THE *ESSENTIALS* OF
TRANSFORMATION PRAYER MINISTRY

*PURPOSE - PRINCIPLES - PROCESS*

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IMPORTANT NOTICE:

Before you begin reading this book, download the TPM STUDY GUIDE that is located online at https://www.transformationprayer.org/tpmstudyguide. This guide will provide you a study path to follow as you work through this book, the companion TPM Process Manual, videos and practice exercises.

Know that what you will learn about Transformation Prayer Ministry (TPM) in this book is only a portion of the whole training available. This book will NOT equip you to do a ministry session, but will provide you with the very important principles and purpose for this ministry which will be foundational when applying the TPM Process in a ministry setting. The TPM Process (what to do in a ministry session) is contained in another stand-alone volume. Please avail yourself of the fuller training program that is freely available to you on the TPM website. Don’t miss out on vital information that will better equip you for this ministry.

For the full training in TPM go to: www.transformationprayer.org
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Introduction

The Essentials

This 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.”

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.” There are other supplemental books will be available to undergird what you learn from the essentials contained herein.

Many people who approach this training are initially more interested in learning how to “do” a ministry session (the TPM Process) than 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. There is another complete volume containing the detailed protocol for doing that. The companion book will go far beyond this essentials book and will become your “field guide” for administering the TPM Process. Please do not attempt to facilitate a ministry session based solely upon what you learn in this 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 do a ministry session. 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.
**The Training Format**

This “essentials” book will be the centerpiece of your training supported by other written works, practice exercises, and a series of videos. It is the core training (the essentials), but you will need to supplement your experience all along the way by accessing the other supporting materials as you are directed. You will find “The TPM Study Guide” located online that will guide you step-by-step in your training (www.transformationprayer.org). As you read through each chapter in this book, this study guide will direct you to other resources to supplement your training so that you can dig deeper.

**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 what God is doing in refining their faith, renewing their minds and transforming their lives.

**Major Upgrade and Focus Shift**

If you have completed training through an earlier version of TPM, this essentials book will bring you up to date with many of the major shifts that have occurred in this ministry model since its inception in the mid 1990’s. Much has changed and been improved upon, both in application as well as in the purpose and principles.

For example, the focus has shifted from the earlier perspective of TPM being a ministry for the “emotionally wounded” to that of being a lifestyle ministry designed for the entire Body of Christ. When TPM began in the small counseling ministry of Dr. 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, he developed (that he called Theophostic Prayer Ministry) focused primarily upon ministers, counselors and lay people in how to help 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 several years before Ed Smith would come to realize that TPM was not about pain management or “healing the past” (or healing anything), but rather about the refinement of faith, mind renewal and genuine transformation.

This new-found purpose was not limited to the walking wounded, but a biblical mandate for all believers to benefit from. 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 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.

Everyone believes lies, and because of this, everyone needs to have their minds renewed. The Bible verse that says, “Be transformed by the renewing of your mind” (Rom. 12:2) is a mandate for all believers. Some have just learned to manage their condition better than others, but merely managing one’s behavior is not God’s desire for anyone, nor is controlling behavior transformation.

Today, the TPM training is focused on equipping the Body of Christ with a life skill that will allow them to purposefully and intentionally participate with God each day in refining their faith (beliefs), renewing their minds and transforming their lives. This transformation is evident where 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 the painful emotion in our lives, 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 new to TPM sometimes ask is, “How many weeks should we plan for to do this new training?” The answer to this question depends on 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.

However, if your objective is only to learn how to use the “tool” of TPM (the Process) and you not learn and understand the Principles and Purpose of TPM, you will be lacking much 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 likely view TPM as a method to manage or reduce emotional pain as opposed to 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.

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.

So then, if learning to do the TPM Process is your reason for taking this training, then doing this should not take you all that long. Just work through the PROCESS section of the training. 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 of this ministry.

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

You are STRONGLY encouraged to approach this training as a journey and not as a task to complete. View it as a journey of enrichment, development, equipping and becoming more and more effective in working 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.
We are deliberately redundant with the central concepts and ideas presenting them over and over from many different angles. We will offer a suggested study path to follow, but we do not assume or expect that you will stay on course. We want you to travel all over this training re-visiting every area over and 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.

This training will not be something that you will start and finish. It will be a lifelong journey of growing and learning. So if you read this book and all the other supplemental works cover to cover, you are still not trained, but in training. Set your sights on becoming well equipped and getting better, but not on “checking off” the “COMPLETED” box. After you have applied TPM 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.

If the thought of spending so much time working through the training stresses you or seems daunting, then you are approaching it from the wrong perspective. There is no time limit or need to hurry through this training journey. You are not running a race, but are taking a trip. Enjoy the ride and stop and enjoy each point of interest. If you are traveling with a group, you can stay in pace with them if you choose or you can run ahead at your own pace. No one will be left behind since we can return to the same place as a group and discuss and process particular points together.

It is our hope that those who take this training will become highly equipped for the journey that is set before them in faith refinement, mind renewal, and transformation. With this training, completion is considered becoming the very best tool that you can be, in the hand of God, as He goes about His refining and renewing work not only in those that He brings across your path, but more importantly what He is doing in you personally.

**Suggested Study Plan**

You may be someone who prefers that tasks to have a starting point and a finish line. However, the goal of this book, as well as the fuller TPM training, is not the completion of an assignment. Rather, the goal is that you become more and more equipped for a life-long journey and develop proficiency in both understanding and applying TPM. Reading this book from cover-to-cover and working
through the full training process are tasks which can be completed. However, neither provide any guarantee of comprehension or efficacy in application of this ministry model. Our recommendation is not for you to “complete” a task, but rather that you master the information and make TPM a life-skill and daily practice.

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.

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.

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? 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.

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, download the TPM STUDY GUIDE** that is located online at https://www.transformationprayer.org/tpmstudyguide. This guide will provide you a study path to follow as you work through this book, the companion TPM Process Manual, videos and practice exercises.

• **Read the “KEY CONCEPTS” of each chapter out loud.** As you read each one, deliberately think about what it being said. Ask yourself, “What is this statement saying?” “Is this a new idea for me?” “How am I reacting to what is being said?” “Does this concept seem true to me?” “Is this something that I need to apply?” “How might I apply it?”
etc. And 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 that 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.

*Also 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 visit 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 all 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 facilitating 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 mind that were not available to you the first time through.

- **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, 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.
Chapter One

“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 that the Spirit brings about when 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 this is 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 not working.

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 feeling 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 with emotions of fear, hopelessness, despair, and sometimes depression.

Some well-meaning friends have encouraged him to just 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 faking it he could do, but making it was not in sight. Carl wanted his 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 as he tried to produce spiritual fruit. This only became a constant reminder to him of his repeated failures, which then left him feeling more and 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.

Jesus’ call to the “weary and heavy-laden” (Matt. 11:28 ESV) was a clear description of his own condition, for his “yoke” seemed difficult and his burden heavy. The Lord’s invitation to enter into “His rest” seemed an illusion and even 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 experience the fruit of the Spirit within himself. He was doing his best to live and look like Jesus but sadly, his life was not demonstrating much fruit.

A Common Reality

What has been described here 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 making any of this a 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 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).

Our being victorious is 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 the inner work that God brings about when we are persuaded of the truth in our hearts by His Spirit and thereby really believe it. 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 there is an absence of truth as well.

The first task at hand is to identify what it is that is keeping transformation from occurring. Trying harder to believe is not the answer, nor is controlling our behavior, nor increasing our efforts in trying to live and look like Jesus. What we believe in our hearts is the root of the problem. We will discover in TPM training that what we believe in our hearts has a major impact on all that we feel and do. When we believe lies, we will feel as though they are true, and we will be prone to succumb to our feelings. However, when we know the truth in our hearts we will experience feelings of love, joy, peace, etc. We will be empowered to live out the truth effortlessly, since the fruit of the Spirit is His fruit and not a product of our own doing.

The ultimate goal of TPM is that the believer 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.

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.

“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 ours. 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.
Though we may not be able to know with certainty what God is feeling, we can know what He is not feeling. It is certain that 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 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 alone will rob us of His fruit.

Secondly, we need a strategy for correcting our misinterpretation. TPM provides a way to accomplish this. It is certain that trying harder to believe the truth 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 and not our own. It is the outcome of knowing the truth within our hearts. Heart-belief is something that God brings about, not something that we somehow just choose to have. 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 God granting it to us. 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 training 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 a journey with God in the refining of his faith, renewing his mind, and experiencing a transformation that would bear real fruit! Coming out of denial of what we feel and believe is the first step toward freedom. Are you ready to begin this same journey?

**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.**
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. We will soon discover that the purpose of TPM, and the principles upon which it is founded, culminate in the identification of that which hinders us from abiding in Christ. The goal of each TPM session is to encounter the Spirit of Christ and His truth. This illumination of the truth by the Spirit opens the way for us to be able to more fully abide in Him and thereby naturally bear His 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). Could that be true for you?

Bearing fruit should be 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 will also be proof of His indwelling. 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.”

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).

Note that the fruit of the Spirit is His fruit, not ours. 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.
Have you ever considered that all other religions of the world teach that controlling one’s behavior is the way to spirituality? In contrast, the Bible teaches that we need a transformation, which is not a product of control or performance. 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).

In TPM we refer to this form of belief as heart-belief. We will later explore the marked distinction between what we believe in our hearts and what we believe with our intellect. Both constitute belief, but they have distinctive differences: intellectual-belief can make us smarter, but it is purified heart-belief that transforms us.

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 righteousness (Rom. 10:10). Heart-belief goes far deeper than our intellectual-belief, even though intellectual-belief is often the “front door” to the heart. 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).

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 this same truth 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 and 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. When our heart-belief comes into alignment with God’s truth, changes in our behavior will follow. This is transformation and fruit-bearing.

There is, however, a fundamental issue with faith in general that TPM seeks to address. Faith is not just the truth that we believe in our hearts, but everything we believe in our hearts. Not all that we believe is God’s truth. Some of what we believe is not the truth, which means that not all faith is pure faith. The Scriptures reveal that our faith needs to be refined and made pure (Ps. 66:8–12). God is the refiner of our faith and the One who manages the “flame” that purifies 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 a frame of reference as well as a means by which we can cooperate with God in this refining process.

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**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 AND NOT FAITH ITSELF.**

This is why in TPM we focus on belief as opposed to behavior. We have discovered that as the belief is purified, the 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. 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. 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.

When our heart-belief is contrary to the truth we 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). 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).

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, which takes part of its name from this key Kingdom principle.

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**Faith is not just the truth that we believe in our hearts, but everything we believe in our hearts. Not all that we believe is God’s truth. Some of what we believe is not the truth, which means that not all faith is pure faith.**

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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). 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. Most true believers will experience the fruit of the Spirit in their lives to a degree, but Jesus produced abundant spiritual fruit even during the most trying circumstances.
Prior to his trial and crucifixion, Jesus was deeply troubled to the point of shedding drops of blood. The questions we need to ask here are: why was He feeling this way, and did He have a legitimate, truth-based reason for His agony? The Father was asking Him to carry all the sins of the world while also being falsely accused, tortured, crucified by men, and even forsaken by God. The Father asked all this of Jesus, and as Jesus agonized over the magnitude of the request, He was feeling the full weight of its truth.

On the day that the Lord was crucified, He was falsely accused, tortured, maligned, and rejected by His own creation. Even though He was being unjustly treated, 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.

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 have to 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). TPM provides a practical way to help us abide in truth as Jesus did. Of course TPM is only a way, and not “the” way. God is not limited to any one avenue for bringing about the inner transformation He desires for His children.

Abiding is not a discipline, but an outcome.

So what do we do? First, 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 replaces our lie-based heart-belief with His truth, we naturally abide in this truth, and thereby 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 the purpose of the TPM Process (what occurs in a ministry session.)
Though Jesus provided us with a perfect model for bearing fruit while 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’ emotional response was always due to the abiding truth He possessed, not due to His willpower, determination or fervent commitment. He was experiencing and expressing the fruit of the Holy Spirit naturally. Jesus was not trying to be loving, joyful, peaceful, patient, kind, good, faithful, gentle, or self-controlled; He is these things in His very nature and person.

Someone may ask, “What about when Jesus got angry, or when He was under immense stress in the garden, or when He felt forsaken by His Father while on the cross?” Jesus did feel negative emotions, but they arose from the truth of His reality. His pain was not lie-based, but truth-based. Jesus was clearly feeling that He had been abandoned when He cried out to the Father, “Why have you forsaken Me?”

It was true—He had been abandoned! The Father looked away as His Son bore the shameful burden of our sinfulness (Matt. 27:46).

The good news is that God has promised to be with us always, “even to the end of the age” (Matt. 28:20). His Son paid the price so that God never has to look away again. Therefore, we will never be abandoned or forsaken by Him (Heb. 13:5). When we feel alone, abandoned, or lost, these feelings are never 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.

Jesus also felt other emotions while He was here 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, 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 to the point of sinning (Eph. 4:26). Our anger over injustice 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! However, God desires that we become more and more aware of the daily opportunities He affords us to have our minds renewed by His truth. When we realize that every minor irritation, twinge of stress, or worry are warning signs that there are still lies we believe, we have taken a major step in the right direction toward freedom.

**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.**

**Bad people do bad things.**

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 we often respond to this according to our interpretation of their actions, regardless of whether they are, in fact, sinful or not. Our interpretation is 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 say with genuine compassion, “Father, forgive them; for they do not know what they are doing.” (Luke 23:34).

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 lie we believe. There are no other options; this is how God designed our emotions to work.

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 interpretation is based upon what we believe (whether it be the truth or a lie) and is completely unrelated to another’s behavior and/or intent. Our emotional 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 the day He was crucified 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.

Too often we try hard to act like Jesus and mimic His behavior rather than allowing God to transform us into His likeness by the truth. These are two very different concepts. The latter is the basis for TPM. God desires transformation for every person, but genuine transformation is only available for those in whom the Spirit of Christ resides. 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 even our best attempts in trying to act like Jesus do not impress God (Matt. 23:27–28). He 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 are released from our lie-based heart-beliefs by His truth.

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

Someone may ask, “So then, are we to do nothing but wait on God to transform us?” Not at all! There is much we can do! However, nothing we do will result in transformation. That still remains His work alone. 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. The truth is this: if we are in Christ, then we are (presently) new creations (2 Cor. 5:17). There is no need for further transformation of the new creation. However, we are becoming like Christ in our belief and behavior as we are being transformed in both.

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 in our hearts. We are not becoming something, but rather discovering something that 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.
WHAT ABOUT OBEDIENCE?

Obey or Wait

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 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. When we know the truth with our hearts, the struggle ceases.

Some will suggest that we struggle because of our 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 part of our flesh that primarily hinders our obedience is our lie-based beliefs. When the biblical truth that we intellectually know runs contrary to that which we believe in our hearts, resistance and struggle will ensue. Attempting to obey that which we do not believe is an impossible task. But when we know the truth with our hearts, obedience is an expected and natural outcome.

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 it was “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”. All that remains that is still fallen makes up the flesh, but the flesh is not who we are, but only that with which we share time and space while on this earth. We are responsible for and must contend with the flesh, but it is not our identity.

We are expected to deal 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” as opposed to “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 the flesh to do, but we are not our flesh.

The Apostle Paul reveals this where he says, “For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree with the law, that it is good. So now it is no longer I who do it, but sin that dwells within me” (Rom. 7:15-17 ESV) The flesh in general causes us to struggle to obey the truth, but a primary aspect of the flesh that creates the most difficulty is what consists of our lie-based heart belief. It is this aspect of the flesh that we will now turn our attention.

**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 and never driven by any 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)

Obedience is truly impossible as long as we are double-minded, but obedience is an effortless and natural outcome of knowing the truth in our heart. When we know the truth with absolute certainty in our hearts, the outcome will always be “good fruit” or effortless obedience. Only knowing the truth with our minds and attempting to do it can be frustrating andcumbersome. When we are transformed by the truth, obedience is a natural and effortless outcome.

**Obedience from the heart is effortless.**

Most parents will testify that getting their children to obey them 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 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. 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, obedience is effortless. But if the truth that 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. If the parent says to his or her child, “It is bedtime. Go brush your teeth and get in your beds,” resistance, struggle and even blatant defiance may ensue since the command is in opposition to what the child believes is best for him.

**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. The good news is; we are no longer under the Law of the Old Covenant. James the Apostle wrote this concerning the new law in Christ, “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). The new covenant 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).

When we read the truths of the Bible we must be sure that we are looking through post-Resurrection lenses 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. True obedience is only accomplished when God refines our faith, purifies our heart belief, and 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) Obedience is an outcome of faith. And this “faith” that Paul is referring to is not something that we mustered up ourselves, but rather an outcome of God’s persuasion of the truth within our hearts.

John 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.

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 rooted in the truth is the work of the Spirit and makes up the essence of our faith. Only He can persuade us of the truth within our hearts, and only He can bestow faith upon us. And 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.

Conformity to the truth through controlled behavior is not a work of the Spirit, nor is it transformation. Self-control (and not controlled behavior) is His fruit; He is the one who brings
it about. 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).

**Careful Handling of Scripture**

Finally, we need to rightfully interpret what Scriptures say and be careful to not misrepresent its meaning. For example, when Jesus said, “If you love Me, you will keep My commandments” (Jo. 14:15) was He saying, “Go now and try really hard to keep my commandments to prove that you love me,” or was the Lord 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.

**This is a hard principle for some to embrace.**

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 what we feel. It is also true that no one can keep us from experiencing the fruit of the Spirit. We feel what we feel in any given moment because of what we believe in our heart. 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 these beliefs are often the primary motivators for what we do.

However, our emotional reaction and subsequent behavior is not because of what someone may have said or done, but due to the fact that we have interpreted the moment through the lens 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 were true that we feel what we feel because of our circumstances or the behavior of others, then there would be no chance of freedom unless these things changed. This is not ever likely to happen.

If we interpret our circumstances through a lie-based belief, our emotional state will match that belief (fear, anxiety, stress, etc.), and we may be driven to an inappropriate response. There is no
avoiding this reality, since it is a God-created process, how we are wired to function. We interpret
our life situations from the reservoir of beliefs we hold in our hearts. Not all that we believe is “the
truth,” but what we believe is “our truth” (even if it is false). Our beliefs determine how we view
every situation and they are the reason we feel what we feel.

The belief that is drawn upon in each new life experience will bring its own corresponding emotion. Anxious belief produces anxiety; fearful belief produces fear; shameful belief produces shame. It is really a straightforward process. In the same fashion, truth that is believed with the heart produces positive emotions such as joy, peace, hope, confidence, and assuredness. We can try to suppress our painful emotion, deny what we think and feel, choose to “obey,” and attempt to do the right thing, but what we believe in our hearts will eventually win out. This will become evident through our behavior.

If we believe that our emotional pain originates from something outside of ourselves, there may be nothing we can do about it. It is only a matter of time before something else happens that triggers our pain. The good news is that we can do something about our emotional pain. 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 in this way brings 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 he had turned in for his approval, any emotional reaction he might have would be activated by his heart-belief. In that moment his mind would interpret the manager’s actions and produce a response appropriate to that belief (interpretation), rather than to his actions. If he believes in his heart that “I am a failure and can’t do anything right because I am defective,” then he will feel disappointed, discouraged, beaten down, and depressed. He 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 his “solution” to protect and defend himself from the feelings arising from these beliefs.

However, if he knows the truth of who he is in Christ, he may view such criticism as beneficial, providing an opportunity for growth; he will be teachable and maintain his 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).

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

Transformation Prayer Ministry (TPM) is a “lifestyle” ministry or journey designed to help you position yourself so you may intentionally and purposefully participate with what God is doing in your life. On this journey you will discover many principles that may result in significant paradigm shifts in your thinking. These shifts can bring about immediate changes in the way you view life and respond to situations. 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 He persuades your heart to know and recognize the truth when the impurities in your faith are exposed by His refining fire.

It is not the purpose of TPM to add more biblical truth to your intellectual reservoir of knowledge, but for you to experience God’s persuasion of the truth within your heart. When you know the truth with your heart, this same truth 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).

**Don’t go it alone.**

You should not be traveling 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 this book—especially as you start practicing the ministry process—you will probably need some help. However, if you are living where others are not familiar with the TPM model, you might consider finding another person whom you trust to travel with you.

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.
Essential Comprehension Questions

1. Why is the fruit of the Spirit not a “to-do” list to fulfill?

2. Why should the fruit of the Spirit be an expected outcome of the indwelling of Christ?

3. Why does believing the truth within our hearts produce an effortless expression of the fruit whereas, just knowing the truth intellectually will not?

4. 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?

5. Since God is not concerned with our best attempts in spiritual performance, He desires that we be transformed into His image, what might we do to best position ourselves to reap this benefit?

6. 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?” What can you do to change this percentage? (Hint: Trying harder is not the correct answer.)
Chapter Two

The History of TPM

KEY CONCEPTS

• We do not feel emotional pain because of what happened to us in our past, but solely because of what we currently 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 truth 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 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 Essentials of Transformation Prayer Ministry

The Beginning: From Burnout to a Worldwide Ministry

Dr. Ed Smith, founder of TPM, provided pastoral counseling in central Kentucky, USA 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 suffered ‘burn-out’ because those he counseled did not experience any real or permanent relief, even after years of weekly counseling. He honestly did not know what else to do for these seekers.

While Dr. Smith had helped some to successfully manage their emotional pain, they did not show signs of real freedom. They were living better lives and were able to see the connection between their abuse and their current issues, but they experienced no true healing and transformation. 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 told me about her false beliefs and said, “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 has all been lifted!” I asked, “How is that?” She replied with a countenance of joy, “He said I am not there anymore and 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 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 just the beginning of a 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 past trauma, Dr. Smith eventually realized that the emotional pain that people were experiencing was NOT from their hurt, but rather because of what they believed about their life experiences. It was these beliefs which followed them into their present life, not the memories of the event itself, that were 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 beliefs were the real reasons for their current emotional pain.

**Belief is the lens of interpretation.**

The negative emotional pain we feel is not because of what happened to us in our past, but solely because of what we currently believe. It is our beliefs, not the memories, that create the “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 those beliefs. My heart-belief is the lens of my interpretation and creates the reality that I live in, even though it may be a false one.

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.) All of these things and more have proven ineffective in resolving lie-based thinking or changing the way one feels. The reason being 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 no one and not even myself, can talk me out of what I believe in my heart.
**Monsters Under the Bed**

We cannot change what we believe at the heart level by telling ourselves the truth intellectually. This is much like telling a child who believes there is a monster under his bed to “calm down and go to sleep.” Even though you have him look under the bed and though he agrees that there is no monster, 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 beliefs that are behind what people feel and that are driving their choices. We then look to 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 is often very difficult to carry out, especially when it is contrary to the person’s heart-belief.

**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 friend 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 silence and my decision not to share my faith with him. My will is not what I want to do, but what I actually do. I can know the truth intellectually, but something in my heart-belief shuts me down and I freeze up at the thought of telling my neighbor about Jesus. I want to share the Gospel, but because of my heart-belief, my fear holds me back. Not sharing is the result of my belief and choice.

What we experientially believe will express itself through what we feel, which will eventually override the truth that we know intellectually. We feel whatever we believe with the heart and our emotions will have great bearing on the forthcoming decisions we make. 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 having impact on his decisions.
Heart-belief supersedes intellectual belief.

In TPM, we refer to this interpretative “lens” as heart-belief. What we believe to be the truth in our hearts (the very core of our being) supersedes what we might believe with our intellect; and when what we believe in our hearts contradict the truth we know intellectually, this creates a state of double-mindedness (See Jam. 1). The woman in the narrative above knew the truth logically and 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 lie-based heart-beliefs felt true. The belief in her heart prevailed over what she knew rationally and logically to be true.

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, 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, tells us the truth about it. 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 truth in our hearts through the Holy Spirit.

As a pastoral counselor, Dr. Smith worked diligently with these distressed women to help them know the truth using the only means he was aware of at the time. He taught them over and over again what the Bible said concerning the truth and he even had them memorize appropriate 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, the pain was still present when their lie-based beliefs were triggered.

We may desire to put our painful past behind us, and as practical as this may sound, it is not possible. 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 we engage our spiritual and scriptural knowledge to resolve our problems. Suppression, no matter how “spiritualized,” does not solve a lie-based pain problem. Rather, it creates new problems of its own. Only truth directly from the Spirit will resolve the source of the pain and replace this pain with His peace.
The notion of encouraging this kind of suppression may have come from a 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 behind us all efforts at self-righteousness, but 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.

**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 TRUTH IN OUR HEARTS THROUGH THE HOLY SPIRIT.**

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. We had all assumed that the traumatic memory of their abuse was the reason that they experienced such profound, difficult emotions. However, the fact was that their pain was rooted in what they believed in their hearts.

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 into a clearly-defined, systematic process (now known as Transformation Prayer Ministry.) TPM 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

Although TPM was birthed from a counseling practice for survivors of childhood sexual abuse, it has evolved into a ministry for all people. TPM is not only for those who are emotionally troubled; it is for all believers who desire to have their minds renewed and experience the fruit of the Spirit in their lives.

The goal of TPM is 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 it studies how to use it 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. God then encourages Cain to determine why he is feeling angry.

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.**

*Transitioning from “Theophostic Prayer Ministry” to “Transformation Prayer Ministry”*

Since the founding of TPM over two decades ago, it has been in the processes 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 it 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 of prayer minister and ministry recipient, to mentor and mentee —disciple-maker and disciple. Training ministry facilitators to help people 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 TPM facilitator for others or not. No one is excluded. Everyone can benefit.

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.
**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. What is meant by the statement, “We feel whatever we believe?”

3. Who can benefit most from TPM? Why is that?

4. 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?

**Going Deeper!**

1. How do you manage the negative emotions that stir up from time-to-time? How is that working for you?

2. What is the expected outcome of genuine transformation within the heart of the believer?

3. 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?
Chapter Three

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’s work of refining our faith, renewing our minds, and thereby having our lives transformed.

- TPM does not look upon emotional pain as a liability but an asset—a necessary key to identifying our lie-based beliefs and growing in the knowledge of Christ. This results in our transformation.

- 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 a 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 are doing this we 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

TPM differs from other forms of helping ministries in several significant ways. Primarily, the process of TPM is NOT 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, but they are not the same. TPM follows a precise 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 he is the one doing everything except for asking the prescribed questions.

We will discuss 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 his or her 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 how it is. You as the mentee will be in the “driver’s seat” for the entire journey. The mentor is not doing anything in the ministry session that you could not do for yourself. He should not be focused on your behavior, habits, hang-ups or your mental state. He should not attempt to diagnose your mental condition, look for symptoms, or treat any “illness.” Everything that he is doing—in relationship to TPM—you can do once you learn the process for yourself.

During the ministry session, the mentor should not be asking questions to gain information about your life situation, family history, or offering you a plan of action by suggesting any steps to take. He will, however, try to help you understand the basic concepts and principles found in TPM and ask
a predetermined series of simple questions as you focus on your emotion, identify what you believe, and—at the appropriate moment—ask the Lord for His truth. Also, the reason that the mentor is asking these questions and not the mentee, is that the mentee has not yet learned to ask them for himself. However, one of the goals of TPM is that each person become proficient in asking these questions of themselves, so that it becomes a personal life skill.

Unlike a doctor diagnosing and treating your condition, your mentor is more like a trainer in a fitness gym, helping you to help yourself. The trainer is not lifting any of the weights but is instructing you in how to lift them yourself.

Your ministry facilitator or mentor should seek to help you understand 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 (what we do 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 will flow smoothly and effectively. The Spirit will do, at the right and proper time, exactly what He always does.

The mentor (the person who is asking the assigned questions) 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 to do the “heavy lifting.” The mentor merely follows the mentee’s progress on the TPM Map and asks appropriate questions. The mentee determines what happens and his progress determines which question is asked by the mentor. 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 the truth. He never utilizes guided imagery by asking you to envision anything or go to a “happy place,” or remember where you may have experienced the Lord before, etc. These practices are all subtle forms of guided imagery which should never occur in a TPM session.

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 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.

The mentoring facilitator never utilizes guided imagery by asking you to envision anything, go to your “happy place,” or even remember where you may have experienced the Lord before, etc. These practices are all subtle forms of guided imagery which should never occur in a TPM session.

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 is not to heal the memories, confront the devil, or ever guide or direct, but to experience mind 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 deliverance or restoration but rather upon what is new. Nothing gets “healed” in a TPM session. 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 physical healing is not the purpose of TPM.

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.
TPM does not 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 may benefit from the transformation that comes from mind renewal as the Spirit replaces deep-seated lies with truth.

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 generally been 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 well. Most members would probably say that they are managing their emotional pain in a “good and healthy manner.”

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, and relaxation therapy 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.

When the Scriptures say, “Be anxious for nothing” (Phil 4:6), it means that there is no 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. 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 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.

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.

*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 how we are interpreting what is happening. The “bad” something is not the reason that we are feeling anything. It is normal to feel something when good or bad things happen, but what we feel is based upon belief and not on the circumstance.

This is a hard principle for many people to embrace as true. It is easier and more natural to blame others, our situation, the devil or God for why we feel what we feel. Being the victim is the easier route to take than one of personal responsibility. Nonetheless, these two paths lead to entirely different destinations. One is the way of truth and life while the other is a perpetual cycle of destruction. We are always on one or the other. There is no middle ground while on this journey.

*TPM is not a quick fix.*

TPM is not designed as a quick fix, although much is often accomplished in a short amount of time. TPM is about having our minds renewed with truth so that we are able to experience genuine and lasting transformation as each lie is replaced with truth over the course of our lifetime. It is a life skill and, hopefully, it will become a lifestyle for those who have experienced it and have learned to practice it for themselves.
TPM does not replace other biblical practices within the local church community.

There is much that TPM cannot do, nor 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.

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 about pain management, but rather pain advantage-ment.

As spiritual as it may sound to think that we might control what we feel, not be influenced by it, doing so is impossible. Attempting to do so is a form of “spiritualized” suppression. Suppression of painful emotion is not a good thing and causes undesirable consequences. Nonetheless, 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 time 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 get back. Because we are allotted only so much time while on this earth, this is an eternal loss that we cannot undo.

Someone might say, “But God is a God of second chances and we can deal with it eventually.”

The problem here is every time we procrastinate in this way, we are making an eternal decision not to cooperate with God, and we lose an appointed opportunity He has provided 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. 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).

Every time we procrastinate in this way, we are making an eternal decision not to cooperate with God, and we lose an appointed opportunity He has provided to have our minds renewed with His truth. We only have an allotted amount of time and we should “redeem the time” or we lose it.

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 and not the work done by the believer apart from Christ. Transformation is what God does. 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 in 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).

This misguided effort at “performance management” is holding a large portion of Christ’s Body in bondage. 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. We are capable of acting like Jesus to some degree, but only God can genuinely transform us into His likeness. 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 makes sure 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.
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, a problem arises 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 practicing positive thinking and choosing to focus on “happy” things. However, this is not control, but rather a form of mental distraction and suppression. 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 only walk in the truth. 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 Apostle Paul revealed this 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. There is an eternal purpose in our suffering that will have everlasting benefit. However, if we are not cooperating with what God is doing in the midst of our “afflictions” then there is no promise of the “weight of glory.”

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 will 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. 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.

Each of these moments are opportunities for faith refinement and mind renewal. Managing our stress, anxiety, fears, and other lie-based emotions, even in a “good and healthy manner,” will only keep us in bondage to the lies that are causing us to feel what we feel. It is futile to believe that we can “heal” ourselves by managing our emotional pain —this is not spiritual or virtuous. This is not God’s way.

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.
Summary

So we see that 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.

Finally, TPM is NOT the “Troubled People’s Ministry” or a “recovery ministry”. TPM 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

1. 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?

2. How can we use our negative emotion as a means to identifying our lie-based belief and growing in the knowledge in Christ?

3. 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?

4. In what ways might our attempting to manage our emotional pain be a form of suppression, denial, or blame-shifting?

5. 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 journey than the “walking wounded” who is seemingly lost in his pain?

3. How is trying to live and look like Jesus not the fruit of the Spirit? If this is not the Spirit’s fruit, then what is it? Or, asked in another way, “Whose fruit is it?”
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 have gained new understanding and clearer perspectives, we are able to 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 a number of paradigm shifts that may require some careful thought and consideration. We believe these shifts will 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 negative emotions, divine purpose in life difficulties and struggles, spiritual warfare versus standing in 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.

“So 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 believed as the truth. Before we know it, we have incorporated the behaviors or values of that community into
our own personal belief system. Obviously, this is not a sound reason for maintaining a particular set of beliefs. 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. There was once a lengthy discussion during a monthly business meeting as to whether we should leave a particular light, that was located in the back of the church, switched on. Some felt it was a waste of money, while others were strongly opposed to turning it off. A long-time 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 a very elderly woman spoke up and said, “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 has been dead for nearly twenty years, 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. 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. There are a number of paradigm shifts proposed in this book, and we have provided rational and logical reasons for why the light bulb was originally turned on and may now be turned off.

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. Then we can better understand that no one is forcing us to embrace what is being presented.

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

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. More than anything, we ask that you don’t throw out the proverbial baby with the bathwater. 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.
It is not necessary to embrace every theological perspective that we hold in order to apply the TPM Process (what happens in a ministry session) to your life and ministry. The TPM Process (what we do in a ministry session) 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.

**Shifts Ahead!**

In these next two 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

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.

- The goal of every TPM session is the renewal of the “spirit of the mind” (Eph. 4:22-24) that results in transformation of belief and behavior and the outflowing of 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 needs to be purified as with fire.

- Some good behavior, although it may look as if it is 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 are feeling anxious, worried, fearful, driven, etc. while we are doing something “good”, we are probably motivated by lie-based emotion and 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.

One time through will never do.

This is a very full chapter that will require you to take it slowly and read it more than once. You will at best remember 12-15% of what you read if you only read it through one time. Please plan to read this chapter several times and come back to it often. This paradigm shift is crucial in understanding why we do TPM at all. God desires that we walk in the truth and effortlessly experience the fruit of His Spirit. Many believers spend their entire lives trying to conform their behavior to that of Jesus. This is not God’s desire for us. He desires to transform us into His image with His truth so that we may bear His fruit naturally.

Effortless Transformation

The Greek word for “transformed” in the New Testament is metamorphoō. This word denotes change from forces beyond one’s own effort or power. It might be compared to the metamorphosis that occurs when a caterpillar is transformed into a butterfly. The butterfly does not expend any personal energy or effort in the transformation. It does invest much work in the preparation 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. 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. God desires that every believer be transformed into the likeness of Christ in both thought and behavior. The transformation that God
Chapter Four: Shift One: From Performance to Genuine Transformation

...transformation 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.

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 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 transformation is the person himself. 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 man was crucified 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.

Every child that is born is a new creature that did not exist before. God also did not give birth to defective children. 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 the same things that we believed before being created new.

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.” We are new creations, but we 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.

So we see that not all that we believe has passed away, but who we were before Christ is gone and has been replaced with the new. Our old self died and has “passed away” and a new creation has replaced our old self. However, everything that we believed before our new birth remains untouched by our inner transformation. This means that what we believe is NOT who we are, but only what we are holding onto. This is a very important concept to grasp.

Finally, 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 do not expect to take it to the repair shop anytime soon. It is new and 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 that will grow and mature, but will not be further transformed.

**Becoming Like Jesus**

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

So in a sense we are not becoming like Jesus in our inner self, but are discovering the truth of who we already are. So then, as our minds are being transformed by the truth this results in our behavior
reflecting the reality of who we are already in Him. So then, what remains that needs transformation is our belief and behavior. When our belief is renewed to match the finished work of our new selves, our behavior will naturally and effortlessly follow.

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) On this particular 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 is the truth, while much of it is 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 from the dead with Christ. However, you are still holding your old suitcase that is filled with the same lie-based belief that was present before the cross and resurrection. You have gained some new truth about the Gospel that is transforming your behavior, but there is still much in your suitcase that was not impacted by the cross and resurrection.

These remaining lies will continue to heavily influence your behavior until they are replaced with the truth. So then, you begin a life long journey of unpacking your suitcase and 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. It is important to note that neither what is in your suitcase or your subsequent behavior is who you are, but rather 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

The goal of TPM is mind renewal that results in eternal transformation of belief and behavior resulting in the outflowing of the fruit of the Spirit.

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 growing in heart knowledge; but it is the Holy Spirit’s persuasion of the truth within our hearts that brings about the change.

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) by simply increasing in biblical knowledge. 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.

Mind renewal is much more than the accumulation of mere knowledge; it is a renewal of the “spirit of the mind.” The Apostle Paul explains, “in reference to your former manner of life, you, lay aside the old self, which is being corrupted in accordance with the lusts of deceit, . . . [and] . . . be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth” (Eph. 4:22–24).

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, we who are in Him, also 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 that “HAS BEEN created in righteousness and holiness of the truth.” Again, notice that our new self HAS BEEN created; therefore, it is a completed work. We are not being created or becoming something that we are not; we are a finished work in our innermost self. 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).
We died with Christ and were created anew in righteousness and holiness of the truth, but our beliefs came through Calvary basically unchanged. We have seen that many of the lie-based beliefs we held before we came to the cross, we still hold afterwards. 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. 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 is consistent with the heavenly reality of our newly created selves.

When the Apostle Paul used the phrase “spirit of your mind,” he seemed to have been making a distinction between intellectual and heart-level belief. He could have merely said, “Be renewed in your mind” which would have been more general and all inclusive; however, he appears to be intentionally specific. We are learning in this training that we can believe the truth with our intellect 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 fruit.

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 more. It suggests that which is living and active. The word translated spirit in this passage is pneúma, which means wind or breath. Both wind and breath denote action, movement, and life. 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.

James the Apostle sheds some light on this idea as well when he says, “Cleanse your hands, you sinners; and purify your hearts, you double-minded” (Jam. 4:7). Notice that James says that the purification of the heart has to do with being double-minded. His use of the word heart here is not about purifying our inner man that was crucified with Christ. This “heart” is not the “new self, which in the likeness of God has been created in righteousness and holiness of the truth” (Eph. 4:24). The idea of this heart is that part of ourselves that is still in need of renewal. This is where our heart-belief resides. It is our heart-belief that needs to be purified and renewed to remove the double-mindedness in our belief.
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 fruit.

This aligns with what we see in salvation: it is “with the heart a person believes, resulting in righteousness” (Rom. 10:10). The demons believe the same facts and they “shudder” (Jas. 2:19), but they are not changed by it. Salvation is a gift from God that comes to us by “grace through faith” (Eph. 2:8-9) causing us to believe the Gospel resulting in our “justification” (Rom. 10:10) It is not a result of our own work, or even a choice to believe, 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 truth, we cannot believe it. Yet, when God does convince us, we will believe. Belief is the outcome of having been persuaded of the truth, and not by our just making a decision to believe. We have not come to believe anything that we currently believe because we decided to believe. We believe all that we do because we were persuaded by someone that it was the truth. The moment we are persuaded, we believed. When God persuades us of the truth, we believe with our hearts resulting in our salvation. We will discuss this in more detail later when we explore the biblical understanding of faith.

In TPM we focus primarily on what we believe in our hearts. Our negative emotion flows from the lie-based heart beliefs we harbor. 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).

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.
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-level belief may not be pure. Nonetheless, whatever we believe in our hearts will feel true to us—even when it is a lie. This explains why the Scriptures caution 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. 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.

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.

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. Good works are those which flow from God’s truth in our hearts. These good works are 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 we did not do that which we are contemplating, would we feel a negative emotion? Or, what do we feel after we do a “good” thing and it goes unnoticed or unappreciated? If we feel anything other than the peace of Christ, 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. This thought is worth pondering.

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

So 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.

Many believers are weary from the perpetual cycle of confessing and repenting of their sins, adjusting their behavior for the better, and performing until they fail again. This behavior is a similar cycle to that experienced by the Israelites in the days of the judges and kings. Repeated departures from God in favor of sin and idolatry resulted in divine judgment and suffering. “Every man did what was right in his own eyes” (Jdg. 21:25). 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. Our struggling is the indication of our being 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 the truth in our hearts, we will be transformed by it without effort; the fruit will naturally follow. We will no longer need to try to act in loving, joyful, peaceful, patient, kind, good,
gentle, faithful or self-controlled ways. 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 like Jesus. 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.

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.

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 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 “from faith to faith” (Rom. 1:17), 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”—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.

*Intellectual “salvation” is a common malady.*

Depending on which theological camp you reside, you may believe that it is possible for a person to be convinced of the Gospel in their heart and then at some point to decide to stop believing. We believe that salvation is the outcome of the Spirit convincing us of the truth in our hearts and not the outcome of us trying to believe through intellectual effort. It is the outcome of the Spirit persuading us of the truth of the Gospel within our hearts and us then choosing to embrace it.

It is possible that we believe something and yet not personally act upon it or embrace it. This is why the Scriptures says “with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation” (Rom. 10:10). It is because we believe we confess. We would not confess (agree with and embrace) the truth of the Gospel if we did not first believe it. God shines His light into our hearts (2 Cor. 4:6) and persuades us of the truth and because we believe it, we confess it.

This passage reveals two things that must happen before salvation can occur. Believing with the heart and confessing with the mouth. The Greek New Testament word translated confess means to agree or come into alignment with something or someone. God may convince our hearts of the truth of the Gospel and we believe, however, unless we come into alignment and agree with this truth — confess — salvation will not follow. The demons believe and shudder, but they are not saved (Jam. 2:19).

With this being said, we propose this question, “if a person is convinced of the truth of the Gospel in his heart and confesses it with his mouth resulting in him being born of God as a new creation, can he ever truly unbelieve it. The question is not, can he walk away from God, rebel, choose a sinful lifestyle, but rather can he stop believing that which he was convinced of in his heart?

It is possible (and common) that we may intellectually believe the truths of the Gospel (as opposed to heart belief) and then later have our minds changed about it. However, believing the Gospel
with the heart transforms us into new creations. We may change our intellectual posture about the Gospel, but once we believe it with our hearts, it transforms our inner self into the image of Christ. We become new creations in Christ. Can that which was created be “un-created.” “Intellectual salvation” is common within the pews of every church, but this is not the same as believing with the heart and being born of God.

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

Here is a simple exercise to show you how impossible it is to “unbelieve” that which we hold as the truth. 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 “squared 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.

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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 dependent upon or sustained by our initial choice to believe and our ongoing efforts to maintain this belief. 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)

NOTE: 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 protocol for a ministry session exactly as the TPM Process 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 our needed transformation?

TPM provides a simple framework for bringing this about. 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 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 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).

We do not need to discipline ourselves to be transformed into His likeness. He accomplishes this Himself. 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). So then, being a new creation in Christ is an effortless reality. Our position in Him does not require us to do anything other than to rest in His finished work.

However, refocusing our attention and taking personal responsibility for the emotions we feel and where we are in our lives requires 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 wants to feel 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 (His children) before we were born; He formed us in the womb. 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.

In a sense we are also being transformed by our lie-based beliefs. 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 by the renewing of our minds. 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).

We will be able to walk in effortless victory when we believe the truth that God has granted to us within our hearts. 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.
**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

Shift Two: From Double-Mindedness to a Purified Faith

KEY CONCEPTS

• It is possible to genuinely 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; our holding opposing beliefs with our hearts and minds.

• 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).

**Holding Two Opposing Beliefs at the Same Time**

It is possible to genuinely intellectually believe a truth without it feeling true in our hearts. 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 quote Philippians 4:19, yet still worry and fret over our finances.

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. If we are ever troubled over our life situation or our financial status, then we must understand that what we feel reveals what we really 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 may 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 contrary to their intellectual-belief. They want 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.

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.

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.
God desires unity of intellectual-belief and heart-belief so that our hearts and minds are both in agreement with the truth. When they do not, James the Apostle calls this state “double-mindedness” and therefore, as an outcome, we will be “unstable in all our ways” (Jas. 1:8). Double-mindedness is the condition of holding two opposing beliefs at the same time, one with our intellect and an opposing belief with our heart. Although this may sound impossible, it is a common reality for each of us.

For example, a man who fears riding elevators may make an 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. 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 we can be controlled by our lie-based beliefs without 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 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, yet convincing, 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.”

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 this?” 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 it causes us to 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.

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.

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 to 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 is the refining of their faith. James reminds them to rejoice in their suffering, “knowing this…” that their suffering is a fire that is purifying their belief. If they believe this is to be true, then
they will rejoice. As an outcome of their faith being made pure they will 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 and as an outcome, they will be “lacking in nothing.”

However, he points out that they may lack wisdom from time to time. Wisdom is knowing what to do in any given situation. However, when this is the case, they can ask God and He will graciously pour out His wisdom without any reservation. But they must ask in faith without any doubting. Doubting is evidence of being double-minded, by believing the truth with our minds while believing something contrary in our hearts. What we believe in our hearts stands in opposition to the truth we know intellectually. This is why the truth we say we believe does not always feel true.

Faith that does not contain doubt is a purified faith. A doubting faith is the outcome of believing something with the heart that is contrary to the truth. Double-mindedness is the act of believing the truth with the mind while believing a lie with the heart. To doubt the truth is evidence that we believe something contrary to the truth. So when we ask for wisdom while believing a lie (that is causing us to doubt) we cannot “expect to receive anything from the Lord, being a double-minded man unstable in all [our] ways…”

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. 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 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 the same behavior as performed by those trying to keep the Law. Though it is better to do the right thing than to do the wrong thing, how we get there matters to God.

The truth is, 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.

**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), “buffet” our bodies and make them our slaves, stop submitting our bodies as instruments of wrong doing, and make them to be instruments of doing good (Rom. 6:13). However, doing this can be driven by entirely different motives. Often such “spiritual” behavior is driven by fear of failure, 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.”

The truth is, the final product may look similar, but it is not the same. 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.

We also know that this transformation is not the outcome of just learning the Scriptures or memorizing some particular Bible verse. If this were the case, then any unbeliever could do this and expect to be changed. However, when the Spirit convinces us of the truth with in our hearts there is an expected outcome of the renewal of the “spirit of our minds” (Eph. 4:23) resulting in eternal transformation.

In Galatians chapter six there is a list of the deeds of the flesh that is compared to the fruit of the Spirit. This comparison suggests that when the deeds of the flesh are eradicated the fruit will remain. 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 in mortifying the flesh 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. 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, 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, 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.
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.

“Martha, Martha!”

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 with God so that He might transform us with the truth. This is the work God is doing in every true 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 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 reverter 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.
Essential Comprehension Questions

4. How is it possible to genuinely believe a Bible verse to be true and yet it not feel or seem true to us? How is this being double-minded?

5. 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?

6. What is the root of doubting? How does this shed light on why we can not overcome doubting by simply trying harder to believe? How is doubting evidence of being double-minded?

7. What is the difference between trying to conform our behavior to the truth and the truth transforming us?

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

Shift Three: From Battle to Victory

KEY CONCEPTS

- 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.

- Where there is victory, there cannot also be battle. Victory and battle cannot co-exist.

- 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.

- Our being victorious has nothing to do with how well we are performing. We are still victorious in Christ even when we fail to maintain the standard that we have set 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 anything at any point in 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.

Our victory is as much a gift as our salvation is. “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! As the Scriptures declare,

“…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).

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. 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.

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.

How can we claim victory when we are still in a 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. 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* victory, as opposed to living our lives from the victory that we already possess in Christ.

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

\[
O \text{ victory in Jesus, My Savior, forever.}
\]
\[
\text{He sought me and bought me, With His redeeming blood;}
\]
\[
\text{He loved me ere I knew Him, And all my love is due Him,}
\]
\[
\text{He plunged me to victory. Beneath the cleansing flood.}
\]

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**We are still victorious in Christ even when we fail to maintain the standard we have set 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).

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. The Scriptures are specific about what is required of us in order to realize this victory, and it is not through struggle: it is only by faith. We entered into our salvation by faith, and it is by faith that we are victorious. Faith is not something we do, but something we possess. We are victorious because we believe. “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). Our victory is not something that we attain, but rather we realize.

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. The struggle is directly related to the belief we have in our hearts.

It is possible that we have misidentified the enemy with whom we struggle, not realizing that the real threat 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 may feel otherwise. The reason that we struggle is not because we are in a battle with any outside force. We struggle because we do not believe the truth of our victory. Our struggle will cease 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 expose what we believe 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.

You may ask, “What about the “world forces of darkness” and the “armor” described in Ephesians chapter six? 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?” This question 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?”

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. 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. 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 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 always and the only true reality of things. Our focus does not need to be on the devil, but rather on the transformation that comes as we position ourselves under the “mighty hand of God” in order to have our minds renewed with the heavenly perspective so that our lives will be transformed to match the truth. We have this promise and so many more that declare that “…we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure” (1 Jo. 3:2-3) Let us misinterpret this passage, it is not telling us to go do something to purify ourselves, but rather we are pure because we have “this hope fixed on Him.”

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. Instead, he calls them (and us) to “stand” in Christ’s finished work and to “resist the schemes of the devil.” There is no direction in this passage to engage the enemy himself.

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. If they had only understood the armor of Christ, such as the “shield of faith,” they would know that this shield would “extinguish all the flaming arrows” (Eph. 6:16) that the enemy might shoot their way. Each piece of the armor was doing exactly what it was designed to do. The problem was, they did not know the truth about what they possessed in Christ.

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.
If you take a careful look at this passage, you will discover that the Apostle Paul was not telling them how to wrestle, 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 reason we feel these things, rather, we feel what believing lies 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. If we understand that this 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.

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.

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. Because this is so, we can rest.
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 victory, but His victory and our victory are still seen as two separate things. 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 opening up the way for us to follow behind Him in like fashion. 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 overcoming sin, winning the race or fighting the good fight. 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 sitting next to Jesus.

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.
Faith is our victory!

John the Apostle wrote the words, “For whatever is born of God overcomes the world; and this is the victory that has overcome the world— our faith” (1 Jn. 5:4). Faith is the outcome of 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. If I do not believe with my heart that I have victory, I will not be able to walk in it. Instead I will be “Like the surf of the sea, driven and tossed by the wind . . . being a double-minded man, unstable in all [my] ways” (Jas. 1:6, 8). This is why “faith is the ASSURANCE of things hoped for and the CONVICTION of things not seen” (Heb. 11:1).

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 does 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).

If the truth of His victory is our foundation, we will not be moved. However, if we do not know the truth of this victory, we will be tempted to deny and suppress the lie-based emotions we feel and 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 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. 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.)

We are not striving toward victory in the Christian life, but rather entering in 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.

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).
Essential Comprehension Questions

1. If Christ has already won the victory for us, is it possible for us to ever be defeated? If so, what might that look like?

2. Is it possible for both true victory and battle to co-exist? If so, what might this look like?

3. 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 victorious, what are we striving to attain?

4. What is the problem with believing that Christ’s victory and our own victory are different and separate?

Going Deeper!

1. If the devil cannot make us feel what we feel, cannot touch us, or make us do anything that we might do, what can he do, and how might what he is doing actually benefit us in some measure?

2. 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?

3. 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)
Chapter Seven

Shift Four: From Toxic Emotions to Trustworthy Emotions

KEY CONCEPTS

• It is commonly believed that negative emotions are bad and should be avoided if at all 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 on the way we are interpreting it.

• God created both physical and emotional pain to serve a purpose, so 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 lie-based belief we harbor.

• If it were true that our situation dictated our emotional state, then we would be at its mercy.

• In order for us to benefit from this God-created emotional warning system, we must desist from 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.

Emotion is neither good nor bad. It is simply the outcome of what we believe in our hearts. This is how we are designed to function. What we feel in any given moment is a direct reflection of our heart-belief. Because of this, our emotional pain serves an important role in pointing out that which needs our attention; our impure heart beliefs.

God created physical as well as emotional pain to serve a purpose so it does not need to be viewed as a problem. Rather, it’s best viewed as an important part of the journey towards mind renewal and transformation. As a point of comparison, consider for a moment, physical pain. Physical pain serves as an early warning system indicating danger to the human body. What would happen if you stepped on a thorn, 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. 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.

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” triggered something in Peter and he went from feeling courage to feeling fear in a matter of moments. 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.

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 and that no person or circumstance is the cause of anything that we may feel, constitutes a paradigm shift for most people. Blaming others or the current situation 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 are allies that directs 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.

If it were true that our situation dictated our emotional state, then we are at the mercy of our surroundings until they change.
Essential Comprehension Questions

1. Why should we learn to view the negative emotions we each feel from time to time 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

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 a good reason to refocus 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!**

Let me ask you a 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. It really is that simple. In reality, getting through our trials does not even require any effort, since 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 simply by passing on to Heaven.

This is not to 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 us in the knowledge of Him.

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 much grander 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.

Again, the goal is not to endure and get through it, 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 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 after the fact. In like manner, God desires to speak to us in the midst of our struggles. 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 us. 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.

Our getting through the trial is a given, but what we do within it makes all the difference between benefitting and merely surviving. 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.
The Essentials of Transformation Prayer Ministry

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.

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 Him 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 cannot be avoided, and when understood from the heavenly perspective, it can be embraced rather than rejected. Suffering is essential in 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 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 suffering compared to 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.

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). For those who are trained by His discipline, there is great benefit, but 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 and 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. 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).

By redefining the goal of our trial, 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.
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 again?
Chapter Nine

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 not the source of our pain—our current lie-based beliefs are.

• The past may have been bad indeed, but our present state of being and what we currently feel is not about what happened; it is now about what we are still holding on to.

• 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 first 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.
Little children are often the victims of mistreatment and harm. It would be the truth to say that when a child is being mistreated, the natural response would be for him or her to feel badly. However, after the fact, the act of remembering these experiences is not the source of any pain that he or she might continue to feel. We too may feel bad when we think of our hurtful past, but the memory is not causing us to feel what we feel. Memory is what it is, but it is not the source of what we feel. 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 Pawpaw. Most of them are good, but a few 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. I felt immense fear whenever I would revisit the memory; however, after receiving the Lord’s perspective on this during a TPM session, I no longer feel any fear when I think about that memory.

At first, I did feel fearful as I revisited that memory during the ministry session. 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 feeling fearful. In fact, memories themselves do not hold any emotion.

The fearful emotion that I felt when I revisited this memory was not within the memory or because of it. Rather, as a little boy—from the moment of the incident—I had embraced a persistent lie-based belief (I am powerless.) It was a heart-belief, and it remained 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 thousands of other lies that I accumulated along the way. These became heart-beliefs which I harbored for most of my life, and it was through these lies that I interpreted this memory and a number of other memories.”

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 caused by the interpretation we currently give it through the lens of our lie-based beliefs. The past is not the source of our pain--our lie-based beliefs are the source of it. So we must stop blaming our past and take ownership for what we believe which is the real reason we feel what we feel.
We don’t have painful memories.

The past may have been bad indeed, but what we currently feel is not about what happened; it is about what we are still holding on to. Some people will have difficulty with this premise and feel as though their past experiences are being minimized or discounted. This is not our intention. 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, but pain producing beliefs. We may indeed feel pain when we remember the things that we suffered, but this pain is not coming from the stored memory. What we currently believe with our hearts is the cause of our emotional state. 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. When we know the truth with our hearts, we will be able to view the past without the pain.

We really don’t have painful memories but rather pain producing beliefs. We may indeed feel pain when we remember the things that we suffered, but this pain is not coming from the stored memory. What we currently believe with our hearts is the cause of our emotional state.

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 the memory, but came from what they believed. The only thing that has changed in these experiences is the belief that accompanied them. The memory remains the same, but the painful feelings are no longer present when we remember it. This is because they are able to interpret what happened through a new perspective.

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. So we see that neither the past nor the present is causing us to feel anything. 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 suffered, if this pain is not coming from the stored memory, how do we explain it?

4. In what ways do our memories play a vital role in identifying the lies we currently believe?

5. Based upon what you have read thus far, do you see why TPM does not embrace the concept “healing of memories?”

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

Shift Seven: From Satan as an Imposing Threat to a Beneficial Tool

KEY CONCEPTS

- Satan was defeated two thousand years ago and our victory with Christ is final and complete. Period!

- The confrontation of demons by a mentor relegates the mentee to the role of a victim in need of rescue, and thereby fails to acknowledge the mentee’s right to exercise their free will.

- 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 treatment for dealing with the devil in a ministry session. More is covered 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 an access the information available on the TPM website at 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 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). 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. Even though he is alive and well, he is only doing what God and we allow 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. 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. The passage that declares this truth 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). Satan and all that he does is included in the “all things” mentioned here.

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 neither beneficial or necessary. We discovered that the confrontation of demons by a ministry facilitator relegates the person being prayed with to the role of a victim in need of rescue, and thereby fails to acknowledge the mentee’s right to exercise their free will.

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
Chapter Ten: Shift Seven: From Satan as an Imposing Threat to a Beneficial Tool

by what it appears to be doing. Even when this occurs, it is not necessary to engage the demon. 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 the person’s ignorance about what a demon can or cannot do, or that the demon is serving a purpose by providing a way of escape for the person.

How you resolve this issue 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. 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; it implies refusal to comply.

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 causing the person to 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.
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. Often, they are only present because they are providing a service, such as helping to “solve” a perceived problem. For example, they might supply a wall of darkness between us and our specific memories, mock us or create “scary” images in our minds, which provides us with a way to disengage from reality when we do not want to remember something, or to feel our pain. By them doing these things they provide us with a solution, albeit not one that brings light, understanding, or God’s goodness with a permanent answer.

Actually, many of us experience demonic “solutions” as a very common phenomenon. 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 for you.

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 known through our emotions, particularly during suffering. Our 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 homes 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).

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, 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.

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. He will try the same in a ministry session. Nevertheless, if you choose 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.

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 treated as “lie-detectors.” The false beliefs we harbor motivate the demons to get involved in the first place. They hope the lies will remain undetected—not taking into account that their very presence tips their hands!

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. If the devil does not apply force, do we need to deal with him forcefully?
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, then what can he make you do? It really is that simple. (Jas. 1:14)

_Fighting the devil can hinder freedom._

We have discovered that engaging in “spiritual warfare” would shift the focus of the session away from the person's lie-based beliefs and need for truth, toward confronting demonic forces. 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.

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 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 comprised of truth, every flaming arrow is immediately extinguished. Hence, our triggers act as “lie-detectors.”

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. 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 shift Peter as wheat. Permission was granted and the “wheat kernel” was shifted 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 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.

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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 two different avenues. 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.
Secondly, the person could be aware of the demon’s presence, but he allows it to manifest because the demon provides 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 best weapon. Having demons in the same room with us does not impact us unless we fall prey to his deception. 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.

Knowing in our hearts what is true keeps us from deception. King David knew this truth when he said, “Your word I have treasured in my heart, That I may not sin against You” (Ps. 119:11). When we know the truth in our hearts, the deception of the sin becomes obvious and the ability to resist it becomes more consistent. But if we are operating from a lie-based belief, our negative emotions will become triggered and sin’s pleasures will likely appear to be a very enticing way of escape.

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.
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 receive the fruit from Eve and willingly follow suit. The same is true for us today.

**Clarifying Questions to Orient A Demonized Person to the Truth.**

Some people come for prayer ministry believing that they are “possessed” or demonized in some fashion and powerless to resist it. They are seeking 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. 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 what the Bible says concerning demons and what they can and cannot do.

The Clarifying Questions:

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?**

   The majority of people answer with a convincing “no,” as they understand sin begins by our own choice. However, many also believe that Satan can force his will upon us, making us a victim. We cannot have it both ways.

2. **If the demon cannot violate your will and make you sin, what is there that it can make you do? Can it force you to let it do what it is doing here today? Can it keep you from feeling or remembering a memory? Can it create a wall to block you from moving forward, etc.?**

   Again, the obvious answer is “No.”
3. Since a demon cannot make us do anything we do not choose to do; why do you believe it is doing what it is doing here today?

It requires much honesty to answer this last question, because it means acknowledging our true motives and inner thoughts. If Satan cannot force his will on us and yet is acting out in a ministry session, why is this happening? 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.” Where this is the case, you may need to encourage the person to look again at what might be the reason for the demon’s presence. If you continue to get the same response, moving to the SOLUTION Box will probably be helpful. We will learn about this “box” when we work through the information found in the TPM Process.

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. 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.

God designed us to feel the pain of our lie-based beliefs in order that we may be motivated to seek His truth. Otherwise, we would live our lives without ever tasting true victorious living, like a person with leprosy who has lost the ability to feel pain in their limbs. Though they may live a pain-free life, they will suffer constant and serious injury because of a lack of feeling in their extremities. With the hope that we will look to Him for truth and transformation, God is willing to let us suffer in order that we may live a victorious life—that is His desire!
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

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 say that a believer being drawn to sin is 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 what theological camp you are in.

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 in his chest. There is an exchange of his old sickly heart for a new healthy one. We only have one 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.

The position we propose here (as it relates to TPM) is simply to let the Scriptures say what they literally say and then seek to identify those places 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 says that it is true). Then too, the Scriptures say 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 it has everything to do with belief. The truth is still true—we are holy and dead to sin—even when our feelings and perceived realities seem to be contrary.

So then, if the truth does not feel true then 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 really believed the truth, the truth will set us free. What we believe with our hearts does not determine the condition of our heart, but only what new heart is doing. We believe things with our heart, but not all that we believe is the truth. And 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.

“WHAT WE BELIEVE WITH OUR HEARTS DOES NOT DETERMINE THE CONDITION OF OUR HEART, BUT ONLY WHAT NEW HEART IS DOING.”
So then, rather than making our propensity to sin 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.

**Sinful Distractions**

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 in our own way is, in essence, sin in that it is not God’s intention for us to do this. These sinful distractions manifest in different ways such as eating when not hungry, intoxicants, inappropriate behavior, and even some forms of “spiritual” performance. Other times it will manifest by our acting out our pain through engaging in harmful and hurtful behavior toward others.

These sinful distractions are our futile attempts at solving our pain 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 sin. The reason being that, when the pain problem is removed, we no longer need the “self-made solution.”

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 the affair is “solving.”

Later, we will learn some about the “SOLUTION Box” questions asked during ministry sessions whenever a “solution” 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 be needed, 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 dealing with the TPM Process and Protocol (how to do a ministry session.) Suffice for now, we are only making a cursory glance at this concept.

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.

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 pleasure. 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.

**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.

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.

With the shift from “From Toxic Emotions to Trustworthy Emotions” we looked at negative emotions as an ally, as opposed to being an enemy. 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 merely learn 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. Getting through is not the goal. God’s intent for the heat of the fire is a beneficial 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 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. He only does what he does because God and the person in question has given him permission. 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. More often than not, our sinful behavior is a futile attempt to solve our lie-based pain problem. 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 being tempted. For instance, if we are not self-medicating our pain, then we will typically act it out on those around us, blaming others or our situation for why we are doing what we are doing.

With the shift “From Sinful Hearts to Letting Go of Sinful Solutions” we discovered that no matter the correct theological reason for it is, Christians are still prone to sin. Our sinful behavior is often a solution to a perceived problem. The problem we seek to resolve is the pain we feel, that is being caused by our lie-based heart beliefs. Often we seek to deal with this pain through different forms of self-medication or by acting out the pain toward others. All of this is sinful behavior. In TPM we focus on identifying the lies we believe rather than on the sinful behavioral solutions devised to solve the pain problem.

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, and yet the truth 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?

4. What are some potential implications of this “Solution” concept? Do you see 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?
Introduction to the Three P’s of TPM: Purpose, Principles, and Process

The Three P’s of TPM

Probably most people who have some knowledge of TPM initially understood the ministry to be what happens in a ministry session. Nevertheless, 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.

All three of the components (The 3 - 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 for understanding the Principles and Purpose of TPM. Much benefit is forfeited when this is the case.

“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 believers. This incorrect classification also falsely defines the roles of the ministry facilitator as “ministry giver” and the one being prayed with as “ministry receiver” but rather than as 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 and they will miss out on the daily opportunities for mind renewal God may afford them. These individuals will continually forfeit the majority of the benefits and freedom that will be made available to them.
NOTE: This chapter attempts to explain TPM from a practical, neurological, and foremost, from a biblical perspective. 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. 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, it is imperative that mentors follow the TPM Process protocol exactly as it is presented. Otherwise, it will not be true TPM and, thus, should not be called TPM.

### General Overview

All three components of TPM: Purpose, Principles, and Process (The 3 P’s), function as a cohesive whole, producing a highly effective “tool” for ministry. The “Three P’s” are generally defined as follows:

**PURPOSE** – The Purpose answers the “WHY” question. “Why should we learn and apply TPM?” It provides a frame of reference or, more accurately, a divine vantage point of 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, therefore, 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. Our relational conflicts will be evidence of the lie-based beliefs being exposed within all parties involved so that the lies we believe might be brought into the light. 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).

**PRINCIPLES** – The Principles answers the “WHAT” question, thus providing the understanding for what we do in a ministry session. 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, different ways in which we believe, the reasons that we ask the questions we do in a ministry session, 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.

**PROCESS** – The Process answers the “HOW” question. The Process is how we identify the lies that are causing us to feel what we are feeling and causing us much trouble. The Process is the protocol 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 person being prayed with will answer each set of questions as the mentoring facilitator follows the person location-by-location. The TPM Process must be followed as described in every session to be true TPM and that is why we talk about 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

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

The 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)

This is a rather lengthy definition of the TPM Purpose, but hopefully it will emphasize the grander purpose that goes well beyond what may happen in a single ministry session. What occurs in a ministry session can be glorious; however, making the TPM Purpose a life plan is much more desirous.

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.
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 only seek ministry when their pain rises above a manageable level. This is why it is so common for a person 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.

However, if they understood that even minor levels of stress, anxiety, fear, depression, feelings of rejection, etc. are all signs of lie-based thinking, and that God is using their daily troubles to bring about faith refinement and mind renewal, they might make TPM a lifestyle and a personal spiritual discipline.

Without question, God desires that you have a ministry session, 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.

So we see the greater purpose of TPM goes beyond the ministry session. It provides a frame of reference, a way to view life, and an understanding of how God is highly invested in “causing all things to work together for the good.” 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.

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.” Our joy will break forth when we behold His glory revealed in us, being expressed through the presence of the fruit of His Spirit. This is the transformation that the fire has helped to produce. It is the expected outcome that follows our faith being refined and our minds renewed.

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.

Is “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 great benefit that He had intended us to reap.

One of the primary roles of the mentoring facilitator is to help the mentee discover the truth of 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.

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.

Not everything that we believe is the truth.

The Bible says that our faith is in need of being refined (Jas. 1:2–8, 1 Pet. 4:12–13, 1 Pet. 1:7). The very fact that 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. 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.

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). He 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 fire is a necessity for the refining our faith.

God is committed to and highly invested in 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 unjustly in order to bring about a greater eternal good. Paul described our suffering in this life as “… momentary, light affliction [that] is producing for us an eternal weight of glory far beyond all comparison.” (2 Cor. 4:17).
When the fire comes and the pain increases we must never lose sight of the Father’s heart. Anything that He 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).

God does not create the 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.

_Emotion pain is a reflection of our belief._

It is important to remember that trials and tribulation can bring physical suffering into our lives, but nothing can make us feel what we feel in our emotions. 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). If we interpret the “fiery ordeal” through a false understanding, 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, but it will not 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 this truth, 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 as to why bad things happen to good people has been discussed beyond measure. It is not our intent to fully answer it here other than to point out the obvious. The basic answer to why we suffer is biblically simple. According to the Scriptures, “bad” things happen to us because God is refining our faith, renewing our minds, and transforming our lives.

The Scriptures are filled with passages such as:

“If we are God’s children, then we are heirs, heirs of God and joint heirs with Christ, if in fact we share in his sufferings in order that we may also share in his glory.” (Rom. 8:17).

“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).

The teaching in TPM aligns itself with these passages 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 doing the evil is the enemy himself. 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 difficulty 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 though a different set of belief lenses.

We see this play out every time a sporting event occurs. At the end of the game half the fans are filled with joy and exaltation while the other half is downcast and mourning. Everyone in attendance watched the exact same game, but both sides 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 since His feelings were based upon the truth.

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 and not our own. Our being loving, joyful, peaceful, patient, kind, good, gentle, faithful and self-controlled is not accomplished by our producing them, 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. Truth known in our hearts, brought about through a purified faith, is lived as effortlessly as living 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.

We have already drawn the comparison between the work that God is doing in us with the analogy of a refiner’s fire when describing the purposes of our trials and tribulations. Like unto 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.

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.

Element Two: Renewing Our Minds

When we are passing through the refiner’s fire, what we feel exposes what we believe. When we 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…”
The Essentials of Transformation Prayer Ministry

(Matt. 5:12). We will respond spontaneously with these positive emotions, to the degree that we experientially know 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 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 this will renew our minds, resulting in transformation.

**Renewal: “Completing a Process“ and “Making it Fresh and New”**

The Bible declares that we will “… be transformed by the renewing of your mind” (Rom. 12:2). The Greek word translated “renew” is the word *anakaínōsis.* 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.
Mind renewal does not result from correcting or repairing our intellectual thinking or belief, nor from gaining 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.

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 participating 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. 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. Intellectual truth is in a sense 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.

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).

*Heart belief is the substance of our faith.*

Throughout the New Testament the Greek word ἡ πίστις is typically translated as faith. However, the actual meaning of this word has two basic definitions; to either persuade or to be persuaded. This persuasion of the truth within our hearts is what God does and not something that we can choose
to bring about, since we cannot convince ourselves to believe the truth. We can memorize the Scriptures and become smarter, but this does not produce faith. *Peithô*-faith is granted by God and results in our believing the truth with absolute certainty. This idea of persuasion is a vitally important concept to grasp as we explore God’s gift of the faith to believe.

*Peithô* is always a gift from God and never something that can be produced by our own efforts. Faith is God’s persuasion of the truth. “The righteous man will live by faith” (Rom. 1:17). Therefore, the Lord continuously infuses faith into the yielded believer, “faith to faith,” so he may walk in it. “And who is the one who overcomes the world, but he who believes that Jesus is the Son of God?” (1 John 5:5). Belief is the means by which we live in constant victory.

*Peithô* faith is not brought about by us trying to believe or even choosing to believe the truth. *Peithô* is only brought about because God Himself has persuaded us of the truth. When the Spirit convinces us of the truth, we will believe. Some people have misunderstood faith, thinking that they can simply decide whether to believe or not believe. However, we do not come to believe something by simply choosing to believe it. We only believe something because we are persuaded that it is the truth. When we are presented with the truth we do not evaluate it and then decide to believe it. We believe it when we are persuaded that it is true.

It is possible to believe the truth and then choose not to obey it, harden our hearts toward it, and even “exchange the truth for a lie” (Rom. 1:25). Nevertheless, believing the truth is an outcome of God making it known and persuading us of 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).

Again, this applies to victory since there is no other path to follow, and the victory claimed is enjoyed through the same means as it was acquired: by faith. Faith is the outcome of having been persuaded of the truth by the Spirit, and subsequently knowing truth with the heart and with absolute certainty. We will enjoy the victory that is ever present to the degree that we know the truth in this manner.

Heart-belief only comes about when the Spirit delivers it. This is why we pray that God will 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” (Eph. 1:17–18) so that we can walk in His victory.
We cannot convince ourselves to believe the truth; only God can convince us.

Element Three: Transforming Our Lives

Transformation is the outcome of mind renewal.

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 and 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 which we typically already know intellectually, in our hearts.

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 cannot know the transformation that He has for us.

So then, when the lies we believe are exposed, and the Holy Spirit replaces them with His truth, genuine transformation will always follow. As an outcome of this transformation, the person’s emotions will 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 and believed. Only the Holy Spirit can cause a lie to stop feeling true. When the belief changes, the feelings follow. The emotional pain the person felt was not the problem that needed to be solved, but rather it indicated the true problem – the lies the person believed. Pain follows lies, and peace follows truth.

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.

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 God brings about. Those who desire to walk rightly with God, pleasing Him and bearing His fruit, and continually increasing in the knowledge of Him, genuine mind renewal is the necessary prerequisite for this to occur. (Col. 1:9-10)

As you read the following passage, notice the “so that” in the passage which is positioned between what God does in renewing our minds and what we do as an outcome. 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 list of things for us to go out and try to accomplish for God or to check off our “to-do” list. This is a list of things He wants to produce in us. 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 behavior 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 also very possible that the good things that we do that are having good and positive results in the lives of those around us, are not motivated by a purified faith, but in fact, impure motives. 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, 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.

We are not called to mimic the life of Christ, but rather to be transformed and conformed into His likeness.
**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

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

The 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. 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 (especially in the paradigm shifts), 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 bullet points 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 loop 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 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 our lies with His truth!

If you step on a thorn, do you want your foot to hurt? 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.

**We do not have painful memories, nor is our past causing our present negative emotions.**

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. 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.

**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.

It is possible to hold two or more opposing beliefs at the same time. You can believe the truth with your mind while believing a lie 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.

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.
When the truth we say we believe does not feel true, we are double-minded.

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. 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.

Principles of Truth

Only the Spirit can convince us of the truth.

Once we believe something with our hearts, it becomes fixed and immovable—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.

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. 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. Because this is so, we can trust our emotions to expose what we believe in our hearts.
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 self-controlled behavior (what we do.) TPM assists in true transformation that comes through the Spirit as He replaces the lies we believe with truth. Trying to conform our lives to the truth 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 permit 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. They are discussed in their entirety and in more depth in the full TPM training available online at 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?
**EMOTION**
- How does that make you feel right now?
- What comes to mind as you focus on what you are feeling?

**MEMORY**
- How does that make you feel?
- Why do you feel that way?
- Why does believing _______ make you feel _______?

**BELIEF**
- Not that it is true, but does it feel true that _____(BELIEF)____?

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

**TRANSFORMATION**
- Does it still feel true that _____(BELIEF)_____?
Chapter Seventeen: Understanding the “MAP” and Questions

Towards GOD

**ANGER**
- Is any portion of what you are feeling being felt towards any person or any thing?
- Who or what do you feel angry towards?

Towards anyone or anything OTHER THAN GOD

Why do you feel angry towards God?

Why does that make you feel angry at God?

**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?

**LOST OR UNSURE**
- What’s going on right now?

TPM PROCESS MAP
Map Ver: 03042019 | www.transformationprayer.org
Chapter Fourteen

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 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: The expanded protocol for applying the TPM Process is NOT contained in this book. The expanded training is found in the companion book “The TPM Process Manual” and can be ordered in hardcopy or is also freely available in digital form online at www.transformationprayer.org.

This “Essentials” book only provides a general overview of the basic concepts of the process and not a detailed “how to do it.” There will be chapters to follow that will give a general overview of the process, but the fuller training in how to facilitate a ministry session is not contained in this book.

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.

This chapter is presented (for the most part) in the second person tense speaking to the mentee. Since we are all mentees then this would include all of us.

**TPM Process Map**

**EMOTION**
- How does that make you feel right now?
- What comes to mind as you focus on what you are feeling?

**MEMORY**
- How does that make you feel?
- Why do you feel that way?
- Why does believing ______ make you feel ______?

**BELIEF**
- Not that it is true, but does it feel true that _______?

**TRUTH**
- May we present that belief to the Lord?
- Lord, what do you want ______ to know?

**TRANSFORMATION**
- Does it still feel true that _______?

**ANGER**
- Is any portion of what you are feeling being felt towards any person or anything?
- Who or what do you feel angry towards?
- Why do you feel angry towards God?

**SOLUTION**
- Do you sense any resistance or hesitancy at the thought of _______?
- What do you believe would happen if you were to _______?
- So then, the reason for ________ is what?

**LOST OR UNSURE**
- What’s going on right now?
The Process: All on one page.

The 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 more like a GPS (Global Positioning System) in that it shows your location and tracks your movement as you progress through the session.

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 can go 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. 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.

**Five Primary Locations**

The five primary locations on 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.

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 move 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 believe 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 or when administering the TPM Process on your own. 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 will 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. 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.

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 genuine TPM is what you are seeking.

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. You are encouraged to take responsibility for your own journey.

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, Russia, or the United States. Genuine TPM is based upon a set of consistent principles and application that follow a specified protocol.

**The TPM Process is not a theology.**

The TPM Process is not spiritual in and of itself. It is made up of a compilation of questions designed to help you to identify the lies that you believe that are causing you to feel what you are feeling. The process is based upon some basic 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. 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 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), an optional “prayer partner” (who is there to learn and observe) 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 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

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.

- 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.

- 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.

- The mentor never needs to “help out” by confronting demons, breaking “curses,” speaking on behalf of God, sharing personal insights, opinions, or his words of knowledge, or attempting to rescue the person in any form or fashion.

- 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.
• 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” and many other forms of unnecessary rescuing. None of this is needed nor should it ever be practiced in a genuine TPM session.

The Role of the Mentoring Facilitator

The primary role of the mentor is to equip the mentee in the three P’s of TPM; Purpose, Principles and Process. He is facilitating by asking the appropriate question at the right time based upon where the mentee is on the MAP during the session.

However, during the ministry session the 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.

With this being said, the mentor will refrain from influencing the mentee in direction or in instilling the truth. But the mentor will continually instruct the mentee in the specifics of the TPM Purpose, Principles and Process in order to equip the mentee in his journey. Fundamentally, the mentor’s primary goal is that the mentee grows in the knowledge and understanding of the TPM Purpose, Principles, and 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 discover the Purpose, Principles, and Process of TPM than that they find freedom from a few lies in 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. It is just not needed as part 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 process and principles, 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.

**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.**

*Training is a part of every ministry session.*

The person coming for prayer must accept responsibility for their journey, and for learning all that is available concerning TPM. A person in the mentor position should never feel the need to devise any teaching to supplement the process. The TPM Process in its entirety is fully and 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.

Unless the mentee is experiencing an emotional meltdown when he arrives for ministry, 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. When the person arrives for his session, the mentor should 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. 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 counseling or prayer ministry because they feel bad and want “the bad” to go away. The role of the mentor is to train the person to view their pain as a warning system that lets them know when something is wrong. When our emotional pain is viewed as a positive part of our mind renewal experience, it will cease to be the enemy and can become a trusted friend, pointing out where we need to focus our 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, you are encouraged to hold the course, require their participation in this journey, and refuse to “carry” them. Encourage them to read and study the TPM training that is freely available to them.

**I didn’t Have time!**

A common excuse made for not doing one’s assignment is “I didn’t have time.” This is rarely the truth. People have time to watch TV, walk their dog, and catch a movie. It has to do with priorities. The mentor will 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 typical for people to rely completely on others to “save” them from their difficulties and therefore become dependent on others, expecting them to do all the work. (This is a common “Solution” people implement.) However, in TPM there are no victims needing to be rescued. This can be said even for those who have been genuinely victimized in their 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.

On the other hand, if a person’s current life situation is such that he or she is being currently victimized, the TPM session is not the place to provide the help needed in that pressing situation. Of course you should pray with them, and help them to identify any lie-based beliefs that are being triggered by their situation, but anytime abuse is reported, proper legal action should be taken.

It is true that many have suffered unjustly at the hands of evil people; nonetheless, each one must come to realize that everything that happens in a ministry session is dependent upon their own belief and choice, and not on what the mentor does. The long term goal for every mentee is that they develop a lifestyle of mind renewal and transformation as they cooperate with what God is doing in their daily lives. There is nothing that the mentor knows or is doing in the session that the mentee cannot learn and do as well. This concept of “belief and choice” is based upon a principle that we call the “Belief and Choice Principle.” You can learn about this in the “TPM Process Manual” available online at www.transformationprayer.org.

If the person can understand the purpose and principles of TPM and effectively apply the process, they will be able to cooperate with God throughout the rest of their lives as God refines their faith and renews their minds; ongoing transformation is the ultimate outcome.
Taking Responsibility

Some mentors feel pressure to ensure that the person find some measure of release from the emotional pain they carry. Any pressure the mentor may feel is his own triggering and not motivated by the truth. If the mentor fails to take responsibility for this, it can result in long laborious sessions, misuse of the questions, and guiding and directing. If the mentor feels any anxiety about making sure the person ends with “peace and calm,” this should be addressed in his or her own personal ministry session so that they are not driven by their own lie-based pain. Too often the mentor is more invested in the person’s freedom than the person himself. When this is the case, there is probably something amiss. The mentor will probably want to explore what he feels when a person is not progressing and moving forward to the degree the mentor would like.

Many people are not able to minister to themselves without some degree of assistance, especially during the early stages of their journey. Some have endured severe and often long-term traumatic life experiences, and as an outcome, they harbor many lie-based belief. Some are dissociated, repressed, and/or emotionally shut down. In such situations, help may be needed over a long period of time. Nonetheless, they can still learn what is available and can apply this ministry to the degree they are able.

If you are a mentor, you have a larger role than just helping people identify the lies they believe. You should also help them discover what God is doing in and through their life difficulties: refining their faith, renewing their minds, and transforming their lives.

All true believers are in God’s faith-refining process whether they realize it or not. It is not a question of whether we will go through the refiner’s fire, for we will. It is only a question of whether we will choose to cooperate with God in His work and benefit from it, or will resist what He is doing. To the degree we understand the process and genuinely believe it is good, we will be able to face each fire with joyful expectation (1 Pet. 4:12–13). However, if we do not understand and embrace the value in this suffering, we will probably look for ways to avoid it and even resent it.

God is not interested in pain management, but rather in mind renewal that produces eternal transformation. His focus is on the lie-based belief that is causing us our pain, and He is patiently waiting for us to move in His direction so He may replace the lies we believe with His truth.

Those who discover the benefit of life’s many difficulties and view them as the Refiner’s fire can
initially have their faith refined, their minds renewed, and their lives transformed. James the Apostle tries to encourage us when he says, “Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith (refinement) produces endurance” (Jas. 1:2–3). It is through the testing of the Refiner’s fire that our faith is made pure. Peter supports this principle when he writes, “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).

The mentor has a larger role than just helping people identify the lies they believe. They should also help them discover what God is doing in and through their life difficulties: refining their faith, renewing their minds, and transforming their lives.

**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.

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.
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. Later we will look carefully at the role of the Spirit in the TPM session. He has a very important role to play, but it is not to lead people, reveal memory content, take them to memories, knock down barriers, dispel demons, or other such things. The Spirit is the truth giver and will deliver His truth when the person is positioned to receive it.

The only reason that we cannot remember something is either because: 1) it is impossible to remember and therefore not needed information, or, 2) we are choosing not to remember it because of what we believe about remembering it.

If we do not remember something that we could remember if we chose to, then it is only because we are choosing not to remember it. Asking Jesus to take us to a memory that we do not want to remember would require Him to violate our will. He will not do this.

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. 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,” 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.

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.
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.

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.

If we are successful in equipping them with the principles and practice of TPM, we have made “disciples” who, in turn, may share the process with others. In like fashion, the mentee has his or her role in the process as well, and to the degree that it is fulfilled, the success of the session increases. For too long the church has held the view that “performing” the fruit of the Spirit is spiritual, denying and suppressing our emotional pain is a sign of strength, and feeling negative emotional pain is a weakness and something to be overcome. We all believe lies and therefore harbor emotional pain. We all need our minds to be renewed to receive the freedom that only the Lord can provide. Performance is what all religions in the world practice. God desires to see the transformation that only He can bring about.

TPM is available to, and beneficial for, all members of the Body of Christ; a tool available for utilizing to intentionally and purposefully participate with God in His faith-refining and mind-renewing work in order to enable the transformation that only God can supply. This is a work in which we are all called to participate so that we can “be transformed by the renewing of [the] mind” (Rom. 12:2). Our participation is a willing submission to the work that He is doing.
For too long the church has held the view that “performing” the fruit of the Spirit is spiritual, denying and suppressing our emotional pain is a sign of strength, and feeling negative emotional pain is a weakness and something to be overcome.

Every mentee is expected to take advantage of the training made available online for themselves. Everyone is able to take some measure of responsibility for their own healing journey. People often drift toward being a victim in need of rescue — if they are allowed to. Or worse yet, they are encouraged to be a victim by those who are prone to rescue them. Good mentors can make sure this does not occur. To the degree that the mentee understands the process and principles, all questions, difficulties and issues go away, and the session will move more smoothly and with less help from the mentor.

As long as the mentee does not know and understand TPM, he will remain dependent upon the mentor. The emphasis of TPM is upon teaching the person the Purpose, Principles and Process of TPM. The mentor is only facilitating to the degree that it is needed until the person becomes knowledgeable and skilled himself.

It is important that people come to know the truth. We always rejoice when a person identifies the lies he believes and receives the Lord’s perspective. Attention is always given to this aspect of the ministry session. However, it is equally, or more important that the mentee learn the Purpose, Principles and Process of TPM as it is our goal is to produce “disciples” who will grow in the knowledge and practice of TPM, thereby acquiring a life skill and a personal spiritual discipline.

As long as the mentee does not know and understand TPM, he will remain dependent upon the mentor. The emphasis of TPM is upon teaching the person the process and principles of TPM. The mentor is only facilitating to the degree that it is needed until the person becomes knowledgeable and skilled himself.
This will take people beyond just being prayed with in a ministry every now and then in a ministry session. They have the rest of their lives to identify the lies they believe and receive truth, but if they are not equipped for the journey they remain dependent on others to help them. Therefore, every session should be a practical or in-service training in the TPM Purpose, Principles and Process.

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.

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To the degree that the mentee understands the process and principles, all questions, difficulties and issues go away and the session will move more smoothly and with less help from the mentor.

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**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.” 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.
As the mentee grows in knowledge and understanding of the TPM Process and Principles, the ministry session will flow smoothly and achieve its purpose. This is because when the person 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 a person does not know the process, he has little choice but to “follow” the facilitator blindly. This is not what we want to see happen. 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.

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.

**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 information freely available online at home. Assign them specific areas to study, and then review this with them when they return for additional sessions.

In the beginning, as you are working through the process, stop as needed and use the TPM principles to explain what you are doing, 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?” 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.”

To the degree that the person understands and works in tandem with you, the session will move more smoothly and be more successful.
It is always good for the person to receive some measure of freedom during the session, but he does not need to “get through everything” in every session. It is more important that he is learning the purpose, principles and process for doing TPM. When he is equipped for his journey, he will be able to take advantage of the many opportunities for gaining the truth that God has for him. If he doesn’t understand the value of painful emotion, if he fails to identify when his lie-based thinking is triggered, and he does not view difficulty as an opportunity for faith refinement, then he may miss the blessings that God has for him.

The mentee has a lifetime for identifying lies and gaining freedom. If he is not equipped for the journey, it is unlikely that he will stay the course without needing someone to help him along the way. Our goal is that he will become able to use TPM for himself, but also that someday he will become the mentor for others.

If all that occurs in each session is replacing a lie with the truth, freedom 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 mentoring facilitator 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).

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 like unto a “trainer and trainee.” If you are the one being prayed with, then you are the mentee. However, you are not “receiving” ministry, but rather you are the one doing it. The mentor is modeling for you, the mentee, how to administer the TPM Process while in the context of a ministry session. You are the one doing the heavy lifting, while the mentor is helping you learn how to lift. In reality, both you 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. 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 needed.
Initially you will 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.

**The Basic Actions of the Mentee**

As the mentee, there are some basic conditions to fulfil and actions required of you, 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. The actions required of you as the mentee may include:

- 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. You should also avail yourself of all of the information available to you in this training).
- 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 lie you currently hold. 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 (using the TRANSFORMATION Box question) to be sure that transformation has occurred 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.
- Sensing for any anger feelings all along the way.
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 does not tell a person where to go, take them 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.

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.

Mentee: Disciple in Training

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

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 training is not designed to instruct this person how to do his job, so it is left up to each one to determine this for himself.

A Mentee in Training

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 or “mentee” himself, 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 is also serving 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. Having a witness present in the session provides some measure of protection against any false accusations that may occur. 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.
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 is transformation. This 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).

In the passage we just read, Jesus said that when the Spirit comes He would guide us into all the truth. The word translated “guide” is ἠδηγέω. It means to instruct, to teach, or to bring into the knowledge of something, much like a parent lovingly instructing their children in right behavior. We do not want to misapply this idea to what happens in a ministry session by suggesting that the Spirit leads the person to memories, reveals hidden information or surfaces suppressed memories.

The Spirit does not do these things. He does not guide the person in this way. Each of us find the way we need to go by choosing to feel what we feel, and by allowing our minds to associate us to a related memory. We do not need the Spirit to help us in this. As a matter of fact, if the Spirit were to do any of these things our will would have been violated. If we are choosing not to remember, uncover something, feel, or think about doing such things, our belief about doing is keeping us from moving forward. The Spirit will shine His light of truth within our hearts, guiding us in the truth, when we are willing to hear and receive.
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 mentor cannot convince us of the truth we need when we hold a lie in our hearts.

The best that the mentoring facilitator can offer is intellectual knowledge of the truth. The mentee does not need intellectual-belief in the moment; 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. For this reason, the mentor must remain waiting in silence and expectation after asking the Lord what He wants the mentee to know about their belief.

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.

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.

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. We will remember what we need to remember when we choose to remember it. When a 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. 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.

**The same Spirit who was present in the early years of TPM is present today.**

Today, the basic principles are much the same as they were in the early years, but the application of the Process has been refined and simplified. Ministry facilitators, now labeled 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 more just a lack of understanding of the natural process we now recognize.

Because some of the 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.

No one in need of an 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. 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 relying upon the Spirit.

Because of a lack of understanding of the ministry process, some mentors infused 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 from God to the person, breaking “vows and curses,” and many other forms of rescuing. Today, none of this should be practiced in a genuine TPM session.

Nevertheless, in spite of all the unfortunate practices that were applied in the early years, God still did a marvelous work in untold thousands all around the world. 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.

Today, the same glorious outcomes that have been reported all along are occurring with less difficulty and more consistency than ever before. The apparent difference is in the refinement of the process itself. The process represents our understanding of what God has been doing all along. To the degree we understand what God is doing, we are able to participate and cooperate with Him in it. The TPM Process 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 (the seven Boxes) can be explained on one piece of paper in twenty minutes. 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 it 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.

Some people may misinterpret the revisions as limiting the Holy Spirit. Actually, just the opposite is true. The sharper the tool, the more effective it is in the hand of the craftsman. We want to be as sharp as possible and thereby be used by Him in the most proficient manner.
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.
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. At the end of the day, what should the mentor hope he or she has accomplished?

5. 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

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.

The TPM Process might be best described as “positioning prayer.” The questions that are asked throughout the ministry process are designed to help the one being prayed with 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.

Like Mary and Martha in the Gospel narrative, they each were positioned differently, and therefore, received different things from the Lord. Jesus said to Martha in her hurried state, “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).

Martha was busy about so many things that she missed the “good part” that Mary received while sitting at Jesus feet. Foremost, we must acknowledge those things we believe that are contrary to the truth He wants us to know. Within this context of confession God will graciously pour out His truth within our hearts and thereby transform us into His image.

The TPM Process helps us to position ourselves so that we might take ownership for what we feel, identify our false belief, confess this belief to God, and look to Him for the truth. 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.”

The Bible is full of conditional statements. For example, we may want our sin 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 our sins [condition], He is faithful and righteous to forgive us
our sins [fulfillment]” (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.

There are particular conditions that need to be met in a TPM session as well. It is sometimes easier for us to take on a victim’s role, needing 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. As James the Apostle wrote, “Draw near to God and He will draw near unto you” (Jas. 4:8).

These are conditions that we can choose to meet in order to position ourselves to receive the truth that God desires to give us. 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” (Jas. 1:5).

However, this passage continues with the condition that must be met before God will grant us the truth, “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” (Ja. 1:6-8). Doubting is the evidence of believing something contrary to the truth. The TPM Process helps us to identify the root of our doubting that causes us to be double-minded.

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.

Cooperating with God as He Transforms Us

As we have already learned, transformation is a work of God, accomplished solely by Him. We cannot transform ourselves. 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 our needed transformation?

1. First, we can cease in our striving to overcome sin and in our attempts to be self-righteous. Someone may protest by saying, “My striving against sin is not an attempt to be self-righteous, but rather my desire to be obedient to the truth!” This sounds noble, but our efforts to overcome what Jesus has already overcome is a failure to recognize the finished work of Christ and a misunderstanding of how we appropriate His victory. If we are already “more than conquerors” (Rom. 8:37 KJV), and since God “always leads us in triumph in Christ” (2 Cor. 2:14), and if we are actually “dead to sin” (Rom. 6:2) then something else is amiss if we are still trying to overcome it.

2. Second, we can refocus ourselves on that which needs our attention: our belief. 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).

3. Third, recognize that choosing to position ourselves so that God might transform us requires active submission on our part. 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.

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). No one wants to feel the pain produced by the lies that they 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 what we 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 and 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.

It does not matter how intense the person’s pain may appear to be, or how complex their issues may suggest, or how challenging their mental diagnosis may be, you still begin in the EMOTION Box asking the same two questions and follow the person as they process along and eventually identify their lie-based heart-belief.

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 probably missing something. You still have the same seven boxes and assigned questions. The “difficult” mentee will not be in any MAP location where 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 these moments and hope for the
best. 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 they do not want to. They do not want to move 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.

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.

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 the mentor 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.

Some may view a ministry session as being similar to the children of Israel wandering aimlessly through the wilderness; when in fact, it is more akin to marching through the Promised Land and conquering what God had promised. 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 in order to walk with the mentee to freedom. 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 the Lord’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, yet it is also predictable and explainable.

If we were in need of surgery, we would be more likely to choose a surgeon on the basis of his knowledge and experience, than on whether he is given to trusting God to help him know what to do during the procedure. Ideally he would have both.
Another analogy: if you were to go to your next door neighbor seeking an appendectomy, he might take out his pocket knife, begin cutting in the middle, and then work his way across from side to side. If he is lucky, he might eventually find your appendix. However, you would probably have a nasty scar, and you may even bleed to death! If we are wandering around for hours in a ministry session, it may not be the Spirit leading, but rather the consequence of not knowing what to do. This could leave a mentee disillusioned and the Holy Spirit grieved. Having a plan and a system does not limit the Spirit, but rather it sharpens the scalpel.

Well-meaning ministry facilitators can sometimes get in the way.

Uninformed and unskilled mentoring facilitators can slow the process down, and 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 is being forced upon the person. The misdirected mentor is still only asking questions—whether correctly or not—and the person is deciding how he will respond to each one.

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.

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)? 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?

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 knowledge that we possess in our heart about God.
God equips us for service in all areas of the Christian journey. He provides us clear instruction and direction for living life. TPM is a form of equipping that takes 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 how to get there. 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 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.

The main problem with a mentor not knowing what to do during a session is that he typically does something anyway. Then, what he does 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 person receiving prayer ministry also knows what to do and works in tandem with the mentor, 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.”

The ministry process is predictable in part because it is based upon how God has created our minds to work.

TPM 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. For example, we say often in TPM that “we feel whatever we believe.” This phrase is based upon the God-designed process in which emotion is caused by what is believed with the heart. Because of this principle, emotion can be trusted to help us by pointing out what we believe.
With this being the case, since all belief was learned during some life experience, all memory is linked neurologically to belief. Since belief produces emotion, if we focus on what we feel, our minds should associate it to memories. Viewing a memory through the lens of our beliefs causes feelings in accordance with those beliefs. This is why we may feel bad when we remember certain events. Nevertheless, memories themselves do not produce feelings; feelings are the outcome of our belief. Since this is true, we can predictably expect that if a person chooses to focus on what he feels, a memory should naturally come to mind. When this occurs we should also expect to identify the heart belief that is causing him to feel what he feels.

Again, the reason for this is that God designed this process of association, and it is through association that people access memories and why this aspect of TPM “works.” 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 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 His truth.

The TPM Process does not function apart from the Holy Spirit during the ministry, but rather it provides us with a way to cooperate with what He is 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.
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 way is the TPM Process similar to what Mary was doing while Jesus was teaching in her home? 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 three things 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

Understanding the “MAP” and Questions

Note: The direction of conversation in this section will be focused primarily toward the mentee. However, since we are all “mentees” it is directed toward all of us.

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.
The TPM MAP

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 the expanded training found online at 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.

In 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 he is on the MAP, you will know what question needs to be asked.

The EMOTION Box

EMOTION

- How does that make you feel right now?
- What comes to mind as you focus on what you are feeling?

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 actually moments in which their lie-based beliefs have been triggered. 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. This triggering will cause them to feel their pain again in the moment. This is good since this emotion will be the “smoke trail” that will help them to identify the lies causing them to feel what they are feeling.

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.” 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**

Every session begins in the EMOTION Box. As you tell your “story,” the mentor will be watching for the presence of any painful emotion. When you express something connected to a feeling, the mentor will probably ask you the first EMOTION Box question, “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. It is not necessary that you name the emotion or even whether you are feeling it intensely. Nevertheless, it is important to ensure that you are in fact, connected to the emotion. So then, the first question is basically asking, “Are you feeling something?”

When you report what you are feeling, the mentor will then follow with 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 issue, and a remedy is available in the SOLUTION Box.

The mentor should be informed of all that comes to your mind. Nothing should be disregarded as unimportant. With some memories, you may feel a resistance or a hesitancy to share this. It is very important that you inform your mentor of this resistance.

Every session begins in the EMOTION Box by asking the questions provided therein, and it is to this box that the mentor returns after the question in the TRANSFORMATION Box is answered. The EMOTION box contains two questions that are asked sequentially:
“How does that make you feel?” or “What are you feeling now?”

This question is intended to assure that you are connected to and feeling the emotion. It is also asked after having answered the one question in the TRANSFORMATION Box to determine if there are any lies that are currently triggered, causing more negative emotion to be present.

The second question:

“What comes to your mind as you focus on what you are feeling?” or “Does a memory come to your mind as you focus on what you are feeling?”

This question is asked after you have reported feeling any emotion other than anger (we will deal with anger in the ANGER Box). This question is not for the purpose of sending you to look for a memory. Rather, it is designed to determine if you have any resistance to making a mental association. When there is no resistance to memory recall, you will simply remember what you need to by focusing on what you are feeling. At that point, remembering is almost 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.

**Misunderstanding the Second EMOTION Box Question**

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 connected to and feeling what you felt when your boss mistreated you. 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 the next, following an emotional thread that is all related to the underlying heart belief they have in common.

The second question, however, is a little more complex:

“What comes to your mind as you focus upon what you are feeling?”

First, the intent of the question is NOT to send you on a memory hunt. It 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.

If your mentoring facilitator suspects that you don’t yet understand this question he may ask it in this way:

“Does any memory come to your mind as you are focusing on what you are feeling?”

Again, the facilitator is not asking you to try to remember something, but only if you are currently remembering something. This question is not telling you to try to remember something, but only if there is something coming to your mind. Answering this question being asked in this fashion only requires a simple “Yes” or “No.” If no memory surfaces, there is a reason, but trying harder to remember will not help. This alternate wording is only to be used when the mentee is unsure of the purpose of the question being asked. It is always best for the mentoring facilitator to take a few moments and explain what he or she is asking.

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, when focused upon the feeling. If you are focused on your emotion and a memory does not come to your mind, you may wonder why. You might think you do want to remember, and are being hindered from doing so by something other than your own choosing. This “hindering” is referred to as “resistance” or “hesitancy.” It is important that you discover if you have any such “resistance” or “hesitancy” to remembering, because it could be an indication that you are preventing association from happening.

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 and a related memory will surface automatically when we focus on the emotion.

If you struggle to remember, it is because something is impeding memory recall. You may not initially recognize this; you may, in fact, believe that you are very willing to remember and thus
believe you are doing all you can to recall it. However, if association does not automatically occur, it signals a block, and this could become discouraging to you. This is where your mentor can encourage you to trust both the process and the questions, which will help you uncover any hesitation or resistance. Resistance or hesitation to remembering something may be an indication that there is a SOLUTION engaged. Therefore, the facilitator would ask the questions in the SOLUTION Box.

In TPM, blocking your memory is considered to be a “solution” because it is your attempt to solve a perceived problem. For example, if you believe that remembering would be overwhelming (the problem) then not remembering would solve this problem; thus, the “solution.” People’s responses to this second question such as, “Nothing at all” or “It is all blank” or “I am trying to remember, but nothing is coming to my mind,” are not uncommon.

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.

If we are feeling something, then we are remembering.

The mere fact that you are feeling what you are feeling indicates that you are remembering something. You may not remember everything that is potentially available, but the emotion you feel is directly related to a memory where you learned the belief that is causing you to feel what you are feeling. If you can feel the emotion that the lie is producing, and since belief is linked to memory, then the chain is intact and is all connected. All you have to do is be willing to allow your mind to release that which you already know. However, such remembering cannot occur as long as you believe that to remember is to face undesirable consequences. So then, this “discovery” process is not uncovering something actually hidden, but rather deliberately withheld.

It is common for people to “hide” things from themselves when they do not want to remember. This process is sometimes referred to as dissociation, suppression, repression and denial. Nonetheless, all of these things are choices made and maintained by the person because of what they believe. It might be compared to saying the absurdity, “I have hidden my car keys, and I cannot find them.” Are they
hidden? Yes, in a sense. Do I know where they are? Yes. Do I need someone to help me find them? No. When I am ready to remember where I put them, I will.

People come up with sundry solutions for dealing with what they perceive to be a problem. One of the more common is blocking out a memory, which stops the natural process of association from occurring. From the outside it may appear as though the memory is “hidden” from their awareness, when in fact, it is being deliberately pushed away. The very fact that they are pushing it away is evidence that they are aware of it and know that it needs to be brought out into the room and into the light.

“Solutions” are devised afterwards in response to the “problems” created by the lies we believe. These solutions and beliefs might include: “I suppress my memory (solution) because if I don’t remember, then I won’t be overwhelmed (belief);” “I dissociate (solution) because not being connected keeps me safe (belief).” “I will deny the memory by claiming I must have made it up (solution), because if I made it up then it never really happened (belief).” In an attempt to solve such problems people “hide their keys.”

Because this is true, during a ministry session the Spirit will not tell us where to go, uncover some “hidden” memory, or take us anywhere. He will not help us find the “keys” that we ourselves have hidden. He will, however, encourage us to find them ourselves.

The purpose of the second EMOTION Box question is to identify whether there is a “solution” present that might be hindering association from occurring.

If you focus on what you are feeling and association is not being hindered, you should have a memory come to mind. However, just because a memory surfaces does not mean that you are ready to examine it. You will want to be sure that you are dealing with the “right” memory. When the “right” memory is identified then you are in the MEMORY BOX and ready to start asking the MEMORY Box questions. We will discuss soon how to determine whether the “right” memory has surfaced or not.
The MEMORY Box

Intent and/or Purpose of the MEMORY Box

Memory serves two basic purposes: 1) It offers the proper context needed to understand how you came to believe what you believe and 2) it explains why you feel what you are feeling. Typically, the “right” memory will be from early childhood (before the age of twelve) but not always. Now and then a post-childhood memory may adequately supply this information and will be where the Spirit reveals His truth.

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 asked based upon the information you supply. They are NOT asked in sequential order. As you work through your memory and you report memory content, beliefs, assumptions or conclusions, then the mentor will ask:

“How does that [the information shared] make you feel?”

If you report an emotion that you feel rather than information, then the other 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)” or until a potential heart-belief is identified. When looping is present, the third question is asked:

“Why does believing ____________ [the information reported] make you feel what you are feeling?”

Sometimes a mentee will answer both questions in a single statement which constitutes a form of looping. When the mentee's response contains both an emotion and a belief (or memory content), the mentoring facilitator should ask the “Looping question.” Other examples of this might include responses like:

“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?”
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 in the MEMORY Box, ANGER Box, and/or SOLUTION Box indeed feels true to you. It is not to determine whether it is true, only if it feels true or not. If it feels true you proceed to the TRUTH Box.

The BELIEF Box helps to establish a base-line that will be revisited 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 know that the belief you have identified is not really the truth, even though it feels true. For this reason, the question is worded the way that it is; “Not that it is true…” Remember, we are not looking for what is or was true or what you may intellectually know to be true, but only what feels true. What we are looking for here is what feels true in your heart, and not what you may know intellectually with your mind to be the truth. Heart-belief is the source of all we feel and will feel true when believed, even when it is not.
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.

After you work through a memory that accurately answers the question, “How did I come to believe what I believe, that is causing me to feel what I am feeling?” you should eventually identify your heart belief. This will move you to the BELIEF Box where you will seek to confirm what feels true.

Once this has been determined, you have established the baseline belief, and you will then move to the TRUTH Box.
The TRUTH Box

TRUTH

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

**Intent and/or Purpose of the TRUTH Box**

This is a transitional box that 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 open to receive, 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 you 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?"

Once asked, 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 do 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 something like, “What is going on?” This question determines if it is time to ask the TRANSFORMATION Box question. By providing some information you will help the mentor know when you are ready to proceed.

**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 as is discussed in the fuller TPM training. 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 to:

“Does it STILL FEEL true that ________?” [What you reported as having felt true in the BELIEF Box, the baseline]

The mentor should use the exact wording that you gave in response to the BELIEF Box (baseline) question when formulating this question. If the lie-based belief 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.
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 you will move directly to the EMOTION Box no matter the response.

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. No matter whether you answer “Yes” or “No” to this question, you will move directly to the EMOTION Box.

The “Lost” Question

If you are ever lost, ask the “Lost” Question.

Every ministry 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 very simply stated and precise: “What is going on?” This question helps to recalibrate their TPM ‘GPS’. Your answer to this question should give them a good indication as to 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.
The TPM Process is not a journey of discovery, but rather a journey of decisions: deciding to feel, deciding to remember, deciding to expose, and deciding to listen to the Spirit.

Again, this book does not contain all that you need to know concerning applying the TPM Process. This chapter was merely a general overview of some of the basic elements. Please avail yourself of the fuller training before attempting to do this process.

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. If you know where you are on the MAP, what should you always know?

3. Every ministry session begins and usually ends in the __________ Box.

4. The first question in the EMOTION Box is intended to ascertain what?

5. 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 __________.

6. How much effort should be expended in looking for a memory during a TPM session? Why is this so?

7. What two purposes does memory serve in a TPM session? How can you know when you are in the “right” memory?

8. What are the three questions in the MEMORY Box? What is the purpose of each one? When and why are they being asked?

9. 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…”

10. How is the TRUTH Box question transitional?

11. 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?

12. What is the ministry facilitator to do with the “truth” that is reported by the mentee?

13. 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?

14. What is the purpose of the TRANSFORMATION Box question?

15. What is our ONLY test as to whether or not the person has received truth from God and if transformation has occurred?
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 saw was an angry Jesus shaking his head and walking away from me. I don’t think TPM is working for me.”
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 Essentials of Transformation Prayer Ministry

- 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, we are either in the SOLUTION or ANGER Box. While in these two boxes, we seek to identify the lie-beliefs that cause the session to stall.

**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 allows you to keep from pressing forward. All such “solutions” are self-generated and supported by false belief.

The TPM Process can seem to stall out when you make the choice to not move forward in an attempt to “solve” a perceived problem. It is also important to know that you may not even be initially consciously aware that you are making this choice. Common “problems” include, “If I remember what happened, I will become overwhelmed, out of control, or die”; “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 the person believes that a certain feeling might be overwhelming and more than they can bear, they might choose to suppress their emotions (a “solution”). The belief behind this decision might be something like, “ Suppressing what I feel keeps me from becoming overwhelmed.”

When we see people appear to become stuck in a ministry session, they most likely have a perceived “problem” and have created a “solution” to resolve it. Other than when we may feel angry towards God, all issues can be addressed using the three questions in the SOLUTION Box. Notice: If there is anger toward God, there is a different set of questions that will be asked that are located in the ANGER Box.
When the “solution” Becomes the Problem

The problem with our “solutions” is that they inevitably become problematic in and of themselves. We trusted 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 we designed to protect ourselves 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. Once the Spirit convinces us of the truth, freedom will follow. When we believe the truth with our hearts, we will see that our “solutions” were completely inadequate and we will be able to continue to move forward in the TPM Process.

The “SOLUTION” Box

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”-related 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. For example, an emotion did not just go away on its own; we sent it away. The reason we are not recalling the memory is because we have broken the association link.

The second question helps to identify the perceived problem that we are attempting to resolve with our solutions. And the third question reveals the belief that is supporting the “solution”-related behavior.

**The First Solution Box Question**

The first question is only asked to determine if a “solution” is at play or not. The ministry facilitator or mentor is NOT asking you to start doing or to stop doing something; they are not asking you to try to remember, feel something, or let anything go. Rather, they are asking if you sense any resistance or hesitancy at the thought of doing or not doing something, using the question:

“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”-related behavior is at work, and you are asked to consider letting it go, you should feel some manner of hesitation or resistance. You will immediately fear facing your perceived problem and becoming unprotected. 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 you say something like, “I am trying to ________, but I can’t,” then you do not understand, since the answer will be either yes or no. If you report that you will “try” to do something in response to the question, then you do not understand what is being asked of you. The goal here is that you become aware of any “push back” that you may feel about the idea of discontinuing your “solution.” If you believe that your behavior was preventing an unwanted outcome, you would be resistant or hesitant at the thought of changing your behavior. So then, if you answer this question
with anything other than a simple “Yes” or “No” then you might not understand what is actually being asked.

**An Example**

Below are some examples of how the question might be worded if you are using the “solution” of emotion suppression for blocking memory recall:

> “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. Even the consideration of allowing the feeling or memory to surface should create a sense of “push back,” i.e., hesitancy or resistance.

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.

**The Purpose of the Solution Box**

The purpose of the SOLUTION Box is not to change your behavior; rather, it is to identify the beliefs that are determining your behavior. This first question is designed to reveal or identify if you are resisting something, which is an indication of a “solution” at play.

For example, if you believed that there was a rabid dog outside and you were asked to consider opening the door, you would resist it because you believe that you could be bitten. Likewise, you would also believe that staying inside will keep you from this potential danger. It is this resistance or hesitancy that the first question is designed to uncover. It is not intended to get you to “open
the door and go outside,” feel something, remember, or let go of something, but rather to merely identify if the thought of doing so produces any resistance or hesitation.

The purpose of the SOLUTION Box is not to change your behavior; rather, it is to identify the beliefs that are determining your behavior.

The Second Solution Box Question

The second question is designed to help you to identify the “problem” that you are attempting to resolve by your “solution” behavior such as emotion suppression, blocking memory recall, anger, zoning out, 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 the opposite of the “solution” /behavior] that is causing you to hesitate or resist doing so?”

For example, if you are using your anger as a solution, this question might look something like,

“What do you believe might happen if you were to let go of your anger 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 I will get hurt again.” Although this question does not typically expose the belief that is motivating the “solution”-related behavior, it does help explain why the situation was put into effect. For example, “He will get away with what he did;” “I’ll be left unprotected;” “I’ll get hurt again;” or “It will be too much.”

Once the perceived “problem” has been uncovered, your mentoring facilitator should ask the third SOLUTION Box question.
The Third Solution Box Question

The third question helps you to identify why you have chosen to carry out that particular “solution”-related behavior. Your answer to this question is the reason, or the belief, behind it. 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.

The third question:

“So then, the reason for ___________ [doing the solution behavior] is what?” or “How is ___________ [the solution behavior] benefitting or serving you?”

For example, you may not be able to recall the memory because at some level you believe that denying what happened protects you from what happened, or you may suppress your emotions because you believe that being numb is better than being in pain. After identifying the lie-based belief behind the “solution,” you will be much closer to submitting it to the Lord to receive His truth and perspective.

When your lie-based solution belief has been identified you will move directly to the BELIEF box.

The Anger Box

- Is any portion of what you are feeling being felt towards any person or any thing?
- Who or what do you feel angry towards?

Why do you feel angry towards God?

Why does that make you feel angry at God?

Towards anyone or anything OTHER THAN GOD
Intent and/or Purpose of the ANGER Box

The intent and/or 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 opening being expressed or not, it can still hinder the ministry session from moving forward. When anger shows up in a session the first goal is to identify who the anger is being felt toward. Knowing this will determine what questions need to be asked. 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 will provide the appropriate questions. Be sure to watch for and acknowledge any anger that you feel at any point during your ministry session.

The ANGER Box questions initially help to identify who the anger is being felt toward and what questions need to be asked.

Anger as a Solution

Anger that is felt toward anyone or anything other than God is an emotion that is mistakenly believed to assist us in some way. For example, anger felt toward someone or something other than God is often used to “buffer” us from more vulnerable emotions such as fear, anxiety, helplessness, powerlessness, or feeling out of control. These are vulnerable emotions and thus are viewed as problematic. Regrettably, people often hold on to anger because they believe it protects them. Or despite their best efforts they have simply not been able to “let go” of their anger through ignorance of how it “serves” them. Too often, we try confessing, repenting, trying harder to let it go, etc. but the anger remains. This is due to the fact that we fail to understand that it is “serving” us and based upon our belief.

Anger felt toward anyone or anything other than God is always being used as a “solution” to solve a perceived problem. For instance, if we believe that being angry holds the person who hurt us accountable for what they did, or that it protects us from being hurt again, then we will likely struggle a great deal when we attempt to let our anger go.
Without our anger solution in place we would be left with the “problem” we thought had been “solved.” However, once the we identify the lie-based belief supporting our anger solution we can move on to the TRUTH Box to receive the Lord’s perspective. When the Spirit persuades us of the truth about our anger we can continue on through the TPM Process.

**Anger Toward God**

Anger toward God is different from any other kind. Any reason for why we feel angry toward God is always lie-based misunderstanding of Him. Being angry toward God is not solving anything (a solution) as with other anger. God is holy and perfect, and no fault can ever be ascribed to Him. However, it is common for man to misunderstand Him. His ways are not ours, nor are His thoughts our thoughts. 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).

There are specified questions designed for dealing with anger toward God in the ANGER Box. Once the lie-based belief we have about God has been identified, we immediately move to the BELIEF Box where the baseline question is asked. The response given to this question becomes the “baseline” we will return to when in the TRANSFORMATION Box.

**Be angry, just don’t sin**

Sometimes we deny being angry because we wrongly believe it to be bad or sinful, especially anger toward God. Yet the Bible tells us “Be angry but do not sin” (Eph. 4:26). Whether anger is obvious or not, it is still obstructive and negative consequences.

When you feel angry during a ministry session, it is imperative that you let your mentoring facilitator know. This is your journey, and it is important that you work at exposing anything you are feeling. If you are angry at God, He already knows, so there is no sense in trying to hide it from Him.

If you are angry at others, your anger will never accomplish what you may believe it does. The Bible is clear about this, “For the anger of man does not produce the righteousness (the justice) of God” (Jas. 1:20). We become angry for specific reasons, and we hold on to this anger because of what we believe. Alas, it will hold us in bondage, provides no real control, and keeps us in pain.

Merely acknowledging your anger does not mean that you stop being angry. In fact, confessing it
as sin has a very poor success rate when it comes to resolving it. The reason for why you are angry (the belief) must be identified and replaced with truth. When this occurs, you will let your anger go without any hesitation. In the same way that it requires no effort to remain angry when you believe a lie, it also requires no effort to allow it to go once you know the truth. It is only there because of what you believe, and when your belief is changed, the anger will subside.

The best approach for dealing with anger is directly: once you become aware of its presence, the entire process becomes much more streamlined. However, if you do not have a good understanding of anger, you may subconsciously avoid admitting that you feel it.

If your behavior suggests that you are angry, and yet you are not reporting the anger, there is a question in the ANGER Box that your mentor may ask:

"Is any portion of what you are feeling being felt towards any person or anything?"

This question is helpful because of the specific characteristics of anger. It is typically a protective emotion and thus felt externally, towards people, things or circumstances; whereas other negative emotions are directed internally, towards ourselves. For example, we do not feel sad at others, nor do we feel fearful towards our circumstances, but we can feel angry towards others, ourselves, and at our circumstances.

Anger is also unique in that we perceive it as being beneficial and want to keep it; whereas other negative emotions are typically avoided, denied, suppressed, or escaped. All of us would gladly eliminate feeling worried, anxious, fearful, hopeless, powerless, or out of control, but letting go of anger is usually much more difficult. Actually, until we are free of the lie-based belief that is behind the anger, we will not fully release it, since anger is solving a perceived problem (acting as a “solution”), and letting it go leaves the problem without a remedy.

The Other Anger Box Questions

When you take the complete training you will learn more about anger and how it is addressed during a ministry session. There are four questions that can be asked about anger. The first has already been covered: the question to use when anger is suspected but not fully acknowledged.
When anger has been identified, the next question that needs to be answered is:

“Who or what are you feeling angry towards?”

If you are feeling angry toward someone (including yourself) or something (other than God) you will move directly to the SOLUTION Box. If you are feeling angry toward God, you DO NOT move to the SOLUTION Box, but rather you ask this question:

“Why do you feel angry toward God?”

Typically, the lie-based reason for anger being felt toward God is rooted in a misunderstanding about who He is or something about his nature. However, there are times when the initial response given for why anger is being felt toward God is actually the truth about what God did or did not do in our life experience. Taking the “truth” on over to the BELIEF Box and TRUTH Box will not be profitable. When the truth about what God did or did not do is what is reported, the “looping” question will help to identify the lie-based belief that is the true reason for the anger being felt. 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.

For example, a person might report that they are angry toward God because He did not stop her abuser from molesting them, heal her mother and keep her from dying, or stopping her father from hitting her mother. While the wrongful actions are facts, and God did not stop them from happening, in His Sovereignty He can do whatever He chooses. This is where it can become very confusing. If one of us decided to stand back and allow a child to be hurt or molested, we would be considered criminal. However, God allows evil people to do evil every day and could protect the innocent if He chose to. Sometimes He chooses to let bad things happen. Some people like to use the phrase “permissive will” in describing times when God apparently lets bad things happen. No matter how we may want to describe it, it is still God’s choosing, permissive will or not.

Someone might say God does not violate a person’s free will, but Scripture doesn’t agree. There are times when God intercedes for His people and clearly violates the will of evildoers; and there are times when He does not. What does it look like when God does this? The most obvious is when he kills a person or even armies. Probably, those who died would say that this was a violation of their will. Sometimes God protects and sometimes He doesn’t.

This is where our anger comes in. We expect God to make “good” choices (ones like we would make
in the same situation). It makes us mad when God does not do what we think is reasonable and right. We base this upon the many passages that declare God as our protector, provider, deliverer, etc. So then, when God fails to live up to what we believe the Scriptures say about Him, we become angry.

The fact is, He does protect and provide when He chooses to and when it is the best for us. However, sometimes he apparently chooses otherwise. Nevertheless, what passes through His hands is always “for us” (Rom. 8:31) and works for our good (Rom. 8:28-29). The truth is, His ways are not our ways and he makes decisions much differently that we might make in the same situation.

So then, there are many people who feel very angry with God because God did not do what they believed He should have done. In fairness to their perspective, it would be our moral duty to save and protect the innocent from evildoers if it were in our power to do so; whereas God always has the power and the option to intercede, but often does not choose to do so. Thus, in many cases, a person's perspective of God's lack of intercession may be true. However, this again is not the real reason they are angry. Anger felt toward God actually rests upon what a person believes to be the reason for God's action or inaction.

When a person says that they are angry with God because of what He did or did not do, we ask the looping question borrowed from the MEMORY Box:

Why does believing [what God did or did not do] make you feel angry?

The essence of this question is: “What was the motive for God’s actions?” “What does His action or inaction say about His character?” “How do you view God because of what He did or did not do?” This “looping” question helps the person move past the truth about God’s behavior to the lie-based belief they hold about the nature and character of God.

For example, they might say, “He did not stop that man from hurting me which means that . . . God cannot be trusted, God hates me, God does not care about me, God is not just,” etc. It may be true that God did not do what we expected, but that does not change His character.

Once we are able to identify the lie-based belief behind our anger toward God, we move to the BELIEF Box and ask the “baseline” question: “Not that it is true, but does it feel true that God cannot be trusted, that He did not care, etc.?“ From here we move to the TRUTH Box and then the TRANSFORMATION Box.
Anger felt toward God actually rests upon what a person believes to be the reason for God’s action or inaction. This is a belief about His character.

**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. Our anger keeps us from forgiving and is held in place by the lies we believe about the perceived benefits of holding onto our anger.

For example, if we believe that letting go of our anger would mean that the person gets away with what they did, then we will not release it. If we believe that our anger is holding them accountable, then to let it go would mean that justice would not be served. If we believe that letting go of our anger means that the person might hurt us again, then letting go would mean that we would not be protected. Lies such as these keep us from forgiving! However, when we know the truth, forgiveness will follow naturally and without effort.

Forgiveness is addressed in expanded detail in the book “Effortless Forgiveness” which can be obtained through the TPM website. What follows in an excerpt from this book:

“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 complete the fuller training in TPM, which is available free of charge on the TPM website, 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 are the three SOLUTION Box questions?

4. What is the first question asking the person to do?

5. What does the second question help us to identify?

6. What does the third question reveal?

7. Why does the presence of hesitation and resistance reveal that the person is responsible for the session stalling out?

8. Why do we not go to the SOLUTION Box if the person is angry with God?

9. Why do we go to the SOLUTION Box if the mentee is angry toward anyone or anything other than God?

Going Deeper!

1. If we are angry toward God what questions that should be asked?

2. What is the obvious issue with our solutions when it comes to resolving problems?

3. Why might confessing our anger as sin and trying to repent of it have questionable results?

4. When does being angry become sinful?
Chapter Nineteen

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.
• Some mental disorders may be lie-driven.

*What is a “Trigger”?*

People typically come to a ministry session seeking relief from negative emotions that they assume are being caused by what is going on in their lives. Though they view their pain as a “normal and expected” reaction to their particular circumstance, they nonetheless see it as a problem that needs to be fixed and hope that the mentor will be the one to fix it. We now understand that the emotional pain is not being caused by their circumstance, but rather it flows from their interpretation of the situation, based upon what they believe. This is why negative emotions are a necessary part of TPM, as they can help us to identify our lie-based beliefs. When people come for prayer in an emotionally heightened state, their lie-based beliefs have been triggered and are causing them to feel what they feel.

We use the term “triggering” to describe the sudden release of negative emotion that results from interpreting any particular situation or circumstance through the lies that we believe. The situation itself is the “trigger.” As our lives continue, our minds interpret present situations by way of association, linking the present to the past. The mentee may or may not realize that the pain they feel is a result of a lie-based belief, since much of the association process occurs at a unconscious level. Nevertheless, our triggering is caused by what we currently believe, not by our current situation or our memory in which we initially came to believe the lie.

In the TPM Process emotional pain is a symptom, not the root of the problem. This pain leads to a diagnosis (the presence of lie-based beliefs), and the remedy is having the Lord convince our hearts of the truth. Those who are learning to apply the principles of TPM recognize that being triggered represents an opportunity for faith refinement. So it is a good thing that just happens to feel bad in the moment. Triggers alert us to the fact that we are operating from a lie-based belief, and therefore we can use them to identify what we believe and then look to the Lord for His perspective.
What we feel always matches what we believe.

Both truth and lies carry their own set of emotions. Discovering truth brings feelings of joy, peace, assurance, resolution, confidence, and rest; on some occasions it brings grief, disappointment, conviction, remorse, or regret. On the other hand, lie-based beliefs result in feeling stressed, worried, fearful, anxious, overwhelmed, frustrated, helpless, powerless, alone or abandoned. Emotions such as these are never based in truth.

In the early years of TPM we limited this ministry to the “walking wounded” we believed needed our help in dealing with their emotional baggage. Unfortunately, this led to a “them and us” mentality and falsely ascribed a “troubled people” status to those around us that were not being as successful in suppressing and managing their pain. We sometimes mistakenly viewed our ability to perform and manage well as being spiritually mature and we labeled our good efforts in looking and acting like Jesus as the “fruit of the Spirit.” When in fact, the only real fruit is that which is produced by Him. Thus TPM became the “Troubled Peoples Ministry” and the vast majority of the church never even considered TPM as a viable means for gaining truth and walking in real freedom.

Even though our emotional “triggers” were sounding off every day warning us of our lie-based thinking, they were going unheeded. We made excuses for what we felt, blamed others and our situations, and thereby failed to benefit from the faith refinement and mind renewal that God desired for us.

Today we know better. 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.

What does a trigger look like?

The following are case examples of what it can look like when our lie-based beliefs are triggered. Too often we are unaware that we are being triggered and simply act out what we are feeling. As you read these illustrations, think about your own life situations and how you may have been triggered or had similar responses. It is critical that you become cognizant of what you feel in any given moment and learn to respond to the warning system that God has given to you, so that you might participate with Him in the work that He is doing within you.
Mary was searching through the refrigerator for something to eat, even though she wasn’t hungry. Something was driving her to eat a slice of cold pizza. She feels restless and a little stressed about what is happening in her life. She is unaware that what she is feeling is coming from her own lie-based belief and not from what is going on in her world. 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 is not aware that she is being triggered.

Paul cannot understand why he is unable to break free from being drawn to look at scenes on his computer that leave him feeling ashamed of himself. It is not what he wants to do, but he just cannot seem to find the power to stop. He had hoped that joining an accountability group at church would help, but he now realizes that as he keeps silent about what he does, and worse claims to be doing better, he has been reduced to being 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 emotions he does not want to feel. He has discovered that sexual pleasure can temporarily mask this pain.

Frank had his feelings hurt, again. He feels childish because of it, but it hurts nonetheless. He used his Saturday off to volunteer for painting rooms in the youth department at church. 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 it, but he is triggered by his own lie-based belief—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 run up a major debt from college loans, and they are coming due. Because of her limited income, she has no idea how she will make the payments. She believes the Bible verse that says, “God will supply all of your needs” but she still cannot shake the worry and anxiety. She tries hard to stay focused on God’s promise, 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, it all explodes as they find themselves in the same bad place over and over again. They have tried marriage counseling and education that seemed to help, but nothing has stopped
the recycling of the same painful issues. It is like walking through a relational minefield and never knowing what the next step will bring. Though they are careful where they step, it seems that it is just a matter of time before things blow up again. 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 and not from the other person. They are completely unaware that they are each being triggered.

**Jordan** was sitting in his pastor’s office just a week ago, determined to completely forgive his dad for all the hurt that he had caused him. He genuinely wanted to let go of his anger and resentment once and for all. He has grown weary of the way he feels every time he comes into contact with his father.

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 encouraged him to deny his feelings and instead choose to obey the scriptural directive to forgive his dad. His pastor led him in a prayer to confess his anger and to choose to forgive. He hoped that something had occurred. He actually did feel a little better and went home believing in faith 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 when 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. Until Jordan’s lie-based beliefs which are keeping him from releasing his unforgiveness are replaced with the truth from the Spirit, Jordan will not be able to move forward.
He could approach this in a different manner. Rather than confessing, repenting, and trying to forgive, he could identify the actual belief that traps him in his current cycle and seek the Lord’s truth in prayer. When he reaches the place where he can view his father through the eyes of truth (Eph. 2:18), he will feel compassion and forgive effortlessly.

Andrew and Mary’s little baby girl died unexpectedly right after the Christmas season—it was just a few days prior to her first birthday. They never saw it coming. She seemed perfectly healthy that evening while playing with a new toy on the floor beside the Christmas tree in their living room. She died suddenly from a brain aneurysm, and their lives seemed changed forever.

The grief was more than they thought they could bear. Even though their child died over eleven years ago, every year shortly after Christmas their deep pain resurfaces. Sometimes it comes as a heavy depression that may last for several days. Recently, a well-meaning friend said, “You 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.

The truth is, there is “a time for weeping” but it is not for a lifetime. The fact that their pain lingers a decade after their loss is an indication that something is wrong. The anniversary date triggers their lie-based belief, stirring up the emotional pain they feel. God’s Word confirms that The Lord “has borne our griefs and carried our sorrows” (Isa. 53:4 ESV). So the question that remains is why are they personally still bearing the load?

Marcia cried out in anger, “You make me so mad!” as 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 in the inner city. 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 he does not realize that he is attempting to resolve lie-based emotions which have been triggered, through Christian service.

“Triggers, triggers, everywhere!”

All of these people have one thing in common: triggered lie-based beliefs are negatively affecting their lives. It is these lie-based beliefs that TPM seeks to identify and address. 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. Our particular life situation is not the reason that we feel negative emotions, and we would be wise to realize that our emotions are not random. The smallest measure of emotional pain warns us that something is wrong.

Unfortunately, most people miss out on much of the truth that God has available for them. They
miss out because they ignore the negative emotional warnings, and simply persist and push through, moving on with their lives. Rather than using their trigger to help identify their own lie-based belief, they usually excuse it by normalizing their pain, claiming it is what anyone would feel in the same situation. They see it as being about something or someone else, rather than their own beliefs. Whereas, if they learned to heed the daily opportunities God afforded them to find freedom, they could continually benefit from the transformation comes by having their minds renewed with God’s truth.

**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.*

Much of our day-to-day behavior is governed by our intellectual belief, not from our lie-based heart-belief. For example, when we drive to the store we are using knowledge we have gained to get there
as we navigate through traffic, find the store, and park the car. However, some of our behaviors go beyond intellectual knowledge and are the self-invented 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.

Asking ourselves 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 questions in the SOLUTION Box (that are a part of the TPM Process) can be adapted to help you determine if what you are doing is a response to your being triggered. You are initially looking for any feelings or resistance at 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 stop doing it?
- What is my reason for doing what I am doing?

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.

**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.**
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 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, 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. We would be safe to assume that whenever we are feeling anything negative, more often than not, this comes from our own lie-based belief and is not truth-based emotion.

There are rare moments in which the painful emotion we feel 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.

We would be safe to assume that any time we are feeling anything negative, more often than not, we are feeling our own lie-based belief and not truth-based emotion. Actually, we can be 100 percent certain that no person, thing, or circumstance can cause us to feel ANYTHING that we are feeling.
**Personality or Protection?**

God has created each person to be unique with a special giftedness, temperament, and personality. However, because of the lies we have embraced about ourselves, our true self, that God has created is 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 actually 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 personality was fashioned to look like Jesus 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. 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.

**Personality as Protective Gear**

We commonly fail to recognize triggered behavior. Sometimes we pass it off as a personality trait, such as introvert, extrovert, type “A,” type “B,” organized or freeform, etc. We each have God-given temperaments; however, not all that is identified as personality is God-given. Some of what we display may also be outward expressions of the solutions we have developed over time to deal with the negative emotions that arise from our lie-based beliefs about ourselves. When triggered, we will generally behave in a predictable manner. This behavior can run the full gamut of expression from shyness to being the “life of the party.”

Some measure of behavior, misdiagnosed as personality traits, may be nothing more than “solutions” to pain in our lives. 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.

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 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.

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_Some measure of behavior, misdiagnosed as personality traits, may be nothing more than “solutions” to pain in our lives. In such cases, what we present would not be personality, but rather our futile attempts to protect ourselves such as with wearing protective gear._

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_Some of what we call a “spiritual gifting” may simply be our “solutions” to being triggered._

Similar to personality types, we sometimes assume that a person’s service within the church body is an indication of their spiritual giftedness. This may actually be so, but it also may not. For example, a person who is always serving at the church, working in the nursery, feeding the hungry, teaching the women’s weekly Bible study and more, may be said to have the gift of service. This may in fact be
true, but it also may be that she just feels bad whenever she says “No” when asked to do something. Her saying no to a request triggers her lie-based belief and makes her 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 because disorder may trigger anxiety within him. Here again, we need to ask ourselves, “Why am I doing what I am doing?”

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.

We move through life as walking mirrors, reflecting ourselves to others and others to us. If we choose to address and learn from what is being reflected back to us, rather than making the other person the problem, we can benefit by identifying our own lie-based beliefs that might otherwise go unnoticed and unattended.

Others respond to what they see, sense, and hear from us, and we in turn reciprocate. Because of this cyclical behavior in relationships, life can become messy really fast. However, relational conflict can be very beneficial if people take responsibility for what they are doing and choose to submit to God’s refining process. This is especially true in the marital relationship, where much lie-based belief is exposed. Typically, marital conflict is nothing more than two people being triggered at the same time due to their own lie-based beliefs.

If we are honest with ourselves, we will admit that no matter where we go or who we are with, people basically react to us in a similar fashion. The common denominator is us. People reflect back to us what our “personality mask” is portraying to them.

We move along through life as walking mirrors, reflecting ourselves to others and others to us. If we choose to address and learn from what is being reflected back to us, rather than making the other person the problem, we can benefit by identifying our own lie-based beliefs that might otherwise go unnoticed and unattended.
**Procrastination can be an indication of being triggered.**

A common behavior that is an indication of being triggered is procrastination. When we have a task set before us that we know we need to complete and yet come against a wall of resistance, this is probably a trigger. That overwhelming feeling we may have when faced with the task at hand probably has nothing to do with what is in front of us. If we will allow ourselves to feel what we feel when we think about doing the task set before us, this emotion can help us identify the lie that has shut us down.

**Physical issues may be the result of being triggered.**

We frequently hear of people experiencing spontaneous physical “healing” during TPM, but this is more likely the body being released to do what God has designed it to do.

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.

Physical symptoms may indeed point us to the lie. God generally desires that we live in good health, but He is more invested in us knowing the truth. Sometimes He allows, or even orchestrates, physical issues so that we may move in His direction toward the truth. We are not saying that God cannot or will not heal a true physical ailment, but if the body’s ailment is the means through which God is trying to warn us of a lie-based belief and lead us in the direction of truth and freedom, then healing the ailment before the lie is addressed would undermine the warning system that He put in place.

As far as identifying triggers in the context of what our physical body is doing, we can consider the possibility that our body is trying to tell us something. If we choose to listen and give attention to what it is saying, we might discover that our belief is the cause of our physical ailments.
Some mental disorders may be caused lie-based belief.

There have been reports that some mental disorders have been resolved following TPM ministry sessions. There are no studies to support this, nor is there a desire to substantiate these reports. However, if a mental “disorder” is actually the person’s “solution” to their perceived problem, 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. TPM is not focused on anything other than mind renewal; however, it is not a surprise when things such as resolved mental disorders, changed behavior, and more are experienced by people “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, something has happened. If these conditions were the person’s solution to their emotional problem (which is possible), then knowing the truth alleviates the need for the “solution.”

Nevertheless, 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.

With this being said, TPM does not try to diagnose any person’s mental condition, but instead focuses on the feelings the person brings into the ministry room to determine if what they feel is lie-based. 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

5. Why is it critical that we become self-aware and cognizant of what we feel in any given moment?

6. In what ways might the triggers that we experience day-to-day be beneficial?

7. 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?

8. What exceptions might there be to the premise that no one and nothing is making us feel anything that we are feeling?

9. It has been said that “time heals all wounds”, so why is this not true when it comes to 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 can we know whether a mental disorder is actually chemically rooted or if it is a solution to lie-based pain? How then should the TPM mentor approach a mentee who reports having a mental disorder?
Chapter Twenty

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”**.

This ministry model is NOT counseling, advice giving, life coaching, deliverance ministry, or any form of guided imagery or recovered memory therapy. *TPM is prayer*. However, this does not mean that the mentor will be openly praying over you. Other than possibly opening the ministry session with prayer, the only prayer that the mentor will pray out loud during the session is when they ask the Lord for His perspective concerning your belief and this will be a one sentence prayer such as, “Lord what is your perspective concerning what _____ believes?” or “Lord, what do you want him/her to know?”

Nevertheless, TPM is a prayer ministry because it’s primary focus is your heart-to-heart communication with God, as you seek to know His truth on a deep and personal level. It is also likely that people are praying silently for you throughout the session as they wait for you to respond to a question or for you to hear the Lord’s perspective on your belief.

TPM does not include any prayers that asks God to rescue us from anything, break down any perceived strongholds, show us anything that is hidden, recall a memory, or deliver us from anything that we may believe is holding us captive. TPM is not about praying and asking God to do something (other than grant us truth at the appointed time). **Too often people are waiting for God to do something when in fact, God is probably waiting for them.** With this being said, TPM is about positioning ourselves so that we might benefit from what God is *already* doing. In TPM we call this form of prayer, “**positioning prayer.**”

Like Jesus in the Garden the night he was betrayed, his prayer was the act of positioning Himself in order to align himself with the Father’s will. In TPM we seek to identify the lies we believe and submit ourselves to God while expecting Him to persuade us of the truth within our hearts. Positioning ourselves in order to receive is a prayer process that can make it possible to intentionally
cooperate with what God is doing in refining our faith and renewing our minds. Too often we are like Martha in the kitchen trying hard to please God and serve Him when all He is asking is we position ourselves with Mary at His feet.

Once you are positioned to receive the truth your mentoring facilitator will ask the Lord to reveal to you His truth and perspective. This will be an exchange of what you believe for the truth. If you are persuaded by the Spirit of the truth within your heart, you will experience immediate freedom from the lie and the painful emotion associated with it; thus, your belief becomes transformed by truth.

Only the Holy Spirit can cause a lie to stop feeling true by convincing you of the truth in your heart. In the TPM Process the mentee is never viewed as a victim who needs to be rescued, rather each of us has free will and can choose to move in God’s direction of truth and freedom. If we move toward God and His truth, He will draw close to us. As the Scriptures say, “Draw near to God and He will draw near to you” (Jas. 4:8). Your job is to move to the place where you can receive truth from the Spirit, and TPM may help you do this.

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.

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.
His sheep still hear His voice.

In the TRUTH Box we are expecting to “hear” the voice of the Great Shepherd. If we are His sheep, then we should be able to hear and recognize His voice. In spite of this, the notion that the Spirit still 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 the Bible. 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 in His daily communication with His children, communicating these same truths to their 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.

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 are still hearing His voice. 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, the Spirit can communicate with you using the truth that you know from the Scripture to give you direction?” He replied, “Yes, of course.” 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?” He agreed to that.”

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.

There is a major difference between knowing what the Bible says and knowing what it means. We can know what the Bible says simply by reading it and using our intellect to intellectually comprehend it. However, discovering the meaning of what the Bible says is a work of the Spirit within the heart of the believer. When we read the words, “For God so loved the world that He gave His Only Son…” we can know what the passage says and yet not know it in our hearts. However, when the Spirit makes this truth known to our hearts, we pass from death into life.

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 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, and the truth now resides in its place.

After this, the fruit will follow. This is transformation. This is what is sought after in a TPM session.

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?”

**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 intellectually comprehend it. However, discovering the meaning of what the Bible says is a work of the Spirit within the heart of the believer.**

**TPM is not counseling, therapy or even biblical instruction.**

The mentor should never offer his or her opinion about your problem or situation during a ministry session. 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.”

Furthermore, the facilitator should not share any visual images or “prophetic words” that he or she may believe are related to your memory. The facilitator 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.

The 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.
The mentor should not make any remarks concerning memories you may recall during a session. 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. The mentor should only work within the memory context that you bring up in the session. 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 create new questions and ask them in your session, this means that he may not yet fully understand the official TPM questions, or how to appropriately apply them. However, it is your own call as to whether to continue with this person or not. 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.

_The mentor never needs to share personal insight, words of knowledge, nor any visual he may imagine during a ministry session._

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 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 a person is 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. You 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.

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 only thing that the mentor should ask the Lord is to provide you with His truth when you are in the TRUTH Box. He will pray this one sentence prayer in the TRUTH Box after a potential lie-based heart-belief has been identified in the BELIEF Box.

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.

In TPM we refer to this as “positioning” ourselves. 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 is keeping you from knowing the truth that God has for you. Everything that occurs in the session is based upon what you believe and choose.

TPM is not focused on memory content, but rather upon what is currently believed.

Your memories may provide the context needed in order to identify your lie-based beliefs and negative emotions, but they are not the source of your emotional pain. Your current painful emotions stem from your current, and not the experiences you had in the past.
Thus, in reality, there are actually no “painful memories.” When you feel pain while remembering a particular life event, this pain is not coming from the memory, but rather from the lie-based belief that is used to interpret what you remember. This is why, once you know the truth in your heart, you will be able to look at the same memory but no longer feel pain.

This may sound impossible but, what you are feeling is not coming from the memory. Thousands have gone before you and have experienced freedom from the pain, once their lies were replaced with the truth. Their memories do not change, but how they interpret them does.

It is also possible that we learned several different lie-based beliefs during a single life experience. If we receive truth about just one of the lies, we will experience transformation concerning that particular belief (i.e., the lie causing the painful emotions is replaced with truth and peace). We will feel what this truth makes us feel like, but we will also still feel the pain from the lies that remain.

A precaution to consider: people new to TPM may think that TPM did not work because they still feel bad after a session in which they received the truth. The only immediate test we have for whether belief transformation has occurred in the session, is by asking, “Does the lie still feel true?” If we no longer believe the lie, then we know that the Spirit has convinced our heart of the truth concerning that particular belief. However, if other lies present and are triggered, we will still feel pain. If that happens, and we have time, we can return to the EMOTION Box and follow protocol.

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. This might be compared to feeling content and peaceful while taking a leisurely stroll in a garden when we suddenly stub our toe on a root growing across the path. Even though 99% of our body is still in complete rest, we are no longer aware of it because of the pain in our toe. We can know the truth and possess the peace of Christ and yet feel miserable when just one lie is triggered.

**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 We encourage you to take full responsibility for your own journey.

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.**
Chapter Twenty: Ministry Session Expectations

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. How is the intellectual comprehension of the written Word of God different from hearing His voice as He illuminates the meaning of the Scriptures? What might this look like in our daily walk with God? Hint: It is the difference between knowing what the Bible says and what it means.

4. 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?

5. 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

How many ministry session do we need?

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 transformed mind and a purified faith completely free of all lie-based thinking?” Not even a lifetime can bring this about. That is why we describe TPM as a lifestyle rather than a pain management or 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 that are the true cause of our troubles.

Initially everyone typically needs help in the ministry sessions to understand the process, principles or 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 not anywhere 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. 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. 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

Our long term vision for TPM is to equip churches worldwide to incorporate the basic concepts and principles of Transformation Prayer Ministry into the “DNA” and culture of the Church, 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 the way 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” 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 or 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.