

THE FIVE TEMPERAMENTS

Understanding How Genetic Makeup Determines Your Reaction to People, Places and Things

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Anointed To Serve Multi-Ministries International

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In loving Memory of Dr. Barbara B. Wright
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Preface

"O Lord, You have searched me and known me.
You know my sitting down and my rising up;
You understand my thought afar off.
You comprehend my path and my lying down,
And are acquainted with all my ways.
For there is not a word on my tongue,
But behold, O Lord, You know it altogether.
For You formed my inward parts;
You covered me in my mother's womb.

"I will praise You, for I am fearfully and wonderfully made;
Marvelous are Your works,
And that my soul knows very well."

Psalm 139:1-4; 13-14, NKJV

In Psalm 14:1, King David tells us, "The fool has said in his heart 'There is no God.'" Despite arguments for evolution, nature itself testifies that there is a creator. The universe is cleverly and meticulously designed to work together with undeniable efficiency. No creation exists without purpose or elaborate design, and especially not man. Man was created in the very image of God, spirit, body and soul; a triune (three-part) being, functioning in harmony at the will and to the glory of God.

However, while our ways are not hidden from God, they have often remained a mystery to us. For years, most of us, if we will be honest, have found ourselves stumbling in the dark, unable to figure out why we do the things we do. Without the answer to those questions, we can't make the most of our potential in order to achieve our goals and fulfill our ambitions. Not only will it be hard to love ourselves, but also to properly relate to and love those around us, and even God. It is the cause of many divorces, communication break downs, work related issues and spiritual

disappointments; because, before we can understand anyone else, we must understand ourselves.

It can be hard to accept the idea that most of us don't really know ourselves, but it's true. We may understand what we are likely to do, in a given situation, but not why. And without understanding the underlying cause of our actions, it becomes very difficult to change them or celebrate them.

Until I was introduced to the five temperaments, like most people, I didn't "know" what I thought I knew about myself. As a young girl, I had no clue why I did what I did, thought the way I thought, or related to people the way I did. I was walking in somebody else's shadow, so to speak. But as I grew older, through leading of the Holy Spirit, I began to learn the Word of God and to yield to the Holy Spirit. That's when I really began to develop as a Woman of God. In the process, God allowed me to be introduced to the five temperaments, and that has made all the difference.

When I took the profile test, I learned my own temperaments and how they have affected my choices. For example, I've been on my job 25 years, doing the same kind of work. Coworkers wanted me to change it up and move around because that's what they were doing; however, I was content where I was and refused to move, despite their opinions.

At first, I didn't know my temperament, so I didn't understand why I was so reluctant to try something different. I always thought it was because I was practical. I didn't think I needed to change jobs, as some were doing. I had four small children and I needed to be stable, with a steady job. Once I learned about the five temperaments, choleric, sanguine, phlegmatic, melancholy, and supine I came to understand my actions more clearly. After completing the profile test, I discovered my primary temperament is choleric, my secondary is phlegmatic, and my blend is melancholy. People with a phlegmatic temperament always want to remain within a safe zone. Understanding that helped me to say, "This may not be what you want me to do. You may want me to change it up and move, and may not understand this, but I know that God made me this way."

Another trait of the phlegmatic temperament is the ability to maintain peace at all costs. Some temperaments are all over the place. Their lives are out of control. But despite all that I've gone through, I've been able to maintain control. This is no ordinary feat; being the mother of four children, it's easy for things to become chaotic very fast.

As we all know, mothers carry a lot of guilt, and I was no exception. When I was a young adult, I struggled with the feeling that I was constantly letting my children down. Each morning, I had to be to work at 6 a.m., which meant I had to wake up by 4:30 or 5 a.m. By the time I got off from work and ran around to two different schools, I was often too burned out to go to football games and all the extracurricular activities they wanted me to attend. For years, even after my children were grown, I felt guilty about that. Eventually, as I came to understand my phlegmatic temperament, that guilt went away. I just wasn't designed for a fast paced life style. I tend to move at a slower pace than some. In fact, the root word for phlegmatic is the word phlegm, which means slow, like a slow pace.

I now understand, in my younger days, rearing four children, a slow pace is pretty much what they needed, not a headstrong get up and go kind of mother. I needed to be slow paced in order to minister to each one of their different temperaments and needs. I didn't see that back then, but as I came to understand temperament, I understood that was why I behaved the way I did. Being that way helped me maintain peace and order in my home, because if your foundation isn't sound, nothing is going to be right. The phlegmatic temperament is just a safe temperament God has used to keep me from going way overboard. Again, God made me this way.

Who we are is not a mistake; we were designed to be the way we are. Jeremiah 1:1 tells us, before we entered our mother's womb, God ordained us as who we are supposed to be. Somebody asked me when I was called to preach the gospel. I thought about it and said, "Before I entered my mother's womb, God had me in mind to do what I do. I'm just walking out what he's already spoken." You didn't just come up with becoming a minister, a doctor, a teacher, or whatever you are right now. God ordained it from the foundation of the world.

Likewise, God is the one who gave us our temperaments. He ordained me to be choleric and phlegmatic. He ordained you to be whatever your temperament is. You are supposed to be the way you are. Many people dislike themselves and are constantly trying to change themselves and others, because they don't understand their God-given temperaments. When we really understand who we are and what we are called to do, why we think the way we think, our temperament can grow. This is something we cannot do on our own. We have to allow the Holy Spirit to cultivate us in those different areas of our lives: in our ministry, in our walk with God, and in our homes.

Just because God ordained us to be the way we are doesn't mean he intended us to remain the way we are, entirely. As we mature in God, our temperaments mature, as well. Say, for example, you're melancholy. Melancholics are known for their dark nature of depression and moodiness. While they are the richest of all the temperaments, often gifted intellectually and artistically, they tend to be the most sensitive, as well. They often have difficulty making friends, as they are riddled with insecurity and easily offended. However, once they allow the Holy Spirit to heal them in those areas where have they been wounded and learn to forgive, their temperament can change, or develop. They can learn to celebrate life and enjoy the love of others, as well as learn to give love.

It's important to understand no temperament is better than the other. It's just about how that individual chooses to use their strengths. In every temperament there are strengths and there are weaknesses. That's where maturity in the Lord comes in. As we mature as believers, our temperaments also change, or mature. The Bible says that if any man be in Christ Jesus, he is a new creation. Old things pass away; all things become new.

When we are not saved, our temperaments are pretty much the same as Saul's, undeveloped. Saul was a murderer, before his transformation and he changed. He was still a go getter, but his mindset changed. He was not trying to persecute and kill the saints anymore. Now, he wanted to witness and to tell about the goodness of Jesus Christ. Like Paul, the more you

know about God, the more you yield to the spirit of God, the more your temperaments develop.

As a result, our personalities change or improve. Our personality is developed in our childhood, based on how we grew up, our environment. It is how we portray ourselves to others. Our temperament is a genetic, inborn trait of man that determines the way we think, the way we act, and deal with others. Our temperament determines our personality, especially when we are not saved. But as we give ourselves to the Lord, and as we really see what pleases him and what doesn't please him, then we are able to allow the Holy Spirit to transform us. Thus, like Jacob, who started out as a trickster, our personalities can change, but our temperaments remain the same, only more developed or matured.

Understanding temperaments also helps me to understand the contradiction between my behavior at home, as opposed to my behavior in the ministry. God is a God of balance and that's why no one is comprised of only one temperament. There are primary, secondary and blend temperaments. Now, in Ministry, I am full force choleric. When I'm up preaching, it's strictly choleric, whether I'm prophesying, or ministering in any capacity, I'm strictly choleric. But at home, I'm phlegmatic. Cholerics are no nonsense, hard drivers. They approach each task with the steam of a locomotive, because of this, they need balance or they can become a train out of control. That's where the maturity comes in, knowing how to pullback at the appropriate time. My phlegmatic temperament helps me with that, as well. The beautiful thing about the phlegmatic is that it keeps me balanced. It also keeps me from going overboard with the choleric temperament, and believe me, you can go overboard. The phlegmatic trait keeps me from being too bossy or controlling. It's just a beautiful, perfect blend for Ava. This is the same with everyone. We all have a primary, a secondary and a blend temperament that balances us out.

Psychology and the Temperament Theory have also given me the information needed to help others. In Ministry, understanding the temperaments teaches me how to deal with the people of God and to give each one of them the different type of ministry they need, because everybody cannot eat from the same spoon. Some can take the tough

rebuke, some can't. I also need to place them properly within the ministry. For example, the greeter can't be somebody who is easily offended and shy. No, a greeter must be somebody with that bubbly, playful, cheery personality. That would be a sanguine. It's important to understand that if we are to maintain harmony and help others to grow.

Coming into the knowledge of who I am and why I think and act the way I do has impacted my life tremendously. The scriptures tell us God's people perish for lack of knowledge. We don't know who we are, nor do we understand the people around us. We don't know or understand our temperaments. As a result, many of us struggle through the day to day, fighting not only enemies without, but enemies within. Our lack of knowledge creates disharmony in our homes, ministries, work places and in our own minds. In all our getting, King Solomon tells us we must get an understanding. This book will give you that understanding, and like me, your life and that of those around you will be the better for it.

Dr. Ava F. Rideaux-M.C.C., Th.D.

ONE- What is Temperament?

Objectives:

1. To define temperament, character, and personality.
2. To contrast Christian psychology with secular psychology.
3. To examine the areas in which temperaments is a determining factor.
4. To understand the three areas of the *"inner man."*

Temperament, in simple terms, is the genetic inborn part of man that determines how we react to people, places and things. In short, it is how we interact with our environment and the world around us. Temperament pinpoints our perceptions of ourselves and the people who love us. It is also the determining factor in how well we handle the stresses and pressures of today. According to many secular psychologists, people are born as blank slates (*tabula rasa*). This school of thought originated with Sigmund Freud. The Neo-Freudians believe that the environment and developmental stages determine man's behavior. Although there are effects from the environment and developmental stages, you cannot convince the parent of a newborn baby that their child is born a blank slate and doesn't have any behavior patterns that are unique.

Some newborns will coo sweetly, sleep long hours, and only cry when wet or hungry. There are others who will wake every couple of hours, scream at the top of their lungs, and resist any efforts to be quieted. Then, some newborns will cuddle and laugh for any adult who holds them, and yet, some are only comfortable with their mother or father. This is the observation proof of temperament. If children were blank, when you look into a nursery at the hospital, the babies would all behave the same. Yet, as you may know, the behaviors differ from crib to crib.

Paul D. Meier, M.D., Frank B. Minirth, M.D., and Frank Wichern, Ph.D., in their book, *Introduction to Psychology and Counseling, Christian Perspectives and Applications,* agree that "character and behavior defects are correctable; physical defects seldom are. Therefore, parents who value

and praise good character will help their children learn to behave properly while developing the feelings of self-worth that are vital to good mental health. Many people carry hidden resentment toward God for not designing them the way they would have designed themselves. He did this because He wants to develop within each of us a Christ-like character so we can experience life abundantly. It is foolish to think we are wiser than God."

What is Psychology?

Psychology is the "sum total" of you: The way you think, the way you behave, and the way you respond to others.

What is Christian Psychology?

The "sum total" of you AFTER Jesus has saved you. How you now react to people, places, and things.

Biblical Background for Temperament Theory

Objectives:

1. To explain the Dichotomist view of man.
2. To expound on the Trichotomists view of man.
3. To examine the three areas of temperament.
4. To explore unmet temperament needs.

"The *spirit* of man is the candle of the Lord, searching all the inward parts of the belly" (Proverbs 20:27).

Temperament Theory and Understanding Human Behavior, is provided as a means for a counselor (also known as a Temperament Therapist) to understand the inner workings of man (the temperament) and to shine like a light in a dark place.

Many authors and theologians have spent countless hours writing hundreds of books, thesis and dissertations in an attempt to clarify the mystery concerning the inner man. This is a very complex subject and

anyone who attempts to explain it is usually either accused of over simplifying or over complicating the subject. Nevertheless, the mystery of man's soul and spirit is quite significant in regards to Temperament Theory.

Two major schools of thought or theological doctrines concerning the inner man are the Dichotomist and the Trichotomists. Dichotomists believe there are only two essential elements in the constitution, makeup, (or the natural state of body or mind) of man: The body-formed from the dust of the earth.

The soul or principle of life (Genesis 2:7)

They believe the soul to be the origin or source of the whole life (whether that life is man or beast). And, that it is the principle of all life; physical, intellectual, moral, religious. There is not one substance, the soul, which feels and remembers, and another substance, the spirit, that has conscience and the knowledge of God.

The Dichotomists, believe and teach that man is made up of two distinct parts, the body, (which, of course, is the physical) and the soul (which includes the inner man in his entirety: will, emotions, intellect, etc.). They believe that the spirit is simply the higher order or part of man's soul. The divining factors between man and animal is that animal ONLY has a lower soul, whereas, man has both a lower soul and a higher soul.

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth" (Ecclesiastes 3:21).

The Trichotomists quote, "The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame unto the coming of the Lord" (1 Thessalonians 5:23), in support of their belief that man is a triune being. They believe there are three parts or essential elements of man's constitution or makeup:

- The body: the material (physical) part of man.
- The soul: the principle of animal life (man possesses it in common with animals) and to it belongs understanding, emotion, and

sensibility,
- The spirit: the mind, the principle of man's rational and immortal life, the possessor of reason, will, and conscience.

God created man by enlivening inorganic matter which had been formed into a body, and then creating a rational spirit and infusing it within the body (Genesis 2:7). At death, the dust (or body) returns to the earth as it was, and the spirit returns to God, who gave it (Ecclesiastes 12:7).The soul of life, in the instance of the animal, is ONLY the ANIMAL soul, which is physical and material in its nature, but perishes with the body of which it is the vital principle. However, the difference in the instance of man is that the soul is a higher principle, the rational soul, which was BREATHED by the Creator and MADE in His Image.

There is, however, another school of thought that is not only in harmony with Dichotomists, but also with Trichotomists' interpretation of natural and spiritual (1 Corinthians 15:44). This school of thought refers to the redeemed (resurrected body) who will not be marked by the qualities of ordinary animal life (even if it is right and proper), and will be opposed to everything carnal and will be characterized by qualities that belong to the Spirit-led man. It refers to possession and control by the Holy Spirit as contrasted with the domination of the flesh (1 Corinthians 3:1).“For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God” (1 Corinthians 2:11).

“Now we have received, not the spirit of the world but the spirit which is of God; that we might know the things that are freely given to us of God” (1 Corinthians 2:12).

“Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual” (1 Corinthians 2:13).

Thus, a spiritual body, contrasted with a natural body, is a body not only free from fleshly lusts, but elevated above the physical passions and appetites which are natural to man, in union with the Spirit of God, and marked by the qualities which characterize the Spirit-led man.

"For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

We all know that God is a Spirit. Man also, is a spiritual being-created by God in His own image and likeness. God created man a spiritual being so He could communicate with him.

Adam communed (communicated) with God in the Garden of Eden in perfect fellowship and harmony, Adam's heart was totally satisfied as he experienced ultimate reality in fellowship with Him. Adam communed with God with his spirit. Adam's spirit had not yet fallen as he was still in fellowship with God.

However, when Adam sinned, he fell spiritually, and his spirit became estranged from God. As a result, he separated his heart (lower soul) from his spirit (upper soul). Ever since that time, the human spirit that has been separated from God, hungers and yearns to get back into fellowship with God—back to that place that Adam once enjoyed.

There is a spiritual hunger—a "heart hunger" on the inside of every human being to be reconciled to God and to have fellowship with Him. Man does not always recognize that it is fellowship with God his heart cries out for, and so that "heart hunger" sometimes drives man into the things of the world in order to satisfy that "something" on the inside of him. Hunger for God will drive man, in ignorance, to seek pleasure and material things (in other words, to seek to meet his temperament needs in ungodly ways). It will also drive him into cults. In fact, that hunger on the inside of everyone has given birth to many of the religions of the world.

Man's spirit, apart from God, is never satisfied. Heart Hunger will never be satisfied until a person accepts Jesus as his Savior and becomes a child of God. If an individual could meet every temperament need in ways that are conducive to the Holy Scriptures by drawing from the spirit area, he would be perfect. This is, of course, idealistic. Man hasn't been able to

reach the point where he can walk solely in the Spirit. Sometimes, he walks in the flesh.

In order for an unsaved individual to meet their temperament needs, we might say (as Trichotomists) they usually draw from the lower soul or use humanistic methods. People who are saved, then, would ideally, meet their temperament needs by drawing from the higher soul or the spirit.

Although temperament has not been biblically stated, it is believed there is ample proof that it does in fact exist. Temperament is made up of three specific areas:

Inclusion-the intellect
Control- the will or will power
Affection- the emotion

Historical and Scientific Background

Objectives:

1. To examine the historical background of the Temperament Theory.
2. To explore the scientific background of the Temperament Theory.
3. To explain the development of the Temperament Theory among Christians writers.

The purpose of this part of the study is to demonstrate that historically, the scientific community has studied temperament and has advanced theories regarding their studies which are varied, but similar. The information given here is not an exhaustive study of temperament history, but does provide a concise overview of the fundamental information.

Another purpose of this chapter is to show the counselor that even though the secular community has a foundation for temperament theory, they have neglected to use this information. This study takes the view that man is created, not evolved. Temperament Theory presupposes a creationist view of life.

Any study of the temperaments must go back 2,400 years to the early Greek historian, Hippocrates. According to Dr. Tim LaHaye, the study of temperament may go back even further, to Solomon, the writer of the book of Proverbs.

Hippocrates (480-370 B.C.)

Hippocrates was the first to bring to light the theory of temperament, even though he may have been building on the thoughts of Impedocles (495-435 B.C.). Since Hippocrates didn't have the scientific tools that are available today, his theories were based upon his observation of man's behavior. According to Hippocrates, man's behavior was governed by the color of bile within a person's body. These body fluids, which he called humors, were divided into four classifications: blood, black bile, yellow bile and phlegm. He believed that an excess of these fluids would cause the person to behave according to that fluid. For example, someone who had an overabundance of black bile would be an extremely dark, moody person, as in the melancholy. As we know today, the theory of humors has been proven to be scientifically unsound, but his theories have given us some basic understanding of the differences in human behavior.

Galen (131-200 A.D.)

Galen developed the first typology of temperament, when he presented his well-known dissertation, De Temperamentis. With Galen as his predecessor, Hippocrates searched for physiological reasons for the differences in behavior of the human. Galen's theories have been proven by psychopharmacological and endocrinological research.

Maimonides (1135-1204)

Maimonides was a rabbi, physician, and philosopher who attempted to codify the Jewish oral law in his writing of the Mishneh Torah, while also writing volumes on religion and philosophy. According to Maimonides, humors (temperament) are responsible for the difference between the speed of learning, ease of understanding, and excellence of memory, and also the differences between courageous versus craven attitudes.

Nicholas Culpeper (1616-1654)

The four major temperaments as described by Hippocrates remained virtually unchanged until the seventeenth century, with the writings of Nicholas Culpeper. Culpeper disregarded the idea of "humors" or "fluids" to define human behavior, yet held onto the theory of temperament in order to identify human behavior. He felt that people were not affected by one temperament, but by two –one dominant and the other recessive.

Immanuel Kant (1724-1804)

Kant was a German philosopher who was regarded as a "formidable intellectual giant" of his time. Anthropology has been interpreted as "Kant's entire philosophical system." According to Kant, temperaments are caused by the vital power of the blood and the temperament of the bold. Kant made two divisions and gauged the degree of feelings according to the temperature of the blood. The choleric and it's opposite the phlegmatic has cold blood. On the basis of this philosophical observation, a person can be of only one temperament, and if two temperaments associate with one another, they will neutralize one another. On this basis, there can be no blending, for example, a sanguine/choleric.

Alfred Adler (1879-1937)

In 1927, Adler interpreted Hippocrates' four temperaments, the sanguine, choleric, melancholic, and phlegmatic. Historically, we believe Alfred Adler was the first to give us functioning of the temperaments.

Adler believed that the sanguine was the healthiest type because they were not subject to severe deprivations and humiliation. They had very few feelings of inferiority and strived for superiority in a happy, friendly manner. The choleric was the very aggressive and tensed up temperament, always striving to be on top and willing to expend great amounts of energy to get there. The melancholy felt inferior and lacked initiative in overcoming most obstacles. The melancholy was the worrier and lacked the self-discipline to make decisions when risks were involved. The

melancholy was not anti-social, but chose not to associate. The phlegmatic was the person who lost contact with life and was not impressed by or with anything in it. He was also described as depressed, slow and sluggish.

In 1935, Adler developed his own typology, but did not believe that typology either. He believed that classification was an unfruitful means of dealing with humans, and was only useful in helping other people learn of temperaments.

Ivan Pavlov (1849-1936)

Pavlov, one of the most famous of Russian psychologists, was most known for his typology of reflex in his experiments with dogs. In addition to these experiments, Pavlov observed mental patients for years. Because of the differences in the excitatory and inhibitory responses of these patients, he divided these people into the same four types as Hippocrates—the choleric, the melancholy, the sanguine and the phlegmatic. The choleric and melancholy were the two extreme types. The sanguine and the phlegmatic were the two equalizing types.

Hans J. Eysenck (1916-1997)

Eysenck, a modern contributor to the theory of temperament, is a well-known German psychologist, who received training at the University of London. He is one of the most respected psychologists of European descent living today. In his research, he sought to analyze personality differences using a psych statistical method. Eysenck's research led him to believe that temperament is biologically based.

Tim LaHaye (1926-)

Dr. LaHaye is a well-known author, educator, minister and counselor. He is the founder and president of Family Life Seminars, the American Coalition for Traditional Values and founder and past-president of Christian Heritage College. Dr. LaHaye has authored at least 23 books, of which at least four deal with the topic of temperament and its relationship to human behavior. Although Dr. LaHaye's books are not written in scientific format,

they are important. This background information, though brief, spans 2,400 years and represents only a minute percentage of the historical background for the study of temperaments. However, it is enough to show the student that there is indeed a strong historical base for temperament.

Why is Temperament so Important?

Objectives:

1. To examine the importance of temperament.
2. To explain how differences in temperament affect our approach in counseling.
3. To explore the uses of the temperament Theory in Stress Reduction Therapy.

In our study, thus far, we have looked at the biblical, historical, and scientific background of temperament. We have also seen how the humanists, who have had the knowledge much longer than Christians, have been unable to use this information for the betterment of man. The proof in the theory comes in the clinical application. At National Christian Counseling Association (N.C.C.A.), this information is used with overwhelming success. Since the fall of Adam, man has been an imperfect being. His physical being ages, decays, becomes sick and dies. The emotional man commits sins, brings forth evil, is self-satisfying and breaks under enough stress. The spiritual man, at times, turns his back on God or denies His existence. This is all part of the imperfections of man.

The temperament also has imperfections (or weaknesses) that we have free choice to accept or reject, as well as perfections, which we will define as strengths. As in the spiritual man, the emotional side of man also has a free choice of will. We can rise to our strengths and use them to glorify God; or, we can sink to the weaknesses and use them to separate us from God. Yet, this choice of free will is removed from us if we are not made aware of our strengths and weaknesses.

For example, in one specific temperament, the weakness is an extremely low self-esteem. Because of this low self-esteem, the person is continually

searching his environment for confirmations of his low self-perception. This is a definite temperament weakness and the person is unaware that he is sinking to this level. He really believes the world does not like him and is rejecting him. He can point to innumerable occasions to prove his point. Since the world with its evils cannot like this man, then how can God with His goodness accept him?

To this person, God has turned his back on him, but in actuality, it has been the succumbing to the temperament weakness that has caused him to separate himself from God, thus, man turns his back on God-not God turning His back on man.

It is man's response to his unmet temperament needs or meeting his needs in ungodly ways while trying to get back into communion with God.

The temperament is extremely important for another reason. In the "Introduction to Temperament Theory," I was taught that each situation is unique and we must counsel according to that uniqueness. The reason for the uniqueness of the counseling is because of the temperament. People who come to you with basically the same problem, such as a marriage that is in trouble, cannot be counseled in the same way. For example, one person may not feel loved unless they are told that every day. They love to be constantly touched, held and stroked. To them, hugging, kissing and touching are all very important. Another person may not need to be told in words, but must be shown in actions. Their spouse must be truthful, reliable and dependable. If they are hugged and kissed or touched too much, they may feel like their space is being violated in some way. If you are not aware of these differences, then you can't counsel these people very effectively.

Someone may ask, "What did I do to make my child so shy and backward?" or "What is wrong with me, I have a beautiful home and a great family, but I love going out and being with people?" The answer to both questions is, "nothing." A parent can have an effect on children, but their effect is not as great as the effect of temperament. A shy person was simply created by God to be shy. On the other hand, there is nothing wrong with a person who loves to go out and be with people. This person was also created by God to be exactly the way they are.

An oak tree is an oak tree and an apple tree is an apple tree. We do not criticize the oak because it is not an apple tree or the apple tree because it is not the oak. We only see the beauty of the two different creations of God and accept their individual places in the scheme of creation. So should it be with people. We must not criticize the way they are and try to make them into something different. We must love them as they are and lead them through God's Word to find the unique place God has created for them. We must know their strengths and weaknesses and help them to use their strengths to glorify God, and use their weakness to let God's word work fully in their life. You cannot do this unless you are aware of their strengths and weaknesses, which are found in their temperament. Only then can you help them in concrete and realistic terms.

TWO- THE FIVE TEMPERAMENTS STUDIED

The Choleric

Objectives:

1. To review the choleric temperament.
2. To review the strengths of the choleric temperament.
3. To explore the weaknesses of the choleric temperament.
4. Choleric Inclusions, Control, and Affection scores.

When we look at a person who is highly personable and charming, as a sanguine, but does not like people, or a person who can inspire great numbers like a sanguine, yet sees this as a task, this person is a choleric. A choleric has the need to use and walk over people whenever necessary to get or accomplish what they want. They have very few emotions such as love, compassion, tenderness and warmth and are quite capable of taking on any behavior to accomplish the end result they want. The choleric is the most difficult of all temperaments to understand and counsel. Few people who come to the counseling office are strong cholerics.

This type of person usually does not seek counseling. Whenever they undertake a course of action, it is for a definite reason and they will rarely turn back from it. Whether right or wrong, they have the will power to carry it through to the end.The person with the choleric temperament has the best mind for envisioning new projects, and then undertaking them. They also have a knack for choosing the people who will get the project finished while doing exactly what the choleric wants. The choleric seldom see the pitfalls in a project, but with their extremely tough will, a choleric will carry the project through to the end regardless of the pitfalls. Their need for accomplishment is insatiable and the things they accomplish are unending, not because their plans are better, but because they will carry these plans through to the end, regardless of the merit of the plan.

When making decisions and taking on responsibilities, the choleric does very well and has great leadership abilities. They make very good intuitive decisions and handle responsibilities that will make other temperaments run. Decisions are made quickly and in an intuitive manner that leaves

others in their wake. When their responsibilities are undertaken, they are done so in an efficient, well-disciplined, military fashion. No other temperament is as well-organized and disciplined as the choleric.At a party or in a social setting, the choleric, on the surface, is highly personable, optimistic and well-liked.

They can be very charming, open and friendly to most of the people around them. Associates and people they meet at parties and social gatherings respond well to their charm and begin to invite them to their parties. While this is going on, the tough mind of the choleric kicks into play. To them, people are not persons; they are “tools” to be used for some task. The choleric will associate only with those “tools” that can be used. Parties, socialization and association will be chosen that will help the choleric reach some goal. The people chosen usually must meet another criterion; they must be weak-willed and easily dominated.

After a while, the choleric begins to dislike and lose respect for them and ends up using them unmercifully and abusing them with their angry cruel temper. It is almost as if the choleric is looking for someone who will stand up to them, but when this type of person is found, the choleric reacts with an anger that very few temperaments can stand up to.The choleric relates to love and affection as they do everything else, on their terms and according to their standards, regardless of the other person’s feelings. They express a great deal of love and affection, but these emotions are not well developed and they use these feelings as a means to an end. They can neither feel nor empathize with the deep feelings of other people. When someone shares deep feelings or becomes emotional, they view this as unnecessary sentiment. To the choleric, compassion, tenderness and warmth is generally a waste of time.

When Hippocrates referred to the choleric as “yellow bile,” he was referring to the choleric’s bitterness and hot, abusive temper. When trying to get work out of people, the choleric will be cruel and dominating. If people do not live up to their impossible, high standards, or do not do as they are ordered, they use their temper to brow-beat them into the ground and destroy their, perhaps already low, self-esteem. If their angry, cruel temper does not work, then they are apt to use physical violence or the threat of

physical violence to get their own way. When it comes to physical, emotional, spouse or child abuse, the choleric is the most prone.

If the person with the choleric temperament has been raised from childhood with very strong moral values, then their behavior will usually be better, and their morals will not be discarded in adulthood. However, if the parents do not instill high morals or a sense of right or wrong into their choleric child, they will grow up as a "cloudy" choleric. This means that their vision of right or wrong and their understanding of good and evil are clouded. And since they do not have positive emotions upon which to draw, they will do anything or undertake any behavior to get their own way. This is why the choleric can become sociopathic. This sociopath cannot comprehend good or evil, and if they do possess a conscience, it is seldom, if ever, used and does nothing to alter their behavior.God has provided mankind very few, pure choleric temperaments. This temperament has more power and is capable of more destructive force than any of the other temperaments. Some of the world's most fearful criminals and terrible dictators have been pure choleric. Adolph Hitler was a pure choleric, and quite possibly, Joseph Stalin.

Adolf Hitler is a good case study of how a person with a choleric temperament can operate. A small, nondescript man, Hitler inspired a whole country and attempted to control the destiny of the world. Using his social graces and charisma, he positioned men in places of power that would help, not interfere with his plan. A plan as immense and evil as his could not be undertaken without evil men (tools for the choleric to use) who would follow his dream. Thousands of people who were perceived to taint the pure German bloodline were systemically eliminated. Hitler did not even say "kill or murder;" they were not people to him, only "things" to be eliminated. The pure choleric almost does not have emotions, so they do not feel pain, remorse, or guilt. Since Hitler felt no love, compassion, tenderness or gentleness, he felt nothing for the men, women or children who were eliminated. They were only inconveniences that stood between him and his ultimate goal. This plan was evil and unobtainable, but it did not deter Hitler. He had the strength of will to carry it through to the end, and if it had not been for God's intervention and World War II, he might have been successful.

In a similar example, Stalin systemically set out to imprison and murder millions of Russians. From what you see here, the pure choleric, in this depraved form, is the most dangerous of all temperaments; however, God also uses cholerics for His kingdom. The Apostle Paul was a choleric. When he set out to do something, it was done. As Saul, he persecuted and killed Christians until he was struck blind. It took drastic action to get Saul's attention. However, after God brought Saul to Himself, He used this same strong will to do His will. After God changed his name to Paul, he took the gospel to the Gentiles, but this was only the beginning; he also established churches and kept them flourishing. He could run them from near and far, and God used Paul's will to reveal many of the great New Testament truths.

Choleric Inclusion Scores:

Expressed 6 to 9 (expressive)

Wanted 0 to 3 (responsive)

The Choleric Inclusion has a personable, almost arrogant manner in dealing with people, and most of us would believe they are genuine in relating to people. However, the choleric is a task-oriented person. The real interaction the choleric attempts to establish is in order to satisfy their driving need for accomplishments and recognition of their accomplishments. This person approaches many people for surface relationships but they must be necessary to get a project completed, and must be easily dominated and used. Quite possibly, choleric inclusion will use people unmercifully and walk all over them to reach end results.As for temper, the choleric has one of the worst, and they have the intellectual energies to use this temper against the people around them who displease them. This temper is usually cruel and abusive, and when unleashed, is used to hurt people.

The choleric is a fast-paced individual who undertakes projects quickly and efficiently. Because of their intellectual energies, they are very good at envisioning projects to the end. The person who has Choleric Inclusion is a

perfectionist and will question the means and methods of the people around them, believing they know a better method.

Choleric Control Scores:

Expressed 6 to 9 (expressive)

Wanted 0 to 3 (responsive)

The Choleric Control wants a great deal of power over other people's lives and behaviors, but will accept very little control over their own life and behavior. If they relate to people and want relationships with them, then, they will have to control whomever they associate. The Choleric Control has very little idea of how to handle people. The people around them are always looking for encouragement because they are in awe of Choleric Control, but instead of encouragement, they receive put downs and discouraging remarks. Love and affection must be shown according to their terms.The Choleric Control is an extremely independent person who will become angry if anyone tries to interfere with their independence or try to control them. This temper accounts for their undertaking almost any behavior to maintain control.

Choleric Affection Scores:

Expressed 6 to 9 (expressive)

Wanted 0 to 3 (responsive)

The Choleric Affection is a bright, optimistic, affectionate person who appears to be a sanguine. They appear to want deep personal relationships, but in reality do not. When approached with love and affection, they will most likely turn their back, and when approached for a deep personal relationship, they will walk away from it. The explanation for this is very simple; they must be shown love and affection according to their terms; they will not accept a deep personal relationship, if their terms are not met. The person who possesses the Choleric Affection scores has some very profound weaknesses. Their weaknesses include having an indirect

behavior, rejecting people, rejecting love and affection of people, cruelty to those they cannot control and being very manipulative in order to keep control of the people around them.

Choleric Inclusion Strengths

The Choleric Inclusion strengths includes being: open, friendly, confident, outgoing, optimistic, and tough-minded, with a good mind for envisioning new projects. The extrovert is of a highly selective nature.

Choleric Inclusion Weaknesses

The Choleric Inclusion weaknesses include being: hot-tempered, angry, cruel, a people user, as well as using people and socialization to meet their need of power and control, rejecting people, and only associating with those they can dominate. These are the temperament traits that are present in all people who have Choleric Inclusion, regardless of where their control and affection scores lie.

The Choleric's Relationship to God

At N.C.C.A., research has included the observation of very strong cholerics. Cholerics who become strong leaders for God were usually raised in the church. When the choleric is young, they are trusting and still dependent on other people. They still have the ability to look to God and His Son in awe and wonder. In childhood, the need to trust has not been driven out of them by their powerful and overbearing temperament. Parents must take the time and the patience to teach them about Christ. Interaction with the Lord needs to be established before their temperament matures and their tough will and tough mind separates them from God. The choleric can come into a deep relationship with God and develop a personal reliance upon Him, but it is a long and difficult process which is inhibited by the temperament. It is possible for God, by the Holy Spirit, to reach the choleric through a process of breaking and humbling this temperament. The choleric can become very useful in the Kingdom of God.

The Melancholy

Objectives:

1. Review the melancholy temperament.
2. Examine the strengths of the melancholy temperament.
3. Explore the weakness of the melancholy temperament.
4. Introduce a three step plan to eliminate loneliness.
5. Understand the Melancholy Control, and affections scores

The melancholy is plagued all of their life by low self-esteem and the fear of rejection, because they don't like themselves. No other temperament can focus in on their imperfections and short-comings better than the melancholy. Their inadequacies are usually only in their own mind and aren't how others perceive them; yet, this low self-esteem causes the person with this temperament to constantly search the environment for messages to confirm this low self-image.

Fear of rejection causes the melancholy to reject others first—often when they perceive that they could be rejected. They project their negative attitude of themselves onto others and subconsciously do and say things which will force the negative response they expect.A true melancholy is very introverted and unsure of themselves; however, on the surface they appear to be competent and in control. They also can appear to be arrogant, withdrawn, aloof and looking down their nose at you. In social settings, their behavior is very direct; they can be friendly and personable, depending on the circumstances and how comfortable they feel.

Because temperaments are largely impossible to accurately determine by observation, the melancholy cannot be detected with the use of the Firo-B test, an instrument that gathers critical insights into how an individual's needs for inclusion, control, and affection can shape his or her interactions with others. However, without some measure of temperament determination, a counselor will be so far off the mark that nothing will be accomplished in the session with a melancholy. In fact, it is possible to close the door on helping them because one can "pry" too deep too fast.

When the melancholy suffers from problems, they are usually deeper emotional problems such as depression, stress, rebellion, and fear. They usually don't suffer histrionic behavior. If a melancholy attempts suicide, they will probably succeed. They don't tell people of their intentions. They commit suicide because, in their mind, it is the rational alternative to a painful and difficult life they can no longer face. However, if a sanguine attempts suicide, they are probably not serious in their intentions because they are doing it for attention.

To a counselor, this knowledge of temperaments can be extremely valuable, as these examples illustrate. When the melancholy is pushed into an unknown territory, this temperament will rebel.Hippocrates referred to the melancholy as the *"black temperament."* No other color can describe this temperament better, for no other temperament is so tormented by "black moods." The melancholy can be thrown into a deep, black depression by their thinking process alone. The melancholy's mind is always working, always churning, and the amount of energy this thinking process generates is phenomenal. When this mental energy is focused on negatives, it can do terrible things to someone.

When the melancholic begins thinking about how worthless their life is, or how people are out to get them or that the world is against them, the melancholy's mood will follow their thoughts downward. As long as these thoughts are spiraling downward, so will their mood. This depression can last hours, days, weeks, or months.

When the melancholic is in this deep depression, suicide is not outside the realm of possibility. The "black moods" have caused many Melancholies to go into self-destruct mode to the point where they will go into any kind of destructive behavior ranging from alcoholism, drug addiction, and sexual addiction to suicide.

No other temperament is more likely to destroy themselves or is more apt to separate themselves from God because of their feelings of worthlessness. When their thought process swings upward on how good their life is, how they are loved by the people around them, or how God has

blessed them, their mood swings up. They will not be as outgoing as a sanguine, but they will be much happier people; however, their thinking must be harnessed and directed upward.

The melancholy also has more *profound strengths* than any other temperament. If you have ever read a novel that you simply can't put down, marveled at an oil painting, been captivated by a sculpture or been enthralled by a piece of music, then you are most likely viewing the work of a melancholy. No other temperament is more artistic or genius-prone than the melancholy. The melancholy is constantly searching and digging, trying to learn new things and unlock secrets of the universe. Things that challenge the intellect are boundless, and once the door is unlocked for this wisdom and knowledge, the door will never be closed. If you know a person who prays and seeks the gifts of wisdom and understanding, then you probably know a melancholy. In the Bible, Moses, Solomon and John appeared to be very strong melancholies, and we know the great truths that came from these three men.

The melancholy is *strong-minded* and *strong-willed.* Penetration of that strong mind and strong will must be accomplished intellectually. The person with the melancholy temperament is highly independent. They don't want much control over other people's behavior nor will they allow anyone to control theirs. They live by life's simple messages, such as "live and let live," and "I won't interfere with your life, but you had better not interfere with mine."

The melancholy is a *perfectionist* who sets standards for themselves and others that no one can live up to. Melancholies will not ask someone to do something they would not do themselves; however, the standards they require are almost impossible to meet. This contributes to their low self-esteem. They can never quite feel that they have completed a task well enough. The melancholy can be very easily insulted and hurt, but when you look at them, you will not know it. The melancholy has an emotional score card that they keep in their head. On this card, they keep track of all the wrongs they perceive you have committed against them. Every time you reject them, insult them, or hurt them, the offence is added to that card. Eventually, you will do one more thing and they will react in a fit of anger,

throwing everything back at you. To the person on the receiving end of this anger, it might seem like an overreaction, but to the melancholy, this anger is justified--they are not reacting to this one incident, but rather to all past incidents.

The melancholy marriage partner is very hard to get along with; the other partner does not understand them and is subjected to fits of *anger or cold silence*. The person married to the melancholy never knows, and very seldom, guesses their feelings, because they don't show or tell anyone how they feel. If a spouse wants to make a melancholy comfortable, they should work very hard to give them an orderly stable home in which to live. The melancholy is a homebody and likes staying at home. To them, their home is a sanctuary away from the pressures of the world, a place where they can be themselves without fear of being rejected or hurt. This person can only regenerate themselves by compulsively being alone and quiet, at which time they can think, dream and shut out the rest of the world. This makes life very difficult for the spouse and children of the melancholy.

The melancholy is the hardest to raise. They are so sensitive that a parent can injure them deeply without thinking. They can be driven to *drugs and alcohol*, to counteract the pain a parent has inflicted on them. The melancholy child can be pushed into rebellion by the best well-meaning parents.

Regardless of all of the weaknesses the melancholy may suffer, the melancholy, when energized by the *Holy Spirit*, has the capabilities of doing a great deal of good in the kingdom of God. Extremely persistent, self-sacrificing people, they will work relentlessly to bring about changes for the betterment of mankind. When you see a missionary living in a hovel and crying for the unsaved souls and starving children, you are most likely watching a melancholy. If someone is manning a suicide hotline late into the night, going without sleep and living on coffee, you are probably watching a melancholy. If you see a person who will suffer indignities and humiliations to bring the Word of God to a backward country, then you are most likely seeing the work of a Spirit-controlled melancholy.

Melancholy Inclusion Scores:

Expressed 0 to 3 (expressive)

Wanted 0 to 3 (responsive)

The Melancholy Inclusion scores 0-3 indicate the temperament's need for social interaction, surface relationships and intellectual energies.

The Melancholy Inclusion is an introvert and a loner. In a social setting, they don't approach people and are happier when not approached. An extreme, low self-esteem plagues the Melancholy Inclusion. Because their mind is focused on their imperfections, they rarely see their good points.

The Melancholy Inclusion is task-oriented and relates better to jobs than people. When taking on a task, they not only have a very good mind for seeing the finished product; but also the ability to see all of the potential pitfalls.

For them, anger is common. They become angry if they can't live up to their own standards and if others can't live up to them.

The melancholy in inclusion is also a thinker. They can see pictures in their mind in perfect detail and living color. This ability to see things can lead the Melancholy Inclusion to have fantasies, both sexual and romantic. In these fantasies, the relationships are so perfect that real life couldn't possibly live up to them, therefore, they let down. The melancholy in inclusion is very moody; their thought process brings their moods up and down. Once the mind is made up, it is almost impossible to change it.

This mind also has a great thirst for knowledge. The more they learn, the more they want to learn. They are not really rude; it is just that they are thinkers. You will say or do something that will start their mind working and they will wander off in thought, totally oblivious to what you are saying.

Melancholy Control Scores:

Expressed 0-3 (expressive)

Wanted 0-3 (responsive)

The Melancholy Control scores identify how well they make decisions, take on responsibilities, and how independent they are.

The person with the Melancholy Control temperament makes very good decisions and takes on responsibilities in known or familiar areas. When they are required to make decisions or take on responsibilities in unfamiliar areas, they procrastinate, become angry and rebel. The Melancholy Control has very good leadership capabilities, especially if they are allowed to move into these unknown areas at their own speed.

The person who is a melancholy in the control area, must appear to be competent and in control. This need to be in control is much more important than the competency itself. This mask they are compelled to wear hides either real or imagined inadequacies. They have an obsessive fear of being wrong, making mistakes, being discovered to be inadequate or making a fool of themselves. If you confront this melancholy for making mistakes, or if they are made to look foolish, they become very angry. They also become very anxious if someone is their sole responsibility.

Melancholy Affection

Scores –Expressed 0 to 3 (expressive)

Wanted 0 to 3 (responsive)

The Melancholy Affection scores indicate the person's need for love and affection and their need for deep personal relationships.

Their lives are already so pain-filled; they feel that if they show these tender feelings, it will only give someone a weapon to hurt them. They are the most emotionally- guarded temperament. On the surface, the melancholy appears to be a distant, cold person; but this hides a very tender

heart that can empathize and feel the pain of others. God has truly blessed them with deep, tender feelings, but they have great difficulty allowing these feelings to show.

When it comes to loneliness, the melancholy knows these emotions all too well. The law of reciprocity (the more love you give, the more love you receive) does come into play. The melancholy doesn't show love, and so they don't receive love. This makes this person extremely lonely. The loneliness can be stopped in three ways:

First, this person must develop a close personal relationship with God in which they feel secure in God's love and feel free to love God.Second, they must develop a close personal relationship in which they would actually give up their life for that person. Third, they must find a way to show those gentle feelings and their love for people and mankind in general by good works. Since this person doesn't have the mechanism to show affection in physical ways, there are many ways to show these feelings by practical means of service to others.

Melancholy Inclusion Strengths

In the area of inclusion, the melancholy has some very definite strengths, which when controlled, can cause the melancholy to do many great and wonderful things. These strengths include being: introverted, a loner, a great thinker, genius-prone, very artistic and creative, often found alone in thought, a perfectionist, slow-paced, having a great understanding of tasks and systems, possessing a critical and challenging mind, and seeing both pitfalls and the end results of a project undertaken. Once, these strengths are brought under the ordinances of God, the Melancholy Inclusion is capable of great things.

Melancholy Inclusion Weaknesses

When the melancholy sinks to their weaknesses, however, the following will happen: they become extremely moody, suffer from "black" depressions, reject people, set standards that neither they nor anyone else

can meet, develop habits that are very hard to break, have suicidal tendencies, low self-esteem and are pessimistic.

The Melancholy's Relationship with God

Hopefully, the melancholy is introduced to God in childhood. The older the melancholy is, the harder they are to reach. The melancholy is very easily habitual and once a habit has been developed, it is almost impossible to get them to change the habit of living without God's help, and get them to begin depending on God. Once the introduction has been made, the melancholy perceives that God must meet certain needs before they will associate with Him.

God must first be reliable and dependable. Melancholies must be intellectual in this relationship. However, because much of the Christian religion must be accepted by faith, we don't let them intellectualize this relationship. However, if the melancholy is encouraged to ask questions and search for answers, and then they will go to the next level of interaction with their temperament. If the melancholy perceives God as knowing and understanding their need for independence, and their need to keep control of their own life, and that the ultimate choice belongs to them, then the melancholy will allow God into the deepest recesses if their heart.

The melancholy must then find Jesus. Jesus is the deep, personal relationship for which this temperament yearns. The melancholy can actually feel and empathize with the pain Christ went through and the sacrifice of His death. He is the "Friend that sticketh closer than a brother" that Melancholies can feel free to bare their soul to.

The Phlegmatic

Objectives:

1. To review the phlegmatic temperament.
2. Examine strengths of the phlegmatic temperament.
3. Explore weaknesses of the phlegmatic temperament.
4. Discuss the Phlegmatic Inclusion, Control, Affection scores.

Hippocrates linked the phlegmatic with phlegm. Phlegm is a body fluid which is thick, slow-moving and almost stagnant in nature. To the observer, the phlegmatic is this type of person; they are extremely slow-paced, stubborn and almost let their lives become stagnant because it takes too much effort to let their talents show forth. The person with this type of temperament goes through life doing as little as possible, as quietly as possible, expending as little energy as possible. It isn't clear whether this is because they have very little energy, or if it is because they refuse to use what little energy they do have. The person with the phlegmatic temperament can go to work, sit in a cubbyhole of a room, work with figures all day, come home from work, take a nap get up, eat, take another nap, get up, go to bed, and still have trouble getting up in the morning.

The world will never know how many brilliant thoughts, great books, beautiful works of art or wonderful ministries have died along with phlegmatics who possessed, but never used, these ideas, all because it required too much energy and active participation on their part to put these ideas into action. While the rest of the temperaments are busy doing things, the phlegmatic is setting back, looking at the other temperaments, seeing what they are doing wrong and looking at everything in this world that needs to change. While making their observation, the phlegmatic will try to inspire other people to do something; however, they will seldom get involved themselves.

The phlegmatic is task-oriented and has great capacity for chores which are tedious and must be performed with accuracy. They make great data processors, bookkeepers, librarians, accountants, records technicians, or museum curators. When someone is writing important book, the phlegmatic is the best person to undertake and catalog research. Any task that requires precision and accuracy, the tedium of which would irate other temperaments, can be handled well by the phlegmatic.

When it comes to social interactions, the phlegmatic is quite flexible. If they want to interact socially, they can do so for long periods of time, even though they have no need to interact with others. Hence, the phlegmatic can either be task-oriented or relationship-oriented, depending upon the situation. The phlegmatic has a dry sense of humor and at times can be quite humorous without even smiling. The phlegmatic has a sense of humor that drives the other temperaments crazy. This dry, wiry humor protects them from becoming too involved with the other temperaments. For example, the phlegmatic temperament is the only one who can handle the choleric.

The phlegmatic uses humor to actively deal with the choleric and to keep the choleric from pushing them into doing something. This dry, wiry, sense of humor also protects the phlegmatic from being inspired by the sanguine or getting caught up in the self-sacrificing melancholy. The phlegmatic will accept the service of the supine as long as they don't need to do anything in return.

The phlegmatic can handle themselves in almost all situations, and are extremely well-rounded individuals. The phlegmatic is the most stable of the temperaments. They have no real problems with anger or rejection or with any destructive emotions the other temperaments have. They really don't have any compulsive needs or wants and suffer very little from bitterness or un-forgiveness. The most damaging aspect about the phlegmatic is their stubborn resistance to change and their un-involvement in life.

The phlegmatic is the most stubborn of all temperaments and when it comes to making changes, the phlegmatic's attitude resembles that of a

mule. The harder you push them to make changes, the more stubborn they become in resisting these changes. To change takes energy, to stay the same doesn't. Therefore, the phlegmatic will take the path of least resistance, which is to remain the same. Un-involvement, while being a handicap, is also a great plus for the phlegmatic. "Peace at all cost," is their usual motto. Therefore, they have an uncanny ability to negotiate peace between two warring parties without getting involved in their conflict. This enables them to become good negotiators and diplomats. If the phlegmatic comes for counsel, they are extremely hard to reach, for when they come into the office, it is at the insistence of someone else, and they are there only to keep peace. They will get involved with the sessions, however, they will tell you very little about themselves and want to know very little about you. They are neither happy nor miserable, so they will honestly believe they don't need counseling. They very seldom suffer from emotional and behavioral problems.

In the area of love and affection, the phlegmatic is the most stable of all temperaments. They don't smother their partner, nor are they coldly distant. They can show a moderate amount of love and affection and have very realistic demands when it comes to how much love and affection they need and the number of people from which they need it. The phlegmatic has no fear of rejection and can handle unaffectionate people.

However, when it comes to deep relationships. The phlegmatic deals with them as they do with other things in their life. Their cool, complacent attitude can hurt the people that love them, the way they observe people can cause them never to give of themselves, and hence, never receive either.

Phlegmatic Inclusion Scores:

Expressed 4 to 5 (expressive)

Wanted 4 to 5 (responsive)

The person with the Phlegmatic Inclusion score is the most socially well-rounded of all temperaments. They relate to tasks better than to people. When the phlegmatic is inspired to socialize, they can do so very well.

However, they are observers who appear to be above it all, and really have no intention of becoming involved.

When it comes to tasks or employment, they are suited to the ones that are tedious and require precision and accuracy such as a data processing, researching and bookkeeping. The phlegmatic is extremely slow-paced and slow-moving, just as the name implies, and this slow pace becomes even slower as the day progresses. By the time the day has wound down, phlegmatic have lost their "steam." Since they have no compulsive needs to meet in order to regenerate (the sanguine regenerates through socialization and the melancholy regenerates through quiet time alone), the phlegmatic is very hard to get moving again.

This is extremely hard on the phlegmatic's family, for by the time they come home at the end of the day, there is little energy left for them. They have a good mind for seeing injustices and wrong doings. They even know what should be done to change these misconducts; yet, it is very hard to inspire them to do something about it.

Phlegmatic Control

This person, in the area of control; is an extremely well-rounded individual who will only need a moderate amount of control over the lives and behaviors of other people, but will also only accept a moderate amount of control over their own life and behavior. In the area of making change, the phlegmatic is quite stubborn. The more you try to change them, the harder they will fight you. When they are self-righteous, they are nearly impossible to change, regardless of the circumstances. They are difficult to motivate by any means; however, they seem to be equally motivated by punishment or reward, or by the possibility of positive or negative things that will happen in their life as a result of their choices.

Phlegmatic Affection Scores:

Expressed 4 to 5 (expressive)

Wanted 4 to 5 (responsive)

The person with the phlegmatic score in affection is basically a well-rounded individual. They are calm, easy-going people who aren't plagued with the emotional outbursts, exaggerated feelings, anger, bitterness or un-forgiveness as that of other temperaments. The phlegmatic appears to be equally comfortable being an extrovert or an introvert. The phlegmatic seems equally comfortable showing or not showing love and affection. When they do show affection, it is shown slowly and with little energy.

They can handle people who show them a great deal of love and affection, as well as people who do not show them any love and affection. In addition to tolerating people who reject them or who are unaffectionate, they can also tolerate people who are hostile. Phlegmatics are well-balanced.

Phlegmatic Inclusion Strength

The phlegmatic inclusion strengths are that they relate to tasks and people equally well. They are calm, easy-going, efficient to perfection, peacemakers and they are funny.

Phlegmatic Weaknesses

The phlegmatic inclusion weaknesses include selfishness, being an observer who lets life pass by, and they are uninvolved. These traits are present in all people who have phlegmatic inclusions, regardless of their control and affection scores.

The Phlegmatic Relationship to God

For God to begin to work in the life of phlegmatics, they must first be introduced to God by getting them into church or by them seeing an evangelist. This isn't really a difficult task; they will most likely go along just to keep the peace.

Once they get into church, they will sit back and observe people around them and see how they are dealing with their spiritual matters. The

phlegmatic will know what everyone is doing right and what everyone is doing wrong. They will also wonder what the fuss is all about. They will listen to the preacher talk about some of the things that can keep us out of heaven such as lust, adultery, vengeance, and fornication. Since these sins require too much energy, phlegmatics are not really guilty of any of these. However, just to be on the safe side, they may want God to have a greater impact on their life.

They can see that God wants changes, but the phlegmatic, who is stubborn about change, will fight against it. They will justify this stubbornness by telling themselves that they are all right the way they are, and thus will not make any changes. This leads to self-righteousness. When someone is self-righteous, they have a tendency to view everyone else as flawed and view themselves as perfect. This causes phlegmatics to become very satisfied in their own life, but they can do serious damage to their family relationships and their spiritual relationship with God.

When the phlegmatic does take the Lord into personal relationship, they will neither demand much of God, nor will they give much. They will be the peacemakers who show the more volatile temperaments how to work together. They are the ones who go about doing their work in their quiet, efficient manner, and have no problems with sin. The phlegmatic does not understood their non-involvement with God is in itself a sin, and that they really may have undergone no meaningful changes.

This temperament is unique when it comes to spiritual matters because they do not have concrete needs that must be met and they do not have compulsions that drive them. When the other temperaments sink into their weaknesses, they become miserable and make the other people around unhappy. Jesus Christ is then presented to them as they way of making their lives better. However, when the phlegmatic sinks into their weaknesses, they simply become more slow-paced, harder to inspire, more stubborn to change and more self-righteous. This may hurt the people around them and make them unhappy, but does little for or to, the phlegmatic.

The Sanguine

Objectives:

1. Review the sanguine temperament
2. Examine strengths of the sanguine temperament.
3. Explore the weaknesses of the sanguine temperament.
4. Understand the Inclusion, Control and Affection scores.

Sanguines are the easiest to identify in a group of people; they are the ones who are the center of attention, talk the loudest, tell the funniest jokes and wear the brightest colors. Hippocrates identified the sanguine by the color red or "blood," which fits them perfectly. They bring life and energy into a room by their very presence. Their cheerfulness and humor brightens everyone's lives. When it comes to social orientation, the sanguine is rarely found alone. And if they must be alone, they are talking on the phone, reading a book about people, watching TV shows about people or anything that will give them feelings that people are around or that they are involved in other people's lives. If they have been in a situation where they weren't able to be with people, they will find themselves compulsively driven to be with other individuals.

When you need someone to inspire and affect people with their enthusiasm, you find a sanguine. When you go to the movies, watch a show, are moved to your knees by an evangelist, you are most likely watching a sanguine. In the Bible, look at the vast number of people Peter lead to Christ; he was a sanguine. Most of the great evangelists we see on TV are sanguine. Once their charisma and personality comes into full swing, they can inspire thousands to Christ. When you are lonely, sanguines are great people to be around. Their bright faces can lift even the loneliest people.

The sanguine is the optimistic type of person who believes life is an excited, fun-filled experience that should be lived to the fullest. Inactivity causes them stress because the pace at which they like to live their lives is fast and furious. Most other temperaments get tired just watching them when they are in full swing.

Needing to have money at all times is quite typical of the sanguine. It isn't the money itself that they need, but what the money represents. As long as they have money in their pockets they can go places and do things with other people! The typical sanguine loves sales and they are especially vulnerable to things that are colorfully packaged. The sanguine is the most impulsive of all the temperaments. They act and talk before they think through what will happen because of their actions. This is especially true when it comes to money.

Of all the people in the world, the sanguine is the most lovable. They express love and affection in an endless supply and will accept as much love and affection as you can show them. When it comes to caring about possessions or things, it matters little to them. Their entire existence is for relating to and establishing relationships with people.

The sanguine excels at things that are communication-oriented, but are not patient when it comes to completing jobs. They do not relate well to tasks, but love to relate to people; if they do a task, it is done as quickly as possible, so they can be with people. They will walk away from you when you are in mid-sentence simply because they are not interested in what you have to say anymore, or they will be constantly searching with their eyes to find the next person with which they will interact. The sanguine is usually a person we would like to choose as a best friend, especially those of us who are more withdrawn, but the sanguine is neither a faithful nor loyal friend. They do have the ability to draw out serious people; however they don't have the deep, tender feelings it takes for them to be a loyal friend. Sanguines live for today--if they lose a deep relationship, they replace them immediately.

When an apology in is order, a typical sanguine can apologize very quickly. At the time, their apology is quite sincere, especially if their behavior causes someone pain. One of the curiosities of the sanguine behavior is that they are prone to exaggerate. They exaggerate their emotions, their illnesses, their health, their fun and their achievements. As the exaggerations continue, they fail to recognize they are lying. To them, they are simply expressing their zest for life.

The two most pronounced behaviors are histrionic behavior and neurotic behavior. Histrionic behavior happens because the sanguine needs to be the center of attention. Attention reinforces or rewards the sanguine. In essence, when attention is withheld, they feel they are being punished. When the sanguine undertakes good behavior and attention is withheld, to them, they are being punished for good behavior. Therefore, they will undertake bad behaviors like screaming, pouting, crying, or temper tantrums, which usually draw immediate attention. Additionally, the more hysterical the behavior, the more reward or attention they receive.

In neurotic behavior, the needs are different. A person not only needs attention, they also need love and acceptance. No matter what this person does, if they do not get love, acceptance or attention, they feel they are being punished for good behavior. So they try another route, bad behavior. Bad behavior starts by lying, cheating, stealing.

Out of all the children parents may raise, the sanguine is the one to which you can do the least amount of emotional harm. They will cry the hardest, weep the most often, throw the most violent temper tantrums and pout the most frequently. In today's world, the sanguine is a survivor. There are very few things that can happen to sanguines that will break them, and a different environment will change even the worst things that happen in their life. The way to motivate a sanguine is with love, attention and acceptance. Of all the temperaments, the sanguine is the most responsive to praise, adoration and love.

When you put a sanguine into a marriage, everything they say and do will be to establish and maintain the marriage so they can receive praise, love, attention, and adoration. In the sexual act of marriage, the sanguine woman is the least inhabited. She approaches this aspect of marriage very simply. If it feels good, do it, if it makes you happy, go for it. The married, sanguine male is a very loving affectionate person and will go to great lengths to build a relationship with his wife. When it comes to the sexual act, it is for building of the relationship between the two partners.

The sanguine will seldom choose another sanguine for a deep, personal friendship or as a marriage partner. It is as if they don't trust someone who is like themselves. They will inevitably choose the more serious and withdrawn temperaments as a stabilizing discipline in their lives. A sanguine does not like to be around downbeat, depressed people. They want to look at and see the fun things in life.

Sanguine Inclusion Scores:

Expressed 6 to 9 (expressive)

Wanted 6 to 9 (responsive)

The sanguine inclusion is a social person who likes to go to parties to be with people. They are the type of people who have their shoes parked at the door and are ready to go in a minute.

Sanguine Control Scores:

Expressed 6 to 9 (expressive)

Wanted 6 to 9 (responsive)

The Sanguine Control is not only unique, but is also very rare. Only two percent of the population has this control and they are predominantly male. From what has been learned about the expressive and responsive scores, we can understand the problem this creates for the person with the sanguine control. On one hand, they want to control others' behavior; on the other hand, they are dependent and need control taken over their own lives and behaviors. Their need to be dependent means they are dependent in the need of self-indulgence. This creates the sanguine dependent/independent conflict.

Sanguine Affection Scores:

Expressed 6 to 9 (expressive)

Wanted 6 to 9 (responsive)

The sanguine has the need to show a great deal of love and affection and has the need to receive a great deal of love and affection. They also approach a great many people for deep personal relationships and they need deep personal relationships with a great many people. Most of us would believe that a person who shows this much love and affection could have nothing but strengths, but as with all other temperament needs, the sanguine also has weaknesses.

Sanguine Strengths

Sanguine strengths are that they are outgoing, open, friendly, have a very direct behavior, show a great deal of love and affection, are very ingenious in showing it, free in interactions, tells and shows exactly how they feel, relates well to other people and how they feel, optimistic, upbeat and inspiring.

Sanguine Weaknesses

Sanguine weaknesses include being very compulsive and demanding of other people for love and affection, very emotional, having a tendency to exaggerate emotions, having feelings without much depth, a constant need to be in command of the conversation, and a willingness to turn their back on deep relationships because they have no trouble replacing the other party.

The Sanguine Relationship to God

The relationship to God and Jesus is an interpersonal relationship. Normally, the sanguine is introduced to God and His Son, Jesus Christ, either through church, friends or associates.

The first step for the sanguine is to wish to associate with God--the temperament need in inclusion must be met. Since the sanguine is attracted to the more serious stabilizing person, God must be serious and stabilizing

and want full interaction. His Son, the Lord Jesus Christ, must meet the same criteria. Yet, there are three other criteria that must be met: adoration, acceptance and attention.

Once the sanguine has allowed the relationship to go deeper, the temperament needs in control must be met. This person will still have a pendulum swing, and if the sanguine perceives that God will allow them to be self-indulgent, as long as it isn't sinful, then the relationship will continue. If the sanguine is told or perceives that self-indulgence is sinful and not allowed, then the interpersonal relationship is stopped.

Once God and Jesus are allowed into the affection area of the temperament, the sanguine can interact with God and Jesus with a deep, personal relationship. Then, the change in the spirit and soul can begin. For sanguine to interact freely with God in order for them to receive Jesus, they must receive an abundance of love, joy and peace.

The Supine

Objectives:

1. To review the supine temperament.
2. To examine the strengths/weaknesses of the supine temperament.
3. To explore the Inclusion, Control, and Affections scores of the supine.

You will not find this temperament in any other studies. This temperament was identified and researched at the N.C.C.A. In some studies, this temperament is referred to as the passive sanguine, but the N.C.C.A. has found that their behavior is so unique and different that it cannot refer to them under the same heading as the sanguine and any study in temperament would not be complete without a comprehensive study on the supine.

The sanguine is basically an optimistic, upbeat type of individual with very direct behavior. The supine, in contrast, is a downbeat, almost withdrawn person, with indirect behavior. The sanguine is very accepting of himself and other people; the supine views himself as worthless and inadequate, while viewing others as superior.

The supines are very hard to pick out in a crowd of people, because they appear to be melancholy. In social situations, the supine is often found alone or in isolation; however, unlike the melancholy, the supine is frustrated in that isolation. They express introversion, yet become frustrated and angry when the people around them don't guess their need to be accepted.

In reality, the supine is not an introvert. They don't like tasks, but they like people. The formation and maintenance of relationships is uppermost in their mind. They don't relate to, nor understand tasks as well as they do people. When it comes to parties or any social activities, you would never guess from outward signs that they wished to be included. If the people who are around the supine do not interact with them with acute sensitivity, the supine will forever remain in their isolation.

The supine temperament can undertake numerous tasks, especially if these tasks are perceived as used in the development of a deep, personal, relationship. A person with this type of temperament can be extremely accommodating to other people, even to the expense of themselves. The ability to serve people and try to make people happy makes them natural born victims. We have all watched children at play. Even small children have the inborn tendency to pick on the meekest child. They find the weaker, gentle child, the one who will not fight back, and they become cruel and dominating. For the rest of their childhood, the supine will most likely be taunted and tormented.

As with children, so it is with adults. Adults have the tendency to take advantage of the weaker person. They find the person who will walk the extra mile, do the extra job or serve until they can no longer walk. Anything you tell them to do they will do, any order you give them, they will follow. The supine will run themselves ragged and will push themselves to the limit, serving and making people happy—all for some small piece of recognition.

The supine cannot make decision independently nor take on responsibilities independently, and if they are forced to do so, they become extremely anxious and insecure. They also feel inadequate and worthless and are fearful of being left alone or having to take care of themselves, so they are constantly searching the world for people to take care of them. If the supine is a woman, she will most likely look for a man to take care of her and will be fearful of spending her life without a man.

When the supine is a man, his self-image is that of worthlessness. This is magnified by the perceptions of our society in general. His gentleness and the need to serve, the lack of strength and the degree of dependency aren't only rejected, it is ridiculed, and this reinforces his poor self-image. In essence, both the male and female supine have a hard time dealing with today's world.

The Virgin Mary, the Mother of Jesus, is an excellent example of a person with a supine temperament. Mary served God without question and sacrificed herself. She risked her reputation and her marriage to Joseph by

carrying a child that the world would have seen as illegitimate. When it comes to gentleness, there is none more fitting than Mary. In view of this, the supine can be the most blessed of all temperaments when they are recognized for their gentleness and ability to serve.

Since supines are easily used and taken advantage of, their lives are filled with anxiety and anger. As we have already stated, supines have almost unlimited ability for service; however, they serve more times than not for the recognition they get for that service. When they don't receive that recognition from the people they serve, they become anxious and angry.

Supines have a high degree of indirect behavior. For example, they may want to tell you no, but they just don't know how to they can as they suffer immense neurotic behavior symptoms. Neurotic behavior occurs when behavior brings about results which are opposite to what is needed or wanted. Supines are a very unstable temperament and very vulnerable to the environment. They are extremely weak-willed and wish to say "no," but don't know how.

Since they are always looking for other people to guide them and direct their energies, they are constantly doing things with a glad heart and when they aren't receiving recognition, this causes them to feel used. Feeling used and taken advantage of makes them feel anxious and angry. The anger that the supine shows is different from that of the other hot-tempered temperaments. This anger is seldom seen by the outside world and is usually not even recognized as anger by the supine.

Supine Inclusion Scores:

Expressed 0 to 3 (expressive)

Wanted 6 to 9 (responsive)

The supine is introverted and extroverted. This means they express themselves as an introvert and respond as an extrovert. The supine is quiet and usually found in the background in a social situation. They are often

frustrated in their loneliness. They are very distant and will only respond when approached by others. They will not give out any messages that they want to be accepted. They don't assert themselves; they want others to guess at their need to socialize. The supine in inclusion is relationship-oriented and needs to relate to other people.

Supine Control Scores:

Expressed 0 to 3 (expressive)

Wanted 6 to 9 (responsive)

In the area of making decisions and taking on responsibilities, the supine is a very unique temperament. Supines don't have the ability to make decisions or take on responsibilities independently; they need a trusted person who will help them make decisions and share the responsibilities of the decisions made.

The world is not kind to the supine in control, neither in childhood nor adulthood. When they are children, the other children zero in on them knowing they will be the last to fight back. Once they become adults, they are again zeroed in on by others. This time it is by the more dominant aggressive temperaments. These people may order them around and dominate them in cruel, overbearing ways, until the supine is overwhelmed with anger and anxiety, at which time he turns on the people who have dominated them.

Supine Affection Scores:

Expressed 0 to 3 (expressive)

Wanted 6 to 9 (responsive)

The person with the supine affection score is unique. This person suffers from an introversion/extroversion conflict. They show very little love and affection and appear not to want deep, personal, relationships. In essence, they need a great deal of love and affection and many people with whom to

have deep, personal, relationships. Because they have such indirect behavior, the people around them do not guess these intense needs, so again they will remain frustrated; their needs never being fulfilled.

The person who is the supine in affection, places the burden of proof on the other person. The people around them must prove they want a loving, deep, personal, relationship before the supine will respond. The problem with this type of behavior is that the supine gives very few signs that they need or want a person's love and affection or a deep, personal relationship with people.

Once someone has approached them in a sensitive manner and has proven that they want a deep, personal, relationship, supines can be very faithful, loyal friends to people who recognize and appreciate their gentleness and their ability to serve. Supines are non-assertive in pushing forward their wants and needs. There is no other temperament that needs to know and practice the law of reciprocity, more. On the other hand, there is no other temperament than can serve better than the supine.

Supine Strengths

The supine strengths are their accommodating nature, fondness of serving others, faithfulness in friendship (when treated properly), and a high need for love and affection.

Supine Weaknesses

The supine control weaknesses include: aggressive disorders, open dependence, defensiveness against loss of position, weak willpower, and difficulty in saying no to self and others, tendency to feel powerless and at the mercy of others.

The Supine Relationship to God

The first step in interacting with God is in the area of inclusion when the supine is introduced to God. Since supines are responders and not initiators, when they come in contact with an inspiring preacher, they will respond to

his words. If the supine goes to a church where they are welcomed and accepted with little effort on their part, they will then keep coming to church. If the preacher can give them the message of a God who welcomes them without much outward effort on their part, then they will take Him further into their life. They will seldom respond to "general" announcements and invitations to church functions; they often must receive a "personal" invitation before attending church functions.

After this need is met, the supine's need in the area of control must be met. For the supine, this need is usually easily met because of the traditional teaching of the church. If the supine is taught that God is the absolute authority and that Jesus is the Shepherd who leads it and will direct our life if we ask Him, then the supine will be able to yield to God in the area of control. Also, since supines appear to be almost incapable of making decisions alone, the church must show them how to go to the Lord for conviction and correction when making decisions, and taking on responsibilities.

The supine must be taught to share his responsibilities and his decisions, and how to talk to and listen to God. If these needs are not met, then the relationship with the Lord is not permitted to go any further. If these needs are all met, then the supine will begin to have a deep, personal, relationship with the Father.

The area of affection is where the supine really begins to have a deep, personal, relationship with God. This is where the supine begins to feel God's love and peace. If the supine understands that God loves them regardless of their feelings of worthlessness, then the supine will begin seeking God for a deep, personal, relationship.

The supine is the best of all temperaments for serving God. Supines love to serve and be supportive of deep, personal, relationships, but they do this because of the recognition they receive for that service. If the supine is not recognized for the service they give to the church, then that relationship is not allowed to go any further. In fact, the supine is the temperament that will actually become angry if they are not given recognition. This anger will be allowed to build up for a certain length of time, then the supine will lash

out and when this happens, not only will the supine not allow God to have any more input in his life, but he will actually turn his back on Him, thus destroying the already existing relationship.

From the above information you can see why the kingdom of God loses so many people with the supine temperament.

THREE-THE BUILDING BLOCKS

The Building Blocks

The **N.C.C.A** developed a simple and unique way to break down the complex subject of the **"inner man."** You may find it helpful for your own understanding and helpful in your attempts to teach your counselees. It is called, "The Building Blocks."

The first building block of understanding human behavior is God-created. This is called our temperament. When each person is conceived, the genetic coding for their unique temperament is placed within them by order of God.

The second building block of understanding human behavior is that we are man/environment-affected. This is called our character. Upon a child's birth, he begins to interact with his environment, and his environment interacts with him. The environment is everything the child sees, hears, smells, feels, and learns. These perceptions are forever locked into the brain and they mold and alter temperament slightly, forming character, (i.e., temperament x environment= character).

The third building block of understanding human behavior is that we are self-selected. This is called our personality. This may or may not be part of the temperament or character. This is the way the individual perceives how they must behave to survive in the world in which he/she lives.



Temperament determines how much love and affection we need. For example: A baby will be born with the need for a little stroking and holding. The need is placed within him by God. He is in an environment where the parents hold and stroke him, so this forms character. The child will want to be stroked and held slightly more than his temperament shows. This increased need was placed within the child by his parents or as we say, man/environment affected. This is called learned behavior. If at some point in the child's life, he attempts to hold or stroke another person, and is rejected, he might pull back and refrain from expressing his love. The need to behave like this is self-selected and is called personality.

When understanding and counseling man, we must get to the God created part of man's behavior.

When temperament is pinpointed and understood, we can use that knowledge to point the individual in a direction that will help them know and understand themselves better. We can then lead them toward stronger marriage relationships, stronger relationships with their children and teach them how to deal with, and counteract stress and pressure.

The understanding of temperaments also gives us a "special knowledge" of the inner-working of man. It helps identify the pressures or feelings he is dealing with which are coming from:

- Himself.
- The world in which he lives.
- His own weaknesses or desires.

The understanding of temperaments also gives us the ability to lead our counselees to a stronger relationship with God by showing them how to let God work in their lives and interact with God in ways which are beneficial to them.

There are parts of man that are closely related and cannot be separated. Each is a determining factor in man's behavior. They are the physical, spiritual, and emotional areas of man (mind, soul and body). Physical illness can affect our behavior as can spiritual darkness and emotional illness. Emotional illness, eating, sleeping, drinking, susceptibility to alcoholism, drug addiction and sexual abuse are determined in the temperament.

Temperament is a determining factor in:

- Determining what kind of career is most comfortable for us.
- Finding hobbies that will bring us the most satisfaction and enjoyment.
- How we make decisions and take on responsibilities.
- How dependent or independent we are.
- The spiritual development of man.

How happily married two people are will depend a great deal on how well they understand their partner's temperament and how willing they are to meet the needs of that temperament.

Most temperament researchers and writers have the simplistic view that an individual is one temperament, i.e., he is a melancholy or she is a

choleric. That is seldom true. Man is a very complex being, both logically and emotionally. For example, an individual may be a melancholy in their social interaction (inclusion), a sanguine in their decision-making area (control) and a phlegmatic in their deeper relationships (affection).

FOUR- THREE AREAS OF INTERPERSONAL NEEDS

Objectives:

1. To examine the three areas of interpersonal needs.
2. To explore the needs of inclusion, control, and affection.
3. To discuss temperament needs in interpersonal relationships.

These three areas govern our behavior in interpersonal relationships and also determine how we approach the rest of our lives. The areas of inclusion, control and affection are distinguished and measurable, yet interwoven throughout the behavior of man. These needs also reinforce our knowledge of creation and the omnipotence of God. Only the "hands on" creation of an omnipotent being allows for such differences, yet such order, within the behavior of man. In a nutshell, inclusion determines who is in, or out of the relationship; control determines who maintains the power and makes decisions for the relationship; and affection determines how emotionally close or distant the relationship.

Inclusion is the need to establish and maintain satisfactory relationships with people in the area of surface relationships, association and socialization. The relationships include those we meet at parties, social gatherings and people who come in and out of our lives every day. The need within the temperament ranges from approaching a great many people for association (socializing, surface relationships) to approaching only a select few.

The second need in inclusion is not wanting people to approach us for association and socializing. This need is measured from a scale of wanting almost everyone to approach us for association to wanting almost no one to approach us for association. Some terms used to describe this association are interact, mingle, belong, communicate, companion, attend, member, togetherness, join, extrovert, introvert, exclusion, isolate, outcast, outsider, lonely, detached, withdrawn, abandoned and ignored.

Control is the need to establish and maintain a satisfactory relationship with people in respect to control and power. This need determines who needs to maintain control and hold the power in the interpersonal situation. The need for control within the temperament ranges from maintaining control of everyone's behavior to maintaining control over no one's behavior. The second area of need within the temperament is measured in wanting no one to control our behavior to wanting everyone to control our behavior.

Control is different from inclusion because it concerns itself with the need for dominance within the interpersonal situation, not prominence of the relationship, i.e., the power behind the throne. The perception of feeling competent is the need the person is attempting to meet in the area of control.

Affection is the need to establish and maintain a satisfactory relationship with others in regard to love and affection. The needs within the temperament range from showing love and affection to a great many people to showing love and affection to only a select few. The second area of need within the temperament ranges from wanting love and affection from everyone to wanting love and affection from no one at all.

Affection is unique within the temperament because it can only occur from one person to one person. In the area of inclusion and control, a group of people can be combined to be associated with or controlled as one, but in the area of affection, the relationship can only be one person to one person. The intimacy of the temperament need can only be achieved by the close, personal, emotional feelings between two people. To become emotionally close to someone, there is an element of confiding innermost desires, anxieties, and feelings. A strong emotional tie usually is accomplished by a unique bond regarding the sharing of these feelings.

The perception of feeling that "Self" is lovable is the need the person is attempting to meet in the area of affection.

Relationship to God the Father and Jesus Christ

Objectives:

1. To examine our relationship to God, the Father, in light of inclusion, control, and affection.
2. To explore our relationship to the Lord Jesus Christ in light of inclusion, control, and affection.

The reason for this is the same as with all our other interpersonal relationships. The temperament need we are trying to meet at the time, will determine how we interact with God, at that time.

If we are dealing with God in the area of inclusion, then our relationship will be geared toward meeting our inclusion needs. We will only allow God to associate with us in the need for socialization and surface relationships.

In the area of control, we can either try to exhibit the need to control God by praying and demanding God to give us what we want, or we can submit control of our lives over to God and let Him control us. A person can't submit to God and submit to self at the same time. We will either let God control us, or we will try to control God.

FIVE- NATURAL COMBINATIONS

Natural combinations of birth personalities are:

Sanguine/Choleric
Choleric/Melancholy
Phlegmatic/Sanguine
Melancholy/Phlegmatic

One of the two will be your dominate and the other will be your secondary. Most everyone has a dominant and a secondary, but the numbers may vary greatly. Example: 32 choleric with 8 melancholy would be described as a very strong choleric with some melancholy traits.

However, it is also quite possible to have more evenly balanced scores in two columns. One or two checks in the remaining two columns can generally be ignored as insignificant. Any test such as this can be assumed to have a 10 percent margin of error, for the words simply represent how you perceive yourself.

Normal healthy patterns are characterized by similar and balancing scores of strengths and weaknesses in any single column.

Unnatural combinations

There are two combinations, though often seen, that are unnatural:

Sanguine/Melancholy	Choleric/Phlegmatic

Either of these two appearing on the scoring sheet in significant numbers is evidence of a “personality mask” as they are diametrically opposite and are not natural birth personality combinations. There is one major problem with personality. It is a mask we wear for the world, and as with any other

mask, it cannot be worn for very long. Eventually, the person must revert back to temperament and character (for actions and reactions of behavior). This explains why a person acts differently at home than they do out in the world.

THE WAX MASK: IT MELTS UNDER PRESSURE.

The result of outside forces working in our life to make us conform to someone else's concept of who we should be.

Put on in childhood to survive in a difficult or dysfunctional family situation.

"Masking" is the "face" we show to the world. We mask or hide our true feelings, thus we hide our true self. We call this the "wax mask," as it "melts" under pressure, and the real person is revealed.

Causes of Masking

A domineering parent in childhood, constantly requiring the child to conform to the personality they want the child to have. A melancholy/choleric parent, for example, tries to make a spontaneous sanguine child into a meticulous and neat, melancholy. An alcoholic parent in childhood, forcing unnatural pressures for the child to perform or contribute to the household, often assuming parental roles not natural for a child or his God-given birth personality.

Strong rejection feelings in childhood which occur when a child does not feel the love of one parent, this is especially true if it is both parents. Children will often try to be perfect for the unloving parent in order to win the love, attention, and approval so eagerly craved and needed by every child. Any form of emotional or physical abuse will quickly teach the child that the only way to help stop the harsh treatment is to conform to the demands of the abusive parent.

SIX- PERSONALITY PROFILES

On the following pages are sample profiles sheets. To complete the sheets, please use the accompanying The Five Temperments workbook. The following information is copyright © The Sophia Institute
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Your Personality Plus Profile: Sheet One

Directions — In each of the following rows of four words across, place an X in front of the one and only one word that most often applies to you. Continue through all forty lines; be sure each number is marked. If you are not sure which word "most applies," ask a spouse or a friend, or think of what your answer would have been when you were a child.

Strengths

1	___	Adventurous	___	Adaptable	___	Animated	___	Analytical
2	___	Persistent	___	Playful	___	Persuasive	___	Peaceful
3	___	Submissive	___	Self-sacrificing	___	Sociable	___	Strong-willed
4	___	Considerate	___	Controlled	___	Competitive	___	Convincing
5	___	Refreshing	___	Respectful	___	Reserved	___	Resourceful
6	___	Satisfied	___	Sensitive	___	Self-reliant	___	Spirited
7	___	Planner	___	Patient	___	Positive	___	Promoter
8	___	Sure	___	Spontaneous	___	Scheduled	___	Shy
9	___	Orderly	___	Obliging	___	Outspoken	___	Optimistic
10	___	Friendly	___	Faithful	___	Funny	___	Forceful
11	___	Daring	___	Delightful	___	Diplomatic	___	Detailed
12	___	Cheerful	___	Consistent	___	Cultured	___	Confident
13	___	Idealistic	___	Independent	___	Inoffensive	___	Inspiring
14	___	Demonstrative	___	Decisive	___	Dry humor	___	Deep
15	___	Mediator	___	Musical	___	Mover	___	Mixes easily
16	___	Thoughtful	___	Tenacious	___	Talker	___	Tolerant
17	___	Listener	___	Loyal	___	Leader	___	Lively
18	___	Contented	___	Chief	___	Chart maker	___	Cute
19	___	Perfectionist	___	Pleasant	___	Productive	___	Popular
20	___	Bouncy	___	Bold	___	Behaved	___	Balanced

Weaknesses

21	___	Blank	___	Bashful	___	Brassy	___	Bossy
22	___	Undisciplined	___	Unsympathetic	___	Unenthusiastic	___	Unforgiving
23	___	Reticent	___	Resentful	___	Resistant	___	Repetitious
24	___	Fussy	___	Fearful	___	Forgetful	___	Frank
25	___	Impatient	___	Insecure	___	Indecisive	___	Interrupts
26	___	Unpopular	___	Uninvolved	___	Unpredictable	___	Unaffectionate
27	___	Headstrong	___	Haphazard	___	Hard to please	___	Hesitant
28	___	Plain	___	Pessimistic	___	Proud	___	Permissive
29	___	Angered easily	___	Aimless	___	Argumentative	___	Alienated
30	___	Naive	___	Negative attitude	___	Nervy	___	Nonchalant
31	___	Worrier	___	Withdrawn	___	Workaholic	___	Wants credit
32	___	Too sensitive	___	Tactless	___	Timid	___	Talkative
33	___	Doubtful	___	Disorganized	___	Domineering	___	Depressed
34	___	Inconsistent	___	Introvert	___	Intolerant	___	Indifferent
35	___	Messy	___	Moody	___	Mumbles	___	Manipulative
36	___	Slow	___	Stubborn	___	Show-off	___	Skeptical
37	___	Loner	___	Lord over others	___	Lazy	___	Loud
38	___	Sluggish	___	Suspicious	___	Short-tempered	___	Scatterbrained
39	___	Revengeful	___	Restless	___	Reluctant	___	Rash
40	___	Compromising	___	Critical	___	Crafty	___	Changeable

Personality Scoring: Sheet Two

Now transfer all your X's to the corresponding words on the Personality Scoring sheet, and add up your totals. For example, if you checked *Animated* on the profile, check it on the scoring sheet. (Note: The words are in a different order on the profile and the scoring sheet.)

Strengths

		Popular Sanguine		**Powerful Choleric**		**Perfect Melancholy**		**Peaceful Phlegmatic**
1	___	Animated	___	Adventurous	___	Analytical	___	Adaptable
2	___	Playful	___	Persuasive	___	Persistent	___	Peaceful
3	___	Sociable	___	Strong-willed	___	Self-sacrificing	___	Submissive
4	___	Convincing	___	Competitive	___	Considerate	___	Controlled
5	___	Refreshing	___	Resourceful	___	Respectful	___	Reserved
6	___	Spirited	___	Self-reliant	___	Sensitive	___	Satisfied
7	___	Promoter	___	Positive	___	Planner	___	Patient
8	___	Spontaneous	___	Sure	___	Scheduled	___	Shy
9	___	Optimistic	___	Outspoken	___	Orderly	___	Obliging
10	___	Funny	___	Forceful	___	Faithful	___	Friendly
11	___	Delightful	___	Daring	___	Detailed	___	Diplomatic
12	___	Cheerful	___	Confident	___	Cultured	___	Consistent
13	___	Inspiring	___	Independent	___	Idealistic	___	Inoffensive
14	___	Demonstrative	___	Decisive	___	Deep	___	Dry humor
15	___	Mixes easily	___	Mover	___	Musical	___	Mediator
16	___	Talker	___	Tenacious	___	Thoughtful	___	Tolerant
17	___	Lively	___	Leader	___	Loyal	___	Listener
18	___	Cute	___	Chief	___	Chart maker	___	Contented
19	___	Popular	___	Productive	___	Perfectionist	___	Pleasant
20	___	Bouncy	___	Bold	___	Behaved	___	Balanced

Totals—Strengths

_____	_____	_____	_____

Weaknesses

		Popular Sanguine		Powerful Choleric		Perfect Melancholy		Peaceful Phlegmatic
21	___	Brassy	___	Bossy	___	Bashful	___	Blank
22	___	Undisciplined	___	Unsympathetic	___	Unforgiving	___	Unenthusiastic
23	___	Repetitious	___	Resistant	___	Resentful	___	Reticent
24	___	Forgetful	___	Frank	___	Fussy	___	Fearful
25	___	Interrupts	___	Impatient	___	Insecure	___	Indecisive
26	___	Unpredictable	___	Unaffectionate	___	Unpopular	___	Uninvolved
27	___	Haphazard	___	Headstrong	___	Hard to please	___	Hesitant
28	___	Permissive	___	Proud	___	Pessimistic	___	Plain
29	___	Angered easily	___	Argumentative	___	Alienated	___	Aimless
30	___	Naive	___	Nervy	___	Negative attitude	___	Nonchalant
31	___	Wants credit	___	Workaholic	___	Withdrawn	___	Worrier
32	___	Talkative	___	Tactless	___	Too sensitive	___	Timid
33	___	Disorganized	___	Domineering	___	Depressed	___	Doubtful
34	___	Inconsistent	___	Intolerant	___	Introvert	___	Indifferent
35	___	Messy	___	Manipulative	___	Moody	___	Mumbles
36	___	Show-off	___	Stubborn	___	Skeptical	___	Slow
37	___	Loud	___	Lord over others	___	Loner	___	Lazy
38	___	Scatterbrained	___	Short-tempered	___	Suspicious	___	Sluggish
39	___	Restless	___	Rash	___	Revengeful	___	Reluctant
40	___	Changeable	___	Crafty	___	Critical	___	Compromising

Total—Weaknesses

_____	_____	_____	_____

Combined Totals

_____	_____	_____	_____

The personality profile is from After Every Wedding Comes a Marriage by Florence Littauer. Copyright 1981, Harvest House Publishers.

You have taken the test. Now you know what temperament or combination you are. Following are the strengths of each summarized. Bet you did not know you had all this going for you. Now that you know your assets—make them work for you.

Popular Sanguine Personality

The Extrovert The Talker The Optimist

Strengths

Emotions:

- ☐ Appealing personality
- ☐ Talkative, storyteller
- ☐ Life of the party
- ☐ Good sense of humor
- ☐ Memory for color
- ☐ Physically holds on to the listener
- ☐ Emotional and demonstrative
- ☐ Enthusiastic and expressive
- ☐ Cheerful and bubbling over
- ☐ Curious
- ☐ Good on stage
- ☐ Wide-eyed and innocent
- ☐ Lives in the present
- ☐ Changeable disposition
- ☐ Sincere at heart
- ☐ Always a child

As a parent:

- ☐ Makes home fun
- ☐ Is liked by children's friends
- ☐ Turns disaster into humor
- ☐ Is the circus master

At work:

- ☐ Volunteers for jobs
- ☐ Thinks up new activities
- ☐ Looks great on the surface
- ☐ Creative and colorful
- ☐ Has energy and enthusiasm
- ☐ Starts in a flashy way
- ☐ Inspires other to join
- ☐ Charms others to work

As a friend:

- ☐ Makes friends easily
- ☐ Loves people
- ☐ Thrives on compliments
- ☐ Seems exciting
- ☐ Envied by others
- ☐ Doesn't hold grudges
- ☐ Apologizes quickly
- ☐ Prevents dull moments
- ☐ Likes spontaneous activities
- ☐ Does not like to be alone

Perfect Melancholy Personality

The Introvert The Thinker The Pessimist

Strengths

Emotions:

- ☐ Deep and thoughtful
- ☐ Analytical
- ☐ Serious and purposeful
- ☐ Genius prone
- ☐ Talented and creative
- ☐ Artistic or musical
- ☐ Philosophical and poetic
- ☐ Appreciative of beauty
- ☐ Sensitive to others
- ☐ Self-sacrificing
- ☐ Conscientious
- ☐ Idealistic

As a parent:

- ☐ Sets high standards
- ☐ Wants everything done right
- ☐ Keeps home in good order
- ☐ Picks up after children'
- ☐ Sacrifices own will for others
- ☐ Encourages scholarship and talent

At work:

- ☐ Schedule oriented
- ☐ Perfectionist, high standards
- ☐ Detail conscious
- ☐ Persistent and thorough
- ☐ Orderly and organized
- ☐ Neat and tidy
- ☐ Economical
- ☐ Sees the problems
- ☐ Finds creative solutions
- ☐ Needs to finish what is started
- ☐ Likes charts, graphs, figures and lists

As a friend:

- ☐ Makes friends cautiously
- ☐ Content to stay in background
- ☐ Avoids causing attention
- ☐ Faithful and devoted
- ☐ Will listen to complaints
- ☐ Can solve others' problems
- ☐ Deep concern for other people
- ☐ Moved to tears with compassion
- ☐ Seeks ideal mate

Powerful Choleric Personality

The Extrovert The Doer The Optimist

Strengths

Emotions:

- ☐ Born leader
- ☐ Dynamic and active
- ☐ Compulsive need for change
- ☐ Must correct wrongs
- ☐ Strong willed and decisive
- ☐ Unemotional
- ☐ Not easily discouraged
- ☐ Independent and self-sufficient
- ☐ Exudes confidence
- ☐ Can run anything

As a parent:

- ☐ Exerts sound leadership
- ☐ Establishes goals
- ☐ Motivates family to action
- ☐ Knows the right answer
- ☐ Organizes household

At work:

- ☐ Goal oriented
- ☐ Sees the whole picture
- ☐ Organizes well
- ☐ Seeks practical solutions
- ☐ Moves quickly to action
- ☐ Delegates work
- ☐ Insists on production
- ☐ Makes the goal
- ☐ Stimulates activity
- ☐ Thrives on opposition

As a friend:

- ☐ Has little need for close friends
- ☐ Will work for group activity
- ☐ Will lead and organize
- ☐ Is usually right
- ☐ Excels in emergencies

Peaceful Phlegmatic Personality

The Introvert The Watcher The Pessimist

Strengths

Emotions:

- ☐ Low-key personality
- ☐ Easygoing and relaxed
- ☐ Calm, cool, and collected
- ☐ Patient, well balanced
- ☐ Consistent life
- ☐ Quiet but witty
- ☐ Sympathetic and kind
- ☐ Keeps emotions hidden
- ☐ Happily reconciled to life
- ☐ All-purpose person

As a parent

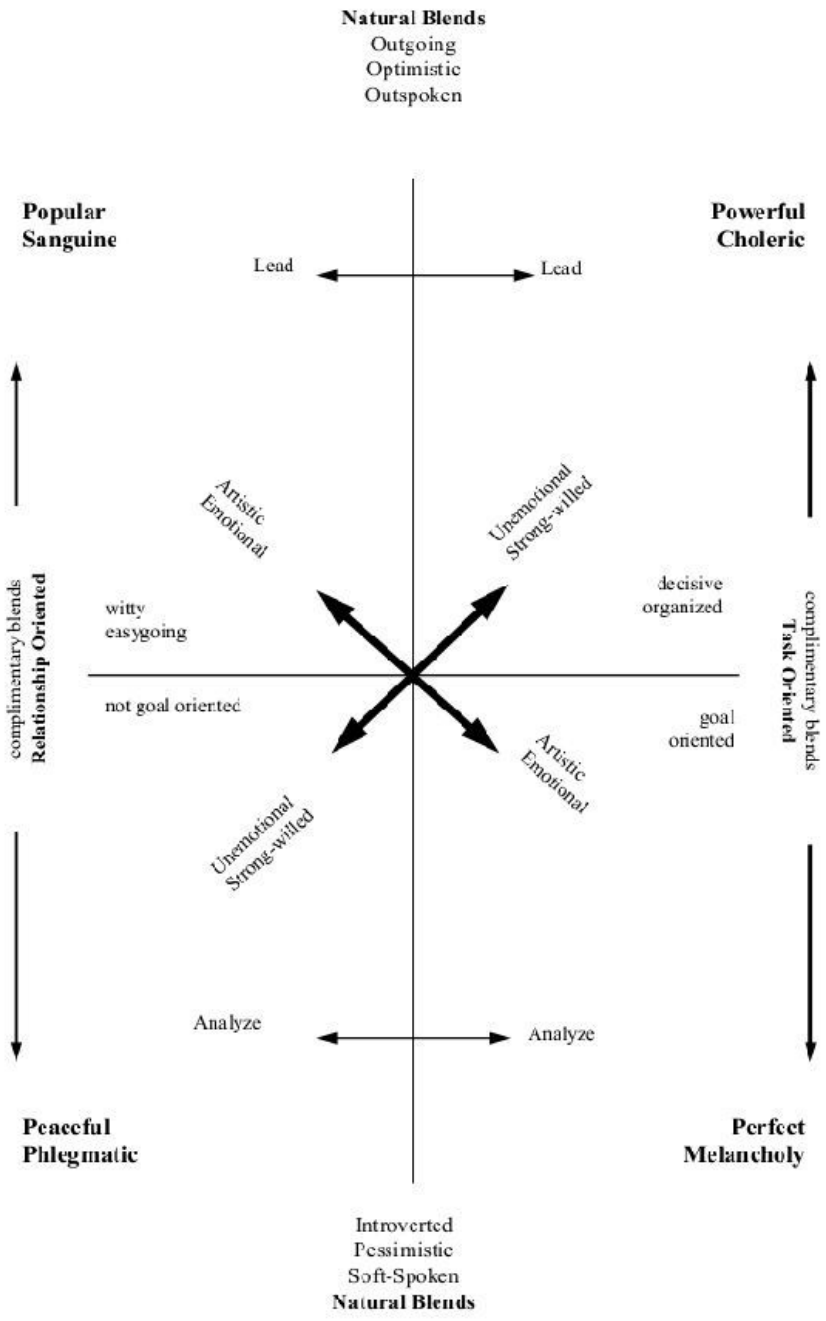
- ☐ Makes a good parent
- ☐ Takes time for the children
- ☐ Is not in a hurry
- ☐ Can take the good with the bad
- ☐ Doesn't get upset easily

At work

- ☐ Competent and steady
- ☐ Peaceful and agreeable
- ☐ Has administrative ability
- ☐ Mediates problems
- ☐ Avoids conflicts
- ☐ Good under pressure
- ☐ Finds the easy way

As a friend

- ☐ Easy to get along with
- ☐ Pleasant and enjoyable
- ☐ Inoffensive
- ☐ Good listener
- ☐ Dry sense of humor
- ☐ Enjoys watching people
- ☐ Has many friends
- ☐ Has compassion and concern


Natural Blends
Outgoing
Optimistic
Outspoken
Popular
Sanguine
Powerful
Choleric
Lead
Lead
Artistic
Emotional
Unemotional
Strong-willed
complimentary blends
Relationship Oriented
witty
easygoing
decisive
organized
not goal oriented
goal
oriented
complimentary blends
Task Oriented
Artistic
Emotional
Unemotional
Strong-willed
Analyze
Analyze
Peaceful
Phlegmatic
Perfect
Melancholy
Introverted
Pessimistic
Soft-Spoken
Natural Blends

What to do about correcting your weaknesses and turning them into strengths.

Sanguine issues:

Popular sanguines talk too much
- Talk half as much as before
- Watch for signs of boredom
- Condense your comments
- Stop exaggerating (remember that *colorful* carried to extreme becomes *lying*)

Popular sanguines are self-centered
- be sensitive to other people's interests
- learn to listen
- be sensitive to other's needs and listen to what they have to say

Popular sanquines have uncultivated memories
- Pay attention to names
- Write things down
- Don't forget the kids
- Even though you can rationalize why you have a bad memory, no one wants to hear about it. Pay attention to people's names, write things down, and try to take note of where you left your car and your child.

Sanquines are fickle and forgetful friends
- Read *The Friendship Factor* by Alan McGinnis, Augsburg Press
- Put others needs first
- Popular sanquines, it's not easy to be a good friend but it is worth the effort. Don't settle for an audience, become a friend.

Sanquines interrupt and answer for others
- Don't think you must fill all the gaps
- Remember, that one who interrupts and answers for others is rude and inconsiderate and after awhile, unwelcome.

Sanquines are disorganized and immature
- Pull your life together
- Grow up a little
- Philippians 4:13 is your verse

Melancholy issues:

Melancholies are easily depressed
- Realize no one likes gloomy people
- Don't look for trouble
- Don't get hurt so easily
- Look for the positives
- Read *Blow Away the Black Clouds* (Harvest House)
- Remember to accentuate the positives eliminate the negatives.

Melancholies have low self esteem
- Search out the source of your insecurities
- Listen for false humility

Melancholics procrastinate
- Get the right things before you start

- Don't spend so much time planning

Melancholics put unrealistic demands on others
- Relax your standards some
- Be grateful that you understand your temperament so well
- II Corinthians 13:11

Choleric issues:

They are seen as compulsive workers
- Learn to relax
- Read "When I Relax I feel Guilty"
- Take the pressure off of others
- Plan leisure activities

Cholerics must be in control
- Respond to other peoples' leadership
- Don't look down on the "dummies"
- Stop manipulating others

Cholerics do not know how to handle people
- Practice patience
- Keep advice until asked for it
- Tone down your approach to others
- Stop arguing and causing trouble

Cholerics are right but unpopular
- Let someone else be right
- Learn to apologize
- Admit your faults
- Your verse is I John 1:9

Phlegmatic issues:

Phelgmatics are not exciting
- Try to get enthused

Phlegmatics resist change
- Try something different and new

Phlegmatics seem to be lazy
- Learn to accept responsibility
- Don't procrastinate
- Motivate yourself

Phlegmatics have a quiet will of iron
- Communicate your feelings

Phlegmatics seem to be wishy-washy
- Practice making decisions
- Learn to say no
- Proverbs 2:6-9

Finally, how do you deal with others who are …

Sanguine

- ☐ Recognize their difficulty in accomplishing tasks
- ☐ Realize they talk without thinking first
- ☐ Realize they like variety and flexibility
- ☐ Help to keep them from accepting more than they can do
- ☐ Do not expect them to remember appointments or be on time
- ☐ Praise them for everything they accomplish
- ☐ Remember they are circumstantial people
- ☐ Bring them presents; they like new toys
- ☐ Accept that they make fun out of what would be embarrassing to most others
- ☐ Realize they mean well

Melancholy

- ☐ Know that they are very sensitive and get hurt easily
- ☐ They are programmed to be pessimistic
- ☐ Learn to deal with their depression or moodiness
- ☐ Compliment them sincerely and lovingly
- ☐ Accept that they like to be alone and like it quiet sometimes
- ☐ Try to keep a reasonable schedule with them
- ☐ Realize that neatness is a necessity
- ☐ Do not let them become slaves to the family or other groups

Choleric

- ☐ Recognize they were born leading
- ☐ Insist on two way communication with them
- ☐ Know that they do not mean to be hurtful
- ☐ Do not push your luck with them
- ☐ Try to divide areas of responsibility
- ☐ Realize that they are not compassionate or affectionate by nature
- ☐ Know that they are usually right and even when they are not, they think they are

Phlegmatic

- ☐ They need direct motivation
- ☐ Help them set goals and make rewards
- ☐ Do not expect enthusiasm from them
- ☐ Realize that putting things off is their quiet way to control
- ☐ Force them to make decisions
- ☐ Help them learn to confront and decide
- ☐ Do not heap all the blame on them
- ☐ Encourage them to accept responsibilities

Ready, Set, Grow!

- ☐ Understanding your basic temperament does not fence you in to your weaknesses
- ☐ Positives exaggerated become weaknesses
- ☐ You date strengths and discover you have married weaknesses
- ☐ You hire strengths and fire weaknesses

- ☐ Assess both your strengths and weaknesses
- ☐ Make a personal plan to work and improve them
- ☐ Encourage honest opinion from family and friends
- ☐ Seek the guidance of the Holy Spirit to help you develop the **Fruit of the Spirit** through your personality no matter what it is.

Your Notes:

ABOUT THE AUTHOR



A dynamic woman of God, Dr. Ava Rideaux or “Miss Ava,” as she is affectionately called, is an inspirational, and motivational speaker, teacher and prayer warrior who boldly proclaims His Word at conferences, workshops, seminars, retreats and biblical study classes. Since the age of 14, she has been in fellowship with the Lord and has dedicated her life to studying the Word of God.

She ministers strictly on the Word of God, with the belief it is not by opinion, experience, or emotional testimonies that those in bondage are delivered; but by the Word of God alone. She is an inspiration to all she encounters, sharing her personal testimony of how God matured her in the areas of obedience and Holiness.

A living tribute to the eternal God, she is a wife, mother and grandmother. Although, Dr. Ava Rideaux and her husband, Benjamin, pastor Anointed to Serve Multi-Ministries International, Inc., her second love is for the youth (tomorrow’s adults), and she has taught them in various ministry capacities.

Pastor Rideaux holds her Master’s Degree in Christian Psychology/Christian Counseling and a Doctorate Degree in Theology from Immanuel Temple School of the Bible. She states, “My God-given assignment is “Preparing God’s people and making them ready for His return according to Matthew 25:10.”

Special Acknowledgment



Dr. Barbara B. Wright had a love for God that was very contagious. She was an anointed woman of God, profound teacher of the Word of God, pastor, prophet, teacher, musician, mother and friend, to many throughout the years. She helped many ministries begin, and helped to bring restoration to many individuals who had lost their way.

Dr. Wright loved her students and had a special way to make every one of them feel like they were the only student she had.

This woman of God stirred in my spirit a love for temperaments.

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