

MIDWESTERN BAPTIST THEOLOGICAL SEMINARY

ENHANCING MINISTRY PARTICIPATION AND EFFECTIVENESS  
THROUGH TRAINING IN PERSONALITY DIFFERENCES

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## ABSTRACT

The purpose of this project was to enhance ministry participation and effectiveness by training ministry leaders in the value and differences of personalities and equipping them to motivate and engage members through these personality differences. The project director led representatives from seven churches and one Baptist Association through an extended training session and several assessment tools. Through the training, participants gained a stronger understanding of the importance of personality differences from both a biblical and historical perspective and gained experience in using those differences to motivate and enhance ministry.



CHAPTER ONE  
MINISTRY SETTING

**Introduction**

Inscribed over the Delphic oracle's temple was the Greek phrase *gnothi seauton*, which means "know thyself." Greek philosopher Socrates believed and taught that "nothing is harder to know than the self."<sup>1</sup> Peter Kreeft explains:

You can be knowledgeable without knowing yourself, but you cannot be wise without knowing yourself. For if you do not know yourself, you are a stranger to yourself. If you have never wondered about the knower, only about the known, then no matter how much knowledge you have, you do not know who has it.<sup>2</sup>

At first read, Kreeft's words may seem confusing, simplistic, or even absurd.

Most people would assume that they are fairly self-aware and capable of describing who they are; yet when reflecting on Kreeft's statement, the validity of his claim becomes more apparent. In general, people tend to see who they want to see in the mirror, amplifying or adding to the image to create a better picture and ignoring that which does not meet the desired ideal or creating a negative caricature that amplifies perceived negative traits. This tendency is exemplified in author and blogger Anne Bogel's experiences early in marriage, as she recounts in her book *Reading People*:

Married people need to learn how to disagree, figure things out, and move on. Will and I were married, but we hadn't figured out how to do those things yet. That first winter we were still terrible at conflict. When we disagreed, he became cold and distant. I was extraordinarily sensitive to his change of mood, and I'd get upset, which baffled him. Then I'd become angry because he didn't understand why I was upset. Secretly (or maybe not so secretly), I thought I was being reasonable and Will was doing it wrong. I blamed him for shutting down

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<sup>1</sup> Peter Kreeft, *Philosophy 101 by Socrates: An Introduction to Philosophy Via Plato's Apology* (South Bend: St. Augustine's Press, 2014), 17.

<sup>2</sup> *Ibid.*, 16.

whenever we disagreed, and I told him so. Often . . . I don't remember what it [the fight] was about—how to fold the laundry, where to store the Tupperware, what we should do on Saturday morning—whatever it was, it was mind-numbingly mundane. But we disagreed, as people do. Then I told Will what I thought, and he acted aloof, then I got upset, and then he was baffled—which made me furious!<sup>3</sup>

Bogel explains that as she reviewed personality profile literature, including David Keirsey's *Please Understand Me II*, she discovered that the way she fought with her husband and the way her husband responded to her were actually consistent with specific personality types.<sup>4</sup> She realized that she was angry with him for responding according to his personality type when his response was nothing but sympathetic to her. She explains:

When I came to the part where David Keirsey explains how the Rational (NT) types function in married life, and especially what a pairing between the Rational and the Idealist (NF) looks like, my jaw fell open. That was us. He was describing Will (clearly an NT) and me (who must be an NF) so accurately it was spooky. It was as though I was reading the history of my courtship and early marriage, right there on the page. . . . It was suddenly clear where I'd gone wrong: I hadn't been seeing myself as I actually was but as I wanted to be.<sup>5</sup>

Located on the project director's property is a random group of tools, bars of steel, and thousands of pieces of aluminum of different sizes and shapes. As the owner, the project director could use these pieces to craft a work of art, build a go-cart, or even form interior components of an RV; however, these pieces were designed for a specific purpose: to build a fully functional, two-seat, light-sport aircraft.

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<sup>3</sup> Anne Bogel, "How a Book about Personality Types Changed My Marriage for the Better," Thrive Google, October 3, 2017, <https://www.thriveglobal.com/stories/14348-how-a-book-about-personality-types-changed-my-marriage-for-the-better>.

<sup>4</sup> *Personality Type* refers to a trait or set of traits identified in a specific categorization of personalities such as Myers-Briggs Type Indicator, the DiSC Profile, and other such assessments.

<sup>5</sup> Ibid.

In churches, members often fail to understand why God has brought certain individuals to the local church. They do not recognize the strengths of each person, and so, like wrongly using the parts of an aircraft to build a go-cart, church leadership teams often misunderstand the personalities and abilities of their members and fail to meet the maximum potential of the individuals and therefore, the larger ministry. In addition, this failure to understand and engage persons according to their personality types often results in a congregation where a few are overworked, typically outside of their area of ability, while most of the congregation is idle and unmotivated.

The end goal of this research is to develop and implement a means of teaching local church leadership teams to understand the strengths in the team, determine what God has created them to be and to do, and actively work with that knowledge to fulfill the ministry. This project, as the first phase in implementing that research, will seek to teach church leadership personnel the value of personality training in motivating and equipping believers in the work of the ministry.

In this chapter, the project director will describe the ministry setting and original concept for this project, explain the demographic and ministry community goals, give a brief background and cite the credentials of the project director, give specific evidence to support the need for this project in the Hypothetical Presuppositions, and finally, state the purpose of this project.

### **Ministry Setting**

Unlike many projects that originate and are implemented within the confines of one local church, the concept for this project was developed out of the project director's life experiences in a variety of ministries in several locations and is designed for

implementation in two phases. The second phase, which is beyond the scope of this project, is designed to encompass several churches that are geographically separated and culturally distinct from each other. However, in this first phase, the project will be implemented in coordination with the Judson, Stewart, and Truett Baptist Associations of middle Tennessee.

To better understand the formations and impetus of the project, a brief history is appropriate. In the project director's first ministry setting, a small church with one full-time senior pastor and two part-time associate pastors, the senior pastor seemed to understand his own strengths and weaknesses and those of his team. In addition, he worked closely with his team and earned his team members' loyalty as he defended their abilities and callings. His actions helped promote a period of spiritual and numerical growth that the church had not seen in recent memory and brought about tremendous ministry opportunities for the previously dying church.

In another ministry position, as full-time worship pastor, the project director served with four other full-time pastoral staff members, and unlike in his previous ministry, this leadership team failed to reach its potential, slowing and eventually negating the growth of a previously influential church. From the beginning, the project director witnessed tremendous internal conflict within the senior pastor as he struggled to demonstrate the assumed quintessential characteristics of a successful pastor at the expense of his innate personality traits.<sup>6</sup> This tension and confusion overflowed to the staff and lay leadership of the church. Furthermore, stereotypical traits of the other staff

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<sup>6</sup> *Personality or personality traits* refer to the distinguishing combination of natural characteristics or qualities that belong to a person.

positions were forced onto those holding each respective leadership position, and these often unstated ideals stood in contrast to the God-given traits of the individual. The resulting friction and distrust permeated the staff, the lay leadership, and eventually the entire church. These issues, combined with a changing congregation and ungodly attitudes and actions, led to a loss of more than half of the church's regular attenders, multiple changes in nearly every staff position, ineffective ministry leadership from the pastoral staff, and an unmotivated congregation.

In the first example, although the pastor was likely unfamiliar with official personality profile tests, his actions demonstrated an innate ability to understand the strengths and weaknesses of his team and allow each member to work within his strengths. In the second, a lack of understanding of these differences led to tremendous turmoil and an ineffective time of ministry. While in this ministry, the project director began to do more research about personality differences<sup>7</sup> and began to recognize the importance of knowing and using personality strengths to further the ministry. This knowledge and experience led him to this project, and he believes that, with training, ministry teams can learn to use their individual God-given personality gifting<sup>8</sup> to further the ministry of the gospel in the local church.

In preparation to launch the entire project with specific focus on phase two, the project director discovered that nearly every church he approached to participate was unable to do so for primarily three reasons. First, church leadership teams were already

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<sup>7</sup> *Personality differences* refers to the contrasts between various personality traits.

<sup>8</sup> *Personality gifting (or gifts)* refers to the recognition that personality and natural tendencies are gifts given by God.

involved in many ministries and were overloaded, and senior pastors felt they could not add additional responsibilities to their teams. Second, ministry involvement was limited, or churches had no active leadership capable of leading the ministry enhancement. Third, churches were in significant turmoil or were rebuilding and could not engage in the project. Interestingly, many of these issues could have been resolved or lessened with the personality training—as will be demonstrated in Chapters Two and Three—however, its importance was not understood to those interviewed as evidenced by their unwillingness to participate in the project. This project, in its first phase, seeks to address the underlying problems identified by these pastors by explaining the importance of personality types in motivating and organizing church members to engage and maximize the ministry.

### **Demographics**

In its second phase, this project is designed to be beneficial for church leadership teams—regardless of location or denomination and the materials developed for implementation in any church—regardless of size or ability. The curriculum is provided in an online format that includes video presentations and other materials, and it is provided as a printed workbook as well.

In the implementation of the first phase, participants will be invited from local churches within the Judson, Steward, and Truett Baptist Associations of middle Tennessee in coordination with the association and its leadership. Although the primary target of this project will be senior pastors, other staff members, both paid and volunteer,

will be invited to participate if they are involved in ministry leadership within the church.<sup>9</sup>

### **Ministry Community Information**

This project will be implemented in cooperation with the Judson, Stewart, and Truett Baptist Association of middle Tennessee. As will be noted later, the hypothetical presuppositions and purpose statements are not specific to one church or one geographical area. Founded on the biblical principles of the body of Christ, this project is useful regardless of location.

### **Project Director Information**

The project director acknowledged Christ as Savior and Lord at the age of six and grew up as the oldest son of a Baptist pastor. Sensing the call of God in music ministry and seeking the appropriate education, he graduated in 2004 from Moody Bible Institute of Chicago with a BA in Music Composition. Three years later, in December 2007, he earned a Master of Music degree from Southwestern Baptist Theological Seminary in Fort Worth, Texas. While at seminary, he served as part-time minister of music in a church with three paid staff members. Upon graduation, he accepted a full-time position at a church in Marion, Illinois, with a regular attendance of more than three hundred, a pastoral staff of five, and a support staff of three. After six years of ministry at the Marion church, he stepped down from that position and served for two years as part-time worship pastor at a Southern Baptist church (SBC) in Jonesboro, Illinois. In July 2017, he

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<sup>9</sup> Specific ministry settings and demographics will be documented in Chapter Five.

moved to middle Tennessee and currently serves as part-time worship pastor at Three Rivers Fellowship, an SBC church in Waverly, Tennessee.

In addition to his training and experience in music, the project director is gifted in administration, specifically in Christian higher education. He enjoys developing and improving systems and thrives on working with leadership teams to enhance the academic experience for all. Recognizing this gifting from God, the project director earned an Education Specialist degree from Liberty University in 2014 and answered the call of God to serve in an educational leadership position in a Christian college in Illinois for six years. In this role, he coordinated the assessment and strategic planning efforts of the college, oversaw the accreditation process, and assisted in the design, approval, and implementation of much of the curriculum. In 2017, he joined New College Franklin, a Christian, classical college in Franklin, Tennessee, where he currently serves as Dean of Academics. In his role at this small college, his responsibilities include academic oversight and support, assessment, strategic planning, web and media outreach, and teaching one semester of Logic.

In the various ministry and higher education positions he has held, the project director has witnessed both the beneficial use of personality differences to advance the mission as well as significant failures by leadership to capitalize on these differences to the detriment of the ministry.<sup>10</sup> In addition, he has recognized the importance of using motivating techniques specific to personality types to further ministry, particularly in relation to vision and purpose.

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<sup>10</sup> The project director has no prior formal training in personality types; knowledge of this topic has been acquired through personal research prior to and in preparation for this dissertation.



## Hypothetical Presuppositions

Personality profiles<sup>11</sup> help people better understand who they are and how they respond to other people and situations, minimizing conflict and enhancing life and work. According to Elena Bajic, founder and CEO of Ivy Exec, a company that helps recruit top-level executives to companies of all sizes, nearly 80 percent of Fortune 100 companies use personality profiles of some type to “build stronger, more effective teams and healthier organizations.”<sup>12</sup> Christina Lattimer, a leadership development consultant in the United Kingdom, writes, “As a leader, manager or HR Professional, one of your foundational strengths is the depth of your own self-awareness and awareness of how other’s tick. You know the key to motivating people is being completely open and transparent and being able to be yourself, which in turn allows your team to follow suit.”<sup>13</sup>

In addition, a number of research studies point to the value of personality training in various educational and business environments. M. J. Eksteen and M. J. Basson, in their study of 786 South African pharmacy students and their patients, confirmed that pharmacists were able to provide better care when they understood the patient’s Myers-Briggs Type Indicator (MBTI) personality type and communication style. They also

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<sup>11</sup> *Personality profile* refers to a systematic grouping of specific personality traits exhibited within a person.

<sup>12</sup> Elena Bajic, “How the MBTI Can Help You Build a Stronger Company,” *Forbes*, September 28, 2015, <https://www.forbes.com/sites/elenabajic/2015/09/28/how-the-mbti-can-help-you-build-a-stronger-company/#6f2ccc66d93c>.

<sup>13</sup> Christina Lattimer, “21 Benefits of Using Myers Briggs Type Indicator,” community blog posts, 09 27 2012, <https://www.trainingzone.co.uk/community/blogs/christinapd/21-benefits-of-using-myers-briggs-type-indicator>.

discovered that certain personality types were more prevalent among pharmacy students than in the general population, types which were better suited to the demands of the pharmacy profession.<sup>14</sup> Jonathan Passmore, Mark Holloway, and Margaret Rawle-Cope similarly discovered that athletic coaches strongly tended to favor the MBTI type preference *intuition* and counselors who strongly favored the *feeling* preference, each corresponding to the natural requirements of their respective professions.<sup>15</sup> A third study, focused on engineering students at a university in Spain, discovered that the successfulness of a group project can be influenced by the personality traits of the group coordinator and whether he makes effective use of his team members' strengths.<sup>16</sup>

Yet while personality profiles are common in the world of business and human resources, evangelical ministries and churches often do not use these resources, and far fewer studies in personality traits have been conducted in American evangelical churches.

In preparation for this research, the project director surveyed eleven Southern Baptist senior pastors from southern Illinois and the suburbs of Nashville, Tennessee, regarding communication and interaction among their leadership teams in current ministry positions and previous churches. When asked about staff interaction at their

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<sup>14</sup> M. J. Eksteen and M. J. Basson, "Discovering the Value of Personality Types in Communication Training for Pharmacy Students," *African Journal of Health Professions Education* 7, no. 1 (2015): 43–46.

<sup>15</sup> Jonathan Passmore, Mark Holloway, and Margaret Rawle-Cope, "Using MBTI Type to Explore Differences and the Implications for Practice for Therapists and Coaches: Are Executive Coaches Really like Counsellors?" *Counselling Psychology Quarterly* 23, no. 1 (2010): 1–16.

<sup>16</sup> V. Rodríguez Montequín, J. Mesa Fernández, J. Balsera, and A. García Nieto, "Using MBTI for the Success Assessment of Engineering Teams in Project-Based Learning," *International Journal of Technology and Design Education* 23, no. 4 (2013): 1127–1146.

current ministry, 27 percent indicated excellent interaction; 63 percent indicated good interaction; 9 percent indicated poor interaction; and none indicated acceptable interaction. However, in lifetime ministry experience, 55 percent of respondents indicated they had served with a staff with significant or more-than-average communication and connection problems. According to this data, many church leadership teams struggle to connect with each other, and nearly all would benefit from improved communication and interaction.

Participants in the survey were also asked if they had used personality profiles in current or previous ministries, and if so, if they were beneficial. Sixty-four percent have not used personality tests in current ministries, and 73 percent had not used personality tests in previous ministries.<sup>17</sup> Eighteen percent have used the DiSC profile, and 9 percent have used the MBTI in both current and previous ministry situations. Nine percent of respondents indicated a test other than DiSC or MBTI in their current ministry location. Of the five pastors who used a personality test within their leadership team, four indicated that the testing proved very helpful, and the other indicated, without explanation, that the personality tests were not beneficial.

In the final section of the survey, pastors were asked if they believed their staff or leadership teams were serving in their areas of strength. Although 82 percent indicated they believed their leadership teams were serving in their areas of strength, only 18 percent could base that belief on data. Also, 18 percent indicated that persons were hired

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<sup>17</sup> This data and survey data acquired from project participants—with analysis in Chapter Six—demonstrates that pastors are generally unaware of the importance of personality testing or find it irrelevant to their ministries.

to fulfill roles, but no real evaluations had been conducted to determine if these individuals were best suited for their respective ministries.

As demonstrated in the accounts above, some churches struggle with effectively using members' giftings and therefore do not meet the full capacity for effective ministry. Furthermore, this data betrays an underlying assumption by the pastors surveyed: personality differences among people have a negligible effect on ministry. Present within the project director's previous ministry setting and identified as present by staff members in other local churches, these problems appear to affect many church leadership teams: members believe they are not being used to their full potential; members are assigned tasks that do not fall within their strengths, causing discouragement and failure; and members are unfairly judged according to false stereotypes and inaccurate assumptions. These problems often lead to frequent staff turnover, staff conflict that is recognized by the larger body, and the leadership team's inability to truly lead according to God's calling and purpose.

The project director believes that with appropriate training in personality differences and consistent conversation with the diversity of members, church leadership teams can more effectively shepherd the ministries under their care and develop ministries that match the gifting of the individuals within the local church. As demonstrated in Chapter Two, the project director believes his assumption that ministry can be improved by personality training is underscored by a strong biblical rationale. However, few, if any, studies have addressed whether personality training has certain limitations or if certain ministry demographics may benefit more than others from personality training. Thus, in addition to seeking to better equip people in ministry, the

second phase of this project seeks to determine what types of church ministries are most positively affected by personality training.

However, as noted previously, when approached about this project, pastors cited several reasons why they could not participate in such a project. First, as indicated by six representatives, church leadership teams were already involved in many ministries and were overloaded, and senior pastors felt they could not add additional responsibilities to their teams. Second, in five of the churches, ministry involvement was limited, or these churches had no active leadership who would be capable of leading the ministry enhancement. Third, three pastors indicated that their churches were in significant turmoil or were rebuilding and could not participate. Therefore, in its first phase, this project seeks to explain the importance of personality types in motivating and organizing church members to engage and maximize the ministry.

### **Purpose Statement**

The purpose of this project in its entirety is to enhance ministry effectiveness by providing personality training to ministry leaders and by simultaneously determining if some church ministries are more positively affected and their members' gifting more effectively employed by personality training.<sup>18</sup> However, to establish the foundational importance of this topic and address objections raised by potential participant churches, the purpose of this project is to enhance ministry participation and effectiveness by training ministry leaders in the value and differences of personalities and equipping them to motivate and engage members through personality differences.

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<sup>18</sup> Special thanks to Dr. Gentry Sutton for recommending the wording of this purpose statement.

## **Conclusion**

Based on his own experience and conversations with other ministry leaders, the project director believes that many church leadership team members misunderstand their own strengths and weaknesses as well as those of their teammates and therefore work outside of their gifting, resulting in less effective ministry. He further believes that this failure to embrace gifting exists in part because leaders have not been trained to think in this way. Therefore, the project director proposes that this misuse of personality strengths can be corrected through practical training in the biblical value of such variety and personality differences articulated through the MBTI and furthermore, that these differences, once understood, can help motivate people to better engage in ministry.

This chapter identified the potential of personality training, described the ministry setting and problems observed in many churches, briefly explained the proposed demographics and ministry community information, introduced the project director, stated the hypothetical presuppositions, and identified the purpose of this project. The next chapter will expound upon the biblical rationale for the proposed purpose and solution.

## CHAPTER TWO

### BIBLICAL RATIONALE

The project director seeks to train ministry leadership to recognize and to use personality differences to motivate members to engage in the ministry and to more effectively enhance the ministries of the church. Although few studies have been conducted in this area, some evidence was presented in the first chapter to show the lack of understanding of personality differences among church ministry leaders as well as a failure to use these differences to advance ministries within the church.

Throughout Scripture, God uses individuals with their God-created personality types to accomplish His will. Peter is recognized for his gift of persuading others to follow Christ.<sup>1</sup> Ken Voges and Ron Braund note that “the events in Acts 3 record Peter using his verbal skills to communicate the connection between the healing of a lame man, Jesus the Messiah of the Jews, and the God of Abraham, Isaac, and Jacob.”<sup>2</sup> Because of Peter’s actions and the convicting and prompting work of the Holy Spirit, nearly five thousand persons received Christ as Savior that day. Furthermore, the apostle Paul was a prolific writer and debater, and God used him to teach others about the grace of God and the fulfillment of the law through Christ. Abraham valued peace with others above all else, and his desire for peace led him to give Lot the choice of the best land. Jacob demonstrated great tenacity in his persistence to marry Rachel, even though it took

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<sup>1</sup> Influence is recognized not only as a skilled ability, but as one of the personality profiles within the DiSC Assessment.

<sup>2</sup> Ken Voges and Ron Braund, *Understanding How Others Misunderstand You* (Chicago: Moody Press, 1995), 43.

fourteen years, and in his determination to succeed as he wrestled with God in the desert. With his focus on detail, Moses clearly articulated God's law and authored the first five books of the Bible, and through his commitment to God, he helped establish a new nation.<sup>3</sup> The personality traits of all of these biblical characters were instrumental in helping them complete the task assigned to them by the One who created them with their specific traits.

In this chapter, the project director will demonstrate that God has crafted each member of the local church ministry to accomplish His purposes within the body, and when this design is properly recognized and utilized, God's ministry is most effectively carried out. To establish this biblical rationale, the project director will first show that God has masterfully designed each of his creations, beautifully knitting the body, mind, and personality together even from the womb. Second, he will show that this design—physical makeup, mental ability, and personality—is to be used for the glory of God for His purposes in the same way that all God-given gifts, including spiritual gifts, are to be used. Finally, the project director will show that not only are believers designed by God for His purposes, but that believers most effectively accomplish God's ministry when they work together, each one using his distinct variety of gifts to accomplish God's ministry.

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<sup>3</sup> Voges and Braund, *Understanding*, 43–48.



## Biblical Evidence

### Masterfully Knit Creations

*Psalm 139:1–3, 13–16:*<sup>4</sup> *God fully understands His children because He designed and formed each one in the womb.* David, in this beautiful and intimate psalm, acknowledged that God knew everything about him and that nothing could be hidden from the Lord. God knew David’s thoughts and actions, both past and present. Verses 1–3 read, “O Lord, you have searched me and known me! You know when I sit down and when I rise up; you discern my thoughts from afar. You search out my path and my lying down and are acquainted with all my ways.” Yet this knowledge is not just in the present; God’s presence, knowledge, and work extend even before David’s birth. In verses 13–16, the psalmist wrote:

For you formed my inward parts; you knitted me together in my mother’s womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well. My frame was not hidden from you when I was being made in secret, intricately woven in the depths of the earth. Your eyes saw my unformed substance; in your book were written, every one of them, the days that were formed for me, when as yet there was none of them.

G. J. Wenham et al. explain that this psalm, while it does certainly articulate God’s omniscience, omnipresence, creatorship, and holiness, primarily speaks of these in relation to the author of the psalm. “For to the psalmist, omniscience is God’s complete knowledge of me; omnipresence, God with me in every place; creatorship, God’s sovereign ownership of every part of me; and holiness, God’s will that I be like him.”<sup>5</sup>

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<sup>4</sup> Unless otherwise specified, all Bible references in this dissertation are to the English Standard Version (ESV) (Wheaton: Crossway Bibles), 2001.

<sup>5</sup> G. J. Wenham, J. A. Motyer, D. A. Carson, and R. T. France, eds., *New Bible Commentary* (Downers Grove: InterVarsity Press, 1994), 578.

Without question, David expressed that his development was not merely chance or an accident. God’s provision and watchful care began from the earliest moments of his life and continued through every moment thereafter. Wenham et al. explain that “personal life falls wholly within divine limits, behind, before and over.”<sup>6</sup> Nothing escapes the notice of an omniscient God, and more than that, all aspects of life are under His control and direction. Wenham et al. continue, “How is it that the Lord knows and surrounds me? Because from conception and gestation through the days of life and on to ‘awakening’ in eternity he is my creator-possessor . . . every embryo is a person, a creative possession of God with days planned ahead, a life ordained in heaven to be lived on earth.”<sup>7</sup> As H. C. Leupold explains, “[T]he all-seeing eye of God rested upon this new life which was far from ready to be seen by man; it rested upon even the unseen days that this being should live and beheld all that should transpire within those days. This touches upon the deep mystery of the divine foreknowledge which our little minds can never begin to grasp.”<sup>8</sup>

In addition to the psalmist, both Isaiah and Jeremiah attributed their lives and their uniqueness to the design of God. Isaiah wrote in 49:1, 5, “The Lord called me from the womb, from the body of my mother he named my name. . . . And now the Lord says, he who formed me from the womb to be his servant, to bring Jacob back to him; and that Israel might be gathered to him,” and the Lord, speaking through Jeremiah, said, “Before

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<sup>6</sup> Wenham et al., *New Bible Commentary*, 578–579.

<sup>7</sup> Ibid.

<sup>8</sup> H. C. Leupold, *Exposition of the Psalms* (Grand Rapids: Baker Book House, 1992), 947.

I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations” (Jeremiah 1:5). Wenham et al. write:

The Lord . . . knew and appointed him before he was born. This is a remarkable statement of God’s foreknowledge, and particularly of his calling of an individual. . . . The word to Jeremiah not only reassured the prophet but also validated his ministry among the people. In this sense it comes to all . . . who feel their inability to perform what they know God has called them to do. It warms church people generally against being superficial in assessing the gifts and ministries of others.<sup>9</sup>

These prophets recognized that the call and equipping by God is not a human endeavor or preference but the work of God from the womb.

As God develops and creates within the womb, He crafts more than just bones and sinews, muscles and flesh. This creation is all-encompassing and includes the individual’s personality and innate desires. Voges and Braund note:

The psalmist who wrote this beautiful text [Psalm 139], King David, recognized that God is intimately acquainted with all aspects of our development. Verse 13 of the psalm strongly suggests that God’s personal involvement in the creation of man has to do with more than just his physical makeup.<sup>10</sup>

The implications for this statement are profound: each person’s innate personality traits are also designed and placed by God for His purposes. Moreover, the life experiences that help mold and form those personality traits, preferences, and abilities are also orchestrated by God.

*Galatians 1:15–16: God set the apostle Paul apart for ministry before he was born.* After a brief greeting to the church at Galatia, the apostle Paul transitioned quickly to correct a false gospel that had become part of the church. The lack of encouragement or thanksgiving for this church, in contrast to many of his other letters with such content,

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<sup>9</sup> Wenham et al., *New Bible Commentary*, 675.

<sup>10</sup> Voges and Braund, *Understanding*, 29.

conveyed his profound concern for this church. Richard N. Longenecker notes that “this omission reflects Paul’s agitation and indignation over the situation faced. It further highlights the severity of tone and urgency of purpose that is carried on throughout the letter.”<sup>11</sup>

With this context and a brief admonishment of their acceptance of another gospel (vv. 6–10), Paul reminded the Galatian believers of his source of authority: “[B]ut when he who had set me apart before I was born, and who called me by his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles.” Like David, Isaiah, and Jeremiah, God’s calling in Paul’s life was not temporary or recent but was from the moment of conception. Wenham et al. write:

In this powerful description of how God worked in his life, Paul alludes to God’s very words to Jeremiah. . . . This strong emphasis on God’s predestinating will is meant to leave no doubt whatever about the divine origin of the gospel Paul preached. In particular, it is not his own efforts but God’s sole agency that is responsible for his apostolic office.<sup>12</sup>

John F. Walvoord and Roy B. Zuck explain:

Paul knew that God had providentially set him apart from birth and that all his life to this point was a preparation for his ministry as a proclaimer of the gospel of God’s grace. . . . Thus Paul emphasized that both his conversion and his commission owed nothing to man but were of God. How else could such a transformation—from persecutor to preacher—be explained?<sup>13</sup>

Voges and Braund explain that “God was aware of Paul’s personality before his conversion and knew that his particular behavioral style would be useful in completing

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<sup>11</sup> Richard N. Longenecker, *Galatians*, Word Biblical Commentary (Nashville: Thomas Nelson Publishers, 1990), 41: 13.

<sup>12</sup> Wenham et al., *New Bible Commentary*, 1210.

<sup>13</sup> John F. Walvoord and Roy B. Zuck, eds., *The Bible Knowledge Commentary*, New Testament ed. (Wheaton: Victor Books, 1983), 592.

the mission designed for him.”<sup>14</sup> Certainly, even the directness of Paul’s confrontation is evident of a personality trait ready to quickly and fully address theological error. Voges and Braund continue, “It is clear that he was indeed ideal for the ministry God called him to fulfill. He was a creative, dominant individual well suited to proclaim the doctrine of grace to a new group of people, the Gentiles, and to show in an aggressive way that salvation is not obtained through works.”<sup>15</sup> Consider the differences in personality between Paul and Abraham. When Abraham faced potential conflict, on several occasions he surrendered his principles to achieve peace. In contrast, Paul quickly and forcefully addressed confusion and false doctrine in the early church. Paul’s direct and confrontational style was present before his conversion, in his eagerness to root out the new Christian sect, and remained after conversion, evident in this passage and others. God prepared Paul’s calling and personality traits from the beginning to complete the specific mission assigned to him.

*Philippians 1:6: God works in and through His saints and will fulfill His work.*

Not only has God designed each person from the womb, and not only has He called individuals to do His will, but He has promised to bring that work, which started in the womb, to completion through Christ. In Paul’s letter to the church in Philippi, he greeted them warmly with thanksgiving for their partnership with him in his ministry. In verse 6 Paul wrote, “And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.” In this verse, Paul affirmed God’s work in the members of this church and explained that this good work would continue until each

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<sup>14</sup> Voges and Braund, *Understanding*, 29.

<sup>15</sup> *Ibid.*, 30.

person arrived in his final home. Wenham et al. conclude that “when we see that God has begun a good work in people’s lives, we can be sure that it is his purpose to continue—that can always be our confidence in praying for our fellow Christians.”<sup>16</sup> Voges and Braund go further when they write, “God desires for each person to realize his greatest potential . . . understanding ourselves and others is a prerequisite for reaching our God-given potential. Yet many of us spend more time avoiding our fears than focusing on our future.”<sup>17</sup> The life of the believer is not to be governed by fear because from birth, God has equipped each person with the personality traits he will need to complete God’s mission.

Throughout life, the Holy Spirit continues to prepare believers for His ministry while removing the sinful tendencies of the old nature. This growth continues until the believer’s ministry is complete and he is called home. From conception through death, God works in and through each believer to masterfully design him according to God’s purposes.

#### Gifts for the Work of the Ministry

God masterfully designed each of his creations, beautifully knitting the body, mind, and personality together even from the womb. He has also given individuals a variety of differing characteristics to be used for His glory. Although this truth—differing characteristics are God-given and designed to be used for God’s glory—is present

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<sup>16</sup> Wenham et al., *New Bible Commentary*, 1250.

<sup>17</sup> Voges and Braund, *Understanding*, 34.

throughout Scripture, it is most clearly articulated in the description and purpose of spiritual gifts.

Consider several similarities between innate personality traits and the gifts of the Spirit. Personality traits and spiritual gifts are both given by God. Tremendous variety exists in personality traits, and likewise, significant variety exists in the spiritual gifts listed in Scripture. As with all aspects of God's creation, both personality traits and spiritual gifts are designed to accomplish the purposes of God. However, differences remain between personality traits and spiritual gifts, and therefore, the two should not be considered identical. Personality traits are innate and refined throughout life, whereas spiritual gifts are given by God to believers upon or after salvation. Also, multiple lists of spiritual gifts are given in Scripture—although the lists vary one from another—whereas no list of personality traits are specifically articulated. Nevertheless, the variety and unity of purpose in God-given personality traits reflect the variety and unity of purpose in spiritual gifts. To better understand the variety and unity of these gifts and their benefit within the body of Christ, a brief analysis of spiritual gifts will be explored.

*First Corinthians 12:1–11: God is one; the gifts that He gives through the Holy Spirit foster oneness within the body.* Paul, throughout this first letter to the Corinthians, written likely as a response to a letter or report from members of the church, exposed a congregation saturated in sin and fragmented with a distorted understanding of the kingdom of Christ. From the first chapter, he pleaded with them to be unified in Christ and to reject the sectarian divisiveness that placed the focus on men instead of Christ. Likewise, in chapter 3, he condemned the divisions and emphasized that God is the

builder. Throughout the entire letter, Paul addressed numerous areas in which the Corinthian church strayed from the truth and failed to advance the kingdom.

Beginning in chapter 12, Paul addressed other questions posed by the Corinthian church regarding the Holy Spirit and spiritual gifts. He wrote in 1 Corinthians 12:1:

Now concerning spiritual gifts, brothers, I do not want you to be uninformed. You know that when you were pagans you were led astray to mute idols, however you were led. Therefore I want you to understand that no one speaking in the Spirit of God ever says “Jesus is accursed!” and no one can say “Jesus is Lord” except in the Holy Spirit.

In the King James Version,<sup>18</sup> Revised Standard Version (RSV),<sup>19</sup> New American Standard Bible (NASB),<sup>20</sup> New International Version (NIV),<sup>21</sup> and as previously stated, the ESV,<sup>22</sup> the Greek word *pneumatika* is translated *spiritual gifts*. However, as Wenham et al. note, “The Greek is ambiguous” and could be translated in several different ways.<sup>23</sup> Gordon D. Fee notes that this term generally speaks of the Spirit of God, for when Paul emphasized the gifts, he used the word *charismata*, but when the emphasis is on the Spirit, as it is in this passage, he used the word *pneumatika*.<sup>24</sup> He concludes that “the better translation might be ‘the things of the Spirit’ which would refer primarily to

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<sup>18</sup> King James Version (Nashville: Thomas Nelson, 1769).

<sup>19</sup> Revised Standard Version (RSV) (Nashville: Thomas Nelson, 1971).

<sup>20</sup> New American Standard Bible (NASB) (La Habra: Lockman Foundation, 1995).

<sup>21</sup> New International Version (NIV) (Grand Rapids: Zondervan, 1984).

<sup>22</sup> ESV.

<sup>23</sup> Wenham et al., *New Bible Commentary*, 1180.

<sup>24</sup> Gordon D. Fee, *The First Epistle to the Corinthians*, *The New International Commentary of the New Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1987), 576.



spiritual manifestations, from the perspective of the Spirit's endowment.”<sup>25</sup> Joseph A. Fitzmyer indicates that there are different options for how *pneumatika* can be best translated, whether singular or plural, masculine or neutral; however, the word choice speaks to the “specific endowments of the Spirit.”<sup>26</sup>

The first three verses may not specifically address spiritual gifts as the English translations indicate but may regard the Holy Spirit in contrast to false or evil spirits. According to verse 3 in Paul's letter, persons in or in contact with the Corinthian church were making false claims against Jesus in the name of the Holy Spirit. Paul's purpose may have been to enlighten the believers to recognize which spirits were of Christ and which spirits were of the false idols they had previously worshipped. The Holy Spirit will always seek to glorify the name of Jesus Christ, whereas false spirits will seek to discredit Him.

William MacDonald notes, “Before conversion the Corinthians had been idolaters, enslaved by evil spirits. They lived in fear of these spirits and were led about by these diabolical influences . . . now that they are saved, the believers must know . . . how to discern between the voice of evil spirits and the authentic voice of the Holy Spirit.”<sup>27</sup> Robert Jamieson, A. R. Fausset, and David Brown agree that the Corinthian believers misunderstood the nature of the Holy Spirit because of their previous commitment and experience with false spirits. Jamieson, Fausset, and Brown state, “Their past heathen

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<sup>25</sup> Gordon D. Fee, *The First Epistle to the Corinthians*, 576.

<sup>26</sup> Joseph A. Fitzmyer, *First Corinthians: A New Translation with Introduction and Commentary* (New Haven: Yale University Press, 2008), 457.

<sup>27</sup> William MacDonald, *Believer's Bible Commentary*, ed. Arthur L. Farstad (Nashville: Thomas Nelson Publishers, 1995), 1790.

ignorance of spiritual powers is why they needed instruction as to spiritual gifts, especially as to the tongues.”<sup>28</sup>

Having established the identity and purpose of the Holy Spirit, Paul turned to the gifts that had caused so much dissention in the Corinthian church.

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good. (1 Corinthians 12:4–7)

Three times Paul emphasized the word *same*, referring to *Spirit*, *Lord*, and *God*. Evident in his writing was a belief in this church that different gifts were from different sources. Furthermore, by implication and consistent with problems identified throughout the letter, some members believed that their particular gift was superior to the gifts of others.

MacDonald postulates that “instead of using this gift [the gift of tongues] to magnify God and edify other believers, they [the Corinthian believers] were using it to show off.”<sup>29</sup> Furthermore, he argues that these believers, gifted in other languages, claimed a sense of superiority over other persons in the church and other gifts, an attitude that led to pride, envy, inferiority, and a feeling of worthlessness. MacDonald notes that in verse 4, Paul argued that unity is not found in a similarity of gifts but in a “common Spirit who is the source of all gifts.”<sup>30</sup>

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<sup>28</sup> Robert Jamieson, A. R. Fausset, and David Brown, *Jamieson, Fausset, and Brown's Commentary on the Whole Bible*, part 2 (Grand Rapids: Zondervan Publishing House, 1999), 318.

<sup>29</sup> MacDonald, *Believer's Bible Commentary*, 1790.

<sup>30</sup> *Ibid.*

Paul left no doubt in the mind of the reader that all gifts are from the Holy Spirit. Yet, with one Holy Spirit, the source of all gifts, tremendous variety existed. This point is emphatically made through three repetitive statements: “a variety of gifts,” “varieties of service,” and “varieties of activities” (1 Corinthians 12:4–6). He then identified some of these gifts, including:

- utterance of wisdom (v. 8);
- utterance of knowledge (v. 8);
- faith (v. 9);
- healing (v. 9);
- miracles (v. 10);
- prophecy (v. 10);
- discernment (v. 10);
- tongues (v. 10); and
- interpretation of tongues (v. 10).

Finally, in verse 11, Paul closed this thought with yet another reminder that all gifts are of the Holy Spirit and are given according to the will of God. Paul exhorted the Corinthian church to reunite with one another in spirit and in truth and repent of the arrogant attitude that permeated its fellowship.

In summary, just as God is one, the gifts that He gives through the Holy Spirit foster oneness within the body. This statement—that gifts are given by one God to foster oneness within the body of Christ—is true of all gifts of God, including spiritual gifts and innate personality traits.

*First Corinthians 12:12–31: the gifts of the Spirit are God-given for the edification of the body of Christ and the furtherance of the kingdom, not for personal gain.* The first eleven verses of chapter 12 serve as a lesson in theology; the rest of the chapter gives a very practical analogy to further solidify the purpose of spiritual gifts in the minds of the Corinthian readers. Verses 12–13 read, “For just as the body is one and

has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.” Following his theme of Holy Spirit unity through diversity, Paul used the example of the human body. In his illustration, he pointed to the different parts of the body, each with different roles but all important. Paul sought to emphatically remind the Corinthian church that all diversity flows from one Spirit. Jamieson, Fausset, and Brown state, “Unity, not unvarying uniformity, is the law of God in grace as in nature.”<sup>31</sup> John Barton and John Muddiman explain that Paul, in pointing to the human body, used a recognized “metaphor for human society . . . as a variegated organism whose diverse parts are interdependent.”<sup>32</sup>

In verse 14 and following, Paul unpacked the analogy of the body with its many members. “If the foot should say, ‘Because I am not a hand, I do not belong to the body,’ that would not make it any less a part of the body. And if the ear should say, ‘Because I am not an eye, I do not belong to the body,’ that would not make it any less a part of the body” (1 Corinthians 12:15–16). His argument illustrated the absurdity of assuming that because one member is not the same as another member, he is not part of the body. He reversed this concept in verse 21: “[T]he eye cannot say to the hand, ‘I have no need of you,’ nor again the head to the feet, ‘I have no need of you.’” Members cannot claim themselves or others apart from the body simply because they are different from another member. Indeed, as Paul wrote in verse 18, God determined the purpose of each member

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<sup>31</sup> Jamieson, Fausset, and Brown, *Jamieson, Fausset, and Brown’s Commentary*, part 2, 319.

<sup>32</sup> John Barton and John Muddiman, *The Oxford Bible Commentary* (New York: Oxford University Press, 2001), 1127.

and placed each member according to His will. He expanded on this point in the second half of verse 24, which reads, “But God has so composed the body, giving greater honor to the part that lacked it, that there may be no division in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored all rejoice together” (1 Corinthians 12:24b–26). This analogy of the caring body, combined with the personal experience of every person who has suffered injury and involuntarily compensated to protect the injured member, stands in stark contrast to the self-exalting and uncaring attitude that permeated the Corinthian church. As if to leave nothing to insinuation, Paul plainly stated, “Now you are the body of Christ and individually members of it” (1 Corinthians 12:27). As the body of Christ, the Corinthians’ actions should not have been ones of division and ridicule but of caring support and acceptance.

Having established the theology of all gifts flowing from one Spirit and given a profound analogy of the body with many members, Paul concluded the chapter with practical application. He reminded the readers that God has assigned persons for roles within the church, including apostles, prophets, and teachers, then gifts of miracles, healing, helping, administrating, and tongues. Yet he drove home his point by asking if all are apostles, prophets, teachers, or if all have the other gifts. The answer, made plain throughout his argument, is no. The gifts of the Spirit are God-given for the edification and oneness of the body of Christ and the furtherance of the kingdom, not for personal gain. Similarly, as the gifts of God, personality traits are not to be used for personal gain but for kingdom ministry.

*Romans 12:3–8: Regardless of gifting and categorization, believers are to use their Spirit-given talents for the benefit of the church and to give glory to God.* Unlike the Corinthian church with whom Paul had personally interacted, the apostle had not yet visited the church in Rome but had heard about the faith of the Roman believers (1:8) and knew of the work accomplished by fellow missionaries (16:1–15). In the book of Romans, Paul thoroughly and profoundly exposed the wickedness of mankind that included both the despised Gentiles and the self-righteous religious Jewish people. He made the widespread effects of sin clear in 3:23 when he wrote, “For all have sinned and fall short of the glory of God.” Peace with God cannot come through the righteousness of mankind because no one is righteous. Instead, peace with God comes through the redemption of Christ, given by the grace of God (Romans 3:24). Paul explained in chapters 4–8 that salvation can only come through Jesus Christ and furthermore only as persons who have been bought through the redemption of Christ, redeemed to live according to the Spirit. Romans 8:13–14 reads, “For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are sons of God.” Chapters 9–11 address a misunderstanding of the Jewish people who believed that the Messiah would only provide salvation for religious Jews and a similar misunderstanding among Gentiles who believed that the Jewish people had been replaced. Douglas J. Moo states, “[Paul] insists, against the presumption of many Gentiles in the community, that the gospel does not signal the abandonment of Israel . . . but he also makes clear that Jews and Jewish

Christians who think they have an inalienable salvific birthright are in error.”<sup>33</sup> Paul explained that God used the Jewish people to bring forth the Messiah who is the Savior of all to believe in Him, regardless of race or background. Yet his warning to both Jews and Gentiles was clear: neither must gloat in his position because salvation is not earned or based upon perceived human value. Through Christ and the grace of God, salvation is provided for His purposes and glory. Paul wrote in 11:36, “For from him and through him and to him are all things. To him be glory forever. Amen.”

Chapter 12 begins a dramatic shift from a primarily theological section to a highly practical five chapters. Verse 1 states, “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.” After the deep theological teaching of the first eleven chapters and the profound understanding that peace with God can only come through the work of Christ Jesus, Paul exhorted the believers to live as God had called them to live, “holy and acceptable to God” (Romans 12:1). A sacrifice in this context brings to mind the offerings of the Old Testament, where animals were properly prepared and given wholly to God through the consuming fire. As each animal was chosen as a sacrifice, its life was forfeited. In the same way, individuals who are living sacrifices are dedicated wholly to God as they draw breath. Wenham et al. explain that as living sacrifices, believers must remain completely surrendered to the lordship of Christ.<sup>34</sup> Walvoord, Zuck, and John F. Barbieri note that the believer’s body is the temple of the Holy Spirit (1 Cor 6:19–20),

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<sup>33</sup> Douglas J. Moo, *The Epistle to the Romans* (Grand Rapids: Eerdmans Publishing Company, 1996), 553.

<sup>34</sup> Wenham et al., *New Bible Commentary*, 1150.

and the word *bodies* reminds the reader of the Old Testament sacrifices, wholly dedicated to God. They explain, “A believer’s offering of his total life is a sacrifice to God and is therefore sacred service. In light of Paul’s closely reasoned and finely argued exposition of the mercies of God, such an offering is obviously a desirable response for believers.”<sup>35</sup> In the remaining chapters of the book, Paul articulated practical holiness in the life of a believer.

Romans 12:3 reads, “For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.” As with the church of Corinth, members of this church appeared to struggle with arrogance and feelings of superiority. In contrast to their actions, Paul encouraged them to live in unity with one another, with humility and respect, recognizing that gifts are from God.<sup>36</sup> Moo suggests that the similarities between this passage and 1 Corinthians 12 indicate he was addressing those in the Roman church, which like the Corinthian church, “overvalued certain more evident or spectacular manifestations of the Holy Spirit.”<sup>37</sup> Jamieson, Fausset, and Brown, in their analysis of verse 3, state, “It is impossible to convey in good English the emphatic play which each word here has upon another. . . . To be ‘high minded above what he ought to be minded’ is merely a strong way of characterizing all

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<sup>35</sup> John F. Walvoord, Roy B. Zuck, and John F. Barbieri, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton: David C. Cook Publishing Company, 2003), 486.

<sup>36</sup> Wenham et al., *New Bible Commentary*, 1150.

<sup>37</sup> Moo, *The Epistle to the Romans*, 759.



undue self-elevation.”<sup>38</sup> MacDonald notes that “there is nothing in the gospel that would encourage anyone to have a superiority complex. He urges us to be humble in exercising our gifts. We should never have exaggerated ideas of our own importance.”<sup>39</sup> Paul exhorted the readers to honestly assess themselves according to the gifts given by God and to respond in a way that recognized each gift as from God and not from self.

As with the letter to the Corinthians and in far less detail, Paul used the example of the human body in verses 4 and 5 when he wrote, “For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another” (Romans 12:4–5). Paul called upon the Roman believers to recognize the differences represented in the church and to understand the variety of functions, and in that diversity, to see the united body of Christ. Leon Morris suggests that Paul’s point is “that different members of the church have different gifts, all of which have their place. Each should use whatever gift he has to the full.”<sup>40</sup> F. F. Bruce notes that “a man equipped for practical serving or a teacher or a preacher must each confine himself to his own work and not think he can do another task and/or neglect his own.”<sup>41</sup> In addition, James D. G. Dunn argues for the importance of unity in Christ, a stronger unity than racial, ethnic, or national that they had previously

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<sup>38</sup> Jamieson, Fausset, and Brown, *Jamieson, Fausset, and Brown’s Commentary*, part 2, 264.

<sup>39</sup> MacDonald, *Believer’s Bible Commentary*, 1729.

<sup>40</sup> Leon Morris, *The Epistle to the Romans* (Grand Rapids: Eerdmans Publishing Co., 1988), 439.

<sup>41</sup> F. F. Bruce, *The New International Bible Commentary: With the New International Version* (Grand Rapids: M. Pickering, 1986), 1339.

known. He writes, “[T]hey are one body in Christ; only ‘in Christ’ do they function as a body; the ‘in Christ’ provides a countermodel of social identity no longer reducible to merely ethnic or cultural categories.”<sup>42</sup>

In the final three verses of this section, Paul focused on the functions of gifts given through Christ.

Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness. (Romans 12:6–8)

Stated simply, God has given believers gifts to be used in the ministry of the body of Christ.

In this list recorded in verses 6–8, it must be noted that the list is not a duplicate of the gifts mentioned to the Corinthian church in 1 Corinthians 12. Some are similar, yet others are slightly different or simply missing from one of the lists. Paul did not claim in either passage to have given a fully exhaustive list of gifts; and while at first glance, this fact may seem insignificant, it allows for a wider variety of Spirit-given gifts, talents, and categories of ways to further the work of the body of Christ.<sup>43</sup> Paul, according to James Mays, exhorted each Roman believer to “exercise his or her own gift in recognition of its source and in a manner appropriate to its function for the whole.”<sup>44</sup> Regardless of gifting

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<sup>42</sup> James D. G. Dunn, *Romans 9–16*, Word Biblical Commentary (Dallas: Word Books Publisher), 38b: 733.

<sup>43</sup> It should be noted that there is significant disagreement as to the number of spiritual gifts and whether all of these gifts are still given.

<sup>44</sup> James Mays, ed., *Harper’s Bible Commentary* (San Francisco: Harper & Row Publishers, 1988), 1162.

and categorization, believers are to use their Spirit given talents for the benefit of the church and to give glory to God.

In both 1 Corinthians 12 and Romans 12, Paul explained that the gifts of God are given by one God to promote unity in the body of Christ. In addition, they are given for the edification of the body of Christ and the furtherance of the kingdom, not for personal gain. His analysis—the gifts of God promote unity and the furtherance of the kingdom—is not only true for spiritual gifts but for all God-given gifts. The variety and differences between the two passages and their lists show that regardless of how the gifts are categorized, these gifts of God—including the innate personality traits given by God—are to be used to promote unity and the furtherance of the kingdom

Personality traits, like spiritual gifts, are given for the edification of the body of Christ and the furtherance of His kingdom, but they are not given to be used in isolation. Although it may seem self-evident, Paul's argument from the example of the body of Christ assumed a group of individuals working together toward one purpose; yet a lone ranger mentality is prevalent among some American church leaders. These leaders often embrace a ministry concept that requires them to be isolated and to do the work without help; therefore, a review of biblical teamwork is appropriate.

#### Examples of Teamwork in Scripture

Teamwork, described by Paul in the example of the body of Christ, is also demonstrated throughout Scripture in many examples. At Jethro's recommendation in Exodus 18, Moses delegated his judicial responsibilities and established leaders who could help carry the load. In Mark 6:7–13 and Luke 10:1, Jesus established ministry teams that would provide accountability and validity of message. Finally, in Acts 13:1–3;

15:40–41, Paul teamed up with Barnabas, then Barnabas teamed up with John Mark, and Silas teamed up with Paul to accomplish the missionary journeys God had called each to complete.

*Exodus 18:13–26: Through partnership and cooperation among godly individuals, Moses and his team more effectively carried out their mission, namely justice.* The book of Exodus recounts the deliverance of the Hebrew people from slavery at the hands of the Egyptians through the leadership of Moses and Aaron. In chapters 3 and 4, God appeared to Moses in a burning bush and called him to be His spokesman before Pharaoh and to lead the Hebrew people to freedom. Then the Lord used Moses and Aaron as representatives of His power against the false gods of Egypt. After the tenth and final plague, Moses and Aaron led the people out of bondage, through the Red Sea, and into the desert.

As the leader of the Hebrew people, Moses held the responsibility of judge among the people, and because of the size of the nation, his judicial responsibilities began to consume him. Moses's father-in-law, Jethro, visited Moses, saw this wearying experience, and urged Moses to delegate the responsibilities to godly men. Jethro recognized the importance of a team, with individuals working toward the goal according to ability and character (Exodus 18:21–22). Scripture indicates that Moses followed Jethro's recommendation and brought about more effective management of the nation.

In this account of Moses and Jethro, and in the account of the calling of Moses, two lessons relevant to the study at hand emerge. First, the specific call of God in the life of a believer requires obedience. God called Moses for the specific purpose of leading the Hebrew children out of Egypt and into the Promised Land. God demonstrated His own

power through Moses and Aaron and brought freedom to the Hebrew people. Second, leadership is best accomplished when a group of qualified individuals work toward a common goal. Jethro advised Moses to choose able men who feared God, were trustworthy, and who hated unethical behavior to join in the process of administering justice. Through partnership and cooperation among godly individuals, Moses and his team more effectively carried out their mission, namely justice.

*Mark 6:7–13 and Luke 10:1: Ministry teams provide accountability and validity of message.* In chapter 6 of his Gospel, Mark recorded the early commission of the twelve disciples where Jesus sent them in groups of two. In this brief account, Jesus instructed the disciples to take nothing for the journey, stay in one location in the city, and preach repentance. The book of Mark recounts that these groups of two cast out many demons, and people were anointed with oil and healed of sickness. Luke 10:1 indicates that at another point in his ministry, Jesus sent the seventy-two out in groups of two with similar instructions.

As both of these events occurred during the life and ministry of Jesus prior to the Great Commission of Matthew 28, these were, in essence, short-term mission opportunities meant for training and evangelism. Bruce Howley, Ellison Howley, and F. F. Bruce note that “the purpose of this mission was twofold. It was partly to give the apostles some practical training in missionary work by way of preparing them for their later responsibly as envoys to the world,” with the second purpose being to call the local people to repentance.<sup>45</sup>

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<sup>45</sup> Bruce Howley, Ellison Howley, and F. F. Bruce, *New Layman’s Bible Commentary* (Grand Rapids: Zondervan Publishing Company, 1979), 1230.

With this repeated example of sending groups of two, Jesus provided both the natural accountability not available with individual encounters and the validity of the testimony established by two or more witnesses, as articulated in Matthew 18:16, which reads, “But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses.” Verse 20 reads, “For where two or three are gathered in my name, there am I among them.” This principle of multiple individuals serving together to validate truth is also consistent with the Mosaic law in which Moses wrote, “On the evidence of two witnesses or of three witnesses the one who is to die shall be put to death; a person shall not be put to death on the evidence of one witness” (Deuteronomy 17:6). Although the specific context of these verses is correction and discipline, it reinforces the concept that, in teams, the mission has more credibility and accountability.<sup>46</sup>

*Acts 13:1–3; 15:40–41: Partnerships between Barnabas and John Mark and Paul and Silas advanced the gospel throughout Cyprus, Syria, and Cilicia.* The book of Acts records the first years following the resurrection and includes the beginning of the church and several missionary journeys. In chapter 9, the book of Luke records the conversion of the devout Jewish religious leader Saul, renamed Paul. By Acts 11:30, Paul was considered an elder, along with the respected church leader Barnabas. In chapter 13, the

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<sup>46</sup> In addition to accountability and validity, Gordon Franz suggests that Christ’s purposes in sending the disciples in pairs may have included the encouragement that one can offer the other. Specifically, Franz points to Barnabas, named ‘son of encouragement’, and his importance to the spiritual mentorship and ministry of his cousin, John Mark (see Acts 13). Gordon Franz, “He Began to Send Them out Two by Two . . .,” Associates for Biblical Research, June 26, 2013, <http://www.biblearchaeology.org/post/2013/06/26/He-Began-to-Send-Them-Out-Two-by-Two.aspx>.

leaders of the church of Antioch were meeting in worship and prayer when the Holy Spirit called Barnabas and Paul. Luke recorded, “While they were worshipping the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’ Then after fasting and praying they laid their hands on them and sent them off” (Acts 13:2–3). As described in Acts 13 and 14, Barnabas and Paul traveled together, proclaiming Christ and enduring persecution for their proclamation.

After returning from their travels and continuing to teach in the church at Antioch, Paul suggested a return trip to encourage the churches established as part of the first missionary journey. Luke wrote:

Now Barnabas wanted to take with them John called Mark. But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work. And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus, but Paul chose Silas and departed, having been commended by the brothers to the grace of the Lord. (Acts 15:37–40)

Barnabas, called such because of his encouraging nature, wanted to take John Mark and give him a second opportunity.<sup>47</sup> On the other hand, Paul believed John Mark would likely again desert the work and should not be trusted. Walvoord, Zuck, and Barbieri note that in this controversy, it is possible that both Paul and Barnabas were correct in their analysis. “It may have been too soon for Mark to venture out with such a pro-Gentile apostle as Paul, but Barnabas certainly and correctly saw good raw material in his cousin Mark.”<sup>48</sup> In spite of the disagreement, good prevailed as Barnabas partnered with John Mark for a missionary journey to Cyprus and Silas joined Paul in his missionary travels

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<sup>47</sup> According to Acts 4:36, *Barnabas* was the nickname given to Joseph of Cyprus and means *son of encouragement*.

<sup>48</sup> Walvoord, Zuck, and Barbieri, *The Bible Knowledge Commentary*, 396.

to Syria and Cilicia, fulfilling the call of God in their lives. Through these partnerships, believers worked together in teams and the gospel was proclaimed with power.

In each of these preceding passages, the Lord called teams of people to carry out the mission. In Exodus, Moses gathered a group of spiritual leaders to assist in the judicial administration of the fledgling nation. In the Gospels, Jesus established teams of disciples who would proclaim the gospel with accountability and validity. In the early days of the church, the Lord established missionary teams that spread the news of Christ throughout the Roman world. Throughout Scripture, God calls individuals to partner together to accomplish His mission and further His ministry.

### **Conclusion**

In this chapter, the project director demonstrated that God has crafted each member of the local church ministry to accomplish His purposes within the body, and when this design is properly recognized and utilized, God's ministry is most effectively carried out. He first showed that God has masterfully designed each of his creations, beautifully knitting the body, mind, and personality together even from the womb. Second, he showed that this design—physical makeup, mental ability, and personality—is to be used for the glory of God for His purposes in the same way that all gifts, including spiritual gifts, are to be used. Finally, the project director showed that not only are believers designed by God for His purposes, but that believers most effectively accomplish God's ministry when they work together, each one using his distinct variety of personality gifts to accomplish God's ministry.

In the following chapter, the project director will show how leaders in the local church can demonstrate a lack of understanding of and a failure to value personality



differences. He will then explore the history of personality categorizations and expound on the MBTI. The Myers-Briggs categorization, though a human analysis of God-created personality patterns, provides a way of articulating strengths and weaknesses within individual members. With a greater knowledge of these strengths and weaknesses, the project director believes church leadership teams will learn to maximize participation and ministry potential through inclusion of the various preference types in ministry design and staffing.

## CHAPTER THREE

### RESEARCH AND DISCOVERY

As the preceding chapter demonstrated, God has masterfully designed each of his creations, beautifully knitting the body, mind, and personality together even from the womb. He has equipped believers with personality traits and gifts to unite the body of Christ and accomplish His goals. Finally, He places believers into a team to advance His kingdom.

In this chapter, the project director seeks to describe the current state of misunderstanding that exists within many local churches regarding personality differences and the lack of available resources to maximize ministries based on these characteristics. Next, the project director seeks to explore the history of personality types leading to one of the most prolific methods of categorization of our time, the Myers-Briggs Indicator Type based on the works of C. G. Jung. Personality preferences articulated through any personality type system, including Myers-Briggs, are not specifically identified in Scripture,<sup>1</sup> but they are types of categorization of personalities perceived and described in human terms. Yet through this prism, individuals with contrasting personality types can learn to better appreciate the God-given talents of their counterparts, motivate members to engage in the ministry, and learn to maximize

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<sup>1</sup> An abundance of articles and books attempt to assign personality types from the various systems to persons throughout Scripture. Most of these assessments are essentially based on brief moments in the lives of these individuals and may not accurately represent the entirety of their personality. Several biblical individuals and their implied personality types will be considered in this paper, yet it must be strongly stated that it would be unwise to superimpose definitive personality types of any system on any biblical character.

ministry potential through inclusion of the various personality differences in ministry design and staffing.

### **History of Practice**

Nearly any search of the phrase *personality profiles within churches* provides an abundance of blogs, stories, news articles, or research journals focused almost exclusively on conflict within the local church. Many of these articles describe the termination or possible termination of staff members as a result of conflict over non-biblical or non-doctrinal issues. In one such report created for calendar year 2012, Southern Baptist Convention state employees compiled statistics and discovered that at least 452 pastors or staff members were terminated within that twelve-month period. According to *Baptist Press*, the primary cause indicated was personality conflict.<sup>2</sup>

In addition to the vast array of articles describing conflict in the church is a seemingly similar amount of resources devoted to overcoming conflict caused by personality differences, preferences, and sin, with its resulting issues. Resources available on Amazon or through a Google search number in the hundreds, with blogs, articles, books, discipleship series, and videos offering a plethora of possibilities to help overcome present conflict. In the Southeastern Baptist Theological Seminary blog, faculty member Larry Purcell explains that pastoral personalities can have a significant impact on the nature of the conflict:

In the many years I have been a pastor, I have learned that I cannot control the thoughts and actions of others, but I have found my own personality can influence others. I have found that my personality could be both a strength and

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<sup>2</sup> David Roach, "Pastoral Termination Common but Often Unavoidable, Experts Say," *Baptist Press*, September 4, 2014, <http://www.bpnews.net/43286/pastoral-termination-common-but-oftern-avoidable-experts-say>.

weakness. . . . I had to better understand how God designed me to respond in various and changing environments.<sup>3</sup>

Purcell explains that since there are different types of people in the local church, the pastor must understand himself and his people in order to best shepherd and equip others according to the mission of the individual church.<sup>4</sup>

Curiously absent from so many of these resources are those that would help proactively to use differences in personality to improve ministry team cohesion and expand ministry opportunities. Research has borne out the importance of team building through understanding and appreciating differences within the group. Christina A. Rideout and Susan A. Richardson, in their team-building model, note that excellence in team building is accomplished when differences are appreciated and nurtured. As members of the team have the opportunity to express themselves and influence the final product or purpose, they feel valued, resulting in group cohesion and cooperation.<sup>5</sup> Likewise, in their research, Jean M. Kummerow and Mary J. Maguire conclude that when different people work together, each within their strengths and recognizing their weaknesses as described by the Myers-Briggs type, problems are solved more effectively and efficiently, with all persons participating in the success. They write, “The Myers-Briggs framework provides a way for people to talk more freely and to contribute more

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<sup>3</sup> Larry Purcell, “The Role of Personality in Church Conflicts,” *Between the Times* [blog], 04 20 2015, <http://betweenthetimes.com/index.php/2015/04/20/the-role-of-personality-in-church-conflicts/>.

<sup>4</sup> Ibid.

<sup>5</sup> Christina A. Rideout and Susan A. Richardson, “A Teambuilding Model: Appreciating Differences Using the Myers-Briggs Type Indicator with Developmental Theory,” *Journal of Counseling and Development* 67, no. 9 (1989): 529.

readily. In this manner, a feeling of belonging is encouraged, and social interest is enhanced leading to more collaborative problem solving.”<sup>6</sup> Apinun Wethayanugoon underscores the value of the MBTI as he succinctly states, “Knowing the various personality types within a team is quite useful for team building, as it helps the group members to understand each other better.”<sup>7</sup>

In practice, many churches have virtually ignored strategies of maximizing the ministry potential of personality differences expressed through its members and leadership, often to the detriment of both. In addition, the project director was unable to find studies that compare effectiveness of personality training within different ministries in the church. Recognizing these deficiencies, the project director believes that by exploring and affirming God-given differences, knowledge of personality profiles can then become a source of strength and encouragement within the congregation and leadership teams and enhance ministry opportunities within the church.

### **Review of Literature**

The categorization of personality traits finds its roots in the teachings of Hippocrates. In the fifth century BC, Greek thought concluded that four elements composed all things: earth, air, fire, and water. In about 370 BC, Hippocrates “proposed that human beings also are composed of four distinct life forces or elemental fluids,

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<sup>6</sup> Jean M. Kummerow and Mary J. Maguire, “Using the Myers-Briggs Type Indicator Framework with an Adlerian Perspective to Increase Collaborative Problem Solving in an Organization,” *Journal of Individual Psychology* 66, no. 2 (2010): 188–200.

<sup>7</sup> Apinun Wethayanugoon, “The Use of the Myers-Briggs Type Indicator for Team Building in Schools,” *Education* 115, no. 2 (1994): 258.

which he defined as blood, phlegm, yellow bile, and black bile. If these humors or life forces were maintained in their proper balance, the individual remained healthy.”<sup>8</sup> Nearly two hundred years later, Roman physician Galen drew upon Hippocrates and proposed that the amount of these elemental fluids determined the type of that person. Jung described Galen’s theory as such: “Those in whom there was a preponderance of blood belonged to the sanguine type; a preponderance of phlegm produced the phlegmatic; yellow bile produced choleric and black bile the melancholic.”<sup>9</sup>

Although these medical theories have long since been discarded, these four classifications remained commonplace in philosophy and literature even into the nineteenth century, with some extolling them well into the twentieth century.<sup>10</sup> Florence Littauer, Christian author and speaker from the 1970s and 1980s, articulates a modern understanding of these personality types in her text, *Personality Plus*. She writes that the sanguine personality type is those persons who are upbeat, emotional, enjoy working with people, and tend to be lots of fun. In contrast, they are often disorganized, forgetful, and volunteer without the commitment to follow through. Melancholy persons are serious, deep thinkers, and prefer specific schedules and details. Typically, they are unable to work in chaotic situations. Choleric individuals are decisive, strong-willed, driven to accomplish goals, leaders who take charge in situations, and are usually considered

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<sup>8</sup> Albert Ellis, Lidia D. Abrams, and Mike Abrams, *Personality Theories: Critical Perspectives* (Los Angeles: SAGE Publications, Inc., 2009), 26.

<sup>9</sup> C. G. Jung, *Psychological Types*, ed. R. F. C. Hull, trans. H. G. Baynes (Princeton: Princeton University Press, 1971), 510.

<sup>10</sup> David Kiersey, *Please Understand Me II: Temperament, Character Intelligence* (Del Mar: Prometheus Nemesis Book Company, 1998), 2.

unfriendly or unsociable. Phlegmatic individuals, the final group of this four, are typically stable and balanced, have low-key personalities, and can get along with nearly everyone.<sup>11</sup>

While some continued to use these four temperaments from Hippocrates and Galen to describe personality types beyond the turn of the twentieth century, those within the world of psychology and medicine began to suggest that individuals are born without predispositions; rather, environmental influences imprint dispositions upon individuals. Ivan Pavlov believed behaviors were simply mechanical responses to events and environments.<sup>12</sup> American behaviorist John Watson “claimed he could shape a child into any form he wanted by conditioning it, provided that the child is put in his charge while yet an infant.”<sup>13</sup> Influential thinkers such as Sigmund Freud, Alfred Adler, Harry Sullivan, Carl Rogers, and Abraham Maslow “all agreed that everyone had a single fundamental motive,” although the specific method of development varied between them.<sup>14</sup> Freud believed that an instinctual lust formed the basis of drive for each person and every decision that the individual makes. Adler saw superiority and success as the driving factor, and Sullivan believed social stature was the key to understanding

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<sup>11</sup> Florence Littauer, *Personality Plus: How to Understand Others by Understanding Yourself* (Old Tappan: Fleming H. Ravell Company, 1983).

<sup>12</sup> Kiersey, *Please Understand Me II*, 2.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid., 3.

individuals. Rogers and Maslow also “had us seeking after self-actualization,” again, assuming a single motive in all individuals.<sup>15</sup>

William Moulton Marston proposed another classification of behavior in his book *Emotions of Normal People*. He suggested that “behavioral expressions of emotions could be categorized into four primary types” based upon “perceptions of self in relation to his or her environment.”<sup>16</sup> Industrial psychologist Walter V. Clarke built an assessment that became known as the DiSC profile based on Marston’s theories.<sup>17</sup> In this profile, *dominance* indicates a person who places an emphasis on accomplishing results; *influence* indicates a person who seeks to persuade others; *steadiness* indicates a person who prefers cooperation and shows dependability; and *conscientiousness* indicates a person who places emphasis on quality and expertise.<sup>18</sup> In its essence, the DiSC profile aligns with Galen’s four temperaments, with the dominant traits matching the choleric type, influence traits matching sanguine, steadiness matching phlegmatic, and conscientiousness matching melancholy. Tim LaHaye, in his text *Spirit-Controlled Temperament*, described each of the four types and gave nicknames and examples of each. The sparky sanguine type he described as “warm, buoyant, lively and fun-loving” with the ability to “lift the spirits of everyone present by his exuberant flow of

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<sup>15</sup> Kiersey, *Please Understand Me II*, 2–3.

<sup>16</sup> “DiSC Theory and William Moulton Marston,” DiscProfile, accessed February 16, 2018, <https://discprofile.com/what-is-disc/history-of-disc/>.

<sup>17</sup> Ibid.

<sup>18</sup> “DiSC Overview,” DiscProfile, accessed February 16, 2018, <https://discprofile.com/what-is-disc/overview/>.



conversation.”<sup>19</sup> The rocky choleric is very strong-willed, hot, quick, active, and practical. This type thrives on activity and is constantly moving.<sup>20</sup> The maestro melancholy is considered the “richest of all the temperaments” because of his “analytical, self-sacrificing, gifted, perfectionist” and “sensitive emotional nature.” The melancholy type is the creative type.<sup>21</sup> The flip phlegmatic type is considered calm and easygoing, with a sense of humor and a willingness to observe rather than participate in life.<sup>22</sup>

In the early twentieth century, Jung, a psychiatrist from Switzerland, postulated that human behavior was predictable based on categories and that these categories are not indicative of mental sickness or abnormalities but are based on preferences, exhibited in everyday life. His classifications of these preferences were documented in his extremely detailed tome, *Psychologische Typen*, published in 1921 and translated into English by several authors, most notably H. G Baynes in 1923.<sup>23</sup>

Shortly after *Psychologische Typen* was translated into English, Katharine Briggs and her daughter, Isabell Briggs Myers, became interested in the work as it seemed to agree with their own assessments that “different people approach life differently.”<sup>24</sup> Throughout the 1930s and the World War II era, Briggs and I. Myers researched the

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<sup>19</sup> Tim LaHaye, *Spirit-Controlled Temperament* (La Mesa: Tyndale House Publishers, 1992), 13.

<sup>20</sup> LaHaye, *Spirit-Controlled*, 16–17.

<sup>21</sup> *Ibid.*, 22.

<sup>22</sup> *Ibid.*, 26–27.

<sup>23</sup> Otto Kroeger and Janet M. Thuesen, *Type Talk: The 16 Personality Types That Determine How We Live, Love and Work* (New York: Dell Publishing, 1988), 10–11.

<sup>24</sup> *Ibid.*, 11.

personality theories of Jung, evaluated them through the lenses of their own experience, and created the psychological instrument now known as MBTI. Otto Kroeger and Janet M. Thuesen note that “the idea behind the MBTI was that it could be used to establish individual preferences and then to promote a more constructive use of the differences between people.”<sup>25</sup> The MBTI is one of the most well-recognized and widely used personality type tests in the world today, and as such, will serve as the foundation for this project.

The MBTI contrasts four sets of types: introversion versus extraversion, sensing versus intuition, thinking versus feeling, and judging versus perceiving. These types are to be understood as preferences, yet a person preferring introversion over extraversion, for example, may at times display characteristics more consistent with the extraversion preference; and over time, personalities can change based on personal growth and life experiences. Furthermore, these preferences should not be considered to be moral or immoral. Each trait presents strengths and weaknesses depending on the situation and culture but should be regarded with the same moral neutrality as skin tone or hair color. However, as noted later, personality strengths and weaknesses can tend toward certain sins.

## Elements of the MBTI

### **Extraversion Versus Introversion**

Perhaps the most familiar and often the most misunderstood of the personality types are extraversion and introversion. Jung describes an extraverted person as a person

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<sup>25</sup> Kroeger and Thuesen, *Type Talk*, 11.

who “thinks, feels, acts and actually lives in a way that is directly correlated with the objective conditions and their demands.”<sup>26</sup> The extravert starts with external stimuli, and his response is in relation to that external stimuli. I. Myers and Peter B. Myers saw the extraversion-introversion types in terms of “relative interest in their outer and inner worlds.”<sup>27</sup> The extravert focuses on the external world and prefers to work externally. In contrast, the introvert “orients himself . . . by subjective factors.”<sup>28</sup> The introvert starts with the inner ideas, those thoughts or feelings that originate from within the individual. In addition, the differences between the two can be witnessed in how the individual gains energy. The extravert, who prefers the outer world, enjoys and is energized by connecting with other people; he becomes drained if he spends too much time alone. The introvert, on the other hand, is energized by solitude through which he can focus on his inner thoughts; he becomes wearied when he spends too much time in social situations with other people.<sup>29</sup>

According to early research by I. Myers and P. Myers, extraverts make up nearly 75 percent of the population in Western civilization and therefore are more accepted and understood than those with a preference for introversion.<sup>30</sup> The extravert thrives on social

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<sup>26</sup> Jung, *Psychological Types*, 333.

<sup>27</sup> Isabel Briggs Myers and Peter B. Myers, *Gifts Differing: Understanding Personality Types* (Mountain View: CPP, 1995), 7.

<sup>28</sup> Jung, *Psychological Types*, 373.

<sup>29</sup> Kroeger and Thuesen, *Type Talk*, 35.

<sup>30</sup> I. Myers and P. Myers, *Gifts Differing*, 54. The author sought additional large-scale studies but was unable to find additional evidence to support or contradict I. Myers and P. Myers’s early research.

interaction; tends to have large numbers of friends yet few deep relationships; is eager to expend energy; is talkative; and typically will speak first, then mentally process the event. Consistent with the concept of the outer world, the extravert talks through his thought process, often giving contradictory or irrelevant information until he arrives at his conclusion, having presented random thought throughout the process.<sup>31</sup>

Exhibited in a smaller percentage of the population and by nature subjective and specific to the individual, those who show a preference for introversion are often misunderstood.<sup>32</sup> The introvert thrives in his internal world and therefore tends to be territorial instead of social, prefers to concentrate on his own thoughts, and has a comparably smaller number of friends. However, introvert relationships are generally significantly deeper. Instead of expending energy, the introvert prefers to conserve; he tends to be reflective in social situations, preferring to listen. In contrast to the extravert, who speaks to help himself think, the introvert tends to process all the information internally until a final decision or thought has been achieved, and only then will he communicate verbally.

Differences between the extravert and introvert have the potential to cause miscommunication and a sense of rejection, often without recognition of these negatives by the offender. In the classroom, the introvert may be unintentionally punished with the use of participation points, which, by definition, strongly favor the extravert. Office environments designed with small, easily accessible cubicles favor the extravert, who thrives on external stimulation; however, these same offices frustrate and hamper the

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<sup>31</sup> Kroeger and Thuesen, *Type Talk*, 35.

<sup>32</sup> I. Myers and P. Myers, *Gifts Differing*, 54.

introvert, who needs quiet, private space. Thus, isolated offices with closed doors favor the introvert and frustrate the extravert.<sup>33</sup>

When working together, the extravert will talk through his problem and present many possible solutions before arriving at his final decision or understanding. This abundance of information is often misunderstood by the introvert, who hears numerous and conflicting final decisions. Yet the extravert is frustrated by the introvert for his lack of response, which may last hours or days, while the introvert processes the information internally before finally communicating anything. As the introvert understands the need for the extravert to work through his problems externally, the introvert can learn to listen for the final answer. Likewise, as the extravert understands the internal processing of the introvert, he can learn to give time and space to encourage the introvert to develop that final product.

### **Intuition Versus Sensing**

A second set of characteristics within the Myers-Briggs structure relates to how the individual perceives information: sensing and intuition. I. Myers and P. Myers summarized the sensing preference as related to that which is real or actual.<sup>34</sup> Jung observed that for the extravert, “sensation is chiefly conditioned by the object; those objects that excite the strongest sensations will be decisive for the individual’s psychology. The result is a strong sensuous tie to the object.”<sup>35</sup> For the introvert,

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<sup>33</sup> Kroeger and Thuesen, *Type Talk*, 38–39.

<sup>34</sup> I. Myers and P. Myers, *Gifts Differing*, 57.

<sup>35</sup> Jung, *Psychological Types*, 362.

“sensation is based predominantly on the subjective component of perception.”<sup>36</sup> While the introverted sensor and extraverted sensor perceive information internally and externally, the sensing individual is generally focused on that which he can perceive with his senses. In contrast, the intuitive individual primarily prefers those things that could exist—those objects or ideas that are possible.<sup>37</sup> Jung explained that intuition is demonstrated most clearly by an “attitude of expectancy” and is best transmitted by “images, or perceptions of relations between things, which could not be transmitted by the other functions or only in a roundable way.”<sup>38</sup> For the introvert, the perceptions are internal, “are naturally not accessible to experience,” and explore possibilities within the individual.<sup>39</sup>

As indicated in its name, the person who prefers sensing depends on the five senses for acquiring information about his environment. He trusts what he sees and questions that which he cannot experience with his own senses. I. Myers and P. Myers note that “words are merely symbols that have to be translated into reality before they mean anything, and they therefore carry less conviction than experience.”<sup>40</sup> When the person with the sensing preference takes tests or participates in academic activities, he requires additional time to translate from symbols to meaning prior to solving the test problem. As a result, an individual with the sensing preference tends to score lower in

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<sup>36</sup> Jung, *Psychological Types*, 393.

<sup>37</sup> I. Myers and P. Myers, *Gifts Differing*, 57.

<sup>38</sup> Jung, *Psychological Types*, 366.

<sup>39</sup> *Ibid.*, 398–399.

<sup>40</sup> I. Myers and P. Myers, *Gifts Differing*, 57.

academic pursuits and IQ tests not because of inherent inability but because of time restraints and the design of the test or curriculum.<sup>41</sup> Studies suggest that more than 75 percent of the population of the United States prefers sensing.<sup>42</sup>

Intuition, because of its abstract nature, is a difficult preference to quantify. The intuitive individual “listen[s] for the intuitions that come up from their unconscious with enticing visions of possibilities.”<sup>43</sup> This person sees what could be, tends to be highly imaginative, and is able to create that which does not already exist. Furthermore, he is likely to quickly connect symbols to ideas and understand abstract ideas. When taking tests, the intuitive individual often relies on his ability to perceive the answer even before the facts or answer have been completely discovered, and as a result, tends to succeed in higher levels of academia and on various intelligence tests that value speed and abstract concepts.

The contrast between the sensing type and the intuitive type can be quite stark. The sensing type tends to live in the moment, prefers enjoyment, and is generally content with life, while the intuitive type looks to the future, seeks inspiration, and is generally restless. The sensor is often so focused on the present that he fails to plan for the future, while the intuition type can often be so focused on the future that he fails to meet the obligations or needs of the present.

The potential for conflict between an individual with a preference for sensing and a preference for intuition can be quite significant, yet with proper understanding of each,

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<sup>41</sup> I. Myers and P. Myers, *Gifts Differing*, 58.

<sup>42</sup> Ibid.

<sup>43</sup> Ibid., 57.

the strengths of each preference can benefit the organization. A sensing person needs to have a clear vision of what exists, with tangible facts to confirm such existence. Future plans must be based on reality, with each step clearly articulated. In contrast, the person with intuition will be more likely to accept plans with vague goals or outcomes and be willing to begin the process of change without all information or requirements available or ready. Yet both the sensing and the intuitive individual need each other. The sensing person, who prefers that which is, needs the initiative to try something new that is more comfortable to the intuitive person. At the same time, the intuitive person, eager to take risks and explore new objects or ideas, needs the foundation and grounding in reality that the sensing person perceives. With the foundation in place and understood, both can work together to grow and expand with the maximum potential for success.

### **Thinking Versus Feeling**

The third set of characteristics within Myers-Briggs revolves around how the individual makes decisions, primarily by either thinking or by feeling. The person who prefers the thinking type seeks objective truth and can appear to be highly impersonal, disregarding that which is not specifically logical. In contrast, the person who prefers the feeling type makes decisions based on an emotional level that connects one person to another. According to research, women tend to prefer feeling, and men tend to prefer thinking.<sup>44</sup>

Thinking, as a decision-making instrument, focuses on the logical and impersonal. I. Myers and P. Myers note, “Its goal is objective truth, independent of the personality

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<sup>44</sup> I. Myers and P. Myers, *Gifts Differing*, 65–66.



and wishes of the thinker or anyone else.”<sup>45</sup> Thinkers are characterized by a preference for logic above sentiment, things above personal relationships, and truth above tactfulness. At the same time, thinkers usually devalue the feelings and the conclusions of other persons.<sup>46</sup>

When problems are impersonal—for example, interpretations of the law or implementation of architecture—the thinking type is more effective. However, those problems that involve people and a personal touch require a degree of feeling to most accurately identify the solution.

In his text, Jung distinguished between the extravert and introvert feeler. The extravert feeler makes decisions based on the outside world and with reference to what others believe. Jung explained that an extrovert feeler will value a work of art not because of its subjective beauty to the individual, but because it is valued by society and because the feelings of the artist and his family should be valued. The extraverted feeler, then, is more likely to accept the decisions of the larger group, basing actions on feelings of external persons. Jung wrote, “I may feel moved, for instance, to say that something is ‘beautiful’ or ‘good,’ not because I find it ‘beautiful’ or ‘good’ from my own subjective feeling about it, but because it is fitting and politic to call it so, since a contrary judgement would upset the general feeling situation.”<sup>47</sup> He explained that this rationale is not a lie or dishonest but merely an “adjustment” from personal preference to perceived corporate preference.

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<sup>45</sup> I. Myers and P. Myers, *Gifts Differing*, 65.

<sup>46</sup> *Ibid.*, 68.

<sup>47</sup> Jung, *Psychological Types*, 355.

The introvert feeler, on the other hand, makes decisions based on internal feelings about the situation, and consequently, his process of decision-making is highly subjective. Jung took a very negative view of the introverted feeler, believing her<sup>48</sup> to be strongly pessimistic but often able to hide her feelings in a calm and harmonious presentation.<sup>49</sup> While the introverted feeler does make decisions based on internal feelings, it would be inappropriate to assume, as Jung did, that this type is strongly pessimistic and universally negative. Overall, the feeling type values sentiment above logic, personal relationships above things, and tactfulness above truthfulness. The feeler tends to agree with others and is friendly.<sup>50</sup>

As with previous sets of characteristics, the chasm between the thinker and the feeler can appear quite significant. The thinker values logic above all and therefore dismisses the seemingly inferior feeling type, which can seem contradictory and irrelevant. The feeler can become so focused on the emotional components of the situation that he is unable to make necessary and difficult decisions. However, together, the thinker and feeler can bring the positives of both to bear on the best possible solution. The thinker would be best served to understand that when dealing with people, emotion is a key component in the logical equation. Failure to appropriately include the potential

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<sup>48</sup> Jung specifically identified the introverted feeler as, in his experience, predominantly female. He described her as “mostly silent, inaccessible and hard to understand; often they hide behind a childish or banal mask, and their temperament is inclined to melancholy.” He explained that the female introverted feeler is often misunderstood because of the introverted type and can come across as unfeeling, uncaring, and cold toward others. Jung, *Psychological Types*, 355.

<sup>49</sup> Ibid., 388–389.

<sup>50</sup> I. Myers and P. Myers, *Gifts Differing*, 68.

emotional response to a decision is to fail to adequately consider all parts of the choice. The feeler, when given the opportunity to expand the thinker's equation to include the emotional components, can benefit from the rational and logical way the thinker can analyze the more complete situation and come to a beneficial decision for all.

In recent years, I. Myers's description of the feeler has been supported by research in emotional intelligence, and even though I. Myers's research and that of emotional intelligence is distinct, similarities emerge. The theory of emotional intelligence, first articulated by John Mayer of the University of New Hampshire and Peter Salovey from Yale University, focuses on the importance of a person's emotions and controlling these emotions.<sup>51</sup> Several key aspects of emotional intelligence include the ability to recognize emotions in others and the ability to interact well with others on an emotional and relationship level.<sup>52</sup>

### **Judging Versus Perceiving**

The fourth and final set of characteristics, judging and perceiving, involves the attitude the individual has toward life. A person with a preference for judging seeks to have finality in decisions and processes. He makes decisions, then holds to those decisions. In contrast, a person with a preference for perceiving seeks to keep his options open, continually exploring new avenues and resisting the concept of a final decision.

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<sup>51</sup> Daniel Goleman, *Emotional Intelligence* (New York: Bantam Books, 1995), 47.

<sup>52</sup> *Ibid.*, 43. Although emotional intelligence is a significant and growing topic of interest, it is well beyond the scope of this research, and as a whole, it differs significantly in focus from the MBTI. The size and scope of this material could easily warrant future studies on this topic.

I. Myers and P. Myers state, “Judgment really likes to dispose of things, even without the spur of necessity.”<sup>53</sup> An individual with a judging preference is quick to make decisions and quick to make recommendations to others regarding his problems. An introvert may not be quick to speak out regarding the problems and potential solutions of another, but he is quick to formulate an answer internally.<sup>54</sup> An individual with this preference also tends to be well organized and has systems for accomplishing routine goals and responsibilities. He is decisive, plans well for action, and typically has the force of will to accomplish the plan.<sup>55</sup>

The perceptive type is more interested in the process of decision-making and resists any final decisions. Constantly seeking new information, he is unwilling to commit himself to any specific plan that might limit options. As I. Myers and P. Myers put it, “Perceptive types always hope that they can solve the problem simply by understanding it better, by seeing to the bottom of it . . . or seeing it from all sides.”<sup>56</sup> An individual with a preference for perception tends to be more spontaneous, open-minded, tolerant, curious, and eager to adapt to new situations.<sup>57</sup>

The contrast between the judging person, who seeks finality quickly, and the perceiving person, who resists finality to gain more information, can cause significant conflict between persons. Yet, when both individuals work together, the judging person

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<sup>53</sup> I. Myers and P. Myers, *Gifts Differing*, 69.

<sup>54</sup> *Ibid.*

<sup>55</sup> *Ibid.*, 70–71.

<sup>56</sup> *Ibid.*, 69.

<sup>57</sup> *Ibid.*, 71–73.

will undoubtedly gain a deeper understanding of the situation. Likewise, the perceiving person will be encouraged to make a decision and support it with action.

### **The Auxiliary Function**

As stated previously, no individual expresses one preference above another at all times. Different situations and different stages in life bring about different responses.

Gordon Lawrence and Charles Martin describe this use of the contrast to the preference as the auxiliary function:

The auxiliary can be thought of as the first mate on the ship where the captain is the dominant function. The auxiliary function tends to develop after the dominant function. During adolescence and early adulthood, individuals come to develop skills in and rely on their dominant and auxiliary functions. They give less attention to the opposite functions, the letters that do not appear in their type.<sup>58</sup>

In this theory, the dominant preference is moderated by the auxiliary preference, providing for a more well-balanced individual. The project director's personality type is INTJ with the dominant preference *intuition* and the auxiliary *thinking*. If the project director relied only on dominant *intuition*, he would change perspective as his intuition received or processed new information. However, with the auxiliary function *thinking*, he is able to balance the intuition with logic and rationale, creating a strong mix of logic guided by internal intuition.

The auxiliary function also helps the individual overcome preference difficulties with introversion or extraversion. Again, using the project director's preference of an INTJ, introversion is the preference that indicates an inward approach to life. Yet the

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<sup>58</sup> "The Auxiliary Function," The Myers-Briggs Foundation, <http://www.myersbriggs.org/my-mbti-personality-type/understanding-mbti-type-dynamics/the-auxiliary-function.htm>.

auxiliary function, *thinking*, is displayed as an extraverted preference. The auxiliary function helps the individual to balance the preference for introverted intuition with the reality of the outside world.<sup>59</sup>

In the preceding pages, the basic concept of the Myers-Briggs system has been outlined, yet the complexities of the sixteen different types are not and cannot be fully analyzed in this document. Even in the classroom project described in the next chapter, only an overview of the types will be presented. The purpose of this learning experience is to encourage an awareness of these concepts, to promote further study, and to enable ministries to begin to use these vital differences to enhance ministry.

#### Elements of Motivation

While understanding the various personality types and differences is vital to effectively working together in ministry, leaders will often discover a lack of motivation to work together and accomplish goals. As noted in Chapter One, although most pastors were excited about the concept of this project, the practical realities of their circumstances made it seem impossible to implement. Yet when reviewing the reasons presented, the underlying issue was, in most cases, motivation.

Motivation can be divided into two categories: intrinsic and extrinsic. Intrinsic motivation is that which originates from within the person and is not primarily affected by external factors, whereas extrinsic motivation primarily originates outside a person and exhibits force from an exterior position. Intrinsic motivation is guided by a number of factors that include the person's personality type. Extrinsic motivation is often

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<sup>59</sup> Gordon Lawrence and Charles Martin, *Building People, Building Programs* (Gainesville: Center for Applications of Psychological Type, 2001).

influenced by external circumstances or individuals, but even in external motivating factors, the individual's response is affected by personality type.

Of external factors that motivate, fear is the most common; however, although fear can be a motivator, it is not the most beneficial or effective in the long term. According to Philip Menard, Gregory J. Bott, and Robert E. Crossler, protection motivation theory says that an individual will act to protect himself in a dangerous or potentially dangerous situation by changing his behavior. This instinct to protect oneself is most evident when facing disease or severe threat. For example, a person will often change eating habits to lessen the effects of diabetes or seek safety when threatened by storms or dangerous persons. Menard, Bott, and Crossler discovered, however, that external motivators, such as fear, are not as beneficial in effecting change.<sup>60</sup>

In their study of motivation, Sarah E. Martiny and Jana Nikitin evaluated the connection between a person's sense of belonging and his motivation and discovered that the two are related. A person will be more motivated if he has a sense of belonging and value in the group.<sup>61</sup> Although fear as an external motivator is not as beneficial over a length of time, belonging and acceptance in a group does seem to be a positive external motivator.

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<sup>60</sup> Philip Menard, Gregory J. Bott, and Robert E. Crossler, "User Motivations in Protecting Information Security: Protection Motivation Theory Versus Self-Determination Theory," *Journal of Management Information Systems* 34, no. 4 (2017): 1203–1230.

<sup>61</sup> Sarah E. Martiny and Jana Nikitin, "Social Identity Threat in Interpersonal Relationships: Activating Negative Stereotypes Decreases Social Approach Motivation," *Journal of Experimental Psychology: Applied* 25, no. 1 (2019): 117–128.

Dorotheau Wahyu Ariani notes in her study of motivation among college students that several conditions contribute to higher motivation. First, a student was more motivated when he had the skills necessary to complete the required tasks required. Second, the student needed to be interested and excited about the activities in order to be most motivated to continue. Third, the student was more engaged when there was an external positive stimulus, some form of perceived benefit or reward for successful completion of the task or activity.<sup>62</sup> In addition, Eeske van Roekel et al. recognized that a positive personal attitude was beneficial in increasing motivation, but a negative personal attitude led to lower levels of motivation.<sup>63</sup>

### **Contextual Application**

#### Spiritual Implications of Personality Types

As indicated early in the chapter, the types described by I. Myers are not specifically articulated in the pages of Scripture, and a student of the Word must be careful not to force the theories of modern psychology onto the eternal truth of the Bible. Furthermore, as was stated in Chapter Two, personality types are not the gifts of the Spirit. However, several characteristics of the types are comparable with the

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<sup>62</sup> Dorothea Wahyu Ariani, “Why Am I Burnout and Engaged? The Role of Motivation and Personality,” *Journal of Psychological and Educational Research* 25, no. 2 (2017): 61–89.

<sup>63</sup> Eeske van Roekel, Vera E Heininga, Charlotte Vrigen, Evenlien Snippe, and Albertine J. Oldehinkel, “Reciprocal Associations between Positive Emotions and Motivation in Daily Life: Network Analyses in Anhedonic Individuals and Healthy Controls,” *Emotion* 19, no. 2 (2019): 292–300.



characteristics of the gifts of the Spirit. The gifts of discernment (1 Cor 12:10), prophecy (1 Cor 14:1), teaching (Eph 4:11), and wisdom (1 Cor 12:8) would all seem to favor those preferring thinking and judging types. The gifts of exhortation (Ti 1:9), giving (Rom 12:8, 13), healing (1 Cor 12:9), and mercy (Rom 12:15) all suggest the characteristics for feeling and connecting with the emotional needs of the individual.<sup>64</sup>

In addition, these preferences articulated by the MBTI toward one type or the other should not be considered moral or immoral in and of themselves; however, these tendencies can make individuals more susceptible to certain types of sin.<sup>65</sup>

Extraverts who have not learned to control their tongue are more likely to say something hurtful, even without thinking, or repeat gossip without having considered its truth value or relevance. They are also more likely to maintain superficial relationships and conversations and fail to truly engage in meaningful community. Introverts are more likely to be withdrawn and are likely have difficulty connecting with new people or publicly showing the love of Christ to those who are unfamiliar to them. Introverts also risk remaining silent when issues or sins should be addressed publicly.

Those who prefer intuition must face the temptation to trust their instincts, failing to fully seek the Lord in decisions and life goals. Focused on the future, they also are tempted to be discontented with the present and can miss the blessings of the Lord in

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<sup>64</sup> Several characteristics of the personality types are comparable with the characteristics of spiritual gifts. An avenue for future research might include considering whether spiritual gifts flow from the personality type or whether certain personality types tend toward certain spiritual gifts.

<sup>65</sup> Tim LaHaye's book, *Spirit-Controlled Temperament*, describes in detail sins that are more common when evaluating personalities according to the DiSC profile; and while these are distinct from the profile types of Myers-Briggs, Chapter 6 of this text is a worthwhile read.

times of turmoil. Those preferring sensing, in contrast, tend to trust their senses but can have more difficulty accepting truths by faith or fulfilling the call of God when the steps are not clearly visible.

Thinking types can become so focused on their logic and sense of justice that they fail to nurture and show mercy and love to those in their care. Without proper perspective, thinking types can damage people while trying to accomplish their goals. Feeling types, in contrast, can demonstrate an unwillingness to bring proper discipline; in concern for the feelings of the offender, they ignore or justify sin. Similarly, feeling types can tend to be guided by an ultimate goal of pleasing people rather than God.

Judging types, with their love of completing tasks, can tend to make quick decisions without all of the facts, or more importantly, without appropriate time in prayer. They also risk making decisions without involving their community, whether family, spouse, or church. Perceivers can have the tendency to not follow through on the obligations they have made, or miss deadlines, and thus call into question their integrity.

The project director has served in official paid staff positions in four churches and two Christian colleges over the past decade. In addition, he has spoken with and befriended staff members in local SBC churches. Throughout these experiences, he has discovered a lack of understanding between staff persons and between members of the congregation and the staff as well as a lack of appreciation for God-given differences in members. Furthermore, many staff members work in their area of weakness and inability because personality strengths are not considered in ministry design. The resulting ministry is less effective than it should be. Furthermore, lack of understanding ultimately set the stage for inevitable conflict.

## Personality Types in Motivation

In addition to conflict, a lack of motivation among the congregation is another potential problem associated with failure to understand and effectively utilize personality differences. Motivation and participation problems are far too common in most churches, as evidenced by the number of church ministries desperately seeking volunteers, qualified or otherwise. Several church leaders who were approached for the original project cited the lack of motivation among the members of the congregation to participate in the ministries of the church as a significant reason why each could not take part in the project.

Factors of motivation vary based on the individual, but general principles apply—many of which are related to personality. Based on Ariani’s research of college students, three key components can increase a person’s motivation: the person must have the skills to complete the tasks; he must have interest in the tasks; and finally, he will be most successful with positive external stimuli.<sup>66</sup>

The importance of having the proper skills becomes evident when viewed through the context of personality types. Persons with strong perfectionist tendencies or who are very detail oriented will quickly become frustrated if they are asked to do something without the proper intellectual knowledge and skill set to complete it. Intuits, with a strong sense of what something could look like, will quickly become discouraged when the ideal in their head does not match reality. In churches where ministry idea after ministry idea has failed because of inadequate training, congregants will begin to reject

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<sup>66</sup> Ariani, “Why Am I Burnout and Engaged?” 61–89.

further ministry development. If a ministry is to be activated, proper training and preparation is critical for success—and for future ministry success.

The second component, interest in the ministry, is often the culprit in the lack of motivation. Ministries are started either with eager anticipation and excitement based on the participants in the ministry, or they are started by fiat to address a perceived problem or to meet the goals of a leader. Ministries that are started and exist by the dictates of a leader will not be as successful in maintaining participation as ministries started by individuals working together in areas of personal interest. This analysis speaks directly to the importance of recognizing the validity of the body of Christ in its variety: leadership must value the God-given strengths and ministry desires of the local body and lead within that context.

Ministries that have existed for a significant length of time also may undermine motivation if these ministries no longer represent the current congregation and its focus. Often, ministry participants and leaders experience burnout because they are fulfilling the obligations of a ministry that no longer interests them. These ministries should be reviewed and modified or terminated as appropriate.

People need to feel needed and valued, some for their creativity, others for their commitment, and still others for their intellect and skill. By engaging them in the process, leaders are more likely to find congregations who are well motivated and engaged.

Third, participants are more motivated when they see positive results, enjoy the support of the congregation, and receive positive recognition by ministry leaders. Although Scripture condemns doing good works for personal glory, it also speaks to the importance of encouraging each other in work. Several personality types, especially

extraverted feelers, thrive on public encouragement and will likely be well motivated when they receive positive reinforcement. In addition, consistent words of encouragement and praise are extremely beneficial in cementing a bond between leaders and participants and for maintaining participation in difficult ministries.

A leader who understands the personality differences within his congregation and leads ministries in ways that complement these differences will better motivate the people and see more conflict resolved.

The project director believes that God has established each team and each local body for His purpose with the tools needed to accomplish His mission. As members of the team begin to know one another better, and particularly as each understands his strengths and weaknesses and those of the other members, a sense of belonging, understanding, communication, and mutual respect will overcome potential conflict and maximize the work of the ministry.

#### Additional Influencing Factors

It should be stated, however obvious, that there are many factors that cause conflict and ministry reduction or failure within the local church and local ministry teams. The gravest threat to the work of Christ is sin. Immorality, pride and arrogance, financial mismanagement, or a poor work ethic can all derail the work of the ministry. However, many of the problems in the local church can be avoided or overcome by a healthy understanding and appreciation of the God-given differences of the team, recognizing that all persons do not respond the same way or think in the same way. When members of the body recognize these differences, ministry can be better accomplished.

## **Conclusion**

In this chapter, the project director described how misunderstandings between individuals based on personality differences can lead to the conflict present in many congregations. Then he explored the history of personality types leading to one of the most prolific methods of categorization of our time, the MBTI based on the works of Jung. Finally, in an analysis of the MBTI types, he described some of the practical strengths and weaknesses that the different types can demonstrate in relation to church ministry. In the next chapter, the project director will describe the project and training process with specific objectives and goals, project plans, anticipated expenses, assumptions, and limitations.

## CHAPTER FOUR

### IMPLEMENTATION STRATEGY

In the previous chapter, the project director examined research that supports his hypothesis that training church ministry leadership teams in personality differences will motivate members to engage in the ministry, enhance ministry effectiveness, and employ believers' giftings in personality. In this chapter, he will explain how he plans to use said research within the ministry setting. In one weekend intensive preceded by online assessment and training, participants will explore the biblical rationale for the value of God-given personalities and its applicability to the ministry of the body of Christ as demonstrated in Chapter Two. The lessons will include a discussion of the four type sets of the MBTI. Through online presentations, in-class discussions, assessments, and analysis of current ministry persons and opportunities, participants will discover the differences and strengths of personality types and develop plans to maximize ministry within their areas of service.

This chapter will articulate the following:

- the purpose statement for the project;
- the project and professional objectives and goals;
- project plans including methodology, participants, process, logistics of the sessions, and measurement devices;
- expected project expenses;
- assumptions made by the project director; and
- limitations of the project.

## **Purpose Statement**

The purpose of this project is to enhance ministry participation and effectiveness by training ministry leaders in the value and differences of personalities and by equipping them to motivate and engage members through personality differences.

## **Project and Professional Objectives and Goals**

Through this research, the project director seeks to achieve the following project and professional objectives and goals:

1. The project director will demonstrate through research that many churches do not actively use personality differences to promote cohesion within the leadership team or to advance ministry opportunities.
  - A. To survey a minimum of ten ministries about their understanding and use of personality differences in ministry.
2. The project director will discover and explain the biblical rationale for utilizing personality research in ministry.
  - A. To examine the biblical reality that personality differences are given by God at birth;
  - B. To examine the biblical reality that personality traits, like spiritual gifts, are given to unify the church and advance ministry; and
  - C. To examine the biblical reality that personality differences are best expressed in the body of Christ working together.
3. The project director will explore the hypothetical presuppositions upon which his project is based.
  - A. To research and explain the history of personality categorizations;
  - B. To research and explain the concepts of the MBTI personality system;
  - C. To research and explain the value of recognizing and using personality differences in various professions; and
  - D. To research and explain the role of personality type differences in motivating individuals to accomplish ministry.
4. The project director will develop but not implement in this phase—for the purposes of improving ministry effectiveness and determining which church ministries are most positively enhanced and their members' giftings most employed by personality training—an online personality-training course to be offered in local churches.
  - A. To identify and engage possible participant churches and ministries for this project;



- B. To design and produce an engaging curriculum and appropriate learning resources, including both a hard copy workbook and an online learning platform; and
  - C. To develop assessment mechanisms to determine the effectiveness of the curriculum.
5. The project director will develop a process to equip church ministry teams to recognize and to use personality differences to more effectively motivate members and enhance ministries.
    - A. To equip participants with an understanding about the biblical importance of personality differences;
    - B. To equip participants with an understanding about the differences between personalities as explained by the MBTI;
    - C. To equip participants with an understanding of the value of personality differences in motivating members in ministry participation; and
    - D. To equip participants to synthesize a plan of action, with specific outcomes, that incorporates personality differences as they motivate church members and improve ministries.
  6. The project director will evaluate the development, implementation, and effectiveness of his project.
    - A. To determine the strength of the project as a learning experience for the participants;
    - B. To determine if church ministry participation is positively affected by personality training; and
    - C. To determine if church ministries' effectiveness is positively affected by personality training.

### **Personal Objectives and Goals**

7. The project director will develop technical and creative skills in curriculum design.
  - A. To develop physical learning resources available in an attractive and user-friendly workbook to assist in the participants' learning experience;
  - B. To develop online resources available in an attractive and user-friendly format to assist in the participants' learning experience; and
  - C. To develop skill in video recording and editing to assist in the participants' learning experience.
8. The project director will develop skill in communication with churches.
  - A. To network with pastoral staff teams to acquire survey information and implement the project.

## **Project Plans**

This project will be implemented in three segments: an online assessment given prior to in-person training, a seven-hour training session, and online assessments after the training. In this training, participants will discover the biblical value of different personalities, examine the four types within the MBTI, and appreciate the importance of using personality strengths in motivation and ministry enhancement. Then they will collaborate with fellow participants to examine current ministry opportunities, devise new methods of conducting these ministries that demonstrate appreciation of the various personality differences, compose a plan to implement newly developed methods, and initiate said plans.

## **Project Methodology**

This project will rely on a number of methods and is specifically designed to bring participants to a knowledge and understanding of the material, help participants use the material to modify current ministries and methods of engaging participants, and help participants evaluate the effectiveness of their actions.

Much of the learning material will be presented in a semi-lecture format with discussion questions to prompt audience participation; then these materials will be reviewed in the group setting to encourage further analysis and insight from other participating individuals. Since introverts need time to process material before entering a discussion, this method of teaching—a lecture followed by a discussion—best supports the strengths and variety of personality types.

## Participants

This project will be conducted in coordination with the Judson, Stewart, and Truett Baptist Associations of middle Tennessee at the associational office in Bon Aqua, Tennessee. Pastors and church leaders will be invited to participate in this Saturday training session and accompanying online components. While the primary target of the project will be senior pastors from the local churches, staff members or lay leadership will also be invited if they have the authority within the church to lead and influence a ministry. A detailed description of these teams will be documented in the following chapter when that information is available.

## Process

The course is crafted into one seven-hour in-person training session and several online components—one to be completed prior to the training and the others to be completed after the training. During the in-person training, the project director will teach using a combination of lecture, video lectures, discussion questions, reflection questions, and an evaluation of local ministries. Through this variety of training techniques, the project director will seek to help participants understand the value of personality types from a biblical perspective and use this knowledge to enhance ministry participation and effectiveness.

Prior to the in-person session, participants will watch an introductory video that will overview the course and encourage the participants to begin thinking toward the final objectives that will be solidified in the in-person session. The participants will also complete several assessments, including a demographic profile, a pretest, and a personality test available at [www.16personalities.com](http://www.16personalities.com). These items will document

personal information about each participant and will demonstrate a basic biblical foundational knowledge in relation to personality types prior to the beginning of the course. The total time commitment for this online session will be approximately two to three hours and can be completed in multiple settings.

The in-person session will be held on a Saturday from 8:30 a.m. to approximately 3:30 p.m. Throughout the first half hour, the project director will lead with prayer, welcome participants and introduce himself, and provide a brief overview of the session.

In the second hour, beginning at 9:00 a.m., participants will explore the foundations of the biblical rationale for the project as described in Chapter Two through lecture and discussion led by the project director. This section will principally include an overview of Chapter Two, a biblical defense of God-designed personality differences, the value of the variety and purpose of personality gifting, and the importance of ministry teamwork.

A fifteen-minute break will commence at approximately ten o'clock in the morning and will be followed by a review of the history of personality profiles and a quick overview of the different types. The project director will lead both the historical review and the overview. Much of this content will come from Chapter Three of this dissertation. This section will conclude with a video lecture from several MBTI experts who will explain the differences between the four contrasting sets of types.

Lunch will be scheduled for approximately noon and will be provided for all participants.

At approximately twelve forty-five in the afternoon, under the direction of the project director, participants will explore the practical implications of using personality

differences in ministry and the implications of ignoring such differences, including conflict, significant imbalance in the ministry workload, and burnout. This section will also include a significant piece on the importance of personality traits in motivating people onto a mission.

After another fifteen-minute break, participants will be given time to reflect on their current ministry situation and evaluate potential solutions based on personality differences. Finally, with the guidance of the project director, input from fellow participants, and probing questions in the workbook, each participant will develop a plan of action that will include a statement of current status, proposed goals, and steps to achieve those goals. By the end of the training at approximately three thirty in the afternoon, participants should have specific outcomes that can be measured and specific steps to achieve the outcomes within a two-month time frame.

After the conclusion of the Saturday training session, participants will be asked to complete the post-training assessment available on the website. This assessment will include the posttest and an evaluation of the in-person training.

Approximately two months after the in-person training, participants will be asked to complete a final report to document the level of implementation of each outcome. They will also provide a written reflection of what they believe were the benefits or negatives of this course.

### Logistics of the Sessions

This project will be offered at the Judson, Stewart, and Truett Baptist Association office complex in Bon Aqua, Tennessee. Facilities and equipment include a large meeting area, kitchenette, bathrooms, tables, chairs, and projection equipment. Training will be

scheduled on a Saturday, likely in June 2019, and will run from 8:30 a.m. to approximately 3:30 p.m. Lunch and snacks will be provided for all participants, with breaks throughout the day.

### Measurement Devices

Assessment for this project will be measured in a variety of ways. Although subjective, the most obvious mark of success will be seen in the amount of participation of each of the participants in the groups. The project leader will recount the perceived engagement in discussion questions and conversations that take place throughout the day of training.

More objective measures will include identical pretests (Appendix D) and posttests (Appendix E) in which participants will demonstrate knowledge gained as a result of the course. In the biblical rationale assessment, participants will be asked to identify specific truths in Scripture in relation to the value of God-given personalities and its applicability to the ministry of the body of Christ. Participants will also identify and match characteristics of the various personality types.

At the conclusion of the course, participants will be asked to complete a course assessment in which they will identify their level of agreement with statements that capture the purpose of the course and a better understanding of personality differences and its importance in ministry. This assessment will also ask participants to rate the value and benefit of knowing personalities in their process of evaluating current ministries and methods of motivation. At the conclusion of the day of training, each leader will assess current ministries and motivations and develop processes and outcomes to improve ministry participation and effectiveness.

In a survey to be completed approximately two months after the completion of the course (Appendix F), ministry leaders will rate the degree to which the outcomes were met. In addition, they will describe the level of implementation of these improvements and articulate perceived benefits or negatives to the process.

### **Project Expenses**

Most of the resources needed to accomplish this project are already available to the project director. Online resources will be hosted on his personal website, and most of the materials, including videos, will be created through his knowledge and skill in these areas. A workbook will be created and given to each member at an anticipated total cost of two hundred dollars. Facilities and equipment, including meeting space and projectors, are available at the Judson, Stewart, and Truett Baptist Association office. Lunch and snacks will be provided for all participants at an anticipated cost of one hundred sixty dollars.

### **Assumptions**

The project director makes the following assumptions about the project:

1. The project director assumes that church leadership teams seek to maximize ministry potential.
2. The project director assumes that church leadership teams that agree to this training will follow through with the training in its entirety.
3. The project director assumes that the participants will fully and honestly participate in all aspects of the project, including the pre- and post-assessments.
4. The project director assumes that all members of each church leadership team are born again and therefore are true brothers and sisters in Christ.
5. The project director assumes that the participants are competent and capable of understanding and completing the training as provided.
6. The project director assumes that the persons enrolled in the training will agree to participate in the research process.
7. The project director assumes that the measurement tools will accurately measure the validity of the training in this project.

## **Limitations**

The project director recognizes that the scope of the project is limited in the following ways:

1. The project is limited to the spring/summer of 2019.
2. The project is limited to the church ministry leadership teams, including the senior pastor, ministry staff members, and lay leadership within the respective ministries.
3. The project is limited to the personality types described by the Myers-Briggs research and the biblical rationale for personality types and ministry purposes.
4. This project is limited to the pastors, staff, and lay leadership of churches in middle Tennessee.
5. The project is limited to one seven-hour in-person training session and several online assessment components.

## **Conclusion**

In this chapter, the project director described the implementation of this project, its purpose, its objectives and methodology, its participants and process, the logistics of each session, and the measurement devices. Project expenses were considered in addition to the assumptions and limitations of the research. The following chapter will review the actual events of the project and its outcomes, including those that were not anticipated.



## CHAPTER FIVE

### IMPLEMENTATION REPORT

In the first four chapters, the project director demonstrated that churches often do not consider or intentionally use the varieties of personality strengths and differences in their local ministries and that this oversight leads to diminished ministry and ministry participation. He proposed to enhance ministry participation and effectiveness by training ministry leaders in the value and differences of personalities and by equipping them to motivate and engage members through personality differences. He expounded upon differing personality traits demonstrated throughout Scripture and explained throughout history. He developed and articulated a plan to help church leadership use personality giftings and bring about increased ministry and ministry involvement.

In this chapter, the project director will summarize the implementation of the plan and give a brief description of the participants since that information was not available prior to the writing of Chapter Four. He will then provide the results of both direct and indirect assessment. Finally, he will summarize unanticipated causes and effects of the project.

#### **Implementation Summary**

In April 2019, the project director met with Joe Shannon, Director of Missions for the Judson, Stewart, and Truett Associations (JSTBA), which had recently merged into a large Southern Baptist Association within middle Tennessee. Recognizing the relevance and importance of the project, Shannon agreed to assist in recruiting individuals to participate in this training and research. Nearly every pastor and staff member within the fifty churches of the association were invited multiple times through association

newsletters, e-mails, and phone conversations with both Shannon and the project director, though not all were contacted in every way. Of those invited, nine persons registered and attended the in-person training session. Each registrant received multiple emails from the project director over a two-week period immediately preceding the class. These emails reminded the individuals of the in-class training date and time, included a description of the materials and food that would be provided, and communicated the expectations for each participant. The project director also encouraged the participants to take a free version of the MBTI personality test, with a provided link, as well as the pretest—again, with a provided link.

Of the nine participants, six were senior pastors, one was an elder, one was in lay leadership over the women's ministry, and one was the Director of Missions for the association. All but one of the churches represented were small, each with average attendance well under one hundred; the larger church has a regular attendance of approximately two hundred and has three pastoral staff members. When asked about their length of ministry experience, one responded that he was new to the ministry, three said they had two to five years of ministry experience, four said they had six to fifteen years of ministry experience, and one said he had more than fifteen years of experience. Ages among the participants ranged from their mid-twenties to mid-sixties, and all participants except one were male. When asked about their previous experience with personality profiles, eight indicated little or no previous knowledge, and one indicated some level of experience with personality profiles (see table 5.1).

TABLE 5.1

## DEMOGRAPHIC PROFILE OF PARTICIPANTS

Student	Position	Age	Experience with Personality Profiles	Ministry Length
A	Pastor	60s	None	15+ years
B	Pastor	40s	Limited	6–15 years
C	Pastor	20s	Limited	New to ministry
D	Women	50s	None	2–5 years
E	Elder	60s	None	2–5 years
F	Pastor	20s	Limited	2–5 years
G	Pastor	40s	Limited	6–15 years
H	Pastor	30s	Familiar with MBTI	6–15 years
I	DOM	30s	Limited	6–15 years

The training session was held on Saturday, June 8, 2019, from approximately eight thirty in the morning to three o'clock in the afternoon at the association office in Bon Aqua, Tennessee. All registered participants attended and actively engaged with the project director and other colleagues throughout the training session. Of the nine participants, six took the pretest online prior to their arrival at the training as requested; the remaining three were given a paper version of the pretest upon their arrival and prior to the start of the session. At the conclusion of the training session, all participants were given the posttest, which they completed and submitted prior to dismissal.

The events of the training day closely followed the plan articulated in Chapter Four. Tables were placed in a rectangular shape with chairs around the outside of the table to allow all persons to see one another. On the table at each chair, a workbook and writing utensil were made available. The project director sat alone on one of the four sides of the rectangular setup, and a data projector placed on the table shown on the wall behind him. Morning snacks, lunch, and afternoon snacks were placed on two tables

behind the seminar tables, and all participants had easy access to refreshments and restrooms.

Several participants arrived more than thirty minutes early, and all were ready to begin around eight thirty in the morning as planned. The session began with prayer, and each person introduced himself; many did not know one another. Once these introductions were completed, the project director verified that all participants had taken and submitted their pretest assessment. The project director introduced himself, his ministry, and gave a brief overview of the schedule for the day.

Shortly after nine o'clock in the morning, the project director set the stage for the project by describing the difficulties he has experienced in the local church as they relate to a misunderstanding based on different personality types. Several participants briefly recounted similar situations in current or previous churches. Guided by the project director, this conversation led to a statement of the problem and the proposed solution, both of which are printed in the workbook (Appendix A).

After the housekeeping formalities were completed and the problem identified, the project director articulated the biblical rationale for the project as stated in Chapter Two. Each passage was unpacked and discussed for its relevance to personality types. The project director taught much of this section through lecture, referencing written cues in the workbook for students. To ensure participants were following the rationale, he asked follow-up questions. Following the completion of this section, a fifteen-minute break was given for refreshment.

At approximately ten fifteen in the morning, the project director resumed training with a brief history of personality types and an overview of those personality

categorization systems most widely used today, with an emphasis on DiSC and Myers-Briggs, both of which were recognized by several participants. The project director then provided a more detailed overview of the contrasting types in Myers-Briggs before engaging several experts through video lecture. At the conclusion of these videos, the project director reviewed the history of personality types and the specifics of Myers-Briggs to further clarify the details in the minds of the participants.

The project director then provided lunch, over which participants informally discussed the issues they have encountered in their ministries, often as they related to personality types. Although not planned, this conversation was beneficial particularly to the next segment of the training.

Upon returning from lunch, the project director summarized the training up until that point to remind participants of the progression of ideas and to provide a foundation for moving forward. The emphasis then shifted to motivation and the importance of personality in motivating people to accomplish a goal. A sample music theory assignment was given to show that if individuals are not interested, do not have the ability, or do not have an encouraging leader, they will not be motivated to participate in an activity. The implications of this exercise helped several persons practically understand the importance of this principle.

The final sessions of this training were designed to get participants to individually analyze their own personality types in relation to the church, the dominant types in the church in relation to the current ministries of the church, and the ministries of the church in relation to the strengths and weaknesses of the current population of the church. After considering their own ministry situation, each participant then identified a problem, set a

target, defined what it would mean to successfully address the problem over a two-month period, and described the steps each would take to solve the problem. Prior to dismissal, each person publicly discussed his plan for implementation based on the materials reviewed during the training. This public review gave each person an opportunity to vocalize his plans, receive constructive feedback regarding possible obstacles, and consider input from fellow students based on their own personal experiences.

Two minor changes were made from the plan articulated in Chapter Four and the actual implementation. First, the project director planned to make an introductory video that would promote the study; however, in speaking with Shannon, Director of Missions for the JSTBA, the project director determined that one-on-one contact would be significantly more effective than a promotional video. Therefore, the concept of a promotional video was disregarded, and individuals were contacted personally. Second, a minor change regarding the timing and method of the pretest and posttest was made. The project director planned for students to take both tests online, prior to and after the training session. However, several individuals were not comfortable with internet testing and simply failed to complete the pretest prior to their arrival. Anticipating this possibility, the project director provided additional copies of the pretest and asked each participant to complete it upon his arrival. Anticipating the same response to the posttest, the project director decided a few days prior to the class to have all students take the posttest at the conclusion of the training. This change to the plan ensured that each individual participated in both the pretest and the posttest.

During the week of August 12, 2019, the project director requested and received a completed sixty-day response survey from each participant. This survey served as a final

report to document the level of implementation of outcome(s) and to provide a written reflection of his evaluation of the course.

### **Results of Direct Measurement**

The project has several different direct measurements of success. The first measurement related to the materials taught during the in-person training session and was assessed through a pretest and identical posttest given before and at the conclusion of the training, respectively. In this objective method of assessment, participants demonstrated their knowledge of personality, variety, and calling articulated throughout the Bible as well as their knowledge of the Myers-Briggs types and how each is perceived in individuals.

In the biblical section, participants were presented with eleven questions regarding God's individual design in each person, personalities in ministry, and the variety of gifts for one purpose and one God. In the posttest, three participants scored 91 percent on this section, and all others correctly answered all questions. In addition, participants improved in score an average of 18 percent between the two tests, and individual improvements ranged from an identical score on both to an increase of 46 percent.

TABLE 5.2

## RESULTS OF BIBLICAL DIRECT ASSESSMENT

Student	Pretest Score	Pretest Percent	Posttest Score	Posttest Percent	Percent Improvement
A	8	73%	11	100%	+27%
B	9	82%	11	100%	+18%
C	10	91%	10	91%	+0%
D	7	64%	11	100%	+36%
E	5	45%	10	91%	+46%
F	8	73%	10	91%	+18%
G	11	100%	11	100%	+0%
H	10	91%	11	100%	+9%
I	10	91%	11	100%	+9%

In the personality section of the pretest and posttest, twenty-six questions addressed the contrasts between the personality types and the overall concepts of personality differences. Most questions in this section asked respondents to identify which characteristics best matched the various Myers-Briggs types. The remaining questions addressed the overall concepts and identification of personality differences. In the posttest, three participants scored between 50 percent 58 percent, and the rest scored at least an 85 percent. In addition, participants improved an average of 30 percent between the two tests, and individual improvements ranged from 4 percent to 58 percent.



TABLE 5.3  
RESULTS OF PERSONALITY DIRECT ASSESSMENT

Student	Pretest Score	Pretest Percent	Posttest Score	Posttest Percent	Percent Improvement
A	13	50%	23	88%	+38%
B	12	46%	13	50%	+4%
C	12	46%	24	92%	+46%
D	13	50%	23	88%	+38%
E	11	42%	15	58%	+16%
F	11	42%	15	58%	+16%
G	9	35%	22	85%	+50%
H	23	88%	24	92%	+4%
I	11	42%	26	100%	+58%

The second direct measure of success related to the completion of a plan developed during the training session. In the final session of the training, a step-by-step process in the workbook helped participants to identify a problem likely caused at least in part by personality differences. Once a problem was identified, they were asked to determine how they would address the problem over the next two months. Each was asked to create specific, measurable objectives and outline steps to be taken to achieve success as each person addressed the stated problem. Then, two months after the in-person training, participants reported their level of success in implementing the plan as well as their perception of growth throughout the process.

Throughout this process, four participants recognized that they did not adequately understand the differences in personalities and did not have a grasp of the varieties within their church. Although each had differently worded objectives, in summary, all planned to meet with a significant percentage of the congregation individually or in small groups to better understand the strengths of their various members. Of these four, all indicated a level of success in intentionally connecting individually with large percentages of their

congregation. One also reviewed the Myers-Briggs material presented in the course and studied additional resources online.

Four other participants felt that the congregation was not particularly involved in the ministry of the church and was generally unmotivated. Participants indicated that they would seek to understand the desires of the congregation and review the vision of the church in light of the current congregational strengths and personalities. Of the four, all met with ministry leaders and evaluated current ministries. With input from members, one participant eliminated several ministries and modified others to match the strengths of the ministry leaders.

One participant rediscovered the importance of differences in communication and how to connect with persons who respond differently than he does. He planned to intentionally focus on communicating with the leaders within the association to determine their interests and abilities. After two months, he connected with several pastors in the area and asked them to participate according to their strengths.

Table 5.4 demonstrates how the nine participants rated their level of success in implementing the steps and objectives. In this measurement tool, a response of “1” represents *unsuccessful*, and a response of “5” represents *very successful*.

TABLE 5.4  
PARTICIPANT PERCEPTION OF IMPLEMENTATION OF STEPS AND  
OBJECTIVES

Question	Mean Score
How successful were you in implementing your steps?	3.778
How successful were you in meeting your objective(s)?	3.889

A third direct measure of success was determined based on the participants' perception of their growth through the training and subsequent implementation of their plans. Table 5 demonstrates how the nine participants rated their growth. In this measurement tool, a response of "1" represents *strong disagreement*, and a response of "5" represents *strong agreement*.

TABLE 5.5  
GROWTH AS A RESULT OF THE TRAINING

Question	Mean Score
I have a stronger grasp of the biblical understanding of personality development from birth and its value in ministry.	4.000
I have a stronger grasp of the biblical understanding of the importance of variety in gifting to accomplish ministry.	4.111
I have a stronger grasp of the biblical understanding of the importance of teamwork to accomplish ministry.	4.333
I have a better understanding of personality differences according to the MBTI.	4.333
I have a better understanding of myself and members within my congregation according to the MBTI as a result of this class.	4.333
I have developed a better relationship with members of my church as a result of this class.	3.888
The course inspired me to learn more about biblical teamwork, differences, and gifts.	4.000
The course inspired me to learn more about personality differences.	3.667
The course inspired me to implement what I have learned in my ministry.	4.111

### Results of Indirect Measurements

The second measure of the success of this project lies in the more subjective nature of two essay-style questions posed in the final survey. These questions were designed to encourage participants to analyze themselves and those around them according to personalities and determine what aspect of the training was most beneficial overall.

The first question, answered by seven of the nine, asked participants to describe what they had learned about themselves or themselves in relation to someone they know as a result of the training. Three individuals essentially said that they had not realized there were significant differences between people in terms of personality, and on further reflection, they realized how different they were from the people they lead. Two realized through this experience that they were more effective in encouraging people to participate than in giving assignments and expecting compliance. One recognized through his conversations with members of the church that his strength was in communicating and listening. One recognized how much personality can influence the ability to communicate, both speaking and listening, and realized he needed to use multiple methods of communication to best connect with those he serves.

The second question prompted participants to express what they found most beneficial throughout the training. Most consistently, participants acknowledged differences among people intellectually, but before the training, they had not considered the practical implications of these differences. Prior to the training, most of the participants felt that persons within their congregation were trying to be difficult or just unwilling and lazy; through the training, they recognized that some of these individuals just see things differently and react differently than the participants. Finally, participants recognized that the whole body in its diversity is needed to best accomplish the ministry.

### **Unforeseen Causes**

In preparation for this phase of the project, the project director verified as many details as possible to ensure minimal disruption to the training. Materials, including those which would also be online, were printed well in advance and available for the training;

the location was reviewed and prepared; and participants were contacted repeatedly to ensure each was prepared and well aware of the expectations within the project. Possible problems were identified, and solutions were prepared to mitigate any disruptions.

Therefore, for this phase of the project, unforeseen causes were limited.

In a sense, however, this entire phase of the project was developed as a result of unforeseen causes. The original project, designed to be implemented in a number of churches under the direction of the local pastor, would have had various ministries in the church evaluate their particular ministries in light of personalities to determine if each ministry matched the personality strengths represented in the church. As documented earlier, every church contacted cited reasons and problems within the church that prevented them from participating. An analysis of these reasons indicated that pastors did not understand the importance of personalities to address the problems they were facing. Therefore, to address the deficiencies of the original project, the project was revised to the current version.

One additional unforeseen cause had an unknown effect on the project. During the recruiting process, the project director was informed about a general skepticism toward anything academic in churches in the region. According to the director of missions, many pastors and lay leaders in the association demonstrated a belief that they needed nothing more than their mind and an open Bible, rejecting theological education or anything that resembled academia. The influence of this belief was demonstrated in the response to one question regarding further study of personality types in which one participant indicated that he strongly disagreed with the statement, "The course inspired me to learn more about personality differences." When the project director asked for clarification on this

response, he explained that he needed nothing more than the Holy Spirit to understand how people interact. If indeed this viewpoint is prevalent among church leaders, it would explain the difficulty experienced in recruiting participants to this project.

### **Unforeseen Effects**

After the difficulty in recruiting participants for the original project and the seeming lack of interest in the weeks prior to the training, the project director did not anticipate the level of interest and enthusiasm about the differences in personality types expressed in class and in the final survey. At the conclusion of the training session, the Director of Missions asked the project director if he would facilitate a second similar class, and although that class has not been scheduled, it speaks to the interest of the participants.

Second, the project director anticipated that extra motivation would be required to ensure all participants would fully complete the final required assessment. However, all participants completed this assessment quickly and without difficulty. That students fully and quickly completed the materials and gave positive responses in the final survey indicates a perceived value of the training among the participants.

### **Conclusion**

In this chapter, the project director summarized the implementation of the plan and gave a brief description of the participants. He provided the results of both direct and indirect assessment without analysis and described unanticipated causes and effects of the project.

In the final chapter, the project director will provide a general evaluation of the project, analyze the outcomes of the data presented in this chapter, make

recommendations for further revisions of this project, and include potential areas for future study discovered during this research and implementation process.

## CHAPTER SIX

### PROJECT ANALYSIS

In the previous chapter, a report was given describing the events of the training and the results of a variety of methods of assessment. However, with the brief exception of the analysis of unforeseen causes and effects, no analysis was made of the assessment data.

In this chapter, the project director will evaluate the effectiveness and accuracy of identifying the problem in the ministry setting and will evaluate the biblical rationale to show its relevance to the problem. He will evaluate the relevance of the research and discovery in solving the problem and will reflect on the effectiveness of the project in light of the assessment data. He will then provide a summary analysis of the entire project, make recommendations for future revisions, and propose possible avenues for future study related to this project.

#### **General Evaluation**

##### Ministry Setting Evaluation

Early in Chapter One the project director described how churches often do not understand why God has brought individuals into the church; they do not recognize the strengths of each person; and therefore, they fail to meet the maximum potential of the individual members of the church and the church as a whole. This problem was documented in a description of the project director's ministry experiences in multiple churches and in results of surveys taken by Southern Baptist pastors in southern Illinois and middle Tennessee.



A second and significant validation of the problem was evident when the project director approached more than a dozen churches for the original project. Their unwillingness to participate in the project and the reasons each gave indicated both the likely presence of misunderstandings related to personality differences and an inability by the leadership to recognize these misunderstandings as a problem.<sup>1</sup>

The problem was also validated in the assessment and responses of those who took the training. Of the nine participants, only one had significant experience in personality training; five indicated very limited experience, and three had no previous context for differences in personalities. The lack of practical knowledge about personality differences was particularly evident in the scores from the pretest assessment on which all but one person scored lower than 50 percent. In addition, end-of-course responses indicated that through the training, students became aware of their own significant lack of understanding in the area of personality differences prior to the training session.

With the problem clearly identified in the hypothetical presupposition and restated above—that churches do not understand the value of the differences within their

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<sup>1</sup> As noted in Chapter One, churches originally approached for this project explained that staff were already overworked, church ministry involvement by the congregation was limited, or the church was in significant internal turmoil. Each of these issues may be directly tied to personality differences and would likely be resolved or lessened through training in differences. An overworked staff likely indicates that the body is not working according to its God-given design, and the staff is responsible to overcome these deficiencies. If the church recognized the strengths among the congregation and organized themselves according to those strengths, staff members would likely not be significantly overworked. Limited ministry involvement is often a sign of a significant lack of motivation caused by leadership using people in the wrong way over an extended period of time. Again, an awareness of who is in the congregation, how they think, and how they work is critical to engaging the congregation in the ministry of the church. Most internal turmoil is directly related to a misunderstanding of differences in personalities and can be overcome when members and leadership understand these differences.

congregation, do not effectively engage the members of the congregation, and do not therefore use these differences to full ministry potential—the relevance and importance of the purpose statement is undeniable. By training ministry leaders in the value of differences of personalities and equipping them to motivate and engage members through these differences, ministry participation and effectiveness should improve.

### Biblical Rationale Analysis

An analysis of the project rationale clearly connects to a biblically derived imperative. The underlying principles of the personality components of this project are threefold: (1) Each person is different, with varieties of strengths and weaknesses; (2) a group of people with a variety of gifts is more likely to effectively accomplish a variety of goals; and (3) as leaders understand the varieties represented within their group, they can more effectively use the strengths of each to accomplish a set of goals. These principles are derived from truths found in Scripture.

A biblical discussion of the personalities and the differences between individuals would be remiss without a review of the formation of individual life. In Psalm 139, David acknowledged that God knew everything about him because God created him, and therefore, nothing can be hidden from God. David wrote of God knitting him together, forming his frame, and writing his days even prior to his birth. God knows each person's tendencies and genetic makeup and is well aware of the life experiences that he will face because as Creator and Sustainer, He is intricately involved in each aspect of life. The prophets Isaiah and Jeremiah and the apostle Paul all recognized the guidance of God in their lives and attributed their ministry to the calling and design of God even prior to their births. Without hesitation, Scripture clearly demonstrates a God who is intricately

involved in the development and life experiences of His creation.

Not only has God created each person, intricately forming him and establishing his God-ordained purpose, but He has created each person different, with a variety of gifts and personality traits. This principle is most clearly demonstrated in the gifts of the Spirit described in the twelfth chapters of both 1 Corinthians and Romans. In 1 Corinthians 12:1–11, the apostle Paul identified a number of gifts given by the Spirit and emphasized that this variety of gifts, given by one God, is to foster oneness within the church. Throughout the rest of the chapter, Paul emphasized the importance of both the differences and the unity that should exist between believers. The gifts, given by one God through the Holy Spirit, are to be used for the glory of God and for the benefit of the church. This truth is reinforced in the twelfth chapter of Romans, which more succinctly summarizes that which is discussed above. Although spiritual gifts and personality gifts are different, the principles remain the same between them: God has given believers a variety of gifts that are to be used in unity for the glory of God and for ministry among his people and the world.

Evident in the illustration of the body of Christ in 1 Corinthians 12 and demonstrated repeatedly throughout Scripture, God has also designed believers to work together to accomplish His purposes. In Exodus 18, after significant time working alone, Moses discovered he could more effectively administer justice through a variety of individuals working together. In the Gospels, Jesus instructed his disciples to minister in teams of two to provide accountability and validity of message. As demonstrated in Acts 13, partnerships between Barnabas and John Mark and Paul and Silas helped advance the gospel throughout the first-century world. Throughout Scripture, God called individuals

to work together to accomplish His mission and ministry.

Summarizing the principles of this project and connecting with the biblical rationale, (1) Scripture reveals that each person is different, created so by God; (2) the varieties of gifts are given by God to accomplish His purposes; and (3) effective ministry will use the God-given varieties of gifts according to the plans of God.

As demonstrated in the previous chapter, overall scores on the biblical rationale section of the pretest were generally higher than that of the personality section, with a low score of 45 percent, a perfect high score, and an average of 78.889 percent. Six of the nine participants scored perfectly on the posttest, and the remaining three earned a 91 percent, resulting in a mean posttest score of 97.000 percent.

Although participants demonstrated an adequate knowledge of Scripture prior to the training, nearly every individual improved as a result of the training. Analysis of the scores of the pretest and posttest indicate that participants gained a stronger understanding of the biblical importance of personality differences and gained an ability to demonstrate specific examples of individuals who were designed and used by God with their differing personality types. A review of the high scores on both of these tests demonstrates a population that had familiarity with Scripture. Given that a majority of the participants were pastors with a number of years of experience and training, this analysis is logical.

The value of the biblical component of the training was also noted in the final surveys, in which participants were asked to rate their agreement with three specific statements. In each, a response of “1” indicated *strong disagreement*, and a response of “5” indicated a *strong agreement*. With a mean score of 4.000, participants agreed with

the statement, “I have a stronger grasp of the biblical understanding of personality development from birth and its value in ministry.” With a slightly better score of 4.111, participants agreed with the second statement, “I have a stronger grasp of the biblical understanding of the importance of variety in gifting to accomplish ministry.” With a mean score of 4.333, participants agreed with the final statement, “I have a stronger grasp of the biblical understanding of the importance of teamwork to accomplish the ministry.” These scores, each above 4.000, demonstrate the value of the biblical training in helping participants understand the origin and value of personality differences and teamwork.

The most significant improvement demonstrated in the data is the recognition of the importance of teamwork to accomplish ministry. Although the importance of teamwork should seem obvious, the practical reality of ministry in a small rural setting may overshadow this biblical truth. Assessment results would suggest that pastors in smaller churches often feel the burden to accomplish every aspect of ministry, and they often believe they must accomplish ministry goals without assistance from others. Even within a small church, the diversity of the members should be examined, and their strengths used to advance the mission.

#### Research and Discovery Evaluation

As documented in Chapter Three, personality training and analysis of personality types are relatively commonplace in business leadership; yet within the church, although some resources are available, these resources are not widely used, particularly in smaller churches. As stated earlier, the project director was unable to find studies to compare effectiveness of personality training among various ministries. Based on this research and the project director’s experience in attempting to implement the full project as well as the

lack of understanding regarding personality types within the church and in the development of church ministries, it is evident that this area is generally unexplored.

The initial project—to engage multiple churches with significant ministries focused on youth, women, and music; to have each ministry evaluate its ministry offerings according to the various personality types; to recommend changes to each ministry as appropriate to match the gifting of those involved; and to analyze the results to see if particular ministries are more positively influenced by an evaluation according to personality—was ambitious. According to numerous searches, no similar study has been conducted. In the process of trying to implement this project, the director discovered a lack of willingness among churches to participate. Further, in the implementation of the first phase of this project, he discovered a general lack of knowledge concerning not just the types of personalities but even the existence of different types of personalities.

With these deficiencies in mind, while writing Chapter Three and preparing to teach the history of practice and the various personality types, the project director became less concerned with the specific details of a specific system. Instead, he sought to help pastors with no real foundation to understand that differences exist and to provide a basic language for each to begin to recognize these differences within the local congregation. Although significant research has been conducted in personality types, and although each system, including Myers-Briggs, can demonstrate great depth and nuance, such depth would not be appropriate or beneficial to the participants in this study. Therefore, the richness of history and practice within personality types could only be presented as a basic overview in this project.

While results in the biblical section of the pretest indicated that participants were

fairly well versed in the scriptures presented, results in the personality section indicated the opposite. With the exception of one person who had previous experience in personality types, every participant scored at or below 50 percent. An analysis of this data demonstrated a general lack of understanding of the personality differences, even among pastors with strong understanding of Scripture.

An analysis of the posttest data, surveys, and participant plans indicates a generally significant improvement in participants' knowledge of personality differences. Comparing the pretest to posttest, participants improved by as much as 58 percent on the final test, although final scores by several were less than excellent. Two persons increased their score by 16 percent to a posttest score of 58 percent, and one increased his score 4 percent to a posttest score of 50 percent. While these scores are low, two of the three did show marked improvement. Furthermore, the remaining six participants scored between 85 percent and 100 percent and earned an average of a 39.000 percent increase over the pretest. This data demonstrates the overall benefit of the training in personalities to improve knowledge in this area.

The value of the personality component of the training was also demonstrated in the final surveys in which participants were asked to rate their agreement with two specific statements, giving a response as noted before of between "1" and "5." With mean scores of 4.333, participants agreed with both of the following statements: "I have a better understanding of personality differences according to the MBTI," and "I have a better understanding of myself and members within my congregation according to the MBTI as a result of this class." These scores demonstrate that participants benefitted greatly from the training in personalities, both in intellectual knowledge and in the ability

to work with persons in their congregations.

The results of the data, documented in the pretest and posttest and the surveys submitted at the conclusion of the project, demonstrate the importance of training in personalities to make church leaders aware of the differences within the local congregation.

### Implementation Evaluation

The plan for this phase of the project was well-developed, and materials were in place. The project methodology was beneficial and most effectively accomplished the goal. The first several sections were primarily taught through lecture with questions posed throughout. After-lunch sections were more practical in nature and benefitted greatly from the classroom discussion. Every person present participated in the discussions. Conversation was focused and addressed real-world situations faced by each of the participants.

Each component of the training session was beneficial, well organized, and helped guide participants toward the goal. The schedule proposed in Chapter Four was followed with few deviations. Training was held in the office complex of the Judson, Stewart, and Truett Baptist Association, which adequately met the needs of the group. Assessment mechanisms were sufficient to demonstrate knowledge gained, participant development of a plan, measurements of its success, and participant evaluation of the success of the training and subsequent project.

The project director anticipated spending approximately two hundred dollars on the printing of the workbook and an additional one hundred sixty dollars for food. In addition to two different workbooks, one printed for the original project and one for the



project implemented, advertising flyers were professionally printed for distribution in the churches of the association. Thirty copies were made of the first workbook at a total cost of \$192.00. Thirty copies were also made of the second workbook at a cost of \$125.00, and fifty color flyers were printed at a cost of \$30.00. The total cost of printing, then, including the unused original workbooks, was \$347.00. The total cost of food, including breakfast snacks, afternoon snacks, lunch, drinks, and desserts, came to \$146.85. Therefore, food costs were under the proposed budget, and printing costs exceeded the budget because multiple versions were printed in large numbers to ensure resources were plentiful.

As was demonstrated in the pretest and posttest assessment, surveys, and analysis, to varying degrees, participants learned more about the biblical importance of personality differences, demonstrated a stronger understanding of the differences in personality types expressed through Myers-Briggs, and increased in their understanding of the value of personality types in accomplishing ministry.

The value of the training was also demonstrated in the final surveys in which participants were asked to rate their agreement with four specific statements, giving a response as noted before of between “1” and “5.” With a mean score of 3.888, participants agreed with the statement, “I have developed a better relationship with members of my church as a result of this class.” Participants agreed, with a mean score of 4.000 that “[t]he course inspired me to learn more about Biblical teamwork, differences and gifts.” With a mean score of 3.667, participants agreed that “the course inspired me to learn more about personality differences.” Finally, with a mean score of 4.111, participants agreed with the statement, “The course inspired me to implement what I have

learned in my ministry.”

The first statement, “I have developed a better relationship with members of my church as a result of this class,” which received a mean score of 3.888, can be placed in tension with a previous question in which, by a mean score of 4.333, participants agreed with the statement, “I have a better understanding of myself and members within my congregation according to the MBTI as a result of this class.” This data suggests that while participants better understand what they see in the members of their congregation, they have not yet as effectively determined how, within the project time frame, to use this knowledge to improve relationships with church members. Recognizing the limited time frame of the project and the vastness of the subject, this analysis speaks not to a failure of the project but of its true long-term nature—problems that cannot be solved quickly.

The third statement, “The course inspired me to learn more about personality differences,” which received the lowest score of 3.667, was skewed by one participant who indicated that he strongly disagreed with the statement. In conversations after this survey, the participant indicated that he was not interested in personality differences and would simply trust the Holy Spirit to lead him in how to deal with people and situations. On one level, this acknowledges the lack of success of the class in convincing this church leader of the importance of personality types in motivating ministry; yet on another level, it demonstrates embedded antagonism that furthers this problem in churches. Interestingly, if his score is eliminated, the mean score among the remaining eight participants for the statement is a strong 4.000.

The second and fourth statements above earned a mean score at or above 4.000, a fact that indicates participants were eager to learn more from Scripture about personality

differences and to incorporate this learning to their ministry situations.

The success of this project can also be seen in the responses to two questions in which participants would answer with “1, indicating *unsuccessful*, to “5,” indicating *fully implemented* or *very successful*. The first question asked, “How successful were you in implementing your steps?” and received a mean score of 3.778. The second question, “How successful were you in meeting your objectives?” received a score of 3.889.

While both scores indicate a positive response, each average indicates more than a neutral 3.000 score but slightly less than a successful 4.000 score. Recognizing the nature of these questions, the tentative response toward success indicates that participants acknowledge their work over the past two months but also recognize the significant amount of work that still lies ahead. This analysis is consistent with statements made by participants throughout the surveys and in follow-up emails to clarify responses.

The final demonstration of the success of this project can be found in the essay questions posed in the final survey. Of the seven who answered, respondents demonstrated that they better understood the differences between personality types and were actively processing these differences as they interacted with members in their congregations. Each also recognized the value of teamwork in accomplishing the mission of the church and that knowledge was being used to intentionally connect with members.

### **Summary Analysis**

The project director identified a legitimate need among pastors of small churches in the JSTBA of middle Tennessee. He demonstrated that the biblical rationale was hermeneutically sound, firmly established in the practice of Christian living, and exemplified in the comparison to the gifts of the Spirit. The history and practice of using

personality profiles to better understand individuals is well-documented, although research into its use in church ministry is far from abundant. The project design and implementation was beneficial to accomplish the purpose.

Although the original project design was unable to be launched, the data suggests that the project was generally successful. Participants gained a stronger understanding of the importance of personality differences from both a biblical and historical perspective and gained experience in using those differences to motivate and enhance ministry.

### **Recommended Revisions**

In many respects, the completed project was a revision of the original project design, which did not succeed with respect to implementation. In the original project, the project director assumed that five medium-sized churches would be available and willing to complete a multi-week training program that would review ministries according to personality type and make changes as appropriate. He had not anticipated that leaders at churches that were large enough to easily accomplish the project had too many events already in progress and did not see the value of the project or felt that reviews of personality types in ministry had already been conducted at some level. Leaders in medium-sized churches seemed to be facing significant inner turmoil and believed that the project would not be valuable in their precarious situations. As constructed, the original project would not work in churches of less than two hundred regular attendees without the benefit of several paid pastoral staff members and several strong ministries.

With these difficulties in mind, the project was reimagined and developed with the help of the project committee to support pastors in small churches throughout middle Tennessee. As documented earlier in the unforeseen causes section, the project director

discovered a general skepticism toward education in churches in the region— demonstrating a belief that only the Holy Spirit and an open Bible is needed and a rejection of theological education or anything that resembled academia. While this viewpoint does not negate the relevance of the topic, the project director should have done more research prior to the launch to either determine a better way of engaging these pastors or secure a different population. Ideally, a future revision to the ministry community section would include a larger sample population, which would provide a stronger foundation for assessment.

Second, the mechanisms of assessment met the needs of the dissertation but did not provide an abundance of information from which to draw. In an effort to encourage pastors to participate, and recognizing the frustration most have with what they perceive as busywork, the project director limited the amount of assessment to help encourage completion of as many of the assessment mechanisms as possible. In hindsight, additional assessment mechanisms would have proven beneficial. Specifically, the project would have benefitted from a more robust pretest and posttest and a seven-point Likert scale instead of the five-point version used.

Third, at the conclusion of the training, participants developed a plan that they would implement over the two-month period. While the instructions were well worded for those familiar with the development of learning outcomes and goals, several participants did not clearly identify measurable goals and defined steps. The project director should have set aside time to work with each individual to clarify these aspects at the time of the training. Although the project director-maintained notes and discerned through surveys enough information to accurately document what occurred, a stronger

emphasis on clearly identifying these components would likely have produced stronger positive results.

### **Prospects for Future Study**

This project represents phase one in a two-phase study. The purpose of the second phase of the project was designed to enhance ministry effectiveness by providing personality training to ministry leaders and by simultaneously determining if some church ministries are more positively affected and their members' gifting more effectively employed by personality training.<sup>2</sup> In design, the project would be completed in a minimum of three to five churches. Participants would include the senior pastor, leadership heads for the worship/music ministry, youth ministry, and women's ministry, and the leadership teams for each of those three ministries in each church. Although each church would be different, the project director would assume a minimum of two persons per ministry, with three ministries per church, and one senior pastor, and therefore a minimum participation of seven individuals per church. This project was intended to be implemented over eight sessions, with three of these individually completed in an online format, and five sessions completed as a group. The first several sessions would be similar to those in the first phase, in which participants discover the biblical value of different personalities and examine the four type sets of the MBTI. They would also appreciate the personality strengths present within the ministry team and larger church body by collaborating with fellow participants to examine current ministry opportunities, to devise new methods of conducting these ministries to demonstrate appreciation of the

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<sup>2</sup> Special thanks to Dr. Gentry Sutton for recommending the wording of this purpose statement.

various personality types, to compose a plan to implement newly developed methods, and to initiate said plans. A draft version of this implementation plan is available in Appendix K.

A second potential opportunity for future study could come in the form of a comparison of spiritual gifts and personality types. Specifically, one could analyze whether spiritual gifts are outgrowths of traits found within the various personality types, or whether certain personality types predispose persons to certain spiritual gifts.

The presence of anti-intellectual philosophy within some churches presents a third potential opportunity for future study. This study could analyze the history, presence, and effects of such a philosophy on a church and its local community. One could analyze the theological trends demonstrated in such churches and consider the determining factors (untrained pastors, historical beliefs particular to a location, etc.) in such theological trends. One could also seek to develop a mechanism for helping such churches and communities recognize the inherent dangers present in such a philosophy.

Resources for such a study could include *The Scandal of the Evangelical Mind* by Mark Noll which provides not only a history of the resistance to learning within the evangelical community, but also challenges for how to correct this deficiency.<sup>3</sup> A second notable resource is David F. Wells' *No Place for Truth*. This text reviews believers' general abandonment of theology in the church and their withdraw from the academy and intellectual depth and rigor.<sup>4</sup>

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<sup>3</sup> Mark A. Noll, *The Scandal of the Evangelical Mind* (Grand Rapids: Eerdmans Publishing Company, 1994).

<sup>4</sup> David F. Wells, *No Place for Truth, or Whatever Happened to Evangelical Theology?* (Grand Rapids: Eerdmans Publishing Company, 1993).

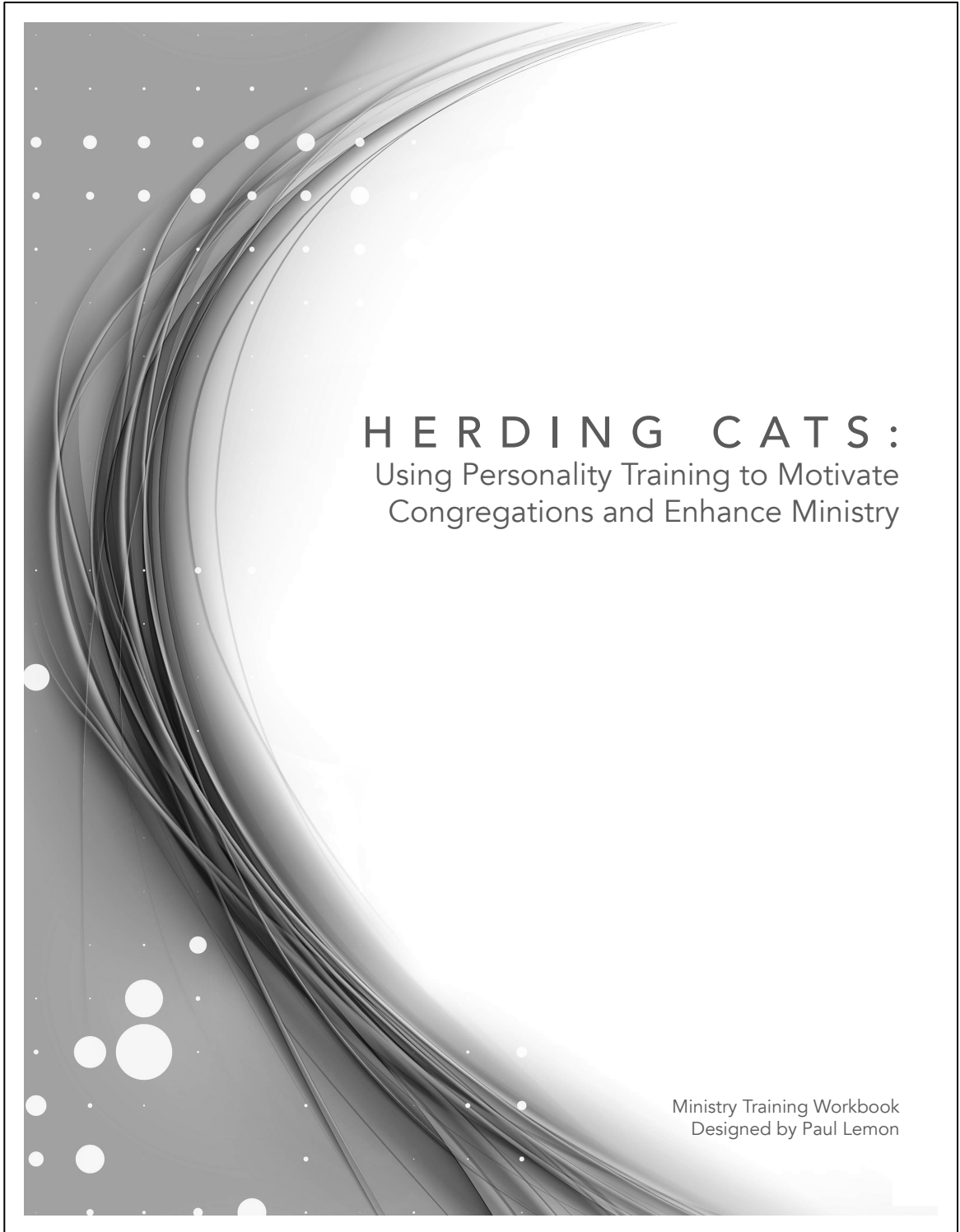
## **Conclusion**

In this chapter, the project director evaluated the statement of the problem, the relevance of the biblical rationale to the problem, the importance of the reviewed history and literature in addressing the problem, and the effectiveness of the proposed plan to solve the problem. He provided an overall analysis of the project, which demonstrated that understanding personality differences is important to effectively motivate and engage local congregations in the work of the ministry. He described several revisions that could be made to future versions of this project that would correct mistakes made in this iteration. Finally, he provided several avenues for future study.

The purpose of this project was to enhance ministry participation and effectiveness by training ministry leaders in the value and differences of personalities and by equipping them to motivate and engage members through these personality differences. While the long-term effects of this project will not be known for years, and while the influencing variables are potentially many, the data suggests that the project fulfilled its purpose.



APPENDIX A: WORKBOOK





# INTRODUCTION

SESSION 1 | INTRODUCTION AND ASSUMPTIONS

## CONTENTS

- 2 Session 1: Introduction
- 4 Session 2: The Problem
- 6 Session 3: Building the Biblical Case
- 8 Session 4: Personalities
- 10 Session 5: Preparing for Success
- 12 Session 6: Thinking It Through
- 14 Session 7: Building the Plan



## ABOUT THE PROJECT DIRECTOR

Paul Lemon is the Dean of Academics at New College Franklin, a Christian classical college in Franklin Tennessee. He graduated from Moody Bible Institute (BA in Music, 2004), Southwestern Baptist Seminary (M.Music, 2007), and Liberty University (Education Specialist, 2014), and pursues a Doctorate of Ministry in Leadership from Midwestern Baptist Theological Seminary. In addition to nearly a decade of experience in leadership in Christian higher education, he has served in an official capacity in music ministry since 2006 in Texas, Illinois, and Tennessee, including a full time position for six years at Third Baptist Church of Marion Illinois, and part time positions at First Baptist Church Lillian Texas, First Baptist Church of Jonesboro Illinois, and currently at Three Rivers Fellowship, an SBC church in Waverly Tennessee. Paul married Kiel in 2004 and they have two children, Josiah (2010) and Annika (2015).



## ■ Assumptions

- God is the sovereign, all knowing, all powerful, King of kings, our Creator, our Redeemer, our Sustainer.
- The Bible is the very Word of God, breathed by Him, and trustworthy in all ways.
- The true church is His creation and His bride; comprised of sinful beings who have repented of their sin and surrendered to Christ as Savior and Lord.
- Most individuals within our local congregation are saved; most desire (at some level) to serve the Lord; most genuinely want what's best for the church (although their idea of what's best may vary greatly).
- Most individuals in our church have no real understanding of personality types, differences between individuals, or the importance of it within the church.
- Most individuals within the church do not truly assess the value of the ministry. They participate because they feel like they need to, for one reason or another.

## ■ Quick Guide:

The course website is available at:  
**<http://grow.paullemon.org>**

The Personality Test is available at:  
**<https://www.16personalities.com>**

Notes:

WORKBOOK DESIGNED BY:  
Paul Lemon

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## THE PROBLEM

SESSION 2 | SYMPTOMS OF A LARGER PROBLEM

Notes:

### ■ WE ARE DIFFERENT

We respond differently. We have different preferences. We have different goals and ways of doing things.

We tend to try to view others through our own perspectives.  
“Why can’t they be like me?”

### ■ REVIEWING THE BUSINESS WORLD

“Nearly 80% of Fortune 100 companies use personality profiles of some type to build stronger, more effective teams and healthier organizations.”

As a leader, “one of your foundational strengths is the depth of your own self-awareness and awareness of how other’s tick. You know the key to motivating people is being completely open and transparent and being able to be yourself, which in turn allows your team to follow suit.”

In business, medical care, athletics, leadership, understanding and using personalities is everywhere...



### ■ REVIEWING THE CHURCH

- Communication problems
- Inability to work well together
- Lack of respect for one another
- Regular staff turnover
- Lack of motivation among the congregation
- Growing burnout among volunteers and staff
- Lack of conflict, but also lack of participation
- \_\_\_\_\_
- \_\_\_\_\_

### ■ THE PROBLEM... AND MY SOLUTION

I believe that we tend to approach church ministry with our own ideals and expectations of what ministry should be and often force those expectations on what God has established.

I believe that God has created and specifically designed each of us, and has placed us in the local body for his purposes.

I believe that if we understand what God has called us to do, and who He has created us to be, we will be most effective accomplishing His ministry.

I believe that, through training in Scripture and personality types, differences between individuals can be better recognized and valued, and the local church will better motivate its people and accomplish its ministry.

Notes:



## BUILDING THE BIBLICAL CASE

SESSION 3 | GROUNDING IN THE TRUTH

Notes:

### ■ EXAMPLES OF PERSONALITY IN SCRIPTURE

**Peter** | very persuasive speaker; quick to jump into it.

**Abraham** | a peace-lover

**Jacob** | great determination to win

**Moses** | detail oriented and committed

**The Apostle Paul** | firmly grounded writer and debater

### ■ DESIGNED BY GOD

**Knit Together By God** | Psalm 139:1-3, 13-14

God fully understands his children because He designed and formed each in the womb.

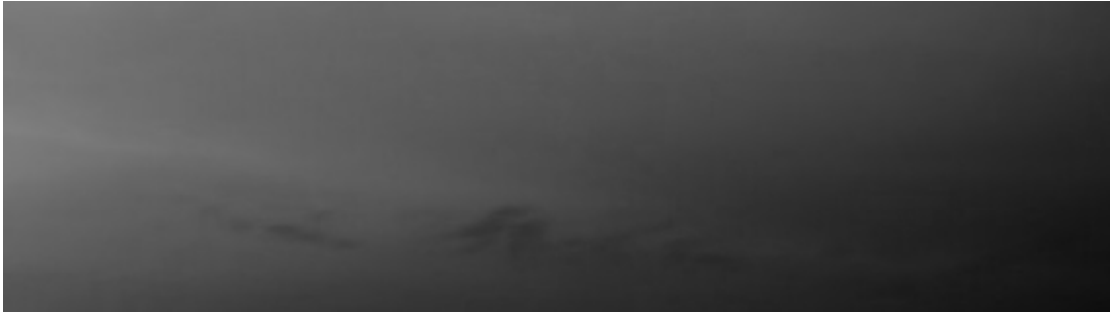
**Set Apart for Ministry** | Galatians 1:15-16

God set the Apostle Paul apart for ministry from before he was born.

**Brought to Completion** | Philippians 1:6

God works in and through his saints and will fulfill his work.

Additional Resources:  
Ken Voges and Ron Braund,  
*Understanding How Others  
Misunderstand You*



## ■ ONE SPIRIT, MANY DIFFERENT GIFTS

**Gifts Promote Oneness** | 1 Corinthians 12:1-11  
God is one; the gifts that He gives through the Holy Spirit foster oneness within the body.

**Gifts Further the Kingdom** | 1 Corinthians 12:12-31  
The gifts of the Spirit are God-given for the edification of the body of Christ and the furtherance of the kingdom, not for personal gain.

**In Diversity, Gifts Benefit the Church** | Romans 12:3-8  
Regardless of gifting or categorization, believers are to use their Spirit-given talents for the benefit of the church and give glory to God.

## ■ WORKING AS A BODY

**Moses and Judicial Leaders** | Exodus 18:13-26  
Through partnership and cooperation among godly individuals, Moses and his team more effectively carried out their mission, namely justice.

**Jesus and Ministry Teams** | Mark 6:7-13, Luke 10:1  
Ministry teams provide accountability and validity of message.

**Paul and his teams** | Acts 13:1-3, Acts 15:40-41  
Partnerships between Barnabas and John Mark; Paul and Silas advanced the gospel throughout Cyprus, Syria and Cilicia.

Notes:



# PERSONALITIES

SESSION 4 | A BRIEF HISTORY OF PERSONALITY TYPING

Notes:

## ■ HISTORY OF PERSONALITY CATEGORIES

### **Hippocrates and Galen** | The Four Humors

All life is composed of four distinct life forces - blood, phlegm, yellow bile, and black bile - and if these are in balance, the person is healthy.

### **The Four Types** | Based on the Four Humors

- Sanguine - fun loving, emotional, disorganized
- Melancholy - serious, deep thinkers, detailed
- Choleric - decisive, strong willed, driven leaders
- Phlegmatic - stable, balanced, low-key, personable

### **DiSC Profile** | Marston and Clarke

- Dominance - results oriented
- Influence - seeks to persuade others
- Steadiness - prefers cooperation and dependability
- Conscientiousness - prefers quality and expertise

## ■ MBTI FOUNDATIONS

### **Development** | CG Jung, Katherine Briggs and Isabell Myers

Jung suggested that human behavior is predictable based on categories, which are preferences exhibited in everyday life. Katherine Briggs and her daughter Isabell Briggs Myers built on Jung's theories and articulated 4 contrasting sets.

Further Reading:

Isabel Briggs Myers and Peter B. Myers. *Gifts Differing: Understanding Personality Types*.

C. G. Jung, *Psychological Types*. Edited by R. F. C Hull. Translated by H.G. Baynes.





## ■ MBTI ELEMENTS

### **Extraversion (E) vs. Introversion (I)**

Extraversion and Introversion speak to a person's relative interest in inner/outer world. Extraverts start with external stimuli, whereas introverts start with the internal, subjective factors.

- Extraverts: love engaging in the world; are energized by external stimuli; typically talk more; and have lots of friends.
- Introverts: love engaging with their internal thoughts; energized by time alone in thought; fewer but deeper relationships

### **Sensing (S) vs. Intuition (N)**

Sensing and intuition speak to how a person perceives info.

- Sensing: loves what they can sense; loves details, and tends to be satisfied in the moment.
- Intuition: loves ideas; thinks towards the future and is dissatisfied in the present; perceives concepts quickly and lives in the abstract.

### **Thinking (T) vs. Feeling (F)**

Thinking and feeling speak to how the person makes decisions.

- Thinking: seeks the objective impersonal truth, and logic.
- Feeling: makes decisions on an emotional level that considers the impact on the people involved.

### **Judging (J) vs. Perceiving (P)**

These types speak to the attitude a person has towards life.

- Judging: seeks finality in decisions and processes, loves completing checklists, and is typically well organized.
- Perceiving: seeks to keep options open by delaying a decision, tends to procrastinate, and is always seeking new information.

Notes:



# PREPARING FOR SUCCESS

SESSION 5 | RECOGNIZING DIFFERENCES IN THE CHURCH

Notes:

## ■ WHAT AM I SAYING?

“God knows exactly what He is doing; He has placed the people into your local ministry to be and do exactly what He plans for your ministry to be and accomplish; and, our responsibility is to see what He is doing, and match Him.”

## ■ HOW DOES THIS PLAY OUT IN CHURCH?

- Evangelism
- In-reach and Hospitality
- Communication
- Future Planning
- \_\_\_\_\_
- \_\_\_\_\_

## ■ WHAT HAPPENS IF WE IGNORE PERSONALITIES?

- We have wrong goals or priorities because we miss what God wants to do and is doing in and through our people.
- Our people feel under-appreciated or irrelevant.
- We will have significant communication problems, and may not even recognize it.
- We will find ourselves frustrated, and often, we won't understand why.
- We will lose respect for one another, a desire to serve, and motivation to engage in existing and new ministries.



## ■ MOTIVATING AND ENGAGING OUR PEOPLE

Assignment:

Lessons learned from the Music Theory Assignment:

Notes:

## ■ QUESTIONS FOR THOUGHT

1. Do our ministries express the interest of the people of our church?
2. With the specific ministry, do our people have the skills they need to accomplish it well?
3. As the leader, am I consistently encouraging and positive toward our people and our ministries?



# THINKING IT THROUGH

SESSION 6 | REVIEWING OUR HISTORY

Notes:

## ■ MY MBTI PROFILE

According to my test results, I am a \_\_\_\_\_.

Of the types that I am NOT, which do I find most difficult to understand, accept, or work with in a person?

## ■ MY CHURCH

Think through the influential people in your church: what personalities are predominant? in individuals? as a whole congregation?

What are the most significant ministries in my church?

Do the ministries in my church match the strengths of the individuals in my congregation?



## ■ Motivation

How would you describe the level of participation in your church ministries? Do you find it difficult to engage your people?

Are people in ministries that actually interest and excite them? Do we have people who are mismatched to the ministry they are in?

Do people have the tools they need to accomplish the ministry well?

Do we have a spirit of encouragement in how we relate to people in ministry, in planning, in teaching?

More foundational than this, do they feel part of the process? Do they know that you value them and want their honest opinion?

Do they have a real opportunity to express concerns, thoughts, opinions? Do we listen and respond well?

## ■ OVERCOMING HISTORY

Does the church have a history of leaders ignoring their people or dictating what and how things will be done?

What is required before a review of personalities and ministries can begin?

Notes:



## BUILDING THE PLAN

SESSION 7 | NOT JUST HEARERS, BUT DOERS

Notes:

### ■ STEP 1 | IDENTIFY YOUR PROBLEM

Are your people engaged and participating in a positive way?  
Is the local body truly working together?

Yes  No

If yes, why do you believe that?

Do you have a solid grasp of the interests of your congregation?

Yes  No

Do you have a fairly clear understanding of the various personalities within your congregation?

Yes  No

Have you (and your church) recently reviewed your ministries to determine if they meet the goals and types of the church?

Yes  No

Of what we've discussed today, what do I need to work on to better improve my ministry and better do what God has called me to do?

### ■ STEP 2 | SET THE TARGET

Using your first 'no' from Step 1, create a target of what you can work toward as a first step. What do I need to work on?



### ■ STEP 3 | DEFINE SUCCESS

Put your goal in words, with specific measurable objectives.  
(i.e. "By the end of two months, we will review our worship ministry to better match the strengths of our worship team.")

Notes:

### ■ STEP 4 | THE BABY STEPS

What specific steps will you take to achieve Step 3 by the end of the two month period? (i.e. "Meet with \_\_\_ to evaluate the music ministry")

Proposed Deadline: \_\_\_\_\_





## APPENDIX B: CHURCH MINISTRY SURVEY

Note: The content of this survey was uploaded to Survey Monkey and distributed to pastors throughout the nation. Whereas the content is identical to the digital version, the layout and functionality is different.

### Church Ministry Survey

I, Paul Lemon, am a doctoral student at Midwestern Baptist Theological Seminary in Kansas City, currently working on my dissertation. I would love to tell you about my hypothesis and goals, but this survey is not the place. By answering the questions below, you will help me identify and unlock what I believe is tremendous potential in our churches. Your answers will be kept anonymous, and when compiled with those of other pastors across the region, will serve as the foundation for my project.

Thank you for your willingness to complete this survey!

1. Name:
2. Position/Title in your Church:
3. Email Address:
4. Please indicate the size of your church: Less than 50, 50-100, 100-250, 250-500, larger than 500.
5. Please indicate the number of years you have served in this local body: Less than 2, 2-5, 6-9, 10 or more.
6. In your personal experience in this church, rate the interaction of the current staff with each other and with you: Poor, Acceptable, Good, Excellent
7. In your lifetime ministry experience, have you served with a staff with significant or more-than-average communication and connection problems?
8. In your *current ministry*, do you use formal personality tests among staff to evaluate strengths and weaknesses?
  - a. Yes, we have used DiSC.
  - b. Yes, we have used Myers-Briggs Type Indicator.
  - c. Yes, we have used something other than MBTI and DiSC
  - d. No
9. In *past ministry*, did you use formal personality tests among staff to evaluate strengths and weaknesses?
  - a. Yes, we used DiSC.
  - b. Yes, we used Myers-Briggs Type Indicator.
  - c. Yes, we used something other than MBTI and DiSC
  - d. No

10. If you have used personality tests in the past, did the results of the test and its application prove helpful to your ministry?
  - a. Yes, very helpful
  - b. Yes, but not very helpful
  - c. No, it was completely useless or irrelevant
  - d. Not applicable
  
11. In your current position, do you believe that all active participants in the church are serving within their areas of strength?
  - a. Yes, and we have spent significant time researching to ensure this.
  - b. Yes, but my analysis is based on personal opinion, not research.
  - c. Not sure, but we give people opportunity to serve as they chose.
  - d. No, much of our ministry seems to be done outside of our strengths.
  
12. Do you believe that your staff or leadership teams are serving within their areas of strength?
  - a. Yes, and we have spent significant time researching to ensure this.
  - b. Yes, but my analysis is based on personal opinion, not research.
  - c. Not sure, but we give people opportunity to serve as they chose.
  - d. No, much of our ministry seems to be done outside of our strengths.
  
13. If given the opportunity, would you consider training to help your team work better together, recognize God given strengths, and embrace the differences within your team?
  - a. YES, sign me up now!
  - b. Yes, I would be interested in more information.
  - c. No thanks.

## APPENDIX C: DEMOGRAPHIC PROFILE

### Register for the Course

**Your Name:** \_\_\_\_\_

**Your Email Address:** \_\_\_\_\_

**Your Phone Number:** \_\_\_\_\_

**Your Church Name and City:** \_\_\_\_\_

**Area of Ministry and Title (if applicable):** \_\_\_\_\_

**Your Age Range:**

0-19 | 20s | 30s | 40s | 50s | 60s | 70s | 80s | 90s+

**Select all of the following that is true:**

I have taken personality tests before and have experience in personality profiles.

I am very familiar with Myers-Briggs Type Indicator.

I am very familiar with the DiSC Profile.

I have very limited experience with personality profiles.

I have NO experience with personality profiles.

**Which of the following is true:**

I am new to the ministry.

I've been in ministry for 2-5 years.

I've been in ministry for 6-15 years.

I've been in ministry for more than 15 years.

I am not in vocational ministry.

**Which of the following is true:**

I have recently joined this church.

I have been part of this church for many years.

I have been part of this church for most of my life.

**Please read carefully:**

This training is part of a doctoral dissertation project, and your responses, though reported anonymously in the documentation, will be used in the research process. By joining in this training, I am asking you to commit to the following:

1. Complete the "Before the Training Assessment" prior to arrival at the one-day training session.
2. If you are unfamiliar with MBTI, please take the personality test available by link on this website prior to the one-day training.
3. Attend and fully participate in the one-day training.
4. Complete the "After the Training Assessment" within a few days after the one-day training session.
5. Complete the "60 Day Report" approximately 2 months after the one-day training.

Are you willing to participate and agree to the responsibilities above? Yes | No

APPENDIX D: PRETEST ASSESSMENT

**Pre Course Assessment**

Your Name: \_\_\_\_\_

Your Church Name: \_\_\_\_\_

Your Ministry or Ministry Position : \_\_\_\_\_

Today's Date: June 8, 2019

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What is the overarching truth about God demonstrated in Psalm 139?

- Nothing escapes the notice of an omniscient God, and more than that, all aspects of life are under his control and direction.
- Believers need to confess their sins before a holy and just God.
- Life begins in the womb and should be protected.
- The Lord is holy and just, deserving of all our praise and worship.

In addition to the Psalmist, who else in scripture specifically attributed their lives to the design of God?

- Isaiah, Jeremiah, and Paul
- Noah and Moses
- Abraham and John the Apostle
- Barnabas, Peter, and Hosea

How was the Apostle Paul's personality beneficial in his ministry?

When did Paul's personality style become evident?

- From the moment we are first introduced, prior to his salvation.
- Shortly after his salvation.
- Throughout his missionary journeys.
- After his training in the desert.

Personality types are obvious to others, and therefore, you can know what others' types are through simple deduction.

- True
- False

Personality types typically remain constant throughout the person's life.

- True
- False

<b>Match the following individuals with their personality gifting:</b>	Peter	Paul	Abraham	Jacob	Moses
Persuasive and Extraverted					
Highly skilled in writing and debating, exhibiting strong MBTI Judging traits.					
A Peacemaker, looking at the situation from others viewpoints, and willing to compromise, an MBTI Feeler.					
Tremendous drive and follow through, always planning for the future, demonstrating MBTI Intuition.					
Attentive to the details of the law, an MBTI sensor.					

In regard to the spiritual gifts, what problem permeated the Corinthian church?

- Believers were being divided over their gifts, believing their abilities to be of greater importance than the others.
- Unbelievers were rejecting the gospel because of the use of the gifts.
- Church members were not using their spiritual gifts and were working in their own power.
- Certain believers were profiting financially from their spiritual gifts, to the detriment of the church.

In 1 Corinthians 12:4-7, the Apostle Paul emphasized a word “same” multiple times to address a specific misunderstanding. What was his point?

- We are all designed to be the same in Christ.
- All of our gifts come from ONE God and all are for His glory.
- We are all different and sameness should be discouraged.

Identify the description with the MBTI Type	Introversion	Extraversion	Sensing	Intuition
If you want to know what they are thinking, you must ask.				
They are stimulated primarily by outside activity.				
They are forward thinkers and love to imagine the possibilities.				
They receive energy by being in solitude.				
If you want to know what they are thinking, you haven't been listening.				
They are some of the most creative people.				
They vocalize most of their thought process.				
They nurture many deep, caring relationships.				
They love to surround themselves with people.				
They love facts and figures, and thrive with the data sheet.				
They love the forest and sometimes miss the trees.				
They love the trees and sometimes miss the forest.				

<b>Identify the description with the MBTI Type</b>	<b>Introversion</b>	<b>Extraversion</b>	<b>Sensing</b>	<b>Intuition</b>
Their memory tends to be accurate.				

<b>Identify the Description with the MBTI Type:</b>	<b>Thinking</b>	<b>Feeling</b>	<b>Judging</b>	<b>Perceiving</b>
They prefer to work hard, then play hard.				
They prefer to keep their options open in case new information becomes available.				
They prefer to mix work and play.				
They like to view a situation from an objective viewpoint.				
The clock matters greatly to them.				
They see fair as absolute.				
They are very concerned about how a decision will affect others.				
They love checklists, and marking items off of it.				
They see fair as based on the individual				

<b>Identify the Description with the MBTI Type:</b>	Thinking	Feeling	Judging	Perceiving
They love to procrastinate.				
They keep tight schedules, and often finish assignments early.				



APPENDIX E: POSTTEST ASSESSMENT

**Post Course Assessment**

Your Name: \_\_\_\_\_

Your Church Name: \_\_\_\_\_

Your Ministry or Ministry Position : \_\_\_\_\_

Today's Date: June 8, 2019

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What is the overarching truth about God demonstrated in Psalm 139?

- Nothing escapes the notice of an omniscient God, and more than that, all aspects of life are under his control and direction.
- Believers need to confess their sins before a holy and just God.
- Life begins in the womb and should be protected.
- The Lord is holy and just, deserving of all our praise and worship.

In addition to the Psalmist, who else in scripture specifically attributed their lives to the design of God?

- Isaiah, Jeremiah, and Paul
- Noah and Moses
- Abraham and John the Apostle
- Barnabas, Peter, and Hosea

How was the Apostle Paul's personality beneficial in his ministry?

When did Paul's personality style become evident?

- From the moment we are first introduced, prior to his salvation.
- Shortly after his salvation.
- Throughout his missionary journeys.
- After his training in the desert.

Personality types are obvious to others, and therefore, you can know what others' types are through simple deduction.

- True
- False

Personality types typically remain constant throughout the person's life.

- True
- False

<b>Match the following individuals with their personality gifting:</b>	Peter	Paul	Abraham	Jacob	Moses
Persuasive and Extraverted					
Highly skilled in writing and debating, exhibiting strong MBTI Judging traits.					
A Peacemaker, looking at the situation from others viewpoints, and willing to compromise, an MBTI Feeler.					
Tremendous drive and follow through, always planning for the future, demonstrating MBTI Intuition.					
Attentive to the details of the law, an MBTI sensor.					

In regard to the spiritual gifts, what problem permeated the Corinthian church?

- Believers were being divided over their gifts, believing their abilities to be of greater importance than the others.
- Unbelievers were rejecting the gospel because of the use of the gifts.
- Church members were not using their spiritual gifts and were working in their own power.
- Certain believers were profiting financially from their spiritual gifts, to the detriment of the church.

In 1 Corinthians 12:4-7, the Apostle Paul emphasized a word “same” multiple times to address a specific misunderstanding. What was his point?

- We are all designed to be the same in Christ.
- All of our gifts come from ONE God and all are for His glory.
- We are all different and sameness should be discouraged.

Identify the description with the MBTI Type	Introversion	Extraversion	Sensing	Intuition
If you want to know what they are thinking, you must ask.				
They are stimulated primarily by outside activity.				
They are forward thinkers and love to imagine the possibilities.				
They receive energy by being in solitude.				
If you want to know what they are thinking, you haven't been listening.				
They are some of the most creative people.				
They vocalize most of their thought process.				
They nurture many deep, caring relationships.				
They love to surround themselves with people.				
They love facts and figures, and thrive with the data sheet.				
They love the forest and sometimes miss the trees.				

<b>Identify the description with the MBTI Type</b>	<b>Introversion</b>	<b>Extraversion</b>	<b>Sensing</b>	<b>Intuition</b>
They love the trees and sometimes miss the forest.				
Their memory tends to be accurate.				

<b>Identify the Description with the MBTI Type:</b>	<b>Thinking</b>	<b>Feeling</b>	<b>Judging</b>	<b>Perceiving</b>
They prefer to work hard, then play hard.				
They prefer to keep their options open in case new information becomes available.				
They prefer to mix work and play.				
They like to view a situation from an objective viewpoint.				
The clock matters greatly to them.				
They see fair as absolute.				
They are very concerned about how a decision will affect others.				

<b>Identify the Description with the MBTI Type:</b>	Thinking	Feeling	Judging	Perceiving
They love checklists, and marking items off of it.				
They see fair as based on the individual				
They love to procrastinate.				
They keep tight schedules, and often finish assignments early.				

### **Your Analysis from the Course**

You are welcome and encouraged to use your workbook for the following questions.

**Describe the problem you identified in Session 7, Step 1 of the Workbook:**

**What did you set as your target from Step 2?**

**How did you define success? Please state your measurable objectives:**

**What specific steps did you plan to take (as detailed in Step 4)?**

**Please identify those areas that were most beneficial to you.**

**Please identify areas of weakness that could be addressed in further revisions.**

## APPENDIX F: SIXTY-DAY RESPONSE SURVEY

**Your Name:**  
**Your Church Name:**  
**Today's Date**

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### **Your Analysis from the Course**

*You are welcome and encouraged to use your workbook for the following questions.*

Briefly restate the problem you identified in Session 7, Step 1 of the Workbook:

Briefly restate your measurable objectives from the workbook:

What specific steps did you take over the past two months?

*Please rate your agreement the following questions on a scale of 1 to 5, with one indicating "strong disagreement" and 5 indicating "strong agreement:"*

How successful were you in implementing your steps?

How successful were you in meeting your objective(s)?

I have a stronger grasp of the Biblical understanding of personality development from birth and its value in ministry.

I have a stronger grasp of the Biblical understanding of the importance of variety in gifting to accomplish ministry.

I have a stronger grasp of the Biblical understanding of the importance of teamwork to accomplish ministry.

I have a better understanding of personality differences according to Myers-Briggs Type Indicator.

I have a better understanding of myself and members within my congregation according to the MBTI as a result of this class.

I have developed a better relationship with members of my church as a result of this class.

The course inspired me to learn more about Biblical teamwork, differences, and gifts.

The course inspired me to learn more about personality differences.

The course inspired me to implement what I have learned in my ministry.

*Please answer as appropriate:*

Describe something that you learned about yourself, or yourself in relation to someone you know, as a result of this training.

Please identify those areas that were most beneficial to you.



## APPENDIX G: INDIVIDUAL RESPONSES TO TWO ESSAY QUESTIONS ON THE SIXTY-DAY SURVEY QUESTIONS

*Describe something that you learned about yourself, or yourself in relation to someone you know, as a result of this training.*

Number of responses: 7

Text answers:

- I became much more aware through this training how to identify personality differences. This resulted in my realizing that there is a wide spectrum of personalities in my congregation when I thought the majority of the members had very similar personalities. Furthermore, I realized that very few had similar personality traits to myself, which I found surprising since initially it seemed to me that we shared more in common prior to this training. Specifically, I learned that all three of the elders have more diversity in personalities than I thought.
- I seem to have surrounded myself with people with my same personality type, after taking the class and taking a good look at my church leaders and members I have realized we are lopsided to my way of doing things and that leaves some important things neglected or done very poorly.
- This has been my first exposure to personality training. I now have a better understanding of how differing personality types have trouble communicating and the importance of identification so congregation can understand what I am saying. "Self-awareness and awareness of how others tick" is essential for proper leadership.
- I am a better communicator than I thought I was and a better listener.
- I learned that as an Advocate, I am more successful encouraging others to employ their strengths than giving orders.
- I can be a very good listener when I set my mind to it, and I can inspire others to get involved in ministries.
- Personality has a larger role in communication than I realized.
- Just because I'm saying it, doesn't mean they are hearing it.

*Please identify those areas that were most beneficial to you.*

Number of responses: 8

Text answers:

- Learning about the different personality types and how to identify and work with them in other people.
- I have had some exposure to personality type assessment before, but not to the depth of this class. I think it helped me to better understand where people are coming from in their approach to their ministries. I already have a pretty strong bond with my team members, so that really hasn't changed, but I do seem to be a little less bothered by their approach to ministry. It's not the way I would do it, but it is the way they want to do it, I'm not trying to correct everything to my way.
- I knew people had different personalities, and had heard of personality types discussed, but had never formally studied the differences. Gaining some knowledge of these types was the most beneficial to me.
- The simple reality that not everyone is the same was a needed reminder. Even as Christians who share the same identity in Christ, we have many differences. This sounds like something that we should all know and be understood, but sometimes we forget even the things that seem most obvious. Understanding a certain person's personality helps me understand why they think a certain way or react to specific ideas in a way that might not have made sense to be before, but with a better perspective and knowledge of their personality, I can see why they think a way that once confused me.
- Recognizing that personality differences affect how we interact with one another.
- I found it beneficial to understand that even in ministry our personality types play an important role in how we carry out our work.
- Recognizing personality differences as something to work with instead of perceiving them as running up against a brick wall.
- The overview of the personality types and how they function and process information. The reminder that the Lord has given to each of us a gender, personality, & gifting to serve Him in the context of the local church—we are not to be Lone Rangers, but fully functioning bodies, diverse, yet unified.

## APPENDIX H: TITLE AND LINKS TO VIDEOS USED FOR MBTI TRAINING

“Carl Jung’s Theory on Introverts, Extraverts and Ambiverts.” YouTube,  
<https://www.youtube.com/watch?v=acg6HivAu5E>.

“Judging vs. Perceiving.” YouTube, <https://www.youtube.com/watch?v=9TnCgcNQ15Q>.

“What’s My Personality: Sensing or Intuition?” YouTube,  
[https://www.youtube.com/watch?v=\\_Lrn3oXzUSw&t=176s](https://www.youtube.com/watch?v=_Lrn3oXzUSw&t=176s).

“What’s My Personality: Thinking or Feeling?” YouTube,  
<https://www.youtube.com/watch?v=eXMzcEtb1WA&t=126s>.

“What’s Your Type? Jean Kummerow TEDxGrinnell College.” YouTube,  
[https://www.youtube.com/watch?v=gBkIyJ7kf\\_I&t=65s](https://www.youtube.com/watch?v=gBkIyJ7kf_I&t=65s).

## APPENDIX I: ADVERTISING FLYER SENT TO CHURCHES



### SHEPHERDING THE SHEEP OR HERDING CATS?

Does any of this sound familiar in your church?

- Communication problems
- Inability to work well together
- Lack of respect for one another
- Regular staff turnover
- Lack of motivation in the congregation
- Growing burnout among church volunteers / staff
- Lack of conflict, but also lack of participation

Do you ever feel like you are just herding cats, with everyone doing their own thing?

## EXPLORING WAYS TO ENGAGE OUR PEOPLE IN CHURCH MINISTRY

*Presented in cooperation with the JST Baptist Association*

We invite you to join us for a **ONE-DAY TRAINING** in which we will explore the value and importance of personality differences from a Biblical perspective and discover practical ways to **ENGAGE OUR CHURCH** in these differences.

### ❖ THE DETAILS

**WHEN:** June 8, 2019  
**WHO:** Pastors, Ministry Staff, LayLeaders  
**WHERE:** JST Association Office  
9841 Highway 46  
Bon Aqua, TN 37025  
**TIME:** 8:30am - 3:00pm  
**COST:** FREE  
**INCLUDES:** Lunch, Snacks, Workbook, and Materials

#### **REGISTER:**

<http://www.paullemon.org/grow/>  
or scan the QR code with your phone.



### ❖ ABOUT

Paul Lemon is part-time Worship Pastor at Three Rivers Fellowship in Waverly and has served in music ministry in Texas, Illinois and now Tennessee. In addition, he is the Dean of Academics at New College Franklin, a Christian classical college in Franklin Tennessee. He graduated from Moody Bible Institute, Southwestern Baptist Seminary, and Liberty University, and pursues a Doctorate of Ministry in Leadership from Midwestern Baptist Theological Seminary. Paul married Kiel in 2004 and they have two children, Josiah and Annika.

This training is part of a Doctoral Dissertation, and as such, we will ask you to complete three surveys in addition to your attendance/participation at the one day training event. More information, including the three surveys are available here: <http://www.paullemon.org/grow/>



**EMAIL** [paul.r.lemon@gmail.com](mailto:paul.r.lemon@gmail.com)  
**WEB** [www.paullemon.org/grow/](http://www.paullemon.org/grow/)

## APPENDIX J: TRAINING SESSION NOTES

Note: The following are the unmodified teaching notes used by the project director throughout the in-person training.

### **Training Session Schedule and Notes**

The course is crafted into one seven-hour in-person training session and several online components, one to be completed prior to the training, and the others, completed after the training. The sessions will include a combination of video lectures, discussion questions, reflection questions, and evaluation of ministries are used to expand individuals' understanding of the biblical value of personality and personality types and use this knowledge to enhance ministry participation and effectiveness.

Prior to the in-person session, participants will watch an introductory video which will overview the course and encourage the participant to begin thinking towards the final objectives that will be solidified in the in-person session. The participant will also complete several assessments, including a demographic profile, a pretest, and a personality test available at [www.16personalities.com](http://www.16personalities.com). These documents will give personal information about each participant and demonstrate the level of biblical knowledge and knowledge in personality types prior to the beginning of the course. The total time commitment for this online session will be approximately two to three hours and can be completed in multiple settings.

The in-person session will be held on a Saturday from 8:30am to approximately 3:30pm. Throughout the first half hour, the project director will lead in prayer, welcome participants and introduce himself, and provide a brief overview of the session.

In the second hour, beginning at 9:00am, participants will explore the foundations of the biblical rationale through lecture and discussion led by the Project Director. This will principally include an overview of chapter 2, a biblical defense of God designed personality types, the value of the variety and purpose of personality gifting, and the importance of ministry teamwork

A fifteen-minute break will commence at approximately 10:00am followed by a review of the history of personality profiles and a quick overview of the different types, led by the Project Director. Much of this content will come from chapter 3 of this dissertation. This section will conclude with a video lecture from several MBTI experts who will explain the differences between the four contrasting sets of types.

Lunch will be scheduled for approximately noon and will be provided for all participants.

At approximately 12:45pm, under the direction of the project director, participants will explore the practical implications of using personality types in ministry, and the implications of ignoring such differences, including conflict, significant imbalance in the ministry workload, and burnout. This section will also include a significant piece on the importance of personality types in motivating people onto a mission.

After another fifteen-minute break, participants will be given time to reflect on their current ministry situation and evaluate potential solutions based on personality type. Finally, with the guidance of the project director, input from fellow participants, and probing questions in the workbook, each participant will develop a plan of action that will include a statement of current status, proposed goals, and steps to achieve those goals. By the end of the training at approximately 3:30pm, participants should have specific outcomes that can be measured and specific steps to achieve the outcomes within a two-month time-frame.

After the conclusion of the Saturday training session, participants will be requested to complete the post-training assessment available on the website. This assessment will include the post-test, and an evaluation of the in-person training.

Approximately two months after the in-person training, participants will be requested to complete a final report to document the level of implementation of each outcome. He will also provide a written reflection of what he believes were the benefits or negatives of this course.

### Logistics of the Sessions

This project will be offered at the Judson, Stewart, and Truett Baptist Association office complex in Bon Aqua, Tennessee. Facilities and equipment include a large meeting area, a kitchenette, bathrooms, tables, chairs, and projection equipment. Training will be scheduled on a Saturday, likely in June 2019, and will run from 8:30am to approximately 3:30pm. Lunch and snacks will be provided for all participants with breaks throughout the day.

### **8:00 | Arrive and Set up**

- Snacks (Fruit Spread, Mini Muffins)
- Lunch (Lettuce, Grilled Chicken, Boiled Eggs, Carrots, Celery, Tomatoes, Cheese, Croutons, Bacon Bits, Ranch, Thousand, Italian)
- Projector
- Materials (pre tests, post tests, profiles, booklets, pencils/pens)
- Camera

### **8:30 | “Introduction” and Overview**

- Prayer
- Around the room introductions
  - o Name
  - o Church and Ministry
  - o Experience with personality types, if any
  - o If you were going to tell the most important thing about yourself (other than Christ), what would it be... honestly... what matters most to you...
- Complete Pre-Assessment/Registration for anyone who needs to...
- Paul Introduction

- Born and raised on the east coast, Florida, backwoods West Virginia, suburbs of Washington DC
  - My dad is a pastor, has been all my life. Currently serving outside St. Louis on Illinois side; My grandfather was a pastor for 30+ years, all in one small church in rural Ohio. I've been in and around ministry all my life.
  - At the end of high school, I knew God was calling me into ministry, music ministry, and based on God's leading, I went to Moody Bible Institute, Chicago... earned a BA in Music and met the woman who would become my wife, Kiel.
  - After graduation and our wedding, we moved to Fort Worth Texas, Southwestern Seminary, where I earned a Masters in Music.... Then God called us to southern Illinois where I became the full time Worship Pastor at Third Baptist Church of Marion.
  - It was in Illinois that our children were born... Josiah, named for the King who returned the WORD of God to the center of Worship... Josiah is 8 years old... and Annika... just turned 4, although she thinks she's 8 or 9!
  - During our time in Illinois, while I was a worship pastor, God expanded my calling to include academia... I continued in schooling and earned an education degree from Liberty... and I started working in college administration in a very small Christian college.
  - Just 2 years ago, God moved us down here to Fairview/Franklin area, where I serve in academic leadership at a small Christian college in downtown Franklin... and by the grace of God, I get to serve him weekly at Three Rivers Fellowship as worship pastor.
  - And of course, I hope by now you've seen something about this being a doctoral project... I am working on my doctorate in ministry leadership through Midwestern Seminary, and by your participation here, you are helping me learn and grow, and earn the degree!
- Obviously I've had a lot of education... I'm addicted to school, what can I say?!... but I recognize that the real education is out here in the trenches. At school, we learn what other people did and how they thought... out here in the real world, we can test some of those ideas, but we learn through what we do, what we read, how we think...
  - I also want to begin by thanking each of you for your service... I grew up in a pastors family, and I "is one" and I know some of what you go through... hold firm and your reward awaits you!

Ok, let's do a quick overview. [Tentative Schedule on the Screen] You've completed the Pre-Assessment... at the end, we will complete a post assessment. These resources help me see how well I have done in the teaching process... or how smart you were to begin with (as the case may be!)

At the end of the day (which hopefully won't go past 3pm), we will set up a plan for what you can do in your church/ministry over the next 2 months... and then in about 2 months, you will report back in on how successful you think you have been. This step is critical to my analysis, and I think it will be helpful to you as well. We all work better with

deadlines, and I'm assuming you didn't come here just to waste a perfectly good Saturday!

We will have breaks about every ....well, slightly less than 2 hours, but if you need a bathroom or a snack, go ahead!

Last thing before we begin... my assumptions. I want you to know where I am starting... [Pull from the page 3... and there aren't any page numbers!]

## **9:00 | "The Problem"**

I remember a few weeks after arriving in my first full time position... 5 full time staff members... all well educated... well credentialed.... And I remember the senior adult pastor saying "we've got all the right people in place.... This place is going to grow like crazy." Attendance about that time was 440/Sunday... within 6 years, we were in the mid 200s, and that church now runs about 100 on a given Sunday.

I remember time and time again where the latest idea would be proposed and implemented... from Rick Warren/Saddleback, or Bill Hybels/Willow Creek.. or.. pick your poison... and it just never really worked. Ideas that had worked elsewhere (or so their propaganda said), but failed miserably at our church

I also remember a lot of unrealistic expectations on people... like the church and the church staff all thought they had this idea of what we should be... The music guy should be Chris Tomlin... or George Beverly Shea.. or Bill Gaither! The pastor should be Billy Graham or Adrian Rogers... the youth guy... well you get the point.

We were trying to use ideas of other people, and force other people characteristics on ourselves. Needless to say, it didn't work very well.

I remember about halfway through the time at the church, the senior pastor came back from a class and, excitedly told me about personality differences... "people are different!" Apart from being stunned that he had never thought of this before, it made so much sense... he had no idea who he was, and so kept trying to be other people.

We are different! We respond differently, we have different preferences, we have different goals, and different ways of doing things.

I would imagine we all kind of understand this, but we don't fully realize it, and we don't use it to its full potential.

How many times have we thought to ourselves "why can't they be like me?" and we tend to see everything through our own perspectives.

A few weeks ago, Josiah mused to his mom and me... "why can't all boys be like me?" ...so what brought this up? What do you mean? "Why can't they be kind?" and of



course, we agreed it was good to be kind, and then promptly heard him fighting with his sister! What was even more funny was that Kiel and I were discussing how frustrated I am with his slowness, hesitancy... absentmindedness... I was saying, “why can’t he be like me?!”

...

So, the focus in my research has been on personality differences...

From the book... “[Elena Bajic :Nearly 80%...] [[As a leader “...” Christina Lattimer, a leadership development consultant in the United Kingdom”]

So, think about your church... churches you’ve attended/served in the past... churches you know of...

How many have [from the book...]. all of these are potentially connected to a lack of understanding and use of personality types.

### ***The problem and my solution***

[book] # 1 “I believe that we tend...”

... I’m going to preach the word! Good! How? I’m going to set up small groups to study the bible... ok.. what should they look like? I’m going to address the sin and conflict in the congregation... good... but how?! Are we trying to force the congregation or staff to the way we expect and operate?

#2... more on this later

#3...

#4... and that’s kind of my purpose statement.

### **9:20 | Biblical Rationale**

When we look at Scripture... ok... disclaimer... personality types, specifically ... aren’t mentioned in Scripture. We see people doing things, or acting in certain ways in a repeated way, and so we can make some guesses about what they were like... but be very wary of a person who claims someone in scripture is a high D or an INTJ... they may be... but absolute statements where the scripture doesn’t specify is a good way to get yourself in trouble biblically/theologically.

Examples in Scripture:

Peter: Pentecost; walking on the water; pulls out a sword and lops off some guy’s ear!

Abraham: lied at least twice about Sarah being his wife/sister to avoid conflict... and gave Lot the best of the land.

Jacob: determined to win... basically stole the birthright, blessing, wrestled with God all night...

Moses... you think its hard reading through Leviticus and Numbers... Moses wrote all of that down! He was very much detail oriented... he was also committed to what God had called him to do, once he got started that is...

Paul... Paul knew his stuff... firmly grounded... unmovable, and happy to debate anyone... and he wasn't too concerned about hurting people when necessary...

But not only do we see personality differences demonstrated in scripture, I believe we see God's design in it.

#### Psalm 139:1-3, 13-14

“O Lord, you have searched me and known me! You know when I sit down and when I rise up; you discern my thoughts from afar. You search out my path and my lying down and are acquainted with all my ways.”

Yet this knowledge is not just in the present; God's presence, knowledge, and work extend even before David's birth. In verses 13-16, the psalmist says,

For you formed my inward parts; you knitted me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well. My frame was not hidden from you when I was being made in secret, intricately woven in the depths of the earth. Your eyes saw my unformed substance; in your book were written, every one of them, the days that were formed for me, when as yet there was none of them.

What's the point here? David expresses that his development was not merely chance or an accident. God's provision and watchful care begin from the earliest moments of life and continue through every moment thereafter. Nothing escapes the notice of an omniscient God, and more than that, all aspects of life are under his control and direction.

In addition to the Psalmist, both Isaiah and Jeremiah attribute their lives to the design of God. Isaiah said in 49:1 and 5, “The Lord called me from the womb, from the body of my mother he named my name... And now the Lord says, he who formed me from the womb to be his servant, to bring Jacob back to him; and that Israel might be gathered to him,” and the Lord, speaking through Jeremiah in 1:5 says, “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.”

As God develops and creates within the womb, He crafts more than just bones and sinews, muscles and flesh. This creation is all-encompassing and includes the individual's personality, gifting, and innate desires.

So, what can we say? “God fully understands his Children because He designed and formed each in the womb”

### Galatians 1:15-16

“but when he who had set me apart before I was born, and who called me by his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles.” Like David, Isaiah, and Jeremiah, God’s calling in Paul’s life was not temporary or recent but was from the moment of conception.

Voges and Braund [“Understanding How Others Misunderstand You”] explain that “God was aware of Paul’s personality before his conversion and knew that his particular behavioral style would be useful in completing the mission designed for him.”

Paul’s direct and confrontational style was present before his conversion, in his eagerness to root out the new Christian sect, and remained after conversion, evident in this passage and others. Paul’s personality traits in addition to his calling, were prepared by God from the beginning.

### Philippians 1:6

“And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.”

Throughout life, the Holy Spirit continues to prepare believers for his ministry, developing spiritual gifts and honing personality traits while removing the sinful tendencies of the old nature. This growth continues until the believer’s ministry is complete and the believer is called home.

So, if I were to summarize, “God has masterfully designed each of his creations, beautifully knitting the body, mind, and personality together even from the womb.”

And it shouldn’t be strange to us that God would give us gifts to be used for him...

We are all very aware of spiritual gifts, and while I want to take a moment to go here... please hear me... personality types are not spiritual gifts... but I do believe they have the same source and purpose.

There are two profound scripture passages that discuss Spiritual Gifts... 1 Corinthians 12, and Romans 12.

### Gifts Promote Oneness – 1 Corinthians 12:1-11

Let’s go to 1 Corinthians 12... now keep in mind that the Corinthian church was a mess... saturated in sin... and very much fragmented... remember “I follow Paul, I follow Apollos, I follow Christ” and the first 11 chapters are full of his correction and discipline.

So chapter 12:1 says, “Now concerning spiritual gifts, brothers, I do not want you to be uninformed. You know that when you were pagans you were led astray to mute idols, however you were led. Therefore I want you to understand that no one speaking in the Spirit of God ever says ‘Jesus is accursed!’ and no one can say ‘Jesus is Lord’ except in the Holy Spirit,”

Based on this, it seems that persons in or in contact with the Corinthian church were making false claims against Jesus in the name of the Holy Spirit. Paul then wanted to enlighten the believers to recognize which spirits are of Christ and which are of the spirits of the false idols they had previously worshipped. The Holy Spirit will always seek to glorify the name of Jesus Christ, whereas false spirits will seek to discredit Him.

Continuing in Verse 4 “Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good,” (1 Corinthians 12:4-7)

Three times, Paul emphasizes the word “same” referring to Spirit, Lord and God. Evident in his writing is a belief in this church that different gifts were from different sources. Furthermore, by implication and consistent with problems identified throughout the letter, some members believed that their particular gift was superior to the gifts of others. Paul wanted us to know in no uncertain terms that all gifts are from the Holy Spirit. Yet, with one Holy Spirit, the source of all gifts, tremendous variety exists. This point is emphatically made through three repetitive statements: “a variety of gifts,” “varieties of service,” and “varieties of activities”...

He then lists some spiritual gifts...

- Utterance of wisdom (v. 8)
- Utterance of knowledge (v. 8)
- Faith (v. 9)
- Healing (v. 9)
- Miracles (v. 10)
- Prophecy (v. 10)
- Discernment (v. 10)
- Tongues (v. 10)
- Interpretation of tongues (v. 10)

Finally, in verse eleven, Paul once again reminds us that all gifts are of the Holy Spirit and are given according to the will of God. Just as God is one, the gifts that He gives through the Holy Spirit foster oneness within the body.

Again, we need to remember that personality types and spiritual gifts are distinct: personality traits are given by God from the womb and honed over a lifetime whereas spiritual gifts are given to believers by the Holy Spirit. Yet the principle between these two is the same. Personality traits, like spiritual gifts, vary from person to person, but the

different traits are given by one God for the benefit of the fellowship and the advancement of His kingdom.

### Gifts Further the Kingdom – 1 Corinthians 12:12-31

So, the first 11 verses are primarily theological in nature... the rest of the chapter gets very practical.

He gives the example of a human body... one body, many parts... and all of those parts are vital to the body...

... verse 15... “If the foot should say, ‘Because I am not a hand, I do not belong to the body,’ that would not make it any less a part of the body. And if the ear should say, ‘Because I am not an eye, I do not belong to the body,’ that would not make it any less a part of the body,”

His argument illustrates the absurdity of assuming that because one member is not the same as another member, that it is not part of the body. And he reverses the concept in verse 21...

“the eye cannot say to the hand, ‘I have no need of you,’ nor again the head to the feet, ‘I have no need of you.’”

Just because you have a different function, doesn't mean that you aren't part of the body, and indeed a vital part of the body.

More than that, God determines the purpose of each member and places it according to His will.

<sup>18</sup>But as it is, God arranged the members in the body, each one of them, as he chose. <sup>19</sup>If all were a single member, where would the body be? <sup>20</sup>As it is, there are many parts,<sup>[s]</sup> yet one body.

<sup>21</sup>The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” <sup>22</sup>On the contrary, the parts of the body that seem to be weaker are indispensable, <sup>23</sup>and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, <sup>24</sup>which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it,<sup>25</sup> that there may be no division in the body, but that the members may have the same care for one another. <sup>26</sup>If one member suffers, all suffer together; if one member is honored, all rejoice together.

And then, to make sure no one could possibly miss his point verse 27-28:

“Now you are the body of Christ and individually members of it. <sup>28</sup>And God has appointed in the church...” [and he lays out roles and responsibilities.]

Having established the theology of all gifts flowing from one Spirit and given a profound analogy of the body with many members, Paul concludes the chapter with practical application. He reminds us that God has assigned persons for roles within the church, including apostles, prophets, and teachers, then gifts of miracles, healing, helping, administrating and tongues.

Yet he drives home his point by asking if all are apostles, prophets, teachers, or all have the other gifts. The answer, made plain throughout his argument, is no.

The gifts of the Spirit are God given for the edification and oneness of the body of Christ and the furtherance of the kingdom, not for personal gain. Similarly, as the gifts of God, personality traits are not to be used for personal gain, but for kingdom ministry.

### Romans 12.. In Diversity, Gifts Benefit the Church

Romans 12 has a very similar message, although not as lengthy... and his focus is on humility...

Romans 12:3... “For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.”

Paul exhorts the readers to honestly assess themselves according to the gifts given by God and respond in a way that recognized each gift as from God and not from self.

As with the letter to the Corinthians and in far less detail, Paul used the example of the human body in verses 4-5 when he wrote,

“For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another” (Romans 12:4-5).

Paul called upon the Roman believers to recognize the differences represented in the church, understand the variety of functions, and in that diversity, see the united body of Christ.

Finally in verses 6-8, we see a list of gifts, but if you look, you will see that they are slightly different from those mentioned in 1 Corinthians... Some are similar, yet others are slightly different or simply missing from one of the lists. Paul does not claim in either passage to have given a fully exhaustive list of gifts, and while at first glance, this fact may seem insignificant, it allows for a wider variety of Spirit-given gifts, talents, and categories of ways to further the work of the body of Christ.

Regardless of gifting and categorization, believers are to use their Spirit given talents for the benefit of the church and give glory to God.

In summary, God has equipped each believer with the gifts of the Spirit to unify the church and accomplish the ministry of the body of Christ. The principle demonstrated

through the gifts of the Spirit is also applicable to the personality traits given to every individual from the womb and honed throughout life. Different personality traits are given and developed by the same God for the benefit of the church and the ministry of God.

### **“Working as a body”**

So, obviously, the concept of a body suggests people working together...

I'm not going to spend time here, but I would encourage you to look up those passages and meditate on them a bit... Moses, how he needed a team around him to do what God had called him to do... Jesus, sending disciples out 2 by 2... and Paul's ministry teams....

### **10:00 | Break**

### **10:15 | Overview of Personality Types**

#### Hippocrates and Galen

The categorization of personality types finds its roots in the teachings of Hippocrates. In the fifth century B.C., Greek thought concluded that four elements composed all things: earth, air, fire, and water. In about 370 B.C., Hippocrates “proposed that human beings also are composed of four distinct life forces or elemental fluids, which he defined as blood, phlegm, yellow bile, and black bile. If these humors or life forces were maintained in their proper balance, the individual remained healthy.” Nearly two hundred years later, Roman physician Galen drew upon Hippocrates and proposed that the amount of these elemental fluids determined the type of person. ... “Those in whom there was a preponderance of blood belonged to the sanguine type; a preponderance of phlegm produced the phlegmatic; yellow bile produced choleric and black bile the melancholic.”

Although these medical theories have long since been discarded, these four classifications remained commonplace in philosophy and literature even into the nineteenth century, with some extolling them well into the twentieth century.

#### The Four Types:

So what are these four types in this context?

- Sanguine is your fun-loving person... somewhat emotional... typically disorganized.
- Melancholy is your serious person... a deep thinker... detail oriented
- Choleric – decisive, strong willed, driven leaders
- Phlegmatic – stable, balanced, low-key, personable...

#### DiSC Profile

Another classification of behavior was proposed by William Moulton Marston in his book “Emotions of Normal People.” He suggested that “behavioral expressions of

emotions could be categorized into four primary types” based upon “perceptions of self in relation to his or her environment.” Industrial Psychologist Walter V. Clarke built an assessment based on Marston’s theories which became known as the DiSC Profile.

In this profile, Dominance indicates a person who places an emphasis on accomplishing results, Influence indicates a person who seeks to persuade others, Steadiness indicates a person who prefers cooperation and shows dependability, and Conscientiousness indicates a person who places emphasis on quality and expertise. In its essence, the DiSC profile aligns with Galen’s four temperaments, with the dominant traits matching the choleric type, influence traits matching sanguine, steadiness matching phlegmatic, and conscientiousness matching melancholy.

### MBTI

Perhaps the most common today, although there are about 5 personality type systems that are very popular... most common is Myers Briggs Type Indicator, or MBTI. It was originally developed by CG Jung, a psychologist from Switzerland who suggested that human behavior is predicable based on categories... then mother daughter team Katherine Briggs and Isabell Myers used this to create the four contrasting type sets... “the idea behind the MBTI was that it could be used to establish individual preferences and then to promote a more constructive use of the differences between people.

Myers Briggs contrasts four sets of types: introversion vs. extraversion, sensing vs. intuition, thinking vs. feeling, and judging vs. perceiving. These types are to be understood as preferences, yet a person preferring introversion over extraversion for example, does not suggest that the person will not at times display characteristics more consistent with the extraversion preference; and over time, personalities can change based on personal growth and life experiences.

Furthermore, these preferences should not be considered to be moral or immoral. Each trait presents strengths and weaknesses depending on the situation and culture but should be regarded with the same moral neutrality as skin tone or hair color.

We are going to let some experts in these areas speak into this part of the conversation... but I will let you know, these videos are produced by non-believers. They have a different set of assumptions... know that going in, and don’t get hung up on those parts that disagree with what we know from Scripture.

### Videos (about 40 minutes):

- IE Final (3:20)
- SN Final (3:20)
- TF (3:30)
- JP Final (2:00)
- What’s Your Type? (21:39)



Ok, let's review: (this is before or after lunch)

## **12:00 | Lunch**

### **12:45 | Preparing for Success section**

“What am I saying”... [from the book]

“How does this play out in church...?”

- In evangelism, what issues could we face that would harm or help? IE SN TF JP

*Talk about the Evangelism training at JFBC*

*Talk about a highly Sensing individual teaching a class (Larry)*

*Talk about future planning with no grounding in the present, or vice versa (colleges)*

*Talk about communication issues... introverts don't talk until the end, extraverts say everything before getting to their point.*

*Others?*

### **“What happens if we ignore personalities?”**

[from the book]

### **“Motivating and Engaging our People”**

So, let's talk about motivation, because this is huge in personalities...

So, is music an important thing? Yes! [Talk this up] There is an entire book of the bible that is a 'music book.' So, lets do a music exercise...

Analyze this:

[analysis of a piece of music on screen... give them a minute to sweat... be kind of negative with them]

1. How many of you are excited about this assignment? Is it something you would choose?
2. How motivated are you to continue this assignment?

*What lessons can we learn from this?*

1. If we assign things that people aren't interested in, they will lose motivation.

2. If we assign things that people aren't able to do, they will lose motivation.
3. If we aren't positive and encouraging, they will lose motivation...

### **“Questions for Thought”**

1. Do our ministries express the interest of the people of our church?
2. With the specific ministry, do our people have the skills they need to accomplish it well?
3. As the leader, am I consistently encouraging and positive toward our people and our ministries?

### **1:30 | Thinking it Through**

Talk through My MBTI profile... and ask through everyone to see what we have. (10 minutes)

[spend time here, and go around the room... it would be interesting to find out what annoys people!] (5 minutes)

My Church... have them in groups of 3... talk about their specific churches as a group... and have them push back against each other. (15 minutes)

Go through each of the areas... IE, SN, TF, JP

#### Motivation

Have them individually think through the questions and answer them internally or as a group.

#### Overcoming History

“Think back to the music assignment we had...” what if your church has had leaders pushing like that for the last 5, 10, 15 years...

People are going to have failure, rejection, incompetence... built into their very thought process... That's not something that can change overnight... but if we involve them, we can start to change the direction... but it could take years to get back on a healthy track.

Think through the history in your church... you may be or may not be responsible for it, and that's beside the point... how do we address it?

### **2:00 | Break**

### **2:15 | Building the Plan**

Ok, so I'm assuming you didn't just come here for this to waste a day and leave without anything... here's where the rubber meets the road, here's where become doers, not just hearers!

In step 1, we find the problem...

In Step 2, we set a target...

In Step 3, we define what we mean by success...

In Step 4, we set our action steps to get there....

And our proposed deadline is **AUGUST 4**, so on August 5, you would complete the final survey online.

“Guys, and ladies... I'm not expecting you to change the world by August 4... we set reasonable goals to say, we are moving the needle by 3 degrees toward the right direction... or perhaps, its just having initial conversations to get the ball rolling.

FILL OUT THE POST TEST ON LOCATION

**3:00 | Finish if possible**

CHAPTER FOUR  
IMPLEMENTATION STRATEGY

In the previous chapter, the project director examined research that supports his hypothesis that training church ministry leadership teams in personality differences will enhance ministry effectiveness and employ believers' gifting in personality. In this chapter, he will explain how he plans to use said research within the ministry setting. In eight sessions, participants will explore the biblical rationale for the value of God-given personalities and its applicability to the ministry of body of Christ as demonstrated in chapter 2. The lessons will include a discussion of the four type sets of Myers-Briggs Type Indicator. Through online presentations, in-class discussions, assessments, and analysis of current and potential ministry opportunities, participants will discover the differences and strengths of personality types and develop plans to maximize ministry within their areas of service.

This chapter will articulate the following:

- The purpose statement for the project;
- The project and professional objectives and goals;
- Project plans including methodology, participants, process, logistics of the sessions, and measurement devices;
- expected project expenses;
- assumptions made by the project director; and,
- limitations of the project.

## **Purpose Statement**

The purpose of this project is to enhance ministry effectiveness by providing personality training to ministry leaders and simultaneously determine if some church ministries are more positively affected and their members' gifting more effectively employed by personality training.

## **Project and Professional Objectives and Goals**

Through this research, the Project Director seeks to achieve the following Project and Professional Objectives and Goals:

1. The project director will demonstrate through research that many churches do not actively use personality differences to promote cohesion within the leadership team or advance ministry opportunities.
  - A. To survey a minimum of ten ministries about their understanding and use of personality differences in ministry.
2. The project director will discover and explain the biblical rationale for utilizing personality research in ministry.
  - A. To examine the biblical reality that personality differences are given by God at birth;
  - B. To examine the biblical reality that personality traits are given to unify the church and advance ministry; and
  - C. To examine the biblical reality that personality differences are best expressed in the body of Christ working together in teamwork.
3. The project director will explore the hypothetical presuppositions upon which his project is based.
  - A. To research and explain the history of personality categorizations;
  - B. To research and explain the concepts of the Myers-Briggs Type Indicator personality system; and
  - C. To research and explain the value of recognizing and using personality differences in various professions.
4. The project director will develop, for the purposes of improving ministry effectiveness and determining which church ministries are most positively enhanced and their members' gifting most employed by personality training, an online personality-training course to be offered in local churches.
  - A. To identify and engage participant churches and ministries for this project;

- B. To design and implement an engaging curriculum and appropriate learning resources including both a hard copy workbook and an online learning platform; and,
  - C. To develop assessment mechanisms to determine the effectiveness of the curriculum.
5. The project director will equip church ministry teams to recognize and use personality differences to more effectively enhance ministries.
    - A. To equip participants with understanding about the biblical importance of personality differences;
    - B. To equip participants with understanding about the differences between personalities as explained by the Myers-Briggs Type Indicator;
    - C. To equip participants to identify and evaluate ministries according to MBTI strengths;
    - D. To help participants to synthesize a plan of action, with specific outcomes, that incorporates personality strengths as they improve current ministries and develop new ministries; and
    - E. To help participants to demonstrate greater cohesion as a team in the implementation of ministry improvements.
  6. The project director will evaluate the development, implementation, and effectiveness of his project.
    - A. To determine the strength of the project as a learning experience for the participants;
    - B. To determine which church ministries are most positively affected by personality training; and
    - C. To determine which of the participants' giftings are most effectively employed by training in personality types.

### **Personal Objectives and Goals**

7. The project director will develop technical and creative skills in curriculum design.
  - A. To develop physical learning resources available in an attractive and user-friendly workbook to assist in the participants' learning experience;
  - B. To develop online resources available in an attractive and user-friendly format to assist in the participants' learning experience; and
  - C. To develop skill in video recording and editing to assist in the participants' learning experience.
8. The project director will develop skill in communication with churches.
  - A. To network with pastoral staff teams to acquire survey information and implement the project.

## **Project Plans**

This project will be implemented over eight sessions with three of these individually completed in an online format and five sessions completed as a group. In these sessions, participants will discover the biblical value of different personalities, examine the four type sets of the Myers Briggs Type Indicator, and appreciate the personality strengths present within the ministry team and larger church body. Then they will collaborate with fellow participants to examine current ministry opportunities, devise new methods of conducting these ministries that demonstrates appreciation of the various personality types, compose a plan to implement newly developed methods, and initiate said plans.

## **Project Methodology**

This project will rely on a number of methods and is specifically designed to bring participants to knowledge and understanding of the material, help participants use the material to modify current and potential ministries, and help participants evaluate the effectiveness of their actions.

Much of the learning material will be presented as lecture by the Project Director and other content experts through videos available through the course website. Several of the sessions will be completed individually online with questions given in the workbook to prompt analysis of the material presented. Then, these materials will be reviewed in the group setting to encourage further analysis and insight from other members of the team. This method is consistent with the differences between those preferring introversion and extraversion: the individualized and group sessions allow each preference type time to process material in a manner most conducive to their learning. Likewise, development of

improvements within each ministry will begin individually, giving introverts time to reflect on options; then the group will review suggested improvements on multiple occasions to properly vet changes in the ministry. This principle of repeating knowledge and truth individually and as a group is consistent with the commands of Moses in Deuteronomy 6:6-9 which instructs the reader to review the commands of God throughout daily life. The online component of this course has been designed specifically to allow individuals time to process the learning materials individually prior to the group setting. In addition, the videos are sometimes lengthy and by completing these video materials individually, classroom time can be primarily available for discussion.

### Participants

This project will be completed in three to five churches. Participants will include the senior pastor, leadership heads for the worship/music ministry, youth ministry, and women's ministry, and the leadership teams for each of those three ministries in each church. Although each church will be different, the project director assumes a minimum of two persons per ministry, with three ministries per church, and one senior pastor, and therefore, a minimum participation of seven individuals per church.

A detailed description of these teams will be documented in the following chapter when that information is available.

### Process

The course is crafted into eight sessions in which a combination of video lectures, discussion questions, reflection questions, and evaluation of real and potential ministries are used to expand individuals' understanding of the biblical value of personality and



personality types and use this knowledge to enhance ministry effectiveness and employ believers' gifting in personality.

Session 1 will begin with a welcome and prayer under the direction of the senior pastor or local coordinator. Although this course is developed by the Project Director, it is implemented with the authority and blessing of the church and its pastor. This session will include all participants: the senior pastor, all ministry team leaders, and all ministry team members. Following the welcome by local individuals, a brief welcome video, made by and featuring the Project Director, will explain the purpose and goals of the project. Following, all participants will complete a demographic profile and pretest. These documents will give personal information about each participant and demonstrate the level of biblical knowledge and knowledge in personality types prior to the beginning of the course. Following these housekeeping details, in a second video, the Project Director will explain the logistics of the course, provide an overview of the sessions, and demonstrate the learning resources available in the provided workbook and on the course website. This session will conclude with reflections of both the Pastor and individual ministry leaders, with particular emphasis on the three ministries that each ministry team will evaluate as part of this course.

Session 2 will be completed individually online with questions and reflections available in the workbook. Participants will explore the foundations of the biblical rationale through an online video lecture by the Project Director and a sermon by Pastor

Allistar Begg and use knowledge gained through these addresses to answer questions, both biblical and practical.<sup>5</sup>

Session 3 will be completed in class under the direction of the ministry leader with members of the specific ministry present. In the first section of the session, the group will review the biblical rationale from chapter two of this dissertation and articulated in a video in session 2, prompted both by questions asked in the previous session as well as those in session 3. In the second half of the session, participants will identify and choose three ministries within the larger ministry: one ministry that seems effective, one ministry that is active but not particularly effective, and one ministry that has not yet been developed or implemented. These three ministries—a current successful ministry, a current ministry with problems, and a potential or upcoming ministry—will serve as the items for evaluation throughout the duration of the project.

Session 4 will be completed individually online and can be divided into three broad sections. First, participants will complete the Myers Briggs Type Indicator Test (MBTI) available at [www.16personalities.com](http://www.16personalities.com) and note their indicated personality type. Second, participants will discover the differences between introversion and extraversion through a video provided on the course website and reinforced through questions provided in the workbook. The video will include lectures from renowned MBTI experts as well as animated short videos that explain the practical differences between the types. The workbook will review the differences between introversion and extraversion and ask

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<sup>5</sup> In the first video, the Project Director will explain the biblical rationale articulated in the second chapter of this dissertation. In the second video, Pastor Begg will establish the value of differing gifts from a biblical perspective and, although his focus in this sermon is on the spiritual gifts, as noted in chapter 2, the principles are similar.

participants to use knowledge gained to evaluate common problems within the personality types and within ministries. In the third section, participants will discover the differences between sensing and intuition, using many of the same types of resources articulated above for introversion and extraversion. Finally, at the end of each section, participants will be asked to begin thinking through the three chosen ministries from the perspective of introversion, extraversion, sensing, and intuition to discover how effectively each ministry addresses those with each preference type. Preliminary thoughts will be written in the workbook for group discussion in the next chapter.

Session 5 will be completed in class under the direction of the ministry leader. In the first part of this session, participants will discuss and review the characteristics of introversion, extraversion, sensing, and intuition, prompted by the questions in the workbook. In the second part of the session, the group will discuss each of the three ministries in light of each of the personality types. The workbook will include questions to lead this discussion, and at the conclusion of each ministry discussion, the group will develop preliminary plans for how to improve or address deficiencies based on these four personality types.

Session 6 will be completed individually online and can be divided into two broad sections. This session will be very similar in structure to that of session 4, with only a change in content. First, participants will discover the differences between thinking and feeling through videos and the questions and scenarios provided in the workbook. They will then review the three chosen ministries according to the personality characteristics of those with thinking and feeling preferences. In the second section, they will do likewise with judging and perceiving personality types.

In session 7, much like session 5, participants will review the characteristics of thinking, feeling, judging, and perceiving, under the direction of the ministry leader and at the prompting of the workbook. Then each of the three ministries will be evaluated according to these four personality types, with participants developing a plan for improvement. Review and helpful materials will be provided in the workbook to guide this plan development process.

Session 8 will be conducted in class under the direction of the ministry leader and will be divided into three sections. In the first, participants will briefly review the four sets and the characteristics of each. In the second section, the group will review previous recommendations from sessions 5 and 7 and develop a specific set of actions to improve each of the three ministries, with specific outcomes to demonstrate successful completion for the purposes of this project. These improvements will be written down in the workbooks as a group, with specific steps of how to make each happen. Each ministry leader will duplicate this material and send it to the Project Director. The third section will be for the housekeeping details, including a post-test and individual assessments.

Approximately one month after the final session, each ministry leader will complete a final report to document the level of implementation of each of the ministry improvements. He will also provide a written reflection of what he believes were the benefits or negatives of this course.

### Logistics of the Sessions

This course is designed to be completed at a geographical distance from the Project Director without his presence. Session 1 is conducted by the Senior Pastor (or project coordinator if appropriate) with all ministry teams in one location. Sessions 3, 5,

7, and 8 are conducted by the ministry team leader according to his own schedule, preferably with one week between each session. Sessions 2, 4, and 6 will be completed by the individual on his or her own time, preferably as homework during the week between in-class sessions. For individuals without internet access, a DVD of the video material will be provided.

The flexibility provided by the course design will allow individual churches to determine their own start date and schedule; however, this project would be completed in the winter/spring of 2019.

#### Measurement Devices

Assessment for this project will be measured in a variety of ways. Although subjective, the most obvious mark of success will be seen in the amount of participation of each of the participants of the groups. The leader will recount the perceived engagement in discussion questions and conversations that take place in each session and note this in the Leader's Logbook.

More objective measures will include identical pre-tests and post-tests in which participants will demonstrate knowledge gained as a result of the course. In the biblical rationale assessment, participants are asked to identify specific truths in scripture in relation to the value of God-given personalities and its applicability to the ministry of the body of Christ. Participants will also identify the characteristics most common to the various personality types and are given various hypothetical situations and asked to provide the best response based on personality type.

At the conclusion of the course, participants will be asked to complete a Course Assessment in which they will identify their level of agreement with statements that

capture the purpose of the course and a better understanding of personality differences among those in each ministry. This assessment will also ask participants to rate the value and benefit of knowing personalities in their process of evaluating current and potential ministries.

In sessions 5, and 7, each team will develop and hone ministry outcomes for each of the three ministries, with final outcomes documented in session 8. In a survey to be completed at approximately two months after the completion of the course, ministry leaders will rate the degree to which each ministry met its intended outcome. In addition, he will describe the level of implementation of these group recommended improvements, and articulate perceived benefits or negatives to the process.

### **Project Expenses**

Most of the resources needed to accomplish this project are already available to the project director. Online curriculum resources will be hosted on his personal website, and most of the materials, including videos, will be created through his knowledge and skill in these areas. A workbook will be created and given to each member of each team, at an anticipated total cost of \$200. Meeting facilities, computers and projectors, and classroom setup will be the financial responsibility of the local church and its members. This project is designed to be completed in areas geographically separate from the Project Director through online resources and the workbook; the Project Director does not expect to make trips to participant churches who are not local.

### **Assumptions**

The project director makes the following assumptions about the project.

1. The project director assumes that church leadership teams seek to maximize ministry potential.
2. The project director assumes that church leadership teams that agree to this training will follow through with the training in its entirety and through completion.
3. The project director assumes that church leadership teams will have computers and projectors, internet access, and appropriate facilities to complete the training.
4. The project director assumes that all members of each church leadership team are born again and, therefore, are true brothers and sisters in Christ.
5. The project director assumes that the church leadership teams are competent and capable of understanding and completing the training as provided.
6. The project director assumes that the persons enrolled in the training will agree to participate in the research process.
7. The project director assumes that the measurement tools will accurately measure the validity of the training in this project.

### **Limitations**

The project director recognizes that the scope of the project is limited in the following.

1. The project is limited to the winter/spring of 2019.
2. The project is limited to the church ministry leadership teams, including the senior pastor, ministry staff members, and lay leadership within the respective ministries.
3. The project is limited to the personality types described by the Myers-Briggs research and the biblical rationale for personality types and ministry purposes.
4. This project is limited to five churches, geographically and culturally distinct from one another.
5. The project is limited to eight sessions, each approximately 90 minutes long.

### **Conclusion**

In this chapter, the project director described the implementation of this project, its purpose, its objectives and methodology, its participants and process, the logistics of each session, and the measurement devices. Project expenses were considered in addition to the assumptions and limitations of the research. The following chapter reviews the actual events of the project, and its outcomes, including those that were not anticipated.

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