Chapter 8:
Identifying Your Spiritual Gifts

Introduction

We have now covered the material on spiritual gifts and it is time for you to begin identifying your spiritual gift(s). There are a number of different means by which you can work at identifying your spiritual gifts. We will suggest several of them. By the end of this chapter, you should have tentatively identified your gift-mix.

A Word About Gift Tests

Probably the most common means of identifying your spiritual gift(s) is using some type of gifts test or inventory. There are many different kinds of spiritual gifts tests available. These can be very helpful and you will find some tests are better than others. However, we want to give you several words of caution about gifts tests that we hope will give you some better understanding of how the tests work.

1. Tests are usually based on experience in ministry. If a person has no experience, they will usually not do well on gifts tests. There are a few tests which are based on symptoms rather than experience. These kinds of tests are better for those who have little or no ministry experience. We know of only one that does this and it is not available to the public.

2. Ego strength affects how a person answers the questions. Low ego people tend not to have any gifts. (Their response is, "I knew it, I don’t have any gifts!) High ego people tend to have most of the gifts. (Their response is, "I knew it, I have lots of gifts!) Keep this in mind when taking the test and giving tests to a group. There is the potential that the low ego people could be hurt. And the high ego people tend to feel prideful.

3. Testing tends to give people an inoculation effect. Because most people usually do not follow up the testing with ministry experience to confirm and develop their gifts, the testing process is wasted. The people feel like they have tried the gifts thing and it didn’t make any difference. Ministry structures which provide places for people to operate in their giftedness need to be available after testing. People should be incorporated into structures and activities that let them confirm, text, experience, and develop their gifts.

4. Tests are only as good as the definitions of spiritual gifts which they use. Often the definitions are weak and the tests are not very beneficial. Poor definitions even though nicely worded can lead to confusion. We have already spoken of certitude of definitions. But when it comes time to test, one has to write down firm definitions whether they are correct or not. And so a test gives the feeling that these definitions are right, proper, and the real thing. And this may not be so.

5. Most gifts tests are not very sophisticated. Usually they are not well designed. There will be a set number of questions supposedly on one gift. Then the same set number on another gift. One well known test has every tenth question dealing with a given gift. There are ten questions for each gift. Now on this test and on many tests equal weight is given to each question. When in fact, some questions are much more important indicators than others. That is, few tests give weighting to more important indicators of gifts. Further, there is overlap between gift symptoms. So that, a given question may give information on more than one gift. Tests should be graded in terms of weighted answers and in recognition that several gifts have overlapping symptoms with other gifts. I know of

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1It is not necessarily the best, however. The best is confirmation by others, the body, as you repeatedly use your spiritual gifts to serve the body. This confirmation comes from those who have experienced your service to the body. It comes from those who are the leaders, responsible for the maturing of that body. They see your service and its contribution. Affirmation from these needs no written testing to confirm.
only one test which weights and recognizes overlapping symptoms. And it is not available for public use.

6. In our culture, tests tend to carry too much weight. If some test is printed and published with graphs, a results table, we tend to view this test as very official and it must be right! We need to beware of this tendency to give the test more importance than it deserves. God is a little bigger than a score on some spiritual gifts test!

Having said this, spiritual gifts tests are important tools for identifying your spiritual gifts.

**3 Steps in Identifying Your Spiritual Gifts**

Table 1 contains the summary procedure for identifying gifts that we will use in this chapter. Glance through it in order to get an overview. Then proceed through the detailed steps.

<table>
<thead>
<tr>
<th>Step</th>
<th>Basic Idea</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Do Your Own Reflection First</td>
<td>Self-initiated list of spiritual gifts</td>
</tr>
<tr>
<td>2.</td>
<td>Work through the Identification tools.</td>
<td>Comparative List of Gifts from Tools. Some are self-reflections using these tools. Others are confirmations from others.</td>
</tr>
<tr>
<td>3.</td>
<td>Summarize Your Findings</td>
<td>Tentative gift-mix formed from analysis of self-initiated list with comparative list from tools.</td>
</tr>
</tbody>
</table>

Lets get to the details.

**Step 1: Do Your Own Reflection**

Take the list of short definitions that are given at the end of chapter 6, pages 177-179. Read through each definition and be sure that you are familiar with each gift. Pay particular attention to the thrust of each gift as it is used in ministry. If you need more information about the gift, review the gift as it is defined and commented on in chapter 6.

After familiarizing yourself with the definition and central thrust of each gift, think about how you operate around other people in your church or a group of believers. In ministry situations, what kind of things do you naturally lean toward doing?

Take some time and reflect. Begin to jot down the gifts that you believe that you operate in. You may want to begin by eliminating the gifts that you definitely know that you don't operate in. Then look at the remaining gifts on your list and focus in on those. Try to come up with some kind of a list and preferable two or three gifts that are primary gifts.

A helpful part of any spiritual gift testing is doing what we call a discrepancy test. Begin by getting someone who knows you fairly well or someone who has a chance to observe you in various ministry settings. Get them to do the same reflection exercise about you that you just completed (without your help of course). See what kind of list they come up with. If you are a high ego person, they will
probably not have a list as large as yours. If you are a low ego person, they may have a larger list than yours. Either way, it is helpful to get input from others who know you.

It is important to start with this step rather than moving directly to a gifts test. Use the list that you come up with and check it against the results of the various gifts tests that you take.

**Step 2: Work Through Three Tools.**

**Tool #1: Inward Conviction Questionnaire**

Description: This is a subjective exercise listing a number of items that can give indications of gifting essentially based on how God has made you and His inner leading of you.

**Tool #2: The Outside Confirmation Form**

Description: This simply lists the gifts and gives a condensed list of definitions. You get confirmation from those who see you serving others in the body.

**Tool #3: The Experience Questionnaire**

Description: This lists a number of typical expressions seen in western church life that reflect each of the gifts. Simply because you do these things does not necessarily mean you have the gifts, but its a good start. The more you have of them the better the indicator, provided the more important ones are seen.

We will introduce you each of these tools. You can use all of them or just the ones that will help you the most. Each of the tools is printed separately for ease in photo copying and using with others.
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Tool #1: Inward Conviction Questionnaire

Introduction
The inward conviction questionnaire seeks to gather information which relates to five basic principles often seen in the way that God leads people to identify and exercise their gifts.

- God honors personal desires. He has made you a certain way. If you are sensitive to Him he will give you both the desires you have and their fulfillment.
- A restless growing conviction to be involved in something may indicate that God will release a gift needed for your involvement in it.
- A God-directed specific call to a particular ministry indicates that you will have one or more gifts needed in that ministry.
- A forced situation may demand a certain gift or gifts to meet the needs of the situation. These gifts may already be there (latent) and will surface with the need or they may come spontaneously in answer to seeking them from God.
- Especially where leadership gifts are concerned, gifted leaders attract people who are potentially like-gifted.

The following questions should be answered with these basic principles in mind. Perhaps God is speaking to you right now in terms of one or more of these principles.

Fill out as many of the questions below as you can (i.e. those which really apply to you). Then follow the directions given after the questionnaire for instruction on how to use this tool. Use your own paper.

1. If I could do anything in the world that I wanted to (secular or spiritual), I would like to

_____________________________________________________________________

_____________________________________________________________________

_____________________________________________________________________

_____________________________________________________________________

_____________________________________________________________________

(describe in your own words what you would really like to do. In order to give absolute freedom to answer this question assume that whatever it is, it is in the perfect will of God for you to do).

2. Regardless of whether it is true that you possess them, check at least three gifts below that you would like to have in order of preference (1,2,3):

  ___Teaching
  ___Exhortation
  ___Prophecy
  ___Apostleship
  ___Pastor
  ___Evangelism
  ___Ruling

  ___Word of Wisdom
  ___Word of Knowledge
  ___faith
  ___gifts of healings
  ___workings of power
  ___discernings of spirits
  ___tongues

  ___gifts of governments
  ___giving
  ___mercy
  ___gifts of helps
  ___interpretation of tongues
Tool #1: Inward Conviction Questionnaire continued

3. If you could have your choice of doing anything you wanted using one or more of the gifts that you checked in question 2, what would you like to do? (Describe it in your own words a ministry or role or Christian situation that would allow you to use the gifts you checked.)

4. In my past experience with God, I have made the following promises or intents (either publicly or privately).

<table>
<thead>
<tr>
<th>Where or when</th>
<th>Essence of the promise or intent</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td></td>
</tr>
<tr>
<td>b.</td>
<td></td>
</tr>
<tr>
<td>c.</td>
<td></td>
</tr>
</tbody>
</table>

5. I have had a growing restless conviction from within that,

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>I should get involved in ____________ or</td>
</tr>
<tr>
<td>b.</td>
<td>There is a special need that which I could help meet. Describe it:</td>
</tr>
<tr>
<td>c.</td>
<td>To what gift would this conviction best relate?</td>
</tr>
<tr>
<td>d.</td>
<td>In what way?</td>
</tr>
</tbody>
</table>

6. I am certain that God has definitely called me to a specific ministry.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>How do you know you are certain about this call? Describe your call (when, where, or how or any circumstances relating to it).</td>
</tr>
<tr>
<td>b.</td>
<td>Describe the gift or gifts that you feel are needed for this ministry.</td>
</tr>
<tr>
<td>c.</td>
<td>Which of these do you feel your are best fitted for?</td>
</tr>
</tbody>
</table>
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Tool #1: Inward Conviction Questionnaire  continued

7. I am in a situation at present (local church or other ministry) in which a certain gift or gifts are really needed. The situation demands this.
   a. Briefly describe the situation as you see it.
   b. Name the gifts needed and why they are needed.
   c. Can you see the gift(s) arising in any who are presently related to the situation? If so, why?
   d. Do you feel God could develop this gift in you?
      ___ yes  ___ no  ___ unlikely  ___ not sure
   e. Are you willing to be a person God could use for this needed gift?
      ___ yes, definitely so  ___ yes, if none of the others can
      ___ would rather someone else have this gift

8. Have you ever made (or even thought) the following statement (or equivalent statement) concerning the ministry of some Christian.
   a. I wish I could be like (name someone): ___________________________ Even if I haven’t, there are one or more persons that I could make that statement about. ___________________________
   b. If so, describe what about the Christian (or Christians) or his ministry that prompted or could prompt you to make a statement.
   c. What ministry, strengths, or spiritual gift(s) were demonstrated by the Christian(s) referred to?

9. Of the Christians I feel drawn to or respect for their contribution to God's work, the two I most respect have the following gift(s). Use the number 1 for one of the Christians and use the number 2 for the other. Fill in the numbers alongside any of the gifts that apply.
   ___Teaching  ___Word of Wisdom  ___gifts of governments
   ___Exhortation  ___Word of Knowledge  ___giving
   ___Prophecy  ___faith  ___mercy
   ___Apostleship  ___gifts of healings  ___gifts of helps
   ___Pastor  ___workings of power
   ___Evangelism  ___discernings of spirits
   ___Ruling  ___tongues
   ___interpretation of tongues
Tool #1: Inward Conviction Questionnaire  continued

10. If I could be associated with a gifted Christian for special on-the-job training in terms of the gift that he/she uses,

   a. I would choose,

      I. Name the Individual: ________________________________

      II. Somebody having this type of ministry: _______________________

      III. ______ I don’t know anyone or any ministry that fits me.

   b. If you choose a particular person,

      I. Why would you choose that person?

      II. What particular strengths, abilities, or spiritual gifts does that person operate in?
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How To Assess Your Findings From the Inward Conviction Questionnaire

Assuming that you have filled out all the answers you can on the questionnaire, you are now ready to draw some possible conclusions from your answers.

Step 1: Fill out the chart below by examining your answers. You will sometimes have to do some reflection to see the connection between some of your answers and a gift related to the answer.

Step 2: After filling in the entire chart, put any gifts which occurred two or more times on the chart beside the summary of findings line.

POSSIBLE GIFTS BASED ON INWARD CONVICTIONS

<table>
<thead>
<tr>
<th>Principle</th>
<th>Your answers to...</th>
<th>List any gifts reflected in your answers</th>
</tr>
</thead>
<tbody>
<tr>
<td>God honors personal desires.</td>
<td>Questions 1,2,3,4</td>
<td></td>
</tr>
<tr>
<td>A restless growing conviction may indicate a gift.</td>
<td>Question 5</td>
<td></td>
</tr>
<tr>
<td>A God-directed call to a specific task entails a gift(s) needed for it.</td>
<td>Question 6</td>
<td></td>
</tr>
<tr>
<td>My situation demands a gift(s) in order for it to prosper as God wants it to.</td>
<td>Question 7</td>
<td></td>
</tr>
<tr>
<td>Gifted leaders attract people who will later exercise the same gifts that they do.</td>
<td>Question 8,9,10</td>
<td></td>
</tr>
</tbody>
</table>

Summary of findings:

_____________________________________________________________
Instructions for Using Tool #2: The Outside Confirmation Form

Introduction
What do other Christians think your spiritual gift(s) are? The leaders and people who know you well and have observed you operating in ministry situations can really help you identify your spiritual gift(s). The key to using this tool is involvement in ministry situations. A sit and soak Sunday Christian will probably never know his/her spiritual gifts. If you have been involved in a church where there is freedom to exercise gifts (and it is encouraged), then others in the group that you are involved with can help you identify your gift(s).

Comments about using this tool

1. If you have not had much church or ministry related experience, or no one really knows that much about you...don't give out this form. It won't really help you. We would encourage you to get involved in a ministry.

2. If the group that you are a part of does not encourage the use of spiritual gifts or believe in them...don't give out the form. You might cause controversy or questions to be raised. Trust that God can give you some outside confirmation through some other means.

3. We would encourage you to give the form to someone who knows you and is considered one of the leaders of the ministry. Then give out at least two other forms to friends that know you and have observed you in ministry situations.

4. If it is possible, after the forms have been filled out, talk with those who filled them out and discuss their answers. Seek their advise about using your gifts and how you might go about developing them.
Tool #2: The Outside Confirmation Form

Outside Confirmation Form for: ________________________________
Filled out by: ________________________________  Circle one:
leader in ministry
friend
other (explain)

The following list of spiritual gifts will be referred to in the questions below. Please see the definitions on the following pages for the sense in which these words are used.

___ prophecy  ___ tongues  ___ evangelism
___ teaching  ___ interpretation of tongues  ___ miracles
___ knowledge  ___ tongues  ___ healing
___ pastoring  ___ discernment  ___ mercy
___ exhortation  ___ faith  ___ governments
___ giving  ___ apostleship  ___ helps
___ wisdom

Use your background knowledge and experience with the person named above to answer the following. Use the back of the page for additional space.

1. Mark with a C any gift listed above which you are definitely Certain the person operates in.

2. Mark with a P any gift listed above which you think might be a Potential gift for that person.

3. Mark with an F any gift above which you have actually observed the person using fruitfully.

4. For each gift you marked with a C, tell why you feel it to be a gift.

5. For each gift you marked as P, tell why you feel it is a potential gift.

6. For each gift you marked F, illustrate what you meant.

7. Which gift that you have marked above do you feel should be the priority gift used by this person? Why?

8. Would you advise how this person could train or better use this gift in the ministry?

9. Would you mark with an O your own gifts?
(This page is deliberately left blank.)
### SUMMARY LISTING OF GIFT DEFINITIONS

**Instructions**  
Give out this form with your Outside Confirmation Form so that people will know what is meant by the list of gifts on the questionnaire.

<table>
<thead>
<tr>
<th>Gift</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>teaching</td>
<td>A person who has the gift of teaching is one who has the ability to instruct, explain, or expose Biblical truth in such a way as to cause believers to understand the Biblical truth. CENTRAL THRUST - TO CLARIFY TRUTH</td>
</tr>
<tr>
<td>exhortation</td>
<td>The gift of exhortation is the capacity to urge people to action in terms of applying Biblical truths, or to encourage people generally with Biblical truths, or to comfort people through the application of Biblical truth to their needs. CENTRAL THRUST - TO APPLY BIBLICAL TRUTH</td>
</tr>
<tr>
<td>prophecy</td>
<td>A person operating with the gift of prophecy has the capacity to deliver truth (in a public way) either of a predictive nature or as a situational word from God in order to correct by exhorting, edifying or consoling believers and to convince non-believers of God's truth. CENTRAL THRUST - TO PROVIDE CORRECTION OR PERSPECTIVE ON A SITUATION</td>
</tr>
<tr>
<td>apostleship</td>
<td>The gift of apostleship refers to a special leadership capacity to move with authority from God to create new ministry structures (churches and para-church) to meet needs and to develop and appoint leadership in these structures. CENTRAL THRUST - CREATING NEW MINISTRY</td>
</tr>
<tr>
<td>pastor</td>
<td>The pastoral gift is the capacity to exercise concern and care for members of a group so as to encourage them in their growth in Christ which involves modeling maturity, protecting them from error and disseminating truth. CENTRAL THRUST - CARING FOR THE GROWTH OF FOLLOWERS.</td>
</tr>
<tr>
<td>evangelism</td>
<td>The gift of evangelism in general refers to the capacity to challenge people through various communicative methods (persuasion) to receive the Gospel of salvation in Christ so as to see them respond by taking initial steps in Christian discipleship. CENTRAL THRUST - INTRODUCING OTHERS TO THE GOSPEL.</td>
</tr>
<tr>
<td>ruling</td>
<td>A person operating with a ruling gift demonstrates the capacity to exercise influence over a group so as to lead it toward a goal or purpose with a particular emphasis on the capacity to make decisions and keep the group operating together. CENTRAL THRUST - INFLUENCING OTHERS TOWARD VISION.</td>
</tr>
<tr>
<td>word of wisdom</td>
<td>The word of wisdom gift refers to the capacity to know the mind of the Spirit in a given situation and to communicate clearly the situation, facts, truth or application of the facts and truth to meet the need of the situation. CENTRAL THRUST - APPLYING REVELATORY INFORMATION</td>
</tr>
<tr>
<td>word of knowledge</td>
<td>The word of knowledge gift refers to the capacity or sensitivity of a person to supernaturally perceive revealed knowledge from God which otherwise could not or would not be known and apply it to a situation. CENTRAL THRUST - GETTING REVELATORY INFORMATION</td>
</tr>
<tr>
<td>faith</td>
<td>The gift of faith refers to the unusual capacity of a person to recognize in a given situation that God intends to do something and to trust God for it until He brings it to pass. CENTRAL THRUST - A TRUSTING RESPONSE TO A CHALLENGE FROM GOD.</td>
</tr>
<tr>
<td>gifts of healings</td>
<td>The gifts of healings refers to the supernatural releasing of healing power for curing all types of illnesses. CENTRAL THRUST - RELEASING GOD'S POWER TO HEAL.</td>
</tr>
<tr>
<td>workings of powers</td>
<td>The workings of powers, gift of miracles, refers to the releasing of God's supernatural power so that the miraculous intervention of God is perceived and God receives recognition for the supernatural intervention. CENTRAL THRUST - THE RELEASING OF GOD'S POWER TO GIVE AUTHENTICITY.</td>
</tr>
<tr>
<td>Gift</td>
<td>Definition</td>
</tr>
<tr>
<td>------------------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>discernings of</td>
<td>The discernings of spirits gift refers to the ability given by God to perceive issues in terms of spiritual truth and to know the fundamental source of the issues and to give judgment concerning those issues; this includes the recognition of the spiritual forces operating in the issue. CENTRAL THRUST - A SENSITIVITY TO TRUTH AND ITS SOURCE.</td>
</tr>
<tr>
<td>tongues</td>
<td>The gift of tongues refers to a spontaneous utterance of a word from God in unknown words (to the individual giving the word) to a group of people. CENTRAL THRUST - SPEAKING A MESSAGE IN AN UNKNOWN TONGUE.</td>
</tr>
<tr>
<td>interpretation of</td>
<td>The gift of interpretation of tongues refers to the ability to spontaneously respond to a giving of an authoritative message in tongues by interpreting this word and clearly communicating the message given. CENTRAL THRUST - INTERPRETING A MESSAGE GIVEN IN TONGUES.</td>
</tr>
<tr>
<td>tongues</td>
<td>The gifts of governments involves a capacity to manage details of service functions so as to support and free other leaders to prioritize their efforts. CENTRAL THRUST - SUPPORTIVE ORGANIZATIONAL ABILITIES.</td>
</tr>
<tr>
<td>giving</td>
<td>The gift of giving refers to the capacity to give liberally to meet the needs of others and yet to do so with a purity of motive which senses that the giving is a simple sharing of what God has given to you. CENTRAL THRUST - A SENSITIVITY TO GOD TO CHANNEL HIS RESOURCES TO OTHERS.</td>
</tr>
<tr>
<td>mercy</td>
<td>The gift of mercy refers to the capacity to both feel sympathy for those in need (especially the suffering) and to manifest this sympathy in some practical helpful way with a cheerful spirit so as to encourage and help those in need. CENTRAL THRUST - THE EMPATHETIC CARE FOR THOSE WHO ARE HURTING.</td>
</tr>
<tr>
<td>gifts of helps</td>
<td>The gifts of helps refers to the capacity to unselfishly meet the needs of others through very practical means. CENTRAL THRUST - THE ATTITUDE AND ABILITY TO AID OTHERS IN PRACTICAL WAYS.</td>
</tr>
</tbody>
</table>
Chapter 8: Identifying Your Spiritual Gifts

Tool #3: The Experience Questionnaire

Introduction

God has given us gifts so that we can serve the body of Christ and bring forth results that are pleasing to Him. It is primarily through the use of our gifts that there are results and recognition of those gifts. If you think that you have some gift, ministry experience and the results of that ministry will either confirm it or deny it. The experience questionnaire is designed to force you to think back over your Christian experience and activity to help you confirm the gifts that you have been operating in.

Instructions

Recognize that the statements which are given are not all the possible statements that could be given. Hopefully they are representative. Perhaps a statement as given does not exactly fit you but by changing it slightly it would be true for you. Feel free to credit yourself with a modified statement or even a substitute statement which implies the same kind of outward expression of the gift.

The questions are grouped according to the gift. Go through each section for each gift and check off any statement that is true for you. At the end of the test, tally up the statements for each gift and record it in this chart.

<table>
<thead>
<tr>
<th>Questions</th>
<th>Gifts</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-14</td>
<td>teaching</td>
<td>___ of 15</td>
</tr>
<tr>
<td>15-27</td>
<td>exhortation</td>
<td>___ of 13</td>
</tr>
<tr>
<td>28-41</td>
<td>prophecy</td>
<td>___ of 14</td>
</tr>
<tr>
<td>42-55</td>
<td>apostleship</td>
<td>___ of 14</td>
</tr>
<tr>
<td>56-69</td>
<td>pastoring</td>
<td>___ of 14</td>
</tr>
<tr>
<td>70-95</td>
<td>evangelism</td>
<td>___ of 26</td>
</tr>
<tr>
<td>96-105</td>
<td>ruling</td>
<td>___ of 10</td>
</tr>
<tr>
<td>106-118</td>
<td>word of wisdom</td>
<td>___ of 13</td>
</tr>
<tr>
<td>119-128</td>
<td>word of knowledge</td>
<td>___ of 10</td>
</tr>
<tr>
<td>129-141</td>
<td>faith</td>
<td>___ of 13</td>
</tr>
<tr>
<td>142-155</td>
<td>gifts of healings</td>
<td>___ of 13</td>
</tr>
<tr>
<td>156-171</td>
<td>workings of powers</td>
<td>___ of 14</td>
</tr>
<tr>
<td>172-186</td>
<td>discernings of spirits</td>
<td>___ of 14</td>
</tr>
<tr>
<td>187-198</td>
<td>tongues</td>
<td>___ of 12</td>
</tr>
<tr>
<td>199-203</td>
<td>interpretation of tongues</td>
<td>___ of 5</td>
</tr>
<tr>
<td>204-216</td>
<td>gifts of governments</td>
<td>___ of 13</td>
</tr>
<tr>
<td>217-225</td>
<td>giving</td>
<td>___ of 9</td>
</tr>
<tr>
<td>226-240</td>
<td>mercy</td>
<td>___ of 15</td>
</tr>
<tr>
<td>241-250</td>
<td>helps</td>
<td>___ of 10</td>
</tr>
</tbody>
</table>

Summary of Findings

List any gifts on which you checked 1/2 or more of the statements. If you didn't check at least 1/2 on any of the gifts, pick the 2 gifts with the highest percentage of true statements.

Gifts: 1. ___________________ 2. ___________________ 3. ___________________

4. ___________________ 5. ___________________ 6. ___________________
The Experience Questionnaire

Place a check mark beside each statement which is true for you.

___ 1. I have taught regularly in a Sunday School class and know my teaching has helped clarify the thinking of those I taught.
___ 2. I have taught regularly in a small group situation and can definitely point out several people who have mentioned they saw truth clarified for them.
___ 3. I have read the Bible through a number of times.
___ 4. I have made a special study of Jesus’ parables to gain principles to use when I taught.
___ 5. I have used the lecture method with such success that I can maintain attention spans of groups for 50 or more minutes.
___ 6. I have led discussion groups so that people discover truth for themselves and apply it to their lives.
___ 7. I have studied a number of books of the Bible on my own.
___ 8. I have planned my teaching period to accomplish measured objectives and have evaluated these periods for effectiveness.
___ 9. It has been my experience that I can usually hear a question, interpret it correctly, and give an answer which gives information which explains the point of the question.
___ 10. I have been called upon by various groups outside my own church to teach various subjects to them.
___ 11. I have repeatedly received comments after some class in which I participated to the effect that my contribution sure helped clarify and explain points in the discussion.
___ 12. I have made it a point to study educational books or magazines and communication books or magazines in order to sharpen my own skills in communication.
___ 13. I have tried some unusual things or methods in order to communicate effectively. Some have really failed while others have really succeeded.
___ 14. It has become habitual for me to seek feedback whenever I am communicating to a group in order to know what has been learned and what I must do to correct my communication in the future.
___ 15. I have often corrected another believer by showing him his error and giving him a Scriptural principle to help him with the result that the correction was applied to life.
___ 16. I have written letters from time-to-time to friends in which there were comments which proved to be very encouraging to these friends.
___ 17. I have found it my experience that I am easy to talk to and often have people share with me heart-to-heart talk.
___ 18. Sometimes in waiting rooms (like waiting for dentist or doctor) a stranger will talk with me and soon even share some deep things being faced.
___ 19. In small groups with which I have been associated it is not uncommon for someone to tell me that something I said has been a real comfort to them.
___ 20. I often am the one to urge the group to action especially when they are bogged down and indecisive on some issue.
___ 21. People often look to me to console someone who is facing a hard time.
___ 22. I find it my experience that I am very sensitive to people and can recognize that they are hurting though others in contact with these people never know they are hurting.
The Experience Questionnaire continued

_ 23. I try to go out of my way to give a cheerful word to people around me and find that I usually encourage people in a general way.
_ 24. Many times things I say, whether to groups or individuals, cause people to become convicted.
_ 25. I know for certain that a number of things have happened in individuals' lives and in my church situation in general because I have given a Scriptural admonition which was heeded.
_ 26. I often counsel with people.
_ 27. I have read a number of books dealing with psychology on a popular level in order that I might better understand people and be able to talk with them in a way to help them.
_ 28. I have been asked by my church to speak publicly to the church on a given issue of importance to the church.
_ 29. I have shared my testimony before a large church or other group and know that God used it to move people.
_ 30. I have spoken before groups containing believers and unbelievers and have given messages (not evangelistically oriented) which have caused unbelievers to assert the truth of what I said and to recognize God for who He is.
_ 31. I have more than once become convinced that God was giving me a message to meet a given situation and I have given that message authoritatively to the group concerned with the result that they were moved by God.
_ 32. I have experienced that when I speak most people listen and there is a definite dichotomy of response: some definitely for and some definitely against what I have said.
_ 33. I have been compelled when in a group in which discussion was taking place to interrupt and give an impassioned speech taking a definite stand on some issue. Often I have felt that God pressed me to speak.
_ 34. I find that when speaking publicly I often speak with deep emotional tones which God uses to break hearts so that there is a hearing to my message.
_ 35. I have felt that God has given me a word concerning some future event or some word telling my church or group what to do in the future.
_ 36. It has happened several times to me that when I spoke to a group (even though I didn't know their needs) that many have commented to me afterwards that what I said must have been from God because it dealt perfectly with a situation in the group.
_ 37. It has been my repeated experience to admonish a group when I know there is something wrong because I want to face the situation rather than let it ride.
_ 38. I have received what I felt was a vision from God, which was an analogy of something that was to happen in my church situation. I knew I should share it with my group.
_ 39. I have from time-to-time had dreams which were vivid and deeply impressed upon my mind---so much that I knew them clearly when I awoke and knew they had significance for others---about things that were to happen.
_ 40. I have from time-to-time intuitive-like impressions of something that is about to happen (like a certain person coming to see me or the like).
_ 41. Upon occasion my impressions are such that they become deep seated convictions which I feel I must share.
The Experience Questionnaire continued

___ 42. I instigated the movement to begin a new church.
___ 43. I started a new church which exists today.
___ 44. I am a charter member of a church.
___ 45. I am certain that God has called me to do church planting.
___ 46. I have been involved in selecting leaders for church work.
___ 47. I have been commissioned or ordained or licensed or have otherwise been authoritatively recognized for a full-time gospel ministry.
___ 48. In church situations I am looked upon to give an authoritative word which will clarify a problematic situation.
___ 49. I have selected and appointed leaders to ministry.
___ 50. I have seen the need for a new ministry and found a way to bring it into existence.
___ 51. I am challenged by the unreached, the yet undone, the needs around me and I have enough self-initiative to do something about it.
___ 52. I have had God confirm what I said or did with a demonstration of His power.
___ 53. I have brought discipline to a church situation which needed an authoritative resolution if it was to survive.
___ 54. When I speak to a Christian or a group of Christians I receive their respect and am treated as an authoritative Christian.
___ 55. My ministry takes me broader than just a local church; I frequently have ministry to leaders of groups and different churches.
___ 56. I am presently serving as a pastor of a church.
___ 57. I am presently serving as a member of the leadership group of my church.
___ 58. I am presently responsible for the spiritual welfare of a group of people.
___ 59. In my past experience in the controlling group of our church I have been able to avert crises situations because I thought through possible consequences of decisions and was able to choose the best decision.
___ 60. My example in Christian living has had a decided impact on the group for whom I feel spiritually responsible.
___ 61. In my church group I am often called upon to listen to people's problems because my counsel is generally well-balanced and good for the group as a whole.
___ 62. I have personally discipled several people of the group I am responsible for so that their progress toward maturity is evident.
___ 63. I am considered by a number of people in my church as a spiritual leader.
___ 64. I have repeatedly motivated groups of people toward goals or to carry out plans which I originated.
___ 65. I am one of the people most concerned with the spiritual progress of my church and by virtue of my influence will be able to do something about it.
___ 66. I am concerned when people in my church are being led astray by teaching I don't think is truth.
___ 67. I am concerned that my ministry helps people grow.
___ 68. I feel the responsibility for groups of people; though I have no official position I have a deep concern and care for people in groups of which I am a part.
___ 69. I am in the process of recognition by a denomination for leadership.
The Experience Questionnaire continued

___ 70. I have been influential in a number of people becoming Christians and later church members.
___ 71. I get excited at the thought of someone hearing about the Gospel.
___ 72. I have done door-to-door cold-turkey witnessing and have seen some make decisions.
___ 73. I have witnessed on my job with the result that several people are now Christians who would not be so if I hadn't helped them along.
___ 74. I have helped set up an evangelistic thrust requiring serious planning.
___ 75. I have gone through an evangelism training program and loved it.
___ 76. I have taken part in an evangelistic thrust in which I individually challenged people with the salvation message and saw positive results.
___ 77. I have had freedom to turn natural conversations with individuals into witnessing situations and have seen individuals come to Christ.
___ 78. I am in contact with numerous non-believers.
___ 79. I have invited people to various evangelistic activities several times and have seen several come to Christ.
___ 80. I have shared my testimony at a public evangelistic thrust with the result that my participation helped bring about positive results.
___ 81. I have prayed specifically for several lost people by name and have seen them come to Christ.
___ 82. I have been the main speaker at public evangelistic meetings and have seen people come to Christ.
___ 83. I have participated in a small group which met regularly and was used by God to influence many to come to Christ.
___ 84. I have used tracts or booklets with many people and have seen several come to Christ.
___ 85. I frequently recognize that I have a deep burden for those who do not know God; I have even wept for them.
___ 86. I have written letters to people in which I witnessed to them and have seen positive results through this letter writing.
___ 87. I have used some plan for presenting Christ to individuals such as the Roman Road, the Bridge, the 4 Spiritual Laws or like technique and have seen a number of people make actual commitments to discipleship.
___ 88. I have shared my conversion testimony or other present testimony about God's working in my life with many individuals.
___ 89. I can frequently sense when God has been previously working in a person’s life and I make myself available to God to talk to that person.
___ 90. I often carry tracts with me and hand them out when I have a good occasion.
___ 91. One of the most exciting things for me is seeing someone make a decision for Christ. That brings joy.
___ 92. I love to watch television evangelism specials like the Billy Graham crusade.
___ 93. I have trained as a follow-up counselor and participated as such in a Billy Graham crusade.
___ 94. I have been involved in telephone evangelism.
___ 95. I have been involved in door-to-door surveys canvassing for opinions regarding Christianity.
The Experience Questionnaire continued

96. Though not a full time pastor I am part of the leadership group for my church.
97. In a group situation I can see what ought to happen and am called upon to help clarify what we should do.
98. I can motivate people to follow through on ideas that I introduce to the group.
99. I often present things to the church as a whole though I am not a full time Christian worker.
100. I choose to be in leadership positions in the church because I feel a call to do so and a sense of responsibility for people.
101. When people in my group select someone in my group to head up some task force, committee, or problem solving group I am usually one of those selected.
102. When I make decisions for a group I find myself thinking of the betterment of the group as a whole.
103. Though I am often now called upon to fill leadership roles in the church I did not have leadership responsibilities as I grew up.
104. I find that I have studied 1, 2 Timothy and Titus because I feel they help me understand more clearly what I can do in a church situation.
105. Given a choice of leading or following I would rather lead.
106. I have studied Job, Psalms, and Proverbs to the extent that it is almost second nature for me to transfer principles seen in them to life situations.
107. It has often been my experience in group situations that I could clearly, though admittedly intuitively, see what must be done and was able to communicate this to the group by applying correct Scriptural principles to the situation.
108. I have often had individuals ask me for my opinion concerning some situation they faced and amazing as it may seem some Scriptural phrase or passage or other "advice" came to mind which I was able to convey to them convincingly so that they saw it as a word from God for their problem.
109. I have often been convinced in my own mind that the Holy Spirit has given me an answer and led me in my choice of words in order that what I said would be received well.
110. People have often remarked to me that they have taken some comment that I made as a word from God to them concerning some issue or decision that they must make.
111. Many times I have thought the following (or equivalent), "It is clear how God sees this thing; why don't these people see things God's way?"
112. I have received deep satisfaction when people have applied my advice to their situations and later received clear confirmation that the advice was God-given.
113. It is easy for me to match some current situation with a Biblical character or historical event in Bible times and draw out some application for the current situation.
114. Sometimes in a one-on-one situation I get a clear impression of some answer that I feel should be given the person. I do so and get almost immediate feedback that the word I had was from the Lord for that person.
115. Sometimes I will get an impression about some Scriptural passage. I will turn to it and read it and see that God has something in it for the group of which I am a part.
116. In a committee when we are grappling for a solution to some complex situation, in a flash something will come to me and intuitively I sense it from God so I will share it with the group and have it accepted as the solution to the situation.
117. James 3:17,18 have been a blessing to me and I have taken it as the standards for what I want my answers to situations to be like.
Chapter 8: Identifying Your Spiritual Gifts

The Experience Questionnaire continued

___ 118. I am at home in the wisdom literature and know that my spending time in this portion of Scripture is partially the reason why I can give good advice.

___ 119. I have several times had strong impressions when in a group meeting of some idea that related to the group. The idea related to something that I would not have known had not God given it to me.

___ 120. Sometimes I see pictures in my mind of something that I feel God wants me to communicate to a group.

___ 121. In healing situations I often seem to know, spontaneously, that someone has a certain kind of health problem that God wants to heal.

___ 122. I have suddenly known things that are needed by the group—though I didn't know how I came to know them.

___ 123. In talking with a person in a Christian setting I have sensed information about the person's personal life regarding problems or a sinful condition or the like.

___ 124. I have been used by God to affirm someone by revealing something from their past known only to them and giving a message from God that He knew of that and would give victory in spite of it.

___ 125. I resonate with the passage about woman at the well. When Jesus told her, “You have well spoken. For you have had five husbans; and the one you are now living with is not your husband,” the woman immediately recognized Jesus as one getting revelation from God. This has happened to me on a number of occasions--I suddenly have information about a person that gives me a hearing.

___ 126. Paul’s knowledge of the Philippian jailer’s suicidal intent has always struck a chord with me. He knew, even without lights or anything of what was going on. I know this kind of thing has happened to me too.

___ 127. Though it has happened very rarely, it has happened that I stood and spoke in a group setting and I didn’t know what I would say as I stood. I just knew I was to stand and speak. It just came out. And it was received as from God.

___ 128. I have a close inner relationship with God and am sensitive to His inner voice prompting me.

___ 129. I have often prayed the prayer of faith. God has answered many of these prayers. He will answer the rest.

___ 130. A number of times in my personal Bible reading times I have been convinced that God would have me claim certain promises for certain given situations. I have done this and have seen many of these promises fulfilled.

___ 131. Most of my prayers are specific because I want to know when the answer comes.

___ 132. People often come to me and ask me to pray for some situation because they feel my prayers get answered.

___ 133. I have read many times the Old Testament accounts which picture God doing miraculous things for his people. These passages have encouraged me to trust God in tough situations that my church has faced. God did it for them and He can meet us too.
The Experience Questionnaire continued

__ 134. When problems arise my natural inclination is to trust God to somehow meet it while most in
my church first try to analyze the problem or seek some way to solve it.

__ 135. There have been times when I have a conviction that I am sure is from God. I recognized that
what God wanted done would require a risk in faith. In those times I learned to trust God to
do those things. Our whole group has been encouraged to trust God more because of my
example of stepping out in faith.

__ 136. It is not my nature to brag about my various exercises of faith and many of them are unknown
to people, but even so, I am certain that God has used some of my experiences of trusting in
unusual ways to encourage others to believe and pray with expectancy.

__ 137. The reason I feel I pray so effectively is that I first seek what God has to say about the
situation or what He wants to do. Then I pray along those lines and believe it will happen.

__ 138. I resonate with that great faith-act by Joseph in Genesis 50. I find it exciting to think that my
trusting God for something can have a motivational impact on others.

__ 139. 1 John 5:14,15 are favorites with me and give the reason for my confidence in praying.

__ 140. I have been involved in projects for raising a large amount of finances for a Christian cause
that I felt God was backing.

__ 141. The angel’s word to Mary, Luke 1:37, is one of my mainstays: For no word from God is void
of His power.

__ 142. I am frequently asked along with other leaders in the church to lay hands on someone and
pray for them to be healed.

__ 143. I have known God’s power as I prayed for someone and saw the person healed of a physical
ailment.

__ 144. I have sensed the power of God present for healing in a service and as a result have felt an
increased faith within to believe God for healing.

__ 145. I have felt a tingling in my hands, or have felt a strange warming flowing through my hands
when I am praying for someone.

__ 146. I have been part of a prayer team trained to help in ministry time in a large church service
where healing is expected to happen.

__ 147. I have observed many healings such as inner organs being made healthy, backs straightened,
or soreness in muscles taken away.

__ 148. I have commanded a word of healing to a person and seen that person healed.

__ 149. I frequently pray for inner healing--that is, dealing with persons who have dysfunctional
backgrounds or history’s of problems.

__ 150. For me to see someone receive healing and to know it was God’s power is to bring
tremendous joy.

__ 151. When a television healer prays for people I often enter in and pray for them too.

__ 152. I believe that God can heal through supernatural means as well as through medical means, but
my first inclination when someone says I’m sick is to ask, “Has someone prayed for you?”

__ 153. I resonate with passages like Acts 27:8,9 where Paul healed people on Melita. I think, that’s
wonderful. And God is still doing that today, and I’m part of it.

__ 154. I have prayed for people who were not healed as well as many who were and yet I still believe
God heals and that I should seek His healing power in situations.

__ 155. Often when I see the sick or hurting, a feeling of compassion wells up within me and I want to
do something to help them.
The Experience Questionnaire continued

_ 156. I resonate with a passage like Acts 13:9-12 Paul’s encounter with Elymas the sorcerer, or Elijah’s confrontation on Mount Carmel. For these power encounters allow God to be shown for who He is.

_ 157. I believe God uses signs and wonders today to display His power and reality and I have faith to believe He uses me in this way.

_ 158. God has used me to bring power to bear in an unusual way. This gave me great joy that the living God would use me in this way.

_ 159. God has used me to answer a prayer like Samuel’s prayer for rain in the dry season. I saw God answer and He was vindicated.

_ 160. I have been involved in a power encounter with the demonic world and saw God bring power to bear to deliver someone from demonic control.

_ 161. I have been used to pray about and believe God for various weather conditions (clearing of fog, abating of rain, rain in a time of drought, etc.).

_ 162. I have been used in church planting situations to pray to break the spiritual control in the region, with the result that there was a breakthrough and the church was planted.

_ 163. I have seen God work in a primitive missionary situation with the result that animistic peoples were willing to burn their spirit world phenomena.

_ 164. I have spoken a word of discipline to a person, who was absent, and saw God bind that person and clear up a situation and see the person come back to God.

_ 165. I have seen drug addicts delivered instantly in my ministry.

_ 166. I have seen God miraculously protect in an inner-city situation where His character and power were on the line.

_ 167. I have believed God to over ride a government decision and seen it happen in such a way as to promote His work.

_ 168. I have seen God miraculously reveal a word of judgment in a physical way (similar to the situation in Daniel with Belshazzar).

_ 169. I have been involved in a supernatural phenomena where God protected via angelic beings—similar to Elisha’s situation in 2 Kings 6:16ff.

_ 170. I have seen God provide food miraculously in a needy situation.

_ 171. I have seen God bring back to life a person who was dead or dying or was thought to be dead as a result of an outpouring of God’s power.

_ 172. I have often been able to recall many passages throughout the Bible which in some way relate to some given topic.

_ 173. It is almost second nature for me to analyze what a person says to see if it matches what I think Scripture teaches.

_ 174. People have often remarked to me that I have a way of cutting through all the cobwebs and getting to the real issue.

_ 175. I have a number of times corrected comments where they disagree with the tenor of Scripture with the result that the modified truth was accepted by all.

_ 176. It has been my repeated experience for people to ask me a question similar to the following, "Is it really true what he said?"
The Experience Questionnaire continued

177. Though I don't always comment on it, I am bothered by much public ministry because I notice very quickly when preachers or teachers misinterpret or misapply Scriptural truth. It doesn't seem to bother others.

178. I often catch myself not paying attention to some conversation because I have become interested in analyzing in detail something spoken in the conversation.

179. I am often the one who has to bring it to the attention of others that a particular practice is inconsistent with some Scriptural imperative.

180. I often catch subtle errors in religious books which if not caught could cause real trouble with believers.

181. Upon occasion I recognize that in a situation I am being confronted by a spirit power and I am able to sense what kind of spirit is involved.

182. Though I do seem to have a critical bent and am misunderstood by some people I know for certain that a number of issues on which I have given modified or different views have turned out to be correct and have helped our church avoid pitfalls.

183. I have upon occasion entered a room and known immediately that there was an evil presence.

184. I have been prompted from within that a certain person in a Christian gathering was false and could bring harm to the group--like a voice or strong impression telling me to watch out.

185. Sometimes I see physical manifestations about people (like a gray aura, or green/black coloring on a face) that indicate to me something is not true or right about the person or that the person is empowered from the demonic world.

186. People often come to me and share their dreams or visions or thoughts in prayer and want my assessment of it or interpretation of it.

187. In a situation not influenced by anyone, God gave me tongues. I suddenly began to speak in syllables which I did not control or understand.

188. When faced with a crisis or need for discernment I often pray immediately in tongues as a first response. This usually brings a sense of calmness or focus after which God meets me in the situation.

189. When I don’t know how to pray for a situation I pray in the Spirit trusting that God is hearing and that the Spirit is leading in the intercession.

190. In worship situations where it is appropriate I often sing in tongues and find that what I sing harmonizes with others to produce a worshipful experience and sound.

191. When I am asked to pray for healing for someone when I lay hands on them I first begin, sometimes inwardly, to pray in tongues. I may later pray outwardly in words understood by all.

192. I have upon occasion in a ministry time, stood and given a word in tongues. It was interpreted and was seen to be a prophetic word of encouragement about what God was going to do in the body.

193. Rarely, for me, I have stood in a ministry time, and simply opened my mouth and out came a word. I didn’t even know I was going to do it.

194. I frequently use a prayer language, a special gift of tongues given to me, in my private prayer when no one is around. It is a special time of closeness with God.

195. I have often wanted to give a word of tongues in a situation but the people in the group inhibited that possibility because of their convictions about such a gift.
The Experience Questionnaire continued

___ 196. I can speak in tongues whenever I want.
___ 197. I can not give a public word in tongues whenever I want. I always make myself available to do so. And I do from time to time give a word. My words have always been interpreted.
___ 198. A leader imparted the gift of tongues to me by the laying on of hands and special prayer for me.
___ 199. In a public meeting, during a ministry time, a person stood and gave about a 2-3 minute word of tongues. As they were giving it, I heard in my mind, like simultaneous translation what they were saying. I immediately stood and gave the interpretation.
___ 200. I have given interpretations of tongues in small groups repeatedly.
___ 201. I am sensitive to God’s revelatory voice and often hear God speaking so that I have no problem believing God can get our attention through a word of tongues.
___ 202. I enjoy giving authenticity to God’s unusual messages given in tongues by giving the translation.
___ 203. When I give an interpretation it is not like I am receiving a simultaneous translation. I simply get the whole thing and once and give it.
___ 204. I presently serve as a deacon(ess) of my church.
___ 205. I have served as a church clerk or treasurer or other such position.
___ 206. I have served as a Sunday School superintendent or other such position requiring my organizational ability.
___ 207. I have overseen the church property in some supervisory responsibility.
___ 208. I have been in charge of distributing benevolence funds in several church projects to needy people.
___ 209. I have been chosen on several committees which were formed to solve some administrative problems in conjunction with our church programs.
___ 210. I often am asked to arrange for the details of meetings, making sure everything is ready.
___ 211. I have been placed in charge of several programs (like Vacation Bible School, Awana or other youth ministries, etc.) which require organizational ability.
___ 212. I like to see things done orderly and want to pitch in to make it go well.
___ 213. I easily see where there are missing pieces in a plan to do something. I can suggest what ought to be done.
___ 214. I have successfully organized a number of different ministries.
___ 215. I have stepped in when something was failing due to lack of follow through and turned it around.
___ 216. I love innovative people who come up with great ideas. For I find I can step in behind them and make it work. Many times they can not.
___ 217. I have at times given to help others with money that I needed. Some would probably think that foolish if they knew.
Unlocking Your Giftedness

The Experience Questionnaire continued

___ 218. I would have been able to do without things (for me they are luxuries anyway) that others consider necessary in order to give more to God's work.
___ 219. God somehow seems to bring to my attention financial needs of people in my church (many times unintentional ways). I have given to people like this. Few know about some of these gifts.
___ 220. I have consistently given more than 1/3 of my income to God's work.
___ 221. There have been times when I sensed some special financial need but did not have the finances to meet it. And then money came in some non-normal way. I knew that God wanted me to meet the need. So I gave.
___ 222. I have an inward joy in giving to meet a need. And it doesn't make any difference to me whether anyone ever knows about it or not.
___ 223. I am certain that God has given me special abilities to make money. I know that this is because he expects to use me as a channel to give large amounts to his cause.
___ 224. I find that I have a liberal spirit not only with money but with time or any of my possessions or resources. I love to help others out.
___ 225. When I see people in need, I want to find a way to give them help.
___ 226. I have been involved in a social outreach program in a large city which sought to help needy people.
___ 227. I have helped down-and-outers through some church related program.
___ 228. I have helped physically handicapped people; I cheer them up.
___ 229. I have been involved in a literacy program or other educational program to help underprivileged children or adults.
___ 230. I have taken food baskets to poor people.
___ 231. I have helped distribute clothing to needy people.
___ 232. I have ministered to people through some medical activity and know that my ministry done cheerfully has helped others.
___ 233. I have contributed financially to programs helping orphans or other underprivileged.
___ 234. I have served as a house parent (or other equivalent worker) in some orphanage program.
___ 235. I have worked on a regular basis with alcoholics and become empathetically involved with them, and helped several to recover.
___ 236. I have been involved in a prison rehabilitation program and know my cheerful influence has helped some.
___ 237. I have been involved so as to practically help drug addicts.
___ 238. I have helped unwed mothers face their problems and seen some of them straighten up their lives as a result of my help
___ 239. I resonate with Jesus' feelings in the passage, Matthew 9:36-38, when he looked on the multitudes and saw their needs and had compassion (was filled with tenderness for them) on them. I want to be one of those He sends out to meet their needs.
___ 240. I know that I am a sensitive person and feel peoples needs, more than most others.
The Experience Questionnaire continued

___ 241. I am very skillful with my hands and enjoy doing maintenance jobs on church property.
___ 242. I can fix almost anything and have gladly used my skill to help church members who needed my help.
___ 243. I have helped a number of people in my church with practical things even though it meant I put off something I needed to do for myself.
___ 244. I don't mind doing some task, menial or not, if I know it will free some other church member to exercise his gift.
___ 245. I have often been one of the first to volunteer for something the pastor felt was needed concerning the church.
___ 246. I don't mind unexpected guests in the home if I know we are helping them.
___ 247. Several times the pastor or someone else in the church has asked me to help accommodate guests. I gladly accepted the call.
___ 248. I find real satisfaction in doing practical things that will help others and try to seek opportunities to do so joyfully.
___ 249. Often people remark to me what a helpful spirit I have; I do love to help others.
___ 250. I frequently see things that need to be done; I find ways to help get them done.
Step #3: Finalize Your Findings

Based on your own reflections and any tools that you might have used, list your 3 top spiritual gifts.

Spiritual gifts:  
1. __________________________
2. __________________________
3. __________________________

Others:

At this point you have assessed your entire giftedness set including, natural abilities, acquired skills, and spiritual gifts. You are ready to consolidate your findings and display them. The next chapter will introduce you to the process of displaying your giftedness set with a Venn diagram.