***Temperaments - PH85-02  
Advanced Bible Doctrine - Philippians 4:8-9***

Happiness in one's soul is directly determined by what a person thinks, and what that person does. We have seen that meditation and experience program the subconscious within us in order to direct us toward specific goals, and in order to direct us into specific actions. We have been studying Philippians 4:8 which explains how happiness is determined by the kinds of things we think about. We've also studied Philippians 4:9 which tells us that our subconscious is also programmed, and our happiness is also determined, by the Bible doctrine we practice.

**Temperaments**

One major factor affecting our thinking and our practice is the natural inherited temperament with which each of us was born. There are four basic types of temperaments, and each has strong qualities as well as weaknesses. These can drive us toward happiness, or they can drive us away from happiness, depending on how we bring them under the control of the Spirit of God – how we program ourselves in dealing with them.

So knowing your particular temperament (with its tendencies) enables a Christian to deal with his weaknesses; to take them to the Lord; and, to become a Spirit-controlled person in those areas of weaknesses. It also enables the Christian to take his strengths, and make them productive by being Spirit-controlled.

This may be an event of monumental importance for you. I think you will spot yourself. Keep your eyes open. You may say, "Well, look there. That's me." So let's look at the different types of raw material out of which people are made.

**Temperament Types**

1. **Sanguine**

The first type is given the name sanguine. Let's look at the qualities of the sanguine type. This is the type of person who is warm and cheerful. He's an extrovert. He has the quality of strongly attracting people to himself. He has a feeling for people, and they respond to that. However, that same quality causes him to operate on feelings more than thinking when he comes to making decisions. This is the kind of person who talks before he thinks. This is the person who's never at a loss for words. This is the happy-go-lucky optimist who likes people, and very often he is the life of the party. He likes to portray himself as the optimist who's forever expecting and anticipating that things are going to always move up and get better. The deeper he gets into difficulties, the more optimistic he becomes. He is subject to external impressions which he draws forth from those around him, and he can be very explosive in his response. That's the sanguine type. He makes everybody feel important because he is this kind of an outgoing person. He is indeed a generous and a compassionate type.

One of the things that is characteristic of him is that he has a hard time keeping his promises because he's the cocker spaniel, tail-wagging, happy-go-lucky type. He doesn't mean to be like that. He intends to follow through, but he frequently does not. This is the type that is a bad person to lend money to. He is a bad debtor. He is forever asking for more time to pay up. He seldom follows through on the details of what he does. He is weak-willed. That's part of his weakness. He is very egotistical, and he's very unstable. Actually, in spite of that wonderful, warm, effusive, outward image that he portrays, within he is a rather fearful and insecure individual who covers up with a bold exterior. These are the kind of people that make good salesmen; good hospital workers; good teachers; good conversationalists (people to go on talk shows); good actors; and, good public speakers. Sometimes they even make good leaders, though generally not.

How does this temperament affect a person's personal happiness? Well, a sanguine's temperament characterizes him as a person who is rarely depressed, especially when he's with other people. If he ever does get depressed, it's only when he's by himself. One of the reasons for this is that the sanguine type lives only in the present. He has the capacity to forget the past unhappiness and the past discouragements. He does not worry too much about the threats that are in the future. He just lives in the present. Consequently, he is not likely to get too unhappy. He lives for the now.

Actually, this sanguine type is more prone to become unhappy and to become depressed later in life. This is because, in some ways, he's the childish type, and his childish ways have caused him to be unproductive. As time goes by, he begins to realize how unproductive he has been in many areas. Because he is the emotional type, it causes him to resort to self-pity for the status; the condition; and, the situation in which he finds himself later in life. He lacks discipline, and he has weakness of will. As he gets older, this lack of discipline and the weakness in his will become evident. Sometimes it's expressed by the fact that he puts on weight. It is expressed by the fact that he can't say no to the things he should say no to. He becomes defensive and insensitive to offenses and criticisms. He becomes obsessed with what people think. He's the happy-go-lucky type who's been meeting people. He draws people to him like a magnet. He's been used to that. He can be the life of the party. As time goes on, he becomes more preoccupied with the fact that he should be accepted.

This type of person, the sanguine temperament, finds it hard to confess sins to God the Father, in order to secure the filling of the Holy Spirit. Yet, that is the thing that he most critically needs in order to control his weaknesses. So he fluctuates actually between spirituality and carnality. He fluctuates between being happy and being unhappy. Spiritually, he tends to be unproductive and to be unstable. He has a hard time getting into a ministry and staying with it. He has a hard time getting into a ministry and being productive in it. He has to bring his weaknesses under control through the filling of the Spirit, and through his role in doctrine, and to be able to capitalize on his strengths.

That's the first type, the Sanguine, and we'll get back to him in a little more detail. Incidentally, Peter is an example of the sanguine type. Peter is the happy-go-lucky, cocker spaniel, tail-wagging type. You can see it just written all over him as you read the Scripture in the account of Peter.

1. **Choleric**

The second type of person is called the choleric – the choleric temperament. We can describe the choleric as the practical activist. He is strong-willed. He's a natural leader. He too tends to be very optimistic. However, he also tends to be hotheaded, and he explodes at a person or an issue. But if the thing that has caused his outburst backs off, he also calms down very quickly. If his opponent gives in, his explosive hot temper cools immediately. He is a very self-sufficient type. He's very independent, and he's very opinionated. He finds it easy to make decisions – for himself and for other people. Consequently, he's often viewed as bossy. He is capable, however, of making very sound decisions, and being able to make them on the spot – instant decisions.

He thrives on activity. The choleric likes to go. He has endless ideas; endless plans; endless visions; and, endless projects. What's more, he sees them through. In other word, his activity is purposeful. It's not just aimless. He can take hold of a long-range project and envision the goal; he can envision the steps to reach it; he can envision what it takes to do it; and, he does it. He does not break under the pressure of what others think, and he's not dissuaded by adversities. When other people in these other types of temperaments will just give up and quit in a situation, the choleric keeps firing away. He keeps pushing forward. He does not give up. He is the kind, because of his temperament, who takes a definite stand on issues. He tends, consequently, to be the champion of causes of one kind and another. He is not inclined to show his emotions.

As a matter of fact, he is inclined not to sympathize with other people too much in their problems. Consequently, he can speak, if he chooses to, in a very cutting and a very sarcastic way, sometimes bordering on being cruel. But he has the capacity to cut down. He is able to readily diagnose a situation, and use it for his benefit. Consequently, he may go roughshod over people in order to solve a problem or to reach a goal. He, in effect, really uses people because he is a driver, and he is a doer. He is not given, as a matter of fact, in some respects to a lot of analysis. He really acts more on intuitive judgment. He just has an intuitive sense that points him in the right direction. He, like a radar, latches on to the answers. This type of person makes a good supervisor; a good military general; a builder; a crusader; a politician; an organizer; or, an executive.

Now, how does this temperament affect his happiness? Well, this type of person, the choleric, is rarely depressed. The reason for that is that he is so goal-oriented. He has so many projects; so many visions; and, so many things that he's driving for and moving toward, that he simply does not run into the situation where he can be depressed. His normal type of thinking is positive all the way down the line. Consequently, this type of person becomes an irritant to other temperaments who are inclined to be depressed. He is actually happiest when he's busy, and he is always busy. If some project doesn't work out for him, he's got so many things that he just goes to another one. It doesn't really matter. If something bogs down, it doesn't matter. He goes to another one. He's got others operating.

Furthermore, his happiness is not fazed by being rejected by people or by their insults. Consequently, he is sometimes described as being thick-skinned, and he is not inclined to self-pity. Thus, he can keep operating when others would succumb. The thing that depresses the choleric type mainly comes from frustrations in reaching these goals – these projects that he has envisioned, and having to retreat from them. Or he becomes frustrated by the fact that he doesn't have enough time to get around to doing all the things that he is fully capable of doing, and performing the visions which generally are very worthy; exemplary; and, commendable.

Because he is such an efficient type, he also tends to do things in the flesh. This is what gets him in trouble spiritually. He can ramrod things through on the flesh level in spite of the fact that the Lord may not be leading. Consequently, he becomes spiritually unproductive. The choleric temperament has to learn how to function on the faith rest technique. This enables him to realize that the battle is the Lord's, and that God's work does not depend on human power, but it is God's power that it depends upon. It enables the choleric, when he learns to function on faith rest, to look to the Lord first, and then to worry about his work second. His natural inclination is to zero in on what he's trying to do. Then, incidentally, he says, "Hey, I'm going to ask the Lord for some help in this." So he reverses the order. When he gets no results from his hard driving (speaking in spiritual terms now), his carnal spirit fails to see that the problem is in himself. So he does tend to become depressed, or he drops out.

In the Bible, Paul is a biblical example of the choleric temperament. Paul was the ramrod of the New Testament church expansion. Paul was the definer of Bible doctrine. Paul controlled his emotions, and yet he was a man who was filled with genuine affection. Paul was a man who could say, "I've learned under all conditions to be content. I'm not shut down when I've got plenty, and I'm not shut down when I'm in poverty." He knew how to keep moving when he was free. He knew how to do it when he was in prison. He was productive equally. When he made a mistake, he knew how to bounce back, and he went on. Paul is a biblical example of the choleric type.

So we have the sanguine. We have the choleric. The thing to remember is that both these temperaments have weaknesses which need to be brought under control, and in time the Spirit of God does just that. So these two temperaments contributed something to the founding and the original understandings in the New Testament church which was absolutely essential. What Paul did, Peter could not have done, simply by his temperament. And what Peter did, Paul could not have done, simply because of Paul's temperament.

1. **Melancholy**

A third temperament is the melancholy. The melancholy has certain qualities. This is the type that tends to be ascetic. He has a deep aesthetic appreciation. This is the type which is capable of the richest emotional experiences and expression. He is the type who is deeply appreciative of the fine arts. He has an analytical way of thinking. He has a self-sacrificing quality, and he is the perfectionist type. He fiddles around with details until he gets it right. He fills out the picture in its complete aspects, in the total quality as he sees it. He'll grind away and work away at putting all the pieces together.

He tends to be an introvert type. These other two (the sanguine and choleric) tend to be more extroverted. The sanguine is the most extroverted. The choleric is somewhat extroverted, but less. But the melancholy type is very much on the introvert side. He has a variety of moods because he is capable of such emotional expression. He'll go from expansive ecstasy to downright gloomy antagonism. You're never sure where a melancholic type is going to fit because he will run this wide spectrum of emotional expressions. He is a very faithful friend, though he does not make friends readily, simply because he's not the pushy type. He does tend to be pessimistic. Because he is such a perfectionist, he also tends to be self-centered. However, he is the dependable type of person – perhaps the most dependable of all these temperaments. This is the one kind of person that you can count on that will not let you down.

Consequently, he hesitates to commit himself and to make promises lest he would not be able to come through. He is able to analyze problems also. He can see what the situation is, and where things need to go. And he can reach a goal. This is the type that makes a good artist; a composer; an inventor; a theoretician; and, an educator.

How does his melancholy temperament affect his happiness? Well, his great ability in imagination can greatly influence his disposition to depression. He has to guard against mental attitude sins. This type has the capacity for imagining which greatly influences his disposition, and this can go to depression. He has to guard against that sort of thing. He is super-sensitive. Consequently, he tends to read things into what people do and say, and that depresses him. That's one of his weaknesses – reading into things – people have said this, or people have declared this. He has to learn to bring that particular facet under great control – that he does not assume what people think or feel. That's a smart thing for everyone.

His perfectionism sometimes does paralyze his productivity, and that makes him discouraged. He tends to measure himself by unrealistic standards that he sets up for himself, and which he cannot consequently reach. These tend to make him unhappy. He has rigid standards which tend to make him consequently critical of people, as well as of himself. This leads to his developing a disparaging self-image. The melancholy type is very prone to have a bad self-image. Of course, here he has to have the divine viewpoint of positional truth to take the first step away from that, and to get an image that is compatible to God's view of him. People who are habitual critics are never happy people. The person who criticizes almost always ensures unhappiness because that criticism is expressing either anger or self-pity, and that makes depression certain.

So the melancholy type, because he tends to be critical because of his standards and his perfectionism, also tends to make himself unhappy. He easily succumbs to worry and to anxieties. In today's fast-paced society, he's the kind that most readily drops out. A vast number of the hippie generation, as they were observed at close-range, and analyzed as per their temperament types, were seen to be the melancholy type. The melancholy type tends to be the hippie type.

He has a tendency for self-sacrifice, and also for self-persecution. This tends to create a nice big fat martyr complex for him, and that makes him unhappy. So all in all, again, he needs the divine viewpoint control of God the Holy Spirit in his mental images to neutralize his natural tendency for being moody – his natural tendency to float from expansive ecstasy to moody antagonisms. In the Bible, Moses is a prime example of the melancholy temperament type.

1. **Phlegmatic**

The fourth type is the phlegmatic. The phlegmatic is the easy-going, never-get-upset, nice guy. He has a very high boiling point. It's hard to make him mad. He has a mouthful-of-teeth smile, and he tends to be a peacemaker. He is cheerful. He is the calm type. He is efficient. He is conservative. He is witty. He's very practical. And you know how he's going to be every time you meet him. This is the one temperament that is consistent in its expression. He is going to be stable.

Now, while I may speak in terms of the masculine sense in all of this, I'm using that in terms of the English use editorially – that the masculine covers both genders. These temperaments, of course, are equally true of women. That is very much so.

The phlegmatic lacks motivation. Therefore, it's easy for him to ignore work. He can really, though, be a leader if he's forced to do so. Because he is not going to get upset, he tends to be stubborn; stingy; and, indecisive. He doesn't want to get caught in the decision. He just doesn't want any trouble.

He is very capable of appreciating the fine arts and the better things of life. However, he is not inclined to get too involved with the activities of others. He's the kind who acts as a spectator. He's the kind who is again on the introvert side, like the melancholy. If the phlegmatic sees something that he thinks is terrible, his expression will be something to the effect of, "Now that is a terrible condition. Why doesn't somebody do something about this?" Whereas the choleric type would say, "This is a horrible condition. Let's get a committee together; let's ramrod something through; and, let's solve this." But the phlegmatic doesn't want to get involved. He stands around, and he just wants to hand the tools to other people.

Of course, you can readily see that we have a lot of these around, especially on work days. He doesn't get involved. Yet he is a kind-hearted and sympathetic person, though he seldom reflects his true feelings. This is the kind of guy that will get together with a group in a room and tell a story. He's a good storyteller. He'll tell a story, and everybody will be broken-up and rolling on the floor in laughter, and he won't crack a smile. He can keep a straight face while he's telling this to you. All the time, he just keeps a reserved distance between himself and others, and what they're doing. He has a retentive mind which makes him capable of being a good imitator. Consequently, this type of person makes a good diplomat; a good accountant; teacher; scientist; leader; doctor; comedian; or, editor.

How is happiness affected by the phlegmatic type? Well, this type again is not easily depressed. The reason for this is that he has the knack for seeing the humor in things. Therefore, whatever the situation is, he can see what's funny about it. He takes the edge off of things. He is stable in his moods, even when people injure him or reject him or rebuff him. He comes up with an excuse for why they're doing that. Therefore, he does not take this personally, and is not upset. He adjusts to the circumstances. He is not the griper type. Usually, if anything depresses him, it is by the realization of how unaggressive he is. His own lack of aggressiveness begin sometimes to get to him.

Because he is not aggressive; because he is not pushy; and, because he's the non-involved type, he often will come up with good ideas. He'll come up with a solution for something that needs to be done. But because he is not the aggressive type, he will actually go along with a solution that somebody else comes up with which is inferior to his. Sometimes he is made unhappy by that because he's operating on someone else's plan, which is much inferior to his own.

However, any irritation and self-pity (as we indicated) that this person has is short-lived. Later in life, he tends to get depressed because he realizes that while he was passively sitting up in the grandstand watching the game, the players have all gone on to bigger things. He has been sitting around watching the parade. And that hits him at a certain point in life. So the phlegmatic has a built-in point at which he can become monumentally depressed and unhappy.

But the phlegmatic probably makes the best of all marriage partners, by the simple fact that he doesn't like turmoil. And not fighting is conducive to happiness, and the phlegmatic will tend to give in. He recognizes that the marriage song is "The Fight is On," and he backs off rather than to get into a fight. However, when he does this, there is another danger of unhappiness, because in giving in to keep peace, he tends to build up a resentment and a bitterness which leads to depression. The only way the phlegmatic can avoid this and still be true to the temperament he has is that he has to concentrate in yielding in terms of making his marriage partner happy. When he zeros in on that, it goes a long way toward avoiding self-pity for the fact that he had to knuckle under. Abraham in the Bible is an example of the phlegmatic temperament. Abraham was the kind who wanted no trouble.

**Marriage**

The fact is that, as studies have been made on these temperaments, none of the temperaments tend to marry like temperaments. Phlegmatics don't marry phlegmatics. Cholerics don't marry cholerics. What happens is that people are actually drawn to opposites. Herein lies one of the basic areas of hazard and conflict in marriage. A person will sense that he has a weakness in some area. He is retiring. He doesn't like to get involved. Therefore, he is drawn, perhaps, toward a woman who is the doer, and who is the extroverted type. Consequently, he is drawn to that person. Now, after the marriage takes place, he may find that what he admired as a woman who was capable and who was a mover, he now finds that to be domineering and bossy. She in turn, where she found that this man was calm and easygoing and nice to get along with, now her very quality of being a doer causes her to look with contempt on him at that point which is a weakness in him, that he does not get involved.

**The Problem with Temperaments**

This is the problem with temperaments. You are drawn to the opposite from your weaknesses, but your strengths have drawn the opposite from the other person. It is not your weaknesses that bother you. Your weaknesses generally aren't going to give you that much trouble when you find the strength in the other person. It is where you are strong, and this other person that you married is weak. That's where the problem comes to a head. That's where the friction develops. You have the strength. At that point, you find in the marriage partner a weakness.

There you have the situation where you can only deal with that by centering on the fact that I want to make this person happy. That means this person has to be brought under a spiritual understanding. This person has to come to filling of the Spirit. This person has to come to indoctrination in the Word of God. This person has to build spiritual maturity, and ultimately go up to the super grace level of the spiritual maturity structure. When two temperaments are super grace, there's no problem anywhere down the line. Anytime there are problems within marriage; within business; within social relationships; or, within church relations of members, it's because you've got two people, one of whom may be a super grace, but the other is not. Consequently, you will have the conflict of a weak person who becomes an offense to the strong person.

That again is a biblical principle. I'm sure you will recognize that. This is why the Bible says that we have to treat the weaker brethren with a certain sympathetic understanding. We are admonished not to force and push and stomp over the weaker brother. Now, the Bible didn't explain to us why. It didn't go into the details of what we know, and what we have learned over the centuries concerning human temperaments. But that, basically, is what's behind that principle.

So like temperaments do not generally marry. A phlegmatic is more likely to face a choleric rather than to face another phlegmatic. All temperaments need the filling of the Spirit and the orientation of doctrine in order to neutralize their natural weaknesses.

**The Sanguine's Strengths**

Our interest here, secondly, would be to the discernment of one's temperament. Let's go back and look a little more in detail at the sanguine. We have listed the strengths and weaknesses. First of all, the sanguine has these characteristics: He is talkative; outgoing; enthusiastic; warm; personable; friendly; compassionate; and, carefree. I want to read a few paragraphs from a book written by Tim LaHaye called Spirit-Controlled Temperament. He has based this book on studies made over the years, and particularly by the study by Dr. Ole Hallesby who wrote the book Temperament and the Christian Faith, which has been a classic in the field. But Mr. LaHaye, in Spirit-Controlled Temperament gives some excellent summaries concerning these types. I'd like to just read it to you. This is concerning the strength of the sanguine type of personality that we're talking about. He says:

"No one enjoys life more than Sparky Sanguine. He never seems to lose his childlike curiosity for the things that surround him. Since his emotions are so receptive to his environment, even the unpleasant things of life can be forgotten by a change of environment. It is a rare occasion when he does not awaken in a lively mood, and he will often be found whistling or singing his way through life if his circumstances are reasonably conducive to happy thoughts. Boredom is not part of his makeup, for he can easily turn to something that fascinates him.

"The natural trait of Mr. Sanguine that produces both his hardy and optimistic disposition is defined by Dr. Hallesby: 'The sanguine person has a God-given ability to live in the present. He easily forgets the past, so his mind is never befogged by the memory of heartaches or disappointments. Neither is he frustrated and fearful by the apprehension of future difficulties, for he does not give the future that much thought. The sanguine person lives for the present. Consequently, he is prone to be very optimistic. He has the capacity to be fascinated by little things as well as big. Consequently, life is enjoyable today. He is always optimistic that tomorrow, whatever tomorrow holds, will be as good as today, or even better.'

"A little thought and planning on his part today might ensure that tomorrow will be even better, but that does not seem to be part of his natural thought pattern. He is easily inspired to engage in new plans and projects, and his boundless enthusiasm often carries others along with him. If yesterday's project has failed, he is optimistic that the project he is working on today will definitely succeed. The outgoing, hand-shaking, backslapping customs of the cheerful sanguine stem basically from his genuine love for people. He enjoys being around others, sharing in their joys and sorrows, and he likes to make new friends. It distresses him to see someone who does not enjoy himself at a party, and will frequently go out of his way to include this type of person in a group. His love for people is almost invariably returned.

"One of the greatest assets of Mr. Sanguine is that he has a tender, compassionate heart. No one responds more genuinely to the needs of others than the sanguine. He literally is able to share the emotional experiences, both good and bad, of others. He, by nature, finds it easiest to obey the scriptural injunction, "Rejoice with those that do rejoice, and weep with those that weep."

"As a medical doctor, Mr. Sanguine's outstanding characteristic is his good bedside manner. The sincerity of Mr. Sanguine is often misunderstood by others. They are deceived by his sudden changes of emotion. They fail to understand that he is genuinely responding to the emotions of others. No one can love you more, nor forget you faster, than Mr. Sanguine. He has the pleasant capacity to live in the present. Consequently, he enjoys life. The world is enriched by these cheerful, responsive people. When motivated and disciplined by God, they can be great servants of Jesus Christ."

**The Sanguine's Weaknesses**

Now the weaknesses of the sanguine type are that he is weak-willed; unstable; undisciplined; restless; undependable; egocentric; loud; he exaggerates; and, he is fearful. I'd like to read from Mr. LaHaye's book on Spirit-Controlled Temperament, a paragraph on the weaknesses of the sanguine type:

"When studied carefully, the boundless activity of the sanguine temperament proves to be little more than restless movement. He is often impractical and disorganized. His emotional nature can get him instantly excited, and before really analyzing the entire picture, it will have him running off half-cocked in the wrong direction. He does not often make a good student because of this spirit of restlessness. This carries over into his spiritual life, where he finds it difficult to concentrate on reading the Word of God. His lifelong pattern of restless activity, in the long run, usually proves unproductive. The sanguine person seldom lives up to his potential. Frequently, his life is spent running from one tangent to another, and, unless disciplined, is not lastingly productive.

"Mr. Sanguine usually gets by on the power of his dynamic personality, but that dynamic personality is often the facade that covers a weak character. His greatest basic problem is that he is weak-willed and undisciplined. If Mr. Sanguine would discipline himself, there would be no limit to his potential in life. He is a great one to start things and never finish them. If approached to take a Sunday school class or a position in a church, his instant response is, "Yes." Thinking the matter through in the light of his time, abilities, and other responsibilities is not part of his makeup. He loves to please. He does not know his limitations. Although he functions well as a front man for a group, without the stimulus of the group, he finds it very difficult to methodically do the necessary preparatory work. Without meaning to do so, he easily forgets his resolutions, appointments, and obligations. He cannot be depended upon to keep a time schedule or meet deadlines. "

Perhaps the most dangerous result of his weak will is seen in the fact that he is prone to modify his moral principles to his surroundings and contemporaries. He is not a man of resolution or loyalty. Mr. Sanguine's pleasing personality, which often makes him appear more mature in his youth than his contemporaries, gives him a prominent position early in life that can magnify his natural egotism. He can go overboard and become obnoxious by dominating not just the major part of the conversation, but all of it. He also, through the years, has a tendency to talk more and more about himself, and be occupied with things of interest to himself, and think others are equally interested in them.

"The emotional instability of Mr. Sanguine can be seen in Dr. Hallesby's statement, 'He is never far from tears.' This is true in spite of the fact that he is the enjoying temperament. He discourages easily, and can drift into a pattern of excusing his weaknesses or feeling sorry for himself. His warm nature can produce spontaneous anger, and in a sudden outburst, he can fly off the handle. However, after he has exploded, he'll forget about it. He is the type of person that fits the cliché often heard, 'He never gets ulcers. He just gives them to everyone else.'

"The emotional stability makes him feel genuinely sorry for his explosive outburst, and he will readily apologize. In the spiritual realm, Mr. Sanguine is often found repenting for the same thing over and over again. No one type of temperament has a greater problem with lust than does that of Mr. Sanguine. Since he is emotionally receptive, he can be tempted more easily than other types. But he is also equipped with a weak will that finds him frequently giving in to his temptation. His ability to live in the present is a danger in this regard, since he has a tendency to think more of the immediate sensation than of the wife and children at home.

"One of the things he should seek by the Spirit's guidance is the gift of temperance or self-control. He should obey the scriptural injunction to flee youthful lusts, and make no provision for the flesh to fulfill the lusts thereof. Like the other three temperaments, Mr. Sanguine's greatest need is the filling of the Holy Spirit. The basic spiritual needs of the sanguine temperament are temperance (or self-control); longsuffering; faith; peace; and, goodness. These are the people (the sanguine type) who make actors; salesmen; public speakers; hospital workers; comedians; or, conversationalists."

**The Choleric's Strengths**

Now let's look at the choleric type. The choleric has certain strengths. The choleric type is strong-willed; determined; independent; optimistic; practical; productive; decisive; he's a leader; and, he's confident. Let me read you what Mr. LaHaye's says about this type:

"Mr. Choleric is usually a self-disciplined individual with a strong tendency toward self-determination. He is very confident in his own ability, and very aggressive. He is a man of continual motion, but unlike the sanguine, his activity is well-planned and meaningful. Once having embarked upon a project, he has a tenacious ability that keeps him doggedly driving in one direction. Of him, it could rightly be said, 'This one thing I do.'

"His singleness of purpose often results in accomplishment. He may think his methods or plans are better than others, but in reality, his success is the result of determination and stick-to-it-iveness rather than superiority of planning. The choleric temperament is given over almost exclusively to the practical aspects of life. Everything to him is considered in the light of its utilitarian purpose, and he is happiest when engaged in some worthwhile project. He has a keen mind for organization, but finds detail work distressing. He can quickly appraise a situation and diagnose the most practical solution. As a doctor, he is ideal to serve on an ambulance squad where time is at a premium in cases of emergency treatment. Many of his decisions are reached by intuition rather than analytical reasoning.

"Mr. Choleric has strong leadership tendencies. His forceful will tends to dominate a group. He is a good judge of people, and is quick and bold in emergencies. He not only will readily accept leadership when it is placed on him, but will often be the first to volunteer for it. He is typically known as the takeover guy. If he does not become too arrogant or bossy, others respond well to his practical direction. Mr. Choleric's outlook on life, based on his natural feeling of self-confidence, is almost always one of optimism. He is adventuresome to the point of even leaving a secure position for the challenge of the unknown. He has a pioneering spirit.

"When he appraises a situation, he does not see the pitfalls or potential problems, but merely keeps his eye on the goal. He has the unshakable confidence that no matter what difficulties arise, he will be able to solve them. Adversity does not discourage him. Instead, it whets his appetite, and makes him even more determined to achieve his objective."

**The Choleric's Weaknesses**

The weaknesses of the choleric type are that he is angry; cruel; sarcastic; domineering; inconsiderate; proud; self-sufficient; unemotional; and crafty. I'll read the summary concerning the weakness of the choleric type:

"The admirable characteristics of Mr. Choleric carry with them some serious weaknesses. The most prominent are his hard, angry, impetuous, self-sufficient traits.

"Mr. choleric has a serious emotional deficiency. Christian compassion is foreign to his nature, and he tends to be thick-skinned and unsympathetic toward other people; their dreams; accomplishments; and, needs. He has a tendency to look on the sympathetic response of the sanguine as a sentimental drivel. Much of the energy that propels the choleric toward the attainment of his goal is generated from his hot-tempered disposition. He can become violently angry, and even after exploding his wrath upon those objects of his displeasure, will continue carrying a grudge. He has been known to be very revengeful, going to almost any length to repay someone for an injustice done him. His angry disposition causes him much discomfort in life, and can make him an undesirable person to be around.

"Physically, he is prone to nurse an ulcer before he is 40 years of age. Spiritually, he grieves the Holy Spirit through bitterness, wrath, and anger. There is a strange streak of sheer cruelty in Mr. Choleric that causes him to run roughshod over the feelings and rights of others in his effort to achieve his purpose. Unless he is given a strong moral standard, he will not hesitate to break the law or resort to any crafty means necessary to succeed. Many of the world's most depraved criminals and dictators have been cholerics.

"Mr. Choleric's ability to be decisive also produces an impetuous tendency that causes him to get into trouble and launch programs that he is later sorry for. However, because he is so proud, he stubbornly and tenaciously sees them through. It is very difficult for him to apologize, and many times he will blurt out cruel, blunt, and sarcastic statements that are very cutting. It is difficult for him to show approval, and in marriage, this is often one of the causes of heartache on the part of his companion. He may have so much self-control that even in his hottest fits of anger, he will not strike his wife, but instead use the more devastating club of disapproval. There is nothing more devastating to a person's self-respect than being disapproved by the person he loves most. Mr. Choleric's strong tendency toward independence and self-confidence makes him a very self-sufficient individual. A few stages of success can make him very proud, haughty, and domineering to the point where he becomes obnoxious.

"In spite of his capabilities, these tendencies become boring to other people, and by contrast, gives them the frustrating feeling that they can never please him. Unless he surrenders his life to Christ while a child, it is probably more difficult to reach a choleric person spiritually than any other in adulthood. His spirit of self-sufficiency carries over into the spiritual realm, and he does not feel that he needs man or God. He has a tendency to look at his accomplishments as good deeds that will more than outweigh his bad deeds performed on the way to accomplishing his goals. Even after conversion to Christ, he has a difficult time realizing that he must depend upon the Lord. When he tries to read the Bible and pray, his active mind easily leaps to planning his day's activity. Somehow, unless he is deeply impressed by the Spirit of God and sees the power of the supernatural, he looks on a regular devotional life as being somewhat impractical and a waste of time.

Of all the temperaments, he probably has the greatest number of spiritual needs, which are: love; peace; gentleness; longsuffering; meekness; and, goodness. The choleric is the type that make good producers; builders; leaders; generals; crusaders; politicians; executives; and, organizers."

Two the most interesting temperament types are coming, and the most critical part is how to identify yourself. That take some guidelines. If, up to now, you think that you have recognized yourself or someone you know, you probably are off the beam. It takes some guidelines as to how to approach this, and we'll do that next time. We will look in detail at the other two types, and then how to approach an understanding and the analysis for ourselves personally.

Dr. John E. Danish, 1973

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