is that love should prevail among the members (John 15:12). This was the force which would maintain unity within the diversity and to this subject Paul would shortly move (1 Cor. 12:31b 13:13).

For a third time (cf. 12:18, 24, 28), however, Paul stressed the fact that God, not man, assigned the gifts. As he discussed another sample of gifts (some repeated from vv. 7–10 and

some new), it was the members, the people so gifted, to whom he referred. Since the gifts included in the two lists in this chapter contain novelty and redundancy (which is the case elsewhere in passages detailing gifts, e.g., Rom. 12:6–8; Eph. 4:11; 1 Peter 4:10–11 — the gift of teaching being the only gift which appears in each list), probably no complete catalog existed.

## Ephesians 4:11-16

4:11. This verse is a commentary on the second part of the quotation in verse 8, namely, Christ's giving gifts to Christians. The gifts to the church are gifted people. The subject He is emphatic in the Greek to denote that Christ Himself gives the gifted people. Five kinds of gifted people are listed in the predicate accusative, so the NIV correctly translates, gave some to be. The first two, apostles and prophets, were already mentioned in 2:20 and 3:5 as the foundational gifts to the church. The apostles include the Twelve, who had the office of apostleship by virtue of being with Christ (Acts 1:21–22) and having been appointed by Him (which would also include Paul; 1 Cor. 15:8–9; Gal. 1:1; 2:6–9). But "apostles" also included others who were recognized as apostles, such as James (1 Cor. 15:7; Gal. 1:19), Barnabas (Acts 14:4, 14; 1 Cor. 9:6), Andronicus and Junias (Rom. 16:7), possibly Silas and Timothy (1 Thes. 1:1; 2:7), and Apollos (1 Cor. 4:6, 9). This latter group had the gift of apostleship but not the apostolic "office" as did the Twelve and Paul. Apostles, then, were those who carried the gospel message with God's authority. "Apostle" means "one sent as an authoritative delegate."

New Testament prophets were gifts to the church to provide edification, exhortation, and comfort (1 Cor. 14:3). They probably revealed God's will to the church when the biblical canon was incomplete. Since the apostles and prophets were foundational, they did not exist after the first generation of believers.

Evangelists were those engaged in spreading the gospel, similar to present-day missionaries. Pastors and teachers are listed together because they are governed by one article ("the" occurs before "pastors" but not before "teachers") and because the word "and" (kai) differs from the other "and's" (de) in the verse. This may imply that these are two kinds of gifted people whose ministries are among settled congregations (rather than itinerant ministries like those of the apostles and evangelists). More likely, they refer to two characteristics of the same person who is pastoring believers (by comforting and guiding) while at the same time instructing them in God's ways (overseers or elders are to be able to teach; 1 Tim. 3:2; Titus 1:9).

b. The intention of the gifts (4:12–16)

The purpose of the gifted believers (vv. 7–11) is to equip other believers for the ministry so as to give them stability doctrinally and practically and thus lead them to mutual

edification. Like several other passages in Ephesians (1:3–14, 15–23; 2:1–7; 3:1–13, 14–19; 4:1–7; 6:14–20), 4:11–16 is one long sentence in Greek.

4:12. The purpose of the gifted men is to prepare God's people for works of service. More literally, this purpose is "for the perfecting or equipping (katartismōn; cf. the verb katartizō in Matt. 4:21, 'mending' or 'preparing' nets; in Gal. 6:1, 'restore' for proper use; cf. 2 Cor. 13:11; Heb. 13:21) of the saints unto the work of the ministry" (diakonias). Gifted people (Eph. 4:11) are to minister the Word to others so that they in turn are readied to get involved in ministering to others (cf. 2 Tim. 2:2). The goal of all this is the building up or edifying of the body of Christ (cf. Eph. 4:16). This shows that all saints and not just a few leaders should be involved in the "ministry." All saints are gifted (v. 7) to serve others spiritually.

4:13. Gifted people are to minister till all the church attains (reach translates katantēsōmen, used in Acts of travelers arriving at their destinations) the three goals, each introduced by the Greek preposition (eis, "unto"): literally, (1) "unto the unity of the faith (cf. Eph. 4:5) and full knowledge (epignōseōs; cf. 1:17) of the Son of God," (2) "unto a mature man," and (3) "unto the measure (metron; cf. 4:7, 16) of the stature of the fullness of Christ." As each believer functions in accord with the gift(s) Christ has given him (v. 7) the body as a whole enjoys unity (cf. vv. 3–6) and becomes more spiritually mature (cf. v. 15), more like Jesus Christ in all His fullness (cf. 1:23; 3:19).

4:14–16. Here Paul expressed the ultimate purpose, or perhaps better, the result (hina) of gifted people equipping saints to serve the Lord and others. Negatively, believers should not be like immature infants who are easily swayed and confused, like waves being tossed back and forth (cf. Luke 8:24; James 1:6) and blown here and there (lit., "whirled around," a violent swinging that makes one dizzy) by every gust of wind of teaching ... by the cunning, better, "trickery" (kybeia, lit., "dice-playing") of men in their deceitful scheming (panourgia, also used in Luke 20:23; 1 Cor. 3:19; 2 Cor. 4:2; 11:3), moving toward (pros indicates goal) a system of error. False teachers cause this kind of confusion regarding the truth in order to try to bring believers into their erroneous schemes. In contrast (de, Eph. 4:15) Paul stated positively that by speaking the truth in love (lit., "truthing in love," which has the idea of maintaining truth in love in both speech and life) believers may grow up into Him with reference to all things. Christ, then, is the Source of a believer's growth and also the Aim and Goal of his growth (cf. v. 13). From the Head (cf. 1:22; 5:23; Col. 1:18) the body derives its whole capacity for growth and activity (Eph. 4:16). Each member of the body is joined (2:21) by being carefully fitted together, and each member is held or brought together by means of every supporting ligament (cf. Col. 2:19) according to the standard (kata, with the accusative) of the measured working (metrō, from metron) of each individual. This causes the body of Christ to grow (cf. Eph. 4:15) and build itself up (cf. v. 12) in love. The phrase "in love" occurs three times (vv. 2, 15–16), thus pointing to the way unity is maintained. Significantly the word "measure" (metron) is also used three times in this context (vv. 7, 13, 16). Each believer is to

function in Christ's body by God's enabling grace in accord with the measure of the gift Christ bestowed on him (v. 7). When each believer accomplishes that measure, then the church grows properly (v. 16), coming ultimately to the measure of Christlikeness (v. 13). Stunted growth comes when one does not allow his or others' gifts to function.

The preservation of unity is the responsibility of God's gifted people in the church (vv. 7–16). In this unity of structure is variety of function. Paul emphasized body growth, not self-growth. Each individual contributes to this unified growth as he allows his particular gift(s) to function.

## Romans 12:1-16

A. The basic consecration (12:1–2).

12:1–2. The start of this practical section is indicated by Paul's exhortation I urge (the first word of v. 1 in the Gr. text). Therefore also shows a transition (cf. "therefore" in 3:20; 5:1; 8:1). The basis of Paul's exhortation is God's mercy (oiktirmōn, rendered "compassion" in 2 Cor. 1:3; Phil. 2:1; Col. 3:12, and "mercy" in Heb. 10:28). God's compassion has been described in detail in the first 11 chapters of Romans. The content of Paul's urging is to offer your bodies (cf. Rom. 6:13) as living sacrifices. A Christian's body is the temple of the Holy Spirit (1 Cor. 6:19–20). In the KJV "offer" is translated "present" (Rom. 12:1) and "yield" (6:13, 16, 19). The word "bodies," mindful of the Old Testament sacrifices, represents the totality of one's life and activities, of which his body is the vehicle of expression. In contrast with Old Testament sacrifices this is a "living" sacrifice. Such an offering is holy (set apart) and pleasing (cf. "pleasing" in 12:2) to God. Furthermore, it is spiritual (logikēn; cf. 1 Peter 2:2) worship (latreian). Latreian refers to any ministry performed for God, such as that of the priests and the Levites. Christians are believer-priests, identified with the great High Priest, the Lord Jesus Christ (cf. Heb. 7:23–28; 1 Peter 2:5, 9; Rev. 1:6). A believer's offering of his total life as a sacrifice to God is therefore sacred service. In the light of Paul's closely reasoned and finely argued exposition of the mercies of God (Rom. 1–11), such an offering is obviously a desirable response for believers.

Paul then stated general implications of a believer's offering his life to God as a sacrifice. Such an offering represents a complete change in lifestyle, involving both a negative and a positive aspect. First, Paul commanded, Do not conform (lit., "Do not be conformed"; this Gr. word occurs elsewhere in the NT only in 1 Peter 1:14) any longer to the pattern of this world (aiōni, "Age"). Living according to the lifestyle of "the present evil Age" (Gal. 1:4; cf. Eph. 1:21) must now be put aside. Then Paul commanded, But be transformed (pres. passive imper., "keep on being transformed") by the renewing of your mind. The Greek verb translated "transformed" (metamorphousthe) is seen in the English word "metamorphosis," a total change from inside out (cf. 2 Cor. 3:18). The key to this change is the "mind" (noos), the control center of one's attitudes, thoughts, feelings, and actions (cf. Eph. 4:22–23). As one's

mind keeps on being made new by the spiritual input of God's Word, prayer, and Christian fellowship, his lifestyle keeps on being transformed.

Paul added, Then you will be able to test and approve (dokimazein, "prove by testing" [1 Peter 1:7, "proved genuine"], i.e., ascertain) what God's will is—His good, pleasing (cf. Rom. 12:1), and perfect will. These three qualities are not attributes of God's will as the NIV and some other translations imply. Rather, Paul said that God's will itself is what is good, well-pleasing (to Him), and perfect. "Good," for example, is not an adjective (God's "good" will) but a noun (God's will is what is good—good, i.e., for each believer).

As a Christian is transformed in his mind and is made more like Christ, he comes to approve and desire God's will, not his own will for his life. Then he discovers that God's will is what is good for him, and that it pleases God, and is complete in every way. It is all he needs. But only by being renewed spiritually can a believer ascertain, do, and enjoy the will of God.

B. In Christian ministry (12:3–8).

12:3–5. A believer's consecration to God and his transformed lifestyle is demonstrated in his exercising his spiritual gifts in the body of Christ. As an apostle of Christ (by the grace given me; cf. 1:5; 15:15–16) he warned his readers individually (every one of you), Do not think of yourself more highly (hyperphronein, "think higher") than you ought. An inflated view of oneself is out of place in the Christian life. Then Paul encouraged them, But rather think (phronein) of yourself with sober judgment (sōphronein, "sound thinking"), in accordance with the measure of faith God has given you. God has given each believer some faith by which to serve Him. By his involved word play on various forms of the verb phroneō, "to think," Paul emphasized that human pride is wrong (cf. 3:27; 11:18, 20) partly because all natural abilities and spiritual gifts are from God. As a result every Christian should have a proper sense of humility and an awareness of his need to be involved with other members of Christ's body. As Paul explained, a parallelism exists between a believer's physical body which has parts with differing functions and the community of believers in Christ as a spiritual body (cf. 1 Cor. 12:12–27; Eph. 4:11–12, 15–16). The point is that each member functions to serve the body, not the body to serve the members. The diversity of the many accompanies the unity of the body. Therefore it is important to think soundly about oneself and to evaluate properly God's gifts and their uses.

12:6–8. Paul then applied what he had just said (vv. 3–5) to the exercise of God-given abilities for spiritual service (vv. 6–8). He built on the principle, We have different gifts (cf. v. 4, "not all have the same function"; cf. 1 Cor. 12:4). The grace-gifts (charismata) are according to God's grace (charis). He listed seven gifts, none of which—with the possible exception of prophesying—is a sign gift. The Greek text is much more abrupt than any English translation; let him is supplied for smoother English. One's "prophesying" is to be done in proportion to his faith; a better translation would be "in agreement to the (not 'his') faith." That is, prophesying—communicating God's message, to strengthen, encourage, and comfort (1 Cor.

14:3)—is to be in right relationship to the body of truth already revealed (cf. “faith” as doctrine in Gal. 1:23; Jude 3, 20). The other six gifts mentioned here are serving ... teaching ... encouraging ... contributing ... leadership, and showing mercy. Contributing to people’s needs is to be done with generosity (en haplotēti), not skimpily (cf. 2 Cor. 8:2; 9:11, 13). Managing, leading, or administering (proistamenos, lit., “standing before”; cf. proistamenous, “who are over,” 1 Thes. 5:12) is to be done diligently (en spoudē, “in eagerness, earnestness”), not lazily or halfheartedly. And bestowing mercy is to be done cheerfully (en hilarotēti, “in gladness”), not with sadness. Three of these seven gifts are mentioned in 1 Corinthians 12:28 (prophets, teachers, administration); two (prophets and pastor-teachers) are included in Ephesians 4:11; and two (administering and serving) are listed in 1 Peter 4:10–11. Whatever one’s gift, he should exercise it faithfully as a stewardship from God.

C. In social relationships (12:9–21)

This section consists of a lengthy series of short exhortations or commands. The statements relate to a Christian’s relationships to other people, both saved and unsaved. 12:9–10. Paul began these specific exhortations with the key ingredient for success: Love must be sincere. This is God’s love, which has been ministered to believers by the Holy Spirit (5:5) and must be ministered by them to others in the Holy Spirit’s power. “Sincere” translates anypokritos (lit., “without hypocrisy”), also used of love (2 Cor. 6:6; 1 Peter 1:22), of faith (1 Tim. 1:5; 2 Tim. 1:5), and of wisdom (James 3:17).

This first command is followed by a pair of related basic commands—Hate what is evil; cling to what is good. Many Bible students consider these two clauses as explanatory of the sincerity of love, translating the verse, “Let love be unfeigned, abhorring the evil and cleaving to the good.” Hating various forms of sin is frequently mentioned in Scripture (Pss. 97:10; 119:104, 128, 163; Prov. 8:13; 13:5; 28:16; Heb. 1:9; Rev. 2:6). Turning from evil is to accompany adhering to the good (cf. 1 Peter 3:11).

Divine love is to be exercised with other believers. The Greek adjective philostorgoi, translated devoted, suggests family affection. As in Romans 12:9, the second clause in verse 10 can be understood as explaining the first command. Verse 10 may be translated, “With brotherly love have family affection for one another, in honor giving place to one another” (cf. Phil. 2:3, “consider others better than yourselves”).

12:11–12. Paul then provided a series of exhortations concerning a believer’s personal attitudes, attitudes that will make him more attractive to others. In verse 11 the key thought is the last clause—serving (douleuontes; diakonian in v. 7 is trans. “serving”) the Lord—and the first two clauses explain how a believer is to serve as the Lord’s “slave” (doulos; cf. 1:1): never ... lacking (“not shrinking, not hesitating, not being lazy”) in zeal (en spoudē, “diligence,” rendered “diligently” in 12:8), and being fervent in spirit. Keep your spiritual fervor is literally, “being fervent, or boiling (zeontes, used only here and in Acts 18:25 of Apollos) in the spirit” (either the Holy Spirit or one’s inner life). These two commands also balance each other

as negative and positive commands (cf. Rom. 12:9). As believers serve God as His slaves they should be enthusiastic and diligent.

The three exhortations in verse 12 can be understood either as independent items or as additional descriptions of how believers should serve the Lord. They are to be joyful in hope, because their hope in Christ is the basis of their rejoicing (5:2–5; 1 Peter 1:6–9). In affliction (thlipsei, “distress, trouble, pressure”; cf. Rom. 8:35) believers are to be patient (hypome nontes, “being steadfast, having endurance”; cf. 5:3). Also Christians should continue in prayer to God for wisdom, guidance, and strength (cf. 1 Thes. 5:17). Being faithful, NIV’s translation of proskarterountes, should be rendered “persisting in” or “devoted to” (cf. Acts 1:14; 2:42; Col. 4:2).

12:13. Returning to Christians’ responsibilities to other believers, Paul exhorted them, Share with God’s people who are in need (lit., “sharing [koinōnountes, ‘having in common’] the needs of the saints”). This characterized the Jerusalem church (Acts 2:44–45; 4:32, 34–37). This concern also motivated the church in Antioch (Acts 11:27–30) and the Apostle Paul (1 Cor. 16:1–4; 2 Cor. 8–9; Rom. 15:25–27) to give to the church in Jerusalem. In the same vein the apostle commanded, Practice hospitality (lit., “pursuing friendliness to strangers”). Both ministries, meeting needs and being hospitable, involve helping others.

12:14–16. Paul’s exhortations in this section relate to a believer’s reactions to the actions and emotions of others, whether Christians or not. The hatred displayed in persecution usually evokes response in kind, but Paul commanded, Bless those who persecute you; bless and do not curse (cf. Matt. 5:44). Perhaps Paul thought of Stephen (Acts 7:59–60) and of Jesus Christ (Luke 23:34). They both modeled these words and responded to persecution even to death by praying for God’s forgiveness of their persecutors.

Christians should be able to empathize with others, both believers and unbelievers. Paul commanded, Rejoice with those who rejoice; mourn with those who mourn. Related to this is the next command, Live in harmony with one another (lit., “having the same attitude toward one another”; cf. Rom. 15:5; Phil. 2:2; 1 Peter 3:8). Being in harmony with other Christians is basic to being able to empathize with them. This idea is then presented in negative and positive details: Do not be proud (lit., “not thinking highly” of yourself; cf. Rom. 11:20; 12:3) and be willing to associate with people of low position (cf. James 2:1–9). These orders are summarized in the command, Do not be conceited (lit., “Do not become wise concerning themselves”; cf. Prov. 3:7; Rom. 11:25), an attitude that makes empathy impossible.

## 1 Peter 4:7-11

4:7. The end ... is near (ēngiken, lit., “draws near”; the same form is used in James 5:8 to refer to the Second Coming). After mentioning Christians who had died (1 Peter 4:6), Peter then referred to the imminent return of Christ for His church. The shortness of the time

remaining is motivation to live for and serve Jesus Christ (v. 2). As a result, Christians are to be clear-minded (sōphronēsate, lit., “be of sound mind”; cf. Mark 5:15) and self-controlled (nēpsate, lit., “be sober”; cf. 1 Peter 1:13; 5:8) so that they are able to pray (cf. Eph. 6:18). Prayer, of high priority in persecution, is to be clear, reasonable, sober communication with God.

4:8–9. Love (agapēn ... echontes) each other deeply. “Deeply” (ektenē, “stretched” or “strained”) was used to describe the taut muscles of an athlete who strains to win a race (cf. ektenōs in 1:22). A Christian’s unselfish love and concern for others should be exercised to the point of sacrificially giving for others’ welfare. Love covers over (kalyptei, lit., “hides”) a multitude of sins. This kind of strenuously maintained love is not blind but sees and accepts the faults of others (cf. Prov. 10:12; 1 Cor. 13:4–7). Christian love may be displayed through extending free food and lodging, offering hospitality (philoxenoi, lit., “being friendly to strangers”) without grumbling to those who are traveling. During times of persecution, hospitality was especially welcomed by Christians who were forced to journey to new areas.

4:10. Believers should be diligent in using their spiritual gifts. Each gift (charisma) is to be used to serve (diakonountes; cf. diakonos, “deacon”) or “minister to” others. The phrase faithfully administering (hōs kaloi oikonomoi) could also be translated “as good stewards.” A “steward” was one who served as a house manager; he had no wealth of his own, but distributed his master’s wealth according to his master’s will and direction. The “gift” (charisma) stems from God’s grace (charitos). His grace is manifested to His church as believers exercise their spiritual gifts in service to each other. His grace is evident in its various forms, that is, it is “manifold” (nasb), variegated, rich in variety (poikilēs; cf. 1:6, where Peter said trials are poikilois, or varied).

4:11. Peter divided Christian service into two general categories: the one who speaks (lalei) and the one who serves (diakonei; cf. v. 10). This division relates to the distinction God’s leaders made between ministry roles (Acts 6:2–4). These two general ministry functions often overlap. Both groups function through dependence on God’s gracious provision. The reason for relying on God’s words (cf. Acts 7:38; Rom. 3:2; Heb. 5:12) and strength (ischyos, “power”) is that God will receive the praise through Jesus Christ. At the mention of Christ’s name Peter offered an appropriate word of praise as a benediction: To Him be the glory and the power (kratos, “might”) forever and ever. Amen. (Cf. the similar benediction in 1 Peter 5:11.) The praise and credit for Christian ministry should always be given to Christ.

# Your SPIRITUAL Gifts Assessment Tool

Directions: Respond to each statement on the Spiritual Gift Assessment pages which follow, according to the following scale:

- 3 = the statement is consistently & definitely true
- 2 = that most of the time the statement is usually true
- 1 = some of the time or once in a while the statement is true
- 0 = the statement is never true of you.

Using the Answer key, write your response to each statement in the box that corresponds to that statement. Important: Please answer according to who you are, not who you would like to be or think you ought to be. How true are these statements for you? What has been your experience? To what degree do these statements reflect your usual tendencies?

1. I like to organize people, tasks, and events.
2. I would like to start churches in places where they do not presently exist.
3. I enjoy working creatively with wood, cloth, paints, metal, glass, or other materials.
4. I enjoy challenging people's perspective of God by using various forms of art.
5. I can readily distinguish between spiritual truth and error, good and evil.
6. I tend to see the potential in people.
7. I communicate the gospel to others with clarity and effectiveness.
8. I find it natural and easy to trust God to answer my prayers.
9. I give liberally and joyfully to people in financial need or to projects requiring support.
10. I enjoy working behind the scenes to support the work of others.
11. I view my home as a place to minister to people in need.
12. I take prayer requests from others and consistently pray for them.
13. I am approached by people who want to know my perspective on a particular passage or biblical truth.
14. I am able to motivate others to accomplish a goal.
15. I empathize with hurting people and desire to help in their healing process.
16. I can speak in a way that results in conviction and change in the lives of others.
17. I enjoy spending time nurturing and caring for others.
18. I am able to communicate God's work effectively.
19. I am often sought out by others for advice about spiritual or personal matters.
20. I am careful, thorough, and skilled at managing details.
21. I am attracted to the idea of serving in another country or ethnic community.
22. I am skilled in working with different kinds of tools.

23. I enjoy developing and using my artistic skills (art, drama, music, photography, etc...).
24. I frequently am able to judge a person's character based upon first impressions.
25. I enjoy reassuring and strengthening those who are discouraged.
26. I consistently look for opportunities to build relationships with non-Christians.
27. I have confidence in God's continuing provision and help, even in difficult times.
28. I give more than a tithe so that kingdom work can be accomplished.
29. I enjoy doing routine tasks that support the ministry.
30. I enjoy meeting new people and helping them to feel welcomed.
31. I enjoy praying for long periods of time and receive leadings as to what God wants me to pray for.
32. I receive information from the Spirit that I did not acquire through natural means.
33. I am able to influence others to achieve a vision.
34. I can patiently support those going through painful experiences as they try to stabilize their lives.
35. I feel responsible to confront others with the truth.
36. I have compassion for wandering believers and want to protect them.
37. I can spend time in study knowing that presenting truth will make a difference in the lives of people.
38. I can often find simple, practical solutions in the midst of conflict or confusion.
39. I can clarify goals and develop strategies or plans to accomplish them.
40. I am willing to take an active part in starting a new church.
41. I enjoy making things for use in ministry.
42. I help people understand themselves, their relationships and God better through artistic expression.
43. I can see through phoniness or deceit before it is evident to others.
44. I give hope to others by directing them to the promises of God.
45. I am effective at adapting the gospel message so that it connects with an individual's felt needs.
46. I believe that God will help me to accomplish great things.
47. I manage my money well in order to free more of it for giving.
48. I willingly take on a variety of odd jobs around the church to meet the needs of others.
49. I genuinely believe the Lord directs strangers to me who need to get connected to others.
50. I am conscious of ministering to others as I pray.
51. I am committed, and schedule blocks of time for reading and studying Scripture, to understand Biblical truth fully and accurately.
52. I can adjust my leadership style to bring out the best in others.
53. I enjoy helping people sometimes regarded as undeserving or beyond help.
54. I boldly expose cultural trends, teachings, or events, which contradict Biblical principles.

55. I like to provide guidance for the whole person – relationally, emotionally, spiritually, etc...
56. I can devote considerable time to learning new Biblical truths in order to communicate them to others.
57. I can easily select the most effective course of action from among several alternatives.
58. I can identify and effectively use the resources needed to accomplish tasks.
59. I can adapt well to different cultures and surroundings.
60. I can visualize how something should be constructed before I build it.
61. I like finding new and fresh ways of communicating God's truth.
62. I tend to see rightness or wrongness in situations.
63. I reassure those who need to take courageous action in their faith, family, or life.
64. I invite unbelievers to accept Christ as their Savior.
65. I trust God in circumstances where success cannot be guaranteed by human effort alone.
66. I am challenged to limit my lifestyle in order to give away higher percentages of my income.
67. I see spiritual significance in doing practical tasks.
68. I like to create a place where people do not feel that they are alone.
69. I pray with confidence because I know that God works in response to prayer.
70. I have insight or just know something to be true.
71. I set goals and manage people and resources effectively to accomplish them.
72. I have great compassion for hurting people.
73. I see most actions as right or wrong, and feel the need to correct the wrong.
74. I can faithfully provide long-term support and concern for others.
75. I like to take a systematic approach to my study of the Bible.
76. I can anticipate the likely consequences of an individual's or a group's action.
77. I like to help organizations or groups become more efficient.
78. I can relate to others in culturally sensitive ways.
79. I honor God with my handcrafted gifts.
80. I apply various artistic expressions to communicate God's truth.
81. I receive affirmation from others concerning the reliability of my insights or perceptions.
82. I strengthen those who are wavering in their faith.
83. I openly tell people that I am a Christian and want them to ask me about my faith.
84. I am convinced of God's daily Presence and action in my life.
85. I like knowing that my financial support makes a real difference in the lives and ministries of God's people.
86. I like to find small things that need to be done and often do them without being asked.
87. I enjoy entertaining people and opening my home to others.
88. When I hear about needy situations, I feel burdened to pray.
89. I have suddenly known some things about others, but did not know how I knew them.

90. I influence others to perform to the best of their capability.
91. I can look beyond a person's handicaps or problems to see a life that matters to God.
92. I like people who are honest and will speak the truth.
93. I enjoy giving guidance and practical support to a small group of people.
94. I can communicate Scripture in ways that motivate others to study and want to learn more.
95. I give practical advice to help others through complicated situations.
96. I enjoy learning about how organizations function.
97. I enjoy pioneering new undertakings.
98. I am good at and enjoy working with my hands.
99. I am creative and imaginative.
100. I can identify preaching, teaching, or communication which is not true to the Bible.
101. I like motivating others to take steps for spiritual growth.
102. I openly and confidently tell others what Christ has done for me.
103. I am regularly challenging others to trust God.
104. I give generously due to my commitment to stewardship.
105. I feel comfortable being a helper, assisting others to do their job more effectively.
106. I do whatever I can to make people feel that they belong.
107. I am honored when someone asks me to pray for them.
108. I discover important Biblical truths when reading or studying Scripture which benefit others in the Body of Christ.
109. I am able to cast a vision that others want to be a part of.
110. I enjoy bringing hope and joy to people living in difficult circumstances.
111. I will speak God's truth, even in places where it is unpopular or difficult for others to accept.
112. I can gently restore wandering believers to faith and fellowship.
113. I can present information and skills to others at a level that makes it easy for them to grasp and apply to their lives.
114. I can apply Scriptural truth that others regard as practical and helpful.
115. I can visualize a coming event, anticipate potential problems, and develop backup plans.
116. I am able to orchestrate or oversee several church ministries.
117. I am able to design and construct things that help the church.
118. I regularly need to get alone to reflect and develop my imagination.
119. I can sense when demonic forces are at work in a person or situation.
120. I am able to challenge or rebuke others in order to foster spiritual growth.
121. I seek opportunities to talk about spiritual matters with unbelievers.
122. I can move forward in spite of position or lack of support when I sense God's blessing on an undertaking.

123. I believe I have been given an abundance of resources so that I may give more to the Lord's work.
124. I readily and happily use my natural or learned skills to help wherever need.
125. I can make people feel at ease even in unfamiliar surroundings.
126. I often see specific results in direct response to my prayers.
127. I confidently share my knowledge and insights with others.
128. I figure out where we need to go and help others to get there.
129. I enjoy doing practical things for others who are in need.
130. I feel compelled to expose sin wherever I see it and to challenge people to repentance.
131. I enjoy patiently but firmly nurturing others in their development as believers.
132. I enjoy explaining things to people so that they can grow spiritually and personally.
133. I have insights into how to solve problems that others do not see.



## Your SPIRITUAL Gifts Answer Key:

1 =	20 =	39 =	58 =	77 =	96 =	115 =	T =	A
2 =	21 =	40 =	59 =	78 =	97 =	116 =	T =	B
3 =	22 =	41 =	60 =	79 =	98 =	117 =	T =	C
4 =	23 =	42 =	61 =	80 =	99 =	118 =	T =	D
5 =	24 =	43 =	62 =	81 =	100 =	119 =	T =	E
6 =	25 =	44 =	63 =	82 =	101 =	120 =	T =	F
7 =	26 =	45 =	64 =	83 =	102 =	121 =	T =	G
8 =	27 =	46 =	65 =	84 =	103 =	122 =	T =	H
9 =	28 =	47 =	66 =	85 =	104 =	123 =	T =	I
10 =	29 =	48 =	67 =	86 =	105 =	124 =	T =	J
11 =	30 =	49 =	68 =	87 =	106 =	125 =	T =	K
12 =	31 =	50 =	69 =	88 =	107 =	126 =	T =	L
13 =	32 =	51 =	70 =	89 =	108 =	127 =	T =	M
14 =	33 =	52 =	71 =	90 =	109 =	128 =	T =	N
15 =	34 =	53 =	72 =	91 =	110 =	129 =	T =	O
16 =	35 =	54 =	73 =	92 =	111 =	130 =	T =	P
17 =	36 =	55 =	74 =	93 =	112 =	131 =	T =	Q
18 =	37 =	56 =	75 =	94 =	113 =	132 =	T =	R
19 =	38 =	57 =	76 =	95 =	114 =	133 =	T =	S

Total each row and record that number in the Total (T) space. Example: When you have completed the assessment, please transfer your TOP THREE TO FIVE Spiritual Gifts to your S.H.A.P.E. Profile. (Top 3-5 highest "T's" = corresponding letters to be transferred into profile)

1 = 3	20 = 2	39 = 3	58 = 1	77 = 2	96 = 3	115 = 1	T = 15	A
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## Your SPIRITUAL Gifts Assessment Key

A	Administration	K	Hospitality
B	Apostleship	L	Intercession
C	Craftsmanship	M	Knowledge
D	Creative Communication	N	Leadership
E	Discernment	O	Mercy
F	Encouragement	P	Prophecy
G	Evangelism	Q	Shepherding
H	Faith	R	Teaching
I	Giving	S	Wisdom
J	Helps		

Note: Healing, Tongues, Interpretation of tongues, and Miracles are not included in the Spiritual Gift Assessment because their presence in the life of a believer is generally self-evident.

### Other Gift Assessment Tools

- [gifts.churchgrowth.org](http://gifts.churchgrowth.org) (This tool focuses this evaluation covers the nine task-oriented gifts used in daily life to do the work of Christian ministry.)
- [spiritualgiftstest.com](http://spiritualgiftstest.com) (This is a more comprehensive assessment covering 19 gifts including Tongues, Interpretation of Tongues, Miracles, and healing.)

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## Your HEART

*“Delight yourself in the LORD and he will give you the desires of your heart.” Psalms 37:4 (NIV)*

Another way to think of your heart is to think about passion! What kind of issues are you passionate about? What people groups do you enjoy working with? What events are you drawn toward? These might help determine where your passions lie.

## Your HEART Assessment Tool

Take a moment to think about these questions:

1. What drives you?
  - What would you do for God if you knew you couldn't fail?
  - What pushes you to action?
  - What moves you so deeply that it keeps you awake at night?
2. Who are the people you most want to help?
  - Who do you feel you can influence the most?
  - Is there an age range you feel most drawn to?
  - If so, what age group?
  - Is there an affinity group I feel most drawn to?
3. What are the needs I feel most drawn to?
  - What are the top two needs I love to meet for people?
  - Why do I love meeting those needs?
4. What cause am I most passionate about?
  - What cause or issue makes my heart race?
  - Where could I make the greatest impact for God?

Directions: Please check each box that you feel applies to you.

What types of people do enjoy working with the most?

- |   |   |
|---|---|
| <input type="checkbox"/> Children         | <input type="checkbox"/> Single Parents |
| <input type="checkbox"/> College Students | <input type="checkbox"/> Singles        |
| <input type="checkbox"/> Disabled         | <input type="checkbox"/> Teen Moms      |
| <input type="checkbox"/> Divorced         | <input type="checkbox"/> Unemployed     |
| <input type="checkbox"/> Elderly          | <input type="checkbox"/> Widowed        |
| <input type="checkbox"/> Empty Nesters    | <input type="checkbox"/> Women          |
| <input type="checkbox"/> Homeless         | <input type="checkbox"/> Parents        |
| <input type="checkbox"/> Hospitalized     | <input type="checkbox"/> Young Married  |
| <input type="checkbox"/> Infants          | <input type="checkbox"/> Youth          |
| <input type="checkbox"/> Men              | <input type="checkbox"/> Poor           |
| <input type="checkbox"/> Parents          | <input type="checkbox"/> Other: _____   |
| <input type="checkbox"/> Prisoners        |   |

What issues or causes do you feel most strongly about?

- |  |   |
|--|---|
| <input type="checkbox"/> Spiritual Apathy    | <input type="checkbox"/> Health & Fitness         |
| <input type="checkbox"/> Violence            | <input type="checkbox"/> HIV/AIDS                 |
| <input type="checkbox"/> Alcoholism          | <input type="checkbox"/> Homelessness             |
| <input type="checkbox"/> At-risk Children    | <input type="checkbox"/> Injustice Issues         |
| <input type="checkbox"/> Compulsive Behavior | <input type="checkbox"/> Law & Justice System     |
| <input type="checkbox"/> Deafness            | <input type="checkbox"/> Marriage & Family        |
| <input type="checkbox"/> Disabilities        | <input type="checkbox"/> Parenting                |
| <input type="checkbox"/> Divorce             | <input type="checkbox"/> Politics & Policy Issues |
| <input type="checkbox"/> Drug Abuse          | <input type="checkbox"/> Poverty & Hunger         |
| <input type="checkbox"/> Education           | <input type="checkbox"/> Sanctity of Life         |
| <input type="checkbox"/> Environment         | <input type="checkbox"/> Sexuality Issues         |
| <input type="checkbox"/> Ethics              | <input type="checkbox"/> Other: _____             |
| <input type="checkbox"/> Finances            |   |

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## Your ABILITIES

Each of us have skills and abilities that we have discovered and learned over our lifetime.

### Your ABILITIES Assessment Tool

Read through this list abilities and check the ones that you are good at and enjoy doing.

- Adapting – The ability to adjust, change, alter, modify
- Administrating – The ability to govern, run, rule
- Analyzing – The ability to examine, investigate, probe, evaluate
- Building – The ability to construct, make, assemble
- Coaching – The ability to prepare, instruct, train, equip, develop
- Communicating – The ability to share, convey, impart
- Competing – The ability to contend, win, battle
- Computing – The ability to add, estimate, total, calculate
- Connecting – The ability to link together, involve, relate
- Consulting – The ability to advise, discuss, confer
- Cooking – The ability to prepare, serve, feed, cater
- Coordination – The ability to organize, match, harmonize
- Counseling – The ability to guide, advise, support, listen, care for
- Decorating – The ability to beautify, enhance, adorn
- Designing – The ability to draw, create, picture, outline
- Developing – The ability to expand, grow, advance, increase
- Directing – The ability to aim, oversee, manage, supervise
- Editing – The ability to correct, amend, alter, improve
- Encouraging – The ability to cheer, inspire, support
- Engineering – The ability to construct, design, plan
- Excelling – the ability to be the best; to make my team the best by setting and attaining the highest standard.
- Facilitating – The ability to help, aid, assist, make possible
- Forecasting – The ability to predict, calculate, see trends, patterns, and themes
- Implementing – The ability to apply, execute, make happen
- Improving – The ability to better, enhance, further, enrich
- Influencing – The ability to affect, sway, shape, change

- Landscaping – The ability to garden, plant, improve
- Leading – The ability to pave the way, direct, excel, win
- Learning – The ability to study, gather, understand, improve, expand self
- Managing – The ability to run, handle, oversee
- Mentoring – The ability to advise, guide, teach
- Motivating – The ability to provoke, induce, prompt
- Negotiating – The ability to discuss, consult, settle
- Operating – The ability to run mechanical or technical things
- Organizing – The ability to simplify, arrange, fix, classify, coordinate
- Performing – The ability to sing, speak, dance, play an instrument, act out.
- Persevering – The ability to see things to completion, persisting at something until it is finished.
- Pioneering – The ability to bring about something new, groundbreaking, original
- Planning – The ability to arrange, map out, prepare
- Promoting – The ability to sell, sponsor, endorse, showcase
- Recruiting – The ability to draft, enlist, hire, engage
- Repairing – The ability to fix, mend, restore, heal
- Researching – The ability to seek, gather, examine, study
- Resourcing – The ability to furnish, provide, deliver
- Serving – The ability to help, assist, fulfill
- Shopping – The ability to collect, or obtain things, getting the highest quality for the best price.
- Strategizing – The ability to think ahead, calculate, scheme
- Teaching – The ability to interpret, decode, explain, speak
- Traveling – The ability to journey, visit, explore
- Visualizing – The ability to picture, imagine, envision, dream, conceptualize
- Welcoming – The ability to entertain, greet, embrace, make comfortable
- Writing – The ability to compose, create, record
- Others \_\_\_\_\_

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## Your PERSONALITY

Understanding the personality God has given you will help you more effectively express your spiritual gifts, heart, and abilities for His sake.

*“Like stained glass, our different personalities reflect God’s light in many colors and patterns.”*

*- Rick Warren*

We Are Going to Focus on Only Two Aspects of Your Personality:

1. How are you energized?
2. how are you organized?

### Your PERSONALITY Assessment

#### DIRECTIONS:

- For each statement, circle the number towards the statement that most accurately describes what you would prefer in most situations.
- Do not answer according to what you feel is expected by a spouse, family member, employer, etc.
- Select the behavior or perspective that would come naturally to you if you knew there were no restrictions on or consequences for your personal expression.

#### How Are You Energized?

**I’m more comfortable:**

doing things for people 1 2 3 4 being with people

**When doing a task, I tend to:**

focus on the goal 1 2 3 4 focus on relationships

**I get more excited about:**

advancing a cause 1 2 3 4 creating community

**I feel I’ve accomplished something when I’ve:**

gotten a job done 1 2 3 4 built a relationship

**It is more important to start a meeting:**

on time 1 2 3 4 when everyone gets there

**I'm more concerned with:**

meeting a deadline 1 2 3 4 maintaining the team

**I place higher value on:**

action 1 2 3 4 communication

Add all the numbers you have circled and record the total here. \_\_\_\_\_

- If your score was 7 – 17: You are more task-oriented.
- If your score was 18 – 28: You are more people-oriented.

**How Are You Organized?**

**While on vacation I prefer to:**

be spontaneous 1 2 3 4 follow a set plan

**I prefer to set guidelines that are:**

general 1 2 3 4 specific

**I prefer to:**

leave my options open 1 2 3 4 settle things now

**I prefer projects that have:**

variety 1 2 3 4 routine

**I like to:**

play it by ear 1 2 3 4 stick to a plan

**I find routine:**

boring 1 2 3 4 restful

**I accomplish tasks best:**

by working it out as I go 1 2 3 4 by following a plan

Add all the prior numbers and record the total here. \_\_\_\_\_

- If your score was 7 – 17: You are unstructured.
- If your score was 18 – 28: You are structured.

Record your results:

I am \_\_\_\_\_ oriented with a \_\_\_\_\_ bent.



- Educational experiences – What were your favorite subjects in school? Did you receive any special training? What did you excel in your schooling?

- Ministry experience – How have you served God in the past?

Record any experiences that stand out in the following areas onto your S.H.A.P.E. Profile.

# Your S.H.A.P.E. Profile

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## Your SPIRITUAL Gifts

How has the Spirit of God gifted you?

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## Your HEART

What are you passionate about?

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## Your ABILITIES

What skills and abilities has God given to you?

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## Your PERSONALITY

How are you energized and organized?

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## Your EXPERIENCES

What Experiences has God used to shape you?

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What is God asking you to do with your life right now?