

# The Process of TPM

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# **THE TPM STUDY GUIDE:**

## **Get the most out of your training!**

Before reading this book or its companion book, "The Essentials of TPM," be sure to visit the TPM STUDY GUIDE found at [www.TransformationPrayer.org/tpmstudyguide](http://www.TransformationPrayer.org/tpmstudyguide). The Study Guide will direct you through the reading material, video presentations, practice sessions, training exercises, etc.

The contents of this book can equip you to apply the ministry Process of TPM, but it will not fully explain many of the Principles this ministry is built upon or the Purpose for which it should be learned and applied. The companion book, The Essentials of TPM, is designed to explore the overall purpose of this ministry as well as delve into the fundamental principles that support everything that we do in TPM.

This ministry is continually transforming as we learn how to more effectively participate with God in the faith refining and mind renewing work that He is doing in each of us. Modern technology allows us the luxury of making edits and changes to this training as is deemed necessary. We will do our best to alert you to any major changes as they are made.

If you are a part of a group working through the training together, it is best if each of you possess the same edition of the books that you are using. There will be notable changes in each new edition, as well as in the questions asked at the ends of each chapter. This should be taken into consideration if you are using different versions.

Remember that you can always download the most up-to-date version online of either of these two books at no charge at any time.

We pray that God uses this training to both bless and equip you!

-Ed and Joshua

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# Introduction

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This book is the companion text to the book entitled *The Essentials of TPM*. These two books are the primary training resources of Transformation Prayer Ministry (TPM). Both books are necessary to fully understand and apply TPM. The *Process of TPM* will provide an expansive view of what a ministry session should look like and the protocol used when you're in a ministry session. Whereas, *The Essentials of TPM* focuses primarily on the Purpose and Principles of TPM.

The foundational concepts discussed in *The Essentials of TPM* are vitally important in order for you to get the most out of what you will learn and be able to make Transformation Prayer Ministry a lifestyle and daily practice. As such, both you and those with whom you minister must understand them. Learning the process of TPM without a good understanding of the “essentials” may reduce the TPM Process to a pain management tool and thereby, forfeit the greater benefits this ministry offers. People who do not understand the purpose and principles of TPM will typically only seek ministry when their emotional pain becomes unmanageable.

The grander scope of TPM is comprised of what we refer to as the “Three P’s” (the Purpose, Principles, and Process of TPM). *The Essentials of TPM* focuses on the Purpose and Principles, while this book focuses primarily upon the third “P” or the “Process.” The Process represents the protocol that should be followed in an authentic TPM session. Any variation from this protocol, either through addition, augmentation or reduction, becomes something other than TPM and therefore, should be called by some other name.

This TPM Process book will serve as a “field guide” for your future TPM sessions. It provides you with a working knowledge of how to apply the Process. What you learn here will equip you to locate

where you are at any given moment in a ministry session. When you know where you are in the TPM Process, you should know exactly what to do next.

To fully understand TPM, you must include each of the Three P's together as a whole. Some people have mistakenly focused solely upon what happens in a ministry session or process, (which is the focus of this book) without fully grasping the complete scope of the ministry. This inevitably results in their coming up short, both in application and effectiveness. It is akin to a doctor learning how to wield a scalpel without first learning how the human body works.

### ***Brief Review of the Three P's of TPM***

Even though *The Essentials of TPM* provide an expanded discussion of the Purpose and Principles of TPM, it might be helpful to review the basic ideas of these "P's" before turning our attention solely to the TPM Process.

As we review some of the basics here, we recognize that there is much repetition and redundancy in this book and in *The Essentials of TPM*. This was done deliberately. Most people only read a book one time and realistically retain about 12-15% of what they read. With this being the case, we deliberately restate some of the basic concepts and principles over and again. We encourage you to make it your goal to learn and remember what you read rather than focusing on merely "completing the training." Master it and make it a lifestyle. Reading all the text and watching the videos does not mean that you have been trained. Merely reading all of the words in the text and watching the videos does not guarantee that you have comprehended all that is there. We encourage you to make your goal to master the three "P's" of TPM and implement it as a lifestyle.

### ***PURPOSE***

The Purpose of TPM encapsulates why we seek to learn and apply this ministry at all. In TPM, we view life's troubles and difficulties as opportunities to have our faith refined and our minds renewed, rather than simply as trials to endure and get through. When we adopt this frame of reference, we can more intentionally participate with God as He refines our faith, renews our minds, and transforms our beliefs and subsequent behaviors. As long as we are trying to escape our struggles by distracting ourselves from our pain, blaming others or our circumstances for it, or taking a victim's role, we are forfeiting the opportunities God has afforded us for our benefit and our good.

When we lack this perspective, we will likely view our difficulties as problems to endure or struggle through, rather than as divine opportunities for eternal benefit. Until we understand the "why" of



TPM (its Purpose), we will drastically limit the benefits that come from learning the TPM principles and applying its process. If we view TPM simply as a tool for eliminating our painful emotions, this makes the TPM Process (what happens in a ministry session) seem paramount. However, when we view pain as our problem to be eliminated, we will only utilize the TPM Process when our pain becomes unmanageable or more than we can bear.

The “Essentials” book highlights the value and necessity of suffering. Our life struggles serve as the context in which God does His finest work by refining our faith (belief) and renewing our minds with His truth. Suffering is part of the refiner’s fire that exposes our lie-based beliefs so He might purify our faith that is *“more precious than gold”* (1 Pet. 1:7). When we maintain this perspective, the TPM Process rightly becomes a means for cooperating with God in His *“handiwork”* (Eph. 2:10) of faith refinement and mind-renewal, rather than a means to manage our pain.

The truth is, suffering does not produce emotional pain, but rather it exposes our lie-based heart beliefs from which our pain is rooted. When we view our difficulties as opportunities for faith refinement and mind renewal, we are on the “same page” with God, making it possible for us to intentionally participate with Him in His “handiwork.”

We will soon discover that negative emotion is not a problem that needs to be solved, but rather a vital part of the solution itself. Some people have assumed that negative emotion is a bad thing, that it is toxic and those suffering from it are somehow emotionally wounded. The fact is, there are no emotionally wounded people in this world, but rather, just people who believe lies and who feel what they believe; which obviously includes each of us.

If we perceive life’s difficulties as God’s “refining fire,” designed to transform us into the image of His Son (Rom. 8:28-29), and if we choose to *“humble [ourselves] under the mighty hand of God”* (1 Pet. 5:6) in the midst of the *“refiner’s fire,”* we will begin to experience its eternal benefit. *“After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen, and establish you”* (1 Pet. 5:10).

## **PRINCIPLES**

The Principles of TPM represent the foundational concepts that support and explain how the TPM Process works. They address such concepts as the purpose of emotional pain, the function that memory serves within a TPM session, the natural process of association, how beliefs are established, why we cannot stop believing something once it becomes heart belief, the connection between our

beliefs and actions, etc. They also explain the various roles of those participating in the TPM Process and the logical, practical, and theological reasons why we believe that TPM is effective.

The Principles can be used to answer many, if not all, of the questions you may have regarding TPM, the Process, how the protocol is applied, why it is effective, and so on. They also serve as the justification for what is or is not included in the TPM Process. Because the Principles are used to explain the many aspects of the TPM Process, it is vital that each person participating in the ministry process understands them.

## **PROCESS**

*The Process of TPM* is the systematic protocol to follow during a ministry session. The Process is comprised of seven possible stages, often referred to as “boxes” or “locations” on the TPM Map. The TPM Map contains every stage of the Process, as well as the specific questions that should be asked in each stage. This Process is a tried-and-true approach that has reportedly had positive and consistent results since its inception in 1995 for many people using it. However, this Map must be followed correctly and consistently in each session to be true to TPM. Any questions or practices that are not included in the TPM Map are not part of TPM and should be avoided in a ministry session. This book will focus on applying the full systematic protocol.

### ***The Goal of the Ministry Session***

Contrary to popular opinion, the goal of a ministry session is NOT to alleviate emotional pain! Many people initially come for prayer ministry because they are hurting emotionally and want the pain to go away. They seek help with the intention of using TPM as a pain management tool, but this approach should be corrected as early as possible. This misperception comes from a lack of understanding regarding the purpose and value of emotional pain (which is a key principle of TPM).

In TPM, negative emotion is not viewed as a bad thing. All of our emotions were designed by God and serve several important roles. For example, our emotions provide vitally important information and helps us to identify the lies that we *currently* believe. As you have hopefully already learned from your reading of *The Essentials of TPM*, while emotional pain feels bad, it is actually healthy and needed!

Viewing pain as a problem might be compared to the man who went to the dentist because of terrible pain in his jaw. After the dentist took a few X-rays, he concluded, “You have a rotten tooth that is causing all of your pain.” The man replied, “I did not come here because of my tooth. I can

live with that. I just want the pain to go away!” The dentist responded, “But Sir, your pain is being caused by the tooth. I need to pull it.” “Oh, no!” the man exclaimed, “That will only hurt me more! Just give me something for the pain so that I be on my way!”

This is obviously meant to be a silly example, but it is no more illogical than going to the refrigerator when we are not hungry in order to relieve our emotional malaise. In America we refer to some types of food as being “comfort” food. However, in reality, eating when we are not hungry is not so much about comforting ourselves as it is about “numbing out” what we do not want to feel. Somewhere along the way we discovered that by putting something tasty in our mouths we could distract ourselves from the emotions we do not want to feel. We can still function (to a limited extent) with a rotten tooth as long as we are able to ease the pain!

TPM is not intended to resolve emotional pain or bring what we feel to a more manageable level. The scope is much greater and its purpose much more important! So what is the goal of TPM? *TPM is a ministry that assists in the identification and replacement of lie-based thinking with the truth so that we may profit from God’s ongoing process of faith/belief refinement through learning to cooperate intentionally and purposefully with His handiwork.* Of course, one of the expected outcomes of this refinement is a positive change in what we feel. This is because we feel whatever we believe and when we believe the truth, we will feel what the truth feels like. The TPM Process consists of a series of willful choices that are made to help us position ourselves to receive the truth that the Spirit desires to grant us. In the TPM Process we choose to place ourselves under God’s “mighty hand” (1 Pet. 5:6) so that He might accomplish His work within us (Phil. 2:13) which brings about genuine mind-renewal and transformation that results in a natural expression of the fruit of the Spirit.

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TO COOPERATE INTENTIONALLY AND PURPOSEFULLY WITH HIS HANDIWORK.**

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### ***Mentors and Mentees***

As you have read in *The Essentials of TPM*, there are two terms you will need to understand before moving forward in this journey. In the early years of TPM training, we referred to the person who was “administering” the ministry process as a “ministry facilitator” and the one who was being prayed with was labeled the “ministry recipient.” There are still places in this training where you may encounter these terms, but they are being phased out. For the most part, we use the term “Mentor”

when referring to the person who is typically asking questions a TPM session and the person being prayed with as the “Mentee.”

Today the focus of a TPM session is upon the role of the “Mentee.” This person is the one who is connecting with emotion, recalling memories, identifying beliefs, checking for transformation, etc. The Mentee is applying the TPM Process (to the best of his or her ability and understanding), while the Mentor observes and follows along using the TPM Map (this will be discussed in a later chapter). The Mentee is the one doing all the work in the process while the Mentor serves as a trainer, encouraging the Mentee to follow protocol.

This exchanging of terms was done to reflect several important shifts in understanding regarding the roles of those involved in a TPM session. We formerly viewed the facilitating role as an administrator, minister, or applicator, making the other party a recipient of ministry. This view was flawed and limited and has since been changed. The primary task of the Mentor is to equip the Mentee with the knowledge of the three “P’s” of TPM so that he might live in ongoing and realized victory (Eph. 4:1) and be able to intentionally cooperate with God in His refining work.

TPM Mentors are disciple-makers who equip Mentees for the life-long journey of faith refinement and mind renewal. Armed with this knowledge, the Mentee may begin to take advantage of God-given opportunities for refinement more consistently and intentionally on their own; day-to-day and moment-by-moment. The task then is not simply to ask appropriate questions during the ministry session at appropriate times, but also to equip the Mentee with a full understanding of the Purpose, Principles, and Process of TPM.

### ***No Real Difference***

The only difference between a Mentor and a Mentee is their familiarity with TPM and experience applying it. We are each on the same faith-refining and mind-renewing journey with God. All are Mentees, and some Mentees also Mentor others. In more ways than not, TPM is akin to a discipleship program in which all are learning to cooperate with what God is seeking to accomplish, and in the midst of it all, some are discipling and encouraging their brothers and sisters in Christ, equipping them and building them up (Eph. 4:12).

In like fashion, there is no difference between the person who continually struggles in his Christian life, seemingly unable to manage his pain, and the person who appears to be a stellar performer, suppressing his feelings, while trying to produce an appearance of Christlikeness at a surface level.

However, this performance-based spirituality can be accomplished by any person (believer and unbeliever alike) if they just set their mind on doing it. God is not concerned with how well we perform; He desires that we be transformed.

Both the struggler who self-medicates his emotional pain and the performer who attempts to “stand on top” of his pain are behaving the way they do for the same reason: pain management. This is not transformation. God is not interested in anything we do that does not address the real problem of belief. He desires for us to position ourselves so that He can transform us by convincing us of His truth and perspective, instead of us trying to conform our behavior to what we think the truth requires.

There is a major difference between acting like Jesus and being like Jesus. “Acting like” is a choice to control behavior, whereas “being like” is the outcome of the inner workings of God’s Spirit persuading us of the truth within our hearts. Suppressing what we feel in an attempt to “obey” God may have some temporary benefit, but such controlled behavior is neither spiritual, nor genuine transformation. In addition, managing lie-based pain is neither spiritual, nor any indication of whether one is doing well in God’s service. God wholly desires that we experience transformation made evident by the good works we do that express the fruit of His Spirit.

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We were destined to do good works just as the Scriptures say, “*we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them*” (Eph. 2:10). The work that God is doing in each believer is for the purpose of producing His fruit in our lives. This fruit (good works) are the outcome of our purified faith. Pure faith is believing the truth with the heart with absolute certainty. This manner of belief/fait h is granted solely by God, it is not something that we produce on our own. Our ardent determination and effort to study, memorize and meditate on the Scriptures will not produce this manner of faith or bring about genuine transformation. All of these practices may increase our knowledge and understanding of the Scriptures, but our exercise in such disciplines will not bring about genuine faith or transformation. Genuine transformation is solely the outcome of the inner work brought about by the Spirit as He persuades our heart to believe the truth.

## ***Two-fold Purpose of Every Ministry Session***

Every ministry session has two purposes. The Mentee should:

- 1) grow in knowledge of the Purpose, Principles, and Process of TPM in order to become better equipped for life and their journey with the Lord; and*
- 2) encounter the presence of Christ through His Spirit and experience genuine mind-renewal that results in lasting transformation of belief and behavior (the fruit).*

In the past, prayer ministry facilitators (which we now refer to as “Mentors”) were led to believe that the purpose of a TPM session was basically to give a person a personal encounter with the Lord, invite the Spirit to share His perspective with the person, and help the person reach a place of peace and stability. And, although this goal seems noble and countless lives were genuinely impacted, it also dramatically stifled the potential benefits that TPM offers. God desires to accomplish an even greater work. We have since discovered the true purpose of this ministry, and it is much greater and extends much further than anything that was taught prior to the release of the 2019 version of the TPM training. The Purpose, Principles, and Process of TPM have been greatly refined, expanded, and explained. And understanding each of these three “P’s” is vitally important if you wish to reap the full benefits that this ministry has to offer.

This book can equip you to rightly handle one of the three “P’s” of TPM. And if you choose to limit your application of TPM to the content discussed here, you can still personally benefit and offer aid to others. However, you will also unnecessarily forfeit the vast majority of potential benefits it offers and likely go on to create dependents, rather than disciples. Because of this, we encourage you to learn the Process well as you also grow in your understanding of the Principles and Purpose of TPM (which are discussed in detail in the book entitled, “*The Essentials of TPM*”).

## ***Faith and transformation are the outcomes of God’s work in us.***

In his prayer for the church of Thessalonica, the Apostle Paul said, “*We remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ*” (1 Thess. 1:3 NIV). God desires that we have a work that is the outcome of our faith, labor that is motivated by love and endurance that is inspired by our hope in the finished work of Jesus.

Spiritual performance that is commonly observed within the church is not spiritual in and of itself. It is basically controlled behavior. Any unbeliever can do works that mimic the behavior that Jesus displayed while on this earth if he tries hard enough. Attempting to try to live and look like Jesus is not spiritual, but rather fleshly and merely controlling behavior. God is looking for works that

are produced by faith. When we believe the truth in our hearts we will be transformed by the truth and works will naturally follow. When “we know the love of Christ which surpasses knowledge” the outcome is to “be filled up to all the fullness of God. (Eph. 3:19) When we know how much we are loved by Him we will in turn love Him. The natural and expected outcome of His love is an effortless “labor” of obedience that will not be difficult. “*For this is the love of God, that we keep His commandments; and His commandments are not burdensome.*” (1 Jo. 5:3). In all of this we can endure and benefit because of the hope we have in Jesus.

### ***Mind-renewal is the outcome of purified Heart Belief.***

Genuine transformation is a work of God’s Spirit that occurs after He persuades our hearts of truth, resulting in mind-renewal. James the Apostle reveals this heart/mind relationship when he says, “... *purify your hearts, you double-minded*” (Jas. 4:8, emphasis added). He equates double-mindedness with a heart issue, not an intellectual one. The mind is the source of our intellect, but there is a significant measure of belief that supersedes our intellect that is seated in the heart. We can rightly know the truth with our intellect and yet harbor a lie that is contrary within our hearts. It is the lie-based belief of the heart that causes us to be double-minded and that needs renewing.

Our Heart Belief impacts how we live our lives more than what we intellectually believe to be true. Intellectual belief helps us navigate through our daily routines, but our Heart Belief determines how we view ourselves (self-identity) or our current situation; which is an expression of our view of God’s involvement in our lives (state of being).

Intellectual belief helps us know what to do, but heart belief produces the motivating forces behind what I do (whether good or not). In those times in which our heart-belief is contrary to the truth that we know intellectually, the heart will always win out (even when I believe the truth intellectually). However, if we are “renewed in the spirit of your mind” (Eph. 4:23) —the renewal of our Heart Belief— genuine change will be made manifest by the effortless transformation expressed by the natural outflow and bearing of the Spirit’s fruit (Rom. 12:2).

When we attempt to do the right thing without transformation, we may think we are being Christ-like by performing well, controlling our behavior, or denying what we feel. But self-effort and trying to look like Jesus are not genuine transformation. God has something much better in store for those who will humble themselves and submit to His refining process. Both Mentors and Mentees are on equal ground as they journey together toward the transformation that only God can accomplish as fellow heirs with Christ (Rom. 8:17). We are each fellow sojourners, moving forward with God as He works to refine our faith and transform our lives.

## Comprehension Questions

1. Why is it essential to become equipped in each of the “Three P’s of TPM” (Purpose, Principles, and Process)? What will likely happen if a person learns to apply the TPM Process, but does not understand the Purpose or Principles of TPM?
2. What is the goal of the TPM ministry session if it is not about alleviating emotional pain?
3. What serves as the reasons for (and explanations of) what occurs in a TPM session?
4. Why are the terms “Mentor and Mentee” better descriptions of the roles found in TPM rather than “Ministry Facilitator and Ministry Recipient?”
5. What is the role of the Mentor? The Mentee?
6. What evidence or proof do we have that indicates the fact that our minds are being renewed?



# Chapter One

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## The Process of TPM: What Occurs in a Ministry Session

### ***Participating with God in His Work***

**T**he TPM Process—what occurs in a ministry session—is a means by which we can participate with God to bring about mind-renewal and genuine, lasting transformation. The TPM Process consists of a series of questions that enable the Mentee to identify lie-based beliefs. To the extent that we identify the lies we believe that contradict God’s truth, we can *position* ourselves to allow God to convince us of what is true. The TPM Process is *one* way that we can position ourselves to receive truth from the Spirit and willingly submit ourselves to God. The TPM Process helps us identify and take ownership of the lies that we believe so that we may position ourselves to receive the Spirit’s truth. God is ever willing to shine His light of truth into our hearts. “*For God [Himself] said, “Let light shine out of darkness,” [and He] made his light shine in our hearts to give us the light of the knowledge of God’s glory displayed in the face of Christ.*” (2 Cor. 4:6).

As the Spirit replaces the lies we believe in our hearts with His truth, what we believe will be more and more purified so that our minds are progressively renewed (Jas. 4:8). This renewal brings about the transformation of our lives into God’s image (Rom. 12:2). This is made evident through the natural outpouring of the fruit of the Holy Spirit. *The fruit of the Spirit is not something that we attempt to do, but rather, His fruit is an outcome of having a refined faith and renewed mind through the Spirit persuading us of the truth within our hearts.* And this refinement results in lasting transformation. As we are transformed, we naturally become more loving, joyful, peaceful, patient, kind, good, gentle, faithful, and self-controlled (Gal. 5:22-23). It is Christ living His life in and through us.

In a TPM session, the first fruit that is typically experienced after a person receives truth from the Holy Spirit is peace, followed by love and joy. Later in life, the Mentee should notice other fruit (such as kindness, goodness, gentleness, etc.) flowing naturally and effortlessly in his or her behavior. This later fruit is reflective of the person's behavior toward others in his daily life. However, this behavior is not the result of controlling what one does, but rather is an expected and spontaneous expression of the Spirit's presence and work. The Apostle Paul described this when he wrote, *"it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God"* (Gal. 2:20) In TPM, James 1:21 is practiced and experienced, *"In humility receive the word implanted, which is able to save your souls."*

This book (as well as *The Essentials of TPM*) continually emphasizes the reality that controlled behavior is not a fruit of the Spirit - any person, believer and unbeliever alike, can control their behavior when they set their minds to doing so. Whereas, self-control is a fruit of the Spirit; it is not something that we produce. This fruit like all the others is His fruit and totally accomplished by Him. The fruit is evidence of transformation and genuine transformation is a work of God and the expected outcome of a refined faith and a renewed mind. Thus, transformation is the purpose and goal of TPM.

### ***The TPM Process is not spiritual in and of itself.***

As strange as it may sound initially, nothing in the TPM Process (excluding the moment when the Spirit persuades us of the truth) is unexplainable, mysterious, or even "spiritual," nor does any part of it require external intervention. Likewise, questions that are asked in a TPM session are not spiritual, but rather are logically crafted to help a Mentee learn and apply the TPM Process. As you continue through this manual, you will find that the TPM Process is explainable, logical, and makes practical sense.

Because this is so, a Mentee does not need to be rescued, delivered, or offered any direction from a Mentor. If a Mentee is stuck, he is being hindered only by his own beliefs. As such, there is no external problem from which he needs to be rescued. As a Mentee chooses to feel, remember, relinquish defenses, and offer his lie-based beliefs to the Lord, the Spirit will convince the Mentee of the truth, and he will experience transformation and freedom. A Mentee's beliefs and choices are all that are required for the Holy Spirit to reveal His truth. This is accomplished as a Mentee chooses to position himself before God so he might receive what the Spirit has for them. This is why we sometimes refer to TPM as "positioning prayer."

***Believing the truth with the heart is the primary goal of every TPM session.***

As portrayed in the Gospel story of Martha and Mary, Martha was working hard to serve the Lord in an attempt to please Him in some respect. However, Jesus' response to Martha's complaint revealed the only thing expected of us; He said, "*only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her*" (Luke 10:42). Mary had positioned herself to receive and believe. Believing is a primary theme throughout the Gospels, and Mary positioned herself at the feet of Jesus to bring this about. TPM is prayer that helps us to position ourselves at Jesus' feet for the purpose of having Him convince us of the truth so that we will come to believe it and be transformed by it.

Most of us possess an abundance of truth that we intellectually believe, but we also harbor beliefs in our hearts that are contrary to this truth. This is why so much of what we claim to believe about the Bible does not "feel" true to us. We want it to be true and hope that it is, but it does not resonate as true within our hearts. For example, many of us say we believe that God is the source and supplier of all our needs, yet we still sometimes worry and stress over finances. If we genuinely believed the Bible verse that says that "*God will supply all of your needs...*" (Phil. 4:19), then it would be literally impossible to ever feel worried or concerned over our financial status. We say we believe what Jesus said about being with us "*always, even to the end of the age*" (Matt. 28:20), but we sometimes feel alone and abandoned. How can this be? We believe the truth with our minds, and yet we feel the emotions of loneliness, stress, and worry, that run contrary. However, when we know the truth with our hearts, it is impossible to feel emotions that are contrary to this truth. There is a constant principle that we will encounter over and over again throughout the TPM training; we feel whatever we believe. There is no getting around this principle. It is by God's design.

***Belief is Everything***

We believe the truth with our hearts ONLY because the Spirit has persuaded us of it. And when we are thus persuaded, our beliefs, emotions, and behavior are immediately transformed by His truth. This effortless expression of the fruit of the Spirit in and through our lives is evidence of the Spirit's work.

Over and over again throughout the teachings of Christ and the Apostles, we hear this same message: "Believe!" Here are a few of the passages that proclaim this message.

*“Do not be afraid any longer, only **believe**.” Mark 5:36*

*“... **believe** in God, **believe** also in Me.” John 14:1*

*“... if you **believe**, you will see the glory of God.” John 11:40*

*“... whoever **believes** in Him shall not perish ...” John 3:16*

*“**Believe** in the Lord Jesus, and you will be saved ...” Acts 16:31*

*“... **believe** in the Light, so that you may become sons of Light.” John 12:36*

*“Do not let your heart be troubled ... **believe!**” John 14:1*

*“These have been written so that you may **believe** that Jesus is the Christ, the Son of God; and that **believing** you may have life in His name.” John 20:31*

*“... all things for which you pray and ask, **believe** that you have received them, and they will be granted you.” Mark 11:24*

*“Though you have not seen Him, you love Him, and though you do not see Him now, but **believe** in Him...” 1 Pet. 1:8*

*“... with the heart a person **believes**, resulting in righteousness ...” Rom. 10:10*

*“All things are possible to him who **believes**.” Mark 9:23*

As this listing of Bible passages reveals, our believing the truth is a Biblical mandate and expectation. However, this is not something that we can just choose to do. This kind of belief is the outcome of God's persuasion of the truth within our hearts and not acquired by effort on our part. Trying to believe more will not increase our faith. Belief is granted as a gift by the Spirit. Only when the Spirit persuades us of the truth will we believe. We must become as the father of the demonized son who said to Jesus, “*help my unbelief*” (Mark 9:24).

Even though we cannot simply choose to believe, we can choose to position ourselves to receive the truth. The Holy Spirit is present throughout a TPM session and is the One who brings the illumination of truth that renews our minds and transforms our lives into His image. But it is the Mentee's free-will choice to offer lie-based beliefs to the Lord that moves the session forward. The Mentor's role is to equip the Mentee for this task by helping them discover and understand the Purpose, Principles, and Process until the Mentee is able to implement TPM the on his own.

### ***What about the need for personal spiritual discipline?***

When genuine transformation has occurred in any area of our lives, there should no longer be a struggle to live and act like Jesus in that area. The struggle is only present because we are trying to live out a truth that we do not yet believe in our hearts. In fact, trying to live out the truth when we do not yet believe it, is an attempt to act contrary to what we do believe. However, when we believe the truth with our hearts, the fruit of the Spirit follows naturally and automatically. We will be loving, joyful, peaceful, patient, kind, good, gentle, faithful and self-controlled without effort.

When God accomplishes transformation, we cease trying to look and act like Jesus and find ourselves naturally being like Jesus. To the degree that we experience this transformation, the struggle will cease. The struggle to live and act like Jesus is an indication that we are attempting to produce fruit rather than naturally bear it. The fruit of the Spirit is His, not our own. Trying to look and act like Jesus requires a great deal of effort, discipline, and determination, whereas being like Jesus is the outcome of our having been transformed into His image. When we struggle in a particular area, this is an indication that we have not yet been convinced of the truth within our hearts.

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### **THE STRUGGLE TO LIVE AND ACT LIKE JESUS IS AN INDICATION THAT WE ARE ATTEMPTING TO PRODUCE FRUIT RATHER THAN NATURALLY BEAR IT.**

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Many Christians have mistakenly, and unsuccessfully, attempted to discipline themselves into some form of godliness or holy living; continually trying to overcome sin and mimic Jesus' behavior. The problem is, it has not worked. Rather than trying to discipline ourselves to live and look like Jesus, we can invest that same energy to position ourselves to receive what the Spirit has for us (Remember Martha and Mary).

We should discipline ourselves to say "NO!" to the devil's propositions, deny the cravings of our fleshly bodies, stop blaming others (or our life situation) for what we feel, choose to take ownership of what is ours, and find our place at the feet of Jesus, next to Mary.

And when His Spirit persuades our hearts of the truth, we will more and more live and look like Jesus because we will finally realize who we are. We are not becoming something that we are not; rather, we are discovering that which has been true since we first believed.

Applying the TPM process as a lifestyle does require a measure of ongoing discipline as we choose to cooperate with what God is doing and submit ourselves to fully becoming His "*workmanship*" (Eph. 2:10). But for those who choose to take ownership of what they believe and feel by submitting to

God's handiwork and allowing His Spirit to accomplish His refining work, there can be immediate and eternal rewards!

Positioning ourselves to receive His truth can be a struggle, but believing the truth is the outcome of being persuaded of the truth by the Spirit. As you have learned in your reading of *The Essentials of TPM*, it takes the same amount of effort to walk in truth when we know it, as it does to live in a lie when we believe one. Faith is in essence what we believe to be true within our hearts. The problem is, not all of our faith is pure. Walking in what we believe is a natural and effortless process and is easy since this is what we all do every day.

It is not always easy to take responsibility for what we feel and believe. It often seems easier to blame others or our situation for what we feel, or to take a victim's role and seek out sympathy. However, being a victim will never lead to freedom or realized victory.

When it comes to living and looking like Jesus, the answer lies not in trying harder to mimic His life and behavior, but in positioning oneself to be transformed by the Holy Spirit, through His truth. Submitting "*under the mighty hand of God*" (1 Pet. 5:6) as He accomplishes His work, does require effort on our part. But the struggle ends as soon as we are convinced of truth in our hearts. However, this persuasion is only accomplished as the Spirit illuminates the truth within our hearts.

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**TRYING TO LOOK AND ACT LIKE JESUS REQUIRES A GREAT DEAL OF EFFORT,  
DISCIPLINE, AND DETERMINATION, WHEREAS BEING LIKE JESUS IS AN OUTCOME  
OF OUR HAVING BEEN TRANSFORMED INTO HIS IMAGE.**

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***TPM is "Positioning Prayer."***

We refer to this personal effort as positioning prayer (which is discussed in more detail in *The Essentials of TPM*). In essence, we humble ourselves before God, acknowledge our imperfect faith, and invite Him to reveal His truth to us. Positioning prayer is not about begging God to do something; rather, it is about taking responsibility for our lie-based beliefs. *Too often we wait around asking God to show up and do something, when, in reality, He is waiting for us.*

An initial step in positioning ourselves is to acknowledge and accept responsibility for what we feel. Now, obviously, no one enjoys feeling pain, but the Lord designed negative emotions to warn us about lie-based thinking. He is waiting for us to identify and acknowledge the source of our pain (the lies we believe) so that He might convince our hearts of the truth. For those of us who lay aside

our futile attempts to “solve” our emotional pain and position ourselves to receive truth from the Spirit, we can expect to find freedom and reap the benefit of mind-renewal and transformation.

### ***Positioning as a New Frame of Reference***

Positioning ourselves to receive truth allows for a new frame of reference from which to view the difficulties we face. If we view our trials as the very means by which God exposes our lie-based belief and refines our faith, we will no longer seek to merely endure trials or blame others for them. We will no longer remain stuck in a perpetual state of defeat and victimization. If we reframe our view of difficulties, so-called “bad days”, as opportunities to refine our faith and renew our minds, then we will begin to more fully grasp His care for us and His presence in our lives.

As we turn from viewing ourselves as victims and choose to take responsibility for both how we respond to our circumstances and why we respond the way we do, we can rest in the assurance of the Scriptures. The Apostle Paul declared that, *“If God is for us, who is against us?” (Rom. 8:31) and, “God causes all things to work together for good ... [for] those whom He foreknew, He also predestined to become conformed to the image of His Son” (Rom. 8:28-29).* In light of these great truths, nothing that comes our way—even when it is of evil intent—is actually “against us” since it passes through the hands of God, who is “for us.” When we rightly believe this, the storms of life calm and take on an entirely different meaning. We will then be able to say with the apostle Paul,

*... we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us (Rom. 5:3-5).*

### ***Transformation eliminates the need to try to imitate Jesus.***

Personal discipline is a part of the Christian life, but it plays no part in the actual transformation that God brings about to conform us into His likeness. Well-meaning people may spend their entire lives trying to discipline themselves into a state of holiness and godliness or right behavior, but they cannot bring about what God seeks to accomplish.

Discipline is required in this process, but refinement is not achieved by our trying to be more holy, more righteous, or in attempting to resemble Jesus. Mind-renewal and transformation are the work of His Spirit. We must position ourselves to receive truth and perspective from God, but actual

transformation is solely from Him. Our efforts should not be spent on attempting to look like Jesus or emulate His behavior, but rather, on positioning ourselves to hear from God so He can convince us of His truth and transform us into His image. Too often, we expend much energy in trying to conform our behavior to the truth when, in fact, God desires that we be transformed by it. We saw the difference between these two concepts throughout our reading of *The Essentials of TPM*.

The Apostle Peter described how God is the one doing the transforming while we choose to position ourselves under His hand where he said,

*... humble yourselves under the mighty hand of God, that He may exalt you at the proper time ... After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you.” (1 Pet. 5:6,10; emphasis added).*

Notice who brings about this transformation: “*God...will HIMSELF perfect, confirm, strengthen, and establish you.*”

### ***Living and Looking Like Jesus***

Too often we consider controlled behavior to be an indicator of success in the Christian life. The Bible does not tell us to try harder to be like Jesus, rather, it calls us to be like Him by the “*power of His might ...*” (Eph. 6:10, KJV). Living and looking like Jesus is an outcome of the transformation that He brings about in His ongoing work to conform us to His image. Our transformation is not our job; it is the work of God. Our conformity to His image is no more the result of our “works” than is our salvation (Eph. 2:8-9).

Living a transformed life is accomplished by simply allowing Christ to live in and through us:

*“I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.” (Gal. 2:20)*

What part do we play in this verse? Only two things: (1) be crucified (die), and (2) live by faith in Jesus, the Son of God. There is no mention of any other work than to make ourselves available - positioned - so that we may receive His truth and then live - or be - in Christ by faith. TPM can be used to equip a believer to more deliberately cooperate with God in this process.



This concept may require a major paradigm shift for many, because trying to live and look like Jesus has become the norm in many churches. Nevertheless, scripture is clear: “*it is God who is at work*” in us (Phil. 2:13). We are not called to perform but to “*humble [ourselves] under the mighty hand of God*” (1 Pet. 5:6) and receive the “*word implanted*” (Jas. 1:21), which “*performs its work in you who believe*” (1 Thess. 2:13).

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**OUR TRANSFORMATION IS NOT OUR JOB; IT IS THE WORK OF GOD. OUR CONFORMITY TO HIS IMAGE IS NO MORE THE RESULT OF OUR “WORKS” THAN IS OUR SALVATION (EPH. 2:8-9).**

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***The fruit is the proof.***

According to Scripture, the litmus test for vetting a person as a true Christian is the presence of the Spirit of Christ within: “*If anyone does not have the Spirit of Christ, he does not belong to Him*” (Rom. 8:9). Christ living in us is made evident by the presence of the fruit of His Spirit. Thus, if a person says he is a Christian yet bears no fruit, something is amiss. Some people try to compensate by striving to resemble Jesus through good deeds; however, trying to live and look like Jesus is not evidence of being a believer — as even unbelievers can accomplish this.

We are called to “bear fruit,” not to “do fruit.” The fruit comes from Him, not from our attempts to manufacture fruit by trying to replicate what Jesus would do. We are not called to mimic the life of Jesus through performance-based spirituality, but rather, to be conformed into His image (Rom. 8:29). We can perform on our own, but we are completely unable to be transformed independently. Transformation is wholly a work of the Spirit. We get the process completely backwards when we fail to realize that God must reveal truth and begin the process of mind-renewal and transformation before we can bear fruit. Transformation naturally follows mind-renewal and mind-renewal is a work of the Spirit. As the Apostle Paul wrote,

*“... we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, SO THAT you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God ...” (Col. 1:9-10; emphasis added)*

Notice how our walking “in a manner worthy of the Lord, to please Him in all respects, bearing fruit ... and increasing in the knowledge of God” are all brought about by His filling us “with the

knowledge of His will in all spiritual wisdom and understanding.” The first order of things brings about the second. Too often we try to walk “worthy” without first being filled “with the knowledge.” When God grants us the truth in our hearts, the outcome is our walking in His truth.

Too often people approach this passage as a mandate to go out and perform by beginning where it says to “walk in a manner worthy of the Lord”. The unavoidable outcome of doing so will be the eventual failure to fulfill such a dictate. However, the passage begins with God filling us with the *“knowledge of His will in all spiritual wisdom and understanding”* SO THAT we might do the rest as an effortless outcome of His fruit. If we skip the first part of being filled (what God desires to do) and then misinterpret the second part as a mandate (to walk worthy), we will struggle to fulfill the perceived obligation.

“Doing the fruit” or trying to produce it through performance has never worked ... for anyone ... ever! And it never will. God is not impressed by our doing, but He is well pleased with the transformation that results from what He is doing. When our minds are renewed with truth, transformation naturally follows. Scripture is clear on this point: *“Be transformed by the renewing of your mind”* (Rom. 12:2).

### ***The TPM Process helps us to address the real problem.***

Whether we apply TPM independently or with the helpful supervision of a Mentor, the steps are basically the same. First, we must identify the real problem. In the early years of TPM, we used to view emotional pain as the “problem.” But, as you read in the “Essentials” book, pain is not the problem! If anything, the emotional pain we feel when our lie-based beliefs are triggered and exposed is helpful, informative, and good; even though it *feels* bad.

We eventually came to view the lies we believe as the “problem.” And, although this conclusion was more accurate than blaming our feelings, this perspective was also flawed and limiting. For example, if God was to miraculously remove every lie we currently believe, we would essentially become mostly “blank slates.” Granted, we would no longer believe lies, but we would also be without an accurate understanding of who God is and who we are in Him. We would still lack the truth.

Thus, today, we understand that our real “problem” is that we have not yet been persuaded to believe the truth. Our emotional pain and unhealthy behaviors expose the fact that we believe lies. And the fact that we believe lies reflects our need for the truth. And our need for the truth is met when the Holy Spirit convinces our hearts to believe. Our problem is not what we believe, but rather, what

we do not yet believe. We need the truth. When the Spirit convinces us of the truth, we will be transformed by it and naturally and effortlessly live out the truth of who we are in Him.

It is far easier to blame others or our situation for the painful emotions we feel. However, we unknowingly keep ourselves stuck in deception and pain when we blame the past, our spouse, a boss, our children, demonic oppression, or the guy who just cut us off in traffic. The root cause of all of our behavior, reactions and feelings resides within us: we feel what we believe, we act on what we are feeling, and then attempt to justify our actions. Therefore, before we can move toward genuine and lasting freedom, we must choose to let go of blaming others or life situations as a defense against emotional pain.

## Comprehension Questions

1. What is the difference between “controlled behavior” and “self-control?”
2. Why doesn’t a Mentee ever need the Mentor to “rescue” him or her from anything in a ministry session?
3. How is it possible to intellectually believe that God is the source and supplier of all our needs, yet still sometimes worry and stress over finances?
4. When we believe the truth in our hearts is it possible to feel anxious, worried, fearful, overwhelmed, etc.? Why is this so?
5. How difficult is it to live and act like Jesus when we know the truth in our hearts?
6. What discipline is necessary in the Christian life?
7. What is Positioning Prayer?
8. In the following passage, who is doing what? What is the work that God is doing and what are we doing? “...*humble yourselves under the mighty hand of God, that He may exalt you at the proper time ... After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you.*” (1 Pet. 5:6,10).
9. According to the Scriptures, what is the litmus test for vetting a person as a true Christian? How do we know if this condition has been met? (Hint: Romans 8:9)
10. Much attention is given to identifying the lies we believe, however, believing lies is not the real problem. What is our real problem that needs to be resolved? What do we need?

# Chapter Two

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## Knowing Where You Are on the TPM Map

**T**he TPM Process might be compared to walking around on a small tropical island. You are surrounded by water on all sides, so there is no escape or any other place to go. No matter where you travel you will always be somewhere on the land mass. You have in your possession a special map of the island which points out all of the possible locations a person may visit.

So then, the TPM Map is used to determine the Mentee's location at any point in a TPM session. Once you know where the Mentee is on the Map, you will then be able to ask the appropriate questions. It is important to continually reference the Map in order to keep track of your location.

If you acting as the "Mentor" in a TPM session, it is imperative that you understand that you are not a tour guide. The trip is not your own personal journey, but rather, you are accompanying another person on his or her journey. You are always following, NEVER leading. This is good news because if you are following and not leading, then you can never be lost. Your only task is to determine where the person is on the Map. If you know where they are, then you also know what questions to ask.

You may think you see a clear, direct route to where you believe your traveling partner should go, but you are NEVER to dictate or even suggest a route to them. A TPM Mentor does not lead; rather, he or she follows a Mentee, asking questions provided on the Map at the appropriate times. Any time that a Mentor ever attempts to move the session in any direction that he or she thinks that it should go, he or she has ceased doing TPM and is doing something else.

### ***Proper Framing of a TPM Session***

Previously, a TPM session was seen as a time in which a ministry facilitator applied the TPM process “upon” the recipient of ministry. The facilitator was viewed as the one who was applying the process with the receiving participant. Hopefully by now, you have begun to see that this perspective is misguided and limiting. It is our hope that you come to view a TPM session a time in which a Mentee attempts to apply the TPM Process, based upon his or her current understanding of it, under the close supervision of someone who is more knowledgeable and experienced in TPM (a Mentor) who follows along using the TPM Map.

The goal of the session should be to help the Mentee grow in his or her understanding of the three “P’s” of TPM. TPM sessions should be viewed as brief, but ongoing, Mentorships. The Mentor’s primary role is to equip the Mentee for the faith refining journey he or she is on with the Lord. The Mentor is not applying the TPM Process, but rather, he is watching the Mentee apply the Process. The Mentor is in the driver’s seat, while the Mentee is sitting in the passenger’s seat, attempting to determine where they are on the TPM Map.

As important that it may seem for the Mentee to identify a lie that he or she believes and receive truth from God, it is more important that they become better equipped for their life-long journey of faith refinement, mind renewal, and transformation. Helping to make this happen is the primary goal for the Mentor to work toward and the responsibility of the Mentee to achieve.

### ***The Seven Possible Locations on the Map***

The TPM Map consists of seven areas or locations. As the Mentoring facilitator, you will determine where the Mentee is on the Map based upon the information he or she provides. Once you know where the Mentee is on the Map, you will know which questions to ask.

The Mentee can turn in any direction at any time and will likely proceed in a direction that you do not anticipate. It may be tempting to try to influence the direction the Mentee decides to take; however, it is important not to do so. Directing the Mentee will actually hinder their progress. If you ever find yourself feeling stressed, anxious, driven, or compelled to help the person move in a certain direction, check your own emotional status as it may be an indication that your own lie-based beliefs are being triggered. Attend to your own lie-based emotions as soon as you can so that you are always able to fulfill your role from a place of peace.

During the ministry session, a Mentee will be in one of the seven locations on the Map. There are no other places to go on this island. We also refer to these locations as “boxes” during our discussion.

We will provide a general description of each “box” in subsequent chapters, along with the desired outcome in each location. We will also examine the questions that are assigned to each box and explain their purpose and intent.

There is a key word associated with each of the seven boxes or locations on the Map. They are: EMOTION, MEMORY, BELIEF, TRUTH, TRANSFORMATION, SOLUTION and ANGER. We will use the analogy of seven boxes, or locations, in subsequent discussions to better explain the TPM Process. You will want to memorize the seven key words and eventually memorize each of the assigned questions that correspond with each keyword. This may feel a little daunting at first, but it will come easily as you start practicing the process. Initially you will probably need to look at the Map as you practice the process, but at some point, you will master it and use it spontaneously.

***The Mentor follows the Mentee who is ALWAYS in the driver’s seat.***

Every ministry session is part of the Mentee’s faith-refining journey with the Lord. The session is focused on the Mentee’s feelings, beliefs, and choices. Apart from God’s role, as the giver of truth, the Mentee is responsible for every stage of the TPM Process. He or she will feel emotion, remember memories, identify beliefs, ask for truth, check for transformation, and make all necessary choices along the way. The Mentee is in the driver’s seat, as it were. It is his or her session and his or her responsibility to make every choice to move forward. Because of this, it is vitally important that the Mentee become equipped for the journey; growing in the understanding of the three “P’s” of TPM. The Mentor is simply along for the ride, asking helpful questions at appropriate times as the Mentee becomes more and more familiar with the Purpose, Principles, and Process of TPM.

No matter who is participating in a TPM session, the roles are well-defined and consistent. The Mentee is the one who applies the Process, identifying lie-based beliefs and asking for truth. The Mentor observes the Mentee’s application of the Process and asks predetermined questions at appropriate times as needed. The Holy Spirit is solely responsible for convincing the Mentee of the truth he or she needs to know. Finally, there is often a third person serving as “Prayer Partner,” who is silently praying, but also observing and learning alongside the Mentee.

The efficiency of every ministry session is highly dependent upon the Mentee’s understanding of, and familiarity with, TPM. The degree to which the Mentee understands the Principles and Process of TPM determines how smoothly the session will go. Every hang-up or obstacle you may face in a session is alleviated by the Mentee more fully comprehending the “ins and outs” of TPM.

You may be surprised to discover that the success of a ministry session is NOT dependent upon the knowledge and skills of the Mentor. As important as it may be for the Mentor to be well equipped, the role of the Mentee is paramount. To the degree that the Mentee understands the three “P’s” of TPM, the ministry session will progress with the greatest success. The truth is, much more can be accomplished with a well-equipped Mentee and an ill-equipped Mentor than can be accomplished with an ill-equipped Mentee and a well-equipped, highly experienced Mentor. Remember, the Mentee is the one who is applying the TPM Process, because of this, he or she needs to be equipped for the task.

***You are always somewhere on the MAP.***

It is important to remember that no matter what is happening in the session, you will always be somewhere on the TPM Map. Is the person focused on how they feel while describing what happened at work the day before? They are in the EMOTION Box. Are they having trouble staying focused on their pain or being easily distracted? They are sitting in the SOLUTION Box. Are they feeling angry at God? They are in the ANGER Box. Are they refusing to even begin a session, with eyes open, arms crossed, and indifferent? They are still on the Map, firmly planted in the SOLUTION Box. No matter what is happening in front of you in a ministry session, rest assured the Mentee is somewhere on the Map. And as a Mentor, your responsibility is to determine where on the Map that he or she is located. If you know where they are, you will know what questions to ask!

The truth is, each of us are always somewhere on the Map whether we are in a ministry session or not. Every day and at all times, we are always somewhere on the MAP. We do not need to be in a scheduled ministry session in order to be on the Map. Right now, as you read this sentence, you are somewhere on the TPM Map. Most of us spend much time every day in the SOLUTION Box. If you have thoroughly read the Essentials book, you have probably already come to realize this.

Although every TPM session takes place within the confines of the Map, not every session will visit each location on the Map. In other words, no matter what happens during the course of a TPM session, you will be in at least one of the “boxes”, but you might not visit every box in every session. For example, one session might include EMOTION, MEMORY, BELIEF, TRUTH, and TRANSFORMATION Boxes, yet not visit the SOLUTION or ANGER Boxes. Another session might spend a great deal of time working through the ANGER or SOLUTION Boxes without visiting any other boxes. The path each session takes is unique, but it is always contained somewhere on the Map.



### ***What might a “typical” TPM session look like?***

Most ministry sessions will spend some time in the SOLUTION Box or ANGER Box. However, to keep things simple at this point, a “typical” TPM session where the Mentee moves through the five primary boxes (EMOTION, MEMORY, BELIEF, TRUTH, and TRANSFORMATION) might look something like the following example.

The Mentee begins by focusing on his emotions. This is often accomplished by revisiting a recent time in which he found himself “triggered” and experiencing a stirring of negative emotions (such as a fight with a family member, a stressful situation at work, or when his football team lost the big game). However, nothing that the Mentee shares about his life situation will be used by the Mentor during the ministry session. The Mentor will not ask any probing questions, take a family history, or even concern him- or herself with memory details. However, as the Mentee tells his story, he will likely begin to feel and connect with his emotions. When the Mentee appears to be feeling something the Mentor is ready to ask the first EMOTION Box question.

The purpose of the EMOTION Box is twofold. First, it is designed to determine if the Mentee is currently connected with his emotion. The first question is designed to help accomplish this task. If the Mentee is feeling any measure of emotional pain, the Mentor asks the second EMOTION Box question. This second question helps with the second goal of the EMOTION Box, which is to determine if the God-created process of mental association is being hindered by the Mentee. If association is allowed to function as designed, a memory should come to the Mentee’s mind.

The Mentor will continue asking the two EMOTION Box questions until the Mentee reports that the same memory has come to his or her mind twice. When the Mentee reports the same memory twice, this indicates that he or she is in the MEMORY Box. By the Mentee simply thinking about a recent “trigger” and focusing on the emotion he or she feels, an earlier memory will usually come to his or her mind (again, assuming that association is not being hindered).

When the same memory is reported at least twice, the Mentee will then begin the process of examining the memory (now in the MEMORY Box), seeking to identify a belief that is causing him to feel what he is feeling. The Mentor will help by asking the questions found in this box. The MEMORY Box questions are not asked in sequential order, but rather are asked based upon what a Mentee reports. If they report memory content, general knowledge, any assumptions or conclusions, the Mentor should ask “How does that make you feel?” If the Mentee reports an emotion, the Mentor should follow-up with “Why do you feel that way?”

The Mentor will continue asking these two questions until the Mentee's responses to these questions begin to "loop" or repeat. When this occurs, the third MEMORY Box question (the "looping question") is asked. If the Mentee's response to this question is the same as their response to the two previous questions and meets the definition of a "heart belief" (which will be discussed later), this indicates that it is time to move to the BELIEF Box. If it meets the definition of "Truth-based Emotion" then you will follow a specific protocol to be discussed later and move to the SOLUTION Box. If what the Mentee reports does not meet the definition of either heart-belief or truth-based emotion, you simply continue asking the two primary MEMORY box questions until he starts looping again in his responses.

If the response meets the definition of heart belief, then you move to the BELIEF Box where the Mentor will then ask the BELIEF Box question to establish a "base-line" that will be referenced later when in the TRANSFORMATION Box. If the Mentee answers the BELIEF Box question with "Yes, that feels true," then you will move to the TRUTH Box and ask the Lord for truth and perspective regarding the lie-based belief that has been identified.

After allowing the Mentee some time to "sit at Jesus feet" in the TRUTH Box, the Mentor will then ask the TRANSFORMATION Box question. The Mentee's response will determine whether or not mind renewal (a change in belief) has occurred. This shift in belief is an indication that the Lord has convinced the person's heart of the truth. The Mentee may very well have a change in emotion at this juncture, but this will not be used as an indication of whether or not there has been transformation. The Mentor will then check the clock to see if he or she has enough time for another complete session. If there is, he will begin again at the EMOTION Box. If there is not enough time for another entire session, the Mentor will end the session in whatever way is appropriate for the context (prayer, instructions, questions, training, discussion, etc.).

The Mentor is to use the TPM Map to determine the Mentee's location in the TPM Process, asking appropriate questions in an effort to help the Mentee better understand the TPM Process and practice applying it. If a Prayer Partner is present, they will follow along using their copy of the TPM Map; this will help the Prayer Partner further understand the Process via passive observation. Remember, the primary goal of every TPM session is for each person to increase their understanding of TPM and gain experience applying it in various roles.

## **SOLUTIONS/ANGER**

During the course of a ministry session, there are numerous points at which the Mentee may move to the SOLUTION or ANGER Boxes. If, at any time, the Mentee struggles to connect to emotion, remember a specific memory, appears resistant to hear from God, or does anything that causes the session to stall, he has moved to the SOLUTION Box. If it seems to require effort to accomplish any of the tasks set before the Mentee, a “solution” is at play.

Likewise, if the Mentee reports feeling angry at any point along the way, this indicates he has moved to the ANGER Box. A shift to the SOLUTION or ANGER Boxes can happen at almost any point in a TPM session. The following chapters will discuss each section of the TPM Map in detail. You will learn the purpose of each “box,” what questions are appropriate to ask, and the various TPM Principles that are at play in each section.

### **Important Note:**

If you have worked through an older version of the TPM training, you will likely notice many important changes in protocol and shifts in focus. The questions in the TPM Process have received continual improvement and refinement since their debut in 1995. The TPM Process is much more comprehensive and systematic than it was at its inception. The wording of every question included in the TPM Map was painstakingly selected and placed. These changes have been incorporated because they are consistent with the guiding principles on which this ministry approach operates, and they improve the overall effectiveness and efficiency of the Process. We encourage you to learn the new method well. God used the old to accomplish a great deal in the Body of Christ, but we fully anticipate He will do incomparably more with the new!

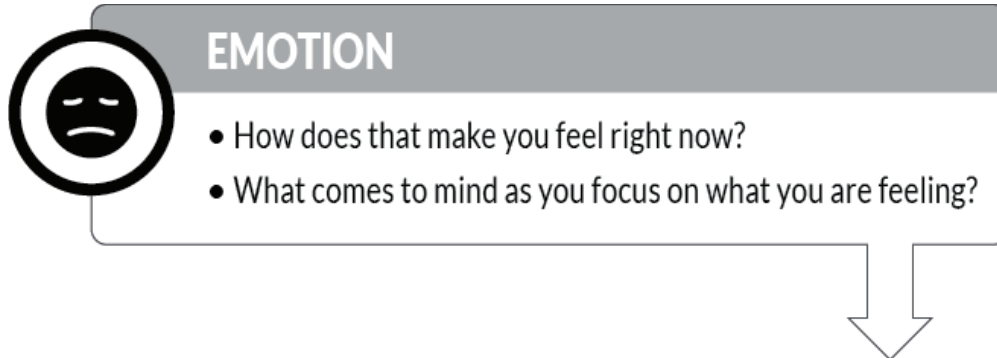
## Comprehension Questions

1. During a TPM session, a Mentor is to follow the \_\_\_\_\_ using the \_\_\_\_\_?
2. As important as it is for the Mentee to identify the lies he or she believes and receive truth from God, what is the most important task that should be accomplished in a TPM session?
3. Why should you never be lost in a ministry session if you have the TPM Map?
4. What is the Mentor's primary task during the ministry session?
5. What should you do if you ever find yourself feeling stressed, anxious, driven, or compelled to help the person move in a certain direction during a ministry session?
6. Why can you accomplish a great deal more with a well-equipped Mentee and an ill-equipped Mentor than you can with an ill-equipped Mentee and a well-equipped, highly experienced Mentor?
7. What are the names of the seven TPM Boxes?

# Chapter Three

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## The EMOTION Box (Part One)



When people initially come for prayer ministry, they are often more focused on the fact that they are in pain than they are on *why* they are in pain. Typically, when this is the case, their hope is that the Mentor will have a practical solution to make the pain go away. Nevertheless, TPM is not a pain management ministry; rather, it is one of faith refinement and mind-renewal. Our goal should not be to eliminate pain, but rather, to benefit from God's refining work. One of the Mentor's goals should be to help the Mentee realize the purpose of negative emotion and its beneficial role in identifying lie-based beliefs. We need to understand that pain plays an important part in our refinement and it can help to bring about immediate and eternal benefit!

A Mentee who understands God's refinement process will be much more equipped to actively participate in God's plan. This is why it is crucial that a Mentor spends adequate time in each session to help a Mentee better understand the three P's of TPM: its Purpose, Principles, and Process.

Without this proper perspective, a Mentee is likely to continue the ministry process only until their pain is reduced to a more tolerable level. It would be tragic to settle for so much less than what is available in Christ! Our heart's desire is to offer this ministry to the entire Body of Christ so that all may benefit from the treasures that are offered: faith refinement, mind-renewal, and spiritual transformation.

### ***The Objectives of the EMOTION Box***

1. The *Mentee* connects with and focuses on whatever negative emotion is present.
2. The *Mentee* checks to see if the natural process of association is being hindered and reports whatever comes to their mind.
3. If time permits, after visiting the TRANSFORMATION Box, the *Mentee* returns to the EMOTION Box to determine if additional lie-based beliefs are currently triggered.

### ***First Objective: Connecting with Emotion***

It is vitally important that the Mentee connects with his or her emotion, or the session will not move forward. Most people come to a prayer ministry session already feeling some sort of troubling emotion, which usually becomes evident when they begin sharing their current life situation.

The purpose of the first question in the EMOTION Box is to determine whether the Mentee is currently feeling and connected to his or her emotion. As the Mentee tells their "story," the Mentor will listen for emotion to be expressed and then proceed to ask the first EMOTION Box question: "*How does that make you feel?*" ("that" relating to the particular information shared by the Mentee.)

If the Mentee is currently feeling something, the second question is asked: "What comes to your mind as you focus on what you are feeling?" If the Mentee seems to be struggling in an effort to connect with his emotions, they are probably in the SOLUTION Box of the TPM Map, rather than in the EMOTION Box. (The SOLUTION Box will be discussed later.)

### ***Second Objective: Allowing the Natural Process of Association to Occur***

God designed our minds to associate one thing with another. This associative process could be compared to using a word search on the Internet. If you use the word "dog" in an online search engine, it will provide page after page of information that relates to "dog." Mental association is

similar to this; it is the mental process of connecting one thing (feelings) with another (current heart-belief and related memories). Since we feel whatever we believe, and every belief was learned in the context of a life experience that has since been recorded as memory, when we focus on our emotion, a related memory will typically come to mind. This is a natural and God created process.

The purpose of the second question in the EMOTION Box is to determine whether this natural and expected process of association is being hindered. If nothing is hindering the process, then association will naturally occur without effort and a related memory should come to mind.

We use association every day and all day, as we access memories, beliefs, and impressions of earlier life experiences, as well as all general knowledge and to interpret each new life occurrence. For instance, observing someone talking on their cell phone might remind us that we need to call our mother on her birthday.

To demonstrate how association works, think about the word “CLASSROOM.” What just happened? A memory probably surfaced. Did you see how quickly that occurred? Notice that you did not have to try or look for a memory about a classroom. Now think about the words “FIRST KISS.” Whoa! Bet you didn’t see that one coming. This is how God designed your mind to work. It is natural, automatic, and effortless.

### ***A Quick Note Regarding Memory***

It is important to understand that painful emotions are produced by belief, not memory. In the “Essentials” book, we learned that emotions are produced by what we currently believe to be true, not by what is currently happening to us or by what has happened to us in the past. We obviously came to believe these lies during some life experience, but past events do not cause present-day feelings. We feel whatever we believe.

The emotions we feel while remembering a specific life experience are directly related to how our minds are using our current beliefs to interpret it. In the same way that a photograph does not make us feel anything when we look at it, our memory of a life experience is not the source of any pain we may feel. What we believe in the present is the “lens” through which we view and interpret the past (much like how we interpret the photograph). We do not actually have “painful memories,” but, rather, we interpret what we remember from our past through what we believe in the present. *(This concept may initially seem trivial or confusing, but it is an important principle to grasp. Although it is discussed in the “Essentials” book, it will also be visited, to a certain degree, in this book.)*

When we focus on what we feel in the present, our minds will automatically recall other times in which we felt similar emotions for similar reasons. For example, if we interpret a particular situation as being out of our control, we may experience anxiety. When we focus on these anxious feelings, our minds may automatically recall past events in which we felt similar emotions due to our having interpreted these events through similar beliefs. We do this both consciously and unconsciously.

The associative process is not a strange and mysterious thing, but rather, the natural outcome of mentally focusing on something. If no memory comes to mind as we are focusing on emotion, then something is hindering the associative process. And, when this is the case, the next *step* is to discover why this associative process is being hindered.

It is imperative to note that a Mentor should NEVER assist a Mentee to look for a memory or guide them into remembering related memories where he may have felt what he was feeling before. A Mentor should NEVER EVER make any insinuations about what he or she might think has happened to a Mentee or suggest memory content at any time. The Mentor should keep all of his impressions, opinions, or insights to him or herself. The Mentee does not need any help in remembering anything that he or she might need to remember. Memories by association should be an effortless process. If there is emotional pain and recall is a struggle, then resistance may be occurring at the prospect of remembering at some level. Whenever the Mentee resists or struggles remembering then he or she is probably in the SOLUTION Box.

### ***Third Objective: Determining If Additional Lies Are Triggered After Asking the TRANSFORMATION Box Question***

As previously stated, most ministry sessions begin in the EMOTION Box. But we also typically return to the EMOTION Box after asking the TRANSFORMATION Box question.

The TRANSFORMATION Box will be discussed in a later chapter but in the meantime, it is important to be aware that after the TRANSFORMATION Box question has been answered, additional lie-based beliefs may be triggered causing the Mentee to continue to feel bad. So, if time permits, after answering the TRANSFORMATION Box question, you return to the EMOTION. However, rather than asking “How does that make you feel?” the question is reworded to be, “What are you feeling now?”

Again, it is important to note that asking a Mentee what they are feeling at this point is only to



determine if any other lies are currently triggered. This is not asked to determine if transformation has occurred. The Mentee's emotional state is an extremely unreliable indicator as to whether or not something happened after they asked the Lord for truth. The TRANSFORMATION Box question is designed for that purpose (but more on that later).

### ***Telling the Mentee's "Story" in the EMOTION Box***

It is also not uncommon for a person to begin a session without feeling anything. They may have had a horrendous week but are emotionally "flat-lining" when they finally arrive at the prayer room. When this is the case, the Mentor can ask the Mentee to share some of the experience that has been "triggering" them or recent times in which they felt motional discomfort. By doing so, this will usually bring the suppressed emotion to the surface. If they express any measure of emotional pain as they tell their "story," the Mentor should begin by asking the first EMOTION Box question.

The first EMOTION Box question is the only necessary and appropriate question for a Mentor to ask while a Mentee is telling their "story." The Mentee should feel free to talk about anything they wish. However, they should also know that the Mentor will not use any of what the Mentee shares during a session; there is no need to fish for family history or ask probing questions. None of what the Mentee describes will influence what the Mentor will do or say. The Mentor will simply follow protocol. The first EMOTION Box question is the only necessary and appropriate question to ask while the Mentee is telling his story.

It may seem comforting to offer a measure of empathy for the Mentee's present difficulty, but this also can run the risk of being counterproductive. Good orientation ensures that the Mentee understands the purpose and value of their pain as they are encouraged to focus on what they are feeling. If the Mentor tries to comfort and encourage a person who is triggered in their lie-based pain, he runs the risk of the person suppressing what he is feeling and thereby, shutting down the ministry process.

Carefully educate the Mentee concerning the TPM Process and the Principles that relate to emotion, memory, association, Heart Belief, etc. This will help them to understand why undue time should not be spent describing and focusing on their current situation. If you afford people the opportunity to lament over their situation, they usually will. This is not to diminish the actual injustice in their situation, nor is it meant to minimize their difficult reality, but the purpose of TPM is to identify the lies they believe so they might receive truth from the Holy Spirit. Nothing they share concerning their

current situation will have any bearing on what you do, any question you ask, or the direction you will go. The problem is, people are generally not interested in taking inventory of, or responsibility for, why they feel what they feel, and would prefer to be comforted. A victim role is assumed much more frequently than we may wish to believe.

Genuine compassion and empathy are always in order. We can “weep with those who weep” when appropriate, but we should also bear in mind that almost all of the negative pain we feel is rooted in lies we believe and not because of what may have happened to us. Dejection, loneliness, feeling abandoned, and more all originate from lies; sympathy is not required, but rather, encouragement to move in the direction of the truth.

When possible and appropriate, the Mentee should be encouraged to regularly visit the TPM website and delve into the training material. Otherwise, they may become confused or even offended when, from their perspective, their current situation was not considered, discussed, or focused upon. Always remember that this is the Mentee’s refining journey; the Mentor’s focus should be wholly upon equipping the Mentee for that journey.

Genuine empathy may be appropriate at times; however, doing so might make them feel better and thereby deflect an opportunity to find actual peace and freedom by identifying lie-based beliefs. Should a Mentor feel compelled to encourage or otherwise redirect a Mentee away from pain, the Mentor should ask himself why. It is not uncommon for one’s own lie-based beliefs to be triggered when observing the pain of others. We often mistakenly label these feelings as “empathy” when, in fact, they are our negative emotions flowing from our lie-based beliefs. If unwittingly we suppress our own pain by comforting others, we must acknowledge this, take responsibility for our own negative emotions and seek ministry for ourselves.

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### ***The Two Questions in the EMOTION Box***

So we see that the EMOTION Box questions serve several purposes. They are based upon the basic principle of mental association and are designed to alert both the Mentor and the Mentee when

association is not working. Remembering should be an effortless process that occurs naturally when a Mentee is not actively hindering the process.

Most ministry session will begin in the EMOTION Box. The questions in this box are designed to help a Mentee connect with what they are feeling and determine if they are doing anything to hinder memory recall. The two EMOTION Box questions are asked in sequential order.

### ***The First Question in the Emotion Box***

The first question asked in the EMOTION Box is a natural and conversational response that one might expect in a setting where one person is sharing a life experience with someone who has genuine concern. After hearing the Mentee's "story" the Mentor's expected response is to ask the first EMOTION Box question;

***"How does that make you feel?" Or "What are you feeling now?"***

You can also combine these two versions of the question and ask;

***"How does that make you feel (right now)?"***

This question is designed to determine whether a Mentee is feeling something in relation to what they are saying. For example, the Mentee might say, *"This week my wife was 'over the top' difficult to live with. She complained about everything that I did."* You would then ask the first question, *"How does that make you feel (right now)?"*

The question is worded in the present tense to focus on what is currently being felt. *"How DOES that make you feel?"* instead of the past tense, *"How DID that make you feel?"* The present tense is used to avoid focusing on what he remembers having felt earlier and instead focuses on what is currently being felt.

### ***Feeling the emotion is more important than naming what you feel.***

It is important to note that naming or correctly identifying a feeling is entirely unnecessary. So too is attempting to drum up any other emotions that may be present, attempting to intensify what is being felt, asking any questions pertaining to the person's "story," taking a family history, or attempting to collect any additional information from the Mentee. These details are unnecessary and

unrelated to what happens during the course of the TPM process. It is important to connect with and feel emotion, but naming it is not.

You may need to encourage a Mentee simply to connect with what they are feeling, rather than struggle to rightly identify an emotion. You might say something like, *“It is not important that you accurately name what you are feeling, only that you actually feel the emotion.”* When a Mentee has reported to be feeling some measure of negative emotion, it is time to ask the second question in the EMOTION Box.

### ***The Second Question in the EMOTION Box***

***“What comes to mind as you focus on what you are feeling?”***

Most of the questions used in the TPM Process are straightforward in both their wording and purpose. However, a few questions require some additional explanation so that the Mentee knows what is being asked. Appropriate use of the second question in the EMOTION Box has been proven difficult for some Mentors and Mentees who have yet to grasp the purpose and intent of the question.

*The second question is NOT designed to send the Mentee looking for a memory, to get him to try to remember, or come up with anything.* This question is designed to determine if the natural process of association is being hindered. While in the EMOTION Box, a memory should come to the Mentee’s mind effortlessly as they focus on what they are feeling. God has designed the mind to automatically make these connections.

Earlier when we thought about the word “CLASSROOM”, for many of us the memory of being in school just came to mind without trying. This is the natural process of association. If a Mentee focuses on what they are feeling, a memory should easily come to mind unless the Mentee has a reason for not remembering. If this does not occur automatically, then the associative process is being hindered. This is an indication that the Mentee has moved to the SOLUTION Box (to be discussed later).

The person’s response to the second question in the EMOTION Box indicates where the Mentee is on the TPM Map. After determining the Mentee’s location, you will know which question to ask next.

An example of when to ask the EMOTION Box questions:

*Mentee: "It has been so stressful at work this week. I don't know how I am going to get everything done on time!"*

*Mentor: "How does that make you feel right now?"*

*Mentee: "I feel overwhelmed!"*

*Mentor: "What comes to your mind as you focus on what you are feeling?"*

### **Struggling to Remember**

Unhindered association requires no thought or effort. When a Mentee struggles to remember, this indicates that they are actually choosing not to remember (this will be discussed in detail in later chapters).

A Mentee may say things such as, *"Nothing comes to my mind. It is all blank,"* or *"I am trying to remember, but nothing is coming to my mind,"* or *"All I can think about is what my husband said to me last night."* There is no reason to be concerned, as the second EMOTION Box question is working exactly as it was designed. Their answer may be revealing that association is actually being hindered. Again, this question is designed only to determine if association is being hindered and NOT to send a person looking for a memory.

It is always possible that this question may be misunderstood, so it is very important that a Mentor take the time to explain its purpose when needed. This can be done in a very natural and spontaneous manner throughout the session without disrupting the flow of the session. The Mentor should explain not only the purpose of this question, but also how association works, and what is anticipated when it is asked. This part of the process should then become clearer to the Mentee and proceed more smoothly. However, if a Mentor fails to fulfill his role in equipping a Mentee, the person may become frustrated when the Mentor's odd questioning fails to work!

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**UNHINDERED ASSOCIATION REQUIRES NO THOUGHT OR EFFORT. WHEN A MENTEE STRUGGLES TO REMEMBER, THIS INDICATES THAT THEY ARE ACTUALLY CHOOSING NOT TO REMEMBER.**

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Even in this situation, it is *unnecessary* and *inappropriate* for a Mentor to change the wording of this question and ask any version of the following:

*“Can you think of any time where you felt this way before?”*

*“Do you remember any time as a child when you felt this same bad way?” or*

*“Can you focus on what you are feeling and try to find any memory where you felt this way before?”*

First, none of these questions appear on the TPM Map, and second, each question sends a Mentee on a “memory hunt.” When association is working, the person does not need to go looking for something or try to remember anything. Association should be effortless unless a Mentee is blocking the process, either consciously or unconsciously.

### ***A Short-Term Concession***

The Mentee must understand that they are not being asked to try to remember something, but rather, to focus on what they are feeling and report what comes to mind. A temporary modification may be necessary if there is not sufficient opportunity to explain all of this before asking the second question. You might ask the following instead:

*“As you focus on what you are feeling, does a memory come to mind?”*

or

*“Does any memory come to mind as you focus on what you are feeling?”*

This alteration narrows the focus of the question to memory alone, without requiring a fuller understanding of what is going on within the Mentee. However, this altered question is not asking the person to try to remember, look for a memory, or do anything at all; the altered question is simply asking whether a memory has come to mind or not. The correct answer should simply be “Yes” or “No.”

This modified question should ONLY be used when a Mentee lacks understanding of the original question and you are unable to offer the necessary orientation and explanation. It is crucial that you take the time at some point to clearly explain what you are asking so that the original question can be used effectively. When you find yourself having to use this question it indicates that your Mentee simply does not understand what is going on.

So then, if you continually use the altered question instead of asking the main version, you need to ask yourself why. Equipping a Mentee should be your focus. If you are using an alternate question because you are not rightly equipping the Mentee, then you are failing in this regard.

Below is an example of asking this alternate version of the EMOTION Box questions:

*Mentee: "My wife is driving me crazy! She goes on and on about how we need to visit her family, but we just don't have the money to put towards a trip like that!"*

*Mentor: "How does that make you feel?"*

*Mentee: "I feel out of control. I can't make her stop pestering me about it!"*

*Mentor: "What comes to your mind as you focus on what you are feeling?"*

*Mentee: "I just think about all the times she's approached me about the trip. She just goes on and on and on ..."*

*Mentor: "How does that make you feel?"*

*Mentee: "Like I said, it makes me feel out of control."*

*Mentor: "What comes to your mind as you focus on what you are feeling?"*

*Mentee: "My wife and her obsession with this trip to see her family."*

*Mentor: "How does that make you feel?"*

*Mentee: "Totally and completely out of control!"*

*Mentor: [Alternate wording used] "Ok, as you are focused on what you are feeling, does a memory come to your mind?"*

*Mentee: "Yeah, I just remembered a time in 3rd grade when a bully kept chasing me during recess, threatening to beat me up. It was all I could do to get away from him!"*

**Note:** If a Mentee is feeling emotion, the second question in the EMOTION Box is essentially asking "Does ANYTHING come to your mind?" Anything is the key word here. Anything includes nothing. Everything that comes to the Mentee's mind is important, even if that "something" is nothing. If the Mentee reports that "nothing" came to mind, this means that a "solution" is engaged, which locates them in the SOLUTION Box. (Again, this will be discussed later).

### ***We are not looking for belief while in the EMOTION Box.***

It is possible for a Mentee to express what appears to be a lie-based Heart Belief while telling their "story" in the EMOTION Box. A man might say something like, *"Last night my wife yelled at me for not taking out the trash. I felt terrible. It was apparent that I am no better than that trash. I am worthless and have no value. I am a worthless piece of trash!"*

This sounds like a lie-based Heart Belief (and in fact, may be so) but the EMOTION Box is not where this is to be addressed. The Mentee is not yet ready to offer this belief to the Lord for His perspective. The Mentee still lacks important information that can only be determined while in the MEMORY Box.

In the above example, the Mentee must determine why he believes what he believes. His failure to take out the trash and the resulting verbal lashing exposed this man's belief that he is "a worthless piece of trash" but offered no indication of *how* he came to believe this and *why* he believes what he believes. The belief is based upon an experience, but not likely the current experience with his spouse. What is much more probable is that his "*worthless*" belief pre-existed, and his wife simply exposed what was already there. Long before it was time to take out the trash, the man was already convinced that he was worthless.

After examining the "right" memory (one which explains why he believes what he believes), he will be able to petition the Lord for truth, having already determined what he believes and why he believes it. When the Mentee is in the EMOTION Box, ask the EMOTION Box questions and do not skip ahead, even when it appears that a potential lie-based heart belief has been stated. Continue asking the EMOTION Box questions until the same memory surfaces a couple of times. It may initially seem redundant and unnecessary but if you follow this prescribed protocol, it will prove to be a much more efficient use of your time.

### ***No Need to Go to a "Happy Place"***

Some well-meaning prayer ministers have suggested that a Mentee should be allowed to build up their "emotional capacity" or "inner strength" so that they are more willing to surface certain memories. Such prayer ministers suggest that some memories are so traumatic that a person lacks sufficient inner strength to revisit these places without first becoming more spiritually fortified. Others have suggested that the Mentee should be encouraged to think about times when they have encountered the Lord and dwell on those happier memories before proceeding. None of these practices have proven beneficial in the TPM context, nor are they part of TPM protocol. People will go where they need to go and remember all they need to remember when they are willing to do so.

Understanding the principle of association, and the concept of solutions, allows us to recognize that people who are resistant to remembering, resist for a reason; and that reason is a lie-based belief. They do not need to be spiritually fortified or have their emotional capacity increased, but rather, they need the truth so that they will allow association to occur. Once they have been convinced of the truth, they will choose to move forward.



So then, their inability to revisit certain memories is not because they lack the capacity to do so, but rather, it is only because of what they currently believe about remembering. Because of this, no amount of encouragement, “preparation,” or “fortification” will enable them to do what they are unwilling to do. And, even if this were not the case, it makes much more sense to address the reason they are choosing not to move forward than it does to try to do something to get them to move forward. (Again, this will all be discussed in detail when we learn about the SOLUTION Box.)

### ***When to Move to the MEMORY Box***

Remember, the Mentor should not attempt to guide or direct the session in any direction, at any point. If he does, then he is not following TPM protocol. A good example of this is how the Mentor determines when the Mentee is in the MEMORY Box. The Mentee may respond to the second EMOTION Box question, “*What comes to your mind when you focus on what you are feeling?*” by reporting a memory. However, the Mentor should not assume that the Mentee has moved to the MEMORY Box, even if what the person is sharing is a childhood memory. The Mentor does not hold the responsibility of determining when to start asking the MEMORY Box questions. This is the role of the Mentee.

Later we will discuss how the Mentee determines what the “right” memory is and how to proceed. For now, just know that the two EMOTION box questions are to be asked until the Mentee reports the same memory twice. When this happens, the Mentee has determined (through association) that it is an appropriate time to move to the MEMORY Box.

### ***A Brief Recap***

In summary, the objective of the EMOTION Box is to have the Mentee focus on what he or she is feeling and allow the natural process of association to occur. The two questions found in the EMOTION Box are designed to accomplish this purpose. The first question helps draw the person’s attention to what is being felt. And the second question has the person focus on the pain and check to see if he or she is hindering the associative process. The two EMOTION Box questions are asked until the same memory comes to the Mentee’s mind twice. At that point, you move to the MEMORY Box.

Before we look at the MEMORY Box, it is important to have a good understanding of the mental process of association. The next chapter will expound on this subject because the association process enables us to function throughout life. TPM relies on this process by connecting emotion to related memories, thus better identifying and understanding the lie-based Heart Beliefs from which God desires for us to acknowledge and address.

## Comprehension Questions

1. Why might a Mentee stop seeking ministry after a session or two? How might a Mentor help to prevent this from occurring?
2. What are the three primary objectives of the EMOTION Box?
3. What is the purpose of the first question in the EMOTION Box?
4. How important is it that a Mentee accurately names or labels what he or she is feeling?
5. How important is it that a Mentee “stir up” or intensify what is being felt?
6. What is the purpose of the second question in the EMOTION Box?
7. How do you know when a person has moved from the EMOTION Box into the MEMORY Box?
8. How might encouraging or comforting a person when they share their “story” be anti-productive in the TPM Process?
9. What should we do if we find ourselves feeling “compassion” and “empathy” for the emotional pain that a Mentee is feeling?

# Chapter Four

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## The EMOTION Box (Part Two)

### *Principles of Association*

**Note:** Some of what will be introduced in this chapter will be discussed, in detail, in later chapters. After reading through this chapter, if you have questions that are unanswered, we encourage you to continue through the material. The answers to any questions you may have are likely contained somewhere in this text. So, let's press on...

**M**ental association is how we attempt to understand our situation by interpreting it through what we have learned in the past. However, there is a potential flaw in the process. Not all that we have “learned” in life is necessarily true or even related to what is occurring currently. There is great potential for misinterpreting our present situations from inaccurate associations made with our past. This is why we so easily blame others and our situation for what we feel when in fact no one or thing ever causes us to feel anything.

Association is a God-created process designed to assist us as we navigate through life. However, God intended association to operate on truth so that we might interpret life correctly. When we interpret current events through lie-based beliefs, it results in a lie-based perspective that, at the very least, acts as a motivation for lie-based behaviors. If we start with a lie, we end up there as well.

As our minds process information throughout the day, association constantly accesses the halls of past experience for ways to understand each given situation. For example, if a stray dog runs toward you, you might feel afraid and run away or you might possibly feel joyful, kneel down, and call the dog to you. What you do will depend, in large part, upon how you interpret the situation.

If your mind associates to your childhood memory of when you were attacked by a bulldog, your mind will use what you learned from that experience to interpret the current situation, and you will likely feel as though something bad is about to happen. However, if your mind associates to fond memories of your loving childhood puppy, then you will probably feel happy and excited. Your perspective, emotions, and subsequent behaviors are all a result of how your mind interprets the moment. And it does so by associating what is happening with what has happened in your past. What you have learned from your past will be used to interpret your present.

***Association is not usually a conscious process.***

We may not have consciously remembered the bulldog attack when the little dog ran toward us, but the beliefs associated with that memory were very present and caused us to feel afraid. We always feel what we believe, even when we do not have any conscious awareness of the belief or the related memory. This shines light on what is sometimes referred to as “irrational fear.” This fear only seems irrational because you lack the memory context needed to understand it.

For example, the man who hesitates to ride on the elevator is probably not consciously remembering the time he was punished as a child by being locked in a dark closet, believing he was going to suffocate and die, but the uncomfortable feeling (trigger) he experiences in the present causes him to take the stairs instead. The negative emotions that surface when considering riding the elevator may appear to be an irrational fear, as there is no rational reason to avoid doing so. However, this same fear makes perfect sense when understood within the context of being punished as a child. However, without the memory context, there is no way to rightly understand the fear. The person may even identify the belief such as; “I am going to suffocate and die,” but this thinking, much like the fear, seems irrational without the proper context. Memory provides this needed explanation for why we feel what we feel and why we believe what we believe.

Many of life’s daily functions depend on associated memory. Association is required to do all we do each day. Simple things such as engaging in a casual conversation over coffee with a friend requires association. One friend may relate a particular experience that immediately reminds the second friend of something similar. This reminder may then further the conversation, as illustrated below:

*Gary: “Do you remember that trip we took to the lake house last summer?”*

*Sam: “Oh, yes, that was great, although not as good as that trout stream in Colorado a few years ago. That was unbeatable.”*

*Gary: "For sure, what a trip. We had trout last week at that new restaurant downtown. It was good but a little pricey."*

*Sam: "Yeah, everything is going up in price. I paid over three dollars a gallon for gas last week."*

*Gary: "Yes, I just heard that the minimum wage is going up too."*

*Sam: "Any wage would be enough as far as my son is concerned. He needs to get a job. I am trying to get him out of the house this summer. All he does is sit around playing video games."*

*Gary: "Video games.... do you remember when we used to play "Pong" Forty years ago?"*

*Sam: "Was it that long ago? That was when Jimmy Carter was president."*

*Gary: "Yeah, but at least we had "Pong."*

How in the world did we get from "the lake house" to "Pong?" Association! Without association we could not even carry on a simple conversation.

***"I don't know you, but I'm pretty sure I won't like you."***

Have you ever met a person and immediately felt as though you were not going to like them? This is due, in part, to association! Apparently, you just associated this person with another person from your past with whom you have had an issue. You may not make the connection at a conscious level, but there is something about this individual that causes you to feel cautious about them. Our associations can and do color how we view others. Have you ever initially felt uncomfortable around someone only to later discover that they were not the way you had assumed? One can see the problem occurs when we interpret our current situations with lie-based beliefs that were learned in past experiences.

This may shed light on what some people have thought to be the gift of discernment. Just because we have a bad feeling about something does not mean what we are doing is necessarily spiritual. Some people talk about getting a "check" in their spirit and assume that this negative impression is the Holy Spirit directing them in one way or the other. We may just be triggered in our own lie-based belief.

The problem with this approach is that we are using the absence of peace as an indicator of direction when in fact we need to "*let the peace of Christ rule in your hearts*" (Col. 3:15). Peace follows truth and when we are operating in the truth, we will experience His peace. Typically, a lack of peace is an indication that we are believing a lie as opposed to operating in the truth. The next time we get

a “check” in our spirit we might consider looking inward to what we believe, rather than making a decision based upon what we feel. Rather than assuming that the Holy Spirit is directing you by taking away your peace, consider the possibility that He has used your situation to expose what you believe and is offering you an opportunity to come into a deeper understanding of the truth.

***Remembering is automatic, but not remembering is a choice.***

Association is natural and automatic. As a result, a Mentee who is “unable” to remember something that they need to remember is making a willful choice to avoid remembering. Association works continuously unless it is deliberately thwarted. For example, if a Mentee believes that recalling a certain memory would overwhelm or destroy them, ruin their life, or confirm something they do not want to accept, then they may block it out, choose not to remember, and hinder association from occurring.

It is important to note that, much like the man who was “unable” to enter the elevator, we are usually unaware of the instantaneous associations that our minds make. At the start, he did not consciously know why he was “unable” to choose to step onto the elevator. But he was later able to determine that his mind had associated the elevator with the closet from his childhood. And because of this, he felt “trapped” when he considered stepping into the elevator. The lie-based beliefs that he had learned all those years ago were determining his emotional reaction to the elevator. He was unaware of the mental connection that was made, but it affected his behavior, nonetheless.

The thought of being in an elevator triggered lie-based beliefs, which then caused him emotional discomfort and, in response to this pain, he stepped away from the elevator. And this entire mental process happened almost instantly. The decision to step away from the elevator was made immediately, without his conscious involvement; but it was a purposeful decision made through association and based upon what he believed to be true. Despite logical and rational knowledge that the elevator was safe, the man succumbed to the fearful feelings caused by the “suffocation” belief, which in turn determined the action he would take. In truth, many of our moment-by-moment decisions are driven by what we feel, as a direct result of what we believe.

This partially explains what is sometimes referred to as “repressed memory.” Although it hinders the persons progress in a session, repression is not a “problem” Rather, it is, in fact, their “solution” to a perceived problem. They do not remember because they are choosing not to remember. Without question, their conscious desire is to move toward freedom; which is evident in their decision to

seek out ministry. However, they are unable (unwilling) to surface a memory related to what they are feeling due to their willful, albeit unconscious, choice to not remember.

The Lord waits for each of us to make choices without forcing His will on us. If we want to remember a memory and do not believe anything that would cause us to resist remembering, our minds will effortlessly make the association between what we feel and a past experience. It requires no effort on our part to remember. Association is as effortless as breathing. However, just as we can choose to hold our breath, we can choose to not remember. And when this occurs in a TPM session, the goal is to determine *why* we are choosing to not remember. (*These concepts will be explained in detail when we discuss "Solutions."*)

***Jesus does not take people to their memories.***

In the early years of TPM, we believed that Jesus would take people to their memories or reveal memories to them. There are several problems with this assumption. We falsely believed a notion that people needed help in finding memories that were somehow hidden from them. We viewed people as victims of their forgetfulness, who needed the Lord's help to remember. Today, however, we understand that people do not need to *try* to remember anything. People will remember everything that they need to when they are willing to remember. (Notice that we said, "when they are *willing*," not "when they *want to...*" The difference between what we refer to as "will" and "desire" will be discussed in a later chapter.)

We no longer ask the Lord to take a Mentee anywhere for two reasons: first, God will not comply (He never did, although there were times we thought He did!); and second, it is unnecessary, since the only thing keeping a person from remembering is the choice that they are making based upon what they believe.

Lacking our current understanding, we formerly asked Jesus to take a Mentee to the first memory where the person learned to feel what he was feeling. We prayed something like "Jesus, will you take Bob to his memory where he felt this way before?" We incorrectly assumed that Jesus did so because the Mentee might sometimes remember something after we prayed this. However, we could not answer why Jesus was sometimes uncooperative. Sometimes it seemed that He would answer and other times He would not. This was a mystery to us until we realized that a memory comes to a person's mind via the natural process of association when he or she is not hindering it; whether we asked for Jesus' involvement or not.

In the cases where Jesus “did not cooperate” and no memory came to mind, we might blame the devil via spiritual warfare or just assume this was a “difficult case.” However, the truth is that Jesus never took people to any memories; even if it sometimes seemed as though He did. When memory surfaced, it was because the Mentee was ready and willing to remember, not because the Lord brought it to mind. This explains why there were times when either nothing happened or something happened after we asked the Lord to take someone to a memory either nothing happened because the Mentee was choosing not to remember, or something happened because the Mentee was not stifling the his or her mind from doing what God designed it to do.

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**WE NO LONGER ASK THE LORD TO TAKE A MENTEE ANYWHERE FOR TWO REASONS: FIRST, GOD WILL NOT COMPLY, AND SECOND, IT IS UNNECESSARY, SINCE THE ONLY THING KEEPING A PERSON FROM REMEMBERING IS THE CHOICE THAT THEY ARE MAKING BASED UPON WHAT THEY BELIEVE.**

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It is important to realize that just because “something” happened after we asked for the Lord’s involvement, it does not mean that He actually “did something.” To illustrate this point, right now, ask God to grant you a mental picture of a bright pink elephant and seal the request “in Jesus’ name, amen.” Wait a moment ... did it work? Did you see an image of an elephant in your mind? Did the Lord answer your prayer? This may seem silly, but it illustrates a point. God did not force you to think of a pink elephant. He didn’t need to because your mind responded exactly the way He designed it to respond—effortlessly and automatically through association. Likewise, when someone focuses on emotion, a memory should come to mind of another time when a similar emotion was felt; if not; the person is choosing to stop the associative process from happening because of what is believed. It really is that simple!

God does not force us to remember, feel, choose, etc. He respects our free will and waits for us to make the decision to move in His direction. If you “*draw near to God... He will draw near to you*” (Jas. 4:8). We will remember everything that we need to when we choose to do so. Later, in our discussion of “Solutions,” you will learn that the reason for why a person may seem “stuck” in a session is due to his or her belief. Our choices are a direct result of our beliefs. In essence, praying for God to “help us remember” is asking the Lord to force us do something that we are choosing not to do.

We could pray, “Lord, bring something into my life that will motivate me to move in the right direction.” However, be careful here. Be sure that this is really what you are ready for Him to do.



His methods for motivating us are usually not enjoyable. The writer of Hebrews suggests this where he says, *“All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness”* (Heb. 12:11). The truth is, however, you do not really need to pray this prayer since He is going to accomplish this anyway. The task set before us is not to ask God to do something, but rather, be ready to submit and cooperate when He does what He will do.

### ***The Spirit as the Dispenser of Truth***

The Spirit has a vital role to play in the TPM process. His role is to grant us the truth once we are positioned to receive it. The Holy Spirit is the One who can persuade the Mentee of the truth. If this component was somehow removed from the Process, then all we could hope to accomplish is to further intellectually understand our lie-based belief problem, with no hope of fixing it. His involvement is the most important part of TPM. However, the Spirit does not take a person to a memory, reveal hidden secrets or memory content, or even offer direction during the course of a TPM session. Anything that is mentally hidden by the Mentee, whether consciously or unconsciously, will be remembered when the person chooses to do what is necessary to bring about recall.

All walls, barriers, or defenses are the Mentee’s creation and are currently aligned with his or her current beliefs. It is the individual’s beliefs and choices that have him stuck and only when he identifies the lies that he believes and is convinced of truth will he be able to move forward. There are no locked doors for which the Mentee does not already hold the key and no memory that he needs help to recall. Once his lie-based belief is identified and offered up to the Lord, the Mentee may then receive truth from the Holy Spirit and then be free to move forward toward freedom.

A Mentee does not require rescue from anything by a Mentor or even the Holy Spirit. Without question, the Spirit is the dispenser of the truth, but the Mentee is not a victim need to be rescued. Mentees already possess all they need to receive truth from the Lord when they choose to position themselves to receive it. The entire TPM Process is based upon the free will choices being made by the Mentee and the faithfulness of God to grant them the truth when they are ready to receive it.

***“Help! I have hidden my keys and I don’t know where to find them.”***

There is ongoing discussion today in the psychological world about suppressed or repressed memory, which is sometimes referred to as “hidden memory.” In TPM, we assume that the person hiding a memory also knows where it is hidden, i.e. the memory was never really hidden after all. Such a

person simply does not want to look at the memory and subsequently “hid” it at an unconscious--or at least preconscious--level.

Believing otherwise might be compared to saying “Help me! I have just *hidden* my car keys and I don’t know where to find them.” If you purposefully *hid* them, then they are not lost. You may choose to retrieve them when you are ready to do so.

We each experience moments in which we simply cannot remember something and there is no lie-based reason behind this form of forgetfulness. Genuine forgetfulness is not deliberate, but rather, some sort of brain glitch that we all experience from time to time. How many times have you forgotten the name of a person and cannot remember it no matter how hard you try? Or better yet (for those of us over fifty years old!), how many times have you gone out to your garage to get something but forgot what you were looking for when you get there? This form of forgetfulness is not deliberate even at a subconscious level, but is frustrating and for some of us, exposes our age and faltering mental condition. However, when memories are suppressed to avoid potentially negative consequences, then hindering the association process is a deliberate act.

The absence of memory when emotion is present is not due to an inability to remember, but rather, an outcome of a deliberate choice not to remember. Our emotion comes from what we currently believe, which was learned in an earlier life experience, and that experience is now memory. I feel what I feel because of what I believe, and the beliefs that are producing my emotions were only accessed because my mind associated them with my current situation. In a sense, I have already “remembered” what I need to remember. I just now need to take an intentional look. Association works as it should when it is not being purposefully.

Some people become frustrated when they cannot remember something during a ministry session and declare that “I want to remember, but nothing comes to my mind.” It is clear that their desire is to remember but their will is not to remember. It also reveals that they do not understand the purpose of the question being asked. (This distinction between “will” and “desire” will be discussed in a later chapter.)

### ***Transitioning from the EMOTION Box to the MEMORY Box***

The TPM Process is more efficient because of this new step, which did not exist prior to 2013. For those practicing an earlier version of the TPM Process, this will either be a slight learning curve or (maybe better stated) an “un-learning” curve.

Imagine a ministry session where a Mentee is in the EMOTION Box, focusing on what they are feeling. You have just asked the second question, “What comes to your mind as you are focusing on what you are feeling?” After a moment or two, they report that a childhood memory has come to mind. Earlier TPM training would have assumed that the Mentee was in the MEMORY Box because they were remembering a childhood memory. Today, however, the protocol is different!

### ***So which memory is the “right” memory?***

Older versions of the TPM training taught that if a Mentee reports having recalled a post-childhood memory; the Mentor should continue asking the EMOTION Box questions until a childhood memory surfaced or no other memory surfaced. This practice was referred to as “free-falling” through memories and was a major time saver. Today, we are still “free-falling” until no more memory surfaces, we are simply not concerned with whether or not it is a childhood memory (though this is most common).

The current protocol for identifying the “right” memory requires the Mentee to answer the EMOTION Box questions until nothing new comes to mind or as he or she reports the same memory coming to mind twice. This will indicate to the Mentor that the Mentee has bottomed out and “landed” on the memory of his choosing. So then, after the Mentor has asked the second EMOTION Box question, if the Mentee surfaces ANY memory—whether childhood or post-childhood—the Mentor should continue asking the two EMOTION Box questions until the Mentee “lands” (the same memory comes to mind twice) and does not surface any new or different memory. You transition from the EMOTION Box to the MEMORY Box only after the Mentee reports that the same memory has come to mind twice.

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**THE “RIGHT” MEMORY IS ANY MEMORY THAT ENABLES A MENTEE TO RIGHTLY  
IDENTIFY THEIR LIE-BASED HEART BELIEFS AND SECONDLY, REVEALS THE  
ACTUAL CONTEXT THAT RIGHTLY EXPLAINS WHY THEY BELIEVE WHAT THEY  
BELIEVE.**

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This new protocol places the responsibility for deciding the “right” memory entirely upon the Mentee and removes all responsibility from the Mentor. When no new memory or additional information surfaces, you are in the “right” place to start asking the MEMORY Box questions. The important difference from the earlier protocol is that we continue to “free-fall” until the same memory comes to mind a couple times, whether it be a childhood memory or not.

Again, the “right” memory is any memory that enables a Mentee to rightly identify their lie-based Heart Beliefs and reveals the context that rightly explains why they believe what they believe. And the Mentor can know that he is in the MEMORY Box when the Mentee answers the second question in the EMOTION Box with the same memory information twice.

### ***Alternate Wording Allowed***

If you find yourself Mentoring someone who is new to TPM or simply does not yet fully understand the purpose of the questions, and if you are unable to offer adequate orientation, you may make a slight alteration to the second EMOTION Box question. After asking the second EMOTION Box question, when a memory comes to the person’s mind, rather than asking the same question in the same way, you may ask,

*“Does anything else come to your mind as you focus on what you are feeling?” or*

*“Does a different memory come to mind as you focus on what you are feeling?”*

By asking the question this way, you are communicating to a Mentee that they should continue to allow the association process to work. If the Mentee reports that nothing new has come to mind, then you can assume that the Mentee is in the MEMORY Box and proceed to ask the questions provided.

Some may be concerned that this expanded question could be leading or suggestive by insinuating that another memory should come to mind. However, this is not so; at least, not any more than the original question. This question is asking for a simple “Yes” or “No” response. It is not suggesting that someone look for a memory, try to do anything, or that something “extra” should happen. It does, however, limit the person’s focus to memory. Because of this, it is obviously better to use the original wording of the question: “What comes to your mind as you focus on what you are feeling?”

What follows is an example of this new procedure:

*Mentee: “My son will not do anything I tell him to do! He leaves a trail of messes behind him. I want him to clean up after himself. But he will not do what I say.”*

*Mentor: “How does that make you feel?”*

*Mentee: “Out of control, powerless!”*

*Mentor: “As you are focused on what you are feeling, what comes to your mind?”*

*Mentee: "I remember when I was in college, I had a roommate who was a slob, and I couldn't get him to clean his side of the dorm room."*

*Mentor: "How does that make you feel?"*

*Mentee: "Powerless and helpless."*

*Mentor: "As you are focused on what you are feeling, does anything else come to mind?" [Alternate wording]*

*Mentee: "Yes. When I was in grade school, I was continually picked on by this big kid. I couldn't make him stop."*

In years past, we would have falsely assumed that we were in the MEMORY Box because a childhood memory has been reported, and we would then have proceeded to ask the MEMORY Box questions. But when applying the current protocol, notice how we continue to ask the EMOTION Box questions until no new memory surfaces.

*Mentor: "How does that make you feel?"*

*Mentee: "The same way. Helpless and out of control."*

*Mentor: "As you are focused on what you are feeling, does a different memory come to your mind?" [Alternate wording]*

*Mentee: "When I was little, my older brother would hold me down and drool his spit toward my face. I hated that! I wanted him to stop, but he wouldn't."*

*Mentor: "How does that make you feel?"*

*Mentee: "Out of control. I cannot make it stop!"*

*Mentor: "Ok, and as you focus on how that feels, what comes to your mind?"*

*Mentee: "That same memory ... he is sitting on me drooling his spit toward my face."*

Since no new memory or information has surfaced, we can assume we are in the MEMORY Box and ready to begin asking the MEMORY Box questions. The Mentee's mind has naturally selected this memory to explore by not reporting any other new memory information.

*Note:* It is not uncommon to have several different childhood memories come to the Mentee's mind before he or she "lands" on one. This new protocol will help keep you from spending unnecessary time in memories that cannot help us accomplish the objective of the MEMORY Box (which will be discussed in the next chapter).

For now, just remember that we continue to ask the EMOTION Box questions until the same memory comes to the Mentee's mind twice. When this happens, and only when this happens, we move to the MEMORY Box.

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**YOU TRANSITION FROM THE EMOTION BOX TO THE MEMORY BOX  
ONLY AFTER THE MENTEE REPORTS THAT THE SAME MEMORY HAS COME TO  
MIND TWICE.**

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***A Common Mistake***

It is not uncommon for novice Mentors to unintentionally rush the process and ask a MEMORY Box question while a Mentee is still in the EMOTION Box. While a Mentee is describing a current triggering event, a Mentor might mistakenly interject with the MEMORY Box question, *"Why do you feel that way?"* If this were to happen, the Mentee might initially say something like, *"Because, my husband never listens to me and is more concerned about his work than me!"* however, one of the reasons why we don't ask this MEMORY Box question while in the EMOTION Box is because the Mentee cannot give an accurate response. It may be true that her husband's behavior is wrong and unloving, but this is not *why* she feels what she feels. The Mentee feels what she feels because of how she is interpreting her husband's behavior through the lens of her currently held lie-based belief, which was established in an earlier, separate life experience.

Additionally, she does not believe these lies because of her husband; rather, her husband has unmasked what has been there all along. This is not to suggest that her husband's behavior is excusable, for it is not, but the example reveals that the Mentee feels what she feels because of what she believes, and she believed what she believes long before her husband exposed it.

Without the "right" memory, a Mentee is unlikely to express why they feel the way they feel or explain how they came to believe what they believe with any measure of accuracy. This is the importance of memory. Not only must we identify what we believe, but we also need to determine why we believe it in the first place. The "right" memory will always answer the question, *"Why do I believe the lies that are causing me to feel what I am feeling?"* (All of this will be explained, in detail, in the next chapter.)

## Comprehension Questions

1. What might be an issue with using that “check in our spirit” as an indicator of God’s will for your life?
2. Why do we never need to ask Jesus to take us to a memory or even help us to remember?
3. How much energy, “inner strength,” or “emotional capacity” is needed for the mental process of association to work?
4. How do you know when to start asking the MEMORY Box questions?
5. What happens if you start asking the MEMORY Box questions pre-maturely?
6. Why might it not be necessary to pray for God to do something that would motivate you to move in the right direction? Or better stated, what is the only thing that keeps us from moving in any given direction?





# Chapter Five

## The MEMORY Box



### MEMORY

- How does that make you feel?
- Why do you feel that way?
- Why does believing \_\_\_\_\_ make you feel \_\_\_\_\_?



### *The Objectives of the MEMORY Box*

1. Identify a potential lie-based Heart Belief.
2. Determine why a Mentee believes the lie that has been identified.

While both of these objectives are critically important, we only have to focus on the first one, as the second objective is typically passively accomplished while in the MEMORY Box. The primary task set before a Mentee is to determine what they believe by focusing on what they feel and examining what they remember. While doing this, a Mentee may also discover an explanation for why they believe what they believe.

### ***Unnecessary Details***

It is important to understand that although memory serves an important role in the ministry process, the content of a memory is never the focus. It is never necessary to attempt to “dig up” something or elicit more details regarding what is remembered. In fact, a Mentor never really needs to know the details of what the Mentee is remembering, when the events took place, who was involved, etc., in order to fulfill his role in a TPM session. And, as you may have already noticed, none of the MEMORY Box questions ask for any of this kind of information. In reality, it is often better that the Mentor remain unaware of the details regarding a Mentee’s memory to avoid any responsibility for addressing or dealing with the knowledge with which they have been entrusted.

A Mentor should never make any insinuations about what they think might have happened in a person’s memory. Questions such as, “What else did he do to you?” or “Do you think that someone might have abused you?” or “You have the classic signs of having been abused. Do you think that you were?” are all highly inappropriate and should never be used during a TPM session. The only questions that are ever asked in a TPM session, without exception, are those found on the TPM Map.

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**A MENTOR NEVER REALLY NEEDS TO KNOW THE DETAILS OF WHAT THE MENTEE IS REMEMBERING, WHEN THE EVENTS TOOK PLACE, WHO WAS INVOLVED, ETC., IN ORDER TO FULFILL HIS ROLE IN A TPM SESSION.**

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The Mentor is not responsible for determining the accuracy of what a Mentee remembers, but only to ask how the Mentee feels and why they feel that way. This is the only information that is necessary for the Mentor to be able to fulfill their role while in the MEMORY Box. If a Mentor ever asks questions that encourages a Mentee to either try to remember something or supply more memory details, then the TPM protocol is not being followed.

This is not to say that accuracy of memory content is not important, but only that it cannot be determined in a ministry session and is not the purpose of a TPM session. Where accuracy of the memory content is in question, it should be addressed in another setting and by qualified individuals. However, if a Mentee is a minor or an elderly person, and abuse is suspected, there are legal guidelines (in most states in the USA) that are mandatory for counselors and other professionals to follow. Since TPM is primarily used by non-professionals, it would be wise to know what is required of a lay-minister in such cases.

### ***The Accuracy of Memory***

Memory is not a record of what occurred but rather a representation of what we remember having experienced. Memory is always limited to the specifics of what we have personally experienced, and to a great extent, how we interpreted what we believed to have happened, but not necessarily what actually occurred. Memory is only what we remember. It is not uncommon for the memory of one event to combine with other memories or become amplified or diminished since the time of the actual experience. Therefore, our mental record of life events may or may not be completely accurate. Nevertheless, the accuracy of memory plays *no* role in a TPM session. Again, this is not to say that the accuracy of a memory is not important, for indeed it may be in other contexts. It is just not addressed in the context of a TPM session.

Our memories are not the source of our problems; rather, our troubles arise from our misinterpretations of what we remember. For example, the man who remembered being locked in a closet all day as a child is not claustrophobic today because of what he remembers. Rather, the fact that he still believes what he came to believe while locked in the closet (“I’m going to suffocate and die”) is the source of his emotional turmoil. We feel whatever we believe.

In TPM, the details of memory content are not the focus and are never used to determine what the Mentor will do, nor does a Mentor need specific memory details to follow the prescribed protocol. However, how we have interpreted what we remember plays an important role in TPM. Belief, not memory, should be the primary focus.

It is perfectly acceptable for a Mentee to withhold all memory content from the Mentor if they desire to do so. The Mentor does not need to know what happened, who did what or how it may have happened. The only information that a Mentor needs during a session are the Mentee’s responses to the predetermined and specific questions asked in each box in the process. The primary questions in the MEMORY Box ask what is being felt and what is believed that is producing what is being felt.

Note: Although determining the accuracy of a memory is not the purpose of TPM, it is vitally important that a Mentor know and understand the legal requirements in place for reporting any suspicion of child abuse or abuse of the elderly. It is your responsibility as a Mentor to know and abide by the laws under which you are governed.

### **“Show Your Work”**

As you read earlier, there are two objectives that we seek to accomplish while in the MEMORY Box. One of those objectives seems pretty straightforward; identify a potential lie-based Heart Belief. The other, however, may initially seem unnecessary, but is, nonetheless, important. We must determine *why* the lie is believed. And, apparently, acknowledging the experiences that lead us to believe what we do is important to God as well.

Over the years, when we prematurely asked the Lord for truth while in the EMOTION Box (because we didn't know any better), the Spirit would remain silent. This was the case even when we were relatively convinced that a lie-based heart belief had been identified. To illustrate why this might be the case, consider the following example:

*We have all likely encountered a strict Math teacher who required his or her students to “show their work.” One of the primary reasons why a teacher does this is to discourage unmotivated students from simply guessing the answer without actually trying to solve the equation. But another benefit of requiring students to show their work is that it allows the teacher to evaluate the student’s thought process and grasp of the mathematical concepts that are being tested.*

*This is especially helpful when the student comes to a wrong conclusion and selects an incorrect answer. By checking the student’s work, the teacher can identify where the student went off course and offer guidance with pinpoint accuracy. Additionally, it is important to realize that the student not only needs to know where he went wrong, but also why it was wrong. More than simply being supplied with the correct answer, the student needs to be shown where he made a mistake and why his conclusion was incorrect. He needs to know what he missed, where he went off course, where he diverted from accuracy to inaccuracy. Only then is the student in a position to actually learn and have his faulty thinking corrected.*

In the same way, while in a TPM session, even if we were able to rightly identify a lie that we have come to believe as true, it would be impossible to determine *why* we believe it without first “checking our work.” We need to determine the basis for what we mistakenly concluded to be true. After we have identified our “error,” and determined *how* and *why* we made it, we can position ourselves to receive counsel from “The Counselor” (John 16:7) by having the “eyes of our hearts” enlightened with His truth (Eph. 1:17-18).

Essentially, this is the primary objective of the TPM Process. It offers a systematic method for identifying what you believe and why you believe it so that you can position yourself to receive truth and perspective from the Holy Spirit.

### ***Heart Belief***

As stated earlier, we feel whatever we believe. Our emotions originate from what we currently believe in our hearts. These Heart Beliefs were learned in the context of a life experience that was mentally recorded as memory. We may be consciously unaware of a Heart Belief but the fact that we feel something shows that we are aware of it at some unconscious level.

Heart Belief is what causes us to feel what we feel. It is what we believe in our hearts with absolute certainty. It is the essence of our faith. It is what we believe with the *“assurance of things hoped for and the conviction of things not seen”* (Heb. 11:1). But not all that we believe in our hearts is the truth. Some of our faith is impure and needs to be refined.

And when our heart belief runs contrary to the truth that we possess intellectually, according to the Apostle James, we are in a state of “double-mindedness.” For example, we can intellectually believe what the Bible says about the faithfulness of God and yet still not fully trust God because of what we believe in our hearts. TPM is focused upon identifying our lie-based Heart Belief and positioning ourselves before God so that His Spirit might persuade us of the truth within our hearts so that we might experience James admonition to *“purify your hearts you double-minded”* (Jas. 4:8).

### ***Two Types of Heart Belief: Self-Identity and State of Being***

While answering the MEMORY Box questions, the Mentee should eventually surface what meets the definition of a Heart Belief. All Heart Belief will fall into one of two categories. It will either be an expression of our Self-Identity (who and what we are) or our State of Being (descriptive of our state or condition which also reflects our understanding of who God is). All Heart Belief is either a belief about ourselves or our perceived circumstances (which also, incidentally, reflects our understanding of God).

Examples of lie-based Self-identity beliefs may include:

*“I am worthless.”*

*“I am defective.”*

*“I am unlovable.”*

*“I am stupid.”*

*“There is something wrong with me.”*

Examples of lie-based State of being beliefs may include:

*“I am trapped.”*

*“I am out of control.”*

*“I cannot make it stop.”*

*“I am all alone.”*

*“I am going to die.”*

*“There is no way out.”*

Notice that each of these states-of-being statements not only describe how we view our situation, but they also reveal our view of God’s involvement and capabilities within these contexts. For example, if I believe in my heart that I am alone, this also reflects the fact that I have not yet been fully convinced that the Lord is with me *“even to the end of the age...”* (Matt. 28:20). I cannot simultaneously believe in my heart that I am alone and “God is with me.” Also, if I live in fear, my fearfulness is a reflection of the fact that I do not yet believe that God is in control of my life and causing “all things to work together for the good.” (Rom. 8:28) One belief is reflective of the other.

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**ALL HEART BELIEF IS EITHER A BELIEF ABOUT OURSELVES OR OUR CONDITION,  
WHICH ALSO, INCIDENTALLY, REFLECTS OUR UNDERSTANDING OF GOD.**

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### ***Self-Identity Heart Belief***

A self-identity Heart Belief such as “I am worthless” may drive a person to perform as a workaholic, type “A” personality, or overachiever as they try to dispel the lies, they believe in order to prove that they have value and worth. This same person may get involved in “helping” ministries to compensate for painful emotions that arise from the lie-based shame they feel when they believe that they are worthless or defective. However, this person’s attempt to disprove lie-based beliefs will ultimately fail. In the end, he will continue to feel worthless even if he performs at a high level and is found worthy by those around him. His problem is not that he is worthless, but rather, that he *believes* that he is worthless. And he will continue to feel worthless until his belief changes.

This same lie-based thinking might drive a person into hopelessness and despair, resulting in their giving up and not trying. Both underachieving and overachieving can be an expression of a lie-based Heart Belief. These behaviors can be two sides of the same coin.

In the case of the overachiever, he is usually applauded and viewed as successful, while the underachiever is viewed as a loser or a failure. The truth is there is no difference between the motivation behind these two behaviors. Both are expressions of lie-based beliefs. When good things we do are attempts at suppressing our pain or seeking love, acceptance, and approval, then they are actually sinful expressions of the lies we believe. The Scriptures tell us that “... *whatever is not from faith is sin*” (Rom. 14:23).

A good question to ask ourselves, moment-by-moment, is “Why am I doing what I am doing?” It is also important to honestly evaluate and answer it! Take notice of your emotional status just before you make your next conscious decision. If there are any signs of anxiety, fear, worry, stress, concern etc., then your decision may be motivated by something that is less than pure. You may be operating from deception rather than truth.

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**WHEN GOOD THINGS WE DO ARE ATTEMPTS AT SUPPRESSING OUR PAIN OR  
SEEKING LOVE, ACCEPTANCE, AND APPROVAL, THEN THEY ARE ACTUALLY SINFUL  
EXPRESSIONS OF THE LIES WE BELIEVE.**

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### ***The Truth of Our Identity***

The Bible is clear when it comes to defining who we are in Christ:

*“... if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come”*  
(2 Cor. 5:17).

*“... in Christ Jesus you are all sons of God, through faith”* (Gal. 3:26).

*“[We have] ... put on the new self, created after the likeness of God in true righteousness and holiness”* (Eph. 4:24).

*“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places ...”* (Eph. 1:3).

*“[We are] ... God’s chosen ones, holy and beloved ...”* (Col. 3:12, ESV).

However, most of us have been convinced to believe lies such as: “I am worthless,” “I am unlovable,” “There is something wrong with me,” “I am bad,” “I am defective,” etc. When we believe lies such as these with our hearts, we need the Spirit to convince us otherwise. No one can talk us out of the lies we believe in our hearts, not even ourselves. But this is exactly what God wants to do for us and is the goal of every TPM session.

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**NO ONE CAN TALK US OUT OF THE LIES WE BELIEVE IN OUR HEARTS, NOT EVEN OURSELVES. BUT THIS IS EXACTLY WHAT GOD WANTS TO DO...**

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### ***State-of-Being Heart Belief***

A state-of-being belief describes our perception of our situation or condition but ultimately reveals who we understand God to be, since He is supposed to be overseeing our condition, our environment, what is happening to us, etc.

How we view our life situations is a direct reflection of our understanding of who God is and what He is doing or not doing in our world since He is supposed to be our protector, provider, and in control of things. This type of Heart Belief might also be called a “God-identity belief.”

An example of a “triggered” state-of-being lie would include when a person feels claustrophobic if they found themselves in an enclosed place such as an elevator. There may not be any rational reason for them to be afraid, but they still have a panic attack when the doors close. If the elevator triggers a state-of-being Heart Belief learned in a childhood experience, they may feel fear and panic. For example, if a mother punished her son by locking him in a dark closet as a little boy, he may have learned lie-based beliefs such as “I am trapped,” “I cannot breathe,” or “I am going to die.” Years later, as the elevator doors close, his man’s mind may interpret the moment as him being trapped, unable to breathe, or about to die.

During the elevator ride, the man may try to tell himself the truth, but his emotions will not differentiate between being in an elevator and being stuck in a dark closet. When this happens, his Heart Belief overrides his logical and intellectual beliefs that he is safe, but he may still have a panic attack despite his rational thinking. The lie-based belief that he is going to die, suffocate, etc. in the elevator reflects a deeper belief that God is not in control, does not care, does not love him, has abandoned him, etc.



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**ALL HEART BELIEF WILL FALL INTO ONE OF TWO CATEGORIES. IT WILL EITHER BE AN EXPRESSION OF OUR SELF-IDENTITY (WHO AND WHAT WE ARE) OR OUR STATE OF BEING (DESCRIPTIVE OF OUR STATE OR CONDITION WHICH ALSO REFLECTS OUR UNDERSTANDING OF WHO GOD IS). ALL HEART BELIEF IS EITHER A BELIEF ABOUT OURSELVES OR OUR PERCEIVED CIRCUMSTANCES (WHICH ALSO, INCIDENTALLY, REFLECTS OUR UNDERSTANDING OF GOD).**

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### *The Truth About God's Identity*

The Bible is clear when it comes to the true character of God and His faithfulness toward those who belong to Him. All things that are created are held together by Him:

*“For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together.” (Col. 1:16-17, NIV)*

If we are in Christ, then our state of being is safe and secure. He is in control and lovingly watching out for those whom He has “*called according to His purpose*,” always making sure that “*all things work together for good*” (Rom. 8:28). He also has His eye upon the sparrow, making sure that it is fed and cared for (Matt. 6:26). Likewise, God’s heart is tuned to the small, defenseless and mistreated, whether they have entered into His household or not. We see the heart of God in the life of Jesus, who went out of His way to care for the disenfranchised. God is concerned about us and our “state-of-being.”

We see evidence of the Apostle Paul’s state-of-being belief (i.e. who God is) in his words written while imprisoned and in chains: “*I therefore, a prisoner for the Lord...*” (Eph. 4:1), as opposed to saying “Help, I am being held captive and cannot get away!” Paul believed that God was in control in that place, watching out for Him, and that Paul was right where he needed to be. His state-of-being belief was based upon the truth of who God was. Paul believed that he was a prisoner, though not one held by the legal authorities; rather, he was a prisoner of the Lord. The Lord was in control even though it may have appeared otherwise to those who did not yet know the truth as Paul did.

Remember when the disciples believed they would all die because of the storm at sea? They believed a state-of-being lie about who God was. Jesus held a different perspective than they did and fell asleep in the stern of the boat. They woke Him saying, “*Teacher, do You not care that we are perishing?*” (how they viewed their situation) Jesus offered the truth of who God is and rebuked the storm, then asked

*“Why are you afraid? Do you still have no faith?”* As the story continued, *“They became very much afraid and said to one another, ‘Who then is this, that even the wind and the sea obey Him?’”* (their lack of understanding regarding who it was that was in their boat) (Mark 4:38-41, NASB). Their question exposed their “state-of-being” lie belief about God. Of course, the answer to their question was that Jesus was God. This belief was not yet their state-of-being belief; they simply did not understand Who was in the boat with them.

When Stephen was about to be stoned to death (Acts 7:56), it says that he looked up and declared, “Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.” This was the truth about God. It was this state-of-being truth that Stephen received through a heavenly vision that made it possible for him to endure the physical trauma of being stoned to death and yet still experience the joy of the Lord and His peace. His state-of-being belief was something like “God is on the throne; what do I have to fear?” Stephen’s joy was the same joy that carried the Lord through His crucifixion: *“...For the joy set before him he endured the cross”* (Heb. 12:2). Jesus always maintains a heavenly state of being.

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**“THEY BECAME VERY MUCH AFRAID AND SAID TO ONE ANOTHER, ‘WHO THEN IS THIS, THAT EVEN THE WIND AND THE SEA OBEY HIM?’ THEY SIMPLY DID NOT UNDERSTAND WHO WAS IN THE BOAT WITH THEM.**

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### ***The Three Questions in the MEMORY Box***

*“How does that make you feel?”*

*“Why do you feel that way?”*

*“Why does believing that make you feel that way?”*

The first two questions are designed to help a Mentee work through any assumptions or conclusions that are encountered on the way to identifying the belief that is producing what they currently feel. Assumptions and conclusions consist of the intellectual reasoning behind, and explanations for, what a Mentee remembers having happened.

Examples of assumptions and conclusions might include statements such as,

*“I was never able to make him happy,”*

*“Nothing I ever did was good enough,”*

*“The kids in my class all hated me,”*

*“He wanted a boy and not a girl,”*

*“I was a real bother to her; I was always in her way,”*

*“He loved my brother but hated me.”*

Notice that none of these beliefs are statements of self-identity nor state-of-being, and, as such, they are not considered to be Heart Beliefs. Whenever an assumption or conclusion is voiced in a ministry session, the next question to ask is, “How does that make you feel?”

Note: *You can read more about assumptions and conclusions in the “Going Deeper” portion on the TPM Study Guide which is available at [TransformationPrayer.Org](http://TransformationPrayer.Org).*

### ***Important Distinction: Present-tense, Not Past-tense***

Before delving further into the details of the MEMORY Box questions, it is important to clarify how we are to ask them. Much like those in the EMOTION Box, the questions in the MEMORY Box, are to be asked in the present tense, rather than the past tense. For example, rather than asking, “How did that make you feel?” or “Why did you feel that way?” the questions are worded, “How does that make you feel?” and “Why do you feel that way?” If we ask questions in the past tense, we are inadvertently asking them how they remember feeling and about what they believed at the time of an event. This, however, is not the purpose of the questions. We are focused on what the Mentee is currently feeling and currently believing. The goal here is not to get them to remember what they may have believed or felt, but rather for them to focus on what they currently feel and believe.

*We are not seeking to find freedom from the past, but rather, we are using what we remember from our past to better understand what we presently believe.* And we do this so that we might position ourselves to receive the Lord’s truth and perspective. We are only affected by what we feel and believe right now, not by what we have felt or believed in the past. The only reason we continue to feel what we felt “back then” is because we continue to believe what we learned “back then.”

We should also avoid referring to the person in the memory as the “little boy” or “little girl,” or “little Jonny,” or “6-year old Karen,” “little child”, etc. We are not looking for what the child in the past believed or felt. We are looking for what the person is currently feeling and believing. We do not ask the question as, “How did that little boy feel when his father scolded him?” or “What was that child feeling when that happened?” We avoid this for all the aforementioned reasons but also because in doing so, we potentially play into a “solution” that the Mentee is using to distance themselves from

what they are feeling. For it is often less painful to discuss what we have felt in the past than it is to focus on and connect with what we feel in the present.

Note: It is possible that you may encounter a person who is dissociated and presenting as a little child (alternate state). Even when this is so, it is important that you continue to address the person in the present-tense. Never forget that dissociation is not actually the person's problem, but rather his or her solution to a perceived problem (this will be addressed in a later chapter during our discussion of "Solutions"). There is only one person living inside in Mentee's body.

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**WE ARE NOT SEEKING TO FIND FREEDOM FROM THE PAST, BUT RATHER, WE ARE USING WHAT WE REMEMBER FROM OUR PAST TO BETTER UNDERSTAND WHAT WE PRESENTLY BELIEVE. WE CONTINUE TO FEEL WHAT WE FELT "BACK THEN" BECAUSE WE CONTINUE TO BELIEVE WHAT WE LEARNED "BACK THEN."**

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***We do not feel what we remember.***

We feel what we believe, not what we remember. The memory of a difficult life experience cannot produce emotion any more than a photograph which recorded the same event. The painful emotion we feel when we remember something is produced by the belief that we are currently using to interpret what we remember. For example, if we believe that we are worthless, then we may feel badly when we recall and interpret a particular event from our past through a lie-based lens. In the same fashion, when we believe the truth with our hearts, the same memory that seemed painful before will appear peaceful and resolved. The memory did not change; the belief did.

After the Lord convinces us of the truth within our hearts, we will be able to recall a memory and examine the current situation in peace. We will still remember everything about the memory that was known before when we believed the lie. We will even remember that we believed the lie, but the lie will no longer feel true because it is no longer believed to be true. When we are finally convinced of the truth, the truth will dictate our emotions.

So, we see that it is not the memory causing us to feel what we feel, but rather, it is the belief used to interpret what we are remembering that is causing us to feel what we feel. Once the lie-based "lens" through which we interpret a memory is replaced with the truth, the memory will remain intact and unchanged but we will no longer feel badly when we remember it because we are able to view it from a truth-based perspective.

### ***The Two Primary MEMORY Box Questions***

***“How does that make you feel?”***

(asked in response to a Mentee sharing either a belief or memory content)

***“Why do you feel that way?”***

(asked when a Mentee states an emotion)

These questions are not asked in sequential order but are asked based upon what a Mentee reports. Determining which question to ask is straightforward. If a Mentee reports memory content, an assumption or conclusion, or any form of non-emotional information such as:

*“Nothing I ever did was good enough for him”*

*“I can hear my uncle coming down the hallway and I know what he is going to do!”*

*“My mom dropped me off at my aunt’s house without any explanation”*

then a Mentor should ask, “How does that make you feel?”, where “that” represents the belief, memory content, or any other information reported. This question is designed to determine if a Mentee is still connected to what they are feeling.

However, if the Mentee reports that they are feeling an emotion, then the Mentor should ask, “Why do you feel that way?” This question is designed to expose the belief behind what the Mentee is feeling.

Ultimately, a person’s response to these questions will consist either of emotion (such as feelings of fear, worry, anxiety, powerlessness, sadness, anger, frustration, etc.) or belief (such as memory content, ideas, opinions, or anything other than emotion). If a Mentee responds with “I don’t feel anything,” or report to suddenly “feel better,” then they have probably moved over to the SOLUTION Box, but this will be discussed in a later chapter. If what they feel is an emotion that is a member of the anger family (frustration, bitterness, wrath, ticked off, irritated, etc.) then they have moved to the ANGER Box. This box will also be discussed in a later chapter.

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**THE QUESTIONS ARE NOT ASKED IN SEQUENTIAL ORDER BUT ARE ASKED BASED  
UPON WHAT A MENTEE REPORTS.**

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### ***When What They Say They Are Feeling is Not an Emotion***

It is not uncommon for a Mentee to use the term “feel” when describing a belief. For example, they might say something such as, “I feel like nothing I did was good enough.” This statement is not an expression of emotion but of belief, even though the word “feel” is expressed. As a result, a Mentor must listen carefully to rightly discern what is being said. The ability to distinguish between what a Mentee is literally saying and what they actually mean becomes easier as you grow in knowledge of the TPM principles and gain experience in applying the TPM Process. If what they say while using the word “feel” is actually a belief and not emotion, asking “Why do you feel that way?” will not work.

For example, if the Mentee says, “I feel like nothing that I ever did was good enough?” and the Mentor responds by asking, “Why do you feel that way?” the session will not move forward. The Mentor is mistakenly asking for an emotional response when the Mentee has given belief information even though he used the word “feel.” The Mentee will probably answer with something like, “Because, like I said, nothing I ever did was good enough!” However, should the Mentor ask, “How does that make you feel,” or “How does believing that you were never good enough make you feel?” he will probably get an emotional response.

A typical emotional response to the question “How does that make you feel?” is a one-word answer, or simply, “I feel sad [mad, alone, afraid, etc.]” Most emotions are defined as one word: sad, happy, worried, anxious, depressed, angry, lonely, overwhelmed, helpless, powerless, weak, dejected, etc.

However, when the Mentee uses the word “feel” followed by words such as “like”, “that” or “as though” in his response, they are likely describing what they believe and not what they feel. For example, “I feel ‘like’ no one loved me” or “I feel ‘that’ he was impossible to please” or “I feel ‘as though’ I am dead inside and invisible.” These are belief statements and not emotions. In this case, you will want to ask: “How does that (their belief) make you feel?” or “How does believing that (the belief) make you feel?”

Following is an example of how this might look:

*Mentee: “Nothing I did was ever good enough.” (Belief)*

*Mentor: “How does that make you feel?” (Emotion Question)*

*Mentee: “I feel like his standards were way too high.” (Belief Stated as an Emotion)*

*Mentor: "How does believing that make you feel?" (Emotion Question)*

*Mentee: "Afraid." (Emotion)*

*Mentor: "Why do you feel that way?" (Belief Question)*

*Mentee: "I really feel like I will never make him happy." (Belief stated as an emotion)*

*Mentor: "How does believing that make you feel?" (Emotion Question)*

*Mentee: "It makes me feel really sad." (Emotion)*

*Mentor: "Why do you feel sad? (Belief Question)*

*Mentee: "I guess I feel like there is something wrong with me." (Belief stated as an Emotion)*

*Mentor: "How does it make you feel to believe that there is something wrong with you?" (Emotion Question)*

*Mentee: "I feel like I am defective." (Belief Stated as an Emotion)*

*Mentor: "How does that make you feel?" (Emotion Question)*

*Mentee: "I really FEEL like there is something wrong with me." (Belief stated as an Emotion)*

Again, the two primary MEMORY Box questions are not asked in sequential order. The Mentee's response to each question determines the question to ask next. This may mean that a Mentor will ask the same question several times in a row. Nevertheless, when a Mentee is working through the memory and reports memory content, general information, assumptions or conclusions, the Mentor should ask, "How does that make you feel?" When the Mentee reports an emotion, follow by asking, "Why do you feel that way?"

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**THE TWO PRIMARY MEMORY Box QUESTIONS ARE NOT ASKED IN SEQUENTIAL ORDER. THE MENTEE'S RESPONSE TO EACH QUESTION DETERMINES WHAT QUESTION TO ASK NEXT.**

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### ***The Third Memory Question: The Looping Question.***

***“Why does believing \_\_\_\_\_ make you feel \_\_\_\_\_?”***

After a while, the Mentee’s responses will likely become repetitive, or he or she will answer both of the primary MEMORY Box questions with a single response. We refer to this as “looping.” And when this occurs, the third MEMORY Box question is to be asked.

The third question in the MEMORY Box is referred to as the “Looping Question.” It is asked when a Mentee’s responses begin to repeat or “loop.” It is important to note that the looping is not in the Mentor’s questioning, but in the Mentee’s responses. The Mentor may, in fact, repeat the same question over and over again. But if the Mentee is providing new information in response to the Mentor’s repetitive question, then the Mentee is not yet “looping.” The looping is only noted when the Mentee offers the same answers to the questions repeatedly.

Notice how the Mentee’s responses to the Mentor’s questions seem to repeat in this example:

*Mentee: “Nothing that I did ever made him happy.”*

*Mentor: “How does that make you feel?”*

*Mentee: “Overwhelmed.”*

*Mentor: “Why do you feel overwhelmed?”*

*Mentee: “Because nothing I ever did made him happy.”*

*Mentor: “How does that make you feel?”*

*Mentee: “Overwhelmed.”*

*Mentor: “Why do you feel overwhelmed?”*

*Mentee: “Because nothing I ever did made him happy.”*

At this point, the “Looping Question” should be asked:

***“Why does believing that nothing you ever did made him happy make you feel overwhelmed?”  
or, simply, “Why does believing that make you feel this way?”***

In this example, the looping question necessitates that the Mentee take a closer look in order to answer this question because it requires a different response. The Mentee could also then choose to shut down and state that they feel nothing or that “nothing” is coming to mind. However, this



would indicate that they have left the MEMORY Box and moved to the SOLUTION Box (which will be discussed in a later chapter).

It is important that you understand the appropriate use of the “looping question,” as it is typically asked immediately before leaving the MEMORY Box. An additional example of asking the third question in the MEMORY Box:

*Mentee: “I am worthless and no good.”*

*Mentor: “How does that make you feel?”*

*Mentee: “Really bad.”*

*Mentor: “Why do you feel that way?”*

*Mentee: “Because I am worthless and no good.”*

*Mentor: “How does that make you feel?”*

*Mentee: “Like I said, really bad. Terrible even.”*

*Mentor: “Why do you feel that way?”*

*Mentee: “Because I am worthless and no good.”*

*Mentor: “Why does believing that you are worthless and no good make you feel really bad?”  
(Looping Question)*

Another example of when to ask the “looping question”:

*Mentee: “I believe that I am all alone, all by myself!”*

*Mentor: “How does that make you*

*Mentee: “Helpless and vulnerable.”*

*Mentor: “Why do you feel helpless and vulnerable?”*

*Mentee: “Because no one will help me; I am alone and by myself.”*

*Mentor: “How does that make you feel?”*

*Mentee: “Helpless and vulnerable.”*

*Mentor: “Why does believing that you are alone and by yourself make you feel helpless and vulnerable?” (Looping Question)*

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**IT IS IMPORTANT TO NOTE THAT THE LOOPING IS NOT IN THE MENTOR'S QUESTIONING, BUT IN THE MENTEES RESPONSES. THE MENTOR MAY REPEAT THE SAME QUESTION OVER AND OVER, BUT HE IS NOT LOOPING AS LONG AS THE MENTEE IS PROVIDING NEW INFORMATION.**

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***What if the Mentee answers both questions with a single response?***

There are times when a Mentee will respond to a primary MEMORY Box question by describing both memory context (belief) and feeling (emotion). For example, they might say "I hear my dad coming down the hallway and I am terrified." In this scenario, asking either of the two primary questions would make no sense, as the Mentee has already answered both. Essentially, his response is already "looping." When this occurs, the Mentor should ask the Looping Question: "*Why does believing that your dad is coming down the hallway make you feel terrified?*"

Below is another example of asking the Looping Question when the Mentee answers both questions in a single response:

***Mentee:*** "I remember seeing my dad enter the room. He seemed so angry!"

***Mentor:*** "How did that make you feel?"

***Mentee:*** "Scared! He began hitting my mother. I thought he was going to kill her. I was terrified!"

***Mentor:*** "Why does believing that your dad is hitting your mother and is going to kill her make you feel terrified?" Or "Why does believing that make you feel that way?" (looping question)

***What to Do After Asking the "Looping Question"***

The Mentee's response to the third question in the MEMORY Box, the "Looping Question," determines where you go next. There are a limited number of potential directions the session could go at this point; in fact, there are four primary outcomes of asking the "Looping Question," and each of these outcomes has a prescribed protocol to follow. But, here again, the Mentee's response will determine the next step. Depending upon the Mentee's response, you may end up staying in the MEMORY Box or heading to the BELIEF Box or even the SOLUTION Box.

***Outcome One: Remain in the MEMORY Box***

If the Mentee's response to the "Looping Question" is different from his or her repetitive responses to the two primary MEMORY Box questions, then you remain in the MEMORY Box and continue asking the appropriate questions.

For example,

*Mentee: "Remembering what he did to me makes me feel so afraid!"*

*Mentor: "Why do you feel afraid?"*

*Mentee: "Because I was helpless!"*

*Mentor: "How does that make you feel?"*

*Mentee: "Afraid!"*

*Mentor: "Why do you feel afraid?"*

*Mentee: "I feel afraid because I was helpless!"*

*Mentor: "Why does believing that you were helpless make you feel afraid?"*

*Mentee: "Because I thought I was going to die!" (new/different response)*

Notice how the Mentee's response to the "looping question" is different from the repetitive responses to the other questions. Because the Mentee offered a new or different response, the next appropriate question is found in the MEMORY Box, "How does that make you feel?" or "How does believing that were going to die make you feel?"

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**IF THE MENTEE'S RESPONSE TO THE "LOOPING QUESTION" IS DIFFERENT FROM HIS OR HER REPETITIVE RESPONSES TO THE TWO PRIMARY MEMORY BOX QUESTIONS, THEN YOU REMAIN IN THE MEMORY BOX AND CONTINUE ASKING THE APPROPRIATE QUESTIONS.**

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### ***Outcome Two: Move to the BELIEF Box***

If the Mentee responds to the "Looping Question" with the same repetitive belief statement that he or she offered to the other MEMORY Box questions, and the belief fits the definition of a "Heart Belief," then you move to the BELIEF Box and continue following protocol. If you recall, a Heart Belief will either describe a person's *self-identity* or *state of being* (a belief about themselves, their circumstances, or of God).

For example,

*Mentee: "I remember watching her pull out of the driveway. She didn't care about us kids!"*

*Mentor: "How does that make you feel?"*

*Mentee: "It makes me feel worthless!"*

*Mentor: "Why do you feel worthless?"*

*Mentee: "Because that is what I am; I am worthless!"*

*Mentor: "Why does believing that you are worthless make you feel that way?"*

*Mentee: "Because, apparently, I am worthless!" (same/repetitive response)*

Here we see that the Mentee's response to the "looping question" was the same as his response to the other MEMORY Box questions. Additionally, this belief that he is "worthless" fits the definition of a "Heart Belief;" specifically, a statement of self-identity. Because the Mentee offered the same, repetitive response to the "looping question," and the response fit the definition of a "Heart Belief," this indicates that he is ready for the question in the BELIEF Box. (which will be discussed in a later chapter).

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**IF THE MENTEE RESPONDS TO THE "LOOPING QUESTION" WITH THE SAME REPETITIVE BELIEF STATEMENT THAT HE OR SHE OFFERED TO THE OTHER MEMORY BOX QUESTIONS, AND THE BELIEF FITS THE DEFINITION OF A "HEART BELIEF," THEN YOU MOVE TO THE BELIEF BOX AND CONTINUE FOLLOWING PROTOCOL.**

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### ***Outcome Three: Follow the Truth-based Pain Protocol***

If the Mentee's response to the "Looping Question" is the same as his or her repetitive response to the two primary MEMORY Box questions, and it fits the definition of "Truth-based Pain," you then follow the protocol that will be outlined when we discuss "Truth-based Pain" in a later chapter. For now, just know that this is a potential outcome of asking the "looping question."

For example,

*Mentee: "I can still see the look on his face when he passed away."*

*Mentor: "How does that make you feel?"*

*Mentee: "Deeply saddened..."*

*Mentor: "Why do you feel sad?"*

*Mentee: "Because I am sure that he did not yet know the Lord!"*

*Mentor: "How does that make you feel?"*

*Mentee: "It makes me very sad."*

*Mentor: “Why does believing that he died without knowing the Lord make you feel sad?”*

*Mentee: “Because that is sad! It makes his passing that much more difficult to know that he died without knowing Jesus!”*

From here, the Mentor should follow the protocol associated with “Truth-based Pain.” Again, for now, just know that this is a potential outcome of asking the “looping question.”

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**IF THE MENTEE’S RESPONSE TO THE “LOOPING QUESTION” IS THE SAME AS HIS OR HER REPETITIVE RESPONSE TO THE TWO PRIMARY MEMORY BOX QUESTIONS, AND IT FITS THE DEFINITION OF “TRUTH-BASED PAIN,” YOU THEN FOLLOW THE PROTOCOL THAT WILL BE OUTLINED WHEN WE DISCUSS “TRUTH-BASED PAIN” IN A LATER CHAPTER.**

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***Outcome Four: Remain in the MEMORY Box,  
and Determine Why the Mentee is Looping***

Finally, if the Mentee responds to the “Looping Question” with the same repetitive belief statement that he or she offered to the other MEMORY Box questions, but the response does not fit the definition of “Heart Belief” or “Truth-based Pain,” then you simply remain in the MEMORY Box and continue asking the appropriate questions. This typically occurs with a person who is new to TPM and who does not yet fully understand the objective of the MEMORY Box or the purpose of the questions therein. But it is also possible to arrive here when the Mentee is engaged in a “Solution Behavior” (which will be discussed in a later chapter).

An example of this potential outcome might look like,

*Mentee: “When my father found out what I had done, he was furious!”*

*Mentor: “How did that make you feel?”*

*Mentee: “It made me feel afraid!”*

*Mentor: “Why did you feel afraid?”*

*Mentee: “Because I knew that he was going to hurt me!”*

*Mentor: “How did that make you feel?”*

*Mentee: “I felt panicked; like I had to do something to get myself out of that situation.”*

*Mentor: “How did that make you feel?”*

*Mentee: “Like I said, panicked and anxious. He was going to hurt me! I had to get out of there!”*

*Mentor: “Why does believing that he was going to hurt you and that you had to get out of that situation make you feel panicked?”*

*Mentee: “Because my father was going to hurt me, and I had to get out of there! I was panicked!”*

This hopefully illustrates why it is important for the Mentee to continually grow in his understanding of TPM. If the Mentee was better equipped, more aware of the purpose of the MEMORY Box, it is quite possible that he would look a bit closer in an effort to identify the belief that is actually producing the pain he is experiencing. Likewise, if he had a more thorough understanding of “Solutions” (which will be discussed later), he would also immediately check to see if he is resisting moving forward towards the pain and lie-based heart belief.

Now, you can end up in this situation if the Mentor is underequipped as well. A fairly common example of this is when neither the Mentee nor Mentor notice signs of a potential “Solution Behavior.” When this happens, they might, unnecessarily, get stuck in a loop in the MEMORY Box, seemingly going in circles or, worse yet, the Mentor might ask other TPM questions prematurely, out of context.

An example of this might be something like:

*Mentee: “When she entered the room and pulled back my blankets, I felt so dirty!”*

*Mentor: “Why do you feel that way?”*

*Mentee: “Because what she was doing was wrong!”*

*Mentor: “How does that make you feel?”*

*Mentee: “It made me feel dirty! I remember, in that moment, I chose to simply turn my attention elsewhere, just to get through it!”*

*Mentor: “How does that make you feel?”*

*Mentee: “Better! I had at least found a way to endure it.”*

*Mentor: “How does that make you feel?”*

*Mentee: “Like I said, it made me feel a little better.”*

*Mentor: “Why does believing that you turned your attention elsewhere make you feel better?”*

*Mentee: “Because, focusing elsewhere made me feel better!”*

*Mentor: “How does that make you feel?”*

*Mentee: “Better...”*

*Mentor: “Ok, um... May we present this belief to the Lord?”*

*Mentee: Why? I feel much better. I think this is a good place to stop. Thank you.*

Granted, the examples above are messy and may seem confusing, but, hopefully, this helps to drive home the idea that the primary task of the Mentor is to equip the Mentee. You will encounter this notion several times as you journey through the TPM training. It really is true that every potential issue that could hinder a TPM session can be resolved by equipping the Mentee with the Purpose, Principles, and Process of TPM. If the Mentee fully understands his role, how the TPM Process works, the purpose behind the questions, etc., it streamlines the whole thing! And the odds of your ending up in one of these confusing, cyclical scenarios become drastically reduced!

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**EVERY POTENTIAL ISSUE THAT COULD HINDER A TPM SESSION CAN BE  
RESOLVED BY EQUIPPING THE MENTEE WITH THE PURPOSE, PRINCIPLES, AND  
PROCESS OF TPM.**

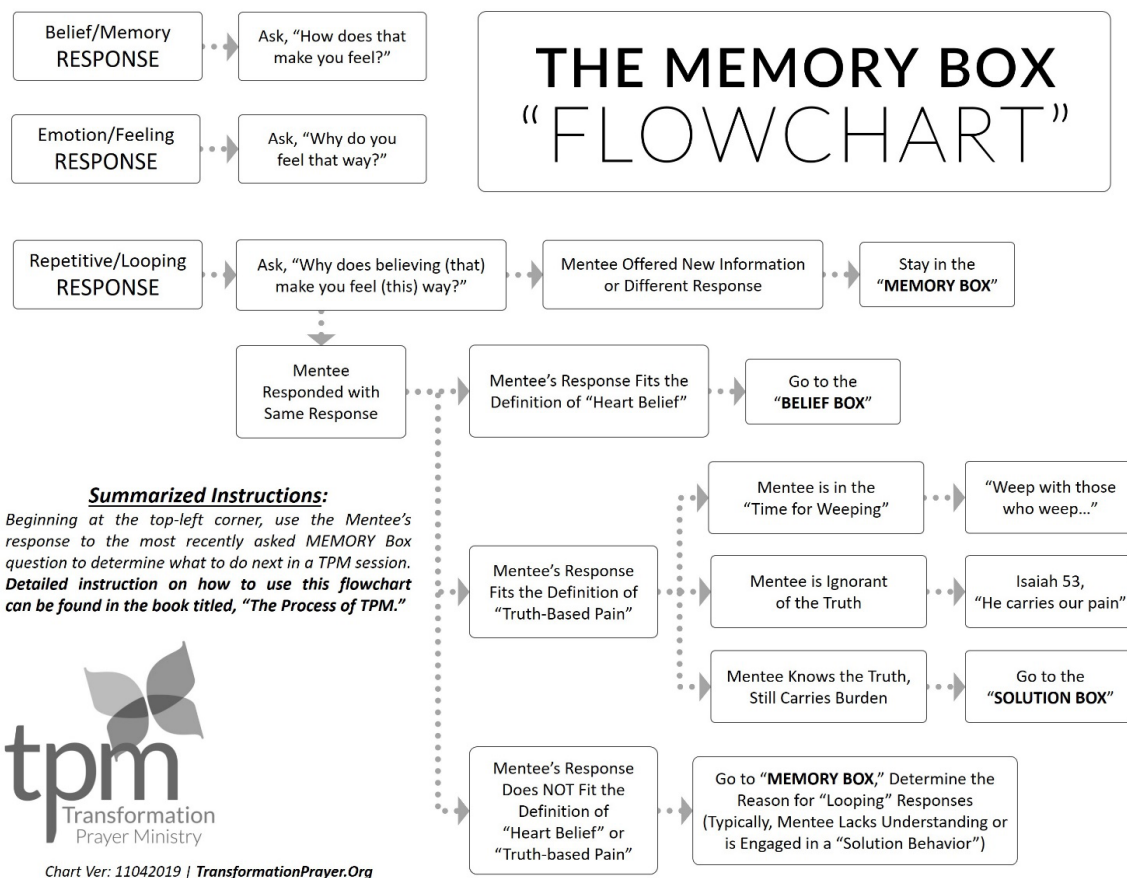
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***Helpful Tool: “The MEMORY Box Flowchart”***

In the very back of this book, you will find the “MEMORY Box Flowchart” that illustrates each of these potential outcomes of asking the “looping question” while in the MEMORY Box. This illustration should prove helpful in your efforts to learn the TPM Process well. It can also be used to further equip any Mentee’s that you are Mentoring.

You might want to take a copy of the Map and this MEMORY Box Flow Chart and laminate them back to back so you can have them in hand during your ministry session. You can also download a digital copy from the TPM website (TransformationPrayer.Org) and print out as many copies as you want.

Here is a smaller version of the MEMORY Box Flowchart (located in the back of this book):



### The Redundancy of the MEMORY Box Questions

Some people have suggested that the MEMORY Box questions seem redundant and monotonous at times, even to the point of frustrating a Mentee. This is understandable if a Mentee has not received proper, necessary orientation. If a Mentee is unaware of the objective of the MEMORY Box and the purpose behind the questions therein, then having to answer the same questions over and over again could become aggravating.

However, if a Mentee has been well equipped and oriented, then the questions will make sense and help them focus on the task at hand. This demonstrates why it is SO important that the Mentee



continually grow in their knowledge of the process, principles, and purpose of TPM. Mentoring should be an ongoing process—that is a Mentor’s primary purpose!

Mentors are encouraged to set aside a portion of each and every session for continued orientation and training with their Mentee. They should also encourage their Mentees to do their own preparation and study in between meetings. All of the TPM training is freely available to everyone! Well-equipped Mentees will bring about smoother and more successful ministry sessions. They will also become equipped to apply TPM in their daily lives. Remember, the benefits are both immediate and eternal, but the goal is long-term. Each Mentee needs to be equipped for their own personal journey with the Lord!

### ***MEMORY Box Questions Summary***

So, to recap, there are three questions to be asked in the MEMORY Box. One is asked when a Mentee states a belief, assumption or conclusion, or memory content; the second is asked when a Mentee describes how they are feeling; and the third question, the “looping question”, is asked when a Mentee’s responses to the other two questions begin to loop or repeat. The Mentee’s response to the “looping question” will determine where to go next. And you can use the MEMORY Box Flowchart to help you follow protocol.

## Comprehension Questions

1. What are the two objectives of the MEMORY Box?
2. Why does the Mentor not need to know the content of the Mentees memory?
3. Why is the accuracy of a memory not address within the context of a TPM session?
4. What are the two types of heart-beliefs? Give examples of each.
5. How is a “State of being” belief an expression of what we believe about God and His involvement in our lives?
6. Do the following passages feel true to you? If not, why might that be?

*“...if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come” (2 Cor. 5:17).*

*“...in Christ Jesus you are all sons of God, through faith” (Gal. 3:26).*

*“[We have] ...put on the new self, created after the likeness of God in true righteousness and holiness” (Eph. 4:24).*

*“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places ...” (Eph. 1:3).*

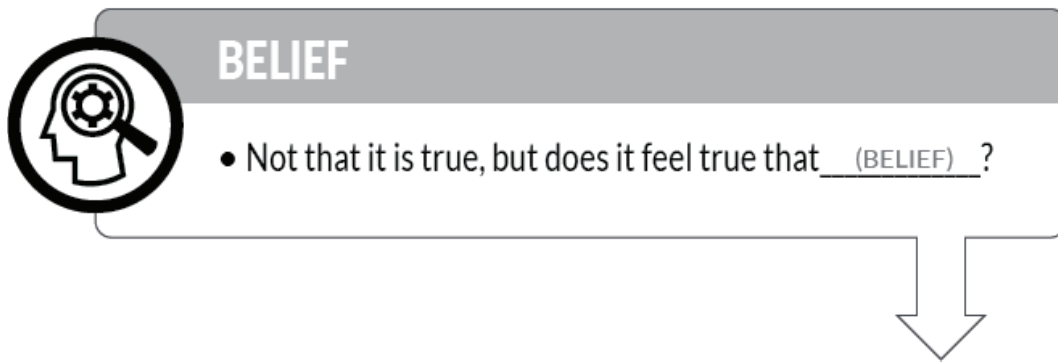
*“[We are] ... God’s chosen ones, holy and beloved ...” (Col. 3:12, ESV).*

7. How do you know which MEMORY Box question to ask during a TPM session?
8. What is the difference between heart-beliefs and assumptions and conclusions?
9. Why is it important to ask questions in the present-tense rather than in past-tense?
10. What are the potential outcomes of asking the “Looping Question?”

# Chapter Six

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## The BELIEF Box



### ***A Brief Introduction to the BELIEF Box***

**T**he BELIEF Box is where the Mentee determines whether or not they truly believe the belief that was identified in the previous “box.” The question in the BELIEF Box is based on the principle that whatever we believe with our hearts will feel true to us, regardless of whether the belief is actually true or not. A Heart Belief feels true even when we intellectually know that it is not true.

If we were honest with ourselves, we would likely admit that a significant portion of the biblical truths we intellectually believe do not actually *feel* true to us. Even if we say we believe all that the Bible says, our emotions are a clear indicator of what we believe within our hearts. If we say our trust is in God, but live in fear, then something is amiss. If we say that we believe Jesus is always with us, but *feel* alone, then something is not right. If we claim to believe God is our provider, while simultaneously worrying about our finances, then we are double-minded.

It is impossible to feel afraid if we believe with our hearts that God is in control. It is also impossible to worry over our finances if we believe in our hearts that God is our provider. However, it is very possible to agree with these truths intellectually but live in fear and worry because we believe something different with our hearts.

### ***The Purpose of the BELIEF Box***

The purpose of the BELIEF Box question is to have a Mentee closely examine a belief that has been identified to determine whether it feels true to them. The goal is not to determine if the belief is true, but rather, if it *feels* true. If the belief feels true, then it is believed to be true.

It is common for a person to claim to know the truth intellectually while also admitting that a lie *seems* or *feels* true. For example, people will often say something like “I know it is not true, but it feels true that I am (alone, unwanted, vulnerable, worthless, etc.).” The question is worded to help a Mentee step around what they know to be true intellectually by examining what feels or seems to be true. The BELIEF Box question is worded as follows:

***“Not that it is true, but does it feel true that \_\_\_\_\_?”***

*(inserting the identified belief)*

While in the BELIEF Box, the Mentee takes careful inventory and deliberate ownership of what he or she believes. The Mentee must acknowledge what *feels* or *seems* true to them rather than simply stating what they intellectually know to be true. Because this is so, it requires an intentional examination of what is truly in one’s heart. A lie believed in the heart will feel true no matter what is believed with the intellect.

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**THE GOAL IS NOT TO DETERMINE IF THE BELIEF IS TRUE, BUT RATHER, IF IT FEELS TRUE. IF THE BELIEF FEELS TRUE, THEN IT IS BELIEVED TO BE TRUE.**

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### ***Establishing a “Baseline”***

The BELIEF Box question establishes a baseline that will be used later in the ministry session to determine if mind-renewal has occurred. We refer to the BELIEF Box question as the “baseline question” since it establishes a basis (or baseline) for comparison when we later check for

transformation by asking the TRANSFORMATION Box question. But in order for this “test for transformation” to be reliable, we must examine the same exact belief in both the BELIEF Box and the TRANSFORMATION Box. To ensure that this is accomplished, it is important to write the belief down while in the BELIEF Box.

### ***Taking Careful Notes While in the BELIEF Box***

It is vitally important that you write down verbatim what a Mentee reports they believe. Do not add or subtract words or augment how they state what they believe to feel true. Their wording has specific meaning to them. If the meaning is changed or interpreted differently, the Mentor runs the risk of “leading” or “guiding” the session, possibly confusing the Mentee, and producing an unreliable baseline test for transformation. The lie-based beliefs that are examined in the BELIEF Box need to be recorded the way they are stated by the Mentee.

For example, a Mentee might say “I believe that I am worthless,” to which a Mentor might mistakenly ask, “Does it feel true that you have no value?” The Mentor has inadvertently shifted the session off course by altering the Mentee’s word choice. You might be thinking, “What’s the big deal? Believing you are worthless and believing that you have no value are the exact same thing!” Well actually, no. First, the two ideas may appear the same but probably have two distinct definitions and implications for the Mentee.

Second, there is no benefit to changing what was said. As stated previously, it is not worth the potential risk of “leading” or “guiding” the session, possibly confusing the Mentee, and producing an unreliable baseline test for transformation when this can be so easily avoided. We encourage you to write verbatim what is said and use the Mentee’s words exactly as spoken.

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**IT IS VITALLY IMPORTANT THAT YOU WRITE DOWN VERBATIM WHAT A MENTEE  
REPORTS THEY BELIEVE. DO NOT ADD OR SUBTRACT WORDS OR AUGMENT HOW  
THEY STATE WHAT THEY BELIEVE TO FEEL TRUE.**

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### ***Ask the BELIEF Box question as it is written.***

The wording of the question is intentional and specific. We need to ask the question exactly as it is stated: “Not that it is true, but does it feel or seem true that...?” (or alternately, “Not is it true, but does it feel or seem true that...?”). If a Mentee does not yet understand the purpose for this question,

they will likely say “No, that is not true” or “No, the Bible says (fill in the blank).” This response is problematic because it does not answer the actual question. We are NOT asking “Is it true that you have no value?” We are essentially asking, “Does the thought that you have no value feel true even though you know it is not?” We seek to determine what the Mentee believes in his heart, not in his head. What feels true is the Mentee’s Heart Belief, whereas, the Bible verse they have memorized is what they know the truth to be.

Prefacing the question with “Not that it is true ...” acknowledges that a Mentee likely knows the truth intellectually. This acknowledgement will encourage them to focus on what feels or seems true. (If we do not believe something with the heart, it will not “feel” or “seem” true.) Again, when the Mentee understands the purpose of each question in the process, issues such as this one all go away.

The phrasing of the question may seem awkward at first, but it eliminates the predictable issue of a novice Mentee giving a “right” answer. The BELIEF Box question is designed to elicit a greater understanding of whether a belief feels true or not. The question is tried and true, eliminates a great deal of unnecessary struggle, and will become more natural with time and experience.

An example of asking the BELIEF Box question:

(Beginning in the MEMORY Box)

*Mentee: “I feel really badly.”*

*Mentor: “Why do you feel that way?”*

*Mentee: “Because I have no value.”*

*Mentor: “How does that make you feel?”*

*Mentee: “Not very good.”*

*Mentor: “Why does believing that you have no value make you feel that way?” (Looping question)*

*Mentee: “Because I am worthless and have no value.”*

*Mentor: “Not that it is true, but does it feel or seem true that you are worthless and have no value?” (BELIEF Box)*

*Mentee: “I know that’s not true but yes, it feels true.”*

Another Example:

(Beginning in the MEMORY Box)

*Mentee: "No one ever played with me at school."*

*Mentor: "How does that make you feel?"*

*Mentee: "Lonely."*

*Mentor: "Why do you feel that way?"*

*Mentee: "Because no one liked me."*

*Mentor: "How does that make you feel?"*

*Mentee: "The same. Just really sad and lonely."*

*Mentor: "Why does believing that no one liked you make you feel that way?" (Looping Question)*

*Mentee: "Because I am alone."*

*Mentor: "Not that it is true, but does it feel or seem true that you are alone?"*

*Mentee: "Yes, that feels true."*

*If a Mentee says "No, that does not feel true" in the BELIEF Box*

If a Mentee's response to the BELIEF Box question is "No, that does not feel true," or "No, I know that is not true," or "It seems somewhat true," or something similar, then it is most likely due to their not understanding the question. Take the time necessary to offer orientation regarding the purpose behind the question and the principles that are at play. For example, explain that if a lie is believed to be true in our hearts, it will *feel* or *seem* true even when we intellectually know that it is false.

Another possible reason why a person would claim that an identified belief "does not feel true" (assuming this occurs before asking the Lord for perspective) is that they are engaged in a "solution behavior." If this is the case, the person has a lie-based reason for not acknowledging or admitting their lie-based belief. They are actively choosing to deny the belief and block-out the pain associated with it. This concept will be discussed in a later chapter where "Solutions" are explained in depth.

An additional possibility is that the Mentee has simply failed to actually identify what he or she believes. When this is the case, simply return to the EMOTION Box and ask the first question: "How does that make you feel?" or (alternately worded) "What are you feeling now?" The same

memory may again surface, but this is not always the case. Should a different memory surface, continue to ask the EMOTION Box questions until the same memory comes to the Mentee's mind a couple of times. Essentially, you are restarting the TPM session.

An example of when a Mentee responds in this way is as follows:

*Mentor: "How does that make you feel?"*

*Mentee: "Not very good."*

*Mentor: "Why do you feel that way?"*

*Mentee: "Because I am defective and have no value."*

*Mentor: "How does believing that make you feel?"*

*Mentee: "Terrible."*

*Mentor: "Why do you feel terrible?"*

*Mentee: "Because I am defective and don't have value."*

*Mentor: "Why does believing that you are defective and don't have value make you feel terrible?"  
(Looping Question)*

*Mentee: "Because it's true... I am defective!"*

*Mentor: "Not that it is true, but does it feel or seem true that you are defective?"*

*Mentee: "Maybe a little ... you know what? No, not really. That doesn't actually feel true."*

Remember, the key to success in this ministry is directly related to equipping the Mentee. Time spent training them in the Process, Principles, and Purpose of TPM is never time wasted! To the degree that the Mentee and the Mentor understand the process, principles and purpose of TPM, sessions will become smoother and tend to become shorter. Most importantly, the Mentee will benefit in their daily walk with God as they are able to intentionally and purposefully cooperate with God in this faith refining and mind-renewal journey.

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**FINALLY, WHEN THE MENTEE REPORTS THAT THE BELIEF WHICH WAS IDENTIFIED IN THE PREVIOUS "BOX" FEELS TRUE, THIS INDICATES THAT THEY HAVE MOVED TO THE TRUTH BOX.**

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## Comprehension Questions

1. The BELIEF Box question based upon what TPM Principle?
2. Why is the BELIEF Box question referred to as the “base-line” question?
3. Why is it important to write down the belief while in the BELIEF Box?
4. What might be going on if a Mentee answers the BELIEF Box question by saying, “No, that does not feel true?” What should you do if this should happen?
5. Why is the BELIEF question worded the way that it is?
6. Why do certain Bible verses not feel true to us even though we claim to believe them?



# Chapter Seven

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## The TRUTH Box



### TRUTH

- May we present that belief to the Lord?
- Lord, what do you want     (MENTEE)     to know?



**A**fter working through the BELIEF Box, the next step in the TPM Process is to present the lie-based belief to the Lord and ask Him to share His perspective. The Holy Spirit is the only One who can persuade our hearts to believe the truth. He is the Helper or Counselor who will lead us into the knowledge of the truth (John 16:13).

Up to this point, all questions have been directed to the Mentee. However, the focus shifts to the Lord Himself in the TRUTH Box. The Mentee is to petition the Lord and ask Him to persuade (*peitho*) them of the truth.

There are two questions in the TRUTH Box. The first question,

*“May we present that belief to the Lord?”*

serves as a transitional statement that reminds a Mentee of where they are in the process. This question is less and less necessary as a Mentee becomes more familiar with the TPM process and can eventually be dropped.

The second question is addressed to the Lord Himself:

*“Lord, what do you want (the Mentee) to know?”*

This is the only question in the ministry session that is addressed to anyone other than the Mentee. This question is usually verbalized by the Mentor, but it is a Mentee’s personal inward petitioning and communication with God that brings about the desired results. A Mentor could pray to the point of exhaustion but if a Mentee is not in a position to receive, it is unlikely anything will happen. Remember, this is the Mentee’s journey; the Mentor is just along for the ride.

*“Well, what did He say?”*

The Mentor does not need to ask what happens after the Mentee inquires of the Lord for truth. There is no need to ask, “Did you hear or sense anything?” or “What did Jesus say?” or even, “Do you feel as though you heard from the Lord?” There is also no reason to ask the Lord if He wants to give the Mentee any additional truth or perspective. The Holy Spirit is not withholding a measure of truth “until we ask a second time.” After asking the TRUTH Box questions, the Mentor’s only tasks are to give the Mentee some time to process and then wait for the appropriate time to ask the TRANSFORMATION Box question.

If we were to mistakenly ask the Mentee if he thinks that he heard from the Lord, how exactly would he determine this? Would it be based purely on opinion? If the Mentee feels as though he heard from the Lord, is that proof that he has? What evidence or proof of the Spirit’s work would he need to look for? We will soon discover that there is really only one definitive way to know with certainty. For now, just know that the only thing a Mentor needs to do after asking the second TRUTH Box question, is wait for an opportunity to ask the TRANSFORMATION Box question.

It is only necessary to ask the first TRUTH Box question if a Mentee is learning the process and is not yet aware of what needs to happen. Mentees who know the process recognize that as soon as a lie-based belief has been identified and confirmed in the BELIEF Box, the Mentee him or herself can offer it to God and ask “Lord, what do you want me to know?” A Mentee who is more

experienced in applying TPM will likely begin processing with God before the Mentor asks either of the TRUTH Box questions. Should this be case, the Mentor can simply wait for an opportunity to ask the TRANSFORMATION Box question.

**Note:** To clarify, if a Mentee rushes ahead of a Mentor in asking the Lord for truth, THIS IS A GOOD THING. This is the goal! If a Mentor is properly fulfilling their role, then a Mentee should gain more and more expertise in applying the TPM Process. This is proof that the Mentee has been properly equipped.

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**AFTER ASKING THE TRUTH BOX QUESTIONS, THE MENTOR'S ONLY TASKS ARE TO GIVE THE MENTEE SOME TIME TO PROCESS AND THEN WAIT FOR THE APPROPRIATE TIME TO ASK THE TRANSFORMATION BOX QUESTION.**

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### *Keep it simple*

This stage of the TPM Process should not be made more complicated or “spiritual” than necessary. Keep it simple. This is NOT the time for well-meaning or drawn-out prayers, such as “Dear Heavenly Father, we come to you today to humbly ask ...”. Having identified a belief, simply ask the Holy Spirit for truth and perspective. Neither Jesus nor a Mentee need a Mentor to share an ornate prayer at this point. Doing so is unnecessary and often hinders the Process by potentially distracting the Mentee.

Up to this point the dialogue has been between the Mentor and the Mentee. Now picture the Mentor, the Mentee, and Jesus together in the room, engaged in conversation. At the TRUTH Box, the Mentor looks to Jesus and asks “Lord, what do you want (Mentee) to know?” What we are essentially doing is keeping the process simple and conversational. Ask the question exactly the way it is worded and then let the Holy Spirit do the rest.

It really is as simple as:

*Mentor: Not that it is true, but does it feel true that ...?*

*Mentee: Yes, that feels true.*

*Mentor: “May we present that belief to the Lord?”*

*Mentee: “Yes.”*

*Mentor: “Lord, what do you want (Mentee) to know?”*

### ***No Need to Rush***

After asking the TRUTH Box question, a Mentor's only task is to give the Mentee some time to focus on what the Spirit may be doing and then to ask the TRANSFORMATION Box question. There are no set rules as to how long to wait or when to ask the TRANSFORMATION Box question. However, the Mentee will usually provide either verbal or non-verbal cues that it is time to do so.

In most cases, the Mentee will report what he believes has (or has not) happened after asking the TRUTH Box questions. If a Mentee does not verbally report anything, they will usually provide a nonverbal cue that indicates they are ready to continue. Bear in mind that none of cues (visual, verbal, or otherwise) are any indication that the Mentee has encountered the Holy Spirit. That will be determined in the TRANSFORMATION Box. The Mentor does not need to do anything at this juncture except pray silently, pay attention, and wait. The Mentor should not interfere or interject if it seems as though the Mentee is processing.

The Mentor does not need to know what the Lord may or may not have communicated to the Mentee. The Mentor does not need to engage the Mentee in conversation at this point, nor do they need to ask any additional questions such as;

*“What is happening?”*

*“What are you seeing/hearing, etc.?”*

*“What did Jesus say?”*

*“Do you see Jesus?”*

*“Where is Jesus in the memory?” etc.*

These types of questions evoke guided and suggestive imagery and are never appropriate in a TPM session. Regardless of whether a Mentee reports anything happening or not, the Mentor's next step remains the same: move to the TRANSFORMATION Box and ask the next question.

It is never necessary or appropriate for a Mentor to ask Jesus to do something for the Mentee, give him a “hug”, rescue them from anything, chase off a demon, or give a Mentee something other than the truth He has for them. To ask for more than the truth is to assume that the Mentor knows what the Lord wants to do at a given moment. Asking for more than the truth is also a form of guiding and directing that engages a Mentee's imagination, thus causing them to call “their own truth” to mind. A Mentor should avoid asking questions of Jesus such as;

*“Lord what else do you want him to know?”*

*“Lord, will you show [Mentee] how much you love them?”*

*“Lord are there any pictures that you want them to see?”*

*“Lord, do you want to replace \_\_\_\_\_ with \_\_\_\_\_?”*

*“Jesus, will you show [Mentee] that you are with them?”*

The Spirit does not need the Mentor’s help at this juncture. You can trust Him to do all that He has intended. The Lord Himself knows exactly what a Mentee needs, and He waits patiently for the Mentee to position themselves to receive. The moment a Mentee identifies and takes ownership of what they believe and asks God to convince them of the truth, He will do so. He is not withholding what is needed until we ask a certain number of times; He is waiting patiently for us to position ourselves to receive what He offers. He is ready when we are!

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**REGARDLESS OF WHETHER A MENTEE REPORTS ANYTHING HAPPENING  
OR NOT, THE MENTOR’S NEXT STEP REMAINS THE SAME: MOVE TO THE  
TRANSFORMATION BOX AND ASK THE NEXT QUESTION.**

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***No matter what the Mentee reports we move to the TRANSFORMATION Box***

If a Mentee reports such things as; “Nothing is going on,” “Jesus is not talking to me,” “I don’t hear anything” or even “Jesus has red glowing eyes and said He hates me and that it’s true that I’m worthless!”, a Mentor doesn’t need to correct the Mentee’s theology, give them the truth, offer an explanation, ask additional questions, or anything of the sort. It is not a Mentor’s role to determine the validity of what a Mentee reports. The Mentee’s response to the TRANSFORMATION Box question will reveal whether the Spirit has granted truth or not.

And even if the Mentee reports hearing or seeing inner distractions, demonic activity, blatant lies, or distorted theology, the Spirit may still be communicating His truth to the Mentee’s heart in spite of what is passing through the Mentees mind. The devil cannot keep the truth from anyone who desires to know it. God is not intimidated by any demonic antic and His work cannot be thwarted by a demon. And the Mentee may not even be aware of everything that is taking place. This is yet another reason for why the moments after asking the Lord for truth are not an accurate indicator of what has really happened.

Conversely, if the Mentee reports “hearing” the truth, this does not mean that it is so. The Mentee may describe seeing a heavenly vision with angels singing and flashes of lightning, but this does not necessarily mean that the Spirit is behind it. It may only mean that the Mentee has a good imagination. No matter what the person says or doesn’t say, does or doesn’t do, the Mentor’s next move is always to go to the TRANSFORMATION Box. The TRANSFORMATION Box question is the only measure of whether something occurred or not.

### ***A Change in Protocol***

Many years ago (mid-nineties), the TPM training suggested that the Mentee should report anything he or she might “See, sense, or hear.” We have since realized that this is not necessary or even helpful. All we need to know today is made evident by asking the TRANSFORMATION Box question. No matter what the Mentee reports, the next step is always the same; head to the TRANSFORMATION Box.

### ***No Rush***

A Mentee should be aware that it is important to let the Mentor know if they are feeling rushed by the Mentor. This is especially necessary in the TRUTH Box. It is often helpful to agree upon a signal if more time is needed to process, e.g. holding up a hand. Never forget that this is the Mentee’s journey and the Mentor is only meant to track the Mentee’s progress.

**Note:** An “appropriate” amount of time varies from person to person and session to session, between asking the Lord for truth and moving to the TRANSFORMATION Box. While a number of factors contribute to this timing, one of the most significant influences is a Mentee’s grasp of the TPM Principles and level of experience applying the Process. This is yet another example of why it is so important for the Mentee to be well equipped!

### ***The Mentee’s Response***

After asking the Lord for truth and perspective, a Mentee’s response may vary from person to person, session to session, and even belief to belief. Some Mentees may act out in a demonstrative fashion, others may share their experience, and still others may report what they believe the Lord is revealing to them. Some Mentees exhibit crying, sighing, or rejoicing, while some may share that they only hear a subtle whisper or sense a realization of the truth. Some Mentees may express disappointment,



frustration, or discouragement, while claiming that nothing is happening when in fact, the lie that they believed no longer feels true.

It is extremely important that a Mentor understand that none of what a Mentee says or does is any indication of whether or not the Holy Spirit has communicated truth to the Mentee. Even though a Mentee says and genuinely believes that something has happened does not mean that anything has happened. Likewise, just because they say “nothing happened” does not mean that something good has not occurred. The test is simple —does the lie still feel true?

A Mentor must learn to avoid drawing conclusions based on what a Mentee says or does at a given moment. The only reliable test for transformation is to determine if there has been a change or shift in belief which is determined by how the Mentee responds to the TRANSFORMATION Box question.

This remains true even when the Mentee responds with something that is typically viewed as “solutions” or indicators of being angry. The Mentee might say “I don’t hear anything,” or “Nothing is coming to my mind and now I am feeling really angry!” or “All my emotion just went away.” The Mentee might also say something like “I can hear a demon telling me that God hates me!” or “Jesus just said that I am stupid, and I deserved what I got!” No matter what a Mentee says, the Mentor is not to ask the ANGER Box or SOLUTION Box questions or attempt to address any emotion issues at this point in the session. Having asked the TRUTH Box question, the Mentor’s job is simply to allow the Mentee time to process, and then ask the TRANSFORMATION Box question.

Sometimes, a Mentee reports what appears to be very convincing visions of the Lord holding him, washing him off, declaring him His child, rescuing him from the bad situation, fighting off hordes of demons, and more. Mental imagery can be a form of communication by the Spirit, but it can also be evidence of a good imagination. It is possible that a Mentee’s solution to his inner emotional pain may be the suppression of what he feels by creating positive inner visuals or quoting Scripture to himself. Here again, the only reliable proof of transformation is a shift in belief, which is why we must check to see if the lie still feels true when we move to the TRANSFORMATION Box.

So then, if a Mentee reports that they have “heard from the Lord,” it does not mean they have. Likewise, if a Mentee reports that they have not “heard from the Lord,” it does not mean they haven’t. Again, the test for transformation is simple —does the lie-based belief still feel true? Again, the TRANSFORMATION Box question will reveal this.

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**IF A MENTEE REPORTS THAT THEY HAVE “HEARD FROM THE LORD,” IT DOES NOT MEAN THEY HAVE. LIKEWISE, IF A MENTEE REPORTS THAT THEY HAVE NOT “HEARD FROM THE LORD,” IT DOES NOT MEAN THEY HAVEN’T. THE TEST FOR TRANSFORMATION IS SIMPLE: DOES THE LIE-BASED BELIEF STILL FEEL TRUE?**

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### *The Lost/Unsure Question*

Some Mentees offer no indication of what goes on after asking the Lord for truth, as if they have become frozen in their chair—almost lifeless. It may seem as though nothing is happening or that they have fallen asleep. The truth is, getting sleepy is a common solution for many people when faced with something we do not want to do. The Mentee may be distracting themselves by thinking about other things (which is another a common solution). Whatever the case may be, follow the protocol and move on to the TRANSFORAMTION Box.

Allow sufficient time for a Mentee to finish processing, even if it appears that nothing productive is happening. The extra time may seem longer to you than it will to them. If you are unsure whether the Mentee is ready to continue to the TRANSFORMATION Box after waiting for (what feels like) an eternity, ask the “Lost” question (“What is going on right now?”). Their response will determine if it is an appropriate time to ask the TRANSFORMATION Box question or whether more time is needed to process.

The “Lost” question (located at the bottom-right corner of the map) is only asked at specific places along the way. It is designed to help Mentors get their bearings when they become unsure of what to do next in a session. It is an unobtrusive way of determining where the Mentee is on the map. The “Lost” question is simply stated as follows:



A Mentee may have become quiet and non-responsive, is speaking too softly to be understood, or is saying things that do not make sense. It is also possible that the Mentor is lost because they have drifted into their own thinking and not paying close enough attention to the session. Nevertheless, the “Lost” question can be a real help regardless of the reason the Mentor became lost in the first place.

If they are located in the TRUTH Box, it does not matter how the “Lost” question is answered; ALWAYS proceed directly to the TRANSFORMATION Box. Asking the “Lost” question at this juncture seeks only to determine if an appropriate amount of time has passed before asking the TRANSFORMATION Box question.

For example, your next step is to ask the TRANSFORMATION Box question no matter whether their response to the “Lost” question is “I see the Lord embracing me and He is telling me that He loves me,” “I did not hear anything from the Lord -- nothing happened,” “Jesus just said that He is very disappointed in me and it was my fault,” or “Sorry, I was trying to decide whether to have lasagna or meatloaf for dinner tonight”.

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**ASKING THE “LOST” QUESTION AT THIS JUNCTURE SEEKS ONLY TO DETERMINE  
IF AN APPROPRIATE AMOUNT OF TIME HAS PASSED BEFORE ASKING THE  
TRANSFORMATION Box QUESTION.**

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## ***Comprehension Questions***

1. Why do we not need to ask the Mentee if he or she has heard anything from the Lord or not?
2. If a Mentee reports hearing from the Lord, describes a heavenly vision of God pouring out His love, and hears angels singing, what should the Mentor do?
3. What should the Mentor do if the Mentee reports seeing a demonic “jesus” glaring at him and mocking him after asking the questions in the TRUTH Box?
4. What can the devil do to keep a person from receiving truth from the Lord during a ministry session? (This is a trick question.)
5. What should a Mentor do after asking the TRUTH Box questions if the Mentee offers no indication of what is going on?
6. Why is there no need to ask the Lord to do something in addition to persuading the Mentee of the truth (such as ask for additional truth, a loving hug, a warm feeling, a realization of His presence, etc.)?
7. How much time should the Mentor allow the Mentee to process before asking the TRANSFORMATION Box question?
8. When would be an appropriate time to ask the LOST/UNSURE Question?

# Chapter Eight

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## The TRANSFORMATION Box



### TRANSFORMATION

- Does it still feel true that \_\_\_\_\_ (BELIEF) \_\_\_\_\_?

### *The Objective of the TRANSFORMATION Box*

**T**he TRANSFORMATION Box is where the Mentee determines whether he or she has received truth from the Holy Spirit. This is accomplished by testing for transformation; a very specific form of transformation. We are looking for a change in *belief*. The Mentee is to determine if the lie that was identified earlier still feels true. Does the lie still *feel* true, or has there been an undeniable shift in their *thinking*? The Mentee stated that the belief *felt* true while in the BELIEF Box, but does it still *feel* true?

We are only looking for a transformation in belief. We are not concerned with whether the Mentee's bad feelings have changed to peace, that he or she heard something, had a vision or even sensed the presence of Jesus. The only thing being tested here is whether the lie still feels true.

We are not asking if the truth feels true, but rather, we are trying to determine if the lie that did feel true still feels true. As we learned from the BELIEF Box, if a belief feels true, then it is believed to be true. If the lie no longer feels true, then it is no longer believed to be true. The lie has been

replaced with the truth, which is the Spirit's work within us. This is the transformation of belief or the renewing of the mind.

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**IF A BELIEF FEELS TRUE, THEN IT IS BELIEVED TO BE TRUE. IF THE LIE NO LONGER FEELS TRUE, THEN IT IS NO LONGER BELIEVED TO BE TRUE.**

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### ***What about rightly handling Scripture?***

In the earlier years of TPM, a Mentor was encouraged to determine whether what a Mentee reported to have heard from the Lord actually reflected the truths found in Scripture. We believed that the Bible was the standard for all that occurred in a ministry session and stressed the importance of a Mentor knowing and “*accurately handling the word of truth*” (2 Tim. 2:15). However, while we still believe that a believer's skill in rightly handling Scriptures is very important for all of life, today, we no longer expect the Mentor to use his or her Bible knowledge to authenticate the message that the Mentee may or may not have received. Consider the following reasons for this practice.

First, only the Spirit of Truth can cause a shift in Heart Belief. Only He can convince someone of the truth. If someone instantaneously shifts from genuinely believing a lie in their heart to genuinely believing the truth with their heart, this is an act of God's Spirit. However, even if what a person reports having experienced in the TRUTH Box accurately reflects God's truth but there is no change in belief or shift in their thinking (concerning the lie they confirmed in the BELIEF Box), then the “message” they reported having received from the Lord (even though the truth) was not from God and it was likely their own mind recalling memorized truth. Because this is so, the Mentor correcting the Mentees theology at this juncture will have little to no success.

Later, following the ministry session the Mentor might choose to use the Scriptures for “*teaching, for reproof, for correction, for training in righteousness*” (2 Tim. 3:16), but during the ministry session, the work of the Spirit is what is needed. When the Spirit does His work, His Word is “*active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart*” (Heb. 4:12). We can offer the Scriptures and intellectually teach, reprove, correct and train one another, but we cannot influence the “*thoughts and intentions of the heart.*” This is solely a work of the Spirit.

Secondly, if the Mentee says that the lie still feels true, even though he or she may accurately report the truth from their mind, then they still believe the lie in their heart and transformation has

not occurred. And, conversely, if what the Mentee reports is clearly theologically flawed (from your perspective) this does not mean that the Spirit has not worked in spite of their theological misunderstanding.

The truth is, we all believe things in our hearts that are totally contrary to the truth we know with our intellects. For example, most Christians will say that they believe the Bible passage that says, “*my God will supply all your needs according to His riches in glory in Christ Jesus.*” (Phil. 4:19) and yet most of us still worry about our finances in some measure. How can this be? It is simple. We know the truth intellectually, but just do not yet believe it in our hearts. Because this is so, the truth does not feel true to us. When we believe the truth with our hearts, the truth will feel true. Only the Spirit can bring about this mind renewal and transformation. The Mentor’s best attempt at telling the Mentee the truth will not change his heart belief.

This is evidence that we cannot talk ourselves out of the lies we believe in our hearts even when we know the biblical truth with our intellect. Only the Spirit can bring about such genuine transformation. The lie will stop feeling true when the Spirit shines His light of truth into our hearts. Only the Spirit can persuade us to believe the truth with our hearts. The purpose of the TRANSFORMATION Box question is to determine if this “persuasion” has occurred.

Because this is so, there is no need for the Mentor to correct a person’s theology, make sure that what a person reports having happened in the TRUTH Box lines up with Scripture, or even that the Mentee make the Mentor aware of what transpired. Unless the lie stops feeling true and the truth feels true, then transformation has not occurred anyway.

***Not all things reported while in the TRUTH Box are from The Spirit.***

Thirdly, the only thing that is verifiable is whether the lie still feels true or not. The Mentor should never assume that anything that the Mentee reports having seen, sensed or heard when in the TRUTH Box was necessarily from the Spirit. More likely than not, what occurs in these moments is made up of a least a portion of the person’s own thinking, imagination and biblical knowledge and not totally Spirit produced.

Of course, only the Spirit can persuade us to believe the truth in our hearts, but not everything that we experience in our minds after asking Him to do this is necessarily from the Spirit. We are also capable of creating powerful imagery, hearing fanciful angelic words and forming spiritual illusions all on our own. We should also never forget that the enemy of our soul may participate in this even

as well. So, within this plethora of these differing and even opposing possibilities the Spirit still may persuade us of the truth. How He brings this about may be difficult to ascertain, but whether it occurs or not is obvious. Does the lie still feel true?

If the lie no longer feels true following whatever happens in the TRUTH Box, then it can be assumed that the Spirit brought about this transformation. This, however, is basically the limit of what can be confirmed or verified. Whether the lie still feels true or not can be verified, but whether everything the Mentee reported to have experienced was provided by the Spirit should be handled loosely. What the Mentee reports concerning his or her inner reality should NEVER be assumed to be “gospel” or a “Word from God.” We should let it be what it is (whatever it is) and rejoice when the lie no longer feels true.

The bottom line is this. It really does not matter what the person reports having seen, sensed, or heard while in the TRUTH Box. What does matter is this, “Does the lie still feel true?” It is not uncommon for a person to report that “nothing” has occurred while in the TRUTH Box and then be surprised to discover that he or she no longer believes the lie that was identified. Sometimes the person is completely unaware of the working of the Spirit at the conscious level and then astounded by the transformation that follows.

Sometimes a Mentee might report having heard something that is blatantly false, reports only seeing a cold dark wall, or even feels oppressed by demons. Nevertheless, if they claim to have experienced a shift in their thinking (if the lie they believed no longer *feels* or *seems true*), then this is evidence of the Spirit’s work in spite of anything else that may have been going on. This is obviously not to suggest that the Spirit gave them a falsehood, but only that the Spirit did His work in spite of the falsehood the Mentee was experiencing.

You may ask, “How can this be? God would never speak falsehood to a person!”, and you would be correct in your thinking since the Lord only reveals truth. However, never assume that what a Mentee reports to have seen, heard, or experienced is an accurate depiction of what the Holy Spirit has done or an accurate depiction of all that has taken place. A Mentee is rarely conscious of every detail in this moment, just as no one can claim to be fully, consciously aware of everything that goes on within us at any time. The Spirit is always present and at work in every believer, even when we are unaware of this reality and even in the midst of other inner distractions.

We will not fully know the transforming work that God’s Spirit is doing within us until we meet Him face to face.



Scripture gives us a glimpse of this when it says:

*“Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is;” (1 John 3:2) and “For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known.” (1 Cor. 13:12)*

It is quite possible that a Mentee may report only hearing the voice of a demonic spirit, all the while, the Spirit of Truth was speaking in a “still small voice” to their inner man, convincing them of the truth in their heart while bringing transformation and freedom. He is able to effectively do this in spite of anything that the devil may do. Rest assured that should demons try to interfere with inner distractions along with the Mentee’s own lie-based thinking, this will not hinder the Spirit’s ministry to the Mentee. The devil cannot keep a person from the truth if the person chooses to look to the Spirit for it. The Holy Spirit is fully capable of cutting through every inner distraction if, and when, a Mentee is positioned to receive the truth.

It is also probable that everything the devil is doing in a ministry session is fully in line with what the person is allowing to happen. The devil cannot make anyone do anything that they are doing. Freewill trumps every desire that the devil might want to see happen. If we choose to “submit to God, resist the devil” he has to flee (Jas. 4:7). He has no other option (We will address this practice in a later chapter)

The Mentee’s claim to have heard from the Lord does not prove that they have heard from Him. Likewise, if someone claims that they have not heard from God, it does not mean that the Spirit was inactive. Never assume to know what may or may not have happened; always test for transformation. The question in the TRANSFORMATION Box will help with this.

### ***A Simple Truth***

For the most part, very little of what a Mentee says he or she has received from the Lord is ever questioned while in the TRUTH box. For the most part, the truth that they report having received is basic and simple. People rarely report abstract theological truths during a ministry session. They are seldom controversial; even to the slightest degree. Instead, a Mentee typically reports truths such as the following:

*“I am safe now.”*

*“It wasn’t my fault.”*

*“He loves me.”*

*“He said I was His precious child.”*

*“He has made me clean.”*

*“I’m not there anymore.”*

*“He is my strength.”*

*“He was there.”*

*“I heard Him say that I do have value.”*

*“I am not alone; He is with me.”*

*“He said that He saw what happened and He cared.”*

The incredible thing is how a simple truth spoken by the loving Lord can calm even the most tumultuous storm. A simple, “Peace be still” is all that is needed.

### ***We do not all agree.***

All around the world, within every possible Christian denomination, people are learning and applying TPM. And because of the vast differences in theology that are represented in the global TPM community, “*accurately handling the Word of Truth*” (2 Tim. 2:15) will appear to differ depending upon whom you ask in the Body of Christ. However, when a lie that was believed in the heart ceases to feel true, this is evidence of the Spirit of Truth’s work and involvement; no matter where you are on the globe!

### ***Conflicting with the Mentor’s Theology***

Sometimes a Mentee might report having received something inconsistent with a Mentor’s personal theology. This can be unsettling for a Mentor whose theological beliefs appear to be at odds with something a Mentee shares that resulted in genuine, lasting transformation. Again, do not make any assumptions. If a message, image, illustration, or perspective that a Mentee claims to have received from God results in mind-renewal and transformation but contradicts your current understanding of the truth, do not assume that your faith is flawless. It is possible that your understanding may be in need of refinement. At the same time, it is imperative that we also keep in mind the simple fact that the Mentee is only reporting what he or she believes has happened. Some of the truth that the Spirit has convinced the person to believe may have been “lost in translation” when the Mentee attempted to put it into words. The Spirit speaks directly to our hearts, and our tongues may not

always be able to accurately describe what we experience at that level.

It is also important to remember that what we believe in our hearts will always *feel* or *seem* true to us. We each believe things to be true that are not actually true, which is why our faith needs to be continuously refined. If our faith were pure and our Heart Beliefs completely accurate, we would not need refinement. A Mentor should examine their own beliefs and seek out the Lord's perspective rather than offering their explanation why a Mentee may be considered wrong.

Bear in mind that if a Mentee claims to have received a message from the Lord that genuinely contradicts the truths found in Scripture, no transformation will occur anyway. This is an example of the many fail-safes found within the TPM Process.

Spiritual leaders in the Body of Christ are called to teach the sheep to observe all that the Lord has commanded (Matt: 28:20) in order to rightly use the written Word of God. We know that Scripture is "*profitable for teaching, for reproof, for correction, for training in righteousness*" (2 Tim. 3:16) but each of these outcomes is intellectual! Teaching, reproving, correcting, and training are all things we can accomplish on our own as we discipline ourselves and instruct one another using the written Word of God. However, the refinement of our faith and renewing of our minds (a purified Heart Belief) extends far beyond what we can do on our own. Refinement and renewal are solely the work of God.

A good teacher can instruct and correct what we do using the truth of the written Word, but the Spirit of God speaks directly to why we do what we do, exposing the motives of our hearts. The Bible says it this way:

*"For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart" (Heb. 4:12).*

The focus of TPM is upon receiving truth from the Spirit, Who bypasses our intellect and renews the "*spirit of our mind*" (Eph. 4:23), resulting in the transformation of beliefs and behaviors (Rom. 12:2). We are not saying that studying the Scriptures is not vitally important, for indeed it is, but some things can only be accomplished by God's Spirit directly.

**Note:** There is obviously a time and place for biblical teaching and instruction, but it is not during a TPM ministry session, especially after asking the Lord for His perspective. You can always schedule time for biblical teaching but when you are applying the TPM Process, it is best to stick to the protocol.

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**TEACHING, REPROVING, CORRECTING, AND TRAINING ARE ALL THINGS WE CAN ACCOMPLISH ON OUR OWN AS WE DISCIPLINE OURSELVES AND INSTRUCT ONE ANOTHER USING THE WRITTEN WORD OF GOD. REFINEMENT AND RENEWAL, HOWEVER, ARE SOLELY THE WORK OF GOD.**

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### ***Proper Protocol***

We have already discovered that the Mentee's response to the question in the TRANSFORMATION Box determines whether there has been a shift in a Mentee's belief which indicates that the Holy Spirit has convinced them of the truth. If the Spirit has granted truth, the lie should no longer feel or seem true. The TRANSFORMATION Box question is based upon the Mentee's response to the BELIEF Box question (which should have been answered moments before). The Mentee's response to the BELIEF Box question provides a "baseline" to use to determine whether a shift has occurred in the Mentee's belief.

### ***Write it down!***

**IMPORTANT!** For this test to be reliable, a Mentor **MUST** use the exact belief that a Mentee confirms in the BELIEF Box. You will recall that a Mentor is to write verbatim the exact belief that the Mentee claimed to believe while in the BELIEF Box. The TRANSFORMATION Box test relies on these instructions.

Consider the following example,

*Mentor: "Not that it is true, but does it feel or seem true that you are worthless and not good for anything?" (BELIEF Box)*

*Mentee: "Yes, that feels true."*

*Mentor: "May we present this belief to the Lord?" (TRUTH Box)*

*Mentee: "Yes..."*

*(The Mentee indicates that the Mentor may ask the next question.)*

*Mentor: "Does it still feel or seem true that you are worthless and not good for anything?" (TRANSFORMATION Box)*

Notice how the TRANSFORMATION Box question uses the Mentee's exact words, with no alteration whatsoever. Rephrasing the question (e.g. "Does it still feel true that you lack value and are

*not worth much?*”) would be to re-interpret what the Mentee has said, as it may not carry the same meaning for them as their own spoken words. It is vitally important that the Mentee’s words are recorded verbatim. A Mentee may hear a Mentor’s words but not relate to what was said because it does not feel true compared to what the Mentee initially said. In this case, the Mentor has derailed the process by reducing the reliability of the TRANSFORMATION Box test

***“Why not use the presence of “peace” as a test for transformation?”***

Someone might ask, “Why not simply check to see if a Mentee still feels the pain they were feeling before they asked the Lord for truth? Isn’t a change in emotion evidence of the Holy Spirit’s work? Isn’t the present of peace evidence of transformation?” There are several problems with using emotion as a test for transformation.

As you know, we feel whatever we believe. And once the Holy Spirit convinces someone of the truth regarding a lie they believe, they will no longer feel the pain associated with that particular lie (since it is no longer believed). However, this does not mean they will no longer feel the pain associated with other lie-based beliefs that are currently triggered. For example, if a Mentee is convinced by the Holy Spirit that he or she has value, they may not report feeling peace because they still believe that they are alone and rejected. In this case, the Mentee has been convinced of the truth regarding only one of the three lies that were triggered. Because of this, he or she will continue to feel bad until the other two lies are addressed even though there has been one instance of mind renewal and genuine transformation.

This is an example of when a “peace test” or change in emotion would inaccurately indicate that there has been no transformation. Therefore, using a “peace test” to determine a level of transformation is neither reliable nor consistent.

In addition, some people can make themselves “feel better” by simply suppressing pain. For example, some Mentees “feel better” by simply thinking happy thoughts, recalling a past experience that they have had with the Lord, consciously choosing to “rejoice in the Lord,” or by setting their “*mind on the things above*” (Col. 3:2), without there actually being any change in what they believe. By distracting oneself in this manner, we can suppress the lie-based pain—but not for very long and not without side effects. This is an example of when the “peace test” would indicate that there has been transformation when actually, none exists.

We acknowledge that a search for peace or positive change in emotion was taught in former versions of TPM. However, we now realize that “peace” is not a valid test for transformation, and it is therefore no longer used. Peace should naturally follow truth, but this test is not used to determine if the Holy Spirit has spoken to the person. The absence of negative emotion may only be suppression of true feelings, while the presence of painful emotion may be an indication of additional lies believed.

Sometimes after a Mentee reports that the lie offered to the Lord no longer feels true to them, they still claim to feel overwhelming emotional pain. You may be asking, “How can this be?” Consider this illustration:

*Imagine you are resting peacefully in your bed, feeling very comfortable, relaxed, and pain free, when you suddenly remember you forgot to lock the back door. You get out of bed and casually walk down the darkened hallway but fail to notice the metal toy truck left out by one of your dear children. Your relaxed state is shattered by excruciating pain as you strike the toy with your foot. In that moment, the only thing you focus on is the pain in your stubbed toe; you do not consciously realize that everything, but your toe is still in the pain-free state it was before the mishap. The pain-free 99% of your body has been drowned out by what you feel in your big toe.*

This principle applies to lie-based beliefs as well. When we are walking in the truth, we experience the fruit of the Spirit that is produced by that truth. However, as soon as a lie that we believe is triggered, all we feel is “toe trauma.” The same is true in a TPM session – a Mentee can genuinely receive truth from the Spirit, yet when remaining lie-based beliefs are triggered, they again become aware of nothing but their pain. The only reliable way to test for transformation is to ask, “Does the lie still feel true?”

Only a Mentee’s response will reveal if transformation of the Heart Belief has occurred in relation to a specific belief when asked if the lie “still feels true.” If the lie no longer feels true, that alone is confirmation of the Lord’s transforming work. Only the Holy Spirit can cause the lie to no longer feel true, which He does by convincing us of the truth. If the lie feels “less true,” then some measure of transformation has likely occurred, but if the Mentee reports that it “still feels true” (no change), then no truth has been received.

We are checking for a change in belief, not a change in emotion. Of course, it is a blessing to hear a Mentee’s testimony and rejoice when genuine transformation has occurred. Nevertheless, it is crucial that a Mentor understand that the true test for transformation asks, “does the lie still feel true?” If

the lie no longer feels true, then this means God has persuaded the person of the truth within his heart and we can rejoice indeed! Using how a Mentee feels as a test for transformation is unreliable.

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**WHEN WE ARE WALKING IN THE TRUTH, WE EXPERIENCE THE FRUIT OF THE SPIRIT THAT IS PRODUCED BY THAT TRUTH. HOWEVER, AS SOON AS A LIE THAT WE BELIEVE IS TRIGGERED, ALL WE FEEL IS “TOE TRAUMA.”**

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### ***Providing Orientation During a Ministry Session***

It is imperative that the Mentee grow in his or her understanding of TPM. The Mentee is in the active role when applying the TPM Process. It is the Mentee's journey. And, because of this, every issue or obstacle that might appear during a TPM session is resolved as the Mentee comes to understand the Purpose, Principles, and Process of TPM. Therefore, instruction and training of a Mentee in the TPM Process is always beneficial.

A Mentor's role is to mentor. If a Mentee is struggling in the session because they do not yet understand some aspect of the Process, take time to explain. When teaching a Mentee some aspect of the Process, Principles, or Purpose of TPM, lay aside the Map and put on your “Mentor hat.” Training a Mentee in all aspects of TPM is paramount during each ministry session.

The following is a hypothetical conversation between a Mentor and a Mentee after the TRANSFORMATION Box question has been asked. This will illustrate how to teach a Mentee to examine what has happened and recognize a potential shift in their thinking. This is not a part of the TPM Process found on the Map but is simply orientation.

Orientation Example:

***Mentor:** “Does it still feel true that you are worthless?” (TRANSFORMATION Box)*

***Mentee:** “No, that no longer feels true.”*

*[The **Mentor** then uses the **Mentee**'s recent application of the TPM Process to help the **Mentee** to grow in understanding.]*

***Mentor:** “A few moments ago I asked you if the belief felt true and you said that it felt very true. Now you say that it no longer feels true. Did you notice the shift in your thinking here?” (Orientation)*

*Mentee: “Yes. That is very strange. It definitely felt true earlier.”*

*Mentor: “Did you notice what brought about that change?”*

*Mentee: “Maybe I just told myself the truth? Or maybe it was just my imagination!”*

*Mentor: “If that was the case, why have you not been able to do that before now?”*

*Mentee: “I have tried many times! I have reminded myself that I have value and worth, over and over, but it never worked.”*

*Mentor: “So then, what do you think brought about that shift in your thinking just now?”*

*Mentee: “I guess the Lord must have spoken this to me!”*

*Mentor: “Great! That shift in your thinking is what we are looking for. A change in belief is what brings about transformation! Only God can do what just happened.”*

*Mentee: “Thank you Lord for that truth. Thank you for speaking to my heart!”*

### ***The CLOCK Principle***

After asking the TRANSFORMATION Box question, the next question to be asked is the first EMOTION Box question. However, before asking the first EMOTION Box question, the “clock principle” must be applied. This principle is pretty simple. After asking the TRANSFORMATION Box question, always check to see if there is enough time for another entire ministry session. If you ask, “What are you feeling now?” and another lie-based belief is currently triggered, you will have technically begun another TPM session.

It is very common for a Mentee to receive the truth, and yet still feel some measure of negative emotion, which simply means that other lie-based beliefs are currently being triggered. If the remaining lie-based beliefs are triggered, the person will likely report that they still feel some negative emotions; if no other lies are currently being triggered, peace should be present. If a Mentee reports the identified lie no longer feels true and all they feel is peace, then this may be a good place to end the ministry session.

If there is not enough time for another complete session, it is much better to spend the remaining time debriefing, discussing various TPM Principles, explaining the purpose of the TPM questions, expanding the Mentee’s understanding of the Purpose of TPM, etc. Time spent equipping the Mentee is never time wasted!

If only 10 minutes remain in a scheduled session, you are not advised to “open up” more than you



can responsibly address. Proceed to the EMOTION Box only if you have enough time for another entire ministry session.

### ***What to Do If You Have Time***

If you have time for another session after the Mentee answers the TRANSFORMATION Box question, you may proceed to the EMOTION Box. The protocol for the EMOTION Box remains the same as at the beginning of the ministry session, with the only difference being how the first question is worded. Instead of asking, “How does that make you feel?” ask, “What are you feeling now?” The two questions are asked for the same reason and serve the same purpose, but rewording makes it more conversational and better fits the context in which it is asked. Since the person has not shared what is going on there is no “that” in the room so it only makes sense to adjust the question.

Again, the goal here is *not* to check for transformation. If the lie-based belief that was offered to the Lord no longer feels true, the Mentee might report feeling nothing but peace and calm. This may be due to the combination of the truth he received and the fact that no other lie-based beliefs are presently triggered, or they may report feeling the “same emotion” felt earlier. This is especially common after dealing with a belief associated with the feeling of anger, as there are often several reasons why we are angry. Until each of these lie-based reasons are addressed, a Mentee will remain angry (this will be discussed in a later chapter).

A Mentee might even claim to feel “worse” than they did at the start of the session because the truth they received enabled them to connect with the pain they were previously blocking out, creating opportunity for another session (This concept will be discussed when you learn about “solutions.”)

The main point is that when going back to the EMOTION Box after asking the TRANSFORMATION Box question, you are essentially starting a new session. This does not necessarily mean that a Mentee will be connecting with a new emotion or recalling a different memory, but if you choose to ask the first EMOTION Box question, you must commit to the time it will take to work through the entire TPM Process again. This is why it is vital for the “clock principle” to be applied.

### ***Retriggering the Mentee***

If a Mentee responds to the first EMOTION Box question by stating that they feel nothing but the peace of Christ, you may be at a good place to stop. Keeping in mind that the absence of emotional pain simply means there are no lies currently triggered, not that they are somehow “done.” However,

if there is enough time remaining to do another session, you could have the Mentee revisit the “story” or current situation that was initially brought into the room. If the “story” triggered several of the Mentee’s lie-based beliefs, then revisiting the situation may help the Mentee to connect with the emotions associated with any remaining lie-based beliefs. Life events rarely trigger only one belief at a time! In essence, you are encouraging the Mentee to “retrigger” themselves in the same way they were triggered when they initially discussed their current situation.

### ***Consistent Steps in Every Session***

No matter how a Mentee responds to the TRANSFORMATION Box question, the next step is always to check if there is enough time for another session and follow the protocol. Essentially, after asking the Lord for truth and perspective, the Mentor’s next four steps are consistent in every session: (1) give the Mentee time to process; (2) ask the TRANSFORMATION Box question; (3) check the clock to see if there is enough time for another session; and (4) if time permits, ask the first question in the EMOTION Box or offer orientation.

### ***What about the remaining pain?***

Some Mentors may question whether transformation has actually occurred if a Mentee continues to feel some measure of pain. This concern is rooted in a misunderstanding of emotional pain and genuine transformation. Transformation is an outcome of having the Spirit convince us in our hearts of the truth and not whether we feel better or not. We know this has occurred when a lie that felt true to a Mentee, no longer feels true, whether or not it results in them experiencing complete peace. They should feel some measure of peace and resolution if they no longer believe the lie, but any remaining lie-based beliefs will produce separate measures of pain (recall the “toe trauma” illustration).

As stated earlier, an absence of pain may be the result of any number of things. For example, a “pain-free” status may be the outcome of successful suppression, inner distraction, or some form of self-medication, but only the Holy Spirit can convince us of the truth so that a lie no longer feels true. Therefore, if the lie in question no longer feels true, then transformation has occurred, and if the Mentee still reports feeling negative emotions, then there are simply other lies that are currently being triggered.

### ***Subsequent Transformation***

Before closing a ministry session, encourage a Mentee to be mindful of subsequent transformation that should follow in the days to come. They will have already experienced the transformation of

their belief and, subsequently, their emotions, but effortless transformation in their behavior should also follow. The fruit typically noticed immediately after receiving the truth is “love, joy and peace;” however, encourage them to watch for moments when they find themselves responding differently in day-to-day life situations. They will begin to exhibit the other Spirit’s fruit of “*patience, kindness, goodness, gentleness, faithfulness and self-control*” (Gal. 5:22-23). As behavioral change manifests, it will further affirm the transformation of the Mentee’s belief. The Holy Spirit’s ongoing work in us is shown when we effortlessly bear His fruit.

Explain to the Mentee that transformational behavior will become their normal behavior without any additional effort on their part, just as their lie-based behavioral responses were natural and effortless. At first, the Mentee will likely notice their new behavioral differences, as change will be fresh and unexpected, but soon enough these reactions and behaviors will become the person’s default, natural way of living all along. However, friends and family will not quickly forget the Mentee’s old way of thinking, feeling, and behaving, so this transformation will not likely go unnoticed by others.

### ***Erecting Stones***

In the Old Testament, God’s people would erect monuments, stack up stones, or build an altar as a reminder of what God had done for them. They did this so that later when they passed by these places they would be reminded of their experience with God. We can also “stack up stones” after having received truth from the Holy Spirit in a ministry session. There is value in keeping a written record of what God does for us in order to revisit portions of one’s mind renewing journey later.

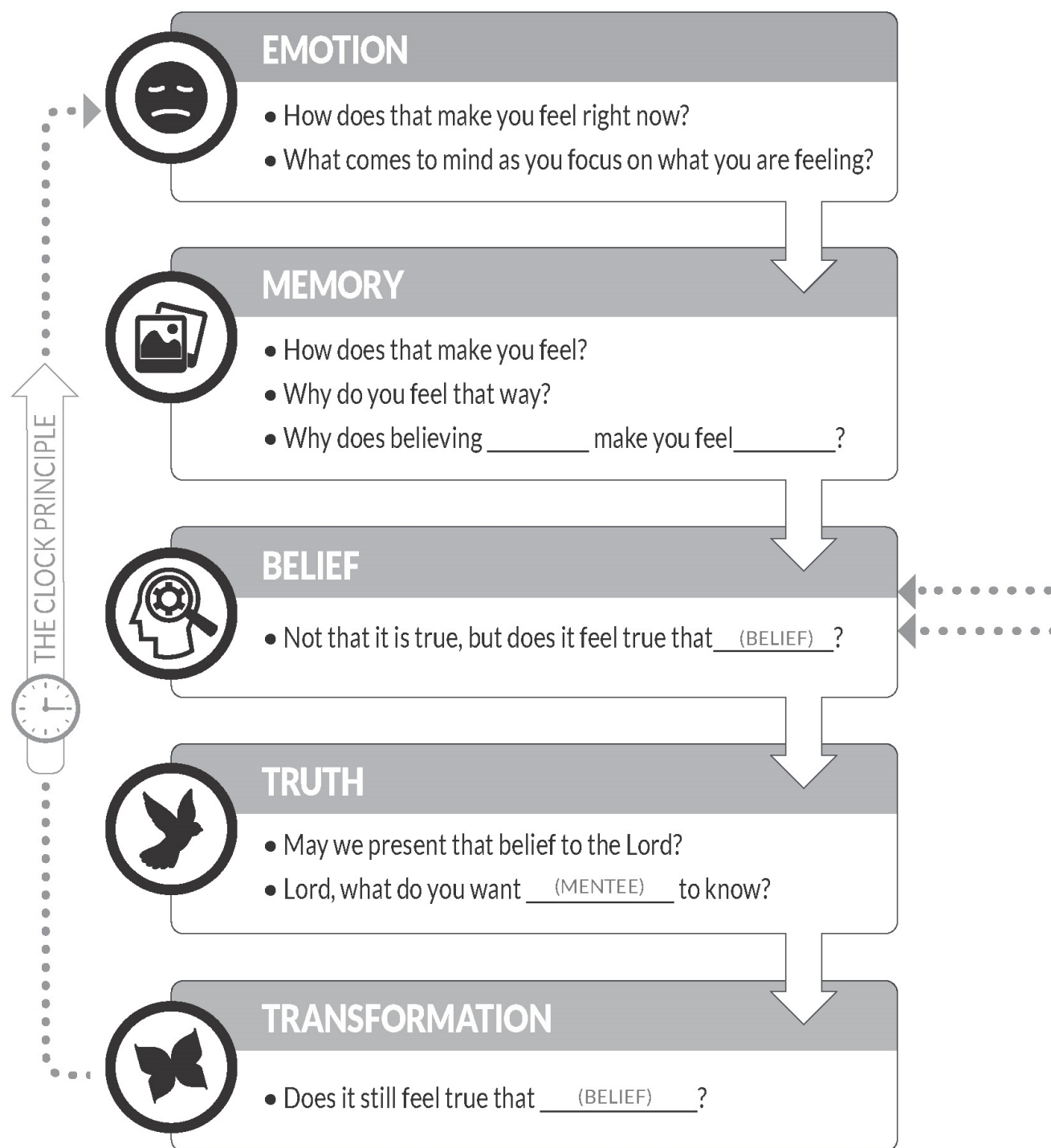
At the end of a session, a Mentor might encourage a Mentee to write down the lies that were identified and felt true, as well as record the truth they received (the actual truth that produced a change in belief, of course). This record can be referenced in the days and weeks ahead so that if the Mentee begins to feel discouraged when other lies are triggered, they can look back on their journey and invoke the mind-renewal and transformation that are genuine and lasting. As they realize that the lies they once believed no longer feel true, they can be encouraged to position themselves to receive even more.

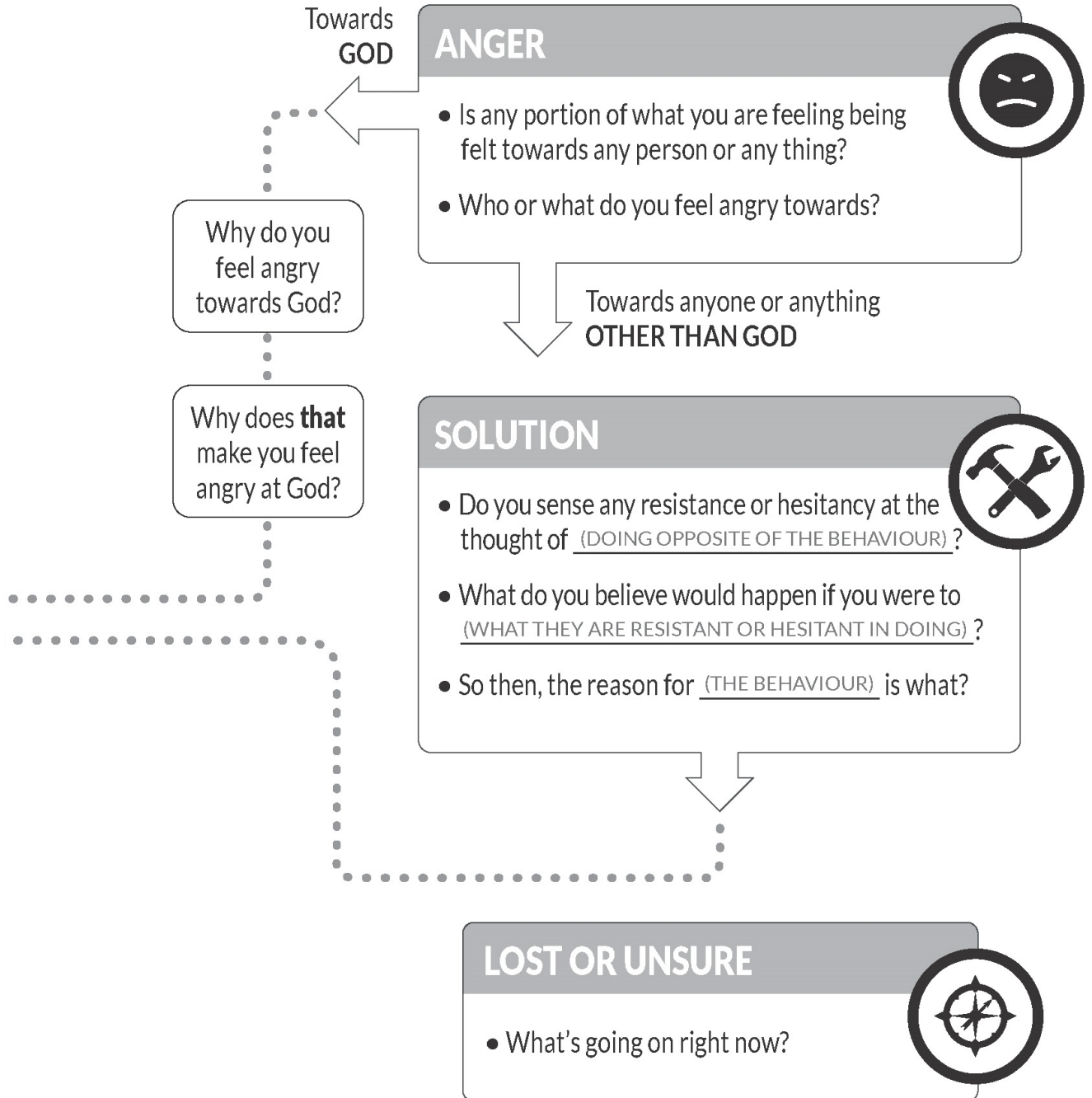
One’s faith will never be 100% pure (on this side of Christ’s return anyway), even after the Lord convinces a person of many truths, but looking at the journey from where it began, and recognizing the progress they have made, can strengthen and encourage a Mentee to keep pressing forward as additional lies are exposed. The ideal solution to any discouragement is for a Mentee to become personally equipped to continue their mind renewing journey with the Lord unassisted by a Mentor. This is the long-term goal of a Mentor, that is, to no longer be needed.

A Mentor's primary role is to equip a Mentee with full knowledge of the Purpose, Principles and Process of TPM. While finding freedom from a lie or two has obvious value, a Mentee has their entire life to work on whatever lie-based beliefs remain. The importance of being equipped for this life-long journey far outweighs the immediate need to find freedom from a single lie. This faith-refining journey is a marathon not a sprint.

## ***Comprehension Questions***

1. What is the purpose of the TRANSFORMATION Box?
2. While it is vitally important that every believer know how to “rightly handle the Word of truth,” why is the Mentor NOT expected to use his or her Bible knowledge to authenticate the message that the Mentee may or may not have received?
3. What is the value in “erecting stones?”
4. What might be going on if the Mentee responds to the TRANSFORMATION Box question with, “Yes, the lie still feels true.”
5. If the Mentee reports that the lie still feels true, or seems somewhat true, what should you do?









# Chapter Nine

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## Introduction to “Solutions”

### *Understanding Solutions*

**I**t is common for a ministry session to be moving along nicely when it suddenly comes to a screeching halt. The Mentee’s emotion goes away, no memory comes to their mind, they lose focus, become distracted, confused, they keep reengaging the Mentor in conversation about their current life troubles or even become discouraged by some inner demonic “distraction.” When these sorts of things occur during the session, a “solution” is probably in play.

Understanding the concept of “solutions” is fundamentally important when applying the TPM Process, as “solutions” are encountered in one form or another in nearly every TPM session. The principles associated with “solutions” help to explain those instances in which a Mentee seems unable to connect with emotion, recall a memory, identify a belief, ask the Lord for truth, not hear from the Lord, let go of anger, or move forward in a session for any reason.

In fact, nearly every obstacle that could hinder a person’s progress in a session -- from an initial unwillingness to even apply the TPM Process, all the way to an unaccepting doubt regarding the validity of the transformation they experience towards the end of a session -- can be explained and addressed within the realm of “solutions.” The bottom line is that this section is immensely important. Let’s dive in!

### *Solutions Defined*

A typical definition for the word “solution” is “a means of solving a problem or dealing with a difficult situation.” In the context of TPM, a “solution” is considered to be a choice that a Mentee

is making that is expressed through their behavior in an effort to “solve” or alleviate the consequences of their lie-based beliefs. The primary consequence of a lie-based Heart Belief is the painful emotion that the lie produces. None of us enjoy feeling this pain and therefore, we typically resist it at all cost.

The truth is, God did not design us to carry lie-based pain for the long-term, but that does not mean that this pain is without purpose. Lie-based pain alerts us to something being wrong and in need of our attention. We should respond to it, make the necessary correction (receive truth) and move on. However, this is not typically our initial reaction to it. What we do instead is our “solution” to the perceived problem.

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**A “SOLUTION” IS CONSIDERED TO BE A CHOICE THAT A MENTEE IS MAKING THAT IS EXPRESSED THROUGH THEIR BEHAVIOR IN AN EFFORT TO “SOLVE” OR ALLEVIATE THE CONSEQUENCES OF THEIR LIE-BASED BELIEFS.**

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### ***The Three Elements of a Solution***

The concept of “solutions” is made up of three primary elements: (1) the *Perceived Problem*, (2) the *Solution Behavior*, and (3) the *Solution Belief*. When we believe lies, we are inevitably faced with the problems such beliefs produce. Before long, we will attempt to “solve” these problems by whatever means we deem necessary. We will implement whatever “solution” we think will work. In the following section we will discuss each of these elements in detail.

#### ***Element One: The “Perceived Problem”***

The lies we believe will produce their own consequences, the most obvious being emotional pain. If we believe we are worthless, alone, or unlovable, then these beliefs will cause emotional discomfort. These painful emotions are behind many of the “problems” we attempt to solve with our “solutions,” as the perceived “problems” are all things we believe might happen if our “solution” was not engaged.

Some examples of these might include the following:

*“If I remember what happened to me, I will be overwhelmed.”*

*“If I connect with my emotions, my life will be destroyed.”*

*“If I let my guard down, I might die.”*

*“If I allow myself to feel, it will consume me, and I will lose control.”*

*“If I let my anger go, then he will get away with what he did to me.”*

Each of these statements describe the perceived “problems” that a person might attempt to solve by using their chosen “solution behavior.” The “perceived problem” is that which the person is attempting to avoid, prevent, or alleviate. It represents the potential, undesirable outcome that the Mentee believes will occur if he or she chooses to do the opposite of what they are currently doing. For example, *“If I were to choose to connect with my emotions* (which is the opposite of what the Mentee is currently doing), *they would overwhelm me.”*

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**THE “PERCEIVED PROBLEM” IS THAT WHICH THE PERSON IS ATTEMPTING TO AVOID, PREVENT, OR ALLEVIATE. IT REPRESENTS THE POTENTIAL, UNDESIRABLE OUTCOME THAT THE MENTEE BELIEVES WILL OCCUR IF HE OR SHE CHOOSES TO DO THE OPPOSITE OF WHAT THEY ARE CURRENTLY DOING.**

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### ***Element Two: The “Solution Behavior”***

A “solution behavior” is the means by which a person attempts to solve the problems caused by the lies they believe. If I am afraid that I will be overwhelmed by my emotions, I may choose to suppress them, distract myself from them, or get angry or blame somebody else for them. In this example, whatever means I choose to avoid becoming overwhelmed would be considered my “solution behavior.”

Within the context of a TPM session, the three most commonly presented solution behaviors are (1) suppressing emotion, (2) choosing not to remember, and (3) being angry. There are many less-common solutions, but these are the three most frequently encountered solutions in a ministry session. In this chapter, we will look at solutions in general and save our discussion of “anger as a solution” for its own chapter.

Essentially, a solution behavior is anything done in response to a “Perceived Problem.” A partial listing of potential solutions that may be encountered in a ministry session, includes such things as the following:

- Emotion goes away;
- No memory comes to mind;

- Feeling angry at something or someone other than God;
- Becoming sleepy, or even falling asleep, during a session;
- “Spiritualizing” everything and offering the “right” Bible answer for their situation;
- Telling themselves what they intellectually know to be true;
- Praying out loud and asking Jesus to help them to move forward, rather than taking responsibility for being “stuck”;
- Talking in circles or chatting incessantly to avoid moving forward;
- Logical thinking, rationalizing, or intellectualizing to minimize feelings;
- Opening eyes and re-engaging the *Mentor* in conversation;
- Jumping from memory to memory, often for an extended period of time without accomplishing anything;
- Reporting becoming “invisible” or “frozen” or “dying” within the context of a memory;
- Any behavior that causes a *Mentee* to move away from their pain or causes them to feel something positive or numb;
- Dissociation, suppression, denial, or repression;
- Engaging in physical behaviors such as twisting their hair, fidgeting, yawning, nail-biting, or hand-wringing;
- Maintaining personal vows of self-protection and agreements;
- Manifesting demons; etc.

Any of the behaviors from the list above could be demonstrated for the purpose of solving problems caused by the lies a Mentee believes. The thought of being able to spot a potential solution in a session may seem a bit overwhelming at first. However, once the concept of “solutions” and their characteristics are better understood, you will find identification easier and notice occurrences more frequently than you may have initially thought. A simple indicator that a solution is in play is when the ministry session seems to stall out. When forward motion is hindered there is probably a solution engaged.

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**A “SOLUTION BEHAVIOR” IS ANYTHING DONE IN RESPONSE TO A “PERCEIVED PROBLEM.”**

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### **Element Two: The “Solution Belief”**

Behind every solution behavior is a belief that supports its use. In TPM, we refer to this type of belief as a “Solution Belief.” This belief serves as the reason why a particular behavior was chosen as a “solution.” Examples of such beliefs include:

*“Blocking out my pain keeps me from becoming overwhelmed.”*

*“My anger keeps me safe, holds him accountable, empowers me, etc.”*

*“Blocking out my memory of what happened keeps it from being true.”*

*“A demon interfering in the session allows me to be a victim and escape responsibility.”*

*“Choosing not to feel my emotions protects me.”*

All of the statements above could potentially support a solution behavior, which is chosen to “solve” a perceived problem.

When a solution is in play, a session stalls out. Emotions go away, memory recedes, the Mentee becomes distracted or feels angry (at someone or something other than God), they cannot keep their eyes closed, demonic manifestations occur, they report having made a personal vow, and more. All of these things are outcomes of a Mentee’s vain attempts at “solving a problem or dealing with a difficult situation.” Sometimes an entire ministry session is devoted solely to identifying and resolving Solution Beliefs.

At first glance, this might seem discouraging for a novice Mentor. However, behind every solution behavior is a lie that needs to be replaced with the truth. A lie is still a lie, whether it is a Heart Belief or a Solution Belief. No time is ever wasted identifying the beliefs behind a solution, since the session will continue to be hindered unless the Solution Beliefs are addressed.

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**BEHIND EVERY SOLUTION BEHAVIOR IS A BELIEF THAT SUPPORTS ITS USE. IN  
TPM, WE REFER TO THIS TYPE OF BELIEF AS A “SOLUTION BELIEF.” THIS  
BELIEF SERVES AS THE REASON WHY A PARTICULAR BEHAVIOR WAS CHOSEN AS A  
“SOLUTION.”**

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### ***When and How Solutions Are Established***

A “solution” is usually established in the context of a trying situation. For example, if a child is being mistreated, abused, or neglected, they will likely look for a solution to this problem. They may mentally dissociate by separating themselves from the abuse by “escaping” to some place in their imagination. They may envision a safe place in their mind where they can hide until the “storm” is over. They may become “invisible,” “frozen,” unable to move, or simply get angry. They might make a vow and determine they will never allow anyone to ever hurt them again. For instance, a little girl may come to the conclusion that being a girl is not safe and attempt to solve the problem by switching genders. Each solution is designed to solve a perceived problem, with a particular solution selected and implemented to support a specific Solution Belief.

### ***When the Mentee’s Solution becomes a Problem***

The problem with solutions is that they become problems in and of themselves. For example, we may believe that being angry with someone who hurt us will somehow protect us, when in truth, the anger isolates us from those we love and has no impact on aggressors. Someone else might believe that blocking out a memory will keep them from becoming overwhelmed, when it actually keeps them from identifying the lies they believe and receiving the truth that can transform them.

Another person might believe that they will not feel bad if they suppress their emotions, not realizing that suppression paralyzes all of their feelings. Lies remain and bring about certain destructive outcomes whether a person chooses to feel anything or not. Solutions are implemented to “solve” problems, but they actually create more problems of their own and keep us in bondage and prevent us from moving toward God’s freedom.

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**BEHIND EVERY SOLUTION BEHAVIOR IS A BELIEF THAT SUPPORTS ITS USE.  
SOMETIMES AN ENTIRE MINISTRY SESSION IS DEVOTED SOLELY TO IDENTIFYING  
AND RESOLVING SOLUTION BELIEFS. NO TIME IS EVER WASTED IDENTIFYING  
THE BELIEFS BEHIND A SOLUTION, SINCE THE SESSION WILL CONTINUE TO BE  
HINDERED UNLESS THE SOLUTION BELIEFS ARE ADDRESSED.**

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### ***A Crucial Skill of both the Mentee and the Mentor***

Before a Solution Belief can be addressed, it must first be observed. Otherwise, the solution behavior will continually thwart the Mentee’s efforts to move forward in the TPM session. As soon as the

Mentee's behavior reflects the characteristics of a "solution behavior," you move to the SOLUTION Box and ask the first question. For example, if a Mentee notices that their emotions have gone away, moved from feeling negative to more positive, or no memory is coming to mind, or they express feeling angry toward anyone or thing other than God, or the session just seems to stall out for any reason, they should immediately answer the first question in the SOLUTION Box to determine whether a "solution" is at play.

A Mentor should seek to develop the vitally important skill of being able to identify when a Mentee is exhibiting potential solution behavior. If a Mentor is unaware of the fundamentals regarding solutions, they will continue to have seemingly "difficult" cases. They will assume that TPM only works consistently with a certain percentage of people, while being ineffective with others. If the Mentor does not understand the concept of solutions and how to recognize them when they are being engaged in a TPM session, they will have sessions that shut down and not move forward, seemingly, without explanation. Sessions will probably last longer than they otherwise would and seem to be more complicated than they actually are.

Solutions may show up at any time during a ministry session. A common mistake of novice Mentors is not realizing when a Mentee has engaged a solution, which causes a session to stall. When a Mentee is operating from a solution that is not identified or resolved, the session cannot move forward. This is an area where most Mentors encounter trouble in sessions, whether they realize it or not. Learning to recognize when a potential solution is at play comes with time, training, and practice.

Likewise, if the Mentee lacks a basic understanding of "Solutions," he or she will likely view the TPM Process as ineffective, or believe that they are "stuck," or mistakenly think that they need someone to "rescue" them while in a session. All of this is easily alleviated by properly equipping the Mentee with a thorough understanding of "Solutions" and the protocol that is to be followed while in the SOLUTION Box.

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**IF A MENTOR IS UNAWARE OF THE FUNDAMENTALS REGARDING SOLUTIONS,  
THEY WILL CONTINUE TO HAVE SEEMINGLY "DIFFICULT" CASES. SESSIONS WILL  
PROBABLY LAST LONGER THAN THEY OTHERWISE WOULD AND SEEM TO BE  
MORE COMPLICATED THAN THEY ACTUALLY ARE.**

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### ***Identifying the Solution Belief***

As mentioned earlier, there are many different forms a solution might take in a ministry session. Solutions often hinder us from moving forward in a ministry session, giving the appearance that we are “stuck,” when in fact, our behavior is our “solution,” not the “problem.”

Of the three elements of a Solution, the solution behavior is typically the first to be observed in a session. A Mentor should be familiar with what solution behaviors look like in order to respond appropriately when one appears. The other two elements of a solution—the perceived problem and the Solution Belief—are initially not observable but will be identified through answering the SOLUTION Box questions.

For example, if a Mentee’s perceived problem is that they believe they will be overwhelmed by their emotions, they may choose to “solve” this problem by suppressing their emotions. The solution behavior (suppression) will be visible in the ministry session when their emotions suddenly go away. This behavior should indicate to both a Mentor and a Mentee that a solution is likely in play.

The Solution Belief (which serves as the lie-based reason for engaging in the Solution Behavior) needs to be identified and offered up to the Lord for His truth. However, you make this identification by first recognizing the solution behavior and the perceived problem the behavior is attempting to resolve. When the Mentee is aware of the first two elements, then the Solution Belief can be easily identified. And when a Mentee receives the Lord’s perspective on their Solution Beliefs, they will no longer view the solution as viable and their emotions will return, a memory should surface, or their anger should subside (depending upon what the Solution Behavior was).

### ***The Belief and Choice Principle***

A basic principle of TPM that impacts all aspects of the ministry process and especially the arena of solutions, is referred to as the “Belief and Choice Principle.” This principle is simply understood this way: “Everything that occurs in a ministry session is directly related to, caused by, and rooted in what a Mentee believes and chooses to do.”

Everything we do, both during a TPM session and in every other aspect of our lives, we do for a reason. In the same way that we *feel* whatever we believe; we *do* whatever we believe. There is a belief, or set of beliefs, behind every choice we make. Because of this, we can be confident that behind every behavior that stifles a Mentee’s forward motion in a TPM session is a belief. They are doing what they are doing because of what they believe.



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**“EVERYTHING THAT OCCURS IN A MINISTRY SESSION IS DIRECTLY RELATED TO, CAUSED BY, AND ROOTED IN WHAT A MENTEE BELIEVES AND CHOOSES TO DO.”**

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There is no question that the Holy Spirit is actively involved in every aspect of what is occurring in a ministry session, but the Spirit will not force a Mentee to do anything that they are unwilling to do. It will soon become evident that a Mentee's belief and choice are the primary causes of all that occurs in every session. A TPM session is not nearly as spiritual as it is practical and self-determined. Without question, the part that the Spirit plays in granting truth is very spiritual, however, the Mentee will move forward toward this freedom when they choose to do so. Their choosing has everything to do with what they believe.

Everything that a Mentee feels and does in a session is an outcome of what they believe. This includes any behavior that seems to hinder or “block” a person from moving forward, including demonic manifestations, suppression, repression or denial, confusion, inability to surface any memory, and resistance of any kind. Each of these behaviors is considered to be a “solution” that is used in an attempt to solve a perceived problem. These are never caused by outside sources. The person's belief and choice are the common denominators in everything.

In order for a Mentee to make different choices, they must identify what they currently believe and allow the Lord to persuade them of the truth. As long as the Mentee continues to base their behavior in lie-based reasoning, they will continue to make the same choices based on the same misguided beliefs. Nonetheless, choice is still the determining factor as to whether they move forward or not.

A Mentee has free will to move forward but is unlikely to do so if they believe that moving forward will bring about negative consequences. If it were possible to “push through” the solution behavior and make a different choice, determination and willpower is still unlikely to be consistently maintained, as this would require a Mentee to act against what they believe to be true (even though it is untrue).

Controlling behavior will have no impact on the lies they believe so even if they try to “act rightly,” they will ultimately return to the same lie-based place. A Mentor's focus should be upon a change in belief and not a change in behavior. Controlled behavior is not spiritual even though it is the basis for much of what we call spiritual in our attempts to live the Christian life. However, self-control is very spiritual, when it is a fruit of the Spirit and not self-produced.

This principle is true for everyone, everywhere, all the time. Mustering up willpower, determination, or some inner strength in order to force one's way forward will not work; we need God to intervene with His truth to resolve the lie-based reasons why we are doing what we are doing. Once our belief has been changed, our choices and behavior will change as well. When we are able to identify and expose the beliefs that keep us from moving forward, then we are able to position ourselves to receive truth from the Lord. Until we bring our lie-based belief into the light, we will be held captive by its deception.

### ***The Difference Between "Will" and "Desire"***

There is a major difference between what are referred to as "desire" and "will." Desire reflects what we want to do, what we know we should do, and what we are trying to do; while will, on the other hand, is displayed in what we are currently choosing to do. There is often a major discrepancy between what we say we desire and what we are willing to do. We may desire to be free of the lies we believe and yet be unwilling to do what is necessary in order to experience this desired freedom. This difference is solely determined by our will.

Although our true *desire* in a TPM session may be to connect with our emotions, allow association to naturally occur, and identify what we believe, our *will* is revealed by what is happening in the moment. Remember that our willful choices are motivated and determined by what we believe. We can say we want to move forward in a ministry session, while at the same time refusing to take the next step. Our desire is where we would like to be, but our will keeps us where we are in any given moment.

For Example, *trying to enjoy* the taste of broccoli is not the same as *enjoying* the taste of broccoli. *Trying to connect* with your emotion is not the same as *connecting* with your emotion. And *trying to feel* compassion for someone is not the same as *feeling* compassion for someone. *Trying to forgive* those who have hurt us is not the same as *forgiving* those who have hurt us. Our "desire" is what we would like to do but our "will" is what we are actually doing.

When the beliefs that govern our behavior are contrary to moving forward, we will find ourselves "stuck." This is not because we are a victim of anything or anyone, but rather, because what we believe restrains us. For instance, a person may genuinely want, desire, and try to let go of the anger they feel toward their mother but if they believe that they can hold their mother accountable for her actions by remaining angry, they will likely continue to be angry no matter how many times they try to release the anger. Based on their belief, this is because releasing anger will allow their mother to

get away with what she did. So, the likelihood she will let go of being angry is unlikely.

There is no work-around in this process since it is natural, predictable, and according to God's design. Our beliefs produce what we feel and largely dictate our behavior. The process is not flawed and operates perfectly. The flaw is in our beliefs. In the same way that we effortlessly follow our lie-based beliefs into all manner of undesirable behavior, we will effortlessly follow the truth when we are persuaded of it in our hearts.

It can be quite frustrating when we *desire* to move forward in a session, yet our beliefs keep us "stuck." Although it may not appear to be so or even feel true, the fact remains that we are always in the executive position during a ministry session, controlling what is happening. In these moments, we need God's intervention of truth, but we must first determine our own perspective before asking Him for His perspective. We need to identify the Solution Belief that supports our solution behavior. This is where the three questions found in the SOLUTION Box are very helpful.

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**WE CAN SAY WE WANT TO MOVE FORWARD IN A MINISTRY SESSION, WHILE AT THE SAME TIME REFUSING TO TAKE THE NEXT STEP. OUR DESIRE IS WHERE WE WOULD LIKE TO BE BUT OUR WILL KEEPS US WHERE WE ARE IN ANY GIVEN MOMENT.**

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***Our beliefs are the foundation to everything we do.***

This principle is always present and active. We may desire to say "NO" to some particular behavior yet continue doing it. We may desire to go on a diet and lose weight but if we continue to eat more than we need, our will is putting the spoon in our mouths. We can desire to be free of the lies we believe, yet not be willing to do what is necessary to know freedom. When a person's emotions subside during a ministry session or no memory comes to their mind even though strong emotion is present, it is an outcome and expression of the person's will. They may genuinely want to move forward but if their belief is contrary to moving forward, they will not budge.

We believe what we believe, so we feel what we feel, and what we feel generally motivates us to do what we do. It really is that simple. Everything that occurs in a ministry session is because a Mentee believes something, feels something, and ultimately chooses to do something. As a result, the focus of each ministry session is to identify belief. When the Spirit convinces a Mentee of the truth, a lie-based belief is dispelled, and the Mentee's choices will change accordingly.

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**WE BELIEVE WHAT WE BELIEVE, SO WE FEEL WHAT WE FEEL, AND WHAT WE  
FEEL GENERALLY MOTIVATES US TO DO WHAT WE DO. IT REALLY IS THAT  
SIMPLE.**

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### ***The Difference Between “Will” and “Will Power”***

There is a famous tennis shoe commercial that says “Just Do It.” This slogan is an attempt to motivate a person having difficulty exercising their will to make a decision to “*just do it*” anyway. They are saying “Put on your shoes, push through the resistance, and hit the pavement.” This is an attempt to muster up willpower. When we try to muster up willpower, it is usually an attempt to act out our desires. The reason we experience this resistance is because desire and will are in conflict. Willpower has a very low success rate for most people and rarely offers long term “success.” In other words, the influence of our Solution Beliefs usually overpowers the willpower we are able to muster.

Some well-meaning spiritual leaders advocate that the path to “holiness” is one of personal discipline and willpower. However, the level of personal discipline and willpower needed to “do the right thing” is directly related to the level of truth believed in the heart. When we know the truth in our hearts, living it out is an effortless expression of our faith and the fruit of the Spirit. Only God’s work within us enables our will and desire to reflect the truth, so we can bear the fruit of the Spirit. The Spirit moves us from the instability of being double-minded and into a place of single-mindedness built upon the foundation of truth.

Living in a genuine spiritual manner is not accomplished through strong determination, willpower, or inner fortitude, but rather is an expected outcome of believing the truth with the heart. When we have been persuaded to believe the truth, we will bear His fruit. No one has ever produced “the fruit” by disciplining themselves. Holy living is the outcome of God’s transforming work in our lives.

No discipline or willpower is required to bear the fruit of the Spirit. If we have been convinced of the truth at a heart level, we will effortlessly bear His fruit; if we attempt to bear His fruit before we have been convinced of the truth, the fruit we bear will be our own. The only self-discipline required is that which positions us under “the mighty hand of God” so that He can produce His fruit in our lives. He does this by granting us His perspective (Eph. 1:17-18) and renewing our minds (Rom. 12:2).

Willpower does not bring about lasting transformation. It is an expression of what we desire but is only required when our will is out of sync with what we desire to do. Willpower or discipline do not

have to be applied to accomplish desire if it aligns with what we believe to be true. This is walking by a purified faith: if we believe the truth, we will desire to walk in it and do so effortlessly as an expression of our will. This does not mean that we do not already believe much truth intellectually, for we do. However, to the degree that we struggle to obey and act according to truth we intellectually possess is the degree to which we do not yet believe the truth with our hearts (this concept is discussed in detail in the “Essentials” book).

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**NO DISCIPLINE OR WILLPOWER IS REQUIRED TO BEAR THE FRUIT OF THE SPIRIT. IF WE HAVE BEEN CONVINCED OF THE TRUTH AT A HEART LEVEL, WE WILL EFFORTLESSLY BEAR HIS FRUIT; IF WE ATTEMPT TO BEAR HIS FRUIT BEFORE WE HAVE BEEN CONVINCED OF THE TRUTH, THE FRUIT WE BEAR WILL BE OUR OWN.**

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### ***Predictable Burnout***

Too often, we approach our spiritual walk with the “Just Do It” mentality, rather than taking the time to address beliefs that are keeping us from being able to effortlessly “Just Do It.” Such a futile attempt at living the Christian life is one of the primary reasons for the current epidemic of burnout in Christian ministry. We all want to do the right thing and are trying really, really hard but we keep hitting the same wall—a wall of contrary belief.

In TPM, we encourage those who are struggling to “Just Do It” to slow things down, examine why they are doing what they are doing, and go to the Lord for His perspective. Once He convinces us of the truth within our hearts, we will indeed “Just Do It.” And it will require no effort, willpower, or struggle on our end -- it will be the fruit of His Spirit.

Rather than attempting to change our behavior through willpower, determination, and commitment, we should look closely at *why* we are doing what we are doing. And if our behavior is motivated by lie-based beliefs, we should go to the Lord for truth and perspective. When we know the truth in our hearts, our emotions and behavior will also transform.

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**TOO OFTEN, WE APPROACH OUR SPIRITUAL WALK WITH THE “JUST DO IT” MENTALITY. BUT RATHER THAN ATTEMPTING TO CHANGE OUR BEHAVIOR THROUGH WILLPOWER, DETERMINATION, AND COMMITMENT, WE SHOULD LOOK CLOSELY AT WHY WE ARE DOING WHAT WE ARE DOING.**

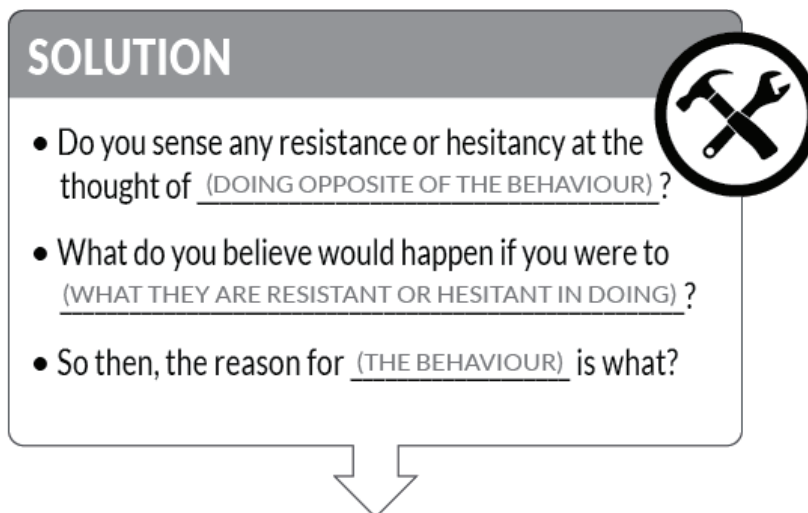
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## ***Comprehension Questions***

1. What is a “solution” as understood in the context of TPM?
2. What are the three primary elements of a solution?
3. What are three of the most common solutions that are encountered in a TPM session?
4. What are other solutions one might encounter when applying the TPM Process?
5. What are some common indicators that a Mentee might be engaged in a solution?
6. What are some of the possible ramifications of a Mentor not recognizing a solution when it is in play during a session?
7. How would you describe and explain the “Belief and Choice” principle?
8. How is “controlled behavior” different from “self-control?” Why does controlling our behavior not produce lasting results?
9. What is the difference between desire and will? Why is it often difficult to do what we desire to do and even know to be right? In what way might Romans 7:14-25 shed light on this concept?
10. What is the problem with trying to live a holy and godly life through strong determination, willpower, and self-discipline? What is the best we can hope for? Whose “fruit” will we bear if this is our approach?

# Chapter Ten

## The SOLUTION Box



### *The SOLUTION Box Questions*

The three questions in the SOLUTION Box are designed to help a Mentee achieve three things; 1) determine if they are engaged in a solution behavior, 2) expose the perceived problem that they are attempting to “solve,” and 3) identify the solution belief that supports their behavior.

The first question is the “*behavior*” question, designed to determine if a behavior is being used as a solution. If a Mentee believes that their current behavior is solving their perceived problem, then they will be motivated to continue the behavior. In like fashion, if they are asked to stop the behavior, they will also sense a *resistance* or *hesitancy* at the thought of stopping. This question will help expose whether the current behavior is in fact a solution behavior.

The second question is the “*problem*” question, designed to assist in the identification of a perceived problem that the Mentee is attempting to solve. After the Mentee determines what he or she is attempting to avoid, prevent, or alleviate, it is easier for them to determine why they are engaged in the Solution Behavior.

The third question is the “*belief*” question, designed to reveal a Solution Belief that is supporting a Mentee’s Solution Behavior. This belief is the lie-based reason why the Mentee has chosen to implement his or her particular Solution Behavior. When this belief is identified, it can be brought to the Lord for His perspective. When truth is received, the solution behavior will no longer be viewed as valid, and the Mentee will then be able to proceed in the session.

### ***The First Question in the SOLUTION Box***

*Do you sense any resistance or hesitancy at the thought of  
(doing the opposite of the solution behavior)?”*

Sample Wording:

*“Do you sense any resistance or hesitancy at the thought of (connecting with your emotions)?”*

If a Mentee believes that their solution behavior prevents an unwanted outcome from occurring, they will be “resistant” or “hesitant” to changing or discontinuing the behavior. This will be true even at the thought of doing the opposite of what they are doing. The fact that they are pushing against the idea of letting go of a potential solution behavior says that they have reason to maintain the behavior.

To illustrate what is meant by “resistance” and “hesitancy,” imagine that I walked up to you holding a glass jar which contained a large spider. If I then opened the jar, held it in front of you, and asked, “Do you sense any resistance or hesitancy at the thought holding this spider?” you would likely recoil and push the jar away. This reaction would be an example of what is meant by “resistance” or “hesitation.”

Notice that, in the example above, you were not asked if you would “like to hold the spider” or if you would be “willing to hold the spider.” Rather, you were only asked if you sensed any “resistance or hesitancy at the thought of holding the spider.” This question is not asking you to do anything or even try to do anything. It is not even asking if you would be willing to do anything. You are only being asked to check for any measure of resistance or hesitancy to the mere thought of holding the



spider. If you sense resistance or hesitancy, then that indicates that you have a reason to choose not to hold the spider.

If the Mentee's response to the second SOLUTION Box question is something like, "I will try to..." or "I want to..." or even "I wish I could, but I can't ..." then he does not yet understand the question. You are not asking him to try to do anything, but only to determine if he senses any hesitation or resistance at the thought of doing it.

Following is an example of how this question might be worded when the solution behavior is the suppression of emotion:

*"Do you sense any resistance or hesitancy at the thought of allowing yourself to feel what you were feeling?" or "Do you sense any resistance or hesitancy in letting your emotions return?" or "Do you sense any hesitation or resistance at the thought of not being invisible and allowing yourself to remember what happened?"*

If suppression of emotions occurred while a Mentee was talking through a memory, a Mentor might ask, *"Do you sense any resistance or hesitancy at the thought of allowing yourself to feel what you were feeling a moment ago?"* How a Mentor words the second part of the question is totally dependent upon the context the Mentee has provided.

Again, it is important for a Mentee to understand that this first question is not asking them to "do" anything. The only thing being asked is whether the Mentee senses any resistance or hesitancy at the thought of doing or not doing something. Identifying resistance or hesitancy is the goal, rather than starting or stopping something. The Mentor needs to spend as much time as is necessary to explain to the Mentee what is being asked when using this question.

Although the intent of the second and third SOLUTION Box questions are basically self-evident, it is common for this first question to need an explanation lest it risk being misunderstood. The following statement is a sample explanation of the intent and purpose of the first question that uses a modified version of the "spider" illustration.

"The intent of the question that I am about to ask you is not to have you do anything, let go of something, or even try to make something happen. The question is asking you to look for any resistance or hesitancy or any sense of push back or pause at the thought of doing what will be asked. When you think about how to answer this question, you should only be looking for any resistance

or push back that you may feel at the thought of doing what I will ask. For example, if I were to ask you to hold a spider, would you sense any resistance or hesitancy at the thought of doing so? This is what the question is asking. It is not asking, “will you hold a spider?” or “do you want to hold a spider?” or “will you try to hold a spider?” or “should you hold a spider?” It is not asking you to “do” anything. Rather, the question is asking you to feel around to see if you sense any resistance or hesitancy at the THOUGHT of holding a spider.”

***“I do not think it means what you think it means.”***

If a Mentee is engaged in a solution behavior but reports that they do not sense any hesitation or resistance, then they probably do not understand what you are asking of them with this question. If a Mentee says something like “I am trying to (remember, let go, feel,) but I can’t ...,” then they do not understand what you are asking. This is obvious since their answer does not respond to what was asked. Answering this question requires no effort or action; it is a simple “Yes” or “No” question.

The Mentee is not being asked to start doing something or stop doing something. If they are struggling to answer or if they report that they will “try” to do something in response to your question, then they have misinterpreted the question. Should this occur, you will need to take some time to explain the question and why it is being asked.

If a Mentee’s emotions have subsided, this means they have suppressed them and have reason to continue suppressing them. If they are connected to their emotions but no memory comes to mind as they focus, then they are simply choosing not to remember and have reason to continue not remembering. There is always belief behind the Mentee’s behavior. Whatever the Mentee is doing is supported by what they believe to be true.

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**THE MENTEE IS NOT BEING ASKED TO START DOING SOMETHING OR STOP DOING SOMETHING. IF THEY ARE STRUGGLING TO ANSWER OR IF THEY REPORT THAT THEY WILL “TRY” TO DO SOMETHING IN RESPONSE TO YOUR QUESTION, THEN THEY HAVE MISINTERPRETED THE QUESTION.**

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***Changing the Mentee’s behavior is not the goal.***

Our goal is not to change behavior (to get someone to do something or stop doing something), but rather, to identify the Solution Beliefs that are supporting a Mentee’s behavior. For example, if a

person believes there is a vicious, angry dog outside their door and you ask them to consider going outside, they will resist the thought. If they are resistant it will be because they believe that going outside will result in great harm and staying inside will keep them safe.

You are not asking them to try to go outside but only to see if they feel any resistance or hesitancy at the thought of doing so. This is all that is required here. We are not trying to get a Mentee to go outside, feel, remember or let go of something. We are only asking them to determine if they sense any resistance or hesitation stirring within them at the thought of doing so.

***Ongoing orientation is part of the Process.***

We are “unable” to move forward in a session because of our own beliefs and subsequent choices. This is good news because it means that nothing can keep us from the truth and freedom that God has for us other than our own beliefs and choices! However, it also requires that each of us take ownership of what we feel and thus also of what we believe.

If a Mentee claims that they “want to move forward” or “feel no resistance to moving forward” and yet they are “unable” to move forward, then again, they do not understand the questions or process and further orientation is necessary. They need to understand the belief and choice principle, the difference between “will” and “desire,” and what we refer to as “resistance and hesitancy,” or their lack of understanding will hinder progress.

***If necessary, explain it again later...***

If additional explanation concerning the first question does not help a Mentee understand what is being asked, a Mentor can move on to the second SOLUTION Box question. However, when asking the second question, the Mentor should emphasize the last part of the question by accentuating the “resist and hesitate” portion. For example, if a person was feeling angry toward someone and has said that they do not feel any resistance or hesitancy to letting it go (but yet remain angry), the question might look like this: “What do you believe might happen if you were to let your anger go that might cause you to resist or hesitate?” Asking the question in this manner will usually surface the problem that their solution behavior is attempting to solve.

Now, at the end of the session, it is imperative that you revisit the purpose behind this question. The Mentee needs to understand what is being asked. Remember, the Mentor’s primary responsibility is

to equip the Mentee. Use the person's experience of working through the SOLUTION Box as an example as you explain the principles and what is meant by "resistance" and "hesitancy."

### ***The Second Question in the SOLUTION Box***

*"What do you believe would happen if you were to \_\_\_\_\_  
(do what you are resistant or hesitant to do)  
[that might cause you to hesitate or resist doing so?]"*

Sample Wording:

*"What do you believe might happen if you were to (connect with your emotion)  
[that would cause you to hesitate or resist doing so?]"*

The second question is designed to help expose the "problem" that a Mentee is seeking to resolve with their solution behavior. It helps a Mentee move one step closer to the Solution Belief (the lie-based reason why they are doing what they are doing).

Notice the wording that is placed in [brackets] in the question stated above. These bracketed words are optional but are formulated to help explain the purpose of the question to a Mentee who is tempted to offer a "right and spiritual" answer. Adding the phrase "... that is causing you to hesitate or resist ..." often eliminates the possibility of the Mentee giving the "right" answer to the question such as; "If I let my anger go, I will be free!" or "If I choose to remember then I can get to the memory and better identify the lies I believe" or "If I feel what I feel, I can move forward to Jesus! Praise God!" These answers may all be true, but they are not the reason that a person hesitates or resists. And the Mentee will only offer these kinds of responses if he does not yet understand the question.

Possible responses to the second question include, "If I let my anger go, he will get away with what he did to me," "If I connect with my emotions, it will be overwhelming," or "If I remember what happened, it will ruin the relationship I have with that person," etc. This question is designed to help explain why the solution behavior is needed (i.e. "He will get away with what he did," "I'll be left unprotected," "I'll get hurt again," "It will be too much to bear," "I will be overwhelmed by it," etc.). Their response exposes the problem that the Mentee is trying to resolve with their solution behavior.

### ***The Third Question in the SOLUTION Box***

*“So then, the reason for \_\_\_\_\_ (doing the solution behavior) is what?”*

Sample Wording:

*“So then, the reason for (not connecting with your emotions) is what?”*

A Mentee’s answer to this third question is the Solution Belief that serves as the reason why they are doing what they are doing. For example, a Mentee may choose to hold on to anger because they believe that “It keeps me safe” or “It holds the person who hurt me accountable” or “It makes sure that he does not get by with what he did!” They may refuse to look at the memory of what happened because they believe that “Denying what happened protects me from the pain” or “Not remembering keeps me from being overwhelmed.” They may suppress their emotions because they believe such things as “I am safe when I don’t feel anything” or “Blocking out my emotion keeps me from being out of control.”

Again, these Solution Beliefs are the reasons, or rationale, for what the Mentee is actively doing; disconnecting from emotion, blocking out a memory, holding onto anger, etc. These beliefs are what need to be addressed. The person’s choices and behavior will change automatically once they have been convinced of the truth. Our goal should not be to merely address their behavior, but rather, determine why they are doing what they are doing. Remember, we feel whatever we believe, and our emotions highly motivate us to behave in a manner that directly reflects our belief.

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**A MENTEE’S ANSWER TO THIS THIRD QUESTION IS THE SOLUTION BELIEF  
THAT SERVES AS THE REASON WHY THEY ARE DOING WHAT THEY ARE DOING.**

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### ***SOLUTION Box Recap***

When it appears that the Mentee has potentially engaged in a Solution Behavior, head to the SOLUTION Box. The Mentee will then need to answer the first SOLUTION Box question to determine if the behavior is being done for the purpose of “solving” a Perceived Problem. If the person senses resistance or hesitancy at the thought of doing the opposite of what they are doing, this verifies that they are engaged in a Solution Behavior. The next step is to determine the Perceived Problem that the person is attempting to “solve.” This is accomplished through their answering the second question in the SOLUTION Box. Then, they need to answer the third, and final, question

in the SOLUTION Box. This will help them to identify the belief that supports their behavior. After identifying a potential Solution Belief, you head to the BELIEF Box and continue following protocol.

### ***Examples of Common Solutions***

#### **Suppressing Emotion as a Solution**

As learned in previous chapters, emotion is a vital element in the TPM Process. It helps us to associate to related memories, identify what we believe in our hearts, and determine whether other lies are still triggered after receiving truth in the TRUTH Box. Because of this, if the Mentee's feelings suddenly "go away" at any point in a session, that session will likely come to a grinding halt! The Solution Beliefs that support the decision to deny what is felt must be identified and offered to the Lord for truth. Until the Mentee knows the truth regarding their suppression solution, they will remain "stuck."

Some examples of Solution Beliefs that might lead a person to suppress his or her emotions:

*"By disconnecting from my pain, I avoid becoming overwhelmed."*

*"Blocking-out my emotion keeps me safe."*

*"Disconnecting from my feelings gives me strength."*

*"Choosing not to feel keeps that from happening again."*

#### **Avoidance of Memory as a Solution**

In the same fashion, if we focus on what we are feeling and no memory comes to mind, it is not because we cannot remember. The fact that we are feeling something reveals that we are remembering something since emotion is produced by belief and all belief is related to life experience (which is now memory). The reason we are unable to surface a memory is because we are preventing association from naturally occurring because of what we believe about remembering. Whenever association is hindered in such cases, it is by deliberate choice, though not necessarily a conscious one.

If we believe that remembering a particular memory will have devastating consequences and by choosing to block it out those consequences can be avoided, we will likely "solve" this problem by choosing not to remember.

Examples of perceived problems associated with remembering:

*“If I remember what happened to me, it will make what happened real.”*

*“If I remember that experience, I will be overwhelmed by it.”*

*“If I remember, it will destroy my current life.”*

*“Remembering what happened will be more than I can bear.”*

“Solving” the problem by denying the memory can shut down the TPM Process. By choosing not to remember, a Mentee is also choosing not to move forward. And they are only doing this because of what they believe. The Solution Belief must be addressed before the Mentee will be able to move forward.

Examples of Solution Beliefs that would support this type of behavior might include:

*“As long as I don’t remember what happened, I am safe.”*

*“By choosing not to remember, I protect the relationship I have with my Uncle.”*

*“Blocking-out the memory of what happened keeps it from being real.”*

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**WHENEVER ASSOCIATION IS HINDERED IN SUCH CASES, IT IS BY DELIBERATE CHOICE, THOUGH NOT NECESSARILY A CONSCIOUS ONE.**

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### **Dissociation as a Solution**

Dissociation is a common solution for suppressing pain and blocking out memories. In severe cases, a person can dissociate into a state of mental fragmentation that is called Dissociative Identity Disorder (DID, formerly known as Multiple Personality Disorder, MPD). The person may have chosen to dissociate in order to survive a traumatic childhood event but the dissociation that was helpful during the trauma is now creating its own set of problems.

An example of what this might look like in a session:

*Mentee: “I remember laying in my bed while he was on top of me. The pain was overwhelming.”*

*Mentor: “How does that make you feel?” (MEMORY Box)*

*Mentee: “It is more than I can bear. Extremely painful! I was terrified!”*

*Mentor: “Why do you feel this way?”*

*Mentee: “Because it is more than I can bear; I cannot make him stop. Wait. (long pause) I remember going outside and playing on the swing set. I can see the window of my room from where I am swinging.”*

*Mentor: “How does that make you feel?”*

*Mentee: “I feel better. [Notice that the emotion moved from being painful to less painful or positive] I’m not in that bed anymore. I can remember what he was doing but I am outside swinging, so I don’t feel it anymore.”*

*Mentor: “Do you sense any resistance or hesitancy at the thought of going back inside the house and remembering and feeling what you experienced?” (SOLUTION Box)*

*Mentee: “Yes! I am definitely hesitant to reconnect with that.”*

*Mentor: “What do you believe would happen if you were to go back inside that might cause you to hesitate or resist doing so?”*

*Mentee: “If I go back inside, I will be overwhelmed by the pain.”*

*Mentor: “So then, the reason for staying outside on the swing set is what?”*

*Mentee: “It keeps me from becoming overwhelmed by the pain.”*

*Mentor: “Not that it is true, but does it feel or seem true that staying outside on the swing set keeps you from becoming overwhelmed by the pain?” (BELIEF Box)*

*Mentee: “Yes, that feels true.”*

*Mentor: “Lord, what do you want Mary to know?” (TRUTH Box)*

People also sometimes describe their dissociation as them floating up to the ceiling looking down at what was happening to them, becoming invisible, dying, or describing what happened to them as though it were another person and not them, saying things such as “that little girl or boy is ...,” as opposed to saying “I” or “me.”

In extreme cases of dissociation, a person may fragment into alternate states that are sometimes referred to as “alters.” The alternate personalities are representations of the person’s inner mental world. Sometimes an alter may present him or herself as different age or even a different gender. Typically, each alter is performing a different role for the “host” person (the conscious representation of the person.) These roles can also be understood as personified “solutions,” with each alter typically “solving” some aspect of the person’s inner conflict.



For example, an alter may serve the purpose of keeping the “host” from ever remembering what happened to her as a little girl. Sometimes an alter is keeping the “host” from even being aware that she is dissociated. When this is the case, the host is not conscious of the alters even though the alters are aware of the host. Sometimes a person will be aware of the alters and have co-consciousness.

**NOTE:** It is important that a TPM Mentor understands that it is not his responsibility to figure out or diagnose the Mentee’s mental condition. When praying with a person that exhibits this condition, the Mentor should not do anything differently than they would do with anyone else. It is the same protocol. Stay with the MAP. The Mentor should continue to follow the Mentee as he or she applies the TPM Process.

Always keep in mind that there are not multiple people living inside the person. Alters are merely mental representations of the person’s beliefs and thinking. Each of us has only one body, one mind, and one spirit. A person who is dissociated to this extent is still just one person. Dissociative Identity Disorder is a clear example at how “wonderfully made” we are and how complex and incredibly creative God has designed our minds to work. Nevertheless, the TPM Mentor need not concern him or herself with figuring it all out, the ministry process remains the same with each person no matter how the person is presenting him or herself.

Lastly, one grave mistake that some misdirected people in ministry make is to mistake a Mentee’s alternate presenting personality for a demonic spirit. By doing so, some well-meaning ministers have caused more harm than good. Alters are NOT demons. They represent the mental defenses that a person has created and are held in place to protect that person from their perceived threat or pain. Remember, the presenting behavior is never the problem; it is merely an indicator of what the person believes. The belief behind the behavior is where he or she needs to focus.

If a Mentee describes a solution behavior while reporting a memory, it does not mean that the solution is currently employed. For example, if a Mentee is describing their account of being sexually abused and says something like “In that moment I just froze up and became invisible,” it sounds like this could be a solution that was probably utilized at the time of the abuse. However, we do not yet know if the solution is being implemented currently, based solely upon what they have reported. If while in the MEMORY Box, a Mentee describes a behavior that meets the definition of a solution, the Mentor’s next action is to follow protocol and ask the first MEMORY Box question: “*How does that make you feel?*” A Mentee’s answer to this question will likely expose whether a solution is presently being used or just being remembered.

If a Mentee reports that they remember becoming “invisible” during their traumatic experience and answers the question “*How does that make you feel?*” with something like “I feel afraid, terrorized,

out of control, etc.” then it can be assumed that their original solution is not currently engaged and only being remembered. However, if they answer the question with something like “Now I don’t feel anything, my feelings just went numb” or “I feel better,” “I feel more in control,” then it is possible that a solution might be presently employed. *Such a change in emotion from negative to feeling more positive (or numb) is an indication that a solution is being engaged.* A moment ago, they felt fear, terror, and out of control but now they feel nothing or at least better than they did before.

### **Personal Vows as Solutions**

This same switch from negative emotion to positive emotion is common when the Mentee is using a vow as a “solution,” such as “I decided that no man would ever hurt me again.” When this is the case, simply ask the first MEMORY Box question, “How does that make you feel?” If they respond with something like “I feel more powerful and in control” or “I feel safe and protected” or “I feel better,” then the vow is likely currently being used as a “solution.” You will never need to have the Mentee “break” his vow, renounce it, or do anything at all with it. Vows are not spiritual, demonic or even a problem. In fact, they are the person’s solution behavior. When the lie that is maintaining the vow is identified and replaced with the truth the vow will cease to hold any purpose and will simply fall away (the concept of “vows” will also be addressed in a later chapter).

An example of what this might look like:

*Mentor: “Do you sense any hesitancy or resistance at the thought of letting that vow go?”*

*Mentee: “Yes.”*

*Mentor: “What do you believe would happen if you let it go that would cause you to hesitate or resist doing so?”*

*Mentee: “If I let go of that vow, I will get hurt again.”*

*Mentor: “So then, the reason for maintaining it is what?”*

*Mentee: “It protects me from being hurt like that again.”*

### **Resist going on the attack.**

Every Mentor should expect to experience sessions that seem to stall, shut down, or have “nothing” happening. Solutions are common to all people and are how we attempt to fix our lie-based problems. When a solution shows up during a ministry session, some Mentors are tempted to “go on the attack” and do something to break up the “log jam.” However, by doing this, they misidentify themselves as a “rescuer” and assign the Mentee to a victim status in need of rescue.

## Demonic Solutions

If a Mentee reports some manner of demonic interference and a Mentor views the Mentee as a victim of the devil, the Mentor may mistakenly “draw their sword” and engage the enemy in some form of spiritual warfare. This only happens when the Mentor does not understand each person’s role and responsibility. This also reveals that they do not understand the authority they possess in Christ. Rather than giving you a reason to engage the devil in warfare, your authority is the reason for why engaging him is unnecessary.

Demons are notorious solution providers who stand in the wings looking for an opportunity to offer us short-sighted ways of escape. Because of this, we need alert and ready to resist his schemes. As a mentor you may be surprised to discover that when demons show up in a session, they are usually only there because they are offering a service—a way of escape—for the Mentee.

**Note:** Later in this book, we will address how to deal with the devil in a way that lines up with the victorious post-resurrection Scriptures and does not require a frontal attack. Interestingly, most believers would agree that the devil was defeated 2000 years ago, yet many still feel compelled to engage this defeated foe. We forget that victory and battle cannot co-exist. We are either victorious or not. Victory is not something that we have to attain or maintain, but rather stand in by faith. If we are finding ourselves in battle when we have already been handed Christ’s victory, then something is amiss. *“Thanks be to God, who gives us the victory through our Lord Jesus Christ”* (1 Cor. 15:57) and *“everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith”* (1 Jo. 5:4)

Our many years of experience within the context of a TPM session has taught us that should a demonic manifestation occur; the manifestation is either a Mentee’s solution to a perceived problem or evidence of his or her ignorance regarding what a demon is and is not capable of doing. A Mentor is actually working against a Mentee’s own belief and choice by confronting a demon during a ministry session, as we will learn later.

Rather than viewing demonic manifestation as a problem, we view it as the Mentee’s “solution” which is providing him or her with a way of escape. The devil is more than happy to provide us with short-sighted solutions to our lie-based emotional pain and, as strange as it may sound, some people would rather be a “victim” of the devil than to recall a purposefully-blocked memory or connect with undesired emotion. Very few people in this place will quickly admit that they are using the demonization as a way of escape and most are not initially aware that this is so.

Typically, demonic manifestations are viewed as a spiritual “attack,” and the demonized person considered to be the victim of the attack. If the demonized person has been told by well-meaning ministers that they are under spiritual attack and need to be rescued, then they will usually comply and submit to those assumed more spiritual. However, if their emotional pain is not coming from the devil, and if their problem is not demonization, but rather their own belief, fighting the devil makes no sense. However, if they do not want to take personal responsibility, feel the pain that their belief is producing, and expose what they believe, having a demon problem may be the lesser of the two evils.

Here is where the SOLUTION Box questions can benefit. It is very important that the Mentee fully understand the intent of the first question concerning “hesitation and resistance.” The Mentor is not asking the Mentee if he or she is willing for the demons to be gone, or if he or she wants demons manifesting in the session, but ONLY if he or she senses any “hesitation” or “resistance” at the *thought* of the demons being sent away.

This thinking requires a major paradigm shift in the thinking of most people. Of course, no one would ever *want* a demon manifesting in their lives, right? You may be surprised at how often this is actually what is going on when the tradeoff is the person not having to take responsibility for what he or she believes and feels. It is very common for all of us to accept the solutions that the devil suggests day in and day out. Have you ever felt the urge to eat when not hungry, watch that questionable movie, strike out in anger when offended, avoid a responsibility, etc. The devil is a solution provider who is always ready to suggest a means for managing lie-based pain. When we succumb to any of these sort of things we are “biting the forbidden fruit” and subjecting ourselves to the devil’s solution.

But we must realize the true source of the problem. It is not our emotions, our behavior, or the devil and his schemes, that are the cause of our troubles. Rather, they each indicate our need for the truth. Our problem is that we have been deceived and are in need of God’s perspective. When we are convinced of the truth within our hearts, we are set free (John 8:32).

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**THE DEVIL IS MORE THAN HAPPY TO PROVIDE US WITH SHORT-SIGHTED SOLUTIONS TO OUR LIE-BASED EMOTIONAL PAIN AND, AS STRANGE AS IT MAY SOUND, SOME PEOPLE WOULD RATHER BE A “VICTIM” OF THE DEVIL THAN TO RECALL A PURPOSEFULLY-BLOCKED MEMORY OR CONNECT WITH UNDESIRE**

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**EMOTION.**

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## The Solution of Putting Our Past Behind Us

A common “solution” for dealing with painful or challenging events that we have experienced has been to try to “put our past behind us.” If we will be honest about it, we have to admit that this solution behavior really has not worked. Even the secular world recognizes that “putting the past behind us” has far reaching negative consequences. “Putting our past behind us” is a spiritualized way of saying, *“I don’t like what I feel when I remember certain things so I will choose to suppress and deny those things rather than take responsibility and address them.”*

Those who advocate this “solution” typically misinterpret Philippians 3:13: *“... one thing I do: forgetting what lies behind and reaching forward to what lies ahead.”* They may use it to support their behavior, which is proof-texting this passage or taking it out of context in order to make it say something it does not say. There is a glaring problem with this.

First, Paul was clearly not talking about putting his memories behind him in this passage. There is nothing in the context to support this view. He was actually talking about setting aside his efforts in self-righteousness, his self-attained spiritual accomplishments, and his claim to his pedigree lineage. He was basically referring to his efforts in trying to keep the Law, as opposed to a righteousness acquired through faith.

Like the Apostle Paul, we too must lay aside our futile attempts at attaining self-righteousness so that we may, as he did, *“press on toward the goal for the prize of the upward call of God in Christ Jesus”* (Phil. 3:14). In this passage, Paul lists the things that he did in an effort to achieve some form of righteousness. These actions and former mindsets are what he is putting behind him. In other words, he is saying *“All the things that I did to try to attain self-righteousness, I am putting behind me and am pressing forward in faith in Christ.”*

There is another logical issue with “putting the past behind us.” Where is this “behind us,” in which we are attempting to put our past? Everything we remember is contained somewhere within the gray matter between our ears so “behind us” cannot be that far removed, no matter how hard we try to distance ourselves from it. In all actuality, attempting to put our past behind us is simply the mental process known in psychology as suppression. Those who advocate this behavior, well-meaning as they may be, fail to understand that suppression is neither good nor healthy, and it eventually takes a toll on those who engage in it.

This then begs the question, why does thinking about the past cause us to feel bad anyway? If the past was indeed the reason for our bad feelings, then there would be no other option but to shove

the past as far back as we can in order to keep the bad feelings at bay. However, if our memories (the past) are not the true cause for our troubles, then putting them behind us would logically not fix the problem. Further, if remembering helps us to discover the real problem (lie-based belief), then attempting to put our past behind us is actually counterproductive. Essentially, it is a solution behavior made obvious when the person is hesitant or resistant to the thought of not “putting his past behind him” and choosing to own and acknowledge it.

## **Comprehension Questions**

1. Why is the first SOLUTION Box question referred to as the “Solution Behavior” Question?
2. Why is the second question referred to as the “Perceived Problem” question?
3. Why is the third question referred to as the “Solution Belief” question?
4. If a Mentee claims to not sense resistance or hesitancy at the thought of connecting to their emotion, remembering something, moving forward, etc., and yet they don’t feel, remember, or have stalled out, what is likely the reason for them saying this? What might the Mentor do when this occurs?
5. What does it mean if a Mentee answers the second SOLUTION Box question with something like; “If I let my anger go, I will be free!” or “If I choose to remember, then I can get to the memory and better identify the lies I believe,” or “If I feel what I feel, I can move forward to Jesus?”
6. If a Mentee simply does not understand the first question, even after it has been explained, what might you do? (Hint: augmentation of second question)
7. If a demon cannot force its will upon us or make us do something that we choose not to do, and if we do not want it manifesting in our ministry session, then why might it be able to do so in a TPM session?
8. How is the devil a solution provider? Have you recognized his suggested solutions in your life?
9. What are some of the obvious flaws with the “solution” of trying to put our past behind us? What was the Apostle Paul referring to when he wrote, “one thing I do: forgetting what lies behind and reaching forward to what lies ahead” (Phil. 3:13)?





# Chapter Eleven

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## Solutions and Sin

### *Performance-based Spirituality*

In *The Essentials of TPM*, we stated that many of the good, “spiritual” things we do could be accomplished by an unbeliever who simply set his or her mind to doing it. In TPM, we refer to this controlled behavior as “performance-based spirituality.” As beneficial as these good things may be for those involved, our good deeds are not the same thing as the transformation that the Holy Spirit desires to bring about in our lives. Transformation is not accomplished through our performance; it is solely a work of God. Sadly, we expend a great deal of energy trying to act like Jesus instead of allowing God to transform us into the image of Christ (Rom. 8:29).

Bearing the fruit of the Spirit is an expected outcome of knowing the truth in our hearts. We cannot produce genuine spiritual fruit, but when we know the truth in our hearts, we will effortlessly bear His fruit. We can choose to do good things and make good choices, but our deeds (even the “good” ones) are accomplished by our flesh (self-effort). We produce deeds; God produces fruit. We can bring about “good deeds” but we are incapable of producing the fruit of His Spirit.

Unbelievers can choose to do good deeds such as feeding the poor, building houses for the homeless, participating in disaster relief, etc. And, while these acts are in themselves “good” things to do, none of them are necessarily the fruit of the Spirit. In the fifth chapter of Galatians, there is a list of the not-so-noble deeds of the flesh that precedes the list of the Spirit’s fruit:

*Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness,*

*carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. (Gal. 5:19-21)*

***Not all “deeds of the flesh” look bad or sinful.***

Notice how many of the deeds listed above are either an attempt to appease our lie-based pain (self-medication) or an overt expression of our pain being acted out upon someone else. The same is often the case for “good” deeds that we do. Many good things we do are expressions from pain or attempts to diminish it. When we do “good” things in an effort to be loved, appreciated, noticed, and included, or if the “ministry” we are involved in is motivated by our own regret, shame, pride, or insecurity, then these “good” things are not of the Spirit. They actually reflect the definition of “deeds of the flesh.”

But thanks be to God, we can be freed from the deeds of the flesh and experience the free-flowing fruit of the Spirit which consist of “*love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law*” (Gal. 5:22-23). This fruit does not come about by exerting fleshly efforts through trying harder, self-discipline, ardent obedience, or trying to mimic the life and actions of Jesus. We may bear His fruit, but we cannot produce it.

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***Confession: Agreeing with what God already knows***

What are we to do? Every one of us is guilty of attempting to “live and love like Jesus,” even though our motives are not always entirely pure. We often attempt to do the right thing in order to be accepted, appreciated, noticed, loved, or included. We sometimes do our best at mimicking Jesus’ attitude and behavior because we feel guilty otherwise. We struggle to “do” the fruit even though we know that that He is the only One who can produce it.

In these cases, our only option seems to be to *confess, repent, adjust* our behavior, and *perform* to the best of our ability. It is merely a matter of time before each of us fails in our efforts to live and look like Jesus. So we confess our sins and repent (that is, we turn from the sinful behavior, rededicate our life to Jesus, dig deep and promise to do better, etc.) and then we adjust our behavior by

implementing new strategies, programs, support groups, and self-help books, and then we perform by choosing to do the right thing while we wear our “W.W.J.D.” bracelets.

However, if we are honest with ourselves, this strategy has not worked. All this activity fails to address the reason why we are struggling in the first place! We need to shift our focus from our behavior onto what God is focusing on: our motives. We must examine why we are doing what we are doing. We need to address the beliefs that support our behavior. If we can have our belief renewed with the truth, transformation will naturally follow.

### ***True Confession, Repentance, Adjustment and Performance***

The truth is, God does desire us to confess, repent, adjust, and perform, but in a different manner than we typically attempt to do so. Acknowledging and taking ownership of our lie-based beliefs are essentially acts of confession. The Greek word “*omologōmen*” is translated in English as “*confess*” when used in the context of confessing sin. In the New Testament, “*confess*” means to “speak the same thing or to agree with.” However, the typical understanding of confession is to admit some wrongdoing or to bring something that is hidden into the light, which does not match the definition based on New Testament understanding. New Testament confession literally means to “*say the same thing that God is saying*” or to “*agree with God about what He already knows*.” In a TPM session, when we acknowledge our lie-based belief, we are “saying the same thing” that God already knows. When we identify and own our lie-based beliefs, we are essentially confessing or agreeing with the Spirit in regard to what we believe. He already knows that we believe lies, but He desires that we come into agreement with Him in this.

This idea of confession as agreement is clearly revealed in the passage that says,

*“If we say we that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.” (1 John 1:8-10, KJV).*

Here we see a person saying that they do not have sin—disagreeing with God’s assessment and perspective. They are being challenged to “*confess*” or agree with God’s appraisal that they are, in fact, sinful so that they might be forgiven. This passage is not about exposing what was hidden from God, since nothing is outside of His awareness. It is about coming into agreement with God. He simply wants us to agree with what He already knows. In TPM, we seek to come into agreement

with the truth by admitting the lies we believe and looking to God, expecting Him to convince us of the truth.

When the Spirit persuades us of the truth regarding our Solution Beliefs, we are then able to choose to move toward the desires of our hearts: God's freedom and peace. And when we come to believe the truth in our hearts, we will no longer need to seek out short-sighted, lie-based solutions, as we will no longer believe the pain-producing lies. When we become convinced of the truth, the truth will set us free!

### ***What About Repentance?***

For many believers the idea of repentance is the act of turning away from sin and turning back to God. However, the Greek word typically translated as “*repentance*” in the New Testament is “*metanoia*” which means “*a change in thinking*.” It does not mean to physically change directions as it is so often conveyed. This is not to say that when our thinking changes, we will not turn and go a new direction, for this is a natural, expected outcome. But the act of repentance is not our turning from one thing to another, but rather, it is a change in our thinking or belief. God wants our belief to change, and He is committed to bringing that about. This is revealed in the passage that says,

*“with gentleness correcting those who are in opposition, if perhaps God may grant them repentance [a change of thinking or belief] leading to the knowledge of the truth, [notice that repentance results in coming into the knowledge of the truth] and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will” (2 Tim 2:25-26).*

Did you notice who is granting the repentance/change of thinking in this passage. God grants repentance. He is the one who accomplishes it. In fact, the person is not trying to believe something different, rather he is in a receptive role as God grants this change. When this happens, it leads to the knowledge of the truth and the escaping the “snare” or lies of the devil.

### ***Adjusting and Performing***

God wants us to adjust our behavior, but not by trying harder to live and look like Jesus. Rather the adjustment is in our positioning ourselves under his “mighty hand” so that He might bring about the refinement of our faith and renew our minds resulting in the transformation of our belief and behavior.

And finally, He wants us to perform, but only as an outcome of the transformation that He has brought about because our minds have been renewed with the truth. “*Be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect*” (Rom. 12:2). Only after He has “*filled [us] with the knowledge of His will in all spiritual wisdom and understanding, [will we be able to] walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God*” (Col. 1:9-10) When we know the truth in our hearts, following in obedience is an effortless (not burdensome) expression of God’s love. John the Apostle said it this way, “*this is the love of God, that we keep His commandments; and His commandments are not burdensome*” (1 Jo. 5:3).

### ***Managing our sin is not transformation***

People sometimes mistakenly equate transformation with trying to live rightly by “successfully” managing sin. Too often the message from the pulpit is “Stop doing that (the sin) and start doing this! (acceptable behavior).” The problem with this approach is, success depends upon our trying harder, ardent discipline, determination, and recommitment. Genuine transformation is made evident by the effortless expression of the fruit of the Spirit. This fruit is an outcome of the Spirit persuading our hearts of His truth, which results in us effortlessly bearing His fruit.

Some people have difficulty grasping the concept that bearing this fruit is effortless. They say, “Obedience to God is a discipline that we have to choose to do. It takes real effort to do what God desires of us! It is a challenge and a struggle.” Without question, *trying* to be loving, joyful, peaceful, kind, good, gentle, faithful and self-controlled requires a great deal of effort, determination, and willpower! So much so, in fact, that it is an impossible task to maintain. However, the Scriptures describe these same behaviors as a fruit of the Spirit. If this is His fruit, then it cannot be ours as well. We can *act* like the fruit in some measure, but we cannot *produce* genuine fruit. We can only bear it.

Transformation is the expected outcome of mind-renewal and mind-renewal is a work of the Spirit. We know we have been transformed when we bear His fruit effortlessly. When we focus on changing our behavior we are doomed for failure. The person who performs at the highest level of self-effort is no closer to genuine transformation than the man sitting over in the corner doing nothing. Actually, the man in the corner is probably closer to becoming transformed than the stellar performer.

*Trying to produce* fruit requires great effort but accomplishes nothing eternal, while *bearing* fruit ONLY requires that we “abide in Him.” Jesus said it succinctly when HE said, “*Abide in Me, and I*

*in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me*” (Jo. 15:4). Transformation is the outcome of abiding in the Vine. Jesus said, “*I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing*” (John 15:5). Bearing fruit is the outcome of abiding in Christ. Did you notice how much we can accomplish apart from abiding in Christ? Nothing! Nevertheless, many believers would describe their Christian life as one of much toil and effort as they try to overcome sin and control their behavior. Our best efforts in trying to live and look like Jesus still amount to “nothing” when compared to the transformation that the Spirit brings.

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**WHEN WE FOCUS ON CHANGING OUR BEHAVIOR, WE ARE DOOMED FOR FAILURE. THE PERSON WHO PERFORMS AT THE HIGHEST LEVEL OF SELF-EFFORT IS NO CLOSER TO GENUINE TRANSFORMATION THAN THE MAN SITTING OVER IN THE CORNER DOING NOTHING.**

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### *Christian Discipline*

This discussion begs the question, “What part does discipline play in the life of the believer?” Undoubtedly, there is a measure of discipline that is required to walk by faith, bear His fruit, and perform good deeds. We are by no means suggesting the contrary. However, we do propose that most believers have unknowingly *misplaced* their efforts. Many of us have spent much of our energy disciplining ourselves in an effort to avoid sinful thoughts and behaviors. And even though, when we are honest with ourselves, we know that our striving is often “fruitless,” we continue pressing forward because we don’t know what else to do. Self-discipline and ardent obedience have never produced any measure of genuine transformation. We cannot discipline ourselves into being more holy, righteous, or Christ-like. Each of these traits are fruits and accomplishments brought about by God. All other religions in the world practice this model for gaining supposed levels of spirituality. But this is not true for the believer in Christ.

Like the Gospel’s depiction of Martha toiling away in the kitchen, we spend much of our lives striving to be more like Jesus, struggling to produce His fruit, and disciplining ourselves to walk rightly. All the while, Jesus is inviting us to slow down, take a seat, and receive what He has for us. He has fulfilled the Law in us (Rom. 8:1-4), made us new creations (2 Cor. 5:17), and promises to finish what He started (Phil. 1:6). We are not our own “handiwork;” we are His. And if we can apply our discipline to positioning ourselves to receive and simply sit and receive, we will be transformed and effortlessly bear His fruit.

This is where Christian discipline is to be applied. For it does require effort on our part to move from the “kitchen” of performance-based spirituality to the feet of Jesus. We must humbly submit ourselves under the mighty hand of God so that He can accomplish His work in us (1 Peter 5:6). So, rather than applying discipline in our efforts against sin, we should strive to submit ourselves to what He is accomplishing in us. Like Mary, we must discipline ourselves to choose the “good part” (Luke 10:42).

### ***Overcoming sin is not the goal.***

We each have particular areas in our lives where we “successfully” manage sin, but until we manage it all, we are still failing and guilty of it all. James the apostle said, “*whoever keeps the whole law and yet stumbles in one point, he has become guilty of all*” (Jas. 2:10). The good news is that we are no longer under the Law since it was fulfilled in us through Christ. The task set before us today is not to overcome sin (which is the flip side of keeping the Law), but rather, to position ourselves to allow the Holy Spirit to convince us of the truth in our hearts so that we may be transformed by it. When we know the truth within our hearts, we will walk in the Spirit and experience the fruit of the Spirit in our lives; effortlessly. It is impossible to bear His fruit and do our own deeds at the same time. We can only do one or the other.

The Apostle Paul describes this reality in this way,

*“How shall we who died to sin still live in it? ... knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin.” (Rom. 6:2,6-7)*

He also said,

*“I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.” (Gal. 2:20)*

The problem with managing sin is it has not worked and has resulted in tired, weary believers. If our focus is on controlling behavior, attempting to avoid sinful behavior, and our ongoing commitment to do what is right, then we will inevitably burn out from fatigue and failure. Jesus sent out a hopeful invitation to the law keepers in His day when He said:

*“Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.” (Matt. 11:28-30)*

### ***Where is the victory?***

Trying harder to overcome sin has never worked. We may have some measure of “victory” in certain areas where we are not as strongly tempted but in the secret places, this strategy is a perpetual failure. Consider for a moment the possibility that the sin we have been fighting against and trying to overcome might not be our “problem.” Is it possible that our sinful behavior may be our self-derived “solution” to managing lie-based pain?

If indeed sin is a “solution” to something, this explains why it is so hard to overcome. If someone takes away our “solution,” then all we have left is the problem. If sinning is “solving” our pain problem, then trying to overcome the “solution” will not succeed, since this would be counter intuitive. No one wants to be left with the problem (pain) that the sin is managing.

Nevertheless, there is victory granted to all those who believe. John the Apostle said it succinctly: “... *whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith*” (1 John 5:4). Notice that the qualifier for overcoming the world is first to be born of God (no effort on our part), then followed by victory as an outcome of faith. This victory does not come through any battle or struggle on our part. It has been secured for us by God through Jesus and received by faith. Faith is the outcome of having been persuaded of the truth in our hearts by the Spirit. When this occurs, we will have the “*assurance of things hoped for and the conviction of things not seen...*” (Heb. 11:1)

In *The Essentials of TPM* we discovered that the Greek word for faith is “*peitho*” which means to persuade or to be persuaded. The reason for why we have the “*assurance of things hoped for and the conviction of things not seen*” is because the Spirit has persuaded us of His truth in our hearts. When we are persuaded of the truth, we cannot stop believing it any more than we could choose to start believing it. We do not persuade ourselves of anything. We are convinced by someone or something outside of ourselves. We do not simply choose to believe something; we believe the moment we are persuaded to believe.

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**WHEN WE ARE PERSUADED OF THE TRUTH, WE CANNOT STOP BELIEVING IT  
ANY MORE THAN WE COULD CHOOSE TO START BELIEVING IT.**

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For example, we came to believe the Gospel because the Spirit convinced our heart of the truth and we believed, “*for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation*” (Rom. 10:10). Our salvation began by the persuasion of the truth



by the Spirit, and it continues in the same manner day-to-day. It was *from* faith (His persuasion) that we initially believed, and it is *to* faith that we are persuaded out of the falsehood we believe into His truth. The Apostle Paul described this process as “from faith to faith” or from being persuaded to persuasion. He wrote, “For in it the righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.” (Rom. 1:17).

This might help to explain the relapse among members of recovery ministries. Unless they are persuaded out of the lies and into the truth, their pain will remain. Their addictions are their solutions to managing their pain. If their only hope is to abstain from their solution behavior, then they are left with their pain and no way to “solve” it. However, if they are persuaded of the truth, and their pain subsides, then their need for an addictive solution dissipates. When this is the case, abstinence will become progressively productive and actually possible.

To illustrate, if abstaining from something is to be considered to be “victory,” but the real problem (lie-based belief) is not addressed, it will only be a matter of time before the person returns to a sinful solution. Where our sin is our solution (managing pain) and we succeed in controlling our sinful behavior, we are still left with the problem; the lie-based beliefs. If a man in a recovery group has been solving his lie-based emotional pain by drinking and his solution behavior is taken from him via abstinence, he will be left with his problem. And before too long (even though he is surrounded with support and encouragement), he will seek to numb-out his pain. He may stop drinking, but he will replace the behavior with another solution.

The truth is, there is little difference between the person who struggles in pain and the stellar performer who is managing his pain in more socially and “spiritually” acceptable ways. Both are being driven by the same motivation (the desire to ease the pain), but neither is being persuaded of the truth.

What would it look like if, rather than our putting so much effort into controlling our behavior, we were to put this same effort into positioning ourselves to receive truth from the Spirit? What if we were to get out of the kitchen with Martha and go and sit next to Mary at the feet of Jesus, take ownership for what we feel, identify the lies we harbor and look to the Lord for His perspective? Without question, much effort is required to stop blaming others for our painful emotions, take ownership and bring our lie-based thinking into the light. However, this effort has promise of something good, whereas, our best effort in managing our sinful behavior is futile.

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**THERE IS LITTLE DIFFERENCE BETWEEN THE PERSON STRUGGLING IN PAIN SEEKING TO MANAGE IT WITH DESTRUCTIVE SOLUTIONS THAN THE STELLAR PERFORMER WHO IS MANAGING HIS PAIN IN MORE SOCIALLY AND “SPIRITUALLY” ACCEPTABLE WAYS.**

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Someone may ask, “What about the Bible verses that command us to put to death the deeds of our flesh, such as, ‘*if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live*’” (Rom 8:13). Some people interpret this passage as a directive for sin management and set out to mortify their sin. However, even a cursory glance reveals that the “putting to death” is a work of the Spirit. The verse clearly says, “BY THE SPIRIT...” If I could stop sinning apart from the Spirit, then I would not need the cross. It is “*from faith to faith*.” John the Apostle says it clearly, “*For whatever is born of God overcomes the world; and this is the victory that has overcome the world-- our faith*” (1 Jo. 5:4). We overcome by our faith, and the only requirement for attaining this faith is that we be “born of God.”

### ***Lost in Translation***

Sometimes the translation you are using determines how you interpret the passage. For example, the New International Version of the Bible translates a similar passage as saying;

*“Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry”* (Col. 3:5) This sounds straight forward. It is clearly worded like a command or directive to go and do something. The fact that we are told to “put to death” suggests that the sinful behavior is still alive and active and needs to be killed. The problem is, how do we do this? How do you kill “whatever belongs to your earthly nature?” The only real option is to just stop sinning. However, controlling sin has not been a very successful strategy for most people and no one has ever completely worked it out.

However, the same passage is translated differently by the New American Standard Version where it says, “*Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry*” (Col. 3:5). This translation suggests that the death has already occurred, but there is a lack of awareness of this fact, which means that we need to “*consider the members... as dead*.” There is no call to go on the warpath or kill anything. We simply need to know the truth and reality of what already is!

So then, how did the NIV translators come up with the idea of killing what is already dead? Only they know how they arrived at that place. However, if we look at the verse more closely, we find the word “therefore” used which indicates that something was stated prior to this verse which is the basis for what is being said. The reason that killing sin is not needed is because something has already died to sin. This something is us. We died with Jesus and are now dead to sin! According to the Scriptures, “*the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus*” (Rom. 6:10-11) It is because we have already died to sin that we only need to “consider” or realize that the members of our earthly body are also dead to sin. We must come to realize the present reality of our death to sin. Read the passage that the “therefore” stated in this verse is referring to.

*“If you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.*

*Therefore, [because what has just been stated is so] consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry” (Col. 3:1-5).*

It is because we have already died with Christ (co-crucifixion) that there is nothing left to kill. We only need to “consider” or believe the truth of who we are in Christ. When we know the truth of our death and resurrection we will in turn “consider the members of [our] earthly body as dead” as well. Our walking in freedom is not about battle, killing off some aspect of our yet to be redeemed self, or overcoming sin, but rather our victory is all about faith. Again, John the Apostle said it clearly when He said, “*this is the victory that has overcome the world-- our faith*” (1 Jo. 5:4)

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**IT IS BECAUSE WE HAVE ALREADY DIED TO SIN THAT WE ONLY NEED TO  
“CONSIDER” OR REALIZE THAT THE MEMBERS OF OUR EARTHLY BODY ARE  
ALSO DEAD TO SIN. WE MUST COME TO REALIZE THE PRESENT REALITY OF OUR  
DEATH TO SIN.**

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### ***Check Yourself***

The next time you think about sinning, slow down, and check your emotional status. See if you are feeling something you do not want to feel. You may discover an underlying emotion of anxiety, fear, worry, loneliness, feelings of rejection, etc. If a negative feeling is present, the sinful behavior you are

considering is likely your attempt at distracting yourself from what you are feeling (and probably a tailor-made solution provided by the devil.) You might be surprised at what you discover when you take the time to examine the true motives behind your behavior. Someone might say “when I think about the sin, I am drawn to the pleasure that it affords me.” This is partly true, but if you take a couple of steps back from the pleasure and look carefully at what you are feeling in that moment, you will probably discover the lie-based pain you are hoping the pleasure will displace.

If this is the case, our focus should be on the source of the negative emotion present rather than the choice to sin! If we believe the sinful behavior will “solve” our problem, make our pain go away, make us feel whole, bring value and purpose to our lives, or hold someone accountable, then it is very unlikely we will simply choose to do the right thing. This is not impossible, but it is rarely accomplished. When Eve considered what the Serpent had suggested and saw for herself that the fruit was a delight to her eyes, good for food, and could make her wise (a move in sin’s direction), there was little chance she would not eat it. The same is true for us.

### ***A Step-by-step “Sinful Solution” Plan of Action***

The lie-based reasons why we engage in sinful behaviors can be addressed in the SOLUTION Box. However, when a sinful solution comes into play outside of the ministry session, it can also be dealt with in the moment. Following is a step-by-step plan of action for dealing with sinful solution behaviors. This is a practical guide for dealing with sin at a given moment outside of a TPM session but *not* found on your TPM MAP.

### ***Act Immediately:***

When you become aware that you are “triggered” and emotional pain has surfaced, attend to it as soon as possible! The best time to address a lie-based belief is when you initially feel the emotional pain that it causes, before a solution for “fixing” it comes to mind. When we choose to focus on the pain, identify the lie that has been exposed, and seek the Lord for truth, then we will not be prone to succumb to the sinful solution. We are rarely tempted to engage in sinful behavior while we are walking in peace. This “tempting” is merely an indication of our need for truth and perspective. Slow things down and take advantage of the opportunity to have your mind renewed and your life transformed before making a lie-driven decision that you will inevitably regret!

### ***Submit and Take Responsibility:***

When it comes to dealing with sin, James the Apostle revealed that even though temptation may come from an outside source, we are only drawn aside to do it because of what is already inside of us since, “*each one is tempted when he is carried away and enticed by his own lust*” (Jas. 1:14). When you are first aware of the temptation to sin, you can choose to “*set your mind on the things above*” (Col. 3:2), then “*submit therefore to God*” (Jas. 4:7) as one totally dependent upon Him. This posture is an honest realization of your abject helplessness to overcome sin or its power on your own.

Practically, this might look like verbally proclaiming words aloud such as, “I am triggered right now and what I am feeling is an expression of my lie-based beliefs. Therefore, I am choosing to look to heaven where I am seated with Christ and fully acknowledge that only He can set me free from this body of death” (Rom. 7:24).

Expressing the truth by moving in God’s direction is part of positioning yourself to receive from the Spirit. When we submit ourselves unto God and set our minds on things above, simply resisting the devil will send him on his way, clearing room to participate with God in His renewing work.

### ***Resist the Scheme, Not the Schemer:***

James the Apostle’s strategy for dealing with the devil is a two-step process stated as; 1) “*Submit therefore to God*” 2) “*resist the devil and he will flee from you*” (Jas. 4:7). The Bible is clear: all we need to do in order to make the devil run from us is to submit ourselves to God and simply resist the devil promptings. The Apostle Paul brings clarity to this idea when he specifically instructs us to “*stand firm against the schemes of the devil*” (Eph. 6:11, emphasis added). The devil is not our problem, and resisting him personally has little benefit since he cannot even touch us (1 John 5:18). However, resisting his schemes is necessary. We must realize that we are struggling because we are caught-up in deception, not because the devil is somehow keeping us from freedom. When we know the truth, it will set us free. In the world of animal trapping, the little rabbit does not need to fear the trapper, but he must be aware of the snares placed in his pathway by the trapper. It is the “snare of the devil” (2 Tim. 2:26) or his schemes that cause us trouble. The devil cannot even touch us, (1 Jo. 5:18) but his snares can destroy us.

### ***Reject the Sinful Solution:***

Satan employs many schemes. One of which is to offer us sinful solutions for our lie-based pain. As we go through life, and our lie-based beliefs are exposed, we may feel anxious, worried, fearful, or out of control and immediately look for some means of managing negative feelings. The evil one is quick to offer us a short-sighted fix for our dilemma. Solutions such as eating when we are not hungry (comfort eating), using alcohol, drugs or sex, or even performing religious acts of service to dull the pain, can all be solutions to distract ourselves from that which we do not want to feel. Our resisting his schemes is basically saying “No” to his solution for our lie-based pain.

Following James’ recommendation, we can address the tempter with serious conviction by speaking an audible and forceful “No.” This resistance is not about engaging the enemy, confronting him, or praying some spiritual warfare prayer, but rather, it is about acknowledging the reality of what is taking place. We are acknowledging that we have free will, we are making choices for which we will be responsible, and that rather than succumbing to temptation, we will take ownership of what is ours and seek out the Lord’s perspective. Resisting is as simple as saying “NO!” and meaning it. This “NO!” is not only spoken to the tempter, but is also being spoken to our fleshly bodies as we choose to “*buffet it and make it our slave*” (1 Cor. 9:27).

When we do this, Satan will flee. He has no other option. With him out of the picture, you should experience a noticeable difference in the pull of the temptation. However, the key is to be deliberate and adamant. A parent speaking a determined request or command to a child conveys strength and the child knows their authority. The devil is the same. He knows when we mean it. *The truth is, our bodies of flesh also know when we mean it.*

It is important to note that it is not our forceful words that moves the devil. He is never impressed with dramatics or antics. But if we position ourselves at the Lord’s feet by submitting to His handiwork, all that is needed from us is to resist the devil’s schemes and submit to God’s hand. Again, we are not resisting the devil himself but rather we are rejecting his lie-based solutions by “*stand[ing] against the schemes of the devil*” (Eph. 6:11).

### ***Focus on Your Feeling:***

With the devil resisted, and the room cleared, immediately refocus your thinking on what you are feeling. Find a place where you can apply the TPM Process by yourself or find someone with whom you can pray. Begin in the EMOTION Box and continue following the protocol.

Finally, be aware that we often have a “go-to” solution for a multitude of lie-based problems. Here again, we see how we may be “drawn aside and enticed” by the desires located within us. The only reason the temptation has any pull is because we believe it will solve a problem that we think we have. Once we know the truth about the solution behavior, it will become less of a temptation for us. And if the lie-based Heart Belief problem is resolved by our becoming convinced of the truth, then we no longer need a solution for it.

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**WE MUST REALIZE THAT WE ARE STRUGGLING BECAUSE WE ARE CAUGHT-UP IN DECEPTION, NOT BECAUSE THE DEVIL IS SOMEHOW KEEPING US FROM FREEDOM. WHEN WE KNOW THE TRUTH, IT WILL SET US FREE.**

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### **Going Deeper: The Call to Be**

The New Testament reveals the new covenant between God and humankind. This new covenant is not a call “to do,” but rather, it is a call “to be.” This state of “being” is not attained by works or effort but only by faith; not by trying harder to believe, but by being convinced of the truth in our hearts and thereby, transformed. To the degree that we know the truth with our hearts, we will experience the reality of that truth. Thus, this Heart Belief is the difference between trying to “do” the truth and being transformed by it. Knowing the truth is the difference between struggling to avoid sin or standing in the effortless victory we have in the finished work of Christ. The Apostle Paul was clearly perplexed when he wrote, “*How shall we who died to sin still live in it?*” (Rom. 6:2). The reason that we might “still live in it” is because we have not yet been convinced of the truth of our death.

When we entered into this new covenant relationship, we died with Christ and were raised up with Him and are made perfect and complete in Him. This is God’s perspective, which is the truth, whether or not we have been convinced of it yet. It will not seem or feel true to us until we believe it in our hearts.

### ***Are you a Sinner or a Saint?***

When the Apostle Paul wrote to the church in Corinth, he began his letter by saying,

*“To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours” (1 Cor. 1:2)*

As you know, the members of the Corinth church were having a few sin problems. Actually, they were having many sin problems. Nonetheless, the Apostle identifies them as those who have been sanctified (made pure or holy) and as “Saints by calling.” The Greek word that is used throughout the New Testament to identify the believer is “*hagios*,” which means “holy.” It is the same Greek word used with the Holy Spirit and according to the Scriptures, all believers in Christ are *hagios* in Christ. Unfortunately, this word is often poorly translated as “saints,” which has little meaning for the average believer. The fact we are called “holy” should either cause us to rejoice exceedingly or scratch our heads in disbelief. How can we be “saints” if we too often behave like the members of Corinth? Even though the Scriptures say that we are holy, it probably does not feel true. If being a “holy one” does not feel true to us, then there is a problem in our belief. We simply do not yet believe this truth with our hearts.

Some religious groups ascribe this title only to certain members who have attained some measure of assumed spiritual status, but the “saints” or holy ones in Corinth were “babes in Christ” and anything but mature. Although still carnal and engaged in sinful behavior, they were still referred to as *hagios* or “holy ones” at Corinth (1 Cor. 1:2). This is because their righteousness and holy standing was neither based upon their ability to act in a holy manner, nor determined by whether or not they believed they were holy. Their holiness came from their position in Christ, which holiness was real, actual, and genuine even though it was not realized or experienced practically. They had yet to be convinced of who they already were, in Christ, yet they were saints (holy) acting in an unholy manner.

Here again, the translation that you use can make all the difference in how a passage is understood. For example, the first verse in the letter to the Ephesians says, “*Paul, an apostle of Christ Jesus by the will of God, To the saints [hagios] who are at Ephesus and who are faithful in Christ Jesus*” (Eph. 1:1) Here we see the designation “*saints*” being used. Whereas, if you read the same passage in the New International Version you get a more accurate translation. It says, “*Paul, an apostle of Christ Jesus by the will of God, To God’s holy people [hagios] in Ephesus, the faithful in Christ Jesus*” (Eph. 1:1). This is why it is important to hold loosely whatever translation you are using and be willing to look over at other versions to double check what is being implied. Every translation is also in some measure an interpretation.

It is a misunderstanding of our covenant relationship with God to view ourselves as becoming holy or becoming like Jesus. The fact is, we are born of God and God has not given birth to anyone who is less than perfect. We are “*children of light*” and there is no darkness at all found within us. It is true



that we “*were formerly darkness, but now [we] are Light in the Lord; walk as children of Light.*” (Eph. 5:8) We are not becoming “*lighter*,” or less dark, but rather we are discovering who we are as children of light born of God. Some day we will see ourselves the way that God has always seen us. John the Apostle revealed this when he said,

*“Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure” (1 Jo. 3:2-3).*

The same is true for every believer. We are presently children of God. As children born from God, we are not becoming His children, what we are today is who and what we will be when we see Him when He returns. We will not be any more perfect when we walk into heaven than we became the day we first believed! Our holiness is not based upon how well we perform, but rather, it is solely based upon our being born of God. Jesus made us perfect and holy. “*For by one offering He has perfected for all time those who are sanctified*” (Heb. 10:14). To say otherwise puts some measure of our being perfected upon our shoulders. Our being made perfect has nothing to do with our perfecting it rather it has everything to do with us “*fixing our eyes on Jesus, the author and perfecter of faith*” (Heb. 12:2). This is not to say that we will not grow and mature in Him so we may consistently walk out the truth and experience His fruit. This is expected for those with whom the Lord is accomplishing His work. However, this working out is not making us more perfect or holy, but rather releasing us to live freely in the truth of our current position in Christ.

The difference between now and the day of His coming is only in what we believe. When He appears, we will fully know what has always been, for we will see Him as He is and realize that we are and have always been just like Him. In that moment we will fully realize that as children born of God, we have been holy and perfect since we first believed. In the meantime, our hope in this truth continually purifies us as He is pure. (1 Jo. 3:3)

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**OUR HOLINESS IS NOT BASED UPON HOW WELL WE PERFORM, BUT ONLY ON OUR BEING BORN OF GOD. IT WAS JESUS WHO HAS MADE US PERFECT AND HOLY. “FOR BY ONE OFFERING HE HAS PERFECTED FOR ALL TIME THOSE WHO ARE SANCTIFIED” (HEB. 10:14).**

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We are what God says we are, and He claims we are holy. The Christian struggle should not consist of our ongoing efforts to refrain from sinning, but rather, we should struggle to enter into the rest that is ours in Christ (Heb. 4:11). We should focus our efforts on positioning ourselves so that the

Spirit might convince us of the reality of who we are, rather than struggling to act like who we wished we could be.

***“Knowing” is the key.***

We have discovered that there are major differences between believing the truth with the intellect and knowing the same truth with the heart. Memorizing Bible verses increases knowledge and makes us smarter, whereas, believing the truth with our hearts transforms us. Unless we are persuaded of the truth by the Spirit within our hearts, transformation will not occur.

The early church in Rome had difficulty comprehending the truth of their holiness and right standing with God even though the Apostle Paul had given them the truth over and over again. In his letter to the church at Rome he reminds them of these truths and then states the importance of “knowing” the truth so that they might receive it and be transformed by it. Notice how many times he calls them into a deeper “knowing” of the truth when he wrote,

*“What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it? [the truth] Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore, we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, [the truth] knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin.” Rom. 6:1-7*

The apostle states the truth and then reminds us that “knowing” is the key. When you read this passage did it feel true for you? If not, why not? If what you read did not feel true to you then you do not yet “know” it to be true or believe it with your heart. We can say we believe it (and we may agree with it intellectually) but until it feels true to us, we cannot honestly say that we “know” it and believe it with our hearts. When we “know” these truths in our hearts, not only will they feel true, but we will be transformed by them and thus, bear the fruit that they will produce by “walk[ing] in newness of life,” and “be[ing] freed from sin.”

Someone will surely say, “Deny what you feel and just choose to believe!” We can try to do this if we want to, but the success rate of those following this strategy has been dismal. A better strategy might

be to ask ourselves why the truth does not feel true? Obviously, it is because we do not yet believe it. However, the answer to the problem of not believing the truth is not in trying harder to believe. Trying harder has never worked for anyone. The only way we come to believe anything we believe is by being persuaded to believe it. Persuading us of the truth is God's job and He is ready and waiting for us to position ourselves so He can do it. If we will let go of our efforts to perform, and submit to what He hopes to accomplish, we will find rest and freedom.

## ***Comprehension Questions***

1. What does the term “Performance-based Spirituality” mean? Why do our best attempts in living and trying to mimic the life of Jesus fail to bring about genuine transformation?
2. What is the difference between “good deeds” and “the fruit of the spirit?”
3. How is confession, repentance, adjustment, and performance important in living the Christian life (though not in the way most often applied)?
4. What is the problem with the “stop doing that (the sin) and start doing this (acceptable behavior) approach?”
5. How do you react to the statement, “The person who performs at the highest level of self-effort is no closer to genuine transformation than the man sitting over in the corner and who appears to be doing nothing?” (Actually, the man in the corner is probably closer to becoming transformed than the stellar performer.)
6. How might our view of sinful behavior as an example of solution behavior change how we attempt to deal with it?
7. What is the “Trust and Authority” principle? How does this apply to TPM?
8. Some well-meaning Bible teaches encourage us to kill off anything that belong to our earthly nature. What are some of the problems with this approach? What might be a better strategy?
9. Summarize the “Step-by-step” strategy for dealing with temptation.
10. How do you react to the thought that God views you as perfect and holy and calls you a “Saint” or holy one? Does it feel true that you are holy? If not, why not? What portion of your holiness are you fulfilling that was not completed through the work of Christ? (Trick question)

# Chapter Twelve

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## Introduction to Anger

**T**he topic of anger is covered in many passages of Scripture. In this chapter, we will focus primarily upon two passages, as they most directly relate to addressing anger in a TPM session. We can glean several important principles from these verses:

*“Be angry, and yet do not sin; do not let the sun go down on your anger, and do not give the devil an opportunity.” (Ephesians 4:26-27)*

*“... the anger of man does not achieve the righteousness of God.” (Jas. 1:20)*

### **Principle One: We have been given permission to be angry: “Be angry ...”**

Anger is fundamentally a God-created response to injustice. God Himself is angered by the injustice that is present in the world. When we are exposed to injustice, we are right to feel angry. In fact, most of the anger we experience is initially established in the context of injustice, such as abuse, neglect, or cruelty. God has designed us respond to such things in this way.

### **Principle Two: We have been instructed not to sin in our anger: “... and yet do not sin ...”**

Anger is a powerful force that often results in inappropriate action. Anger, in and of itself, is not sinful, but when we are angry, we must be careful how we react. Because, rather than behave righteously when we are angry, we tend to engage in sinful behavior. “Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, ‘vengeance is mine, I will repay,’ says the Lord” (Rom. 12:19, NASB).

**Principle Three: We have been given a time limit for holding onto our anger and instructed not to hold on to it for too long:  
*"Do not let the sun go down on your anger."***

Holding onto anger is like trying to hold a hot plate; the first few moments are tolerable but holding on to it for too long will result in blistering pain. The same is true for our anger. We may rightfully feel angry in the initial moments of injustice, but if we hold on to it for very long, it will become harmful and lead to other negative consequences. When we hold on to anger for too long, we will inevitably sin as a result.

**Principle Four: When we hold on to anger, we afford the devil an opportunity:  
*"... do not give the devil opportunity ..."***

Satan desires to have the opportunity to provide lie-based reasons for holding on to our anger. If we decide to hold on to anger after the "sun has gone down," this is evidence that we have been deceived by the enemy. Our unwillingness to give up our anger is a failure to recognize that "vengeance is mine ... says the Lord" (Rom. 12:19).

The fact we hold on to our anger is evidence that we have a lie-based reason for doing so. We might believe such things as "My anger will protect me and keep me safe," "My anger holds the person who hurt me accountable and keeps them from getting by with what they did," "My anger helps me to control my situation," or "My anger punishes those who hurt me." As logical and rational as these thoughts may seem to us, we are still deceived. And because of this, we will likely eventually engage in sinful behavior; which is the devil's hope and intention.

**Principle Five: Our anger does not accomplish God's purposes:  
*"... the anger of man does not achieve the righteousness of God." (Jas. 1:20)***

Even if we were able to be angry without sinning, our anger would still not accomplish God's intended purpose for our lives or bring about the justice we seek. The Greek New Testament word translated as "righteousness" in this passage is the word "dikaioṣunēn," which also means "righteous justice." Only God can bring about righteous justice for the wrongs inflicted upon the innocent. Even though our anger is a righteous response to injustice, we can do very little beyond simply feeling it, since we are unable to accomplish God's purposes and are instructed not to sin in anger. This being the case, it makes more sense to cast "...all your care upon Him ..." (1 Pet. 5:7, KJV) realizing that our anger will neither right the injustice nor accomplish God's will.

### **Characteristics of Anger**

In summary, anger is a natural response to perceived injustice. Genuine injustice even angers God. Being angry in such cases is not sinful, in and of itself, but we are not to hold on to our anger for an extended period of time. This is partially due to the fact that our anger will not achieve the righteousness of God. However, there are a few additional characteristics of anger we need to briefly discuss.

- **Anger tends to drown out other negative emotions.** It is highly unlikely for us to feel scared, anxious, worried, or depressed if we are also feeling angry. For example, if you were walking hand-in-hand with your 3-year-old on the sidewalk near a busy street, and the child suddenly escapes your grasp and darts into oncoming traffic, what would you immediately feel? Terrified! Out of control! Helpless! Powerless! But after you successfully reach out and pull the child back to safety, what happens to your emotions? Now what do you feel? Relieved, thankful, and, very likely, angry! What happened to feeling helpless and out of control? They have now become overridden by your anger. None of us like feeling helpless, powerless, or out of control. Anger is a much better option, or so it would *seem*.
- **Anger offers a false sense of empowerment.** Anger makes us feel as though we are in control, making it nearly impossible to connect with more vulnerable emotions such as fear, anxiety, worry, or stress. In a TPM session, this can translate into a person experiencing great difficulty when attempting to connect with their emotions if the person has not yet noticed that they also feel angry. Rather than feeling out of control, anger can make us feel as though we are in control. Or, instead of feeling helpless, our anger makes us feel empowered.
- **Anger can often be elusive.** It is not uncommon for a person to claim to feel “nothing” when, in fact, they are feeling angry. This can be for a myriad of reasons. Many cultures discourage expressing anger as it is viewed as bad, sinful, inappropriate and rude. We often encourage little children to “count to ten” and suppress their anger. Or worse yet, we scold and punish them when they feel angry. However, if a child is feeling scared, worried, or rejected they are consoled, comforted, and supported. In so doing, we are communicating that it is okay to be afraid, worried or rejected, but not okay to be angry.

Probably the reason for this confusing approach to parenting is that we are afraid that unchecked anger will lead to inappropriate behavior. Therefore, the best remedy for anger is to stifle it and control it. The problem with this perspective is that suppressed anger is no more controlled than expressed anger. We may control what we do while we are angry, but we cannot control feeling it. We still feel whatever we believe, and we will continue to feel angry until the belief changes.

Denying one’s anger is even more prevalent when it is felt towards God. Being angry at God is often deemed as sinful and unacceptable. Many are led to believe they should stop being angry or, at the very least, deny and suppress their anger. This mindset can lead a person to unknowingly ignore the fact that they are angry while applying TPM. Later, we will discuss what to do when this happens.

The truth is that if you are angry, then you are angry. And God already knows this. He is not interested in your attempts to deny your feelings. He wants you to acknowledge the fact that you are angry, take an honest look at the reason(s) you have for being angry, and come to Him for perspective. He desires for you to know the truth and be transformed.

- **Anger is too hot to hold on to for long.** Not only does our anger often lead to wrong decisions and sinful behavior but it also takes a toll on us mentally, emotionally, and physically. Being angry burns up mental energy and causes us to be distracted. It also robs us of the ability to enjoy positive emotions such as love, joy, and happiness. It is difficult to feel content and peaceful when we also feel angry or frustrated. Remaining angry for an extended amount of time can lead to very real, physical consequences. For example, we might develop ulcers, suffer from acid reflux, and experience headaches or even migraines. It is impossible to stay angry without paying a price.
- **Anger impairs our ability to hear.** If I am angry at you, very little of what you say will make it through to me or carry any weight. If I have my arms crossed and take a defensive position, you will have a hard time communicating with me until I am no longer angry at you. The same dynamic is at play in a TPM session when a person is angry at God. Until they address the reason why they are angry at Him and gain His perspective, they are unlikely to see much success when asking for truth in other areas. The belief that supports the decision to stay angry must be dealt with first. This situation will be discussed in a later chapter.
- **Anger is an emotion that we feel outwardly, towards someone or something, and not inwardly as with all other negative emotions.** For instance, I may feel angry “at” you, but I would not feel sad “at” you, scared “at” you, or worried “at” you. I feel angry toward you, toward God, toward my situation, or even toward myself. Feelings of anger may present themselves as revenge, hate, wrath, malice, rage, impatience, frustration, or feeling “ticked,” “miffed,” exasperated, flustered, aggravated, irritated, and more. Each of these forms of anger is felt outwardly, toward a person or thing. The direction that the emotion is flowing indicates whether or not it is a member of the “anger family.”

The directional characteristic is especially important as it applies to the TPM Process when dealing with anger. We will take advantage of the direction flow when anger is being elusive in a ministry session. In fact, one of the ANGER Box questions is based almost entirely upon this characteristic.

### **When angry, go to the ANGER Box.**

Anger can show up at any time during a ministry session. The person may even walk into the ministry room and declare, “I am ANGRY!” No matter when it is made known, once a Mentee has indicated that they are angry, the next step is to determine who or what the anger is directed toward. Typically, both tasks are accomplished simultaneously, such as when the Mentee says something like, “I feel angry at my mom!” This response indicates that the person is angry, as well as who the anger is directed toward. If the Mentee does not make this immediately evident, then the Mentor can simply ask “Who or what do you feel angry toward?”



It is necessary for the Mentee to determine who he or she feels angry towards. This will determine where the Mentee is on the MAP. If the Mentee is feeling angry toward anyone or anything other than God, then he is in the SOLUTION Box. If the Mentee reports feeling angry toward God, then he is in the ANGER Box and the two assigned questions should be asked in sequential order. First, “Why are you angry toward God?” Followed by, “Why does THAT make you feel angry toward Him?”

We will discuss this specific protocol in detail in the next chapter. For now, just know that whenever anger shows up in a TPM session, you head to the ANGER Box to determine who the Mentee is feeling angry toward.

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**ANGER IS AN EMOTION THAT WE FEEL OUTWARDLY, TOWARDS SOMEONE OR SOMETHING. THIS CHARACTERISTIC OF ANGER IS HELPFUL WHEN DETERMINING IF A PERSON IS ANGRY, EVEN IF THEY HAVE NOT YET SAID AS MUCH.**

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### *Using Anger as a Solution*

We often mistakenly attribute qualities to anger that it does not actually have, which leads us to use anger as a “solution” to many of the lie-based problems we face. For instance, we may believe that being angry keeps us safe or that staying angry at someone holds them accountable for what they have done. We might believe the lie that “As long as I am angry, I am in control” or “My anger punishes them for hurting me.” The problem is that these statements are not true. However, if I believe that they are true statements, then it would make no logical or rational sense to let my anger go and thus forfeit any perceived benefit. For example, if I believe my anger protects me, then it is illogical and practically impossible for me to let go of my anger since I believe that doing so would result in my being harmed.

We may have initially become angry due to injustice, but the sun has long since set, and we have given the devil an opportunity to offer us a lie-based reason to hold on to what we feel. And we will now likely encounter *resistance* or *hesitancy* if we attempt to act in opposition to this lie-based *Solution Belief*. For example, if I believe the lie that “My anger keeps me safe,” I will feel hesitant at the thought of letting go of my anger because to do so would put me in (perceived) danger.

In a TPM session, a Mentee may report feeling angry at those who hurt them when they were a child, and they may seem justified in their feelings. If someone did what the Mentee claims they did,

then that person was unjust in their actions, and feeling angry would be a reasonable response at that time. However, the sun set long ago and the current reason the Mentee is choosing to remain angry has yet to be determined. Even though they were justified in their initial reaction to the injustice, they are currently angry for a different reason. The original reason was based upon the truth; but their current reasoning will be lie-based.

After answering the SOLUTION Box questions, they may discover that they are actually angry because they believe that their anger holds the perpetrator accountable or prevents them from being hurt again. Although neither of these beliefs are true, if the Mentee believes them, they will be unable to truly let go of their anger until the Holy Spirit convinces them of the truth.

If we find ourselves angry at anyone or anything other than God (assuming the sun has “gone down” already), it is because we have a Solution Belief supporting the decision to maintain the anger. We believe a lie and are “stuck” because of it and must now attend to the “snare of the devil” in order to come to our senses and let go of our anger (2 Tim. 2:25-26).

You might be thinking, “But I don’t want to stay angry! That’s why I’m trying so hard to let it go,” which is likely very true. You probably already intellectually know the truths we discussed at the beginning of this chapter, and you likely have a genuine desire to release the anger that you feel. However, if the anger remains after you have attempted to let it go, this indicates that you also believe the anger is serving a purpose. You have reason to hold onto it and, until this lie-based reason (Solution Belief) is dealt with, your anger will remain. Again, we will discuss the protocol for this in the next chapter.

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**WE MAY HAVE INITIALLY BECOME ANGRY DUE TO INJUSTICE, BUT THE SUN HAS  
LONG SINCE SET, AND WE HAVE GIVEN THE DEVIL AN OPPORTUNITY TO OFFER  
US A LIE-BASED REASON TO HOLD ON TO WHAT WE FEEL.**

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### **Anger towards God indicates lie-based Heart Belief.**

As already discussed, we initially become angry in response to injustice, but choose to remain angry because we believe that it will “solve” a perceived problem (keeps me safe, holds them accountable, etc.). We can also become angry towards God but for a slightly different reason. We become angry towards God because we misunderstand Him. We fail to fully comprehend His purposes, His thoughts, His motive, and His heart, and because of this, we often find ourselves angry at Him. Our misinterpretation of God’s behavior is reflective of our belief about our state-of-being or condition

(Which, as you read earlier, fits the definition of Heart Belief, specifically, “state of being”).

When our Heart Belief is a state of being lie, it is not uncommon for a person to harbor anger toward God as well. For example, if a person’s Heart Belief was something like, “I am powerless to make the person stop hurting me.” At the same time, the person may also be angry with God because God did not keep the abuse from occurring, therefore, he believes that “God cannot be trusted.” This belief may cause the person to feel angry toward God. Because he feels angry toward God, he also may not be able to “hear” God after the TRUTH Box question, “Jesus, what do you want John to know?” is asked.

To clarify something here, we are not angry at God because of what He does or does not do. We are angry at Him because of our interpretation of who He is, based upon what we believe He has or has not done. For example, we are not angry at God because “He let something happen to us,” we are angry because we believe that the reason “He let what happened to us happen” was that “He doesn’t care about us,” “He can’t be trusted,” or “He is cruel.” It might have been true and probably was true that “He let that happen,” but it is not true that He is cruel, does not care, and cannot be trusted.

To expound more on this same example, a Mentee might say something like, “When I was being assaulted by that man, I begged God to protect me. I so badly wanted Him to make it stop. But God did not answer my plea for help. That man hit me over and over and over again!” In this instance, it is true that God did not make the assault stop, He did not answer the plea for help, and the perpetrator continued to do what he was doing. All of these statements are true but none of them are the reason the Mentee is angry at God. They are angry because of what they believe about their state-of-being: unprotected, vulnerable, helpless, and powerless. These perceptions reflect their understanding of who God is; not trustworthy, uncaring, distant, uninvolved, etc. This is why the Mentee is angry. As you can see, anger that is felt towards God is an expression of a lie-based Heart-belief (state of being), not a Solution Belief.

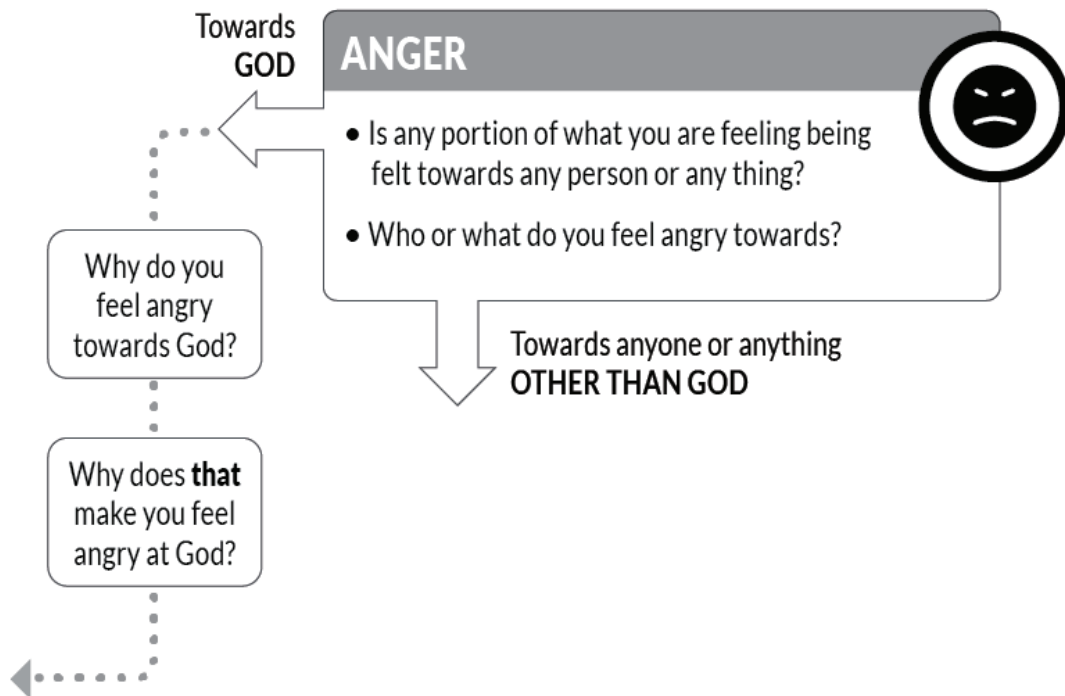
If a person believes that God is unfair, unjust, unkind, uninvolved, untrustworthy, or unloving, it is likely they will also feel angry at God, since He claims to be the opposite of all these things. It is true that God allows hurtful things to happen. And it may seem as though He abandoned the person or chose not to get involved. However, our life experiences do not determine God’s character. Our perception of God is but a pale, distorted reflection of who He really is. Because of this, He wants us to be honest about our view of Him, admitting what we believe, so that He can convince us of the truth.

## ***Comprehension Questions***

1. What are the five principles of anger? Give a brief explanation of each one.
2. Anger has many unique characteristics. What are the six characteristics discussed in this chapter?
3. How is the “directional” characteristic of anger helpful in identifying anger during a ministry session?
4. When a Mentee indicates that he is feeling angry what is the protocol to follow?
5. If the Mentee is angry towards something or someone other than God, what is the protocol to follow?
6. If the Mentee is angry toward God, where is he on the MAP, and what is the next question to ask?
7. Most anger is initially established in the context of an injustice. However, the “sun has set” and the “devil was given opportunity” and our current anger is almost always supported by a lie-based solution belief. With this being said, why does it seem so difficult to let our anger go?
8. What might it mean if your anger remains after you have attempted to let it go?
9. When a person is asked “Why are you feeling angry toward God?” they will typically first report what appears to be truth. How does asking the second question, “Why does THAT make you feel angry toward God?” help to uncover the real reason for why they are angry?

# Chapter Thirteen

## The Anger Box



### Anger in a Ministry Session

**A**s discussed in the previous chapter, people can be angry towards God, others, themselves, or their situation. Who or what the anger is directed towards will determine how it should be addressed. If a person feels angry towards anyone or anything other than God, go directly to the SOLUTION Box. If a person feels angry toward God, it is because of a lie-based Heart Belief about God. In this case, the person needs to know the truth about God.

It is not always obvious that a person is feeling angry. Sometimes it can be suppressed and elusive. Nevertheless, when anger is engaged (whether it is fully felt or not), it will impact the ministry session by overriding other vulnerable emotions, keeping the person from receiving truth, etc.

Earlier, we discovered that one of the characteristics of anger is that it is felt outwardly toward others or things as opposed to being felt inwardly, as with fear, worry, stress, etc. This outward characteristic of anger is useful when attempting to determine if someone is currently feeling angry, even if they have not yet verbally expressed being angry. For example, a person may express some of the characteristics of anger while in a TPM session, such as difficulty connecting with more vulnerable emotions while clenching a fist, gritting their teeth, or describing how their abuser's actions were unfair or unjust. If they have not yet claimed to feel angry, this may be determined by simply asking the question found in the ANGER Box specifically designed for this purpose:

*“Is any portion of what you are feeling being felt towards any person or thing?”*

They may respond with “Yes, I feel angry at my mom!” or “Yeah, I think I might feel something towards my teacher.” Or they may simply say “Yes.” Any of these responses would indicate that a Mentee is currently feeling angry. A Mentee's response to this question usually reveals to whom or what they feel angry, but this is not always the case. If the Mentee's response does not clearly indicate who or what they feel angry towards, simply ask the other ANGER Box question:

*“Who or what do you feel angry towards?”*

The Mentee's response to this question will determine where you go next. If the person states that the anger is felt towards anyone or anything other than God, they will need to identify a Solution Belief by answering the SOLUTION Box questions. However, if the person states that the anger is felt towards God, they will need to determine why they are angry at God by answering a couple of specific questions which are provided on the TPM Map in the ANGER Box.

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**IT IS NOT ALWAYS OBVIOUS THAT A PERSON IS FEELING ANGRY. SOMETIMES IT CAN BE SUPPRESSED AND ELUSIVE. NEVERTHELESS, WHEN ANGER IS ENGAGED (WHETHER IT IS FULLY FELT OR NOT), IT WILL IMPACT THE MINISTRY SESSION.**

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### ***Protocol for Dealing with Anger that is Felt Towards God***

When a Mentee reports that they feel angry towards God, the next step is to determine why. Determining why we are angry at God may not be as straightforward as it initially seems. Typically, we will need to ask a series of two questions in sequential order.

We can begin uncovering the belief by first asking,

***“Why do you feel angry towards God?”***

The Mentee’s initial response is usually NOT the actual reason that they are feeling angry toward God. Their first response is usually what they believe God did or did not do in their particular situation. For example, they may say something like “He didn’t protect me,” “He let those kids make fun of me and berate me every day,” “He could have healed my mother, but He just let her die,” “He didn’t stop dad from leaving us all alone,” or “I wanted Him to rescue me from that situation, but He didn’t,” or “He did not stop that man from abusing me over and over.”

As discussed earlier, although it may seem otherwise, these statements are not the actual reasons why the person is angry at God and are probably not lie-based, but actually the truth. In fact, much of the time the Mentee’s response to this first question is basically true. God didn’t stop what happened from happening. He could have rescued them from that situation, but He didn’t. He let those people die when He could have just as easily healed them. Nevertheless, what God did or did not do is not the reason people are mad at Him.

If a novice Mentor prematurely takes any of these belief responses to the BELIEF Box and asks the Lord for truth, it is likely that nothing will happen. This is due to the fact that the Mentee’s stated belief is not a lie-based belief about God, but more likely an accurate assessment about what God did or did not do. If you were to mistakenly offer any of these responses up to the Lord for truth, and if He were to actually respond back, you might get something like, “Yes, it was true. I could have saved you from that situation, but I didn’t.” “You are right, I did not make that person stop hurting you” or “Yes, I could have healed your mother, but I chose not to.” Hearing these things probably would not resolve the Mentee’s anger.

Rather than immediately asking the BELIEF Box question, we need to dig a little deeper and clarify the Mentee’s belief by asking the second question,

*“Why does that (the belief stated in their answer to the first question)  
make you feel angry at God?”*

This question is basically the “looping question” that is also used in the MEMORY Box. It encourages a Mentee to go deeper into the lie-based Heart-Belief they hold about God. The lie that they believe about God is, in essence, a “State-of-being” belief. A Mentee’s response to this question is usually different from their response to the first question. Here they may often make a statement regarding God’s character, capacity, capabilities, or motive. They may report such things as “He doesn’t care about me,” “He wasn’t there,” “He hates me,” “He can’t be trusted,” or “What happens to me doesn’t matter to Him,” “He is unreliable,” or, “He can’t be trusted.”

Notice in these examples how these statements differ from the responses given to the initial question, “Why do you feel angry towards God?” Their initial response was about what God did or did not do, whereas their response to the second question is a statement of who or what God is. Their response to the second question is the Mentee’s misinterpretation of what God did or did not do. This misunderstanding serves as the reason why they are angry at Him. They are not angry because, “God allowed what happened to happen,” rather, they are angry because of what they believe about WHY God let what happened, happen. They conclude that because God let what happened, happen, it means that “God can’t be trusted,” “God is not good,” “He is not loving,” “He does not care,” “He does not love me,” etc.

When a Mentee says, “I am angry with God because He let my mother die,” they are actually angry because they believe that God should have kept it from happening, God should have saved her, or God did not do His job, which in turn says something about God’s nature and character. The reason they are angry is because they believe things like “God is untrustworthy,” “He is not loving,” “God failed me,” “He did not do what He should have done,” “God abandoned me,” or “God is not good.” Beliefs like these about God’s nature or character are lie-based Heart Beliefs which can be taken to the BELIEF Box.

Once the Holy Spirit persuades a Mentee’s heart of the truth, they will see that they have no reason to be angry with God. They will realize that God never fails, He always does everything perfectly, and He is always good. However, before they can know the truth, their lie-based belief must be brought into the light. Once the potential lie is identified you move to the BELIEF Box to establish a “baseline.”



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**THEY ARE NOT ANGRY BECAUSE, “GOD ALLOWED WHAT HAPPENED TO HAPPEN,” RATHER, THEY ARE ANGRY BECAUSE OF WHAT THEY BELIEVE ABOUT WHY GOD LET WHAT HAPPENED, HAPPEN. THEY CONCLUDE THAT BECAUSE GOD LET WHAT HAPPENED, HAPPEN, IT MEANS THAT “GOD CAN’T BE TRUSTED.”**

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Here is an example of what this might look like in a TPM session:

*Mentee: “I think that I’m angry at God.”*

*Mentor: “Why do you feel angry towards God?”*

*Mentee: “I am angry because He did not protect me. He let my uncle do all those things to me. I cried out to God and begged Him for help, but He just let it happen!”*

*Mentor: “Why does believing that God did not protect you and that He let it happen make you feel angry at Him?” (ANGER Box - looping question)*

*Mentee: “Because, apparently, God cannot be trusted. He did not do what He says He will do.”*

By answering these two questions, the Mentee’s real reason for being angry at God is exposed: “God cannot be trusted.” This example illustrates why it is important to ask both questions before heading to the BELIEF Box. Do you see the potential issues that might arise if a Mentor were to stop after asking the first question and proceed using the statement “[God] did not protect me. He just let it happen?” The goal here is to determine what a Mentee believes about God that makes them angry at Him.

### ***Understanding the ANGER Box Questions***

The questions that are asked when a person is angry towards God can initially seem to be confusing. Most individuals answer the first question, “Why do you feel angry towards God?” without a great deal of orientation being needed. However, the second question, “Why does that make you angry at Him?” often needs to be explained or, at the very least, asked again. For example, if the Mentee is unaware of the purpose behind each of these questions, then it may appear as though the same question is being asked a second time. This, however, is not the case.

As you have learned, the first question exposes something that the Mentee believes God did or did not do, whereas the second question helps to reveal the person’s perspective of God Himself. If the Mentee does not yet understand this distinction, he or she may remain focused upon God’s actions rather than take a closer look at his or her perception of God.

Furthermore, a new Mentee may misinterpret the Mentor's questioning as repetitive or even inconsiderate. The person might think, "She is not listening to me? I just said that I am mad at God because He allowed that man to hurt me, and she asks, "Why does that make you feel angry at God?" Seriously?" Here again, it is vitally important that the Mentor helps the Mentee learn and understand each question and the purpose behind them.

### ***Move to the BELIEF Box***

After identifying a potential reason that the Mentee feels angry towards God, you are ready to move to the BELIEF Box using the stated belief to form the question.

For example, if the Mentee answers the second question with something like, "God cannot be trusted." the Mentor might ask;

***"Not that it is true, but does it feel or seem true that God cannot be trusted?"***

From here, simply continue following protocol: (1) Ask the Lord for truth; (2) give the Mentee a few moments to process with the Lord, (3) check for transformation by asking the TRANSFORMATION Box question, then (4) "check the clock" to see if you have enough time to continue the session. If time is available, proceed to the EMOTION Box.

### ***What if the Mentee is still angry after receiving truth?***

It is also important to note that a Mentee may hold several beliefs about God that arouse anger in them. In this case, their response to the first question in the EMOTION Box will probably sound like, "I still feel angry towards God." This is perfectly fine and to be expected. We often have several reasons for being angry, and anger that is felt towards God is no exception. Simply work through the applicable ANGER Box questions again and identify another belief to offer to the Lord for perspective.

The following is an expanded example of what to do when a person is angry at God but has not yet stated as much:

***Mentee:*** "Whenever I think about what she said, I get this tightness in my chest." (MEMORY Box)

***Mentor:*** "How does that make you feel?"

*Mentee: "I'm not really sure. It feels tense, like I'm all locked up, tightening my fists, clenching my teeth. I feel like I'm bracing for something or getting ready for a fight."*

*Mentor: "Why do you feel that way?"*

*Mentee: "I don't know. I just remember feeling so embarrassed and upset by the fact that she said those things in front of everybody. I looked like such an idiot!"*

*Mentor: "How did that make you feel?"*

*Mentee: "Upset and offended."*

*Mentor: "Why did you feel upset and offended?"*

*Mentee: "Because it shouldn't have happened. I shouldn't have been treated like that!"*

*Mentor: "How does that make you feel?"*

*Mentee: "Upset; offended; defensive. Really tense. My jaw is hurting from being clinched."*

*Mentor: "Why do you feel that way?"*

*Mentee: "Because, like I said, I shouldn't have been treated like that."*

*Mentor: "Why does believing that you shouldn't have been treated like that make you feel upset, offended, and defensive?" (looping question)*

*Mentee: "Because nobody should have to go through that! It was wrong and unfair!"*

Here the Mentor decides to check for elusive anger by asking the ANGER Box question.

*Mentor: "Is any portion of what you are feeling being felt towards any person or thing?" (ANGER Box)*

*Mentee: "You know what, yes! I'm ticked off. I'm angry!"*

*Mentor: "Who or what do you feel angry towards?"*

*Mentee: "Well, I thought I would be mad at her, but I think I might actually be angry with God."*

*Mentor: "Why do you feel angry towards God?"*

*Mentee: "Because He put me through that experience. He could have pulled me out of there or made it so that I avoided the situation entirely, but He didn't."*

*Mentor: "Why does that make you feel angry at God?"*

*Mentee: "Because He doesn't care about me. The Bible says that He does but obviously He doesn't!"*

*Mentor: "Not that it is true, but does it feel or seem true that God doesn't care about you?" (BELIEF Box)*

*Mentee: "Absolutely! If He cared, He would have helped!"*

*Mentor: "Lord, what you do want Jim to know?" (TRUTH Box)*

*Mentee: (Jim thinks for a bit...)*

*Mentor: "What's going on?" (Lost/Unsure Question)*

*Mentee: "I sensed God say to me, "Others may choose to be hurtful and unfair towards you but that doesn't mean that I am not caring for you. I love you deeply, just as I do my Son, and I allowed people to mistreat Him. In both cases, even though you do not understand it, I do so out of love."*

*Mentor: "Does it still feel true that God doesn't care about you?" (TRANSFORMATION Box)*

*Mentee: "No, of course not. I know that He loves me. What she did was wrong, but it doesn't change the fact that I am loved by God."*

*Mentor: (checks the clock) "What are you feeling now?" (EMOTION Box)*

### ***Protocol for Dealing with Anger that is Being Used as a Solution***

If someone is angry at any person or thing other than God while in a TPM session, the anger is addressed as a solution behavior in the SOLUTION Box. If the Mentee says something like "I feel really angry at my kids," "I am so frustrated with my boss at work," "I think I am angry at myself," or "I am just so irritated with the whole situation," then their anger should be viewed as a potential solution behavior. Just as when another potential solution behavior appears in a session, the goal is to identify the Solution Belief that supports the use of the solution behavior. This is accomplished by answering the three SOLUTION Box questions.

If anger is evident (other than anger toward God), the first question to be asked is;

*"Do you sense any resistance or hesitancy at the thought of letting your anger go?"  
or, "Do you sense any hesitation or resistance at the thought of not being angry?"*

It is often helpful to preface the first SOLUTION Box question with instructions or explanations such as;

*"I am not asking you to try to do anything with your anger. I am not asking you to let it go or do anything with it. All I am asking you to do is to think about letting it go. So, as you think about letting your anger go, do you sense any hesitation or resistance to doing so?"*

If a Mentee believes that being angry will “solve” their perceived problem, then they will feel resistant to the thought of letting go of their solution. For example, if a person believes “Being angry keeps me in control,” “As long as I’m angry, she doesn’t get by with what she did,” or “My anger helps to protect me,” then the thought of not having their anger to solve their problems will seem illogical and cause them to pause and hesitate letting go of it. The Mentee may intellectually know that they should let go of their anger and even genuinely want to do so; however, if they sense any resistance or hesitancy at the thought of letting it go, then they also have a lie-based reason for holding on to their anger. They are attempting to solve a perceived problem by choosing to remain angry.

If resistance or hesitancy is identified, the next question to ask should help uncover the perceived problem that they are attempting to solve by remaining angry:

*“What do you believe will happen if you were to let go of your anger?”*  
or, *“What do you believe would happen if you were to release the anger  
that would cause you to resist or hesitate to do so?”*

The Mentee may respond by saying “If I let my anger go, I will get hurt again,” “If I let go of my anger, she gets by with what she did,” “If I am not angry, then I will not be heard,” or “If I’m not mad at myself, then I’ll just end up doing it again!” These statements describe the perceived problem that the person is attempting to solve by staying angry.

Now that the “solution behavior” and “perceived problem” have been acknowledged, it is time to identify the “Solution Belief” by asking;

*“So then, the reason for staying angry is what?”*  
or, *“So then, what is the reason for remaining angry?”*

A Mentee might report “My anger keeps me safe,” “Being angry holds them accountable,” “I am punishing him for what he did to me by staying mad,” or “Being angry at myself ensures that I will change.” These Solution Beliefs serve as the lie-based reasons for choosing to remain angry. Once a Solution Belief has been identified, move to the BELIEF Box and depending on what their Solution Belief was, you will ask;

*“Not that it is true, but does it seem or feel true that your anger keeps you safe?”*  
or, *“Not is it true, but does it feel true that by staying angry you hold them accountable?”*

Continue following protocol from here, on to the TRUTH and TRANSFORMATION Boxes asking appropriate questions along the way. After asking the TRANSFORMATION Box question

to check for transformation, then verifying that you have enough time for another session, do not be surprised if the person still feels angry. This simply means they have additional reasons for holding onto their anger. Again, we often have many reasons why we do what we do, and a Mentee may have several Solution Beliefs that support the use of anger as a solution. Return to the ANGER Box, ask appropriate questions, identify another lie-based belief, and continue the protocol.

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**IF SOMEONE IS ANGRY AT ANY PERSON OR THING OTHER THAN GOD WHILE IN A TPM SESSION, THE ANGER IS ADDRESSED AS A SOLUTION BEHAVIOR. AND, REMEMBER, WE OFTEN HAVE MANY REASONS WHY WE DO WHAT WE DO, AND A MENTEE MAY HAVE SEVERAL SOLUTION BELIEFS THAT SUPPORT THE USE OF ANGER AS A SOLUTION.**

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Following is an example of what it might look like when a Mentee is using anger as a solution:

*Mentee: "As I think about what happened, I feel myself getting really angry."*

*Mentor: "Who or what do you feel angry towards?"*

*Mentee: "I'm angry at my mother."*

*Mentor: "Do you sense any resistance or hesitancy at the thought of not being angry at your mother?"*

*Mentee: "Oh yeah, I definitely feel resistant to that!"*

*Mentor: "What do you believe would happen if you were not angry at your mother?"*

*Mentee: "It sounds silly, but it seems as though she would get by with what she did."*

*Mentor: "So then, the reason for staying angry at your mother is what?"*

*Mentee: "It's like I am holding her accountable by staying angry."*

*Mentor: "Not that it is true, but does it feel true that you are holding her accountable by staying angry?"*

*Mentee: "Yes, that feels true."*

*Mentor: "May we offer that belief to the Lord?"*

*Mentee: "Sure."*

*Mentor: "Lord, what do you want Susan to know?"*

*Mentee: "Hmm, I sense that He wants me to know that it's not my job to hold my mother accountable."*

*Mentor: "Well, does it still seem true that you are holding her accountable by staying angry?"*

*Mentee: "No, that doesn't seem true anymore. He holds people accountable. That's not my job."*

**NOTE:** Notice how the Mentor follows the Mentee's lead. The Mentee's responses determine what question will be asked next. The Mentor uses the TPM MAP to follow the Mentee.

Below is another example of anger that is being used as a solution:

*Mentee: "I hate the fact that I chose to do that again. I get so frustrated with myself! I know the Bible says that it is wrong; I knew I shouldn't have done it."*

*Mentor: "How does that make you feel?"*

*Mentee: "I feel frustrated with myself. It's just so irritating that I keep making these stupid decisions over and over again!"*

*Mentor: "Do you sense any resistance or hesitancy at the thought of not being frustrated with yourself and letting the frustration go?"*

*Mentee: "Yeah, it seems as though that is exactly what I should feel. What I did was wrong!"*

*Mentor: "What do you believe would happen if you were not frustrated with yourself?"*

*Mentee: "I would end up doing it again, and I don't want that to happen."*

*Mentor: "So then, the reason for continuing to be frustrated with yourself is what?"*

*Mentee: "Well, I guess it's so that I will motivate myself to make better decisions next time."*

*Mentor: "Not that it is true, but does it feel true that being frustrated with yourself motivates you to make better decisions next time?"*

*Mentee: "Yes. I know that must sound silly, but that is what feels true."*

*Mentor: "May we present that belief to the Lord?"*

*Mentee: "Yes. Lord, what do you want me to know?"*

*Mentor: (Waits in silence.)*

*Mentee: "Ha, I heard Him ask, 'How's that working for you?' He's right; it doesn't work at all. I just end up making stupid decisions while also feeling frustrated with myself."*

*Mentor: "Does it still feel true that being frustrated with yourself motivates you to make better decisions next time?"*

*Mentee: "No. That just seems silly now. I really get the sense that He doesn't want my motive to be anger. He wants me to walk in truth, not frustration!"*

## ***Comprehension Questions***

1. Since anger is felt toward someone or thing, what is a good question to ask if the Mentee has shown signs of being angry but has not said that he is?
2. If the Mentee reports that they are angry toward anyone or thing other than God, what Box are they in?
3. If the Mentee's answer to the second question reveals what they believe about what God did or did not do, what should you do?
4. If their response to the second question reveals some aspect of God's personhood or character, what do you do?
5. What do you do if the Mentee reports that he is still feeling angry even though the lie that was identified no longer feels true (In the EMOTION Box after asking the TRANSFORMATION Box and "checking the clock")?



# Chapter Fourteen

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## Truth-Based Pain

Up to this point, we have been reminded many times of the fundamental TPM principle “We feel whatever we believe.” Before too long, someone will likely wonder, “Is there ever a time in which painful emotion is not the product of lie-based thinking? Are we ever justified in the negative emotions we feel?” It is first important to realize that the vast majority of painful emotions we feel are a direct outcome of the lies we believe. Emotional pain serves as a God-given warning system that has been designed to make us aware when we are needing the truth and God’s perspective. If I am worried, fearful, anxious, stressed, etc. then I believe something that is untrue. If I feel afraid, I am in need of God’s perspective. If I am anxious, I need His Spirit to convince me of the truth.

It is safe to assume that much of what we feel (such as anxiety, worry, stress, fear, doubt, feeling abandoned, etc.) is the product of falsehood. We feel lie-based emotions because we lack God’s perspective (Matt. 6:25-34). However, there are times when some painful emotions are present due to our belief in the truth. On very rare occasions, emotions such as; anger, grief, sadness, disappointment, regret, remorse, etc. can be based upon some aspect of what is true. What is felt in these instances is referred to as “truth-based pain.”

### ***Truth-Based Pain Defined***

In the same way that the lies we believe produce lie-based pain, when we have been convinced of the truth, we will feel “truth-based emotion.” However, if the truth we believe causes us to feel painful emotions, then we refer to this manner of emotion as “truth-based pain.” To put it another way, truth-based emotion consists of the feelings one may have that are associated with particular truths. Truth originates from God and what He believes. Truth is God’s perspective

from a heavenly vantage point. If what I feel is based upon God's perspective – the way that He sees things – then I am feeling what God is feeling. God's emotions are based upon truth. He always feels what the truth genuinely feels like. When God feels anger, grief, disappointment, and regret, (and He does) then it is because of what is true. When what we are feeling is what God is feeling, then our emotions are truth-based.

### ***Examples of Negative Emotions that God Feels***

#### **Anger and indignation:**

*“God is a righteous judge, and a God who feels indignation every day” (Psalm 7:11 ESV).*

#### **Regret and grief:**

*“And the LORD regretted that he had made man on the earth, and it grieved him to his heart” (Gen. 6:6 ESV).*

#### **Disappointment:**

*“I [God] will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them” (Gen. 6:7 ESV).*

Just as God feels truth-based pain, when we are convinced of certain truths, they produce pain in our lives. Some examples of potentially truth-based emotion that we might experience include the following:

- *Grief over the loss of someone or something we loved*
- *Remorse about our sinful behavior*
- *Disappointment over having our childhood “robbed” from us due to abuse, neglect, etc.*
- *Sadness about a loved one dying without Christ*

### ***Lie-Based Emotion and Truth-Based Emotion***

Painful truth-based emotions are different from painful lie-based emotions in several ways. 1) Truth-based pain flows from the truth, whereas lie-based pain is an outcome of the lies we believe. 2) Painful truth-based emotion is not caused by Heart Belief about my self-identity (how I view myself) or my state-of-being (how I view my situation and therefore, how I view God's involvement in my

life). One obvious exception would be an unbeliever who comes to realize their sinful state-of-being, which hopefully leads to their belief in the Savior. 3) Painful truth-based emotion comes from beliefs that accurately reflect the truth of a painful situation. For example, a person feeling truth-based pain may say something like “It grieves me to realize that what my father did to me robbed me of a good childhood,” “I deeply regret that I wasted all of those years rebelling against God,” or “I feel deep sadness because I lost my child last night to her battle with cancer.”

### ***Attending to Truth-based Pain***

We address truth-based pain a bit differently from the way we attend to lie-based pain. If the pain we feel is produced by a lie we believe, then we need to identify the lie-based Heart Belief and ask the Lord to convince us of the truth. However, if our painful emotions are the result of our becoming aware of a certain truth, such as, “Because my uncle passed away, I will never have another opportunity to share Christ with him,” then this belief already reflects the truth. And this truth does feel sad. This is in line with what God thinks and feels.

When our pain is the outcome of a truth we know, God will not convince us out of it. He will, however, offer a greater perspective, a greater truth, that will allow us to continue believing the truth without having to feel the pain that it produces. Our finding freedom from these painful burdens is not contingent upon our “doing something,” but rather, on our “realizing something.” Specifically, we need to be convinced that He is carrying these painful burdens on our behalf.

*As it says in Isaiah:*

*Surely our griefs He Himself bore, and our sorrows He carried; Yet we ourselves esteemed Him stricken, smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, and by His scourging we are healed (Isa. 53:4-5).*

Among other things, the Lord’s suffering, death, and resurrection accomplished three important tasks: 1) our sins are removed, and 2) our healing is accomplished, 3) our grief and sorrow are being carried! So, whether we realize it or not, just as our sins have been removed, our grief and sorrows are being carried as a result of what Jesus has accomplished. The problem is that if we are unaware that Jesus is also carrying our burdens, we will likely continue to carry them ourselves. To illustrate this point, Ed Smith tells a story he was told by his good friend L.D. Kennedy about “The Traveler and The Wagon.”

### **The Traveler and The Wagon:**

*A man was walking down an old dirt road carrying a very heavy pack on his back. He was overburdened, overheated, weary, and extremely tired. All of a sudden, a horse-drawn wagon came upon him and stopped. The driver asked the traveler, "Say, friend, would you like a ride?" The weary traveler replied, "Why yes. Indeed, I am very tired, and being able to ride with you would be wonderful." The driver happily declared, "Climb aboard!" The traveler proceeded to climb into the wagon. He then stood behind the driver and positioned himself holding tightly to the seat rail in front of him. But strangely, the man failed to remove his heavy pack from his back. He then said, "Alright, kind sir, I am ready. You may proceed." Confused by the traveler's strange behavior, the driver asked, "Why don't you take off your heavy pack and come sit here beside me? Sitting in this seat will be much more comfortable than standing there holding that pack." The man humbly responded, "Kind sir, you have shown that you are more than gracious by giving me a ride, and I am deeply appreciative. However, I could never expect you to carry my heavy pack as well! I appreciate your offer, but this is my burden to bear."*

When we came to Christ through faith, our belief brought about our salvation. Our sins were taken away and we were reconciled to God. We climbed up into the Lord's wagon, as it were, and when we did so, we also brought with us our grief and sorrow (burdens and weighty things). Whether it feels true or not, the Lord is carrying us and everything that we brought with us. If we feel the weight of the pack on our backs, it is because we are trying to carry that which He is already carrying. Our heavy packs are already in the wagon, and it is unnecessary to keep them on our backs. God desires for us to put them down and realize the fact that we are seated beside Him. It is time to rest.

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**WHEN OUR PAIN IS THE OUTCOME OF A TRUTH WE KNOW, GOD WILL NOT CONVINCE US OUT OF IT. HE WILL, HOWEVER, OFFER A GREATER PERSPECTIVE, A GREATER TRUTH, THAT WILL ALLOW US TO CONTINUE BELIEVING THE TRUTH WITHOUT HAVING TO FEEL THE PAIN THAT IT PRODUCES.**

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### ***Comforting Those Who are in a "Time for Weeping"***

Isaiah tells us that the Lord carried our griefs and sorrows (Isaiah 53:4) on the cross and Peter the Apostle encourages us in "*casting all [our] care upon Him*" (1 Peter 5:7, KJV), but it is important to note that there is also a "*time to weep*" (Eccles. 3:4), but this time is not without end. Much like anger, we have been given permission to feel these feelings for a time. When a person is grieving the recent loss of a loved one, it is appropriate to come alongside them and offer comfort, as we are to

“weep with those who weep.” However, we need to be aware that it is unlikely that comforting words will have a substantial impact on the truth-based pain they feel. It may be genuinely comforting to hear that their loved one is “in a better place now” and that “joy comes in the morning,” but these sentiments will have little to no impact on the deep pain of their loss.

This is not to say that “weeping with those who weep” does not bring about something good, for indeed it does. If someone is genuinely weeping with someone, it is because they feel compassion. Compassion flows from experience. Because I have been hurt, I know what it feels like to be hurt. This is what the Apostle Paul was referring to when he wrote the words, “[God] comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God” (2 Cor. 1:4). It is because we have suffered and have also been comforted by God that we can bring the same comfort to those who are suffering. This comfort does not resolve the person’s pain, but it can bring them a sense of hope, hope that their suffering will someday come to an end.

If a Mentee has very recently come into truth-based pain (for example, due to the recent loss of a loved one), be careful to only comfort with words that are biblical and true. Sadly, many of the things which are shared with those who are hurting are simply untrue and can cause more harm than good. For example, when a person is grieving the loss of a child, it is common to hear things such as, “God needed another angel,” “You never really get over the loss of a child,” or “God will bless you with other children to replace the one you lost,” all of which are completely false and misleading and do not help the person in their loss. Choose your words carefully.

Ed Smith uses the death of his firstborn daughter as an example when he says:

*After having been married for over ten years, Sharon and I were blessed beyond measure with our first child. Sarah was a delightful bundle of joy that changed our world. We loved her beyond measure. However, just a few days’ shy of her first birthday, while playing with some of her toys beside the Christmas tree, she experienced an undetected brain aneurysm and died three days later. Losing her was emotionally devastating for us. We honestly did not think we would survive. This was my first experience with this level of intense truth-based pain.*

*During our time of grieving the loss of our little girl, a well-meaning person tried to comfort my wife by saying, “You never really get over the death of a child; you just learn to carry it.” However, that statement was a lie! Thankfully, the Lord offers us His perspective; there is a time for weeping, but it is not to last a lifetime and He is already carrying our*

*“griefs and sorrows...” Our joy did, in fact, “... come in the morning,” and today, neither of us feel any sense of grief or loss when we remember our daughter. Both of us genuinely feel hopeful excitement as we look forward to the day of our reunion with her. This transformation is an outcome of our knowing the truth in our hearts!*

*Now, you might be wondering, “What is an appropriate length of time to spend in the ‘time to weep?’” Essentially, the appropriate “time to weep” is the amount of time it takes for someone to come into the experiential reality of viewing the burden from God’s perspective and recognize that the Lord is bearing the burden. God’s time frame for His children to bear grief and sorrow is not a lifetime and certainly not eternal. There is a time for feeling our truth-based pain but if the pain continues for too long, then something is wrong.*

*Most believers would agree that when we enter into heaven all of our tears will be wiped away. John the Apostle made this clear where he wrote, “He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away” (Rev. 21:4) How can this be? What is it that occurs when we walk through heaven’s gates that is not already true for us in this present life? The only difference between these two moments in time is in what we believe. When we walk through the gates of heaven, we will be faced with the unfiltered truth and immediately cease believing the lies that we currently believe. The lies that have us desperately holding onto our griefs and sorrows will be stripped away and we will immediately know the truth in our hearts. The moment that we believe, our tears will dry up. The grief will be lifted, and we will rejoice.*

*The good news is; we do not have to wait until we get to heaven to have our tears wiped away. If we will look to Jesus and receive His perspective about our grief and sorrow, we can discover that He is already carrying our burdens and He will continue to carry them throughout all eternity. When we believe this (whether now or later in heaven) we will rejoice!*

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**IT IS BECAUSE WE HAVE SUFFERED AND HAVE ALSO BEEN COMFORTED BY GOD  
THAT WE CAN BRING THE SAME COMFORT TO THOSE WHO ARE SUFFERING.  
THIS COMFORT DOES NOT RESOLVE THE PERSON’S PAIN, BUT IT CAN BRING  
THEM A SENSE OF HOPE, HOPE THAT THEIR SUFFERING WILL SOMEDAY COME  
TO AN END.**

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### **How long are we to “weep?”**

The length of time we will weep is the distance between our becoming experientially aware of the “painful truth” of our situation and the moment we come to believe the truth in our hearts that the Lord is carrying our burden. Here again, Ed Smith’s testimony of their daughter’s passing can help to illustrate this point:

*During the early months after Sarah’s death, Sharon decided to attend a “grief recovery” support group. The first night she attended the meeting, everyone was invited to share their names and portions of their journey. Sharon was dismayed at what she heard. Person after person described the deep pain they still felt even after many years of intense grieving. Some in the group had been carrying their deep pain for over a decade and showing no signs of relief. She was informed by some in the group that she would never fully get over the death of her child. It was suggested that she would have to learn to live with the grief; it was her “cross to bear.” However, this was a lie that Sharon was unwilling to shoulder! She knew that grief was very real and unavoidable, but it should only last for a time. She believed that her “joy would come in the morning” (Ps. 30:5). She quickly realized that this program was not for her.*

*Although the first few years were very difficult for us both, the pain slowly diminished with the passing of time. Even without the perspective and practices that TPM would offer later, we processed our grief as well as could be expected. After about eighteen months, we felt ourselves make a positive turn and were able to move forward.*

*However, even after ten years had passed, Sharon and I continued to experience a few days of depression and sadness around the anniversary of Sarah’s death. During the early years of TPM, we each focused on our pain and discovered that the reason we still felt what we felt was no longer about Sarah’s death, but rather, because of lies we believed concerning the loss of our child.*

*I remember praying with Sharon as she revisited the memory of Sarah’s death. One of the lies that Sharon believed was, “When Sarah died, I lost my future. I lost every moment of her growing up, getting married, or giving me grandchildren. It’s all gone!” If this belief had been the truth, then the sadness and grief would be perpetual. The good news is that this belief was a lie.*

*In that moment, the Spirit spoke a truth to Sharon’s heart saying, “Sarah lived her full life. None of those things were ever to be yours. You did not lose anything. You received all*

*that was intended.” As Sharon was persuaded to believe this truth in her heart, all of the sadness and grief was immediately lifted and has never returned.*

*Since these early TPM sessions, neither of us have experienced any of the “anniversary grief” that was predictably present before. Coming to know the truth in our hearts has resolved every measure of the grief and sorrow we carried all those years. The grief of Sarah’s death was not “our cross to bear” but was only intended for a time. There is a time for truth-based emotion, but it is not for a lifetime. The Lord wants us to come into the truth of His carrying our burdens as quickly as possible so that we can enter into His rest. However, until we know this truth within our hearts, we will continue to try to carry our burdens ourselves.*

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**THE LENGTH OF TIME WE WILL WEEP IS THE DISTANCE BETWEEN OUR BECOMING EXPERIENTIALLY AWARE OF THE “PAINFUL TRUTH” OF OUR SITUATION AND THE MOMENT WE COME TO BELIEVE THE TRUTH IN OUR HEARTS THAT THE LORD IS CARRYING OUR BURDEN.**

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### ***Three Reasons for Carrying Truth-based Pain***

There are three basic reasons why we continue to carry the burden of truth-based pain even though Jesus is already carrying it:

- 1. We are in the appropriate “time to weep.”*
- 2. We are ignorant of the truth that Jesus is carrying our burdens.*
- 3. We have a lie-based reason for continuing to carry our burdens.*

If a person is in the appropriate “time to weep,” then time and comfort is what they need. If they are unaware that Jesus is carrying their burdens, then they simply need to be made aware of this truth. This can be accomplished by walking them through the appropriate verses and explaining what Jesus accomplished through his suffering, death, and resurrection. If the only reason they are carrying their truth-based pain is because they were simply unaware of another option, then the pain will immediately and effortlessly disperse. They will no longer feel the weight of the burden.

However, if the person is already aware that Jesus is carrying their burdens, then there is only one explanation why they are continuing to carry their truth-based pain: they have been deceived into



believing that they need to carry it. This lie is a “Solution Belief” as it serves as the lie-based reason for doing what they are doing; in this case, holding on to their truth-based pain.

Some examples of this might include;

*“By continuing to grieve, I prove that I loved my husband.”*

*“I hold on to my regret for what I did so that I will be reminded to make better decisions in the future.”*

*“As long as I am sad, people will still care about me.”*

*“Holding onto my sadness shows everyone that she was important to me.”*

Until the person has identified these Solution Beliefs and been convinced of the truth by the Holy Spirit, they will not be able to set their burdens down. They will be unable to find freedom from their pain and enter into God’s rest. This is why the focus should be upon identifying the lie-based beliefs that support the use of their truth-based pain as a solution.

### ***Protocol for Addressing Truth-based Pain in a TPM Session***

If you recall from our discussion of the MEMORY Box, the protocol for addressing truth-based pain stems from the Mentee’s response to the “looping question.” This question is asked after the Mentee’s responses to the two primary MEMORY Box questions begin to “loop” or repeat. If the Mentee responds to the “looping question” with the same repetitive response, and that response fits the definition of truth-based pain, then the following protocol is to be followed. This is the only point at which truth-based pain is addressed.

Essentially, we will use the process of elimination to determine the reason why the Mentee is continuing to carry their truth-based pain. As you read earlier, there are only three possible reasons why they are feeling what they are feeling. We will begin with the first possible reason and work our way down the list. When the actual reason why they are attempting to carry the pain is identified, we will follow the proper protocol that is required for that “reason.”

#### **Option One: Time for Weeping**

The first possible reason for their continued pain is that they have only recently discovered this painful truth and are within the “time for weeping.” For example, if last week, the Mentee learned

that his child was killed in a car crash, it would likely be best if the *Mentor* would simply “weep with those who weep” (Rom. 12:15). Sympathize if possible, and if not, simply be there for the person.

The Mentor can also help the Mentee become aware that the enemy is always on the lookout for the broken-hearted. A broken heart provides the devil with freshly cultivated soil of grief and sorrow, where there is the potential to plant seeds of deception. New seeds may be stated thus: “Because my child died, I lost my future;” “I will never be happy again;” “What I did is unforgivable;” “I am dirty and tainted because of what he did to me;” “Now I have nothing to live for;” “I will never be whole again;” “I am used goods!;” etc.

Any of these beliefs would produce an additional measure of pain. But it is important to note that this pain is lie-based, not truth-based. Because of this, the Mentee would apply the normal TPM Process to identify the lie-based source of their pain and seek out truth from the Holy Spirit.

### **Option Two: Ignorance**

The second possibility why they are continuing to carry the truth-based pain is that they are simply ignorant of the fact that Jesus is carrying the burden already. So, in order to eliminate this as a potential reason why the person is continuing to carry the burden, we simply tell them the truths found in Scripture. Share the verses from Isaiah 53 or use the “wagon” illustration to introduce the Mentee to the reality of the Lord carrying their burdens.

Now, if you have been practicing TPM for a number of years, you may have initially been baffled by the idea of offering and explaining truth (such as reading the verses from Isaiah 53) while in a TPM session. This might have sounded counterintuitive or appeared to violate TPM protocol, but this is not the case.

We do not share the Isaiah passage in order to replace a lie that the person believes. We only share this passage to fill any void that is present due to ignorance of the truth. So, we are not replacing anything, rather, we are providing truth where there is potentially no other belief present. If a Mentee already holds a belief concerning carrying his burden that contradicts what is in Scriptures, the simple act of sharing a Bible verse with them will not likely produce any measure of transformation. The Mentor cannot convince the person’s heart of the truth where a lie is already resident.

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**WE DO NOT SHARE THE ISAIAH PASSAGE IN ORDER TO REPLACE A LIE THAT THE PERSON BELIEVES. WE ONLY SHARE THIS PASSAGE TO FILL ANY VOID THAT IS PRESENT DUE TO IGNORANCE OF THE TRUTH. SO, WE ARE NOT REPLACING ANYTHING, RATHER, WE ARE PROVIDING TRUTH WHERE THERE IS POTENTIALLY NO OTHER BELIEF PRESENT.**

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The only potential exception to this is in cases in which the Holy Spirit dispels the lies the person believes and convinces them of these truths upon their hearing them. This is not typical, but always a possibility. This same thing occurs from time to time where the truth is preached from the pulpit and the Spirit illuminates this truth within the hearts of some of those listening. Nevertheless, this cannot be overstated, we are not sharing the verse with the Mentee in order to replace any lie that they might believe. We are only sharing this truth in case they are simply ignorant of it. If a Mentee was genuinely ignorant of the truth, instantaneously comes to belief, and has no lie-based reason for continuing to carry the pain, then they will immediately and effortlessly lay aside the burden.

This is the only instance in which sharing Bible verses in a TPM session is currently prescribed. And it is only done so to rule out the potential possibility that the person is simply ignorant of the truth. Once you are told what the Bible says, you are no longer ignorant of the truth. Whether or not you believe what you have just heard is another matter altogether!

All we are doing is eliminating the possibility that a Mentee is holding onto their truth-based pain due to their ignorance of the truth. Again, our primary purpose here is to simply determine why the person is continuing to carry the burden of truth-based pain through the process of elimination.

### **Option Three: Solution Beliefs**

The only remaining possibility why the person would continue to carry this burden is that he or she believes that by doing so, it accomplishes something, serves a purpose, or “solves” a perceived problem. They are attempting to use their pain as a solution. And he or she must receive truth and perspective regarding any solution beliefs that support this behavior in order to be able to let go of the truth-based pain.

At this point, the reason that the Mentee is holding onto their truth-based pain it is likely that he or she is engaged in a solution behavior. As such, the SOLUTION Box questions will need to be answered so that the belief behind the behavior can be identified. Once this is accomplished, head to the BELIEF Box, and continue following protocol.

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**ESSENTIALLY, WE WILL USE THE PROCESS OF ELIMINATION TO DETERMINE THE REASON WHY THE MENTEE IS CONTINUING TO CARRY THEIR TRUTH-BASED PAIN. WHEN THE ACTUAL REASON WHY THEY ARE ATTEMPTING TO CARRY THE PAIN IS IDENTIFIED, WE WILL FOLLOW THE PROPER PROTOCOL THAT IS REQUIRED FOR THAT “REASON.”**

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### ***The Truth-based Pain Protocol in Action***

An example what applying this protocol this might look like in a session:

*Mentor: “What are you feeling now?” (EMOTION Box)*

*Mentee: “I have this deep sense of sadness.”*

*Mentor: “What comes to your mind as you focus on what you are feeling?”*

*Mentee: “I remember when my Grandfather passed away eleven years ago.”*

*Mentor: “How does that make you feel?”*

*Mentee: “It makes me feel really sad.”*

*Mentor: “What comes to mind as you focus on that sad feeling?”*

*Mentee: “I think of how sick he was at the end of his life. He was in constant pain. It broke my heart to see him like that. I loved my Grandfather!”*

*Mentor: “How does that make you feel?”*

*Mentee: “I still feel a deep sadness when I think about the fact that he is gone and how much he struggled at the end. I know he loved Jesus and he is resting now, but I still feel so bad when I think about what he had to endure.”*

*Mentor: “Why do you feel that way?” (MEMORY Box)*

*Mentee: “He was such an important figure in my life, and I hated seeing him like that.”*

*Mentor: “How did that make you feel?”*

*Mentee: “Sad. I just felt so bad for him!”*

*Mentor: “Why does thinking about how your Grandfather struggled at the end of his life make you feel sad?” (looping question)*

*Mentee: “Because I loved him so much and it crushed me to see him suffer like that!”*

Here we see the Mentee’s responses have begun to loop or repeat (feeling sadness while thinking of their Grandfather suffering at the end of his life). At this point, we need to determine why the

Mentee is continuing to feel this sadness. From the example above, we can rule out the first reason (time for weeping) since the Grandfather passed away eleven years ago. This leaves us with two potential reasons why the Mentee still feels sad: they are either simply ignorant of the reality that the Lord is carrying the burden, or they have come to believe a lie-based reason for carrying it themselves.

We proceed by using the process of elimination. We start by addressing a potential ignorance of the truth by simply presenting the Mentee with Scriptural facts, calling attention to verses that instruct us to “*Cast [our] burden upon the Lord and He will sustain [us]...*” (Psalm 55:22) and offering hope using the words of Isaiah 53:

*Surely our griefs He Himself bore, and our sorrows He carried; Yet we ourselves esteemed Him stricken, smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, and by His scourging we are healed. (Isa. 53:4-5, emphasis added)*

In TPM sessions, both Ed and Joshua Smith use the illustration of “The Traveler in the Wagon” to convey the reality of Jesus currently carrying our burdens even though we attempt to carry them ourselves. This often helps a person understand how God carries our burdens while we ourselves struggle underneath the load.

After briefly walking a Mentee through these verses, check to see if they have released their burden by simply asking “What are you feeling now?” If they were ignorant of these truths and receives them in faith, they will effortlessly release their burden and their sadness will dissipate. When this is the case, a Mentee usually makes it obvious by their response.

For example:

*Mentor: “...As you can see, according to that passage, the Lord not only took our sins away, He is also carrying our burdens.”*

*Mentee: “Oh wow, I’ve never heard that before. I knew Jesus died for my sins, but I didn’t know that He carries my burdens as well!”*

*Mentor: “What are you feeling now?”*

*Mentee: “I feel as though the sadness was just lifted off my shoulders. Oh, My! It is gone! Thank you, Lord!”*

These cases of simply being ignorant of the truth are obviously possible, but they are not common and actually very rare. Most of the time, a Mentee is attempting to carry the burden of truth-based

pain after the appropriate “time to weep” has passed due to their belief in a lie. They are attempting to carry their truth-based pain in order to solve a perceived problem. In these cases, the Solution Beliefs that are supporting their behavior must be addressed before they are able to find peace and freedom.

A Mentee’s use of truth-based pain as a solution is made evident by their continued attempt at carrying their burden even after being made aware of the fact that Jesus is already carrying it on their behalf. A Mentee may respond by saying something like;

*“Yes, I’ve read those verses many times, and I know that Jesus carries our burdens, but I just can’t seem to get over the death of my Grandfather,”*

*“I have tried to let go of sadness because I know that he is in a better place, and he wouldn’t want me continuing to grieve, but no matter how hard I try, I can’t let it go,”*

*or simply, “I believe what you’ve just said is true, but I still feel sad.”*

The fact that a Mentee claims to intellectually believe the truths that are described in Scripture, but is unable to let go of their sadness, is evidence of their double-minded state and clearly indicates they have a lie-based reason for continuing to carry the truth-based pain. The next step is to have them identify this Solution Belief by answering the SOLUTION Box questions concerning their truth-based pain.

Below is an example of asking the SOLUTION Box questions when addressing truth-based pain:

**Mentor:** *“Do you sense any resistance or hesitancy at the thought of letting go of the sadness related to seeing your Grandfather suffer and pass away?”*

**Mentee:** *“Yes. Clearly, I am resisting letting it go! I want to but I have yet to be able.”*

**Mentor:** *“What do you believe would happen if you were to let go of the sadness that would cause you to hesitate or resist doing so?”*

**Mentee:** *“It’s as though, if I am not sad, then I didn’t care about his pain or his passing. But I really did care. I loved my Grandfather!”*

**Mentor:** *“So then, the reason for continuing to carry the sadness is what?”*

**Mentee:** *“I guess I somehow believe that by staying sad I continue to prove that I really did care about my Grandfather.”*

After identifying a potential reason that the Mentee is continuing to carry the burden of truth-

based pain, they are ready to move to the BELIEF Box and the Mentor should ask; *“Not that it is true, but does it feel or seem true that by staying sad you prove that you really did care about your Grandfather?”* From here, a Mentor should continue following protocol: ask the Lord for truth; give the Mentee a few moments to process with the Lord; check for transformation by asking the TRANSFORMATION Box question; then “check the clock” to see if there is enough time for another complete session.

Remember, a Mentee may still hold several solution beliefs that support their decision to hold onto their truth-based pain. In this case, their response to the first question in the EMOTION Box will usually be something like “I still feel sad.” This does not mean that “nothing” happened. If a Mentee responded to the TRANSFORMATION Box question by stating that the Solution Belief no longer feels true, then mind-renewal (a shift in belief) has occurred, but, as in any other solution behavior, there are often several reasons for doing what we do. Simply work through the SOLUTION Box questions and identify another Solution Belief to offer to the Lord for perspective.

When a Mentee is convinced of the truth regarding the remaining Solution Beliefs (via the Holy Spirit), they will no longer have any reason to continue carrying their burden and will no longer feel the truth-based pain. There will be no need to consciously “offer it to Jesus,” pray a prayer of release, or choose to set the burden down. The truth-based pain will simply lift off the person, automatically, with no effort on their part. This is a portion of the transformation that is evidence of the Holy Spirit’s work.

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**A MENTEE MAY HOLD SEVERAL SOLUTION BELIEFS THAT SUPPORT THEIR DECISION TO HOLD ONTO THEIR TRUTH-BASED PAIN. BUT WHEN A MENTEE IS CONVINCED OF THE TRUTH REGARDING THE REMAINING SOLUTION BELIEFS (VIA THE HOLY SPIRIT), THEY WILL NO LONGER HAVE ANY REASON TO CONTINUE CARRYING THEIR BURDEN AND WILL NO LONGER FEEL THE TRUTH-BASED PAIN.**

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Another example of addressing truth-based pain in a TPM session follows:

*Mentor: “What are you feeling now?” (EMOTION Box)*

*Mentee: “Well, as I think through the memories that came to mind earlier in this session, I am struck with how sad and disappointing it is that I was basically robbed of a normal childhood.”*

*Mentor: “What comes to mind as you focus on what you are feeling?”*

*Mentee: "All I think of is how disappointing and sad it is that I didn't get to have a normal childhood because my parents made such poor decisions." (The same memory has come to the Mentee's mind twice, so we move to the MEMORY Box)*

*Mentor: "How does that make you feel?" (MEMORY Box)*

*Mentee: "Like I said, it makes me sad and disappointed."*

*Mentor: "Why do you feel that way?"*

*Mentee: "Because, other kids got to grow up in a normal home. They didn't have to deal with what went on in my household."*

*Mentor: "How does that make you feel?"*

*Mentee: "It's just a shame. It makes me sad."*

*Mentor: "Why does believing that make you feel sad?" (The "Looping" Question)*

*Mentee: "Because it is sad. It's just a sad reality that I was robbed of my childhood."*

At this juncture, the Mentee's response to the "looping" question was the same as their repetitive response to the other MEMORY Box questions, and it also fits the definition of "truth-based pain." So, we need to work through our list of three reasons that a Mentee might hold onto their truth-based pain.

- Is the Mentee still in a "time for weeping?" YES [ ] NO [ X ]
- Is the Mentee ignorant of the truth? YES [ ] NO [ ]
- Is the Mentee using the pain as a solution? YES [ ] NO [ ]

*Mentor: "Are you aware that the Bible tells us that Jesus not only took away our sin but He also bore our burdens (Isa. 53:4)? He is able to carry that pain so that you don't have to; in fact, He is already carrying it. Maybe it would help to hear an illustration:*

*There was a traveler walking along the road when a horse-drawn wagon pulled up alongside him. The driver called out to the traveler, "You look tired. Can I offer you a ride in my wagon?" The traveler thanked the driver and climbed into the wagon. The traveler, standing in the wagon with his heavy bag still strapped to his back, braced himself and nodded to the driver. Puzzled, the driver asked, "Why don't you set your bag down in the wagon?" The traveler responded, "Sir, I'm very grateful to you for offering to give me a ride but I couldn't ask you to also carry my bag for me!" Much like the driver of that wagon, Jesus is already carrying our burdens. All we have to do is realize that reality and stop trying to carry them ourselves. The Bible says this, "Surely our griefs He Himself bore, and our sorrows He carried" (Isa. 53:4)*



*Mentee: "I appreciate you sharing that, and I believe the Scriptures are true, but that just doesn't seem very true in my case."*

- Is the Mentee still in a "time for weeping?" YES [ ] NO [ X ]
- Is the Mentee ignorant of the truth? YES [ ] NO [ X ]
- Is the Mentee using the pain as a solution? YES [ ] NO [ ]

*Mentor: "Well, what are you feeling now?"*

*Mentee: "I still just feel sad about the fact that I was robbed of a normal childhood."*

*Mentor: "Do you sense any resistance or hesitancy at the thought of not feeling sad about being robbed of a normal childhood?" (SOLUTION Box)*

*Mentee: "Well, yeah, of course, I sense resistance to that! It seems like a perfectly normal response!"*

- Is the Mentee still in a "time for weeping?" YES [ ] NO [ X ]
- Is the Mentee ignorant of the truth? YES [ ] NO [ X ]
- Is the Mentee using the pain as a solution? YES [ X ] NO [ ]

*Mentor: "What do you believe would happen if you were to let go of your sadness that would cause you to resist or hesitate doing so?" (SOLUTION Box)*

*Mentee: "Hmm ... I know it's not true, but it almost seems like if I'm not sad, then my parents get by with robbing me of what should have been mine."*

*Mentor: "So then, **the** reason for remaining sad is what?" (SOLUTION Box)*

*Mentee: "By remaining sad, I am holding my parents accountable for robbing me of a normal childhood."*

*Mentor: "Not that it is true, but does it feel or seem true that by remaining sad you are holding your parents accountable **for** robbing you of a normal childhood?" (BELIEF Box)*

*Mentee: "Yes, that feels true."*

*Mentor: "May we present **that** belief to the Lord?" (TRUTH Box)*

*Mentee: "Sure."*

*Mentor: "Lord, what do **you** want Mark to know?"*

*Mentee: (Silent for a time.)*

*Mentor: "What's going on?" (Lost/Unsure Question)*

*Mentee: "It was almost like Jesus leaned over and whispered into my ear, 'It's not your job to hold*

*anyone accountable. And, by the way, I didn't have a very normal childhood **either**.' Ha, I've never thought about it like that!"*

**Mentor:** "Does it still feel true that by remaining sad you are holding your parents accountable for **robbing** you of a normal childhood?" (TRANSFORMATION Box)

**Mentee:** "Huh. No, that doesn't seem true at all. God's got it and I don't have to worry about it! In fact, I just noticed I no longer feel sad when I think about **not having a normal childhood**. Wow, God is good!"

### **A Quick Comment on Compassion**

What follows are Ed Smith's reflections on the death of his daughter and what he learned regarding genuine compassion during that difficult experience:

*Immediately after our daughter died, Sharon and I entered into the darkest time of our lives as we grieved the loss of our little girl. During the times in which I had previously counseled people who suffered the loss of loved ones, I would often express the sentiment "I know how you feel." But when we lost Sarah, I quickly realized that I did not know how they felt! Up to this point, I had never experienced anything like what they were going through. I could offer sympathy but not compassion. Sympathy allows us to say, "I feel sorry for you," but true compassion is expressed as, "I know the pain you carry, for I too have carried a similar burden."*

*The Bible says we should "Be kind and compassionate to one another" (Eph. 4:32). The Greek word translated "compassion" here is "eusplagchnos" which is derived from two words literally translated as having "good guts." I remember the deep physical pain that I carried in my gut as I grieved the loss of my little girl. Later when I encountered other grieving parents, I remembered this pain and had "good guts" toward them. I knew in my gut what they were feeling. However, today, because I no longer actually feel any of my former pain (because I know in my heart that the Lord is carrying it,) I can encourage those who are hurting from a place of peace. I believe that they can sense this in me, which conveys that there is an end in sight and that "joy will come in the morning." I believe that this brings them a measure of real hope.*

*Many people tried to console me through my grief with their sympathy, and though I appreciated their efforts, it never really helped me too much. However, occasionally someone would share "I know what you feel. I too had a child who died." When this would happen, I could sense something inside of me reach out and latch onto that person's words of encouragement. This person knew my pain and could offer genuine compassion because they too had "good guts."*

*Compassion enables us to come alongside and encourage a person in a way that nothing else can. This is only possible when the one extending support personally understands the other person's pain. Compassion allows us to truly "weep with those who weep" (Rom. 12:15) and "... comfort those who are in any affliction with the comfort with which we ourselves are comforted by God" (2 Cor. 1:4, emphasis added). Sympathy may be appreciated but genuine compassion offers hope and encouragement like nothing else can!*

*It is important to clarify that not everything we feel in response to witnessing someone else's pain is actually compassion. It is quite common for a Mentor's lie-based pain to be stirred up in response to seeing someone else in pain. This may be genuine pain, but it is not genuine compassion. Compassion is something that God feels, and it is an outcome of our knowing the truth. Also, genuine compassion is not a negative emotion, but rather one most positive. I may "weep" real tears when offering compassion, but I am not feeling what you are feeling. I am remembering how deep the pain can be, but in my heart, I am actually rejoicing because I know the faithfulness of God. I am sorry that you are hurting, but I also know what God can do within you because you have suffered. I know this because I know what He has done in me."*

Ed Smith also reported observing this phenomenon during many TPM seminars:

*Just because I feel bad when I see that you feel bad, it does not mean my "feeling bad" is an expression of compassion. It is more likely that upon seeing you in pain, my own lie-based Heart Beliefs were triggered, causing me to feel the emotional pain that they produce. I feel whatever I believe.*

*In past seminars, I often asked for volunteers who would be willing to experience the TPM Process by taking the role of "Mentee" in front of the entire group for training purposes. Without fail, when a Mentee began expressing emotional pain, some of the other attendees became emotionally stirred themselves. Many would look down at the floor or distract themselves with their cell phones. Some would even get up and physically leave the room. And tissues would begin to be passed around in abundance.*

*After the ministry demonstration was over, there were always questions regarding the issue of "compassion." They might be worded something like "What are we to do during a ministry session when our compassion for the person wells up in us?" They would usually then go on to explain how watching the person process was difficult for them due to their "compassion."*

*In reality, these feelings are not likely compassion (or at the very least, not solely compassion), but rather, their own lie-based pain was triggered by seeing a Mentee in discomfort. This desire to console or comfort a Mentee in the midst of their lie-based pain is very often a "solution behavior."*

*Essentially, when someone begins expressing their pain, we become triggered and attempt to make them feel better so that we will feel better. Again, this is not genuine compassion. Also, when we attempt to make a person feel better during a ministry session, we are sabotaging the session and derailing the process.*

*If you find yourself feeling painful emotions while Mentoring in a TPM session, take a moment to closely examine why you feel what you are feeling. Do not be surprised if you discover that at least part of what you are feeling is coming from your own lie-based beliefs and not solely from a heart of compassion. It is vitally important that you attend to the triggers that you experience when attempting to facilitate a ministry session. Your own lie-based pain will continually flare up causing you trouble until you are free of the lies you believe. If you find yourself feeling anxious, stressed, angry, perplexed, etc. during a session it will be hard to stay on course and worse yet, you may interject your own thinking into the ministry session. The most common problem found in ministry sessions that have gone awry comes from the behavior that follows the lie-based pain triggered in the Mentor.*

*We must never forget that even though we may be used to mentoring others, we are always on the same mind-renewing journey ourselves. Each and every one of us is a Mentee, even when taking the role of Mentor. We encourage you to not miss this specific opportunity to have your faith refined, your mind renewed, and your life transformed!*

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**IF YOU FIND YOURSELF FEELING PAINFUL EMOTIONS WHILE MENTORING IN A TPM SESSION, TAKE A MOMENT TO CLOSELY EXAMINE WHY YOU FEEL WHAT YOU ARE FEELING. DO NOT BE SURPRISED IF YOU DISCOVER THAT AT LEAST PART OF WHAT YOU ARE FEELING IS COMING FROM YOUR OWN LIE-BASED BELIEFS.**

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## **Comprehension Questions**

1. What is truth-based emotion? How do we know when what we are feeling is based upon the truth?
2. How are painful truth-based emotions different from painful lie-based emotions?
3. What do we need in order to find release of the truth-based pain we feel? (Hint Isaiah 53)
4. What is an appropriate length of time to spend in the ‘time to weep’?”
5. What are the three basic reasons why we continue to carry the burden of truth-based pain even though Jesus is already carrying it?
6. Essentially, we will use the process of elimination to determine the reason why the Mentee is continuing to carry their truth-based pain. If the person is not in a “time for weeping” and has knowledge of the Lord already carrying his burden, then only one reason for carrying the burden remains. What is this reason and what is the protocol for addressing it?
7. Once it is determined that the only remaining reason for why the person might be attempting to carry his burden is because of a solution belief, what is the protocol for dealing with this?
8. Do you ever find yourself feeling “compassion” for the lie-based pain a Mentee expresses as they work through a memory? How do you react to the possibility that what you are feeling may not be compassion, but rather your own triggered lie-based pain?



# Chapter Fifteen

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## Demonization and Manifestations

**Important Disclaimer:** The following discussion is not all-encompassing, nor is it intended to address every possible question related to the devil, demonization, manifestation, spiritual warfare, etc. Ed Smith is writing another book that will cover, in detail, every passage of Scripture that pertains to the devil. It is currently over 1000 pages in length and growing. It will answer many of the questions that cannot be realistically answered here.

Ed Smith has an extensive background in addressing demonic manifestations and using various approaches to “deliverance,” and this training will offer a portion of what he learned after having “tried it all.” Both Ed and Joshua Smith have come to the conclusion that the devil receives a massive amount of unwarranted and unnecessary attention. They believe that Christ’s victory is complete, and when we are convinced of this truth, it eliminates any need to wrangle with the devil. Scripture proposes a two-step approach to dealing with the devil, “[1] *submit to God* and [2] *resist the devil and he will flee*” (Jas. 4:7). In this chapter you will be given a brief overview of how to deal with demons in the context of a TPM session.

As you read, you may come across a few concepts that challenge your current understanding of what the Bible seems to say about the devil. If you are currently practicing some manner of spiritual warfare and deliverance ministry, some of what is shared may be a stretch for you. Ed Smith is writing from his personal experience and thousands of hours of ministering to demonized people.

However, after over a decade of his confronting demons and practicing differing forms of deliverance ministry, he has concluded that confronting the devil is completely unnecessary on this side of the cross and actually shifts the focus away from a Mentee and their emotions, beliefs and responsibilities, and offers the devil a stage on which to perform. You will have to personally decide what to do with what you read here but we encourage you to read with an open mind and diligently seek out the truth. Just because we have been battling a defeated foe does not mean that it makes any logical or theological sense to continue. There might be a better way. All we ask is that you consider what will be discussed here.

### ***Whose fingerprints are they anyway?***

There is no questioning the fact that Satan is evil. He hates you; he hates each of us, and he desires to lead as many people as he can to self-destruction. He “*prowls around like a roaring lion, seeking someone to devour*” (1 Pet. 5:8). Nevertheless, he cannot accomplish his mission through brute force. He is not making anyone do anything that they are doing. He is unable to violate a person’s will. Because of this, no one will be able to say on judgment day “The devil made me do it!” If this were not so, we could legitimately use Satan as an excuse for our sinful behavior and state-of-being. Satan would love to take credit for our sinful behavior, but we are solely responsible for the choices we make!

We often fail to realize that sin and evil came into this world through human choice, not demonic forces. When Satan was in the Garden of Eden, sin had not yet entered into the world, nor had the world yet fallen. Evil was introduced into the world when Adam and Eve chose to cooperate with Satan’s deception and violate God’s instruction. As Paul explains in Romans 5:12, “*through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned.*” Sin came into the world because of “man,” not because of the devil. Satan cannot take credit for this terrible accomplishment.

Satan has great plans for evil, but he needs willing participants to bring them about. We must never forget that every act of evil has human fingerprints on it! The devil has never, ever made anyone do anything. Without man’s cooperation, Satan is powerless to accomplish anything.

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**SATAN HAS GREAT PLANS FOR EVIL, BUT HE NEEDS WILLING PARTICIPANTS TO  
BRING THEM ABOUT. WE MUST NEVER FORGET THAT EVERY ACT OF EVIL HAS  
HUMAN FINGERPRINTS ON IT!**

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### ***Demons as “Lie-Detectors”***

Demons are not free to do what they want without limitations. God has absolute authority and has set the exact parameters within which demons can operate. They are part of creation and, as such, belong to God. He has a purpose in allowing demons to interact with His children. In fact (brace yourself), God may purposefully allow a demon to trigger our lie-based belief! He does this in order to make us aware of our need for His perspective and to afford us an opportunity to be convinced of some aspect of Who He is and who we are in Him that we have not yet come to believe within our hearts. When this happens, the demon plays the role of “lie-detector” by pointing out the lies we believe.

This process is no different to your spouse, boss, kids or dog doing something that triggers you, causing your lie-based pain to stir and surface. Now, you did not just read that your spouse is a demon, but rather, only that God uses all available options to bring about this same refining purpose. As the Scriptures say, “*God causes all things to work together for the good...*” (Rom. 8:28). And “*all things*” includes the devil.

Two of the best examples in Scripture of this are found with Job and Peter. Throughout Job’s experience, Satan did nothing apart from God’s direct involvement. Clear boundaries were set in place that allowed Satan limited access to Job. Once the dastardly deeds were done, nothing more is recorded about Satan. The remaining forty chapters focus on what God was doing in Job’s heart and mind in the context of his troubles. Satan’s participation was simply a means through which God brought about Job’s refinement.

And in the New Testament, we find Peter puffing out his chest, declaring that he would die before denying Jesus. However, Jesus explained that Satan had “*asked permission*” to sift Peter as wheat (Luke 22:31). Sifting wheat is the process of separating the grain from the husk, which is a clear analogy of faith refinement. Later Peter is “sifted” as he is approached by several people while Jesus is being tried. Peter’s fear indicates that his faith was impure and needed to be “sifted.” Here we see Satan playing a very specific role in God’s sanctifying work in Peter’s life.

Consider this modern-day example: assume you are Mentoring a woman in a TPM session and after asking the Lord for truth, she frantically reports seeing mental images of a demonic figure who is mocking her, saying “*You will never be free! You belong to us!*” Rather than rushing in and acting as “*demon slayer*,” simply ask the woman “*How does that make you feel?*” She immediately barks, “*Scared! Terrified! I am very afraid!*” You then ask, “*What comes to your mind as you focus on what you*

*are feeling?”* She begins describing her childhood abuse and how her abuser would claim that she belonged to him while doing whatever he wanted to her. She goes on to identify her lie-based Heart Belief, *“I am trapped and helpless.”* She asks the Lord for truth and perspective. After a moment, she sits up with a sigh of relief and you ask, *“Does it still feel true that you are trapped and helpless?”* She smiles and responds, *“No, I am safe now. I belong only to God. I am His.”*

In this example, assuming the demonic figure was actually demonic, was it a help or a hindrance in doing what it may have done? Was it a threat to the woman, or did it actually help her identify what she believed and move towards truth and freedom? Now granted, the demon’s motives would have been entirely evil and malicious, but what does that matter? *“God causes all things to work together for good”* (Rom. 8:28). The demon and its evil intentions were used to expose the impurities in the woman’s faith, giving her an opportunity to confess what she believed and have the Holy Spirit convince her of the truth within her heart. This is a good thing! Of course, demons are bad but when they operate within the confines of our Heavenly Father’s loving hand, they are used to accomplish good for us.

### ***The Power of a Lie***

Lies have no impact on you unless they are what you believe. The woman in the above example was impacted negatively when she heard the words *“You will never be free! You belong to us!”* because those words reflected what she already believed. Satan’s only weapon against us is deception. And deception is only as powerful as it is believed. If I know the truth, then deception becomes powerless. This is what the passage means when it says that the *“the shield of faith (belief)...will be able to extinguish all the flaming arrows of the evil one”* (Eph. 6:16).

The power of a lie is directly dependent upon the degree to which it is believed to be true. In fact, as you read in *The Essentials of TPM*, a lie that is believed to be true will have much the same effect as if it were actually true. If you believe in your heart that you are worthless, then you will think, feel, and act from that perspective. Every time that belief is triggered by another person, your circumstances, or even the devil himself, you will feel the emotional consequences of believing that you are worthless. This is by God’s design. God wants you to feel badly when you believe lies because He wants your lie-based beliefs to be exposed. He desires that the impurities in your faith rise to the surface so that He can do His refining work.

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**DECEPTION IS ONLY AS POWERFUL AS IT IS BELIEVED. IF I KNOW THE TRUTH,  
THEN DECEPTION BECOMES POWERLESS.**

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### ***The Devil's Snare***

We often mistakenly attribute the cause of our problems to the devil. We claim to be oppressed or attacked and ask others to pray that he would leave us alone. Worse yet, we wear it as some sort of badge of honor, thinking *“If Satan is this interested in coming after me, then praise the Lord, I must be doing something right!”* What we fail to realize is that Satan is not actually attacking you since he cannot even touch you (1 Jo. 5:18). He cannot oppress you or make you feel anything you may feel. However, he can trigger your lies and provide you with a shortsighted solution to the pain you feel. When we give into his temptation we are deceived. There is a price tag attached to deception for the *“wages of sin is death”* (Rom. 6:23) and the outcome of sin is always forfeiting some measure of what God intended for us. Satan’s strategy is to deceive you into destroying yourself.

James the Apostle used the analogy of the reproductive process to emphasize the heart wrenching and disappointing outcome of deception. He describes each step in the reproductive process from conception to birth. However, the outcome of the pregnancy is one of great disappointment rather than joy since the child is born dead. Rather than hearing the first cry of the newborn, a deafening silence robs the parents of any joy or celebration. Rather the lifeless stillborn brings great sorrow and disappointment.

Read the following passage with this understanding:

*“Each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death” (Jas. 1:14-15).*

The Apostle Paul encourages Timothy *“with gentleness [to correct] those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will”* (2 Tim. 2:25-26, emphasis added). When God grants a person *“repentance”* (translated from the Greek word *“metanoia,”* meaning a change of thinking/belief), it results in the person coming into the knowledge of the truth (epignósis - experiential knowing beyond intellect) by coming to their senses (viewing life with mental clarity) and escaping the devil’s snare (the lie that they believed to be true).

The *“snarer”* himself is not our problem nor is it he from whom we are escaping. The problem is the fact that we are caught in his snare. For those who have been learning and applying TPM for a long time, this should all sound quite familiar.

Someone might challenge this by saying, “You don’t know what you are talking about! I have been oppressed by the devil all week long. I am worn out. I can feel the weight and pain of his bombardment all the time!” Even though this may indeed feel true, it is not. You might feel oppressed, worn out, and in pain but Satan is not the cause of any of this. You feel whatever you believe. When you stop believing whatever it is you believe you will feel differently. This is good news! It means once you have been convinced of the truth in your heart, you will no longer feel what you are currently feeling. You will be able to rest, having escaped the deceptive snare of the devil, for it is the snare -- not the “snarer” -- that keeps you in bondage.

If we fall into Satan’s deceptive trap by believing his lie, we are prone to bring hardship upon ourselves. This is why we need to be “*sober*” and “*alert*” (1 Pet. 5:8): not because Satan might attack, oppress, or harm us, but rather, because he seeks to deceive us. He wants to convince us of his lies, such as “You are worthless,” “You are alone,” “This is hopeless,” “God is untrustworthy,” etc. He wants to catch us in one of his snares.

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**THE “SNARER” HIMSELF IS NOT OUR PROBLEM NOR IS IT HE FROM WHOM WE ARE ESCAPING. THE PROBLEM IS THE FACT THAT WE ARE CAUGHT IN HIS SNARE.**

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Evil people can also be incited and inspired by the devil and then choose to act out their evil will upon us. However, when this occurs, we can rest in the promise that God is working all things for our good (Rom. 8:28). No matter what is done to us, it is “for us” since “*If God is for us, who is against us?*” (Rom. 8:31).

Peter the Apostle said this concerning our suffering:

*“those who suffer according to God’s will should commit themselves to their faithful Creator and continue to do good” (1 Pet. 4:19, NIV).*

The Apostle Paul said,

*“... we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us” (Rom. 5:3-5).*

Jesus also said,

*“Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you” (Matt. 5:11-12).*

So then, what has come our way may indeed have been motivated by evil forces of darkness, however, the reason that we are “hurt” by any of it is due to our interpretation of it through what we believe to be true. The emotional pain is not being caused by what is happening, but rather our heart belief is being exposed. When we are able to view the same experiences of suffering through the eyes of truth, we will feel whatever the truth feels like.

This sheds light on the life of Paul who suffered so much for the cause of Christ and even while in prison his emotional response was that of joy. How was this possible? Because he knew in his heart the truth that “the Lord is near!”

*“Rejoice in the Lord always. I will say it again: Rejoice! Let your gentleness be apparent to all. The Lord is near. Be anxious for nothing, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus” (Phil 4:4-7).*

### **A Defeated Foe**

Satan, along with all demons, was defeated 2000 years ago; all he has left is deception (actually, that is all he has ever had along the way). None of the post-resurrection Scriptures give direct instruction for us to battle the devil or his demons. We are told to “*resist him*” and not be “*ignorant of his schemes*” (Jas. 4:7; Eph. 6:13; 2 Cor. 2:11), but we are not told anywhere in the post-resurrection Scriptures to fight him. Besides, it makes no sense to engage a defeated foe in warfare. As you learned in the “Essentials” book, battle and victory cannot coexist.

Someone will surely cite the sixth chapter of Ephesians and ask, “*Why would we need armor if we are not going to fight?*” Good question. However, a more careful study of that passage will reveal that the Apostle Paul is not calling us to battle, but rather, encouraging us to stand in the finished work of Christ. Each piece of the armor represents some aspect of who we are in Christ. This passage is meant to remind us of the victory that Christ has already secured on our behalf.

The Ephesian Church appears to have been taken in by a “scheme” of the devil and needed to learn how to stand and resist. Because there was much relational conflict reported in the church, the Ephesian members believed that they were “wrestling” with each other; with “*flesh and blood*.” The Apostle pulls back the covers and reveals that their wrestling is not with each other, but rather with demonic forces. However, the Apostle does not tell them to stop wrestling each other and to start wrestling demons, or that wrestling with either was the right thing to do. It appears that wrestling was not a solution to their situation but rather an indication of a problem. Their wrestling may have been the outcome of their failure to stand in the truth.

Likewise, if we believe in our hearts that we have “put on” Christ, we will stand in effortless victory. This is how we are to address the “schemes” and “snares” of the devil. When I know the truth in my heart, the truth becomes my “shield of faith” that extinguishes every fiery missile of the enemy. If the enemy cannot accomplish anything in our lives by force, then why do we believe that it requires force to stop him?

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**THIS IS HOW WE ARE TO ADDRESS THE “SCHEMES” AND “SNARES” OF THE DEVIL. WHEN I KNOW THE TRUTH IN MY HEART, THE TRUTH BECOMES MY “SHIELD OF FAITH” THAT EXTINGUISHES EVERY FIERY MISSILE OF THE ENEMY.**

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### ***Held Captive or Merely Deceived?***

In the early years of TPM, demonic manifestations were mistakenly viewed as hindrances to the ministry session. If a demon showed up, it was viewed as problematic and needed to be confronted. Because of this, “spiritual warfare” was a part of what was taught; facilitators were instructed to pray “warfare” prayers, take authority over demons, and confront them should they manifest during a session, as well as break vows, generational curses, and more. Unfortunately, this led many to view the demonized person as a victim needing to be rescued.

Thankfully, we now understand that these practices are unnecessary; even counterproductive. We see that demons are unable to accomplish anything through force and that the problem is always the lie and not the devil. Ever since he was kicked out of the Garden of Eden, Satan’s strategy has been to lay deceptive traps and offer sinful solutions. His entire agenda revolves around lies and our believing them.

Satan cannot force anyone to do anything, nor can he keep someone from doing something. Whatever happens in a TPM session is the direct result of a Mentee’s belief and choice. This is

true even if the person genuinely believes that they are “possessed” or controlled by a demon. The consequences of believing that a demon is in control will seem much the same as if the demon really was controlling someone. However, a Mentee is not held captive by a demon, but they will be unable to experience freedom because they believe a lie. The good news is this: just because they believe a lie to be true, does not make it true. The devil’s entire scheme falls apart when we are convinced of the truth. It really is the truth that sets us free (John 8:32)!

### ***What can a demon do?***

Demons are only able to do what they do because they have been given permission to do so. If a Mentee believes otherwise, a Mentor may need to pause the ministry session to explain the truth regarding what demons can and cannot do.

We have developed a series of questions to facilitate this process. These questions are not part of the TPM Process MAP but offer an easy way to illustrate the biblical perspective of the devil in order to equip a Mentee. This is especially helpful when the person is deceived into believing they have no choice but to allow a demon to manifest. These questions are best used at the beginning of a ministry session where the Mentee has reported that they are “possessed” or have a demon problem. When a person warns you that they are prone to manifest a demonic spirit when being prayed for, this is usually an unconscious preparation for what they are planning to do. The following question will help derail this strategy and diffuse such behavior.

If after working through these questions, the person still says that they are being controlled by the devil and have no control over whether the demon manifests or not, then the person is probably using their demon problem as a solution. If this is suspected, you should move to the SOLUTION Box and work through the questions there.

The questions are as follows:

***“Can a demon violate your will or force you to do that which you do not choose to do? For example, can a demon make you sin?”***

Almost always, the Mentee will respond to this question by saying, “No.” This question alone usually eliminates all manifestations from occurring in the session. You can easily point out the absurdity of thinking that the devil can force us to sin by continuing with something like, “*Do you believe that when you stand before God someday, you will be able to say to Him, ‘God, my sins were not my fault! The devil made me do it?’*” This is usually enough to cause a Mentee to realize the fact that demons cannot

force us to do anything. Because of this, demons cannot hinder the Mentee from moving forward toward the truth unless the Mentee willfully allows it to happen.

It is often helpful to continue the line of questioning,

*“So then, if a demon is unable to make you sin (which would be the very thing it would want you to do) what can it force you to do?”*

The answer is obvious; nothing! A Mentee usually responds here with something like, “I guess it can’t make me do anything.” At this point, the Mentee should begin to realize that if a demon is manifesting in the session or seems to be hindering the ministry process in some way, it is only able to do so because its actions are in line with what the Mentee believes. At some level, the Mentee is agreeing with what the demon is doing or else the manifestation would not occur. With this being said, you can continue by asking;

*“If a demon cannot cause you to do anything against your will, then can it force you to allow it to manifest in our session today?”*

Typically, at this point, the Mentee is faced with the reality that they have been allowing the demon to do what it was doing. The demon was simply acting within the parameters of the Mentee’s belief and choice. It was actually acting in concert with what the Mentee believes should happen.

After asking the MENTEE this last question you can remind him or her of what the Bible says we are to do when the devil attempts to deceive us into compliance. There is a simple two-step process described by James the Apostle that says; 1) “*Submit therefore to God,*” and 2) “*Resist the devil and he will flee from you*” (Jas. 4:7). Submit and resist. It really is that simple. The battle is over, and victory has been secured. All that is left is belief and choice.

Hopefully, the Mentee also begins to see the task set before them; they must identify the lie-based reason for why they are allowing a demon to do what it is doing. The demon is serving a purpose; it is meeting a need; it is being used as a solution.

Answering the last question requires a Mentee to be totally honest about what is going on. It may be true that the Mentee does not like what the demon is doing but the alternative option is resisted even more. If the demon is not allowed to do what it was doing, then the Mentee might have to feel what they do not want to feel, remember something that they do not want to remember, or be responsible for their situation. They may believe things such as, “*As long as I have a demon issue then I do not have to feel, remember, etc.*” or “*the demon manifestation allows me to be a victim for which others*



*feel sorry; which makes me feel valued and important rather than worthless and no good.”* The lie-based solution belief would need to be identified and offered to the Lord for truth. Once the person has been convinced of the truth, he will discontinue the use of his “demonic solution.”

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### ***Demons as “Solution Providers”***

In the same way that a demon’s manifestation in the ministry session provides a solution for the Mentee, demons “help” each of us out when we are triggered in our lie-based pain. None of us enjoy feeling the pain our lie-based beliefs produce and subsequently, we are constantly searching for ways to avoid, diminish, or alleviate the pain in some way. The devil is fully aware of this and is always ready to help us out.

Demons are notorious for providing “solutions” to our lie-based pain. All of his solutions are lie-based and short-sighted, but nonetheless, they distract our attention away from what we do not want to feel and, thus, “solve” our lie-based pain problem for a time. In TPM, we view the devil as both “lie detector” and “solution provider.” He is constantly searching for ways to “push our buttons,” then offer sinful solutions to the pain that our beliefs produce.

For example, have you ever found yourself feeling anxious or worried about something and then suddenly felt a craving for something sweet to eat? It is possible that the thoughts passing through your mind are not your own but rather a demon’s suggestion how you should “solve” your anxious problem. Can you see how much more effective this “snare” would be if a person believed that the “sugar” demon’s suggestions were their own thoughts? We do not typically think that we are listening to demons when we have the thought of ice cream when we feel anxious about our finances.

For this reason, Satan carefully crafts suggestive thoughts, like “*I could really use a doughnut right now!*” or “*Where are those cookies?*” or “*Don’t we have ice cream in the fridge?*” If he were to sneak over to you and whisper “*Hey you. It’s me the devil. I want you to distract yourself with sugary treats so that you remain in a cycle of perpetual failure, pain, and missed opportunities,*” it would not be nearly as effective.

Satan does not want you to effectively address your anxiety, lest you identify the lie that is producing the anxiety and ask the Lord to convince you of the truth. Satan would prefer that you remain in pain, so he offers distractions, suggests sinful behaviors, and provides short sighted solutions. We are in no way attempting to depersonalize the devil or reduce him down to a mere concept. He is a living creature who was created by God and for God. Scripture is very clear concerning this when it says,

*“For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities -- all things have been created through Him and for Him” (Col. 1:16).*

We sometimes forget that the devil is God’s property and serving an important purpose in the grand scheme of things. Satan is not without limits and requires permission to do all that he does. Not only was he created by God, but he was created *for* God since *“all things have been created through Him and for Him.”* Although Satan is an evil creature who always has evil motives, he is also part of God’s created order and serves a purpose. As soon as God is through with him, Satan will be removed without any tussle, struggle, or fight. (Read the end of Satan’s earthly stay in Revelation 20.)

Someone might say, “Yes, indeed, God created all things! And satan might have initially been for God, but he rebelled and is now an enemy of God. Therefore, he cannot be “for God?” He personally is not “for God” (as in, his desire is not to serve or please God), but God did create him, and satan is still being used by God to accomplish God’s purposes whether the devil likes it or not. If we will look at the before mentioned Bible passage in its fuller context, it reads,

*“For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created through Him and for Him” (Col. 1:16)*

This passage is very clear that God is the creator of all things. He did not create Satan evil, but He was not surprised that he chose to rebel and turn against God. God is still the creator of all things and is fully in control of how everything turns out. God is working a perfect plan that includes “all things;” which includes the devil. The believer can be confident that God will bring about His perfect will in the midst of a fallen and evil world. Paul said it succinctly, *“If God is for us, who is against us?”* (Rom. 8:31).

Despite all of this, some well-meaning Mentors “take the bait,” choose to engage the demon, and a battle begins. In doing so, the Mentor views the demon as the problem, the Mentee as a victim, and themselves as the spiritual hero, none of which is true. In reality, the demon is being used to point out lie-based beliefs, the Mentee is in executive control, and the Mentor is simply a sojourner

accompanying a fellow believer on their mind renewing journey with the Lord. We've gotten it all twisted and Satan reaps the benefit!

This is one reason why casting out a demon usually provides only limited and temporary relief. If your focus is on the demon, and your goal is to get rid of it, you are likely to completely miss the reason why it was present in the first place—which is our lie-based belief. Because of this, it is only a matter of time before another perceived problem appears and the person will believe that this demonic “solution” is needed again.

During a TPM session we should seek to address the lie-based beliefs that are behind our pain or behavior, rather than blaming the devil. During the ministry session a demonic manifestation will be treated like any other solution behavior. An exception might be where a person is allowing a demonic manifestation to occur because of their ignorance concerning their place in Christ and lack of understanding that they hold executive control. If they genuinely believe that they are a helpless victim of the devil, then their reality will match this belief. If this is the case, asking the series of questions about what the devil can and cannot do will usually clear this up.

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**WE SOMETIMES FORGET THAT THE DEVIL IS GOD’S PROPERTY AND SERVING AN IMPORTANT PURPOSE IN THE GRAND SCHEME OF THINGS. SATAN IS NOT WITHOUT LIMITS AND REQUIRES PERMISSION TO DO ALL THAT HE DOES.**

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### ***Demonic Manifestation as a “Solution”***

If you were to ask a Mentee who is exhibiting demonic manifestation in a ministry session, “*Do you want these manifestations to take place?*”, they would likely answer “*No! Of course not!*” This would be an honest response. They likely do not “desire” for the demon to do what it is doing. However, the fact that the manifestation is happening is reflective of the person’s “will.”

If you recall from our extensive discussion of solutions, there is often a vast difference between a person’s “*will*” and their “*desire*.” A Mentee’s desire is what they would like to have happen, what they want to take place, and what they are trying to do but their will is on full display and shown by what they are actually doing; it is the behavior that they are currently engaged in, supported by what they currently believe.

Maybe we can bring this a little closer to home. When you are feeling a little anxious, stressed, or upset, do you want the devil to suggest to you to go to the refrigerator and look for something to eat when you know that you are not even hungry? You might say, “I don’t want the devil to tempt me to

do anything.” Then why don’t you just resist him rather than eating that cold slice of pizza? In these moments our “will” overrides our “desire.”

If a demon “interferes” during a TPM session by creating a scary image, erecting a black wall, or mocking and harassing a Mentee, this is an indication of the Mentee’s will in that moment. It may not be what a Mentee says he wants but it is what they “will.” When this occurs, it is time to move over to the SOLUTION Box to determine why the Mentee is choosing to allow this to happen.

What follows is an example of how this might look:

*Mentor: “What’s going on right now?”*

*Mentee: “I’m not sure. I was focusing on my emotion when, all of a sudden, I began hearing these voices taunting me. They are telling me that I am a loser and will never get this right.”*

*Mentor: “How does that make you feel?”*

*Mentee: “I don’t know; belittled. I was feeling a lot of anxiety before, but the voices are making it really hard for me to focus now.”*

*Mentor: “What comes to your mind as you focus on what you are feeling?”*

*Mentee: “... nothing really. I’m sorry, it’s these voices. They are too distracting. I don’t think I can do this.”*

*Mentor: “How does that make you feel?”*

*Mentee: “The same. I just can’t focus.”*

Notice how the “voices” have made it difficult for the Mentee to proceed. This is a possible indication that the voices are being used as a solution. The Mentor now moves to the SOLUTION Box and asks the first question.

*Mentor: “Do you sense any resistance or hesitation at the thought of not being distracted by these voices but rather resisting them and focusing?” (SOLUTION Box)*

*Mentee: “Hmm ... I don’t want the voices to be there ... but as I was listening to your question, it was as though I sensed myself take a step back ... like I was nervous about moving in that direction.”*

*Mentor: “What do you believe would happen, if you were to choose not to be distracted by the voices, that would cause you to resist or hesitate doing so?”*

*Mentee: “I guess if I’m not distracted, then I have to fully embrace my pain and that might overwhelm me.”*

*Mentor: "So then, the reason for staying distracted is what?"*

*Mentee: "As long as I am distracted by the voices, I won't be overwhelmed by the pain."*

*Mentor: "Not that it is true, but does it feel or seem true that as long as you are distracted by the voices, you won't be overwhelmed by the pain?" (BELIEF Box)*

*Mentee: "Yes, that feels true."*

*Mentor: "Lord, what do you want Kathy to know?" (TRUTH Box)*

*Mentee: "I could sense the Lord pointing out the fact that my staying distracted is keeping me in pain. If I will just choose to focus, He can show me the truth."*

*Mentor: "Does it still feel true that as long as you are distracted by the voices, you won't be overwhelmed by the pain?" (TRANSFORMATION Box)*

*Mentee: "No, that doesn't seem true anymore."*

*Mentor: (checks the clock) "What are you feeling now?" (EMOTION Box)*

*Mentee: "Well, the voices seem to be gone, and I can feel the anxiety again."*

Here we see that the distracting voices were being used for the purpose of avoiding pain. The voices were not a "problem;" they were being used as the Mentee's "solution." Once the Solution Belief was identified and dealt with, the Mentee was able to stay focused and move forward. She was not actually being hindered by the voices, but rather, she was unable to move forward because of her fear of being overwhelmed by her emotions. She needed a "solution" to this problem, and the devil was more than happy to oblige.

Keep in mind that people will not generally quickly confess that they are allowing demons to provide them a way of escape. You may have to spend a little time explaining the concept of "solutions" and discussing the purpose behind each of the questions in the SOLUTION Box. However, if the demonic manifestation continues, then it can only do so by the person's consent.

Let us look at another example;

*Mentee: "The whole situation at work has me stressed out!"*

*Mentor: "What comes to your mind as you focus on what you are feeling?" (EMOTION Box)*

*Mentee: "I immediately think of my Uncle who abused me over and over as a little child. I don't want to think about that memory. It is terrible. I cannot do this... wait a minute ..."*

*Mentor: (waits)*

*Mentee: "I'm not sure what this is about but I don't like it."*

*Mentor: "What's going on right now?" (Lost/Unsure Question)*

*Mentee: "As I was just thinking about that terrible memory, a huge, black wall appeared in my mind that seems to be blocking everything out. It seems evil and demonic!"*

*Mentor: "How does that make you feel?" (EMOTION Box)*

*Mentee: "Afraid! It makes me really uncomfortable. It is very evil somehow."*

*Mentor: "What comes to mind as you focus on what you are feeling?"*

*Mentee: "Nothing. The only thing coming to mind is that big scary wall."*

*Mentor: "How does that make you feel?" (EMOTION Box)*

*Mentee: "Afraid. It is so evil!" I cannot go forward. It is a dark evil and it is blocking me."*

*Mentor: "What comes to your mind as you focus on what you are feeling?"*

*Mentee: "Just the wall! Nothing else comes to mind."*

Here we see the mental image of a large black wall that the Mentee claims is blocking his progress. A well-meaning but misinformed Mentor may feel the need to go on the attack and flush out the demon. He may view what is going on as the person being hindered and needing to be rescued. But let's explore a different option by focusing on the Mentee's emotion, belief, and choice, rather than the potentially demonic manifestation.

*Mentor: "Do you sense any resistance or hesitancy at the thought of not having that wall there?" (SOLUTION Box)*

*Mentee: "No. I want it gone. Please do something to make it go away!"*

*Mentor: "That is not what I am asking. I did not ask if you want it gone, but rather, do you feel any hesitation or resistance at the thought of it being gone and not there?"*

*Mentee: "It seems weird, but yes, maybe a little. Yeah, I think I do."*

*Mentor: "What do you believe would happen if the wall wasn't there that would cause you to resist the thought of not having it?"*

*Mentee: "Well, if the wall was gone, I would be free to move forward and I would have to remember that terrible memory. I don't want to do that."*

*Mentor: "So then, the reason for keeping the wall up is what?"*

*Mentee: "The wall is keeping me from having to remember what I don't want to remember."*

*Mentor: "Not that it is true, but does it seem true that the wall is keeping you from having to remember what you don't want to remember." (BELIEF Box)*

*Mentee: "Yeah. As strange as that sounds, that is what seems true."*

*Mentor: "May we present that belief to the Lord?" (TRUTH Box)*

*Mentee: "Yes."*

*Mentor: "Lord, what do you want Andrew to know?"*

*Mentee: "He said, 'Remembering it is not the same as being there. I am not there anymore and I can look at it again.'"*

*Mentor: "Does it still seem true that the wall is keeping you from having to remember what you don't want to remember?" (TRANSFORMATION Box)*

*Mentee: "No. I always remember it whether I look at it or not."*

*Mentor: "What are you feeling now?" (EMOTION Box)*

*Mentee: "The wall just went away and now I really feel afraid. But I am Okay. I am ready to do this."*

*Mentor: "What comes to your mind as you focus on what you are feeling?"*

In this example, the Mentee allowed a wall to be erected in an effort to keep him from having to look at the memory. Again, the wall was the person's solution but not his problem. If the Mentor were to attempt to go after the "demon" wall, they would actually be picking a fight with the Mentee's solution behavior instead of the forces of darkness. The Mentor would be struggling to tear down what the Mentee had purposefully erected or allowed the demon to supply.

In our final example, we examine yet another potential type of demonic manifestation. This time, rather than provide a solution, the demon will act as a "lie-detector." It will also show how to use the clarifying questions discussed earlier, which help a Mentee see that they are in executive control and that demons cannot force a person to do anything. Let's assume that we are jumping into a session in progress. They just asked the Lord for truth regarding a lie that was identified.

*Mentor: "Does it still feel true that you are worthless?" (TRANSFORMATION Box)*

*Mentee: "No, that no longer seems true. Thank you, Lord."*

*Mentor: (checks the clock) "What are you feeling now?" (EMOTION Box)*

*Mentee: "I just had the thought, 'This TPM stuff will never work for me. I didn't really hear from God just now. I will never be free.'"*

*Mentor: "How does that make you feel?"*

*Mentee: "Anxious; worried; a little scared. I don't think these are my thoughts ... It's as though*



*someone else is mocking me inside my head. I don't like it ... it's scary!"*

*Mentor: "What comes to mind as you focus on what you are feeling?"*

The Mentee lowers her head and her voice noticeably changes to a guttural tone, suggesting a possible demonic presence.

*Mentee: "Ugh, grrrrr ... YOU CANNOT SPEAK TO HER ... SHE IS OURS!"*

*Mentor: "What's going on right now?"*

*Mentee: "Please help me! Grrrr ... I can't make this stop! Help me...It's a demon!" "Grrrrr SHE IS MINE! LEAVE US ALONE!"*

The Mentor pauses the TPM session for a moment and asks a few orientation questions to bring clarification.

*Mentor: "Well, if we can, I'd like to pause our session and take a moment to ask you a couple questions."*

*Mentee: "Ok, just please do something! This is really scary!"*

*Mentor: "Do you believe that a demon can violate your will or force you to do something that you do not choose to do? For example, can a demon make you sin?"*

*Mentee: "No, it can't make me sin ..."*

*Mentor: "Alright then, if a demon can't make you sin -- which would be the very thing it would want you to do -- what can it force you to do?"*

*Mentee: "Well ... I guess it can't make me do anything."*

*Mentor: "So then, if a demon can't force you to do anything against your will, why do you think it was able to do what it was doing just a moment ago? Was it forcing you to allow it to manifest?"*

*Mentee: "No, I guess not ... I've never thought about it that way before."*

*Mentor: "Ok, would you like to continue?"*

*Mentee: "Yes ..."*

*Mentor: The Bible says that all we need to do concerning the devil is "submit to God and resist the devil and he has to flee." Are you willing to resist this devil and not allow it to do what it was doing?"*

*Mentee: Yes. I am going to take control here. No more demons.*

*Mentor: (Checks the Clock) "Alright, what are you feeling now?" (EMOTION Box)*



Did you see how the person was in total control the entire time? The only reason why the demon was able to do what it was doing was because the person allowed it. In this case, the Mentee was simply ignorant of the fact that she didn't have to let the demon do what it was doing. Once she realized the truth, she simply resisted. Remember that "*resisting the devil*" is all that is required of us to send it on its way. (Jas. 4:7).

NOTE: Keep in mind that the questions supplied here are not a part of the TPM MAP and are only used to educate the Mentee concerning the truth about what a demon can and cannot do.

Let's continue the session;

*Mentee: "Well, I don't hear the voices, but I am really feeling anxious and afraid."*

*Mentor: "What comes to your mind as you focus on what you are feeling?" (EMOTION Box)*

*Mentee: "It makes me think of the times that I was called to the front of the class in school. I hated that!"*

*Mentor: "How does that make you feel?" (EMOTION Box)*

*Mentee: "Really afraid ..."*

*Mentor: "What comes to mind as you focus on what you are feeling?"*

*Mentee: "Basically the same memory. I recall one time, in particular, when our teacher called my name and told me to write the capitals of each state in the U.S. I tried but didn't know all of them. I couldn't do it!"*

In this example, notice that seemingly demonic thoughts do not appear to be disrupting the flow of the session. The Mentor simply continues following protocol and asking appropriate questions.

*Mentor: "How does that make you feel?" (MEMORY Box)*

*Mentee: "Anxious; nervous."*

*Mentor: "Why do you feel that way?"*

*Mentee: "The other kids knew how to do it, but I was too dumb."*

*Mentor: "How does that make you feel?"*

*Mentee: "Less than the rest of the kids, like I am defective."*

*Mentor: "How does that make you feel?"*

*Mentee: "It makes me feel bad, like I'm defective."*

*Mentor: "Why do you feel that way?"*

*Mentee: "I feel like I am defective. Something is wrong with me."*

*Mentor: "Why does believing that there is something wrong with you make you feel that way?"  
(Looping Question)*

*Mentee: "Because, like I said, I am defective; there is something wrong with me." (Same response and fits the definition of "heart belief," so we go to the BELIEF Box)*

*Mentor: "Not that it is true, but does it feel or seem true that you are defective and there is something wrong with you?" (BELIEF Box)*

*Mentee: "Yes. That feels very true!"*

*Mentor: "Lord, what do you want Sofia to know?" (TRUTH Box)*

*Mentee: "... Ha, I sensed Him say, 'Just because you don't know something doesn't mean you are defective. There are a lot of very smart people who do not know the state capitals.'"*

*Mentor: "Does it still feel or seem true that you are defective and that there is something wrong with you?" (TRANSFORMATION Box)*

*Mentee: "No, that just seems silly now ..."*

*Mentor: (Checks the clock) "What are you feeling now?" (EMOTION Box)*

*Mentee: "I feel okay. I don't sense the anxiety or fear anymore and those hateful thoughts are still gone as well. Thank you, Lord Jesus!"*

Hopefully you can see how keeping the focus on the Mentee and their beliefs, feelings, and choices is much more effective than viewing a demon as the problem. This approach recognizes the Mentee's free will and responsibility and honors the biblical view of Satan as a defeated foe and a tool in the hands of a loving God. The overall goal is to help a Mentee position themselves to receive truth and perspective from God, rather than simply shooing a demon away and giving it the attention it craves.

Suffice to say, we (Ed and Joshua) have not had any manifestations during a ministry session for many years because of our current practices. By doing a little preparatory work with the person with whom we are ministering, all demonic manifestation has ceased. We encourage you not to confuse your authority in Christ with having the power to fight the devil. Authority forgoes any need for confrontation. You never need to engage a demon. Instead, give your attention to the person in front of you.

Someone might ask "What do I do if the person is so completely worn out from being "oppressed" that they no longer have the strength to resist the devil?" Firstly, the person may be genuinely worn out, but it is not because they are resisting the devil. Rather, they are struggling against their own lie-

based beliefs. Remember, the demon is not the problem; in fact, it is likely being used as a solution unknowingly by a Mentee. Secondly, the pain and discomfort a Mentee feels is not due to the devil. We feel whatever we believe. Satan may have poked at the Mentee causing them to feel the consequences of their lie-based beliefs, but the devil is not the source of the pain.

It is vitally important to realize that a Mentee is not fatigued from holding up their shield of faith, but rather, the shield they are holding up has holes in it. Every impurity in their faith serves as a target for the enemy. When the devil launches a fiery dart in the Mentee's direction and it impacts a lie, the vulnerability in the person's armor is revealed. Please hear us when we say, "*That is a good thing!*" Satan's actions were just used to point out a lie that the Mentee believes to be true, giving the Mentee the opportunity to confess what they believe and petition the Lord for truth.

The devil is our enemy, but he is not our problem. We must recognize that Satan is used by God to point out the real problem that needs to be addressed: we have yet to be convinced of the truth. The Lord works tirelessly in His ministry to us, using every means at His disposal, motivated by a passionate love for each of us. God so deeply desires that we know the truth that He has sent His Spirit to convince us of it (John 16). When we know the truth in our hearts, our spiritual shield will extinguish every flaming arrow that is sent our way, proving the genuineness of our faith (Eph. 6:16, 1 Peter 1:7).

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**WHEN THE DEVIL LAUNCHES A FIERY DART IN THE MENTEE'S DIRECTION, AND IT IMPACTS A LIE, THE VULNERABILITY IN THE PERSON'S ARMOR IS REVEALED. HOWEVER, WHEN WE KNOW THE TRUTH IN OUR HEARTS, OUR SPIRITUAL SHIELD WILL EXTINGUISH EVERY FLAMING ARROW THAT IS SENT OUR WAY, PROVING THE GENUINENESS OF OUR FAITH (EPH. 6:16, 1 PETER 1:7).**

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### *More on "Spiritual Warfare"*

If you have a history of using some form of spiritual warfare, you may find it difficult to stop fighting the devil. However, most believers would agree that Satan is a defeated foe and we share in Christ's victory. Logically, we know that battle and victory cannot co-exist, so it really makes no logical or theological sense to engage the devil in any form of warfare when we say we believe that we are victorious.

Even so, some of us have spent a great deal of time and energy in our attempts to drive demons out of our church services, our homes, our cities, etc. We have used crucifixes and olive oil as weaponry

or some sort of “demon repellent.” The mere thought of being in the same room with demons would send many of us scurrying around in battle mode. The ironic truth is that there are probably demons everywhere in numbers that we cannot fathom. Nevertheless, they can do nothing apart from deception and willful human cooperation. Let us never forget the simple truth of 1 John 5:18 that says that because we are born of God, the evil one cannot even touch us! If he cannot touch us, what can he do?

Jesus spent forty days walking around in the wilderness with Satan at His side. You would think that Jesus would have driven the devil off right away, but instead, Jesus spent a significant amount of time in conversation with Satan. Obviously, this does not mean that we are to spend any time talking with the devil, but it is important to realize that Jesus did. At that time in the life of Jesus, the devil was serving a purpose in the grander scheme of God’s plan; just as he continues to do today.

If our frame of reference for dealing with the devil is modeled after the actions of Jesus and His disciples before the cross, then we will probably only see one course of action: confrontation. However, before we draw our swords, it might be helpful to ask ourselves a few questions:

*“Did what Jesus accomplished on the cross have any impact on the devil? For example, did the cross affect what the devil can or cannot do?”*

Most believers would say that Satan was defeated by the death of Christ. If this is the case, how we choose to deal with the devil should reflect this reality. If not, our actions and stated beliefs are in utter contradiction to what Jesus accomplished, for we say that the cross was the devil’s defeat and yet we continue to fight.

*“Can a demon violate our will or make us do something that we do not choose to do?”*

As discussed before, the obvious answer is “No.” If a demon is unable to make us do something that we do not want to do, this means that the demon has been given permission to do whatever it is doing. So, if the devil is not using force against us, why would we need to use force against him? If he is only able to do what he is doing because of our own deception, then the goal should be to address our false beliefs so that we find freedom through truth instead of warfare, struggle, or effort.

*If the devil cannot “touch us,” then how might we explain feeling oppressed, defeated, or under attack?*

The Scriptures declare that *“He who was born of God keeps him, and the evil one does not touch him”* (1 John 5:18). Our real troubles come from within us and not from outside forces. We believe lies

and need to have God's Spirit convince us of the truth. When we know the truth, we will experience the fruit of the Spirit.

*Since the devil is a "lie detector" and "sin-based solution provider," what might be the best way to respond to him?*

Here again, the obvious answer is to take responsibility for what is being exposed within us and resist his schemes (short-sighted solutions). The Scripture provides a clear two-step plan, "*Submit therefore to God. Resist the devil and he will flee from you*" (Jas. 4:7).

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**IF THE DEVIL IS ONLY ABLE TO DO WHAT HE IS DOING BECAUSE OF OUR OWN DECEPTION, THEN THE GOAL SHOULD BE TO ADDRESS OUR FALSE BELIEFS SO THAT WE FIND FREEDOM THROUGH TRUTH INSTEAD OF WARFARE, STRUGGLE, OR EFFORT.**

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### ***Satan is God's Devil***

None of these truths diminish the reality that Satan is evil, he hates each and every one of us, and he continuously searches for ways to trick us into believing things that are untrue, which cause us to do things we really do not want to do. He is the enemy of our souls and only has evil planned for us. Nevertheless, he belongs to God and was created by God and for God. Again, we are reminded of the truth that "*For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him*" (Col. 1:16).

Because of the previous paragraph, God is not wringing His hands in concern about what to do about this menacing devil. In fact, Satan is not causing any trouble or concern for God. How can a finite creature be any threat to an omnipotent Creator?

The early reformer Martin Luther once said;

*Why should you fear? Why should you be afraid? Do you not know that the prince of this world has been judged? He is no lord, no prince anymore. You have a different, a stronger Lord, Christ, who has overcome and bound him. Therefore, let the prince and god of this world look sour, bare his teeth, make a great noise, threaten, and act in an unmannerly way; he can do no more than a bad dog on a chain, which may bark, run here and there, and tear at the chain. But because it is tied and you avoid it, it cannot bite you. So, the devil acts toward every Christian.*

## ***Comprehension Questions***

1. How might confronting the devil during a ministry session actually be counterproductive to the purpose of the TPM Process?
2. How do you respond to the fact that sin and evil came into the world because of man's choices rather than the devil's actions? Whose fingerprints are always on every act of evil in the world today?"
3. Satan belongs to God, and God can remove him from the earth any time that He chooses. Satan has no choice but be here and will remain until God is finished using him. With this in mind, how should we view the devil's involvement in our lives?
4. What determines the power deception holds on any person?
5. What are the benefits of the enemy's attack on us? (Remember, his fiery arrows only find their mark when they hit a lie we believe.)
6. Did what Jesus accomplished on the cross have any impact on the devil? If so, how is this reflected in how you deal with him?
7. If the devil cannot "touch us," then how might we explain feeling oppressed, defeated, or under attack?
8. Since the devil is a "lie detector" and "sin-based solution provider," what might be the best way to respond to him?
9. How do you respond to what Martin Luther believed about the devil? What is the best way to deal with a bad dog on a chain?

# Chapter Sixteen

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## Extended Discussions

### *What if the TPM Questions “Don’t Work?”*

A novice Mentor of TPM may occasionally find that the questions on the TPM MAP do not always appear to “work.” They might think that the wording is lacking, inadequate, or even random. Unfortunately, this leads some well-meaning Mentors to alter questions or create new questions altogether. Using altered questions and creating new ones is entirely up to the person doing so, but if this is the case, they should not be calling what they are doing “Transformation Prayer Ministry.” Actually, this issue is explainable and entirely avoidable.

If the questions are truly flawed, the problems attributed to them would be consistent and repeatable in all cases. However, this is simply not what is being reported by the tens of thousands that are using this ministry process. The vast majority of Mentors, who use the questions as written, have consistently positive results. Only a small percentage of Mentors report having difficulty. This indicates that the issue lies not with the questions, but in their implementation. If a tool produces a predictable, positive outcome for a majority of users, then the tool is not likely the issue.

We suggest that any issue or hindrance that might cause the questions to seem lacking, redundant, or flawed can be traced to the Mentee’s lack of understanding regarding the TPM Process, a Mentor’s mishandling of the questions, or some combination of both.

If both parties have a solid understanding of the Purpose, Principles, and Process of TPM, we are confident that these issues should not surface! In fact, a Mentee should expect to see successful results if they know the Process, even if a Mentor misunderstands most of the Process. A well-equipped Mentee can move forward in spite of a poorly equipped Mentor.

Joshua Smith commented on this during a live seminar:

*You can accomplish a great deal more with an ill-equipped Mentor and a well-equipped Mentee than you can with a well-equipped Mentor and an ill-equipped Mentee. For example, if you were to work with me and do a terrible job as Mentor—asking the wrong questions at the wrong times, attempting to lead, guide, and direct me, or wrongly make up your own questions on the spot—we will still have a successful session. At some point, I would simply tune you out and move forward on my own.*

*I would be able to do this because I know the Process well, I understand the Principles, and I am intentionally applying TPM to accomplish its intended Purpose. I am a well-equipped Mentee. I know what I am doing. This should be the goal of every Mentor; to effectively equip the Mentees who God has placed along their path. You want to make your involvement in their mind-renewing journey less and less necessary.*

*If a Mentee has an extremely limited understanding of the Process and the Purpose behind asking each question, a Mentor may end up frustrating both parties, even if they are asking appropriate questions at appropriate times. The session may end up feeling cumbersome and repetitive. The Mentee might wonder why the Mentor keeps asking the same questions over and over, while the Mentor may panic when the Mentee's responses do not reflect what was illustrated in the training. This is all due to a lack of understanding. The Mentee has not been properly equipped. It really is that simple!*

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**“YOU CAN ACCOMPLISH A GREAT DEAL MORE WITH AN ILL-EQUIPPED MENTOR  
AND A WELL-EQUIPPED MENTEE THAN YOU CAN WITH A WELL-EQUIPPED  
MENTOR AND AN ILL-EQUIPPED MENTEE.”**

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### ***Equipping the Mentee is key!***

A Mentor obviously needs to have a working knowledge of the Process, the TPM MAP, and the Purpose behind the questions but the biggest leap in effectiveness comes when Mentee begins making connections and grasping important concepts. For example, something as simple as a



Mentee realizing that none of the TPM questions are asking them to do anything or even try to do anything can go a long way when applying the Process. If the Mentee fails to understand this basic point, they will likely interpret what a Mentor asks as instruction or guidance. The Mentee will look to the Mentor for direction, rather than viewing the session as part of their own personal journey with the Lord.

This often leads to a Mentee waiting on a Mentor to “take the next step,” rather than the other way around. This becomes quite apparent after a long pause when a Mentor asks, “*What’s going on right now?*” and a Mentee responds by saying something like “*Oh, I was waiting on you to ask a question,*” or “*Sorry, what was I supposed to be doing?*” As quickly as possible, a Mentee needs to be made aware that he or she is in the driver’s seat. This is *their* journey. A Mentor is simply along for the ride while using the TPM MAP to keep track of a Mentee’s location.

Whenever the Mentee responds to the question with information that has not been asked for, this is a good indication that the Mentee does not understand what is being asked. For example, if the Mentor asks, “*What comes to your mind as you focus on what you are feeling?*” and the Mentee says, “*I am trying to remember, but I can’t,*” then he does not understand what is being asked. He was not asked to try to remember. He was asked what came to his mind. If the Mentee hears, “*Try to remember*” then that is what he will do. Every question in the TPM Process has been carefully crafted to accomplish a specific purpose. It is imperative that the Mentor know what this is and that he helps the Mentee to do the same.

***A Mentor does not follow the MAP; they use the MAP to follow the Mentee.***

A Mentor is not leading or guiding the session. A Mentee is the one who should determine the path. It is important that a Mentor understand that they are to follow a Mentee and use the Mentee’s responses to determine what question to ask next. As a simple example, a Mentee might tell their “story” while in the EMOTION Box, saying “*My wife criticized me this morning about the fact that I did not take out the trash after she asked me to last night. At first, I was angry, but right now I am feeling feel weak and powerless.*”

If in this situation a Mentor is following the map instead of using the map to track the Mentee, the Mentor might mistakenly ask “*How does that make you feel?*” However, an astute Mentor who is following the Mentee will realize that this question has already been answered (“weak and powerless”) and does not need to be asked. The Mentee’s words have told the Mentor where he is on the MAP.

He has already answered the first EMOTION Box question and is ready for the second. As such, the appropriate question to ask is, “*What comes to mind as you focus on what you are feeling?*”

Following the MAP, rather than the Mentee, also runs the risk of frustrating a Mentee as the Mentor constantly forces the Mentee to backtrack and repeat steps. Understanding this concept alone will streamline many sessions. The MAP tells you where you are, but not where to go or even where you are going.

Another place where this misstep is common is the SOLUTION Box, especially when a Mentee is somewhat familiar with the concept of “solutions.” The Mentee may say something like “*My emotions just went away. I think that I’m resisting connecting with what I feel because I believe I will be overwhelm if I do.*” If a Mentor does not know any better or was simply not paying attention, they might ask “*Do you sense any resistance or hesitancy at the thought of connecting with your emotions?*” However, as you likely noticed, the Mentee is ready to answer the third question in the SOLUTION Box (i.e. the Mentee understands their resistance). The Mentor has just caused the person to go back two questions. This is redundant, unnecessary, and easily avoidable.

This can also happen in the ANGER Box. In response to a Mentee saying something like “*I think I am angry at God because He let that happen to me!*”, a Mentor should ask “*Why does believing that make you feel angry at God?*” The Mentee has already answered the questions, “*Who are you angry toward?*” and “*Why are you feeling angry toward God?*” If the Mentor ask any of the other ANGER Box questions instead, the Mentor is failing to follow the Mentee. The Mentor must help to equip the Mentee and learn to keep up, lest the Mentor become a hindrance themselves!

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**IT IS IMPORTANT THAT A MENTOR UNDERSTAND THAT THEY ARE TO FOLLOW A MENTEE AND USE THE MENTEE’S RESPONSES TO DETERMINE WHAT QUESTION TO ASK NEXT.**

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### ***What About Breaking Vows and Curses?***

After being violated by her “trusted” uncle as a little girl, Tiffany vowed never to trust another man again. Maggie was mocked and teased by the other kids in her school about being overweight, she made a vow to take full control over her eating habits, which led her to bulimic behaviors. Jack watched his mother sob uncontrollably at his father’s funeral, in that moment he vowed never to allow himself to feel or express his emotions in that way. While Toby tended to his still throbbing black eye, he vowed never to be like his drunken father.

As you can see in the examples listed above, vows are made in response to perceived problems, such as the fear of getting hurt again, the prospect of being out of control, or the simple thought of turning out like your dysfunctional parent. The vow is kept because the person who made it believes it will solve the perceived problem. Examples of other commonly made vows include:

*“No one will hurt me like that again; I will always be in control.”*

*“I will never treat my kids the way my mother treated me.”*

*“They may make me \_\_\_\_\_, but no one can make me \_\_\_\_\_.”*

*“Since girls always get hurt, I choose to be a boy.”*

*“When that happened, I put up a wall inside to keep from feeling.”*

*“I will never do that again.”*

*“I will never cry again.”*

*“I will never allow myself to \_\_\_\_\_.”*

*“I swore from that moment to always \_\_\_\_\_.”*

Ed Smith shares this story about how he used to deal with vows that surfaced in a ministry session:

*Years ago, a man (I'll call him James) came to me seeking spiritual help. He told me his life was falling apart and he believed he was being oppressed by demons. He had been involved in occult practices and had made vows that he believed held him bound. My approach at that time was to engage in spiritual warfare by identifying and renouncing vows, tearing down strongholds, denouncing legal rights, confessing the sins of my forefathers, and more. I led him to reclaim “stolen ground” that I mistakenly believed he had given over to the enemy.*

*I viewed James as a victim who needed to be rescued from the “spiritual forces of darkness.” I thought he needed me to deliver him from something that was holding him captive against his will. From my misguided perspective, his will was being violated by outside forces and therefore, he needed to be rescued.*

*During those early years of ministry, I often found myself confronting the enemy and performing “search and rescue” missions. I had somehow come to believe that vows held spiritual power over the person and needed to be broken. I also assumed that there was usually some demonic element involved or an evil “stronghold” that needed to be torn down. Confronting demons and engaging in some form of “spiritual warfare” was to be expected.*

*Thankfully, I have since discovered many important truths and no longer apply any of those early practices. I was mistaken in my earlier approaches and I am seeing a much higher success rate*

*and more consistent results today than ever before and not having to confront and wrangle with a defeated devil anymore.*

*Today, I realize that a vow is only “powerful” because of the belief that supports it. A lie-based belief only has power because it is believed. If vows are really as powerful as some people say that they are, then why don’t our new year’s resolutions and wedding vows hold up better than they do? The truth is, a vow is nothing more than a solution we have devised to solve a perceived problem. They are not demonic, spiritual or anything more than what we believe. When the Lord convinces our hearts of the truth about our vows, they will fall by the wayside along with the other lies we once believed. Making a vow accomplishes nothing unless it is held in place by a lie-based belief.*

*Still others believe vows hold people captive, as though the person has had heavy chains draped over them. Yet a person is never held captive by a vow; if anything, the vow is held captive by the person. As long as the person believes the vow will “solve the problem,” they will not release it because, from their perspective, to do so would be dangerous, wasteful, and foolish. Letting go of the vow means being without a solution to their problem. Being left with the problem would mean they become like their mother, get hurt again by the uncle, lose control, be rejected, become overwhelmed, etc.*

Here are a few simple examples to illustrate this concept:

***Perceived Problem:*** “I am being hurt and am powerless to stop him.”

***Solution Behavior (vow):*** “I will never let a man hurt me again.”

***Perceived Problem:*** “I am out of control and I am going to die.”

***Solution Behavior (vow):*** “I will never lose control again.”

***Perceived Problem:*** “Because I failed, I am rejected and a disappointment.”

***Solution Behavior (vow):*** “I will never fail again.”

Like every other solution behavior, vows are supported by the belief that the vow will solve the perceived problem being faced by the person. As such, the vow should be addressed like any other solution. During a TPM session, all manner of things may potentially surface such as unholy vows, one-flesh bonds, confessions of occult practices, the sins of the father, etc. Yet none of these things are the real problem, and therefore, renouncing and breaking vows or curses is unnecessary. None of these things holds any power or poses any threat. Our focus should be on identifying the lie-based reason for holding onto a vow, then going to the Lord for truth.

If a Mentee reports a vow during a ministry session, treat it like any other solution behavior. Simply head to the SOLUTION Box;

*Mentor: "I am not asking you to release your vow, but do you sense any resistance or hesitancy at the thought of doing so?" (SOLUTION Box)*

*Mentee: "Yes, I think so ..."*

*Mentor: "What do you believe might happen if you were to release it that would cause you to hesitate or resist letting it go?"*

*Mentee: "If I let it go, I will get hurt again."*

*Mentor: "So then, the reason for maintaining your vow is what?"*

*Mentee: "The vow ensures that I am safe."*

From here, simply continue following the protocol by heading to the BELIEF Box using the Solution Belief that was just identified, ask for truth, then check for transformation. Nothing more needs to be done concerning the vow. There is no need to renounce anything, tear anything down, or cast anything out. Simply identify the lie-based belief, ask the Lord for truth, and check for transformation. If the person has received the Lord's perspective the vow will no longer feel valid. In most cases the person will say that it sounds silly or ridiculous. When a Mentee no longer has any lie-based reasons for maintaining a vow, it will no longer serve any purpose and will cease to influence the Mentee in any way.

### ***Is Sharing a "Word of Knowledge" and "Prophesying" Helpful in a TPM Session?***

*"For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit ..." (1 Cor. 12:8)*

The interpretation and application of this Scripture passage differ greatly from one person to the next. Nevertheless, from time to time, we are asked if sharing "words of knowledge," "words of wisdom," "words of prophecy" or "speaking for God" are ever helpful or appropriate in the context of a TPM session. While these practices may be beneficial in other ministry contexts, they actually hinder the TPM Process.

These practices, as well as biblical counseling, spiritual instruction, guidance, encouragement, or praying for a Mentee out loud, may all have value in a different context, but if applied during a TPM session, each of these practices shifts a Mentee's focus and unnecessarily grants a Mentor more

authority and involvement than appropriate. A Mentor will have misappropriated a leading role in guiding a Mentee, rather than following them. This is not appropriate within the context of TPM.

Although it is common in many other ministry models for the facilitator to interject his or her thinking, opinions, and insight, or to ask probing questions, attempt to assist in figuring out what is going on, and more, none of these things should ever be found in a TPM session. In TPM, we do not believe that the Mentee needs any help from the Mentor to be able to expose what they believe and look to the Lord for truth. If the Mentee knows what he or she is doing, no outside involvement is needed.

In the context of a TPM session, a Mentor never needs to share “words of wisdom or knowledge,” or any prophetic utterances, spiritual insights, imaginations, or personal opinion as to what they might think the Mentee needs to know concerning the truth. What you do outside of the ministry session is totally up to you, but if you are calling what you do “TPM,” then please follow the process protocol so that you do not create unnecessary confusion about what you are doing.

No matter how the aforementioned passage is interpreted or applied, restraint is needed if you are to apply a pure form of TPM. The aforementioned gifts may prove helpful when applied in their proper context, but they are not appropriate during a TPM session.

We are not attempting to regulate when these gifts should be used but simply to establish proper protocol when applying TPM. No aspect of TPM replaces any personal talent, personality trait, or genuine gift of the Spirit. God is free to use any avenue He chooses to bring about restoration to those who seek Him. However, none of these actions or practices are needed or appropriate in the context of TPM.

In TPM, we recognize that a Mentee is fully capable of accomplishing every necessary step in the process for which they are responsible. This obviously does not include the Spirit’s illumination of truth, which is His role alone. However, everything else that needs to happen exists fully within a Mentee’s ability and capacity once they have been equipped and know what they are doing. Nothing hidden within a Mentee’s mind that they did not “hide” themselves. There is no door standing in the way, for which they do not have a key. Nothing can keep a Mentee from what God has for them, other than their own willful decision NOT to “... *draw near to God*” (Jas. 4:8).

As a result, a Mentor never needs to “speak for God” in a TPM session. The Spirit is fully capable of speaking directly to each of our hearts and every one of us is able to listen and receive. No one can keep me from communicating with God; likewise, my communication with Him does not

require anyone else's involvement. When the Holy Spirit speaks directly to a Mentee's heart, this personalized truth will instantly bring forth mind-renewal and genuine transformation (Rom. 12:2). Never forget the reality that even though you can tell the Mentee the truth, you cannot persuade them to believe it with the heart. That is solely a work of God's Spirit.

### ***Why do some Mentors feel compelled to speak for God?***

If sharing words of knowledge and wisdom or "speaking for God" are not needed in a TPM session and are even a hindrance, why would a Mentor still feel the urge to do so? Some well-meaning Mentors feel compelled to share a word of knowledge, prophetic utterance, spiritual insight, etc. when they get lost or stuck in a session and do not know what else to do. Although this is sometimes viewed as spiritual, it is more likely an attempt to rescue the person or to cause something to happen.

When a novice Mentor has a Mentee who simply will not cooperate, keeps getting stuck, wanders around aimlessly, reports seeing dark black walls blocking the path, is plagued with hordes of demons, the Mentor may default to what is more comfortable and speak a "word of wisdom," share some spiritual insight, or give interpretation for what they believe is happening. This is a major violation of TPM protocol.

We can and should pray as the Apostle Paul prayed:

*[That] the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe" (Eph. 1:17-19).*

This prayer is always appropriate in helping a person to come into the knowledge of the truth, which leads to mind-renewal and transformation. However, pray for this at the beginning of the session or silently so as not to distract a Mentee from their journey and communication with the Lord. Also make careful note about where the "spirit of wisdom and knowledge of Him" is coming from. Paul is not dispensing it, but rather asking that the Spirit bring it about. When the "eyes of our hearts" are opened we will see with our hearts. This is what we also expect to occur in the ministry session.

After a session is over, a Mentor may choose to bring instruction from the Scriptures, speak words of encouragement, or share a personal insight. However, these are forms of discipleship which are outside the scope of TPM and are not needed during the TPM session. Discover, hone, and use the gifts God gave you, but if you are applying TPM, follow protocol exactly.



## **What About Interpreting Dreams and Recurring Dreams?**

TPM gives little to no attention to dreams, nor do we seek to interpret them in any way except for the obvious potential of them being related to our lie-based Heart Belief. Ed Smith has this to say about his personal experience with recurring dreams:

*Through the years, I have had a few recurring dreams that I used to have questions about. It was not until I started using the TPM Process with myself that these dreams ever made sense. The dreams were basically nonsensical in nature, yet they returned over and over. One is a scenario where I am in a church or conference center, sitting on the front row in a room full of people singing the last song just before the speaker will get up to speak. Suddenly, it occurs to me that I am the speaker. There is a flush of fear and panic as I realize that I have not prepared anything, and I have only one more verse left in the song that is currently being sung before I am supposed to deliver a message. I had this dream more times than I can remember, and I always woke up relieved to know that I did not have to go prepare something.*

*I appreciate people who believe they can interpret dreams, but I personally do not have this gift and question how we might ever be sure of what we might be told. Someone might interpret my recurring dream as my believing that I am ill-equipped, I am going to be found out, or that I don't know as much as I let on. Even if all of this were true, I am still in the same place and the dream would probably show up again. Understanding or interpreting a dream does not provide me with any real resolution.*

*However, if the dream is my mind's attempt at resolving some unfinished business and is rooted in my lie-based belief, then TPM may be helpful. I have had good results applying TPM to dreams as they are related to my lie-based thinking. I have found that recurring dreams are like any other "trigger" that I may experience in my day-to-day life.*

*I discovered this when I woke up one morning after having one of these recurring dreams. It occurred to me that I was feeling negative emotion. I felt fear and anxiety. As I reflected on this emotion and allowed my mind to associate, I found myself thinking of an early childhood memory where I felt these same emotions. Once the lies were identified, the Spirit revealed His truth and I began experiencing His peace; the dream never returned. I now believe that the dream was my mind's futile attempt to resolve the inner conflict my lie-based Heart Belief created. I was essentially trying to "dream up" a solution.*

*A similar thing occurred with several particular "random" memories that would surface seemingly out of nowhere from time to time on a given day. What was significant about these memories is their recurrence throughout the years and the fact that it was the same memories that were*



*surfacing. I could be sitting in my office thinking about nothing in particular when, all of a sudden, one of the “random” memories would come to mind. It did not seem to be related to anything that I was doing at the time and its contents seemed insignificant.*

*However, like the recurring dreams, this same “random” memory would surface over and over. One day when one of these memories came to mind, I focused more intently upon it. I noticed that it caused a slight emotional stir, so I focused on the emotion and allowed the memory to surface. I was surprised how the memory opened up to a more significant aspect where I had embraced a falsehood. The Spirit provided me with His truth, and I came to a new place of peace. It seemed that my mind had been trying to unload this consciously undetected pain. I am learning that everything has a reason and that nothing is random. I am coming to trust my mind more and more in knowing what needs to happen in this mind-renewal journey with the Lord.*

*I have also discovered that everything we do on a day-to-day basis is connected to and dependent upon belief. Every stirring of our emotion is a reflection of our belief. As we learn to rightly respond to these daily warning signs, we can cooperate with God as He is busy refining our faith and renewing our minds.*

### **Returning to the Same Memory Over and Over**

Most of us have experienced events that became turning points in our lives. These might be described as “watershed” events. The reason why these events are often so impactful is due to what we came to believe in the midst of the event, or shortly thereafter. Some early life events lead us to believe numerous lie-based Heart Beliefs. When this is the case, it is quite common and expected to repeatedly return to the same memory over and over again, when applying TPM. As long as you are identifying additional beliefs or, at least, becoming more familiar with how to apply TPM, then this is by no means time wasted.

Ed Smith had a watershed event in his childhood where a host of lie-based beliefs were established. These beliefs determined the way he viewed life thereafter. Here is a portion of his story:

*My own watershed experience occurred in fifth grade when a child fell off the school bus I was riding on and nearly died. An irresponsible bus driver had allowed the children to stand in and around the stairwell while we were traveling down the highway. When the driver was making a turn, the door flew open and a little boy fell out. His coat sleeve caught on the outside of the door and he was dragged down the highway for a great distance before breaking loose. He was not discovered until later that evening by a passing motorist.*

*That same evening a police officer and a school official came to my house and began what turned into a week-long interrogation and blame-shifting charade. Three other children and I were harshly interrogated and falsely accused. Eventually, we were all exonerated, and the bus driver was punished but in the midst of this experience my heart became saturated with lies.*

*From that day forward, my belief about myself, the world, and God all changed. I felt guilty, fearful, and accused and I responded by withdrawing inwardly. My school grades went from all A's and B's to barely passing with D's and F's. I graduated from high school seven years later at the very bottom of my class, friendless, reclusive, and emotionally defensive. As I took on those lie-based beliefs, they began to shape and form my life.*

The interesting thing about these watershed memories is that we may find ourselves having to revisit them over and over in TPM sessions because they served as the context for multiple layers of lie-based belief to come into existence. Some of you were molested as children, physically abused, or had other horrendous experiences. You probably have memories that you may need to visit more than once to find complete resolution of all the lies that you learned and continue to believe. This is completely normal. Do not become discouraged or think something is wrong. Keep chipping away at lie after lie and hold each one up to the Lord. Remember, the memory is not the problem. If you are able to identify lie-based beliefs and position yourself to receive truth from the Lord, you are doing well!

### ***What are womb memories?***

What is shared in this section is not intended to be definitive or persuasive, but rather, simply exploratory and informative in nature. We encourage you to treat womb “memories” the same way that you might treat any other memory in the context of TPM.

The purpose of memory in TPM is to help us understand why we believe the things we believe and clarify why we feel what we feel. The actual content of what is remembered has little to no impact or influence upon the actual application of the TPM Process. Because this is so, the accuracy of what is reported is not a concern for the Mentor during a ministry session. This is not to say that accuracy is not important in a different context for indeed it may be. However, this falls outside the scope of TPM. The obvious exception would be if a child or elderly person might be in harm's way. If this is suspected, then the Mentor should follow the legal guidelines set forth by his or her local authorities.

A Mentee may report to have remembered any number of things, but this will not affect what a Mentor does; the same questions are used in every session. In a different setting, such as in counseling

or psychology, memory details may have differing levels of value, but not in the context of TPM. Occasionally, a Mentee might report remembering things that are impossible to verify and may even be outright questionable. Again, this is not a concern in the context of TPM as the goal is simply to identify what the person believes that meets the definition of a Heart Belief. A Mentee might even report remembering something that they believe occurred at a pre-verbal time or even as far back as in the womb. Of course, this raises many questions concerning the awareness of events, verbal reasoning, and experiential understanding but none of these things have any impact on how TPM is to be applied.

Some research scientists believe that a fetus feels pain and experiences emotion while in the mother's womb, especially in the final months before birth. It is believed by some that if the mother rejects the baby in her womb and feels hate, resentment, or anger toward the child, the baby may experience these emotions as well. Since emotion is partially a physical glandular process shared between mother and child, this seems plausible. However, this still does not impact TPM protocol in any way. The TPM Process remains the same.

Even though the baby cannot actually have thoughts like "*My mother hates me,*" "*I am unwanted,*" "*I am going to get hurt,*" "*I am alone,*" etc., they may still be impacted in incomprehensible ways. The unborn baby might form memories of the experiences that are dependent upon the continuous development of its mind and mental capacities. If the mother rejected her baby in the womb, it is possible that even though the baby would have no way to cognitively interpret what it was experiencing, the negative emotional experience may nonetheless become the grid for interpretations of other experiences later in life. Of course, we do not have any way to scientifically prove that a child in the womb is forming memories and or belief, but then we also cannot say that they are not.

Here is where we need to understand the meaning of belief. For those who have language, belief is understood and expressed through words that are thought and spoken. However, belief is not limited to or even contained by language. In a sense, Heart Belief has its own "language" and is more substantive than conceptual.

The purest form of belief would be what the Holy Spirit believes. It is interesting to see that in the context of prayer (where we are hopefully expressing the truth of our hearts), the Spirit takes our words and then reinterprets them to the Father without the use of words. We see this in the passage that says, "*we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words*" (Rom. 8:26).

Ed Smith has had numerous experiences where people reported “womb” memories. While he cannot explain this phenomenon, people’s experiences are nonetheless noteworthy. He said this concerning his experiences:

*Is the baby’s mind capable of recording experiences even though it may not have words to describe or the cognitive ability to understand what is happening? I cannot say for sure but at the very least, it seems plausible. Those who have reported experiencing these types of memories, claim that the experience seems valid even though it is impossible to verify.*

*Based upon my experiences with people reporting such “memories” during the TPM process, lies are identified, truth is received, and genuine transformation appears to follow. People are reporting freedom from their false beliefs and giving testimony that behavioral changes are resulting as an outcome.*

*I am not a neuroscientist and have not been trained in the field of brain science, but I am a pragmatist and do learn by observation. I have witnessed many unrelated people reporting similar “memory” experiences and declaring that they feel like they are in their mother’s womb. This does not prove anything, but it seems to suggest that it is possible for a pre-born child to experience emotional memories and hold onto false beliefs. Nonetheless, while these same people are in the MEMORY Box, have each reported to me (without being coaxed or given any suggestion about such things) that they have a sense that they are in their mother’s womb. They report feeling all manner of negative emotions and when they focus on these feelings, they eventually identify what they believe to be their lie-based Heart Belief. When these lies are confessed to the Lord and He reveals His perspective, they report that the lies previously identified as feeling true, no longer felt true, and they report that their emotions changed to match the truth.*

*Who is to say what is happening in these accounts. Are they remembering something that occurred before they were born? I cannot say with any certainty. But then, in this ministry context, does it really matter? The lies that they identified felt true to them and therefore, produced all manner of negative pain and behavioral consequence. However, when they received the truth from the Spirit, they reported transformation. In this I rejoice.*

*There is much we do not know about what happens in the womb or even before conception. God’s Word states, “Before I formed you in the womb, I knew you, and before you were born I consecrated you” (Jeremiah 1:5). This verse says that I was known by God even before I existed! So, there is clearly much for which we do not have answers or explanations.*

*So, when people ask me, “How can a person remember something before the brain is cognitively*

*able to do so?” In other words, “How can we remember before we can remember?” My response is simple, “I honestly do not know.” Any explanation I might provide about “womb memories” would be mere opinion and conjecture. Regardless, in TPM it is not our responsibility to determine the authenticity of any memory in the womb or otherwise but only to look for the source of the emotional pain—the person’s belief.*

**A word of caution:** If a Mentee arrives at a “womb” memory because a Mentor asked the person to envision being in the womb or to go back to the womb, then the Mentor is NOT doing TPM. Any sort of suggestion, guided imagery, or leading questions are to be excluded from the ministry session as they are unnecessary, inappropriate, and a violation of TPM protocol.

### ***Benefits of Believing Lies***

Someone might ask, “*Why didn’t God simply purge our minds of all lie-based beliefs at the cross when we first believed, in the same way that He cleansed us of all our sins?*” This is an astute observation. The vast majority of lies we believed before our coming to Christ were not impacted by the cross. The blood of Jesus cleansed us of all our sins, but our lie-based thinking remained untouched within our un-renewed minds. We know that God is purposeful and intentional, so because of this, there must be a reason why He did not completely take care of our belief problem when He addressed our sin problem.

The cross impacted the believer, resulting in them becoming a new creation (2 Cor. 5:17), but had little initial impact on what they believed. We died with Christ and were resurrected with Him (Gal. 2:20). Every believer is seated with Christ, next to the Father (Eph. 2:6). This is the truth of every believer’s reality whether we fully realize it or not. We became new creations, but the content of our minds remained untouched. This is why we need our minds renewed. The good news is that we “*have put on the new self who is being renewed to a true knowledge according to the image of the One who created him*” (Col. 3:10) and our minds are being transformed to come into alignment with this truth (Rom. 12:2).

### ***We are not our beliefs.***

We are who God says we are, whether it seems true or not. Unfortunately, the “new creation” is not always the perspective we have of ourselves. Further, the false understanding we often hold of ourselves has a major impact on how we live our lives, even though we are, in fact, new creations.

If this is the case, what is the benefit of becoming a new creation if we fail to fully realize or enjoy our new-ness due to lie-based beliefs? What is there to gain by not having our minds renewed at the moment of salvation? What value is there in requiring us to continue our new walk in Christ still carrying our old thinking? Who knows the mind of God other than the Spirit of God? (Rom. 8:27.) Nevertheless, there must be a divine reason for allowing our lies to remain. This reason must also be working for our benefit, since He causes “*all things to work together for our good*” (Rom. 8:28).

First, even from a limited human perspective, we can see that each lie that we take to the Lord becomes a divine encounter with the Spirit that increases our faith and our love for God. Each time we take a lie to the Lord and He reveals His perspective, we have a personal and life-changing experience with Him that we could not have had otherwise. This does not make believing lies a good thing, but “believing lies” falls in the category of the “all things” that God is causing to work together for our good. None of these divine encounters would be possible had we not first believed in a lie.

Like the prodigal son returning home from his wayward journey, it was through his sinful experience that he discovered just how great a love his father had for him. He may have been aware that his father loved him before he left home, but it wasn’t until he returned from his wayward trek that he was convinced of his father’s love. If he had truly known his father’s love, he would have never left home in the first place. Both sons were dearly loved, but one came to fully realize this in a manner that the one who stayed home did not. The sins of the wayward son provided the father opportunity to demonstrate his great love.

This is not to say that we should go out and sin so that we can experience the love and forgiveness of God. However, because we sin and believe lies, God faithfully demonstrates His love toward us in spite of this.

Second, our sin creates the opportunity to experience the Lord’s forgiveness. Our rebellion affords God the opportunity to demonstrate His grace by reconciling us to Him. Because we believe lies, we can appreciate and more fully enjoy the truth. Our believing a lie is not good but it does offer God the opportunity to show us His goodness.

We see this dynamic in the passage of Scripture that tells of the sinful woman who washed Jesus’ feet with her tears. The Pharisees criticized Jesus for allowing this to happen but the Lord revealed an important principle when He said, “*For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little*” (Luke 7:47). Because her sins were great, so was her forgiveness and the love she had for the One who had forgiven her. She loved much

because she was forgiven much. There appears to be a correlation between the depth of our sin, our capacity to know the love of God, and our ability to love in return. John the Apostle said, “*We love, because He first loved us*” (1 John 4:19).

God’s forgiveness obviously does not excuse or justify our sinful choices, but our sin provides a context wherein the love of God can become most evident. As the Scriptures say, “*God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us*” (Rom. 5:8).

Adam and Eve knew that God loved them while in their innocence, but how much more can we know the love of God when we see Him standing as the prodigal’s father at the end of the road, waiting for us with open arms when we come home.

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**EACH LIE THAT WE TAKE TO THE LORD BECOMES A DIVINE ENCOUNTER WITH  
THE SPIRIT THAT INCREASES OUR FAITH AND OUR LOVE FOR GOD, AND OUR  
SIN CREATES THE OPPORTUNITY TO EXPERIENCE THE LORD’S FORGIVENESS.**

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## ***Comprehensive Questions***

1. What is happening if the Mentee answers a question with an answer that does not reflect the purpose of the question? For example, [Mentor] “Do you sense any resistance or hesitation at the thought of connecting with your emotion?” [Mentee] “I am trying, but I just don’t feel anything. I want to though!”
2. What is the proper use of the TPM MAP? Do you follow it?
3. What is the protocol for dealing with a vow? Why does simply renouncing it have little to no impact on the real issue at hand?
4. How do we address recurring dreams, watershed memory, and womb memory?
5. What is the benefit of becoming a new creation if we fail to fully realize or enjoy our new-ness due to lie-based beliefs? What is there to gain by not having our minds renewed at the moment of salvation? What value is there in requiring us to continue our new walk in Christ still carrying our old thinking?



# Conclusion

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## How many ministry session do we need?

Congratulations! You made it! We hope that your first time through was beneficial and that you retained much of what you learned. However, remember that our goal is not completion, but rather, mastery. What percent of what you read this time through have you comprehended and retained? 100%? 90%? 50%? 20%? Not sure? Is the portion that you did not retain worth going back to and recapturing? If so, then will you do so? Our hope is that you will go through the training again, then after applying what you have learned, you will repeat the training again and again to further hone your skills.

Our desire is that you become well equipped for your faith-refining and mind-renewing journey with God. We believe TPM is a life-long application of principles for the purpose of bearing the fruit of the Spirit. We pray that you take advantage of the countless opportunities for refinement and growth that God will make available on a daily basis. Be sure to watch the videos that are posted online as you work through the practice exercises.

As we look to the horizon, we believe that a very dark time is coming for the global Body of Christ. As optimistic as we may want to be, the Bible is clear that the closer we get to the final days the darker it will become. However, it is in the darkness that the light is most intense. We expect God to be actively at work, as this trying season will be a great time of testing and refinement, especially for those who are anticipating and preparing for it. God aggressively throws opportunities for faith refinement our way every day. The question is, will we benefit? We believe that TPM offers a means by which the Church can choose to participate in the work that God will be doing in those times. Our hope is that she will also take advantage of the training that is being freely offered.

If you are a pastor, we hope you will teach your flock to view life's difficulties from God's perspective and bring the TPM principles and practice into the very fabric and culture of the church to help the members relate and communicate in these terms. Parents teach your children that they can hear from God. Help them to see the connection between what they feel and what they believe. Teach them how to apply the TPM Process to their daily lives. If you are married, learn to relate to your spouse through the lens of faith refinement and view your marriage as the context in which God can do a fine work within each of you.

TPM has the potential to bring about a radical reformation in how the church operates as a community of faith. Many members are weary of trying to perform and mimic the life of Christ by investing all their time and energy into conforming their behavior to the truth, as opposed to being transformed by it. God desires that we bear fruit, not try to produce it. He desires to transform us into the image of His Son rather than have us try to conform ourselves to Him. There is a big difference in the two methods.

We pray that the church ...

*"... may be filled with the knowledge of His will in all spiritual wisdom and understanding, so that [we] will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God; strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light." (Col. 1:9-12)*

May we stop "doing" and start "being" all that we are destined to be in Christ! When we operate out of the truth of who we are, we naturally and effortlessly reflect the very image of Him who resides within us.

*"Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is." (1 John 3:2)*

# Our Vision for the Worldwide Church

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Our long-term vision for TPM is to equip churches worldwide to incorporate the basic concepts and principles of Transformation Prayer Ministry into the “DNA” and culture of the Church. We desire that all members learn to naturally and spontaneously apply TPM to their lives as a spiritual discipline. By knowing and embracing the Purpose, Principles and Process of TPM, the Church will be able to willfully and intentionally cooperate with what God is doing in His faith refining process. This will occur as each believer submits themselves under “*the mighty hand of God*” (1 Pet. 5:6) to thereby “be trained” by His discipline that will produce the “*peaceful fruit of righteousness*” (Heb. 12:11).

We do not want TPM to be thought of as just another ministry of the church, relegated to the “recovery ministry” or viewed as the “Troubled People’s Ministry,” but rather, the way each church member interprets their daily life experiences and applies the process moment by moment. When the principles of TPM become “cultural,” members can understand and then choose to submit to the work that God is doing (1 Pet. 5:6), learn to be trained by it (Heb. 12:11), and have their minds renewed through it (Rom. 12:2). Thus, they will be less likely to miss opportunities to grow, mature, and receive the promised transformation that God freely offers. All of this can occur within the community culture, where each member encourages the other to press in and receive all that God has for them.

As individual church members learn and incorporate the TPM principles into their daily walk, they will view life difficulties, personal conflicts, church related issues, and any and all crises that may arise as an opportunity for mind-renewal and inner transformation (Rom. 12:2) and NOT as something that they have to endure. We hope to dispel the notion that TPM is simply a ministry for “troubled people” when, in fact, it is an active process – a

spiritual discipline – that each believer can utilize to ensure a more consistent walk in truth. TPM provides a means by which each of us may intentionally participate with God in His faith-refining work.

When the principles and concepts of TPM permeate how the church thinks and views life, she will be able to approach life's difficulties as an opportunity for spiritual benefit, as opposed to something merely to endure. Each difficulty can predictably and expectantly become an opportunity for faith/belief refinement, resulting in genuine identifiable freedom and transformation.

We envision a church in which TPM is a fundamental part of its culture and DNA. We envision a church that speaks the same ministry language, where there is no "lepers camp" (since we all have leprosy), where blaming one another is no longer practiced, and where personal responsibility for one's emotional pain is expected and the norm. We envision a church where members naturally and spontaneously pray with each other all the way through to genuine transformation and freedom.

Too often, those who perform poorly in the church are seen as "troubled" and are sent to the "lepers camp" to get "fixed" so that they might someday return to the fold and hopefully perform better. The problem is that we are all lepers. All of us need our minds renewed with truth and the transformation that follows. It is not only "sub-par performers" who are called to be transformed by the renewing of their minds but every member of the Church (Rom. 12:2). We can picture this happening within the global Body of Christ with every member everywhere. We invite you to share in this vision!

## ***Become Part of the Team that is Taking TPM to the world!***

Transformation Prayer Ministry Incorporated is a non-profit ministry which seeks to make the TPM training freely available to all people in the world so that no financial barrier prevents anyone from receiving and benefiting from it.

However, making TPM freely available is not without cost, which is why we need your help. Hundreds of thousands have benefitted by God using TPM. If only a portion of those who have benefitted would give back even a meager amount, we could easily make this vision a reality. Will you join us in this effort? We really cannot make it happen without a team of committed people such as yourself.

Blessings,

Ed and Joshua Smith and the TPM Team

### **How You Can Give:**

#### **Online:**

Transformationprayer.org or  
tpm.kindful.com

#### **By Mail:**

Transformation Prayer Ministry  
677 Fairview Road, PO BOX 80056  
Simpsonville, SC 29680-9998



## **GLOSSARY of TERMS**

**Anger** - A protective and purposeful emotion that we often use in an attempt to protect ourselves, get revenge, or punish others. We also feel angry towards God when we misunderstand Him.

**Association** – the mental process of remembering by way of connecting one thing with another.

**Conformity** - An attempt to “do” the truth; an attempt to act and look like Jesus, as opposed to being transformed by the Spirit into His likeness.

**Dissociate** - To distract oneself from a thought, memory, or experience that one does not want to face or connect with.

**Faith** - The totality of all that we believe within our hearts. Some faith is not based upon the truth and needs to be refined and made pure by having the Holy Spirit convince us of the truth. A purified faith is that which is believed with the heart that also reflects the truth.

**Faith Refinement** - Faith refinement is the process by which God intentionally and purposefully exposes the inaccuracies in our deeply-held beliefs regarding who we are and who He is so that we might admit our need for His perspective.

**Flesh** - Anything about us that is still fallen and will not travel with us into heaven. This includes our physical bodies and the parts of our minds that are in need of renewal.

**Forgiveness** - The natural and expected outcome that flows from compassion after we are able to view those who have hurt us and their offenses through the eyes of truth (God’s perspective).

**Fruit of the Spirit** - The “good works” that we are destined to produce because we possess the Holy Spirit and have been persuaded to believe the truth in our hearts.

**Heart Belief** - All that we believe with the heart; the essence of our faith.

**Illumination** - Persuasion; what the Spirit does when He shines His light of truth into our hearts convincing us of the truth.

**Intellectual-belief** - Believing something with the mind, which may be opposed to believing it with the heart.

**Interpretation** - The perspective that we have in any given situation based upon what we believe to have happened and why we believe it happened.

**Lie-based Thinking** - Thoughts, ideas, assumptions, and conclusions that are not the truth.

**Mentee** - A person who is being Mentored by a TPM Mentor. A person who is being prayed for during TPM. Someone whose pain, beliefs, and choices are the focus in a TPM session. This person is the one who is applying the TPM Process during a TPM session.

**Mentor** - A person who is Mentors, trains, and encourages others to make TPM a lifestyle by equipping them with the Purpose, Principles, and Process of TPM. This person follows the Mentee by using the Map and asks the questions found therein.

**Mind-renewal** - Mind-renewal occurs when the Holy Spirit convinces us of the truth regarding the impurities in our faith, which become exposed through His process of faith refinement.

**New Identity in Christ** - Who God has declared us to be since we have believed the Gospel.

**New Self** - Our nature and identity after coming to Christ.

**Old Self** - Our nature and identity before coming to Christ.

**Paradigm Shift** - A major change in a long-held belief.

**Peitho** - Greek word that is the basic meaning for faith; “to persuade” or “to be persuaded.”

**Performance** - An attempt to live and look like Jesus by controlling our behavior through willpower and effort and our trying to conform ourselves to the truth.

**Persuade** - What the Spirit does to convince our hearts of the truth.

**Positioning/positioning prayer** - The act of moving to the place where we are able to receive the truth that the Spirit desires to grant us. Taking ownership of what is ours and acknowledging that we need the Holy Spirit to convince us of the truth.



**Prayer Partner** - A “Mentor-in-training” who participates in the TPM Process as an intercessor.

**Solution Belief** - The rationale or thinking that supports the actions and behavior (solution behavior) that are used in an attempt to resolve a perceived problem.

**TPM MAP** - The systematized chart that contains all of the potential locations a person might be during a ministry session and all possible questions to be asked along the way.

**TPM Principles** - The foundational stones on which Transformation Prayer Ministry is based. The Principles also provide an explanation for all that is done in the context of a ministry session.

**TPM Process** - The protocol for doing a TPM session. The majority of the process is contained on one page, referred to as the TPM MAP.

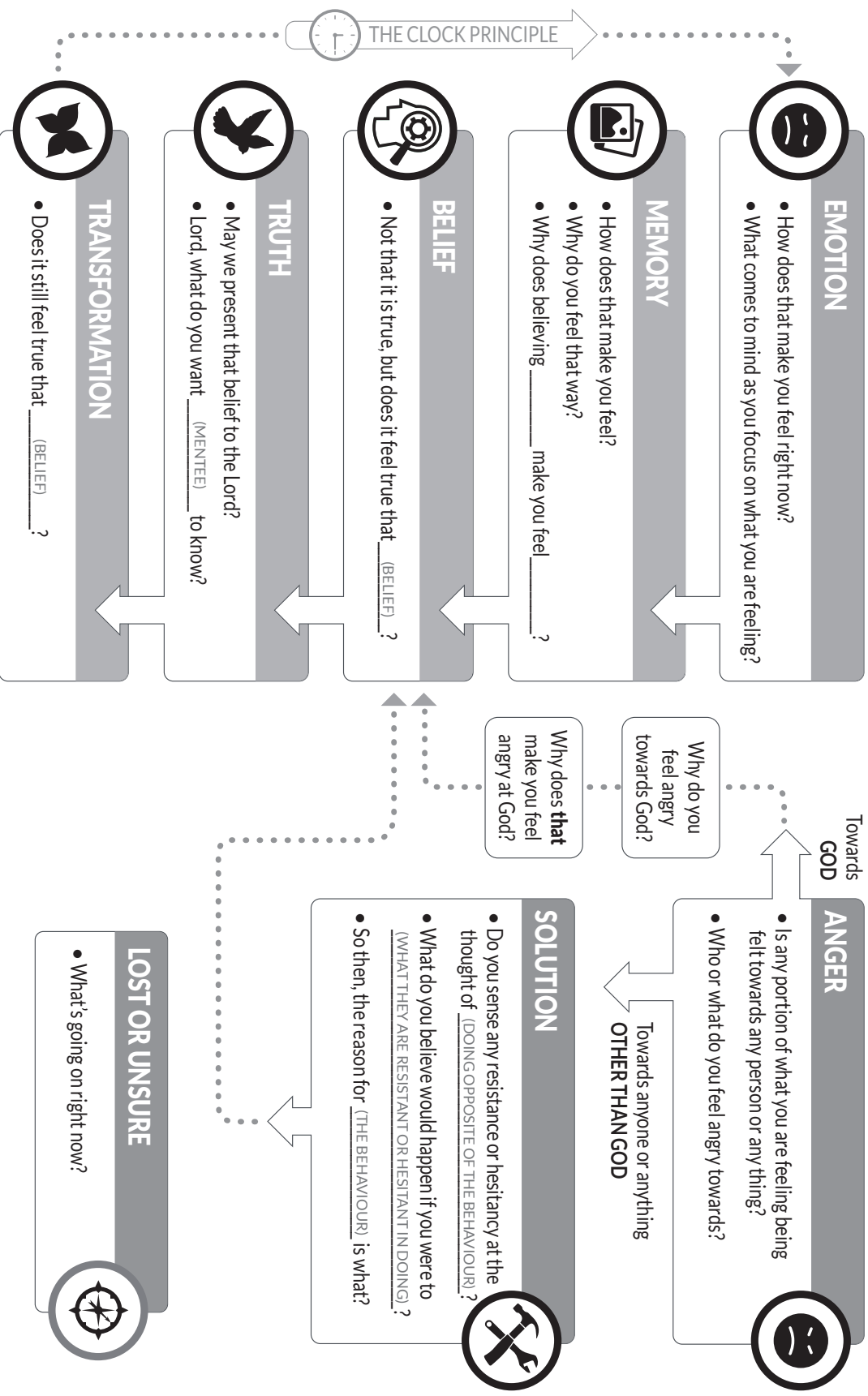
**TPM Purpose** - TPM provides a frame of reference that views life’s difficulties from a heavenly perspective so that we might intentionally and purposefully cooperate with what God is doing as He refines our faith, renews our minds, and transforms our lives.

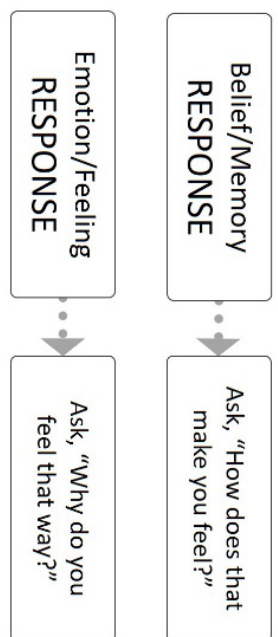
**Transformation** - Transformation consists of the effortless and permanent changes in our perspective, feelings, and behavior, which are the expected outcomes of “Mind-renewal.”

**Truth** – All that God has said is so.

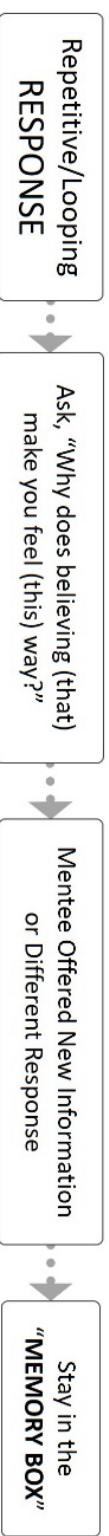
**Truth-based Emotion** - Emotions that are based upon truth. These emotions are what God feels.

# TPM Process Map





# THE MEMORY BOX "FLOWCHART"



Mentee Responded with Same Response

Mentee's Response Fits the Definition of "Heart Belief"

Go to the "BELIEF BOX"

Mentee is in the "Time for Weeping"

"Weep with those who weep..."

Mentee is Ignorant of the Truth

Isaiah 53, "He carries our pain"

Mentee Knows the Truth, Still Carries Burden

Go to the "SOLUTION BOX"

Mentee's Response Fits the Definition of "Truth-Based Pain"

Mentee's Response Does NOT Fit the Definition of "Heart Belief" or "Truth-based Pain"

Go to "MEMORY BOX," Determine the Reason for "Looping" Responses (Typically, Mentee Lacks Understanding or is Engaged in a "Solution Behavior")

**Summarized Instructions:**  
Beginning at the top-left corner, use the Mentee's response to the most recently asked MEMORY Box question to determine what to do next in a TPM session. Detailed instruction on how to use this flowchart can be found in the book titled, "The Process of TPM."



