



**THE
ENNEAGRAM
GOES TO
CHURCH**

**WISDOM FOR
LEADERSHIP,
WORSHIP, AND
CONGREGATIONAL LIFE**

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ALL TRUTH IS GOD'S TRUTH

Transposing the Enneagram into a Christian Key

If you're driving north on North Washington Street in Wheaton, Illinois, you will come to College Avenue, and if at the intersection you look to your left, you will see the historic College Church, where I spent many happy years as a student, an intern, and an associate pastor. But if you turn your gaze to the right, you will enjoy a panoramic view of the campus of my beloved alma mater, Wheaton College.

About twenty yards from the intersection of North Washington Street and College Avenue you will see a large, prominently displayed stone structure set against the backdrop of the front lawn of the college campus as it lazily meanders down from Blanchard Hall. On it is inscribed the college's sacred motto—*For Christ and His Kingdom*.

Visiting the campus, you can't miss the sign. Its imposing, unchallenged position on the southwest corner of the campus no doubt does just what its designers intended. It announces to visitors as well as reminds residents that this is what the college is all about—its reason for existence, its mission. A liberal arts college where everything is refracted through Christ.

And yet those who have spent time on campus as students, staff, or faculty are let in on a little secret. There is another catchphrase that has perhaps an even greater influence on the educational experience at Wheaton College.

All truth is God's truth.

Famed Christian philosopher and longtime Wheaton College faculty member Dr. Arthur Holmes is responsible for injecting this Augustinian phrase into the bloodstream of Christian colleges around the country, so that now the concept is a given in Christian higher education.

What does it mean?

In simplest terms, “All truth is God’s truth” means that truth is truth—no matter who says it or where you find it. If it’s true, then it doesn’t matter if it was a Christian or a non-Christian, your Sunday school teacher or a secular atheist who said it. It’s still true. And because it’s true, it belongs to God. Because all truth is, quite literally, God’s truth. He owns every square inch.

How is that possible?

“Todd, do you mean to tell me that it doesn’t matter if Jay-Z or Rick Warren, Bill Gates or Beth Moore, the Dali Lama or David Platt says it, there’s no difference when it comes to truth? It doesn’t matter who says it, it’s still true?”

Yes, that’s right.

Check it out. As Christians, we affirm that truth is one. There is a unity to truth. It’s not plural but singular. All truth, wherever you find it in this big world, is God’s truth and ultimately originates from the mind of God. If it is truly true, then truth reflects the mind of God—which is one, not many.

Okay. But let’s get concrete.

Think of it this way. It doesn’t matter whether the truth is an observation of science, an insight from a literary classic, or a formula from the realm of mathematics; if it is true, then that sliver of truth—regardless of its significance—belongs to the single fabric of truth, whose sum and content is woven together by the hand of God. In other words, all truth is God’s truth.

As an undergraduate at Wheaton, I studied philosophy. It was a fabulous major because it introduced me to some of the greatest minds of the Western tradition, luminaries such as Plato and Aristotle, Augustine and Aquinas, Descartes and Hume, Kierkegaard and Kant.

Of course, not all these thinkers were Christians. Some were, but many weren't. A few, in fact, were openly hostile to the Christian faith, such as the British skeptic David Hume, the Dutch rationalist Baruch Spinoza, and the infamous German atheist Friedrich Nietzsche.

And yet they and many others had both profound and *profoundly true* things to say. This is not to imply that what they said was somehow inspired by God, at least not in the way we tend to think about inspiration. I only mean that they—even the most aggressively anti-Christian among them—had access to truth in God's world through the use of their God-given minds, so that when they said something true, they were rightly describing reality as we know it—and as God knows it.

Perhaps you're having trouble getting your head around all of this. That's okay. I, too, had a hard time wrapping my brain around the liberating fact that all truth is God's truth.

Let me share a story that began to drive this home for me.

During my freshman year at Wheaton, I took an advanced philosophy course titled "Faith and Reason." The course explored the fascinating interface between, well, faith and reason. What do we know by faith and only by faith, and what do we know by reason without the aid of faith? These were the kinds of questions we grappled with for an entire semester.

Since I was only a second-semester freshman, I hadn't yet digested Wheaton's educational philosophy, which meant that from time to time I would find myself gagging on a point or two in a professor's lecture. It happened, most memorably, in my "Faith and Reason" class.

I can't remember what precisely the professor was talking about, but I do remember the thought suddenly occurring to me—as though it were an insight from the heavens—that many of the philosophers we studied weren't even Christian. We were studiously reading their scholarly tomes, but they weren't even eligible for admission to Wheaton College.

"What gives?" I thought to myself. "Why are we reading these folks anyway? Can't we focus the curriculum on the sympathetic Christian voices? Surely, there are plenty to choose from."

So I decided to press my professor on this line of argument. I framed my question as forcefully as I could and even quoted Jesus' famous dictum, "A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit" (Mt 7:18).

To my mind, this was a simple open-and-shut case—with Scripture backing me up. Only Christians (namely, healthy trees) can bear good fruit (that is, true ideas). Ergo, I thought, non-Christians, like Nietzsche, Hume, and Spinoza, can only bear bad fruit (that is, untrue ideas).

"Isn't that right, Professor?" I asked.

I can't recall exactly what he said in response. What I do vividly remember is the look on his face as he answered. He was dumbfounded, unsure of whether it was even a serious and sincere question. Imagine telling the president of the Flat Earth Society that this lovely place we call home is actually quite spherical. He would be beyond disbelief, horrified even.

Something like that was on the face of this shaken professor. No doubt he was wondering how I was even granted admission to the college or how I'd spent nearly six months on campus without picking up on the fact that all truth is God's truth. Of course, I mean this as no discredit to this particular professor. He was excellent in many ways, and in the end, he patiently fielded my question with an answer that shed a lot of light and only a little heat.

But why do I tell you this?

Because some people are anxious about the Enneagram going to church. They're anxious about it just like I, as an earnest Christian, was anxious about devoting so much time to learning the philosophy of Hume, Spinoza, or Nietzsche, especially in a *Christian* college of all places. Some of the critics and skeptics of the Enneagram feel similarly. Understandably so.

Not too long ago, a good friend of mine tweeted that the Enneagram is—catch this—"a horoscope for intellectuals."

Ouch. That hurts.

Others, however, have voiced their worries about the Enneagram in less pithy, more potent ways. They've taken to pen and paper—or, at

least, they've penned some blog posts—to caution their fellow Christians about too quickly jumping on the Enneagram bandwagon.

“There are,” they insist, “reasons for concern.”

What are these? There are several. But the main concern is this: *the Enneagram isn't Christian*. Some worry that if the Enneagram goes to church, and if it captures the attention of Christians, it will foster *sub-Christian* ways of thinking. Its presence in the pews will only encourage Christians to enthuse about wings, arrows, and subtypes rather than baptism, Communion, or prayer. And this will only accelerate the triumph of the therapeutic.

I must confess, I resonate with this basic concern. I don't want to sound like a grumpy old man, but, to be honest, the last thing most American Christians need is another fad to fixate on, especially if it is not helpful in promoting the love of God and neighbor. The American church surely doesn't need one more reason to be distracted from making disciples and serving our communities. We need all the help we can get to live more like Jesus.

Can I get an amen?

It's true. I worry that if the Enneagram goes to church, it may hinder rather than help ordinary Christians to live their faith in richly biblical ways. I worry that some Christians may become more enamored with personality types than with the perseverance of the saints, more excited about where they go in stress and security than about their eternal destinies, and more interested in the subtleties of Triads and Stances than in the mysteries of the Trinity and incarnation.

So, I ask you—and I ask myself—a very serious question. Do we *really* want the Enneagram to go to church?

It is, indeed, a serious question, and it deserves to be taken seriously. We cannot simply assume that Christians—much less pastors and church leaders—can invite the Enneagram to go to church without any fuss or without asking any hard questions. That would be at best naive and unthinking; worse yet, it could prove spiritually deleterious and even dangerous.

If we're going to benefit from the wisdom of the Enneagram, and if we're going to share its wisdom with others in our churches, then we need to think about the Enneagram in a responsible way, which is to say, in a decidedly *Christian* way.

But with something like the Enneagram, is that even possible? Let's not forget that the Enneagram's origins are shrouded in mystery, and its contemporary development is heavily indebted to occultist thinkers such as George I. Gurdjieff, Óscar Ichazo, and Claudio Naranjo. Is it just too spiritually sullied to be all that useful for serious Christians?

More to the point, is there a Christian approach to the Enneagram? If so, what might that look like? How would we develop such an approach? Where would we even begin?

THE ENNEAGRAM AS A WISDOM TRADITION

If we want to develop a Christian approach to the Enneagram, a good place to start is with the idea of wisdom. In fact, it's helpful to think of the Enneagram as a wisdom tradition.

Like other systems of belief, intellectual frameworks, schools of thought, traditions, books, ideas, or individual thinkers—the Enneagram helps us better understand ourselves and the world in which we live. This is what wisdom traditions do: they offer wisdom into who we are and how the world works.

The idea of a wisdom tradition may be new to you. But the reality will be familiar. Wisdom traditions come in lots of different shapes and sizes. Some are old and some are young. Some secular, some sacred. *Aesop's Fables* is an ancient collection of “sticky” stories with powerful moral points, otherwise known as a wisdom tradition. So, too, are the sayings of Confucius or Benjamin Franklin's *Poor Richard's Almanack*. These are wisdom traditions—stockpiles of wise insights.

Or think of William Bennett's *The Book of Virtues*, the popular *Chicken Soup for the Soul* series, or management guru Stephen Covey's *The Seven Habits of Highly Effective People*. Each of these books contains helpful,

practical, actionable insights to help us live wisely and well in this world. They're also wisdom traditions, extended conversations about how to navigate life wisely.

You likely know that the Bible contains its own wisdom traditions. Four Old Testament books draw upon the wisdom from the ancient Near Eastern world: Job, Proverbs, Ecclesiastes, and Song of Solomon. Students of the Bible refer to these books as "Wisdom Literature" for good reason. They're part of Scripture to cultivate wisdom in readers so that we know how to live wisely in the world and with people.

These four wisdom books are different from the rest of the Old Testament. Scholars say that they are of a different genre, or literary type. These wisdom books serve an important purpose in Scripture; they complement the sweeping narratives of the first half-dozen books of the Old Testament and the potent prophetic material we find in books like Isaiah, Jeremiah, or Ezekiel. Their main contribution is that they shed ethical and God-centered insight on the everyday realities of life: things like work, relationships, and suffering.

Richard Foster, famed author of *Celebration of Discipline* and other spiritual classics, has a helpful way of talking about the wisdom traditions of Scripture and the kind of material we find in the book of, say, Proverbs or Ecclesiastes. He says that these books contain "the stored treasure of human insight."¹

That's a great definition of a wisdom tradition, whether it's a wisdom tradition we find in Scripture or in the pages of a contemporary best-seller. It's also a great way to think about the Enneagram—what it is and why people love it.

The Enneagram is a stored treasure of human insight into how people work.

The Enneagram isn't cryptic or esoteric, like Sufi mysticism or the Theosophical Society. Nor is it overly technical and complicated, like an electrical engineering degree or an explanation of Gödel's theorem. Instead, the genius and appeal of the Enneagram is that it offers wisdom that is accessible, insightful, and actionable, just like what we find in the book of Proverbs.

It's everyday wisdom for everyone.

Perhaps this is what explains the Enneagram's massive appeal among people of faith and those without a particular faith tradition. People these days, Christian and non-Christian alike, are drowning in information. But they are starving for wisdom.

The Enneagram cuts through the clutter of information and offers a surprisingly simple and yet extremely powerful way of viewing human personalities—a perspective on what it means to be human that maps onto our experience in remarkably insightful ways.

The first step, then, in thinking Christianly about the Enneagram is to view the Enneagram as a wisdom tradition—a stored treasure of human insight, a longstanding conversation about who people are and how we work in the world, a collection of wise insights into personalities and interpersonal dynamics.

But if we're going to invite the Enneagram to church and benefit from its insights for the people of God, then we need to take a second step. We need to transpose the Enneagram into a Christian key.

TRANSPOSING ENNEAGRAM WISDOM INTO A CHRISTIAN KEY

Scholars recognize that in the Bible there is plenty of pagan or “secular” wisdom. Again, consider the book of Proverbs. There isn't anything exclusively Christian or especially God-centered about these pieces of wisdom chosen randomly from the book of Proverbs:

Do not plan evil against your neighbor, who dwells trustingly beside you. (3:29)

The lot puts an end to quarrels and decides between powerful contenders. (18:18)

A whip for the horse, a bridle for the donkey, and a rod for the back of fools. (26:3)

If you're at all familiar with Proverbs, you know that we could endlessly multiply these examples. Further, you could just as easily find advice

like this in *Poor Richard's Almanack* or *Chicken Soup for the Soul*. But that doesn't make these statements any less true. Regardless of their sources, they offer true wisdom into how the world works and how we work in the world.

Scholars also point out that a book such as Proverbs contains many sayings found in other pagan or secular texts and traditions from the ancient world. But this does not at all undermine their value for Christians. They are still true insights into God's world.

Let me put it like this. Whether an insight is genuinely Christian has less to do with its source and more to do with its purpose or end. Derivation is less important than direction.²

The question is not where did it come from, but to what end is it put? Is this wisdom in the service of Christ or not? Is this insight helping you love God and your neighbor more or not? For the Christian, this is the decisive question.

My doctoral supervisor was a superb scholar and lovely human being named Graham Stanton. He held the Lady Margaret's Professorship of Divinity at Cambridge University, the oldest endowed academic chair in the United Kingdom, established back in 1502 by Lady Margaret Beaufort, the mother of King Henry VII.

Professor Stanton liked to talk about ideas being transposed. "Todd, that's a good insight," I remember him saying. "But it needs to be transposed into a different key. Then, it will unlock the argument of your dissertation." The idea of transposing in this way comes from musical theory, where musicians transition a piece or a section of music from one key to another. When this happens, it can unlock new potential.

I often found that he was right. When I moved an idea that I had from one part of the dissertation to another, it would often open the argument in a helpful way. A good insight in one place can become a transformative argument in another, as the idea takes on a different meaning and significance in a new location or context. Professor Stanton taught me that.

Interestingly, the Bible transposes wise insights from one context to another. The book of Proverbs transposes pagan wisdom into a God-centered key. This is what makes it scriptural and useful for Christians. Consider the opening passage of Proverbs. It provides the context for how we are to approach the wisdom of Proverbs. The frame of reference for the insights of Proverbs is this: *The fear of the Lord is the beginning of wisdom* (1:7).

Many Christians don't like to think about the fear of the Lord. They think it's a scary idea. But in Scripture the fear of the Lord isn't about being *afraid* of God. Rather, it's a way of talking about *revering* God. The fear of the Lord is about one's attitude toward God. My friend Douglas Sean O'Donnell gets it right when he writes that the fear of the Lord is a way of talking about "an attitude of submission, respect, dependence, and worship."³ Precisely.

If we want to think Christianly about the Enneagram, then we need to transpose its wise insights into a distinctly Christian key—the fear of the Lord. We need to frame everything it teaches in light of our reverence for God. We need to allow the lordship of Christ to shape everything we think about human personality. This is the secret.

When we transpose the Enneagram into a Christian key, when we frame insights in terms of the fear of the Lord, everything changes. Rather than detracting from the Christian faith or distracting us from the serious business of Christian ministry and spiritual growth, we find that the Enneagram actually accelerates and enhances our movement in Christ-centered directions.

THE ENNEAGRAM AND THE FEAR OF THE LORD

But what does the Enneagram look like when we transpose its insights into a Christian key? What happens to the Enneagram's understanding of personalities and interpersonal relationships when we frame it in terms of the fear of the Lord?

Here I've identified a few of the leading themes you will find in Enneagram teaching and transposed them into a Christian key so that

they relate more organically to biblical ways of thinking and Christian theological concerns. Obviously, I have not covered every facet of Enneagram teaching. But I trust you will see how it works.

By transposing the Enneagram into a Christian key, its valid insights become genuine wisdom in the service of Christ. But if we fail to do the work of transposition, we risk embracing ways of thinking that are alien to Scripture, foreign to our faith, and may be unhelpful to us as followers of Christ.

Valid insights from the Enneagram transposed into a Christian key
Sharing in the divine essence	Made in the image of God
Sleepwalking through life	Dead in trespasses and sins
Compassion for self and others	Humility before God and neighbor
Discovering your true self	Putting on the “new self”
Focus of attention/chief passion	Signature sin/characteristic idol

1. From sharing in the divine essence to being made in the image of God.

Enneagram teachers are fond of making an important point about personality—namely, *you aren't your personality*. They insist that we shouldn't confuse our personality with who we really are.

According to Enneagram theory, our personality is a sophisticated coping mechanism we develop early on in life as a way of having our basic needs met. Of course, each of us has a personality, and it's a powerful influence on our life. But it's not who we are.

Instead, Enneagram teachers like to speak about our “true self,” our “essence,” or even our “divine essence” as who we really are, and they distinguish it from our personality. Don Riso and Russ Hudson, leading authorities on the Enneagram, talk about our “divine spark” or “divine essence” as the essential core or true nature of who we are, not our personality type.⁴

Classical Christian teaching, however, begins with the narrative of Scripture in Genesis 1, where we learn that human beings are made in

the “image of God” (1:27). This is a very different concept than having a spark of divinity within us. We don’t share in God’s divine essence or nature; that’s more akin to Eastern pantheism than historic Christian theism. Rather, we are distinct creatures altogether, even though we are in his image and thus have the capacity to reflect his nature, character, and will on this earth.

2. From sleepwalking through life to being dead in trespasses and sins.

Enneagram teachers also like to talk about the human condition as one of sleepwalking through life. It’s a powerful metaphor to describe how most of us are oblivious to who we are and how we relate to others. We aren’t awake to who we are; we’re fast asleep. Sure, we’re making our way through life, but it’s a kind of sleepwalking that lacks self-awareness—the kind of self-awareness offered by the Enneagram.

Of course, sleeping and waking are rich biblical metaphors too. But they’re usually used by the writers of Scripture to refer to being either spiritually or physically dead and in need of a resurrection from that state. “Awake, O sleeper,” Paul writes, “and arise from the dead, and Christ will shine on you” (Eph 5:14).

This signals to us something important. *Scripture has a more sobering view of the human condition than we sometimes find in Enneagram teaching.* We aren’t simply asleep and need to wake up; we are spiritually *dead* and need nothing less than spiritual revivification or what Jesus called new birth. Remember his words to curious Nicodemus: “No one can see the kingdom of God unless they are born again” (Jn 3:3 NIV). Or listen to Paul’s take on who we are apart from the grace of God: “And you were dead in the trespasses and sins in which you once walked. . . . But God . . . made us alive together with Christ—by grace you have been saved” (Eph 2:1-2, 4-5).

Christians need to take seriously the fallen condition of humanity, which we trace back to the tragic events described in Genesis 3. Because of this, we recognize that increased self-awareness and self-understanding are wonderful things but cannot accomplish by

themselves the spiritual rebirth Scripture says is necessary to finding new life in Christ.

Christianity is different than the ancient heresy known as Gnosticism, which teaches that salvation is found in an enlightened understanding of the world and the self. Christians resisted this way of thinking and instead argued that salvation is by grace through faith and is a gift of God (Eph 2:8). It is not something we can accomplish on our own, no matter how self-aware we become.

To transpose the Enneagram into a Christian key, we must remember the damaging effects of the fall upon the human condition. We need more than self-awareness; we need the new birth of which Jesus speaks. We need to be raised spiritually, not simply awoken from our ignorance of ourselves or our lack of self-awareness. That is closer to Gnosticism than Christianity.

3. From compassion toward ourselves and others to humility before God and our neighbor. One of the great benefits of the Enneagram is that it helps us not to put people in boxes but to view them with greater compassion. When we realize that our way of seeing the world is only one way—and that there are *eight* other ways of seeing the world—we can't help but be more sympathetic and understanding of other peoples' ways of approaching life. This is where the Enneagram can be so helpful in improving relationships.

I'm quick to acknowledge that expressing compassion is entirely aligned with the Christian faith. However, even though it is useful and even biblical to talk about viewing ourselves and others with compassion, this theme may be more effectively grasped, and practiced, when we transpose it into the Christian key of *humility*. Scripture exhorts us this way: "Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment" (Rom 12:3 NIV). That's a call to practice humility—toward ourselves and others.

Enneagram teacher Helen Palmer describes what humility looks like, without using the language of humility. She talks about "lending

yourself to the ways of others” (an idea we will return to in a subsequent chapter), explaining that “the world looks very different to each of the nine [types], and by lending yourself to the way that others feel within themselves, you can shift out of your own point of view into a true understanding of who the people in your life really are, rather than what your ideas about them might lead you to believe.”⁵

Transposed into a Christian key, this is a great definition of what humility looks like. Of course, for the Christian, humility toward others begins with humility *before God*. Only when we see ourselves as both beautiful and broken, created and fallen, alienated and redeemed, will we begin to have a full and proper sense of humility before God and others.

4. From discovering your true self to putting on the new self. Enneagram teacher Marilyn Vancil has written a fine book entitled *Self to Lose—Self to Find: A Biblical Approach to the 9 Enneagram Types*. She speaks about “two selves,” the authentic self and the adapted self. There is good biblical precedent for thinking about two selves, and it can be very helpful for people to begin to distinguish between who they are (true self) and who they want to be (false or adapted self). I have found this distinction very useful personally and in counseling others.

We should, however, be aware of its limits and its potential to mislead. The Christian faith calls us to something more—something more radical and more profound—than discovering our true self. The biblical teaching about the self is both more dynamic and more moral in its focus.

Scripture lays the emphasis not on discovering your true self but on taking on a new self, that is to say, *stepping into a new way of life*. This entails the transformation of our character. It means renouncing certain practices and embracing, even embodying, others.

Scripture calls the Christian to “put on the new self, which is being renewed in knowledge after the image of its creator” (Col 3:10). This new self is a morally renewed self rather than simply a better-informed

self. And this moral renewal comes about not through self-discovery but through growing in the knowledge of God and his Word.

Of course, Christians can find tremendous help in this process of moral renewal by working with the Enneagram distinction between the true and false self. But Scripture's vision of the self and its transformation is both more extensive and more expansive.

5. From focus of attention/chief passion to signature sins/characteristic idols. Recently, I was discussing the Enneagram with a friend over lunch. He mentioned how he appreciated the Enneagram's ability to help him see the "contours of his own sin."

I really like that way of putting it.

Enneagram teachers often talk about our "focus of attention," what we tend to fixate on, or what we are prone to see or not see. This is one of the core features of personality—our attention and where it is directed. Some teachers describe this feature of personality with the language of "passions" or "fixations," and this can be quite helpful.

Some teachers helpfully connect this aspect of Enneagram teaching to the so-called "seven deadly sins" of the Christian tradition, which may be an even more promising way for Christians to think about these insights of the Enneagram.

This resonates with how Christian author and psychologist Michael Mangis talks about each of us having "signature sins."⁶ Well-known pastor and writer Timothy Keller has likewise helped us appreciate the role of idols in our hearts, what he calls counterfeit gods.⁷ What is an idol but a deep-seated obsession with some earthly good?

When transposed into a Christian key, the Enneagram becomes a very astute and reliable guide to the idols of our hearts, to the ways in which we fixate on certain things by virtue of our unique wiring, temperament, or personality.

Transposing the insights of the Enneagram into a Christian key, as I have tried to do here, isn't meant to be a game of semantics or re-adjusting our words—"You say potato, I say potahto." To be sure, words

are important; they do matter. But they matter because of how they shape the way we conceive of and think about reality.

Yet therein lies the danger with the Enneagram. When we adopt language that is foreign to Scripture and to historic Christian ways of speaking, we run the risk of embracing concepts and categories that are likewise alien to Scripture and the Christian faith. What begins as a subtle difference in terminology becomes, if we're not careful, a profoundly alien way of thinking.

Of course, it takes work to transpose the Enneagram into a Christian key. So why bother?

Because the Enneagram offers us a rich resource for understanding the human personality and interpersonal relationships. The Enneagram is the protein shake of personality inventories. There is so much packed into those nine numbers that the Enneagram is a potential goldmine for pastors and their congregations.

In other words, the work of transposing the Enneagram is well worth it.

ALL TRUTH IS GOD'S TRUTH—EVEN THE ENNEAGRAM

It's been many years since I was an undergraduate at Wheaton College. But my conviction about the unity of truth, and that all truth is God's truth, has only become stronger with time, so that now it is a foundational part of my worldview as a Christian.

Over the years, the conviction that all truth is God's truth has helped me think Christianly about many things, from evolution and psychology to economics and art. But it has also helped me to think Christianly about the Enneagram.

Let's be honest. The Enneagram is not a Christian tool.

But the Enneagram can be a source of profound insight into the world in which we live and the way we live in this world.

This doesn't mean that everything the Enneagram teaches is true, just like it doesn't mean that everything Aristotle or Augustine or anyone else

has to say is true. We still need to wrestle with the truth claims of the Enneagram and see if they comport with our Christian faith.

But at root the Enneagram is a wisdom tradition. As such, it can help you and me grasp things that are true about ourselves and about others. And insofar as this is the case, the Enneagram helps us grasp *God's* truth.

Because all truth is God's truth—even those truths we discover in the Enneagram.

So, pastors and church leaders, let's be open to the wisdom of the Enneagram. Let's explore what it has to offer us and our congregations. Let's see if it might help make us wiser in the way people work. And let's start, on the very next page, by seeing how the Enneagram makes sense of how we navigate life.

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