

Using the Arno Profile System in Premarital Counseling: A Case of Two Partners in Ghana's Pentecostal-Charismatic Churches within Accra

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Abstract

Premarital counseling remains a vital intervention in preparing couples for emotionally stable, spiritually grounded, and lasting marriages. However, in many Pentecostal-Charismatic churches in Ghana, such counseling often emphasizes doctrinal conformity and spiritual compatibility while overlooking deeper psychological and temperamental factors that influence marital success. This paper explores the use of the Arno Profile System (APS)—a temperament-based clinical assessment tool—in enhancing premarital counseling outcomes among Christian couples in Accra. Drawing from a case study of two engaged partners within a Pentecostal-Charismatic context, the study demonstrates how APS assessment helps identify individual temperament needs in the areas of Inclusion, Control, and Affection. The results revealed significant insights into personality compatibility, communication styles, emotional needs, and potential conflict zones. Integrating APS into the premarital counseling process enabled the counselor to design targeted interventions that promoted mutual understanding, realistic expectations, and grace-based acceptance. The study concludes that temperament analysis through the Arno Profile System provides a biblically consistent and psychologically valid approach to premarital counseling in Ghana's Pentecostal-Charismatic churches, bridging the gap between spiritual discernment and behavioral understanding.

Keywords: Arno Profile System; Premarital Counseling; Temperament; Pentecostal-Charismatic Churches; Christian Counseling; Ghana

1.0 Introduction and Background

Marriage within the Christian faith is regarded as both a divine covenant and a social institution reflecting God's relationship with His people (Ephesians 5:25-33). In Pentecostal-Charismatic churches across Ghana, marriage is often celebrated as a spiritual union blessed by divine favor. Yet, despite the emphasis on prayer, prophecy, and spiritual preparation, many Christian marriages face conflict, misunderstanding, and emotional disconnection soon after the wedding. Research by Worthington (2005) and Tan (2011) suggests that marital instability is

frequently rooted not in theological disagreement but in psychological incompatibility and unmet emotional needs.

Premarital counseling, therefore, must move beyond general moral exhortation to include an understanding of the individuals' temperamental design - the inborn tendencies that shape their reactions, needs, and interpersonal behaviors. The Arno Profile System (APS), developed by Drs. Richard and Phyllis Arno (1990), offers a structured, biblically grounded tool for identifying and interpreting temperament patterns within a counseling framework. It classifies behavior across three relational domains - Inclusion (social interaction and intellectual engagement), Control (decision-making and leadership), and Affection (emotional intimacy and physical closeness).

Within the Ghanaian Pentecostal-Charismatic setting, the APS model presents a unique opportunity to merge faith and psychology. The churches' pastoral focus on spiritual discernment can be enhanced through empirical temperament analysis that reveals the emotional architecture of each individual. Understanding these inner drives helps couples anticipate potential areas of tension while celebrating their differences as part of God's creative design.

This paper applies the Arno Profile System to a real-life premarital case involving two partners preparing for marriage in Accra. The goal is to illustrate how temperament-based assessment can inform premarital counseling in faith communities, improve relational insight, and strengthen the foundation of Christian marriage.

2.0 Statement of the Problem

Although Pentecostal-Charismatic churches in Ghana invest heavily in premarital preparation, most counseling approaches remain generalized, pastor-centered, and spiritually prescriptive. They rarely include formal psychological assessments that examine emotional needs, communication patterns, or decision-making differences. Consequently, many couples enter marriage with limited self-awareness and unrealistic expectations of their partners. Misunderstandings that could have been preempted through temperament analysis later manifest as marital conflict, emotional withdrawal, or dominance struggles.

The problem addressed in this study is, therefore, the lack of integration of temperament-based assessment tools like the Arno Profile System in premarital counseling within Ghanaian Pentecostal-Charismatic churches. By using a case-based illustration, this paper demonstrates

that temperament awareness not only enhances self-knowledge but also provides a biblical framework for understanding one's spouse as a distinct creation with divinely endowed emotional needs.

3.0 Purpose and Objectives of the Study

The main purpose of this study is to demonstrate how the Arno Profile System (APS) can be effectively applied in premarital counseling among Christian couples within Pentecostal-Charismatic churches in Accra. Specifically, the study seeks to:

1. Explain the theoretical and biblical foundations of the APS temperament model.
2. Present a practical case study demonstrating how APS informs counseling intervention.
3. Analyze compatibility and potential areas of conflict based on temperament combinations.
4. Recommend strategies for integrating temperament assessment into church-based counseling practice in Ghana.

4.0 Significance of the Study

This study contributes to the growing field of Christian counseling in Africa by contextualizing a Western-developed tool - the Arno Profile System - within an African Pentecostal setting. It provides empirical and theological evidence that temperament assessment enhances the quality of premarital counseling, allowing pastors and counselors to tailor guidance according to individual and relational needs. The study also demonstrates how psychological insights can deepen biblical understanding of love, submission, and mutual edification, thereby reinforcing the holistic mission of the Church in nurturing healthy Christian families.

5.0 Literature Review

5.1 Biblical and Theoretical Foundations of Temperament

The study of human temperament dates back to classical Greek thought, where Hippocrates and Galen proposed four fundamental temperaments-sanguine, choleric, melancholic, and phlegmatic-linked to bodily fluids and emotional tendencies. Over the centuries, these categories have evolved from physiological theory into psychological typology. Modern psychology,

through the works of Jung (1923) and later Myers and Briggs (1998), redefined temperament in terms of personality structures, cognitive styles, and relational behaviors. However, Christian psychology reclaimed the study of temperament as part of God's creative design, emphasizing that temperament reflects the unique inner makeup with which every individual was formed (Psalm 139:13-14).

From a biblical standpoint, temperament represents the inborn tendencies God instills in each person, forming the foundation of personality, emotional needs, and decision-making patterns. The Scriptures reveal diverse temperamental traits among God's servants-Moses' reflective melancholy, Peter's bold choleric impulsiveness, Paul's disciplined determination, and Barnabas' empathetic and supportive nature. These examples illustrate that temperament is not a flaw but a gift intended for divine purpose, though it requires sanctification through the Holy Spirit (Galatians 5:22-23).

Theologically, temperament theory reinforces the doctrine of individuality within unity. As Paul explains in 1 Corinthians 12:4-6, there are diversities of gifts but the same Spirit; likewise, there are diversities of temperaments but the same Creator. Christian counseling, therefore, recognizes temperament not as an excuse for behavior but as a framework for understanding and transforming human responses in light of biblical truth. Temperament analysis enables both counselor and counselee to grasp how divine design, human choice, and environmental influence interact in shaping character.

3.2 The Arno Profile System (APS): The Inclusion-Control-Affection Model

The Arno Profile System (APS) was developed by Drs. Richard and Phyllis Arno in the 1980s as part of the Creation Therapy Model, under the National Christian Counselors Association (NCCA, U.S.A.). It builds on classical temperament theory but integrates scriptural theology and clinical observation to assess behavior from a spiritual-psychological standpoint (Arno & Arno, 1990). The APS identifies five primary temperament types-Melancholy, Choleric, Sanguine, Supine, and Phlegmatic-and measures their expression in three domains: Inclusion, Control, and Affection.

Inclusion pertains to social interaction and intellectual engagement-how individuals relate to others, seek recognition, and balance solitude with fellowship. For example, a Sanguine in Inclusion thrives in lively social environments and may struggle with isolation, while a

Melancholy in Inclusion prefers structured relationships and meaningful conversation over crowd-based interaction.

Control relates to decision-making, responsibility, and leadership. It determines whether an individual is self-directing, dependent, or cooperative in managing responsibilities. A Choleric in Control tends to dominate and lead assertively, while a Phlegmatic avoids conflict and prefers harmony.

Affection measures emotional closeness, sensitivity, and capacity for intimacy. This area is most critical in marriage, as it governs how love is given and received. For instance, a Supine in Affection may have deep emotional needs but struggle to express them, while a Choleric in Affection prefers to demonstrate care through action rather than words.

The APS uses a structured 60-item questionnaire to produce a computer-generated profile that quantifies needs, tendencies, and stress levels in each domain. Unlike secular personality inventories, it interprets results through biblical lenses, highlighting how unmet temperament needs can lead to behavioral dysfunction or sin patterns. For example, emotional withdrawal in a Melancholy may manifest as depression, while dominance in a Choleric can lead to control issues or marital tension.

In counseling, the APS equips both counselor and client with self-awareness that facilitates empathy, accountability, and intentional growth. According to Oates (2014) and McMinn (2011), temperament analysis complements cognitive-behavioral and solution-focused approaches by addressing the root of behavior-motivation and need-rather than mere external conduct. In premarital counseling, this insight becomes invaluable: it helps couples understand each other's emotional language, communication style, and leadership expectations before these differences become sources of conflict.

5.3 Premarital Counseling in Pentecostal-Charismatic Churches in Ghana

Premarital counseling within Ghana's Pentecostal-Charismatic churches is a well-established tradition aimed at ensuring spiritual readiness and moral purity before marriage. Sessions often include topics such as prayer, financial stewardship, sexual ethics, and biblical roles of husbands and wives. However, as noted by Osei-Tutu (2018) and Oduro (2016), many of these programs remain pastoral rather than psychological, emphasizing submission to scriptural

authority over exploration of emotional or behavioral dynamics. The result is that couples often receive doctrinal direction without tools for emotional regulation or personality understanding.

The Pentecostal-Charismatic movement in Ghana is characterized by experiential spirituality, prophetic direction, and emphasis on divine revelation. While these elements foster strong faith commitment, they can inadvertently minimize the value of scientific assessment tools such as temperament analysis. Yet, as contemporary Christian counseling scholars argue (Tan, 2011; Worthington, 2005), effective marriage preparation must address both spiritual discernment and emotional intelligence.

The Arno Profile System provides a bridge between these two realms. By helping couples interpret temperament through Scripture, it validates both divine design and psychological insight. In practice, APS results can be integrated into pastoral counseling by explaining each partner's strengths, potential stressors, and needs for affirmation or independence. For example, when a Choleric in Control (assertive leader) is paired with a Melancholy in Control (perfectionist planner), counseling can focus on establishing cooperative decision-making rather than dominance or rigidity. Likewise, when one partner is Supine in Affection and the other is Sanguine, the counselor can teach emotional timing—when to pursue closeness and when to provide space.

In Ghana's communal and gender-sensitive context, temperament understanding also addresses cultural assumptions. Men are often expected to lead decisively, while women are socialized to yield. However, temperament analysis may reveal that a particular woman has a Choleric or Melancholic temperament that thrives on structure and assertive communication, while her fiancé may be Phlegmatic or Supine, preferring harmony and gentleness. This awareness enables counselors to help couples negotiate roles with empathy and biblical equality, reducing future power struggles.

Recent studies in African Christian counseling (Appiah-Kubi, 2022; Dornyo, 2024) affirm that temperament-based approaches foster lasting marital satisfaction because they cultivate acceptance and realistic expectations. When partners understand that their spouse's behavior stems from design rather than defiance, they respond with grace rather than judgment. The Pentecostal-Charismatic church, rooted in spiritual renewal, thus finds in the APS a compatible tool for holistic transformation—one that aligns with the work of the Holy Spirit in renewing the mind and healing relationships.

5.4 Synthesis of Literature

The reviewed literature establishes that temperament forms the core of human behavior and relational dynamics. The Arno Profile System, by combining clinical precision and theological interpretation, provides a comprehensive model for understanding interpersonal compatibility. Within Ghana's Pentecostal-Charismatic churches, its integration into premarital counseling aligns with the Church's mission of holistic discipleship - preparing couples not only for spiritual covenant but for emotional maturity and relational wholeness.

By grounding counseling in both Scripture and science, the APS redefines premarital preparation as more than a ritual-it becomes a journey of self-discovery and sanctification. This synthesis supports the emerging paradigm of faith-informed counseling being championed by institutions such as the Oheneba-Dornyo University College of Counselling Psychology (ODUCCP), where theological and psychological disciplines converge to equip counselors for Africa's unique cultural and spiritual realities.

6.0 Methodology and Case Study Overview

6.1 Research Design

This study employed a qualitative case study design to illustrate how the Arno Profile System (APS) can be applied in premarital counseling within Ghana's Pentecostal-Charismatic churches. The case study approach was chosen because it allows for an in-depth, contextualized exploration of individual and relational dynamics (Yin, 2018). The selected case involved two Christian partners preparing for marriage, whose counseling sessions took place over a six-week period under pastoral supervision. The purpose was not merely to analyze test results but to demonstrate how temperament assessment enhances self-understanding, compatibility, and faith-based decision-making during the premarital process.

6.2 Participants and Context

The participants were a young Christian couple, both active members of a prominent Pentecostal-Charismatic church in Accra. For ethical and confidentiality purposes, the pseudonyms Kwame and Abena are used. Kwame, a 32-year-old entrepreneur, and Abena, a 28-year-old nurse, were engaged and scheduled for marriage within six months. Both identified as born-again believers deeply committed to their faith and local church activities. The counseling was conducted at the Professional Christian Counselling Clinic (PCCC) under the Oheneba-

Dornyo University College of Counselling Psychology (ODUCCP), using the APS assessment and Creation Therapy model as the primary framework.

The sessions combined pastoral counseling, temperament analysis, and psycho-spiritual education. Each partner completed the Arno Profile System Questionnaire (APSQ), a 60-item standardized instrument designed to measure temperament traits in Inclusion, Control, and Affection. The assessment was administered online under supervision, scored through the NCCA temperament software, and interpreted by a certified Christian counselor.

6.3 Data Collection and Analysis

Data for this case study were drawn from:

1. APS temperament profiles of both individuals.
2. Session observation notes taken by the counselor.
3. Client reflections and discussion summaries from counseling sessions.

Interpretation followed both quantitative (numerical APS scores) and qualitative (behavioral description) analyses. The APS results were used to identify each partner's expressed needs (what they outwardly show) and wanted needs (what they inwardly desire) in the three temperament domains. These findings were then compared and discussed with the couple to promote self-awareness, emotional understanding, and relational empathy.

The analysis sought to identify:

- Compatibility strengths between temperaments.
- Potential conflict areas (especially in Control and Affection).
- The impact of spiritual maturity and personal insight on handling differences.

6.4 Findings: Overview of Temperament Profiles

Kwame (M-C-S) - Melancholy in Inclusion, Choleric in Control, Supine in Affection.

Kwame's APS results indicated a structured, thoughtful personality who values deep relationships but struggles with emotional expression. As a Melancholy in Inclusion, he prefers meaningful conversations and small social circles. His Choleric in Control pattern shows leadership drive and independence, often leading him to make decisions quickly and expect

compliance. However, the Supine in Affection revealed a strong desire for love and approval that he seldom verbalizes, resulting in emotional distance when misunderstood.

Abena (S-P-M) - Sanguine in Inclusion, Phlegmatic in Control, Melancholy in Affection.

Abena's temperament showed a warm, expressive personality who thrives on social engagement and verbal affirmation. Her Sanguine Inclusion pattern reflects sociability and optimism, while the Phlegmatic in Control indicates adaptability but a tendency toward indecision. The Melancholy in Affection suggests emotional depth, loyalty, and a need for reassurance. When hurt, she tends to withdraw and internalize feelings rather than confront them.

6.5 Compatibility Analysis and Counseling Interpretation

The APS comparison revealed both complementary and contrasting traits between the partners.

1. Inclusion Domain:

Kwame's reserved Melancholy contrasted sharply with Abena's Sanguine sociability. During counseling, Abena expressed frustration that Kwame "always wanted quiet evenings" while she desired "fun and conversation." The counselor explained that this difference stemmed from innate design, not lack of love. Through guided reflection, both learned to respect each other's social rhythm-Kwame agreed to engage in occasional social outings, while Abena learned to enjoy quieter moments without resentment.

2. Control Domain:

In the Control area, Kwame's Choleric dominance created tension with Abena's Phlegmatic tendency toward accommodation. He often took charge of decision-making, believing leadership was a biblical male duty. The counselor helped him reinterpret Ephesians 5:25 as a call to servant leadership rather than control. Abena was guided to communicate opinions assertively rather than suppressing them. Through this, the couple developed a model of mutual respect and collaborative decision-making.

3. Affection Domain:

Both partners displayed high emotional needs - Kwame (Supine) desired love but feared rejection, while Abena (Melancholy) needed assurance and consistency. The counselor encouraged emotional literacy through daily affirmations, physical presence, and prayerful

communication. Scripture-based reflection on 1 Corinthians 13:4-7 (“Love is patient, love is kind...”) was used to connect temperament awareness with spiritual growth in affection.

The use of the APS transformed the counseling process from generic advice-giving to specific, insight-driven dialogue. The couple began to understand that their frustrations were not moral failings but reflections of differing needs. They committed to applying biblical principles of understanding, humility, and empathy to nurture emotional safety in their future marriage.

6.6 The Role of Faith and Charismatic Spirituality

Within the Pentecostal-Charismatic context, temperament counseling was framed as part of spiritual renewal. The couple was taught that understanding temperament complements the work of the Holy Spirit, not replaces it. Prayer, fasting, and scriptural meditation were integrated at each stage to ensure spiritual alignment.

The counselor emphasized that the Holy Spirit transforms character but does not erase temperament; rather, He sanctifies it for service and harmony. By combining APS insights with prayer and mentorship, the counseling process bridged faith and psychology - a holistic approach that reflects the mission of Christian counseling education in Ghana.

6.7 Summary of Methodological Implications

The case study demonstrates that temperament assessment is both practical and theologically sound for premarital counseling. The APS provides measurable, individualized insights that allow counselors to tailor interventions based on design rather than assumption. It encourages mutual respect, realistic expectations, and spiritual empathy - values that resonate deeply within Ghanaian Pentecostal-Charismatic culture.

By the end of the counseling process, both partners reported a deeper sense of understanding, emotional calm, and readiness for marriage. The integration of the Arno Profile System thus proved effective as a bridge between divine revelation and psychological understanding - nurturing wholeness in preparation for Christian marriage.

7.0 Discussion and Implications

7.1 Integrating Temperament Awareness into Faith-Based Premarital Counseling

The findings from the case study demonstrate that the Arno Profile System (APS) offers a rich framework for understanding emotional and behavioral compatibility among Christian

couples. In contrast to traditional pastoral counseling, which often emphasizes prayer, moral guidance, and spiritual readiness, the APS introduces a structured approach that identifies the psychological and emotional composition of individuals. It situates the counseling process within a holistic framework-acknowledging that successful Christian marriage depends on both spiritual maturity and emotional intelligence.

Temperament analysis fosters self-awareness, which is essential for spiritual growth and relational harmony. The case revealed that both partners initially interpreted their differences as spiritual weakness rather than temperamental variation. Once they recognized that their contrasting behaviors were part of God's creative design, they began to respond with empathy rather than defensiveness. This realization aligns with Psalm 139:14: "I praise You because I am fearfully and wonderfully made." In Christian counseling, understanding temperament helps clients view themselves and their partners as unique reflections of God's workmanship rather than as problems to fix.

Furthermore, temperament awareness deepens biblical application. When couples understand their emotional wiring, scriptural teachings on love, submission, and patience gain practical meaning. For instance, the directive in Ephesians 5:21-"Submit to one another out of reverence for Christ"-becomes actionable when each spouse knows how their temperament expresses leadership and followership. Thus, integrating APS into premarital counseling transforms theological ideals into personalized relational strategies.

7.2 Lessons for Faith-Based Counseling Practice

The use of the APS model in premarital counseling challenges the long-standing dichotomy between spirituality and psychology in the Ghanaian church. Many pastors have traditionally viewed psychological tools with skepticism, associating them with secular humanism. However, this case study affirms that temperament assessment can coexist harmoniously with Spirit-led counseling when grounded in Scripture. In fact, the APS reinforces theological truths about human nature-affirming that while the Holy Spirit renews the heart, self-knowledge enables believers to cooperate with divine transformation.

From a practical standpoint, the APS enhances precision in counseling. Rather than applying generic advice, counselors can tailor interventions to the emotional structure of each individual. For instance, a Melancholy in Affection may need consistent reassurance and empathy, while a Choleric in Control responds better to structured communication and respect for autonomy. Such

specificity prevents frustration, fosters mutual respect, and builds trust in the counselor-client relationship.

The model also underscores the importance of process-oriented counseling. In many Charismatic contexts, counseling is viewed as a one-time event preceding the wedding. The APS, however, encourages a process that unfolds over several sessions-beginning with assessment, moving to interpretation, and culminating in transformation. This stepwise approach mirrors discipleship: a journey of self-discovery and sanctification. It reminds the church that counseling is not a pre-wedding ritual but a ministry of formation preparing couples for lifelong covenant.

5.3 Implications for Pastor-Counselor Training

The Ghanaian Charismatic movement is witnessing an increasing recognition of the need for professional counseling competencies among pastors and church leaders. The application of the APS highlights several implications for counselor education and pastoral formation.

First, training in temperament theory should become part of the curriculum in theological and pastoral institutions. Understanding Inclusion, Control, and Affection equips pastors to interpret human behavior through both psychological and spiritual lenses. It helps ministers discern whether a problem is primarily emotional, behavioral, or spiritual, thereby enabling appropriate interventions.

Second, ethical competence is paramount. As pastors adopt assessment tools like the APS, they must uphold confidentiality, informed consent, and professional boundaries. In Charismatic churches, where communal relationships are strong, confidentiality can easily be compromised. Therefore, counselor training must emphasize ethical discretion to preserve trust.

Third, the use of temperament-based counseling requires supervision and accountability. Faith-based counselors benefit from mentorship and peer review systems that refine their interpretive skills and ensure biblical accuracy. The Oheneba-Dornyo University College of Counselling Psychology (ODUCCP) can play a pivotal role in institutionalizing this model through workshops, certification programs, and continuous professional development seminars.

Finally, the APS fosters interdisciplinary dialogue between theology and psychology. It empowers faith leaders to engage meaningfully with mental health professionals, thereby expanding the scope of holistic care in the church. As McMinn (2011) asserts, the goal of

Christian counseling is not merely to heal the mind but to redeem the whole person. Temperament theory facilitates this redemptive integration by combining diagnostic precision with pastoral compassion.

5.4 Application in Ghanaian Pentecostal-Charismatic Settings

The Ghanaian Pentecostal-Charismatic context provides fertile ground for the application of the APS because of its emphasis on spiritual transformation and community fellowship. However, cultural and ecclesial factors must be considered in implementation.

First, cultural contextualization is critical. Ghanaian social structures value collective identity, respect for elders, and gender role differentiation. Counselors must interpret APS results through these cultural filters to avoid imposing Western individualism on African relationships. For instance, a Supine wife's emotional dependency may be culturally reinforced as submissiveness, while a Choleric husband's leadership may reflect social expectations rather than dominance. Counselors must guide couples toward biblical balance-mutual submission under Christ rather than cultural stereotypes.

Second, spiritual framing enhances acceptance of psychological tools. In the case study, the counselor introduced temperament analysis as part of divine revelation-an exploration of how the Holy Spirit shapes human uniqueness. This approach resonated with the couple's Charismatic worldview, where spiritual insight and prophetic affirmation are highly valued. Thus, integrating prayer, Scripture, and Holy Spirit guidance into temperament sessions ensures theological authenticity and spiritual depth.

Third, church-based integration is essential. The APS model can be incorporated into existing premarital curricula through structured modules such as "Understanding Your Temperament," "Managing Differences in Control," and "Building Emotional Intimacy." These sessions can be facilitated by trained counselors alongside pastors. Churches may also establish temperament-based small groups for couples, fostering peer learning and mutual encouragement.

Finally, the APS approach aligns with the Pentecostal-Charismatic emphasis on the renewed mind (Romans 12:2). It reinforces that transformation begins internally-when believers understand their God-given design and submit it to divine shaping. By embracing temperament counseling, Ghanaian churches can move toward more sustainable marital preparation-where

prayer and psychological insight work hand in hand to produce emotionally intelligent and spiritually mature couples.

7.5 Broader Implications for Christian Counseling in Africa

The success of the APS in premarital counseling illustrates a wider paradigm shift in African Christian counseling. It affirms that indigenous spirituality and modern psychology can coexist in mutual enrichment. For too long, the African church has treated mental and emotional struggles as purely spiritual matters requiring deliverance alone. However, as this study shows, biblical counseling enriched with temperament analysis promotes both inner healing and behavioral transformation.

The implications extend beyond marriage. The APS framework can be applied in pastoral leadership training, youth mentorship, and workplace counseling, helping Christians navigate relationships with greater self-understanding. It also contributes to the professionalization of Christian counseling in Africa, positioning faith-based institutions like ODUCCP as centers of integrative scholarship and practice.

7.6 Summary

In essence, the application of the Arno Profile System in premarital counseling redefines how Pentecostal-Charismatic churches in Ghana approach marriage preparation. It demonstrates that spirituality and psychology are not competing domains but complementary tools in God's redemptive work. Through temperament awareness, couples learn to celebrate diversity, manage conflict constructively, and grow in grace. For pastors and counselors, the APS offers a biblically faithful, psychologically sound, and culturally relevant framework for preparing couples not merely for a wedding ceremony but for a lifetime of wholeness and partnership in Christ.

8.0 Conclusion and Recommendations

8.1 Conclusion

This study has demonstrated that the Arno Profile System (APS) provides an invaluable framework for enhancing the effectiveness of premarital counseling within Ghana's Pentecostal-Charismatic churches. By integrating temperament theory into pastoral guidance, counselors can uncover the deeper psychological and spiritual dimensions that influence marital compatibility. The APS's tripartite model of Inclusion, Control, and Affection allows couples to recognize their

God-given differences, manage conflict with understanding, and cultivate harmony through intentional communication and emotional maturity.

The case study of Kwame and Abena illustrated that when couples become aware of their innate temperamental tendencies-both strengths and vulnerabilities-they move from frustration to empathy. What was previously perceived as resistance or indifference becomes a doorway to understanding. Their journey revealed that temperament awareness is not merely a psychological exercise but a spiritual discipline-an act of stewardship over one's soul and emotions (Proverbs 4:23). In this sense, the APS serves as a bridge between psychology and theology, helping Christian couples to renew their minds (Romans 12:2) and align their relationships with divine design.

Within the Ghanaian Pentecostal-Charismatic context, where the emphasis on prayer, faith, and spiritual authority is central, the inclusion of the APS introduces a balanced approach to holistic counseling. It affirms that while prayer and anointing remain vital, self-awareness and emotional wisdom are also necessary for sustaining Christian marriages. The model shifts the counseling paradigm from a purely spiritual deliverance approach to one of integrated healing-where the Spirit of God sanctifies temperament, transforming human weakness into instruments of grace.

Ultimately, the use of the APS in premarital counseling aligns with the biblical vision of marriage as both covenant and companionship (Genesis 2:18, Ephesians 5:31-33). It prepares couples not only to enter marriage in love but to remain in it with understanding, patience, and faith. The outcome is a form of discipleship within marriage-where self-knowledge becomes a platform for mutual edification and sanctification through the Spirit.

8.2 Recommendations

Based on the findings and reflections of this study, several recommendations are proposed for pastors, counselors, and theological institutions engaged in faith-based counseling and marriage preparation:

1. Institutional Integration

Theological colleges, Bible schools, and Christian universities should incorporate temperament theory and the APS into their counseling curricula. Institutions such as the Oheneba-Dornyo University College of Counselling Psychology (ODUCCP) can lead the way

by offering certified training in the APS and Creation Therapy to equip pastoral counselors across Africa.

2. Church-Based Implementation

Pentecostal-Charismatic churches should adopt the APS as part of structured premarital programs. Trained temperament counselors can collaborate with pastors to administer assessments, interpret results, and facilitate guided couple sessions. This ensures that spiritual preparation is complemented by psychological understanding.

3. Pastoral Competence Development

Clergy and lay counselors must pursue ongoing professional development in Christian counseling ethics, assessment interpretation, and cultural sensitivity. The integration of temperament counseling demands that practitioners maintain both pastoral warmth and clinical accuracy.

4. Public Awareness and Education

Churches and counseling centers should create seminars, workshops, and family-life ministries focused on temperament and emotional intelligence. Educating congregants about God's design of human temperament will promote empathy, reduce conflict, and strengthen marriages within Christian communities.

5. Further Research

Future studies should expand the use of the APS across different denominations, regions, and cultural groups in Ghana to explore its broader applicability. Comparative research between traditional, Pentecostal, and Charismatic settings will provide deeper insight into how temperament-informed counseling can be contextualized across Africa.

6. Spiritual Integration

Counseling interventions must continue to uphold the supremacy of Scripture and the transformative work of the Holy Spirit. Temperament knowledge is not an end in itself but a means by which believers understand their weaknesses and yield them to Christ's sanctifying grace. The ultimate counselor remains the Holy Spirit (John 14:26), who empowers couples to live out love that is patient, kind, and enduring.

8.3 Biblical Reflection

“Two are better than one, because they have a good return for their labor. If either of them falls down, one can help the other up” (Ecclesiastes 4:9-10). This passage captures the essence of temperament-informed marriage: understanding that divine partnership thrives when both partners embrace mutual support and emotional attunement.

Through tools such as the APS, Christian counseling in Ghana can move closer to its biblical mandate-to heal the soul, restore brokenness, and strengthen the bonds of covenant love. When the Church embraces this holistic approach, marriage preparation becomes not merely a pastoral duty but a redemptive ministry-equipping couples to mirror Christ’s love in their homes and communities.

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