

1. **Answer to a Question:** How should “J’s (people who prefer to use their decision-making mode T/F in facing the outer world” parent “P- children” (people who prefer to use their perceptive mode S/N in facing the outer world?
 - I am very familiar with this issue. My wife and I are both strong “J’s” who raised two “P-type” children, a girl, and a boy. It was not easy! Many difficulties along the way.
 - Until they were in their teens, we knew nothing about temperament. We only knew the two were very different from us in things they liked to do, etc.
 - We did know Scripture insisted children be raised in the admonition and “fear” of the Lord.
 - So, we tried to encourage them to do well, whatever they chose to do (sports, reading, homework, speeches, etc.)
 - We emphasized Scripture’s description of “good character” as the proper way to live.
 - We never fought their temperament. Turns out that was the right thing to do, since no matter how hard we tried we could not have changed their temperament.
 - The key is don’t try to change their temperament. If temperament leads them to do things that are “bad character” behavior, deal with it by showing why it is wrong and how to develop “trained behavior” to correct their problem area.
 - You must “talk and walk” the behavior of “good character.” Temperament relates to how you do things and what you enjoy. Good character relates to filtering what you choose to do through the principles of good character.
 - Remember temperament cannot be changed but can be overridden. Good character provides the impetus to do the overriding. Parents provide the motivation and example.
2. **Introduction to Character:** Temperament & moral character are major elements that interact to form personality. Temperament is morally neutral and determines the way we prefer to acquire information, make decisions, and whether we prefer inward thinking and activity or outward expression and activity. Temperament influences **how** we think, speak, and act. Moral character determines what we choose to do and speak.
 - Temperament is inborn and remains essentially the same from birth throughout life.
 - Temperament preferences become manifest gradually with maturity.
 - Temperament involves preferences not absolutes. It is possible for trained adaptive behavior to override temperament preferences. Trained adaptive behavior is essential in some activities like those of the military.
 - Because adaptive behavior requires greater attention and energy than the underlying preferred behavior, adaptive behavior will be used only when necessity demands.
 - The greatest personal motivators for adaptive behavior are probably love and fear - love for a person, a nation, or a cause, fear for self, loved ones, nation, etc.

3. **Character**: As a general concept, “character” means the **essential essence** that makes anyone or anything what it is. We can talk meaningfully about the character of a person, a relationship, a country, a neighborhood, a school, a company, a book, a wine, a river, etc.
- As an element of personality, character refers to moral attributes that determine what a person chooses to do. Unlike temperament moral character is not inborn and fixed.
 - Moral character must be acquired by moral training through example and instruction in the same sort of way a child’s ability to acquire words and use them in sentences is acquired.
 - Unlike temperament, moral character is not fixed. Traits develop and change.
 - For Christians, the big, wonderful character change occurs with regeneration and the transformation to Christ likeness through the process of sanctification.
 - A person’s moral character is the “inner reality and quality” from which thoughts, speech, decision, behavior, and relationships flow.
4. **Quotes about Character**: Over 2300 years ago, Aristotle said, *“Character is that which reveals moral purpose, exposing the class of things a man chooses or avoids.”* Even earlier, Heraclitus said, *“Character is destiny.”* A famous Greek saying was *“the key to good character is to be able to know yourself, control yourself, and give of yourself.”*
- Theodore Roosevelt said, *“Character, in the long run, is the decisive factor in the life of an individual and of nations alike.”* Mark Twain: *“A man’s character may be learned from the adjectives he habitually uses in conversation.”* Dwight L. Moody: *“If I take care of my character, my reputation will take care of me.”*
 - Character involves two moral terms – “values” and “virtues.” What do these terms mean?
 - Values and virtues both refer to beliefs, principles, ideals, qualities, traits, properties, attributes, expectations, or characteristics of individuals or groups which are admired, desired, and considered to be important for the well-being of society.
 - The same word can name both a value and a virtue.
 - The meaning of “value” is a goal, that which is desired to be true (not always achieved).
 - “Virtues” are “lived” expressions of values, that is actions embodying a “value.”
 - Example: **Honesty** as a value means people **should be honest**. Honesty as a virtue means a person **is honest** in practice. Everyone can consider honesty to be a proper “value” but not all will possess the “virtue” of honesty.
5. **Aristotle’s Virtues**: Aristotle considered virtue to always be the golden mean between two opposites. The 12 virtues of good character which he lists in Nicomachean Ethics are:
- **Courage**: The midpoint between cowardice and recklessness. The courageous person is aware of danger but continues to do what should be done.
 - **Temperance**: The virtue between overindulgence and insensibility. Neither too much nor too little in eating or drinking or any other activity.

- **Liberality:** The virtue of charity. This is the golden mean between miserliness and giving more than you can afford.
 - **Magnificence:** The virtue of living extravagantly. It rests between stinginess and vulgarity. Aristotle sees no reason to be ascetic but also warns against being excessive.
 - **Magnanimity:** The virtue related to pride that holds to the midpoint between not giving yourself enough credit and having delusions of grandeur, i.e., Proper ambition and pride.
 - **Patience:** This is the virtue that controls your temper. The patient person must neither get too angry nor fail to get angry when they should.
 - **Truthfulness:** The virtue of honesty. Aristotle places it between the vices of habitual lying and being tactless or boastful.
 - **Wittiness:** The virtue of a good sense of humor at the midpoint between buffoonery and boorishness.
 - **Friendliness:** While being friendly might not seem like a moral virtue, Aristotle claims friendship is a vital part of a life well lived. This virtue lies between not being friendly at all and being too friendly towards too many people.
 - **Shame:** The midpoint between being too shy and being shameless. The person who has the right amount of shame will understand when they have committed a social or moral error but won't be too fearful to not risk them.
 - **Justice:** The virtue of dealing fairly with others. It lies between selfishness and selflessness. This virtue can also be applied in different situations and has a whole chapter dedicated to the various forms it can take.
 - **Modesty:** The midpoint between shyness and shamelessness.
6. **Two Values & Corresponding Virtues:** Consider 2 “values” – integrity, and respect.
- For the value “integrity,” corresponding virtues might be openness/candor, honesty, fair-mindedness, sincerity, forthrightness, incorruptibility, and decency.
 - For the value “respect,” corresponding virtues might be patience, tolerance, politeness, unpretentiousness, friendliness, inclusiveness, considerate, and courteous.
7. **A Christian List of Character Virtues:** Chastity, Temperance, Charity, Diligence, Patience, Kindness, and Humility. CS Lewis in **Mere Christianity** said, "*Humility is not thinking less of yourself, but thinking of yourself less.*"
8. **Christian Character:** The general definition for character is “**the essential essence which makes anyone or anything what it is.**” What is the essential essence of Christian character?
- The short answer is Christian character is to be “like Christ.” That is, consistent with the character of Christ. The above comments about good character cite many worthy things that are consistent with, even necessary, for Christian character. But they are not sufficient.
 - The unmentioned essence of Christian character is righteousness and holiness before God.

- Relationship to God is crucial. Fallenness and enmity to God cannot produce Christian character. “Good character” traits described above miss the crucial element of regeneration. The absence of commitment to belief that comes with saving faith, and the indwelling of the Holy Spirit mean that “good character,” as described, is not Christian.
 - Christians recognize un-regenerated people may be kind, benevolent, trustworthy, etc. Their actions are good, but not Christian. They are not done from a regenerated heart, as unto the LORD, in admonition and fear of the LORD, in obedience to the LORD, for the glory of the LORD, because of love and respect for the LORD.
9. **Common Grace and Saving Grace**: Good behavior by unregenerate people arises from God’s gift of “common grace.” For His own reasons, God restrains people from being as bad as their fallen nature would incline them to be if there were no restraints. When God removes restraints, “gives them over” to their own fallen nature, the results, as Paul dramatically shows in Romans 1, are dreadful. Christian character is a gift of God’s “saving grace.” He bestows saving grace on whom He wills. No one in their own power can be “good” in a Christian sense. Christian character requires God’s intervention.
10. **The Role of the “Heart”**: Scripture identifies the spiritual “heart” as the “control center” that dictates the “what” toward which temperament-expressed activities are directed.
- Every person’s character, whether fallen or redeemed, arises in their heart, that “inner reality” from which thoughts, speech, decision, relationships, and behavior flow.
 - Scripture insists only a renewed heart can enable one to think, speak, and act consistent with God’s character. Prov. 4:23 (NIV): *“Above all else, guard your heart for everything you do flows from it.”* Mt. 12:34-35 (ESV): Jesus said, *“You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks.”*³⁵ *The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil.*
 - Human character is determined by the state and content of the “heart.” Character like God’s character, requires fallen hearts to be regenerated, made spiritually new.
 - Character determines whether temperament activities are directed toward things morally good or bad. This includes choice of values and philosophies, what a gun is used for, etc.
 - A person’s thoughts, words, and deeds reflect their character, that is, what they truly are in their inner being. A nation’s constitution states its values, its fundamental character.
 - Character is observable only through the outward signs of speech and actions. People can deliberately act and speak deceptively to present a false character. .
 - Character arises in the “heart” and shapes outward behavior which is made manifest through temperament preferences. When the going is tough, good character pays whatever price is necessary to act consistent with its undergirding principles. Think of Daniel. The lion’s den revealed but didn’t change his moral character of constant obedience to God.

TEMPERAMENT

2020 CPC Class (46)	V7PCA (300)	CPCPCA-PC (85)	Presbyterian Clergy (254)	U.S. Data Base (> 7 million)
SJ's – 34 or 74%	SJ's – 67.5%	SJ's – 63%	SJ's – 29%	SJ's – 45%
SP's – 6 or 13%	SP's – 10.2%	SP's – 17.3%	SP's – 8%	SP's – 40%
NF's – 4 or 8.7%	NF's – 10.2%	NF's – 12.3%	NF's – 44%	NF's – 12%
NT's – 2 or 2.2%	NT's – 12.1%	NT's – 7.4%	NT's – 19%	NT's – 3%

TOTAL 206 People

103 MALES

103 FEMALES

3/25/96

		SENSING TYPES		INTUITIVE TYPES				
		WITH THINKING	WITH FEELING	WITH FEELING	WITH THINKING			
<div>SS = 6.7% SP = 10.9% NF = 12.2% NT = 12.1% SJ = 67.5% SP = 10.2% NF = 10.2% NT = 12.1% ----- 100% J's = 80% P's = 19.9%</div>	INTROVERTS	JUDGING	ISTJ Introverted Sensing with thinking F - 15 (14.6%) M - 42 (40.8%) [MELANCHOLY]	ISFJ Introverted Sensing with feeling F - 27 (26.2%) M - 7 (6.8%)	INFJ Introverted Intuition with feeling F - 4 (3.9%) M - 1 (1%)	INTJ Introverted Intuition with thinking F - 2 (1.9%) M - 9 (8.7%)	JUDGING	INTROVERTS
		PERCEPTIVE	ISTP Introverted Thinking with sensing F - 1 (1%) M - 2 (1.9%)	ISFP Introverted Feeling with sensing F - 7 (6.8%) M - 1 (1%)	INFP Introverted Feeling with intuition F - 3 (2.9%) M - 1 (1%) [PHLEGMATIC]	INTP Introverted Thinking with intuition F - 0 M - 4 (3.9%)	PERCEPTIVE	
	EXTRAVERTS	PERCEPTIVE	ESTP Extraverted Sensing with thinking F - 2 (1.9%) M - 5 (4.9%)	ESFP Extraverted Sensing with feeling F - 3 (2.9%) M - 0 [SANGUINE]	ENFP Extraverted Intuition with feeling F 5 (4.9%) M - 2 (1.9%)	ENTP Extraverted Intuition with thinking F - 1 (1%) M - 4 (3.9%)	PERCEPTIVE	EXTRAVERTS
		JUDGING	ESTJ Extraverted Thinking with sensing F - 9 (8.7%) M - 17 (16.5%)	ESFJ Extraverted Feeling with sensing F - 18 (17.5%) M - 4 (3.9%)	ENFJ Extraverted Feeling with intuition F - 5 (4.9%) M - 0	ENTJ Extraverted Thinking with intuition F - 1 (1%) M - 4 (3.9%) [CHOLERIC]	JUDGING	

<u>I</u> <u>S</u> <u>T</u> <u>J</u> Ehrlich Nussbaum Skavet Souza	<u>I</u> <u>S</u> <u>F</u> <u>J</u> Marten Singleton	<u>I</u> <u>N</u> <u>F</u> <u>J</u>	<u>I</u> <u>N</u> <u>T</u> <u>J</u> Tackett
<u>I</u> <u>S</u> <u>I</u> <u>P</u>	<u>I</u> <u>S</u> <u>F</u> <u>P</u> Connell	<u>I</u> <u>N</u> <u>F</u> <u>P</u>	<u>I</u> <u>N</u> <u>T</u> <u>P</u> Cooper
<u>E</u> <u>S</u> <u>T</u> <u>P</u>	<u>E</u> <u>S</u> <u>F</u> <u>P</u> Pervett	<u>E</u> <u>N</u> <u>F</u> <u>P</u>	<u>E</u> <u>N</u> <u>T</u> <u>P</u> Kuiper Swegant
<u>E</u> <u>S</u> <u>I</u> <u>J</u> Gribble Hawcastle Kool Hidrago	<u>E</u> <u>S</u> <u>F</u> <u>J</u> Dever	<u>E</u> <u>N</u> <u>F</u> <u>J</u> Akers Reid	<u>E</u> <u>N</u> <u>T</u> <u>J</u> Alley Cutter

$SJ = 52.4\%$
 $SP = 9.5\%$
 $NF = 9.5\%$
 $NT = 28.6\%$

5-Pastors
 $SJ = 2$ 40%
 $NT = 2$ 40%
 $NF = 1$ 20%
 $SP = 0$ 0%

16-Session MGRS
 $SJ = 9$ 56.25%
 $SP = 2$ 12.5%
 $NF = 1$ 6.25%
 $NT = 4$ 25%

* 16 out of 21 are J's
 - 8 are "STJ's"
 - 3 are "NTJ's"
 - 5 are "SFJ's"
 - 2 are "NFJ's"

* - 7 dominant "S"
 - 3 dominant "N"
 - 7 dominant "T"
 - 4 dominant "F"

* - 12 "E's"
 - 9 "I's"
 * - 11 "S's"
 - 8 "N's"
 * - 4 "T's"
 - 7 "F's"

* - 16 "J's"
 - 5 "P's"

85 Married Couples

# Letters Alike	# Couples	U.S. Population Comparison
0	5 (5.9%)	4%
1	13 (15.3%)	19%
2	29 (34.1%)	33%
3	28 (32.9%)	35%
4	10 (11.8%)	9%

The 4-letter Alike Couples are all ISTJ's