

TRANSFORMATION



THE

ESSENTIALS

OF

TPM



PRAYER MINISTRY

Ed Smith & Joshua Smith

Second Edition



THE *ESSENTIALS* OF  
TRANSFORMATION PRAYER MINISTRY

*PURPOSE - PRINCIPLES - PROCESS*

Ed M. Smith & Joshua A. Smith

Second Edition 2019

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**SECOND EDITION**

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## Get the most out of your training!

“Before reading this book or the companion book, *“The Process 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.

This book alone will not fully equip you to apply the ministry Process of TPM, but will explain many of the Principles this ministry is built upon and the Purpose for which it should be learned and applied. The companion book, *The Process of TPM*, is designed to provide you with a detailed protocol and expanded understanding for applying this process in ministry session.

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. This is the second edition of this book. 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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## The Essentials

**T**his book contains the “essentials” of Transformation Prayer Ministry (TPM). Merriam Webster defines the word essential as: “of the utmost importance: basic, indispensable, necessary.” As the essentials, this book does not contain all that there is to know about TPM, but does provide the basics, that which Webster would say is “of the utmost importance and deemed basic, indispensable and necessary.”

In the chapters that follow, we will look at the essential aspects of what we call the “Three P’s of TPM” to give you a broad-sweeping understanding of the scope of this ministry model. The “Three P’s” are the *“Purpose of TPM,”* the *“Principles of TPM,”* and the *“Process of TPM.”*

Many people who approach this training are initially more interested in learning how to “do” a ministry session (that is, apply the TPM Process) than they are learning anything else. This essentials book will introduce you to the TPM Process (the protocol for administering a ministry session), but it will not provide you with everything you need to know to apply this ministry model effectively in a ministry session. How to apply this ministry approach is detailed in the companion book *The TPM Process*. *The TPM Process* book goes far beyond this *Essentials* book in relation to the process of TPM, and will become your “field guide” for applying this ministry. Therefore, please do not attempt to facilitate a ministry session based solely upon what you learn in the *Essentials* book.

Many people are surprised when they discover that the other two “P’s” of TPM —the *Purpose* and *Principles*— are actually more important than learning how to apply the *Process*. The Purpose and Principles of TPM provide the foundation for all we do in a ministry session and why we even do TPM at all. If all we learn is the process of TPM we will be prone to view TPM as a pain managing tool and will forfeit the greater benefits that are available. You are strongly encouraged to learn well what is contained in this book. Reading it one time through will never do.

## ***Two Purposes for the Training***

This training has two purposes. One is to equip you to mentor others in how to participate with God as He refines their faith, renews their minds and transforms them into His likeness. The second purpose (which is the most important) is that you become equipped so that you can participate with God as He does the same for you. This training is not limited to the purpose of training people to help others, but is a means by which each and every member of the Body of Christ can submit to the “*mighty hand of God*” so that “*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). The goal is to equip each member with a frame of reference through which to view life difficulties and a way to intentionally and purposefully participate with God in the work He is doing.

## ***Major Upgrade and Focus Shift***

If you have “completed” training using an earlier version of TPM, this “Essentials” book will bring you up to date concerning the many revisions concerning the *purpose* and *principles* of TPM that have occurred since its inception in the mid 1990’s.

For example, the focus of previous versions of TPM was upon ministering to the “emotionally wounded,” but we now realize that it is a *lifestyle* ministry designed for the entire Body of Christ. When TPM began in the small counseling ministry of Ed Smith (1995), his focus was on helping “emotionally wounded” people to find freedom from the debilitating pain in their lives that he *assumed* was caused by their painful past. His primary clientele was made up of female survivors of childhood sexual abuse.

The early training that he developed (which he then called “Theophostic Prayer Ministry”) focused primarily upon training ministers, counselors, and lay people in how to help those viewed as the emotionally wounded. Unfortunately, because of this early perspective, TPM came to be viewed by many as a “recovery” ministry for those who could not manage their emotional pain in healthy ways. Because of this limited view, much of the Body of Christ did not consider TPM for themselves since they did not put themselves in the “emotionally wounded” category. It would be over a decade before Ed Smith would come to realize that TPM was not about pain management or “healing the past” (or healing anything for that matter), but rather about faith refinement, mind renewal, and genuine transformation available for all.

This new-found purpose was not limited to those who were viewed as “emotionally wounded,”

but a biblical mandate from which all believers could benefit. With this realization TPM ceased to be defined as a “recovery” ministry, inner healing, or limited to the emotionally troubled, and has continually evolved into what it is today: a ministry of faith refinement and mind renewal with the end goal being genuine transformation for all members of the Body of Christ.

It was a major paradigm shift for Ed Smith to come to realize that there was no real spiritual difference between those who appeared to be doing well and those who were in a state of constant struggle. He discovered that even the “spiritually healthy” people in the church were in need of the same ministry as those he previously identified as “emotionally wounded.” (And this included himself.) There is no question that each of us have suffered differently in life and embraced differing measures of deception. However, no one has escaped being impacted by the fallen condition of this world. And when it comes to genuine spirituality —*transformation* that is brought about solely by the work of the Spirit— the performer and struggler are on a level playing field.

### ***Conformed or Transformed?***

We will soon discover that trying to conform our behavior to the truth is very different from our being transformed by the truth. TPM is focused on the eternal change that the Spirit brings about and not in how well we control our behavior. When it comes to genuine transformation, it doesn’t matter whether we are struggling to overcome an addiction in a recovery group or performing well as a church leader, neither is evidence of true transformation. Transformation is a work of the Spirit and not accomplished by our best efforts.

Transformation naturally and effortlessly follows mind renewal. The Bible verse that says, “*Be transformed by the renewing of your mind*” (Rom. 12:2) is a mandate for all believers. Each of us believes lies, and because of this, we all need to have our minds renewed. True mind renewal that brings about transformation goes well beyond Bible knowledge. We all know that just memorizing a Bible verse provides no guarantee of spiritual change; in fact, any unbeliever could memorize portions of Scripture. Some of us have simply learned to manage our condition better than others, but merely managing one’s behavior is not God’s desire for anyone, nor is controlling behavior equivalent to genuine transformation. *Much of what we call spiritual behavior is really nothing that an unbeliever couldn’t do if he were to set his mind to doing it.* Rather, God desires transformation that is the effortless expression of His fruit in our lives.

Today, the TPM training is focused on equipping every member of the Body of Christ with a frame of reference and a life skill that will allow each of us to purposefully and intentionally participate with God each day in refining their faith (beliefs), renewing their minds and transforming their

lives. This transformation is made evident when the fruit of the Spirit is experienced effortlessly. We will soon discover that the fruit of the Spirit is not a “to-do” list, but rather an expected outcome of knowing the truth within our hearts. Where there is an absence of His fruit, something is amiss.

We will discover that spiritual success is not measured by how well we control our behavior or manage our emotional pain, but rather by the presence of Christ living in and through our lives, made evident by the effortless expression of God’s fruit.

### ***How long will this training take you to complete?***

A common question that people who are new to TPM sometimes ask is, “How many weeks should we set aside to work through this new training?” The answer to this question depends entirely upon how you approach the training itself. If your goal is to merely learn the TPM Process (“how-to-do-it”) so that you and your team can help the “emotionally wounded” people in your camp, then you should be able to learn and do the TPM Process (what occurs in an actual TPM session) within a few weeks. Once you learn the process and questions it will merely require much practice.

Learning the TPM Process is probably the easiest part of your training. The entire TPM Process is limited to and contained on one page that we call the “MAP.” There are only seven possible places on this map a person will ever be in any given session and there are only about a dozen questions that you will ever need to ask. As long as you know where the person (or yourself when self-administering the process) is located on the “MAP” during the session, you will know exactly what question to ask.

However, if your objective is only to learn how to use the “tool” of TPM (the Process) and you fail to understand the Principles and Purpose of TPM, you will be lacking a great deal in your training. Also, if you fail to equip the person seeking ministry with all three aspects of TPM (Process, Principles, and Purpose) he will mistakenly view TPM as a method to manage or reduce emotional pain and never learn to apply it as a lifestyle. *Once his emotional pain reaches a manageable level he will probably not return for additional ministry.* If people don’t understand the Principles and Purpose of TPM, they will remain dependent upon you whenever their pain becomes more than they can tolerate and manage and not learn how to walk with God in this process.

This explains why a person will come for ministry, have a genuine encounter with the Lord, and gain some measure of freedom, but then choose not to come back for more. If the person has not grasped the Purpose of TPM, he will not likely see any need for more once his pain reaches a tolerable level. However, when he understands that TPM is a practical means for cooperating with God as He

refines our faith, renews our minds and transforms us on a daily basis, this same person may choose to make TPM a lifestyle.

So then, if learning to do the TPM Process is your reason for taking this training, then accomplishing this should not take you all that long. However, the TPM Process is actually the least important of the three areas of study. If all you do is the process you will forfeit MUCH of the potential benefit that this ministry could bring to your life and to those with whom you minister.

***This training is not a task to complete, but a life-skill to master and practice.***

This training will not be something that you will start and finish. It will be a lifelong journey of growing and learning. You are STRONGLY encouraged to approach it from this perspective. View it as a journey of enrichment, development, equipping, and becoming more and more effective in your journey with God as He refines your faith, renewing your mind, and transforms your life. There is a starting point in this training, but no defined finish line.

The TPM Study Guide is a suggested study path to follow, but not a one-time trip. We encourage you to revisit every area over and over again. Mastery of the training is the goal not just getting through it. So then, how many times will you need to go through the material before you can honestly say you have mastered it? The answer to this question is obvious; as many times as it takes to master it.

Set your sights on becoming well equipped and getting better, but not on “checking off” the “COMPLETED” box. If you read this book, and all the other supplemental works, from cover to cover, you should not consider yourself to be “trained,” but rather, you will be in the ongoing process of “learning.” After you have applied the TPM Process for a time, go back and reread the texts and watch the videos again. We believe you will be surprised at how much you missed and how much more you will gain once you have some experience behind you. Keep building and growing.

***Don't Settle for Fifteen Percent***

Most people rarely read the same book twice even though they would acknowledge that there were things that they discovered that they wanted to remember and apply. The problem is, most of us only retain about 12 to 15 percent of what we read. So many of those “nuggets” we wanted to remember and apply are all soon forgotten. We will also quickly forget the 15 percent we do retain unless we make what we learn a part of our daily lives, hence, lifestyle.

Similar to studying the Bible, none of us would say we have “mastered” the Scriptures. Who can know all there is to know? When do we get our “certificate of completion” for our Bible training? If we read it from cover to cover, have we completed it? Now, obviously, neither this book nor the full training is on the same level as the Scriptures, but the same learning principles apply. The more we read, the more we understand and are able to apply. We encourage you to read this book again if you learned any valuable lessons. No one can “get it all” by working through the pages one time—or even ten times, for that matter.

### ***A Few Practical Suggestions***

What follows are some general practices that may help you glean as much as possible from this training. If you are journeying through this material with a group, your overall comprehension may increase because you are able to interact, discuss, hear from others’ reactions to the information. But whether you are traveling with a group or working alone, there are a few things you can do to actively increase your comprehension.

- ***Before you begin reading this book, access the TPM STUDY GUIDE which is located online at [TransformationPrayer.Org/tpmstudyguide](http://TransformationPrayer.Org/tpmstudyguide).*** This guide will provide a study path to follow as you work through this book, the “Process” book, videos, practice exercises, *etc.*
- ***Read the “KEY CONCEPTS” of each chapter out loud.*** As you read each one, deliberately think about what it *being said*.
- ***If you are making this journey with a group of people, after reading each “Key Concept,” allow for open discussion.*** When you encounter a part of the text that is bold faced and highlighted, stop and read it out loud as you did the KEY CONCEPTS. Ask the same questions here as you did earlier. Purpose to remember *what is being said*.
- ***If you find yourself reacting or disagreeing with what is said anywhere along the way, slow down and read that section again.*** Try to make sure that you are hearing what is actually being proposed. Sometimes a new idea can cause us to react simply because it is new. There might be a few points along the way where you initially react to what is being presented, but we encourage you to read those portions again to make sure you are hearing *what is actually being said*.
- ***Realize that your initial reaction may be a paradigm shift rather than an actual disagreement with what has been presented.*** However, if you do conclude that you disagree, be careful to not throw out the proverbial baby with the bathwater. The global Body of Christ approaches the Scriptures and understands them in very different ways. However, unity is still possible if we can find the common ground and stand together. Search for the common ground in this training and also allow for *paradigm shifts in your thinking*.

- ***Remember that you can still follow the TPM Process protocol (how we do a ministry session) exactly as it is proposed even if you disagree with some part of the Purpose or Principles of TPM.***
- ***Be sure to work through each of the “ESSENTIAL COMPREHENSION QUESTIONS” located at the end of each chapter.*** These questions are asked to determine if you retained the “essential” elements of the chapter. They are not comprehensive of all that is contained in the chapter but only the essentials. If you are making this journey with a group, read each question out loud and invite the group to discuss each one. It is a good idea to look back over the chapter to double-check your answers.
- ***After you complete the book, go back and read it ALL again!*** Pay close attention to the places that you highlighted, as well as the boldface highlighted portions, and KEY CONCEPTS.
- ***After you begin mentoring and have a few ministry sessions “under your belt,” go back and read the entire book again.*** You will be surprised to discover how much more you will comprehend when you do this. Your ministry experience will open up areas in your thinking that were not initially available to you. Experience provides you with the ability to comprehend in new ways.
- ***Keep this book nearby for future reference.*** Too often people go to a seminar, read a book, or take a class, and then proclaim that they are “trained” in some particular field. The truth is, they did take the training, but unless they mastered the material and can apply it with efficacy and consistency, then can they actually say that they have been trained? It is our desire that you learn the material well, and are able to apply the ministry process with great consistency and efficiency. This will take time, effort, practice, and diligent commitment over the long term. It cannot happen by merely reading the materials one time.
- ***Know that repetition is intentionally repetitious.*** There is much repetition found throughout the training, but this is intentional. Even as we strongly encourage people to let go of the “completion” mindset, we believe that many will not. They will simply put their heads down, barrel through the training toward the “finish line” and take a breath at the other end. For these “completers”, such repetition will be seen as a hindrance to reaching the goal set before them. However, those who are focused on mastering the material will welcome repetition, knowing that this is the way we learn. We encourage you to do your best to lay aside the “goal of completion” and set your focus on learning the training well. Repetition can be monotonous and redundant, but this is how we memorize things. Unless you have been blessed with a photographic memory, repetition is your only hope of comprehending this training beyond about 12-15%. Please don’t settle for that.

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# Chapter One

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“Fake it ‘til you make it!”

## **KEY CONCEPTS**

- The ultimate goal of TPM is that every believer might know the truth within his or her heart, resulting in an effortless and maintenance-free expression of the fruit of the Holy Spirit in their daily life.
- The fruit of the Spirit is not a “to-do” list to fulfill, but rather an expected outcome of being indwelt by the Spirit of Christ and believing the truth within our hearts.
- According to the Scriptures, a true believer is a person who has the Spirit of Christ dwelling within them. “Anyone who does not have the Spirit of Christ does not belong to him” (Rom. 8:9 ESV).
- God is not concerned with our best attempts in “spiritual” performance; rather, He desires that we be transformed into His image.
- Transformation is the outcome of mind renewal which the Spirit brings about as He persuades our hearts of the truth.
- Acting in a godly manner through controlled behavior is not transformation, nor does it exemplify the fruit of the Spirit.
- There is a big difference between acting like Jesus and being like Jesus. One is an effort of the flesh, while the latter is a work of God.
- The focus of TPM is not upon behavior, but rather upon motivation—not what we are doing, but why we do what we are doing.
- Our faith consists of everything we believe in our hearts, but not all that we believe is the truth, which means that not all faith is a pure faith.
- Jesus has provided us with a perfect example of bearing fruit while abiding in the truth. However, it is not one that we can emulate through determination or hard work. Our best effort will always fall short!

### ***When Asking “What Would Jesus Do?” Doesn’t Work***

Carl has been a Christian for many years. He describes himself as committed and determined, and he feels that he is probably doing as well as those around him. He believes that the Bible is the whole truth and is without error. He believes the Scriptures are sufficient for living the Christian life, yet he senses that something is missing.

Carl knows that he should be seeing the fruit of the Spirit in his life. He desires to experience and demonstrate love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control, but he finds that trying to perform, or “do the fruit,” is tiresome and has inconsistent results.

He knows the Scriptures say that as a believer he is “more than victorious” (Rom. 8:37 HCSB), and yet he often feels defeated. He knows that the Lord is always with him, yet he sometimes feels alone and on his own. He knows that he should trust God to provide for all of his needs, but he cannot help but feel anxious at times, especially about his finances. He has tried hard to forgive those who have wronged him throughout his life, but when he thinks about the hurt they caused him, he still feels some measure of resentment. The joy and peace that many others say that they experience seem to elude him. All this leaves Carl feeling fearful, desperate, helpless, and depressed.

Some well-meaning friends have encouraged him to simply choose to be obedient and “do the truth.” They say he needs to learn to walk by faith rather than by feelings. One friend even said, “Fake it ‘til you make it.” The problem was that no matter how hard he tried to “fake it,” he never seemed to “make it.” Carl wanted his Christian walk to look like what he believed the Bible said it should be.

Carl even bought a “What Would Jesus Do?” (WWJD?) bracelet to remind him to stay focused and be intentional about living and looking like Jesus in order to produce spiritual fruit. However, this quickly became a constant reminder of his repeated failures, which left him feeling even more disheartened.

Others told Carl that he was under spiritual attack and being oppressed by the enemy, that he should “stand,” “resist the devil,” and “fight the good fight.” This confused him because he was also told that the devil had been defeated and could not touch him (1 Jo. 5:18), and that he was victorious through Christ. Though fighting the devil while at the same time claiming victory seemed contradictory, he decided to “name and claim” his victory and just fight the devil anyway. It wasn’t long before he realized that not much was gained by doing this.

A friend who was participating in the recovery ministry in his church asked Carl to join the group. He said that it was a safe place for those with “hurts, habits and hang-ups.” Carl was not sure what his hurts, habits and hang-ups, might be, but he joined and was soon assigned an accountability partner. While in the group, he developed a daily practice of introspection, confession, and repentance. He sincerely tried to do the right thing, yet he found himself struggling still. He was clearly stuck and felt as if there was no end in sight.

Carl viewed Jesus’ call to the “*weary and heavy-laden*” (Matt. 11:28 ESV) as an accurate description of his own condition, for Carl’s “yoke” seemed difficult and his burden heavy. The Lord’s invitation to enter into “His rest” seemed like an illusion and difficult to imagine. Carl was in a repetitive cycle of trying harder and harder but failing again and again. He was caught up in a perpetual cycle of confessing his failures and sins, turning back to God, and trying all over again. Despite his best efforts to answer Jesus’ call, he still felt tired and weary.

Carl simply wanted to experience what the Bible said was promised to every believer. He wanted to bear the fruit of the Spirit. He was doing his best to live and look like Jesus but sadly, his life was not demonstrating much fruit.

### ***A Common Reality***

Carl’s plight is a common reality for many people struggling to live the Christian life. Overcoming sin, managing emotional pain, and trying to “do the fruit” are often the focus of many believers who are doing their best to live and look like Jesus. However, there are several problems with using this strategy for spiritual success.

First, doing these things is not what the Bible tells us to do, and they will not bring about the results that our hearts desire. We are not called to overcome sin (even though we too often make this our focus), since Christ took care of that for us, freeing us from sin. When Christ died, He took care of the sin problem and “*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. 6:6-7).

Being victorious is not about us overcoming sin, but rather resting in the victory we have been given in Christ because it is “*God, who gives us the victory through our Lord Jesus Christ*” (1 Cor. 15:57). The question we need to ask is, “Why am I still struggling with sin anyway?” For as the Apostle Paul declared, “*how shall we who died to sin still live in it?*” (Rom 6:2) We will discuss this issue in detail later.

Our being victorious is also not about standing on top of our pain, or trying to manage it. Managing our pain is nothing more than “spiritualized” suppression which causes problems in and of itself, and trying to “do the fruit” of the Spirit is fruitless —no pun intended.

The Scriptures clearly propose a different path: transformation. Transformation is an inner work that God brings about as we are persuaded of the truth in our hearts by His Spirit. *When we believe His truth with our hearts, the outcome is the effortless expression of the fruit of His Spirit.* Where there is an absence of fruit, it is due to an absence of truth as well.

The task at hand is to identify what is keeping this transformation from occurring. How do we become transformed? The answer is not trying harder to believe, controlling our behavior, or increasing our efforts in trying to live and look like Jesus. We will soon discover that what we believe in our hearts has a major impact on all that we feel and do. When we believe lies, they will feel true to us, and will inevitably affect our thoughts, feelings, and behavior. However, when we know the truth in our hearts, we will live out the truth effortlessly. *The fruit of the Spirit is His fruit, not a product of our own doing.*

The ultimate goal of TPM is that the person might know the truth within his or her heart, resulting in the effortless and maintenance-free expression of the fruit of the Holy Spirit in their daily lives.

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**MANAGING OUR PAIN IS NOTHING MORE THAN “SPIRITUALIZED” SUPPRESSION  
WHICH CAUSES PROBLEMS IN AND OF ITSELF, AND TRYING TO “DO THE FRUIT”  
OF THE SPIRIT IS FRUITLESS —NO PUN INTENDED.**

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***“Doing the fruit” will never work.***

Carl’s efforts in “doing the fruit” through a performance-based spirituality could never work because God did not design the Christian life to be lived in this fashion. The fruit of the Spirit is the natural result of the indwelling of Christ and knowing the truth within the heart, not a “to-do” list to fulfill (Gal. 5:16–26). The fruit of the Spirit is His fruit, not ours. There was a reason Carl was not experiencing the victory he hoped for, but trying harder was not the answer. Before Carl (or any of us) can experience the fruit of the Spirit, several things need to be in place.

First, we must reframe our life difficulties from a heavenly perspective. God’s view of what we are going through is often very different from our own. When we are able to view life from His perspective, we will feel what God feels. God’s emotions are a direct reflection of His truth.

Although we may not always know what God is feeling, we *can* know with certainty what He is *not* feeling. He is not wringing His hands with fear and worry. He is not anxious or stressed. He does not feel alone, abandoned, or forsaken. He is not overwhelmed with apprehension, hopelessness, or despair. So then, if we feel any of these things, we hold a different perspective than His. Until we can view our life situations from His perspective, we will continually misinterpret our situation and feel the emotions that correspond to our lie-based interpretation. This inaccurate interpretation will rob us of His fruit.

Secondly, we need a strategy for correcting our misinterpretation. TPM provides *a* way to accomplish this. Simply trying harder to believe the truth that is expressed in the Bible, doing our best to live and look like Jesus, trying to be more loving, joyful, peaceful, patient, kind, good, etc., will all eventually end in failure.

*The true desire of every believer is to know and experience the Spirit’s fruit of love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, and self-control.* However, many of us, like Carl, are trying to accomplish this by trying to “do” or perform the fruit rather than bear it. Performing the fruit is something that any person can attempt to do by ardent discipline and effort. However, the Spirit’s fruit is His fruit; not our own. It is the outcome of knowing the truth within our hearts. It is something that God brings about, not something that we somehow just choose to produce or possess. When we know the truth in our hearts, we will bear the fruit naturally and without effort.

The only way that we can have God’s truth and perspective is by having God persuade us of it. The good news is; this is exactly what He wants to do! However, we need to be in the proper position to receive it. What we will learn in TPM will help us move to the place where God can shine His light of truth into our hearts. TPM is designed to help us identify that which keeps us from naturally and effortlessly experiencing the fruit of God’s Spirit.

When Carl felt terrible, defeated, and ready to give up, he was actually in the right place to begin cooperating with God as He refines Carl’s faith, renews his mind, and brings about a transformation that would bear real fruit! Coming out of denial regarding what we feel and believe is the first step toward freedom. Are you ready to begin this same journey?

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**THE TRUE DESIRE OF EVERY BELIEVER IS TO KNOW AND EXPERIENCE THE  
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## ***Abiding and Bearing***

In the Gospel of John, Jesus used the analogy of a vineyard to describe our relationship with Him, emphasizing that it was impossible for a branch to bear fruit apart from the vine. The responsibility of the branch is to abide in the vine, wherein it will naturally and effortlessly bear fruit. The apostle Paul declared that it was Christ living in and through him, not his own efforts, that were bringing about a Spirit-filled life. He said, *“I have been crucified with Christ; and it is no longer I who live, but Christ who 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).

### ***Bearing fruit is effortless for a true believer.***

Before we continue, we need a clear biblical definition of what determines whether a person is a Christian or not. According to the Scriptures, true believers are persons who have the Spirit of Christ dwelling within them. *“Anyone who does not have the Spirit of Christ does not belong to him”* (Rom. 8:9 ESV). The indwelling Spirit is the only true sign that we belong to Him. If we have His Spirit, there should be evidence of this. The primary proof of the indwelling Spirit is the presence of His fruit as outlined in Galatians 5:22, *“Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.”*

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**ACCORDING TO THE SCRIPTURES, TRUE BELIEVERS ARE PERSONS WHO HAVE THE SPIRIT OF CHRIST DWELLING WITHIN THEM. “ANYONE WHO DOES NOT HAVE THE SPIRIT OF CHRIST DOES NOT BELONG TO HIM” (ROM. 8:9 ESV).**

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Because the Holy Spirit dwells in us we can potentially bear His fruit; however, we cannot “do” it since we have no ability to produce it on our own. Some of us have tried “doing the fruit” by asking, “What would Jesus do?” and then striving to copy His behavior. This effort does not result in bearing Christ’s fruit; it is merely an attempt to control our behavior and trying to act like Jesus.

Consider, for a moment, that all other world religions teach that controlling one’s behavior is the way to spirituality. In contrast, the Bible teaches that we need to be transformed. Transformation is accomplished through an inner work that is brought about by God. The Scriptures point out,

*“We all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit” (2 Cor. 3:18).*

We are *being* transformed by God, not by our own efforts. This transformation is the purpose and

goal of TPM. Transformation is the outcome of the work that God is doing within every believer.

*“For 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). And, “He who began a good work in you will perfect it until the day of Christ Jesus” (Phil. 1:6).*

This transformation comes about when the Spirit convinces our hearts of His truth, and thus we experience the renewing of our minds (Rom. 12:2) which results in a genuine transformation of our belief and behavior (thus, the fruit).

Transformation is the outcome of believing the truth of God with the heart, making it possible for us to be naturally and effortlessly transformed into His image. Carl intellectually believed the truths found in God’s written Word, but struggled because he did not yet believe them in his heart.

***Whatever we believe in our hearts is the substance of our faith.***

What we believe in our hearts makes up the substance of our faith. That portion of our faith that reflects God’s truth is a gift that we possess because it has been given to us by God, as stated in Romans 12:3, *“God has allotted to each a measure of faith.”* It is because we possess the gift of faith that we are able to do what we do—trust, rely upon, believe in, count on, hope for, walk in, and depend upon. All of these behaviors are the outcome of faith; not faith itself.

This distinction is important in the context of TPM. In TPM we are not primarily concerned about intellectual knowledge or even behavior, but rather about motivation—why we do what we are doing. We are looking for the heart belief behind what we do. Intellectual belief can make us smarter, but it is purified heart belief that transforms us. When our heart belief comes into alignment with God’s truth, changes in our behavior will follow naturally with little to no effort. This is transformation and fruit-bearing.

***Faith is ALL that we believe with our hearts.***

Typically, when we talk about faith in the Christian life we think of that which is good, righteous and positive. Some aspects of faith are indeed all of these things and more. However, the Scriptures declare that there are aspects of our faith that are less than pure and needs to be refined. The reason for this is, our faith is not just the truth that we believe in our hearts, but everything we believe in our hearts. The problem is, not all that we believe in our hearts is God’s truth; which means that not all faith is a pure faith.

The Scriptures reveal that our faith needs to be made pure through refinement (Ps. 66:8–12). God is the refiner of our faith and the One who manages the “flame” that is being used to purify our faith (1 Pet. 4:12–13). He does this *“so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ”* (1 Pet. 1:7). TPM provides both a frame of reference and a process by which we can cooperate with God in this refining process.

True spiritual behavior that lines up with the truth is the Spirit’s fruit manifesting in and through us. It is because we possess the gift of faith that we are able to do what we do—trust, rely upon, believe in, count on, hope for, walk in, and depend upon. All of these behaviors are the *outcome of* a purified faith.

This is why, in TPM, we focus on belief rather than behavior. We have discovered that as our belief is purified, a change in behavior naturally follows (the fruit). We also recognize that much of what people call “spiritual” is actually not spiritual at all, but rather futile attempts at being spiritual by trying to control behavior. *Just acting in a godly manner through controlled behavior is not transformation, nor does it necessarily exemplify the fruit of the Spirit.* There is a big difference between acting like Jesus and being like Jesus. The first is an effort of the flesh, while the second is an outcome of the work of God.

Acting like Jesus might be compared to an actor on a stage performing a part. The actor knows that he is not the part that he is playing; whereas, when the actor goes home to his wife and children, he is “being” the husband and father. God does not want us to act like Jesus or try to perform in a way that Jesus might have. He wants us to know the reality of who we are and “be” like Jesus moment-by-moment. “Being” like Jesus is living life from the truth of who we are, as opposed to acting like who we want to become.

The Apostle Paul pointed out how behavior (good fruit) follows the transformation that is the outcome of mind renewal when he said, *“Be transformed by the renewing of your mind, SO THAT you may prove what the will of God is, that which is good, acceptable and perfect”* (Rom. 12:2-3). Noticed the “so that” found in the middle of the verse. The transformation that follows mind renewal comes first, “so that” we can “prove what is” or so that we might bear the fruit of the Spirit.

### ***Double-mindedness; the Outcome of an Impure Faith***

When our heart belief is contrary to the truths that we probably already know intellectually, we will find ourselves struggling to know how to act. The very fact that we struggle to do the right

thing reveals that we are fighting against an impure faith; that is, at least some of what we believe in our heart is contrary to the truth. When this is so, we are holding one belief with our intellect, while holding an opposing one in our hearts. This is what the Apostle James referred to as **double-mindedness** (Jas. 1:8) which is the essence of an impure faith. This contradiction causes us to become like a “*wave of the sea driven and tossed by the wind*” (1:6) and “*unstable in all [our] ways*” (Jas. 1:8), as well as limits what we can expect to receive from God (Jam. 1:5-7).

TPM focuses on identifying beliefs of the heart that run contrary to truth and thus hinder the effortless expression of the Spirit’s fruit. Transformation is “bearing” fruit (Col. 1:10) as opposed to producing fruit in our own strength. Attempting to produce fruit by performance-based spirituality is not scriptural transformation. Transformation is solely a work of God and it is the central focus of TPM.

### ***A Quick Comment on “Heart Belief” and “Core Belief”***

In the early years of Transformation Prayer Ministry (TPM), we referred to this kind of belief as “core-belief,” since it was believing something with absolute certainty in the very core of our being. We have since realized that the core of our being is our heart, as this is the term used in the Bible to describe believing in this fashion. It is with the heart that we initially believed the Gospel, resulting in our salvation (Rom. 10:10). Heart belief goes far deeper than our intellectual belief, even though intellectual belief is often the “front door” to the heart. However, intellectual belief—the accumulation of knowledge that can make us smarter— does not provide any guarantee for our transformation; and knowledge alone brings with it the potential of becoming “puffed up” in arrogance (1 Cor. 8:1 KJV).

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***Jesus has provided us the perfect example, but not one we can emulate successfully.***

Jesus faced many of the difficulties that are common to man. He was “*tempted in all things as we are, yet without sin*” (Heb. 4:15). But unlike us, Jesus responded to every difficulty in truth. Everything He did was an expression of one or more of the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. All true believers will experience the

fruit of the Spirit in their lives in some measure, but Jesus produced abundant spiritual fruit even during the most trying of circumstances.

Even though He was unjustly treated on the day that He was crucified, the Scriptures say, *“He was led as a sheep to slaughter, and as a lamb before its shearers is silent, so He does not open His mouth”* (Acts 8:32). Jesus did not express any hostility toward His torturers. He did not react with anger, anxiety, fear, or any other negative emotion. Instead, He operated from the truth He held within His heart. Because this was so, He effortlessly forgave those who tortured and crucified Him. On the brink of death from indescribable, unmerited suffering, He tended to the needs of His mother and offered saving grace to the thief hanging beside Him (John 19:26; Luke 23:42). His actions reflected the truth in His heart.

There is a reason that Jesus did not respond with fear, worry, doubt, stress, powerlessness, etc. He couldn't do otherwise. It was literally impossible for Him to emotionally respond in a way that was contrary to what He believed to be true. For example, when He was confronted by the Roman guards who came to arrest Him in the Garden, he was not fearful. The reason being, He knew the truth. He expressed this truth when He said to Peter who had just cut off a soldier's ear,

*“Put your sword back into its place; for all those who take up the sword shall perish by the sword. Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?”* (Matt. 26:52-53).

Jesus knew the truth of His Father's will. Jesus knew that He could stop what was happening at any moment if He asked His Father to intervene. Because this was so, He was fully in control of all that was occurring. Because Jesus knew this truth, He could not feel afraid. Likewise, when we believe in our hearts that God is fully in control of all that is occurring in our lives then it is impossible for us to be afraid. *We feel whatever we believe.*

Jesus operated perfectly in truth and thus demonstrated true fruit-bearing: *“for the JOY (emphasis added) set before Him endured the cross”* (Heb. 12:2). Jesus didn't try to produce spiritual fruit; He bore it because He was abiding in the truth of the Father at all times. He offers that same kind of fruit-bearing to us as we abide in Him, who is the Truth (John 14:6).

### ***Abiding is not a discipline, but an outcome.***

Though Jesus provided us with a perfect model for bearing fruit by abiding in the truth, it is not one

that we can emulate through determination or hard work. Our best effort will always fall short! Jesus experienced and expressed the fruit of the Holy Spirit naturally. He doesn't try to be loving, joyful, peaceful, patient, kind, good, faithful, gentle, or self-controlled; He is these things and is fully aware of this reality in His heart.

Someone may ask, "What about when Jesus got angry, or when He was under immense stress in the garden? Jesus did feel negative emotions, but they arose from the truth of His reality. His negative feelings were not lie-based, but truth-based. Jesus was clearly feeling stressed in the garden the night he was betrayed. What the Father was asking of Him was beyond human comprehension. As Jesus struggled to position Himself according to His Father's will He sweat drops of blood. It was a very stressful truth with which He was confronted. What He felt was based upon the truth.

The good news is we can be "anxious for nothing" (Phil. 4:6) since God has promised to meet all our needs, never leave us or forsake us, and that He loves us with an undying love. When we feel alone, abandoned, or lost, hopeless, powerless, without, none of these feelings are ever based upon God's truth. Even if everyone around us rejects us, man's rejection will have no bearing on our emotional state when we grasp the truth of being fully loved and accepted by God. We only feel what we feel because of what we believe to be true within our hearts.

Jesus also felt other emotions while He was physically on earth. He felt grief when He looked over Jerusalem because those whom He loved rejected Him (Matt. 23:37). He wept when His friend Lazarus died (John 11:35). He grieved these losses and showed us that there is certainly a "*time for weeping*" (Eccl. 3:4). Nevertheless, weeping is for a time, but not for a lifetime.

Jesus expressed righteous indignation when He threw the money-changers out of the temple (Matt. 21:12). We are given permission to be angry over injustice, but not for too long and never to the point of sinning. The Scripture says to "be angry, just don't sin, and don't let the sun go down on your anger..." (Eph. 4:26). Our anger over injustice also cannot and will not "*accomplish the righteousness of God*" (Jas. 1:20).

When our emotions are based on what is true, we feel what God would feel in the same situation. However, much of what we feel is not based on what is true. For instance, Scripture says, "*Be anxious for nothing*" (Phil. 4:6), "*Don't worry*" (Luke. 12:29), and "*Fear not*" (Is. 41:10). Also, "*Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice*" (Eph. 4:31). Not many Christians have reached that level of truth-based living!

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Abiding in the truth is not a discipline to practice, but the outcome of knowing the truth with our hearts. We cannot abide in truth while operating from lies. However, as the Spirit convinces our hearts of His truth, we naturally abide in this truth, and experience His fruit. The fruit of the Spirit is a natural and effortless expression of believing the truth with our hearts. However, believing the truth with the heart is not something that we simply decide to do, it is a work of the Spirit that is granted to us as a gift. God is always willing and ready to pour out his truth within our hearts (Jam. 1:5), but we must be in the right position to receive it (1 Pet. 5:6). This is what we seek to accomplish when applying the TPM Process (what occurs in a ministry session.)

***Bad people do bad things.***

If we feel what we believe, then what about the bad things that people do that are hurtful? Is it not true that what they do is bad and causes us harm? Without question, some of the “bad” things that happen to us come through the hands of bad people. We are not minimizing or excusing the unjust behavior of other people. But the fact is our response is based upon our interpretation of their actions, regardless of whether their actions are, in fact, bad or not. Our interpretation is still always directly dependent upon what we believe in our hearts. That is why Jesus could look out over the very crowd that nailed Him to the cross and still say with genuine compassion, *“Father, forgive them; for they do not know what they are doing.”* (Luke 23:34). Jesus felt what the truth felt like even when bad people were doing bad things.

When we know the truth in our hearts as Jesus did, our feelings will be grounded in truth. However, if we are interpreting the behavior of others through a lie-based heart belief, our feelings will be a direct reflection of the lies we believe. There are no other options; this is by God’s design that we will always feel whatever we believe.

It may be true that a person has done something evil, unjust, and outright inappropriate, but how we react emotionally may not be based upon the truth of what happened, but rather on our lie-based understanding. Our reaction is totally determined by what we believe and not by what is happening. Someone may say, “But it is true that what they did to me was wrong, and it is true that I feel \_\_\_\_\_.” Yes, this statement is true, but it is not a justification for, nor an explanation of, why we feel what we feel if our emotion is rooted in a lie.

Our perfect example still stands before us. What evil men did to Jesus was unjust, evil, and wrong. Nonetheless, His response was based upon the truth He held in His heart. Because He knew the truth from His Father’s vantage point, He submitted to His Father’s will. Jesus was able to “*endure the cross while despising its shame*” because of “*the joy set before Him*” (Heb. 12:2). He experienced the fruit of joy in the midst of a very unjust and difficult situation. This is God’s will for us as well. The goal of every TPM session is to come to this very same place. The Lord Himself has promised us His peace in every life situation we find ourselves. The Apostle Paul declared this promise when he prayed, “*may the Lord of peace Himself continually grant you peace in every circumstance*” (2 Thess. 3:16).

It is true that both believer and unbeliever alike are able to perform and control their behavior in an effort to act like Jesus. But acting like Jesus is not transformation. Even our best attempts in trying to act like Jesus do not impress God (Matt. 23:27–28) and do not constitute genuine fruit. The reason He is not impressed is that our best efforts are unnecessary since He has already accomplished everything we seek to accomplish. Even for those of us who believe in Him and possess God’s Spirit, our best performance is no more spiritual than the performance of the unbeliever. God is only pleased with the work that He has accomplished within us, not with the outward changes accomplished by our attempts to control our behavior.

His desire is not that we “try to act like Jesus,” but that we would *be* like Jesus as we come to believe the truth in our hearts. God desires that we come to know the truth concerning all that transpired the moment that we believed the Gospel. The truth is, we are not becoming like Christ, we are like Him already since we are indeed “new creations” (2 Cor. 5:17) and have fully received all that God has to give us since He has “*blessed us with every spiritual blessing in the heavenly places in Christ*” (Eph. 1:3). The moment we believed, we were born of God as sons and daughters of light (1 Thess. 5:5), made new, following after Jesus who was the “*first born of many brethren*” (Rom. 8:29).

### ***So then, are we to sit around and do nothing?***

Someone may ask, “So then, are we to do nothing except wait on God to transform us?” Not at all! There is much we can do! However, *nothing we do will directly result in transformation; that is His work alone*. However, we can change our focus from performance (trying to act like Jesus) to becoming aware of why we are struggling to be who God has already made us to be. There is a reason that living the Christian life is a struggle for so many people and it is not because doing so is hard. Jesus said “*My yoke is easy and My burden is light*” (Matt. 11:30) so then living the life should be “easy and light.” The truth is this: if we are in Christ, then we are (presently) “*new creations*” and “*old things [have] passed away*” (2 Cor. 5:17) which means we are already like Jesus. So then, trying harder to be what we already are makes no logical sense. There must be another reason for the struggle.

This new creation is described as a “new self” that we have put on, “*which in the likeness of God has been created in righteousness and holiness of the truth*” (Eph. 4:23-24). There is no need for further transformation of the new creation other than growth and maturity. Rather, we are becoming like Christ in our belief and behavior as we are being transformed in both. To the degree that we know (are persuaded) of this truth the struggle ceases.

We are not becoming like Jesus in our inner spiritual person since we are born of God, having followed Jesus who was the “first born” (Rom. 8:29). We have “*put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth*” (Eph. 4:24). We have the same Father as Jesus, and therefore are already like Jesus, our Brother!

All of these things are currently true; we just do not yet fully believe them. We have not yet been convinced of this reality in our hearts. We are not becoming something, but rather discovering what is already a reality. As our heart belief is transformed to match the truth of who and what we are in Christ, then our behavior will effortlessly change to match this truth. In the same fashion that our current behavior effortlessly matches what we presently believe, our new behavior will effortlessly change to match the truth God grants us in our hearts.

This same struggle is made evident in a ministry session where a person already intellectually believes what the Bible says concerning some truth, and yet their emotional state runs contrary. For example, a person may believe that the Lord is with them “*always, even unto the end of the age*” (Matt. 28:20) and yet feel alone and abandoned of God. They can try harder to intellectually believe what the Bible says, deny what they are feeling and choose to “stand” on the truth. Nevertheless, if they ever stop suppressing what they feel and allow their emotions to surface, they will still feel alone. Their emotions are a dead giveaway of what they believe in their hearts. Until the Spirit persuades them of the truth they will continue to feel alone no matter how hard they try to intellectually believe otherwise.

### ***What About Obedience?***

Someone will surely ask, “But what about obedience? Are we to just wait until God transforms us by His truth before we do anything? Can we just live anyway that we want to while we wait?” Not at all! The Word of God is clear when it comes to obeying the truth. Jesus said, “*If you love Me, you will keep My commandments*” (Jo. 14:15). John the Apostle conferred with this when he wrote, “*this is love: that we walk in obedience to his commands. As you have heard from the beginning, his command is that you walk in love*” (2 Jo. 1:6). And then “*for this is the love of God, that we keep His commandments; and His commandments are not burdensome*” (1 Jo. 5:3).

Obedience is not an option, it is expected. But did you notice that the keeping of these commandments does not require that we struggle? Revisit what John said, *"for this is the love of God, that we keep His commandments; and His commandments are **not** burdensome."* The Love of God is made evident through obedience and this obedience is not burdensome! John did not say that obedience is how we express our love for God, or proof that we love Him. But rather, obedience IS the love of God. Another way of saying this might be; obedience is possible *because of* the love of God or our obeying is *an outcome of* our knowing His love. When we know (convinced of) how we are loved of God, obedience is a natural and expected outcome. Our keeping His commandments is an expression of the fruit of His Spirit.

So then, we need to ask ourselves some very important questions,

*"Why are we having difficulty obeying the truth?"*

*Why do we struggle so to do the right thing?*

*If His commandments are not burdensome, why do struggle so much in our effort to keep them?"*

And if we believe the Bible is true, and that what it expects of us is the perfect option for life, and that it will bring about eternal benefit, then why do we have any struggle in doing it? Believing the truth in our hearts should be a well-spring of heightened motivation for living according to the truth. However, most of us struggle as we *try* to obey.

This all sounds very similar to what the Apostle Paul addressed in his letter to the church in Rome where he wrote, "

*"...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? 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, 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 Paul addresses the issue of struggling to keep God's commandments by asking the question, *"do you not know...?"* Knowing the truth is the answer! When we know the truth in our hearts, we will *"...walk in newness of life"* without the struggle. He reiterates his position by again

saying “*knowing this...*” When our hearts are convinced of the truth of our dying with Christ and the freedom we have from sin, we will be set free to live and obey without effort or struggle. Struggling to obey the truth is evidence of our impure faith or contrary belief to the truth. When we know the truth with our hearts, the struggle ceases.

Some will suggest that we struggle because of our fallen flesh and that our ultimate freedom will only be realized when we finally escape this earthly existence. And, to some extent, we would have to agree with this view. However, it is important to establish what we define as “the flesh.” Another book is needed to unpack the full meaning of flesh, but suffice to say, the flesh is anything that is not included in the “new creation.”

Read again the words of the Apostle Paul where he said, “*if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new*” (2 Cor. 5:17). The flesh is anything that is not included in the “HE IS” portion of this text. However, the “HE IS” is who we are and we are not the flesh. Since any person who is in Christ is a new creation, then the flesh is not a part of who HE IS. We may live inside of a fleshly body that is bent on fleshly lusts, but we are not the container itself. The Apostle Paul said it succinctly when he said, “*you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you*” (Rom. 8:9). Notice that the qualifier is not what we are doing or not doing, but rather or not the Spirit of God dwells in us. If we possess His Spirit, then we cease to be in the flesh and are in the Spirit. This eliminates all need for performance.

The flesh is made up of that aspect of our former life that is no longer a part of us since the “*old things are passed away.*” So the bottom line is this, *we are not our flesh. We are new creations.* But the flesh still remains and appears to be a problem when it comes to being obedient. How so?

Since obedience should “not be bothersome,” and yet we struggle, something is amiss. It is important that we determine what aspect of the flesh is creating a problem for us? From the TPM frame of reference we would identify our lie-based beliefs as being a primary element of the flesh that hinders obedience. The struggle arises when the biblical truth that we intellectually know runs contrary to that which we believe in our hearts. When this is the case we will find ourselves trying to do what we intellectually believe while believing something else within our hearts. Attempting to obey that which we do not believe is an impossible task to sustain. But when we know the truth with our hearts, obedience is an expected and natural outcome that becomes an act of love and an effortless expression of God’s Spirit. This is where the passage comes to life that says, “*this is the love of God, that we keep His commandments; and His commandments are not burdensome*” (1 Jo. 5:3).

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**STRUGGLING TO OBEY THE TRUTH IS EVIDENCE OF OUR IMPURE FAITH. WHEN  
WE KNOW THE TRUTH WITH OUR HEARTS, THE STRUGGLE CEASES.**

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Now, the flesh is more than just the lies we believe, but also consists of the remaining aspects of our fallen fleshly bodies; the "body of sin," and the "sin that indwells [our] members..." (Rom. 7:23). Based upon the aforementioned passage (Rom. 6:1-7 and many others), the flesh cannot be our "old self" since we (our old selves) were "crucified with Christ so that the body of sin [which is the flesh] might be done away with..." Since the outcome of crucifixion is death, the old self cannot be our problem. Who we were before Christ (old self, old man) died with Christ and has all passed away and no longer exist (2 Cor. 5:17, Gal. 2:20) and we are now "new creations". Whatever remains, and is still fallen, makes up the flesh, but the flesh is not who we are. We are responsible for and must contend with the flesh, but it is not our identity.

We are expected to contend with the "body of sin" and we are told that it should be "done away with." Accordingly, the Scripture instructs us to *buffet our bodies making them our slaves* (1 Cor. 9:27) and choose to offer our bodies as "instruments of righteousness" rather than "instruments of unrighteousness..." (Rom. 6:13) and to *consider the members of our earthly bodies as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry* (Col. 3:5). We are responsible for all that we allow our flesh to do, but we, ourselves, are not our flesh. Again, we recall the biblical clarification that says, "*you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you*" (Rom. 8:9).

Someone will surely say, "The problem is my old self! I just need to crucify it daily." If this is so, who or what is our old self that we need to kill? If our old self who we are then who is the new self? Are we both the old self and a new self that is living together in the same body? This seems a bit confusing and difficult to reconcile. According to the Scriptures, the old self was crucified with Jesus (Gal. 2:20). Unless the old self can somehow be resurrected, it should not be a problem being that it is dead. Dead people do not generally cause problems. (There is also nothing in the Scriptures that suggest that the dead self can be brought back to life.)

Someone might say, "We must *consider* or "count" the old self to be dead." If this were the case, keeping it dead would be determined by our considering and counting it to be so. So then it would only remain dead as long as we continued to believe it to be dead. So then the truth of its demise would only be the truth when we believe it to be true? How can this be? The truth is still the truth whether we believe it or not. This is the point. Our struggle with obedience is not because we are wrestling with an old-self that needs to be killed over and over, but rather because we do not believe

the truth in our hearts about who we are as new creations. When what we believe in our hearts runs contrary to the biblical truth that we hold intellectually, obeying it will require we act contrary to our heart's belief. Again, James the Apostle calls this "double-mindedness." When this is so, we will be like the *"surf of the sea, driven and tossed by the wind"* (Jam. 1:6) and *"unstable in all of [our] ways"* (Jam. 1:8).

Someday we will see more clearly and discover just how God has viewed us as complete and perfect from the day we first believed. The Apostle Paul declared, *"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) John the Apostle concurred when he said, *"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 Jo. 3:2). TPM is a way to help us to clean the mirror.

We see that the flesh in general causes us to struggle to obey the truth, but again, a primary aspect of the flesh that creates difficulty is our lie-based heart belief. It is this aspect of the flesh that we will now turn our attention.

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**WHEN THE BIBLICAL TRUTH THAT WE INTELLECTUALLY KNOW RUNS CONTRARY TO THAT WHICH WE BELIEVE IN OUR HEARTS, RESISTANCE AND STRUGGLE WILL ENSUE. BUT WHEN WE KNOW THE TRUTH WITH OUR HEARTS, OBEDIENCE IS AN EXPECTED AND NATURAL OUTCOME.**

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### ***Obedience and Double-mindedness***

The outcome of obedience should be the bearing of good fruit, that is, deeds that express the very nature and character of God. According to Scripture, good deeds are motivated from a heart that knows the truth, not one that is driven by lie-based emotion. The reason we struggle in trying to do the truth that we believe intellectually is the fact that our lie-based heart belief is contrary to this truth; we are in a state of "double-mindedness." This is why James the Apostle equates double-mindedness with heart belief where he calls us to *"purify your hearts you double-minded..."* (James 4:8)

Genuine obedience is truly impossible as long as we are double-minded, but rather obedience is an effortless and natural outcome of knowing the truth in our heart that will be motivated by love. When we know the truth with absolute certainty in our hearts, the outcome will always be "good fruit" or effortless obedience. When we are transformed by the truth, obedience is a natural and effortless outcome.

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**THE REASON WE STRUGGLE IN TRYING TO DO THE TRUTH THAT WE BELIEVE  
INTELLECTUALLY IS THE FACT THAT OUR LIE-BASED HEART BELIEF IS CONTRARY  
TO THIS TRUTH; WE ARE IN A STATE OF DOUBLE-MINDEDNESS.**

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***Obedience from the heart is effortless.***

Most parents will testify that getting their children to obey is a continual struggle. However, when this is the case, it is due to the fact that what is being asked of the child runs contrary to what the child believes and desires. If a child is asked to do something that coincides with what the child believes and desires, his obedience is effortless. For example, if the parent were to say to the child, “Get in the car so that I can take you to get some ice cream,” he would quickly and effortlessly comply. The command “Go get in the car!” would be obeyed with great joy and excitement. However, if the parent said something like, “Go get in the car so that I can take you to the doctor to get a flu shot” the child would probably react differently. Strong resistance, struggle and even blatant defiance may ensue since the command is in opposition to what the child believes is best for him. In this second case, obedience might become “burdensome.” In similar fashion, obedience is easy when the truth we are attempting to obey is consistent with the truth of our hearts.

The principle here is simple: when we know the truth in our hearts, obedience is effortless. But if the truth we are attempting to obey runs contrary to the beliefs we hold in our hearts, obedience would require that we wrestle against our own belief.

***Wearing the Proper Glasses***

So what do we do with the many Bible verses that teach obedience? Several things are suggested. First, make sure that you wear the proper “glasses” when you read the Scriptures. The lens you look through will determine how the verses are interpreted. For example, the Old Testament offers this direction for parents who have a child that continually disobeys when it says,

*“If any man has a stubborn and rebellious son who will not obey his father or his mother, and when they chastise him, he will not even listen to them, then his father and mother shall seize him, and bring him out to the elders of his city at the gateway of his home town... Then all the men of his city shall stone him to death...” Deut. 21:18-21)*

Doing this would surely be a great deterrent for the other siblings considering disobedience, but this is not something that we would likely be willing to practice. Without question, a passage such as this one shows the severe consequences of not keeping the law and the high price demanded for sinful

behavior. This also sheds light on the extent that God was willing to go to deal with sin when He offered up the life of His Son.

The good news is; we are no longer under the Law of the Old Covenant. When we approach the Scriptures today we must have on the right glasses so that we do not misinterpret or apply what they are saying. If we approach the teachings of Jesus and the Apostles from an Old Covenant viewpoint, our obedience becomes an all or nothing mandate that is impossible to fulfill.

James the Apostle wrote this concerning our New Covenant relationship as it pertains to obedience where he said, *“whoever looks intently into the perfect law that gives freedom, and continues in it—not forgetting what they have heard, but doing it—they will be blessed in what they do.”* (Jam. 1:25). However, the “perfect law” is not one of rules and regulations that requires our perfect performance, but rather the “perfect law” “gives freedom” and releases us from a “law of sin and death” (Rom. 8:2).

So then, if the new perfect law is not one consisting of “do’s and don’ts” how are we supposed to do as James described; continue in it, not forget it and do it? James narrows down this task when he says, *If, however, you are fulfilling the royal law according to the Scripture, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF,” you are doing well* (Jam. 2:8). *The Apostle Paul concurs when he says, “the whole Law is fulfilled in one word, in the statement, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF”* (Gal. 5:14) The key word here is “love” and love is a fruit of the Spirit. So then, how are we to keep the new perfect law? In the same way that we experience all of the fruit of the Spirit; through genuine transformation.

Our new covenant relationship we have with God is the lens through which we must interpret all of the Scriptures if we are to *“rightly handle the Word of Truth”* (2 Tim. 2:15). Keeping the commandments are summed up in our loving one another. Love is the effortless and expected outcome of knowing the truth of God within our hearts (as are all the fruit of the Spirit). When we know the truth in this fashion His commands “are not burdensome” but rather the natural and expected outcome of having been transformed by the truth.

When we read the truths of the Bible we must be sure that we are looking through post-Resurrection lenses and our new covenant with God that Jesus secured for us as we seek to observe the “Perfect Law” that brings freedom. The new and “perfect” law is realized as we abide in Christ and thereby, bear His fruit in obedience.

Scripture describes our relationship with the Law as this;

*“...there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of*

*life in Christ Jesus [the new law] has set you free from the law of sin and of death [the old law]. For what the Law could not do, weak as it was through the flesh, God did: sending His Own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit." (Rom. 8:1-4)*

The former Law never brought anyone freedom. It only exposed our sinfulness and placed us under a yoke that we could not bear. Obedience to the law was impossible. In the same fashion, keeping the "commandments" of the New Testament is no easier for us to obey than keeping the Ten Commandments. True obedience is only accomplished when God refines our faith, purifies our heart belief, and as a natural and expected outcome, we bear His fruit. We are not called to keep the Law, but rather to be transformed by the truth, and thereby, to be loving, joyful, peaceful, patient, kind, good, gentle, faithful and self-controlled as an outcome of the indwelling Christ.

### ***Obedience is an outcome of faith and love.***

Notice what Paul attributes as the source for obedience where he says, "...*through him we received grace and apostleship to call all the Gentiles to the obedience that comes from faith for his name's sake.*" (Rom. 1:5 -underline is mine.) Obedience is an outcome of faith or "comes from faith." And this "faith" that Paul is referring to is not something that we mustered up ourselves, but rather an outcome of God's persuading us of the truth within our hearts.

John the Apostle reveals that obedience is intricately interrelated to love where he says, "...*this is love: that we walk in obedience to his commands. As you have heard from the beginning, his command is that you walk in love.*" (2 Jo. 1:6) The Apostle Paul sheds even more light on this where he says, "...*in Christ Jesus neither circumcision nor uncircumcision means anything (obeying the Law), but faith working through love.*" (Gal. 5:6) Obedience is effortless when it is motivated by love.

And again, love is not something that we muster up or try to do, but is a fruit of God's Spirit. Love, just like all the rest of the fruit, is an effortless outflow that occurs when we believe the truth with our hearts. We will love one another when we are able to view others through the eyes of truth as God sees them. God has no difficulty in loving even the vilest of sinners. He was willing to sacrifice His only begotten "*in that while we were yet sinners, Christ died for us*" (Rom. 5:8).

Both faith and love are by-products, or outcomes of, believing the truth with the heart. When we know how much we are loved by God, we will, in turn, love Him. "*We love, because He first loved us*" (1 Jo. 4:19).

### **Heart Belief and Faith**

Having heart belief that is truth-based is the work of the Spirit and makes up the essence of our purified faith. Only He can persuade us of the truth within our hearts, and only He can bestow such faith upon us. This refined, truth-based, pure faith is what brings about our transformation into His likeness. We can know the truth intellectually and even be willing to die for it, but until we are convinced of it in our hearts, we will not be transformed by it. The best we can hope for is a controlled and strenuous conformity to the truth through our ardent discipline, sustained willpower, and ongoing commitment. Of course controlled behavior is better than unbridled sinfulness, but just doing the right thing does not constitute transformation.

Our performance may impress others, but it is not what God desires for us or from us. *“Without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him”* (Heb. 11:6).

### **Rightly Interpreting Scripture Through Love**

When Jesus said, *“If you love Me, you will keep My commandments”* (Jo. 14:15) was He saying, *“If you really love me, you will keep my commandments,”* or *“Go now and try really hard to keep my commandments to prove that you love me?”* Or was the Lord actually saying, *“Because you love me, you will keep my commandments as a natural outcome and expression of this love?”* This may seem like a subtle difference, but in reality, it is a major distinction. If you read the fuller context of this passage you will see how Jesus is expressing His and His Father’s love for his disciples and how they are invited to share in this love relationship. Obedience will be the natural and expected outcome of this love. Obedience is easy when we believe the truth in our hearts and are motivated by love.

An important principle taught in TPM is this: nothing anyone has done to us or anything that has happened to us can cause us to feel anything that we feel. In like fashion, it is also true that no one can keep us from experiencing the fruit of the Spirit. To narrow our focus to the discussion at hand, no one can keep us from love and from loving. If we are not experiencing the fruit of love, then it is not because of the behavior of those with whom we are having difficulty. We feel what we feel in any given moment because of what we believe in our hearts. We love or we do not love because of what we believe and not because of anything else. We either experience the fruit, or we don’t, because of what we believe. If we are not bearing fruit, it is because we believe something that is contrary to bearing it. The emotions that arise from our beliefs are the primary motivators for what we do.

This sheds light on the words of Jesus who said, *“love your enemies, do good to those who hate you”*

(Luke 6:27). Keeping this command does not mean we must bite our lower lip, bear down, grit our teeth and just try to be nice to the jerk at the office that continually treats us unfairly. Jesus is saying LOVE your enemy in the same way that you are loved by God. This is the same love as found in the fruit list in Galatians 5:22. It is the Greek word *agape* that suggests bestowing on another person (in this case your enemy) unconditional care, concern, and benevolence without and further obligation on his or her part. For most of us this would be an impossible task based upon what we believe. However, if we were to share God’s perspective and view our enemy through the eyes of truth, then compassion would arise in our hearts and we might say as the Lord prayed from the cross “*Father, forgive them; for they do not know what they are doing.*” (Luke 23:34)

If we actually felt love and benevolence for those we consider our enemies, this could only be accomplished because of the inner work of God. According to Jesus, this is a possibility. An impossibility through our own efforts and willful determination, but not when it “*is no longer I who live, but Christ who lives within me*” (Gal. 2:20).

The reason we cannot love those who have hurt us —those who we would consider as our enemy— has nothing to do with them, but rather it is because of what we believe with our hearts. This is a hard principle for many people to fully embrace, since it puts all of the responsibility back on us. It is much easier to blame others and/or our situation for our feelings and subsequent actions. However, playing the victim role only keeps us in bondage and prevents fruit-bearing.

If it was true that our emotional pain originated from something outside of ourselves (other than our belief), then there would be nothing that we could do about it. As life happens we would be destined to spontaneously feel and respond. The good news is that we can do something about our emotional pain since it flows from our heart belief. We can choose to shed the victim role and take personal responsibility for what we feel. Emotion is rooted in belief, and belief can be changed; not by us, however, but only by God who is ever willing to bring about the renewing of our minds (Rom. 12:2). TPM enables us to intentionally cooperate with God in His mind-renewal process and expedites what He is trying to accomplish.

Alternatively, we can choose to resist the very process through which He can refine us, and thereby hinder what He is doing. The crux of TPM is about understanding what God is doing to refine our heart belief and learning how we can participate in His handiwork, “*for it is God who is at work in you, both to will and to work for His good pleasure*” (Phil. 2:13). As our faith is refined and our minds renewed, we will experience the outcome of this handiwork—our transformation.

### ***Life Application***

As we experience life's challenges from day to day by being stuck in a traffic jam, confronted by an angry spouse or associate, or berated by an overbearing boss, our minds automatically interpret the situation based upon what we believe within our hearts to be the truth. This is how God designed our minds to work. Whatever we believe with our hearts regarding our identity, our value, our purpose, our relationship with God, our current situation, or our state of being, will all contribute to this interpretation. These beliefs are our heart beliefs.

For example, if the office manager walked up and handed a staff member a heavily corrected copy of some paperwork which she had turned in for his approval, any emotional reaction she might have would come from her heart belief. In that moment her mind would interpret the manager's actions and produce a response appropriate to that belief (interpretation), rather than to her actions. If she believes in her heart that "I am a failure and can't do anything right because I am defective," then she might feel disappointed, discouraged, beaten down, and depressed. She may, in turn, react with anger, make excuses, run and hide in the bathroom, or go to the break room and eat several candy bars from the vending machine. Any of these would be her "solution" to protect and defend herself from the feelings arising from these beliefs.

However, if she knows the truth of who she is in Christ, she may view such criticism as beneficial, providing an opportunity for growth; she will be teachable and maintain her peace. As Proverbs says, *"Do not reprove a scoffer, or he will hate you, reprove a wise man and he will love you"* (Prov. 9:8).

Finally, when Jesus told us to love our enemies He was not expecting us to be able to do this anymore than when He said *"unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven"* (Matt. 5:20) or when he said, *"you are to be perfect, as your heavenly Father is perfect"* (Matt. 5:48). He was setting the standard of the Law where it needed to be beyond reach of anyone not abiding in truth.

### ***Making TPM a Lifestyle for a Transformation Journey***

Transformation Prayer Ministry (TPM) is a "lifestyle" ministry designed to help you intentionally and purposefully *position* yourself so that you might participate with what God is doing in your life moment-by-moment. On this journey you will discover many principles that may result in significant paradigm shifts in your thinking. These shifts alone can bring about immediate changes in the way you view life and respond to circumstances. You will find that the TPM Process (what

actually occurs in a ministry session) will provide you with a systematic and predictable means of cooperating with God as His Spirit persuades your heart to know and recognize the truth. Applying the TPM process is a predictable means for positioning yourself to receive the truth the Spirit has for you with your heart. It may surprise you that the truth that you receive from Him will not likely be anything that you did not already know intellectually. The difference will be that it will settle in your heart and feel true.

The purpose of TPM is not to add more biblical truth to your intellectual reservoir of knowledge, but rather, for you to experience God’s persuasion of the truth within your heart. When you know the truth with your heart, it will transform you into His likeness. Unless God shines His light of truth into your heart, you cannot know it. *“For God, who said, ‘Light shall shine out of darkness,’ is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ”* (2 Cor. 4:6).

This is not to say that growing in Bible knowledge is not important or have a place, for indeed it does. You should commit yourself to learning and growing in the knowledge of the Scriptures. We have already stated that the mind is the front door to the heart. Truth is first received through the intellect before it finds its way to the heart. However, for the most part, instruction in the Scriptures is not needed during a TPM session. That should be reserved for a different setting.

### ***Don’t go it alone.***

There is no reason for you to travel alone on this faith-refining and mind-renewing journey. You are part of the Body of Christ and have an important role to fulfill in relationship with other members. As you work through the TPM material (especially as you start practicing the ministry Process) you will probably need some help. TPM is a lifelong discipleship experience which can become the “culture” of a local body of believers. However, this will take time and much patience. Move slowly as you seek out others to share in this experience with you. Ideally you are a part of a group where some of the members have been using TPM for a while and have a good understanding of the purpose and principles, and are efficient in applying the process. If not, take your time and learn well.

If your church is not acquainted with TPM move slow in introducing it. Start with the lead shepherd of the flock. Submit to his or her leadership and ask him or her to evaluate its merit. Suggest watching one of the introductory videos that are on the website. Possible refer him or her to other pastors who are leading their flocks in this ministry. You can contact the TPM office and we can supply you with

pastors who will give testimony of this ministry's validity. Unless the lead shepherd is leading the flock in TPM, this ministry will probably be relegated over to a "recovery" style ministry and not considered by the rest of the membership.

## **Essential Comprehension Questions**

1. Why is the fruit of the Spirit an expected outcome of the indwelling of Christ, rather than a “to-do” list to fulfill?
2. Why does believing the truth within our hearts produce an effortless expression of the fruit whereas, just knowing the truth intellectually will not?
3. According to the Scriptures, a true believer is a person who has the Spirit of Christ dwelling within them. *“Anyone who does not have the Spirit of Christ does not belong to him”* (Rom. 8:9 ESV). How can we know with any certainty that we possess His Spirit? What are the signs we should look for?
4. Since God is not concerned with our best attempts in spiritual performance, and He desires that we be transformed into His image, what might we do to best position ourselves to reap this benefit?
5. What is the difference between *acting* like Jesus and *being* like Jesus? How can we know the difference?

## **Going Deeper!**

1. Can you give testimony of genuine transformation in your own life that has been an outcome of mind renewal that the Spirit brought about when He persuaded your heart to believe the truth?
2. If acting in a “godly” manner through controlled behavior is not transformation, nor does it exemplify the fruit of the Spirit, what should be our focus and where should we concentrate our efforts in living the Christian life?
3. How much of your behavior consists of attempting to *act* like Jesus as opposed to *being* the effortless expression of His fruit?”
4. What can you do to change this percentage? *Hint: Trying harder is not the correct answer.*



# Chapter Two

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## The History of TPM

### **KEY CONCEPTS**

- We do not feel emotional pain because of what happened to us during our past, but solely because of what we continue to believe.
- It is our beliefs, not the memories, that create the “lens” through which we view our past and interpret our present, causing us to feel what we feel.
- If it were true that our past experience is the cause of our emotional state, (e.g. “I feel bad because of what happened to me as a child,”) then there would be no remedy for the pain because the past cannot be changed.
- No one, not even ourselves, can talk us out of the lie-based belief we hold in our hearts. These lies can only be replaced when God illuminates the truths in our hearts through the Holy Spirit.
- Whatever we believe with our hearts determines what we feel at any given moment because we feel whatever we believe.
- TPM is not only for those who are “seemingly” emotionally troubled, but for all believers who desire to have their minds renewed and experience the fruit of the Spirit in their lives.
- The expected outcome of genuine transformation within the heart of the believer is the bearing of the fruit of the Spirit. When we know and believe truth with the heart, it transforms our lives into the likeness of Jesus.
- TPM provides a teachable and transferable structure that can easily be incorporated within the Body of Christ. This ministry model affords a means to actively engage in God’s process to refine our faith, renew our minds, and transform our lives.

### ***The Beginning: From Burnout to a Worldwide Ministry***

Dr. Ed Smith, founder of TPM, provided pastoral counseling in central Kentucky for a number of years. The focus of his work at that time (1995) was to help people, primarily women, who reported having been sexually abused as children. Many sought answers for problems such as eating disorders, sexual dysfunction, panic disorders, chronic anxiety, addictions, and depression. He eventually became very discouraged because those he counseled year-after-year did not experience any real or permanent relief, even after much extensive counseling. Some improved in their ability to manage their pain, in their “connecting the dots” between their dysfunction and their abuse, and even functioned at a higher level, but genuine and lasting transformation was not evident. If they chose to remember from where they had come, the pain was still present. He honestly did not know what else to do for these seekers.

While Dr. Smith had helped some to successfully manage their emotional pain, he was dissatisfied with the limited results. He believed that God had more for them, but he just did not know how to help them attain it.

### ***Breakthrough: “What does the Lord want you to know?”***

The following is Dr. Smith’s testimony of the birth of Transformation Prayer Ministry:

It was either by accident or providence that I discovered what we now call the TPM Process. On this particular day, I asked a woman, with whom I was *counseling*, to think about one of her abuse memories and tell me what she felt. She almost immediately began to cry and tremble as she described feeling emotions such as shame, fear, and guilt. I asked her why she felt that way. She then expressed several lie-based beliefs, “*It was my fault. I am dirty and shameful. I feel trapped. I am going to die.*”

This was the point at which I had already told her the truth over and again in earlier sessions. However, on this particular day, I took a deep breath and prayed out loud something like, “*Jesus, I do not know what to do. Is there something that you want her to know?*” I honestly did not have any expectations about what might happen; I had simply run out of options. After a few moments, she stopped crying and calmed down. She sat up and opened her eyes. With a bewildered, yet very peaceful look, she said to me, “*It’s gone.*”

Puzzled, I asked, “*What’s gone?*” She said, “*The shame and guilt; I sensed it all lift off of me!*” I asked, “*How is that?*” She replied with a countenance of joy, “*He said I am not there anymore*

*and that it was not my fault.” I responded, “I know, that is what I have told you.” She said, “Yes, you have, but this time, HE told me.” I asked her with some hesitation: “Who?” She said, “Jesus told me that it was not my fault! I am safe now. I am not there anymore!”*

In that moment I knew that I had witnessed a miracle. I had watched the Spirit of Christ transform her right in front of me by simply revealing His truth and perspective to her personally. She moved from believing lies to experiencing the knowledge of the truth with her heart. Of course, I had no idea that this was the beginning of a worldwide ministry that would touch literally hundreds of thousands of lives in the years that followed.

In the early years of working with people who suffered from “traumatic pasts,” Dr. Smith eventually realized that the emotional pain that people were experiencing was NOT coming from their past, or even their memory of it, but rather it was due to what they came to believe about themselves or God in the context of their life experiences. It was the belief, not the memories of the events themselves, that was at the root of their problems.

The reason that the memories of their abuse were still agonizing for them was not because of the actual pain they had encountered, but because of what they still believed about the past abuse, such as “It was my fault,” “I am dirty and shameful,” “I am not in control,” “I am going to die,” “There is something wrong with me.” These current lie-based beliefs that they continued to believe were the real reasons for their emotional pain.

### ***Belief is the lens of interpretation.***

Our beliefs create a “lens” through which we view our past and interpret our present. If I believe in my heart that I am worthless and unlovable, I will interpret life through those “lenses” and feel the negative emotions associated with those beliefs. Likewise, if I believe that I have value and am loved by God, I will interpret life through those “lenses” and in the same way. My feelings will match whatever I believe. My heart belief is the lens of my interpretation and creates the reality that I live in, even at times in which it is inaccurate, lie-based, or false.

Some people attempt to bypass this God-created process and try to willfully change the way they feel or how they interpret things. They try to tell themselves the truth and distract themselves from their negative feelings utilizing different means (food, sex, entertainment, religious service, relationships, alcohol, drugs, etc.) Such behaviors always prove to be ineffective in resolving lie-based thinking or changing the way we feel for any sustainable length of time. The reason for this is simple. We will not violate our own heart belief. When I believe something with my heart then it is the absolute “truth”

for me. This is one of the reasons why it is highly unlikely (except in very unique circumstances) that anyone, including myself, will ever talk me out of what I believe in my heart. We will discover the “very unique circumstance” where this actually will occur, very soon.

### ***Monsters Under the Bed***

We cannot change what we believe at the heart level by simply telling ourselves the truth intellectually. Much of what is promoted as “positive thinking” is an attempt to tell ourselves the truth. Repeating the truth over and over to ourselves will not make it feel true. Some suggest that we just confront our lies and choose to walk in the truth. This is much like telling a child who believes there is a monster under his bed that there is no monster. Now that the child has the truth he or she should be able to calm down and go to sleep. However, as soon as the light is turned off the fear returns. Lie-based belief cannot be overcome with intellectual belief. In similar fashion we cannot calm the child’s fears by giving him ice cream or a piece of candy. Once the ice cream is gone and the lights are turned out the perceived monster will return.

This is why, in TPM, our focus is not on giving the person intellectual truth, trying to change emotion, or adjusting behavior. Instead, our focus is on identifying the belief that causes a person to feel what he feels (which also drive his choices and behavior). Once the lie is identified, we encourage the person to ask the Lord for His perspective. When the truth is known with the heart, everything changes to match this truth. People can easily choose to walk in the truth that they know in their hearts, whereas intellectual truth that is contrary to heart belief is very difficult to carry out.

### ***Will and Desire Realized in Heart belief and “Head” Belief***

I can intellectually know a Bible verse and desire to live it out in my life and yet struggle daily to make it so. For example, I might memorize the words of Jesus who commands us to take the Good News to all the world (Matt. 19:28-28) and even **desire** to share the Gospel with my neighbor. However, when I think about talking with my neighbor about his eternal destiny I may freeze up with fear and remain silent. My *desire* is to share the Gospel, but my *will* is expressed with my decision to remain silent. My *will* is not necessarily what I want to do, but rather, it is what I actually doing. I can know the truth intellectually, but something in my heart belief causes me to freeze up at the thought of telling my neighbor about Jesus. I want to share the Gospel, but because of my heart belief, I am held back by fear. My decision to not share my faith is an expression of my *belief and choice*.

***Heart belief supersedes intellectual belief.***

What we believe in our hearts (the very core of our being) supersedes what we might believe with our intellect; and when our heart belief contradicts the truth we know intellectually, we are in a state of *double-mindedness* (See Jam. 1). The woman in Dr. Smith's testimony (above) knew the truth intellectually: "I am safe now," "It was not my fault," "I am not dirty or shameful," "I am not out of control," "I am not going to die," but her contrary lie-based heart beliefs were what felt true.

What we believe in our hearts will express itself through what we feel, which will eventually override the truth that we know intellectually. Someone will say, "I do not let my emotions control me. I control my feelings." The very fact that this person has to put effort into controlling his feelings indicates that his feelings are controlling him and are, thus, impacting his decisions.

Dr. Ed Smith's testimony continues:

I was dumbfounded when working with these women in my early counseling years. They knew the logical, rational truth that the abuse they had suffered was not their fault, they were not dirty or shameful, and they were safe now and no longer in danger. Nonetheless, when they would revisit those memories, they still felt trapped, dirty, out of control, shameful, small, and helpless. I had assumed that the traumatic memory of their abuse was the reason that they experienced such profound, difficult emotions. However, that was not the case. Their memory of the abuse was not the reason that they felt what they felt. All of the emotional pain they felt was rooted in what they currently believed in their hearts. The lie-based beliefs they believed were also not in the memory themselves, but only triggered when the memory was given thought to. This explained why after these same women believed the truth in their hearts, the memory no longer felt bad if remembered.

Even though they knew the truth intellectually, the lies they believed in their hearts still felt true and superseded what they knew with their rational and logical minds. They could tell themselves the truth, and tell others in their support group the truth, but they were still experiencing their own lie-based heart beliefs.

In TPM we often use the phrase, "We feel whatever we believe." This is because whatever we believe with our hearts determines what we feel at any given moment. This happens whether what we believe is true or not. This is why life can become very frustrating. We can know intellectually that God is our protector, yet we can still live in a constant state of fear. This fear exposes our heart belief that is contrary to our intellectual belief. Though we may quote a Bible verse that states the truth, our emotions reveal what we actually believe with our hearts.

What was true about these women—that they were safe, not being hurt, not dirty or shameful—did not feel true to them. Even though they knew the truth, they suffered daily as they experienced the continual pangs of their lie-based beliefs.

Over time, this prayer ministry model has evolved and developed a clearly-defined, systematic process now known as the TPM Process. The TPM Process is consistent with the way God has designed our minds to work, but it is totally dependent upon the faithfulness of God and our willingness to submit to the refining and renewing work He is doing in us.

### ***TPM: Born Out of Abused Lives but Benefiting All***

Since its inception in the mid-nineties, TPM has evolved into a ministry for all people. TPM is not only for those who are “seemingly” emotionally troubled; it is for all believers who desire to have their minds renewed and experience the fruit of the Spirit in their lives.

Did you notice how we phrased that last sentence with “seemingly” troubled? In TPM we do not view painful emotion as troublesome or the problem even though it may seem to be so. If a man stumbled into the hospital emergency room dragging his broken leg behind him crying out in severe pain, the doctors and nurses will not view his situation as a pain problem. If anything they may ask him where it hurts so that they might better determine the location of his injury. Pain is not our problem and there are no emotionally troubled people. There are only people feeling pain because of the lies that they believe, but the emotional pain is not their trouble.

The goal of TPM is not in stopping the pain, but rather transformation that comes about by the inner work of the Holy Spirit, who conforms every true believer to the image of Christ (Rom. 8:29). Transformation is not the result of ardent efforts in trying to look or act like Jesus—it is the outflow of the work of the Spirit within us as He convinces our hearts and minds of His truth. His truth transforms us into His likeness, resulting in the effortless production of His fruit from within.

### ***There is nothing new under the sun.***

Whenever there is a medical discovery about some particular disease or malady, it’s not something that has been created, rather something that has been unearthed. The word “discovery” implies that something had been there already, but had not been detected. Thus, a discovery is not something new, but something found.

God is the only creator; nothing exists that He has not made. We can take various elements that

He has created and combine them to make something new, but we cannot make something out of nothing. In like fashion, science does not create new things but rather discovers what God has created, and studies how to use what God has created in different ways. The same can be said about the TPM ministry model that is based upon what God has been doing throughout the ages.

Exposing lies and replacing them with truth is not something that God recently began to do. Even as early as the fourth chapter of Genesis we hear God asking Cain some TPM-type questions, *“Why are you angry? And why has your countenance fallen? If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door”* (Gen. 4:6). First, God is challenging Cain to look within, take responsibility, and stop being a victim and to determine why he is feeling angry. Had Cain followed God’s counsel and answered these questions correctly and acted on the truth, the story might have had a different ending.

TPM simply operates within the context of what God is already doing. Even though the system itself is new in the sense that it provides a structure that has not previously been described or tested in practice, it is, in reality, merely the discovery of what God has already been doing.

The TPM ministry process provides a teachable and transferable structure that can be easily incorporated into the Body of Christ. This ministry model affords a means to actively engage in God’s process to refine our faith, renew our minds, and transform our lives.

When we know and believe truth with the heart, it transforms our lives into the likeness of Jesus.

Recently during a live TPM training conference, Ed Smith said the following explaining why TPM is not a specialized ministry for the emotionally wounded. He said,

“The day that I prayed with that dear woman in my first TPM session, I assumed that what had occurred was a special and unique miracle that God had granted her personally. Later I expanded my view as I discover that what happened with her could be duplicated with other “wounded” souls as well. From this posture TPM was established, taught and practiced as a ministry for the “emotionally wounded.” Nevertheless, my understanding and initial interpretation fell short of the grander and more profound work that the Spirit was actually doing.

It would take me over fifteen years to begin to realize that what God did in that moment was not unique or limited to the first person or even the thousands that followed, but rather was an example of what God was doing in the lives of every believer, everyday!

What I witness the Spirit do in that woman's life was what God has been doing all along with all His children. Every time a person chooses to position themselves to receive, God graciously grants His truth. James says it this way, *"if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him"* (Jam. 1:5). Without going into further detail, there are qualifiers in the rest of that passage that are addressed within the TPM Process. Nevertheless, when these qualifiers are met, God grants the truth *"generously and without reproach."*

God wants to grant every believer the truth moment-by-moment throughout each and every day and provides opportunity for this to occur. The task at hand is for the believer to choose to participate with God in this process. That first session was not unique or a special work of God in the moment, but rather, an example of what God desires to do for each of us. The Apostle Peter admonishes us in this when he says,

*"Therefore, humble yourselves under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety on Him, because He cares for you... 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. 6-7, 10-11)

### ***Transitioning from "Theophostic Prayer Ministry" to "Transformation Prayer Ministry"***

Since the founding of TPM in the mid-nineties, it has been in the process of refinement and continues to be refined. Although the foundational principles and concepts have remained relatively intact, the application and teaching of these principles has greatly improved over time and continues to do so. Even the original name of this ministry model—Theophostic Prayer Ministry—required a change because it did not clearly define what this ministry was about. The name Theophostic was derived from two New Testament Greek words, *"theos"* which means God and *"phos"* which means light. Without a doubt, God was shining His light of truth into people's hearts, but it was the transformation that resulted because of this light that more fully defined this ministry.

We assume that the Lord will continue to refine this process as we continue to apply it and learn from Him. But it is a far cry from where it was in former editions of the training. Those who have compared the older versions of the training with the new have overwhelmingly declared that the new is much easier to comprehend, apply, and evaluate. With this new training being online, it will always be current and improving. People will be able to access it in real-time and appropriate any new changes as they are being made.

### ***Shift in Focus from Training the Few to Equipping the Whole***

We read in the Introduction about the fundamental shift in focus in TPM from training effective mentoring facilitators to the equipping the Body of Christ. This is a fundamental shift from the roles originally defined as prayer minister and ministry recipient, to Mentor and Mentee —disciple-maker and disciple. Training Mentors to help Mentees to identify lies and receive the truth is still a goal of this training. However, more importantly, the purpose of the training is to equip every single member of the Body of Christ with the understanding necessary to cooperate with God in His refining work in their lives. This is the primary intent whether he or she goes on to become a mentoring facilitator or not. No one is excluded. Everyone can benefit.

So then, the primary purpose of the training is to equip every single member of the Body of Christ with the understanding necessary to cooperate with God in His refining work in their lives.

## Essential Comprehension Questions

1. If the reason for why we feel what we feel is not our past, why do we feel bad when we think about the things that we have experienced?
2. How is our heart-belief the “lens” of our interpretation?
3. What is meant by the statement, “We feel whatever we believe?”
4. What is the difference between our will and our desire?
5. Who can benefit most from TPM? Why is that?
6. Are there certain situations that consistently provoke you to have a negative response or reaction? Based upon what you learned in this chapter, how do you explain this?
7. What is the significance in the shift from the original terms ministry facilitator and ministry recipient to Mentor and Mentee?
8. How do you react to the discover of Ed Smith concerning TPM not being a ministry limited to the “emotionally wounded” but rather what God desires to do in every believer’s life, everyday?

## Going Deeper!

1. How do you manage the negative emotions that stir up from time-to-time? How is that working for you? What, if any, are the negative consequences of your chosen method?
2. What is the expected outcome of genuine transformation within the heart of the believer?

# Chapter Three

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## What TPM Is and Is Not

### **KEY CONCEPTS**

- TPM is NOT “healing of memories,” “deliverance ministry,” “guided prayer,” counseling, therapy, spiritual coaching, etc.
- TPM is a means by which we can actively cooperate with God as He refines our faith, renews our minds, and thereby transforms our lives.
- TPM does not view emotional pain as a problem or liability, but an asset—a necessary key to identifying our lie-based beliefs and growing in the knowledge of Christ.
- When we dismiss even the slightest twinges of worry, anxiety, fearfulness, or stress for any reason, we forfeit the opportunity to be granted more truth from His Spirit and we lose an eternal opportunity for mind renewal and freedom.
- Too often pain management is regarded as spiritual strength and a virtue, when in fact, much of it is simply some form of suppression, denial, or blame-shifting.
- Satan is well pleased with our attempts to try to act like Jesus through trying to control our behavior. As long as we continue to try to conform ourselves to the truth, we will remain in bondage to the lies we believe.
- Our need to try to control our emotions is evidence that our emotions are actually controlling us.
- TPM offers a frame of reference that views the trials of life as a refining fire under the supervision of a loving God who is determined to refine our faith, renew our minds, and transform us in belief and behavior.

### ***The Uniqueness of TPM***

**T**PM differs from other forms of helping ministries in several significant ways. The TPM Process is NOT considered to be counseling, therapy, biblical instruction, guidance or direction in any form. There have been numerous ministries over the years that have borrowed the basic concepts and principles of TPM; these may have the look and feel of TPM, (and in some cases even use the name TPM) but they are not the same. TPM follows a precise, predetermined system that maps out seven possible locations—the places where a person may be in any given ministry session.

Another unique aspect of TPM is in how we view those involved in the ministry session. In TPM we use the terms “mentor” and “mentee” to describe this ministry relationship. We do not view the person being prayed with as a recipient of ministry since the Mentor is not giving him something or providing him with anything. Rather the Mentee is the one doing everything except for asking the prescribed questions. The only reason that the Mentee is not asking the questions is because he has not yet learned them for him or herself. The goal, however, is that the Mentee learn the Process well and be equipped to participate moment-by-moment with God in His faith refining and mind renewing work.

We will discuss all of this in detail in a forthcoming chapter. Suffice to say, the ministry facilitator is viewed as a *Mentor* and the one being prayed with as a *mentee*. The Mentee is learning to do what the Mentor is already practicing. There is nothing that the Mentor knows about TPM that the Mentee cannot learn for himself. The Mentor is in fact still a Mentee who is on a learning journey, growing in the knowledge and application of the TPM principles. The TPM ministry relationship is not like a doctor/patient or counselor/counselee relationship, but it is one of a sojourners participating in the same journey of faith refinement towards spiritual maturity.

When you go to a doctor because you are sick, you sit passively on his examining table as he evaluates your condition, but in TPM, this is not so. The Mentee is in the “driver’s seat” for the entire journey. The Mentor is not doing anything in the ministry session that the Mentee could not also do if he had the knowledge and skill set to do it.

During the ministry session, the Mentor should not ask questions for the purpose of gaining information about the mentee’s life situation or family history, or offer a plan of action by suggesting any steps to take. The Mentor’s focus should not be upon changing the Mentee’s behavior, habits, hang-ups or ever diagnose the Mentee’s mental state. He will, however, try to help the Mentee understand the basic concepts and principles found in TPM and ask a predetermined series of

simple questions. The Mentee is the one who will focus on emotion, identify belief, and— at the appropriate moment—ask the Lord for truth.

Unlike a doctor diagnosing and treating a patient's condition, a TPM Mentor is more like a fitness trainer in a gym, helping the Mentee to help himself. The trainer is not lifting any of the weights but only offering instructions on how to lift them. The Mentor does not guide or direct but follows the person to identify his location, then asks the location-specific question to help the Mentee identify what he believes in that specific phase of the process.

The true TPM Process relies upon the Mentee doing the “heavy lifting.” The Mentor merely follows the Mentee's progress on the TPM Map and asks appropriate questions. The Mentor does not use the questions to guide or direct the session. He does not diagnose, analyze, devise solutions, or offer counsel or advice—neither does he present truth. Nor does he share his opinion, provide spiritual insight, give prophetic words, or speak to God or even share any truth that he may believe the Mentee might need. He never utilizes guided imagery by asking a person to envision anything or go to a “happy place,” or remember a time when the person may have experienced the Lord before, etc. These practices are all subtle forms of guided imagery which should never occur in a TPM session. And even though all of these practices may be well intended, they are based upon the assumption that the Mentor knows what needs to happen in a ministry session, when in fact they do not.

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**THE MENTORING FACILITATOR NEVER UTILIZES GUIDED IMAGERY BY ASKING A PERSON TO ENVISION ANYTHING OR GO TO A “HAPPY PLACE,” OR REMEMBER A TIME WHEN THE PERSON MAY HAVE EXPERIENCED THE LORD BEFORE, ETC. THESE PRACTICES ARE ALL SUBTLE FORMS OF GUIDED IMAGERY WHICH SHOULD NEVER OCCUR IN A TPM SESSION.**

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The TPM Mentor limits himself to the specific set of questions which never change from one session to the next. These prescribed questions are only asked at the appropriate time and place. The TPM Process is very consistent and reliable. There is never a need for the Mentor to add to or take away from the questions being asked, and He too allows the person to freely choose where he or she goes in every session. When the person is in the proper position to receive, the Spirit will be faithful to grant him or her the truth.

In general, the Mentor should seek to help the Mentee understand three basic things: the purpose of TPM (why we do this ministry at all), learn the TPM principles (the guiding principles that support and explain why we do what we do in a session), and the TPM Process (the protocol followed in a

ministry session). As you grow in this knowledge, TPM can become a personal life skill and frame of reference which you can apply throughout the rest of your life. When everyone performs their assigned role, the ministry session should flow smoothly and effectively. The Spirit will do, at the right and proper time, exactly what He always does.

This is the Mentee's journey and the Mentor should focus on following the Mentee and not interjecting his thoughts or direction. This is not to say that the Mentor will not teach the Mentee the Purpose, Principles and Process of TPM, for he will. However, other than instruction in TPM, the Mentor never suggests direction, offers his or her opinion, or speaks for God. The Mentee does not need the truth that the Mentor might feel compelled to share. He needs what only the Spirit can provide; heart belief.

***TPM does not replace other biblical practices within the local church community.***

There is much that TPM cannot do, and was ever intended to do. It does not equip people with life skills, such as how to balance their checkbook, fix a flat tire, parent children, or brush their teeth. It does not replace biblical education or godly counsel and instruction. It does not determine what is accurate or not in memory content. It does not deal directly with sinful behavior and its consequence, remove shame or guilt, or resolve genuine chemical-based mental disorders (though there is a great deal of misdiagnosis about these), etc.

This is not to say that practices such as these do not have a place within the overall ministry of the Church. Most churches offer a wide selection of helping ministries. Many report good results for those that take advantage of them. TPM does not seek to replace these, though it may complement some. The TPM Process (what happens in a ministry session) has a specific purpose and intent: to connect with negative emotion, identify lie-based thinking, and receive the Lord's perspective that results in transformation.

Therefore, the word "transformation" sums up all that is hoped for through this ministry. Transformation is the expected outcome of mind renewal (Rom. 12:2). The evidence of genuine transformation is the effortless outflow of the fruit of the Spirit. Where the fruit of the Spirit is evident, transformation has occurred. Where there is an absence of fruit, something is wrong.

***TPM is not healing of memory, deliverance, or guided prayer.***

TPM is sometimes mislabeled as "healing of memories", "deliverance ministry", "guided prayer", etc. However, TPM is none of these things. TPM is a means by which we may actively cooperate

with God's work of refining our faith, renewing our minds, and thereby transforming our lives. Those who have tried to fit TPM into the "inner healing" ministry, "healing of memories" or other similar categories have misunderstood TPM.

The goal of TPM is not to heal the memories, confront the devil, or ever guide and direct, but rather to experience renewal within the "*spirit of the mind*" (Eph. 4:23, Rom. 12:2) through the exchange of lies for the truth, leading to spiritual transformation. While healing restores something to its former state, TPM is not focused upon restoration but rather upon what is new.

***Nothing gets "healed" in a TPM session.***

Healing of something is not what occurs in a TPM session. Rather something old is discarded and something new received. The old belief is replaced with a completely new belief. TPM seeks true heart-level transformation. Without question, physical healing is a valid gifting of the church, but healing of any kind is not the purpose of TPM. More about this will be discussed in a later chapter.

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**TPM IS A MEANS BY WHICH WE MAY ACTIVELY COOPERATE WITH GOD'S WORK  
OF REFINING OUR FAITH, RENEWING OUR MINDS, AND THEREBY HAVING OUR  
LIVES TRANSFORMED.**

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***Our past is not our problem.***

If it were true that our past experience is the cause of our emotional state, (e.g. "I feel bad because of what happened to me as a child,") then there would be no remedy for the pain because the past cannot be changed. However, if our emotional state is caused by a belief that we learned during a past event that we still believe, then there is hope because this current belief is changeable. However, changing a belief held at the heart-level is not possible by sheer willpower or self-determination. Nor can it be changed simply because someone, such as a counselor or ministry facilitator, tells us the truth about it. These lies can only be replaced when God illuminates the truth in our hearts through the Holy Spirit.

As a pastoral counselor, Dr. Smith worked diligently with those who were distressed in an effort to help them know the truth using the only means he was aware of at the time. He taught them what the Bible said (over and over again) and had them memorize specified Bible verses. As people were presented with the truth and came to the realization that what they believed were lies, Dr. Smith encouraged them to deny the lie, believe the truth—and stand on it! In other words, these women

were now motivated by Dr. Smith to “name it,” claim it”, “deny it”, and “put their past behind them.” Nevertheless, even though they did all the above and more, their lie-based beliefs remained and their continued. He could not persuade them of the truth at the heart level.

We may desire to put our painful past behind us, and as practical as this may sound, it is not possible. We can choose not to think about it and/or block out memories, but this will have no impact on beliefs that we hold in our heart. Dr. Smith realized what he had been suggesting was simply spiritualized suppression, wherein the person would engage their spiritual and scriptural knowledge in an attempt to resolve their problems. Suppression, no matter how “spiritualized,” does not solve our lie-based pain problem. Rather, it creates new problems of its own. Only truth shone within our hearts by the Spirit will resolve the source of the pain and replace it with His peace. For God “...*is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ*” (2 Cor. 4:6).

The notion of suppressing our pain by *putting our past behind* us has roots in a common misinterpretation of a passage in the book of Philippians where the Apostle Paul said, “*One thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.*” (Phil. 3:13–14) Paul was denouncing his efforts at self-righteousness, not at blocking out negative or painful memories of the past. Like Paul, we need to put our efforts at self-righteousness “behind us.” However, we need not forfeit the benefit of using our past to help us understand what we currently believe so we might receive the transformation available from God. The truth is, every thought that we ever think is linked to our past. Everything in our minds other than the immeasurable moment we call the *present* is technically a memory. Even what you have been reading is now only a memory. Putting our past behind us is an illogical quest at best.

***TPM does not attempt to address mental illness, chemical imbalances, or addictions.***

Someone might ask, “What about the mental illness, chemical imbalances, and addictions that many struggle with?” This question actually raises an even more important one, which is, “Who can benefit from TPM?” TPM is not intended for the treatment of psychological disorders or addictions, but persons suffering from these maladies should benefit from the transformation that comes from mind renewal as the Spirit replaces deep-seated lies with truth. A mental disorder or addiction may indeed have its roots in an “illness” but this does not mean that the person with such issues would not benefit from TPM. TPM is focused on identifying lie-based belief and helping all people in positioning themselves to receive the truth. People who have mental illness, chemical imbalances or addictions can benefit if they are willing to position themselves to receive.

***The letters T.P.M. do NOT stand for “Troubled People’s Ministry.”***

Since its inception, literally thousands of churches around the world have embraced TPM as a way of helping people in their church community. The reported results have been overwhelmingly positive. Unfortunately, somewhere along the way, TPM was reclassified as a “recovery ministry” and categorized by others as one which offers help to “troubled souls.” TPM has too often been unfairly viewed as a specialized ministry for helping emotionally wounded people who are struggling with addiction and behavioral issues, thus the misnomer, “Troubled People’s Ministry.”

Many helping ministry models view emotional pain as a problem or a spiritual issue to be overcome. Since most church members probably do not see themselves as emotionally troubled, they would not personally see the need for TPM. An emotionally troubled person would be the one who lacks the ability to control what he or she is feeling or who is unable to manage their pain in a socially accepted manner. Most members would probably say that they are managing their emotional pain in a “good and healthy way.” Therefore, TPM would not be considered.

Day-to-day flare ups would be considered normal as long as the “bleeding” could be controlled and successfully suppressed. Practices such as stress management, decompression exercises, relaxation therapy or anger management are commonly implemented as a release valve to ensure emotional overload never occurs. The crucial difference here is that TPM does not see emotion as something to contain or control but rather to utilize. TPM does not look upon emotional pain as a liability but an asset—a necessary key to identifying our lie-based belief. Emotional pain is actually a gift from God created for a very important purpose.

Typically, our “good and healthy” practices for managing our negative emotions consist of excuses, distractions, or some form of self-pleasuring. Or perhaps we try “spiritualizing” our situation as suffering for Jesus or being oppressed by the devil. All of these perspectives cause us to shirk responsibility for what we feel. By doing this, we forfeit the opportunity that God has afforded us to come into a greater knowledge of the truth and real transformation.

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**TPM DOES NOT VIEW EMOTION AS SOMETHING TO CONTAIN OR CONTROL  
BUT RATHER TO UTILIZE. TPM DOES NOT LOOK UPON EMOTIONAL PAIN AS A  
LIABILITY BUT AN ASSET—A NECESSARY KEY TO IDENTIFYING OUR LIE-BASED  
BELIEF.**

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Someone might ask, “But isn’t it normal for us to feel bad when bad things happen?” It is normal to feel something when “bad” things happen, but what we feel will be directly dependent upon what

we believe and our interpretation of what is happening. Our emotional reaction is based upon our heart belief, not our circumstances.

This principle can be difficult to embrace. It is often easier and more natural to blame others, our situation, the devil, or God for what we feel. Being the victim often seems easier than taking personal responsibility. Nonetheless, these two paths lead us in entirely different directions. One is the way of truth and life while the other is a perpetual cycle of defeat.

When the Scriptures say, “*Be anxious for nothing*” (Phil 4:6), it means that there is no righteous reason to have anxious feelings. So, if we experience even minor twinges of worry, anxiety, fearfulness, or stress for any reason, it is an indication that our heart belief may not be the truth and is in need of our attention. Because this is so, feeling bad when we believe a lie is serving a very important role in us moving in the direction of the truth.

***TPM focuses upon taking advantage of pain rather than simply managing it.***

As spiritual as it may sound to think that we are in control of what we feel, not being influenced by it, this is simply an impossibility. Attempting to do so is a form of “spiritualized” suppression. Suppression of painful emotion is not a good thing and causes undesirable consequences. More often than not, many of us typically “push through” the feelings and willfully struggle to do what we assume “needs” to be done. The minor anxiety, stress, or frustrations get pushed aside (suppressed) and thus, we forfeit the opportunity afforded us by God to identify our lie-based thinking and to be granted more truth from His Spirit. When we do this we grieve the Spirit and eternally lose an opportunity for mind renewal and freedom.

Painful emotion never feels good, but it serves a good purpose when embraced, acknowledged, and utilized. Each and every time that we feel even the slightest twinge of negative emotion, we are being warned that we are believing a lie. Suppressing the feeling or “pushing through it” while choosing to avoid addressing the belief behind the emotion will result in the forfeiture of an opportunity that God has provided us to grow and increase in truth. If we do not “*redeem the time*” (Eph. 5:16), we will have wasted the allotted opportunity that God has provided for our acquisition of more truth and freedom. To not take advantage of the opportunities afforded us in having our lie-based beliefs exposed, are opportunities lost that we cannot ever get back. Because we are allotted only so much time while on this earth, this is an eternal loss that we cannot undo.

***Since God is a God of second chances we can always deal with it later.***

The problem with these “second chances” is that every time we procrastinate in this way, we are making an eternal decision to not cooperate with God, and we lose an appointed opportunity to have our minds renewed with His truth. We only have an allotted amount of time and we should “redeem the time” (Eph. 5:16) or we lose it. We may indeed have a second chance to deal with something we failed to address the first time around, but we also lose the time allotted for what remains. Do we really want to forfeit what He offers? We should not settle for this, ever!

We should encourage one another to address the painful emotions we all experience as an indication of the lies we believe and in our mutual need for mind-renewal. There are no “them and us” in the Body of Christ. We are all growing into the fullness of God as we submit to Him. He is at work in each of us to refine our faith, renew our minds, and transform us into the “likeness of His son” (Rom. 8:29).

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***The problem of performance runs deep.***

Since Adam and Eve, no one has been able to escape the inevitable infection of lie-based thinking. Strangely, those who do not suppress their pain well, or fail to perform at a very high level, are viewed as “troubled,” and “broken,” while others who successfully control it are often applauded and viewed as “more spiritual.” The truth is, there really is no difference between the two groups; all are infected and in need of faith refinement, mind renewal, and transformation. Performing well does not set anyone above the rest.

Since we are all infected with lie-based “leprosy” there is no need for a quarantine camp. Having “leprosy” is not about how much you have or how bad it is, but only that you have it. All of us are called to have our minds renewed. TPM is a means by which all believers may cooperate with God’s faith-refining work.

***Our true problem is not so much that we believe lies,  
but that we lack the truth.***

God desires that we stop trying to ignore our “leprosy” through spiritual performance and start admitting our need for truth. The Bible is clear. God is ONLY interested in the work He has accomplished within the believer. Transformation is what God does not what we do. Our futile efforts to conform our behavior to the truth is sadly similar to those advocated by all other religions. True Christianity begins with death by crucifixion, followed by a life lived by faith, as the Apostle Paul was able to say, *“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).

Sadly, the misguided idea of behavior management is holding a large portion of Christ’s Church in *perceived* bondage. Trying to perform spiritually is a deception in that we do not fully know the truth of the victory that we have already been given. Even though we are capable of acting like Jesus to some degree, only God can genuinely transform us into His likeness. Any attempt that we make to try to act like Jesus is evidence that we do not yet know who we are in Christ and the freedom that is already ours. *“It was for freedom that Christ set us free; therefore, keep standing firm and do not be subject again to a yoke of slavery”* (Gal. 5:1).

Satan knows this and tricks us into staying on the merry-go-round, ineffectively trying to do what only God can do. He wins when we believe we can control our emotions or even deny they are there. Satan desires that we remain caught in our own self-taught deception; hence, we are trapped in his snare. *Satan is well pleased with our attempts to try to act like Jesus through trying to control our behavior. As long as we are performing and not being transformed, we remain in bondage to the lies we believe.*

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**SATAN IS WELL PLEASED WITH OUR ATTEMPTS TO TRY TO ACT LIKE JESUS  
THROUGH TRYING TO CONTROL OUR BEHAVIOR. AS LONG AS WE ARE  
PERFORMING AND NOT BEING TRANSFORMED, WE REMAIN IN BONDAGE TO THE  
LIES WE BELIEVE.**

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***Do we control our emotions, or are we being controlled by them?***

Some people may say that their emotions do not control them, but this is probably not so. Most of us (if not all) are highly influenced by what we feel in any given moment. Rarely do we make decisions that run contrary to what we are feeling. The reason for this is that God designed us to operate in this fashion.

Our emotions play an important role in our daily life. In fact, when we know the truth in our hearts, the emotions we feel are a force and a strength that accompany and support this truth. A good example from Scriptures declares, “*the joy of the LORD is your strength*” (Neh. 8:10). However, problems arise when our emotions reflect the lies we believe. When what we feel is lie-based, these emotions are also a force or strength (albeit a negative one) that influences and motivates our behavior. *It is hard to act in opposition to what we are feeling.* To act in opposition to our feelings is to act in a manner that is contrary to what we believe to be true even when it is not true.

Those who claim that they have their emotions under control may be successful in suppressing their emotions, practicing positive thinking, and choosing to focus on “happy” things. However, this is not control, but rather a mental distraction. The same outcome could be achieved by eating a bowl of ice cream, watching a movie, or drinking a beer (or six). The very fact that people want to resist and deny their feelings indicates they are not really in control of them, but rather being controlled by them.

Trying to control what we feel is futile since our emotions flow from our belief. We cannot control what we believe, so we certainly cannot control the emotions that spring forth from our belief. The very act of attempting to control our emotions is evidence that they have power to affect our speech and behavior in ways that we do not desire, and are therefore controlling us.

### ***An Eternal Purpose***

Someone once asked, “What is the purpose of dealing with our lies and mind renewal while here on the earth since it will all be taken care of in Heaven anyway?” It is true, there will be no lie-based thinking going on in heaven. We will all walk in the truth all the time. This is a given for all believers no matter what they do on this earth. However, there is an aspect of eternal benefit that is not promised to all believers, but only those that meet certain criteria. This is suggested in many places in the Bible.

The writer of Hebrews used the idea of discipline coming from a loving father to describe the necessity of suffering and the potential benefits. However, even though the discipline/suffering was being administered to all legitimate sons, not all reaped the benefit. Listen to the verse and identify the beneficiary, “*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. 1:11). The beneficiary is limited to “those who are trained by it” even though all are being disciplined. All pass through the fire, but not all benefit because there are some who resist and are not trained.

The Apostle Paul revealed this same idea when he said, *“momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison”* (2 Cor. 4:17). Do you see the correlation between suffering and the eternal benefit? This is a conditional statement that says that the “eternal weight of glory” is dependent upon the “temporary light affliction.” One thing brings about the other. If we do not share in the affliction, we have no promise of the glory.

Paul also said that those who suffer with Christ will reign with him (2 Tim. 2:12). Again, the suffering is the requirement that brings about the reigning position. If we have not suffered with Christ, then there is no reason to believe that we will reign with Him either. The trials that are refining our faith will have an eternal benefit.

Jesus admonished us to *“store up for yourselves treasures in heaven”* (Matt. 6:20) which clearly suggests that there are things that we can do here while upon the earth that will bring about an everlasting reward. This also suggests that there may be people in heaven who did not store anything up. This heavenly treasure and weight of glory is promised to those who make the earthly investment, but it is not “a given” simply because we are believers. Without question all who trust in Christ has eternal life, but not all will have the same measure of reward.

*The Apostle Paul said it this way,*

*“For no man can lay a foundation other than the one which is laid, which is Jesus Christ. [The equality of eternal life all believers will share.] Now if any man builds upon the foundation [labor that is beyond our initial faith in Christ] with gold, silver, precious stones, wood, hay, straw, each man’s work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man’s work. If any man’s work which he has built upon it remains, he shall receive a reward. If any man’s work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire”* (1 Cor. 3:11-15).

It appears that there will be reward, but not all believers will receive such. We are not suggesting that we understand all that this means, but we do believe that the purification of our faith plays an important part in this divine blessing. Each of these moments are opportunities for faith refinement and mind renewal.

There is an eternal purpose in our suffering that will have everlasting benefit if we are trained by them. We can also forfeit the benefit by suppressing our pain, distracting ourselves, blaming others, or succumbing to a victim’s role. However, if you choose to position yourselves under the *“mighty hand of God”* (1 Pet. 5:6) you should expect that *“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)*

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**ALL BELIEVERS RECEIVE ETERNAL LIFE, BUT THEY CAN FORFEIT THE ETERNAL BLESSINGS THAT WOULD HAVE COME AS A RESULT OF HAVING THEIR FAITH REFINED AND THEIR MINDS RENEWED.**

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### *In Summary*

TPM differs from other forms of “helping ministries” in significant ways. It is NOT counseling, therapy, biblical instruction, guidance, or direction in any form. The goal of TPM is not to heal the memories, confront the devil, or diagnose mental issues. Rather, the goal is to experience the renewing of the “*spirit of the mind*” (Eph. 4:23, Rom. 12:2) resulting in genuine transformation. TPM is not about resolving pain or pain management; it is about being persuaded of the truth within our hearts by the Spirit of Truth.

TPM is NOT the “Troubled People’s Ministry” or a “recovery ministry” of any kind (although it can be effectively applied in that context). TPM is what God is doing in every believer’s life, everyday! As such, it is a frame of reference that views the trials of life as a refining fire under the supervision of a loving God who is determined to refine our faith, renew our minds, and transform us in belief and behavior. This is a life purpose that God desires for all of His children.

There is no evidence that the “performer” is any further along in his mind renewing journey than the “walking wounded” seemingly lost in his pain. The evidence of mind renewal is the genuine and effortless expression of the fruit of the Spirit—not acting like Jesus, but rather, being like Jesus. TPM provides a means for cooperating with God as He goes about accomplishing these things through the “handiwork” and “workmanship” of His hand (Eph. 2:10). Because we are all in need of mind renewal, there is no “them and us” in the Body of Christ.

## Essential Comprehensive Questions

3. Why is TPM NOT to be considered a tool for “healing of memories,” “deliverance ministry,” “guided prayer,” counseling, therapy, spiritual coaching, etc.? How is TPM unique from these other practices?
4. How can we use our negative emotion as a means to identifying our lie-based belief and growing in the knowledge in Christ?
5. How might we lose an eternal opportunity for mind renewal and freedom by dismissing or ignoring the minor twinges of worry, anxiety, fearfulness, or stress we might all feel from time to time?
6. In what ways might our attempting to manage our emotional pain be a form of suppression, denial, or blame-shifting?
7. Why might Satan be well pleased with our attempts to try to act like Jesus through trying to control our behavior?

## Going Deeper!

1. How is our apparent need to actively control our emotions evidence of the fact that our emotions are actually controlling us?
2. Why might the spiritual “performer” not actually be any further along in his mind renewing/transformation journey than the “walking wounded” who is seemingly lost in his pain?
3. How is trying to live and look like Jesus different from the actual fruit of the Spirit? If performance is not the Spirit’s fruit, then what is it? Or, asked in another way, “Whose fruit is it?”
4. In the early days of TPM, the roles of those involved used to be defined as “ministry facilitator (provider)” and “ministry recipient (receiver),” however, today we view these roles as “mentor” and “mentee.” What important differences or distinctions do you notice in this change of terms?

# Introduction to the Primary Paradigm Shifts Found in Transformation Prayer Ministry

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Most would agree that as we grow older, we come to realize that not everything we have been taught to be the truth has proven to be so. We all eventually rethink some of what is handed down to us and come into our own understanding. Over time we replace different aspects of the “faith of our fathers” with new ways of thinking—sometimes in very dramatic ways. Because we believe that we have gained a more accurate understanding and clearer perspectives, we make these paradigm shifts.

Merriam Webster defines a paradigm shift as, “An important change that happens when the usual way of thinking about or doing something is replaced by a new and different way.” TPM is comprised of many paradigm-shifts that may require some careful thought and consideration. We believe these shifts can be profitable to those who come to know them and apply them.

We are not suggesting that the immutable truths found in God’s Word may change; however, we are proposing a fresh look at such concepts as: the value of pain and negative emotions, the divine purpose of life difficulties and struggles, spiritual warfare versus standing in realized victory, the futility of trying to put the past behind us, non-productive attempts at “doing” fruit rather than bearing it, and the difference between transformation and attempts in conforming behavior to the truth.

***“But I have always believed that!”***

Sometimes we believe something simply because others believe it as well. This often happens without conscious awareness because we happen to live in a community where certain things are unquestionably believed as the truth. Before we know it, we have incorporated the behaviors or

values of that community into our own personal belief system. They become part of our personal culture. Obviously, this is not a sound reason for maintaining a particular set of beliefs. We should desire to know the actual truth and not be satisfied with settling for what is commonly believed to be true. The following story as told by Ed Smith may illustrate the necessity for rethinking some of our long-held beliefs.

When I was in college, my wife and I were members of a small church out in the country. I remember one of the monthly business meetings we discussed, at length, a particular light fixture that was located in the back of the church. The light was always left on; shining both day and night. Some felt it was a waste of money, while others were strongly opposed to turning it off. One long-time church member stated that it needed to be left on because it had been shining brightly for as long as he could remember, and there was no good reason to change things now.

After much discussion, someone asked, “Why do we have it on anyway?” After some silence an elderly woman responded, “My mother used to clean the church every Monday night and she had the preacher leave the light on so she would not have to come here in the dark to clean. However, Mama died years ago, so we can probably turn it off.”

To turn off the light that had been shining brightly for many years required a paradigm shift for some of these church members who lacked the truth in the matter. However, once a practical and logical reason had been given for the original practice, making the shift to a new practice could be agreed upon, and a paradigm shift occurred.

A paradigm shift, by its very nature, challenges the views that we presently hold. When we are initially faced with a paradigm shift, we may automatically become resistant and put up our guard. Our current point of view will also make it hard to hear or clearly see what is being proposed. This is why it is important to slow down, choose to listen, and consider the shift in thinking.

Although we may wholeheartedly believe something is true, this does not mean that it cannot or should not be challenged, evaluated, and tested. Growing in understanding requires that we expand our thinking and perhaps even let go of some long-standing beliefs as we consider a new way of thinking.

We don’t want to leave anyone behind during these paradigm shifts, so we encourage you to move slowly, embrace what you can, and hold loosely to that of which you are unsure. Be like the Bereans in the book of Acts, who “Received the word with great eagerness, examining the Scriptures daily to

see whether these things were so” (Acts 17:11). Test what we are proposing, examine it carefully, and see if it is true. To the degree that you are able make the shifts that are being proposed.

It is not necessary to embrace every theological perspective that we propose in order to effectively apply the TPM Process (what happens in a ministry session) to your life and ministry. The TPM Process is a system and a protocol—not a theology; whereas the paradigm shifts we present do contain various aspects of theology in an attempt to explain how we see the way God is using this ministry model.

There are a number of paradigm shifts proposed in this book, and we have tried to provide rational and logical reasons for why the “light bulb” may now be turned off. We hope that you will consider each one and come with us as far as you are able.

In these next few chapters, we will introduce you to some of the more significant shifts found in this training. To a great extent these shifts make up some of the primary principles of TPM that help explain why we do what we do in a ministry session. Because this is so, there will be some redundancy with what you will read here and then later when we look at the principles of TPM in more detail. The ideas and concepts presented in these shifts will also surface throughout the entire training, providing you with the opportunity to increase your comprehension of each one.



# Chapter Four

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## Shift One: From Performance to Genuine Transformation

### **KEY CONCEPTS**

- God's transformation changes us permanently into something we could not have become on our own.
- A primary goal of every TPM session is the renewal of the "spirit of the mind" (Eph. 4:22-24) that results in bearing the fruit of the Spirit.
- At the moment of our salvation, we died with Christ and were created anew in righteousness and holiness of the truth in our inner person, but our beliefs were basically unchanged and need to be renewed by the truth.
- Believing the truth intellectually may have no real bearing on our life or behavior; whereas when we believe the truth with our hearts, we will be effortlessly transformed by it.
- Heart belief is the substance of our faith—knowing truth in our hearts with absolute certainty.
- Our "faith" is everything that we believe in our hearts, but not all that we believe with our hearts is necessarily true; some of it may consist of lies.
- Because we believe lies, our faith is impure and needs to be purified as with fire.
- Some good behavior, although appearing to be spiritual fruit, may, in fact, be a product of performance-based spirituality that is based upon lies.
- Because not all of the good works that we do are motivated by the truth, a good question to ask ourselves is "Why am I really doing what I am doing?"

- If we feel anxious, worried, fearful, driven, etc. while we are doing something “good,” we are probably motivated by lie-based emotion, not truth.
- The degree to which we struggle to conform our behavior to the image of Christ through self-effort and self-discipline is a measure of the absence of believing the truth with the heart.
- Acting like Jesus is performance through self-effort—being like Jesus is the natural by-product of believing with our hearts the truth of who we presently are in Christ.
- Salvation is not the outcome of our efforts in trying to believe, it is the outcome of the Spirit persuading us of the truth of the Gospel within our hearts. Once we believe it, we cannot “unbelieve” it.

### ***Effortless Transformation***

**T**he Greek word for “transformed” in the New Testament is *metamorphoō*. This word denotes change from forces beyond one’s own effort or power; like a caterpillar that is transformed into a butterfly. The butterfly does not expend any effort to be transformed or to maintain the transformation once it occurs. It does, however, invest a great deal of time and energy preparing for the change to come, but the actual change occurs while it is resting in its cocoon. Once the transformation occurs, the butterfly is a new creation and does not need to work to maintain this change. There is some measure of effort in breaking free of the old cocoon that has him still wrapped in bondage, but this has nothing to do with the change that has already occurred. However, once he emerges from the old shell, he is able to soar the heights in a new found freedom.

In similar fashion, when we strike a wooden match stick, the flame transforms the wood to carbon. The wood merely submits to the flame, which then changes into carbon effortlessly. It also requires no effort from the wood to maintain its transformed state. At the moment of salvation, we are “born again” (1 Pet. 1:23) and made to be new creations (Gal. 2:20) and are transformed into the likeness of Christ within the inner man. However, God desires that this transformation continue within and throughout our belief and behavior. As God refines our faith and renews our minds our belief and behavior morphs and comes in alignment with the transformation of the inner man. This permanent transformation results in the natural bearing of the fruit of the Spirit.

Like the caterpillar, we do participate in the preparation for transformation by taking ownership of our feelings, identifying the lies we believe, and submitting to God; however, the actual change occurs while we rest in Him to bring it all about.

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**THE TRANSFORMATION THAT GOD BRINGS ABOUT IS ONE THAT CHANGES US PERMANENTLY INTO SOMETHING WE COULD NOT HAVE BECOME ON OUR OWN. THIS PERMANENT TRANSFORMATION RESULTS IN THE NATURAL BEARING OF THE FRUIT OF THE SPIRIT.**

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### ***What is being transformed?***

According to Scripture, transformation predictably follows mind renewal; *“Be transformed by the renewing of your mind”* (Rom. 12:2). What exactly is being transformed here? Some will probably assume that the person himself is what is transforming. However, this is not so. What is being transformed by the renewing of the mind is our *belief and subsequent behavior*. The transformation of the person or inner man occurred at the moment of salvation. When we believed the Gospel with our hearts we became new creations in our spirit person. The old self was crucified (died) and the new man was resurrected with Jesus. However, *what we believed before the cross was for the most part, untouched by the cross and remained the same following our salvation still in need of renewal*. Our behavior follows belief and will change as belief is changed.

The Apostle Paul said it this way, *“if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”* (2 Cor. 5:17) Notice that he says that if we are in Christ then *we* are *new* creatures. Something that is new is not something that has been renovated or restored, but rather it is something that was not in existence before. It is new. When we come to Christ we are “born again” of God. We are His children.

### ***A “Heretical Hypothetical”***

In order to illustrate a few key points in this discussion, we would like to encourage you to consider a hypothetical scenario. But first, read through the following questions, and consider your answers carefully.

According to what we find in Scripture;

1. *Was Jesus Christ the Son of God?* [ ☐ ] Yes [ ☐ ] No
2. *Was He loved by His Heavenly Father?* [ ☐ ] Yes [ ☐ ] No
3. *Did He have uninhibited fellowship with God?* [ ☐ ] Yes [ ☐ ] No
4. *Did He have a special purpose?* [ ☐ ] Yes [ ☐ ] No

5. Did He possess the Spirit of God? [ ☐ ] Yes [ ☐ ] No

6. Was He as holy as God is holy? [ ☐ ] Yes [ ☐ ] No

7. Did Jesus's true heart and character reflect the image of God? [ ☐ ] Yes [ ☐ ] No

Your answer to each of these questions was likely, "Yes, of course!" However, take a moment to consider a heretical-hypothetical scenario; "*What if Jesus didn't know that all of these things were true of Him?*" "*Would His life have looked differently?*"

To take it one step further, "*What if He actually believed lies that were contrary to these truths?*" "*What would His life look like?*" "*How would He have viewed Himself?*" "*How would He interpret His life situations?*" "*How would He relate to the people around Him?*" "*How would His emotional status be impacted?*"

Do you realize that all of these truths that we have attributed to Jesus are also true for each of us who believe and possess His Spirit? To see a clear example of what it might look like for a child of God (who possesses all of these things), that is unaware of these truths and believes lies regarding who God is and who they are in Christ, you might just look in a mirror. For if you are born of God, then these things that are true for Jesus are equally true for you. The only reason Jesus' life may look differently your own is because you do not yet fully believe the truth as He.

***We are new creations, that still believe old things.***

Every child that is born of the flesh is a new creature that did not exist before. Every child of God that is born of the Spirit is also a new creation. Even though there are birth defects in the physical realm, no children born of the Spirit are ever defective; all are perfect and holy. Our new selves are created perfect and complete "*...which in the likeness of God has been created in righteousness and holiness of the truth*" (Eph. 4:24). So then, if we are in Christ, we are NEW creatures. However, we are new creatures that still believe some of the same things that we believed before being created new. We are new creatures that still possess old thinking. The good news is, we are not our thinking, and our thinking can be changed to match who we are.

Paul continues by saying that the "old things have passed away." Someone might ask, "If the old things are passed away then why are our old beliefs still here?" The answer to this question is simple, "*We are not what we believe.*" However, *we are new creations, that still believe old things.* However, the old things that we believe are only beliefs and are NOT a part of who we are. Notice that all that pertains to our old self HAS passed away since we are new creatures. So all that pertains to who we were before Christ, no longer exists as far as it relates to who we are as new creations.

Who we were before Christ is gone and has been replaced with the new self. Our old self died and has “passed away.” However, everything that we believed before our new birth remains untouched by this transformation. Again, the good news is that our beliefs are NOT who we are, but only what we are holding onto. This is a very important concept to grasp.

Paul restates this glorious truth by saying, “ALL things have become new.” When he declares that ALL THINGS have become new this leaves no room for additional improvements. If you buy a new car you likely do not expect your next stop to be the repair shop. It is new, it functions like new, and it even smells new. When it comes to our new self that is a new creation, there is nothing that needs to be worked on. We are a completed work in Christ. We will obviously grow and mature, but we (our person) will not be further transformed.

### ***Becoming Like Jesus Vs. Discovering What Already Is***

It is a misunderstanding to say that we are *becoming like Jesus*. The truth is, those who are in Christ, born of God as Children of the light, presently are like Jesus. However, much of what we believe does not reflect this reality and therefore, our thinking and behavior run contrary to the truth of who we are in Him. However, as our minds are renewed with the truth of who God is and who we are in Christ, our perspective, emotions, and behavior will also be transformed into His likeness.

So, in a sense, we are not *becoming like Jesus*, but rather, we are *discovering* the truth of *who we already are* and as a consequence, our behavior changes (transforms) to match the truth. So then, as our beliefs are being renewed by the truth this results in our behavior reflecting the reality of who we are already in Him. What remains that needs transformation is our belief and subsequent behavior. As we are convinced of the truth of who we already are, our behavior will naturally and effortlessly follow. As our minds are renewed we will be able to live out the truth as transformed people. “*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).

### ***An illustration may be helpful here.***

The day you came to cross of Jesus and believed in your heart the truth of the Gospel, you were crucified with Christ and were raised up with Him so you might “walk in a new way of life” (Rom 6:1-5) as a new creation. However, on this same day while standing before the cross of Jesus you were also holding a suitcase in your hand. This suitcase contained everything that you believed. Some of its contents reflects the truth, while much of it did not.

While standing before the cross you came to believe in your heart that Jesus death was payment for all your sins. You put this truth in your suitcase along with all that you still believe. In that moment you also realized that you died with Christ and shared in His death. Three days later you are raised up as a new creation from the dead with Christ. However, you are still holding your old suitcase that is filled with most of the same lie-based beliefs that were present before the cross and resurrection and your new creation.

The truth about the Gospel transformed your inner man completely, but there is still much in your suitcase that was not impacted by the cross and resurrection. Because you believe what is in your suitcase, these lies determine to a great extent how you live your new life even though you are fully transformed in your inner man.

These lies will continue to have great influence on your behavior until you are convinced of the truth. So then, you begin a life long journey of sorting through your suitcase and slowly allowing the Spirit to replace the lie-based content with the truth. As you gain more and more truth, your behavior changes to match the truth of who you became the moment you first believed. It is important to note that neither what is in your suitcase or your subsequent behavior is who you are, but rather they are only what you believe and do. You are the new creation that came out of the tomb with Jesus. You are a new person in Christ, just carrying the same old suitcase that needs to be repacked.

### ***Mind Renewal***

At first glance, one might assume that mind renewal is about growing in knowledge of the Scriptures. Even though there is value in the accumulation of Biblical knowledge, being Biblically smart provides no guarantee of transformation. Acquiring Biblical knowledge increases our reservoir of intellectual substance and can be the “front door” to becoming heart belief; but it is the Holy Spirit’s persuasion of this truth within our hearts that brings about genuine transformation.

If knowledge of the Scriptures could transform a person into the image of Christ, then the religious leaders of Jesus’ day would have been fine examples of this. If growing in intellectual knowledge of the Bible could transform us, then the unbeliever could hope for transformation by merely memorizing Bible verses. However, neither the religious leaders of Jesus’ day, nor an unbeliever can “...*be transformed by the renewing of [their] minds*” (Rom. 12:2) through simply increasing their intellectual knowledge of the Scriptures. Genuine transformation is a work of God in the life of the believer. Because this renewal goes beyond Bible knowledge, we need to discover what this renewal entails.

For the believer who has “put on Christ,” he is a new creation who still possesses his old way of thinking. However, since he has put off the old self, what remains is mind renewal. The Apostle Paul said it this way;

*“You took off your former way of life, the old self, that is corrupted by deceitful desires; you are being renewed in the spirit of your minds; you put on, the new self, the one created according to God’s likeness in righteousness and purity of the truth.”*  
(Eph. 4:22–24 Holman Christian Study Bible)

In reference to the life that we had before Christ, we have laid aside the old self. More accurately, the old self was killed at the cross with Jesus. When Jesus died, our old selves died with Him (Rom. 6:6). So we have put off the old self that was crucified with Jesus and have put on our new self, the “one created according to God’s likeness in righteousness and purity of the truth.” Again, notice that our new self is one created; therefore, it is a completed work and not a work in progress. We are not *being* created or *becoming* something that does not already exist; our inner selves are a finished work. What is left to be completed is that “*we be renewed in the spirit of our minds.*”

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**MIND RENEWAL IS MUCH MORE THAN THE ACCUMULATION OF MERE KNOWLEDGE; IT IS A RENEWAL OF THE “SPIRIT OF THE MIND.” (EPH. 4:22–24).**

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We died with Christ and were created anew in righteousness and holiness of the truth, but most of what we believed prior to the cross followed us out of the tomb. Of course there was a change in what we believed regarding our situation of being lost and needing a Savior, and about Jesus being the price of our redemption. Believing these truths with the heart resulted in our justification (Rom. 10:10). Nevertheless, many of our false beliefs about who we are and who God is remained the same. The “spirit of our minds” need to be renewed so that what we believe in our hearts accurately reflect the heavenly reality of our newly created selves.

### ***The “Spirit of the Mind”***

When the Apostle Paul used the phrase “spirit of your mind,” it appears that he is making a distinction between intellectual belief and heart belief. He could have left off the words “spirit of” and said, “Be renewed in your mind” which would have been more general and all inclusive. It appears that he is being intentionally specific by saying the “spirit of your mind.” We are learning in this training that we can believe the truth with our intellect (a function of the mind) and yet not believe the same truth in our heart. Knowing the truth intellectually provides no guarantee that the transformation

God desires for us to experience will follow; whereas believing the truth with our hearts produces the evidence of His fruit. It seems that the apostle is making a distinction here.

Truth known in the mind alone is merely intellectual, and it is typically academic and sterile; whereas the “spirit of the mind” seems to suggest something beyond this. The word translated spirit in this passage is *pneúma*, which means wind or breath. Both wind and breath denote action, movement, and life. Using the word spirit suggests that which is living and active that goes beyond the academic. It is impossible to say exactly what Paul was referring to here, but he is obviously making a manner of distinction in this passage by using these terms. Believing the truth intellectually may have no real bearing on our life or behavior; whereas when we experience the renewing of the *spirit* of our minds, we are transformed by the truth.

This distinction can be seen in the passage that says, “to *know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God*” (Eph. 3:19) The “knowing” that this passage describes is a deeper understanding that supersedes the intellect. Believing that Jesus loves me at the heart level motivates me, and empowers me to live out the life that I am destined to live. It produces the fruit that an intellectual understanding cannot. This knowing is relational, experiential and alive. Whereas, an intellectual understanding of the love of Christ is like a book on the shelf that contains information, but is not realized.

The words of the Apostle James may shed light on this idea where he says, “*Cleanse your hands, you sinners; and purify your hearts, you double-minded*” (Jam. 4:7). Notice how James connects the impurity of the heart with being double-minded. Earlier we defined double-mindedness as holding opposing beliefs simultaneously in the heart and intellect. For example, if we intellectually agree with the Scriptures that say the Lord is with us “always, even unto the end of the world” (Matt. 28:20 KJV) and yet *feel* abandoned by God, we would be double-minded.

First, James is writing to believers who possess new hearts (2:1; 5:7–8). So since they possess new hearts, the purification of the heart itself would not make sense. James does say, “*cleanse your hands you sinners*” but cleansing our hands is not the same as purifying our hearts. Having dirty hands is an external problem that soap and water can remedy. Whereas, an impure heart is an inner problem that no soap or scrubbing can touch. This brings to mind the Gospel narrative where Jesus was washing the feet of His disciples and Peter resisted. It says;

*“Never shall You wash my feet!” Jesus answered him, “If I do not wash you, you have no part with Me.” Simon Peter said to Him, “Lord, then wash not only my feet, but also my hands and my head.” Jesus said to him, “He who has bathed needs only to wash his feet, but is completely clean” (Jo. 13:8-10)*

When we share in the death and resurrection of Jesus we become completely clean in respect to our hearts. Since we are given new hearts there is no need to purify them since they are already clean. Again we are reminded that *“if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new”* (2 Cor. 5:17 NKJV). However, even though we are new creations we still can sin and need to clean up any mess we may have made because of it. There is the need to wash our hands. And since not all that we believe with our hearts is pure, we need to purify that which our new heart believes that is causing us to be double-minded. Until our minds are renewed with the truth we will be prone to dirty our hands. However, as we take responsibility for the sins we commit, make restitution where needed and realize and *“if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin”* (1 Jo. 1:7)

So then, it appears that the heart that James is referring to here is that aspect of the heart that believes one thing or the other. The act of *believing* is a function of what our hearts are designed to do, both *before and after* our redemption. When what we believe in our hearts is contrary to the truth to that which we intellectually believe, we become double-minded. Double-mindedness is common with the lost and the saved. When we come to Christ in faith we receive a new heart (put on a new self), but this salvation —as glorious as it is— does not purify our beliefs. Even though we are new creations we are still capable of believing lies with our heart. It is our belief and not our hearts that needs to be purified and renewed to resolve our state of being double-minded.

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**KNOWING THE TRUTH INTELLECTUALLY PROVIDES NO GUARANTEE THAT  
THE TRANSFORMATION GOD DESIRES FOR US TO EXPERIENCE WILL FOLLOW;  
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OF FRUIT.**

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This idea aligns with what we see in salvation: it is *“with the heart a person believes, resulting in righteousness”* (Rom. 10:10). The heart referred to in this Romans passage is not a believer’s heart (as is the one in the James passage) since it is functioning prior to salvation and is the faculty being used to believe the Gospel. However, this reality does not matter one way or the other, since believing is a function of the heart both before and after redemption. It is with an unredeemed heart that we believe the Gospel and are made righteous. Both the *“heart of stone”* as well as *“the heart of flesh”* (Ezk. 36:26) are capable of believing the truth. It is what the heart believes that needs to be purified to eliminate double-mindedness rather than purifying the heart itself.

However, though we can believe the truth with our unredeemed heart as well as with our new heart,

there is a need for a heart transplant if we are to experience salvation. Our “heart of stone” is fallen and totally condemned in its sinful state, causing us to be separated from God. We need our “heart of stone” to be replaced with a new “heart of flesh” that will become the dwelling place of the Holy Spirit. Only our sharing in the death and resurrection with Christ can bring this about. Nevertheless, both truth and lies can be believed with either of the two hearts. One is fallen and impure and the other is good and righteous. Nonetheless, we only possess one of the two hearts.

In reference to these hearts Jesus said,

*“For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders” (Matt. 15:19). However, He also said “Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad; for a tree is known by its fruit (Matt. 12:33) and again Jesus said, “The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart (Luke 6:45)*

So then when James says, “purify your hearts you double-minded” he is referring to the purification of what we believe that is creating the state of double-mindedness within our new heart. Like our old hearts of stone, our new hearts are capable of believing lies and therefore need to be renewed with the truth.

Salvation is a gift from God that comes to us by “*grace through faith*” (Eph. 2:8-9). When the Spirit convinces us of the truth of the Gospel we will believe resulting in our “justification” (Rom. 10:10) Salvation is not a result of our own work, but rather the outcome of God granting us both grace and faith resulting in our believing with our hearts. When God grants us a portion of faith (Rom. 12:3) we believe, which results in righteousness. God is the “*One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ*” (2 Cor 4:6).

Thus, unless God shines His light within our hearts and convinces us of the truth, we cannot believe it. But when God *does* convince us, we will believe. Belief is the outcome of having been persuaded of the truth. However, we do not come to believe by simply deciding to believe. We believe what we believe because we have been persuaded that it was the truth. The moment we are persuaded, we believed. When God persuades us of the truth, we believe it with our hearts. We will discuss this in more detail later when we explore the biblical understanding of *faith*.

Because our negative emotion flows from the lie-based heart beliefs we harbor, in the context of TPM, we focus primarily on what we believe in our hearts. When the Lord replaces our lie-based

belief with the truth, our emotions will change to match the truth. This is where the peace of Christ comes from. Heart belief is the substance of our faith—knowing truth in our hearts with absolute certainty, and thereby being able to walk with God and serve Him in both Spirit and truth. As the Apostle Paul said, *“I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God.”* (Gal. 2:20, Holman Christian Standard Bible).

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**HEART BELIEF IS THE SUBSTANCE OF OUR FAITH—KNOWING TRUTH IN OUR  
HEARTS WITH ABSOLUTE CERTAINTY, AND THEREBY BEING ABLE TO WALK WITH  
AND SERVE GOD IN BOTH SPIRIT AND TRUTH.**

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### ***Good News, Bad News***

In TPM, we have the understanding that “faith” is everything that we believe in our hearts with absolute certainty. This is both good news and bad news. First, the bad news: not all that we believe with our hearts is necessarily true; some of it may be lies. This means that all of our faith (heart belief) is not pure. Nonetheless, whatever we believe in our hearts will feel true to us—even when it is a lie. This explains why the Scriptures declare that our faith needs to be purified or refined. God provides daily opportunity for our faith to be refined “by fire,”

*“so that the proof [the refined outcome] of your [refined] faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ” (1 Pet. 1:7).*

And now, the good news! Knowing truth in our hearts requires no more effort to “live out” than it did to live out the lies we believed. Walking in faith—whether in lies or truth—is effortless. It is not a question as to whether we will walk by faith—that is a given. The question is, is the faith we possess pure? We will walk effortlessly in truth when we know it in our hearts—it becomes our purified faith! The truth that is believed in the heart will result in transformation, which is then made evident by the bearing of the fruit of the Spirit.

There is a reason that we sometimes struggle to live out the truth we intellectually believe. *When we find ourselves struggling to live out the truth, it is because what we are trying to do does not reflect what we actually believe within our hearts. Heart-belief always wins out over intellectual belief.*

If we find ourselves struggling to live out the truth that we say we believe, we know that at least some portion of what we believe in our heart is not pure. Many believers try to conform their behavior to the truth rather than yield to God’s refining work so they may be transformed by it.

TPM seeks to differentiate between genuine transformation that is the result of a purified faith and performance-based “spirituality” which is produced by controlled behavior, which is not true spirituality at all. The first is of God, while the second can be accomplished by anyone who tries hard and long enough.

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Consequently, not all “good” behavior stems from a purified faith, since behavior can be motivated by many things. Good behavior may indeed be flowing from the truth that we believe in our heart, thus producing spiritual fruit. But it is just as possible that good behavior, although it looks as if it is spiritual fruit, may, in fact, be a product of performance-based spirituality and motivated by lies.

For example, when our “good” behavior is done as an attempt to be loved, noticed, affirmed, accepted, included, or to manipulate others, then the motive is not pure. It is a performance, not a genuine desire to serve God. It is possible that much of what is considered to be spirituality is not, in fact, spiritual at all.

This is why TPM is directed towards motive and intent rather than behavior. All behavior is motivated by belief. When our belief is lie-based, the behavior is also lie-based even when it appears to be good and has good outcomes.

God has called us to do good works, but much of the “good” works that we do are not necessarily good even though they may have good outcomes. Good works are those which flow from God’s truth in our hearts. These good works are expressions of the fruit of His Spirit. The works that we do may, indeed, have a positive and good outcome, but unless they are His works, they fall short. Unbelievers do good things that have genuine value for those who have received the benefit, but these are not the fruit of God’s Spirit. *“For 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).

Even though the good works that we do may have genuine benefit, they may not qualify as the “good works” that pleases God. God is pleased with the good works that are the outcome of His “workmanship” and not ours. We see this stark reality in the words of Christ where He said,

*“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven; but only the one who does the will of my Father who is in heaven. Many will say to me on that day, ‘Lord, Lord, did we*

*not prophesy in your name, and in your name drive out demons, and in your name perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’” (Matt. 7:21–23).*

### **Why am I doing what I am doing?**

A good question we can ask ourselves is, “Why am I doing what I am doing?” However, before we answer, we should first slow down and seriously think about it. It is easy to say that we are doing something because we are serving God, loving our neighbor, or give some other “spiritual” answer. However, it might be better to rephrase the question as, “Why am I REALLY doing what I am doing?” You might be surprised to discover that the motive behind much of what you do is tainted. Impure motives are commonplace.

It is a safe bet that if we are feeling anxious, worried, fearful, driven, etc. while we are doing something “good”, we are motivated by lie-based emotion; not truth. Conversely, if not doing something that we are considering doing, causes us to feel a negative emotion, then we are probably being driven by an impure motive. If what we do or don’t do is motivated by a negative emotion, then it is a good bet that our “good works” are not coming from a pure motive and are lie-based. Check to see what you feel after you do a “good” thing and it goes unnoticed or unappreciated? If you feel anything other than the peace of Christ, then something is amiss.

Remember, when all is said and done and we stand before God, He will reward us according to the motives of our hearts and not according to the works themselves. It will not be about what we did, but rather about why we did it. He knows the motives of our hearts. He knows why we do the things we do. And it is important for each of us to take an honest assessment of our own actions to determine our true motive. He desires that we do the “right” things for the “right” reasons. This thought is worth pondering.

### ***The Cycle of Perpetual Confession, Repentance, Adjustment and Performance***

So far, we have seen that true transformation is effortless and produces fruit from the Spirit, whereas performance-based spirituality (our trying to look or act like Jesus) is not true transformation, since it is a product of the flesh, being achieved by self-effort. The inevitable outcome of even our best performance is eventual failure.

This cycle represents our futile endeavor to do what only the Spirit can accomplish within us. The Apostle Paul finally surrendered fully to the Spirit and declared, *“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 degree to which we struggle to conform our behavior to the image of Christ through self-effort and self-discipline is a measure of the truth yet to be appropriated by our hearts. Our struggling is indicative of our need for mind renewal. If we are struggling, it is because we are double-minded. When we believe the truth with our hearts the struggling ceases. In the same way that the Lord spoke the truth to the storm and the waves calmed, when the Spirit speaks truth to our hearts, our inner tempest quietens.

When we know truth at the heart level, we no longer need to try to act like Jesus since we will know that we ARE already like Him in our inner most being. Acting like and being like are two very different things. Acting like Jesus is performance through self-effort—it will ultimately fail. On the other hand, being like Jesus is the natural by-product of believing the truth of who we presently are in Christ. This is a supernatural work of God’s Spirit within us.

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**THE DEGREE TO WHICH WE STRUGGLE TO CONFORM OUR BEHAVIOR TO THE  
IMAGE OF CHRIST THROUGH SELF-EFFORT AND SELF-DISCIPLINE IS A MEASURE  
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Again, impure faith is in need of refinement. Faith is purified when God replaces impure faith with His truth by convincing our hearts of its truthfulness. When we are persuaded and convinced by the Spirit of the truth within our hearts, it becomes genuine faith. Even though the lies we believe in our hearts also make up a portion of our faith, and even though such impure faith causes us all manner of problems throughout our lives, *the real problem is not that we believe lies. Our real problem is that we lack the truth.*

Knowing the truth at heart-level solves all the problems caused by the lies we believe. Problems resolve to the degree that God convinces us of truth in our hearts. This persuasion of the truth occurs when the Spirit “*opens the eyes of our hearts*” and illuminates the truth therein. The Apostle Paul expressed this reality where he prayed that *the “...God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him” (Eph. 1:17).*

As this occurs we will experience the spontaneous outflow of the fruit of the Spirit throughout our lives. We will become people who in ARE loving, joyful, peaceful, kind, good, gentle, faithful, and self-controlled as opposed to spiritual performers. This transformation is not an all at once, one-time

experience, but rather an ongoing journey, from “*faith to faith*” (Rom. 1:17) —or truth by truth. We will be transformed as our faith is made pure and our minds are being continuously renewed by the Holy Spirit.

The Bible is clear that being transformed into the image of Christ is a work of God and not the result of even our best efforts. It is possible to mimic the behavior of Jesus some of the time, but performance does not represent change. Performance requires our constant attention in that the need for it is ongoing and the results transient. Transformation is inward change from one thing into another. Change does not require maintenance. This change is the expected outcome of believing the truth with the heart.

### ***Do you believe that 2+2=4?***

Here is a simple exercise to show you how difficult it is to choose to “unbelieve” even a simple truth let alone one as glorious as the Gospel. Do you believe that  $2+2=4$ ? Of course, you do. Now, choose to stop believing this. Can you do it? This may sound silly, but if we cannot even change our belief about a simple mathematical fact, then why do we think that we can “unbelieve” something as significant as the salvation of our souls once we believe it in our hearts? It is possible to choose to sin, rebel against God and like the prodigal son who “*squandered his estate with loose living*” (Luke 15:13), we too can get off track. Nevertheless, like the prodigal son who walked away from his father, he never ceased to be the son. When the wayward son came to his senses and returned home, he had not lost his son-ship, and was greeted by a loving Father who had been watching and waiting for his *expected* return.

Once we believe the truth with our hearts, can we ever completely walk out of the light and return fully in the darkness. You can take light into a room that is filled with darkness, but you cannot take darkness into a room that is filled with light.

It is possible for a person to believe the Gospel intellectually and yet never hold it in his heart. If this is the case, he might be persuaded to intellectually “unbelieve” it. This is probably more common than realized. There are probably many people sitting in the church pews who give intellectual assent to the Gospel, but who have never been persuaded by the Spirit of the truth of it in their hearts. The litmus test for this is the presence of the fruit. If the tree is barren, then something is wrong.

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**YOU CAN TAKE LIGHT INTO A ROOM THAT IS FILLED WITH DARKNESS, BUT YOU  
CANNOT TAKE DARKNESS INTO A ROOM THAT IS FILLED WITH LIGHT.**

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Probably the greatest surprise that will occur on judgement day will be for those who believed the Gospel intellectually and who will say, “*Lord, lord, did we not prophesy in your name, and in your name cast out demons, and in your name perform many miracles?*” then only to hear the Lord say, “*I never knew you; depart from me, you who practice lawlessness*” (Matt. 7:22-23).

Probably the idea that we could stop believing the Gospel is rooted in the false notion that our salvation is somehow an outcome of our choice to believe and our ongoing efforts to maintain this belief. In a later chapter we will discover that none of us choose to believe anything that we believe, nor do we maintain believing it once it is believed. Rather we believe everything that we believe because we have been persuaded of it. If what we believe is believed in our hearts it becomes implanted and settled.

The truth is, it is much easier to stop believing that  $2+2=4$  than to stop believing the Gospel once it is established as truth within our hearts. The Scriptures are clear, it is “*by grace we are saved*” and “*through faith*.” It is not our “works” that initiated our salvation nor do our works sustain or maintain it. (Eph. 2:8-9) We live the Christian life in the same way that we began it; faith. “*...As you have received Christ Jesus the Lord, so walk in Him...*” (Col. 2:6)

Again, these last few paragraphs are offered merely as food for thought and to propose a paradigm shift to consider. Much that is shared in this training relating to the principles of TPM is offered for your consideration, but are not required for applying the TPM Process. However, if you choose to call the ministry that you do, Transformation Prayer Ministry, then you are expected to follow the *TPM Process* (protocol for a ministry session) exactly as it is taught. However, embrace what you can concerning the *Principles* and *Purpose* of TPM, hold loosely to what you are unsure of, and give consideration to everything else.

### ***What part do we play in this transformation?***

Since genuine transformation is a work of God, accomplished solely by Him and Him alone, we cannot transform ourselves. Nothing that we do will bring about transformation. Doing our best to overcome sin, act like Jesus, or keep the commandments will not add one measure to our transformation. With this being so, what can we do to cooperate and participate with God as He brings about genuine change?

Though God is not limited to any one means of bringing about His transformation, TPM provides a simple framework for participating with Him in His work. Later we will learn more about three important elements found in TPM; the *Purpose*, *Principles*, and the *Process* of TPM. Each of these

three elements help us to cooperate with God as He goes about doing His work.

In the meantime, we can cease our striving against sin and our attempts at self-righteousness. Someone may protest by saying, “My striving against sin is not an attempt to be self-righteous, but rather an outcome of my desire to be obedient to the truth!” This sounds good, but any effort in trying to overcome the sin that Jesus “took away” at the cross is a failure to recognize His finished work and a misunderstanding as to how we are to appropriate His victory. If we are “*dead to sin*” (Rom. 6:11), already “*more than conquerors*” (Rom. 8:37) and God “*always leads us in triumph in Christ*” (2 Cor. 2:4), yet we are still trying to overcome, then something is amiss.

Secondly, we can focus on what really needs our attention; our belief. Our belief, or faith, needs to be renewed in truth and purified “*as with fire*” (1 Pet. 1:7). The Scriptures are clear that we have been given a new heart (Ezk. 36:26) and are risen with Christ as new selves. As new creations we are children of God, brothers with Christ, who temporarily dwell in fallen flesh (2 Cor. 5:1) with minds that need to be renewed in the knowledge of the truth. We are to be “*renewed in the spirit of [our] mind[s], and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth*” (Eph. 4:23–24). The Apostle Paul further clarifies the fact that we are not our old selves and have already put on our new selves in the process of being renewed in a true knowledge when he said,

*“Do not lie to one another, since you laid aside the old self with its evil practices [past tense], and have put on [present tense] the new self who is [on going] being renewed to a true knowledge according to the image of the One who created him” (Col. 3:10 - brackets are author’s).*

We do not need to discipline ourselves in order to be transformed into His likeness. Transformation is not trying to be like Jesus. Transformation is being conformed by God into His image because “*those whom He foreknew, He also predestined to become conformed to the image of His Son*” (Rom. 8:28–29). However, refocusing our attention and taking personal responsibility for the emotions we feel and our behavior *does* require some measure of effort on our part. What occurs in a TPM session is a series of choices we make to intentionally position ourselves so that God might transform us with His truth. If we are practicing the TPM Process as a lifestyle, it requires a measure of discipline on our part to be alert to our emotions as we choose to cooperate with what God is doing, and submit ourselves to His “*handiwork*” (Eph. 2:10).

No one enjoys feeling the pain produced by the lies we believe. This is why distracting ourselves with food, sex, intoxicants, entertainment, or even good deeds and religious service are often the solutions of choice when it comes to dealing with how we feel. The best solution is to look inward,

take responsibility, and stop blaming others and the world around us for our emotional status and behavioral choices. This will help to position us to receive from the Spirit.

In the context of a suffering church, Peter the apostle revealed the work that God alone is doing and bringing about in us where it says, *“After you have suffered for a little while [the refiner’s fire], 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). Notice who it is that is bringing about the transformation. God will “Himself perfect, confirm, strengthen, and establish you.”

Nevertheless, there is a discipline required in choosing to position ourselves where God can better accomplish this work. We can resist His work by distracting ourselves from the painful emotions exposed by His fire. Our propensity is to run from our pain through self-medicating, or blaming others, our circumstances, or God for what we feel, rather than taking responsibility for it.

In order to cooperate with God, we must first choose to stop looking for ways to manage our pain and choose to humble ourselves under *“His mighty hand”* (1 Pet. 5:6) during His refining fire. As we do this (discipline) we can reap the benefit of the pure faith and effortless transformation He grants us.

### ***Bearing fruit is effortless.***

When our heart belief (faith) is pure, we will walk in it without effort. Bearing the fruit of His Spirit should be the natural outflow of Christ living His life in and through us (Gal. 2:20). The listing of the fruit in Galatians chapter five is not a list of behaviors that we perform, but rather the expected outcome of His work in our lives. If we are not experiencing any fruit, then there is a problem. Trying harder to produce it is not the solution to this problem, but the problem may be that we do not possess His Spirit.

Most Bible students are very familiar with the passage that says, *“God causes all things to work together for good to those who love God, to those who are called according to His purpose”* (Rom. 8:28). From this passage we understand that God uses the “bad” things that come our way to work for our good (which is a good reason why we should rejoice in our troubles—that is, if we believe this!).

However, the next verse which discloses and defines the “good” outcome that God is working out, is less familiar. *“For those whom He foreknew, He also predestined to become conformed to the image of His Son...”* (Rom. 8:29). God knew us before He formed us in the womb (Jer. 1:5), and in doing so, we were predestined to bear fruit—the fruit of the Holy Spirit. God uses the difficult times we go

through to conform us and transform us into the image of Christ, making it possible for us to bear His fruit, just as Jesus did while upon this earth.

### **Summary**

Transformation is solely a work of God established by Him within the believer (1 Pet. 5:10). It is accomplished apart from any effort or work on the part of the believer. We do not gain it or maintain it ourselves. It is a state of being that God has established, as opposed to a state of doing the believer performs.

The fruit of the Spirit is a byproduct of living in the Spirit and walking by faith according to the truth of God that we know within our hearts. This faith/heart belief is a gift from God and not something we can muster up. It is through this faith that we live in victory, because “... *whatever is born of God, overcomes the world; and this is the victory that has overcome the world—even our faith*” (1 John 5:4).

This passage declares that victory is the outcome of faith. Unfortunately for many people, victory is viewed as staying ahead of the enemy—not succumbing to his schemes—but this often leaves us only one sin away from defeat. Controlling our behavior in an attempt to overcome sin is not victory; on the contrary, it is self-effort and requires constant attention. As soon as we succumb to temptation, the battle is lost and victory eludes us. True victory requires no maintenance on our part, since it is only realized when the battle is over. True victory is God’s victory that He graciously offers to those who believe.

We will be able to walk in effortless victory when we believe the truth that God has granted to us within our hearts. Again, just as we do not have to expend energy and effort to live out the lies we believe, neither do we work to live out the truth once we are transformed by it.

As we have already said, it takes no more effort to live in the truth once we believe it than it does to live in the lies we believe. It is the exact same process. If we believe that we are worthless, then we can live as though we are worthless without even trying. In like fashion, when we know the truth in our hearts, we will be transformed by it and experience the fruit of the Spirit. Our minds were created by God to function in this manner. When we believe something with the heart, whether false or true, we will automatically live out this belief. We will feel whatever we believe and will act accordingly. The extent to which we know the truth in our hearts will determine the extent to which we experience the victory that the Lord has provided.

Because this is so, we do *not* need to strive to produce the fruit of the Holy Spirit. When we know

the truth in our hearts, this same truth will transform us because our minds will have been renewed. We will not need to try to act as though we were loving, joyful, peaceful, patient, kind, good, gentle, faithful, and self-controlled, but rather, we will be these things. We will naturally express the fruit of the Spirit in our lives as a result of refined faith and mind renewal. This is the expected outcome requiring nothing on our part to sustain, as it is wholly a work of God.

When we position ourselves to receive, He will grant us a “*spirit of wisdom and revelation in the knowledge of Him...*” and thereby, “... *open the eyes of our heart...*” to know the truth (Eph. 1:17–18). He does not withhold anything from us, since He has already blessed us with “*every spiritual blessing...*” (Eph. 1:3), but waits on us to “draw near” to Him so He may give us all He has for us (Jas. 4:8).

## **Essential Comprehension Questions**

1. How is the transformation that God brings different from us attempting to conform our behavior to imitate Christ?
2. What is the goal of every TPM session? (Hint: Eph. 4:22-24)
3. The cross of Jesus took away our sin and His resurrection gave us new life, but what impact did this have on our lie-based beliefs (our impure faith)?
4. What bearing does our intellectual belief of the truth have on our life or behavior? How intellectual belief does this differ from believing the truth with our hearts?
5. Why is heart belief (knowing truth in our hearts with absolute certainty) the substance of our faith?
6. What are some of the implications of our having faith that is impure (portions of it being untrue)?
7. How does God purify our faith?

## **Going Deeper!**

1. How do you feel about the idea that some of our good behavior/works are actually the outcome of performance-based spirituality and not the fruit of the Spirit? What are some practical examples of how this might look in real life?
2. What benefit can I gain from asking myself “Why am I really doing what I am doing?” Why is struggling to live the Christian life an indication of double-mindedness?
3. What are the fundamental differences between acting like Jesus and being like Jesus?



# Chapter Five

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## Shift Two: From Double-Mindedness to a Purified Faith

### **KEY CONCEPTS**

- It is possible to intellectually believe a truth without it feeling true in our hearts. When this is so, we are double-minded, holding opposing beliefs in the heart and intellect.
- What we believe with our hearts will feel true even when we intellectually know that it is untrue. Conversely, the truth that we believe with our minds may not feel true, even when we know that it is true.
- Doubting is evidence of being double-minded. The reason that we doubt the truth is because we believe something else.
- Many believers are wearing themselves out trying to “do what Jesus would do” as opposed to resting in the grace that God has given and therein being transformed by His truth.
- When we are trying to “live and look like Jesus” through controlling our behavior, trying not to sin, or doing the right thing, this is a modern-day version of attempting to keep the law.
- What defines the spiritual life of many believers today is struggling to overcome sin, as opposed to enjoying the rest that God has provided for us through Christ’s victory.
- The purpose of much of the hard teaching of Jesus was NOT to encourage His hearers to try harder nor discourage them into feelings of hopelessness, but to help them realize how much they needed a Savior. “Come to Me, all who are weary and heavy-laden [from trying to do the impossible], and I will give you rest.” (John 11:28).

- **When we are convinced of truth in our hearts, we will walk in effortless victory thanks to the transformation that occurs within us.**
- **If we find ourselves struggling to be victorious and trying to “do the fruit,” this is evidence of our double-mindedness.**
- **God is not impressed with our best day of performing. He is looking for behavior that is flowing from a purified faith that is an expression of His own inner work which is the fruit of His Spirit. “For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely His” (2 Chron. 16:9).**

### ***Double-mindedness: Holding Two Opposing Beliefs at the Same Time***

**I**t is possible to intellectually believe a truth and yet this same truth not to feel true in our hearts. When this is the case, we are in a state of double-mindedness. Double-mindedness occurs when what we believe in our hearts opposes what we know in our heads. Like Carl whom we read about at the beginning of this book, we may intellectually affirm that God is the supplier of all our needs, and even be able to quote Philippians 4:19, yet still worry and fret over our finances. The truth is, if we say we believe the words of this passage, “My God shall supply all of your needs...” but ever feel even an inkling of worry, fear or concern about our finances, then we do not yet believe this passage in our hearts. It would literally impossible to feel such things if we believed this truth in our hearts.

If we experience any doubting, or feel any uncertainty in the truth of Scripture, we must realize that something is wrong. If we really believed in our hearts that “*God will supply all your needs according to the riches of His glory in Christ Jesus*” (Phil. 4:19), then it would be impossible for us to ever feel anxious or worried concerning our finances.

We may profess to others that we believe God is in control of our lives and He watches over us with His perfect love, and even quote the Bible verses to support what we profess. However, if difficulty arises and we find ourselves crying out, “WHY ME GOD?”, then we need to realize again that something is wrong. We cannot genuinely believe these truths in our heart and at the same time feel anxious, worried, fearful, abandoned, or bewildered. Life’s difficulties will always expose what we believe in our hearts.

Either God is in control and is our Provider, Protector, Sustainer, etc., or He is not. If we believe He is, then there is no room for worry or anxiety concerning our situation or our provision. We may memorize the words of the biblical text and even be willing to die for what it says. However, if we are ever troubled over our life situation or our financial status, then what we feel reveals what we believe in our hearts.

This may be difficult for some people to embrace because they genuinely believe the truth intellectually and are doing their very best to live it out. Nevertheless, even though they believe the truth in this fashion, their heart belief will be exposed through what they feel in any given moment especially when under pressure.

The struggle that believers commonly experience is the result of having a heart belief that is contrary to their intellectual belief. They desire to do the right thing, but end up doing the very thing that they hate (see Rom. 7:14–26). They agree with the truth with their intellect, but their heart belief causes them to feel something different. This is double-mindedness: holding opposing beliefs in the heart and intellect.

It is a common thing to hear people make comments like, “I know that it is not true, but it feels true that...” during a ministry session. What they are confessing is their state of being double-minded. In TPM we are not looking for what is true, but rather what feels true to the person. This is the reason that one of the questions asked during a ministry session is worded as, “*Not that it is true, but does it feel true that...*” Most people come to a ministry session already knowing and believing the truth intellectually, yet feeling something completely contrary to the truth.

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**THE STRUGGLE THAT BELIEVERS COMMONLY EXPERIENCE IS THE RESULT OF  
HAVING A HEART BELIEF CONTRARY TO THEIR INTELLECTUAL BELIEF. THEY  
AGREE WITH THE TRUTH WITH THEIR INTELLECT, BUT THEIR HEART BELIEF  
CAUSES THEM TO FEEL SOMETHING DIFFERENT. THIS IS DOUBLE-MINDEDNESS:  
HOLDING OPPOSING BELIEFS IN THE HEART AND INTELLECT.**

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***Heart belief supersedes the intellect.***

The reason that our lie-based heart belief has such power over us is because heart belief always supersedes any other belief, even when we know logically that our heart belief is not true. What we believe with our hearts will feel true even when we know that it is not. Conversely, the truth that we believe with our minds may not feel true, even when we know that it is. I can know that the Scriptures declare that God loves me with an undying love and yet not *feel* loved by God.

A man who fears riding elevators may make every effort to rely on his intellectual belief, hoping to override his fears and to be able to take the elevator. He knows people have been riding the elevator all day, that it is reliable, and is the most practical way to get to where he needs to go. However, when he thinks about boarding the elevator, he feels afraid. His lie-based heart beliefs are causing his

emotions to stir and override his intellectual belief. Without further introspection, he reconsiders taking the elevator, and instead, rethinks taking the stairs. He justifies his decision with thoughts like, “I need the exercise,” “The elevator is too slow,” or “I can walk to the 15th floor”.

This situation is an example of a lie-based heart belief overriding an intellectual belief. It also demonstrates how our lie-based beliefs often heavily influence us without our being consciously aware that this is what is happening. In that moment, this man will probably not consciously remember the time his mother punished him by putting him in a small, dark closet all day. He probably will not remember how he believed that he was going to die in that tight space from the lack of fresh air. Standing in front of the elevator, these deeper thoughts are unconsciously resisted and suppressed, but their emotional influence is activated. As a child he came to believe in his heart that entering into a small enclosure could result in death. “I am going to die” became the heart belief that is triggered when he considers riding in an elevator.

His intellectual belief about the safety of elevators will probably not be enough to override the fear he feels when attempting to enter into a small enclosed place and possibly dying. If he were to succeed in pushing through the fear and getting on the elevator, he may even have a panic attack before he gets to the top. The irrational heart belief that says something like, “If you go into that small space you will die,” overrides all intellectual logic and reason. However, in response to the lie-based heart belief that is producing his fear and anxiety, there is a need for an intelligent, rational explanation such as, “I just feel like walking today.” So then, with a logical explanation for why he does not need to ride the elevator he solves the problem that his lie-based heart belief had created.

We all do things such as this more often than we realize or would care to admit. Here again, if we will slow things down, be willing to look inside and ask, “Why am I really doing what I am doing?” we might discover the beliefs that are behind so much of what we do. A good test of our motive is simply to do an honest appraisal about what we are feeling as we are faced with day-to-day decision making. Also, we can evaluate what we feel if we consider not doing certain things we are compelled to do. The presence of any negative emotion is a good indication that we are operating from a lie-based heart belief.

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**WHAT WE BELIEVE WITH OUR HEARTS WILL FEEL TRUE EVEN WHEN WE KNOW  
THAT IT IS NOT. CONVERSELY, THE TRUTH THAT WE BELIEVE WITH OUR MINDS  
MAY NOT FEEL TRUE, EVEN WHEN WE KNOW THAT IT IS.**

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### **Double-mindedness creates a continual struggle.**

James the Apostle described the difficult state of living life as a double-minded person when he said that a double-minded person is... *“like the surf of the sea, driven and tossed by the wind. For that man ought not to expect that he will receive anything from the Lord, being a double-minded man, unstable in all his ways.”* (Jam. 1:6-8) When we are double-minded we hold a polarity of beliefs at war with each other. Our mind tells us one thing, while our hearts tell us something different.

The context of double-mindedness that James is describing in this passage is a people in the midst of suffering and God at work refining their faith in the midst of the “refining fire.” The fuller context of this passage says,

*“Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing. But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. For that man ought not to expect that he will receive anything from the Lord, being a double-minded man, unstable in all his ways”* (Jam. 1:2-8).

Without going too in-depth here, there are several things that will help us to understand why we are double-minded. James pulls the curtain back revealing that their suffering has a divine purpose. This purpose was the refining of their faith. James reminds them to rejoice in their suffering, by *“knowing this...”* that the suffering that has come upon them is a refining fire that is purifying their faith/belief. If they *know* this truth in their hearts, then they will rejoice. Their joy flows from the truth that they believe in their hearts as their faith is made pure and they gain the godly character of endurance.

Endurance is very similar to (if not the same thing as) the fruit of the Spirit, patience. James goes on to say that when they possess the quality of endurance they will be able to remain positioned to receive all things that God has for them. He encourages them to *“let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.”*

The apostle Paul concurs with this where he says,

*“We also rejoice in our afflictions because we know that affliction produces endurance, endurance produces proven character, and proven character produces hope. This hope does not disappoint us, because God’s love has been poured out in our heart through the Holy Spirit given to us”* (Rom. 5:3-5)

James continues by saying, “*if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him.*” Wisdom is knowing the right thing to do or right way to do something in any given moment. In other words, wisdom is knowing how to live out the truth in any given situation. James says that when we do not know what to do, we only need to ask God and He will grant us wisdom.

However, James continues by saying that when we ask for wisdom we must ask in faith without doubting.

*“[We must] ask in faith, without doubting, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should not expect to receive anything from the Lord. He is a double-minded man, unstable in all his ways. (Jam. 1:6-8)*

### ***Doubting is evidence of being double-minded.***

The reason that we doubt the truth is because we believe something else. If we ask God for wisdom while believing a lie, we may indeed hear what God might say, but we will not be able to do it. The truth is, most of the time we probably know what to do anyway, but we just cannot seem to walk out the truth that we possess. The reason for this dilemma is that the wisdom that God might grant us in any given moment, runs contrary to what we already believe. Though His wisdom is true, our doing it will not make sense and will feel contrary to our own belief. Therefore, when we ask for wisdom we must ask without doubting (believing something contrary to the truth) with a purified faith. When our faith is pure, we will reside in peace and we will not only hear wisdom clearly, our doing it will seem rational and feasible.

What might this look like in a real life situation? Suppose you happen to see your associate pastor coming out of a business of disrepute. There is no reason for him to be in this place other than being up to nothing good. Your first thought is to go and confront him and encourage him to stop what he is doing. However, the thought of confrontation causes you feel anxious and fearful. So rather than approaching your pastor you pause and ask God for wisdom as to what you should do. After a few moments, you remember the Bible verse that says, “*if someone is caught in a trespass, you who are spiritual should restore him with a spirit of gentleness*” (Gal. 6:1) However, when you consider doing what this verse suggests doing, your anxiety and fear only intensifies. You finally decide to just to silently pray for your pastor and hope for the best.

What happened here? You did the right thing to ask for wisdom, and when you did, God granted it “*generously and without reproach*” just as He has promised. When we ask for wisdom in any given

situation the Spirit will often remind us of the truth we already know by surfacing a Bible passage we have memorized (a good reason for memorizing much Scripture.) However, you did not ask in faith without doubting. Your impure faith was triggered by the situation and shut you down. Your lie-based belief thwarted your mobility to the degree that the very thought of following God's direction made you become even more emotionally upset.

In that moment, rather than stepping out and seeking to reprove and possibly restoring a wayward brother, your lie-based fear and anxiety crippled you. The Scriptures says, *"he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins"* (Jam. 5:20). This was God's will for you in that moment, but rather than you being an instrument that God might have used to "save his soul" you became like a *"surf of the sea, driven and tossed by the wind... a double-minded man, unstable in all his ways"* (Jam. 1:6-8)

So then, when we ask for wisdom we must ask with a purified faith that does not exhibit any doubting. A doubting faith is the outcome of believing something with the heart that is contrary to the truth. If we ask for wisdom while believing a lie (that is causing us to doubt) we should not *"expect to receive anything from the Lord, being a double-minded man unstable in all [our] ways..."* (Jam. 1:8)

Doubt is not something to overcome by trying harder to believe. Doubt is the outcome of not believing the truth because we believe something else. We do not doubt the truth due to an absence of belief, but rather, we doubt because we currently believe something that is contrary to the truth. Doubting is an expression of an impure faith. Doubting is a sure sign that our lie-based thinking has been exposed. When we know what to do in any given situation but cannot seem to do it, here to, our impure faith has been made evident.

We should not confuse asking for wisdom (what to do in any given situation) with asking for truth to replace the lies that we believe. We do need to take our false belief to the Lord and ask Him for His perspective so that our minds might be renewed. When we are asking for wisdom with a renewed mind, His wisdom will seem logical and practical and can be well received.

So we see that in the midst of our difficulties, God is seeking to purify our faith/belief. When our faith is pure, we become single-minded as our intellectual belief and heart belief sync up. This is good news when it comes to living the Christian life. When we know the truth in our hearts, we can walk in an effortless state of transformation. However, there is nothing more taxing than trying to live out the truth through self-effort, determination, and willpower when our hearts are out of sync with the truth. Performing is exhausting!

Jesus, who is the Truth, said, “*Come to Me, all who are weary and heavy-laden, and I will give you rest*” (Matt. 11:28). His promise of rest excludes struggle. The audience who first heard these words were “weary and heavy-laden” for the same reason that we sometimes find ourselves in that condition. They were worn out trying to ‘do’ the truth—that is in essence, trying to keep the Law. Someone will say, “we are no longer under the law but under grace.” This is true. Nonetheless, many believers are wearing themselves out trying to “do what Jesus would do” as opposed to walking effortlessly in faith.

God is not impressed with our best performance. He is looking for behavior that is flowing from a purified faith that is an expression of His own inner work which is the fruit of His Spirit. God desires transformation.

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**WE DO NOT DOUBT THE TRUTH DUE TO AN ABSENCE OF BELIEF, BUT RATHER,  
WE DOUBT IT BECAUSE WE CURRENTLY BELIEVE SOMETHING THAT IS CONTRARY  
TO THE TRUTH. DOUBTING IS AN EXPRESSION OF AN IMPURE FAITH.**

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### ***Doing Our Part***

This is not to say that we sit down and wait on God to do something and not concern ourselves about our daily behavior. No indeed. The Scriptures are clear that we are to put to death the deeds of the flesh (Rom. 8:32), “buffer” our bodies and make them our slaves, stop submitting our bodies as instruments of wrong doing, and make them available to God to be instruments of doing good (Rom. 6:13). However, doing this can be driven by entirely different motives. Such “spiritual” behavior is often driven by fear of failure, the need for approval, avoidance of rejection, a need to please, etc., and then accomplished by personal discipline, strong effort, determination and willpower.

However, it is also possible that such behavior is an effortless outcome and outflow of the Spirit’s fruit. Concerning putting to death the deeds of the flesh, the Apostle Paul reveals how this is possible when he wrote, “...*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) Did you identify the motivation behind accomplish this work? He did not say “...*if by your inner determination, willpower and ardent commitment you are putting to death...*” but rather, if “*by the Spirit.*” We are to put to death the deeds of the flesh, but it is accomplished (as are all aspects of our salvation and sanctification) by His Spirit.

So then, what does it mean to operate “*by the Spirit?*” It does not mean that we somehow take hold of the Spirit and use the Spirit like a club and beat the deeds of the flesh to death. Rather, the deeds

of the flesh are put to death by the Spirit. It is the Spirit that is bringing it about and not us. The questions, “How does the Spirit accomplish this, and how do we participate with Him?”

Throughout this training we will look at how we might practically participate with God in this work. God has many ways in which He is bringing about our freedom and transformation, TPM is but one way (though consistent and predictable) in which we can cooperate with God as He refines our faith and renews our mind. We know that genuine transformation of our belief and behavior is the outcome of mind renewal as the Scriptures says, *“be transformed by the renewing of the mind...”* (Rom. 12:2). The outcome of having the *“spirit of our minds”* renewed is transformation of our belief and behavior; or the fruit of the Spirit.

In Galatians chapter six there is a list of the deeds of the flesh that is compared to the fruit of the Spirit. Deeds we can do, fruit we cannot. However, we can bear the fruit. The question again is, “How is this accomplished?” Read on.

***Trying to keep the Law is not the same as having it written upon our hearts and mind.***

If our efforts are driven by personal discipline, determination, strong will-power and not *by the Spirit*, then we are basically doing the same thing as the Buddhists, Muslims, or Hindus do in an attempt to be spiritual. This is the same approach that the Children of Israel attempted to do in their trying to keep the Law. They understood breaking the Law was sin and that sin separated them from God. They believed that their only hope was “mortifying the flesh” —that was avoiding sin by keeping the Law. However, our relationship to God today is not one that depends upon us keeping the Law and attempting to overcome sin. Christ overcame sin in the flesh, fulfilled the requirements of the Law, so that by faith we may share in His victory.

If we are in Christ, God has written the law upon our hearts and minds (Heb. 8:10) and our victory is accomplished by faith (1 Jo. 5:4) and not through our self-effort. Our new covenant relationship with God is not like the former covenant of our forefathers, for the Scriptures declare God’s promises that says,

*“This is the covenant that I will make with them after those days, says the lord: I will put My laws upon their heart, and on their mind I will write them.” The then says, “and their sins and their lawless deeds I will remember no more.” Now where there is forgiveness of these things, there is no longer any offering for sin” (Heb. 10:16-18)*

The “law” that is written on our hearts and minds is the truth that the Spirit has persuaded our hearts

to believe. Heart belief naturally and effortlessly produces His fruit without effort on our part. This is why it is His fruit and not our own. This heart belief is the essence and substance of our faith.

Notice how the passage says that God Himself will write His laws upon our hearts and minds. He holds the pen and ink. We may memorize Bible verses and quote them flawlessly, but our intellectual accomplishments are not the same as being persuaded of the truth by His Spirit within our hearts. When the Spirit writes His truth upon our hearts and minds we will believe, and the fruit that follows is natural and effortless.

What defines the spiritual life of many believers today is, struggling to attain victory, striving to overcome sin, and attempting to mimic the life of Jesus, as opposed to enjoying the promised rest that God has provided for us through Christ's victory. If breaking the law constitutes sin, then trying not to sin (putting to death the deeds of the flesh which is sinful behavior) is an attempt to keep the law. Which means then that our effort in this is really no different from those trying to keep the Law prior to the Cross in Jesus' day.

Because we have new hearts and are new creatures in Christ, and because God Himself is writing His law of love on our hearts and minds, we have a new motivation. For *"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"* (Rom. 6:4). The reason we have been buried with him is because we died with Him. However, as Christ was raised from the dead we too have been raised to "walk in a new way of life." However, this walk is not one of performance, but one of submission and receiving.

This new walk is not one of trying to make ourselves do what is right, but is rather is Christ living the truth through us (Gal. 2:20). The *law of love* has been written upon the heart of the believer and this heart belief is his true motivation for "living and looking like Jesus." Without question, performance is better than sinning, but transformation is what God desires for us.

Unfortunately, even though we try to convince ourselves and others that we believe Jesus has fulfilled the Law in us (Rom. 8:1–4), and we are no longer under its stringent obligation, still much of our spiritual life is spent trying to "stop doing this and start doing that." Too often, trying to overcome sin instead of *"setting our minds on the things above,"* where our lives are *"hidden with Christ in God"* (Col. 3:1–4) causes us to strive.

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**WHAT DEFINES THE SPIRITUAL LIFE OF MANY BELIEVERS TODAY IS, STRUGGLING TO ATTAIN VICTORY, STRIVING TO OVERCOME SIN, AND ATTEMPTING TO MIMIC THE LIFE OF JESUS, AS OPPOSED TO ENJOYING THE PROMISED REST THAT GOD HAS PROVIDED FOR US THROUGH CHRIST'S VICTORY.**

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### ***"Martha, Martha!"***

Just as Jesus spoke to Martha who was slaving away in the kitchen and complaining to the Lord about how hard she was working, He is still saying to us, *"Martha, Martha, [put your name here] you are worried and bothered about so many things; but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her"* (Luke 10:41–42). Mary was sitting at the feet of Jesus, receiving all that He was making available to her. The same rest is available for us if we would just stop working so hard at trying in vain to accomplish what has already been done for us. The writer of Hebrews says it this way, *"For anyone who enters God's rest also rests from their works, just as God did from his. Let us, therefore, make every effort to enter that rest"* (Heb. 4:11–12).

According to this passage, we are to expend effort, but "every effort" should be so that we might enter into the rest that God has for us.

Jesus has fulfilled the Law (Rom. 8:4) and is inviting us to leave Martha's kitchen and go sit with Mary at His feet (Lk. 10:41–42). We are not called to conform ourselves to the truth, but rather to position ourselves to have God transform us with the truth. This is the work God is doing in every believer, *"For it is God who is at work in you, both to will and to work for His good pleasure... and He who began a good work in you will perfect it until the day of Christ Jesus"* (Phil 2:13, 1:6).

### ***The Hard Teachings of Jesus***

Many of Jesus' teachings were difficult for His hearers to embrace. His message was often a call to do what seemed to be impossible. Once, after Jesus delivered a difficult message, even His disciples balked, *"Then who can be saved?"* (Matt. 19:25). That was the Lord's point: no one can! Apart from the redeeming work of Christ, all men would perish.

He often raised the standard from where it had commonly been set. (See Matt. 5.) For example, Jesus said, *"I say to you that unless your righteousness surpasses that of the Scribes and Pharisees, you will not enter the kingdom of heaven"* (Matt. 5:20). He was raising the bar above the level of the best performers of His day.

But then, He put the Law's standard completely out of reach when He said, *"You are to be perfect, as your heavenly Father is perfect"* (Matt. 5:48). Jesus' message was very difficult to receive; not keeping the Law perfectly was the same as not keeping it at all. Striving to do the impossible will always end in the same way: eventual burnout and defeat. The purpose of His message was NOT to encourage His hearers to try harder nor discourage them into feelings of hopelessness, but to realize how much they needed a Savior. *"Come to Me, all who are weary and heavy-laden [from trying to keep the Law], and I will give you rest"* (John 11:28).

The Bible is clear concerning the absolute necessity of faith to experience life in Christ. The following are a few examples:

*Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith" (Gal. 3:11).*

*[May I] be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith (Phil. 3:9).*

*"Without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him" (Heb. 11:6).*

*"For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith" (1 John 5:4).*

Do you see the common element that runs through all of these passages? It is faith: to fully believe truth in our hearts with absolute certainty. Understanding how we come to this faith is crucial for walking in His effortless victory. It is not accomplished through willpower, self-effort, trying harder, commitment or recommitment. Effortless victory? Yes, indeed!

When we are convinced of truth in our hearts, we will walk in effortless victory in all areas where the truth resides, thanks to the transformation that occurs within us. If we find ourselves struggling to be victorious and trying to "do the fruit," this is evidence of double-mindedness. God is not impressed with our ardent attempts in performance; rather, He looks for the transformation that results in a purified faith. Then He is pleased, for *"Without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him"* (Heb. 11:6).

The very idea that victory is a struggle or battle to overcome something does not make any logical or theological sense. Victory on the battlefield is not a process. The war itself may have been a series of battles, but when victory is truly realized, the battle is over. Victory is what we have been granted because the battle has been won. This takes us to the next paradigm shift of “From Battle to Victory.

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**WHEN WE ARE CONVINCED OF TRUTH IN OUR HEARTS, WE WILL WALK IN EFFORTLESS VICTORY THANKS TO THE TRANSFORMATION THAT OCCURS WITHIN US. IF WE FIND OURSELVES STRUGGLING TO BE VICTORIOUS AND TRYING TO “DO THE FRUIT,” THIS IS EVIDENCE OF DOUBLE-MINDEDNESS. VICTORY IS WHAT WE HAVE BEEN GRANTED BECAUSE THE BATTLE HAS BEEN WON.**

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## Essential Comprehension Questions

1. How is it possible for a Bible verse that we know to be true not feel or seem true to us? How is this an indicator that we are double-minded?
2. When we are double-minded, what we believe with our hearts will feel true even when we know that it is not. Conversely, the truth that we believe with our minds may not feel true, even when we know that it is. Based upon what you learned in this chapter, what might we do to deal with this dilemma?
3. What is the root of doubting? How does this shed light on why we cannot overcome doubting by simply trying harder to believe? How is doubting evidence of being double-minded?
4. What is the difference between trying to conform our behavior to the truth and the truth transforming us?
5. If breaking the law constitutes sin, how is trying not to sin (putting to death the deeds of the flesh which is sinful behavior) an attempt to keep the law? How is our effort in this different from those trying to keep the Law prior to the Cross in Jesus' day? What is the biblical solution if we are not under the Law and cannot keep it anyway?

## Going Deeper!

1. How is trying to “live and look like Jesus” through controlling our behavior, trying not to sin, and our doing the right thing, like trying to keep the Law?
2. How is struggling to be victorious and trying to “do the fruit,” evidence of double-mindedness?
3. Why do we tend to make overcoming sin our focus as opposed to enjoying the rest that God has provided for us through Christ's victory?
4. How do you respond to the idea that God is not impressed with our best day of performing? “For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely His” (2 Chron. 16:9).

# Chapter Six

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## Shift Three: From Battle to Victory

### **KEY CONCEPTS**

- Where there is victory, there cannot also be battle. Victory and battle cannot co-exist.
- If we believe that it is our responsibility to attain our own victory through struggle, “running the race...” or “fighting the good fight...”, we have misunderstood the finished work of Christ. There is nothing that we can ever do to win the victory since it has already been won for us by Christ.
- We are not called to battle so that we might someday be victorious, but rather we are victorious because the battle has already been won. The victory that God has given is not dependent upon our achieving it or maintaining it. It has been handed over to us because of the finished work of Christ.
- We are still victorious in Christ even when we fail to maintain the standards that we set before ourselves in order to measure our own victory.
- Our struggle is not with the devil, but with that which he exposes within us. Because we only feel what we believe, the devil cannot make us feel anything. However, he triggers us and exposes the lies we believe.
- It is incorrect to believe that because Jesus won His victory, we have now been enabled to win ours through diligent fighting and struggle.
- When the victory of Christ is viewed as separate from the victory that we might hope for ourselves, we are unable to experience the victory that is already ours.

- **Faith is the outcome of our having been persuaded of the truth within our hearts by the Spirit. It is believing the truth with absolute certainty. This heart-level faith is our victory.**
- **We are not striving toward victory in the Christian life, but rather coming into the realization of His victory that was accomplished on our behalf for us at the cross.**

### **Victory in Jesus**

One of the most popular old hymns of all times is the song “Victory in Jesus.” However, as much as this song is beloved by many, one word in the last line of the first phrase is theologically misleading. The first verse is this:

*“I heard an old, old story how a Savior came from glory  
How He gave His life on Calvary to save a wretch like me.  
I heard about His groaning, of His precious blood’s atoning.  
Then I repented of my sins and won the victory.”*

The first three lines provide a clear and accurate account of the Gospel story, but the fourth line goes a little off track if it is suggesting that by repenting of sin we can “win” the victory. This victory is not our own and we do not do anything to achieve it. We did not *win* any part of this victory. We are granted the victory by God through the Lord Jesus Christ. Repenting of our sin may indeed point us in a new direction, but it does not secure our victory. According to the Scriptures, there is nothing that we did or can do to ever win the victory ourselves.

*“Thanks be to God, who gives us the victory through our Lord Jesus Christ” who “...always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of Him everywhere” (1 Cor. 15:57, 2 Cor. 2:14).*

Our victory is as much a gift as is our salvation. “*For by grace are you saved through faith...*” and it is also by grace through faith that we receive the victory. Thanks be to God our victory was won for us apart from anything that we may do or continue to do once it has been granted!

If we believe that it is our responsibility to attain our own victory through struggle or battle, “running the race...” or “fighting the good fight...” we have misunderstood the finished work of Christ. *Where there is victory, there is no battle. Victory and battle cannot co-exist.* When the battle is over and the victory is attained, the soldier lays down his weapons and rests. Our victory is synonymous with

the “rest” that the writer of Hebrews invites us to share in where he says, *“Therefore let us be diligent to enter that rest...”* (Heb. 4:11). We are not called to battle so that we might someday be victorious, but rather we are victorious because the battle has already been won. This is good news! We are called to receive the victory and rest in its security.

How does this apply or relate to a TPM session? People who come for prayer ministry often come weary and worn out from fighting their battle. They want victory, but do not know how to obtain it. The good news is, the truth is the way out and it is believing in faith that brings the victory. When people are willing to take ownership for their struggles and look to Christ for the truth, victory follows. John the Apostle said it this way, *“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)

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**IF WE BELIEVE THAT IT IS OUR RESPONSIBILITY TO ATTAIN OUR OWN VICTORY THROUGH STRUGGLE, “RUNNING THE RACE...” OR “FIGHTING THE GOOD FIGHT...” WE HAVE MISUNDERSTOOD THE FINISHED WORK OF CHRIST. WHERE THERE IS VICTORY, THERE IS NO BATTLE. VICTORY AND BATTLE CANNOT CO-EXIST.**

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### ***How can we claim victory when we still struggle?***

If you were to ask a random believer sitting in the church pew if he believes he has victory in Christ, he would say, “Yes, of course.” However, if you ask him if there are still struggles in his Christian life he would also say, “Yes, of course.” Why the inconsistency since victory and battle cannot co-exist? The truth is, most believers would probably admit some measure of struggle in their daily attempt to “live and look like” Jesus. However, according to the Scriptures, our victory is not dependent upon what we do or do not do but only upon what Christ has already accomplished for us. The reason we say we have both days of victory and days of struggle is that we do not yet understand the victory that has been given to us.

If we define victory as those moments in life where we are choosing not to sin and “living and looking like” Jesus, then our understanding of victory is the outcome of our own efforts. This is not the victory that the Scriptures declare is ours. We are still victorious in Christ even when we fail to maintain the standard that we have set to measure our own victory.

Our being victorious has nothing to do with how well we are performing. Since this is true, our failure is not our defeat. Because we are victorious in Christ, we cannot ever be defeated even when

we fail to maintain the standard that we believe must be maintained. Because we are in Christ we are always, “*more than conquerors through Him...*” (Rom. 8:37) True victory is perfect and complete. Our best attempts at living victorious will always fall short in some measure, whereas, the victory we share with Christ is a finished work.

Too often we are attempting to live our lives in an effort to *attain* or *maintain* victory, as opposed to living our lives *from* the victory that we already possess in Christ. The struggle here is not because we aren’t trying hard enough, but only that we do not yet believe the truth of this victory with our hearts. Again, gaining heart belief is not something that we one day decide to do, but only an outcome of the Spirit persuading us of the truth. The task set before us is not to try harder to believe, but rather to choose to “*humble [ourselves] under the mighty hand of God, that He might exalt [us] in due season...*” (1 Pet. 5:6)

Our living the Christian life is accomplished the same way as it began; by faith. We began our walk with Him by faith and we should continue each step in the same manner. The Apostle Paul said it clearly when he wrote, “*So then, just as you received Christ Jesus as Lord, continue to live your lives in him*” (Col. 2:6 NIV). He further clarified this vital truth when he said, “*The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me*” (Gal. 2:20b NIV) We did not attain our salvation by fighting and struggling to believe and trying hard to trust Christ, neither do we maintain our life in Christ through battle and struggle once we enter in. The faith process is the same on both sides of the cross.

### ***Sing the chorus to declare the true victory!***

Even though there may be an issue in the first verse of the old great hymn mentioned earlier, the chorus rightly defines our gift of victory where it declares the completed work of Christ,

*O victory in Jesus, My Savior, forever.*

*He sought me and bought me, With His redeeming blood;*

*He loved me ere I knew Him, And all my love is due Him,*

*He plunged me to victory, Beneath the cleansing flood.*

We are still victorious in Christ even when we fail to maintain the standards that we set before ourselves in order to measure our own victory. Our being victorious has nothing to do with how well we are performing. Too often we are attempting to live our lives in an effort to attain victory, as opposed to living our lives from the victory that we already possess in Christ.

***True victory is not a work in progress; it does not require maintenance.***

True victory is what you attain at the end of the race; it is sure and complete within itself. It is celebrated after the enemy has been defeated, not during the battle. So then, if a believer who has victory in Christ is still struggling, does this mean that he is not victorious? Not at all. As we have seen, the Scriptures are clear. Victory is not something that we attain, but what we have been given. Again, it says, “[God] *gives us the victory through our Lord Jesus Christ*” (1 Cor. 15:57), and God *“always leads us in triumph in Christ”* (2 Cor. 2:14).

In TPM we seek to experience the truth of our victory. The only reason that we do not realize what we have been given is because we believe something contrary to the truth of this victory. When we know the truth within our hearts of who God is, what He has given us, and who we are in Christ, *realized* victory will follow without struggle. Any struggle otherwise is directly related to the contrary belief we have in our hearts. Battle and struggle are warning signs that we are operating from a lie-based belief and not the truth. In the same way that negative emotion points out our lie-based thinking, so to, our struggling does the same.

***Rightly Identifying the Enemy***

It is possible that we have misidentified the enemy with whom we struggle, not realizing that the real threat is not from without, but comes from what we believe. The battle is not external but wholly contained within. We are not victims of the devil or anything else. Indeed, we are *“more than conquerors,”* (Rom. 8:37 ESV) even though we might feel otherwise. The reason that we struggle is not because we are in a battle with any outside force, rather, we struggle because we do not believe the truth of our victory. Our struggle will subside to the degree that we know the truth within our hearts. Jesus suggested this when He said, *“If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free”* (Jn. 8:32-33).

Again, the answer is NOT to try harder to believe the truth, but rather to identify what we believe that is contrary to the truth. Once we bring what we believe into the light that is hindering us from appropriating the truth, we are positioned to receive the Spirit’s persuasion of the truth. When we know the truth in our hearts, we will also know His victory.

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**FAITH IS WHAT WE BELIEVE WITH OUR HEARTS WITH ABSOLUTE CERTAINTY.  
WHEN WE BELIEVE THE TRUTH OF OUR VICTORY WE WILL THEN REALIZE AND  
ENJOY IT.**

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### ***What about Ephesians chapter six?***

You may ask, “What about the “world forces of darkness” and the “armor” described in Ephesians chapter six? Why do we need to put on armor if there is not a battle to be waged? Are we not expected to battle this enemy of our souls? If there remains a battle to be waged, then how can we say we are walking in continual victory?” If asked, most believers would probably say that Satan was defeated at the cross and victory was secured. However, many who say this continue to engage in some manner of struggle and spiritual warfare. There is something theologically illogical about this.

This posture reveals a difficulty. Can we have it both ways? Can we claim victory and yet continue to battle? As was stated, victory and battle cannot co-exist. The question we need to ask is not, “Do we battle or not?” But rather, “if we are in a battle while we say we have victory, then why is this so?”

Satan is our enemy for sure, but he cannot force his will on any person and has always been limited to deception except on rare occasions where he was granted direct permission from God to do more. Furthermore, John the Apostle was clear when he said that the evil one cannot even touch us (1 Jo. 5:18). Too often people assume battle is necessary because of what is going on in their lives and they interpret their troubles as a spiritual onslaught. They report feeling oppressed, under attack, and buffeted by the devil, so they respond back with battle.

Because this is their perceived reality they typically lift out Bible passages to support their actions. Ephesians six is an example of how some Bible passages are used to support fighting with a defeated devil when in fact battle is not proposed therein. This passage is not a call to arms or battle, but rather a declaration of victory and of standing in the finished work of Christ.

The entire armor is putting on Christ (Eph. 3:27) and operating in this position with Him. Jesus is not involved in battle, but rather is seated next to the Father in heaven (Col. 3:1). Because we are in Him we too are seated with Him just as the Scriptures declare; God has “...*raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus*” (Eph. 2:6) This is the truth even though it may not feel or seem true. The heavenly perspective is the only true reality of things and always true even when our earthly one perspective seems contrary.

### ***Positional Victory***

There are some well-meaning Bible teachers that seek to explain why we may still struggle even though the Bible says we have victory. They suggest that victory is real, but can only be fully understood from a heavenly perspective and not one that can be seen from earth. This view acknowledges that

the Father raised Jesus *“from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come”* (Eph. 1:21-22). This verse describes how God sees things, but the “positional victory” perspective does not understand this verse to declare an earthly perspective. The positional victory view believes that what is happening in heaven has not yet fully been realized here on earth. This view believes that heavenly victory must now somehow be brought down to earth. It is believed that as we take the heavenly victory and stand firm in truth against the enemy’s schemes, we win the battle on earth that is already realized in heaven. This is viewed as a progressive victory that is progressively becoming realized, but not yet fully known.

A problem with holding this viewpoint is, nothing we have been given in Christ is dependent upon us making it so. Our victory is secure and fast, apart from our effort and work. Satan does not need to be fought in order for our victory to be realized. According to the Scriptures, we only need to submit to God’s mighty hand and resist the devil’s schemes and he will flee (James 4:7). The realization of God’s victory becomes experientially apparent as we submit to the inner work of God’s refinement in our lives, and as Christ is formed within us (Gal. 4:19). To the degree that we believe the truth—God’s perspective—we will realize our victory. Nonetheless, whether we realize the truth of our victory or not, we are still victorious. Our victory is not dependent upon our maintaining it.

The problem is this. Victory is ever present in heaven, as well as on the earth, whether we walk in it or not. Christ’s victory is not dependent upon our maintaining it or bringing it about. The Lord has filled our pockets with gold and it is all ours. However, even though we possess it, we can still walk around as a paupers and live homeless on the street. Having the gold makes us rich, however, realizing it makes all the difference. Whether it seems true or not, the truth remains;

*“[God] has blessed us in Christ with every spiritual blessing in the heavenly realms [and] made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus (Eph. 1:3, 2:5-6)*

Even though this positional perspective of God’s Kingdom is taught and accepted by many, it has apparent shortfalls. This perspective views the finished work of Christ as a starting point from which the church must carry forward what Jesus began. If this is true, then we really cannot refer to the work of Jesus as a finished work, but only a work started. According to the Scriptures, the finished work of Christ is finished, and God is calling the Church to enter into the “rest of God” (Heb.4). Rather than us bringing or ushering something in that Jesus started, the Church only needs to come into the reality of what is, and learn how to live *“seated in heaven with Christ”* (Eph. 2:6).

In the fuller context of this passage in Ephesians the Apostle Paul says,

*“God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, [This statement is a fact and a completed action.] in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. [This is a clear description of why God has done this. Notice that there is nothing that we are called upon to do. It has been done in order that God’s grace and kindness might be made evident.] For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast. [The work is finished and requires no labor invested on our part prior to our being saved or living the life thereafter.] For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do” [Notice that God is the one doing the handiwork.] (Eph. 2:6-10).*

We are God’s workmanship, designed with a purpose and function. This purpose and function is to produce or live out good works—fruit of the Holy Spirit. These good works are not accomplished in order to attain or become something, but rather because we are something.

They are an outflow of the reality of who we are and where we are seated in heaven. As we discover who we are and where we are seated with Christ in heaven, we become usable vessels through which the manifold grace of God can be manifested. We are not bringing about anything—that is, as in carrying forward Christ’s finished work—but rather we are growing in the knowledge of and reality of what already is. Just because we fail to realize the fullness of the finished work of Christ, does not nullify it or make it not so.

Just because we find ourselves in a battle fighting the devil does not mean this is what we need to be doing. The truth is still the truth whether we believe it or not. We are presently seated with Jesus in the heavenly realms resting in His victory whether it feels true or not. If what we see is not consistent with what God has said is reality, then we do not have a position problem, but rather, there is something wrong with our eyesight. There is something in us that blinds our eyes from that which is clearly seen in the Spirit. We need “eye salve” for our eyes (Rev. 3:18) so that the “eyes of [our] hearts [can be] enlightened so that we may know” what God has said is the true reality of things (Eph. 1:18).

If our reality does not match what God’s reality claims it should be, then there is something wrong with how we are viewing things. If what we see is inconsistent with what God sees, then there is something wrong with our sight. Paul prayed for the Church at Ephesus asking God to grant them the truth about what was theirs in Christ,

*“I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know Him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which He has called you, the riches of His glorious inheritance in the saints, and His incomparably great power for us who believe” (Eph. 1:17-19. NIV).*

Just because we cannot see something the way that the Scriptures describe it, does not mean it is not so. Also, our interpretation of what is happening is always up for grabs. How many times have we been wrong about what we thought was one thing when in fact it turned out to be something different? A good example of misreading the situation was the women at the tomb who assumed that the Lord’s body had been stolen. Just because what they saw and believed about the situation -the Lord’s dead body is gone therefore it has been stolen- was different than what the Lord had said was to be -after three days he would come back to life- the reality was still the same. He was alive, even though they thought he was dead.

So instead of them rejoicing in the truth of His resurrection, they became fearful, discouraged and disheartened. They felt what they believed. Nevertheless, what they believed did not determine the reality of the resurrection. However, what they believed did have great bearing on their attitude and perspective. There are times that our perceived reality says that Satan has power and force, but this does not make it so. Just because the devil wants us to think he still has fight left in him does not mean that he does. But, if we believe he does have such power, our response and behavior will provide him a greater arena for deception.

### ***Wrestling with the Devil***

So then, in the Ephesian six passage the Apostle reveals that this church was indeed wrestling with the forces of darkness, but he did not indicate that wrestling was what they should have been doing. As a matter of fact, there is no indication in this passage that suggests that Paul was instructing them to fight at all, but only to stand. He calls them (and us) to “stand” in Christ’s finished work and to “*resist the schemes of the devil*” but not the devil himself. Just because we are wrestling with the devil does not mean that this is what God wants us to do. Somewhere along the way much of the church was talked out of the realization of her victory and she has found herself back out on the battle field reengaging a defeated enemy.

Without question, the early Christians in Ephesus were indeed “wrestling with forces of darkness” but only because they were caught up in a “scheme of the devil” and failing to stand in the armor of God, which is Christ. Just a cursory glance at how the Apostle described their spiritual state in the

previous chapters of his letter, reveals that they were indeed caught up in the devil's snare that had them at odds with each other.

In the physical realm they thought that they were wrestling with each other — that is, “flesh and blood.” When in fact, they were caught up wrestling with the forces of evil. Nevertheless, the apostle did not tell them to change their focus and instruct them to stop wrestling with each other and start wrestling with the forces of darkness. Rather, he directed them to stop wrestling at all! Paul's instruction was to get up off the wrestling mat, put on Christ, and stand in their victory. The battle is over!

If they had only understood the armor of Christ and how each piece of the armor was doing exactly what it was designed to do. For example, the “shield of faith,” would have “*extinguish all the flaming arrows*” (Eph. 6:16) that the enemy might shoot their way. It is common for people to believe that they are under spiritual attack and even say that they feel emotionally oppressed, beat down, and depressed by the devil. The problem with this is twofold. First, the devil cannot make us feel anything that we feel (since we feel whatever we believe) nor can he even touch us (1 Jo. 5:18).

Secondly, according to this passage the “shield of faith” will extinguish every fiery arrow that the devil may shoot. So if some of his arrows are getting through we do not have a devil problem, but rather we have a faith problem. If indeed our faith is impure we will feel what the lie feels like when the “arrow” finds its mark. However, the arrow is not causing us any pain, but is only pointing out what we believe. So then, if we have “put on Christ” and are standing in His truth, there is no need for wrestling. However, if we are wrestling we need to ask why this is so.

The Apostle brings into clear focus the essence of the armor where he says, “*The night is almost gone, and the day is near. Therefore, let us lay aside the deeds of darkness and put on the armor of light*” (Rom 13:12). The armor is one of light. The light represents the truth. Where there is light, darkness cannot pervade. In the same way that battle and victory cannot co-exist, neither can darkness and light. If I have put on the “armor of light” it is impossible to engage the enemy of darkness since he cannot dwell in the presence of light. Where there is light there is no darkness. When we know this truth in our hearts we will stand in continual and realized victory. To the degree that we believe the truth in our hearts, we will stand, and no fiery missile that the enemy hurls our way will have any impact on us. The truth that I believe in my heart is my shield of faith.

As we take a more careful look at this passage, we discover that the Apostle Paul was not telling us how to *wrestle* or *fight*, but rather how to *stand* in the truth. Again, “*this is the victory that has overcome the world—our faith*” (1 John 5:4) and not through might or force.

### ***The devil is not the problem.***

Our struggle is not with the devil, but with that which he exposes within us. Indeed, “...*each one is tempted when he is carried away and enticed by his own lust*” (Jas. 1:14). The devil cannot make us feel anything since we only feel whatever we believe. However, he triggers us and exposes the lies we believe. And this may result in our feeling powerless, dejected, overwhelmed, fearful, and anxious, just to name a few. However, the devil is not the source of what we feel rather, we feel what the lies we believe feels like. When we feel badly we cannot say that we are being oppressed by the devil. We might say that our lie-based belief is being triggered by him, but the emotion is our own.

This truth may be difficult to embrace, but the emotional pain that you may feel is not coming from demonic oppression, but only from what you believe. Nevertheless, when Satan triggers our lie-based pain, we do have a choice about what we do next. If we understand that his attack is to our benefit, we can choose to attend to the beliefs that have been exposed within us—or we can take the role of a victim and wait for someone to rescue us. Here again, this is a belief problem since God the Father has already “...*rescued us from the domain of darkness, and transferred us to the kingdom of His Beloved Son*” (Col. 1:13). True believers in Christ have no need for rescue from anything, they only need to know the truth in their hearts.

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**IF WE FIND OURSELVES IN A STRUGGLE, IT IS NOT WITH ANY OUTSIDE FORCES.  
OUR INABILITY TO REALIZE VICTORY IS THE RESULT OF OUR NEED FOR TRUTH  
AND PERSPECTIVE.**

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### ***His victory is our victory.***

Many of us may have been wrongly taught that because Jesus won His victory, we are now enabled to win ours through diligent effort and struggle. In this case, the victory of Christ is viewed as separate from the victory that we might hope for ourselves. It has been taught that we can hope for our own victory because Christ has led the way with His separate victory. Some will add the thought that we can achieve our victory through the help of the Spirit, but this is still a separate victory from Christ's.

It is suggested that, some days we may walk in victory, while in others, defeat. Erroneously, His victory and our own victory are viewed as different and separate. It was almost as if Jesus' victory was a “beachhead” victory which opened up the way for us to follow behind Him in like fashion. This is the imagery where we get song lyrics such as those found in “Onward Christian Soldiers.” In this old hymn we have the army of God marching off to war. War with who or what? What happened to the

“Victory in Jesus?” Too often we make the enemy to be from without when the only struggle any of us ever encounter is from within ourselves.

Nevertheless, the Scriptures are clear; Christ’s victory is our victory that has been given to us by God. Christ’s victory and our victory are one and the same. Christ won this victory for us and we possess it by faith; not by trying to overcome sin, re-defeating the devil or marching off to war. And because this is so, we truly can rest.

When we were born from God, we were born into victory. *“He rescued us from the domain of darkness, and transferred us to the kingdom of His Beloved Son”* (Col. 1:13). There is no current battle in Jesus’ kingdom! Our victory is the outcome of

*“God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus”* (Eph. 2:4-6).

There is no ongoing battle in the heavens as we are seated next to Jesus. Victory is ours because it has been secured for us in Christ, not because we have won anything ourselves. We are afforded His victory and called to rest in because we are children of the Almighty God.

*“But as many as received Him, to them He gave the right to become children of God, to those who believe in His name who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God”* (John 1:12–13).

We do not have to perform to achieve this victory or fight to keep and maintain it. Our victory was secured for us by Christ, and we possess it by faith. Again, because this is so, we can rest.

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**CHRIST’S VICTORY AND OUR VICTORY ARE ONE AND THE SAME. OUR VICTORY  
WAS SECURED FOR US BY CHRIST, AND WE POSSESS IT BY FAITH. WE DO  
NOT HAVE TO PERFORM TO ACHIEVE IT OR FIGHT TO KEEP AND MAINTAIN IT.  
BECAUSE THIS IS SO, WE CAN TRULY REST.**

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***Faith is our victory!***

John the Apostle sheds important light on the substance of our victory when he says that overcoming the world is the *outcome* of being “born of God.” He does not say that we overcome by force, strength or effort. The baby being born may expend some measure of struggle, but the most difficult and

strenuous part is carried out by the one giving birth. We are born of God and the outcome is victory over the world. Then John says that everything rests upon our faith. Believing God is our victory. Performing for God accomplishes whatever it does, but it is not the means of obtaining victory. True victory is by faith that results in being “*born of God*” which makes us “*more than conquerors*” (Rom. 8:37).

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**FAITH IS WHAT BRINGS VICTORY INTO FOCUS AND OUR REALITY. IF I DO NOT  
BELIEVE WITH MY HEART THAT I HAVE VICTORY, I WILL NOT BE ABLE TO WALK  
IN IT.**

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If the truth of His victory is our foundation, we will not be moved by anything that might come our way. However, if we do not know the truth of this victory, we will be tempted to fight and struggle in an attempt to push through, trying to “do the right thing.” This is not victory. It is not the work of God or the fruit of His Spirit. He desires that we know the truth in our hearts so we may cease from struggling, and that our “good works” in self-effort be replaced by the fruit of His Spirit.

When we know His victory, we will cease from our labors and enter into His rest for “...*he that has entered that rest has also ceased from his own works...*” (Heb. 4:10). If we haven’t fully ceased from our own works, we haven’t fully entered into His rest. Some might say this “rest” only pertains to our coming to Christ at salvation, but not what follows. They would be correct in this proposition concerning where the rest begins; however, what began at the moment of salvation continues on thereafter. The Apostle Paul reveals this by saying, “[*just*] as you have received Christ Jesus the Lord, so walk in Him” (Col. 2:6).

We are not striving toward victory in the Christian life, but rather, we are realizing and settling into the victory that was accomplished on our behalf at the cross. Our struggles and efforts to keep the Law on this side of the cross are no more profitable than they were before the cross.

We entered into His rest so that we might cease from our labors and remain in His rest. We do not enter in and then exit out. Once in, we remain. Sometimes, the truth does not feel or seem true and we find ourselves in a battle or struggle. Where this is so, this is evidence of an impure faith. To the degree that our faith is made pure we will see clearly and enjoy the victory and the rest that is promised to all who believe. (See Heb. 4.)

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**FAITH IS THE OUTCOME OF OUR HAVING BEEN PERSUADED OF THE TRUTH  
WITHIN OUR HEARTS BY THE SPIRIT. IT IS BELIEVING THE TRUTH WITH  
ABSOLUTE CERTAINTY. THIS HEART-LEVEL FAITH IS WHAT BRINGS VICTORY INTO  
FOCUS AND OUR REALITY. “...THIS IS THE VICTORY THAT HAS OVERCOME THE  
WORLD-- OUR FAITH”  
(1 JN. 5:4).**

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## Essential Comprehension Questions

1. If Christ has already won the victory for us, is it possible for us to ever be defeated? Is it possible for both true victory and battle to co-exist? If so, what might this look like?
2. If the victory that God has given us is not dependent upon our achieving it or maintaining it, then why do we still expend energy and struggle in the Christian life? If we already are already genuinely victorious, what are we striving to attain?
3. What is the problem with believing that Christ's victory and our own victory are different or separate from each other?
4. If we find ourselves struggling to *do the truth* (choosing to do the right thing), what might this indicate about us? What would this indicate regarding our belief?
5. If we are not called to wrestle with the forces of darkness and yet we find ourselves under attack, what might we do instead?
6. What might be the reason for our present reality being different from what the Bible says that it is?

## Going Deeper!

1. Faith is the outcome of our having been persuaded of the truth within our hearts by the Spirit and believing the truth with absolute certainty. How then is this faith our victory?
2. What is the difference between striving toward victory in the Christian life and resting in the victory that was accomplished on our behalf? Why do you think the writer of Hebrews said that we should "strive to enter that rest"? (Heb. 4:11).
3. If we claim to have victory in Jesus and yet still struggle, what might be going on?



# Chapter Seven

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## Shift Four: From Toxic Emotions to Trustworthy Friends

### **KEY CONCEPTS**

- It is commonly believed that negative emotions are bad and should be avoided; if possible. Some people even consider them to be toxic and destructive. TPM views negative emotion as a creation of God that is good and beneficial.
- Many believe that emotions cannot be trusted. Nevertheless, within the TPM Process, they can be a highly accurate guide to identifying the beliefs held within a person's heart. They cannot be trusted to tell us the truth about our situation, but they can shed light how we are interpreting it.
- God created both physical and emotional pain to serve a purpose, and as such, they do not need to be viewed as problems.
- Negative emotions alert us to the presence of lie-based beliefs and when we learn to listen to this God-created warning system, it can help us to identify the lies we have been persuaded to believe.
- If it were true that our situation dictated our emotional state, then we would be at its mercy.
- For us to benefit from this God-created emotional warning system, we must stop blaming people or circumstances for our painful emotions and instead, take personal responsibility for what we feel and examine the beliefs that are causing the emotion.

***All emotions are beneficial even when they are painful.***

**E**motion is neither good nor bad. It is simply the outcome of what we believe in our hearts. Because of this, our emotional pain serves an important role in pointing out that which needs our attention; our impure heart beliefs. Too often negative emotion is viewed as toxic and harmful when in fact, our emotions are accurately revealing what we believe in our hearts. Our painful emotions are rarely based upon the truth, but they are accurately revealing what we believe. So, in a sense, they are telling us the truth; that is, the truth about what we believe. Like a trusted friend who tells us what we need to hear as opposed to what we may want to hear. Our lie-based feelings are alerting us when we are operating in falsehood and pointing out the lies we believe. God created both physical and emotional pain to serve a purpose, and as such, they should not be viewed as problems.

For example, let's say you were barefoot outside on a warm Summer's day, when, all of a sudden, you step on a thorn. It lodges itself deep into the bottom of your foot. Now, in this situation, do you want your foot to hurt? You may be thinking to yourself, "No! Of course not! Why would I want my foot to hurt?" But revisit the question again, you are not being asked, "Do you LIKE your foot to hurt?" but rather, "Do you want your foot to hurt?" The correct answer is, "Yes!" Although the pain would be unpleasant, without it you would continue on your way, unaware of the injury and cause even further damage to your foot.

What would happen if you tried to ignore the pain, and did not pull it out? Or burned your hand on a hotplate and didn't treat it? Pain does not feel good, but it certainly has its benefits. The location and nature of physical pain helps a medical doctor to make a correct diagnosis so that he can treat appropriately. If you do not attend to the wound, it will likely worsen and potentially have quite extreme consequences. The pain in your foot is beneficial. It makes you aware of the problem, helps you locate the source of the problem, and motivates you to address the problem. This is by God's design and is purposeful and good.

In like fashion, emotional pain plays an important part in our journey of mind renewal and transformation. In TPM, we use emotional pain to help us identify the lies we believe so that we might offer them to the Lord for His truth. The benefit of this is transformation.

Because "We feel whatever we believe," it is not our environment (our situation, or the words and actions of others) that causes us to feel what we feel. We feel the way we do, only because of how we are interpreting the situation through the lens of our belief. This seems illogical to some when they consider their spouse, work situation, financial struggles, or their unruly children. Nevertheless, emotion flows from a heart-level belief and is not the result of an external situation.

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**GOD CREATED BOTH PHYSICAL AND EMOTIONAL PAIN TO SERVE A PURPOSE,  
AND AS SUCH, THEY DO NOT NEED TO BE VIEWED AS PROBLEMS.**

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Jesus provided the perfect example of this the day He was crucified. Because He knew the truth in His heart, his emotions reflected what was true. We, too, feel whatever we believe (whether it is the truth or not.)

Peter is another example of someone who felt what he believed. Remember the time when he saw Jesus walking on the stormy sea? Because Peter believed the truth of who Jesus was and trusted Him, he felt the courage to leave the boat, and he walked on the water. However, after a few glorious moments, Peter began to feel afraid. *“But seeing the wind, he became frightened, and beginning to sink, he cried out, ‘Lord, save me!’”* (Matt. 14:30). He went from glory to defeat, from courage to fear in a matter of a few minutes, simply because of what he believed. Nothing had changed in Peter’s immediate situation, the wind and the waves were present while he was in the boat and when he took his first steps. But something changed and he began to sink.

Initially Peter was operating in the truth of who Jesus was and, as a result, felt courage and trust. However, “seeing the wind and the waves” Peter believed that he was about to die and cried out, “Lord, save me.” He went from feeling courage to feeling fear in a matter of moments simply because of a shift in his belief. This is common for all of us. However, if we are aware of this phenomenon we can use it for our benefit. What we feel in any given moment is an accurate indicator of what we believe in our hearts.

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**PAIN IS BENEFICIAL. IT MAKES YOU AWARE OF THE PROBLEM, HELPS YOU  
LOCATE THE SOURCE OF THE PROBLEM, AND MOTIVATES YOU TO ADDRESS THE  
PROBLEM. THIS IS BY GOD’S DESIGN AND IS PURPOSEFUL AND GOOD.**

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If it were true that our situation dictated our emotional state, then we would be at the mercy of our surroundings. The notion that we feel whatever we believe constitutes a paradigm shift for most people. Blaming others or the current situation seems more logical and is much easier. However, if what we feel is caused by what we believe, then we will have to take responsibility. TPM provides a means for addressing this, and it is liberating!

Negative emotions are usually alerting us to the presence of a lie-based belief (except in the rare occasion when our negative emotions are actually truth-based). When we learn to listen to this God-created warning system, what we feel can help us to identify the lie-based belief we harbor. However,

for us to benefit from this God created warning system, we must first cease blaming people and circumstances for our painful emotions and instead, take personal responsibility for what we feel and identify the belief that is causing the emotions we feel. This is a part of what happens in a TPM session.

So, even though there are harmful ramifications for continually feeling negative emotions, they do serve a good purpose. And when they are rightly understood they can be very beneficial. They are only “toxic” when they are misunderstood and misdiagnosed. When they are viewed as something to overcome, suppress or deny, they will eventually destroy us. The reason for this is, not addressing what we feel allows our lie-based belief to remain and work itself out into our daily lives.

***Our painful emotions direct us to what we believe in our hearts.***

When the Spirit convinces us of the truth in our hearts, we will feel what the truth feels like. This change in belief is part of the transformation that occurs when the Spirit renews our minds. The fullness of the transformation that results when our minds are renewed consists of the transformation of our belief, followed by the transformation of our emotions followed by the transformation of our behavior. When the Spirit persuades us of the truth in our hearts, the lie will no longer feel true and the emotion that the lie produced will dissipate and be replaced with what the truth feels like. This is typically made evident by the fruit “love, joy and peace.” People often report feeling love toward others, joyful and at peace during a ministry session after having received the truth.

Following their ministry session as they continue to live their lives, they will usually report noticing stark changes in the way they respond in particular life situations. They discover that they are *being* (as opposed to performing) patient, kind, good, gentle, faithful, self-controlled without thinking about it or trying to do it. This is the final stage of their transformation. All three manifestations are expected.

## Essential Comprehension Questions

1. Why should we learn to view negative emotions as beneficial rather than “toxic?”
2. Why do people say not to trust our emotions? Explain why is sentiment this not true? What is it we can trust our emotions to do?
3. What do emotional pain and physical pain have in common? In what ways do their purposes run parallel with one another?
4. If it were true that our situation was the reason that we feel what we feel, then why would it be impossible for us to find freedom from our lie-based thinking and pain it causes.

## Going Deeper!

1. For us to benefit from this God created emotional warning system, we must let go of \_\_\_\_\_ people and circumstances for our painful emotions and instead, take \_\_\_\_\_ for what we feel and \_\_\_\_\_ the belief that is causing the emotion we feel.
2. Why do you think that it is so hard for us to stop blaming others or our situation for what we feel?



# Chapter Eight

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## Shift Five: From Enduring to Benefiting

### **KEY CONCEPTS**

- Most people initially come for prayer ministry because they feel bad and want to feel better and are looking for a way out or a means to endure. TPM offers an explanation for the trials we face and good reasons for refocusing our attention away from our difficulty towards what is being exposed in our belief.
- It takes no more effort to get through our trials that it does to take our next breath. However, what we do within the “fire” makes all the difference between benefiting and merely surviving.
- Many incorrectly believe that God’s purpose for a trial is to see how much we can stand. It is viewed as a test of endurance or of our loyalty and faithfulness to God. This is why the common prayer request for people in the midst of difficulty is for strength to endure and get through.
- The truth is, everyone (believers and unbelievers alike) will endure each and every trial regardless of what we do, but not all of us reap the benefits that God wants us to have.
- If suffering is viewed as the enemy, something to be avoided, simply endured, or to overcome, getting through it becomes the goal and crossing the finish line the reward. This is not God’s perspective as He has a different plan and purpose.
- No matter the depth or type of suffering we experience, it is a “momentary, light affliction.” It is momentary because it has time limits placed upon it. And compared to the “eternal weight of glory” that is promised us, it is considered “light.” (2 Cor. 4:17)
- Suffering is a necessary means through which God accomplishes His refining work within us. Trials are opportunities for the refining of our faith, in the same way that fire purifies gold, so that we may be transformed into His likeness.

### ***Just keep breathing!***

Consider this question; has there ever been a trial that you have not gotten through? If you think about it, the answer has to be “No.” In fact, all we need to do to get through any trial we may face is to just keep breathing. This is not to minimize any difficulty that anyone may go through. Life is filled with grave injustices and disasters. Nonetheless, getting through our trials requires no effort other than we keep breathing. It really is that simple. In reality, everyone gets through every trial no matter what they do. Every trial passes with time and getting through them progresses with each breath. The only trial that we will not get through is the one that kills us— (stop breathing) and even then, we get through it by simply passing on to the other side.

Of course, this does not diminish the difficulty and hardship that many experience during the course of their trials. Horrific things happen to people. Nevertheless, getting through these trials is a given, but what we do within it makes all the difference between benefiting and merely surviving. God is invested in our benefiting from the difficulty and is willing to allow us to suffer in order that we might grow in the knowledge of Him.

### ***How much can you stand?***

God’s purpose for allowing trials is not to see how much we can stand, or to test us to see if we are able to get through them, but rather that we benefit from them. We often fail to realize that He has a glorious plan for those who learn to trust Him in the midst of their trials and choose to cooperate with what He is doing. Sometimes our trials are directly from the hand of God as He lovingly disciplines us. In truth, everything passes through the loving hands of God who *is “causing all things to work together for the good...”* Rom. 8:28

Again, the goal is not to endure and get through the fire, but rather to benefit from it. The writer of Hebrews reminds us of the benefit where he acknowledges the painful reality that comes from the discipline of the Lord saying, *“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).

This idea is a paradigm shift for many people. Many people still believe that God’s purpose in a trial is to see how much we can stand. It is viewed as a test of endurance, or of our loyalty and faithfulness to God. This is why the common prayer request for people in the midst of difficulty is for strength to endure and get through it. From a practical side of things, we do not heat up and melt down gold to see how much it can stand, but rather to expose the impurities therein, and to make it pure. God has the same purpose in taking us through the *“fiery ordeals than come upon us”* (1 Pet. 4:12-13).

The benefit of the trials we suffer is the peaceful fruit of righteousness. The fruit of the Spirit is the expected outcome of our faith having been refined with fire. God's desire is that we benefit from the testing we pass through.

This skewed perspective of suffering might have been derived from a narrow view of the suffering of Job in the Old Testament. Without question, it was Satan's purpose to prove that Job would buckle under the pressure. However, for God, the intent was very different. God already knew Job's loyalty before he agreed to allow Satan to do all that he did. And He was not sitting back wringing His hands wondering whether Job would get through the difficulties. God had a much grander purpose for Job—the refinement of his faith.

God wanted Job to have a deeper faith and increase his understanding of who God really is. It is also important to note that God entered into dialogue with Job while he was in the midst of the troubles and not just after the fact. God also did not immediately rescue Job from out of his troubles, but allowed the suffering to continue for a time. We see this same biblical principle fleshed out through the words of the Apostle Peter who said,

*“Humble yourselves under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety on Him, because He cares for you. Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. 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).

In like manner, God will exalt us at the “proper time” after we have suffered for a little while.” And He will “*Himself perfect, confirm, strengthen and establish*” us. God desires to speak to us in the midst of our struggles and reveal His perspective just as He did with Job. Rather than offering words of encouragement to bolster Job in the midst of his pain and suffering, God spends much time revealing Himself to Job. God's purpose for Job was not to help him get through the troubles, but rather that Job might discover who God was and to grow his faith. The same is true for each of us.

Unfortunately, people who believe that the goal is to simply endure the trial will set their sights on the finish line. With that goal line in sight, they do all manner of things in an effort to “survive.” These could include sleeping, drinking, drugging, sexing, entertaining, or even prayer and fasting. The truth is, everyone (believers and unbelievers alike) will endure each and every trial regardless of

what we do, but not all of us will reap the benefits that God is offering. In difficult times, our goal should not simply be to get through, but while passing through, to hear God's voice and to reap the intended benefits of His refining fire.

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**OUR GETTING THROUGH THE TRIAL IS A GIVEN, BUT WHAT WE DO WITHIN IT  
MAKES ALL THE DIFFERENCE BETWEEN BENEFITING AND MERELY SURVIVING.  
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EACH AND EVERY TRIAL REGARDLESS OF WHAT WE DO, BUT NOT ALL OF US  
REAP THE BENEFITS THAT GOD WANTS US TO HAVE.**

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### ***The Necessity of Suffering***

No one enjoys going through the fire of refinement, but it is the primary means by which God does His transforming work within us. Suffering is the very crux of the redemption narrative, a unifying theme that runs throughout the Bible. Again, the writer of Hebrew reminds us that discipline of the Lord can be painful when he said, *“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). However, the discipline has a purpose and the outcome is the fruit of the Spirit.

God walks His people through the refining fire of suffering to bring about His perfect will and purpose in each of our lives (Heb. 11:32–40), even when we think it is beyond what we can endure. We tend to view suffering as a bad thing or as something to be avoided if possible. But in doing so, we fail to see God's greater purpose for us is transformation into Christ's likeness.

Not all will agree with the idea that suffering is a necessary part of faith refinement. There are some who evaluate their right standing with God based upon how good life seems: “If we are successful, financially stable, healthy, and respected, then God must be blessing me.”

But Jesus had another perspective on the subject:

*“Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man. Be glad in that day and leap for joy, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets”* (Luke 6:20–22).

Suffering is unavoidable. But when understood from the heavenly perspective, it can be embraced rather than rejected. It is an essential part of our learning to respond as Christ did, *“For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps”* (1 Pet. 2:21). When we are able to rightly view suffering as a purposeful blessing, we will find that we do not become frustrated, confused, or caught off guard by it. However, if suffering is viewed as an enemy, something to be avoided, simply endured, or to be overcome, getting through it becomes the goal and crossing the finish line the reward. This is not God’s perspective; God has a greater plan and purpose.

### ***More Than Worth It***

Paul described our suffering in this life as a *“momentary, light affliction [that] is producing for us an eternal weight of glory far beyond all comparison”* (2 Cor. 4:17). Did you catch what the apostle said here? We must have the “eyes of our hearts” opened, so we can grasp the knowledge of this truth. If we can hear this profound truth with our hearts, it will completely change our perspective of suffering. Instead of moaning, groaning, and complaining about our difficulties, we will spontaneously *“exult in our tribulations”* (Rom. 5:3), and when we encounter trials, we will *“consider it all joy”* (Jas. 1:2). Here is the divine tradeoff: *“temporary light affliction”* for an *“eternal weight of glory.”*

No matter how much we suffer, or what form the suffering takes, it is still a “momentary, light affliction.” It is momentary because it has time limits placed upon it. And compared to the “glory” that is promised to be ours, it is considered “light.” There is no comparison between our earthly suffering and the “eternal weight of glory” that God has promised. That which is temporal cannot be compared to that which is eternal. What is eighty years of even the most genuinely painful suffering compared to eons upon eons of glory?

If we truly believed that an eternal weight of glory awaits us, we would affirm that any amount of suffering, for any amount of time, would be well worth the eternal benefit that God has promised. Our suffering is for a limited time, while the eternal weight of glory is never-ending. The question is, are we fully convinced that there is truly an “eternal weight of glory” waiting for us after our last breath?

If we believed that God was at work in us in the midst of our difficulty, we would *“consider it all joy”* and look to Jesus, *“who for the joy that was set before Him endured the cross”* (Heb. 12:2). In the same way that Jesus knew and believed the truth and faced His suffering with joy, we too can “exult in our tribulation” if we know the truth of it.

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**THERE IS NO COMPARISON BETWEEN OUR EARTHLY SUFFERING AND THE  
“ETERNAL WEIGHT OF GLORY” THAT GOD HAS PROMISED. WHAT IS EIGHTY  
YEARS OF EVEN THE MOST GENUINELY PAINFUL SUFFERING COMPARED TO EONS  
UPON EONS OF GLORY?**

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When this truth is confirmed in our hearts, suffering will take on a totally different meaning. If our view of suffering produces dread, reluctance, or avoidance, then we hold a different belief (one that does not reflect the truth). The Apostle Paul knew this truth and declared,

*“we . . . 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).*

Again, we look at the Hebrew 12 passage that 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).*

Each of the Father’s children receive loving discipline. And the ones who are trained by His discipline benefit greatly. But this also means that those who resist His discipline forfeit what God had in store for them. So then, suffering is a necessary means by which God accomplishes His refining work within us. Trials are opportunities for the refining of our faith in the same way that fire purifies gold. Trials act as the refiner’s fire that exposes our impure beliefs, and He can use this fire to purify our faith/belief so we may be effortlessly transformed into His likeness.

Unless we discover the benefit of our trials and embrace them, we are destined to repeat them until we do. Once we re-framed our trials as tools in the hand of a loving God, and we can rest in this promise, *“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. To Him be dominion forever and ever”* (1 Pet. 5:10–11).

Did you notice who is doing all of the work in this passage and who was resting in it? The perfecting, confirming, strengthening, and establishing is all a work that God alone brings about. Glory to Him!

What does this paradigm shift have to do with TPM? Most people initially come for prayer ministry because they feel bad and want to feel better and are looking for a way out or a means to endure.

More often than not, people come for prayer ministry because they want their pain to go away or at least be reduced to a more manageable level. Once this goal is reached, they will not usually come back for more TPM. However, if they are able to view their life difficulty as the refiner's fire and their emotional pain as an indication of the impurities in their faith, then there is hope they may make TPM a lifestyle.

This paradigm shift offers us an explanation for the trials we face and a beneficial reason for resting in the reality of a loving God who is working with a plan and purpose. Here we can agree with the Apostle Peter who said, *"Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right"* (1 Pet. 4:19).

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**UNLESS WE DISCOVER THE BENEFIT OF OUR TRIALS AND EMBRACE THEM, WE  
ARE DESTINED TO REPEAT THEM UNTIL WE DO.**

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By redefining the goal of our trials, TPM proposes a paradigm shift from merely enduring and making it through, to recognizing that God is very much involved in our lives. We recognize that He has a plan and purpose in all He allows, and that He offers great blessing to those who submit to His refining work as he purifies their faith and renews their minds. TPM is a means for participating with Him in this glorious work.

## Essential Comprehension Questions

1. Many people initially come for prayer ministry because they feel bad, want to feel better, and are looking for a way out or a means to endure. What might you share with such a person on his or her first session concerning their life difficulty?
2. If we each get through every one of our trials by simply breathing, what purpose or goal does God have for us within our trials?
3. The common prayer request for people in the midst of difficulty is for strength to endure and get through. What might be a better prayer to pray while in the midst of our difficulty?
4. Why does the Bible describe suffering as a blessing and something in which we should “exalt”?
5. If suffering is viewed as the enemy or as something to avoid, endure, or overcome, what is the most that we might expect to receive as a reward when we pass through to the other side?

## Going Deeper!

1. Why does the Scriptures define our suffering as a “momentary, light affliction?” (2 Cor. 4:17).
2. In what way is our suffering compared to the purification of gold?
3. Why do you think that we find ourselves in a cycle of the same difficulties being repeated over and over again?

# Chapter Nine

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## Shift Six: From Blaming the Past to Owning the Present

### ***KEY CONCEPTS***

- The pain that we feel when we revisit a memory is the result of how we interpret what happened through the lens of our present lie-based beliefs. Neither the past, nor our memory of it, is the source of our pain--our current lie-based beliefs are.
- The past may have been bad indeed, but our present state is about what we are still holding onto.
- We don't really have painful memories, but rather heart beliefs that produce pain. We may indeed feel pain when we remember the things that we suffered, but this pain is not coming from the memory. What we currently believe with our hearts is the true cause of our emotional state.
- Memories are not problems to be fixed or wounds to be healed, but they do play a vital role in identifying the lies we believe.
- Memories provide the context in which we embraced the lies that we believe, but the memories themselves are not causing our present troubles.
- Our memories are not the problem; they do not produce any emotion, and they do not need to be healed.
- Neither the past nor the present is causing us to feel anything. Our pain is solely rooted in what we currently believe.

If you live very long in this fallen world you will have difficult life experiences. Jesus Himself said, *“In the world you have tribulation”* (Jo. 16:32). So then, it is not if you will, but only when. However, as bad as life may be, what we remember about our difficult experiences does not cause us to feel anything after the fact.

Without question, we each have had painful things to have happened to us, but the memory of such things is not the reason we feel badly. It is a misnomer to say that we have painful memories. We may feel pain when we think of our hurtful past, but the memory is not causing us to feel what we feel. Memory is what it is (what we remember), but it is not the source of what we feel. Also, the memory does not contain the belief that is causing us to feel what we feel, but it can help us to determine what we presently believe and how we came to believe what we believe.

The following testimony from Ed Smith explains how memory is not the origin of negative emotions; therefore, as strange as it may seem, there really is no such thing as a “painful” memory.

I have many childhood memories of my grandfather, whom I called my Pawpaw. Most of them are good, but some are not. I have one particular memory of a time when he was angry at me and proceeded to chase me around the yard. I believed that he was going to hurt me, and I felt powerless to stop him. Whenever I would revisit the memory I would feel fear stir up inside. However, after receiving the Lord’s perspective during a TPM session, I no longer feel any fear when I think about that memory.

At first, I felt fear as I revisited that memory during the ministry session. But when the Spirit convinced me of the truth (His perspective), all the fear dissipated. As strange as it may sound, the memory was never the reason for why I felt fearful. In fact, memories themselves do not hold or produce any emotion.

The fear was not within the memory or because of it. Rather, as a little boy—from the moment of the incident—I became convinced of a lie (I am powerless.) It became part of my heart belief, and I continued to believe it until God convinced me of the truth. Thus, because I was still believing the childhood lie, even as an adult, this memory seemed to remain painful. Nevertheless, the memory itself produced no bad feelings even though I thought that it did.

The lie that I believed as a child traveled along with me in real time from that point forward, along with an untold number of other lies that I accumulated along the way. These became heart beliefs which I harbored for most of my life. In the same way that I misinterpreted my current situations through the lens of these lie-based beliefs, I used them to interpret my past as well. I felt what I believed.

Without question, many painful things that happened to each of us during our childhoods may have been harmful and often unjust. At the time these hurtful things were occurring we would expect painful emotion to be present. The reason is, being hurt is painful and feeling painful emotion during these experiences is a truth-based response. However, the memories of these events are not the source of any pain that we may associate with them in the present. The pain that we feel when we revisit a memory is the result of how we interpret it through the lens of our lie-based beliefs. The past is not the source of our pain—how we interpret our past through our lie-based belief is the source of it. So we must stop blaming our past and take ownership for what we currently believe which is the real reason we feel what we feel.

### ***We don't have painful memories.***

Some people may have difficulty with this premise and feel as though their past experiences are being minimized or discounted. This is not the truth or our intention. Nevertheless, what happened, happened, and it may have been as bad or even worse than we remember it. However, the past is not the source of any current painful emotion we may feel. We currently feel whatever we currently believe. This is actually good news. We cannot change the past, but lie-based belief can be replaced with the truth. When we know the truth in our hearts we will feel whatever the truth feels like even though the memory remains the same.

So, as outlandish as it may sound, we really don't have painful memories. *The reason that we still feel pain when we remember something is because we are viewing the event through the lens of our **current** lie-based belief. The memory itself is not the cause of anything that we may feel.*

This is never more evident than when praying with someone in a ministry session as they reflect on a memory of some difficult experience and manifest all manner of excruciating pain. To any unknowing observer of this experience, it would be easy to assume that the person was feeling badly because of what he or she was remembering. However, after the same person identifies his lie-based belief and receives the Lord's perspective, everything will calm down (unless other lies are triggered) and he should be able to walk through the same memory in the peace of Christ.

The reason being, the memory was never the problem. We do not feel what we remember, we feel whatever we believe. For example, if a person remembers being hurt by someone and during that moment he believed that he was helpless and going to die, the helplessness and fear generated by this belief will remain with him for as long as he harbors this belief. Even when he knows the truth intellectually, this belief will remain implanted within his heart. This heart belief will be his lens for interpreting life thereafter, as well as how he will interpret the memory each time it is recalled.

However, when we know the truth with our hearts, we will be able to view the past without the pain.

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**AS OUTLANDISH AS IT MAY SOUND, WE REALLY DON'T HAVE PAINFUL  
MEMORIES, BUT RATHER WE HOLD PAIN PRODUCING BELIEFS. . . THE REASON  
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VIEWING THE EVENT THROUGH THE LENS OF OUR CURRENT LIE-BASED BELIEF.**

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During a TPM session, people are often amazed at how they are able to revisit memories that just moments before were very difficult, but now find that they only feel the peace of Christ. This has only occurred because the Spirit persuaded them of the truth within their hearts. The pain was never coming from or contained in the memory. It came from what they believed. The only thing that has changed during the ministry session is what they believed. The memory remains the same, but the painful feelings are no longer present when we remember what happened. This is because we are able to reinterpret what happened through a new perspective. We are able to view it through a lens of truth-based beliefs.

So then, memories are not a problem to be fixed or wounds to be healed, but they do play a vital role in identifying the lies we currently believe that originated during our past experiences. Memories provide the context in which we first embraced the lies that we still believe, but the memories themselves are not causing our present troubles. Because this is so, our memories are not the problem; they do not produce any emotion, and they do not need to be healed. Neither our memories nor our present situation causes us to feel anything we feel. Our pain is solely rooted in what we currently believe.

## Essential Comprehension Questions

1. If our past is not the source of our pain, what is?
2. What are your thoughts concerning the idea that none of us actually have “painful memories?”
3. Although we may feel pain when we remember the things that we have experienced, if this pain is not coming from the memory, how do we explain it?
4. Based upon what you have read thus far, do you see why TPM does not embrace the concept “healing of memories?”
5. How do you explain a person’s TPM experience where they are clearly racked in emotional pain while thinking about some past experience, but then after receiving the truth, all they feel is the peace of Christ? How can this same person, if challenged to focus again on the same memory, cannot feel the bad feelings even if they try to? How can this be?

## Going Deeper

1. Do you have any memories that you might resist surfacing because of what you could feel should you do so?
2. Are you aware of any correlation between what you feel if you think about such memories and how you have felt from time-to-time in other life experiences?



# Chapter Ten

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## Shift Seven: From Satan as an Imposing Threat to Seeing Him as a Beneficial Tool in the Hand of God

### **KEY CONCEPTS**

- Satan was defeated two thousand years ago and our victory with Christ is final and complete. Period!
- If the devil cannot do anything by force, it makes no sense that we would have to contend with him with force.
- If a Mentor confronts a demon in a TPM session, he falsely assumes that the Mentee is a victim in need of rescue and fails to acknowledge the Mentee's right to exercise their free will.
- The Mentee is always in executive control. The devil cannot force his will on any person, ever.
- The only reason that a demon may be present in a ministry session is due to one or two things; 1) the person's ignorance about what a demon can or cannot do and therefore, deceived in ignorance, or 2) the demon is serving a purpose by providing a way of escape for the person.
- The question that needs to be asked (where demonization is apparent) is not, "How did you come to be demonized?" but rather, "Why are the demons still present?"
- In TPM we believe the only reason that a demon may still be present is due to the person's ignorance of what a demon can or cannot do, or the demon is serving a purpose by providing a way of escape for the person.
- Saying "NO" is all we need to send the devil running. The Bible says, "Subject yourselves to God. But resist the devil, and he will flee from you" (Jas. 4:7). Resistance does not imply battle or confrontation.

- Demons are notorious “problem solvers” or “solution suppliers.” Satan is always looking for ways to assist someone who is in emotional pain and who wants an easy way out, but to their detriment.
- If any of the “flaming arrows” of the enemy actually find their mark, this is a clear indication that somewhere in our “shield” there is a weak spot. Thus, we see that not all of our faith is pure.
- When our shield of faith is truth, every flaming arrow is immediately extinguished. We are only made vulnerable by the lies we believe.

Note: this “Essentials” book only provides a VERY limited protocol for dealing with the devil in a ministry session. More is covered online in the fuller training available. The discussion here does not attempt to answer all of the questions that may arise from this discussion concerning demons, Satan, or other aspects of “spiritual warfare.” Ed Smith has written much on this subject in other sources. Be sure to access the information available on the TPM website at [www.transformationprayer.org](http://www.transformationprayer.org).

### ***Why do we fight a defeated foe?***

This paradigm shift may be difficult for people who perceive a need to actively engage the devil in some form of what is often referred to as “spiritual warfare.” What we are proposing here is that Satan was defeated two thousand years ago and our victory with Christ is final and complete. Period! According to the Scriptures Satan cannot touch the believer because the Lord protects him. For *“the One who is born of God [Jesus] keeps him, and the evil one does not touch him”* (1 Jo. 5:18).

Even if the enemy shoots his arrows at the believer the shield of faith will *“extinguish all the flaming arrows of the evil one”* (Eph. 6:16). Nor can the devil force any person to do anything apart from the person’s willing cooperation since he cannot violate the will of man. *If the devil cannot do anything by force, it makes no sense that we would have to contend with him with force.* Even though he is alive and well, he is only doing what God and we ourselves allow.

Satan can (with God’s allowance) persuade evil people to do evil things to the innocent, but he himself has limitations in what he can personally do. Evil people can and do violate the will of others, but the devil cannot not. The good news is that all things are working for the good of God’s people as God refines our faith, renews our minds, and transforms our lives. Even when evil people act out evil on the child of God, God will take what was meant for evil and use it for our good. Joseph the son of Jacob, recognized this principle as he reframed his brothers acts of evil as God’s divine purpose for his life. Joseph revealed the greater perspective when he said to them, *“you meant evil against me, but God meant it for good in order to bring about present result, to preserve many people alive”* (Gen. 50:20)

Paul the Apostle conferred with this when he wrote, “*God causes all things to work together for good to those who love God, to those who are called according to His purpose*” (Rom. 8:28). Satan and all that he does is included in the “all things” mentioned here. This paradigm shift will seek to reframe the devil as a creature who belongs to God, who is contained within divinely set limitations, that God uses to bring about the “good” intended for those “called according to His purpose.”

### ***Confronting demons is not needed in a TPM session.***

In earlier years of the ministry we practiced confronting and engaging demons; and, at times, these demons manifested in sessions. We no longer advocate these practices as we have since learned that doing so is unnecessary and is not beneficial. We discovered that if a Mentor confronts a demon in a TPM session, he falsely assumes that the Mentee is a victim in need of rescue. He also fails to acknowledge that the Mentee is exercising their free will and that the demon is only doing what it is doing by the person's compliance. He also forgoes identifying why the demon is present in the first place. So then, by confronting the demon much is forfeited.

In TPM, the focus is on discovering why a demon is present in the first place, rather than to give it any attention. The only reason to ever deal with the demon is when the session appears to be stalled by what it appears to be doing. But if this occurs, it is not necessary to engage the demon itself. The focus is always held on the Mentee and the choices he is making. The demon is never the problem even if it appears it is causing one. Demons do what they are permitted to do and cannot force their will on any person. The question is, why are they being allowed to do what they are doing? Later when we learn the TPM Process (what happens in a TPM session) we will discover how to deal with demonic issues when we learn about the TPM Process within what we call the “SOLUTION Box”.

We acknowledge that some demonization may have originally occurred in childhood where the child's choice was questionable at best. However, as an adult, choice is now in full force and active. So the question that needs to be asked is not, “How did you come to be demonized?” but rather, “Why are demons currently still present?” We do not ask how the demon found access into your life; we ask why it is still in operation. The answer to these questions can be very different. *In TPM we believe the only reason that a demon may still be present is due to one or two things; 1) the person's ignorance about what a demon can or cannot do and therefore, deceived in ignorance, or 2) the demon is serving a purpose by providing a way of escape for the person.*

How you resolve these issues is not through confrontation, renunciation, or engagement with the demon. Once the demonized person identifies his belief he can ask the Holy Spirit to illuminate his

heart with the truth. Truth is the answer to all problems.

Nevertheless, we do not want to appear insensitive to the plight of demonized people—it is a terrible position to be in. However, if it is true that demons cannot violate our wills or force us to act on their orders, then free choice is still available to us. In order to be able to escape the devil's snares, we encourage people to make the right choices, resist the devil's schemes, and look to God for the truth.

Since demons are actually powerless to force their will on people, there is no need to confront them with force. Saying “NO” is all we need to send the devil running. The Bible says this clearly, “*Subject yourselves to God. But resist the devil, and he will flee from you*” (Jas. 4:7). Resistance does not imply battle or confrontation; it implies refusal to comply. Since all a person needs to do is say “No” to the devil to cause it to flee, we need to figure out why doing so can be so difficult. It may be that the person has a reason for saying “Yes.”

At times, a person may state that a demon is hindering him from moving forward and causing him to feel stuck. A person may describe seeing with his mind's eye an actual manifestation of the demon standing in the way, creating a wall of darkness, glaring and baring teeth, mocking, threatening, and thus, the person may indeed feel afraid. However, the truth is that demons cannot force a manifestation. When a demon does such things in a TPM session, it is as a result of choice that is based upon a lack of truth and Heavenly perspective.

***Everyone is always in executive control. Demons cannot force their will on any person.***

Someone might want to remind us of the narrative in the Gospels about the man living among the tombs. Surely this man was possessed and controlled by the demons that were in him. He had legions of demons inhabiting him. He ran about naked cutting himself while living in the tombs. Even though many had tried, no person could control or restrain him even with strong chains. So if any person has ever been controlled by the devil this was surely the one.

However, a closer look at this particular Bible passage reveals something different. It says, “*when [the man] saw Jesus afar off, he ran and worshipped him*” (Matt. 5:6). Think about what you just read. If you were a demon inhabiting this man and saw Jesus coming your way, which direction would you have the man run. Probably as deep down in the tombs as you could go. Instead we see this man running toward Jesus. How could this be? The man did this because he made an executive decision to do so. We find this is true in any case we encounter with demonized people. Demons only do what they do because they are being given permission to do what they do.

***Demons are notorious “problem solvers” and solution suppliers.***

Even more important than resisting demons is for you to identify why they are there in the first place. This is *not* to suggest that there are vows to renounce, curses to break, strongholds to tear down, or the sins of the fathers to be confessed. In TPM we recognize that none of these practices are necessary and assign the Mentee to a victim status. Again, the two reasons that a demon does what it is doing is either, ignorance about what a demon can and cannot do, or the demon is providing a service for the person.

Some who read what was just stated might be taking a few steps back at the thought of not renouncing vows, breaking curses, and tearing down strongholds. We will soon discover that these practices, though commonly applied, will actually hinder the TPM process and also lack good biblical support. These practices assume that the person is a victim needing to be rescued. This paradigm shift offers a solution that is based upon the finished work of Christ, the power of the cross, the authority of the believer, and the free will of man. It will also invite the person to stand in the truth and take responsibility for their situation.

In TPM we recognize that the demon offers his “service” to the Mentee as a solution to “solve” a perceived problem. For example, if a Mentee believes that remembering a particular memory will overwhelm him, the demon might offer to supply a wall of darkness between the Mentee and his or her specific memory. The Mentee may believe that the wall provides a way of escape from having to remember since now there is a demon problem to contend with. The demon might supply “scary” images in the mentee’s mind providing a way to disengage from reality when the Mentee does not want to remember something, or to feel pain. By the demon doing these sort of things they provide the Mentee with solutions, albeit not ones that bring light, understanding, or God’s goodness with a permanent answer.

In the companion book to this training (“The Process of TPM”) we use the SOLUTION Box to address any demonic manifestation that might surface. We recognize that there are demonized people, but we also realize that the solution to all issues (including the demonic) is knowing the truth. When we believe the truth in our hearts freedom always follows. There is no demonization where truth resides. When people know the truth they escape the “snare of the devil” (2 Tim 2:25-26) and all demonization ceases.

Before you react too strongly at this premise of demons serving us in such fashion, consider that this is what demons do all the time with all of us. Pay attention to the thoughts that instantaneously go through your mind the next time you are triggered and feel negative emotions. Notice how you are

suddenly interested in eating something, taking a nap, entertaining yourself, or finding some other way to feel better. All of these thoughts are pain-solving solutions that may have been demonically tailor-made just for you. This is the same thing that occurs in a ministry session when people do not want to move forward in a ministry session where demonic spirits make themselves known.

Satan is always looking for ways to assist someone who is in emotional pain and who wants an easy way out, but to their detriment. The Apostle Peter described him as a lion roaming about seeking someone to devour (1 Pet. 5:8–9). This passage was written to Christians in the midst of suffering. Whatever we believe will be made evident through our emotions, particularly during suffering. Our emotional triggers are a dead give-away as to what we believe in our hearts. Like a shark attracted to the smell of blood in the water, the devil hones in on lie-based emotional pain to present his short-sighted, destructive solutions.

Therefore, we must:

*“Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. 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. To Him be dominion forever and ever” (1 Pet. 5:8–11).*

One of the devil’s primary schemes is to deceive us into taking a quick-fix or problem-solving action for our lie-based pain either by “self-medicating” through food, sex, intoxicants, entertainment, religious performance, or by hurting others. He looks especially for those who are emotionally charged (having been triggered in their lie-based thinking) and then provides them with a “temporary fix” to solve the problem. Demons will try the same in a ministry session. Here is where we need to reframe a demonic manifestation in a ministry session to be what it is; a shortsighted solution providing a perceived way of escape. If a person does not want to move forward in a session, the demon can provide a way of escape by manifesting and drawing the attention away from what needs to happen.

Nevertheless, if the Mentee chooses to resist him, he has to flee. It is important that we take responsibility for our feelings and reject the devil’s short-sighted, destructive solutions.

If we understand and embrace the fact that God is refining our faith and making it pure through our suffering, we can choose to resist the devil’s “Band-Aids” and, instead, choose God’s permanent remedy. We can choose to take ownership of what is being exposed in us and allow the Lord to

replace our lie-based belief with a purified heart belief.

Keep in mind that it is during our times of difficulty that we are most susceptible to the deceptions of the “roaring lion.” If we are “*of sober spirit and on the alert*”, we can choose to resist him and submit to God’s refining work in our lives. Yes, there is a roaring lion that desires to devour us, but he is limited to whatever we permit.

### ***Can the devil make us sin?***

Let’s make this simple. Do you believe that a demon can make you sin if you do not choose to? Do you believe that the devil is responsible for your sinning, and that you are a victim? Will you someday stand before God and say, “It was not my fault. The devil made me do it.”? If he cannot make you sin, (which is what he would do if he could) then what can he make you do? It really is that simple. (Jas. 1:14)

Never forget that you (the one being prayed with) are in control of what happens in a ministry session, so do not afford the devil an opportunity to use your mind or body. If you resist the devil, he has to flee (Jas. 4:7). God’s truth and freedom from emotional pain is only a choice away. If the devil does not flee then he is not being resisted. It does not require any force to make him leave, he has to flee when we resist. *If you say “No” then he has to go!*

Satan and his demons are evil entities that hate us and would like to see us destroyed. However, they do not need to be engaged or confronted during a TPM session, but rather understood as “lie-detectors” and “solution providers.” The false beliefs we harbor motivate the demons to get involved in the first place. They hope the lies we believe will remain unattended so that they can trigger them and then offer shortsighted solutions. If we are “sober minded and watchful” (1 Pet. 5:8) of how the devil operates, we will be alerted to his actions and can act accordingly.

The devil’s tactics have not changed too much since the Garden of Eden. He typically approaches us with probing questions so that we might doubt the truth, and he tempts us with short-sighted fixes to divert us from seeking permanent relief from emotional pain. He does not come forcefully; he cannot twist arms, but he does want to twist our thinking. Nonetheless, if the devil does not apply force to get us to do what we do, then we do not need to deal with him forcefully either? However, we do need to identify why we are hesitant to resist his schemes. We need to identify why is it so hard to resist eating when we are not hungry, from pleasuring ourselves in order to distract ourselves of our emotional pain? To send the devil running all we need to do is say “No” but we struggle doing so. There is a reason.

### ***Fighting the devil can hinder freedom.***

Over the years applying the principles of TPM we have discovered that engaging the devil in “spiritual warfare” would shift the focus of the session away from the person’s lie-based beliefs and need for truth. Obviously, this played right into the devil’s hand by distracting us from pursuing the necessary course. This allowed the person to play the role of the victim to be rescued.

The Apostle John states that demons can’t touch us, saying, *“He who was born of God keeps him, and the evil one does not touch him”* (1 John 5:18). He may send his “fiery arrows” in our direction, but they only impact us if our “shield of faith” has weak spots (an impure faith). Where our faith is pure (believing the truth with our hearts), *“we will be able to extinguish all the flaming arrows of the evil one”* (Eph. 6:16). Where our faith is impure (believing a lie with our hearts), we will feel pain. Nevertheless, the pain is not coming from the devil’s arrows or anything other than our own lie-based thinking.

If a fiery arrow bypasses our shield of faith, the pain we will feel is being produced by our own beliefs, not the devil. In fact, the devil is not touching us in these moments; he is only being used by God to expose the lies that we believe. If any of the “flaming arrows” of the enemy actually find their mark, this is a clear indication that there are weak spots in our “shield.” When our shield of faith is comprised of truth, every flaming arrow is immediately extinguished. *Never forget that, the only reason that anything that the enemy shoots in our direct ever has any impact on us is ONLY because we believe it.*

The night Jesus was betrayed, His disciple Peter was “sifted as wheat” by the devil without the devil ever “touching” him. The devil used a servant girl to ask Peter one question, *“You’re not one of his disciples, are you?”* (John 18:25). However, even though Satan did not touch Peter, this question touched a lie-based belief in him that stirred up great fear, culminating in his denial of the Lord. Satan only did this because the Lord granted him permission to do all that he did (Luke 22:31). The Lord also prayed for Peter that his faith would not fail. This should bring us some comfort knowing that the Lord does the same for us as He did for Peter, his Apostle.

In order to resist his schemes, we need to be knowledgeable of how Satan operates, but we never need to fear anything that he could actually do for *“Greater is He who is in you than he who is in the world”* (1 John 4:4). As the Apostle Paul noted, *“No advantage would be taken of us by Satan, for we are not ignorant of his schemes”* (2 Cor. 2:11). Awareness of the devil’s tactics while living in God’s truth is the best form of “warfare.”

***We are dealing with a defeated foe who cannot touch those who are in Christ (1 Jo. 5:18).***

Satan cannot force his will on us, as we have free will to resist anything he may do. In fact, he is a part of the “ALL THINGS” that are working for our good conforming us into the image of Christ (Rom. 8:28-29). He is a tool in the hand of our loving Heavenly Father sometimes used to discipline us and thereby, produce the “*peaceful fruits of righteousness*” within us (Heb. 12:11). We see this applied in the life of Peter where Satan ask Jesus permission to sift Peter as wheat. Permission was granted and the “wheat kernel” was sifted and separated from the husk (Lk. 22:31). This is another analogy of God purifying the faith of His children. We are able to truly find genuine and lasting freedom from the “snare of the devil” without actually confronting the devil, so why should we not explore this option as opposed to rushing into a battle?

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**IF ANY OF THE “FLAMING ARROWS” OF THE ENEMY ACTUALLY FIND THEIR MARK, THIS IS A CLEAR INDICATION THAT THERE ARE WEAK SPOTS IN OUR “SHIELD.” WHEN OUR SHIELD OF FAITH IS COMPRISED OF TRUTH, EVERY FLAMING ARROW IS IMMEDIATELY EXTINGUISHED. NEVER FORGET THAT, THE ONLY REASON THAT ANYTHING THAT THE ENEMY SHOOTS IN OUR DIRECTION EVER HAS ANY IMPACT ON US IS **ONLY** BECAUSE WE BELIEVE IT.**

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***Demonic activity occurs in one of two contexts.***

If you are facilitating a ministry session, you will discover that most demonic activity comes in through one of the two different avenues already mentioned. First, a person’s ignorance of what demons can or cannot do may be a doorway for demons to manifest. Perhaps a person believes that they are completely helpless to stop it when all they have to say is “No,” and the devil will flee (Jas. 4:7). If a demon manifests and the person does not know what to do, it may be necessary to instruct them about the position he holds with Christ and the executive power he has to resist the devil with his free will. A demon never has to manifest in a session and will only do so because the Mentee is permitting it and the Mentor is in agreement with it occurring. All that is required to keep it from happening is the Mentee to say “No.”

Ed Smith shared the following story that illustrates how the Mentee is always in executive control and therefore, always determines what a demon will do or not even when the Mentee is not aware of it.

I was praying with a man one day who manifested a demonic spirit before I had a chance to do

anything. With his eyes bugging out, and foamy saliva spilling from his mouth he yelled at me in a strained and guttural voice, “Leave us alone you \*\*\*\* mother f\*\*\*\*r! This man is ours. He belongs to us! You have no right to bother us! He will never be free! Grrrrrrr...”

In this moment I did not address the demon, take authority over it, or try to command it to do anything, rather I spoke calmly and directly to the man. I said, “Sir, look at me.” Immediately the demon shouted out, “We mean it. Go away. We will hurt him. Leave us alone! He is ours” Again, I did not address the demon, but calmly repeated my request, “Sir, look at me.”

After a moment the man seemed to switch in presentation. The stress left his face, and his countenance changed from angry defiance to fear and confusion. As he spoke his voice was weakly and timid, almost childlike as he said, “Please, help me. I cannot make this stop.” With the man now looking at me and giving me his full attention I replied, “You just did.”

Whether he knew it or not, he had exercised his executive control by choosing to look at me and to talk to me. The fact that he did this, revealed that the demons had to back off when he exercised his free will. Demons either have executive control or they do not. Since they do not, all that is needed on the part of the Mentee to stop what they might do and to send them away is to choose to resist them.

Secondly, the person could be aware of the demon’s presence, and even understand executive control, but still allow it to manifest. If this is the case, it is because the demon is providing an easier solution for the person, which allows him to avoid doing something, feeling something, or remembering something. Some people opt to have a demonic problem, rather than taking ownership of what they believe, feel, and do. This second reason is probably more common than you might think.

For instance, a person may be hesitant to revisit a particular memory because they do not want to feel the pain or remember what happened to them. A person’s way of escape may be conveniently provided by a demonic spirit starting to mock them, or send frightful images. A person may say, “I want to move forward, but the demon is standing in my way.” But, in order for a person to break free by way of truth, they must be willing to feel their painful emotions and identify the lies they believe so that they might be positioned to receive the truth from the Lord.

Remember, Satan is the father of lies and deception is his only weapon. Having demons in the same room with us does not impact us unless we fall prey to his deception. And even if we are deceived by the enemy, we are still not victims of anything. The deception exists within our own belief and we are responsible for it. The demon cannot force his will on us and is totally limited by our own

participation. Again, the Scripture is clear, “*He who was born of God keeps him, and the evil one does not touch him*” (1 John. 5:18). The Serpent in the Garden did not force the couple to eat the forbidden fruit. Eve had to pick it herself and put it into her own mouth. Adam had to accept the fruit from Eve and willingly follow suit. The same is true for us today.

Sometimes the actions of an unwary Mentor might allow a demon to manifest in a ministry session. A mentor’s own belief and actions could actually “draw out” a demonic manifestation. If the Mentor calls attention to the demon, prays “protective” prayers, warns the person of potential manifestations, or even commands a demon to reveal its presence, then he is setting the stage for a demon to show up. All of this can be avoided with a proper understanding of who we are in Christ, the powerlessness of the demon in the believer’s life, and why demons cannot force their will on any person.

Probably the main reason that demons manifest in ministry session (whether TPM or something else) is because of the presupposition of the people in the room. If those present believe that the person is held captive against their will, need to be rescued, view the devil as an enemy to be confronted and battled and exorcism as the solution, then the stage is set for a predictable outcome. However, if those in the room view the situation as has been discussed, all manifestations simply go away or better yet, never materialize.

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**THE SERPENT IN THE GARDEN DID NOT FORCE THE COUPLE TO EAT THE  
FORBIDDEN FRUIT. EVE HAD TO PICK IT HERSELF AND PUT IT INTO HER  
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### ***Questions to Orient a Demonized Person to the Truth***

Some people believe that they are “possessed” or demonized in some fashion and powerless to resist it. They seek rescue from the devil by asking those deemed more spiritual to go to battle for them. If this is the case, we ask that you consider asking the following questions as a way to instruct the Mentee in the truth about what the devil can and cannot do. These questions are designed to help a person understand demonic activity and how it should be handled. They are not part of the usual TPM Process questions and are only used when there is the possibility of a demonic manifestation because a person lacks the truth intellectually about what a demon can and cannot do. These questions are not TPM questions, but merely a way to quickly educate a person in these matters.

### **What Can the Devil DO?**

1. *Can a demon violate your will and make you do something that you do not choose to do? For example, can a demon make you sin?*

Almost all who are asked this question will answer with a convincing “no,” as they understand sin begins by our own choice. However, many do believe that Satan can force his will upon us, making us a victim. We cannot have it both ways. This question will help bring this to light.

2. *If the demon cannot violate your will and make you sin, (which is what it would want to be able to do) then what can it make you do?*

The obvious answer to this question is “nothing.” When a person sees the reality of this question, they will usually be willing and able to resist the devil and say “No” to his solution.

3. *Can it force you to let it do what it is doing here today?*

Again, the obvious answer is “No.”

4. *Do you feel any resistance or hesitation at the thought of not letting the devil do anything in your session today?*

This question is, in essence, the first question in the SOLUTION Box. If they do feel resistance and hesitation you should move on to the next question in the SOLUTION Box.

It requires a great deal of honesty to answer this last question, because it means acknowledging your true motives and inner thoughts. If Satan cannot force his will on us and yet is acting out in a ministry session, his actions are passing through our free will. An honest answer will reveal how the demonic activity is somehow taking advantage of the situation. Some people will skirt the issue by answering with, “I don’t know,” “Nothing comes to my mind,” or “I cannot say.” If you continue to get the same sort of response to this last question, continue with the second question in the SOLUTION Box. We will learn about this “box” when we work through the information found in the *TPM Process* book.

### ***Demons can neither touch us nor make us feel anything.***

Our emotional pain is not caused by demons, other people, or our situation. Changing our situation, divorcing relationships, or casting out demons may temporarily remove the trigger of our lie-based pain, but unless we find freedom from the lies we believe, we will soon be triggered again. In fact, God will ensure it!

He is much more interested in our coming to know the truth in our hearts than He is in our ability to go through life without becoming triggered and experiencing emotional pain. Genuine and lasting freedom comes when we take ownership of our “oppression,” stop blaming the demon and others for what we feel, and look to the Lord for truth.

### ***Touch Me Not***

Some people may react to the Bible passage that says that Satan cannot touch the believer (1 Jo. 5:18) and remind us about Job’s experience. The truth is, Satan can do anything that God equips him and empowers him to do. The question is, what is allowed? He is a limited creature that belongs to God and never acts outside of his divinely designated parameters.

The Job narrative reveals what God allowed Satan to do in Job’s life, but is not intended to be a model that we base our life experiences upon. Just because Satan was given permission to do what he did with Job, does not mean that he now has free reign to do the same with us. Everything that Satan did to Job was by special permission of God. Satan was not without limits then, nor has he ever had limitless latitude to do what he does. God has always had him on a short lease. We also must not forget that there is a cross that stands between the devil of Job and the devil of today. However, even before the cross we find Satan is still asking permission of God as was seen when Jesus told Peter that the devil had asked permission to sift him as wheat (Luke 22:31).

A closer look at what happened in Job’s experience will also reveal that nowhere in the entire book does Job or any other person in the narrative believe that anything that happened to Job came from anyone or thing other than through the hand of God. And nowhere in the narrative does God tell job anything different than this. God doesn’t even let Job in on the inside information of how Satan was participating in the events that were occurring. This is an important part of the narrative that is typically overlooked. God wanted Job to believe that everything that happened, only happened because God brought it about!

It is in this context that God reveals Himself to Job in a way that increases Job’s faith to the point where Job declares, “*Though He slay me, I will hope in Him*” (Job 13:15). Job believed that God had

killed his children, took away all of his earthly possessions, and covered him from head to foot with boils, and all that is left is his life. It is here that Job contends with God and moves to a new place of faith.

It is also important to point out that the devil's challenge to God was not about God letting him bring harm to Job, but actually that God would be the one doing it. Listen to the conversation again;

*"Satan answered the LORD, "Does Job fear God for nothing? "Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. "But put forth **Your** hand now and touch all that he has; he will surely curse You to Your face." Then the LORD said to Satan, "Behold, all that he has is in your power, only do not put forth your hand on him." So Satan departed from the presence of the LORD." (Job 1:9-12)*

And then later just before Satan smote Job with boils the devil said, "

*"Skin for skin! Yes, all that a man has he will give for his life. "However, put forth **Your** hand now, and touch his bone and his flesh; he will curse You to Your face." So the LORD said to Satan, "Behold, he is in your power, only spare his life." (Job 2:4-6)*

Whether or not the devil acted alone in bringing about all that happened to Job, the greater picture was what God did in the midst of Job's suffering that refined Job's faith. God said to Satan concerning Job,

*"Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil. And he still holds fast his integrity, although you incited Me against him to ruin him without cause."*

Even though Job was blameless and upright, God was apparently not through refining his faith. By the end of the narrative we see that God's refining fire proved to benefit Job and increase his faith where Job said to the Lord:

*"I know that You can do all things and that no plan of Yours can be thwarted. You asked, 'Who is this who conceals My counsel without knowledge?' Surely I spoke of things I did not understand, things too wonderful for me to know. You said, 'Listen now, and I will speak. I will question you, and you shall answer. My ears had heard of You, but now my eyes have seen You. Therefore, I retract my words, and I repent in dust and ashes." (Job 42:1-6)*

Job's faith moved from "hearing about God" to "seeing God." So then, no matter what we may believe the devil is doing to us, "*God is for us.*" Anything that the devil might do to bring us harm, is still a part of the refiner's fire purifying our faith if we submit to His handiwork.

*"Humble yourselves under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety on Him, because He cares for you. Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. 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. To Him be dominion forever and ever. Amen."* (1 Pet. 5:6-10)

Note: Ed smith is writing a 1000+ page document about "Spiritual Warfare from a Post-Resurrection Perspective" that will be released in the future. Several chapters are given to the Job narrative. Watch for its future release on the TPM Website.

## ***Essential Comprehension Questions***

1. If we believe that Satan was defeated two thousand years ago and our victory with Christ is final and complete, why do we still feel a need to engage him in battle?
2. If a demon cannot force its will upon us, make us do anything against our choosing, or even touch us, then why do some believe it is necessary to “rescue” others from demons?
3. Do you believe that a demon can make you sin if you do not choose to? If not, then what can a demon make us do? What does this say about a person manifesting a demonic spirit?
4. What are the two explanations for why a demon may be present in a person’s life?
5. How might a person “having a demon problem” actually be serving a purpose in the person’s life?

## ***Going Deeper!***

1. According to the Scriptures, all that is needed to send a devil running is to “Submit to God and \_\_\_\_\_ it” (Jas. 4:7). Resistance does not imply battle or confrontation, but only refusal to comply.
2. What must we be aware of, and on guard against, when we find ourselves stirred up in our emotional pain? Hint: Demons are notorious “problem solvers” or solution suppliers.
3. How are the devil’s tactics the same today as they were in the Garden of Eden?
4. If the devil does not apply force to accomplish what he does, why would we need to deal with him forcefully?
5. Why does casting out a demon not resolve the problem for why it was present in the first place?

# Chapter Eleven

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## Shift Eight: From Sinful Solutions to God's Way for Release

### ***KEY CONCEPTS***

- If the truth does not feel true, we have a heart-belief problem.
- Not only do we feel whatever we believe, we also “see” whatever we believe. Belief creates our perceived reality. This is why we need the “eyes of our heart” opened so we might know the truth.
- More often than not, the sinful behaviors that people admit to during a ministry session are their “solutions” for dealing with their perceived “problems.” These perceived problems tend to directly relate to the emotional pain which they do not want to feel.
- The behavior of choice for solving our lie-based pain problem is engaging in different forms of physical and or mental distraction. We are incapable of focusing on more than one thing at a time. So we can “solve” our pain problem by distracting ourselves from it when it stirs up.

### **Why do believers still sin?**

There has been great debate through the centuries as to why a Spirit-filled Christian is still prone to sin even after being made a new creation in Christ. Theologians have had difficulty agreeing upon any one answer to this question. Some claim that if a believer is drawn to sin is due to a heart problem. Others use the term “old nature” to describe the problem, while others blame the “flesh.” The term “flesh” is more of the “catch all” position that is defined in a sundry of different ways depending on the theological camp in which you reside.

As far as our having a heart problem, that one is easy since according to the Scriptures, our “*heart of stone*” has been replaced with a new “*heart of flesh*” (Ezk. 11:19). If a patient undergoes a heart transplant, he does not leave the hospital with two hearts beating in his chest. There is an exchange of his old sickly heart for a new healthy one. We possess a single heart and it is brand new. Nevertheless, the draw toward sin is still evident and present. We will discuss this issue in greater detail in a supplemental work as you go deeper in your study, but for now we will look at what we believe is a simple, yet theological, explanation that will suffice for this book. This position will also provide us with the basis for our protocol when dealing with sin that is made evident in the context of a ministry session.

The position we propose here (as it relates to TPM) is simply to allow Scripture say what it literally says and then seek to identify those passages that do not “*feel*” true to us. For example, the Bible clearly identifies us as “God’s holy people” made perfect in Christ, yet this status may not always feel true (even though God’s Word says that it is true). Scripture also says that we are “dead to sin,” and yet we often feel very much “alive to it.” This contradiction has nothing to do with the truth regarding our condition, but rather, our belief and perspective. The truth of our holiness is still true even when our feelings and perceived realities seem to be contrary to it.

So then, if the truth does not *feel* or *seem* true to us, then we don’t have a heart problem; we have a heart-belief problem. From this perspective we see an obvious correlation between the believer’s struggle with sin and with what he or she believes with their heart. If we believe the truth in our hearts, the truth will set us free. *What we believe with our hearts does not determine the condition of our heart, but only how we view it.* We believe many things with our heart, but not all that we believe is the truth. It has been said that seeing is believing when in fact, *believing is seeing*. More often than not, we see what we believe. Belief creates our perceived reality. This is why we need the “eyes of our heart” opened so we might see the truth with clarity.

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**WHAT WE BELIEVE WITH OUR HEARTS DOES NOT DETERMINE THE CONDITION  
OF OUR HEART, BUT ONLY HOW WE VIEW IT.**

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***Sinful Distractions***

Rather than making sin totally a heart problem, it might be beneficial for us to identify the sin/belief connection and correlation. Rather than making our propensity to sin solely a heart issue, we might consider the possibility that our attraction to sin is in part, a vain hope that the sinful behavior might somehow solve the problems that our lie-based beliefs and subsequent emotions have created.

The behavior of choice that is common for solving this pain problem is engaging in different forms of physical and or mental distraction. Since we are incapable of focusing on more than one thing at a time, we can seemingly “solve” our pain problem by distracting ourselves when it stirs up. By distracting ourselves with some form of physical pleasure or mental activity, the pain will subside and suppress. As long as we continue to distract ourselves, we will not feel the pain—at least not to the degree that we would otherwise.

Our vain attempts at dealing with lie-based emotion through self-distracting behavior falls short of God's intention. These sinful distractions manifest in different ways such as eating when not hungry, intoxicants, inappropriate behavior, and even many forms of “spiritual” performance. Other times it will manifest by our acting out our pain through engaging in harmful and hurtful behavior toward others and sometimes toward ourselves.

These sinful distractions are our futile attempts at solving our painful perceived problems. These solutions do provide a temporary reprieve from the pain, but they do not offer any long-term remedy. Regardless, all of these “solutions” to our pain are sinful expressions of lie-based beliefs. However, when the “spirit of our minds” is renewed with the truth, we will discover that we are less tempted to sinfully distract ourselves. The reason being that, when we know the truth about our solution behavior we will no longer be drawn to doing it, and when the pain problem is removed (heart-belief), we no longer need a “self-made solution” anyway.

We will discover that all of us have our own sinful “solutions” to the lie-based pain we feel. Our sinful “solutions” do not actually solve anything; rather, they create more problems of their own. For example, if we are self-loathing and feel worthless, we might attempt to “solve” these feelings by eating when we are not hungry. Food in our mouth can distract us from the inner pain and bring some manner of relief. However, eating when we are not hungry puts excess calories in our bodies and we gain more weight. The result: now when we look in the mirror, we feel worthless and hate

what we see. So then, to solve this problem we might head back to the refrigerator for more to eat, and the cycle continues.

The man struggling with pornography has difficulty not going to the internet because he has discovered that the pleasure he feels when doing so overrides the deep feelings of abandonment, hopelessness, and failure he feels when not sexually stimulated. Stopping this behavior does not provide a solution to his “problem” which is really the inner pain he does not want to feel.

The woman in the adulterous relationship likes the way it feels being with her “lover”, as it distracts her from the pain she feels in her marriage relationship. To let go of the affair would leave her with the problem that she believes the affair is “solving.”

Later, we will learn about the “SOLUTION Box” questions asked during ministry sessions whenever such “solutions” shows up (and they often do). The questions found in this box will help us to identify the lie-based belief that supports the “solution” behavior. When we know the truth regarding these solutions, they will no longer seem viable, and we will be able to press forward toward the truth. An expanded discussion concerning sin as a solution to our emotional pain will be provided in the companion book *The TPM Process* which provides the detailed protocol for how to do a ministry session.

### ***What do you feel right before you fall?***

Think about the last time that you were being drawn to sin. Remember the setting and the proposed temptation. Now think about what you were feeling in the moment. You will discover that in that moment you were feeling a negative emotion. Someone may say, “I was not feeling anything negative, but rather an excitement about the pleasure that the sin offered.” Yes, this is probably so, but you have already moved past the negative pain that you were feeling and are already being distracted by the promise of pleasure.

If you go back to the time just before you thought about sinning, you will discover that you were feeling something that you did not want to feel. Sometimes this feeling is very subtle and almost unconscious. Nevertheless, if you will slow things down in the moment of your temptation and ask yourself, “What am I feeling?” you will discover the pain that the temptation is offering to solve. The fact that you are feeling something that you do not want to feel in the midst of your temptation supports this idea that sinning is belief driven. We feel what we believe and we often sin to make the pain go away (or to express it.) Sin is not coming from our new hearts, rather sin is resident within “our members” (Rom. 7:23) or our fleshly body. When our lie-based pain is triggered and stirred up,

our bodies “of death” (Rom. 7:24) are ever ready to provide us a way to distract ourselves.

This is the arena in which Satan is doing his finest work. He knows that when we believe lies, we will feel whatever the lies feel like. He also knows that we do not like feeling bad and will look for a remedy to the pain. This is his forte. He is the solution provider of the ages. He has over 7000 years of practice to hone his skills in serving up forbidden fruit so that it appears to be “*good for food, and ... a delight to the eyes, and ... desirable to make one wise...*” (Gen. 3:6). So then, when we are triggered and in pain, know that our “*...adversary, the devil, prowls around like a roaring lion, seeking someone to devour*” (1 Pet. 5:8). His primary scheme is to entice us into distracting ourselves from the pain we feel through a temporary sinful pleasures in our fallen bodies. God’s desire is that we take ownership of what we feel and use it to help us identify what we believe and then receive this truth and perspective. Concerning our fallen bodies, God desires that we “buffer” (1 Cor. 9:27) them and make them our slaves rather than being a slave to them.

### **Paradigm Shift Summary**

We will conclude this section by reviewing all of the shifts that we discussed. First, we explored moving “*From Performance to Genuine Transformation.*” This transformation comes from the Holy Spirit as He persuades us of the truth within our hearts. It is not something that we do, but what occurs when the “spirit of our minds” are renewed with the truth. The expected outcome of genuine transformation is the effortless expression of the fruit of the Spirit.

With the shift “*From Double-mindedness to a Purified Faith*” we learned that it is possible to hold two or more opposing beliefs at the same time: one with the intellect and another with the heart. The purpose of making this necessary shift is to move from being double-minded to the place where our minds and hearts are synchronized. This is only possible when the Spirit Himself convinces our hearts of the truth.

With the shift from “*Battle to Victory,*” we discovered that the Lord’s victory is our victory. They are one and the same. The Biblical mandate is that we enter into the rest that the Lord has offered us. Battle and victory cannot co-exist. If we find ourselves struggling it is not because of an absence of victory but the absence of the truth. To the degree that we know the truth in our hearts, we will walk in His victory. Our faith is our victory. “*This is the victory that has overcome the world-- our faith.*” (1 Jo. 5:4)

With the shift from “*From Toxic Emotions to Trustworthy Friends*” we discussed how negative emotions are good and beneficial, not problematic. Many people believe that negative emotions are harmful

and even toxic and, therefore, they do all they can to avoid feeling them. We have discovered that all emotions were created by God and are purposeful. When we learn to embrace what we feel and use our emotions as a way to help identify our lie-based heart beliefs, we can benefit and move in the direction of truth and freedom.

With the shift *“From Enduring to Benefitting”* we discovered that the goal of our life difficulties is not to endure them, but rather to benefit from them. The truth is, everyone survives and gets through every fiery trial no matter what they may do. Enduring a trial is a given that all people do whether they are believers or not. Getting through is not the goal. God’s intent for the heat of the fire is to bring about the purification of our faith. The trials of life are the primary means through which God is refining our faith and renewing our minds with the end goal of transforming our lives.

With the shift *“From Blaming the Past to Owning the Present”* we have seen that our past is not the reason we feel what we feel in the present, nor is our past causing us any current troubles. The truth is, there really are no painful memories; there are only lie-based beliefs through which we remember our past. When we know the truth in our hearts, we will be able to clearly view any memory and experience it with the peace of Christ. When we know the truth, we will not only view the past differently, we will also be able to rightly interpret the present.

With the shift *“From Satan as an Imposing Threat to a Beneficial Tool”* we acknowledge that we do have an enemy that wants to destroy us. However, even though the devil desires to do so, he cannot actually touch us. Satan is a limited creature operating in well-defined parameters established by God his creator. Actually, Satan is a part of the grand design that God has for His Church. In a sense, he is a “tool” in the hand of God that He uses to bring about good for His people. God causes all things to work together for His good, including the influences of the evil one. Demons are like “lie detectors” exposing the lies we believe. They are also notorious problem solvers, ready to provide us a shortsighted solution to our lie-based pain. Nonetheless, we are always in executive control and only need to resist the devil in order to send him running. Because this is true, we cannot blame the devil for the decisions we make or for our sinful behavior.

With the shift *“From Sinful Hearts to Letting Go of Sinful Solutions”* we discovered that no matter the correct theological reason given for why we sin, we are still all prone to sin. More often than not, our sinful behavior is often a solution to a perceived problem. The problem we seek to resolve is usually related to the pain we feel, that is being caused by our lie-based heart beliefs. We typically seek to deal with this pain through varying forms of self-medication or by acting out the pain toward others. All of this is sinful behavior (in that it is motivated by lie-based belief and negative emotions, rather

than a purified faith and the fruit of the Spirit). All of us employ our own methods of distraction. If we cannot come up with a pain management solution, the devil is always ready to provide one. This is the essence of what occurs when we are being tempted. In TPM we focus on identifying the lies we believe rather than on the sinful behavioral solutions devised to solve the pain problem.

### ***Finally***

As you ponder what you have read concerning these paradigm shifts, again we encourage you to hold on to what you can, but also give consideration to what you are yet unsure about, knowing that a paradigm shift is not always easily and instantaneously made. We are witnessing wonderful results as we apply the TPM principles and process discussed in this book. We believe that you can have experiences like these as well.

## **Essential Comprehension Questions**

1. If we say that we believe the truth, but it does not *feel* true to us, why might this be?
2. What does it mean to say, “we see whatever we believe?” How might this explain some of the relational conflicts we experience? What are the ramifications of this as it relates to living the Christian life?
3. What are some examples of the “solutions” we tend to employ in response to the lie-based pain that we do not want to feel?

## **Going Deeper!**

4. Why it is so difficult for a person to attempt to give up his sinful behavior if it serves as his solution to the pain in his life? What is the actual problem that needs to be addressed in this instance?
5. Can you give a brief description of each of the primary paradigm shifts discussed in the last few chapters?
  - *“From Performance to Genuine Transformation.”*
  - *“From Double-mindedness to a Purified Faith”*
  - *“From Battle to Victory,”*
  - *“From Toxic Emotions to Trustworthy Friends”*
  - *“From Enduring to Benefitting”*
  - *“From Blaming the Past to Owning the Present”*
  - *“From Satan as an Imposing Threat to a Beneficial Tool”*
  - *“From Sinful Hearts to Letting Go of Sinful Solutions”*

# Introduction to the Three P's of TPM: Purpose, Principles, and Process

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NOTE: This chapter attempts to explain TPM from a practical, neurological, and biblical perspective as it examines what is considered to be the purpose and principles of TPM. The TPM community is comprised of people from many theological, cultural, and social backgrounds; thus, it is possible that not all members of the Body of Christ will agree on all points within the principles and purpose as described here. We encourage you to embrace what you can and hold loosely to the rest while remaining open to new perspectives.

The TPM Process (the protocol for what occurs in a ministry session) can still be effectively applied even when a person may not fully agree with all its proposed principles and purpose. However, unless the person being prayed with understands why he is being prayed with (purpose) and grasps the principles that support why what is happening in the session, he or she will probably assume that eliminating pain is the goal. Without a proper understanding of the purpose and principles, TPM is reduced to a practice of pain management. Nevertheless, whether the Mentor fully agrees with the proposed explanation of the Purpose and Principles or not, it is imperative that Mentors follow the TPM Process protocol exactly as it is presented. Otherwise, it will not be the true TPM Process and, thus, should not be called TPM.

In the past, most people who had some knowledge of TPM initially understood it to be limited to that which occurs in a ministry session. Nevertheless, what happens in the ministry session itself is only a part of what makes up the whole of TPM. The protocol followed in a ministry session is referred to as the *TPM Process*. The *TPM Process* is one of three primary aspects or elements that make up the “Three P’s” of fuller TPM training but only a part.

All three of the components (The Three P’s) of TPM are of equal importance. One without the others limits and decreases the benefit this ministry potentially offers. Unfortunately, some people focus primarily on the “Process” (doing the ministry) and fail to realize the necessity of understanding the Principles and Purpose of TPM. Much benefit is forfeited when this is the case. People who focus entirely on doing the process generally view TPM as a ministry for emotionally troubled people and fail to understand the grander purpose that TPM affords.

*“Doing” the Process without understanding the Purpose and Principles will reduce the effectiveness of the ministry and potentially mislead people to surmise that TPM is a pain management ministry rather than a life skill and spiritual discipline beneficial for all members of the Body of Christ.* This incorrect classification also falsely defines the roles of the ministry facilitator as “ministry giver” and the one being prayed with as “ministry receiver” rather than as that of *Mentor* and *mentee*. When this is the case, people will typically only come for ministry when their emotional pain is more than they can manage. These individuals will receive some benefit, but will forfeit the greater freedom that God desired for them moment-by-moment throughout their daily lives.

### ***Who is doing what?***

During a ministry session (while applying the *TPM Process*) the Mentee (the person being prayed with) is responsible for everything that needs to be done in order to move toward truth and freedom. The Mentor (the one who is observing and asking questions) is not acting upon the Mentee, rescuing him or her from anything, casting out demons, breaking down anything, opening doors, giving direction, speaking for God, sharing opinion, or making suggestions. The only reason that the Mentor is doing what he or she is doing (asking the assigned questions) is that the Mentee does not yet know the process for himself.

You have learned that people are not victims and do not need to be rescued from anything. Everything that occurs in a ministry session is directly related to and because of the Mentee’s own belief and choice. This ministry posture sets TPM apart from most other ministry models that are being used in the Christian community. We believe that people will hear from God when they are willing to position themselves to receive from Him. Having someone else tell them what God might want them to know is not needed in a TPM session.

## ***General Overview***

All three components of TPM: *Purpose*, *Principles*, and *Process* (The Three P’s), function as a cohesive whole. The “Three P’s” are generally defined as follows:

### ***The PURPOSE***

The Purpose answers the question, “Why should we learn and apply TPM?” It provides a frame of reference or, more accurately, a divine vantage point from which to view life’s difficulties. When

we are able to understand our difficulties from God's perspective, we can then more intentionally participate in His purpose, which is to refine our faith, renew our minds, and transform our beliefs and, subsequently, our behavior.

When we understand the Purpose of TPM we will learn to view our daily life difficulties as a benefit rather than a trial to just get through. The TPM Purpose reframes trials and tribulation as the "Refiner's fire" purifying our faith/beliefs resulting in mind renewal, and lasting transformation.

Life's difficulties are understood to be "tools" in the hand of a loving God conforming and transforming us into the image of His Son (Rom. 8:28-29). Only as we choose to "*humble [ourselves] under the mighty hand of God*" (1 Pet. 5:6) in the midst of our difficulty will we experience the 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).*

### **The PRINCIPLES**

The Principles provide explanations for everything that we do in a TPM session. In essence, they answer the question, "Why do we apply TPM the way that we do?" The Principles are the foundational concepts supporting the TPM Process. The principles explain the importance of such things as: emotion and memory in the ministry session, the process of association of thought and emotions, the forming of beliefs, the formation and application of solution belief and behavior, different ways in which we believe, the reasons for why we ask the questions that are included on the TPM MAP, and much more.

Comprehending the principles reveals the logical, practical, and simple process of the ministry model and removes the mystery of why TPM works, enabling us to more consistently participate with God in the work that He is doing in our lives.

### **The PROCESS**

The Process answers the question, "How do we apply TPM?" The Process is how we go about identifying the lies that are causing us to feel what we are feeling and position ourselves to receive truth from the Holy Spirit. The Process is the protocol that is followed during a ministry session. It is a systematic arrangement or structure comprised of the seven potential locations also described as the seven "boxes." These "box" locations are places where a person may be in their thoughts or feelings during any given ministry session. These locations are identified by using what is referred to

as the TPM MAP during the ministry session. Each “box” on this MAP contains specific questions to be asked when in that particular location.

The TPM Process must be followed as described in every session to be considered true TPM, and that is why we refer to it as a “protocol.” If you choose to alter the process in any fashion, please refer to what you are doing as something else other than TPM.

# Chapter Twelve

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## The Purpose: Why Do TPM at All?

### **KEY CONCEPTS**

- There are three elements that make up the purpose of TPM: 1) refining of our faith, 2) renewal of our minds, and 3) transformation of our lives.
- If we are seeking prayer ministry for the short term because we just want our bad feelings to go away, and fail to see the purpose in our life difficulties, the benefit of our emotional pain and the far greater purpose of faith refinement and mind renewal, we are out of step with what God is doing.
- Our life difficulties are the primary means through which God does His finest work in refining our faith, renewing our minds and transforming us.
- The very fact that the Bible says our faith needs to be refined suggests that at least a portion of our faith is impure. So then, not everything we believe is true.
- Conformity is what we often attempt to achieve; transformation is what only God can do. Conformity requires constant effort which is seldom successful; whereas transformation is spontaneous, effortless, and permanent.
- If we do not understand that God has a purpose and a plan through which He continues to refine us, we will be prone to view our crises as something we have to endure, bear up under, and somehow get through; and thereby, we miss the benefit.
- Trials and tribulation can bring about physical pain, but nothing can make us feel what we feel emotionally. Any emotional pain we feel is not caused by the trial, but rather flows from our interpretation of our “fiery ordeal” (1 Pet. 4:12-13). We always feel whatever we believe.
- If God is for us —that is, causing all things to work for our good— then anything that is thrown at us is actually “for us” as well. Even when the motive of the one throwing it is evil (Rom. 8:31).

- **Getting through a trial is not something that we need to worry about. We will always get through no matter what we do. However, what we do while in the midst of it is paramount and determines whether we will reap benefit or suffer loss.**
- **It is no more difficult to live in the truth when we know it in the heart, as it is to live out the lies we believe with the heart. Truth known in our hearts, brought about through a purified faith, is lived as effortlessly as living the lies we have believed. It is exactly the same process.**
- **Mind renewal does not result from correcting or repairing our intellectual thinking or belief, nor from adding additional knowledge to what we already know. These practices are things that we –or any unbeliever- could do if we set our minds to doing it.**
- **Mind renewal occurs when the Holy Spirit opens the “eyes of our heart,” replacing our lie-based thinking with the truth. This mind renewal ALWAYS results in genuine transformation.**
- **Much effort is expended by people trying to conform themselves to the truth, as opposed to their being transformed by the truth. God is interested in transformation that He brings about, and not in our ability to perform and conform our behavior to look like the truth. There is a vast difference between the two.**

### ***The Purpose***

**T**he purpose of TPM is to provide a frame of reference that views life's difficulties from a heavenly perspective, so we might intentionally and purposefully cooperate with what God is doing as He refines our faith, renews our minds and transforms our lives. We participate by positioning ourselves under His “*mighty hand*” so that after we “*...have suffered for a little while, the God of all grace, who called [us] to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish [us]*” so that we may effortlessly and naturally bear the fruit of His Spirit. (See 1 Pet. 5:6-10) Rather than trying to conform ourselves to what we believe the truth demands through trying hard, diligent effort and discipline, we position ourselves under His hand and submit to His refining work with the expectation that God “*Himself [will] perfect, confirm, strengthen and establish*” us. And the TPM Process offers a way to do this.

This paragraph was a rather lengthy definition of the TPM Purpose, but hopefully it gives emphasis to the grander purpose that goes well beyond what may happen in a single ministry session. What occurs in a ministry session can be glorious in and of itself; however, making the TPM Purpose a life intention is more desirous and offers a far superior outcome.

If we are seeking prayer ministry for the short term because we just want our bad feelings to go

away, and fail to see the purpose in our life difficulties, the benefit of our emotional pain and the far greater purpose of faith refinement and mind renewal, we are not in step with what God is doing. God is at work in the ministry session, but not any more so than He is in each and every moment of our daily lives.

When a person seeking ministry does not understand the divine purpose of the difficulties in his or her life, and holds a single focus of pain management, they will typically only seek ministry when their pain rises above a manageable level. It is common for a novice Mentee to submit to a session or two and then never return for more prayer. Once their pain level is tolerable, they will see no further need for TPM as they join the rest of their fellow church members who are striving to perform. However, if they come into the knowledge of the purpose and principles of TPM there is a good chance that they will make this ministry model a lifestyle.

If they understood that even minor levels of stress, anxiety, fear, depression, feelings of rejection, etc. are all signs of lie-based thinking, and represent opportunities for faith refinement and mind renewal, they might see value in all that TPM offers. If they come to believe that God is using their daily troubles to expose such things and thus, bringing about genuine transformation and the effortless expressions of the fruit of the Spirit, they might make TPM a personal spiritual discipline. If they see the end goal of TPM to be genuine transformation and bearing fruit, they might choose to incorporate the TPM Purpose, Principles and Process into all they do. However, if they only understand TPM to be a way to make their pain more manageable, then they will probably not come back for prayer ministry until their pain becomes more than they can bear.

Without question, God desires that during a ministry session you identify a lie or two, and know more truth, but His greater desire is that you develop a lifelong practice of *“lay[ing] aside every encumbrance and the sin that so easily entangles us...”* (Heb. 12:1). When we know the purpose of TPM, it will only make sense to embrace the TPM Process as a life skill and spiritual discipline that we appropriate daily as God does His work. One of the roles of the mentoring ministry facilitator is to help the Mentee gain a broader perspective of the purpose of TPM and make it a life skill.

### ***“Why God! Why is this happening to me?”***

In the midst of our greatest difficulties the TPM Purpose answers the question, “Why, God?” None of us enjoy any of the trials that come upon us, and even like the Apostle Paul with his “thorn in the flesh”, we may ask God to remove them from our lives (Rom. 12:2-9). But we should also not expect to get a different answer from the Lord than the apostle received.

However, life difficulties should not surprise us. The Apostle Peter warned us not to be caught off guard when difficulties come our way when he said, “...*do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you*” (1 Pet. 4:12). So then, as much as we do not look forward to the refinement process, it is a necessary part of the transformation that God is doing in each of us.

When we understand the purpose of our difficulties and view them as a necessary part of our journey into truth, we can rejoice in what God is doing. The Apostle Peter continues by saying, “*to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation*” (1 Pet. 4:13). The first rejoicing he mentions is one of expectation. We are to “keep on rejoicing” during the “fiery ordeal,” expecting God to bring about a glorious work within us.

The second manner of rejoicing he mentions is one of “exaltation” that flows from the realization of the work that God has completed in us. Our joy will break forth when we behold His glorious reflection revealed in us. This is the genuine transformation being expressed through the presence of the fruit of His Spirit. This is the eternal inner change that the fire has helped to produce. This is the expected effortless transformation that follows our faith being refined and our minds renewed (Rom. 12:2).

Also keep in mind that authentic rejoicing requires the presence of joy. Joy is a fruit of the Spirit. As with all the other fruit, joy is only present when we know the truth in our hearts. All of the fruit is the outcome of having been persuaded of the truth by the Spirit within our hearts. So then, before we can rejoice in expectation of what God is going to do in the midst of our suffering, we have to believe the truth about this within our hearts. Our belief produces the fruit of joy that manifests through our rejoicing. *Trying to rejoice without the fruit of joy, is like trying to make ourselves laugh when there is nothing funny to laugh about.*

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**IF WE ARE SEEKING PRAYER MINISTRY FOR THE SHORT TERM BECAUSE WE JUST WANT OUR BAD FEELINGS TO GO AWAY, AND FAIL TO SEE THE PURPOSE IN OUR LIFE DIFFICULTIES, THE BENEFIT OF OUR EMOTIONAL PAIN AND THE FAR GREATER PURPOSE OF FAITH REFINEMENT AND MIND RENEWAL, WE ARE NOT IN STEP WITH WHAT GOD IS DOING.**

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***Is there “Some strange thing” . . . happening to you?***

Again, we recall the words of Peter who encouraged the early church in the midst of their suffering with, *“Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you” (1 Pet. 4:12–13 ESV)*. People in crisis often believe that “something strange” is going on when troubles arise. Without a true understanding, we are prone to cry out, “God! Why me?”

If we are not aware of the purpose of trials, our suffering becomes the enemy; we look at ourselves as victims who must be out of step with God’s plan. Consequently, the intent of TPM is not to relieve people of pain, but rather to view the pain as an indication of the presence of lies and the opportunity to grow into a deeper knowledge of the truth. God can then grant the person the truth within his or her heart that, in turn, purifies and renews their minds.

If we do not realize that God has a purpose for our difficulties—to refine our faith and renew our minds, we will be prone to view them as something we have to endure, bear under, and somehow get through. If this is our perspective, we will forfeit the greater benefit that He had intended us to reap.

Without question some people have suffered great difficulties far beyond what most of us will ever know. However, no matter how horrible the suffering may be, we cannot discount the truth of the Scriptures that say, *“momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison” (2 Cor. 4:17)*. For those *“who love God, to those who are called according to His purpose” (Rom 8:28)* this promise applies. This was true for Jesus. The day He was crucified he suffered imaginable pain and scorn, and yet He rejoiced in it. The writer of Hebrews says that *“for the joy set before Him endured the cross” (Heb. 1:2)*. Jesus looked beyond his immediate suffering forward to the eternal weight of glory that was set before Him. This same truth applies to each of us who are in Christ. Yes, indeed, the suffering is not pleasant but rather *“sorrowful” (Heb. 12:11)*, but it is all momentary and light in comparison to the eternal weight of glory that is ours! This is the truth even though it may not feel true.

One of the primary roles of the mentoring facilitator is to help the Mentee discover this truth as it is understood in the Purpose of TPM. When we discover that our life difficulties are the primary means through which God does His finest work in refining our faith, renewing our minds and transforming us, we will *“consider it all joy...” (Jam. 1:2)*, *“exult in our tribulations...” (Rom. 5:3)*, and *“rejoice in the Lord always...” (Phil. 4:4)*. In one word, the purpose of TPM is TRANSFORMATION.

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**IF WE DO NOT REALIZE THAT GOD HAS A PURPOSE FOR OUR DIFFICULTIES — TO REFINE OUR FAITH AND RENEW OUR MINDS, WE WILL BE PRONE TO VIEW THEM AS SOMETHING WE HAVE TO ENDURE, BEAR UNDER, AND SOMEHOW GET THROUGH. IF THIS IS OUR PERSPECTIVE, WE WILL FORFEIT THE GREAT BENEFIT THAT HE HAD INTENDED US TO REAP.**

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***Not everything that we believe is the truth.***

The Bible says that our faith needs to be refined (Jas. 1:2–8, 1 Pet. 4:12–13, 1 Pet. 1:7), which suggests that at least a portion of our faith is impure. So then, not everything we believe is true. God uses our trials to expose the impurities in our faith, providing us the opportunity to have our faith refined. The outcome of a refined faith is mind renewal that results in transformation (Rom. 12:2). This transformation is made evident through the effortless expression of the fruit of the Spirit in our lives. TPM provides a practical means by which every believer can cooperate with God as He refines their faith, renews their minds, and thus transforms their lives.

***Transformation and Fruit-Bearing***

As we have learned in the previous discussions, our best attempts at trying to “do the fruit” of the Spirit does not produce the fruit. The Bible is clear — true godly character typified by the fruit of the Spirit is not something we do, but what God accomplishes within us. God is not interested in our performance, rather, He desires that we experience genuine transformation. Jesus alluded to this when he confronted the Pharisees by saying, “*You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also.*” (Matt. 23:26). It is possible to clean the outside (performance) and yet still believe lies. However, when we “clean the inside” (know the truth), the outside will “also be clean.”

Conformity is what we often attempt to do; transformation is what only God can do. Conformity requires constant effort which is seldom successful, whereas transformation is spontaneous and permanent. Transformation naturally results in godly character and behavior (the fruit) without struggle or work.

So then, we see that the purpose of TPM is that we come to realize God is at work in the difficulties we face daily, refining our belief and renewing our minds so that we will be transformed into His image. He is the refiner of our faith, managing the fire that is purifying the “gold” of our belief.

This means that your difficult boss, contentious spouse, unruly children, the car that won't start, the neighbor's dog who gets in your trash, and the mortgage payment coming due, etc., are all part of the refiner's fire that offers you the opportunity to have your faith refined, your mind renewed and your belief and behavior transformed.

### ***Three Elements of the Purpose of TPM***

There are three elements that make up the purpose of TPM: 1) *refining of our faith*, 2) *renewal of our minds*, and 3) *transformation of our lives*.

Jesus said that in this world we would have many difficulties. (Jo. 16:33). James the Apostle said it is not a question of IF we encounter trials but rather "... *WHEN you encounter various trials...*" (Jas. 1:2). Suffering is a part of this life. The Apostle Paul declared that he was "*destined to suffer...*" (1 Thess. 3:3). Paul also cried out to God to rescue him from his great suffering (that he referred to as a "thorn in the flesh"), and the Lord refused to comply. He explained to Paul that the suffering was a necessity that was working for his benefit. The Lord could rescue us out of all our troubles, but it seems that he generally does not. This refining fire is a necessity for the purification of our faith.

God is committed to and highly invested in this refining in that it brings about our transformation. He wants us to believe the truth with our hearts and He is willing to allow us to suffer in ways that we may believe are beyond what we can bear. Job is a good example of how God is willing for one of His own to suffer to great lengths in order to bring about a greater eternal good.

When the refiner's fire comes and our emotional pain surfaces, we must never lose sight of the Refiner's heart. Anything that the heavenly Father allows us to experience—as grave as it may seem—is passing through His perfect heart of love. He does not have evil planned for us, only good. The Apostle Paul understood this relentless love of God when he wrote, "*What then shall we say to these things? If God is for us, who is against us? He who did not spare His Own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?*" (Rom. 8:31-32).

When it appears that the refiner's fire is too extreme and unfair, we must remember His heart. It was His heart that chose to deliver up His Own Son as a sacrifice for our sin. He loves us with an equal or greater love than that which He has for His own beloved. This is the same Father who is managing the flames of our affliction. This is why the Apostle Peter declared, "*Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right*" (1 Pet. 4:19).

God does not create any evil that may come into our life, but He has no problem using “all things to work together” to bring about His perfect plan for those whom he loves.

***Emotional pain is a reflection of our belief.***

It is important to remember that though trials and tribulation can bring physical suffering into our lives, nothing outside of ourselves can make us feel what we feel emotionally. Any emotional pain we feel is a result of how we interpret our “fiery ordeal” (1 Pet. 4:12-13). If we interpret the “fiery ordeal” through a false understanding (lie-based belief), we will feel whatever that interpretation may be. When we view the “fiery ordeal” as “*some strange thing*,” as opposed to a necessary part of the work that our loving heavenly Father is doing, we will misinterpret its purpose, and our emotions will line up with our misinterpretation. The principle is constant and true: we always feel whatever we believe.

Outside forces cannot cause us to feel anything that we feel. We always feel whatever we believe. This is why Jesus passed through His suffering with peace, assurance and even joy. It was “...*for the joy set before Him endured the cross...*” (Heb. 12:2). Jesus interpreted His situation through the truth He knew in His heart even as He was enduring great physical pain. He was not emotionally distraught, stressed, anxious, fearful or discouraged. He knew the Father’s will and purpose, and had submitted to it. When we know the truth in our hearts the fire may still physically burn us and even destroy our physical bodies, but it cannot disrupt our peace.

***Element One: Refinement of Our Faith***

The greater purpose for doing TPM at all goes far beyond the ministry session itself. The purpose of TPM is what God is doing in us to refine our faith, renew our minds and transform our lives. His primary means for accomplishing this are all of the unavoidable life difficulties, trials and troubles we each encounter. Unfortunately, many people do not view their trials and tribulations as divinely appointed opportunities filled with benefit, but rather as something to endure and get through, or avoid altogether. When we come to understand the truth concerning our refinement, TPM will cease to be a pain management tool and become a means for cooperating daily with what God is doing in our lives.

***“Why do ‘bad’ things happen to good people?”***

The age-old question of why bad things happen to good people has been argued for centuries. It is not our intent to try to fully answer it here other than to point out what we think is the obvious. The

basic answer to why we suffer is biblically simple. Believe it or not, the Bible is very clear concerning this. According to the Scriptures, “bad” things happen to God’s children because He is refining their faith, renewing their minds, and transforming their lives.

The Scriptures are filled with passages such as:

*“And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son ...” (Rom. 8:28-29)*

*“... momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison.” (2 Cor. 4:17).*

*“... 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).*

*“Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing” (Jam. 1:2-4)*

By our saying this, we are not trying to diminish the grave sufferings that many people have had to endure. Much travesty takes place in this fallen world, and many people suffer great injustices at the hands of evil people. There is also much suffering that occurs by just being in the wrong place at the wrong time; such as what can occur in a natural disaster. Nevertheless, the Bible still promises that God is causing *all* things to work together for those who love God and are called to be “*conformed to the image of His Son.*”

There is also the promise that after we have suffered for a determined amount of time that God will bring our transformation.

*“Humble yourselves under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety on Him, because He cares for you... knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. 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.” (Pet. 5:6-7, 9-10)*

The teaching in TPM aligns itself with passages such as these and re-frames life's difficulties and crises from something bad that must be endured, to the "refiner's fire" in which the impurities of our faith are being exposed and removed; therefore, from this perspective, the fire is good even though it does not feel good.

This too is what is meant by the Scripture that says, "... *if God is for us, who can be against us?*" (Rom. 8:31). If God is for us—that is, causing all things to work for our good— then anything that is thrown at us is actually "for us" as well. Even when the motive of the one throwing it is evil, what he is doing is also "for us."

Life's difficulties are understood to be the primary means that God uses to refine our faith; the refining fire that purifies the gold. The fire is hot, and there is often much pain involved, but getting through it is not something that we need to worry about. However, what we do while we are in the fire is paramount and determines whether we will reap benefit or suffer loss.

***Bad things are not good, but good is accomplished through them.***

This is not to say that the bad things that happened were good in and of themselves; they very well may have been wicked and evil, performed by depraved men. Nevertheless, "... *if God is for us...*" then nothing that comes upon us can be against us, even if the one acting against us has malicious intent. When it comes to God's beloved, everything that comes our way must pass through the hands of an omnipotent and omniscient God.

This is in part why it says:

*"... those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right." (1 Pet. 4:19); and why we can with confidence "... humble [ourselves] under the mighty hand of God, that He may exalt [us] at the proper time, casting all [our] anxiety on Him, because He cares for [us]" (1 Pet. 5:6-7).*

The Apostle Peter wrote,

*"In this [the trials and difficulties] you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;" (1 Pet. 1:6-7).*

James the Apostle concurred when he wrote,

*“Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing” (Jam. 1:2-4).*

***Our suffering is not the reason we may feel what we feel.***

Again, we must remember that any emotional pain that surfaces in the fire is only present due to what we believe and not because of the fire itself. The fire only exposes what we believe and what we believe causes us to feel what we feel. This explains why two different people can go through the exact same experience, and one comes out weeping and wailing, and the other rejoicing. They both went through the same experience, but interpreted it through a different set of belief lenses.

When the refiner heats up the gold to be purified, the precious metal is not hurt by the flame. Only that which is not gold is impacted. These impurities are burned up and rise to the top where they can be pulled off as dross. Once everything that is not gold is removed and all that is left is purified metal, the heat may continue but the gold is not bothered by it.

The same is true for us. The emotional pain that we feel in the fire is caused by the impurities in our faith. Once our faith is purified the flame cannot hurt us. When we reach this spiritual stature we will *“exalt in our tribulation”* (Rom. 5:3) because we will know the truth 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)

The fire exposes the impurities in our faith. Our emotional state always exposes what we believe. In a sense we see this dynamic play out at the conclusion of every major sporting event. At the end of the game, half the fans are filled with joy and exaltation while the other half is downcast and mourning. Both groups watched the exact same game, but they came out with totally different emotional responses. It all has to do with belief and interpretation. They shared the same experience, but interpreted what happened in very different ways. One side left feeling victorious and triumphant, while the other left licking their perceived wounds in humbled defeat.

This explains why Jesus did not express negative emotions such as worry, fear, anxiety, powerlessness, helplessness, depression, hopelessness, etc., the day he was crucified; he expressed calm assurance, compassion, forgiveness, concern, and empathy. Jesus was operating in truth and therefore, His feelings were based upon the truth.

Again, this is not to discount any physical pain we might feel if we were to be tortured or physically mistreated. If you give a man thirty lashes he will feel it in his body. It is true that being beaten hurts physically. However, feelings of fear, anxiety, anger, helplessness, etc., during the beating would only be present because of what the person believed. However, if he genuinely believed truth in his heart such as: he was called to suffer with Christ, that the Lord was with him in it, that God was well pleased with him, that he was blessed because of it, etc. (Phil. 1:29, 2 Tim. 4:17, 1 Pet. 3:13-17) then his emotions would reflect these truths. God desires that we know the truth in our hearts, and that as an outcome, we might experience His fruit.

***The struggle in living the Christian life is directly rooted in our belief.***

The fruit—living out the truth—is His fruit, not our own. Our being loving, joyful, peaceful, patient, kind, good, gentle, faithful and self-controlled is not accomplished by our producing them through performance, but rather through “bearing” them. When we try to produce the fruit through effort, we typically find ourselves in a struggle. We are not called to *do* the fruit, but rather to bear it.

Herein is the good news. *When we believe the truth in our hearts, we will live it out as effortlessly as we lived out the lies we previously believed. It is no more difficult to live in the truth when we know it in the heart than it is to live out the lies we believe with the heart. It is exactly the same process.*

***Reframing Life Crises as a Benefit***

To rightly understand the purpose for applying the TPM Process (what happens in a ministry session) we must first learn to re-frame our crisis and the day-to-day troubles we each face. We must come to view them as God-allocated opportunities for mind renewal, as opposed to a drudgery we must endure and get through.

So like unto the fire that heats up the gold to melting point, so the dross comes to the surface, making it possible for it to be removed, leaving only the pure gold (1 Pet. 4:12-13, Jam. 1:2), so it is with the lies we believe. We only feel what we feel because of what the “fire” is exposing about our belief. As we come to genuinely recognize God’s handiwork in the midst of our crises, difficulties, and trials, the “refiner’s fire” ceases to be a threat and takes on a whole different meaning.

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**TRUTH KNOWN IN OUR HEARTS, BROUGHT ABOUT THROUGH A PURIFIED FAITH, IS LIVED AS EFFORTLESSLY AS LIVING THE LIES WE HAVE BELIEVED. IT IS NO MORE DIFFICULT TO LIVE IN THE TRUTH WHEN WE KNOW IT IN THE HEART THAN IT IS TO LIVE OUT THE LIES WE BELIEVE WITH THE HEART. IT IS THE SAME EXACT PROCESS.**

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### ***Element Two: Renewing Our Minds***

When we are passing through the refiner's fire, what we feel exposes what we believe. When we believe the truth in our hearts, our emotions will reflect joy, peace, patience, endurance, hopefulness, assurance, confidence, etc. However, if we believe lies we will feel alone, fearful, anxious, worried, overwhelmed, helpless, powerless, dejected, etc. Again, it is the same process whether we believe the truth or a lie. We feel whatever we believe.

Again, the writer of Hebrews said this regarding Jesus' suffering, "... *for the joy set before Him, He endured the cross...*" (Heb. 12:2). In like fashion when we believe the truth we will manifest what the Scriptures say we should feel in times of troubles: "...*consider it all joy...*" (Ja. 1:2), and "...*exalt in our tribulations...*" (Rom. 5:3), and "*Rejoice and be glad, for your reward in heaven is great...*" (Matt. 5:12). We will respond spontaneously with these positive emotions, to the degree that we experientially know the truth in our hearts that "... *God causes all things to work together...*" (Rom. 8:28) and that "... *God is for us, who [can be] against us?*" (Rom. 8:31).

The heat from the fire separates the dross from the gold making it possible for us to see the impurities on the surface of the molten precious metal which God desires to remove. It is crucial that we choose to cooperate with God by submitting to His handiwork and not interfere with what He is doing. As we comply, not only will He pull off the dross, He will reveal His perspective to us and His truth will renew our minds, resulting in our transformation.

And this transformation is proven to be genuine by the same "fire" that helped to bring it about. Once the Holy Spirit persuades our hearts of the truth, we can enter back into the same "fiery ordeal" and effortlessly exude the fruit of His Spirit. This is what God wants for every believer. When this is the case the fire is "proving" the faith to be pure as Peter the Apostle declared,

*"In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ" (1 Pet. 6-7)*

### ***Renewal: “Completing a Process” and “Making it Fresh and New”***

The Bible calls us to “... *be transformed by the renewing of your mind*” (Rom. 12:2). The Greek word translated “renew” is the word *anakainōsis*. It is formed from two words, *aná* that means “completing a process,” and the word *kainō*, that means to “make fresh or new.” Literally, it might be understood as that which is made fresh and new, complete and not lacking in anything. It is a *finished work* of the Holy Spirit that produces transformation.

Mind renewal does not result from correcting or repairing our intellectual thinking or belief, nor from gaining additional knowledge. These are things that we could accomplish if we set our minds to doing it. Psychology calls this practice the process of *cognitive restructuring*. This has value in its own context, but cognitive restructuring is not the same as the mind renewal brought about by the Holy Spirit. In fact, it’s not spiritual at all, being that an unbeliever could do the same thing if he set his mind to doing it.

The Holy Spirit brings about something fresh and new, and complete. This renewal, or change of thinking, is something brought about by Him, even though the truth received may have already been intellectually understood. Mind renewal is accomplished solely as the Spirit persuades our hearts of the validity of the truth. Gaining intellectual knowledge makes us smarter, but only a change in heart belief brings about transformation.

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### ***Transformation occurs when the “eyes of our hearts” are opened.***

During a ministry session, mind renewal occurs when the Holy Spirit opens the “eyes of our heart,” replacing our lie-based thinking with the truth.

The Apostle Paul expressed this when he wrote,

*“[May the] God of our Lord Jesus Christ, the Father of glory, 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” (Eph. 1:17-18).*

Unless God grants us a spirit of wisdom and revelation we cannot enter into the knowledge of Him. Unless He opens the eyes of our hearts we cannot know the reality of the hope of His calling. Trying harder to believe, putting out more effort, or anything that we may do will not bring this about. Our being persuaded of the truth within our hearts is wholly a work of God's Spirit.

***Mind renewal goes beyond being "Bible smart".***

Some people believe that their minds have been renewed if they memorize and can quote a Bible verse. The distinction between mind renewal and a memorized Bible verse is that the memorized verse provides no guarantee of transformation. We can apply ourselves to grow in the knowledge of the truth and become smarter, but being smarter is not the same as being transformed. Transformation is a work of God.

It goes without saying that learning more about the Bible has value and plays an important role in the Christian life, but knowledge alone will not transform us. Only the Spirit can bring this about. TPM is focused upon identifying heart belief that is contrary to the truth and inviting the Spirit to replace it with His perspective. This brings about the renewing of our mind. The TPM Process (the protocol for what happens in a ministry session) is designed to help us in cooperating with what God is doing in this area. Of course TPM is only one means for accomplishing this. The inner work that God is doing in every believer is not limited to one particular way. However, TPM does provide a systematic and intentional means for us to participate with God in this work.

***Truth that transforms is truth that is believed with the heart.***

Heart belief that reflects the truth can only be brought about through a work of God; memorizing a Bible verse is something anyone, both believer and unbeliever, can do if they set their minds to do so. Only God can persuade us of the truth in our hearts.

Learning what the Bible says is important—as it is a step toward depositing the truth in the heart- but it does not mean transformation has occurred. *In a sense intellectual truth is the front door to the heart.* Before the Spirit will illuminate the truth within the heart, the truth must first enter into the mind through the intellect. However, unless the truth is believed with the heart it cannot bring about transformation. Regarding salvation, we read, *"How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?"* (Rom. 10:14).

This passage reveals the necessity for a person to receive the truth through his ears (physical organ)

so that it may be processed with the mind (intellect) and potentially become belief in the heart. So then, hearing the truth (knowledge) is a precursor to faith —heart belief— but it provides no guarantee of transformation apart from God’s persuasion.

We can believe with our intellect what the Bible says about God’s endless love for us and yet not feel loved by Him. We may quote the passage that says, “*God so loved the world that He gave His Only Son, that whosoever believes in Him would not perish but have eternal life*” (Jo. 3:16), and yet not believe it in our hearts. Unless this truth is believed in the heart, salvation will not occur. For it is “...*with the heart a person believes, resulting in righteousness...*” (Rom. 10:10).

### ***Persuaded of the Truth***

The Greek word most often translated “faith” in the New Testament is *pistis*. Depending on the context in which it is used, it may mean:

- trust in something or someone
- reliance or confidence in something
- assurance or a guarantee
- intellectual assent to what is believed to be true
- the experiential knowledge of something

However, if we dig a little deeper into the original meaning of the Greek word *pistis*, we will discover that the root of *pistis* is the word *peitho*. Though *pistis* has many different meanings depending on the context in which it is found, *peitho* only has one basic meaning. *Peitho* simply means *persuasion*. This idea of *persuasion* has two elements: either the act of persuading someone to believe something, or the state of being persuaded or convinced of something by a persuader. When the Holy Spirit persuades us of the truth within our hearts, we become convinced of it, and it is then that we believe. *It is this meaning and deeper understanding of faith on which TPM is founded.* Transformation only occurs in a TPM session when the Spirit persuades us of the truth within our hearts.

The Apostle Paul expressed this understanding of faith when he said, “*I am not ashamed, because I know whom I have believed and am persuaded that he is able to guard what has been entrusted to me until that day*” (2 Tim. 1:12). Both words used here —believed and persuaded- are derived from the same root word *peitho*/persuasion. Paul is saying, “Because I know the persuader, I am persuaded.”

When we are persuaded to believe the truth with our hearts in this fashion, we will be transformed

by it. *Peitho* is the faith that transforms us into the image of Christ that is solely brought about by the Spirit when He persuades our hearts of the truth. This is the goal of every TPM session.

This understanding of faith shines light onto why it seems so difficult to let go of a lie-based belief once we hold it in our hearts. Once we are persuaded of something to be true (even though it may be a lie) it is literally impossible for us to willfully choose to believe something different. This is why we can intellectually know the truth about something (such as believing Philippians 4:19 that God is our provider) and yet still worry about our finances. Or why a person may know that swimming in a swimming pool is safe, and yet have great fear about getting into the water. No amount of logical and practical counsel will cause the fear to go away. Once we are persuaded of something in our hearts, we cannot talk ourselves out of what we believe in our hearts. But God can!

Our friends and counselors may succeed in persuading us of the truth intellectually, but persuading us of the truth within our hearts will not be so easily accomplished (if it is even possible). However, the Spirit can persuade us to believe the truth with our hearts when we are positioned to hear it, resulting in a renewed mind. We will soon discover that there is a logical and rational reason He can do this that we refer to as the “*Trust and Authority Principle*.”

### ***Persuasion is not self-achieved.***

Since being persuaded (*peitho*) of the truth is not something that is self-achieved, but rather is brought about by an outside force, or a *persuader*, we will not come to believe God’s truth in our hearts unless the Spirit persuades us of its validity. During a TPM session a person will not find freedom from the lie that binds him by increasing his knowledge of biblical truth, or by trying harder to believe it, but only when the Spirit persuades him of the truth.

This form of persuasion is never more obvious than when a person believes the Gospel with his or her heart resulting in salvation *for “with the heart a person believes, resulting in righteousness”* (Rom. 10:10) We did not enter into this grace because we decided one day to believe and trust in Christ, but rather because God, through His Spirit, drew us to Himself (Jo. 6:44) and persuaded us of the truth. When the Spirit persuaded us of the truth of the Gospel we believed it. When we believed it, we trusted in Him to save us. It is impossible to trust in someone or something in which you do not first believe. Trust in Christ is the outcome or result of belief; that is, having been persuaded of the truth within our hearts.

God shines His light of truth into our hearts persuading us of the truth of the Gospel and as a response, we trust Him resulting in our salvation. “*For God, who said, ‘Let light shine out of darkness,’*

*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 NIV). Because we believe we confess Him, since *"with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation"* (Rom. 10:10).

It is only because God convinced us of our sinfulness and need for a savior, that we were positioned to be persuaded of the truth of His mercy and grace. When this occurred, we believed, resulting in our righteousness. It is a falsehood to think that we are the initiators of our salvation. Again, Jesus said it clearly when He said, *"No one can come to Me unless the Father who sent Me draws him..."* (Jo. 6:44). Then later John the Apostle said, *"We love, because He first loved us"* (1 Jo. 4:19).

There is a well know Bible passage that says, *"when He (the Holy Spirit) comes, will convict the world concerning sin and righteousness and judgment"* (John 16:8). Most translations translate the Greek word *"elenxei"* as "convict." Typically, the English word convict carries the connotation of causing someone to feel bad about something or to cast judgement. In the early revival days, we talked about people being "under conviction" and therefore, feeling bad about their sinfulness. This is *not* the actual meaning of this word. Feeling bad about sin should follow *elenxei*, but it is not correct to say that this word means to feel convicted or badly about something. The Holy Spirit was not sent to make us feel bad about sin, but rather, He was sent to convince us of our sinfulness. When we are convinced of our sinfulness we will in turn feel badly about it.

This Greek word in this passage translated as "convict" actually means to *convince* with "solid, compelling evidence" beyond all reasonable doubt. It carries the meaning of exposing what is hidden, bringing something into the light or making something known. The Spirit convinces, exposes or makes known to us our sin and therefore, hopefully, we may feel badly about it.

It might be illustrated with a court case where the prosecuting attorney brings forth rock solid evidence that connects the accused with the crime. The evidence is so compelling that the jury is *convinced* that he is guilty. The Holy Spirit came to convince us that we are guilty, hopelessly lost and in need of a savior. When we are convinced or persuaded of our sinful condition and if we feel badly about it, we may look to God for His mercy and grace. However, the Spirit is not the one who makes us feel anything, we feel whatever we believe. If we believe we are spiritually undone and in need, we might feel remorse and regret. However, the Spirit did not make us feel this way, we feel whatever we believe. If we are persuaded that we are undone and in need, we will feel what this feels like. Such sorrow can move us in the direction of freedom. *"For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation"* (2 Cor. 7:10). The word translated "repentance" here is the Greek word *metanoia*. It does not mean turning away from sin, but rather a change in thinking that results in a change within.

Some people think that their salvation was the outcome of their choosing to trust in Jesus to save them of their sins, and fail to recognize that it was God who first convinced them of their sinfulness, and persuaded them of the truth of the Gospel that resulted in a change in their thinking, making it possible for them to trust. Their placing trust in Jesus only occurred because they first believed, and they believed only because God persuaded them of the truth. We are persuaded by God and as an outcome, we believe. Again, belief only occurs when God causes “...*His light shine in our hearts to give us the light...*” Also remember that we were saved because we first believed and not because we trusted. We trusted only after we believed. “*For with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation*” (Rom. 10:10).

### **Changing the Truth of God for a Lie**

Without question, a person can choose to reject this wonderful gift of grace and faith and continue to live in his or her disobedience to the truth. However, he or she cannot do this in complete ignorance. The Apostle Paul describes the condition of this person as one who knows the truth because “*God made it evident to them*” (Rom. 1:12). And while knowing the truth they choose to “*exchange... the truth of God for a lie*” (Rom. 1:25). They cannot exchange one thing for another unless they are holding something in the first place. So we see that a person can be convinced of the truth and yet choose to reject it and walk in a lie. If this were not the case, then how could such a person be judged for his sinfulness if he was genuinely unaware.

The fuller context of this Roman passage reveals that they are without excuse where it says,

*“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse” (Rom. 1:18-20).*

How can a person “*suppress the truth in unrighteousness*” if he was not first made aware of it? God has made sure that all people know the truth in some measure. How they handle what they are given will determine what God does accordingly. We know one thing for certain, “*they are without excuse.*”

***Faith is not what we do but rather what we possess.***

Faith is not something that we do, but something we have been given. Because we have faith in our hearts, having been persuaded of the truth by the Spirit, we experience the fruit of the Spirit. Unless

the Spirit persuades or convinces us of the truth, we cannot know it as a purified faith, nor can we walk out the “good works” we were destined to experience. (Eph. 2:10). Walking in faith is not trying to “do” the fruit, but rather, the fruit is an outcome of the faith we have been given. Because we possess faith, we are loving, joyful, peaceful, kind, good, faithful and self-controlled.

Somewhere along the way some of us came to believe that doing good works was the same as bearing the fruit of the Spirit.

The formula for successful Christian living (good works) is thought by some to be;

- 1) Know the truth intellectually,*
- 2) choose to obey it,*
- 3) perform it,*
- 4) maintain it through obedience, repentance, rededication.*

This is not a New Testament formula. The post-Resurrection instruction is;

- 1) Know the truth intellectually (2 Tim. 3:16),*
- 2) be persuaded by the Spirit within the heart so that we might believe it (peitho), (Col. 1:9, Eph. 1:17-18),*
- 3) be transformed by the truth and effortlessly experience the fruit of the Spirit (Rom. 12:2, Col. 1:10) and*
- 4) rest in it (Heb 4:11).*

Faith is not what we do, but rather, it is what we have been given; it is what we have been persuaded to believe within our hearts. It is because God has persuaded us of His truth that we believe, and therefore we are able to do the will of God. It is only when God

*“...fills [us] with the knowledge of His will in all spiritual wisdom and understanding, (His persuasion of the truth) ... that [we can] ...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...” (Col. 1:9-11).*

### ***The Trust and Authority Principle***

Some people may balk at the idea that we do not choose to believe something, but only believe because we are first persuaded of the truth. We use to sing the old chorus “I Have Decided to Follow

Jesus” as an expression of our decision to walk with Him. What about belief in Him? Did we in like fashion also decide to believe in Him as well? Actually, not. We followed because we trusted Him, but how did we come to trust Him? We trusted and followed only because we first believed. How did we come to believe? Not because we decided to, but rather because we were persuaded in our hearts of the truth of who Jesus is. Someone outside of ourselves persuaded us of this truth and we believed. When we believed, we trusted, and because we trusted, we decided to follow.

This brings us to a principle that we refer to as the *Trust and Authority Principle* in TPM. Simply defined it says, *we cannot believe anything unless someone in whom we trust or a trusted source of information who holds a higher authority of knowledge than we ourselves possess, persuades us to believe it.* Think of anything thing that you believe, whether biblical truth or day-to-day knowledge. How did you come to believe it? Did you say to yourself, “I think I will choose to believe that?” That is not how it happened. Someone or an information source presented to you a “truth” and the moment that you were persuaded that it was true, you believed it. This is how it works. You believe only when you are persuaded to believe; *peitho*.

In the same way that you came to believe all that you believe, you cannot “un-believe” or stop believing something just because you decide to. Unless someone or a source of information persuades you otherwise, you will continue to believe that of which you have been persuaded.

So then, being persuaded (*peitho*) is not something that is self-achieved, but rather is brought about by an outside force: the persuader. We cannot persuade ourselves of the truth or change what we currently believe on our own. In a TPM session, God persuades us of the truth that we could not believe by ourselves. This is why we use the TRANSFORMATION BOX question, “Does it *still* feel true that...?” to determine whether or not His “persuasion” has occurred. Only the Holy Spirit can cause the lie to stop feeling true and the truth to take its place. If we still believe the lie, then we have not yet been convinced of the truth; the Holy Spirit has not yet persuaded us of it.

When God persuades us of the truth, we will immediately let go of the lie-based thinking we were harboring, and believe the truth with our heart. We say “let go of” but the truth is, we simply stop believing it. There is no letting go or effort involved. His persuasion will dispel our lie-based belief, which will then feel false, just as the truth will feel true. We do not have to choose to believe, but only choose to position ourselves so that we may be persuaded of His truth. When this occurs, a purified faith is established to replace the impure faith we previously held. Faith is a gift of God, which He bestows on those who desire to receive it.

The reason that we “decided to follow Jesus” and have trusted Christ for salvation is because we

first believed. Belief came first and trust naturally followed. We might choose to place our trust in something or someone even when we do not fully believe, however, this would be highly unlikely. For example, I am not likely to entrust myself to someone's protection if I do not think that they are capable of protecting me. I may not totally believe that they are capable, but there must be some measure of belief in their protection before I would surrender to their care. More often than not, we will trust someone or something because we believe that they are trustworthy. So belief comes first and trust follows.

If I have come to believe something, it is because someone or some source of information has persuaded me to believe. Once I am persuaded to believe, I cannot just choose to "unbelieve" or even believe something different. In the same way that I came to believe what I believe through persuasion, I must be persuaded to stop believing or start believing something else. I cannot just choose to do otherwise on my own.

***Try to stop believing what you believe.***

Again, try and talk yourself out of the very simple truth that  $2+2=4$ . You cannot do it! If we cannot talk ourselves out of a very simply and elementary truth, how do we think that we can talk ourselves out of believing an eternal truth that the Spirit has persuaded us to believe? We might choose to rebel against God, walk away from Him and pursue the lusts of our flesh. However, we cannot stop believing once we are convinced of the truth within our hearts. We may "exchange the truth for a lie" and live lawlessly, but in our heart of hearts, in our deepest self, we will still believe. However, if our belief in the Gospel was merely an intellectual agreement of the truth, then it is very possible that someone may come along and intellectually talk us out of our intellectual belief.

How many times have you heard about Christian parents sending their "believing" children away to college and then to their dismay, they discover that their children have fallen away from their faith and stopped believing because of some liberal professor? The truth is, if they are talked out of their faith then they did not ever contain it to begin with. A person can be persuaded to stop believing that which they have given intellectual assent, but when a person believes the Gospel in their hearts, they become a new creation and no one can talk them out of it.

It is a very sad and sobering possibility that many people sitting in the church pews each Sunday believe the Gospel with their minds, but have never been convinced of their sinfulness or persuaded in their hearts of their need for a savior and have never truly believed. There is a jarring reality expressed in the words of Jesus where He said,

*Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; depart from me, you who practice lawlessness.' (Matt. 7:22-23)*

***The Trust and Authority Principle Defined: "A trustworthy source who holds a higher authority of knowledge than we do is able to instantaneously persuaded us to believe."***

This principle explains why a Mentor should never attempt to supply the Mentee with the truth during a ministry session. Should he or she try to do this, probably nothing much will happen. The person may fully trust us, therefore meeting one requirement, but we do not have a higher authority of knowledge than the person who is holding the lie-based heart belief. We were not present at the time of his difficulty, we do not have his personal "eye witness" understanding of things, and we only possess our secondhand opinion, conjecture and general knowledge. Our opinions and advice do not trump his firsthand experience. We may be trusted, but we lack authority.

The Mentee believes the lies he believes with his heart. These lies were established in the context of his own personal life experience. He "knows" that what he believes is the truth because he was there when "it" happened. You were not. However, God was.

Unless we can fulfill both requirements of trust and authority, we cannot succeed in persuading the person of the truth at the heart level. The good news is, God always fulfills both requirements; He is completely trustworthy and has the authority to offer an accurate perspective. He is the only one who can persuade their hearts of the truth.

Ed Smith shares his experience in the early years of this ministry as follows;

I remember in the early years of my counseling, prior to TPM, I tried to persuade people of the truth about their childhood sexual abuse. Asking them to recall this abuse resulted in them feeling panicky, dirty, shameful, trapped, out of control and more. When I asked them why they felt those emotions, they would reveal the lies behind their feelings: "It was my fault that it happened," "I am dirty because of what he did to me," "I am trapped and out of control," "I am going to die." I knew that none of these beliefs were true.

I could persuade them intellectually that they were believing lies, but I was never able to persuade their hearts of the truth. They would acknowledge the truth intellectually and could share this truth with others in our group who believed similar lies, yet when they returned to their own abuse memories, they continued to feel the shame, guilt, fears, and stress that were still being produced by their lie-based heart belief. Nothing that I ever did had any impact on

what they believed in their hearts. Even though they knew the truth intellectually, their lie-based heart belief always won out. They trusted me, but my second-hand information lacked the authority to convince them otherwise.

This problem described here is the reality of the “Trust and Authority Principle.” Unless the truth is provided by someone who is trusted and also holds a higher authority than the one being persuaded, then the truth will not become a reality. God’s perspective is complete, accurate, more insightful far above all others. He has the authority to offer a better, clearer, truth-based perspective.

Although Ed Smith met one of the criteria, in that these people trusted him, he did not possess the authority to speak the truth into their hearts. All he brought to the table was a secondhand opinion of the memories that they reported. He was not there when they were sexually abused. He did not see what happened. He was not the one who interpreted the situation the way it was originally interpreted and understood.

Because they were the ones who lived out the experience, they held a higher authority as to what had happened, why it happened, and what it all meant in relation to them as a person and to their state of being. So when Ed Smith said to any of them such things as, “It wasn’t your fault; you were a little child,” “You’re not going to die, you are safe now,” their minds were hearing the truth and were able to accept it rationally and intellectually, but their hearts could not receive it.

In order for Ed Smith to have persuaded them of the truth, they would have had to disavow all that they believed about their experience: the conclusions that they had come to, their interpretation of what it said about them as a person, and their state of being based upon his opinion of things. This would be asking them to deny their heart belief and trust his secondhand deductions and opinions. They would not do so, because they could not.

Their memory was experiential, and their interpretation of what happened was their heart belief. Ed Smith’s intellectual reasoning and opinions lacked the authority needed to persuade them of anything. They needed someone with a higher authority to do this. Only the Spirit of God qualifies for this task. No one but God holds a higher authority than we do when it comes down to what we believe experientially in our hearts. He alone can speak into our hearts and shine the light of truth into our darkness. His experience holds a greater authority than our own! He knows the truth and He was there when what happened, happened.

### ***Intellectual Persuasion is Possible***

When it comes to intellectual belief, our friends and counselors might persuade us of the truth without much effort if they meet both criteria of the Trust and Authority principle. All we need is someone we trust and accept as having more intellectual authority than we do, to present convincing and compelling evidence to persuade us. The moment that we are given this information, we will at once be persuaded and believe with our intellect. If we are not persuaded, it is because we either do not trust the one offering the truth, or we do not believe they have a higher authority of knowledge than we have in the matter. If we believe that our own authority supersedes the one offering us the truth, or if we do not trust them, then we will not be persuaded by them.

This again explains how a “believing” college student can be swayed out of their faith by a liberal professor and then stop believing. Intellectual truth can be swayed when the right criteria is met. However, intellectual belief in the Gospel is a far cry from believing the Gospel with the heart.

So we see that it *is* possible for us to persuade each other if the misinformation we harbor is an intellectual belief, however, we cannot persuade one another of the truth where lies are harbored in the heart. However, there is great value in persuading one another intellectually of the truth. As a matter of fact, we are told in Scripture to do just this. We are to teach, instruct, give guidance, and even rebuke and reprove when necessary. This is where the Word of God can be applied as we seek to help each other. We know from the Bible that *“All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work”* (2 Tim 3:16).

This passage is describing how we, as believers, may handle the written Word and apply it to the task of equipping one another for service, and persuading one another where there may be intellectual error at play. However, do notice how each of the applications have to do with **intellectual understanding as opposed to heart change**: *teaching, rebuking, correcting and training*.

If you were to do a word study of each of these terms you would see that they have almost a classroom connotation. Teaching is the dissemination of knowledge. Rebuking is correcting or pointing out where error in knowledge is present. Correcting is bringing behavior that is out of line back into order. Training is about mastering some particular application or life skill. All of these can be used to help each other intellectually if the “Trust and Authority Principle” is in place. However, if we need heart persuasion, that is a task that only the Spirit can do. However, the intellect is the front door to the heart and we can offer truth to each other mind-to-mind.

There is value in us “*teaching, rebuking, correcting and training in righteousness...*”, since we all need to know the truth intellectually before the Spirit can illuminate it within his heart. This was pointed out by the Apostle Paul as it relates to salvation. He said, “...*How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?*” (Rom. 10:14) Before a person can believe the Gospel, the Spirit must persuade him of the truth, but he first must be given the good news from a “preacher” before the Spirit can bring His persuasion.

By comparison, there is another Bible passage that describes how the Word of God is used when dealing with heart belief. However, in this passage it is clear that it is the “Word of God” itself that is bringing about the change and persuasion and not a teacher or instructor intellectually conveying this Word. The passage says, “*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).

Here we see the Word of God accomplishing something after the truth has been proclaimed within the heart of the person. Here the Word itself is finding its way down into the heart exposing the motives for why we do what we do; *belief*. This work is a work of God and not the efforts of others. The Word itself is “*piercing as far as the division of soul and spirit...*,” “*... able to judge the thoughts and intentions...*” (exposure of what is hidden). This is the persuasion of God’s Spirit working in and through the Word within our hearts, “opening the eyes of our hearts” revealing truth. It is possible that a “preacher” might take the written Word and speak it to you and yet nothing happens at all. Unless the Spirit takes the truth and persuades you of it, nothing will happen other than possibly increasing your knowledge.

This is not to say that when we speak God’s written Word to one another that the Spirit will not take this opportunity to bring about heart change, for He does. This may occur in the context of Bible study groups, sermons, and friend-to-friend conversations. However, if and when there is a persuasion of the heart, it is only because the Spirit brought it about, even if the truth has been delivered through a human channel.

So although we can use the Scriptures to persuade one another at the intellectual level, only the Spirit can persuade us in our hearts. In all cases where persuasion is needed, the “Trust and Authority Principle” must be in place.

Finally, once we believe something to be true, even if it is not, we cannot change it on our own simply by choosing to do so. We will need to be persuaded to believe the truth in order to exchange what we believe for something else. So then, when it comes to heart belief, the Spirit can persuade us to let go of our falsehood and embrace His truth. We only know the truth by faith when God persuades us of it.

### ***Element Three: The Transformation of Our Lives***

Romans 12:2 makes it clear that transformation is a byproduct of mind renewal; as it is written, *“Be transformed by the renewing of your minds.”* In true mind renewal God takes what we know in Scripture and incorporates it into our daily lives in such a way that it is expressed effortlessly as the fruit of the Holy Spirit. (See Galatians 5:22-23.) Again, transformation is not “doing the fruit” but rather “being the fruit.” The fruit is not acting “loving, joyful, peaceful, kindly, etc. but rather it is *being* these things.

Bible knowledge is valuable, but apart from the illumination of the Holy Spirit, it will fail to produce His fruit in us. We see this demonstrated in the lives of the religious leaders of Jesus’ day; they accumulated much biblical knowledge yet did not reflect the image or character of Christ. It is evident that they were not genuinely transformed, and the truths they memorized were not deposited in their heart. Again, transformation is only achieved through God and sustained by God; no effort is required to attain it or live it out once the truth is known within our hearts. To the degree that mind renewal has occurred, transformation will naturally follow.

### ***Transforming Versus Conforming***

People often spend much time and effort trying to conform themselves to the truth rather than be transformed by the truth. God is interested in the transformation that He brings about, not in our ability to perform and conform our behavior to look like the truth. There is a vast difference in the two.

Genuine mind renewal is as much a work of God as was our salvation. We can’t renew our minds any more than we can save our souls. Like the caterpillar, we can prepare for this work by growing in knowledge and positioning ourselves to receive, but transformation is a work of the Holy Spirit. It occurs as He illuminates the truth within our hearts, that which we typically intellectually already know.

This is the essence of living by faith – knowing the truth with absolute certainty – and walking in the Spirit, or as the Apostle Paul said, *“I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God...”* (Gal. 2:20 HCSB). Unless God takes the truth that we know in our minds and illuminates it within our hearts, we will not experience the transformation that He has for us.

So then, if the lies we believe are exposed, and the Holy Spirit replaces them with His truth, genuine transformation should always follow. If not, then something is amiss. As an outcome of this transformation, the person’s emotions should also change to match the truth. The initial transformation demonstrated in a TPM session is that the lie no longer feels true, because the person has received the truth and believes it. *Only the Holy Spirit can cause a lie to stop feeling true.* When the belief changes, the feelings will follow.

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**PEOPLE OFTEN SPEND MUCH TIME AND EFFORT TRYING TO CONFORM  
THEMSELVES TO THE TRUTH RATHER THAN BE TRANSFORMED BY THE TRUTH.  
GOD IS INTERESTED IN THE TRANSFORMATION THAT HE BRINGS ABOUT AND  
NOT IN OUR ABILITY TO PERFORM AND CONFORM OUR BEHAVIOR TO LOOK  
LIKE THE TRUTH. THERE IS A VAST DIFFERENCE IN THE TWO.**

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***We experience His fruit as an outcome of mind renewal and transformation.***

Transformation is the outcome of a renewed mind, and mind renewal occurs in the context of faith refinement, all of which is brought about by God. As you read the following passage, notice the “*so that*” found in the passage which is positioned between that which God does in refining our faith and renewing our minds, that enables us to do what we do. It is only because of the truth that He grants us, that we are able to do what we do.

*“...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; 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).*

Read that verse again and notice the seven beneficial outcomes of God filling us with “...the knowledge of His will in all spiritual wisdom and understanding.” When God fills us with the “knowledge of His will in all spiritual wisdom and understanding,”

we will:

- *Walk in a manner worthy of the Lord.*
- *Please Him in all respects.*
- *Bear fruit in every good work.*
- *Increase in the knowledge of God.*
- *Be strengthened with all power.*
- *Attain steadfastness and patience.*
- *Have joy.*

This is not a “to-do” list of things for us to go out and try to accomplish for God or to check off. This is a list of things He wants to produce in us as a natural and expected outcome of transformation. None of this is attained through effort, willpower, our choosing, or ongoing commitment or recommitment. All of this is the outcome of God filling us with “...*the knowledge of His will in all spiritual wisdom and understanding.*” So the questions to ask are, “How do we get to the place where we can receive what God wants to give us?” and “Is there anything hindering this from coming about?”

### ***Because we possess faith, we can walk.***

In the same fashion that God granted us faith to believe, resulting in our salvation, He desires to grant us truth in our hearts so we may walk in Him. The Apostle Paul said it this way, “... *as you have received Christ Jesus the Lord, so walk in Him...*” (Col. 2:6). We came into salvation through heart belief, and we will walk it out through heart belief. It is through this inner work of transformation that we come to experience the fruit of the Spirit. His fruit flows naturally and effortlessly from the transformation He brings about when He refines our faith and renews our minds. Simply put, apart from the genuine transformation that He accomplishes within us, we are unable to experience the fruit.

Because we possess faith (believing the truth with the heart with absolute certainty) we can walk “*in a manner worthy of the Lord...*” Although we can perform and mimic the life of Christ without having a purified faith, this self-effort is not what God desires for us. He desires the transformation that flows from a renewed mind (Rom. 12:2) and knowing the truth within our hearts. We are destined for good works (Eph. 2:10), but not for good performance. God desires that our good works flow from the truth we know in our hearts and from the faith that He has granted. This faith produces good works as a natural expression of the fruit of the Spirit. (Read Jam. 2:14-26 from this perspective.)

It is very possible that the good things that we do that are having good and positive results in the lives of those around us, but the good we are doing is not motivated by a purified faith, but in fact, impure motives. Good behavior is not always an indication of genuine fruit. Unbelievers do good things resulting in good outcomes. However, the fruit of the Spirit is His fruit and not our own. The “good” things that we do may in fact be an attempt to appease the emotional lie-based pain in our lives. We may be serving those around us in order to be loved, appreciated, valued, noticed, affirmed, etc. by them.

The reason that we may think that we need these things might be because we believe we are lacking value, worth, are fearing rejection, feeling alone, unwanted, etc. However, when we believe the truth of who we are in Christ with our hearts, His fruit will follow made evident by our genuine good works.

### ***Faith is a gift.***

The Bible says it is “... *by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast*” (Eph. 2:8-9). Both grace and faith are gifts from God. Faith is something we are given and not something we do. It is because God gave us faith that we believe. We are saved because God gave us grace and faith, and not because of any “work” that we might do. Just as our redemption was solely a work of God, so too is our sanctification.

### ***Conformity and Transformation***

Too often we approach Bible passages such as Colossians 1:9-10 that says “walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and growing in the knowledge of Him,” as a “to-do” list for us to try to perform and accomplish. However, this is not the intent of the passage. When we do this we are attempting to conform our behavior to the truth rather than having the truth transform us. We are not called to mimic the life of Christ, but rather to be transformed and into His likeness. “*For those whom He foreknew, He also predestined to become conformed to the image of His Son...*” and “... *it is no longer [we] who live [do the work] but Christ lives in [us]...*” (Rom.8:29, Gal. 2:20).

In this Romans passage the writer uses the word “conformed” to describe the transformation that God desires for His children. The New Testament Greek word used here is *symmorphos*. It basically describes an *outward change that reflects an exact representation of an inner reality*. When our outward behavior is conformed to the truth of the inner reality of who we are in Christ, we have been transformed. God desires that our outward behavior reflect the truth of who we are in Christ. When

we believe with our hearts the truth about who we are, our outward behavior will effortless match this inner reality. This is the transformation and fruit that God desires.

So does this mean we aren't supposed to put in any effort in trying to live rightly? The better question to ask is: why am I needing to struggle to live the Christ life if I possess His Spirit, and where is the transformation that only God can bring about? If the fruit of the Spirit is His fruit and the Spirit dwells in me, what is keeping me from experiencing it? It all goes back to faith—knowing the truth in my heart with absolute certainty in my heart, which is faith. For *the “... life which I now live in the flesh I live by faith in the Son of God”* (Gal. 2:20). *“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). This is the goal of every TPM session; to be convinced of the truth within our hearts and be transformed by it.

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**WE ARE NOT CALLED TO MIMIC THE LIFE OF CHRIST, BUT RATHER TO BE  
TRANSFORMED AND CONFORMED INTO HIS LIKENESS.**

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## Essential Comprehension Questions

1. What are the three elements that make up the purpose of TPM?
2. How are our life difficulties the primary means through which God does His finest work in refining our faith, renewing our minds and transforming us?
3. What does the fact that our faith needs to be refined suggest about what we believe? What does this imply about how we are living our lives?
4. Why does conformity require ongoing effort and attention, but transformation is effortless and permanent?
5. Why are we prone to view our crises as something to endure, bear under, and somehow get through? What is the biblical view of our trials and tribulations?
6. If getting through the “fiery ordeal” is a given, what is required of us if we are to reap the potential benefits of it?

## Going Deeper!

1. What does the TPM principle, “We feel whatever we believe” suggest about what we feel in the midst of a life difficulty?
2. Why is it no more difficult to live in the truth when we know it in the heart, than it is to live out the lies we believe with the heart?
3. What does the bible passage that talks about having the “eyes of our heart” illuminated have to do with mind renewal? (Eph. 1:17-18) Why will this mind renewal ALWAYS results in genuine transformation?

# Chapter Thirteen

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## The Principals: The Foundation for What Should Happen in a Ministry Session

### ***KEY CONCEPTS***

- We feel whatever we believe.
- No person or thing causes us to feel what we feel.
- It is good to feel bad when we believe lies!
- Memory answers two vital questions: “What do I believe that is causing me to feel what I feel?” and “Why do I believe that which I believe?”
- We do not have painful memories nor is our past causing our present negative emotions.
- If we feel badly when we remember a past experience, it is only because we are viewing it through the “lens” of our current lie-based beliefs. Wearing the right “glasses” makes all the difference.
- When we believe a lie, it will work itself out in our lives as though it were the truth.
- What we believe with our intellect is not always what we believe with our hearts.
- The truth will only feel true when we believe it in our hearts.
- When what we say we believe does not feel true, we are double-minded.
- Only the Holy Spirit can convince us of the truth.
- The substance of faith is what we believe with our hearts.
- What we feel in the midst of our difficulty is an expression of our heart-belief.

- Transformation is not accomplished through self-effort, but is solely a work of God.
- Christlikeness—which is the fruit—comes naturally after transformation.
- The refiner's fire is a necessity for purifying our faith.

## ***The Principles***

**T**he TPM Principles explain what, how, and why things happen in a ministry session. They are the foundation stones. Everything we do in a ministry session rests upon these foundational principles. These same principles should be implemented outside of the ministry environment as a means for understanding events in everyday life.

What follows are *some of* the basic concepts found in TPM in summary form. They are presented in the order that they are found in the TPM Map, because this is the usual order in which they present themselves in a ministry session. You will find some repetition and overlap here from what was covered in previous chapters (for example, the paradigm shifts and Trust and Authority Principle.), but take advantage of this to increase your comprehension of these vital principles. These, and more, are expanded and discussed in the remainder of this book and in the fuller TPM training available online. As you understand and come to believe the many principles supporting the TPM Process, you will find that ministry sessions will become more effective and progress more smoothly. The principles are listed below as subheadings within their general categories.

### ***Principles of Emotion***

***We feel whatever we believe.***

What we feel in any given moment is a direct reflection of what we believe in our hearts (heart-belief.) Emotions are not random or unexplainable; rather, they are the natural result of how we interpret events through our heart-beliefs.

***No person or thing causes us to feel what that we feel.***

Since we feel whatever we believe, blaming others, our situation, or God for our feelings merely keeps us in an endless cycle without any hope of finding freedom. When we finally come to see that our painful emotions are caused by our own lie-based beliefs, we are in the right place for the Spirit to renew our minds with His truth resulting in transformed lives. *If it were true that others or our life*

*situation were the cause of why we feel what we feel, there would be no hope of feeling differently until others or our world decides to change.*

If in the midst of a difficulty we say things such as, “I feel bad because . . .” and make it about anything other than our belief, we are ignorant of the truth. The truth is, *no one and nothing can ever make us feel anything we may feel. We always feel whatever we believe.* And until we understand this principle we will likely continue to blame our current situation or others for our emotional state.

***It is good that we feel bad when we believe lies!***

All pain was created by God and serves an important purpose. Without emotional pain, we would continually walk in deception and not be aware of it. When we are able to embrace negative emotion as a “friend” rather than something to overcome, we will be better positioned to receive what God has in store for us. It is not good that we remain in lie-based negative emotion; however, it is good that we feel bad when we believe lies, as this may motivate us to seek God to replace the lies we believe with His truth!

You may not like it that the thorn in your foot is causing you great discomfort, but you should be glad that it is. You may think not, but you actually really do. Of course we do not like the pain we feel in the moment, but if we did not feel the prick of the thorn, we would suffer devastating consequences. If we did not feel the pain, we might walk around all day long being ignorant of the damage the thorn was causing.

There are some rare occasions in which something is bio-chemically or physically wrong within a person’s body that produces negative emotion. However, this is probably an overused diagnosis for too many people. Even if this is true for some people, everyone still believes lies. The pain we feel is not the problem anyway. All people need to have their minds renewed with the truth.

***Emotions can be suppressed, but they cannot be controlled, but they can control us.***

We cannot truly control emotions, determine when they will surface, or ever change them. We can temporarily suppress them, distract ourselves from them and make excuses for them, but they will remain as long as the belief that is causing them remains. So we need not concern ourselves with trying to change what we feel, but rather use our emotions to help us to identify what we believe that is causing us to feel what we feel. Our emotions are the outcome of what we believe. If we believe lies we will feel what the lies feel like. When we know the truth in our hearts, we will feel what the truth feels like. It really is that simple.

## ***Principles of Memory***

### ***Memory helps us answer two vital questions.***

The purpose of memory is to help us answer two important questions: “What do I believe that is causing me to feel what I feel?” and “Why do I believe that which I believe?” The memory provides us with the context in which our current belief was established. Without memory we have no means by which we can know how we came to believe the lies that we currently believe.

### ***There are no painful memories.***

Each of us experience painful events throughout our lives; however, none of the pain we feel when we remember these experiences is coming from the past. Memory does not cause any of us to feel anything that we feel. Therefore, there are no painful memories, but only memories of painful things that have happened to us. If our past were the source of our current emotional pain, then there would be no freedom from the pain since we cannot change the past. However, if our emotional pain is not because of past experiences but because of our interpretation thereof, influencing even our current beliefs, then there is hope that our pain can be resolved.

### ***Wearing the right “glasses” makes all the difference.***

If we feel badly when we remember a past experience, it is only because we are viewing it through the “lens” of our current lie-based beliefs. As we begin to replace these lies with truth in our hearts, the painful emotions will disappear because we will interpret them through the “lens” of truth.

### ***It does not require effort to remember.***

If we find ourselves struggling to remember something it is probably because we do not want to remember it. If we are feeling negative emotion and no memory comes to our minds, then we are indeed avoiding remembering. When this is the case, our not remembering is actually our solution to that which we are avoiding. We may believe that by not remembering something, doing so might keep us from being overwhelmed, keep what happened from being real, or keep something suppressed and out of sight. If there is no reason for us to not remember, then our minds will do what they are designed to do and associate that which we feel with the belief and memory with which our feelings are related. This is an effortless process called association that will occur unless deliberately thwarted.

## **Principles of Belief**

***When we believe a lie, it will work itself out in our lives as though it was the truth.***

If we believe a lie, the consequences will be much the same as if it were true. In a sense we create our own reality based upon our belief. We have all heard the old adage that “seeing is believing,” but the truth is, “believing is seeing.” What we believe with our hearts will greatly impact or even determine what we “see” and experience. We will “see” whatever we believe. This is partially due to the emotions that come from believing the lies, and how these emotions heavily impact the choices we make.

For example, a commonly reported emotional response to childhood sexual abuse is a negative reaction to sexual intimacy and subsequent sexual dysfunction. Even though the person can rationally and logically differentiate between their spouse and the person that abused them in their childhood, sexual intimacy may cause them to feel dirty, fearful, and out of control. In this instance, they are “seeing” what they are believing. What they believe dictates their perceived reality, even when they rationally and logically know the difference. They may intellectually know what the truth is, but at the same time feel the lie.

Negative emotions felt in any given moment reflect our lie-based heart-belief. When our beliefs are triggered by any particular life experience, what we feel is a direct reflection of what we believe. Unfortunately, since lie-based heart-beliefs have the same impact on us as if they were true, the negative emotions we feel can drain us and make us spiritually lethargic, defeated, and misdirected, greatly influencing what we do.

***What we believe with our intellect is not always what we believe with our hearts.***

If what we say we believe does not feel true, then we are double-minded. This is because our intellectual assent of the truth does not match what we believe in our hearts. We are holding two or more opposing beliefs at the same time. You can believe the truth with your mind while believing a lie that is contrary in your heart. You can believe that God is with you, and yet still feel alone. You can believe that God loves you, and yet feel rejected by Him. Negative emotions expose what we really believe in our hearts even when the Bible verses we can recite stand in stark opposition to those beliefs. When this is the case we are double-minded. TPM is focused upon identifying lie-based heart-belief which contradicts the biblical truth we hold, so we can invite the Spirit to convince our hearts of the truth.

***The truth will only feel true when we believe it in our hearts.***

It really is this simple. We can intellectually believe what the Bible says, and yet it still not feel true to us. When this is the case, then we must realize that while we are believing it with our intellect, we do not yet believe it with our hearts.

***Once we believe the truth with our hearts we cannot stop believing it.***

This principle has been discussed in several places already, so then, suffice to say, though we might choose to rebel against God, walk away from Him and pursue the lusts of our flesh, we cannot stop believing once we are convinced of the truth within our hearts. We may “exchange the truth for a lie” and live lawlessly, but in our heart of hearts, in our deepest self, we will still believe. Before we can exchange the truth for a lie, we have to first hold it and believe it.

However, it is possible that our belief in the Gospel was merely an intellectual agreement of the truth, and not believed with the heart. If this is so, then it is very possible that someone may come along and intellectually talk us out of our intellectual belief. This is probably more common than we realize. Probably many people sitting in church pews around the world do not believe the Gospel with their hearts even though agree with it intellectually and they are trying to live and look like Jesus.

## ***Principles of Truth***

***Only the Spirit can convince us of the truth.***

Once we believe something with our hearts, it becomes implanted—whether it is a lie or the truth. Only the Spirit can talk us out of it. When the Holy Spirit shines truth into our hearts, the lie will cease to feel true. Changing what we intellectually believe is possible through receiving a reliable and provable facts, but only the Holy Spirit can change what we believe in our hearts. If we believe a lie with our hearts, even reliable and proven facts will not counteract it. Even when we already believe a truth intellectually, we will only believe it with our hearts when God Himself persuades us of the truth. This is why we may say we believe the Bible as an intellectual fact; but in reality, it does not personally feel or seem true.

***The substance of faith is what we believe with our hearts.***

Whatever we believe with our hearts is our faith. However, not all faith reflects the truth. This is why the Bible says that our faith needs to be tested or purified as with fire. Lie-based beliefs are the basis of an impure faith that God desires to purify with truth.

***What we feel in the midst of our difficulty is an expression of our heart-belief.***

What we feel in the midst of the time of testing provides an accurate picture of what we believe in our hearts, because we feel what we believe. Trials and difficulties are the primary means through which God exposes our lie-based beliefs, and they provide the context by which He shows us what is true. Because this is so, we can trust our emotions to expose what we believe in our hearts.

***Truth is Truth***

This is a simple principle that has far reaching ramifications. The truth is the truth no matter what your circumstance might otherwise suggest. The truth often does not feel true or even seem true. Your emotional state will often run completely contrary to the truth, but the truth is still the truth. This principle is an anchor for our souls. Though our ship may seem to be adrift, with no land in sight, and breaking up into pieces, the truth is still the truth. Jesus is still walking on the water and will bring us safely home.

## ***Principles of Transformation***

***Transformation is not accomplished through self-effort.***

Much of what we define as spiritual behavior could be equally accomplished by an unbeliever. God is looking for transformation (what He accomplishes in us) as opposed to controlled behavior (what we do.) TPM assists in true transformation that comes through the Spirit when we choose to position ourselves under God's hand as He replaces the lies we believe with His truth. Trying to conform our lives to the truth by self-effort, discipline or working hard at it, is not transformation. Transformation is a work of God that He brings about as He convinces our hearts of the truth. Our only effort is to submit ourselves to His faith refining process. Transformation is permanent, whereas conformity requires constant work with questionable results.

***The refiner's fire is a necessity for purifying our faith.***

Difficulties, trials, and tribulation are all part of the “refiner’s fire” that exposes the impurities in our faith, bringing them to the surface where we can see them and allow God to remove them. These impurities are revealed in part through emotions since they are products of our beliefs. We forfeit much benefit until we are able to view these experiences (difficulties, trials, and tribulation) as opportunities to be transformed into His likeness rather than merely looking at them as something to endure and “get through!” The purpose of TPM is to provide this heavenly vantage point so that we might choose to position ourselves under God’s hand as He transforms us in the midst of our suffering.

***Christlikeness—which is the fruit—comes naturally after transformation.***

A person cannot bear fruit (the inner development of godly character and behavior) without the transforming work of the Holy Spirit. And this godly character, typified by the fruit of the Spirit, cannot be produced; it can only appear as we grow in His likeness, as a by-product of believing the truth in our hearts. This is declared where it says, “*we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit*” (2 Cor. 3:18).

***Summary***

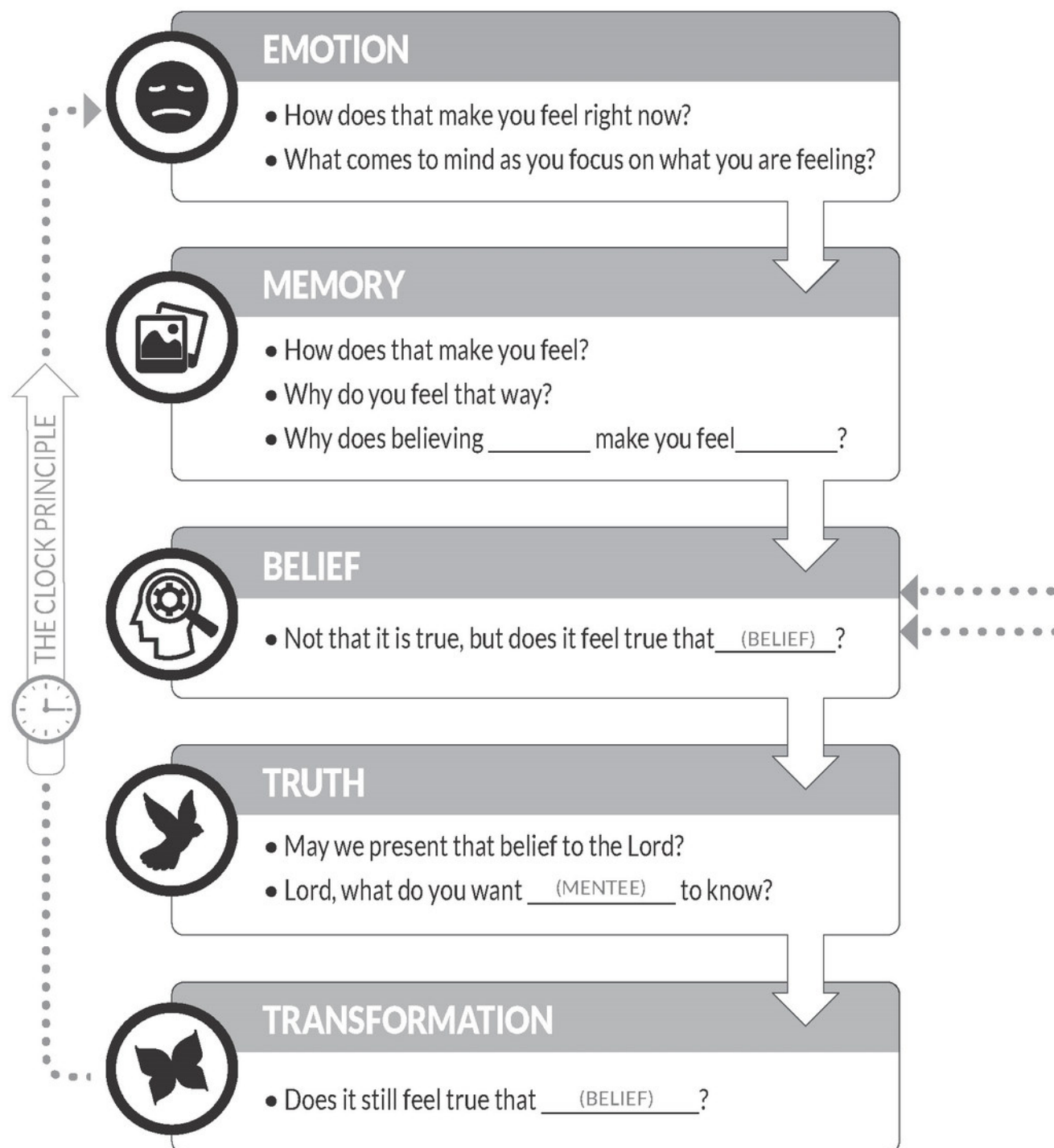
There are many other principles that explain and support TPM, but we have limited this chapter to some of the more important ones. Others will be discussed in other places within this book or found in the additional training available online at [www.TransformationPrayer.Org](http://www.TransformationPrayer.Org)

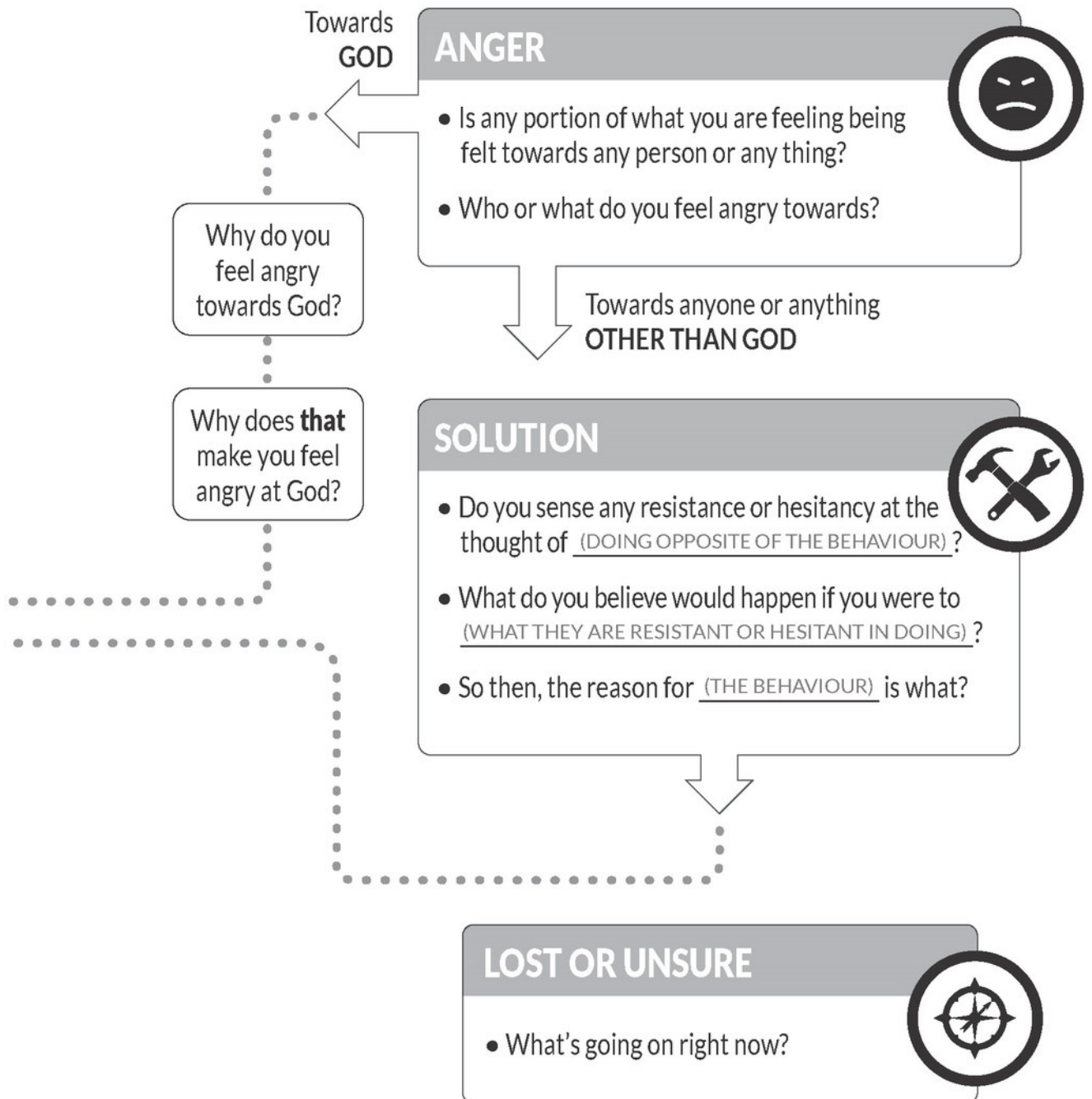
## Essential Comprehension Questions

1. Because we feel whatever we believe, why is it good to feel bad when we believe lies?
2. What are the two vital questions that memory can answer for us when seeking to identify our lie-based heart-belief?
3. How is it that we do not actually have painful memories nor is our past causing our present negative emotions? Hint: “Wearing the right “glasses” makes all the difference!”
4. How is it that when we believe a lie, it will work itself out in our lives as though it were the truth?
5. How is it that we can believe something with our intellect and yet not believe it with our heart?
6. If the truths we say we believe do not feel or seem true to us, we are \_\_\_\_\_.

## Going Deeper!

1. Since only the Holy Spirit can talk us out of our lie-based heart beliefs and only He can convince us of the truth in our hearts, what might this say about how we approach the task of teaching others?
2. How is what we believe in our hearts the substance of our faith?
3. What do our feelings in the midst of our difficulty reveal about our heart-belief?
4. If Christlikeness—which is the fruit of the spirit—comes naturally after transformation, what part do we play to become more like Jesus?
5. If the refiner’s fire is a necessity for purifying our faith, how should we view and approach the trials and difficulties we face in life?





TPM PROCESS MAP

Map Ver: 03042019 | [www.transformationprayer.org](http://www.transformationprayer.org)



# Chapter Fourteen

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## The Process: What We Do in a Ministry Session

### **KEY CONCEPTS**

- The intent of the TPM Process is to provide a systematic and reliable means by which ALL members of the Body of Christ may intentionally and purposefully participate with God in the refining of their faith, thereby renewing their minds and bringing about effortless transformation in their belief, perspective, emotions, and behavior.
- The TPM Process (the protocol followed in a ministry session) can be compared to a MAP that helps you know where you ARE, but is not used to direct where to go.
- When you know where you are on the MAP, you will always know exactly what question needs to be asked.
- There are seven locations on the TPM MAP. The first five (primary) boxes (EMOTION, MEMORY, BELIEF, TRUTH, and TRANSFORMATION) have a total of nine possible questions. If an obstacle is encountered while applying the process, you will move outside these primary boxes to use the two remaining ones: SOLUTION and ANGER.
- In a TPM session, the primary task set before the mentoring facilitator is to determine where the Mentee is on the MAP and to ask the specific questions assigned to each MAP location.
- There is nothing that the Mentor knows about TPM that is not freely available to the Mentee as well. Everyone is encouraged to take responsibility for his or her own journey.
- You will not find the model for the TPM Process in the Bible. However, it is based upon biblical principles, God's created order in the physical world (such as, how God designed our minds to work), and the faithfulness of God and His promises.

- **The intent of the ministry process is not to make bad feelings go away, or even that we come to experience the peace of Christ, though both of these are potential outcomes. The intent is to provide us a means by which we may intentionally cooperate with what God is doing as He persuades our hearts to believe the truth.**

NOTE: This “Essentials” book only provides a general overview of the basic concepts of the process and not a detailed “how to do it.” The expanded training is found in the companion book “The Process of TPM” and can be ordered in hardcopy or is also freely available in digital form online at [www.transformationprayer.org](http://www.transformationprayer.org). This chapter and those that follow that deal with the Process of TPM provide a condensed version of the expanded information found in the “Process of TPM” book. Reading this information may seem redundant of “The Process of TPM” (and it is), but it provides you with a broad sweeping overview of the process which will increase your comprehension as you work through the “The Process of TPM” book. There is nothing in this chapter that is not also addressed in the “The Process of TPM” book.

Therefore, please do not assume that you have all you need to administer a TPM based upon this book alone. It is vitally important that you learn the process well and implement it in the way it was intended. Also, this chapter is presented (for the most part) in the second person tense speaking to the mentee which includes all of us.

### ***The Process: All on one page***

**T**he third “P” in TPM is the *Process*. TPM Process is the protocol we follow in a ministry session and is in itself quite simple, and for the most part, easy to apply once it is understood. The entire ministry process is contained on one page that you can hold in your lap during the session. We call this one-page format the MAP. This MAP is only designed to show you where you are at any given moment in a session, but not where you might need to go. It is like unto a GPS (Global Positioning System) in that it shows your location and tracks your movement as you progress through the session, but unlike a navigational tool, it is NOT telling you where to go.

Based upon the reports of literally thousands of people using the TPM Process around the world, the process appears to be very effective when applied correctly, especially after some experience. If, however, a Mentor decides to change or simplify the process, it should no longer be called TPM. The TPM Process is not intended to be a menu from which you feel you may pick and choose; rather, it is a prescribed protocol and must be followed exactly as it is taught. If you are not doing the TPM Process exactly as prescribed, we ask you to make that known to those with whom you minister and call what you are doing by a different name.

The Process itself is partially based upon the way God designed our minds to work, and can be explained within the basic principles of neuroscience. Successful sessions require the person’s freedom

of choice along with his willingness to find, address, and take ownership of his lie-based beliefs. The process is compared to a MAP that helps you to know where you ARE. It is not a typical map that shows you where you are going, nor does it tell you where you NEED to go. Knowing where you are on the TPM MAP will help you be able to know what question needs to be asked and responded to. The questions are not asked to move you in a direction, but rather are reflective of where you are at any given moment.

The TPM Process is a consistent and predictable system that can be easily explained and understood. When we engage in the TPM Process, we are not asking God to do something that He has not already been doing. Rather, the TPM Process allows us to participate with God, appropriating His finished work on a very personal level.

### ***The Seven Locations (boxes) on the TPM MAP***

The TPM MAP has seven locations where you may find yourself during a ministry session. Think of it as a MAP of an island. You may find yourself anywhere on the island, but departure is impossible. We refer to the seven locations as “boxes.” The seven boxes are divided into five primary “boxes” or locations, and two secondary ones. The five primary boxes are located on the left side of the “island” and the other two on the right. Each “box” has its own questions. These questions are designed with specific purposes and are to be asked only in the box to which they belong. The MAP is not giving direction and never tells you where to go next, but only where you are. The Mentor is never following the MAP, he or she should be following the Mentee.

### ***Five Primary Locations***

The five primary locations on the left side of the MAP are EMOTION, MEMORY, BELIEF, TRUTH, and TRANSFORMATION. However, if the session stops moving forward for any reason, then you (the mentee/one who is being prayed with) have probably moved over into either the ANGER Box or the SOLUTION Box.

Most sessions follow a predictable path through the initial five locations (when there is no hesitancy or resistance to moving forward to identify heart-belief). In ministry sessions where resistance or hesitancy to move forward is present, you will inevitably have moved to either the SOLUTION Box or ANGER Box. This hesitancy or resistance to move forward is made evident by any behavior that causes the session to stall out such as when the emotion goes away, no memory comes to mind or when anger shows up.

You might move to the SOLUTION or ANGER locations at any juncture during the ministry session. In fact, it is not uncommon to spend the entire ministry session working in and through these two boxes and never make it to the MEMORY Box. When this is the case all is still well. As each lie that is identified in these two boxes is replaced with the truth, a measure of freedom to move forward is brought forth. The lie-based beliefs discovered and replaced in these two boxes will make it possible for you to discover the heart-beliefs that are typically identified while in the MEMORY Box.

The only reason that a ministry session ever stops moving forward is because of something you the Mentee believes about moving forward. You never need anyone to rescue you from anything. You are not a victim of anything when sitting in the ministry room applying the TPM Process. If you ever feel stuck, shut down, or unable to move forward, it will always be because of your own belief. The SOLUTION and/or ANGER Box questions can help when this occurs.

As the Mentor is following the Mentee throughout the process, all he needs to know is where the Mentee is on the “Map” or which “box” he is in, so he can know which questions need to be asked. If the Mentor knows in which “box” the Mentee is located; they will know exactly what question to ask. Take a few minutes to look at the picture of the MAP provided here and on the back cover of this book. You can also go to the TPM website and print out a full color map.

### ***Properly using the MAP***

Unlike a typical map that is designed to give you directions, the TPM MAP never directs you; instead, it shows you where you are in the process. The questions are not asked in an attempt to manipulate you to move in any direction; rather, the questions are asked in response to what you have reported, thereby indicating where you are on the MAP. The Mentor should always be following you, and the questions being asked should reflect this. If the Mentor starts coming up with his or her own questions, attempting to move you in a particular direction, or is adding or taking away from the protocol, then it can be assumed that he or she probably does not understand the process. You can be sure that they are not doing TPM as it is taught and understood.

This is one reason why it is vitally important that you (the Mentee) take responsibility for your own journey and learn the TPM Process well for yourself. There is nothing that the Mentor knows about TPM that you cannot know for yourself. Learn the purpose of each question so you will know why it is being asked when it is asked. If it ever feels like the questions are redundant or confusing, then you may not yet understand their purpose.

In a TPM session the primary task set before the mentoring facilitator is to determine where you are on the MAP and ask the specific questions assigned to each location. Since the ministry process is very systematic and predictable, it is easy to determine if a Mentor is following TPM protocol or doing something else (that is, if you know what should be happening). If you are being prayed with by a Mentor who says that they are doing TPM and yet they are not staying on the “MAP,” it is important that you call their attention to this by stating that you desire for them to use genuine TPM and not a variation thereof.

Again, this is why it is vitally important that you as the Mentee are well equipped with an understanding of the Purpose, Principles and Process of TPM. There is nothing that the Mentor knows about TPM that is not freely available to you as well. Take responsibility for your own journey.

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**IN A TPM SESSION THE PRIMARY TASK SET BEFORE THE MENTORING  
FACILITATOR IS TO DETERMINE WHERE YOU ARE ON THE “MAP” AND ASK THE  
SPECIFIC QUESTIONS ASSIGNED TO EACH LOCATION.**

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### ***Can God be manipulated?***

Some people react negatively to following any “system,” believing that doing so puts God in a box in an attempt to manipulate Him. Undoubtedly, we recognize that God cannot be contained by anyone’s system, and certainly cannot be manipulated by anyone. God is not limited to any system of ministry, but it does appear that He is using TPM to bring freedom to thousands around the world. The TPM Process is reportedly being successfully used in various cultures, religious denominations, and social settings worldwide. The Process remains the same regardless of its setting. There is no difference in the TPM Process whether it is being used in Austria, China, Africa, New Zealand, Australia, Costa Rica, France, Sweden, Russia, or the United States. Genuine TPM is based upon a set of consistent principles and application that follow a specified protocol.

### ***The ministry process is predictable in part because it is based upon how God has created our minds to work.***

The TPM Process is based upon the predictable way God has designed our minds to work. When we work in harmony with His creation, we experience predictable outcomes because His Kingdom principles are consistent. Therefore, TPM “works” because it is based upon a divine order of things. The process itself is not any more “spiritual” than when the doctor checks your reflexes by thumping your knee. It is part of God’s design; thus, it is an observable and explicable process. It is not mysterious or “spiritual” in and of itself any more than any other mental or bodily process.

What is spiritual and miraculous is the mind renewal and transformation that takes place when the Spirit grants His truth in the midst of His created process, mind renewal and transformation takes place. This aspect of TPM can only be accomplished by the Spirit. We can make the decision to move to the proper position to receive His truth but, unless the Spirit grants it, mind renewal will not occur. Mind renewal and transformation are solely a work of the Holy Spirit.

When we apply the TPM Process, we are intentionally cooperating with what God is doing while using a ministry process that is based upon His created order of things, and we are depending totally upon the Spirit to grant His truth.

The TPM Process does not operate separately from the Holy Spirit, but rather it provides us with a way to cooperate with what He is actively doing. It acknowledges God as the creator of the process and invites His ongoing participation, in which He delivers the truth that renews minds and brings about genuine transformation in lives.

So we see that the TPM Process is not really spiritual in and of itself. It is made up of a compilation of questions designed to help the Mentee to identify the lies that he or she believes that are causing him or her to feel what they are feeling. The Mentee is making self-willed choices all along the way based upon what he or she believes. The questions are designed to remind the Mentee to stay connected to what they feel and to be aware of what comes to their mind. The questions are based upon and crafted around how God has designed the mind to work, and rests upon the faithfulness of God and His promises.

The intent of the ministry process is not to make bad feelings go away, or even that we come to experience the peace of Christ, though both of these are potential outcomes. The intent is to provide us a means by which we may intentionally cooperate with what God is doing as He persuades our hearts to believe the truth. When we know the truth in our hearts, the lie-based pain will subside and His peace will “*rule in (our) hearts*” (Col. 3:15). The TPM Process is basically a series of choices being made by the Mentee as he or she positions him or herself so they might receive the truth that Spirit desires to give them.

The TPM Process provides the framework for us to participate in this inner working of God’s Spirit. It might be said that TPM provides us a way to properly and humbly position ourselves before God and under His “*mighty hand*” (1 Pet. 5:6), so that He may “[*shine*] *in our hearts to give the light of the knowledge of the glory of God...*” convincing us of the truth and thereby purifying our belief (2 Cor. 4:6).

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**THE INTENT OF THE TPM PROCESS IS TO PROVIDE US A MEANS BY WHICH WE  
MAY INTENTIONALLY COOPERATE WITH WHAT GOD IS DOING AS HE PERSUADES  
OUR HEARTS TO BELIEVE THE TRUTH.**

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### *Summary*

Before we look at the ministry process in more detail, we will take a chapter to identify the roles of each person involved in the ministry process. Unless you are doing this ministry process on your own without the help of a mentor, there will typically be four persons involved in the ministry session. There is the “mentoring facilitator,” the “mentee” (the one being prayed with), a “prayer partner” (who is there to learn and observe as a Mentee in residence) and of course, “the Holy Spirit.”

The long-term goal is that TPM becomes a natural part of each person’s daily lifestyle and personal spiritual discipline, and that we each practice it as we go. However, in the beginning stages most people will need some help from a trusted mentoring facilitator to help them to navigate through their painful emotions before stepping out on their own.

## Essential Comprehension Questions

1. TPM defined: “The TPM Process provides a systematic and reliable means by which ALL members of the Body of Christ may intentionally and purposefully participate with God in the refining of their faith, thereby renewing their minds and bringing about effortless transformation in their belief and behavior.” In what ways does this definition of TPM go beyond helping the “emotionally wounded.”
2. What are the five primary Boxes in the TPM Process? What is the purpose of the SOLUTION Box and ANGER Box?
3. What is the primary task set before the Mentor in the TPM Process?

## Going Deeper!

1. Does the fact that the TPM Process is not a biblical concept, nor is it spiritual in and of itself, limit its effectiveness? If so, how? If the process is not based upon biblical concepts, what is it based upon?
2. Since the intent of the TPM Process is to provide us a means by which we may intentionally cooperate with what God is doing as He persuades our hearts to believe the truth, what is our primary responsibility in all of it?

# Chapter Fifteen

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## Roles: Who is doing what in the ministry session?

### **KEY CONCEPTS**

- The mentor's primary goal is that the Mentee grows in the knowledge and understanding of the TPM Purpose, Principles, and Process.
- Some unwary Mentors infuse their own thinking, questions, and directives into the session. This sometimes takes on the form of asking Jesus to do this or that, conducting spiritual warfare, speaking "prophetic" words for God to the person, breaking "vows and curses," "unlocking doors," "climbing ladders," "visiting the throne room" and other forms of guided imagery. The mentoring facilitator never needs to "help out" the Mentee by attempting to rescue him or her in any form or fashion; ever! There is nothing that is ever done in the ministry session that the Mentee cannot do for him or herself once he or she learns the process.
- None of this is needed nor should it ever be practiced in a genuine TPM session.
- When the Mentee knows and understands the TPM Process, the session will flow smoothly even if the Mentor loses his or her way.
- The primary goal of a TPM Mentor is to produce a "disciple" who will grow in the knowledge and practice of TPM, thereby making it a life skill and personal spiritual discipline.
- If the Mentor does anything to move the session in any direction he may think it should go, he is no longer doing pure TPM.
- Finding lost memory is not a task of TPM. We will remember all we need to remember when we choose to do so. We will choose to remember when what we believe about remembering—our lie-based belief—is replaced with the Lord's perspective.

- **Everything that occurs in the session, up to the point where the Holy Spirit grants His truth to the person, is accomplished solely by the Mentee making free will choices.**

### ***The Role of the Mentoring Facilitator***

**T**he primary role of the Mentor is to equip the Mentee with the *Purpose, Principles, and Process* of TPM. And in a TPM session, while the Mentee is applying the Process, the Mentor can help by following along using the Map and asking appropriate questions at the appropriate times.

However, mentor's role does not include giving advice, telling the person the truth, guiding, directing, analyzing, or diagnosing. The Mentor never provides an opinion about what he or she thinks is happening, never interprets anything that occurs, never suggests memory content, and never points the person in any direction at any time. The truth is, the Mentor does not have a clue about where the person is going, and therefore should only be following. The Mentor may, however, have a better understanding of the "Three P's of TPM" and should share what he has learned with the Mentee concerning this.

Remember, the Mentor is not simply learning a skill that is to be used to minister to others. Rather, he is becoming more and more knowledgeable and equipped for his journey with the Lord and is hopefully sharing those skills and understanding with others so that they can benefit as well. TPM practices the words of the Apostle Paul who admonished Timothy his disciple by saying, "*The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.*" (2 Tim. 2:2)

With this being said, the Mentor will refrain from influencing the Mentee in direction or in instilling the truth. He will continually instruct the Mentee in the specifics of the *TPM Purpose, Principles* and *Process* in order to equip the Mentee in his personal journey with his Heavenly Father. Fundamentally, the mentor's primary goal is that the Mentee gains a firmer grasp of TPM's *Purpose*, a more thorough understanding the *Principles* that support it, and an increased familiarity with applying the *Process*. The outcome of the session is in the Lord's hands. The mentor's aim is to equip the one seeking ministry with the "tools" necessary to self-administer so that the person might not remain solely dependent upon the Mentor in order to take advantage of the daily opportunities to gain more truth and find freedom.

### ***Making TPM a Lifestyle***

It is more important that the Mentee grows in their understanding of the *Purpose, Principles, and Process* of TPM than it is that they find freedom from a few lies during a ministry session. Finding freedom from a lie in the session is “giving the person a fish,” whereas, teaching them the TPM *Purpose, Principles and Process* “teaches them how to catch their own.” Initially the Mentor will invest a great deal of his time teaching and equipping the Mentee to make TPM a lifestyle practice.

We are not saying that Bible teaching, Christian counseling, or any other ministry one might do is not important. Without question, those are of vital importance and complementary to what the Mentee should be learning about TPM. *These things are simply not needed in the ministry context of the TPM Process.* When the ministry session is concluded, the person who has been in the Mentee position may also benefit from good Bible teaching, discipleship, and counseling. It is not a question of one method over the other, but is, rather, a matter of context and timing. Biblical counseling and instruction have their place in the whole realm of caring for people, but not in the context of a TPM session.

It should go without saying that equipping the Mentee with the knowledge about TPM precludes many unnecessary troubles. When the Mentee knows and understands the TPM Process, the session will flow much more smoothly even if the Mentor loses his or her way. *The truth is, you can accomplish a great deal more with a well-equipped Mentee and an ill-equipped mentoring facilitator than you can with an ill-equipped Mentee and a well-equipped mentoring facilitator.* Train the Mentee well!

Nevertheless, until the Mentee is well-equipped himself in the purpose, principles, and process, he remains dependent upon the Mentor to aid him in the journey. This is, of course, especially true for the early sessions.

During this season of the journey, the mentor’s functional role—apart from ongoing teaching and orientation—is to ask the right question at the right time. As the Mentor follows the progress—which Box the Mentee is in, and where the Mentee is on the “MAP”—the Mentor will know exactly which questions to ask. There should be no guesswork involved.

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**WHEN THE MENTEE KNOWS AND UNDERSTANDS THE TPM PROCESS, THE SESSION WILL FLOW MUCH MORE SMOOTHLY EVEN IF THE MENTOR LOSES HIS OR HER WAY. YOU CAN ACCOMPLISH A GREAT DEAL MORE WITH A WELL-EQUIPPED MENTEE AND AN ILL-EQUIPPED MENTORING FACILITATOR THAN YOU CAN WITH AN ILL-EQUIPPED MENTEE AND A WELL-EQUIPPED MENTORING FACILITATOR.**

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***Training is a part of every ministry session.***

The Mentee must come to accept responsibility for their journey and take initiative in learning TPM training material that is freely available. A person serving the role of “mentor” should never feel the need to devise any teaching to supplement the process. The entire TPM training is freely available online to both the Mentor and the Mentee; and the Mentor should always encourage the Mentee to do his or her own study as well. Both individuals should be continually growing in their understanding of the “Three P’s of TPM.”

Unless the Mentee is experiencing an emotional meltdown at the beginning of the ministry session, the Mentor should take time before each session to discuss some of the basic principles and concepts of TPM as applicable for the person’s place in his journey. The Mentor should also be prepared to discuss any issues or questions the person might have about what they have learned between sessions.

One of the first things that the new person needs to discover is that the primary goal set before them is NOT finding freedom from their current emotional pain, but rather, learning all they can about the *Purpose, Principles, and Process* of TPM. Again, it is more important that they become equipped for life than it is to deal with a lie or two in the ministry session. Becoming equipped to take advantage of all the daily opportunities for mind renewal that God will afford them far exceeds the benefit of finding a little freedom in the moment, helped by the mentor. If they only view their TPM session as a means for reducing their emotional pain, then they will probably not seek ministry unless their pain becomes intolerable or unmanageable, thereby, forfeiting the vast majority of potential benefit of applying TPM.

The Mentor should continually remind the Mentee that *the “purpose” of TPM is not to manage or even overcome emotional pain. The purpose is to join God in a life-long journey of coming into the “knowledge of the truth”* (1 Tim. 2:4).

Part of applying TPM as a lifestyle of learning to become aware of and to identify our daily lie-based

triggers. When we do this, we can then choose to position ourselves “*under the mighty hand of God*” (1 Pet. 5:6) so that we might receive the truth that the Spirit desires to give us.

Typically, people come for traditional counseling or prayer ministry simply because they feel “bad” and want “the bad” to go away. One task of the Mentor is to help the Mentee to view their pain as a warning system that lets them know when something is wrong. When the Mentee’s emotional pain is viewed as a positive part of the mind renewal experience, it will cease to be the enemy and can become a trusted friend, pointing out where they need to focus their attention.

It is common for people to be slow to take personal responsibility for their journey. They typically prefer to be catered-to and “rescued” from their troubles. Because this is the case, the Mentor should not be surprised if some people are not too motivated to learn the TPM principles and process. Nevertheless, as the Mentor are encouraged to hold the course, require the Mentee’s participation in this journey, and refuse to “carry” them. Encourage them to read and study the TPM training that is freely available to them. The only real reason for why they do not access the training is that they simply choose not to do so.

### ***I didn’t Have time!***

A common excuse made by some Mentees for not doing their assignment is “I didn’t have time.” This, however, is rarely the truth. People have time to watch TV, walk their dog, and or engage in all sorts of other activities. This is not to say that those activities do not have merit or value; for each of us has a long list of responsibilities and commitments that we must wisely handle. The issue has to do with priorities. The Mentor will likely have to lovingly remind his Mentee that this is his or her journey. Becoming equipped for the journey is a necessity, not merely an option.

It is not uncommon for some people to look to others to rescue them from their difficulties. However, in TPM there are no victims needing to be rescued. This can even be said for those who have genuinely been victimized in the past. In a ministry session, the person must take personal responsibility for what they feel and for the beliefs they hold, even though they were being victimized when they came to believe what they still believe.

*If a person’s is being victimized in their present situation, the TPM session is not the place to address that pressing situation. Always follow the legal requirements concerning the abuse of children or the elderly anytime such abuse is reported and take proper legal action.*

### ***Taking Responsibility***

Some Mentors feel pressure to ensure that the person find some measure of release from emotional pain during a TPM session. However, any amount of anxiousness, stress, or concern that the Mentor may feel is due to his own lie-based thinking that is being triggered; it is not motivated by the truth. If the Mentor fails to take responsibility for his or her own lie-based emotions that are triggered during a ministry session, it can have detrimental impact on how the ministry session goes. It can result in long, laborious sessions, misuse of the questions, and guiding and directing. For example, if the Mentor feels pressure, anxious or driven to make sure the person comes to a place of peace, this should be addressed in his or her own personal ministry session so that they are not driven by their own lie-based pain in this area. Too often the Mentor can be more invested in the person's freedom than the person himself. When this is the case, there is something not right.

### ***Asking the Right Question at the Right Time***

Since the Mentor is following and not leading, his or her questions should never “get in the way” of the mentee's progress. As long as the Mentor is following, he cannot get in the way. *If the Mentor does anything to move the session in any direction he thinks it should go, he is no longer doing pure TPM.*

The only questions that ever need to be asked by the Mentor are the ones assigned to each specific box in the TPM Process. A Mentor who does not have full understanding of the process may find themselves in a position where they feel the need to devise questions for the mentee. This is unfortunate and entirely avoidable. This could include asking the person to envision anything such as looking for Jesus, remembering a “happy place” where he experienced Jesus before, or asking Jesus to do something such as, take them to a memory. None of these things are a part of TPM and have proven to be unnecessary when following the process as it is taught. Any ministry model that has the facilitator moving the person in any direction, having the Mentee to envision something, do something, etc. is not TPM.

There is never any reason or need to ever have the Mentee to do anything other than choose to focus on what they are feeling. They never need to try to remember something, try to go somewhere, cast something out, break something, renounce anything, use their imagination to envision being somewhere (with Jesus, in the throne room, climbing ladders, knocking down walls or opening doors, etc.). All of these things are forms of guided imagery, impossible to verify, and open the person up to being deceived. The goal of every session is that the Mentee identifies his or her lie-based thinking and receive the Lord's perspective. Guided imagery, confronting demons in spiritual warfare, breaking curses and vows are not needed in doing this.

This can get especially problematic when the Mentor or the Mentee lacks an understanding of the purpose of the questions that are included on the TPM Map. This leads to the Mentee being confused by it and the Mentor lacking the sufficient understanding to explain its inclusion or use in the TPM Process. Usually, this ends in the Mentor skipping steps or creating a misguided question on the fly. Again, this is unnecessary, risky, and easily avoidable.

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**IF THE MENTOR EVER DOES ANYTHING TO MOVE THE SESSION IN ANY DIRECTION HE THINKS IT SHOULD GO, HE IS NO LONGER DOING PURE TPM.**

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***Asking Jesus to take a person to a memory is never the right thing to do.***

In the earlier years of the TPM training, we used to ask the Lord to take people to the memory that was the “source and origin” of their pain. Today, we see this as a major violation of several basic TPM principles. A person’s free will and the choices he makes are the primary elements that explain all that happens in a ministry session. Because this is so, a Mentor should never ask the Lord to do something for the person other than provide truth at the appropriate time during the session. The person is where he is because of his own belief and choice. He will move forward when he chooses to do so. He will do so when what he believes is the truth. Trying to get Jesus to move the person in any direction (like taking them to a memory) is asking the Lord to violate the person’s will. Later, we will look carefully at the role of the Spirit in the TPM session. The Spirit has a very important role to play, but it is not to lead people to where they are choosing not to go, reveal memory content, take them to memories, knock down barriers, dispel demons, or other such things. The Holy Spirit is the persuader of the truth. And He will grant His truth when the person is positioned to receive it.

None of us need the Spirit to take us anywhere during a ministry session. The only reason that we cannot remember something is either because: 1) it is impossible to remember and therefore is not needed information, or, 2) we are choosing not to remember it because of what we believe.

We will remember all we need to remember when we choose to do so. We will choose to remember when what we believe about remembering—our lie-based belief—is replaced with the Lord’s perspective. For example, if we believe that we will be overwhelmed by remembering something, it may be difficult for us to remember at all. Beliefs such as “I will be overwhelmed if I remember,” “I might die if I let that memory come to mind,” or “Remembering will be too much to bear,” will create a barrier that may keep the memory from coming to mind. If, however, the Lord reveals His perspective that dispels our lie-based reason for not remembering, we may then be willing to remember.

God is more concerned with the lie-based reason for why we choose not to remember than He is the fact that we are not remembering. He desires that we identify this lie-based belief and position ourselves to receive the truth. He is more interested in persuading us of the truth than He is in dragging us somewhere we do not choose to go.

In addition to this, the Mentor never needs to “help out” by: confronting demons; breaking “curses;” speaking on behalf of God; sharing personal insights, opinions, or words of knowledge; or attempting to rescue the person in any form or fashion. Mentors are most prone to attempt to “rescue” the person when they do not know what else to do. And although they may not know what to do, they typically do something anyway. This is not good.

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**THE MENTOR NEVER NEEDS TO “HELP OUT” BY: CONFRONTING DEMONS;  
BREAKING “CURSES;” SPEAKING ON BEHALF OF GOD; SHARING PERSONAL  
INSIGHTS, OPINIONS, OR WORDS OF KNOWLEDGE; OR ATTEMPTING TO RESCUE  
THE PERSON IN ANY FORM OR FASHION.**

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***There is no place for an “us and them” mentality in TPM.***

What is the only real difference between the one who is being prayed with and the one facilitating the session? Is the mentoring facilitator not in need of the same ministry? Is the one being prayed with somehow damaged in some manner that is not common to us all to some degree? It is important to understand that the only difference between the two may be that the Mentor has knowledge and experience in TPM, and the one being prayed with may not.

Nothing the Mentor is doing is a mystery. There is no hidden knowledge, special gifting, nor anything that the Mentee needs to apply himself to learning TPM. Some people might be more skillful than others in the application of ministry principles, but all can grow in some measure of knowledge and understanding. Therefore, the primary role of a Mentor is to teach those who seek help— fellow sojourners—how to develop the knowledge and skill needed to be able to apply TPM to their daily lives.

When the person leaves the ministry session, he may not make it to his car before he is triggered again. If he does not understand the principles of TPM, he might assume that what happened in the ministry session was not genuine or lasting, as he still feels bad. However, if the Mentee understands the principles, he will know that the test for transformation is not how he feels, but rather that the lie he believed no longer feels true, and therefore he will be hopeful. The principles not only benefit him in the session, but will continue to do so for the rest of his life.

### ***Mentor and Mentee Working in Tandem***

So we see that there is nothing that the Mentor does during a TPM session that the Mentee cannot learn to do on his own, at least to some measure. The Mentor does not possess a special spiritual gift or authority; only more knowledge and experience. The Mentor follows a prescribed protocol based upon how God created and designed the mind to work; the Mentee can learn to do the same.

God's gifts are primarily for the equipping of the Body of Christ for service. We are called to serve one another, equip one another for service, and encourage and bless one another (Eph. 4:11–12). The TPM relationship provides one of the ways through which this may occur.

As we move away from the facilitator/recipient model toward the mentor/Mentee relationship, we expect to see many more long-term results. We no longer want TPM to be viewed as an appendage of the Church as a ministry for “troubled people” but rather as a life skill that ALL members of the Body of Christ can use to directly cooperate with what God is doing in each of their lives.

As the Mentee grows in knowledge and understanding of the TPM Process and Principles, the ministry session should flow smoothly and achieve its purpose. This is because when the Mentee understands the principles and process, and the reason why each question is being asked, he will be able to anticipate the direction of the session. If the Mentee does not know the process, he has little choice but to “follow” the facilitator blindly. This is not what we want to see happen.

Remember, the Mentee is in the “*driver's seat*.” It is his journey. And the more familiar he is with his responsibilities, the more efficient the session will be. Treat each session as an opportunity for the Mentee to practice applying the TPM Process under the supervision of another person who is more experienced in TPM. The goal should be for the Mentee to improve his understanding and application of TPM. We want the Mentor and Mentee to learn to work in tandem as they journey together toward the freedom that God has in store for him.

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**TPM IS A LIFE SKILL THAT ALL MEMBERS OF THE BODY OF CHRIST CAN USE,  
TO DIRECTLY COOPERATE WITH WHAT GOD IS DOING IN EACH OF THEIR LIVES.**

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### ***Every ministry session a teaching moment.***

If you are a Mentor of TPM, you are encouraged to invest at least 20–25 percent of each session in orientation and training of the mentee. You may want to begin the session reviewing the process, questions, and general principles, and then do the session. Following the session, return to training,

and use what occurred in the session to identify which aspect of the process and training you need to emphasize further. Encourage the Mentee to read the TPM training material that is freely available online. Assign them specific areas to study, and then review this with them when they return for additional sessions.

In the beginning, as you the Mentor are working through the process, you should stop as needed and go over any of the TPM principles as needed to explain what is happening, and why you are asking specific questions. It is always a good idea to explain the purpose of some of the questions before asking them. For example, before asking the second EMOTION Box question, “What comes to your mind as you are focused upon what you are feeling?” as Mentor you might say something like,

*“Before I ask you this next question, please know that I am not asking you to go look for or try to find a memory. The purpose of the question is to see if there is anything going on that might hinder you from remembering something. All I am asking you to do is to focus on what you are feeling and see what comes to your mind.”*

It is safe to say that you are never asking the Mentee to *do* anything anywhere along the way other than focus on what they are feeling. You are not asking them to remember anything, let go of anything, knock something down or renounce anything. To the degree that the person understands this and works in tandem with you, the session will move more smoothly and be more successful.

If all that occurs in each session is replacing a lie with the truth and the Mentee does not grow in knowledge and understanding, freedom and peace may follow, but the person will not make TPM a lifestyle or learn to re-frame his difficulties as opportunities for refinement and renewal. Being a spiritual Mentor is really nothing new. This is what we are all called to do as members of the Body of Christ:

*“for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ” (Eph. 4:12–13).*

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**TREAT EACH SESSION AS AN OPPORTUNITY FOR THE MENTEE TO PRACTICE  
APPLYING THE TPM PROCESS UNDER THE SUPERVISION OF ANOTHER PERSON  
WHO IS MORE EXPERIENCED IN TPM. THE GOAL SHOULD BE FOR THE  
MENTEE TO IMPROVE HIS UNDERSTANDING AND APPLICATION OF TPM.**

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### ***The Role of the Mentee in the TPM Process***

As we have seen, in a TPM session we do not have a “doctor/patient” or “counselor/counselee” relationship, but rather one more like that of a “trainer and trainee” weight training in the local gym. If you are the one being prayed with, then you are the mentee lifting the weights. You are not “receiving” ministry, but rather you are the one doing it. Therefore, it would be inaccurate to call you the ministry recipient since you are not being acted upon or getting anything from the ministry facilitator. Your mentor is offering instructional support, but you are doing all of the heavy lifting.

### ***No Leading or Directing or Guided Imagery in TPM***

This relationship between Mentor and Mentee in TPM sets this ministry model apart from many other ministry models. In other approaches, it is common to find the ministry facilitator leading the ministry “recipient” through a series of renunciations, the confessing sins, renouncing past involvements in questionable behaviors, breaking vows and curses, tearing down assume strongholds, doing spiritual warfare, and more. Sometimes these other approaches engage in various forms of guided imagery by having the person imagine such things as; standing before the cross, looking into the empty tomb, unlocking doors, climbing ladders and walls and breaking down fortitudes, coming into throne rooms and even pretending to enter into the “Holy of Holies.” Sometimes they encourage the recipient to imagine other times where they may have encountered Jesus, or go to a “happy place” with Jesus in their minds. None of these forms of guided imagery should ever be found in a true TPM session since they are not needed and put the person at serious risk of being deceived.

The TPM Mentor should never ask the Mentee to do anything (other than possibly encourage him to focus on what he is feeling). He is not sending the Mentee to look for anything, start or stop doing anything, use his imagination to create a make believe world to think about. Other than asking the assigned questions or explaining some aspect of the 3 P’s of TPM, the Mentor is doing nothing. Again, the Mentee is the one doing the heavy lifting, while the Mentor is helping him learn how to lift. In reality, both Mentee and the Mentor are on mind renewing journeys with God.

When we do ministry with ourselves, we are fulfilling all roles—other than granting ourselves the truth. Nevertheless, the person who is being prayed with is still the one that is doing everything. You only need the Mentor to the degree that you lack knowledge and understanding. There is, of course, value in the Mentor being present to provide prayerful support and encouragement, but once you understand the process, the mentor’s participation will be less and less needed.

Initially you will likely need some help with the questions and the overall process, but nonetheless, you are still the one who focuses on what you are feeling, allows association to occur, and remembers what needs to be remembered. Eventually, you will let go of self-made solutions, identify your heart-belief and offer it up to the Lord. The only reason for the mentoring facilitator's presence is that you have not yet mastered the process yourself. As you gain more knowledge and experience, and if the Mentor has done his job well, then you should be increasingly able to practice the process yourself. With this being said, there is nothing wrong with having a Mentor with you in every session. We are members of the Body of Christ and sharing in this fashion is a wonderful way of experiencing this body life in Christ together.

### ***The Basic Actions of the Mentee***

As the mentee, there are some basic conditions that need to be met in order for you to learn how to have a successful TPM session. Some of these will not be necessary for every session; for example, dealing with anger may not be present in every session. However, every TPM session is basically the same in form, since each one is based upon the same principles and process, making it easily followed and taught.

These basic things are your responsibility, not that of the Mentor, nor even the Holy Spirit. The Mentor's role is simply to follow you and ask helpful questions (based upon where you are in the session) that allow you to make free-will choices. The Holy Spirit's role is to grant truth when the necessary conditions have been met. Essentially, you are the one who will be applying the Process of TPM. You will be taking all of the necessary steps; such as:

Choosing to connect with your presenting emotion (to feel what you are feeling).

Choosing to focus on what you are feeling, while knowing that your mind is designed by God to associate you to a related memory. (You do not need to try to remember or look for a memory. The mentoring facilitator will need to take as much time as needed to teach you about mental association and how it works.

- *Reporting whatever comes to your mind even if it seems insignificant or unrelated.*
- *Using your memory to help you identify how and why you came to believe the lies that you currently believe to be true. You should also use the memory to help you to identify the specific heart-belief that is causing you to feel what you feel.*
- *Choosing to hold your belief up to the Lord in order to receive God's truth.*

- *Testing for transformation by determining if the lie still feels true.*
- *Reporting any feelings of anger that might surface anywhere along the way.*
- *Identifying and acknowledging when a solution has been engaged.*

Doing these actions is not attempting to force God into a formula. As we know, God cannot be manipulated by anyone. These elements merely help us to align ourselves with what God is already doing in renewing our minds. The TPM Process helps us to fulfill the conditions required of us in order for God to do what He has promised to do. He wants to grant us the truth, but there are conditions to be met in order to be in the proper place to receive it.

Everything that occurs in the session, up to the point where the Holy Spirit grants His truth to you, is accomplished solely by your free will choices. A Mentee chooses to feel, remember, uncover what he has hidden, let go of his defenses and solutions, and offers his lie-based belief to the Lord.

Again, remember that the Spirit will not tell you where to go, take you to any memory, or reveal anything that is hidden. Anything that may be hidden was hidden away by the one sitting in the ministry chair and no one else. There are no locked doors standing in the way for which the person does not hold the key. There is no memory that the person needs to be taken to, since he already knows exactly where he needs to go at some mental level. He merely needs to determine what he believes that is causing him to hesitate or resist remembering. It really is all about the person's belief and choice.

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**EVERYTHING THAT OCCURS IN THE SESSION, UP TO THE POINT WHERE THE HOLY SPIRIT GRANTS HIS TRUTH TO THE PERSON, IS ACCOMPLISHED SOLELY BY THE MENTEE MAKING FREE WILL CHOICES. THE MENTEE CHOOSES TO FEEL, REMEMBER, UNCOVER WHAT HE HAS HIDDEN, LET GO OF HIS DEFENSES AND SOLUTIONS, AND OFFERS HIS LIE-BASED BELIEF TO THE LORD.**

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So we see that the role of the Mentee in a ministry session is not one of a passive recipient, but rather one of a “disciple in training.” There is nothing the mentoring facilitator knows about TPM that the Mentee cannot learn for himself. To the degree that the Mentee grows in his own knowledge, understanding and skill in TPM, he will reap ever-increasing benefit from it. All of the responsibility for moving forward, where to turn, when to stop, and when to go, totally lies with the Mentee.

# **The Role of the Prayer Partner**

## ***An Intercessor and Mentee in Training***

The prayer partner is first an intercessor on behalf of the one being prayed with. He should be praying as he feels led and how he has been instructed by the ministry in which he is serving. This ministry model does not attempt to instruct the prayer partner how or what to pray since it will be done silently anyway. This training is not designed to instruct this person how to pray, so then, it is left up to each ministry team or church group to determine this for themselves. Nonetheless, having a third person in the room is important and one value is intercessory prayer.

While the prayer partner is praying, he also needs to watch and listen to what is happening in the session so that he may benefit from the training opportunity that is being provided. In TPM, it is understood that all members of the Body of Christ are on a journey with God as He refines their faith, renews their minds and transforms their lives. The prayer partner has an opportunity to become better equipped so that he might cooperate with what God is doing in his own life. Therefore, the prayer partner sitting in the ministry session is a student in residence or a Mentee in training, learning and growing in the knowledge that TPM training affords, learning the TPM *Purpose, Principles and Process* by listening and observing.

## ***A Witness***

The prayer partner also serves as a third-party witness to all that happens in the ministry session. We live in a world where it is unwise to blindly trust everyone. We cannot assume that all people coming for prayer are there with upright motives. It is wise to document what occurs in each session through the witness of the prayer partner who is on the Mentor's team.

The Mentor should never put himself in a position where it would be only his word against that of the person with whom he is praying. Should any problems arise, the Mentor should have team member present that can verify all that occurs in a ministry session. Having a witness present in the session provides some measure of protection against any misunderstandings and especially any false accusations that may occur. So then, there should always be at least three people in the room. This also resolves any issue that might arise because of a man praying with a woman, or vice versa. Every Mentor needs to exercise wisdom as he or she seeks to offer ministry. Even Jesus Himself did not trust others with whom He ministered, so then, how can we?

*“Many believed in His name, observing His signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man” (Jo. 2:23-25).*

## **The Holy Spirit’s Role in the TPM Process**

The role of the Holy Spirit is multifold. We will never fully know, this side of eternity, all that He does for and within the believer. However, in the ministry session three things appear to be obvious.

### ***The Holy Spirit will guide the Mentee into the truth.***

It is not the responsibility of the Mentor to give the Mentee the truth, even though it may be hard at times to refrain from doing so. People who have been operating as a counselor or teacher tend to have the greatest difficulty with this role transition. Even though we can communicate the truth to one another intellectually, mind-to-mind, only the Spirit can communicate the truth to our hearts.

The fact is, we cannot tell people the truth in such a way that the outcome will be transformation. We can educate others in the truth, but transformation is a work of the Holy Spirit. When a person believes a lie with his heart, no one, including the Mentee himself, can talk him out of it. No matter how hard you may try, you cannot convince a person of the truth if they believe a lie in their heart. This is a work that only the Holy Spirit is ordained to do.

Jesus said it this way, *“When He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come”* (John 16:13).

The Apostle Paul described the working of the Spirit where he said,

*“. . . the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so, the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words”* (1 Cor. 2:10–13).

There are some things we simply cannot know apart from the Spirit making it known within our hearts. It is only because we have “the Spirit who is from God” communicating the truth to our hearts that “we may know the things freely given to us by God” (1 Cor. 2:12). Intellectual-belief provided by a well-meaning teachers and pastors cannot convince us of the truth we need when we hold a lie in our hearts. Only the Spirit can do this.

The best that a teacher, preacher or counselor can offer is intellectual knowledge of the truth. During a TPM session the Mentee does not need intellectual-belief; he needs heart truth. A counselor or Bible teacher may provide the “facts and figures” of the Bible to a person, but only the Holy Spirit can speak to the heart of man.

In these moments, where the Holy Spirit provides His truth, He is not bringing new revelation to the mentee. The Holy Spirit is rather providing His illumination or understanding of the truth He has already given in His written Word. It is a rare occurrence where a Mentee reports receiving a truth from the Spirit that he did not already intellectually know and believe. However, truth believed with the mind can make one smarter, but intellectual-belief provides no guarantee for transformation. When the truth, given by the Spirit, is believed in the heart, transformation always follows.

Even though the Spirit is guiding the Mentee into the truth, He is not guiding the Mentee to a memory or revealing anything hidden. The Mentee holds every key to unlock every door and knows where he needs to go. He will unlock what is hidden and move to where he needs to go when he chooses to do so. He will make these choices when he knows the truth. The Spirit will provide truth when the Mentee has chosen to position himself to receive it. The Spirit is involved throughout the TPM Process, but everything that occurs in the session —other than when He reveals the truth— is a direct outcome of the person making free willed choices.

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**NO MATTER HOW HARD YOU MAY TRY, YOU CANNOT CONVINCE A PERSON OF  
THE TRUTH IF THEY BELIEVE A LIE IN THEIR HEART. THIS IS A WORK THAT  
ONLY THE HOLY SPIRIT IS ORDAINED TO DO.**

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### ***The Spirit encourages us.***

During ministry sessions the Holy Spirit may gently urge the person to move forward, press in, or continue on. The Spirit may also bring him a sense of assurance and hope. The Spirit will not tell the person where he needs to go, but He may encourage him to keep moving in the direction that he already knows he should be moving.

The Holy Spirit does not lead us anywhere in the session, but He accompanies us into all places we go. As hard as it may be to believe, we each know exactly where we need to go in a ministry session, even before the session begins. Nothing is hidden from us that we ourselves have not hidden. This is true, even when we are not consciously aware of it. Nothing is hindering us from the truth, other than our own belief and choice. Later we will discover a TPM principle that we refer to as the “Belief and Choice” principle. This principle basically states that we will remember what we need to remember when we choose to remember it. And when a lie-based belief that runs contrary to remembering is replaced with the Lord’s truth, we will choose to remember.

***The Spirit motivates us into the direction of freedom.***

People move forward when they make the choice to do so, and this happens as their beliefs allow them. Though the Holy Spirit does not force the person to do anything at any point along the way, He influences the person in other ways.

For instance, God does not forcibly make people come for TPM, yet He can orchestrate events in their life in ways that motivate them in that direction. He does not hold them in their chair during the session, but He can give grace to stay there. He does not make them feel their negative emotions, but He created them with the capacity to feel. He does not make them remember anything, but He did create memory and the process of association. He doesn’t take them to memories, but because He created the natural process of association, they are capable of remembering all that is needed when they are ready to do so.

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**NOTHING IS HINDERING US FROM THE TRUTH OTHER THAN OUR OWN BELIEF AND CHOICE. WE WILL REMEMBER WHAT WE NEED TO REMEMBER WHEN WE CHOOSE TO REMEMBER. IT IS WHEN THE BELIEF THAT RUNS CONTRARY TO REMEMBERING IS REPLACED WITH THE LORD’S TRUTH THAT WE WILL CHOOSE TO REMEMBER.**

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Everything that happens in the ministry session is accomplished through the mentee’s decisions, which are made possible through the support of, but not the dictate or even direction of, the Holy Spirit. During a TPM session, the Holy Spirit is available to be the mentee’s strength and power, but He is not telling him what to do, or directing him where to go. This is because He doesn’t need to do so. Every person lands right where he needs to, when he chooses to do so. Everyone knows exactly where they have “hidden their keys.”

The Mentee is always operating on free will, following their own emotion to the beliefs on which they operate daily. He or she never needs to be rescued from anything other than the lies that they believe, and the Lord will do this when the Mentee is in the position to receive the truth. Although the Holy Spirit is present throughout the session, offering strength and power to do what is needed, He allows the process to proceed as He has created our minds and our free will to function. And then, at the right moment, He graciously provides the truth that brings about mind renewal and transformation.

***The same Spirit who was present in the early years of TPM is present today.***

Today, the basic principles of TPM are much the same as they were in the early years, but the application of the ministry process has been refined and simplified. Ministry facilitators, now referred to as Mentors, are currently reporting a much higher success rate as they embrace and practice the new revisions. What was described as being “dependent” upon the Spirit in the early years of TPM was simply indicative of a lack of understanding regarding the natural process that we now recognize and apply.

Because some Mentors lacked adequate training in the TPM Process, they did not understand the role of the Spirit in a ministry session, or how to cooperate with Him. They found themselves perplexed in some ministry sessions, not knowing what to do. At those times they explained their actions by saying they were depending on the Spirit’s direction and then blindly “jumped off a cliff” while hoping for the best. Not knowing what to do, but just doing something anyway, is not the same as depending on the Spirit; it is more likely that the Mentor was simply operating in the dark without proper knowledge. Jumping off the cliff and trusting God has about the same outcome as jumping of the cliff and not trusting Him. The better course of action is to be trained in cliff climbing and learning how to properly use rappelling gear. A better approach in a ministry session is to become equipped with the tools that are available.

No one in need of a surgical operation would ever go to a doctor who did not know what he was doing, even if he was operating totally dependent upon the Spirit. Even if he had a well-equipped office with all of the latest operation tools and sharpest scalpels, none of us would crawl up on his operating table if he did not know how to operate. Not knowing what to do in a ministry session but doing something anyway could result in undesirable outcomes. We encourage every Mentor to learn the TPM Process well and to do all they know to do as efficiently as possible, while still relying upon the Spirit.

The truth is, God has accomplished much of what He has in this world through the imperfect ministry of His imperfect servants. However, God's faithfulness is not an excuse for any of us to go without learning the process well and becoming as "sharp" a tool as possible in the hand of God. To the degree we understand what God is doing, we are able to participate and cooperate with Him in it. Without question, the TPM Process as it is taught today is smoother, less difficult, takes less time, and can be taught and evaluated more easily than any of the earlier versions.

Today, the entire TPM Process is basically contained one piece of paper and can be generally explained over the course of about twenty minutes. This means that the Mentee can have a working knowledge of what to expect in his first session if the Mentor is willing to share it with him. That is a major improvement. (That is not to say that a person is ready to do the ministry in such short order, but he can possess the knowledge on one page and hold it in his hand.) We have every expectation that this ministry will continue to evolve and improve as we come into a greater understanding of what God is doing.

***There are no limits placed upon the Spirit.***

So we see that the Holy Spirit plays a vital role in the TPM Process. However, He does not take people to memories, provide memory content, rescue people from their own choices, or direct people to the places they need to go. Everything but the dispensing of the truth is accomplished by the person and his or her own choosing. The Spirit's role is persuader of the truth. Only He can convince us of the truth and displace the lies we believe.

However, we make the choice to position ourselves to receive it. The Spirit will not force us to move in His direction, and He will not violate our free will choice to do so. However, He is an encourager of hope and continually draws us to Himself so that we might know Him and walk in His truth. He desires we walk in the truth and freedom more than we desire it for ourselves. As James the Apostle said, "*He yearns jealously over the spirit that he has made to dwell in us*" (Jam. 4:5 ESV)

## Essential Comprehension Questions

1. What is a TPM mentor's primary goal in a ministry session in relationship to the mentee?
2. If the mentor's role does not include giving advice, telling the person the truth, guiding, directing, analyzing, diagnosing, sharing an opinion about what he or she thinks is happening, interpreting anything that occurs, or ever suggesting memory content, then what do they need to be doing?
3. Why is it more productive to have a well-equipped Mentee and an ill-equipped mentoring facilitator than an ill-equipped Mentee and a well-equipped mentoring facilitator?
4. Who is in the "driver's seat" during a TPM session?
5. At the end of a TPM session, what should the Mentor hope he or she has accomplished?
6. Why is the act of looking for memory, or trying to remember, not a task of TPM? What is it that keeps us from accessing memories that need to be remembered?

## Going Deeper!

1. Why is it that the Mentor never needs to "help out" by confronting demons, breaking "curses," speaking on behalf of God, sharing personal insights or his opinions or words of knowledge, or by attempting to rescue the person in any form or fashion? What might cause a mentoring facilitator to do any of these things?
2. How is it that everything that occurs in the session, up to the point where the Holy Spirit grants His truth to the mentee, is accomplished solely by the Mentee making free will choices?
3. Why do we never need to conduct spiritual warfare (confront demonic spirits), speak "prophetic" words from God to the person, have the person renounce or break "vows and curses," ask Jesus to do something for the person, or other forms of unnecessary rescuing during a ministry session?

# Chapter Sixteen

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## General Overview of the TPM Process

### **KEY CONCEPTS**

- The TPM Process helps us to take ownership for what we feel, identify our lie-based beliefs, confess these beliefs to God, and look to Him for the truth.
- The TPM Process is designed to help us to position ourselves so that we might receive the truth that the Spirit has for us, like unto what Mary received — the “good part.”
- God never withholds the truth from us; rather, He is always willing to pour out His truth and wisdom on those who ask and who are in the right position to receive.
- We can begin to cooperate with God in the transforming work he is doing by, 1) ceasing in our striving to overcome sin and in our attempts to be self-righteous; 2) refocusing ourselves on that which needs our attention--our beliefs; 3) recognizing that choosing to position ourselves so that God might transform us requires active submission on our part.
- As strange as it may initially appear, when applying TPM there are no difficult cases. Every session is actually treated the same. The question to be asked is this, “What are you having to do differently in the ‘difficult’ sessions that you are not doing in the ‘easy’ ones?” The answer should be nothing. So then, if we are having difficulty, we are missing something.
- If we are following the TPM protocol, and if we know where the mentee is located on the MAP, then we should know exactly which question to ask. “Excusing” ourselves for being lost in a session, and claiming that we are trusting God’s leading, is not a justification for our lack of training. This is like saying we can just trust God for directions in life and not see any need to study the Bible.
- A common mistake some mentors make is trying to figure out what is going on so that they might somehow diagnose the situation and formulate their questions. There is nothing that the mentor needs to figure out in a session other than knowing where the mentee is on the MAP.

- The main problem with a mentor not knowing what to do during a session is that he typically does something anyway.
- When we use the TPM Process, we are intentionally cooperating with what God is doing while using a ministry process that is based upon His created order of things, and we are depending totally upon the Spirit to grant us His truth.

### ***TPM as Positioning Prayer***

**T**he TPM Process might be best described as “positioning prayer.” The questions are designed to help a person to “position” himself before God so that he might “hear.” Unless we are positioned properly we will not be able to receive what God has for us.

God desires for us to know truth in our hearts. He wants to grant us a *“spirit of wisdom and of revelation in the knowledge of Him [and] . . . that the eyes of [our] heart may be enlightened, so that [we] will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints”* (Eph. 1:17–18). However, there are conditions that must be met before He will do this. In order to receive His truth, we must first be in the right position to “hear” with our hearts.

In one of the Gospel narratives we find Martha in the kitchen and her sister Mary sitting at the feet of Jesus. Jesus was undoubtedly teaching some wonderful truths, but only Mary was hearing. Mary had properly positioned herself to receive. Martha, however, was positioned as well, but not so she could hear. She was in the next room busy doing something for Jesus. Because each one positioned themselves differently, they each received different things from the Lord. Martha received reproof from Jesus when He said, *“Martha, Martha, you are worried and bothered about so many things; but only one thing is necessary, for Mary has chosen the good part...”* (Lk. 10:41–42). Whereas, Mary received the words of life from Jesus while doing nothing but sitting, resting and receiving.

Martha was busy about so many things that she missed the “good part” that Mary received while sitting at Jesus feet. The TPM Process is a means for moving us “out of the kitchen” and positioning ourselves at the feet of Jesus. We do this as we take ownership for what we feel and acknowledge those things we believe that are contrary to the truth He wants us to know. Within this context of this *confession* or agreement with God, the Spirit can graciously pour out His truth within our hearts and thereby transform us into His image. However, unless we are positioned to receive, nothing can happen. The TPM Process is designed to help us position ourselves so that we might receive the truth that the Spirit has for us; the “good part.”

**Getting the “good part” is conditional.**

Mary got the “good part” because she met particular conditions. First, she chose to not do house work, and rather sit at Jesus’ feet and rest and receive. Someone might say, “There are no conditions with God. He loves us unconditionally!” This is true, but it is also true that the Bible is full of conditional statements. For example, we may want our sins forgiven, to be cleansed of its stain and enter into the family of God, but until we meet certain requirements, this will not happen. The Scripture says, *“If we confess (agree with God about) our sins [condition], He is faithful and righteous to forgive us our sins”* (1 John 1:9). Conditional statements express God’s faithfulness to His Word. We see some other examples in Galatians 6:9; 2 Timothy 2:11–12; Hebrews 3:14; and 1 John 1:7, 2:3, 4:12, and 5:14–15.

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**THE TPM PROCESS HELPS US TO POSITION OURSELVES SO THAT WE MIGHT  
TAKE OWNERSHIP FOR WHAT WE FEEL, IDENTIFY THE LIES WE BELIEVE, CONFESS  
THEM TO GOD, AND LOOK TO HIM FOR THE TRUTH.**

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There are particular conditions that need to be met in a TPM session as well if we hope to “hear” from the Spirit. It is sometimes easier for us to take on a victim’s role, crying out to be rescued. Facing and embracing our pain, and uncovering and exposing the lies we believe, is not something many of us ever want to do. Nevertheless, it is a condition we must meet before God will grant us His truth. He is waiting on us to move in His direction. Meeting these conditions is our responsibility. God will fulfill His promise of granting us truth when we are where we need to be to receive it; the conditions met. As James the Apostle wrote, *“Draw near to God [condition] and He will draw near unto you”* (Jas. 4:8).

God never withholds the truth from us; rather, He is always willing to pour out His truth and wisdom on those who ask and are in the right position to receive. Just as the Scriptures say, *“if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him, [condition] but let him ask in faith without doubting.”* (Jas. 1:5). In the TPM Process we choose to position ourselves to receive from the Spirit by identifying those beliefs that are at the root of our “doubting.”

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**GOD NEVER WITHHOLDS THE TRUTH FROM US; RATHER, HE IS ALWAYS  
WILLING TO POUR OUT HIS TRUTH AND WISDOM ON THOSE WHO ASK AND ARE  
IN THE RIGHT POSITION TO RECEIVE.**

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### ***Cooperating with God as He Transforms Us***

Before we come down too hard on Martha, was she not simply trying to be obedient to what she believed was the Lord's expectations? Someone may ask, "What about all of the New Testament passages that command us to obey the truth? What about the Apostles exhortations to stop sinning and to live rightly?" Is setting at the feet of Jesus all that is expected of us? The Scriptures are clear, obedience is not an option and practically speaking, often requires much struggle and determination.

If we take the statements made by Jesus or the Apostles out of context, we can make them say anything that we want them to say. However, if read the teachings of Jesus and the Apostles in their context, often what is thought to be a "go and do" command, is actually an expressed expectation of a transformed life. A good example is where the Apostle Paul declared, "

*"...among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people"* (Eph. 5:3). At first glance it sounds like Paul is saying, "go and do" by stopping being immoral, impure or greedy and go and act like you are holy. However, the context here is not one of becoming something that you are not, but rather, an expected description of the present holy state of the believer. Paul does not identify his readers here as sinners needing to stop sinning in an effort to try to be more holy, but rather as God's people who are already holy. He does not say that God's people are incapable of sinning, but rather, it just does not make any sense if they do. For Paul, it is illogical for a holy person to have a "hint of sexual immorality, or of any kind of impurity, or of greed."

Many translations poorly translate the Greek word (*hagios*) found in this passage as "saints" which has little meaning for most believers. Some people mistakenly equate the word "saint" with an "especially spiritual" person. However, the word *hagios* has one primary meaning; "holy." It signifies something as set apart by God that is distinctly different from others. This word is the same word that is used to describe God's Spirit as the "Holy" or *Hagios* Spirit. It is because we are God's holy (*hagios*) people that we are as holy as He is holy. It is because we are holy that we can lay aside sexual immorality, impurity, greed and all other manner of sin because being otherwise make no sense.

To the degree that we know and believe in our hearts that we are *hagios*, our holiness is effortlessly expressed. For the Apostle, sinning as a holy person simply did not make sense. When we know the reality of our *hagios* in our hearts our motivation changes. If we do not believe the truth about our holiness, we are prone to strive and struggle in an effort to become holy. Whereas, if the Spirit has convinced our hearts of our holiness, then our behavior will naturally and effortlessly express this reality. However, if we do not believe this truth, we will find ourselves struggling to ineffectually

trying to bring it about. The Apostle said basically the same thing 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? 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” (Rom. 6:1-4)*

We can walk in a “newness of life” because we have shared in Christ’s death and resurrection and are dead to sin. If we are indeed dead to sin, then sin should no longer be a problem. Paul said it this way,

*“Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. For sin shall not be master over you, for you are not under law but under grace” (Rom. 6:12-14)*

This passage, and so many others like it, declare the truth of who we are in Christ. These things are true even if when they do not reflect our perceived reality or what feels true to us. *The truth is still the truth.* The question is, “If these things are true, why do they not reflect our reality?”

For many of us, these words are just encouraging concepts, but yet do not feel true in our hearts. What does feel true for many believers, is the idea that being holy is a future goal and something to strive for and someday hopefully attain. Being holy is often viewed as something we attain through effort and discipline. Some people even believe that they can move in and out of being holy. Where this is the case, sin is viewed as an obstacle to avoid or struggle to overcome. Even so, if we let the Bible say what it says, then these explanations will not hold up. We ARE still God’s *holy* people.

In response to this dilemma, some well-meaning Bible teachers will quote the sixth verse in this Roman passage that says, “consider yourselves to be dead to sin, but alive to God in Christ Jesus.” (Rom. 6:6 KJV) They interpret this verse to say something like, “convince yourself of this truth, or consider it to be so, or as the King James Bible words it, “Reckon it to be.” When this passage is understood in this manner it suggests that the reality of this truth is only known when we do something; that is, we must *reckon it*. The problem with this idea is, truth is still the truth whether we reckon it to be so or not. The truth is not dependent upon my “reckoning” it to be so. It is so, because it is so! The task here is not to consider it or reckon it to be true in order to make it true, but rather, figure out why it does not seem or feel true when it in fact, it is. This is the essence and purpose of the TPM Process.

Interpreting this passage to be a task of “reckoning” to be accomplished through effort and discipline will not make the passage seem or feel any truer than it already does. Trying harder to believe something has never worked and never will. The Greek word translated as “reckon” is not a passive term requiring us to do something. This word is an accounting term used to describe the “bottom line” of a financial agreement. It is the outcome of the accounting process. The bottom line is this; *if we are in Christ, then we are as dead to sin as Jesus Himself whether we realize it or not.*

Paul uses this same word when he says, “Abraham believed God, and it was reckoned to him as righteousness” (gal. 3:6). Abraham believed and therefore, the “bottom line” was he was made righteous. When we believe the “bottom line” of our righteousness in our hearts, this truth will free us from sin and we will be transformed by it. Our holiness has been “reckoned” to us by the truth of the finished work of Christ. We therefore can “reckon” it to be so.

### ***Keeping the New Testament Commandments***

This takes us back again to the hard teachings of Jesus? When understanding and rightly interpreting the teaching of Jesus, context is everything. There is a contextual reason that so much of the teachings of Jesus were difficult for His hearers to embrace. He was addressing an audience who was still under the demands of the Law. In this context, Jesus’ teachings were not commands He expected His hearers to go and try to keep, but rather designed to raise the standard of the Law up to holy perfection. The Law exposed their sinfulness and their need for a savior.

Much of what Jesus taught did not offer hope to the hearer, but rather created a sense of hopelessness and grave condemnation. Even his disciples were often discouraged and bewildered by the standards He described. When the Lord told His disciples that it was easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God they were dismayed. They saw the ramifications of this statement and cried out “Then who can be saved?” (Mark 10:26) Jesus’ answer? “With God all things are possible.” (10:27)

Jesus was not encouraging them to try harder, but rather revealing how righteousness cannot be accomplished apart from God. The bar was set, be *“as perfect as the Father in heaven”* (Matt. 5:48) is perfect. His message was one of hopeless condemnation since the Law of perfection was also a law of *“Sin and death”* (Rom. 8:2). The Lord’s message exposed the depravity of His hearers and condemned them all to death. However, His message also invited them to enter into His rest and take His “yoke” upon them. To those who were “weak and heavy laden” who could not keep the Law, He said, “My yoke is easy and My burden is light” (Matt. 11:30).

When you read New Testament Bible passages that sound like “go and do” commands, zoom out and read the passage in its fuller context. See if you will not discover that the “go and do” phrases are prefaced with knowing the truth, resting in the finished work of Christ, and the expected outcome of God’s inner work of faith refinement and mind renewal, etc. It is because of who we are and because of what God has done, that we can do what we do. The fruit follows the truth. “*So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience*” (Col. 3:12). Because we are chosen, holy, and beloved we can put on (bear) the fruit.

We can also cooperate and participate with God as He brings about our needed transformation. Our heart-belief, or faith, needs to be “refined by fire” (1 Pet. 1:7 HCSB) bringing about mind renewal. The Scriptures are clear that we have been given a new heart and are risen with Christ as new creations. As new creations we are children of God, brothers with Christ, who temporarily dwell in fallen flesh (2 Cor. 5:1) with minds that need to be renewed with the knowledge of the truth. We are to be “*renewed in the spirit of [our] mind[s], and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth*” (Eph. 4:23–24).

Cooperating with God requires that we choose (discipline ourselves) to stop running; submit and humble ourselves “under the mighty hand of God” (1 Pet. 5:6) during His refining fire. As we choose to practice submission toward God through “positioning prayer” we can reap the benefit of His granting us a pure faith and an effortless transformation. Once the impurities of our faith have been exposed by the fire, we are ready to submit to the Spirit’s renewing work. This is where we can use the TPM Process to identify the lies we believe and exchange our lie-based thinking for His truth perspective. We can come out of the kitchen with Martha and join Mary who was positioned to receive.

### ***The Discipline of Staying in the Fire***

Practicing the TPM Process as a lifestyle requires a measure of discipline on our part as we choose to cooperate with what God is doing, and as we submit ourselves to His “handiwork” (Eph. 2:10). As we have discussed before, no one enjoys feeling the pain produced by the lies that they believe. This is why distracting ourselves with food, sex, intoxicants, entertainment, or even good deeds or religious service, are often the solutions of choice when it comes to dealing with what we don’t want to feel.

Nevertheless, if we are willing to lay aside our futile solutions and submit to the work that God is doing by using our daily difficulties and crises to bring to light our lie-based beliefs, then we are able to reap the benefits of mind renewal and transformation.

There is no discipline required of us when it comes to our transformation. Every aspect of transformation is wholly a work of God accomplished by the Spirit that indwells us.

*“After you have suffered for a little while (the refiner’s fire), 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).*

Notice who is bringing about the transformation. “God . . . will **HIMSELF** perfect, confirm, strengthen, and establish you.” However, there is a discipline required in our choosing to position ourselves where God can better accomplish this work. We can resist His work by distracting ourselves from what His fire exposes in us. Our propensity is to not stay in the fire, but rather, run from our pain through self-medicating, and/or blaming others, life, or God for what we feel, as opposed to taking responsibility.

***Learning the TPM Process well will preclude many unnecessary troubles.***

Some mentoring facilitators report that some of their ministry sessions are more difficult than others. They report that while some sessions move along effortlessly, others seem laborious and taxing. As strange as it may initially appear, there are no difficult cases in TPM. Every session is actually treated the same. You do not do anything different in one session over the other. Every session is processed exactly the same, following the same protocol. In some sessions we may find ourselves doing the same thing over and over (as in the SOLUTION Box), but we are not having to do something different from one session to the next.

No matter how intense the person’s pain may appear to be, or how complex their issues may seem, or how challenging their mental diagnosis may sound, you still begin in the EMOTION Box asking the same two questions and follow the person as they process along, eventually identifying their lie-based heart-belief and asking the Lord for truth.

The question to be asked is this, “What are you having to do differently in the ‘difficult’ sessions that you are not doing in the ‘easy’ ones?” The answer to this question should be “nothing.” You follow the same protocol, asking the same questions, operating on the same principles. So then, if we are having difficulty, we are probably missing something. The “difficult” Mentee will not be found in any MAP location that the “easy” Mentee is not also. There is only one “island” and you cannot get off of it.

Some mentoring facilitators will default to “trusting the Spirit” in moments where they are unsure what needs to happen, and simply hope for the best. The problem is, *when a Mentor does not know*

*what to do in a ministry session he usually does something anyway.* In these moments where he is “trusting the Spirit” there is no guarantee what may happen. A better approach is to trust the Spirit, but learn the process well. Almost always, the “difficult” cases are examples of a mentoring facilitator not understanding the principles of “solutions.” Almost always, a Mentee is having difficulty moving forward because of what they believe about doing so. This belief is what we refer to as a “solution belief.” This concept is discussed more fully in the training contained in “The Process of TPM” book.

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**AS STRANGE AS IT MAY INITIALLY SOUND, THERE ARE NO DIFFICULT CASES IN TPM. EVERY SESSION IS ACTUALLY TREATED THE SAME. THE QUESTION TO BE ASKED IS THIS, “WHAT ARE YOU HAVING TO DO DIFFERENTLY IN THE ‘DIFFICULT’ SESSIONS THAT YOU ARE NOT DOING IN THE ‘EASY’ ONES?” THE ANSWER SHOULD BE NOTHING.**

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***Just because you don’t know where you are going in a ministry session does not mean that you are being led by the Spirit.***

Our being lost and not knowing what to do in a session is not evidence of our reliance on the Spirit’s involvement, it probably means that we are missing some of the information that is available to us. If we are following the TPM protocol, and if we know where the person is located on the MAP, then we should know exactly what question to ask. “Excusing” ourselves for being lost in a session, and just saying that we are trusting God’s leading, is not a justification for our lack of training. This is like saying we can just trust God for directions in life and not see any need to study the Bible.

With TPM we have a reliable MAP, and the Holy Spirit is waiting for us to arrive at the TRUTH Box where He can grant His truth. To the degree that the person who is being prayed with understands the TPM Process and principles himself, the smoother the session will flow. This does not mean that we are not trusting the Holy Spirit, but only that we are also trusting the mental and neurological process that God has created, since all things were created by Him. We are trusting that the Spirit will grant the Mentee truth when he or she is in the right place to receive it.

Ideally the Mentor is simply following the person all along the way and only speaking as needed. When both Mentor and Mentee are working as a team, the session is operating at maximum capacity. When both the Mentor and Mentee understands the TPM Process, recognizes each question, and knows when and why they are to be asked, the road straightens out, and the session flows with much greater ease.

A common mistake some Mentors make is trying to figure out what is going on so that they might somehow diagnose the situation and formulate their questions. When this occurs they are no longer doing TPM, but rather some form of cognitive therapy. There is nothing that the Mentor needs to figure out in a session other than knowing where the person is on the MAP. If the Mentor knows where the person is, then he will also know which question to ask. The person is always located in one of the seven map areas: EMOTION, MEMORY, BELIEF, TRUTH, TRANSFORMATION, SOLUTION or ANGER. There is no other place he can be.

The Mentor may not know the person's story, memory, or beliefs, but if he knows where the person is on the MAP, he should know what question to ask as he follows the mentee. Following a system does not make it less spiritual than wandering around hoping that something good may happen. Knowing and following a system just simplifies the process, making it better organized and well directed, and reduces the possibility of the Mentor getting in the way.

***A TPM session is not a mysterious or mystical process.***

Some people view the ministry session as something mysterious and even mystical, when in fact it is very explainable and straightforward. Though one could point out that God's design for our minds is beyond human comprehension, there is much that we do know about it which we can apply to TPM. The TPM Process is much like how one might view a medical procedure which is based upon the dependability and consistency of God's created order of things.

Because surgeons know that our bodies are designed to do and how they respond and do certain things, they can make cuts here and there, take things out, and put things in with predictable expectations. Their procedures are based upon the dependability of God's created order of things. This in and of itself is very spiritual (since it is by God's design), yet it is also predictable and explainable.

It is important to remember the roles in TPM and the goal of each session. The mentee's role is to determine what he believes in his heart and position himself to receive truth from the Lord. And the efficiency at which he is able to intentionally accomplish these tasks is directly limited by his understanding of, and experience with, TPM. This is why the mentor's primary role is to equip the mentee. Essentially, in a TPM session, the Mentee is applying the Process of TPM while being observed and mentored by another person who is likely more familiar with the TPM. And in order for the Mentor to be effective, he must obviously have a working knowledge of the *Purpose*, *Principles*, and *Process* of TPM.

Knowing what you are doing does not limit the Spirit's involvement; rather, it simply makes you a more effective Mentor. And the more familiar you are with applying the Process, the less likely you are at becoming an obstacle along the way.

***Well-meaning ministry facilitators can sometimes get in the way.***

Uninformed and unskilled mentoring facilitators can slow the process down or even take it off course all together. However, even with poor facilitation, all decisions are still being made by the mentee, since all choices are based upon his or her own free will. Nothing should ever be forced upon the person. Unfortunately, some Mentors interpret being lost - not knowing where they are, where to go or what questions to ask - as being dependent upon the Holy Spirit. When they finally "miraculously" land in the right place and encounter the Lord in truth, they view this as having being orchestrated by the Holy Spirit. No offense intended, but this may be more an example of being rescued by the Holy Spirit, than being led by Him. Not knowing what to do in a session and "trusting God" instead is not necessarily an indication of dependence upon Him. In fact, it may only be a lack of knowledge, and evidence that more training is needed. Again, none of us would go to a surgeon who merely "trusted God" and operated in this fashion.

If not knowing what to do and just trusting God for direction is all that was needed, then why seek out training in TPM at all (or training in anything else, for that matter)? However, if a small amount of training brings about a predictably good outcome, how much more might we expect if we applied all diligence to our knowledge? Again, the primary role of the Mentor is to pass on knowledge and understanding in order to equip the Mentee for his faith refining and mind renewing journey. We cannot teach someone else that which we do not possess ourselves.

Knowing where you are on the MAP and understanding the questions and principles of TPM does not take anything away from what the Spirit can and may do in a session, but it does provide Him a sharper tool to work with. If not knowing what to do and trusting alone is all that is needed, then why do we even need the Bible? God wants us to trust Him, but our trust needs to be based upon the truth that we possess in our minds and heart about God.

God wants to equip us for service in all areas of the Christian journey. He wants to provide us clear instruction and direction for living life. TPM is one form of equipping that takes much of the guesswork out of a ministry session. We do not need to know beforehand what memory a person may remember, what lie he may expose, what difficulty he may encounter, or what truth the Lord may have for him, but we can know particular questions to ask to help a person to figure it out for themselves. So then, we do not eliminate the role of the Holy Spirit by becoming more

knowledgeable about the TPM Process. To the degree that we understand what God is doing in the process that He has created, the more efficient a tool we will be in His hand.

Ed Smith shared these words at a live training seminar concerning being lost in a session:

*I understand what it feels like to not know what to do in a session and be crying out to the Lord to do something. This describes some of my early experiences using TPM. I was indeed depending upon the Holy Spirit, but in many cases only because I did not know what else to do. It was also an exposure of my own lie-based fear and anxiety, which was being triggered because of my ignorance.*

Again, the main problem with a Mentor not knowing what to do during a session is that *he typically does something anyway*. And whatever he chooses to do in that moment is not always the most profitable option. If this same person knew what to do in this moment, then he would not have to cry out for help. When the Mentee knows what to do, and the Mentor is able to follow along, it is even better. Nevertheless, if you find yourself not knowing what to do in a ministry session, it is probably because you do not know where the person is on the MAP.

## Essential Comprehension Questions

1. The TPM Process helps us to take \_\_\_\_\_ for what we feel, \_\_\_\_\_ our false belief, \_\_\_\_\_ this belief to God, and look to Him for the \_\_\_\_\_.
2. In what ways does the TPM Process reflect Mary's actions while Jesus was teaching in her home? And in what ways might we be like Martha in our attempts to live the Christian life?
3. God never withholds the truth from us; rather, He is always willing to pour out His truth and wisdom on those who ask and are in the right position to receive. What might we do to better position ourselves in order to cooperate with God in the transforming work he is doing?
4. Is there any difference between what you are having to do in the 'difficult' sessions and what you do in the 'easy ones? If we are having difficulty in a ministry session, what might be the true cause of the problem?
5. What is the only thing that the Mentor ever needs to figure out in a session? (When he knows *this*, he will know exactly what question needs to be asked.)

## Going Deeper!

1. What is the main problem that results when a Mentor does not know what to do during a session? What might be a better solution to this dilemma?
2. In what ways is the TPM Process based upon God's created order of things? In what ways are we depending upon the Holy Spirit during the process?



# Chapter Seventeen

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## Understanding the “MAP” and Questions

### **KEY CONCEPTS**

- The TPM MAP does not guide or direct the session; it only reveals where the session is at any given moment. When you know where you are on the MAP, you will know the questions to ask.
- Every ministry session begins and usually ends in the EMOTION Box.
- The first question in the EMOTION Box is intended to ascertain that you are connected to and feeling something.
- The second question in the EMOTION Box is designed to determine if you are doing anything that may hinder the process of association from working. It is not intended to send you looking for a memory.
- In TPM it is never necessary to hunt for a memory or be encouraged to try to remember. When association is unhindered it requires no thought or effort to connect to the related memory; it will surface automatically when we focus on the emotion.
- Memory serves two basic purposes: 1) It helps you to identify the beliefs that are causing you to feel what you feel, and 2) it offers the proper context needed to understand how you came to believe what you believe. The “right” memory is the one that can accurately answer these two questions and is not necessarily the earliest or original one.
- There are three questions in the MEMORY box. Two of them are primary questions designed to move you to a place of awareness where you are able to identify the belief that is causing you to feel what you are feeling. The

third question is designed to break you out of any repetitive looping in your responses to the two primary questions.

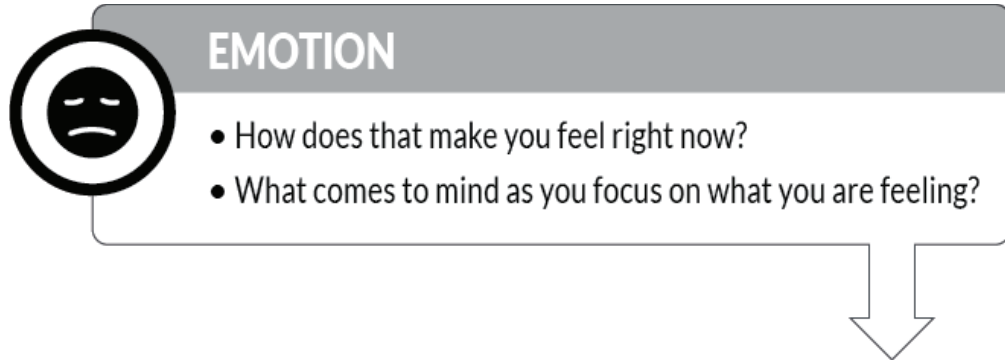
- The BELIEF Box question is designed to clarify whether the belief you have identified in the MEMORY Box, ANGER Box and/or SOLUTION Box indeed feels true to you. It is not to determine whether it is true, but only if it feels true or not.
- The TRUTH Box is transitional in that the questioning shifts from you, the mentee, to the Holy Spirit. There are two questions in the TRUTH Box. The first one is designed for people who are new to TPM, letting them know that this is the time when we invite the Spirit to reveal His truth. The second is simply asking the Spirit for His perspective.
- The mentoring facilitator does not need to know what may or may not have transpired in the TRUTH Box. Once the TRUTH Box questions have been asked, they do not enter the process again until they ask the TRANSFORMATION Box question.
- The TRANSFORMATION Box question establishes whether or not truth has replaced the lie-based belief. The wording of this question is based upon the belief identified in the BELIEF Box.
- After asking the TRANSFORMATION Box question, there is no reason to ask any additional questions, to clarify anything, or for the Mentor to offer their opinion about what might have happened. No matter whether you answer “Yes” or “No” to this question, you will move directly to the EMOTION Box.

Important Note: What follows is a brief overview of the MAP and the questions that are asked during a ministry session. A simple explanation for each question is also provided. This chapter is a truncated version of some of what is found in the book entitled, “The Process of TPM,” and the some of the additional training found at [www.transformationprayer.org](http://www.transformationprayer.org). Please remember that this book is the “essentials” of TPM, but not all that is necessary to become well equipped to apply this ministry model.

### ***The TPM MAP and Process***

**I**n review, there are only seven “boxes” or MAP locations in which you may find yourself during a ministry session. These places/locations are EMOTION, MEMORY, BELIEF, TRUTH, TRANSFORMATION, SOLUTION and ANGER. Each box contains specific carefully crafted questions. The MAP does not guide or direct the session; it only reveals where the Mentee is at any given moment. When you know where you are on the MAP, you will know what question needs to be ask.

## The EMOTION Box



Most sessions begin with telling your “story.” Typically, people come to a TPM session reporting a predicament in their current lives. They come telling about their difficult marriage, how they are being mistreated at their workplace, discouraged about their wayward children, or any and all manner of life difficulties. They do not realize that what they are revealing are examples of opportune moments that God provided them in which their lie-based beliefs were triggered and exposed. In TPM, we refer to this sharing time as the person’s “story.” What usually occurs as they share their “story” is, they will trigger the same lies again connecting them with the corresponding emotions. This is good since the stirred emotion will be the “smoke trail” that will help them to associate to a related memory and identify the lies causing them to feel what they are feeling.

When in a TPM session the Mentor may open the conversation by asking you how you are doing, what is going on in your life, or how you have been; and in so doing, inviting you to share your “story.” However, nothing you share will be used to formulate his questions or direct him in any direction. He will be following you all along the way. So as you share your “story,” the Mentor will be listening and watching for any sign of emotional distress. At some point in your narrative, the Mentor will ask the first question in the EMOTION Box.

### ***The Intent and/or Purpose of the EMOTION Box***

Almost all ministry sessions begin in the EMOTION Box. The goal in this box is to connect with and focus upon whatever emotion you are currently feeling. It often helps to begin by telling your “story” or thinking through a recent time in which you felt any sort of emotional pain or discomfort. As you are telling your story your Mentor will ask the first EMOTION Box question to determine if you are connected to and currently feeling something. The first question is;

***“How does that (what you shared) make you feel?”***

***Or “What are you feeling right now?”***

The reason for this question is to check your connection with your feelings. Know that it is not necessary that you accurately name the emotion or even feel the emotion intensely. All that matters at this point is that you are, in fact, currently connected to the emotion.

When you report that you are feeling something, the Mentor will then ask a second question,

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

This second question is NOT intended to have you hunt for a memory. Unless the process of mental association is being impeded, you should readily recall a memory when you focus on what you are feeling. If nothing comes to your mind, you should inform the Mentor. Not recalling a memory is a common occurrence and resistance or hesitancy to remember can be addressed in the SOLUTION Box.

At this juncture, the Mentor should be informed of all that comes to your mind. Nothing coming to mind is just as important as something coming to mind. It is very important that you inform your Mentor of whatever is going on.

This question is asked after you have reported feeling any emotion other than anger (we will deal with anger in the ANGER Box). Again, this question is not for the purpose of sending you to look for a memory. Rather, it is designed to determine if the natural mental process of association is unhindered. When there is no resistance to memory recall, you will simply remember whatever you remember by focusing on what you are feeling. Remembering should be effortless. It is how God designed your mind to work. If you find yourself trying to remember or not being able to remember, then the association process is being hindered.

The first question in the EMOTION Box is straightforward and easy to understand. It is basically asking how what you just reported makes you feel. The “that” in the question is whatever you have reported about your life situation. For example, if you say something like, “My boss is always berating and criticizing me,” the Mentor would ask, “How does *that* make you feel?” The question is asking you if you are currently connected to and feeling what you felt when your boss mistreated you. It is not asking you to try to remember what you felt, but what you are currently feeling.

By connecting to what you feel about this, you are positioning yourself to remember a memory where you felt this same way before. This is how association works: one thing connects to another, following an emotional thread that is all related to the underlying heart belief they have in common. The emotion is the thread connecting everything to each other, but the emotion is flowing from belief. It is belief that is the problem, not any related memory.

### ***Misunderstanding the Second EMOTION Box Question***

The second question in the EMOTION Box, *“What comes to your mind as you focus upon what you are feeling?”* is a little more complex than the first one. The intent of the question is NOT to send you on a memory hunt. When you hear this question you should not be thinking, *“Can you think of a time where you felt this way before?”* Rather this question is designed to determine if you are doing anything that might be hindering the God-designed process of mental association, which should occur naturally and without effort. Unless you are deliberately resisting remembering, a memory should come to mind effortlessly.

If you show signs that you do not understand this question, your Mentor will likely take a moment to explain the question and the purpose behind it, so that you will have a better understanding of this part of the TPM Process.

*He may also modify the question and ask it in this way:*

***“As you are focusing on what you are feeling, does any memory come to your mind?”***

By your Mentor asking this question in this manner, you are still not being asked to try to remember, or look for a memory, but are only being asked whether a memory has come to your mind or not. This is a simple “Yes” or “No” question. Again, the goal here is not to try to remember something, but rather, to see if you are currently remembering something; to see if something is coming to your mind. This alternate wording is only used when the Mentee is unsure of the purpose of the question being asked and if the moment is not conducive to the Mentor taking the time to better explain the intent of the question. It is always best for the mentoring facilitator to take a few moments and explain what he or she is asking; considering that *mentoring* is his primary role.

When you, the mentee, are in the EMOTION Box and focusing upon what you are feeling, a memory should come to mind without any real effort. If you sense that you are struggling to remember, then something is hindering the natural process of association from working. It is important that both you and your Mentor understand how the mind associates; otherwise this second question in the

EMOTION Box may be confusing or not appear to help.

Unless you are choosing to hinder/obstruct association, you should recall something almost immediately. If you are focused on your emotion and a memory does not come to your mind, you may wonder why. You may truly want to remember as you struggle to do so, and feel as though you are being hindered.

This feeling of being “hindered” is referred to as “resistance” or “hesitancy.” And it is important to determine if you are experiencing such “resistance” or “hesitancy” to remembering, because this is an indication that you are actually preventing association from happening. *(We will discuss this concept further in the following chapter and in great detail in the “Process” book.)*

If you focus on what you are feeling, and association is not being hindered, a memory should come to mind. Your Mentor will continue to ask the EMOTION Box questions until the same memory comes to your mind twice. The reason for this is explained in detail in the “Process book.” After this has occurred, you are ready to move to the MEMORY Box and your Mentor will begin asking the MEMORY Box questions.

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**THE PURPOSE OF THE EMOTION BOX IS TO DETERMINE IF YOU ARE CURRENTLY CONNECTED WITH EMOTION AND TO SEE IF THE NATURAL MENTAL PROCESS OF ASSOCIATION IS CURRENTLY BEING HINDERED.**

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## ***The MEMORY Box***



### **MEMORY**

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



### ***Intent and/or Purpose of the MEMORY Box***

In the Process of TPM, memory serves two basic purposes: 1) it helps us to identify what we believe (which is also why we feel what we feel), and 2) it offers the context needed to understand why we believe it. In other words, it helps us to determine what we believe and why we believe it.

After asking the second EMOTION Box question, *“What comes to your mind as you focus on what you are feeling,”* you may immediately have an early childhood memory come to your mind. Nevertheless, you are not yet in the MEMORY Box. Before moving to the MEMORY box, the EMOTION Box questions need to be repeatedly answered until the same memory comes to mind twice. This allows you, the Mentee, through the natural process of association, to determine which memory to examine more closely for the purpose of identifying what is believed and why it is believed. So until you land in a memory and no other memory comes to mind, you are not ready to start answering the MEMORY Box questions.

There are three questions in the MEMORY box. Two of them are primary questions designed to identify the belief that is causing your feelings. The third question is what we call the “looping question.” It is designed to break you out of any repetitive looping in your responses to the two primary questions. It is also used to help you clarify if a potential heart-belief has been identified.

The two primary questions are NOT asked in sequential order, but rather are asked based upon the information you supply. While in the MEMORY Box, if you report memory content, beliefs, assumptions or conclusions, (anything that is not an emotion) then the Mentor will ask:

***“How does THAT [the information shared] make you feel?”***

And if you report an emotion that you feel, then the other primary question is asked:

***“Why do you feel that way?”***

These two questions are repeatedly asked (though not necessarily one after the other) until you either start to “loop” (continue to give the same or similar answers to both questions), or if you answer both of these two questions with a single response such as; “I feel really afraid (emotion) because my uncle is chasing me and is going to hurt me! (belief)”

*When looping is present, the third question is asked:*

***“Why does believing THAT [the information reported] make you feel what you are feeling?”***

Sometimes a Mentee will answer both questions in a single statement; containing both an emotion and a belief (or memory content). When this happens the mentoring facilitator should ask the “Looping question.” Examples might include;

*“I can hear him coming down the hall (belief/memory content) and I am feeling terrified (emotion).”*

*“He never allowed me go with him (belief/memory content) and I feel rejected and all alone (emotion).”*

*“He is holding me down and I cannot get away (belief/memory content). I feel powerless and helpless! (Emotion)”*

When responses such as these are given the looping question might be worded as:

*“Why does remembering him coming down the hall cause you to feel terrified?”*

*“Why does remembering that he never allowed you to go with him cause you to feel rejected and all alone?”*

*“Why does remembering him holding you down and that you could not get away cause you to feel powerless and helpless?”*

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**THE PURPOSE OF THE MEMORY BOX IS TO IDENTIFY A LIE-BASED HEART BELIEF  
AND DETERMINE WHY IT IS BELIEVED TO BE TRUE.**

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These three questions are primarily designed to help the Mentee to identify their heart-belief that is causing them to feel what they are feeling. There will usually be many different beliefs identified while working through the memory, but not all beliefs meet the definition of a heart belief. Many beliefs are merely the assumptions and conclusions formed during the life experience. Some are the facts about what occurred, time, place, those involved. However, heart belief will meet a specific definition.

***Two Types of Lie-based Heart Beliefs***

All heart beliefs will fall into one of two types;

*Self-identity* (who I am) or  
*State of Being* (descriptive of my state or condition).

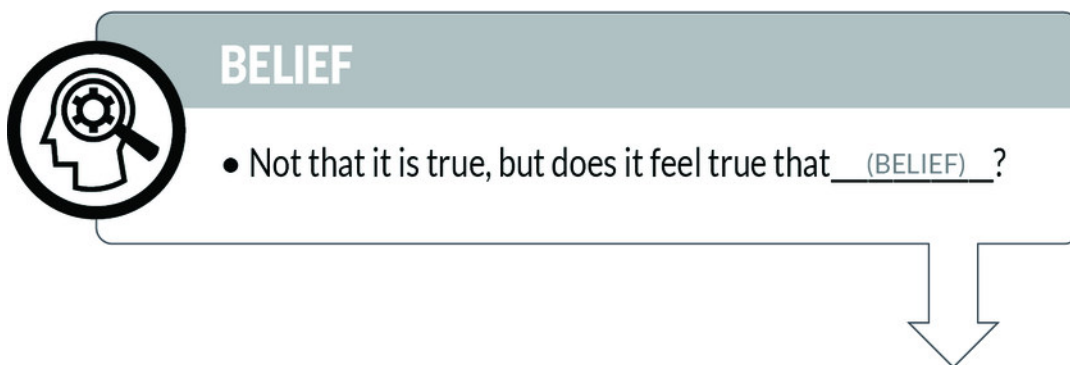
Typical Self-identity lies include beliefs such as: “I am worthless,” “I am a defect,” “I am unlovable,” and “There is something wrong with me.”

Common State-of-Being lies include beliefs such as: “I am trapped,” “I am out of control,” “I cannot make it stop,” “I am going to die,” and “There is no way out.”

A self-identity belief reveals what we believe about ourselves, whereas, a state of being belief reveals our understanding of God. How we interpret our current situation in life is reflective of how we understand God, who He is and how He is involved in our lives, whereas, the self-identity belief reflects what we believe about ourselves and who we believe that we are.

Before moving to the BELIEF Box several criteria need to be met. When your responses to the two primary MEMORY Box questions begin to loop or repeat, the looping question should be asked. And if your response to the looping question is the same as your responses to the two primary MEMORY Box questions and if this response meets the definition of a heart belief, you are ready to move to the BELIEF Box.

## ***The BELIEF Box***



### ***Intent and/or purpose of the BELIEF Box***

The question in the BELIEF box is designed to clarify whether the belief you have identified is indeed what you believe. It is not to determine whether it is true, only if it *feels* true or not. If it feels true, then this indicates that you do believe it and are ready to proceed to the TRUTH Box.

The BELIEF Box helps to establish a base-line that will be used in the TRANSFORMATION Box. Because of this, we sometimes refer to the BELIEF Box question as the “baseline” question because it becomes the means for determining whether transformation has occurred. Your response to the TRANSFORMATION Box question will help us to determine if the Spirit has shone His light into

your heart and thereby, persuaded you of the truth. If He has, the lie will no longer feel true to you, and the truth will feel true.

The *BELIEF* Box question is:

***“Not that it is true, (or Not is it true), but does it feel  
or seem true that \_\_\_\_\_ (your stated belief)?***

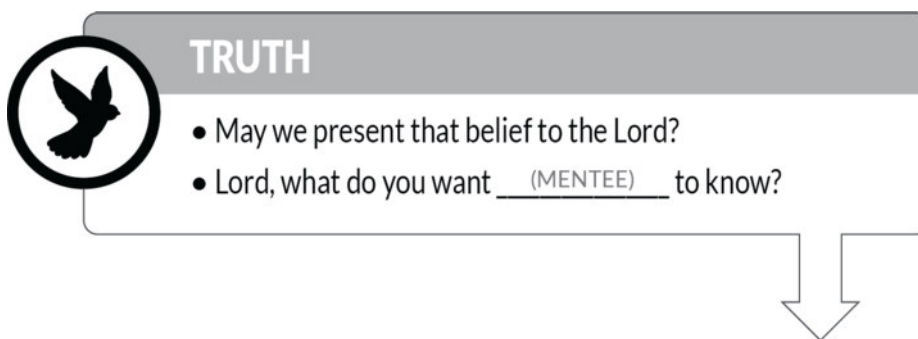
You will likely already intellectually know that the belief you have identified is not really true. However, like we have previously discussed, whatever we believe in our hearts will *feel* true to us even when we intellectually know otherwise. For this reason, the question is worded the way that it is; *“Not that it is true, but does it feel true that...”*

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**THE PURPOSE OF THE BELIEF BOX IS TO DETERMINE IF THE IDENTIFIED BELIEF  
IS ACTUALLY BELIEVED TO BE TRUE, WHICH ALSO ESTABLISHES A “BASELINE”  
THAT WILL BE USED LATER TO TEST FOR TRANSFORMATION.**

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## ***The TRUTH Box***



### ***Intent and/or Purpose of the TRUTH Box***

This is a transitional box where the questioning shifts from you, the mentee, to the Holy Spirit. Up to this point, the facilitator has been asking you questions, but now the questions will be asked of the Spirit through prayer. If you are positioned to receive the truth, the Spirit will shine His light into your heart. If nothing appears to happen, all is still well; you are in process and still moving in the direction of the truth.

There are two questions in the TRUTH Box. The first one is designed for people who are new to TPM, and used to remind them that it is time to invite the Spirit to reveal His truth.

*The Mentor will ask:*

***“Can we offer this belief to the Lord for His perspective?”***

*The second question is very straightforward:*

***“Lord, what do you want [the person] to know?”***

At this point, the Mentor will allow you time to process with the Lord and will wait for you to provide some sign or indication that you are ready to continue on to the TRANSFORMATION Box.

The mentoring facilitator does not need to know what may or may not have transpired after asking the TRUTH Box question. They should not enter the process again until they ask the TRANSFORMATION Box question.

If you do not provide the facilitator with some indication that something has happened or not, they may ask, “*What is going on?*” This question will help them determine if it is an appropriate time to ask the TRANSFORMATION Box question. By providing some information you will help the Mentor know when you are ready to proceed.

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**THE PURPOSE OF THE TRUTH BOX IS TO INVITE GOD TO SHARE TRUTH  
AND PERSPECTIVE WITH THE MENTEE REGARDING THE BELIEF THAT WAS  
IDENTIFIED.**

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## The TRANSFORMATION Box



### TRANSFORMATION

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

### *Intent and Purpose of the TRANSFORMATION Box*

The question in this box establishes whether or not transformation of the lie-based belief has occurred. Neither what you may or may not have received from the Lord nor how you are feeling is discussed here. Whether you are feeling peace or continuing to feel pain is not a reliable indication of whether or not you received truth. We will soon discover that the only reliable indication that transformation has occurred or not is whether the lie still feels true or not.

*The TRANSFORMATION Box question asks for a “Yes” or “No” response:*

**“Does it STILL FEEL true that \_\_\_\_\_ [the belief that you reported as feeling true]?”**

The Mentor should use the exact wording that you used to describe your belief when formulating this question. If he augments, changes or rewords what you had originally reported, this can misdirect your answer and hinder the process. Keep what you actually stated in mind as you think about whether the belief still feels true or not. If the lie-based belief that you reported no longer feels true, then it is no longer believed to be true. If it still feels true or somewhat true, then it is still believed, at least in part. This will be further explained in the TPM Process book.

It is possible that what you report to have “heard” from the Lord is clearly not the truth. If this occurs, protocol is still the same. The Mentor does not need to bring biblical correctness to the moment, but rather only ask the TRANSFORMATION Box question. After asking this one question and there is time to proceed, you will move directly to the EMOTION Box no matter the response.

The test for genuine transformation has nothing to do with how you may feel, or even what you believe you may or may not have heard, seen, or experienced after asking the Lord for truth. In fact, no matter what appears to happen (or not happen) after asking the TRUTH box questions, the next step in the TPM Process is always to check for a change in belief by asking the TRANSFORMATION Box question.

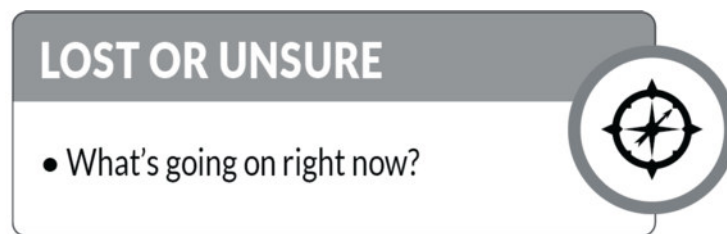
After asking the TRANSFORMATION Box question there is no reason to ask any additional questions, to clarify, or for the Mentor to offer their opinion about what might have happened. Regardless of whether you answer “Yes” or “No” to this question, you will move directly to the EMOTION Box.

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**THE PURPOSE OF THE TRANSFORMATION BOX IS TO CHECK FOR  
TRANSFORMATION BY DETERMINING IF THE IDENTIFIED LIE-BASED BELIEF STILL  
FEELS TRUE TO THE MENTEE.**

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## ***The “Lost/Unsure” Question***



***If you are ever lost, ask the “Lost/Unsure” Question.***

Every mentoring facilitator will lose their way from time to time after becoming distracted, being unable to hear what you have said, or forgetting what you said, etc. When this occurs it is easy to get back on track by asking the “LOST” question.

*It is simply stated:*

***“What is going on?”***

Your response to this question should indicate where you are on the MAP. For example, if you answer with something like, “Nothing. I don’t feel anything,” “My mind is just blank,” or “I keep thinking about what I am going to fix my children for dinner tonight,” this will indicate to them that you are probably engaged in a solution and in the SOLUTION Box.

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**THE PURPOSE OF THE LOST/UNSURE QUESTION IS TO OFF THE MENTORING  
FACILITATOR THE INFORMATION AND CONTEXT NEEDED TO DETERMINE WHERE  
THE MENTEE IS ON THE TPM MAP.**

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Now, this question is only used in the cases where the Mentor lacks the details and context that are necessary for determining where the Mentee is on the MAP. If the reason for why the Mentor is lost or unsure is due to his lack of understanding regarding the TPM Process, then additional training and experience is obviously needed. If you do not know the Process, then you do not know the Process. No question will magically inform an untrained Mentor of what to do next.

If by chance you ask the “Lost” question and you find that you are still lost, just return to the EMOTION Box and follow protocol for that box.

Again, this book does not contain all that you need to know concerning applying the TPM Process. This chapter was merely a brief overview of some of the basic elements. Please study the training manual, “The Process of TPM,” before attempting to apply TPM.

Now that we have examined the five primary boxes found in the TPM Process, we will turn our attention to the two remaining ones; the ANGER and SOLUTION Boxes.

## Essential Comprehension Questions

1. Why is it that the TPM Map only helps you to know where you are in a session, rather than where you are going?
2. Every ministry session begins and usually ends in the \_\_\_\_\_ Box.
3. The first question in the EMOTION Box is intended to ascertain what?
4. The second question in the EMOTION Box is designed to determine if there is anything the Mentee is doing that may be hindering the process of \_\_\_\_\_ from working. It is not intended to send him or her looking for a \_\_\_\_\_.
5. What two purposes does memory serve in a TPM session? How can you know when you are in the “right” memory?
6. What are the three questions in the MEMORY Box? What is the purpose of each one? When and why are they being asked?
7. Why do we call the BELIEF Box question the “baseline” question? What is the important distinction this question is making about what is believed? Hint: “Not is it true, but...”
8. How is the TRUTH Box question transitional?
9. How much information does the Mentor need from the Mentee after asking the TRUTH Box question before he or she asks the question in the TRANSFORMATION Box??
10. What is the ministry facilitator to do with the “truth” that is reported by the mentee?
11. What should the Mentor do if the Mentee reports he or she has received from the Lord, but the message is clearly not the truth?
12. What is the purpose of the TRANSFORMATION Box question?
13. How do you know if person has received truth from God and if transformation has occurred?

## **Going Deeper!**

1. Why is the presence of peace not used as an indicator of transformation?
2. After asking the TRANSFORMATION Box question, what further conversation might the Mentor have with the Mentee concerning what may or may not have happened?
3. If after asking the Transformation Box question, the Mentee says that the lie still feels true, what should the Mentor do?
4. What should the mentoring facilitator always do after asking the TRANSFORMATION Box question?
5. What should the mentoring facilitator do if the mentee's response to the TRUTH Box is something like, "I did not hear anything, all I see is an angry Jesus shaking his head and walking away from me. I think that Jesus hates me"?

# Chapter Eighteen

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## The SOLUTION and ANGER Boxes

### **KEY CONCEPTS**

- The two additional locations you may find yourself on the “MAP” are the ANGER and SOLUTION boxes. There are times when a session appears to come to a grinding halt, stall or lose direction. When this occurs we are either in the SOLUTION or ANGER Box. Within these two boxes we identify the lie-belief that has caused the session to stall.
- Being “stuck” in a ministry session is often manifested by feeling angry, not feeling any emotions (suppression), lack of memory recall, or some form of distraction that allows you to keep from pressing forward. All such “solutions” are self-generated and supported by false belief.
- The problem with our “solutions” is that they initially become a problem themselves. The very thing designed to protect ourselves with is keeping us from moving toward God’s freedom.
- The questions in the SOLUTION Box are designed to identify the belief behind the solution so that once it is identified, we may be able to receive the Lord’s perspective. And once the Spirit convinces us of the truth, freedom will follow.
- The three questions in the SOLUTION Box are designed to help us identify the belief behind our “solution” behavior.
- The first question helps us become aware that the “solution” is our creation. The very fact that we feel resistance or hesitation is an indication that we are the source.
- The second question helps to identify the perceived problem that we are attempting to resolve with our solutions.
- The third question reveals the belief that is supporting the “solution”-related behavior and helps to identify why you have chosen to carry out the particular “solution” behavior. Your answer to this question is the reason, or the belief, behind it.

- The intent and/or purpose of the ANGER Box is to identify and deal with any anger that might show up in the ministry session. When anger surfaces in a ministry session, there are specific questions designed to address it.

## ***Introduction of the SOLUTION and ANGER Boxes***

The two additional locations you may find yourself on the “MAP” are either in the ANGER or SOLUTION boxes. There are times in which a session may appear to come to a grinding halt, stall-out, or lose direction. When this occurs, you are probably either in the SOLUTION or ANGER Box.

### ***Being stuck in the session is not a problem but rather a “solution.”***

Although it may seem like you are stuck, you are actually making a choice to not move forward based upon what you believe. Being “stuck” is often manifested by feeling angry, not feeling any emotions (suppression), lack of memory recall, or some form of distraction that prevents you from moving forward. All such “solutions” are self-generated and supported by solution beliefs.

These “solutions” are engaged in for the purpose of addressing some “perceived problem.” Common “problems” made evident in a ministry session include, “If I remember what happened, I will become overwhelmed, out of control, or die”; “If I feel what I felt when that happened I will be consumed by it”; “If I let myself feel my painful emotions, they will be more than I can bear”; or “Feeling something only leads to more pain.”

For example, if a Mentee believes that feeling his emotion might be overwhelming or more than he can bear, he might choose to suppress what he is feeling (a “solution”) in an attempt to avoid becoming overwhelmed by it. The solution belief behind this behavior might be something like, “Suppressing what I feel keeps me from becoming overwhelmed.”

### ***When the “solution” Becomes the Problem***

A major issue with our “solutions” is that they eventually become problems themselves. We believed that blocking out the memory would keep us from becoming overwhelmed, but now nothing comes to mind when we focus on what we are feeling; we thought that by suppressing our emotions we would not have to feel badly, but without emotion the ministry session stalls; or we believed that by being angry we could protect ourselves from being hurt, but our anger has isolated us from those we love.

The very thing that we designed to protect ourselves is keeping us from moving toward God's freedom. We must identify the solution belief that supports the use of our solution behavior so that we can go to the Lord for His perspective and, thereby, discover the true solution to our problem. We may accomplish this by answering the SOLUTION Box questions.


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**A MAJOR ISSUE WITH OUR “SOLUTIONS” IS THAT THEY EVENTUALLY BECOME PROBLEMS THEMSELVES. THE VERY THING THAT WE DESIGNED TO PROTECT OURSELVES IS KEEPING US FROM MOVING TOWARD GOD’S FREEDOM.**


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## ***The “SOLUTION” Box***

**SOLUTION**



- Do you sense any resistance or hesitancy at the thought of (DOING OPPOSITE OF THE BEHAVIOUR) ?
- What do you believe would happen if you were to (WHAT THEY ARE RESISTANT OR HESITANT IN DOING) ?
- So then, the reason for (THE BEHAVIOUR) is what?



### ***The Intent and/or Purpose of the SOLUTION Box***

The three questions in the SOLUTION Box are designed to help us identify the belief behind our “solution behavior” (suppressing emotion, hindering association from occurring, remaining angry, refusal to move forward in the session, etc.).

The first question helps us to determine if our current behavior is actually a “*solution behavior*.” The second question helps to identify the “*perceived problem*” that we are attempting to solve. And the third question reveals the belief that is supporting the “*solution behavior*.”

### ***The First Solution Box Question***

The first question is only asked to determine if a “solution” is at play or not. If we are doing what we are currently doing in order to “solve” a perceived problem, then we will sense some level of resistance or hesitancy at the thought of stopping what we are doing. The very fact that we feel resistance or hesitation is an indication that we are doing what we are doing for a reason. This “reason” will be a solution belief.

This question is not asking the Mentee to start doing or to stop doing something, or to try to remember, feel something, or let anything go. Rather, it is only asking if they sense any resistance or hesitancy at the thought of doing or not doing something.

*The first SOLUTION Box question is:*

***“Do you sense any hesitancy or resistance at the thought of \_\_\_\_\_”***

For example, “If you were to consider allowing yourself to feel what you were feeling do you sense any resistance or hesitancy to do so?” Or “Do you sense any resistance or hesitancy at the thought of letting yourself feel?”

Both versions of the question ask the same thing, and the answer is either ‘yes’ or ‘no’. If a “solution” behavior is at work, and you are asked to consider letting it go, you should feel some manner of hesitation or resistance. If you are engaged in a “solution” behavior and report that you do not sense any hesitation or resistance, then you probably do not understand what the question is actually asking.

For instance, if your response to the first question in the SOLUTION Box is something like, “I am trying to connect with my feelings, but I can’t,” or “I want to remember something, but nothing is coming to mind,” then you do not understand what is being asked. The answer to this question should simply be either “yes” or “no”.

*Here are some examples of how the question might be worded:*

*“Do you sense any resistance or hesitancy at the thought of allowing yourself to feel what you were feeling?”*

*“Do you sense any resistance or hesitancy at the thought of letting your emotions return?”*

*“Do you sense any resistance or hesitancy at the thought of allowing yourself to feel what you were feeling when that happened?”*

The second part of the question is worded to match the context and the information that you have provided. If your emotions are being suppressed, then you have suppressed them. If you are connected to your emotion but no memory comes to your mind, then you are choosing not to remember. This means that you believe that some negative consequence will occur if the feeling or the memory returns. If there is a “solution” at play, there will also be some manner of resistance or hesitation to move ahead. This is true for all “solutions,” not just those related to emotion and memory.

### ***Considering to Hold a Spider***

The purpose of the SOLUTION Box is *not* to change your behavior; rather, it is to identify the beliefs that are determining your behavior. So then, this first question is designed to reveal or identify if you are resisting something, which is an indication of a “solution” at play.

To illustrate what is meant by “resistance” and “hesitancy,” imagine that someone walked up to you holding a glass jar. And inside this jar is a large, hairy tarantula. The person asks you, “Do you sense any resistance or hesitancy at the thought of holding this spider?” Many would immediately recoil at the mere sight of the jar’s contents (which is obvious evidence to their resistance and hesitation).

In order to further explain what is being asked, it is often helpful to discuss what is not being asked. For example, the person did not ask “Would you like to hold this spider?” or, “Are you willing to hold this spider?” or even, “Will you hold this spider?” In fact, you are not being asked to do anything besides sense for any measure of resistance or hesitancy to the mere thought of holding the spider. If you sense resistance or hesitancy, it is because you have reason to choose not to hold the tarantula. This reason is the belief that we would seek to identify in the SOLUTION Box. The first question is only looking for the signs of feeling resistant or hesitant.

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**THE PURPOSE OF THE SOLUTION BOX IS NOT TO CHANGE YOUR BEHAVIOR;  
RATHER, IT IS TO IDENTIFY THE BELIEFS THAT ARE DETERMINING YOUR BEHAVIOR.**

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### ***The Second Solution Box Question***

The second question is designed to help you to identify the “perceived problem” that you are

attempting to resolve by your “solution behavior” (such as emotion suppression, blocking memory recall, anger, zoning out, feeling numb, becoming “invisible”, rambling, opening your eyes, etc.). It helps you to move one step closer to the reason (belief) for why you have implemented a “solution.”

*The question is:*

***“What do you believe would happen if you were to \_\_\_\_\_ (do what you are resistant or hesitant in doing) that is causing you to hesitate or resist doing so?”***

For example, if you are holding onto your anger toward someone as a solution, this question might look something like,

*“What do you believe might happen if you were to let go of your anger you feel toward your father that would cause you to hesitate or resist doing so?”*

Possible responses to this question might include, “If I let my anger go, he will get by with what he did to me;” or “If I let my anger go, he will hurt me again.” This question is designed to help you acknowledge the perceived problem that you attempting to address with the solution behavior. Examples of perceived problems might include, “He will get away with what he did;” “I’ll be left unprotected;” “I’ll get hurt again;” or “It will be too much,” etc.

Once the perceived “problem” has been uncovered, the next question in the SOLUTION Box should be asked.

### ***The Third Solution Box Question***

The third question helps you to identify why you have chosen to carry out that particular “solution” behavior. Your answer to this question is the reason or belief that supports the use of your solution behavior.

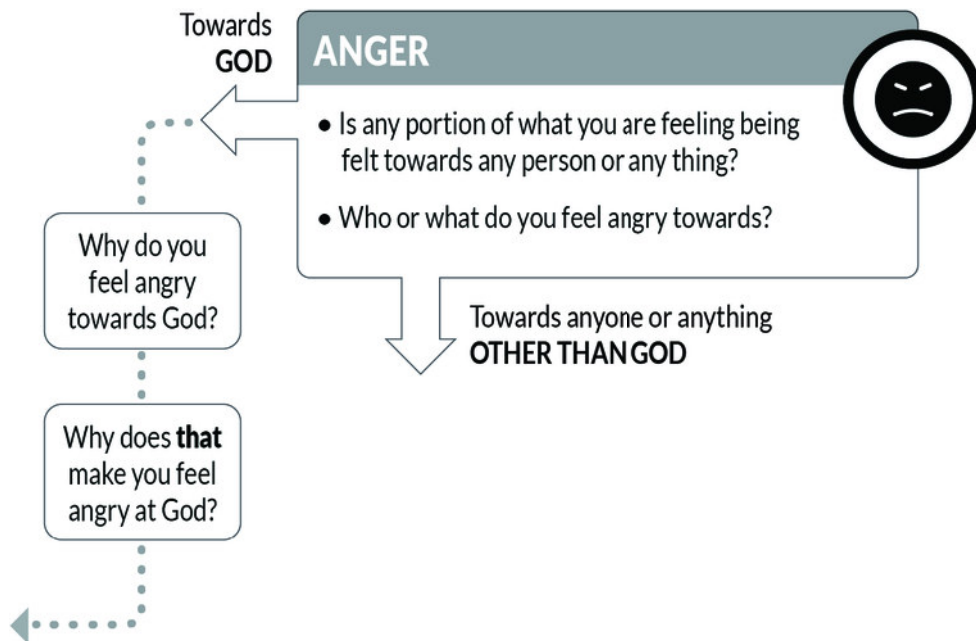
For instance, you may hold onto anger because you believe that it keeps you safe or that it holds the person who hurt you accountable. You may not be able to recall the memory because at some level you believe that denying what you remember protects you from what happened. You may suppress your emotions because you believe that being numb is better than being in pain.

*The third question:*

***“So then, the reason for \_\_\_\_\_ [doing the solution behavior] is what?”***

This question is asked to help the Mentee to voice the belief that is the reason for why he is engaged in his solution behavior. When a potential solution belief (the lie-based reason for doing what you are doing) has been identified, you will move directly to the BELIEF box and continue following protocol by asking the BELIEF Box question; *“Not is it true, but does it feel true that your anger keeps you safe?”*

## The Anger Box



### Intent and Purpose of the ANGER Box

The purpose of the ANGER Box is to identify the beliefs that support any feelings of anger that might show up in the ministry session. When anger surfaces in a ministry session, there are specific questions designed to address it. Anger can be elusive and even seem to be hidden at times, but whether it is openly being expressed or not, it can still hinder the ministry session from moving forward.

### The ANGER Box Questions

There are four questions in the ANGER Box. They each serve a specific purpose. One is designed to help us to identify anger when it has not been fully disclosed or identified as such, but appears to be

present. This question is based upon a unique characteristic of anger in that anger flows away from us and toward others or things, whereas, other negative emotions do not. We do not feel afraid *at* someone, where as we may feel angry toward someone. When a person appears to be angry by their demeanor or behavior and yet have not stated that they are feeling angry, you might ask;

***“Is any portion of what you are feeling being felt toward any person or thing?”***

When a person states that they are feeling something toward someone or thing then they are expressing the fact that they are feeling some emotion in the anger family. The next question that needs to be answered is at whom or what are they feeling angry? Another question in the ANGER Box helps us to identify who we are feeling anger toward; either toward God or others and things. It is simply put as;

***“Who are you feeling angry towards?”***

When anger is felt toward anything or anyone other than God, you will proceed directly to the SOLUTION Box; whereas, if the anger is felt toward God, the ANGER Box itself will provide the appropriate questions. The Mentee should be sure to watch for and acknowledge any anger that he feels at any point during the ministry session.

***Anger as a Solution***

The reason that anger that is felt toward anyone or anything other than God is addressed in the SOLUTION Box is because the decision to hold onto the anger is a solution behavior. For example, a person may choose to hold onto their anger believing that it will act as a “buffer” between them and their more vulnerable emotions such as fear, anxiety, helplessness, powerlessness, or feeling out of control or that their anger protects them.

Regrettably, many are unable to “let go” of their anger while remaining ignorant of the reality that it is actually “serving” them in some way. Too often, we try confessing, repenting, trying harder, committing, recommitting, etc. but the anger remains. Some people have mistakenly believed that by controlling their anger (not acting it out) that they are doing well. The truth is, not acting on our anger may be better than acting it out, but neither has addressed the reason that we are angry. There is a better way.

The first step towards true freedom is realizing that the anger (other than anger toward God) is serving a purpose. We are choosing to remain angry for a reason. And until that lie-based reason

is addressed, we will remain angry even if we are controlling it. This is why, when a person reports feeling angry towards anyone or anything other than God, the SOLUTION Box questions are asked.

For example,

*Mentor: “Do you sense any resistance or hesitancy at the thought of letting your anger go?”*

*Mentee: “Yes. I do sense some resistance.”*

*Mentor: “What do you believe would happen if you were to let your anger go that would cause you to resist or hesitate doing so?”*

*Mentee: “It would leave me in a very vulnerable place and I would get hurt again!”*

*Mentor: “So then, the reason for holding onto your anger is what?”*

*Mentee: “Being angry keeps me safe.”*

From here, you would move to the BELIEF Box and continue following protocol by asking; *“Not is it true, but does it feel true that your anger keeps you safe?”*

### **Anger Toward God**

If a person's response to the question reveals that they are angry toward God you will ask the next question in the ANGER Box that says;

#### ***“Why are you feeling angry toward God?”***

Here is where things are addressed differently than when they report feeling angry toward others or things. You do not go to the SOLUTION Box with their anger toward God. Anger toward God is not a solution, but is rather is due to a heart belief. Any reason we feel angry toward God is always a lie-based misunderstanding of His very character and nature and therefore, will be a *state of being-heart-belief*. God is holy and perfect, and He has never lied, failed, or made a mistake. However, it is quite common for us to misunderstand and misinterpret Him. God Himself declared, *“For as the heavens are higher than the earth, So, are My ways higher than your ways and My thoughts than your thoughts”* (Isa. 55:9).

So when we find ourselves in a position that requires us to explain something that God did or didn't do (our state of being), we sometimes come to wrong conclusions and misinterpret it, and then become angry with Him. Anger toward God is grounded upon our understanding of who God is based upon our interpretation of what we believe He did or did not do or should have or shouldn't have done.

It is at this juncture where our anger towards God that can be quite troublesome for many people. There are times when a person's initial response to the question, *"Why do you feel angry towards God?"* is actually the truth about what God did or did not do in our life experience. For example, a person might say such things as, "God let those terrible things happen to me and didn't protect me from it happening," or "He did not stop that person from hurting me" or "He let my child suffer from cancer and die a painful death when He could have healed her," may all in fact, be the truth. It is very possible that God did not stop someone from hurting you, heal your dying child, or deliver you from being unjustly treated. Because these things may all be the truth, taking any of these beliefs to the BELIEF Box and TRUTH Box will not be profitable.

When statements about what God did or did not do are reported, the second question should be asked,

***"Why does believing THAT make you feel angry at God?"***

This question is asked to identify the lie-based belief which serves as the real reason for why the person is angry at God. We are not angry with God because of what He did or did not do, but rather because of how we have interpreted His behavior. This question is designed to help the person move past their assumptions and conclusions drawn from their interpretation of what God did or did not do and hopefully gets to the heart belief that describes what they believe about the very nature and character of God. Their initial response reveals what they believe about what God should have or shouldn't have done, and this question exposes their belief about who and what God is. It is common for this response to be worded as "God is or isn't..."

For example,

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

*Mentee: "I feel angry."*

*Mentor: "Who or what you feel angry towards?"*

*Mentee: "I feel angry at God!"*

*Mentor: "Why do you feel angry at God?"*

*Mentee: "Because He didn't stop that man from hurting me."*

*Mentor: "Why does that make you angry at Him?"*

*Mentee: "Because the fact that He allowed that to happen to me means that I cannot depend on God. God isn't trustworthy."*

From here, you would simply move to the BELIEF Box and continue following protocol. And remember, all of this is explained, in detail, in the “Process of TPM” book. Be sure to study the TPM training in its entirety.

It is very possible that when this question is asked you may still get additional answers that describes God’s behavior and not His nature or character. If this is the case, you keep asking the same question over and again until a heart belief is reported.

This might look something like;

*Mentor: “Why do you feel angry at God?”*

*Mentee: “Because He didn’t stop that man from hurting me.”*

*Mentor: “Why does that make you angry at Him?”*

*Mentee: “Because that would have been the right thing for Him to do!”*

*Mentor: “Why does that make you angry at Him?”*

*Mentee: Because He could have done something to make it different.*

*Mentor: “Why does that make you angry at Him?”*

*Mentee: Because I asked him over and over and He did not do anything to help me.*

*Mentor: “Why does that make you angry at Him?”*

*Mentee: It is obvious that God cannot be trusted.*

### **God’s Permissive Will**

If one of us decided to stand back and allow a child to be abused or mistreated, our actions would be considered criminal. However, God allows evil people to commit evil acts against the innocent every day. He could easily protect the innocent 100% of the time, but chooses not to do so. Some people use the phrase “God’s permissive will” to explain times in which God seemingly allows bad things happen. But no matter how we may choose to explain or describe it, it is still due to God’s choosing, permissive will or not. He is the creator of all that exist and possesses the power to end anything at any time. Evil will continue to pervade this world until the day that God chooses to end it. It only continues because God has not yet stopped it.

This is where our anger comes in. We expect God to make “good” choices (like the ones we would make in similar situations). And it makes us mad when God does not do what we think is reasonable, right, or just. We base this upon the many passages that declare God as our protector, provider,

deliverer, etc. So then, when it appears as though God has failed to live up to what we believe the Scriptures say about Him, we become angry.

### ***Hesitant to Admit Our Anger***

Sometimes we deny being angry because we believe doing so would be wrong or sinful, especially when we are angry towards God; even though the Bible tells us “Be angry but do not sin” (Eph. 4:26) which shows that it is possible to be angry without sinning. When you (the Mentee) feel angry during a ministry session, it is imperative that you acknowledge and address it. If you are the Mentor and feel angry during a session, purpose to address it as soon as possible lest it shows up over and over again in other ministry sessions.

Remember, this is your journey. If you are angry at God, He already knows, so there is no sense in trying to hide it from Him. He desires that you confess what you feel and believe so that He can offer truth and perspective.

### ***Where does forgiveness fit into the TPM Process?***

Must we forgive first before we can let go of our anger? Not at all. Actually, just the opposite is true. Being angry is one thing that keeps us from genuinely forgiving. Forgiveness is addressed in great detail in the book “Effortless Forgiveness” which can be obtained through TPM’s website.

What follows is an excerpt from *Effortless Forgiveness*:

*Forgiveness requires more than an act of the will. The idea that forgiveness is an act of the will coupled with obedience to the truth, suggests that it can be achieved through willpower and determination. During the years we tried to lead people into forgiveness using this approach, the success rate was anything but encouraging. We now realize that forgiveness from the heart is not about willpower, determination, or even obedience. Rather, forgiveness is the natural outcome of our own freedom that comes from knowing the truth within our hearts. Another way of saying this might be: forgiveness is not something that we do, but a natural and expected outcome of what we have been given.*

*When the Spirit persuades us of His truth, the lie-based beliefs that kept us from forgiving will be cast out and replaced with His perspective. When His light of truth shines in our hearts, we will without effort release the debts of those who have hurt us. Forgiveness from the heart is not about willpower, determination, or even obedience. Rather, forgiveness is the natural outcome of our own*

*freedom that comes from knowing the truth within our hearts. When we are able to view the person and their offenses through the eyes of truth, compassion will arise and forgiveness will naturally follow. Efforts to forgive without knowing the truth will be a struggle, and genuine release will be unlikely to come about.*

*We find lasting freedom, experience true compassion, and the ability to forgive when we view the person and the debts owed us from God's perspective, through heart-felt belief. God accomplishes this in us in the same manner that He demonstrates the fruits of the Spirit through us: He brings it about by the supernatural work of the Spirit. It is not something we can accomplish on our own.*

*Forgiveness is not an act of the will accomplished by strong determination or willpower, but rather the expected outcome of believing the truth with the heart. Jesus taught His disciples to forgive from the heart. However, heart-belief is not something that we just decide to have, but is only bestowed upon us by the Spirit as He persuades us of His truth.*

*We cannot “do the fruit,” but we can bear it. In similar fashion, we cannot “do forgiveness,” but when the Spirit releases us from our own lie-based bondage, we are free to release others from the debts they owe us.*

(Note: The book “Effortless Forgiveness” will provide you with an extensive understanding of how forgiveness is a natural and expected outcome of viewing the person who has offended and the remaining “debt” through the eyes of truth. This book is also an excellent way to introduce church small groups to the TPM principles.”

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**WHEN WE ARE ABLE TO VIEW THE PERSON AND THEIR OFFENSES THROUGH THE EYES OF TRUTH, COMPASSION WILL ARISE AND FORGIVENESS WILL NATURALLY FOLLOW. EFFORTS TO FORGIVE WITHOUT KNOWING THE TRUTH WILL BE A STRUGGLE, AND GENUINE RELEASE WILL NOT LIKELY COME ABOUT.**

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### ***Equipped well—travel well!***

A comprehensive understanding of the TPM Process is essential for a smooth and successful session. Your sessions can proceed effortlessly as long as you know where you are in the process (your location on the MAP), have a thorough understanding of the questions, and are willing to cooperate with what God is doing in the moment.

We encourage you to invest the time and energy needed to better understand the TPM Process, the Principles that it is built upon, and the Purpose for applying it. Be sure to continue your study in “The Process of TPM,” which is available at [www.transformationprayer.org](http://www.transformationprayer.org), so that you will be well equipped for the journey in faith refinement, mind renewal and transformation. This is your journey. Travel well.

## Essential Comprehension Questions

1. When a ministry session appears to “stall out,” why might this be?
2. Why is it true that a person is never really “stuck” during a ministry session?
3. What is the first SOLUTION Box question asking the person to do?
4. What does the second SOLUTION Box question help us to identify?
5. What does the third SOLUTION Box question reveal?
6. Why do we go to the SOLUTION Box if the Mentee is angry toward anyone or anything other than God?
7. What questions are asked when someone is angry at God?

## Going Deeper!

1. What is the obvious issue with our solutions when it comes to resolving problems?
2. Why might confessing our anger as sin and trying to repent of it have questionable results?
3. When does being angry become sinful?



# Chapter Nineteen

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## Becoming Aware of Our “Triggers”

### **KEY CONCEPTS**

- It is critical that we become self-aware and cognizant of what we feel in any given moment and learn to respond to the warning system with which God has equipped us, so that we might participate with Him in the work He is doing within us.
- Any measure of anxiety, stress, worry, fear, depression, frustration, or boredom—even in miniscule amounts—is an indication that we believe a lie with our hearts.
- We feel whatever we feel because of our interpretation of what is happening and not because of anything else. No one and nothing can make us feel anything that we are feeling.
- The lies we believe will not resolve themselves. Unless God intercedes and convinces us of the truth, we will wake up tomorrow with the same beliefs and the same outcomes.
- If we examine what we are doing and why we are doing it, we may discover that at least some of our motives and behaviors are outcomes of the lie-based beliefs that are being triggered.
- Our outward behavior can be an indication that we are being triggered.
- What we sometimes label as our personality is often simply a “solution” to our lie-based pain. This “personality” may not be God’s creation, but rather a “mask” that we have designed to hide negative qualities that we believe we possess.
- What we call “spiritual gifting” may actually be a “solution” to being triggered.
- To a certain extent, other people’s reactions to us can act as mirrors in which we are able to see our lie-based pain that is being triggered.

- **Procrastination can be an indication of being triggered.**
- **Physical issues may be the result of being triggered.**

### ***What is a “Trigger”?***

**M**ost people who have yet to discover some of the basic Principles of TPM assume that their current situation is the source of their emotional pain. They mistakenly believe that their job, their spouse, their kids, their car, their parents, etc. cause them to feel whatever they are feeling. They then often overtly cast blame at anyone and everyone around them.

In reality, they simply fail to realize that everything they blame their pain on is actually exposing that which was already present. We feel whatever we believe. And as we move through our daily life, we interpret whatever is happening through what we believe to be true. And when we interpret our situation through lie-based heart belief, we experience the painful, emotional consequences. Our lie-based beliefs are used to interpret the moment and then produce emotional pain. When this occurs, we find ourselves “triggered.”

For example, if we believe that we are worthless or defective we will view life through the lens of this belief. We will hear other people’s comments toward us as critical and demeaning and will feel “triggered” when this belief is touched. We use the term “triggering” to describe the negative mental, emotional, and behavioral outcomes of our interpreting any particular situation through the lies that we believe. The situation, or whatever was used to expose the lies we believe, is considered to be the “trigger.” So, the “trigger” triggers us, leaving us “triggered.”

### ***In TPM, emotional pain is a symptom, but not the problem.***

As we discussed earlier, emotional pain was actually designed by God to help us. One of the primary ways we benefit from experiencing painful emotions is that we are made aware of when we are operating from lie-based beliefs. If it wasn’t for the fact that we feel badly when our lie-based beliefs are triggered and exposed, we would have a very difficult time determining if we are walking in the truth or stumbling in deception.

Those who are learning to apply the principles of TPM recognize that being triggered represents an opportunity for faith refinement. Because of this, being “triggered” is actually a good thing that happens to feel bad in the moment. Triggers alert us to the fact that we are operating from a lie-based belief, and therefore make it possible for us to use them to identify what we believe and then look to the Lord for His perspective.

But if we choose to respond inappropriately when we find ourselves “triggered,” or simply choose not to address what has been exposed in us, we will fail to benefit from the faith refinement and mind renewal that God desired for us. We will have forfeited an opportunity to be persuaded of the truth within our hearts. This is why it is crucial that we recognize when we are being triggered and heed this warning system that God has designed to alert us to the lies that we believe.

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**TRIGGERS ALERT US TO THE FACT THAT WE ARE OPERATING FROM A LIE-BASED BELIEF, AND THEREFORE MAKE IT POSSIBLE FOR US TO USE THEM TO IDENTIFY WHAT WE BELIEVE AND THEN LOOK TO THE LORD FOR HIS PERSPECTIVE.**

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### ***What does a trigger look like?***

Far too often, we are simply unaware that we are “triggered” and make decisions based upon what we feel. However, it is critical that we become cognizant of what we feel in any given moment, and learn to respond appropriately to the warning system that God has given us, so that we might participate with Him in His refining work.

What follows are a few examples of what it might look like when we find ourselves triggered:

**Mary** was searching through the refrigerator for something to eat, even though she wasn’t hungry. Something was driving her to eat another slice of cold pizza. She feels restless and a little stressed about what is happening in her life. Unaware that what she is feeling is coming from her own lie-based belief, she blames her situation and distracts herself of what she is feeling by eating. She has not made the connection between what she is feeling and her desire to find something to eat even though she is not hungry. She does not realize that her lie-based beliefs have been triggered.

**Paul** cannot understand why he is unable to break free from the constant draw to look at scenes on his computer that leave him feeling ashamed and disgusted. It is not what he wants to do, but he just cannot seem to find the power to stop. He had hoped that joining the accountability group at church would help, but he now realizes that as he keeps silent about what he does and, worse yet, claims to be doing better, he has become a liar! There is something within him that keeps him from walking in the freedom he so deeply desires. Paul does not realize that when something triggers his lie-based beliefs, it stirs up all kinds of emotion that he does not want to feel. And he has discovered that sexual pleasure can temporarily mask this pain. But because he has yet to realize that his behavior is his chosen “solution” to the pain, he remains in a perpetual loop of frustration and defeat.

**Frank** had his feelings hurt, again, and feels childish because of it. He used his Saturday off to voluntarily paint several rooms in his church's youth department. Sunday morning the youth pastor acknowledged several people who had also helped, but he completely overlooked Frank. Frank feels under-appreciated, ignored, disappointed, and even angry! He does not realize that his lie-based belief has been triggered and his true motive for serving has been exposed. His feelings are the outcome of his belief being triggered and have nothing to do with what happened at church.

**Janet** has taken on a great deal of debt in the form of college loans, and another payment is coming due. Because of her limited income, she has no idea how she will ever pay it off. She believes the Bible verse that says, "God will supply all of your needs" but she still cannot shake the worry and anxiety that stirs whenever she thinks about her financial troubles. She tries hard to stay focused on God's promises, but every time she thinks about her indebtedness, she is triggered, and her fears return.

**Bill and Carol** have had another major blow up in their marriage. It seems that they do well for a time, but ultimately, they find themselves in the same bad place over and over again. They have tried marriage counseling and that seemed to help, but nothing has stopped the familiar cycle of frustration and painful encounters. It is like walking through a relational minefield; never knowing if the next step will cause an explosion. They are beginning to lose hope. The problem is that neither Bill nor Carol realize that the pain they feel is coming from their own lie-based beliefs; not from the other person. They are completely unaware that they are each simply being triggered.

**Jordan** was sitting in his pastor's office just a week ago, determined to completely forgive his father for all the hurt that he had caused him. He genuinely wanted to let go of his anger and resentment once and for all. His pastor read several passages of Scripture including, "Whoever has a complaint against anyone; just as the Lord forgave you, so also should you", and "if you do not forgive others, then your Father will not forgive your transgressions" (Col. 3:13, Matt. 6:15). It scared Jordan to hear that God might withhold forgiveness from him unless he forgave his dad. He was very motivated to do the right thing.

His pastor then encouraged him to deny his feelings and choose to obey the scriptural directive to forgive his father. His pastor led him in a prayer of confession and encouraged him to choose to forgive. Jordan hoped that something had occurred. He did actually feel a little better and went home believing that change had occurred. He was determined not to allow his anger to surface again.

However, a few weeks later, Jordan was at the annual family reunion, and his father made an offhand negative comment directed at Jordan. This instantly triggered Jordan and then flooded him with

the same anger and resentment as before. He tried hard to resist it, but to no avail. He was unable to restrain the eruption of angry words that spewed out. Discouraged and defeated yet again, Jordan decided to return to his pastor and try to forgive once more. He wonders if this may be what Jesus meant when He said “seventy times seven.” However, Jordan is not sure if he can do that.

Jordan does not yet understand that the bad feelings he has toward his father are coming from his own lie-based belief, and that they are not from what his father has done in the past or is continuing to do in the present. The bad feelings are not the problem; they are the results of his lie-based beliefs being triggered. And, although he genuinely desires to forgive his father, he has several lie-based reasons for holding onto the offense. Until Jordan’s lie-based beliefs are replaced with the truth from the Spirit, Jordan will not be able to move forward.

**Amy’s** little baby girl died unexpectedly, right after the Christmas season—it was just a few days prior to her first birthday. Amy never saw it coming. The baby seemed perfectly healthy as she played with her new toy beside the Christmas tree that evening. And yet, she died suddenly from a brain aneurysm, and Amy’s life was changed forever.

The grief was more than she thought she could bear. And even though her child died over eleven years ago, each year, shortly after Christmas, her deep pain resurfaced. Sometimes it comes as a heavy depression that may last for several days. Recently, a well-meaning friend said to Amy, “You will never really get over the death of your child. It is something that you will always have to carry.” Now after eleven years it appears that this may be true.

**Marcia** blurted out in anger, “You make me so mad!” She found her husband resting on his recliner. He had promised to take out the trash, but it was still sitting right in the middle of the doorway. (She had made it easy for him by placing it where he would have to step over it to get to his chair.) She felt completely justified in her tirade and in blaming him for her reaction. If he would just do what he was supposed to do, she would not have to get so upset.

As long as Marcia continues to blame her husband for what she is feeling, she will remain trapped in a cycle with no hope for freedom. The truth is that her husband’s behavior is simply triggering her lie-based beliefs. This does not excuse her husband’s poor behavior, but freedom from her lie-based pain will not come through blaming him and trying to change him. She needs to be willing to take responsibility for her own lie-based beliefs.

**Mark** sought help from a person who specialized in deliverance ministry. He was concerned that he was being oppressed by demons. He felt as though there was a “dark cloud” of condemnation

hanging over him that was making him feel defeated. He noticed that the “oppression” increased when he tried to worship in church, or during prayer at home. He believes that if he can just have the demons expelled, he could walk in true victory.

It is possible that Mark might find some measure of “deliverance” by having the demons cast out, but casting out a demon will not touch the lies he believes. Demons are able to do what they do, not by force, but only because people are deceived. If Mark does not deal with his deception, it will only be a matter of time before the demon will return with its friends (Luke 11:24–26).

Mark may indeed be triggered by demons, but they are not doing anything to him that his boss, wife, or life situation could not do. Mark has a belief problem, not a demon problem. In fact, the demons are playing the role of “lie-detector” that could be a benefit to Mark if he understood this and responded accordingly.

**Justin** is on every committee at church; he was a leader in the youth department, present on every mission trip, and in charge of a food pantry ministry. If there is something that needs to be done, Justin is ready and available. However, when he returns home at night, he often feels restless and anxious. He does not like these emotions, so he will usually look for ways to stay busy. Justin’s acts of service are truly benefitting many people, but little does he know that he is attempting to resolve lie-based emotions through acts of Christian service. He is triggered and constantly searching for “solutions.”

### ***“Triggers, triggers, everywhere!”***

All of these people have one important thing in common: God is orchestrating their lives to expose what they believe in order to offer them the opportunity to have their minds renewed and their lives transformed. One of the first indicators of His work in our lives is the emotion we feel in response to what is happening around us. Any measure of anxiety, stress, worry, fear, depression, frustration, or boredom—even in miniscule amounts—is an indication that a lie-based heart belief has just been exposed.

God affords us daily opportunities for refinement, truth, and freedom. And yet, many of us ignore the emotional warnings and attempt to persist, push through, and move on through our lives. Rather than using these “triggers” to help us to identify our lie-based beliefs, we usually excuse it by normalizing our pain, claiming it is what anyone would feel in the same situation. We cast blame on those around us and remain trapped in a perpetual cycle of lie-based pain and sin-based solutions. However, if we learned to heed the daily opportunities God afforded us, we could continually

benefit from the transformation that comes by having our minds renewed with God’s truth and begin to effortlessly exhibit the fruit of His Spirit.

### ***Paying Attention to the Warning System***

It is vitally important that we become aware of our triggers; those “knee-jerk” emotional reactions to life situations that we experience almost daily. These are part of God’s warning system, that alerts us to the falsehoods we believe. We feel whatever we believe because of our interpretation of what is happening and not because of anything else. No one and nothing is making us feel anything that we are feeling.

It has been said that “time heals all wounds”, but this is not the case when it comes to the lies we believe. If our “wounds” are the perpetual outcome of what we believe, then time will do nothing but pass. The lies we believe will not resolve themselves. Unless God intercedes and convinces us of the truth within our hearts, we will wake up tomorrow with the same beliefs and the same outcomes.

When we choose to pay attention to our emotional “triggers” and embrace our emotions as a God-given warning system, we can move toward freedom. As long as we try to control what we feel, block it out, distract ourselves from it, or blame others for it, we will remain in a cycle of defeat that cannot be resolved. However, when we know and believe the truth in our hearts, we will discover that there is no valid reason for trying to control what we feel. Our negative emotions are the result of our believing lies. When our belief is replaced with the truth, our emotions will be transformed accordingly.

### ***Our outward behavior can be an indication that we are being triggered.***

A large portion of our day-to-day behavior is governed by our intellectual belief, not our lie-based heart-belief. For example, when you take a trip to the grocery store, you use the knowledge you have gained to operate your vehicle, navigate through traffic, find the store, and park the car, etc. However, some of our behaviors are motivated by more than just intellectual knowledge; they are actually “solutions” to our lie-based pain. Some of these behaviors are so habitual that we do not notice that there is pain behind them. For example, overeating, compulsive buying, biting our nails, undue concern about our appearance, obsessive religious rituals, and even good things we do in Christian service can be our “solutions” for pain. If we examine what we are doing and why we are doing it, we may discover that at least some of our motives and behaviors are the outcomes of the lie-based beliefs that are currently being triggered.

Answering the question, “Why am I really doing what I am doing?” can help us to uncover what may be behind a behavior. We should probably not accept the first thing that comes to mind, since it is most likely not the true reason for it. We are prone to lie to ourselves about our motives, over-spiritualize our actions, blame others, or make excuses. Rather, when we are triggered, we should take heed of this warning system, choose to take ownership for what we feel, identify the lie-based belief that is causing the trigger, and seek the Lord for His truth.

The SOLUTION Box questions can be adapted to help you determine if what you are doing is a response to your being triggered. You are initially looking for underlying emotion or potential resistance to the thought of not doing whatever it is that you are doing. You might word these questions as follows:

*Do I sense any resistance or hesitancy at the thought of not doing what I am doing (or about to do)?*

*What do I believe might happen if I don't do it (or stop doing it)?*

*What is my reason for doing what I am doing (or about to do)?*

These questions can help us to identify our motives, determine what we believe, and recognize whether our behavior is a solution to the emotions that we do not want to feel.

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**IF WE EXAMINE WHAT WE ARE DOING AND WHY WE ARE DOING IT, WE MAY  
DISCOVER THAT AT LEAST SOME OF OUR MOTIVES AND BEHAVIORS ARE THE  
OUTCOME OF THE LIE-BASED BELIEFS THAT ARE BEING TRIGGERED.**

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### ***Being Intentional About Addressing Our Triggers***

It is natural for us to deny, make excuses, blame others, or suppress our triggers by distracting ourselves through some form of “self-medication.” Therefore, one crucial skill we need to develop is the ability to rightly identify our lie-based belief when it is triggered. Next, it is important that we take ownership for what we feel and admit that we are being triggered. It is much easier to make excuses for our state of being, and say things such as, “I am having a bad day” (blaming our circumstance), “He makes me so mad!” (blaming others), or “I’m just not myself today” (excusing ourselves from being blamed).

### ***You feel what is triggered.***

The primary way we know when we are triggered is by what we are feeling in the moment. The

Bible says, “*Let the peace of Christ rule in your heart*” (Col. 3:15) and “*may the Lord of peace himself continually grant you peace in every circumstance*” (2 Thess. 3:16). God desires that we would experience His peace at all times and in “every circumstance.” So then, if we are feeling something other than peace, something is wrong. It is safe to assume that whenever we are feeling painful emotions, it is far more likely that it is due to our own lie-based belief, rather than the truth of our circumstances.

Even so, there are rare moments in which painful emotion is caused by the truth we believe. Emotions such as sadness, grief, disappointment, and regret are sometimes truth-based, but not always. When we feel such things as fear, worry, anxiety, stress, powerless, hopelessness, or being overwhelmed, rejected, and the like, we can be certain that lies are the cause. We can be absolutely certain that no person, thing, or circumstance can cause us to feel ANYTHING that we are feeling. Our emotions are always the outcome of how we are interpreting the moment, no matter what is going on around us. Our situation is not producing what we feel.

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**IT IS SAFE TO ASSUME THAT WHENEVER WE ARE FEELING PAINFUL EMOTIONS, IT IS FAR MORE LIKELY THAT IT IS DUE TO OUR OWN LIE-BASED BELIEF, RATHER THAN THE TRUTH OF OUR CIRCUMSTANCES. IN FACT, WE CAN BE 100 PERCENT CERTAIN THAT NO PERSON, THING, OR CIRCUMSTANCE CAN CAUSE US TO FEEL ANYTHING THAT WE ARE FEELING.**

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### ***Personality or Protection?***

God has uniquely created each of us with a special giftedness, temperament, and personality. However, because of the lies that we have been persuaded to believe about ourselves, our true selves (that which God created) are often buried beneath piles of lie-based self-protection (solutions).

The word “personality” is a derivative of the word persona or “mask.” A mask is designed to hide the face and present features that are different from what is real. Too often, what we assume to be personality is not God’s creation, but rather it is a “mask” that we have designed to cover things we believe about ourselves that we do not want others to see.

Our true, genuine personality was fashioned to reflect the image of God and is wonderfully made, but often our true self is hidden by a “mask” that we have developed. Our true self is not only hidden from others but also from ourselves. Only when the Spirit shines His light of truth into our hearts are we able to see what He sees: our true self. One day we will see clearly, but “*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). We believe lies about who we are; therefore, we wear masks to keep others from seeing the person that we falsely believe ourselves to be. In TPM we refer to these types of lies as *self-identity* lies.

### ***Personality as Protective Gear***

We often misidentify “solution behaviors” as personality traits, such as being introverted, extroverted, type “A,” type “B,” organized, or freeform, etc. We each have God-given temperaments; however, as we just discussed, not all that is identified as personality is God-given. Some of what we display may be the outward expressions of the “solutions” we have crafted in response to the negative emotions that arise from our lie-based beliefs. And when we are “triggered,” we typically behave in a predictable manner. This behavior can run the full gamut of expression from shyness to being the “life of the party.” In such cases, what we present would not be personality, but rather our futile attempts to protect ourselves, as though wearing protective gear.

For example, an introverted person may be withdrawn socially, because he fears being hurt, mistreated, or rejected. An extrovert may be overcompensating for his hidden feelings of worthlessness. A driven, “type A” personality may be trying hard to “measure up,” whereas a “type B” personality may have just given up trying.

A common testimony coming from people who are practicing TPM and enjoying ever-increasing measures of freedom and truth is, “I am not the person that I used to be!” As more truth is received within our hearts, we will lay aside the “masks” we have designed to protect ourselves and keep others from seeing what we do not want them to see.

A true God-given personality is fixed and stable. It is the mold that we were poured into by God when He created us. However, much of our outward behavior may *not* be our personality, but rather a vain attempt to solve pain caused by lie-based heart-beliefs. When the lies are replaced with the Lord’s truth, our true personality will be naturally expressed in its real form. Solution-driven behavior is needed only as long as there is a perceived problem to be solved.

A simple test to see whether our outward behavior is indeed a personality trait or a solution to pain can be done by examining the reason behind what we do. Again, simply asking ourselves, “Why am I doing what I am doing?” can be helpful (that is, if we tell ourselves the truth.)

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**SOME OF WHAT WE DISPLAY MAY BE THE OUTWARD EXPRESSIONS OF THE “SOLUTIONS” WE HAVE CRAFTED IN RESPONSE TO THE NEGATIVE EMOTIONS THAT ARISE FROM OUR LIE-BASED BELIEFS. IN SUCH CASES, WHAT WE PRESENT WOULD NOT BE PERSONALITY, BUT RATHER OUR FUTILE ATTEMPTS TO PROTECT OURSELVES, AS THOUGH WEARING PROTECTIVE GEAR.**

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***Some of what we call a “spiritual gifting” may simply be our “solutions” to being triggered.***

We also tend to assume that a person’s service within the church body is an indication of their spiritual giftedness. This may or may not be an accurate assessment. For example, a person who is always serving at the church, working in the nursery, feeding the hungry, volunteering on cleanup day, and more, may be said to have the gift of service. This may in fact be true, but it also may be that the person just feels bad to say “No” when asked to do something. Saying no to a request triggers their lie-based belief and makes them feel bad. In another example, the highly organized pastor may be viewed as having the gift of administration, when in fact his need for order is an attempt to suppress the anxiety within him. Here again, we need to ask ourselves, “Why am I doing what I am doing?”

***Physical issues may be the result of being triggered.***

Countless people have reported to have experienced spontaneous physical “healing” during a TPM session. However, this is more likely to be the person’s physical body being released to do what God has designed it to do. No one would say that if they accidentally cut themselves and then after a few weeks the wound closed up and scar tissue formed that they were healed. They would say that that is what the body does. The mind/body relationship is nothing new in the medical world. Much of the physical problems with which we suffer can be traced back to our lie-based beliefs that are producing our negative emotions. However, as we are freed up of these things the body can be expected to naturally “heal” itself.

Any negative emotion may set off a chain reaction of chemicals in the body that can produce all manner of physical symptoms, such as chest pain, dry mouth, headaches, insomnia, high blood pressure, change in appetite, upset stomach, body aches, shortness of breath, weight loss or gain, ulcers, recurring sickness, back pain, fatigue, etc. If any of these physical issues are rooted in lie-based belief, they will not be truly relieved until the lies behind these symptoms are replaced with the truth.

This may in part explain why God does not appear to heal people of physical malady in many cases. The expression of their physical malady is not the real problem, and so, they do not need healing, they need the truth.

God generally desires that we live in good health, but He is more invested in our coming to know the truth. Sometimes He allows, or even orchestrates, physical issues so that we may move in His direction and be persuaded of the truth. We are not saying that God cannot or will not heal a true physical ailment, because, of course, He can and He does. But we would also like to suggest that He uses physical ailments, pain, and disorders to accomplish good in our lives. And if the physical symptoms we are experiencing are due to the fact that we believe lies, then riding our bodies of the pain could potentially work against the mind-renewing work He seeks to accomplish.

***Some mental disorders may be caused lie-based belief.***

There have also been reports of some mental disorders that appear to have been resolved following TPM sessions. Granted, there are no studies to support this, nor is there a desire to substantiate these reports. But it does seem logical that if a mental “disorder” is the person’s “solution” to their perceived problem, then the disorder should dissipate once the Spirit persuades the person of the truth. “Curing” a mental disorder is not the goal of TPM or even a focus. The purpose of the TPM session is that a person will position themselves to receive the truth from God’s Spirit “leading to the knowledge of the truth” (2 Tim. 2:25–26).

This is not to say that all mental illness is a solution-based behavior, but if the condition changes after a person comes into the knowledge of the truth, it at least appears as though there is some relationship present. And it is not uncommon for people with mental disorders to describe their condition using emotional terms. A person suffering from panic disorder describes her condition using words such as fear, terror, and panic. The anorexic person feels out of control when they are required to eat, and so not eating gives them a feeling of being in control. The person suffering from bipolar describes either feeling elated or depressed. If we feel whatever we believe and what we believe is renewed with the truth, we should expect our emotions to change accordingly.

With this being said, it is vitally important to note that *in TPM, our goal is not to diagnose a person’s mental condition*, but rather identify lie-based belief and seek out the Lord’s perspective. If the person receives truth from the Spirit and as an outcome is that the “mental disorder” dissipates, then glory to God. If the condition remains, but the person receives more truth, then glory to God as well.

## Essential Comprehension Questions

1. Why is it critical that we become self-aware and cognizant of what we feel in any given moment?
2. In what ways might the triggers that we experience day-to-day be beneficial?
3. Is it normal for a person to experience anxiety, stress, worry, fear, depression, frustration, or boredom in at least small amounts in response to difficult life experiences? Why or why not?
4. What exceptions might there be to the premise that no one and nothing is making us feel anything that we are feeling?
5. It has been said that “time heals all wounds”, but is this true for the lies that we believe?

## Going Deeper!

1. How is it that some of our motives and behaviors are symptoms of the lie-based beliefs that are being triggered?
2. How might our outward behavior be an indication that we are being triggered?
3. In what ways might aspects of our “personality” be “solutions” to our lie-based pain?
4. In what ways might what we call a “spiritual gifting” be a “solution?”
5. How might procrastination be an indication of being triggered?
6. How might physical issues be the result of being triggered?
7. How then should the TPM Mentor approach a Mentee who reports having a mental disorder?



# Chapter Twenty

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## Ministry Session Expectations

### **KEY CONCEPTS**

- In the TPM Process mentees are not viewed as victims in need of rescue. Each of us has free will and can choose to move in the direction of truth and freedom. If we move toward God and His truth, He will draw close to us.
- The Spirit not only gives direction and guidance to the believer through what he or she has learned from the Scriptures intellectually, He also illuminates—brings meaning and understanding to—the truth of the Scriptures within the believer's heart.
- There is a major difference between knowing what the Bible says and what it means. We can know what the Bible says simply by reading it and using our intellect to comprehend it. Discovering the meaning of what the Bible says is a work of the Spirit within the heart of the believer.
- The mentor should never offer his or her opinion about your problem or situation during a ministry session or tell you what they think God may want you to know.
- The ministry facilitator should never suggest what you should see, remember, feel or attempt to conjure up in your mind. He or she should never suggest that you envision Jesus or visualize any former encounter you may have had with God. These are indicative of directing and guiding, or employing guided or suggestive imagery, none of which is a necessary part of this prayer ministry model.
- When you feel pain from remembering a particular life event, this pain is not coming from the memory, but rather from the lie-based belief that are used to interpret what you remember.
- We can know the peace of Christ in great measure when there is a vast amount of truth in our hearts; but if just one lie is triggered, the pain from this one belief can completely distract us from the great peace that we do possess.

- When we are in the proper position to receive His truth, He will grant it. This process is entirely dependent upon your free will. Nothing can keep you from knowing the truth that God has for you.
- Never assume that just because a person says he is following the TPM Process that this is in fact what he is doing. Equip yourself with the knowledge of TPM so that you can discern for yourself.

***TPM is a form of “positioning prayer”.***

**T**his ministry model is NOT counseling, advice giving, life coaching, deliverance ministry, or any form of guided imagery or recovered memory therapy. TPM is a form of prayer; specifically, “positioning prayer” (in that one of our primary goals is to position ourselves so that the Holy Spirit is freely able to do a refining work in our lives).

Every step you take along the way is based upon your own free will choice. Your Mentor should never pressure you into anything. You retain the right to make the decisions on how far you will go, whether you will embrace your pain, allow what you feel to help you to identify what you believe, or if you will submit your belief to the Lord for His truth. If you feel pressure from the mentor, you should point this out to them. The TPM Process assures that you have complete freedom to stop the session at any point. The entire prayer process is dependent upon what you choose to do.

This is your journey. You are invited to be a willing participant in what God is doing to renew your mind with His truth. This happens as you take responsibility for what you feel and believe, and then choose to confess your beliefs to God in exchange for truth.

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**IN THE TPM PROCESS THE MENTEE IS NEVER VIEWED AS A VICTIM WHO NEEDS TO BE RESCUED, BUT RATHER EACH OF US HAS FREE WILL AND CAN CHOOSE TO MOVE IN GOD’S DIRECTION OF FREEDOM AND TRUTH. IF WE WILL MOVE TOWARD GOD AND HIS TRUTH, HE WILL DRAW CLOSE TO US.**

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***His sheep still hear His voice.***

The notion that the Spirit speaks to His sheep today may be unsettling for some people. This fear would be merited if we were suggesting that He is granting divine revelation that superseded or added to what He has already revealed in Scripture. However, we are NOT saying this at all.

We believe that the Canon was closed by the early Church a long time ago and that the current Scriptures provide all we need for living life. The sixty-six books of the Bible are the complete written Word, containing God's final revelation, until He returns in the clouds.

However, we also believe that God is not silent and He communicates and relates with His children daily. His Spirit communicates the truths of His Word to our hearts at a personal level. We do believe that He is still speaking personally to those who believe that *"He is and that He is a rewarder of those who seek Him"* (Heb. 11:6). He is not speaking new revelation, but rather personalized truth that is consistent with what He has already included in His written word. He is simply persuading us to believe that which He has already said.

Someone might ask, "If the truth we need is already in the Bible, then why do we need TPM?" TPM is one of the ways that God communicates to the heart of the believer, but it is not the only way. For those who are listening, God is speaking often throughout the day in a variety of ways. For example, when you are sitting next to a stranger on a bus or airplane and sense a prompting to share your witness, the Spirit has spoken to your heart. You just heard a personalized version of the truth, "Go ye therefore..."

In a TPM session the Spirit communicates the truth that is already contained in the Bible directly to your heart. In such moments, the truth received supersedes the intellect and is made known within the heart. God is not giving any new revelation that augments or supersedes what He has already given, but the Good Shepherd is still speaking to His sheep, and they can still hear His voice if they will listen. The Lord is still speaking to our hearts. If you do not believe this, then TPM is probably not for you. What follows is a story related by Ed Smith:

Some years ago during a live TPM training seminar a man once challenged the premise that God is still speaking to His church and said, "God only speaks through what He has said in the Bible. We hear God when we read the words on the page and nothing more." I asked him a simple question using the airplane illustration, "If you were seated on an airplane next to a person, and you suddenly felt compelled to share the Gospel, where would you say that compelling came from?" He quickly said, "From the Spirit. The Lord commissioned us in Matthew 28 to take the Gospel to all the world." I followed with, "So the Spirit compels you to do what you already know the Bible to have said?" He replied, "Yes, of course." I continued, "So then, is His compelling you to share your witness a form of communication that He is using to give you direction?" Again, he said, "Yes, it is." Then I said, "So then we agree that

the Spirit still speaks to His sheep, giving them direction based upon what is contained in His written Word?” With this He agreed.

The Spirit is still speaking to His sheep, personally and directly, but within the parameters of what is contained within the pages of the Bible. Having said this, let’s take this discussion one step further. The Spirit not only gives direction and guidance to the believer through what he has learned from the Scriptures intellectually, He also illuminates—brings meaning and understanding to—the truth of the Scriptures within the believer’s heart. When this occurs, the truth becomes a portion of the believer’s faith, as he now knows it experientially and with absolute certainty.

People receive personalized truth from the Spirit in many different ways. Some people receive it visually through word pictures, some report hearing an inner audible message, while others neither see nor hear anything, but simply notice an inner shift in what they believe. They sometimes describe this as a realization of the truth.

Keep in mind that transformation is the goal; regardless of what means the Spirit uses to communicate His truth to us. The way people receive the truth is irrelevant, but actually receiving it is paramount. The evidence of transformation is that the lie-based belief that felt true just a moment before now no longer *feels* true. After this, the fruit will follow.

When a person realizes the truth of his identity—his value, his purpose, and his position in Christ—he will interpret life through this truth. And where he once believed lies and felt deep pain, he will now possess the peace of Christ, a fruit of the Spirit. Peace follows truth. The absence of peace is the indication of a lie. The apostle Paul said it clearly: *“Now may the Lord of peace Himself continually grant you peace in every circumstance”* (2 Thess. 3:16). If we are not experiencing peace in our circumstance, then we need to ask, “Why not?”

### ***TPM Session and Counseling.***

This ministry process is NOT a form of counseling or therapy. It does not offer advice, direction, counsel, life coaching, or even biblical instruction. There is indeed a time and place for these, but not during a TPM session.

Even if a Mentor is a qualified mental health professional, that hat must stay on the hat rack during the TPM Process. Identifying the lie-based beliefs and inviting the Spirit to offer His perspective, are the goals for TPM; there should be no psychological diagnosis, advice or coaching in TPM sessions.

The mentor's role is relegated solely to asking specific, predetermined questions that are found in each "box."

***The Mentor never needs to share personal insight, words of knowledge, nor any visual he may imagine during a ministry session.***

The Mentor should not supply you with what they think God may want you to know at any time during the ministry session. If a Mentor "sees" something, and he thinks it has anything to do with you or your memory, he should treat this as his own imagination and keep it to himself. Otherwise, he may place imagery in your mind that did not originate from your own thinking or from the Spirit. So then, the Mentor should not share any visual images or "prophetic words" that he or she may believe are important for you while in the context of a TPM session.

Your Mentor should not attempt to interpret or explain any information, visual image, or other inner mind experience that you report. This includes dreams or visions you may experience outside the ministry session. This is not needed or helpful in the context of TPM. They should NEVER ask leading or suggestive questions that might insinuate an event to have occurred in your memory that you did not surface on your own. All information (other than the specific TPM protocol, questions, and principles) that surfaces in a ministry session should come only from you.

TPM uses a carefully designed list of clear and precise questions aimed to help you focus on and feel the emotions that will help you identify the lies you believe. There is no need for the Mentor to create new questions during a session or ask any questions that are leading or suggestive about memory content or that seek direct information of any kind. Your Mentor may share with you the MAP that contains all of the questions that they will potentially ask during your sessions.

Should your Mentor violate TPM protocol by creating new questions and ask them in your session, this means that he does not yet fully understand the TPM questions. This is also not to say that what he or she is doing is not effective. It simply means that he is not doing TPM. And it is your own call as to whether to continue with this person or not.

The ministry facilitator should refrain from praying out loud during the course of your ministry session. This would only be a distraction for you. He does not need to do anything to "help you out" or rescue you. The only time he should pray out loud is in the moment when he asks the Lord what He wants you to know concerning what you believe. This prayer is brief and focused.

The Mentor may indeed be a gifted Bible teacher, but he or she should withhold biblical instruction during a ministry session. You need to receive the truth directly from the Holy Spirit concerning the lies you believe. There is a time and place for teaching and instruction in the Scriptures, but it is not when you are communicating directly with the Holy Spirit and listening for the Lord's voice. At times a Mentor might stop the session and bring clarity to a question you may have. However, it is important that he or she not attempt to perform the Holy Spirit's role in the process of providing you with the truth. The Holy Spirit is the sole giver of truth in this context.

***TPM is not guided imagery or directed visualization.***

Though this was touched on earlier, it is vital that the Mentor avoid all forms of guided imagery or directed visualization. Instead, you should have a genuine mind renewal experience directed by the Holy Spirit, not one guided by the mentor. Your Mentor should completely avoid ever suggesting you try to envision, remember, or conjure up anything in your mind, or to find a "happy place" in your mind. Likewise, he should never suggest that you think about or envision Jesus or bring to mind any former encounter you may have had with God. These are indicative of directing and guiding, or employing guided or suggestive imagery. None of these things play any part in this prayer ministry model and open you up for potential deception.

The mentoring facilitator should never ask Jesus to direct you in any manner, or do anything for you, including asking Jesus to take you to any memory. You will remember everything that you need to, when you choose to. The entire process depends on your choice to connect with your emotion, identify and expose what you believe, and to ask the Spirit to provide you with the truth. Even if the Holy Spirit does not initially grant you His perspective, He is not withholding anything from you. His silence is an indication that you are not yet in the right place to receive His truth. There is a built-in checks and balances within this process. The Spirit will only provide the truth when we are properly positioned to receive it.

***Summary***

TPM has a clear process that should be consistently followed. Ask your Mentor before the first session if he follows genuine TPM protocol or if he intends to augment any part of the process. He should clearly state if he is using a "hybrid" form of TPM, so you can make an informed decision whether to proceed or not.

Again, if you have any question regarding what genuine TPM is, look over the full training that is available on the TPM website. If you have specific questions concerning TPM, you may contact this ministry directly through the website at [www.transformationprayer.org](http://www.transformationprayer.org). We encourage you to take full responsibility for your own journey and reap as much benefit as you can!

Your TPM Mentor should maintain confidentiality at all times. Information that you share during the ministry session should never be disclosed without your permission. The only exception required by law is to report the suspicion of child or elder abuse, as this is mandatory in most areas of North America.

Finally, never assume that just because a person says he is following the TPM Process that this is in fact what he is doing. Equip yourself with the knowledge of TPM so that you can discern for yourself. If your Mentor does not follow the prescribed guidelines, please inquire why not. You can only make an informed choice when you know what to expect.

Every ministry session is uniquely different, but should follow the same procedure and protocol. Your Mentor will accompany you as you move from point to point on the “MAP.” He should never get lost in the process as you lead and he follows. And remember, the only difference between the Mentor and the Mentee is how familiar and experienced they are with TPM. The information is freely available to everyone. There is no reason why anyone should go without ongoing training. Commit to learning this well so that you are more able to take advantage of the countless opportunities for refinement that God will afford you!

## Essential Comprehension Questions

1. Why is there considered to be no victims in the context of a TPM session?
2. How is the Spirit still speaking to His children today?
3. What is the issue with a mentoring facilitator sharing his or her personal opinion about your particular scenario or telling you the “truth” that he or she thinks God wants you to know?
4. Why should a Mentor never suggest that you purposefully envision anything; including Jesus or any former encounter you may have had with God? How is doing this a form of directing and guiding with suggestive imagery, which violates the TPM Process?

## Going Deeper!

1. Explain how the pain you feel as you remember a particular life event not coming from the memory itself.
2. Although we can know the peace of Christ in great measure when there is a vast amount of truth in our hearts, why can just one triggered lie completely distract us from our peace?
3. What person or thing can keep us from the truth that God desires to grant us?
4. What is the best way to ensure that you experience genuine TPM when seeking out ministry with mentoring facilitator?

# Conclusion

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People sometimes ask, “How many TPM sessions will a person need before he or she is done?” This question reveals that the one asking it does not understand the purpose of TPM. Mind renewal is a life-long journey with God as He refines our faith. The short answer is, “How much mind renewal do we need before we can expect to possess a purified faith completely free of all lie-based thinking?” Or, asked in another way, “How long will it take the Holy Spirit to persuade me of the truth regarding every aspect of who He is and who I am in Him?” Not even a lifetime can bring this about. This is one of the reasons why we need eternity. That is why we describe TPM as a lifestyle rather than a form of pain management or a recovery ministry. The purpose of TPM is not to reduce our pain to a more manageable level or get our behavior under control, but rather to use our pain to help us identify the lies we believe so that we can position ourselves at His feet so that He will persuade us of the truth.

Initially everyone tends to need help in the ministry sessions to understand the process, principles, and purpose of TPM. However, over time, everyone is encouraged to make TPM a frame of reference and an ongoing practice, walking daily in the process as God provides opportunities to grow in the knowledge of Him. There is nothing that the mentoring facilitator knows about TPM that the Mentee cannot know for themselves.

This is why those involved in TPM are referred to as Mentors and Mentees, disciples and disciple makers, instructors and learners, and not as counselor and counselee, or doctor and patient. All people are on the same mind renewal journey, and all need the same transformation that only God can bring about. As TPM’s founder, and after personally practicing TPM for over two decades, Ed Smith said:

I am nowhere near free of all of my lie-based thinking and its emotional pain even after thousands of ministry session hours. When I say thousands, I mean literally thousands over the course of more than twenty years. Nonetheless, I am walking in more freedom than I could have ever imagined before. I do not worry about what is ahead, or even the lies still left to uncover; rather, I rejoice in the freedom that I enjoy today. In fact, I look forward to the truth and transformation that He has for me in the days to come! Rarely does a day pass that more lie-based thinking isn't exposed as I practice TPM as a lifestyle and personal spiritual discipline.

I am freer than I have ever been before, and I am moving daily in the direction of continual peace. I see much more work ahead, but I also see the great good in the path to date. The bottom line is that if I do not deal with what is being exposed, it will not take me any further, and I will be destined to continually repeat the same old lie-driven behaviors. TPM has provided me with a way to purposefully attend to the lies I still believe, as I submit to the refining work of God's Spirit in my inner man - which I practice daily.

# Our Vision for the Worldwide Church

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**O**ur 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, so that members may learn to naturally and spontaneously apply TPM to their lives as a spiritual discipline. By knowing and embracing TPM they will be able to willfully and intentionally cooperate with what God is doing in refining their faith/belief, as they submit themselves under “the mighty hand of God” (1 Pet. 5:6) and thereby “be trained” by His discipline that will produce the “peaceful fruits of righteousness” (Heb. 12:11).

We do not want TPM to be thought of as just another ministry of the church, but rather the way each church member interprets their daily life experiences. When the principles of TPM become “cultural,” the member can understand and then choose to submit to God’s faith-refining process (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 He freely offers. All this can occur within the community culture where each member encourages the other to press in and receive all that God has for him or her.

As they 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, NOT as something they have to endure, but rather as an opportunity for mind renewal and inner transformation (Rom. 12:2). We hope to do this by dispelling 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 difficulties as an opportunity for spiritual benefit as opposed to something merely to endure. Each difficulty can predictably and expectantly become an opportunity of faith/belief refinement, resulting in genuine identifiable freedom and transformation.

Too often, those who perform poorly in the church are seen as “troubled” and are sent to the “lepers’ camp” to get “fixed” or “healed” so 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 the “sub-par performers” who are called to be transformed by the renewing of their minds, but every member (Rom. 12:2).

We envision a church in which TPM is a fundamental part of its culture and DNA. We envision a church where we speak the same ministry language; where it is okay to be a “leper;” where blaming one another is no longer practiced, and personal responsibility for one’s emotional pain is expected and the norm; and where members naturally and spontaneously pray with each other all the way through to genuine transformation and freedom. We can see this happening within the global Body of Christ, with every member, everywhere.

## ***Will you help to take TPM to the world?***

TPM Incorporated is a non-profit ministry seeking to make TPM training freely available to all people in the world so that there is no financial barrier to hinder anyone from receiving and benefiting from it.

However, making TPM freely available is not without cost. This is why we need your help. Hundreds of thousands have benefitted through 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 at [www.transformationprayer.org](http://www.transformationprayer.org) or [www.tpm.kindful.com](http://www.tpm.kindful.com)

### ***By Mail:***

Transformation Prayer Ministry  
677 Fairview Road, PO BOX 80056  
Simpsonville, SC 29680-9998



## **GLOSSARY of TERMS**

**Abreaction** - Strong emotional emoting that typically follows a person who accesses a difficult memory that has been denied or repressed.

**Anger** - A protective and purposeful emotion that we are using to protect ourselves, get revenge or punish.

**Association** - the mental process of remembering by way of connecting one thing with another.

**Conformity** - An attempt to do what the truth says we should do. An attempt to act and look like Jesus as opposed to being transformed by the Spirit into His likeness.

**Dissociate** - To distract oneself from some thought, memory, or experience that one does not want to be aware of.

**Faith** - All that we believe with the heart whether it is the truth or not. Some faith is not based upon the truth and is in need of being refined and made pure, or replaced with the truth. A purified faith is that which is believed with the heart that is also 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 His is so that we might admit our need for His perspective.

**Flesh** - Anything about us that is still fallen and therefore, will not travel with us into heaven. This includes our physical bodies and any aspect of our lie-based belief.

**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 from God's perspective.

**Fruit of the Spirit** - The "good works" that we were destined to produce because we possess the Holy Spirit and we know the truth in our hearts.

**Heart-belief** - All that we believe with the heart.

**Illumination** - What the Spirit does when He shines His light of truth into our hearts.

**Intellectual-belief** - Believing something with the mind as opposed to believing it with the heart.

**Interpretation** - The interpretation that we came to believe in any given situation, based upon what we believe happened, and why we believe it happened.

**Lie-based Thinking** - Thoughts, ideas, assumptions, and conclusions, that are not the truth.

**Mask** - A false presentation that we project for others to see so that they might think a certain way about us; who we want them to believe we are.

**Members of the Physical Body** - All aspects of our physical bodies. Where sin dwells.

**Mentee** - The person who is being mentored by the TPM mentor. The person that is being prayed for.

**Mentor** - The person who is trained in administering the TPM Process as well as instructing and training another to make TPM a life practice.

**Ministry Facilitator** - The mentor who is administering the TPM Process with someone else.

**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."

**Nature of Man** - The spiritual essence of who we are. Our spirit person or self.

**New Identity in Christ** - Who God has declared us to be since we have believed the Gospel.

**New Self** - The nature or self that we are after coming into Christ.

**Old Self** - The nature or self that we were before coming into Christ.

**Paradigm Shift** - A major change in a long held belief.

**Peitho** - The 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 and trying to conform ourselves to the truth.

**Persuade** - What the Spirit does to convince our hearts of the truth.

**Positioning** - The act of moving to the place where we are able to receive the truth that the Spirit desires to grant us.

**Prayer Partner** - A mentee in training who participates in the TPM Process as an intercessor.

**Solution Belief** - The rationale or thinking that supports the actions and behavior engaged (solution behavior) to resolve a perceived problem. For example: If I remember what happened I will be overwhelmed by it (the problem) so then, not remembering and blocking out the past (solution behavior) will keep me from being overwhelmed (solution belief).

**TPM Principles** - The foundational stones on which a premise, concept or practice is based.

**TPM Process** - The protocol for doing a TPM session.

**TPM Purpose** - To provide a frame of reference that views life's difficulties from a heavenly perspective, so 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. The emotions that God feels.





