The TPM Process Manual

Ed Smith and Joshua Smith
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“Before reading this book or the companion book, “The Essentials of Transformation Prayer,” access the TPM TRAINING STUDY GUIDE which is available at TransformationPrayer.org/tpmstudygide. The Study Guide will help direct you through the reading material, video presentations, practice sessions, and training exercises. We pray that God uses this training to both bless and equip you!”

-Ed and Joshua
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INTRODUCTION

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

The foundational concepts discussed in *The Essentials of TPM* are vitally important in order to make Transformation Prayer Ministry a lifestyle and daily practice. As such, both you and those with whom you minister must understand them. Learning the process of TPM without a good understanding of the “essentials” will reduce the TPM Process to a pain management tool and will forfeit the scope and benefit this ministry offers.

The grander scope of TPM is comprised of what we refer to as the “Three “P’s” of TPM: *Purpose*, *Principles*, and *Process*. These “Three P’s” serve as the basis for all that is discussed in TPM. *The Essentials of TPM* focuses on the *Purpose* and *Principles*, while this book focuses primarily upon the third “P” which is the *Process* of TPM. The *Process* is the protocol that we follow in an authentic ministry session. Any variation of this protocol, either by augmentation or reduction, becomes something other than TPM and should be called by some other name.

This TPM Process book will serve as a “field guide” for your future TPM sessions. It provides you with a working knowledge of how to facilitate a TPM session, including what questions to ask and when to ask them. What you learn here will equip you to locate where you are at any given moment in a ministry session. When you know where you are in the TPM Process, you will know exactly which question to ask.

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

*Brief Review of the Three P’s of TPM*

*The Essentials of TPM* provide an expanded discussion of the first two “P’s” of TPM. However, it might be helpful to do a quick fly over and review the basic ideas of the Purpose and Principles here before we turn our attention to the Process.
PURPOSE – The *Purpose* of TPM encapsulates why we seek to learn and apply TPM. The TPM perspective views life’s difficulties as opportunities to have our faith refined and our minds renewed, as opposed to trials to endure and get through. When we adopt this perspective, we can intentionally participate with God as He *refines our faith, renews our minds, and transforms our beliefs and subsequent behaviors*. As long as we are trying to escape our struggles, we are forfeiting the opportunities God has afforded us for our benefit.

When we lack this perspective, we will likely view difficulties as problems to endure or struggle through, rather than as divine opportunities with eternal benefit. Until we understand the “why” of TPM (its purpose), we will drastically limit the benefits that come from learning the TPM principles and applying its process.

When we believe TPM is simply a tool for eliminating our painful emotions, this makes the TPM Process (what happens in a ministry session) seem paramount. TPM is then limited to being a pain management tool, rather than its true purpose, a means for cooperating with God in His work of faith refining and mind renewal.

*The Essentials of TPM* highlights the great value and necessity of suffering. Our life struggles serve as the context in which God does His finest work by refining our faith and renewing our minds with His truth. Suffering is the refiner’s fire to purify our faith that is “more precious than gold” (1 Pet. 1:7). When we maintain this perspective, the TPM Process rightly becomes a means for cooperating with God in His “handiwork” (Eph. 2:10).

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

PRINCIPLES – The *Principles* of TPM are the foundational concepts that support and explain how TPM works. They address such concepts as the purpose of emotional pain, the function memory serves in the ministry session, the natural process of association, how beliefs are established, and the connection between our beliefs and actions, among others. They also explain the various roles in TPM and the logical, practical, and theological reasons why we believe that TPM is effective.

The Principles can be used to answer many, if not all, of the questions raised regarding TPM, the protocol, how the protocol is applied, and why it is effective, while also explaining what is or is not included in the TPM Process.

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

The Goal of the Ministry Session

Contrary to popular opinion, the goal of a ministry session is NOT to alleviate emotional pain! Many people initially come for help with the intention of using TPM as a pain management tool, but this approach should be corrected as early as possible. This misperception comes from a lack of understanding regarding the purpose and value of emotional pain as a key principle of TPM.

Negative emotion is not bad in and of itself. It provides vitally important information and helps us to identify the lies that we currently believe. As you have hopefully already learned from your reading of The Essentials of TPM, while emotional pain feels bad, it is actually healthy and needed!

Viewing pain as the root of the problem might be compared to the man who went to the dentist because of terrible pain in his jaw. After the dentist took a few X-rays, he concluded, “You have a rotten tooth that is causing all of your pain.” The man replied, “I did not come here because of my tooth. I can live with that. I just want the pain to go away!” The dentist responded, “But Sir, your pain is being caused by the tooth. I need to pull it.” “Oh, no!” the man exclaimed, “That will only hurt me more! Just give me something for the pain so that I can go on my way!”

This is obviously meant to be a silly example, but it is no more illogical than going to the refrigerator when we are not hungry in order to relieve our emotional malaise. In America we refer to some types of food as being “comfort” food. However, in reality eating when we are not hungry is not so much about comforting ourselves as it is about “numbing out” what we do not want to feel. We can live with a rotten tooth as long as we can ease the pain!

So, we see that TPM is not meant for pain management. The scope is much greater and its purpose much more important! TPM is a ministry that assists in the identification and removal of the lies we believe so that we may profit from God’s ongoing process of faith/belief refinement through learning to cooperate intentionally and purposefully with His handiwork. We choose to place ourselves under His “mighty hand” (1 Pet. 5:6) so that He might accomplish His work within us (Phil. 2:13). We might thereby experience genuine mind-renewal and transformation that results in a natural expression of the fruit of the Spirit. One of the expected outcomes of this refinement is a positive change in what we feel. However, making “emotional shift” the focus will limit the potential benefit of applying TPM.
Two-fold Purpose of Every Ministry Session

Every ministry session has two purposes. The person receiving ministry should:

1) grow in knowledge of the Purpose, Principles, and Process of TPM in order to become better equipped for life; and

2) encounter the presence of Christ through His Spirit and experience genuine mind-renewal that will result in lasting transformation of belief and behavior (the fruit).

Too often, prayer ministry facilitators (“Mentors”) focus more on the recipient hearing from the Lord in the current ministry session than on equipping the recipient to hear from the Lord throughout their entire life. It is important to come into truth during any ministry session; however, it is even more important that we become equipped for a life-long journey toward mind-renewal and transformation. Because of this, it is critical for the ministry facilitator to educate the person in the three “P’s” of TPM, so that they will be able to personally apply them as part of a lifestyle.

As a Mentor your primary role is to equip the Mentee for their ongoing journey of mind renewal therefore, it is important that you teach your students well. The Essentials of TPM will provide you with a detailed description of the roles of all those involved in the ministry process: (1) the mentor, (2) the mentee, (3) prayer partners, and (4) the Holy Spirit.

Mentors and Mentees

In case you have not yet read The Essentials of TPM, there are two terms you will need to understand before moving forward in this journey. In the early years of TPM training, we referred to the person administering the ministry process as a ministry facilitator. There are still places in this training where you may encounter this term, but it is being phased out. For the most part, we use the term “Mentor” when referring to the person facilitating a TPM session. Subsequently, this defines the person being prayed with as a “Mentee.”

This exchanging of terms was done to reflect several important shifts in understanding the Mentor role in the context of TPM. We formerly viewed this facilitating role as an administrator of a ministry session, while the Mentee “received” ministry. This view was flawed and limited and has since been changed. The primary task of the Mentor is to equip the Mentee with the knowledge of the three “P’s” of TPM in order for the Mentee to understand and live in realized victory, in order to walk worthy of their calling (Eph. 4:1).

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

“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)

No Real Difference

The only difference between a Mentor and a Mentee is their familiarity with TPM and experience applying it. We are each on the same faith-refining and mind-renewing journey with God. In like fashion, there is no difference between the person who continually struggles in his Christian life, seemingly unable to manage his pain, and the person who appears to be a stellar performer, suppressing his feelings, while trying to produce an appearance of Christlikeness at a surface level. “Acting” like Jesus is not spiritual and can be accomplished by any person (believer and unbeliever alike) if they just set their mind on doing it.

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

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

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

Faith and transformation are the work of God. The Apostle Paul said it this way when he prayed for the church of Thessalonica, “We remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ” (1 Thes. 1:3 NIV). God desires we have a work that is the outcome of our faith, labor that is motivated by love and endurance that is inspired by our hope in the finished work of Jesus.
**Mind renewal is the outcome of purified heart belief.**

Genuine transformation is a work of God’s Spirit that occurs after He persuades our hearts of truth, resulting in mind renewal. James the Apostle reveals this need for heart/mind renewal when he says, “purify your hearts, you double-minded” (Jas. 4:8, emphasis added). This mind renewal results in transformation which is made evident by the natural outflow and bearing of His fruit (Rom. 12:2).

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

The Process: What Occurs in a Ministry Session

TPM is a "tool" that equips us to actively participate in God's refining work.

The TPM Process—what occurs in a ministry session—is a means by which we can participate with God to bring about mind-renewal and genuine, lasting transformation. The Process consists of a series of questions that enable Mentees to identify lie-based beliefs. To the extent that we identify the lies we believe that contradict God's truth, we position ourselves to allow God to convince us of what is true. The TPM Process is one way that we can position ourselves to receive truth from the Spirit and willingly submit ourselves to God. It helps us identify and take ownership of the lies that we believe, since God is ever willing to shine His light of truth into our hearts. "For God [Himself] said, "Let light shine out of darkness," [and He] made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ." (2 Cor. 4:6).

As lies are replaced with truth, our minds are progressively renewed, and our lives begin to transform into God's image. This is made evident through the natural outpouring of the fruit of the Holy Spirit. The fruit of the Spirit is not something that we do, but rather, it is an outcome of having a refined faith and renewed mind through His persuasion of truth. And this refinement results in lasting transformation. As we are transformed, we naturally become more loving, joyful, peaceful, patient, kind, good, gentle, faithful, and self-controlled (Gal. 5:22-23). It is Christ living His life in and through us. It is “… no longer I who live, but Christ [who] lives in me…” (Gal. 2:20).

Typically, the first fruit that is experienced after a person receives truth from the Holy Spirit is peace, followed by love and joy. These three expressions of the fruit of the Spirit are common within the context of the ministry session itself. We are able to experience His peace, joy and love to the degree that we believe His truth. Later on in life, the Mentee should notice other fruit naturally following such as kindness, goodness, gentleness, etc. This later fruit is reflective of the person’s behavior in his daily life. However, this behavior is not the result of controlling what one does, but rather is a natural and spontaneous expression of the Spirit’s presence. The Apostle Paul described this when he wrote, “it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God (Gal. 2:20) In TPM, James 1:21 is practiced and experienced, “In humility receive the word implanted, which is able to save your souls.”

This book (as well as The Essentials of TPM) continually emphasizes that controlled behavior is not a fruit of the Spirit - any unbeliever can control their behavior when they set their minds to doing so. However, transformation is a work of God and the expected outcome of a refined faith and a renewed mind. Thus, transformation is the purpose and goal of TPM.
The TPM Process is not spiritual in and of itself.

As strange as it may sound initially, nothing in the TPM Process is unexplainable, mysterious, or even “spiritual” (excluding the moment when the Spirit persuades us of the truth). Nothing that happens during a ministry session requires any external intervention. Every stage of the TPM Process — other than when the Spirit reveals truth — is accomplished through choices made by the Mentee. Likewise, questions that are asked in a TPM session are not spiritual, but rather are logically crafted to help a Mentee learn and apply the TPM Process. As you continue through this manual, you will find that the Process is logical and makes practical sense.

A Mentee does not need to be rescued.

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

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

As portrayed in the Gospel story of Martha and Mary, Martha was working hard to serve the Lord in an attempt to please Him in some respect. However, Jesus did not correct Mary for not helping her sister. Jesus’ response to Martha’s complaint revealed the one and only thing expected of us when He said, “only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her” (Luke 10:42). Believing is a primary theme throughout the Gospels, and Mary positioned herself at the feet of Jesus to receive and believe. TPM is prayer that helps us to position ourselves at Jesus’ feet so that we may receive the light of truth He shines into our hearts, which results in belief.

Most of us possess an abundance of truth that we believe intellectually, but we also harbor heart belief that is contrary to the truth. This is why many of us believe what the Bible says about God being the source and supplier of all our needs (Phil. 4:19), yet we still sometimes worry and stress over finances. We believe what Jesus said about being with us “always, even to the end of the age” (Matt. 28:20), but we still feel alone and abandoned by God at times. We continue to feel the emotions of loneliness, stress, and worry, consistent with the lies we believe. However, when we know the truth with our hearts, it becomes practically impossible to feel emotion that is contrary to this truth.

We believe with our hearts ONLY because the Spirit has persuaded us of the truth. When we are thus persuaded, our beliefs, emotions, and behavior are immediately transformed by His truth. Evidence of His work is shown by the effortless expression of the fruit of the Spirit in and through our lives.
Over and again throughout the teachings of Christ and the Apostles, we hear this same message: believe!

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

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

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

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

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

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

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

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

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

“All things you ask in prayer, believing, you will receive.” Matt. 21:22

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

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

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

It is interesting to note that the word believe appears in the Bible (New American Standard version) over 150 times. This suggests that belief holds an important place within the Scriptures. As it only appears about 25 times in the entire Old Testament, with all other occurrences found in the New Testament, there appears to be a shift in focus between the Old and New Testaments. God’s people in the Old Testament focused on conforming their behavior to the truth (keeping the Law), whereas, the New Testament focus is on belief and faith. Heart belief (the essence of faith) is the focus of TPM. However, this focus is not on trying harder to believe or attempting to perform, but rather, it is on being persuaded of the truth by God’s Spirit, resulting in the fruit of the Spirit.

Heart change is what brings about the transformation of belief, emotion and behavior. However, this change goes far beyond intellectual agreement with the truth. Unless the Spirit convinces us of the truth within our hearts, transformation will not follow. We know that transformation has
occurred when lies no longer feel true, truth feels true, and the Spirit’s fruit is made evident through our behavior.

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

We cannot simply choose to believe, but we can choose to position ourselves to receive the truth. The Holy Spirit is present throughout a TPM session and is the One who brings the illumination of truth that renews our minds and transforms our lives into His image. But it is the Mentee’s free-will choice to feel emotion, remember memory content, and offer lie-based beliefs to the Lord that moves the session forward. The Mentor’s role is to educate the Mentee about the Purpose and Principles and facilitate the Process until the Mentee gains a solid understanding of the “Three P’s of TPM” and is able to implement the Process on his own.

The Spirit’s role is to provide truth at the appropriate time. The Spirit does not (1) help a Mentee to remember or unlock a memory, (2) reveal hidden secrets, (3) offer direction during the course of a TPM session or (4) ever take the Mentee anywhere during a ministry session (eg. to memories). Anything that is psychologically hidden by the Mentee, whether consciously or unconsciously, will be remembered when the person chooses to do what is necessary to bring about recall.

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

A Mentee does not require rescue by a Mentor or the Holy Spirit, lest he be considered a victim. Mentees already possess all they need to receive truth from the Lord and require only prayerful support and facilitation. The process is truly in our own hands.

What about the need for personal spiritual discipline?

When genuine transformation has occurred in any area of our lives, it is no longer a struggle to live and act like Jesus in that area. When God accomplishes transformation, we cease trying to look and act like Jesus and find ourselves naturally being like Jesus. To the degree that we experience this transformation, the struggle will decrease. The struggle to live and act like Jesus continues when we try to produce fruit rather than bear it according to His grace. The fruit of the Spirit is His and not our own. Trying to look and act like Jesus requires a great deal of effort, discipline, and determination, whereas being like Jesus is the outcome of our having been transformed into His image. When we struggle in a particular area, this is an indication that we are "double-minded" and reflects behavior stemming from lie-based beliefs.
The struggle to live and act like Jesus continues when we try to produce fruit rather than bear it according to His grace.

You will remember learning about double-mindedness in *The Essentials of TPM*. When it comes to living and looking like Jesus, the answer lies not in trying harder to mimic His life and behavior, but in positioning oneself to be transformed by the Holy Spirit, through His truth. Submitting “under the mighty hand of God” (1 Pet. 5:6) as He accomplishes His work, *does* require effort on our part, and it may be a struggle to move to that place. But the struggle ends as soon as we are convinced of truth in our hearts. However, this convincing is only accomplished as the Spirit illuminates the truth within our hearts.

Applying the TPM process as a lifestyle *does* require a measure of ongoing discipline on our part as we choose to cooperate with what God is doing and submit ourselves to fully becoming His “workmanship” (Eph. 2:10). There is a real temptation to take on a victim role and blame circumstances or others for the way we feel, since finding ways to distract ourselves from our pain is easier than giving attention to it. However, for those who choose to take ownership of what they believe and feel by submitting to God’s handiwork and allowing His Spirit to accomplish His refining work, there can be immediate and eternal rewards!

Positioning ourselves to receive is a struggle, but believing is the outcome of being persuaded of the truth by the Spirit. As you read in the *Essentials of TPM*, it takes the same amount of effort to walk in truth when we know it, as to live in a lie when we believe one. Walking by faith is easy, but choosing to position ourselves so He may refine our faith can be difficult.

**TPM is “Positioning Prayer.”**

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

When we seek to take ownership of our negative emotions, we position ourselves to receive truth from God. Obviously, no one *wants* to feel pain, but the Lord designed negative emotions to
warn us about lie-based thinking. He is waiting for us to identify and acknowledge the source of our pain (the lies we believe) so that He might reveal His truth to our hearts. For those of us who lay aside our futile attempts to “solve” our emotional pain and position ourselves to receive truth from the Spirit, we can expect to find freedom and reap the benefit of mind-renewal and transformation.

**Positioning as a New Frame of Reference**

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

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

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

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

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

Discipline is required in this process, but refinement is not achieved by our trying to be more holy, more righteous, or in attempting to resemble Jesus. All of these Christ-like attributes are the work of His Spirit. As evidenced, we require personal discipline to position ourselves to receive truth and perspective from God, but actual transformation is solely from Him. Our efforts should not be spent in an attempt to look like Jesus or emulate His behavior, but rather, we must position ourselves to hear from God so He can convince us of His truth and transform us into His image. Too often, we expend much energy in trying to conform our behavior to the truth when, in fact, God desires that we be transformed by it. We saw the difference between these two concepts throughout our reading of *The Essentials of TPM*.

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

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

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

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

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

Again, in the context of suffering, the apostle reveals the work that God alone is doing in us, when He 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; emphasis added)

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

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

Our propensity is to run from pain by self-medicating or blaming our circumstances, other people, or even God Himself. When we distract ourselves from whatever is exposed within us by His purifying fire, then we are resisting His work. Consequently, personal discipline is required to continuously choose to position ourselves so that He can more freely accomplish His work. As
we choose to discipline ourselves in this way, we may reap the benefits of a purified faith and effortless transformation that are a result of His work in us.

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Our transformation is not our job; it is the work of God. Our conformity to His image is no more the result of our “works” than is our salvation (Eph. 2:8-9).

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The TPM Process helps us to identify the real problem.

Whether we apply TPM independently or with the help of a Mentor, the steps are basically the same. First, we must identify the real problem, which is within. We will never find the freedom we seek if we only look outside ourselves, since the source of our bondage is lies that we believe and not life events or relationships.

It is far easier to play the victim and blame others or our situation for the painful emotions we feel. However, we unknowingly keep ourselves stuck in deception and pain when we blame the past, our spouse, a boss, our children, demonic oppression, or the guy who just cut us off in traffic. The root cause resides within us: we feel what we believe, act on what we are feeling, and then attempt to justify our actions.

Since our lie-based belief is the problem, the solution is to receive the Lord’s truth. Therefore, before we can move toward genuine and lasting freedom, we must choose to let go of blaming others or life situations as a defense against emotional pain.

The fruit is the proof.

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

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Before we can move toward genuine and lasting freedom, we must choose to let go of blaming others or life situations as a defense against emotional pain.

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

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

Notice how our walking “in a manner worthy of the Lord, to please Him in all respects, bearing fruit … and increasing in the knowledge of God” are all brought about by His filling us “with the knowledge of His will in all spiritual wisdom and understanding.” The first order of things brings about the second. Too often we try to walk “worthy” without first being filled “with the knowledge.” When God grants us the truth in our hearts, the outcome is our walking in His truth.

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

"Doing" fruit-bearing has never worked ... for anyone ... ever! And it never will. God is not impressed by our doing, but He is well pleased with the transformation that results from His doing. When our minds are renewed with truth, transformation naturally follows. Scripture is clear on this point: “Be transformed by the renewing of your mind” (Rom. 12:2).
The TPM Process might be compared to walking around on a small tropical island. You are surrounded by water on all sides, so there is no escape or any other place to go. No matter where you travel you will always be somewhere on the land mass. You have in your possession a special map of the island which points out all of the possible locations a person may visit along the way. The difference between the TPM MAP and most other maps is that this map does not tell you where you need to go. The TPM MAP ONLY shows where the Mentee already is at any given moment. Once you know where you are on the map, you will then ask the appropriate questions for that place. It is important to continually reference the map in order to keep track of your location.

If you are a mentoring facilitator, then you are not a tour guide. The trip is not your own personal journey, but rather, you are accompanying another person on his or her journey. You are always following and NEVER leading. This is good news because if you are following and not leading, then you can never be lost. Your only task is to determine where the person is on the map. If you know where they are, then you also know what questions to ask.

You may think you see a clear, direct route to where you believe your traveling partner should go, but you are NEVER to dictate or even suggest a route to them. A TPM Mentor does not lead; rather, he or she follows a Mentee, asking questions provided on the map at the appropriate times.

The Seven Possible MAP Locations

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

The Mentee can turn in any direction at any time and will likely proceed in a direction that you do not anticipate. It may be tempting to influence the direction the Mentee decides to take; however, it is important not to do so. Directing the Mentee can actually hinder their progress. If you ever find yourself feeling stressed, anxious, driven, or compelled to help the person move in a certain direction, check your own emotional status as it may be an indication that your own lie-based beliefs are being triggered. Attend to this as soon as you can so that you are always able to facilitate in peace.
During the ministry session a Mentee will be located in one of the seven map locations. There are no other places to go on this island. We also refer to these locations as “boxes” during our discussion. We will provide a general description of each “box” in subsequent chapters, along with the desired outcome or goal to be achieved in each location. We will also examine the questions that are assigned to each box and explain their purpose and intent.

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

General Overview of the TPM Process

Every TPM session is unique, but they each share several important characteristics.

RESPONSIBILITY

First, every ministry session is part of the Mentee’s faith-refining journey with the Lord. The session is focused on the Mentee’s feelings, beliefs, and choices. Apart from God’s role as the giver of truth, the Mentee is responsible for every stage of the TPM Process. He or she will feel emotion, remember memories, identify beliefs, ask for truth, check for transformation, and make all necessary choices along the way. The Mentee is in the driver’s seat, as it were. It is his or her session. The Mentor is simply along for the ride, asking helpful questions at appropriate times.

ROLES

No matter who is participating in a TPM session, the roles are well-defined and consistent. One person will act as a “Mentee,” who will identify lie-based beliefs and ask for truth. Another person will act as a “Mentor” and will ask predetermined questions at appropriate times. The Holy Spirit is solely responsible for convincing the Mentee of the truth he or she needs to know. Finally, there is often a third person serving as “Prayer Partner,” who attends to observing, learning, and silently praying alongside the Mentee. When you are applying TPM by yourself, you are essentially fulfilling both roles of Mentee and Mentor.
EFFICIENCY

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

You may be surprised that we are not saying the success of a ministry session is dependent upon the knowledge and skills of the Mentor. As important as it may be for the Mentor to be well equipped, the role of the Mentee is paramount. To the degree that the Mentee understands the three “P’s” of TPM, the ministry session will progress with the greatest success. You can have a very ill-equipped Mentor facilitating a ministry session with a well-equipped Mentee and still have a highly successful session.

LOCATION

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

BOXES

Although every TPM session takes place within the confines of the map, not every session will visit each location on the map. In other words, no matter what happens during the course of a TPM session, you will be in at least one of the “boxes”, but you might not visit every box in every session.

For example, one session might include EMOTION, MEMORY, BELIEF, TRUTH, and TRANSFORMATION boxes, yet not visit the SOLUTION or ANGER Boxes. Another session might spend a great deal of time working through the ANGER or SOLUTION boxes without visiting any other boxes. The path each session takes is unique, but it is always contained somewhere on the map.
What might a TPM session look like?

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

The Mentee begins by focusing on his emotions. This is often accomplished by revisiting a recent time in which he found himself “triggered” and experiencing a stirring of negative emotions (such as a fight with a family member, a stressful situation at work, or when his football team lost the big game). Nothing that the Mentee shares about his life situation will be used by the Mentor during the ministry session. The Mentor will not ask any probing questions, take a family history, or even concern him- or herself with memory details. However, as the Mentee tells his story, he will probably feel and connect with his emotions. The Mentor is interested in this, since emotion is needed in order for the process to work.

Next, while he is focused on what he is feeling, the Mentee will allow the natural process of mental association to occur. By simply thinking about a recent “trigger” and focusing on the painful emotion, an earlier memory will usually come to the Mentee’s mind. The Mentee will then continue repeating these steps (focusing on their emotions, asking the EMOTION Box questions, and having a memory come to mind) until the same memory comes to mind twice. Once the Mentee reports the same memory twice, the Mentor will assume that the Mentee has “landed” where he or she needs to be. All of this will have occurred while in the EMOTION Box.

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

The Mentor will continue asking these two questions until the heart-belief that is causing the Mentee to feel what he feels is identified. A third question may be asked, but that will be discussed later in detail. Once a potential lie-based heart-belief has been identified, the Mentor will ask the BELIEF Box question. If the Mentee answers with “Yes, that feels true,” then move to the TRUTH Box and ask the Lord for truth and perspective regarding the lie-based belief that has been identified.

After allowing the Mentee a moment to process, the Mentor will then ask the TRANSFORMATION Box question. The Mentee’s response will determine whether or not mind renewal (a change in belief) has occurred. This shift in belief is an indication that the Lord has convinced the person’s heart of the truth.
After that, the Mentor will check the clock to see if he or she has enough time for another complete session. If so, he will begin again at the EMOTION Box. If not, the Mentor will end the session in whatever way is appropriate for the context (prayer, instructions, questions, training, discussion, etc.).

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

**SOLUTIONS/ANGER**

During the course of a ministry session, there are numerous points at which the Mentee may move to the SOLUTION or ANGER Boxes. If at any time the Mentee struggles to connect to emotion, remember a specific memory, appears resistant to hear from God, or does anything that causes the session to stall, he has moved to the SOLUTION Box. If it seems to require effort to accomplish any of the tasks set before the Mentee, a “solution” is at play. Likewise, if the Mentee reports feeling angry at any point along the way, this indicates he has moved to the ANGER Box. A shift to the SOLUTION or ANGER Boxes can happen at almost any point in a TPM session. The following chapters will discuss each section of the TPM MAP in detail. You will learn the purpose of each “box,” what questions are appropriate to ask, and the various TPM Principles that are at play in each section.

**Important Note:**

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

The EMOTION Box (Part One)

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

A Mentee who understands more of God’s refinement process will be better equipped to actively participate in God’s plan. This is why it is crucial that a Mentor spends adequate time in each session to help a Mentee better understand the three P’s of TPM: Purpose, Principles, and Process (see *The Essentials of TPM book* for a fuller discussion).

Initially, a Mentee may not be thinking in terms of a lifelong journey of transformation, and pain management may be their initial focus. Once they are equipped with an understanding of what God is doing through their trials, the vital role that emotional pain serves in identifying the Mentee’s lie-based beliefs will become evident. Without this proper perspective, a Mentee is likely to continue the ministry process only until their pain is reduced to a more tolerable level. It would be tragic to settle for so much less than what is available in Christ! Our heart’s desire is to offer this ministry to the entire Body of Christ so that all may benefit from the treasures that are offered: faith refinement, mind renewal, and spiritual transformation.
The Goals of the EMOTION Box

1) The Mentee connects with and focuses on whatever negative emotion is present.

2) While focusing on negative emotions, the Mentee checks to see if anything is hindering the natural process of association from occurring and reports whatever comes to their mind.

3) If time permits after visiting the TRANSFORMATION Box, return to the EMOTION Box to determine whether additional lie-based beliefs have also been triggered.

First Goal: Connecting with Emotions

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

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

If emotion is experienced, the second question is asked: “What comes to your mind as you focus on what you are feeling?” If no emotion is experienced and the Mentee is struggling to identify or connect with his emotions, they are probably in the SOLUTION Box of the TPM MAP, rather than in the EMOTION Box. (The SOLUTION Box will be discussed later.)

Second Goal: Allow the Natural Process of Association to Occur

God designed the mind to associate feelings with memories. This associative process could be compared to using a word search on the Internet. For example, when searching online for the word “dog,” a search engine will provide page after page of information that relates to “dog.” Mental association is similar to this, being the mental process of connecting one thing (feelings) with another (related memories).

The purpose of the second question in the EMOTION Box is to determine whether the process of association is being hindered. If nothing is hindering the process, then association will naturally occur with little effort and a related memory will come to mind. TPM seeks to intentionally use the innate ability of association to assist in the identification of specific memories to correspond with what a Mentee is feeling in a given session. For instance, observing someone talking on a cell phone might remind us that we need to call our mother on her birthday.
The mental process of association is used in daily living to interpret and formulate conclusions about a current situation. Each new experience is interpreted by remembering things already known (memory/belief) and applying such prior knowledge to that which is currently happening.

**A Quick Note Regarding Memory**

It is important to understand that painful emotion is not produced by memory but by belief. Emotions are produced by what we currently believe to be true and not by what happened to us in the past. Thus, the true cause of painful emotions resides in lies that we currently believe. Such lies were adopted within the context of life experiences, but past events do not cause present-day feelings.

We must note the difference between a prior felt memory and what we currently believe and feel. In other words, our earlier beliefs influenced what we felt in the past, whereas we now only feel what we presently believe. If we remember a difficult life situation, our feelings do not arise from that event but from our continued beliefs in the present. Our present beliefs are the “lens” through which we view and remember a past event as the actual source of our present emotional pain, which does not come from the memory itself. (This concept might seem trivial, but it is an important principle to grasp. Although discussed in the *Essentials of TPM* book, it will again be discussed in some measure in this book.)

When we focus on what we feel in the present, our mind will automatically recall other times when we felt similar emotions for similar reasons. For example, if we believe that a particular situation is out of our control, we may experience anxiety. When we focus on anxiety, our minds will automatically recall past events that relate to similar beliefs and felt emotions.

The associative process is not a strange and mysterious thing, but rather, the natural outcome of focusing on one’s feelings. If no memory comes to mind when focusing on emotion, then something is hindering the associative process, and the task is to discover what is blocking the association from naturally occurring. It is imperative to note that a Mentor should never assist a Mentee to look for a memory or guide them into remembering related memories where he may have felt what he was feeling before. Memories by association should be an effortless process. If there is emotional pain and recall is a struggle, then resistance may be occurring at the prospect of remembering at some level.

**What comes to mind when you think of the word “CLASSROOM?”**

To demonstrate how association works, think about the word “CLASSROOM.” What just happened? A memory probably surfaced. Did you see how quickly that occurred? Notice that you did not have to try or look for a memory about a classroom. Now think about the words “FIRST KISS.” Whoo! Bet you didn’t see that one coming ... And this is how God designed the mind to work.
Third Goal: Determine if Additional Lies Are Triggered After Asking the Transformation Box Question.

The TRANSFORMATION Box will be discussed in a later chapter but in the meantime, it is important to be aware that additional lie-based beliefs may be triggered after the TRANSFORMATION Box question has been answered.

The third goal of the EMOTION Box follows the TRANSFORMATION Box question. If time permits after visiting the TRANSFORMATION Box during a given session, return to the EMOTION Box and ask the first question in a somewhat altered fashion to better fit the context. Rather than asking how the Mentee feels, a Mentor will ask, “What are you feeling now?” This is a simple check to determine whether more lies have been triggered in the present.

It is also important to note that asking a Mentee what they are feeling at this point is only to determine if any other lies are currently triggered. This is not the time to check for transformation. The TRANSFORMATION Box question is designed for that purpose.

Telling the Mentee’s “Story” in the Emotion Box

People typically come for prayer ministry with a measure of troubling emotion to be alleviated. Yet TPM does not aim to subdue pain, but rather, to focus on it. It is also common for a person to begin a session without feeling anything. They may have had a horrendous week and are emotionally “flat-lining” when they walk into the prayer room. In such event, a Mentee may be asked to share some of the experience causing the emotional discomfort. If they express a measure of emotional pain as they tell their "story,” the Mentor should begin by asking the first EMOTION Box question.

The first EMOTION Box question is the only necessary and appropriate question for a Mentor to ask while a Mentee is telling their “story.” The Mentee should be free to talk about anything they wish. Information should NOT influence the Mentor’s questions or be used improperly during a session; there is no need to fish for family history or ask probing questions. The first EMOTION Box question is the only necessary and appropriate question to ask while the Mentee is telling his story.

It may seem comforting at a given time to offer a measure of empathy for the Mentee's present difficulty, but this may also be counterproductive. Emphasize the importance of sharing in the purpose and value of the Mentee’s pain as they are encouraged to focus on what they are feeling. Be attentive during the “story,” looking for any sign of emotion that may be stirred. Ask the first EMOTION Box question when emotion is detected.

Carefully educate the Mentee concerning the TPM Process and the Principles that relate to emotion, memory, heart belief, association, etc. This will help them to understand why undo time should not be spent describing and focusing on their current situation. If you afford people the opportunity to lament over their situation, they usually will. This is not to diminish actual injustice in their situation, nor is it meant to minimize their painful reality, but the purpose of TPM is to identify the lies they believe so they might receive truth from the Holy Spirit. Nothing they share concerning their current situation will have any bearing on what you do, any question...
you ask, or the direction you will go. The problem is, people are generally not interested in taking inventory of, or responsibility for, why they feel what they feel, and would prefer to be comforted. A victim role is assumed much more frequently than we may wish to believe.

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

If at all possible, Mentees should visit the TPM website or be provided with a copy of the Essentials of TPM book, with instructions to read information applicable to their situation. In addition, online videos will provide a fuller understanding of TPM, lest they become confused or even offended that their situation was not considered more seriously, or appropriate rescue offered. Always remember that this is the Mentee’s refining journey; the Mentor’s focus should be wholly upon equipping the Mentee to receive truth.

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

The Two Questions in the EMOTION Box

The EMOTION Box questions are based upon the basic principles of mental association and are designed to alert both the Mentor and the Mentee when association is not working. Remembering should be an effortless process that occurs naturally when a Mentee is not actively hindering the process.

A typical session will begin in the EMOTION Box. The questions in this box are designed to help a Mentee connect with what they are feeling and determine if they are doing anything to hinder memory recall. The two EMOTION Box questions are asked in a specific order.
The first question asked in the Emotion Box by the Mentor of the Mentee is a natural and conversational response one might expect in a setting where one person is sharing a life experience with someone who has genuine concern. After hearing the Mentee’s “story” the Mentor’s expected response is “How does that make you feel?”

“How does that make you feel (right now)?”

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

The question is worded in the present tense to focus on what is currently being felt. "How DOES that make you feel?" instead of the past tense, "How DID that make you feel?" The present tense is used to avoid focusing on what he remembers having felt before and instead focuses on what is being felt presently. The lie causing the current emotional pain is currently believed. Remember that memory is not the source of any pain that might be present.

Feeling is more important than naming what you feel.

It is important to note that naming a feeling is unnecessary, as it is only important for a Mentee to connect in the present to a given emotion. It is also unnecessary to: identify additional emotions that may be present; ask any questions pertaining to the “story;” take a family history; or collect other information. These details are unimportant and unrelated to the TPM process. In essence, the question, “How does that make you feel?” actually asks, “Are you presently connected with your emotions?” Thus, naming is not critical to the process, but feeling is essential.

It is NOT important for emotions to be felt intensely. If a Mentee is feeling any emotion at all, that is enough. There is no need for them to try to stir up or intensify their feelings.

You may need to encourage a Mentee simply to connect with what they are feeling, rather than struggle to rightly identify an emotion. You might say something like, “It is not important that you accurately name what you are feeling, only that you actually feel the emotion.”

When a Mentee (1) reports feeling some measure of negative emotion or (2) focuses on feeling what they have just reported, it is time to ask the second question in the EMOTION Box.
The Second Question in the EMOTION Box

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

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

The second question is designed to determine whether the natural process of association is working or if the Mentee is hindering the process from occurring. In the EMOTION Box, a memory should come to the Mentee’s mind with no real effort on their part as they are connected to and focusing on what they are feeling. God has designed the mind to automatically make these connections.

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

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

An example of an EMOTION Box question:

Mentee: “It has been so stressful at work this week. I don’t know how I am going to get everything done on time!”
Mentor: “How does that make you feel?”
Mentee: “I feel overwhelmed!”
Mentor: “What comes to your mind as you focus on what you are feeling?”

Struggling to Remember

Unhindered association requires no thought or effort to connect a memory in relation to a feeling. When a Mentee struggles to remember, they are doing something to block a memory. He is fighting against and within himself.
A Mentee may say things such as, “Nothing comes to my mind. It is all blank,” or “I am trying to remember, but nothing is coming to my mind,” or “All I can think about is what my husband said to me last night.” This is evidence that the second EMOTION Box question is working exactly as it was designed. The answer has revealed that association is actually being hindered. Again, this question is designed only to determine if association is being hindered and NOT to send a person looking for a memory.

This question may be misunderstood so it is very important that a Mentor take the time to explain its purpose. If necessary, it is always acceptable to pause a ministry session to provide additional orientation. The Mentor should explain the purpose of this question, how association works, and what is anticipated when asked. This part of the process should then become clearer to the Mentee and proceed more smoothly. However, if a Mentor fails to fulfill his role in equipping a Mentee, the person may become frustrated when the Mentor's odd questioning fails to work!

When a Mentee struggles to remember, they are doing something to block a memory. He is fighting against and within himself.

Even in this situation, it is unnecessary and inappropriate for a Mentor to ask questions similar to the following:

“Can you think of any time where you felt this way before?”
“Do you remember any time as a child when you felt this same bad way?” or
“Can you focus on what you are feeling and try to find any memory where you felt this way before?”

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

A Short-Term Concession

Asking the second EMOTION Box question anticipates that association will work, and a memory will surface. This question will confirm if association is happening. The Mentee must understand that they are not being asked to try and remember something, but only to focus on what they are feeling and report what comes to mind. A temporary modification may be necessary if there is not sufficient opportunity to explain all of this to the Mentee before asking the second question. You might ask the following instead:
“As you focus on what you are feeling, does a memory come to mind?”
or
“Does any memory come to mind as you focus on what you are feeling?”

This alteration narrows the focus of the question to memory alone, without requiring a fuller understanding of what is going on within the Mentee. The altered question is not asking the person to try to remember, look for a memory, or do anything at all; the altered question is simply asking whether a memory has come to mind or not. The correct answer should simply be “Yes” or “No.” The original question is always best when seeking to determine if association is working and the altered question should not be used unless the Mentee lacks understanding concerning the purpose of the question. Nevertheless, it is crucial that you take the time at some point to clearly explain what you are asking so that the original question can be used effectively.

If you continually use the altered question as opposed to the main questions, you need to ask yourself why. Equipping a Mentee should be your focus. If you are using an alternate question because you are not rightly equipping the Mentee, then you are failing in this regard.

DO NOT ask any other questions, especially any to imply that you are encouraging a Mentee to look for a memory. There is never a need to send a Mentee on a memory hunt. If they are feeling something, then they are probably remembering something. If either you or a Mentee struggle with the original question as it is written, it is probably because one or both of you do not yet fully understand its purpose and intent.

The modified question should ONLY be used when a Mentee lacks understanding of the original question and you are unable to offer the necessary orientation and explanation.

Alternate questions should only be used until a Mentee understands the intent of the original question. If a Mentee is struggling, then they are resisting recall. However, their response to the question, “What comes to your mind as you focus on what you are feeling?” should reveal whether or not they are hindering the process of association. Their answer will indicate where they are on the Map.

The modified question should ONLY be used when a Mentee lacks understanding of the original question and you are unable to offer the necessary orientation and explanation.

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

Mentee: “My wife is driving me crazy! She goes on and on about how we need to visit her family, but we just don’t have the money to put towards a trip like that!”
Mentor: “How does that make you feel?”
Mentee: “I feel out of control. I can’t make her stop pestering me about it!”
Mentor: “What comes to your mind as you focus on what you are feeling?”
Mentee: “I just think about all the times she’s approached me about the trip. She just goes on and on and on …”
Mentor: “How does that make you feel?”
Mentee: “Like I said, it makes me feel out of control.”
Mentor: “What comes to your mind as you focus on what you are feeling?”
Mentee: “My wife and her obsession with this trip to see her family.”
Mentor: “How does that make you feel?”
Mentee: “Totally and completely out of control!”
Mentor: “Ok, as you are focused on what you are feeling, does a memory come to your mind?”
Mentee: “That’s funny, I just remembered a time in 3rd grade when a bully kept chasing me during recess, threatening to beat me up. It was all I could do to get away from him!”

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

It is possible for a Mentee to express what appears to be a lie-based heart belief while telling their “story” in the EMOTION Box. He might say something like, “Last night my wife yelled at me for not taking out the trash. I felt terrible. It was apparent that I am no better than that trash. I am worthless and have no value. I am a worthless piece of trash!” This clearly sounds like a lie-based heart belief (and in fact, may be so) but the EMOTION Box is not where this needs to be addressed. The Mentee is not yet ready to offer belief to the Lord for His perspective. The Mentee still lacks important information that can only be uncovered while in the MEMORY Box.

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

After examining the “right” memory (which reflects *why* he believes what he believes), he will be able to petition the Lord for truth, having already determined what he believes and why he believes it. This is the importance of staying in the EMOTION Box until the “right” memory comes to mind. When the Mentee is in the EMOTION Box, ask the EMOTION Box questions and do not jump ahead, even when it may appear that the lie has surfaced. Continue asking the EMOTION Box questions until the same memory surfaces a couple of times.

It may initially seem redundant and unnecessary but if you follow this prescribed protocol, it will prove to be a much more efficient use of your time. Resist any temptation to offer the belief up to the Lord at this stage of the ministry process, even if a potential heart belief is identified in the EMOTION Box. The memory will serve a very important purpose in helping the person to identify *how* he came to believe the ongoing lie.

If we focus on what we are feeling and no memory comes to mind, it is not because association is not working; rather, it is due to a belief which runs in opposition to remembering. Our choosing not to remember is our “solution” to the perceived problem that would be created by our remembering. *Trying harder to remember is not the answer. The beliefs that are supporting our decision to not remember must be addressed* (We will discuss this in detail in later chapters).

Some well-meaning Mentors mistakenly believe that when the Mentee struggles to connect with emotion, recall a memory, or identify the heart-belief, intervention is required. The Mentors might wrongly assume that the devil is keeping the person from moving forward and proceed to prayerfully fight their way through the problem. But if a Mentee is struggling to remember, then
it is because he or she is simply choosing not to remember, and this choice is the outcome of what he or she believes.

If the Mentee is feeling emotion, then this question is essentially asking, “Does **ANYTHING come to your mind?**” Anything is the key word here. Anything includes nothing. Everything that comes to the Mentee’s mind is important; even if that “something” is nothing. If the Mentee reports that “nothing” came to their mind, then this means a “solution” is engaged and they are in the SOLUTION Box. (Again, this will be discussed later).

**No Need to Find a Happy Place**
Some well-meaning prayer ministers have suggested that a Mentee needs to be allowed to build up his emotional capacity or inner strength before he will be willing to surface some traumatic memories. They suggest that some memories are so traumatic that the person lacks the inner strength to revisit these places without first becoming more spiritually fortified. Still others have suggested that he be encouraged to think about the times when he has encountered the Lord and dwell on these happier memories before proceeding.

None of these practices have proven beneficial in the TPM context, nor are they encouraged when applying TPM. People will go where they need to go and remember all they need to remember when they are willing to do so. They will be willing to do so when the lies that are hindering their forward motion are replaced with the truth by the Spirit. Lie-based belief is what keeps us from moving forward and it is truth that clears the pathway.

When we understand the principles of association and the concept of solutions, we recognize that when people are resistant to remembering, it is because they believe something about doing so. They do not need to be spiritually fortified or have their emotional capacity increased, but rather they need the truth. It is their lie-based beliefs that have them shut down and immobilized. When they know the truth, their lie-based solutions fall aside, and they will choose to move forward. This will all be discussed in detail when we learn about “Solutions.”

**Looking Forward**
Before we look at the MEMORY Box, it is important that we have a good understanding of the mental process of association. The next chapter will expound on this subject. It is because of the association process that we are able to function throughout life. We also rely on this process when applying TPM by connecting our emotion to related memories in order to better identify and understand the lie-based heart belief from which God desires to free us.
In a sense, association is how our minds understand the present by interpreting it through what we have learned in the past. There is, however, a potential flaw in this process. Not all that we have “learned” in life is necessarily true or even related to what is occurring in the present. There is great potential that our interpretation of what is occurring in the moment is false and misleading. It is easy to project a flawed perspective upon the circumstances and people around us. This is why blaming others and our situation for what we feel is prevalent.

Nevertheless, association is a God-designed process that assists us as we navigate through life. However, this mental process was intended and designed by God to operate on truth so that we might interpret life correctly. When we believe lies, such falsehood has a terrible effect on our lives. If we interpret a current event through a lie-based belief, it will result in a lie-based perspective and at the very least be a motivation for lie-based behaviors.

As our minds collect information throughout our day, association is constantly searching the halls of our past experiences for ways to understand our present situation. For example, if you saw a dog running toward you, you might feel afraid and run away, or you might feel joyful, kneel down, and call for it to come to you. If your mind associates this dog running toward you with a memory of the bulldog that attacked you when you were a child, then what you learned in that experience will be applied to the current one, and you will probably assume that something bad is about to happen. However, if your mind associates the event with fond memories of the loving puppy you enjoyed as a child, you may feel happy; believing that you are safe and that dogs are something to enjoy. Your response depends entirely upon how your mind interprets what is happening, and this interpretation is the outcome of your belief. The problem is, you may also wind up being bitten by what you thought was a friendly dog or run away from what might have been a pleasant encounter.

Association is not usually a conscious process.

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

For example, the man who hesitates to ride on the elevator is not consciously remembering the time he was punished as a child by being locked in a dark closet and believed he was going to suffocate and die. But the uncomfortable feeling (trigger) he experiences in the moment causes him to take the stairs instead. This would be said to be an irrational fear, since there is no rational reason for him not to take the elevator. However, in its original context, the fear makes perfect sense.

Similarly, when we hear songs that our minds associate with something of import from our past, it elicits a response. Some may prompt no emotion in particular, while others may bring about intense feelings, either positive or negative or maybe even both. When this occurs, an association has been made with a belief that we learned during a previous event.

Many of life’s daily functions depend on memory. Simple things, such as having a casual conversation over coffee with a friend, cause us to associate. One friend may tell the other about a particular experience that immediately reminds the second of something similar, which then furthers the conversation.

To illustrate,

Gary asks Sam,
“Do you remember that trip we took to the lake house last summer?”
Sam responds, “Oh, yes, that was great, although not as good as the relaxing time at the trout stream in Colorado a few years ago. That was unbeatable.”
Gary replies, “For sure, what a trip. We had trout last week at that new restaurant downtown. It was good but a little pricey.”
Sam remarks, “Yeah, everything is going up in price. I paid over three dollars a gallon for gas last week.”
Gary notes, “Yes, I just heard that the minimum wage is going up too.”
Sam adds, “Any wage would be enough as far as my son is concerned. He needs to get a job. I am trying to get him out of the house this summer. All he does is sit around playing video games.”
Gary asks, “Do you remember when we used to play “Pong” twenty-five years ago?”
Sam replies, astonished, “Was it that long ago? That was when Jimmy Carter was president.”
Gary adds, “Yeah, but at least we had “Pong.””

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

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

**Remembering is a Choice**

Association is natural and automatic. Because of this, if a Mentee is “unable” to remember something that they need to remember, it is because they are making a willful choice to avoid remembering. Association will continually work unless it is deliberately thwarted. For example, if the Mentee believes that to recall a certain memory would overwhelm or destroy them, ruin their life, or confirm something they do not want to accept, they will probably block it out, choose not to remember, and hinder association from occurring.

Now, it is important to note that this choice is often made unconsciously based upon a belief. Their choice to not remember is a futile attempt to avoid the perceived problems that would result from their choosing to remember. Many of the decisions we make moment-by-moment are driven by what we feel, being the outcome of what we believe. This explains, in part, what is sometimes referred to as a repressed memory. Repression is not a problem for the one who is repressing it, but rather it is their “solution,” albeit an unconscious one. The reason they do not remember is that they are choosing not to. Without question, their conscious desire is to move toward freedom. This is why they are sitting in your prayer room seeking ministry. However, the reason they are unable to surface the memory related to what they are feeling is because of their willful, though unconscious, choice.

The things we experience with our conscious mind tend to be intellectual, rational, and logical; our unconscious beliefs typically remain hidden from the conscious mind. The only sign of these beliefs is usually the emotion, which greatly affects what we do at the conscious level.

Remember the man standing in front of the elevator feeling unsure about taking a ride (because of a lie-based heart belief). After a moment of subconscious reflection, he finally decides to take the stairs. In this example, the heart-belief (“I will suffocate if I go in there”) won the debate about how to get upstairs. His logical and rational knowledge that the elevator was safe succumbed to the fearful feelings caused by the “suffocation” belief, which in turn, determined what action to take.

The Lord waits for each of us to make the necessary choices to remember what we need to remember. If we want to remember a memory, and we do not believe anything that would cause us to resist remembering, our minds will effortlessly make the association between what we feel and a past experience. It requires no effort on our part to remember. Association is as effortless as breathing. And just as we can choose to hold our breath, we can choose to not remember.

When a Mentee states that they cannot remember something, they are telling the truth--to a degree. They cannot consciously recall something that is being withheld at a subconscious level. Where there is a disagreement with the conscious and unconscious mind, the unconscious mind always wins out. If a Mentee struggles while “trying to remember,” then a solution is active. How
often do people say, “I know what I need to do, but I just can’t do it?” This is a belief problem, more specifically, a “Solution Belief” problem. This will be fully discussed in the section on SOLUTIONS.

It requires no effort on our part to remember. Association is as effortless as breathing.

Jesus does not take people to their memories.

In the early years of TPM, we believed that Jesus was taking people to their memories or revealing memories to them that they needed to visit. We believed a false notion that people needed help in finding memories that were somehow hidden from them. We viewed them as victims of their forgetfulness who needed the Lord’s help in order to remember. Today we realize that we were mistaken in our understanding.

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

Lacking the understanding we now have, we formerly asked Jesus to take a Mentee to the memory where he first learned to feel what he was feeling. We prayed something like, “Jesus, will you take Bob to his memory where he felt this way before?” Because the Mentee might sometimes remember something after we prayed this, we assumed that Jesus took him there. However, we did not have an answer for why Jesus did not always cooperate. It appeared that sometimes He would, and sometimes He would not. This was a mystery to us. Today, however, we understand why this was the case. It had nothing to do with Jesus doing anything, but only the person’s belief and choice, and the natural process of association.

In the cases where Jesus “did not cooperate” and no memory came to mind, we might blame the devil and make it a spiritual warfare issue, or just assume this was a “difficult case.” The truth is, Jesus never took people to any memories because He didn’t need to. People remember everything that they need to remember when they are ready to do so and there are no perceived negative consequences standing in their way.

The fact that we asked Jesus to take the Mentee to a memory had nothing to do with whether or not the memory surfaced. When memory surfaced it was because the Mentee was ready and willing to remember, and not because the Lord brought it to mind. This explains why there were times when we asked the Lord to take someone to a memory, but nothing happened. Nothing happened because the Mentee was choosing not to remember. And the times when something did happen, this too was because of the Mentee’s willful choosing.
People remember everything that they need to remember when they are ready to remember and there are no perceived negative consequences standing in their way.

If Jesus were to take a Mentee to a memory when the Mentee chooses not to remember, Jesus would be violating the Mentee’s will. Jesus will not do this. It is an error in thinking to believe that the Mentee needs “help” to move forward in the process; either from the Mentor or the Lord himself. Everything he needs is available to him in order for him to position himself to receive truth from the Lord.

It may also be helpful to point out that just because we ask the Lord to do something, and that “something” happens, it doesn’t mean that He did something. For example, right now, ask God to grant you a mental picture of a bright pink elephant, and seal the request with, “in Jesus’ name, amen.” Wait a moment. Did it work? Did you see an image of an elephant in your mind? So then did the Lord answer your prayer? This may seem silly, but it is to illustrate a point. God did not force you to think of a pink elephant. He didn’t need to. Your mind responded exactly the way He designed it to respond —through association. Likewise, when you focus on your emotion, a memory of another time at which you felt a similar emotion will come to mind; and, if it doesn’t, then you are choosing to stop this associative process from happening (because of what you believe). It really is that simple!

The Spirit is the Dispenser of truth.

The Spirit has a vital role to play in the TPM process. However, it is not that of revealing memory content, taking us to memories, breaking down the walls of resistance, sending devils away, or telling us which way to go. His role is to grant us the truth when we are in the right position to receive it. If the person is feeling negative emotion and no memory comes to mind, this is an act of deliberate suppression. The fact that he is feeling something is an indication that he is remembering something. A person will remember everything he needs to remember when he is ready and willing to remember.

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

There is ongoing discussion today in the psychological world about suppressed or repressed memory. This is sometimes referred to as “hidden memory.” In TPM we assume that the person who hid the memory also knows where it is hidden. With this being the case, the memory was never really hidden at all. The person simply did not want to look at it and subsequently “hid” it at an unconscious, or at least preconscious, level.

Believing otherwise might be compared to saying, “Help me! I have just hidden my car keys and I don’t know where to find them.” If you are actively hiding them, then they are not lost. When you are ready to retrieve them, you can choose to do so.
We each experience moments in which we simply cannot remember something and there is no lie-based reason behind this form of forgetfulness. This genuine forgetfulness is not deliberate, but rather a brain glitch that we all experience from time to time. How many times have you forgotten the name of a person and cannot remember it no matter how hard you try? Or better yet, (for those of us who are over fifty years old), how many times have you gone out to your garage to get something and then when you get there, forgot what it was you were looking for? This form of forgetfulness is probably not serving us any purpose nor is it deliberate even at a subconscious level. If anything, such forgetfulness is frustrating and for some of us, it exposes our age and faltering mental condition. However, when we suppress our memories in order to avoid potentially negative consequences, our hindering association is a deliberate act.

So, during a ministry session, if a Mentee is feeling negative emotion but says he is unable to remember a related memory, it is extremely likely he is choosing not to remember. The fact that he is feeling something says he is remembering something. His emotion is coming from the belief that was learned in a life experience that is now a memory. The absence of memory is not due to an inability to remember; rather, it is an outcome of his choosing not to remember. Association works as it should in a ministry session when it is not being purposefully hindered.

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

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

What follows was not practiced in any versions of this TPM training prior to 2013. This particular step has helped to make the TPM Process even more efficient. For those practicing an earlier version of the TPM Process, there will be a slight learning curve, or maybe better stated, an “un-learning” curve.

Let’s imagine we are in the ministry session where the Mentee is in the EMOTION Box focusing on what he is feeling. After a moment or two, he reports that a childhood memory has come to his mind. In the earlier TPM training it would have been assumed that, because the Mentee was remembering a childhood memory, he was in the MEMORY Box. **Today, there is a new protocol.**

We now realize just because the Mentee is remembering a childhood memory, this DOES NOT necessarily mean it is the “right” memory. The “right” memory is any memory that enables the Mentee to accurately identify his lie-based heart belief and offers the context needed to determine why he believes what he believes. It is even possible that the “right” memory may be a post-childhood one (a memory of events that occurred after the Mentee was twelve to fourteen years of age).

Again, the Mentee will need to examine a memory that accurately answers the question: “How did I come to believe what I currently believe?” For example, the goal of the Memory Box is not solely to determine why I feel bad (because I believe that I am worthless); rather, it is to determine what I believe AND why (I believe that I am worthless because my 7th grade basketball
coach blamed me for our team’s loss). Without the “right” memory, it would be impossible for me to determine why I believe I am worthless.

Which memory is “the” right memory?
The Mentee will make this determination as the Mentor continues asking the EMOTION Box questions until nothing new comes to the Mentee’s mind. In older versions of the TPM training, it was taught that if the Mentee reports having recalled a post-childhood memory, the Mentor should continue asking the EMOTION Box questions until a childhood memory surfaced or no other memory surfaced. This practice was referred to as “free-falling” through the memories. This protocol was a major time saver. Today, we are still “free-falling” until no more memory surfaces, but we are just not concerned that it be a childhood memory (though this is most common). Wherever the Mentee lands (the same memory comes to mind twice), this is the “right” memory to start asking the MEMORY Box questions, because the Mentee has made the decision to be where he or she has landed.

After the Mentor has asked the second EMOTION Box question, if the Mentee surfaces ANY memory—whether childhood or post-childhood—the facilitator should continue asking the two EMOTION Box questions until the Mentee “lands” and does not surface any new or different memory. When the same memory is reported as coming to mind after asking the second question you can assume you have moved to the MEMORY Box.

This new protocol places all of the responsibility for deciding when you are in the “right” memory upon the Mentee and removes all responsibility from the Mentor. When the Mentee surfaces no new memory or additional information, then he or she has “bottomed out” and landed from the “freefall.” When this occurs, it can be assumed you are in the “right” place to start asking the MEMORY Box questions. In short, the important difference here is that we continue to “free-fall” until the same memory comes to mind a couple times; whether it be a childhood memory or not.

The “right” memory is any memory that enables the Mentee to accurately identify his lie-based heart belief and offers the context needed to determine why he believes what he believes.

Alternate Wording Allowed
Here again, if you are working with people who are new to TPM and they do not yet fully understand the purpose of the questions, and you are not able to offer orientation, you may make a slight alteration to the second EMOTION Box question. After asking the second EMOTION Box question, and a memory comes to the person’s mind, rather than asking the same question in the same way, you may ask,
“Does anything else come to your mind as you focus on what you are feeling?” or

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

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

Concern may arise whether this expanded question could be leading or suggesting by insinuating that another memory should come to mind. Rest assured, it is not, any more so than the original question. When the Mentee understands why you are asking it (or any of the other questions) all such issues go away. This question is asking for a simple “Yes” or “No” response. It is not suggesting that they look for a memory, try to do anything, or suggest that something should happen any more so than the original. However, it is limiting in that it is focused on memory alone. This is why the original question, “What comes to your mind as you are focusing on what you are feeling?” is the preferred choice.

**Example of this New Procedure**

Mentee: My son will not do anything I tell him to do! He leaves a trail of messes behind him. I want him to clean up after himself. But he will not do what I say.
Mentor: How does that make you feel?
Mentee: Out of control, powerless!
Mentor: As you are focused on what you are feeling, what comes to your mind?
Mentee: I remember, when I was in college, I had a roommate who was a slob and I couldn’t get him to clean his side of the dorm room.
Mentor: How does that make you feel?
Mentee: Powerless and helpless.
Mentor: As you are focused on what you are feeling, does anything else come to mind?
[Mentee: Yes. When I was in grade school, I was continually picked on by this big kid. I couldn’t make him stop.]

[At this juncture we used to falsely assume that we were in the MEMORY Box since a childhood memory was being reported and therefore, we proceeded to ask the MEMORY Box questions. But notice how, when applying the current protocol, we continue to ask the EMOTION Box questions until no new memory surfaces.]

Mentor: How does that make you feel?
Mentee: The same way. Helpless and out of control.
Mentor: As you are focused on what you are feeling, does a different memory come to your mind? [Alternate wording]
Mentee: When I was little, my older brother would hold me down and drool his spit toward my face. I hated that! I wanted him to stop, but he wouldn’t.
Mentor: How does that make you feel?
Mentee: Out of control. I cannot make it stop!
Mentor: Ok, and as you focus on how that feels, what comes to your mind?
Mentee: That same memory...he is sitting on me drooling his spit toward my face.

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

**Note:** It is not uncommon to have several different childhood memories come to the Mentee’s mind before remaining in one. This new protocol will help keep you from spending unnecessary time in memories that cannot help us accomplish the goal of the Memory Box.
CHAPTER FIVE

The MEMORY Box

Unnecessary Details

Before we begin this section, it is important to understand that although memory is an integral part of the TPM Process, the content of the memory itself is not the focus. Because of this, the Mentor should NEVER attempt to “dig up” something or to elicit more details from the Mentee. The Mentor does NOT need to know what happened, who was involved, or any other specifics in regard to what the Mentee remembers in order to facilitate a TPM session. In reality, it is often better that the Mentor is unaware of the details regarding a Mentee’s memory so that he does not feel any responsibility for addressing or dealing with the knowledge he has been given.

It is also not the responsibility of the Mentor to determine the accuracy of what the Mentee remembers, but only to ask how he feels and why he feels that way. This is the ONLY information that is necessary for the Mentor to be able to fulfill his or her role.

Also, it is important for the Mentee to know that there is no need for him to reveal any personal information about what he or she remembers to have happened, such as the identity of anyone involved. Memory content (what happened, who did what, where it happened, or even when it happened) is not needed in order to apply TPM. None of the three MEMORY Box questions ask for any of this information.

This is not to say that accuracy of memory content is not important, but only that it cannot be determined in a ministry session and is not the purpose of a TPM session. Where accuracy of the memory content is in question, this should be addressed in another setting and done so by people qualified to deal with such issues. However, if the Mentee is a minor or an elderly person,
and abuse is suspected, there are legal guidelines (in most states in the USA) that would need to be followed.

If a facilitator ever asks questions that cause the person to try to remember something or supply more memory details, then TPM protocol is not being followed.

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The Mentoring facilitator does NOT need to know what happened, who was involved, or any other specifics in regard to what the Mentee remembers, in order to facilitate a TPM session.

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**A Common Mistake**

It is not uncommon for novice mentoring facilitators to unintentionally rush the process and ask the MEMORY Box question while the Mentee is still in the EMOTION Box. As the Mentee is describing a current triggering event, the Mentor might interject with the MEMORY Box question, “Why do you feel that way?” And the Mentee might initially say something like, “Because my husband never listens to me and is more concerned about his work than me.” The reason we don’t ask this MEMORY Box question while in the EMOTION Box is that the Mentee cannot give an accurate response because she lacks important information that can only be understood in the context of memory.

Since the Mentee is limited to her current situation, she may answer this misplaced question with something like, “I feel this way because of the way my husband is treating me!” This answer, however, is not the truth. It may be true that her husband is mistreating her, but this is not why she feels what she feels. The Mentee feels what she feels because of how she is interpreting her husband’s behavior through the lens of her current lie-based belief. And this belief was established in a completely different life experience. She does not believe the lies she believes because of her husband; rather, her husband has exposed what has been there all along. Of course, this is not to suggest that her husband’s behavior is excusable, for it is not, but only to reveal that she feels whatever she believes.

Without the “right” memory, the Mentee is unlikely to be able to say why she feels the way she feels and cannot, with any accuracy, tell how she came to believe what she believes. This is the importance of memory. Not only do we need to identify what we believe, but we also need to determine why we believed it in the first place. The “right” memory will answer the question, “How did I come to believe the lies that are causing me to feel what I am feeling.”
The Goals of the MEMORY Box

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

Both of these goals are critically important. Luckily for us, we really only have to focus on one of them, as the other is typically accomplished passively while in the MEMORY Box. The primary task set before the Mentee is to determine what he believes by focusing on what he feels and examining what he remembers. While he is doing this, the Mentee will also discover the explanation for why he believes what he believes.

Identifying Heart Belief

As was stated earlier, we feel whatever we believe. So, if the Mentee is feeling something, then he is also believing something. His emotion is coming from his current heart beliefs which were learned in a life experience that has since been mentally recorded as memory. Even though he may be consciously unaware of his heart belief, the fact that he feels something says he is accessing these beliefs at some level.

Typically, after a time of working through the questions in the MEMORY Box, the Mentee identifies a potential lie-based heart belief. Heart beliefs are what cause us to feel what we feel. They are what we believe in our hearts with absolute certainty. And what we believe in our hearts always supersedes our intellectual belief, even when the two are in total opposition. When this is the case, we are double-minded. We can intellectually believe what the Bible says about the faithfulness of God and yet still not fully trust God because of what we believe in our hearts. TPM is focused upon identifying our lie-based heart belief and positioning ourselves before God so that His Spirit might persuade us of the truth within our hearts.

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

When we are in the MEMORY Box, we are hoping to identify the lie-based heart belief that is the cause of the painful emotion we feel. Asking the two primary MEMORY Box questions will help us in this task. Depending on whether the Mentee reports feeling an emotion, shares memory content, or some form of belief, we will either ask, “How does that make you feel?” or “Why do you feel that way?” Eventually, the Mentee should surface what meets the definition of a heart belief. Heart belief is either the expression of our Self-Identity (who and what we are) or our State of Being (descriptive of our state or condition which also reflects our understanding of who God is). So then, all heart belief will either be a belief about oneself or about one’s condition (which reflects our understanding of God in one’s life.)

- Lie-based Self-Identity beliefs may include beliefs such as: “I am worthless,” “I am a defect,” “I am unlovable,” “There is something wrong with me” and many others.
- Lie-based State-of-Being beliefs may include beliefs such as: “I am trapped,” “I am out of control,” “I cannot make it stop,” “I am all alone,” “I am going to die,” and “There is no way out.”
Each of these states of being statements not only describe how we view our situation, but they also reveal our view of God’s involvement and capabilities within these contexts.

**Self-Identity Heart Belief**

A self-identity heart-belief such as “I am worthless” may drive me to be a workaholic, type “A” personality and overachiever as I try to disprove the lies I believe and show that I have value and worth. I may get involved in “helping” ministries to compensate for the painful emotion that stirs in me from the lie-based shame I may feel. My attempts to disprove the lie-based belief are motivated by the fact that I believe it. So even if I become a high performer and am found worthy by others, I will still feel worthless.

Alternatively, this same lie-based thinking might drive a person into hopelessness and despair, and result in them giving up and not trying. Underachieving or overachieving can be an expression of such a belief. These behaviors can be two sides of the same coin.

When this is the case, the overachiever is usually applauded and viewed as successful, whereas the other is viewed as a loser or failure. The truth is, there is no difference between the two when it comes to genuine transformation. Both are expressions of unresolved lie-based belief. When the good things we do are attempts at suppressing our pain, seeking love, acceptance, and approval then they are actually sinful, since such behavior is a vain attempt at “healing” ourselves. The Scriptures tell us that “… whatever is not from faith is sin” (Rom. 14:23).

**The Truth of Our Identity**

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

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

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

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

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

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

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

**State of Being Heart Belief**
We see that a self-identity belief is what we believe about ourselves, whereas a state-of-being belief is about God. A state-of-being belief describes our perception of our situation or condition but ultimately reveals who we understand God to be, since He is supposed to be overseeing our condition, our environment, what is happening to us, etc. This type of heart belief might also be called a “God-identity belief.”

Common “state of being” beliefs include such things as: “I am all alone, abandoned, trapped, hopeless, out of control, powerless, going to die, etc.” How we view our life situations is a direct reflection of our understanding of who God is and what He is doing or not doing in our world since He is supposed to be our protector, provider, and in control of things.

An example of a “triggered” state-of-being lie may be evident when a person feels claustrophobic whenever he finds himself in an enclosed place such as in an elevator. While there may be no rational reason for him to be afraid, he may still have a panic attack when the doors close. If the elevator triggers a state-of-being heart belief learned in a childhood experience, he may feel fear and panic. For example, if his mother punished him by locking him in a dark closet as a little boy, he may have learned lie-based beliefs such as, “I cannot breathe,” “I am trapped,” or “I am going to die.” Years later as the elevator doors close, his mind may interpret the moment as him being trapped, not able to breathe, or about to die.

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

A lie-based heart belief will be illogical, and irrational compared with the truth of our intellect and reason. Nevertheless, heart belief will always win out when an interpretation is needed in a current situation. This is why you will commonly hear people say things such as, “I know I shouldn’t feel this way, but I do.”

People can choose to act in opposition to their lie-based heart belief and go with what they believe intellectually, but not without great struggle. This is why it is so difficult to believe the truth in many situations. A struggle to believe the truth is an indication that our heart belief is not in line with the truth we know with our intellect.

What may be an irrational fear in the present situation makes perfect sense when viewed in the light of its origin. It may make no sense to be afraid of riding in an elevator (claustrophobia), getting into a swimming pool (aquaphobia), or going to the shopping mall (agoraphobia), but when these fears are followed (by way of mental association) to where they were first experienced (memory), it all makes perfect sense.

A struggle to believe the truth is an indication that our heart belief is not in line with the truth we know with our intellect.

For example: if, as a child, you were punished by being put in a dark closet, or if you almost drowned in the neighbor’s pool, or if you were lost in the shopping mall, the emotions felt in
their original context would make perfect sense. However, these same emotions do not seem to match the present situation. The reason we feel them today is that the belief learned in the original event came forward and has become our current heart-belief and the source of what we now feel. This is the importance of memory. Memory provides us with a rational and logical understanding for how we came to believe the lie we believe and thus, why we feel what we currently feel.

When we now experience anything that is remotely similar to the original experience (and it can be very remote), our minds will access our heart beliefs to interpret the present moment. These things make us feel bad, and we want to avoid feeling bad, so we solve the problem by avoiding the elevator and taking the stairs (for the exercise, of course), not buying swimsuits to avoid swimming, or avoiding the mall (and other places) where there are crowds of people.

The Truth About God's Identity

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

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

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

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

Remember the story of the disciples believing they were all going to die because of the storm at sea? They believed a state-of-being lie about who God was. Because Jesus held a different perspective than they did, he was asleep in the stern of the boat. They woke Jesus up saying, “Lord, did you not know that we were about to perish (how they were viewing their situation)?” Jesus then proceeded to give them the truth about who God was and He rebuked the storm. He then asked them, “Why are you afraid? Do you still have no faith?” The story continues: “They became very much afraid and said to one another, ‘Who then is this, that even the wind and the sea obey Him?’” (Their understanding of who God was) (Mark 4:40-41). Their question exposed their “state-of-being” lie belief. Of course, the answer to their question was that Jesus was God. This belief was not yet their state-of-being belief. They simply did not know who was in their boat with them.
When Stephen was about to be stoned to death (Acts 7:56), it says that he looked up and declared, “Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.” This was the truth about God. It is this state-of-being truth, received by Stephen through his heavenly vision, that made it possible for him to endure the physical trauma of being stoned to death, and yet still experience the joy of the Lord and His peace. His state-of-being belief was “God is on the throne; what do I have to fear?” Stephen’s joy was the same joy that carried the Lord through His crucifixion, “… because of the joy set before Him, he endured the cross…” (Heb. 12:2). Jesus always maintained a heavenly state of being.

A self-identity belief reveals what we believe about ourselves, whereas a state-of-being belief reveals our perception of our life circumstances and God.

The Three Questions in the MEMORY Box

“How does that make you feel?”

Why do you feel that way?”

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

The first two questions are designed to help the Mentee work through any assumptions or conclusions that are encountered on the way to identifying his or her heart beliefs. Assumptions and/or conclusions consist of the intellectual reasoning behind, and explanations for, what he remembers having happened.

Examples of assumptions and conclusions might include such statements as, “I was never able to make him happy,” “Nothing I ever did was good enough,” “The kids in my class all hated me,” “He wanted a boy and not a girl,” “I was a real bother to her, I was always in her way,” or “He loved my brother but hated me.” None of these beliefs are heart beliefs, as they are neither statements of self-identity nor state of being. Whenever an assumption or conclusion is voiced in a ministry session, the next question to ask is, “How does that make you feel?”

Note: You can read more about assumptions and conclusions in the “Going Deeper” portion on the TPM website.

The Mentee’s responses determine which question should be asked next. If they report an emotion, ask, “Why do you feel that way?” If they report memory content, information,
assumptions, or conclusions, then ask, “How does THAT make you feel?” If they report a combination of information and emotion, then ask the looping question, “Why does believing that make you feel that way?”

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

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

We are not seeking to find freedom from our past, rather, we are using what we remember from our past to better understand what we presently believe so that we can offer it to the Lord for His truth and perspective. We are only affected by what we feel and believe right now, not by what we have felt or believed in the past. And the only reason we continue to feel what we felt “back then” is because we have continued to believe what we learned “back then.”

We should also avoid referring to the person in the memory as “little boy” or “little girl.” We are not looking for what the child believed or felt. We are looking for what the person is currently feeling and believing. We do not ask the question as, “How did that little boy feel when his father scolded him?” or “What was that child feeling when that happened?” We avoid this for all the aforementioned reasons, but also because in doing so, we are potentially playing into a “solution” that the Mentee is using to distance themselves from what they are feeling. It is often less painful to discuss what we have felt in the past than it is to focus on and connect with what we feel in the present.

**The Two Primary MEMORY Box Questions**

“How does that make you feel?”

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

“Why do you feel that way?”

(asked when the Mentee states an emotion)

These two questions are designed to help the Mentee stay focused on accomplishing the goal in the MEMORY Box; that is, to identify a potential heart belief and come to understand why he believes it, all while staying connected with his emotion.
These questions are not asked in sequential order, but rather they are asked based upon what the Mentee reports. Therefore, determining which question to ask is straightforward. If the Mentee reports memory content, an assumption or conclusion, or any form of non-emotional information, such as, “Nothing I ever did was good enough for him”, or “I can hear my uncle coming down the hallway and I know what he is going to do!” or “My mom dropped me off at my aunt’s house without any explanation,” then the Mentor should ask, “How does that (the belief or memory content reported) make you feel?” This question is designed to determine if the Mentee is still connected to what he is feeling. If the Mentee reports what he is feeling (an emotion), the Mentor should ask, “Why do you feel that way?” This question is designed to expose the belief behind what the Mentee is feeling.

In essence, a person’s response to these questions will either consist of emotion (such as feelings of fear, worry, anxiety, powerlessness, sadness, anger, frustration, etc.) or belief (such as memory content, ideas, opinions, or anything other than emotion). Now, if the Mentee responds with, “I don’t feel anything”, then he has probably moved over to the SOLUTION Box. But this will be discussed in a later chapter.

It is not uncommon for a Mentee to use the term “feel” when describing a belief. For example, they might say something like, “I feel like nothing I did was good enough.” This statement is not an expression of emotion, but rather a belief, even though he uses the word “feel” to express it. Because of this, the Mentor must listen carefully and rightly discern what is being said. Being able to distinguish between what the person literally says and what he or she actually means becomes easier as you grow both in knowledge of the TPM principles and experience in applying the TPM Process.

Typically, an emotional response to the question “How does that make you feel?” is a one-word answer or simply “I feel sad, mad, alone, afraid, etc.” This is because most emotions are defined with one word: sad, happy, worried, anxious, depressed, angry, lonely, overwhelmed, helpless, powerless, weak, dispirited, etc.

However, when the Mentee uses the word “feel” followed by “that”, “like”, or “as though” in his response, he is likely describing what he believes, not what he feels. For example, “I feel like no one loved me,” or “I feel that he was impossible to please” or “I feel as though I am dead inside and invisible.” When this is the case, you will want to ask: “How does believing that make you feel?” or “How does believing that emotion make you feel?”

**Here is an example of what this might look like:**

Mentee: “Nothing I ever did was good enough.” (Belief)
Mentor: “How does that make you feel?” (Emotion Question)
Mentee: “I feel like his standards were way too high.” (Belief Stated as an Emotion)
Mentor: “How does believing that make you feel?” (Emotion Question)
Mentee: “Afraid.” (Emotion)
Mentor: “Why do you feel that way?” (Belief Question)
Mentee: “Because I will never make him happy.” (Belief)
Mentor: “How does believing that make you feel?” (Emotion Question)
Mentee: “It makes me feel really sad.” (Emotion)
Mentor: “Why do you feel sad? (Belief Question)
Mentee: “I feel like there is something wrong with me.” (Belief stated as an Emotion)
Mentor: “How does it make you feel to believe that there is something wrong with you? (Emotion Question)
Mentee: “I feel like I am defective.” (Belief Stated as an Emotion)
Mentor: “How does that make you feel?” (Emotion Question)
Mentee: “Like there is something wrong with me. (Belief—possibly a heart belief)

As you can see, the two primary questions are not asked in a sequential order. The Mentee’s response to them determines which question is to be asked next. This may mean that the Mentor ends up asking the same question several times in a row. Nevertheless, when the Mentee is working through the memory and he reports memory content, general information, or a belief, ask, “How does that make you feel?” And when the Mentee reports an emotion, ask, “Why do you feel that way?”

The Third Memory Question: The Looping Question.

“Why does believing _______ make you feel _______?”

The third question in the MEMORY Box is referred to as the “Looping Question.” It is asked when the Mentee’s responses begin to repeat or “loop.”

Notice how the Mentee's responses to the Mentor’s questions seem to repeat in this example:
Mentee: “Nothing that I did ever made him happy”
Mentor: “How does that make you feel?”
Mentee: “Overwhelmed.”
Mentor: “Why do you feel overwhelmed?”
Mentee: “Because nothing I ever did made him happy.”
Mentor: “How does that make you feel?”
Mentee: “Overwhelmed.”
Mentor: “Why do you feel overwhelmed?”
Mentee: “Because nothing I ever did made him happy.”

In this instance, the “Looping Question” should be stated as follows:

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

In order to answer this question, the Mentee must look deeper. This question requires a different response. Granted, the Mentee could choose to shut down and state that he feels
nothing or that nothing is coming to his mind. In that case, it would indicate that he has left the MEMORY Box and has moved to the SOLUTION Box.

**What if the Mentee answers both questions with the same response?**

There are times in which the Mentee responds to one of the primary MEMORY Box questions by describing both memory context (belief) and how he is feeling (emotion). For example, he might say, “I hear my dad coming down the hallway and I am terrified.” In this type of scenario, asking either of the two primary questions would make no sense, as the Mentee has already answered both. When this occurs, the Mentor should ask the “Looping Question,” “Why does believing that your dad is coming down the hallway make you feel terrified?”

**Looping Heart Belief**

Another instance in which it is appropriate to ask the Looping question is when the Mentee’s responses begin to repeat while also fitting the definition of “heart belief.” This can help the Mentee to clarify the belief before moving to the BELIEF Box.

Remember, heart belief is not memory content, information, or emotion. The heart belief expresses what the person thinks about himself (self-identity) or what he believes about his condition or his state of being (his understanding of God and God in his life). If the stated belief does not reflect one of these definitions, it is likely an assumption or conclusion, rather than a heart belief.

**Example of a looping heart belief (State of Being):**

Mentee: “I believe that I am all alone; all by myself!”
Mentor: “How does that make you feel?”
Mentee: “Helpless and vulnerable.”
Mentor: “Why do you feel helpless and vulnerable?”
Mentee: “Because no one will help me; I am alone.”
Mentor: “How does that make you feel?”
Mentee: “Helpless and vulnerable.”
Mentor: “Why does believing that you are alone make you feel helpless and vulnerable?” (Looping Question)
Mentee: “Because no one will help me; I am all alone!”

**Example of a looping heart belief (Self-Identity):**

Mentee: “I am worthless and no good.”
Mentor: “How does that make you feel?”
Mentee: “Really bad.”
Mentor: “Why do you feel that way?”
Mentee: “Because I am worthless and no good.”
Mentor: “How does that make you feel?”
Mentee: “Like I said, really bad. Terrible even.”
Mentor: “Why do you feel that way?”
Mentee: “Because I am worthless.”
Mentor: “Why does believing that you are worthless make you feel really bad?”
(Looping Question)
Mentee: “Because I am worthless!”

After answering this question and clarifying the potential heart belief, the Mentee moves to the BELIEF box.

**Memory Box Questions Recap**

There are three questions that are to be asked while in the MEMORY Box. One is asked when the Mentee states a belief, assumption/conclusion, or memory content. The second is asked when the Mentee describes how he or she is feeling. The third question, the “looping question,” is asked when the Mentee’s responses to the other questions begin to loop. If the Mentee’s looping response fits the definition of “heart belief” (either Self-Identity or State of Being), you ask the looping question (to bring further clarification) and then move to the BELIEF box.

**More Examples**

*Here is another example of when to ask the looping question:*

Mentee: “I just feel really afraid.”
Mentor: “Why do you feel that way?”
Mentee: “Because I believe my uncle is going to hurt me.”
Mentor: “And how does that make you feel?”
Mentee: “Afraid.”
Mentor: “Why do you feel afraid?”
Mentee: “Because my uncle is going to hurt me.”
Mentor: “How does that make you feel?”
Mentee: “Afraid.”
Mentor: “Why do you feel that way?”
Mentee: “Because, I believe that my uncle is going to hurt me!”
Mentor: “Why does believing your uncle is going to hurt you make you feel afraid?”

The Mentee’s responses are clearly looping, but neither of them fit the definition of a “heart belief.” The most common reason why this might occur is that the Mentee has chosen not to go any deeper in an attempt to escape the pain caused by what he believes. The looping question requires that he look closer. A refusal to go deeper would expose a solution that needs to be addressed in the SOLUTION Box. So, in this instance, the next question to be asked is, “Why does believing your uncle is going to hurt you make you feel afraid?”

When a Mentee reports a belief that meets the definition of a heart belief, then the Mentor should ask the looping question to help the Mentee clarify the belief and confirm that they are ready for the BELIEF Box.

*Here we have an example of asking the looping question after a potential heart belief has been identified:*
Mentee: “I am out of control and helpless.”
Mentor: “How does believing that you are out of control and helpless make you feel?”
Mentee: “Helpless, powerless, like I can’t make him stop!” (Potential heart belief—state of being)
Mentor: “How does that make you feel?”
Mentee: “Like I am powerless and out of control.” (Again, potential heart belief—state of being)
Mentor: “Why do you feel that way?”
Mentee: “Because I am out of control, powerless, and cannot make him stop!”
Mentor: “Why does believing that you are powerless and out of control make you feel helpless?”
Mentee: “Because I am in an out-of-control, helpless situation!

The Redundancy of the MEMORY Box Questions
Some people have suggested that the MEMORY Box questions seem redundant and monotonous at times, even to the point of frustrating the Mentee. This is completely understandable if the Mentee has not received proper, necessary orientation. If the Mentee is unaware of the goal of the MEMORY Box and the purpose of the questions therein, having to answer the same questions over and over again would seem quite obnoxious.

However, if the Mentee has been equipped and oriented well, the questions will make sense and help them focus on the task at hand. He will view the “redundancy” as a reminder for him to dig deeper, to look in new directions, and to clarify what he believes. This is one of the many reasons why it is so important that the Mentee be growing in their knowledge of the process, principles, and the purpose of TPM. The Mentor should be mentoring; that is his or her primary purpose!

The Mentor is encouraged to set aside a portion of each and every session for the purpose of orientation and training. He or she should also encourage the Mentee to do his own preparation and study in between meetings. All of the TPM training is freely available to everyone! A well-equipped Mentee will result in smoother and more successful ministry sessions. He will also become equipped to apply TPM in his daily life. Remember, the benefits are both immediate and eternal, but the goal is long-term. The Mentee needs to be equipped for his own personal journey with the Lord!

We do not feel what we remember.
Before we discuss the BELIEF Box in the next chapter, it is important to note that although we may feel negative emotions when recalling certain memories, the memories themselves are neither the source of the pain, nor do they contain the emotion we feel. We feel whatever we believe, not what we remember. If you believe that you are worthless, when you interpret a current situation through this belief, you will feel badly because of it. Likewise, if you interpret a particular event from your past through this lie-based lens, you will feel bad when you remember it. In either case, however, the source of your pain is the same, the lie that you currently believe to be true.
The fact is, after the Lord convinces us of the truth regarding our value, we will be able to recall the memory and examine our current situation in peace. We would still remember everything that we remembered when we believed the lie. We would even remember believing the lie itself. But if we currently believe the truth, then the truth will dictate our emotions.

Our mental record of what we have experienced is no more capable of producing pain than a photo album sitting in our laps. It is not the memory causing us to feel what we feel, but rather, it is the belief used to interpret what we are remembering that is causing us to feel what we feel. Once this lie-based “lens” through which we are interpreting the memory is replaced with the truth, the memory will remain intact and unchanged, but we will no longer feel badly when we remember it. This is because we are able to view it from a truth-based perspective. We felt whatever we believed at the time of the life experience, but today we feel whatever we currently believe.

**The Accuracy of Memory**

Our mental record of life events may or may not be very accurate. Memory is not a record of what has occurred, but only of what we remember having experienced. Memory is always limited to the specifics of what we have personally experienced, and to a great extent how we interpreted what we believed to have happened. It is not uncommon for the memory of one event to get mixed up with other memories and augmentations that we made since the time of the actual experience.

Although memories tend to fade with time, heart belief remains relatively intact. In TPM the details of memory content are not the focus and are never used to determine what the Mentor will do. As a matter of fact, the Mentor does not need memory details to follow the TPM Process. *It is belief, not memory, that should be the primary focus.*

In the context of a TPM session, we are not concerned with the accuracy of the memory. This is not to say that confirming the accuracy of what is remembered is not important in some cases or in other contexts. But during a TPM session, we are primarily concerned with identifying the heart-beliefs that were established within the context of what happened and not the memory itself. The mentoring facilitator does not need to know memory information in order to facilitate a ministry session. It is perfectly acceptable for the Mentee to withhold all memory content information if he or she desires to do so. The only information that the mentor needs during the session are the Mentee’s responses to the questions being asked.

So again, this is not to say that determining the accuracy of what is remembered is not important in a different context. This is just not the purpose of TPM. It is important, however, that the Mentor know the legal requirements that are set for reporting particular memories. In many places, it is legally required that reports of child abuse and or the abuse of the elderly be taken to the proper authorities. It is your responsibility to know the laws under which you are operating.
CHAPTER SIX

The BELIEF Box

A Brief Introduction to the BELIEF Box

The BELIEF Box question is designed to help the Mentee determine whether or not he or she truly believes the belief that was identified in the previous box. This question is based upon the understanding that whatever we believe with our hearts feels true to us; regardless of whether the belief is actually true or not. A heart-belief can feel true even when we know intellectually that it is not true.

If we were honest, we would probably agree not all biblical truths we intellectually believe feel true to us. Even if we say we believe all the Bible says, our emotions are a dead giveaway to what we believe in our hearts. If we say our trust is in God, but we live in fear, then something is amiss. If we say we believe Jesus is always with us, and yet feel alone, then something is not right. If we claim to believe God is our provider, but then also worry about our finances, then we believe something very different in our hearts. It is impossible to feel afraid if we believe with our hearts that God is in control. It is impossible to ever worry over our finances if we believe in our hearts that God is our provider. However, it is very possible to believe these truths intellectually and yet live in fear and worry because we believe something different with our hearts.

What we believe with our hearts will determine our emotional state and will feel true to us even if we intellectually know otherwise. For example, people will often say something like, “I know it is not true, but it feels true that... I am alone, unwanted, vulnerable, worthless, etc.”

The purpose of the BELIEF Box question is to have the Mentee closely examine the belief which has been identified and determine if it feels true to him. We are not seeking to determine if the belief is true, but rather, if it feels true. If the belief feels true, then it is believed to be true. So, the question is worded in a way that helps the Mentee step around what he intellectually knows to be true and examine what feels or seems true. The question is worded,
“Not that it is true, but does it feel true that _____?” (inserting the previously identified belief)

The Two-fold Purpose of the Belief Box

First, the BELIEF Box encourages the Mentee to take careful inventory and deliberate ownership of what he or she believes. The Mentee must acknowledge what feels or seems true to him rather than simply stating what he knows intellectually. This requires a more intentional and personal examination of what is truly in his heart. A lie believed in the heart will feel true no matter what is believed with the mind.

Secondly, this question also establishes a baseline which will be used later in the ministry session to determine if mind renewal has occurred. Once the Mentee makes it to the TRANSFORMATION Box, this belief will be checked again using the same test; “does it still feel true?” This is why we often refer to the BELIEF Box question as the “baseline question” since it establishes a basis for comparison when we later check for transformation. (This concept will be discussed in greater detail in the TRANSFORMATION Box chapter.)

Take Careful Notes Here

It is vitally important that you write down verbatim what the Mentee says he believes. Do not add any words that were not spoken. Do not augment how he describes it. His wording has specific meaning to him. If you change or interpret the meaning, you run the risk of leading and guiding the session, confusing the Mentee, and conducting an unreliable test for transformation later in the session. You will need to record this belief the way it is stated by the Mentee, word for word.

For example, the Mentee might say, “I believe that I am worthless,” and the Mentor might mistakenly ask, “Does it feel true that you have no value?” In this case, the Mentor has just inadvertently moved the session in the wrong direction simply by his poor word choice. You might be thinking, “What’s the big deal? Believing you are worthless and believing that you have no value are the exact same thing!” Well, first, those two ideas may be the same for you, but they may have two distinct definitions and implications for the Mentee. Second, why would you feel the need to change what was said? What would be the benefit? Is it worth the potential risk? We think not. Especially when it can be so easily avoided. We encourage you to write down what is said and repeat their words exactly as they are spoken.

Ask the BELIEF Box question as it is written.

The wording of the question is intentional and specific. We need to ask the question exactly as it is stated; “Not is it true, but does it feel or seem true that...?” (or alternately, “Not that it is true, but does it feel or seem true that...?”). Most people intellectually know that the lie-based beliefs they identify in a TPM session are untrue. Because of this, if a Mentee has not been trained in the purpose behind this question, he or she will likely say, “No, that is not true,” or “No, the Bible says that (fill in the blank).” The problem with this response is that it does not answer the actual question. We are NOT asking, “Is it true that you have no value?” We are essentially
asking, “Does the thought that you have no value feel true?” We seek to determine what the Mentee believes in his heart, not in his head.

By prefacing the question with, “Not that it is true...,” you are acknowledging that the Mentee likely knows the truth intellectually. Doing so will encourage him to focus on what feels or seems true. If we do not believe something with the heart, it will not “feel” or “seem” true.

We know that the phrasing of the question may seem a little awkward at first, but it eliminates the predictable issue of a novice Mentee giving the “right” answer and helps to further describe what is actually being asked. This question is tried and true and eliminates a great deal of unnecessary wrangling. It will become natural with time and experience.

An example of asking the BELIEF Box question:

Mentee (MEMORY Box): “I feel really badly.”
Mentor: “Why do you feel that way?”
Mentee: “Because I have no value.”
Mentor: “How does that make you feel?”
Mentee: “Not too good.”
Mentor: “Why does believing that you have no value make you feel that way?”
Mentee: “Because I am worthless and have no value.”
Mentor (BELIEF Box): “Not that it is true, but does it feel or seem true that you are worthless and have no value?”
Mentee: “I know that’s not true, but, yes, it feels true.”

Another Example:

Mentee (MEMORY Box): “No one ever played with me at school.”
Mentor: “How does that make you feel?”
Mentee: “Lonely.”
Mentor: “Why do you feel that way?”
Mentee: “Because no one liked me.”
Mentor: “How does that make you feel?”
Mentee: “The same. Just really sad and lonely.”
Mentor: “Why does believing that no one liked you make you feel that way?” (Looping question)
Mentee: “Because I am alone and abandoned.”
Mentor: “How does that make you feel?”
Mentee: Still very sad and lonely. (Since we are looping with what appears to be a heart-belief we move to the BELIEF Box.)
Mentor: “Not that it is true, but does it feel or seem true that you are alone and abandoned?”
Mentee: “Yes, that feels true.”

Did you notice that while they were in the MEMORY Box, the looping question is asked before moving to the BELIEF Box? Through the use of this additional question, the Mentee was able to identify the lie-based heart belief as, “I am alone and abandoned.”
There is never any need to assume or second guess anything. The Mentee’s responses to the questions that are asked provide the Mentor with the only reliable way to determine where he is on the Map and what to do in a TPM session.

*What if the Mentee says, “No, that does not feel true” in the BELIEF Box?*

If the Mentee’s response to the BELIEF Box question is, “No, that does not feel true”, or “It feels a little true” or “somewhat true” or “sort of true”, then something is amiss. This probably means that the heart belief has not yet been identified or the Mentee is not familiar with the goal of the MEMORY Box (which is to answer the questions, “What do I believe?” and, “Why do I believe it?”) If this happens, go back to the EMOTION Box and ask the first question to get you back on course, “How does that make you feel?” or, alternately worded, “What are you feeling now?”

It is also possible that heart belief has been identified, but the Mentee is choosing to deny it and block out his or her feelings. If this is the case, then the Mentee has moved to the SOLUTION Box.

*An example of what this might look like:*

  Mentor: “How does that make you feel?”
  Mentee: “Not very good.”
  Mentor: “Why do you feel that way?”
  Mentee: “Because I am a defect and have no value.”
  Mentor: “How does believing that make you feel?”
  Mentee: “Terrible.”
  Mentor: “Why do you feel terrible?”
  Mentee: “Because I am defective and don’t have value.”
  Mentor: “Why does believing that you are defective and don’t have value make you feel terrible?” (Looping Question)
  Mentee: “Because it’s true, I am defective!”
  Mentor: “Not that it is true, but does it feel or seem true that you are defective?”
  Mentee: “Maybe a little... You know what? No, not really. That doesn’t actually feel true.”

If the belief that the Mentee has identified genuinely does not feel true to him, then it is not his heart belief, and he is not ready to move to the TRUTH Box. You should go back to the EMOTION Box and ask, “What are you feeling now?” followed by, “What comes to your mind as you focus on what you are feeling?” The same memory may again surface, but this is not always the case. Should a different memory surface you will continue to ask the EMOTION Box questions until the same memory comes to the Mentee’s mind a couple of times.

Remember, the key to success in doing this ministry is directly related to the equipping of the Mentee. No time spent training him in the *Process, Principles, and Purpose* of TPM is ever wasted. To the degree that the Mentee and the facilitator understand the process, principles and purpose of TPM, the sessions will become easier to facilitate and shorter in duration. Most importantly, the Mentee will benefit in his daily walk with God as he is able to intentionally and purposefully cooperate with God in this faith refining and mind-renewal journey.
CHAPTER SEVEN
The TRUTH Box

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

The Goal of the TRUTH Box
After confirming that the identified belief is believed to be true through answering the BELIEF Box question, the next step in the TPM Process is to present this belief to the Lord and ask Him to share His perspective. We are operating on the belief that the Holy Spirit is the only One who can persuade us to believe the truth with our hearts. He is the Helper, or Counselor, who will lead us into the knowledge of the truth (John 16, 1 Timothy 2).

Up to this point, all questions have been directed to the Mentee. In the TRUTH Box, however, the focus shifts to the Lord Himself. Thus far, the Mentee has connected with her emotions, associated to a memory, determined what she believes and why she believes it, and taken ownership of a lie-based belief by confirming that it feels true. The next step is for her to petition the Lord and ask Him to persuade (peitho) her of the truth. The TRUTH Box questions are designed to remind the Mentee of this step in the TPM Process.

There are two questions in the TRUTH Box. This first question “May we present that belief to the Lord?” serves as a transitional statement that reminds the Mentee of where he or she is in the process. As the Mentee becomes more familiar with the TPM process, this question is less and less necessary.

The second question is addressed to the Lord Himself, “Lord what do you want (the Mentee) to know?” This question is the only one that is addressed to anyone besides the Mentee. In a typical ministry session with a Mentor, Mentee, and Prayer Partner present, this question is verbalized by the Mentor, though it is the Mentee’s personal, inward petitioning and communication with God that brings about the desired results. The Mentor could pray to the point of exhaustion, but if the Mentee is not in a position to receive, nothing will likely happen. Remember, this is the Mentee’s journey; the Mentor is just along for the ride.
"Well, what did He say?"

The Mentor does not need to ask about what happens after the Mentee asks the Lord for truth. There is no need to ask, “Did you hear or sense anything?” or “What did He say?” or even, “Do you feel as though you heard from the Lord?” There is also no reason to ask the Lord if He wants to give the Mentee any additional truth or perspective. The Holy Spirit is not withholding a measure of truth until we ask a second time. The Mentor’s only task at this point is to give the Mentee a moment to process and then move to the TRANSFORMATION Box to ask the question therein.

It is only necessary to ask the TRUTH Box question because the Mentee is learning the process and is not yet aware of what needs to happen. Mentees who know the process recognize that as soon as a lie-based belief has been identified, and confirmed in the BELIEF Box, they can offer it to God and ask, “Lord, what do you want me to know?” Because of this, when Mentoring someone who is more experienced in applying TPM, he or she will likely begin processing with God before the Mentor even asks either of the TRUTH Box questions. When this is the case, you simply wait for an opportunity to ask the TRANSFORMATION Box question.

Note: To clarify, in the scenario above in which the Mentee rushes ahead of the Mentor in asking the Lord for truth, THIS IS A GOOD THING. This is the goal. If the Mentor is fulfilling his or her role, then the Mentee should gain more and more expertise in applying the TPM Process. This is evidence that the Mentee is being properly equipped.

Keep it simple.

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

Imagine that the Mentor, the Mentee, and Jesus are all in the room, engaged in conversation. Up to this point the dialogue has been between the Mentor and the Mentee. Once they arrive at the TRUTH Box, the Mentor looks over at Jesus and asks, “Jesus, what do you want John to know?” This is essentially what we are doing. Keep it simple and conversational. Ask the question in the exact way it is worded and then get out of the way.

It really is as simple as:

Mentor: “May we present that belief to the Lord?”
Mentee: “Yes.”
Mentor: “Lord, what do you want Rebecca to know?”
No Need to Rush

After asking the TRUTH Box question, the Mentor’s only job is to simply give the Mentee a moment to process and wait for an appropriate opportunity to ask the TRANSFORMATION Box question. The Mentor does not need to know what the Lord may or may not have communicated to the Mentee.

The Mentor does not need to engage the Mentee in conversation at this point, nor does he need to ask questions like; “What are you seeing/hearing, etc.?” or “What just happened?” or “What did Jesus say?” or “Do you see Jesus?” or, worse yet, “Where is Jesus in the memory?” These types of questions evoke guided imagery and are never appropriate in a TPM session. The fact of the matter is that regardless of what the Mentee reports has happened, the Mentor’s next step remains the same.

Even if the Mentee says, “Nothing is going on.” “Jesus is not talking to me.” or even, “Jesus said He hates me and that it’s true that I’m worthless!” The Mentor does not need to correct the Mentee’s theology, give them the truth, offer an explanation, ask additional questions, or anything of the sort. It is not the Mentor’s role to determine the validity of what the Mentee reports. This will become evident in the next stage of the TPM Process. Proper protocol is to move to the TRANSFORMATION Box and ask the next question. Just because the Mentee reports things such as this, does not mean that the Spirit has not done His work. The TRANSFORMATION Box question is your only indication of whether something has occurred or not.

Many years ago (mid-nineties), the TPM training suggested that the Mentee should report anything he or she might “See, sense, or hear.” We have since realized that this is not necessary or even helpful. All we are looking for today is “Does the lie still feel true?” Answering the TRANSFORMATION Box question will determine if this is the case.

In most cases, after a short pause, the Mentee will report what he believes has or hasn’t happened. In the cases where the Mentee does not verbally report anything, he or she will usually give some sort of nonverbal cue that indicates you are ready to continue. But remember, none of what visually occurs at this point is any certain indication that the Mentee has encountered the Holy Spirit. If the Mentor feels led to pray, he or she should not pray out loud, but rather remain silent during this time. As long as it seems like the Mentee is processing, the Mentor should try not to interfere. The only thing that the Mentor should ever say after asking the TRUTH Box question and before he asks the TRANSFORMATION Box question to ask the “Lost” question, “What is going on?” The “Lost” question is only asked because the Mentor is not sure as to what is happening and is uncertain as to whether it is time to ask the TRANSFORMATION Box question or not.

The Mentee needs to be aware that if he or she should ever feel rushed by the Mentor, it is important to let the Mentor know. This is especially so when in the TRUTH Box. Often, it is helpful to agree upon a signal such as holding up a hand if more time is needed to process. Never forget this is the Mentee’s journey and the Mentor is to follow.
Note: The appropriate amount of time in between asking the Lord for truth and moving to the TRANSFORMATION Box varies from person to person and session to session. There are a number of factors that contribute to this. One of the most impactful influencers is the Mentee’s grasp of the TPM Principles and experience applying the Process. This is yet another example of why it is so important the Mentee be well equipped!

The Mentee's Response

The Mentee’s response, after asking the Lord for truth and perspective, can vary from person to person, from session to session, even from one belief to the next. Sometimes Mentees act out in a demonstrative fashion, some may share what they are experiencing, others may report what they believe the Lord is revealing to them while crying, sighing, or rejoicing. Or they may share that they only hear a subtle whisper or sense a realization of the truth. The Mentee may even express disappointment, frustration, and discouragement while claiming that nothing is happening.

Nevertheless, it is extremely important that the Mentor understands that none of what the Mentee says or does is any indication of whether or not the Holy Spirit has communicated truth to the person. Just because the Mentee says, and genuinely believes, that something has happened does not mean that it has. Likewise, just because they say, “nothing happened,” does not mean that it hasn’t.

The Mentor must learn to avoid coming to any conclusions based upon what the Mentee says or does in this moment. The only reliable test for transformation is to determine if there has been a change in belief (which is the next step in the TPM Process).

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

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

Just because a person reports they have “heard from the Lord” does not mean they have. Likewise, just because they report they have not “heard from the Lord” does not mean they haven’t. The test for transformation is simple; does the lie-based belief still feel true?
Silent and Frozen

Some people provide absolutely no indication of what goes on after asking the Lord for truth. It is as if they become frozen in their chair—almost lifeless. Perhaps nothing is happening, or maybe they have even fallen asleep. Getting sleepy is a common solution for many of us when faced with something we do not want to do. They might simply be distracting themselves by thinking about other things (which is also a common “solution” for many of us). Whatever the case may be, the protocol is the same.

Allow enough time for the Mentee to process, even when it appears that nothing productive is happening. This extra time will likely seem longer to you than it will to them. If you are unsure whether the Mentee is ready to continue to the TRANSFORMATION Box, after waiting for what feels like an eternity, you can ask the LOST/UNSURE question (“What is going on?”). Their response to this question will determine if it is an appropriate time to ask the TRANSFORMATION Box question or if more time is needed for them to process.

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Just because a person reports they have “heard from the Lord” does not mean they have. Likewise, just because they report they have not “heard from the Lord” does not mean they haven’t. The test for transformation is simple; does the lie-based belief still feel true?

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The Lost/Unsure Question

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

“What’s going on right now?”

Perhaps the Mentee has become quiet and non-responsive or is speaking too softly to be understood or is saying things that do not make sense. It is also very possible that the Mentor is lost because he simply drifted off into his own thinking and was not paying close enough attention to what was happening in the session. Nevertheless, the LOST/UNSURE question can be a real help no matter the reason the Mentor became lost in the first place.

However, if they are in the TRUTH Box, it does not matter how they answer the LOST question, you ALWAYS proceed directly to the TRANSFORMATION Box. In asking this question here, we are only seeking to determine if an appropriate amount of time has passed before asking the TRANSFORMATION Box question. For example, no matter if their response to this question is, “I see the Lord embracing me and He is telling me that He loves me,” or “I did not hear anything from the Lord, nothing happened,” or “Jesus just said that He is very disappointed in me and it
was my fault,” or “Sorry, I was trying to decide whether to have lasagna or meatloaf for dinner tonight” your next step it to ask the TRANSFORMATION Box question.

Only Asking for Truth and Perspective

It is never necessary, or appropriate, for the Mentor to ask Jesus to “hug” the Mentee, rescue them, chase off a demon, or give the Mentee something beyond the truth that He has for them. To do so is to assume that the Mentor knows what the Lord wants to do in the moment. Doing so is also a form of guiding and directing. This engages the Mentee’s imagination and can cause him to call his own “truth” to mind. So then, asking such things as, “Lord what else do you want him to know?” “Lord, will you show Jim how much you love him?” “Lord are there any pictures that you want him to see?” “Lord, do you want to replace ______ with _____?” “Jesus, will you show Susan that you are with her?” should all be avoided. The Spirit does not need your help at this juncture. You can trust Him to do all that He has intended.

The Lord knows exactly what the Mentee needs. And He is waiting patiently for the person to position herself to receive. The moment the Mentee identifies and takes ownership of what he or she believes and asks God to convince him or her of the truth, He will do so. He is not withholding what we need until we ask a certain number of times. He is waiting patiently for us to position ourselves to receive what He offers. He is ready when we are!
CHAPTER EIGHT

The TRANSFORMATION Box

The question asked in the TRANSFORMATION Box is designed to determine whether or not the Mentee received truth from the Holy Spirit after the TRUTH Box question. Simply put, the goal here is to test for transformation. But we are looking for evidence of a very specific form of transformation; a change in belief. We want to know if the Mentee still believes the lie that he or she claimed to have believed just moments before. We are asking if the lie still feels true.

We are not necessarily asking if the truth feels true, rather, we are trying to determine if the lie that did feel true still feels true. As we learned while discussing the BELIEF Box, if a belief feels true, then it is believed to be true. If the lie no longer feels true, then it is no longer believed to be true. The lie has been replaced with the truth. This is the Spirit’s work within us. This is transformation.

What about rightly handling Scripture?

In the earlier years of TPM, the Mentor was encouraged to determine if what the Mentee claimed to have heard from the Lord actually reflected the truths found in Scripture. We stressed the importance of the Mentor knowing and “accurately handling the Word of Truth...” (2 Tim. 2:15) and that the Bible was the standard for all that occurs in a ministry session. Of course, the Mentor’s skill in rightly handling Scriptures is still very important, but it is not the Mentor’s role or responsibility to use his or her Bible knowledge to authenticate the message that the Mentee may, or may not, have received. Before you react to this premise, consider the following reasons for this practice.

First of all, only the Spirit of Truth can cause a shift in our heart belief. Only He can convince us of the truth. If someone goes instantaneously from genuinely believing a lie in their heart to genuinely believing the truth with their heart, this is an act of God’s Spirit. And, as we will discuss shortly, even if what a person reports accurately reflects God’s truth, if there is no change in belief, no shift in their thinking, then this “message” was not from God; it was likely...
their own mind recalling memorized truth. If the lie still feels true even though the person accurately reports the truth from their mind, then they still believe the lie in their heart and transformation has not occurred. When the Spirit shines His light of truth into the heart of the person, the lie will stop feeling true.

Secondly, rarely do people report receiving abstract theological truths from the Lord in a ministry session. Almost always, the truth that the Mentee reports to have received is simple, basic and elementary. Rarely is what they report controversial to even the slightest degree. Typically, the Mentee will report truths such as, “I am safe now,” “It wasn’t my fault,” “He loves me,” “He said I was His precious child,” “He has made me clean,” “I’m not there anymore,” “He is my strength,” “He was there,” “I heard Him say that I do have value.” “I am not alone, He is with me,” or “He said that He saw what happened and that He cared.” And in any of these cases, if the lie no longer feels true, then there is reason to believe that the Spirit has persuaded the Mentee of the truth. No one, not even ourselves, can talk us out of the lies we believe in our hearts, other than the Spirit of Truth.

Finally, the reality is that people are applying TPM all around the world, representing every possible Christian denomination. Without question, there is a great deal of theology that the global TPM community does not agree upon. Because of this, “Rightly handling the Word of Truth” would appear to differ depending upon whom you asked in the Body of Christ. However, when a lie that was believed in the heart ceases to feel true, this is evidence of the Spirit of Truth’s work and involvement.

**The Spirit’s Subtle Work**

Even in cases where the Mentee reports having heard something that is blatantly false, if they also claim to have experienced a shift in their thinking (if the lie they believed no longer feels or seems true), then this is evidence of the Spirit’s work. This is not suggesting that the Spirit gave them a falsehood, but only that the Spirit did His work in spite of falsehood the person was hearing. Now, you might be asking, “How can this be? God would never speak falsehood to the person!” And you would be correct in your thinking. The Lord only reveals truth. However, you should never assume that what the person reports to have seen, heard, or experienced are an accurate depiction of what the Holy Spirit has done. A person is rarely conscious of every detail of what goes on in this moment. Besides that, none of us can claim to be fully, consciously aware of everything that goes on within us at any time. The Spirit is always present and at work in every believer, even when we are unaware of this reality.

We will not fully know the transforming work that God’s Spirit is doing within us, until we meet Him face to face. The Scripture gives us a glimpse of this when it says, “Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is” (1 John 3:2) and, “For now we see in a mirror dimly, but then face to face; now I know in part, but then I shall know fully just as I also have been fully known” (1 Cor. 13:12).

The Lord is able to convince someone of the truth even when they are distracted by other inner obtrusive operations. It is quite possible that the Mentee was only consciously aware of the blatantly false message (which may have been the voice of a demonic spirit), while the Spirit of Truth was speaking in a “still small voice” to their inner man, convincing them of the truth in their heart, bringing transformation and freedom. Even should demons try to interfere with
inner distractions along with the Mentee’s own lie-based thinking, this does not hinder the Spirit’s ministry to the person.

The Holy Spirit is fully capable of cutting through each of the person’s inner distractions if and when the Mentee is positioned to receive the truth. Never forget that belief of the truth is not something that we try to do or put effort into bringing about. Belief is the outcome of having been persuaded by the Spirit of truth within our hearts. When we are persuaded of the truth by the Spirit we will believe. When we believe the truth with the heart, the lie ceases to feel true and the truth will feel true. The only reliable test we can use to determine if this has taken place is checking to see if there has been a shift in the person’s belief; does the lie still feel true? This is the purpose of the TRANSFORMATION Box question.

Remember, just because someone claims to have heard from the Lord, it does not necessarily mean that they have; likewise, just because someone claims to have not heard from God, it does not necessarily mean that the Spirit was inactive. Never make an assumption regarding what may or may not have happened; we must always test for transformation. The TRANSFORMATION Box question will help us to do this.

Talking a Mentee Out of Believing a Lie

Nothing should ever be assumed in a TPM session. What the person reports having received from the Lord is not the test of whether something occurred or not. There is just one certain test: does the lie still feel true? If the person moves from believing a lie to believing the truth, then God’s Spirit is responsible for this. On the other hand, if the message they received failed to produce a shift in their thinking, if the lie still feels true, then the Lord was not the source of the message no matter how Scripturally consistent the message may appear to be.

Sometimes what a Mentee might report having received is not consistent with the mentor’s personal theology. This can be jarring for a Mentor whose fervent theological beliefs are seemingly at odds with something a Mentee shares that results in genuine, lasting transformation. Again, don’t make any assumptions. If a message, image, illustration, or perspective that a Mentee claims to have received from God, which also results in mind renewal and transformation, contradicts your current understanding of the truth, then do not assume you have a flawless faith.

What we believe in our hearts will always feel or seem true to us. And we each believe things to be true that are not, in actuality, true. This is why we need our faith refined. If our faith was pure, if our heart beliefs were completely accurate, we would not need this refinement. So rather than offering your explanation for why the person is wrong, examine your own beliefs and seek out the Lord’s perspective.

Even if the Mentor did choose to offer correction, the Mentee will still likely continue believing the lie in his heart until the Spirit convinces him otherwise. No person and not even ourselves, can convince us of the truth in our hearts. If the Mentor could convince the Mentee of heart belief, then the Spirit would not be needed. And remember, if the message that the Mentee claims to have received from the Lord genuinely contradicts the truths found in Scripture, then no transformation can occur anyway. This is one example of the many fail-safes found throughout the TPM Process.
Spiritual leaders in the Body of Christ are called to teach His sheep all things (Matt: 28:20) and rightly use the written Word of God. We know that Scripture is “profitable for teaching, for reproof, for correction, for training in righteousness…” (2 Tim. 3:16), but have you noticed that each of these outcomes are intellectual? Teaching, reproving, correcting, and training are all things we can accomplish on our own, as we discipline ourselves and instruct one another using the written Word of God. However, the refinement of our faith and renewing of our minds extends far beyond that which we can do on our own. It is wholly a work of God.

A good teacher can instruct and correct what we do using the truth of the written Word, but the Spirit of God can speak directly to why we do what we do using the truth of the written Word. The Bible says it this way, “the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart” (Heb. 4:12). In TPM our focus is upon receiving truth from the Spirit, who bypasses our intellect and renews the “spirit of our minds” (Eph. 4:23). Mind renewal results in the transformation of our beliefs and behaviors (Rom. 12:2). We are not saying that studying the Scriptures is not vitally important, for indeed it is, but there are some things that only God’s Spirit can accomplish.

Note: Obviously, there is a time and place for biblical teaching and instruction, but this is not during a TPM ministry session, especially after asking the Lord for His perspective. You can always set aside time for biblical teaching, but when you are applying the TPM Process, do your best to stick to protocol.

Proper Protocol

As you have discovered already, the TRANSFORMATION Box is where we determine whether there has been a shift in the Mentee’s belief indicating that the Holy Spirit has convinced them of the truth. If the Spirit has granted truth, the lie should no longer feel or seem true. The TRANSFORMATION Box question is based upon their response to the BELIEF Box question (which they should have answered just moments before). Their response to the BELIEF Box question has provided us a “baseline” which will now can be used to determine if a shift has occurred in their belief.

IMPORTANT! In order for this test to be reliable, the Mentor MUST use the exact belief that the Mentee confirmed in the BELIEF Box. If you recall, the Mentor is to write down the belief that the Mentee claimed to believe while in the BELIEF Box, verbatim. This test for transformation is the reason for these instructions.

For example, if after asking the BELIEF Box question, “Not that it is true, but does it feel or seem true that you are worthless and not good for anything?” the Mentee says, “Yes, that feels true.” Then when it is time to ask the TRANSFORMATION Box question, it would be worded such as; “Does it still feel or seem true that you are worthless and not good for anything?”

Notice how this question uses the Mentee’s exact words, making no changes in them whatsoever. To say it differently, such as, “Does it still feel true that you lack value and are not worth much?” is to interpret what the Mentee has said and it may not carry the same meaning.
for the Mentee as the words that he has actually spoken. *It is vitally important that you use the Mentee’s words verbatim.* He may hear your words and think that what you have said does not feel true, but what he initially said still does. In such a case the Mentor has derailed the process by reducing the reliability of this test for transformation.

If the belief they have voiced still “feels” true, then they still believe it to be true. The lies they believe with their hearts will feel true even if they know the truth with their intellect. But if what they believed no longer “feels” true, then they no longer believe it to be true. *The TRANSFORMATION Box question is the only reliable means by which we can determine if mind-renewal has occurred.*

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

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

Once the Holy Spirit convinces you of the truth regarding a lie you believe, you will no longer feel the pain associated with that particular lie (as you will no longer believe it). However, this does not mean you will no longer feel pain associated with other lie-based beliefs that are still triggered when remembering that same memory which have not yet been identified and offered to the Lord. Even though you may no longer feel the pain associated with believing that you are worthless (because God has convinced you of your value), you may still feel badly because you also believe that you are alone and rejected.

So then, even though you will not feel the pain from the lie that has been resolved, you will still feel badly because of the remaining lies that are triggered. Therefore, you will not report feeling peace and calm, possibly causing the Mentor to assume that no transformation has taken place. This would be an example of when the “peace test” would produce a false result. Therefore, using peace as a test for transformation will not work as a consistent measure of change.

What’s more, some people can make themselves “feel better” by simply suppressing their pain. For example, some Mentees can “feel better” by simply thinking happy thoughts, recalling a past experience that they have had with the Lord, or consciously choosing to “rejoice in the Lord,” or by “setting his mind on the things above,” without there actually being any change in what he or she believes. By distracting ourselves in this manner from the lie-based pain, we can suppress it—but not for very long, and not without side effects. This would be an example of where the “peace test” would indicate there has been transformation when, in fact, there has not been any.

We fully acknowledge that searching for peace, or at least a positive change in emotion, was taught in former versions of TPM. However, we now realize that it is not a valid test for transformation. Therefore, it is no longer used as such. We expect peace to follow truth, but this is not the test used to determine if the Holy Spirit has spoken to the person. The absence of the negative emotion may only be suppression of their feelings, and the presence of painful emotion may be an indication of additional lies believed.
In some cases, even after the Mentee reports the lie offered to the Lord no longer feels true to them, they claim to feel overwhelming emotional pain. You may be asking yourself, “How can this be?” Consider this illustration:

Imagine you are resting peacefully in your bed, feeling very comfortable, relaxed, and pain free. All of a sudden, you remember you forgot to lock the back door, so you get out of bed. But as you casually walk down the darkened hallway, you fail to notice the metal toy truck left out by one of your dear children. Your relaxed state is shattered by excruciating pain as you strike the toy with your foot. In this moment, the only thing you are focused on is the pain in your stubbed toe. Although you do not consciously realize it, everything but your toe is still in the pain-free state it was before the tragedy. Nevertheless, the painless 99% of your body is drowned out by what you feel in your big toe.

This is the same thing a triggered lie can do. When we are walking in the truth, we will experience the fruit of the Spirit that is produced by that truth. However, if a lie we believe becomes triggered, all we feel is the “toe trauma.” This is why a Mentee in a TPM session can genuinely receive truth from the Spirit, yet, because of some remaining lie-based beliefs being triggered, can be aware of nothing but his pain. Again, the only reliable way to test for transformation is to ask, “Does the lie still feel true?”

The Mentee’s response, when asked if the lie “still feels true,” will determine if transformation of the heart belief has occurred in relation to that specific belief. If it no longer feels true, then we view that as confirmation of the Lord’s transforming work. Only the Holy Spirit can cause the lie to no longer feel true. He does this by convincing us of the truth. If the lie feels “less true,” then some measure of transformation has likely occurred. If the Mentee reports that it still “feels true” (no change), then no truth has been received.

We are checking for a change in belief, not a change in emotion. Of course, it is a blessing to hear the Mentee’s testimony and to rejoice when genuine transformation has occurred. Nevertheless, it is crucial that the Mentor understands that the true test for transformation is, “does the lie still feel true?” If the lie no longer feels true, then this means God has persuaded the person of the truth within his heart and we can rejoice indeed! Using what a Mentee feels as a test for transformation is unreliable.

**Providing Orientation During a Ministry Session**

Instruction and training in the TPM Process is always beneficial. For example, offering the Mentee tips on what to look for after asking the TRANSFORMATION Box question is often helpful. The better the Mentee understands the process, the less trouble there will be along the way. In fact, every issue or obstacle you might face while in a TPM session is resolved as the Mentee comes to understand the Purpose, Principles, and Process of TPM.

Therefore, if the Mentee is struggling in the session because he does not yet understand some aspect of the Process, take time to explain. After all, the Mentor’s role is to mentor. When teaching a Mentee some aspect of the Process, Principles or Purpose of TPM we lay our Map aside and put on our Mentor’s hat. The TPM Process is limited to what is on the Map. However, training the Mentee in all aspects of TPM is the task set before the Mentor during each ministry session.
What follows is a potential conversation between a Mentor and a Mentee after the TRANSFORMATION Box question has been asked. This is to illustrate how to teach the Mentee to examine what has happened and recognize the potential shift in their thinking. This is not a part of the TPM Process found on the map, rather, it is simply orientation.

**Orientation Example:**

Mentor: “Does it still feel true that you are worthless?” (Transformation Box)
Mentee: “No, that no longer feels true.”
Mentor: “A few moments ago I asked you if the belief felt true and you said that it felt very true. Now you say that it no longer feels true. Did you notice the shift in your thinking here?” (Orientation)
Mentee: “Yes. That is very strange. It definitely felt true earlier.”
Mentor: “Did you notice what brought about that change?”
Mentee: “Maybe I just told myself the truth? Or maybe it was just my imagination!”
Mentor: “If that was the case, why have you not been able to do that before now?”
Mentee: “I have tried many times! I have reminded myself that I have value and worth, over and over, but it never worked.”
Mentor: “So then, what do you think brought about that shift in your thinking just now?”
Mentee: “I guess the Lord must have spoken this to me!”
Mentor: “Great! That shift in your thinking is what we are looking for. A change in belief is what brings about transformation!”
Mentee: “Thank you Lord for that truth. Thank you for speaking to my heart!”

**The CLOCK Principle**

After asking the TRANSFORMATION Box question, the next question to be asked is the first EMOTION Box question. However, before asking it, the “clock principle” must be applied! This principle is pretty simple. After asking the TRANSFORMATION Box question, always check to see if there is enough time for another entire ministry session.

It is very common for a Mentee to receive the truth and for the lie to no longer feel true, but the person may still feel some measure of negative emotion. This simply means that other lie-based beliefs are currently being triggered. And if the remaining lie-based beliefs are triggered, the person will likely report he still feels negative emotions. Whereas if no other lies are currently being triggered, peace should be present. If the Mentee reports the identified lie no longer feels true and all he feels is peace, then this may be a good place to end the ministry session.

If there is not enough time for another complete session, it is often much better to spend the remaining time debriefing, discussing various TPM Principles, explaining the purpose of the TPM questions, expanding the Mentee’s understanding of the Purpose of TPM, etc. Time spent equipping the Mentee is not time wasted!
If only 10 minutes remain for the scheduled session, you are advised to not “open-up” more than you can responsibly address. Proceed to the EMOTION Box only if you have enough time for another entire ministry session.

**What to Do If You Have Time**

If you have time for another session after the Mentee answers the TRANSFORMATION Box question, proceed to the EMOTION Box. The protocol for the EMOTION Box remains the same as it was at the beginning of the ministry session. The only difference is in how the first question is worded. Instead of asking, “How does that make you feel?” ask, “What are you feeling now?” These two questions are asking for the same thing and serve the same purpose. It is only reworded to make it more conversational and to better fit the context in which it is asked.

Again, the goal here is not to check for transformation! This is essentially the beginning of another session. If the lie-based belief that was offered to the Lord no longer feels true, the Mentee might report feeling nothing but peace and calm. This would be due to the combination of the truth he received and the fact that no other lie-based beliefs are presently triggered. It is also possible that he reports feeling the “same emotion” he did earlier. This is especially common after dealing with a belief associated with the feeling of anger, as we often have several reasons why we are angry. Until each of these lie-based reasons are addressed, we will remain angry (but we will talk more about that in a later chapter). The Mentee might even claim to feel “worse” than he did at the start of the session because the truth he received freed him up enough to be able to connect with the pain he was previously blocking out.

If the Mentee’s response to the TRANSFORMATION Box question was that the lie-based belief still felt true, it is very possible he might still feel the pain associated with that belief. Remember, we feel whatever we believe! So, if he felt bad because he believed a lie, he will continue to feel bad if he continues to believe that lie. But the Mentee might also claim to “feel better,” as though the pain has subsided or gone away. Or he might even say he feels “nothing.” This is likely due to his decision to block it out and choose numbness over pain (but, here again, we will discuss this when we cover “solutions”).

The point is this - when going back to the EMOTION Box after asking the TRANSFORMATION Box question, you are essentially starting a new session. This doesn’t necessarily mean that the Mentee will be connecting with a new emotion or recalling a different memory. But, like it or not, if you choose to ask the first EMOTION Box question, you are committing to the time it takes to work through the entire TPM Process again. This is why it is vital that you “check the clock” first.

**Consistent Steps in Every Session**

It is important to note that no matter how the Mentee responds to the TRANSFORMATION Box question, the next step is to check if you have enough time for another session and then ask the first EMOTION Box question. Essentially, after asking the Lord for truth and perspective, the Mentor’s next four steps are consistent in every session; give the Mentee a moment to process, ask the TRANSFORMATION Box question, check the clock to see if there is enough time for another session, and, if so, ask the first question in the EMOTION Box.
Retriggering the Mentee

If the Mentee reports feeling nothing but the peace of Christ, then you may be at a good place to stop. The absence of emotional pain simply means there are no lies currently triggered. Or, instead, you could have the Mentee revisit the “story,” or current situation, that he initially brought into the room. If it was triggering several of the Mentee’s lie-based beliefs, then revisiting the situation will often help the person connect with the emotions associated with the remaining beliefs. Rarely do life events only trigger one belief at a time! In essence you are encouraging the Mentee to “retrigger” themselves much in the same way you did when initially discussing their current situation.

Subsequent Transformation

Before closing the ministry session, you can encourage the Mentee to be on the lookout for the subsequent transformation that should follow in the days to come. They will have already experienced the transformation of their belief and, subsequently, their emotions. But effortless transformation in their behavior should also follow. The fruit typically noticed immediately after receiving the truth is “love, joy and peace.” However, encourage them to watch for those moments where they find themselves responding differently in their day-to-day life situations. As this new behavioral change manifests, it will further affirm the transformation of the Mentee’s belief. They will begin to exhibit the Spirit’s fruit of “patience, kindness, goodness, gentleness, faithfulness and self-control.” His ongoing work in us is shown through our effortless bearing His fruit.

You can encourage the Mentee by explaining that this transformation of behavior will become their normal behavior without any additional effort, just as their lie-based response had been normal and effortless. At first, they will likely notice the behavioral differences as they will be fresh and unexpected. But soon enough these reactions and behaviors will seem as though they have been the person’s default, natural way of living all along. However, their friends and family will not as quickly forget the Mentee’s old way of thinking, feeling, and behaving. And this transformation will not likely go unnoticed.

Erecting Stones

In the Old Testament we find that God’s people would erect monuments, stack up stones, or build an altar as a reminder of what God had done for them. We too can “stack up stones” after having received truth from the Holy Spirit in a ministry session. There is value in keeping a written record of what God does for us. That way you can revisit portions of your mind renewing journey later.

At the end of a session, the Mentor might encourage the Mentee to write down the lies that were identified and felt true, as well as the truth they received (the actual truth that produced a change in belief, of course). This record can be referenced in the days and weeks ahead so that, if the Mentee begins to feel discouraged when other lies are triggered, he or she can look back on her journey and see that the mind renewal and transformation were genuine and lasting.

Obviously, even after the Lord convinces a person of many truths, their faith is still not 100% pure. But looking at the journey from where they began and recognizing the progress they have made can strengthen and encourage them to keep pressing forward as additional lies are exposed. Now, the ideal solution to their discouragement is for them to become equipped and
continue their mind renewing journey with the Lord unassisted. This should be the long-term goal of the Mentor.

**What about the remaining pain?**

Some Mentors may question whether transformation has actually occurred if the Mentee continues to feel some measure of pain. This concern is rooted in a misunderstanding of emotional pain and genuine transformation. Transformation is an outcome of having the Spirit convince us of the truth in our hearts. We know this has occurred when a lie, that did feel true to us, no longer feels true—whether or not it results in our experiencing complete peace. We should feel some measure of peace and resolution, but any remaining lie-based beliefs will produce their own measure of pain. (Remember the “toe trauma” illustration.)

As stated earlier, an absence of pain can be the result of any number of things. For example, this “pain-free” status could be the outcome of successful suppression, inner distraction, or some form of self-medication. But only the Holy Spirit can convince us of the truth so that a lie no longer feels true. Therefore, if the lie in question no longer feels true, then transformation has occurred. If the Mentee still reports feeling negative emotions, then there are simply other lies that are currently being triggered.

The Mentor’s primary role is to equip the Mentee with knowledge of the *Purpose, Principles* and *Process* of TPM. Although finding freedom from a lie or two has obvious value, the person has his or her entire life to work on whatever lie-based beliefs remain. The importance of being equipped for this life-long journey far outweighs the immediate need to find freedom from a single lie. This faith-refining journey is a marathon, not a sprint.
**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) ____?
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

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?

Why do you feel angry towards God?

Why does that make you feel angry at God?

LOST OR UNSURE
• What’s going on right now?
CHAPTER NINE

Introduction to “Solutions”

Understanding Solutions
Understanding the concept of “solutions” is vitally important when applying TPM as they are encountered, in one form or another, in nearly every TPM session. The principles associated with “solutions” help to explain every instance in which a Mentee seems to be unable to connect with emotion, recall a memory, identify a belief, ask the Lord for truth, let go of anger, or move forward in a session for any reason. Every case in which a Mentee was “unable” to move forward because of a dark wall that appeared in their mind, couldn’t continue because it would be overwhelming, or was trying really hard to push forward to no avail is explainable by what we know about “solutions.”

In fact, nearly every obstacle that could hinder a person’s progress in a session, from an initial unwillingness to even apply the TPM Process, all the way to an unaccepting doubt regarding the validity of the transformation they experience towards the end of a session, can be explained and addressed within the realm of “solutions.” The bottom line is that this section is important. Let’s dive in!

Solutions Defined
A typical definition for the word “solution” is, “a means of solving a problem or dealing with a difficult situation.” In the context of TPM, a “solution” is considered to be the choice that a Mentee makes, or a behavior in which the Mentee is actively engaged, in an effort to “solve” or alleviate the consequences of his or her lie-based beliefs.

The Three Elements of a Solution
The concept of “solutions” is made up of three primary elements: the perceived problem, the solution behavior, and the solution belief. When we believe lies, we are inevitably faced with the problems they produce. Before long, we will attempt to “solve” these problems by whatever means we deem necessary. We will implement whatever “solution” we think will work. In the following section we will discuss each of these elements in detail.
**Element One: The Problem**

The lies we believe produce their own consequences, the most obvious being emotional pain. If we believe we are worthless, alone, or unlovable, these beliefs will cause emotional discomfort. These painful emotions are behind many of the “problems” we attempt to solve with our “solutions.” These perceived “problems” are all the things we believe might happen if our “solution” was not engaged.

Some examples of these might include: “If I remember what happened to me, I will be overwhelmed,” “If I connect with my emotions, my life will be destroyed,” “If I let my guard down, I might die,” “If I allow myself to feel, it will consume me and I will lose control,” or “If I let my anger go, then he will get away with what he did to me.” These are all descriptions of perceived “problems” that the person is attempting to solve using their chosen “solution.”

**Element Two: The Solution Behavior**

A “solution behavior” is the means by which a person attempts to solve the problems caused by the lies he or she believes. If I am afraid that my emotions will overwhelm me, I might choose to suppress them, distract myself from them, or even get angry or blame somebody else for them. Whatever means I chose would be considered my “solution behavior.”

Within the context of a TPM session, the three most commonly presented solutions are:

- suppressing emotion
- choosing not to remember
- being angry

There are many other less common solutions, but these three are the most frequently encountered in a ministry session. In this chapter we will look at solutions in general and save our discussion of “anger as a solution” for its own chapter.

Essentially, a solution is any behavior that the Mentee engages in for the purpose of preventing a particular outcome. A partial listing of potential solutions, that might be encountered in a ministry session, includes such things as:

- Talking in circles or chatting incessantly to avoid moving forward
- Logical thinking, rationalizing, intellectualizing to minimize what we feel
- Opening eyes and re-engaging the Mentor in conversation
- Jumping from memory to memory (for an extended period of time without accomplishing anything)
• Reporting becoming “invisible” or “frozen” or “dying” within the context of their memory
• Any behavior that causes them to move away from their pain or causes them to feel something positive or numb
• Dissociation, suppression, denial, and repression
• Becoming sleepy or even falling asleep during the session
• “Spiritualizing” everything and giving the right Bible answer for their situation
• Telling themselves what they intellectually know to be true
• Praying out loud asking Jesus to help them to move forward, rather than taking responsibility for being “stuck”
• Engaging in physical behaviors such as twisting their hair, fidgeting, yawning, nail-biting, or hand-wringing
• Maintaining personal vows and agreements
• Manifesting demons
• and much more...

Any one of the behaviors from the list above could be engaged for the purpose of solving the problems caused by the lies the Mentee believes. Although the thought of being able to spot a potential solution in a session may seem a bit overwhelming at first, once you understand the concept of “solutions” and their characteristics, you will find this more easily done and these happen more frequently than you may have previously thought.

Element Three: The Solution Belief

Behind every solution behavior is a belief that supports its use. In TPM we refer to this type of belief as a “Solution Belief.” This belief serves as the reason why a particular behavior was chosen as a “solution.” Beliefs such as, “Blocking out my pain keeps me from becoming overwhelmed,” “My anger keeps me safe, holds him accountable, empowers me, etc.” “Blocking out my memory of what happened keeps it from being true,” “A demon interfering in the session allows me to be a victim and escape responsibility,” or “Choosing not to feel my emotions protects me,” all support the solution behavior that was chosen to “solve” the perceived problem.

When a solution is in play, the session stalls out; emotions go away, memory won’t come to mind, the Mentee becomes distracted, he or she feels angry (at someone or something other than God), cannot keep their eyes closed, demonic manifestations occur, and more. All these
things are outcomes of the Mentee’s vain attempts at “solving a problem or dealing with a difficult situation.” Sometimes an entire ministry session is devoted solely to identifying and resolving solution-beliefs. In these cases, heart-beliefs are not addressed. Nonetheless, addressing solution-beliefs is vitally important.

At first glance this might seem discouraging for the novice Mentor. But behind every solution is a lie that needs to be replaced with the truth. A lie is still a lie, whether it is a heart-belief or a solution-belief. No time spent identifying the beliefs behind a solution, is ever wasted since you will continually be hindered unless the solution beliefs are addressed.

**When and How Solutions Are Established**

A “solution” is usually established in the context of an abusive situation. For example, while a child is being mistreated, abused, or neglected, he will likely look for a solution to this problem. He may dissociate and consciously separate himself from the abuse in order to “escape” to some place in his imagination. He may envision a safe place in his mind where he can hide until the “storm” is over. He may become “invisible,” “frozen,” unable to move, or simply get angry. He may make a vow that he will never allow anyone to ever hurt him again. A little girl may come to the conclusion that being a girl is not safe and solve the problem by switching genders and “becoming” a boy. Each of these solutions is designed to resolve a perceived problem and is selected and implemented because of the solution-belief that supports it.

**When the Mentee’s Solution becomes a Problem**

The problem with our solutions is they become problems in and of themselves. For example, we might believe being angry at those who hurt us protects us somehow, when, in truth, it only isolates us from those we love and has no impact on our aggressors. Or someone might believe blocking out a memory might keep them from becoming overwhelmed, although it actually keeps them from identifying the lies they believe and receiving truth to be free from the pain. Or a person might believe that by suppressing their emotions they will not have to feel badly, when this same suppression paralyzes all their feelings. The lie remains and brings about the same destructive outcomes whether they choose to feel anything or not. Although they are implemented in order to “solve” a problem, these solutions actually keep us in bondage and prevent us from moving toward God’s freedom.

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Behind every solution behavior is a belief that supports its use. Sometimes an entire ministry session is devoted solely to identifying and resolving solution beliefs. No time spent identifying the beliefs behind a solution, is ever wasted since you will continually be hindered by them unless the solution beliefs are addressed.
A Crucial Skill of the Mentor

Before a solution belief can be addressed, we must first be aware of it. This is usually accomplished when a solution behavior appears in a session. When the person notices their emotions have gone away, or no memory is coming to their mind, they should immediately answer the first question in the Solution Box in order to determine if a “solution” is at play.

Being able to identify when a Mentee is exhibiting potential solution behavior is a vitally important skill the Mentor should seek to develop. If the Mentor is unaware of the fundamentals regarding solutions, he will continue to have seemingly “difficult” cases. He will assume that TPM only consistently works with a certain percentage of people and is ineffective with others. If he does not understand the concept of solutions and how to recognize them when they are being engaged in a TPM session, he will have sessions that will shut down and not move forward without any explanation as to why. His sessions will probably last longer than they otherwise would and seem to be more complicated than they actually are. The truth is, it is only difficult to get around a solution when you do not know it is present or how to deal with it.

Solutions can show up at any time during a ministry session. A common mistake of novice Mentors is not realizing when the Mentee has engaged a solution, causing the session to stall out. When a Mentee is operating from a solution that is not identified and resolved, the session will not move forward. This is the area where most Mentors encounter trouble in sessions, whether they realize it or not. Learning to recognize when a potential solution is at play will come with time, training, and practice.

The solution belief needs to be identified.

As was mentioned earlier, there are many different forms a solution might take in a ministry session and that a solution is any behavior a Mentee employs in order to solve the problems caused by his or her lie-based heart belief. Solutions often hinder us from moving forward in a ministry session, giving the appearance that we are “stuck,” when in fact, our behavior is our “solution,” not the “problem.”

Of the three elements—the perceived problem, the solution behavior and the solution belief—the solution behavior is the first to be observed in a session. Therefore, the Mentor should be familiar with what solution behaviors look like so that he can respond appropriately when one shows up. The other two elements of a solution—the problem and belief—are initially not observable but will be identified through answering the SOLUTION Box questions.

For example, if the Mentee’s perceived problem is that he believes he will be overwhelmed by his emotions and chooses to “solve” this problem by suppressing his emotions, the solution
behavior (suppression) will be visible in the ministry session. His emotions will suddenly go away. This behavior should indicate to both the Mentor and Mentee that a solution is likely in play.

Of the three elements in a solution, the solution belief is what needs to be identified and offered up to the Lord for His truth. When the Mentee receives the Lord’s perspective about his solution beliefs, then he will no longer view the solution as viable and his emotions will return, his memory will surface, or his anger will subside.

**The Belief and Choice Principle**

A basic principle of TPM that impacts all aspects of the ministry process is one we refer to as the **Belief and Choice Principle**. This principle can be simply understood as: “Everything that occurs in the ministry session is directly related to, caused by, and rooted in what the Mentee believes and is choosing to do.”

There is no question that the Holy Spirit is actively involved in every aspect of what is occurring in a ministry session, but the Spirit will not force a Mentee to do anything that he or she is unwilling to do. We will soon see that the Mentee’s belief and choice are the primary causes of all that occurs in every session.

Everything that the Mentee feels and does in a session is an outcome of what he or she believes. This includes any behavior that seems to hinder or “block” the person from moving forward, any demonic manifestations, any suppression, repression or denial, confusion, inability to surface any memory, and any resistance of any kind. Each of these behaviors is considered to be a “solution” that is used in an attempt to solve a perceived problem. These are never caused by outside sources. The person’s belief and choice are the common denominators in it all.

But in order for the Mentee to make different choices, he must identify what he currently believes and have the Lord persuade him of the truth. As long as the Mentee continues to have a lie-based reason for doing what he is doing, he will continue to make the same choices, because they are based upon the same misguided beliefs.

The Mentee has the free will to move forward, but will be unlikely to do so if he believes it will bring about negative consequences. Even if it were possible to “push through” the solution behavior and make a different choice, this determination and willpower is unlikely to be consistent as it would require that the Mentee choose to go against what he believes to be true. Controlling behavior will have no impact on the lies he believes. So even when he tries to “act rightly,” he will ultimately remain in the same place. Our focus should be upon a change in belief, not merely a change in behavior.

This principle is true for each of us. Musterling up willpower, determination, or some inner strength in order to force our way forward will not work. We need God to intervene with His truth to resolve the lie-based reasons for why we are doing what we are doing. Once our belief has been changed, our choices and behavior will naturally follow. When we are able to identify and expose the beliefs that keep us from moving forward, then we are able to position ourselves
to receive truth from the Lord. Until we bring our lie-based belief into the light, we will be held captive by its deception.

The Difference Between "Will" and "Desire"

There is a major difference between what we refer to as our “will” and our “desire.” Our desire is reflective of what we want to do, what we know we should do, and what we are trying to do. But our will is displayed in what we are currently choosing to do. There is often a major discrepancy between what we say we desire and what we are willing to do. We can desire to be free of the lies we believe and yet be unwilling to do what is necessary in order to experience this desired freedom. This difference is solely determined by our free will.

Even though our true desire in a TPM session may be to connect with our emotions, to allow association to naturally occur, and to identify what we believe, our will is revealed by what is happening in the moment. Remember, our willful choices are motivated and determined by what we believe. We can say we want to move forward in a ministry session while at the same time refusing to take the next step. Our desire is where we would like to be, but our will keeps us where we are in any given moment.

We can say we want to move forward in a ministry session, while, at the same time, refuse to take the next step. Our desire is where we would like to be, but our will keeps us where we are in any given moment.

For Example: Trying to enjoy the taste of broccoli is not the same as enjoying the taste of broccoli. Trying to connect with your emotion is not the same as connecting with your emotion. And trying to feel compassion for someone is not the same as feeling compassion for someone. Trying to forgive those who have hurt us is not the same as forgiving those who have hurt us. Our “desire” is what we would like to do, but our “will” is what we are actually doing.

When the beliefs that are governing our behavior are contrary to moving forward, we will find ourselves “stuck.” This is not because we are a victim of anything or anyone, but rather, it is an outcome and indication of what we believe. For example, a person may genuinely want, desire, and try to let go of the anger he feels toward his mother, but if he believes that he can hold his mother accountable for her actions by remaining angry, he will likely continue to be angry no matter how many times he tries to let it go. This is because, based upon his belief, if he lets go of his anger, his mother will get away with what she did. And for all practical purposes, this thought may as well be true because he believes it to be true, and the consequences will be largely the same.

There is no work-around in this process since it is natural, predictable and according to God’s design. Our beliefs produce what we feel and largely dictate our behavior. The process is not flawed. It operates perfectly. What is flawed is our belief.
It can be quite frustrating when we desire to move forward in a session, yet our belief keeps us “stuck.” Although it may not appear to be so, or even feel true, the fact remains, we are always in the executive position during the ministry session, controlling what is happening. It is in these moments that we need God’s intervention of truth. But before we ask Him for His perspective, we must first determine our own. We need to identify the solution belief that supports our solution behavior. This is also where the three questions found in the SOLUTION Box are very helpful.

**Our belief and choice are the foundation to everything we do.**

This principle is always present and active. We may desire to say “NO” to some particular behavior, and yet continue doing it. We may desire to go on a diet and lose weight, but if we continue to eat more than we need, our will is putting the spoon in our mouths. We can desire to be free of the lies we believe and yet not be willing to do what is necessary to know this freedom. When a person’s emotions subside during a ministry session, or no memory comes to their mind even though strong emotion is present, it is an expression of the person’s will. They may genuinely want to move forward, but if their belief is contrary to moving forward, they will not budge.

Because we believe what we believe, we feel what we feel. And what we feel generally motivates us to do what we do. It really is that simple. Everything that occurs in a ministry session is because the Mentee believes something, therefore he feels something, and is choosing to do something. Therefore, the focus of each ministry session is to identify belief. When the Spirit convives the Mentee of the truth, the lie-based belief is dispelled and his or her choices will change accordingly.

The primary task for the Mentee is to identify the beliefs that are keeping him in his current position. If he finds himself unable to move forward in a ministry session, he is not in need of rescue, he simply needs to make the choice to move forward. He will choose to do so when the Holy Spirit convinces him of the truth.

**The Difference Between “Will” and “Will Power”**

There is a famous tennis shoe commercial that says, “Just Do It.” This slogan is an attempt to motivate the person who is having difficulty exercising his will to make the decision to “just do it” anyway. They are saying, “Put on your shoes, push through the resistance, and hit the pavement.” This is an attempt to muster up willpower. When we try to muster up willpower, it is usually an attempt to act out our desires. The reason we experience this resistance is because our desire and will are in conflict. Willpower has a very low success rate for most people and rarely offers long term “success.” Our solution beliefs usually overpower our willpower.

Some well-meaning spiritual leaders advocate that the path to “holiness” is one of personal discipline and willpower. However, the level of personal discipline and willpower needed to “do the right thing” is directly related to the absence of truth believed in the heart. When we know the truth in our hearts, living it out is an effortles expression of this faith and the fruit of the Spirit. Only God’s work within us enables our will and desire to reflect the truth, so we can bear the fruit of the Spirit. He moves us from the instability of being double-minded into a place of single-mindedness built upon a foundation of truth.
It requires no discipline or willpower to bear the fruit of the Spirit. If we have been convinced of the truth at a heart level, we will effortlessly bear His fruit. And if we attempt to bear His fruit before we have been convinced of the truth, the fruit we bear will be our own. The only discipline that is required is that which we use to position ourselves under “the mighty hand of God” so He will produce His fruit in our lives. He does this by granting us His truth (Eph. 1:17-18) and renewing our minds (Rom. 12:2).

Willpower will not bring about lasting transformation. It is an expression of what we desire, but it is only “necessary” because our will is out of sync with what we are trying to do. We do not have to apply willpower or discipline to do that which we desire to do if it aligns with what we believe to be true. If we believe the truth, we will desire to walk in it and effortlessly do so as an expression of our will. This is what it is to walk by faith. This is not to say that we do not already believe much truth intellectually, for we do. However, to the degree that we struggle to obey and do the truth is evidence that we do not yet believe it with our hearts.

Predictable Burnout

Too often we approach our spiritual walk with the “Just Do It” mentality rather than taking the time to address the beliefs that are keeping us from being able to effortlessly “Just Do It.” This futile attempt at living the Christian life from a “Just Do It” perspective is one of the primary reasons for the current epidemic of burnout in Christian ministry. We all want to do the right thing and are trying really, really hard, but we keep hitting the same wall—a wall of contrary belief.

In TPM, we encourage those who are struggling to “Just Do It” to slow things down, examine why they are doing what they are doing, and go to the Lord for His perspective. Once He convinces us of the truth within our hearts, we will “Just Do It.” And it will require no effort, willpower, or struggle on our end. It will be the fruit of His Spirit.
CHAPTER TEN

The SOLUTION Box

The three questions in the SOLUTION Box are primarily designed to help the Mentee identify the solution belief. The first question is the “behavior” question, designed to determine if the behavior is being used as a solution. If the Mentee believes that his current behavior is solving his perceived problem, then he will be motivated to continue in it. This question will help expose whether the current behavior is in fact a solution behavior.

The second question is the “problem” question, designed to assist in identifying the perceived problem that any solution behavior is attempting to resolve, such as being overwhelmed by what they are feeling, remembering something that they do not want to remember, being hurt again, or their abuser getting by with what he did, etc.

The third question is the “belief” question. It reveals the belief that is supporting the solution behavior. This belief is the lie-based reason why the Mentee has chosen to implement this particular solution behavior. When this belief is identified, it can be brought to the Lord for His perspective. When truth is received the solution behavior will no longer be viewed as valid and the Mentee will then be able to proceed in the session.
The First Question in the SOLUTION Box

“Do you sense any resistance or hesitancy at the thought of __________ (doing the opposite of the solution behavior)?”

Sample Wording: “Do you sense any resistance or hesitancy at the thought of connecting with your emotion?”

If a Mentee believes that his solution behavior prevents an unwanted outcome from occurring, he would be resistant or hesitant to changing the behavior. This would be true even at the thought of doing the opposite of what he is doing. The fact that he is pushing back on the idea of letting go of the potential solution behavior says that he has reason to hold on to it.

Here is an example of how this question might be worded when the solution behavior is the suppression of emotion; “Do you sense any resistance or hesitancy at the thought of allowing yourself to feel what you were feeling?” Or “Do you sense any resistance or hesitancy in letting your emotions return?”

If the suppression of their emotions occurred while the Mentee was talking through the memory, the Mentor might ask, “Do you sense any resistance or hesitancy at the thought of allowing yourself to feel what you were feeling when you remembered what happened?” How you word the second part of the question is totally dependent upon the context the person has provided.

It is important the Mentee understands this question is not asking them to try to “do” anything. The only thing being asked is whether the Mentee senses any resistance or hesitancy at the thought of doing or not doing something. Identifying resistance or hesitancy is the goal rather than starting or stopping something. Ideally, the Mentor will spend as much time as necessary to explain to the Mentee what is being asked when using this question.

The following statement is a sample explanation of the intent and purpose of the first question. The intent of the second and third questions are basically self-evident; however, it is common for this first question to need an explanation or else it risks being misunderstood.

“The intent of the question that I am about to ask you is not to have you do anything, to have you let go of something, or for you to even try to make something happen. The question is asking you to look for any resistance or hesitancy, any sense of push back or pause, at the thought of doing what will be asked. So, when you think about how to answer this question, you should only be looking for any resistance or push back that you may feel at the thought of doing what I will ask. For example, if I were to ask you to hold a snake, would you sense any resistance or hesitancy at the thought of doing so? This is what the question is asking. It is not asking, “will you hold a snake?” or “do you want to hold a snake?” or “will you try to hold a snake?” or “should you hold a snake?”
It is not asking you to “do” anything. Rather, it is asking you to feel around to see if you sense any resistance or hesitancy at the THOUGHT of holding a snake.”

When a Mentee is engaged in some solution behavior and is asked to consider letting it go or stop engaging in it, he should feel some measure of hesitation or resistance. If he is engaged in a solution behavior and reports that he does not sense any hesitation or resistance, then he probably does not understand what you are asking of him with this question.

If the Mentee says something like, “I am trying to (remember, let go, feel,) but I can’t...” then he does not understand what you are asking. This is obvious since his answer does not answer the question that was asked. Answering this question requires no effort or action. It is a simple “Yes” or “No” question. He should just be checking for the presence of resistance or hesitation, not trying to start doing something or stop doing something. If he is struggling to answer, or if he reports that he will “try” to do something in response to your question, then he has misinterpreted the question. Should this occur you will need to take some time to explain the question and why it is being asked.

If the Mentee’s emotions are being subdued, this means he has suppressed them and has reason to continue suppressing them. If he is connected to his emotions, but no memory comes to his mind as he focuses on them, then he is simply choosing not to remember and has reason to continue not remembering. There is always belief behind our behavior. Whatever the Mentee is doing is supported by what he believes to be true.

*Changing the Mentee's behavior is not the goal.*

Our goal is not to change behavior (to get them to do something or stop doing something), but rather to identify the solution beliefs that are supporting the Mentee’s behavior. For example, if a person believed there was a vicious, angry dog outside his door and you asked him to consider going outside, he would resist the thought. The reason he is resistant is because he believes going outside could result in great harm and staying inside will keep him safe.

You are not asking him to try to go outside, but only to see if he feels any resistance or hesitancy at the thought of doing so. This is all we are looking for. We are not trying to get the Mentee to go outside, feel, remember, or let go of something. We are only asking him to determine if he senses any resistance and hesitation stirring within him at the thought of doing so.

*Ongoing orientation is a part of the process.*

We are “unable” to move forward in a session because of our own belief and subsequent choosing. But this is good news! It means that nothing can keep us from the truth and freedom that God has for us other than our own belief and choice! However, it also requires that each of us take ownership of what we feel and thus also of what we believe.

If the Mentee claims that he or she “wants to move forward” or “feels no resistance to moving forward” and yet is “unable” to move forward, then here again, she does not understand the questions and process, and further orientation is necessary. She needs to understand the belief
and choice principle, the difference between “will” and “desire,” and what we refer to as “resistance and hesitancy,” or this lack of understanding will hinder progress.

Always keep in mind that the primary role of the Mentor is to equip the Mentee with the TPM purpose, principles and process for life, and helping them to identify a lie or two in a ministry session is secondary. To the degree that the Mentee understands the principles and the process itself, the ministry session will smooth out and all questions and issues will take care of themselves. Equipping the Mentee is the Mentor’s primary goal.

**Asking the Second Question in a Pinch**

If the additional explanation concerning the first question does not seem to help the Mentee understand what is being asked, the Mentor can move on to the second SOLUTION Box question. However, when asking it, the Mentor should emphasize the last part of the question accenting the “resist and hesitate” portion. For example, if a person was feeling angry toward someone and has said that they do not feel any resistance or hesitancy to letting it go, the question might look like this: “What do you believe might happen if you were to let your anger go that might cause you to resist or hesitate?”

Asking in this manner will usually surface the problem that their solution behavior is attempting to solve.

**The Second Question in the SOLUTION Box**

“**What do you believe would happen if you were to _________ (do what you are resistant or hesitant to do) that would cause you to hesitate or resist doing so?”**

**Sample Wording:**

“**What do you believe might happen if you were to connect with your emotion that would cause you to hesitate or resist doing so?”**

This second question is stated in this way so that the Mentee is not tempted to give the “right and spiritual” answer to the question. Adding the phrase “... that is causing you to hesitate or resist...” often eliminates the possibility of their answering with such things as, “If I let my anger go, I will be free!” “If I choose to remember then I can get to the memory and better identify the lies I believe,” or, “If I feel what I feel, I can move forward to Jesus! Praise God!” These things may all be true, but they are not the reason that the person is hesitating or resisting.
This question is designed to help expose the “problem” that the Mentee is seeking to resolve with his or her solution. It helps the Mentee move one step closer to the solution belief (the lie-based reason for why they are doing what they are doing).

Possible responses to this question include, “If I let my anger go, he will get away with what he did to me,” “If I connect with my emotions, it will be overwhelming,” or “If I remember what happened, it will ruin the relationship I have with that person,” etc. This question is designed to help explain why the solution behavior is needed (i.e. “He will get away with what he did,” “I’ll be left unprotected,” “I’ll get hurt again,” “It will be too much to bear,” “I will be overwhelmed by it,” etc.). Their response exposes the problem that the Mentee is trying to resolve with his solution behavior.

**The Third Question in the SOLUTION Box**

“So then, the reason for _________ (doing the solution behavior) is what?”

**Sample Wording:**

“So then, the reason for not connecting with your emotions is what?”

Their answer to this question is the solution belief that serves as the reason for why they are doing what they are doing. For example, the Mentee may choose to hold on to anger because he believes “It keeps me safe” or “It holds the person who hurt me accountable.” He may refuse to look at the memory of what happened because he believes, “My denying what happened protects me from the pain,” or “By not remembering, I keep myself from being overwhelmed.” He may suppress his emotions because he believes such things as; “I am safe when I don’t feel anything.” “Blocking out my emotion keeps me from being out of control.”

**Suppressing Emotion as a Solution**

As we learned in previous chapters, emotion is a vital element in the TPM Process. It helps us to associate to related memories, identify what we believe in our hearts, and test for transformation after asking the Lord for truth regarding the lies we believe. Because of this, if at any point in a session, the Mentee’s feelings suddenly “go away,” the session will likely come to a grinding halt!

There are many lie-based reasons for why a person might choose to deny or suppress what he or she is feeling in a TPM session. Each of these reasons must be addressed before the Mentee will be able to reconnect with his or her emotions.
Examples of perceived problems associated with connecting to emotion:

“If I connect with my emotions, it will be more than I can stand,”
“If I feel what I was feeling earlier, I will die,”
“Connecting with my feelings will prove that I am weak,”
“Choosing to feel what I felt would mean that I deserved what happened to me.”

If the Mentee chooses to suppress his emotions rather than connect with them, he will not move forward in the session. The solution beliefs that support the decision to deny what is felt must be identified and offered to the Lord for truth. Until the Mentee knows the truth regarding his suppression, he will remain “stuck.”

Hindering Association from Working as a Solution

If we focus on what we are feeling and no memory comes to mind, it is not because we cannot remember, since the fact that we are feeling something reveals that we are remembering something. The reason that we are not able to surface a memory is because we are preventing association from naturally occurring. Whenever association is hindered, it is by deliberate choice though not necessarily a conscious one.

If we believe remembering a particular memory will have devastating consequences, and by choosing to block it out those consequences can be avoided, we will likely “solve” this problem by choosing not to remember.

Examples of perceived problems associated with remembering:

“If I remember what happened, I will be overwhelmed by it.”
“If I remember, it will destroy my current life.”
“Remembering what happened will be more than I can bear.”
“Remembering what he did will destroy my relationship with him.”

“Solving” the problem by denying the memory often shuts down the TPM Process. By choosing not to remember, the Mentee is choosing not to move forward.

Dissociation as a Solution

Dissociation is a common solution for suppressing pain and blocking out memories. In severe cases a person can dissociate into a state of mental fragmentation that is called Dissociative Identity Disorder (DID, formerly known as Multiple Personality Disorder—MPD). The person may have dissociated in order to survive a traumatic childhood event, but the dissociation is a solution and is now creating its own set of problems.

An example of what this might look like in a session:

Mentee: “I remember laying in my bed while he was on top of me. I remember the pain being overwhelming.”
Mentor: “How does that make you feel?”
Mentee: “It is more than I can bear. Extremely painful!”
Mentor: “Why do you feel this way?”
Mentee: “Because it is more than I can bear. Wait. (long pause) I remember going outside and playing on the swing set. I can see the window to my room from where I am swinging.”
Mentor: “How does that make you feel?”
Mentee: “I feel better. I’m not in that bed anymore. I can remember what he was doing, but I am outside swinging, so I don’t feel it anymore.”
Mentor: “If you were to consider going back inside the house and remembering and feeling what you experienced, do you sense any hesitation or resistance in doing so?”
Mentee: “Yes! I don’t want to remember that or feel that anymore.”
Mentor: “What do you believe would happen if you were to go back inside that might cause you to hesitate or resist?”
Mentee: “If I go back inside, I will be overwhelmed by the pain.”
Mentor: “So then, the reason for staying outside on the swing set is what?”
Mentee: “It keeps me from being overwhelmed by the pain.”

People sometimes describe their dissociation as them floating up to the ceiling looking down at what was happening to them, becoming invisible, dying, or describing what happened to them as though it were another person and not them, saying things such as “that little girl or boy is...” as opposed to saying “I” or “me.”

In extreme cases of dissociation, a person may fragment into alternate states that are sometimes referred to as “alters.” The alternate personalities are representations of the person’s inner mental world. Sometimes the alters may present as different ages and even different genders. Typically, each alter is performing a different role for the “host” person (the conscious representation of the person.) These roles can also be understood as personified “solutions.” Each alter typically is “solving” some aspect of the person’s inner conflict. For example, an alter may serve the purpose of keeping the “host” from ever remembering what happened to her as the little girl. Sometimes an alter is keeping the “host” from even being aware that she is dissociated. When this is the case, the host is not co-conscious of the alters even though they are aware of her.

It is important that the TPM Mentor not try to figure out or diagnose a person’s mental condition. When praying with a person that exhibits this condition, the mentor should not do anything differently than he or she would do with anyone else. It is the same protocol. The mentor should follow the same process with each alter as he or she manifests and not worry about understanding or figuring out what is going on otherwise.

Always keep in mind that there are not many people living inside of the person. Alters are merely mental representations of the person’s inner world. Each of us has only one body, one mind and one spirit. A person who is dissociated to this extent is still just one person.

A grave mistake made by some misdirected people in ministry is to mistake an alternate personality for a demon. By doing so, some well-meaning ministers have caused more harm than good.
Alters are NOT demons. They represent the mental defenses that the person has created and are held in place in order to protect themselves from their perceived threat or pain. For example, if the person believes that remembering her traumatic memory will be too overwhelming for her conscious self to handle, then the alter may strongly resist remembering. In this case, the belief behind the dissociative state needs to be identified and replaced with the Lord’s perspective. If you are uncertain about what is manifesting in front of you, err on the side of dissociation rather than calling an “alter” demonic. Either way, you do not apply the TPM Process any differently than you would with any other person, but it is always wise to minister within the realm of your capabilities and training.

*Remembering the solution is not the same as actively engaging in it.*

Now, just because a Mentee describes a solution behavior while reporting a memory that does not mean the solution is currently employed. For example, if a Mentee is describing his account of being sexually abused and says something like, “In that moment I just froze up and became invisible.” This sounds like it could be a solution and was probably being utilized at the time of the abuse, but we would not yet know if it was currently being implemented based solely upon what he has reported.

It may seem problematic when a Mentee reports a memory of engaging a solution behavior in the past. However, the facilitator should pick up on this, but not make any assumptions. His next action is to follow protocol and ask the MEMORY box “emotion” question; “How does that make you feel?” The Mentee’s answer to this question will likely expose whether the solution is presently being used or just remembered.

If the Mentee reports that he remembers becoming “invisible” during his traumatic experience, and answers the question, “How does that make you feel?” with something like, “I feel afraid, terrorized, out of control, etc.” then it can be assumed that his original solution is not currently engaged. However, if he answers the question with something like, “Now I don’t feel anything, my feelings just went numb,” or “I feel better,” then it is possible that a solution might be employed. This change in emotion is an indication that the solution is engaged. A moment ago, he was feeling fear, terror, and out of control, but now he feels nothing, or at least better than he did before.

A solution might be a vow made such as, “I decided right then and there that no man would ever hurt me again.” Again, protocol is to ask the “emotion” question, “How does that make you feel?” If he responds with something like, “I feel powerful and in control,” or “I feel safe and protected,” or “I feel better,” then the vow is likely a solution that is currently being engaged.

*Resist going on the attack.*

Every mentoring facilitator should expect to experience many sessions that seem to stall out, shut down, and have “nothing” happening. Solutions are common to all people. Solutions are how we attempt to fix our lie-based problems. When a solution shows up during a ministry session, some Mentors are tempted to “go on the attack” and do something to break up the “log jam.” But by doing this, they have assigned the Mentee to a victim status in need of rescue and misidentified themselves as the “rescuer.”
For instance, if a Mentee reports some manner of demonic interference and the Mentor views her as a victim of the devil, “draws his sword” and engages the enemy in some form of spiritual warfare, then he simply does not understand each person’s role and responsibility.

**Note:** Later, we will address how to deal with the devil in a way that lines up with the post-resurrection Scriptures and does not require a frontal attack. Interestingly, most believers would agree that the devil was defeated 2000 years ago, and yet many still feel compelled to engage this defeated foe.

Our experience has been when a demonic manifestation occurs during a ministry session, the manifestation is either the Mentee’s solution to a perceived problem or evidence of the person’s ignorance regarding what a demon is and is not capable of doing. The Mentor is actually working against the Mentee’s own belief and choice by confronting a demon during a ministry session, as we will learn later.

Rather than viewing the Mentee as a victim needing rescue from the devil, in TPM, we view demonic manifestation as a “solution” that is providing the Mentee a measure of escape. The devil is more than happy to provide us with short-sighted solutions to our lie-based emotional pain. And as strange as it may sound, some people would rather be a “victim” of the devil than to recall a purposefully blocked memory or connect with undesired emotion.
CHAPTER ELEVEN

Solutions and Sin

Performance-based Spirituality

Spiritual performance being an accurate measure of spirituality is a rampant idea in the current church. But, as we discussed in The Essentials of TPM book, much of what we label as “spiritual” could be accomplished by an unbeliever who simply sets his mind to doing it. We refer to this as performance-based spirituality in TPM. The transformation the Spirit brings about is not accomplished through our performance, but rather, is solely a work of God. Sadly, we expend much energy trying to act like Jesus, instead of allowing God to transform us into the image of Christ (Rom. 8:29).

Bearing the fruit of the Spirit is an expected outcome of knowing the truth in our hearts. We ourselves cannot produce genuine spiritual fruit. But when we know the truth in our hearts, we will bear His fruit. We can choose to do good things and make good choices, but our deeds (even the “good” ones) are accomplished by our flesh (self-effort). We produce deeds, God produces fruit. We can bring about good deeds, but we are incapable of producing His fruit.

Unbelievers can choose to do good deeds: feed the poor, build houses for the homeless, participate in disaster relief, etc., but although these acts are in themselves “good” things to do, none of these things are the fruit of the Spirit. In the fifth chapter of Galatians, there is a list of the not-so-noble deeds of the flesh provided just before the listing of the fruit of the Holy Spirit. They are as follows:

... the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. (Gal. 5:19-21).

Notice how many of these deeds are either an attempt to appease our lie-based pain (self-medication) or an overt expression of our pain. The same is often the case for the “good” deeds that we do. Many of the good things we do are expressions of our pain or our attempts to appease it. When we do “good” things with the motive of being loved, appreciated, noticed, and included, or if the “ministry” in which we are involved is motivated by our own regret and shame, then these “good” things are not of the Spirit.
But thanks be to God, we can be freed from the deeds of the flesh and experience the free-flowing fruit of the Spirit which consist of “… love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law” (Gal. 5:22-23). This fruit does not come about by exerting fleshly efforts in trying harder, self-discipline, ardent obedience, or trying to mimic the life and actions of Jesus. Again, we can bear His fruit, but we cannot produce it.

**Confession: Agreeing with what God already knows.**

What are we to do? Every one of us is guilty of attempting to “live and love like Jesus” even though our motives were not always entirely pure. We have at times attempted to do the right thing in order to be accepted, appreciated, noticed, loved, and included. We sometimes did our best at mimicking Jesus’ attitude and behavior because we felt guilty if we didn’t. We struggled to “do” the fruit even though we knew that genuine fruit was His fruit and not ours.

In these cases, seemingly the only option is to confess what we are doing, repent of it, adjust our behavior, and perform to the best of our ability. This, however, (if we will be honest about it) has not worked. This is because it fails to address the reason, we are struggling in the first place! We need to shift our focus from our behavior, to what God is focusing on—our motives. We must examine why we are doing what we are doing. We need to address the beliefs that support our behavior.

Acknowledgement of our lie-based belief is, in essence, an act of confession. The Greek word *omologōmen* is translated into English as “confess” when used in the context of confessing sin. In the New Testament “confess” means to “speak the same thing or to agree with.” The typical understanding of confession is to admit some wrongdoing or to bring something that is hidden into the light. However, this does not match the definition based upon New Testament understanding. New Testament confession literally means to “say the same thing that God is saying” or to “agree with God about what He already knows.” In a TPM session, when we acknowledge our lie-based belief, we are “saying the same thing” that God already knows. When we identify and own our lie-based belief, we are essentially confessing, or agreeing with the Spirit in regard to what we believe.

This idea of confession is clearly revealed in the passage that says,

> “If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him out to be a liar, and His word is not in us” (1 John 1:8-10 KJV).

Here we see a person saying he does not have sin—disagreeing with God’s opinion. He is being challenged to “confess” or agree with God’s appraisal that he is in fact sinful so that he might be forgiven. This passage is about coming into agreement with God. It is not about exposing what was hidden from God since nothing is outside of His awareness. He simply wants us to agree with what He already knows. TPM seeks to come into agreement with the truth by admitting the lies we believe and looking to God to exchange our lies for His truth.
When the Spirit persuades us of the truth regarding our solution beliefs, we are then able to choose to move toward the desires of our hearts: God’s freedom and peace. And when we come to believe the truth in our hearts, we will no longer need to seek out short-sighted, lie-based solutions as we will no longer believe the pain-producing lies. When we become convinced of the truth, the truth will set us free!

**Managing our sins is not transformation.**

Too often people mistakenly equate transformation with trying to live rightly by “successfully” managing sin. But genuine transformation is an outcome of the Spirit revealing His truth to our hearts, which results in us bearing His fruit. Fruit bearing follows transformation and is effortless. Transformation is the expected outcome of mind renewal and mind renewal is a work of the Spirit.

Transformation is the outcome of abiding in the Vine. Jesus said, “I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing” (John 15:5). Bearing fruit is the outcome of abiding in Christ. Did you notice how much we can accomplish apart from abiding in Christ? Nothing! Nevertheless, many believers would describe their Christian life as one of much toil and effort as they try to overcome sin and control their behavior.

We each have particular areas in our lives where we “successfully” manage sin in part, but until we manage it all, we are guilty of it all. James the apostle said, “...whoever keeps the whole law and yet stumbles in one point, he has become guilty of all” (Jas. 2:10). The good news is that we are no longer under the Law since it was fulfilled in us through Christ (Rom. 8:1-4). The task set before us today is not to overcome sin, but rather, to position ourselves to have the Holy Spirit convince us of the truth. When we know the truth within our hearts, we will walk in His Spirit and experience the fruit of His Spirit in our lives. It is impossible to bear His fruit and do our own deeds at the same time. We can only do one or the other.

The Apostle Paul describes this reality in this way,

“How shall we who died to sin still live in it?... knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin” (Excerpts from Rom. 6:1-7).

“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).

“Spiritualized” self-achievement is often encouraged in many churches in the form of this basic challenge: “stop doing this (sin) and start doing that (good deeds).” This was also the practice of the committed followers of the Law in the Old Testament and is still the foundation stone for all other world religions today.
The problem with this system is that it doesn’t work, and results in tired, weary believers. If our focus is on controlling behavior, attempting to avoid sinful behavior and our ongoing commitment to do what is right, we will inevitably tire out from fatigue and failure. Jesus called out to the law keepers in His day to:

“Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.” (Matt. 11:28-30)

Where is the victory?

If we are honest, we know that the strategy of trying harder to overcome sin has never worked consistently or completely. We all may have some measure of “victory” in certain areas where we are not as strongly tempted, but in the secret places this strategy is a perpetual failure. Consider for a moment the possibility that the sin we have been fighting against and trying to overcome might not be our “problem.” Is it possible that our sinful behavior may be our self-derived “solution” to managing lie-based pain?

If indeed sin is a “solution” to something, then this explains why it is so hard to overcome. If someone takes away our “solution,” then all we have left is the problem. If sinning is “solving” our pain problem, then trying to overcome the “solution” will not succeed since this would be counter intuitive and non-productive. No one wants to be left with the problem (pain) that the sin is managing.

Nevertheless, there is victory granted to all those who believe. John the Apostle said it succinctly when he said, “... whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith.” (1 John 5:4) Notice that the qualifier for overcoming the world is first to be born of God (no effort on our part), and then as an outcome of faith, our victory follows. This victory does not come through any battle or struggle on our part.

Perhaps this could be the reason for so much relapse among members of recovery ministries. To illustrate, if abstinence from something is considered to be walking in victory and the real problem (belief) is not addressed, it will only be a matter of time before the person will succumb to his sinful solution. When sin is our human solution (managing pain) and we stop sinning, we are left with the problem (pain). If the man in recovery has been solving his lie-based emotional pain by drinking, and you take away his solution, he will be left with his problem. Before long (even though he is surrounded with support and encouragement), he will seek to numb his pain. He may stop drinking, but he will replace it with another solution.

Dealing with Sin that is Being Used as a Solution

The next time you are thinking about sinning, slow down and check to see if you aren’t feeling something. You may discover some underlying emotion of anxiety, fear, worry, loneliness, feelings of rejection, or anger. If a negative feeling is present, the sinful behavior you are considering is likely your attempt at distracting yourself from what you are feeling. You might be
surprised at what you discover when you take the time to examine the true motives behind your behavior. Some might say, “when I think about the sin, I am drawn to the pleasure that it affords me.” This is partly true, but if you would take a couple of steps back from the pleasure and look carefully at what you are feeling in that moment, you will probably discover the lie-based pain you are hoping the pleasure will displace.

If this is the case, our focus should be on the source of the negative emotion present rather than the choice to sin! If we believe the sinful behavior will “solve” our problem, make our pain go away, make us feel whole, bring value and purpose to our lives, or hold someone accountable, then it is very unlikely we will simply choose to do the right thing; not impossible, but rarely accomplished. When Eve considered what the Serpent had suggested and saw for herself that the fruit was a delight to her eyes, good for food, and could make her wise (a move in sin’s direction), there was little chance she would not eat it. The same is true for us.

A Step-by-step “Sinful Solution” Plan of Action

When sinful behavior is reported in a ministry session, it can be addressed in the SOLUTION Box. However, when outside of the ministry session and a sinful solution comes into play, it can also be dealt with in the moment. The following is a step-by-step plan of action for dealing with sinful solution behaviors. It is essentially a practical guide to applying the TPM process when dealing with sin in the moment.

1. When you become aware that you are “triggered” and emotional pain has surfaced, attend to it as soon as possible. The best time to address your lie-based pain is when you are feeling it and before a solution for “fixing” it comes to mind. If we can choose to focus on the pain, and identify the lie that has been exposed, seek the Lord for truth, then we will not be prone to succumb to the sinful solution. We are rarely tempted to engage in sinful behavior while we are walking in peace. This “tempting” is merely an indication of our need for truth and perspective. Slow things down and take advantage of this opportunity to have your mind renewed and your life transformed!

When it comes to dealing with sin, James the apostle revealed that even though temptation may come from an outside source, we are only drawn aside to do it because of what is already inside of us. “But each one is tempted when he is carried away and enticed by his own lust” (Jas. 1:14). James’ solution was a two-step process: 1) submit to God and then 2) resist the devil. “Submit therefore to God. Resist the devil and he will flee from you” (Jas. 4:7).

When you are first aware of the temptation to sin, you can choose to “set your mind on the things above” (Col. 3:2) and “submit yourself unto God” (Jas. 4:7) as one totally dependent upon Him. This posture is an honest realization of your abject helplessness to overcome sin or its power on your own. What this might look like practically is to verbally proclaim words out loud such as, “I am triggered right now and feeling what my lie-based belief feels like. I am choosing to look to heaven where I am seated with Christ and know that only He can set me free from this “body of death.” Saying such words is an expression of faith that Jesus has already overcome sin in the flesh through His death and has granted you His victory.
Doing so is positioning yourself to receive. When we submit ourselves unto God and set our minds on the things above, simply resisting the devil will send him on his way, clearing the room so we might participate with God in His renewing work.

2. The Bible is clear: all we need to do in order to make the devil run from us is to simply resist him. The Apostle Paul brings some clarity to this idea where he specifically says, “stand firm against the schemes of the devil” (Eph. 6:11). The devil is not our problem and resisting him personally would have little benefit since he cannot even touch us anyway (1 John 5:18). However, resisting his schemes is imperative and necessary.

Satan has many schemes that he employs. One that he uses often is offering us a solution to our lie-based pain. Life happens and our lie-based belief becomes triggered. When the lie is accessed, we may feel anxious, worried, fearful or out of control. Immediately we will look for some means of managing what we feel. The evil one is quick to offer us a short-sighted fix to our dilemma. Solutions such as eating when we are not hungry (comfort eating), using alcohol, drugs or sex to dull the pain, and even religious service can all be solutions to distract ourselves from that which we do not want to feel.

Following James’ recommendation, we can address the tempter with serious conviction by speaking an audible and forceful, “No.” This kind of resisting is not about engaging the enemy, confronting him, or praying some spiritual warfare prayer. Resisting the devil is turning away from what he has offered as a solution. Resisting is as simple as saying, “NO!” and meaning it. When we do this, he will flee. He has no other option. With him out of the picture, you should experience a noticeable difference in the pull of the temptation. However, the key is to be deliberate and adamant. A parent speaking a determined request or command to a child conveys strength and the child knows it. The devil is the same. He knows when we mean it.

3. With the devil resisted, immediately refocus your thinking on what you are feeling. If you focus on trying not to sin, you are moving in the direction of “eating the apple.” Focus on your feelings and find a place where you can apply the TPM Process by yourself or find someone with whom you can pray. Begin in the EMOTION Box and continue following protocol.

4. Also, be aware that we tend to have a “go-to” solution for a multitude of lie-based problems. Here again we see we are “drawn aside and enticed” by our own desires located within us. The only reason the temptation has any pull is because we believe it will solve a problem we think we have. Once we know the truth about the solution behavior, it will cease. And if the problem is resolved by the truth, then we no longer need a solution at all.

The Call to Be

The New Testament reveals the new covenant between God and us. The current covenant is not a call “to do,” but rather it is a call “to be.” This state of “being” is not attained by our works or effort, but only through faith; not by trying harder to believe, but by being convinced of the truth in our hearts. To the degree that we know the truth with our hearts, we will experience the reality of that truth. This is the difference between trying to “do” the truth and simply walking in it, the difference between struggling in an effort to not sin and standing in the effortless victory we have in the finished work of Christ.
We are made perfect and complete in Him. This is God’s perspective—which is the truth, whether or not we have been convinced of it yet. The Greek word used throughout the New Testament to identify the believer is “hagios,” which means “holy ones.” It is the same Greek word used with the Holy Spirit. And according to the Scriptures, all believers in Christ are hagios in Christ. Unfortunately, this word is often poorly translated as “saints” which has little meaning for the average believer. The fact we are called “holy ones” should either cause us to rejoice exceedingly or scratch our heads in disbelief. And if being a “holy one” does not feel true to us, then we do not yet believe this truth with our hearts.

Some religious groups ascribe this title only to certain members who have attained some measure of assumed spiritual status. But the “saints” in Corinth were “babes in Christ,” still carnal, yet addressed as hagios, the “holy ones” at Corinth (1 Cor. 1:1-3, 1 Cor. 3:1). This is because their righteousness and holy standing were not based upon their ability to act in a holy manner. It was not even determined by whether or not they believed they were holy. Their holiness came from their position in Christ. And their holiness was real, actual, and genuine even though it was not realized or experienced practically. They had yet to be convinced of who they already were, in Christ. They were saints (holy ones) acting in an unholy manner.

The same is true for every believer. We are what He says we are, and He claims we are holy. The Christian struggle should not consist of our ongoing efforts to refrain from sinning, but rather we should struggle to enter into the rest that is ours in Christ (Heb. 4:11). We should focus our efforts on realizing who we are, rather than struggling to act like what we believe we are not.
CHAPTER TWELVE

Introduction to Anger

The topic of anger is covered in many passages of Scripture. In this discussion, we will focus primarily upon two of them, as they most directly relate to addressing anger in a TPM session:

“Be angry and yet do not sin, do not let the sun go down on your anger, and do not give the devil an opportunity” (Ephesians 4:26-27).

“... the anger of man does not achieve the righteousness of God” (Jas. 1:20).

We can glean several important principles from these verses.

1. We have been given permission to be angry. “Be angry...”
   Anger is fundamentally a God-created response to injustice as God Himself is angered by it. When we are exposed to injustice, we should feel angry. Most of the anger we experience is initially established in the context of injustice; such as abuse, neglect, or cruelty. God has designed us to have a natural, automatic response to such things with anger.

2. We have been instructed not to sin in our anger. “... and yet do not sin...”
   Anger is a powerful force that often results in inappropriate action. Being angry, in and of itself, is not sinful, but when we are angry, we must be careful that we do not react in a sinful way. In our anger we tend to sin rather than behave righteously. “Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, ‘vengeance is mine, I will repay,’ says the Lord” (Rom. 12:19).

3. We have been given a time limit for holding onto our anger and instructed not to hold on to it for too long. “Don’t let the sun go down on your anger.”
   An initial flash of anger, in the midst of injustice, is appropriate and reflects what God feels. However, holding onto this anger is like trying to hold a hot plate. The first few moments are tolerable but holding on to it for too long will result in blistering pain. The same is true for our anger. We may feel angry in the initial moments of injustice, but if we hold on to it for very long,
it will become harmful and lead to other negative consequences. This is why we can be angry and not sin unless we hold on to it for very long. When we do so, we will inevitably sin using it.

4. If we hold on to the anger, we afford the devil an opportunity. “... do not give the devil opportunity...”
Satan desires to have the opportunity to provide lie-based reasons why we should hold on to our anger. If we decide to hold on to it after the “sun has gone down,” this is evidence we have been deceived by the enemy. Our unwillingness to give up our anger is a failure to recognize that “vengeance is mine, says the Lord...” (Rom. 12:19).

The fact we hold on to our anger is evidence we have a lie-based reason for holding on to it. We might believe such things as, “My anger will protect me and keep me safe,” “My anger holds the person who hurt me accountable and keeps them from getting by with what they did,” “My anger helps me to control my situation,” or “My anger punishes those who hurt me.”

5. Our anger does not accomplish God’s purposes. “... the anger of man does not achieve the righteousness of God.” (Jas. 1:20)
Even if we are able to be angry without sinning, our anger does not accomplish God’s intended purpose for our lives or bring about the justice we seek. The Greek New Testament word translated as “righteousness” in this passage is the word dikaiosunēn, which also means “righteous justice.” Only God can bring about righteous justice for the wrongs inflicted upon the innocent. Even though our anger is a righteous response to injustice, we can do very little with it beyond simply feeling it, since we are unable to accomplish God’s purposes and are instructed not to sin in it. This being the case, it makes more sense to “... cast all your cares upon Him...” (1 Pet. 5:7) and allow Him to be angry over the injustice.

Additional Characteristics of Anger
As you have just read, anger is a natural response to perceived injustice, it is an appropriate response that God Himself feels. Being angry is not sinful in and of itself, but we are not to hold onto our anger for an extended period of time because it will not achieve the righteousness of God. There are, however, a few additional characteristics of anger we need to briefly discuss.

- **Anger tends to drown out other negative emotions.** It is highly unlikely for us to feel scared, anxious, worried, or depressed if we are also feeling angry. For example, if you were walking hand-in-hand with your 3-year-old on the sidewalk near a busy street and the child suddenly escapes your grasp and darts into oncoming traffic, what would you immediately feel? Terrified! Out of control! Helpless! But if you reach out and pull the child back to safety, what would you feel at that point? Relieved, thankful, and, very likely, angry! What happened to feeling helpless and out of control? They have now become overridden by your anger.

- **Anger offers a false sense of empowerment.** It makes us feel like we are in control. And because of this, when we are feeling angry, it is nearly impossible to connect with more vulnerable emotions such as fear, anxiety, worry, or stress. In a TPM session, this can
translate into a person experiencing great difficulty when attempting to connect with his or her emotions if the person has not yet noticed that he or she also feels angry.

- **Anger can often be elusive.** It is not uncommon for a person to claim to feel “nothing” when, in fact, they are angry. This can be for a myriad of reasons, such as being discouraged to express anger, as is common. It is deemed inappropriate and rude. In fact, we often encourage little children to “count to ten” and suppress their emotions when they are found expressing anger. We do not normally do this if the child is feeling scared, worried, or rejected. But, for some reason, we do this with anger.

Denying one’s anger is even more prevalent when the anger is felt towards God. Being angry at God is often deemed sinful and unacceptable. Many are led to believe they should stop being angry, or at the very least, deny and suppress their anger, and simply choose to do the right thing. This can lead a person to unknowingly ignore the fact he or she is angry while applying TPM. In a moment, we will discuss what to do when this happens.

The truth is, if you are angry, then you are angry. God already knows it. But He is not interested in your attempts to deny your feelings and choose to “act like Jesus.” He wants you to acknowledge the fact that you are angry, take an honest look at the reason why you are angry, and come to Him for perspective. He desires for you to know the truth and be transformed.

- **Anger is too hot to hold onto for long.** Not only does our anger often lead to wrong decisions and sinful behavior, but it also takes a toll on us mentally, emotionally, and physically. Being angry burns up mental energy and causes us to be distracted. It also robs us of the ability to enjoy positive emotions such as love, joy, and happiness. It is very unlikely we would be able to feel content and peaceful if we also feel angry or frustrated. Remaining angry for an extended amount of time can lead to very real, physical consequences. For example, we might develop ulcers, suffer from acid reflux, experience headaches or even migraines. It is impossible to stay angry without paying the price.

- **Anger also impairs our ability to hear.** If I am angry at you, very little of what you say will make it through to me or carry any weight. With my arms crossed, taking a defensive position, you will have a hard time communicating with me until I am no longer angry at you. This same dynamic is at play in a TPM session where a person is angry at God. Until they address the reason they are angry at Him, it is unlikely that they will see much success when asking for truth in other areas. The anger, or more specifically, the belief supporting the anger, must be dealt with first. We will discuss what to do in this case in a later chapter.

- **Anger is an emotion that we feel outwardly, and towards someone or thing and not inwardly.** For instance, I may feel angry “at” you, but I would not feel sad “at” you, or scared “at” you, or worried “at” you. I feel angry toward you, toward God, toward my situation, or even toward myself. Feelings of anger may present themselves as revenge, hate, wrath, malice, rage, impatience, frustration, or feeling “ticked,” “miffed,” exasperated, flustered, aggravated, irritated, and more. Each of these forms of anger is
felt outwardly, toward some person or thing. The direction that the emotion is flowing indicates whether or not it is a member of the “anger family.”

This characteristic is especially important where it applies to the TPM Process when dealing with anger. We will take advantage of this unique characteristic when anger is being elusive in a ministry session. We will soon discover a question found in the ANGER Box that is solely based upon this characteristic.

**When Anger is a “Solution”**

Once the person has indicated that he or she is angry, the next step is to determine who or what the anger is felt toward. Both of these tasks are usually accomplished simultaneously, such as with the response, “Yes, I feel angry at my mom!” This answer indicates that the person is angry, as well as who the anger is felt toward. If this is not the case, then simply ask, “Who or what do you feel angry toward?” The Mentee’s response to this question will determine what happens next. If they feel angry toward God, we will address it by asking a specific set of questions. But if the person feels angry at anything or anyone other than God, the anger should be addressed as if it were a “solution.”

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Anger is felt outwardly, not inwardly. We feel angry toward someone or something. This characteristic of anger is helpful when determining if a person is angry, even if he or she has not yet said as much.

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We often mistakenly attribute several other characteristics to anger that it does not actually possess. This leads us to use anger as a “solution” to many of the lie-based problems we face. For instance, we may believe that being angry keeps us safe, or that staying angry at someone holds them accountable for what they have done. We might believe the lie, “As long as I am angry, I am in control,” or “My anger punishes them for hurting me.” The problem is that none of these statements are true. If I believe they are, then it would make no logical or rational sense to let my anger go and thus forfeit the perceived benefits. For example, if I believe my anger protects me, it would seem illogical and practically impossible for me to let go of my anger since doing so would result in being harmed.

We may have initially become angry due to injustice, but the sun has long since set, and we have given the devil an opportunity to offer us a lie-based reason to hold on to what we feel. Then, we will encounter resistance or hesitancy if we attempt to act in opposition to this “solution belief.” For example, if I believe the lie, “My anger keeps me safe,” I will feel hesitant at the thought of letting go of my anger, because to do so would put me in danger; perceived danger at least. In a TPM session, the Mentee may report feeling angry at those who hurt her when she was a little girl, and it may seem like she is justified in her feelings. If they did what she claims they did, then they were unjust in their actions.

However, the sun set long ago, and the real reason she is choosing to remain angry has yet to be determined. After answering the SOLUTION Box questions, she may discover that she is actually angry because she believes that her anger holds them accountable or prevents them
from hurting her again. Although neither of these beliefs are true, if she believes them, then she will be unable to truly let go of her anger until the Holy Spirit convinces her of the truth.

If we find ourselves angry at anyone or anything other than God, assuming the sun has “gone down” already, it will be because we have a solution belief supporting the decision to maintain the anger. We believe a lie and are “stuck” because of it. We must now attend to the “snare of the Devil” in order to come to our senses and let go of our anger (2 Tim. 2:25-26).

Now, you might be thinking, “But I don’t want to stay angry! That’s why I’m trying so hard to let it go.” And this would likely be true. You probably already intellectually know the truths we discussed at the beginning of this chapter. And you likely have a genuine desire to release the anger you feel. However, if after attempting to let it go, the anger remains, this indicates that you also believe that the anger is serving a purpose. You have reason to hold onto it. Until this lie-based reason (solution belief) is dealt with, your anger will remain. We will discuss the protocol for this in the next chapter.

We may have initially become angry due to injustice, but the sun has long since set, and we have given the Devil an opportunity to offer us a lie-based reason to hold onto what we feel.

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**Being angry toward God is never a solution but rather a heart belief.**

As we have already discussed, we initially become angry in response to injustice, but choose to remain angry because we believe that it will serve a purpose or “solve” a problem (keep me safe, hold them accountable, etc.). We can also become angry towards God, but for a slightly different reason. We become angry towards God because we misunderstand Him. We fail to fully comprehend His purposes, His thoughts, His motive, and His heart, and because of this, we often find ourselves angry at Him. Our misinterpretation of God’s behavior is reflective of our belief about our state of being or condition. Remember, one type of heart belief is “state of being.” (The other was self-identity.)

For example, the Mentee might say something like, “When I was being assaulted by that man, I begged God to protect me. I so badly wanted Him to make it stop. But God did not answer my plea for help. That man hit me over and over and over again!” In this instance, it is true that God did not make it stop, He did not answer her plea for help, and the perpetrator continued to do what he was doing. All of these statements are true, but none of them are the reason she is angry at God. She is angry because of what she believes about her state of being; unprotected, vulnerable, helpless and powerless. All of these perceptions reflect her understanding of who God is; not trustworthy, uncaring, distant, uninvolved, etc. This is why she is angry.

We are not angry at God because of what He does or doesn’t do. We are angry at Him because of our interpretation of who God is based upon what we believe He has or has not done. For example, we are not angry at God because “He let something happen to us,” We are angry because we believe that the reason “He let what happened to us happen” was that “He doesn’t
care about us” or “He can’t be trusted,” or “He is cruel.” It might have been true, and probably was true, that “He let that happen.” But it is not true that He is cruel, doesn’t care, and can’t be trusted.

If a person believes that God is unfair, unjust, unkind, uninvolved, untrustworthy, or unloving, it is likely he or she will also feel angry at God since He claims to be the opposite of all these things. It may be true that God allowed these hurtful things to happen. It may have seemed as though He abandoned the person, as though He did not care or choose to get involved. However, the person’s experiences do not determine His character. Our perception of God is but a pale, distorted reflection of who He really is. He wants us to be honest about our view of Him, admitting what we believe, so that He can convince us of the truth.

*Anger we feel toward others, our self or our situation are all solutions serving us in some manner. Whereas, anger felt toward God is a heart belief.* Anger felt toward anyone or thing other than God is to be addressed in the SOLUTION Box. Anger toward God stays in the ANGER Box and follows the protocol provided there.

**Two Paths**

To summarize, if a person is angry at God in a TPM session, the Mentee’s focus should be upon identifying why they are angry at Him. The questions to follow will help him or her to do this. This will likely prove to be a misconception about Him that causes the person to be angry in response. However, if a person is angry at anyone or anything other than God, treat their anger as a solution and focus on identifying the solution belief that supports their decision to hold on to their anger. When the person is angry at God, two very specific questions are asked in response. This is why it is important to determine who the person feels his or her anger towards. Their response to the ANGER Box question, “*Who or what do you feel angry towards?*” will help you to know where to go next.

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Anger we feel toward others, our self or our situation are all solutions serving us in some manner. Whereas, anger felt toward God is a heart belief.

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CHAPTER THIRTEEN

The ANGER Box

Towards GOD

Why do you feel angry towards God?

Why does that make you feel angry at 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

Anger in a Ministry Session

As we discussed in the previous chapter, people can be angry towards God, others, themselves, or their situation. Who or what the anger is directed at determines how it will be addressed. If the person feels angry towards anyone or anything other than God, you will go directly to the SOLUTION Box. If the person feels angry toward God then the anger is not acting as a solution, but is because of a lie-based heart-belief about God. In this case, the person needs to know the truth about God.

It is not always obvious that a person is feeling angry. Sometimes it can be suppressed and elusive. Nevertheless, when anger is engaged (whether it is fully felt or not), it will impact the ministry session by stalling it out, overriding other vulnerable emotions, keeping the person from receiving truth, and other self-defeating behaviors.

Earlier we discovered that one of the characteristics of anger is that it is felt outwardly toward others or things as opposed to being felt inwardly as with fear, worry, stress, etc. This characteristic of anger comes in handy when attempting to determine if someone is currently feeling angry, even if they have not yet verbally expressed it. For example, while in a TPM session, a person may express some of the characteristics of anger, such as having trouble...
connecting with more vulnerable emotions while tightly holding a fist, gritting their teeth, and describing how their mother’s actions were unfair or unjust. Even if they have not yet claimed to feel angry, this may be determined by simply asking the question specifically designed for this purpose found in the ANGER Box.

It is stated as,

“Is any portion of what you are feeling being felt towards any person or any thing?”

They may respond with, “Yes, I feel angry at my mom!” or “Yeah, I think I might feel something towards my mother.” Or they might just simply say, “Yes.” Any of these responses would indicate that the Mentee is currently feeling angry. The Mentee’s response to this question usually reveals who or what they feel angry towards. But this is not always the case. If the person’s response does not clearly indicate who or what he feels angry towards, simply ask the other ANGER Box question,

“Who or what do you feel angry towards?”

The Mentee’s response to this question will determine where you go next. If the person states that the anger is felt towards anyone or anything other than God, they will need to identify a solution belief by answering the SOLUTION Box questions. But if the person states that the anger is felt towards God, they will need to determine why they are angry at God by answering a couple of specific questions.

Protocol for Dealing with Anger that is Felt Towards God

When a Mentee reports that he or she feels angry towards God, the next step is to determine why. However, determining why we are angry at God may not be as straightforward as it initially seems. We can begin uncovering the belief by simply asking,

“Why do you feel angry towards God?”

Typically, the person will respond by stating what he believes God did or didn’t do. For example, they may say something like, “Because He didn’t protect me,” or “He let them hurt me,” or “He should have stopped her,” or “I needed Him to rescue me from that situation, but He didn’t.” As we discussed earlier, although it may seem otherwise, these statements are not the actual reasons why the person is angry at God. In fact, much of the time the Mentee’s response to this first question is likely very true. God didn’t stop them. He allowed that to happen. He could have rescued them from that situation, but He didn’t.
At this point in a session, a novice Mentor might prematurely head to the BELIEF Box and ask about the wrong belief. And when this is the case, it is not uncommon for the Mentee to report that there has been no shift in their belief when asked the TRANSFORMATION Box question because their stated belief was correct. So, rather than immediately asking the BELIEF Box question, we need to dig a little deeper and clarify the belief by asking,

“Why does that (the belief stated in their answer to the first question) make you feel angry at God?”

This question is basically the “looping question” used in the MEMORY Box. It encourages the person to go deeper to the lie-based heart-belief they hold about God. The lie that they believe about God is in essence a “state of being” belief. The Mentee’s response to this question is usually different from their response to the first one. Here they often make a statement regarding God’s character, capacity, capabilities, or motive. They report such things as, “He doesn’t care about me,” or “He wasn’t there,” or “He hates me,” or “He can’t be trusted,” or “What happens to me doesn’t matter to Him.”

Notice in this example how these statements differ from the person’s response to the initial question asked, “Why do you feel angry towards God?” Their initial response was about what God did or did not do; whereas their response here is a statement of who or what God is. It is a misinterpretation of what He did or didn’t do. This misunderstanding serves as the reason they are angry at Him. They are not angry because “God allowed that to happen,” they are angry because they believe “God can’t be trusted.”

So, when a Mentee says, “I am angry with God because He let my mother die,” he is actually angry because he believes that God should have kept it from happening, God should have saved her, or God did not do His job. The reason he is angry is because he believes things like, “God failed me,” “He did not do what He should have done,” “God abandoned me,” or “God is not good.” But once the Holy Spirit persuades the person’s heart of the truth, he will see that he has no reason to be angry with God. He will realize that God never fails, He always does everything perfectly, and He is always good.

Here is an example of what this might look like in a TPM session:

Mentee: “I think I’m angry at God.”
Mentor: “Why do you feel angry towards God?”
Mentee: “I am angry because He did not protect me. He let my uncle do all those things to me. I cried out to God and begged Him for help, but He just let it happen!”
Mentor: “And so why does believing that God did not protect you, and that He let it happen, make you feel angry at Him?”
Mentee: “Because, apparently, God cannot be trusted. He will not do what He says He will do.”
By asking these two questions, the Mentee uncovered the reason she is angry at God; “He cannot be trusted.” This example also illustrates why it is important to ask both questions before heading to the BELIEF Box. Do you see the potential issues that might arise if the Mentor was to stop after asking the first question and proceed using the statement “God did not protect me... He just let it happen?” The goal here is to determine what the Mentee believes about God that makes them angry at Him.

*Move to the Belief Box*

After identifying a potential reason that the Mentee feels angry towards God, you are ready to move to the BELIEF Box; using the stated belief to form the question. For example, the Mentor might ask,

*“Not that it is true, but does it feel or seem true that God cannot be trusted?”*

From here, simply continue following protocol. Ask the Lord for truth, give the Mentee a few moments to process with the Lord, check for transformation by asking the TRANSFORMATION Box question, and then “check the clock” to see if you have enough time for another session. It is important to note that the Mentee may hold several beliefs about God that arouse anger in him. When this is the case, his response to the first question in the EMOTION Box will likely be something like, “I still feel angry towards God.” That is perfectly fine and to be expected. We often have several reasons for being angry; anger that is felt towards God is no exception. Simply work through the applicable ANGER Box questions again and identify another belief to offer to the Lord for perspective.

*An expanded example of what to do when a person is angry at God, but has not yet stated as much:*

Mentee (In the MEMORY Box): “Whenever I think about what she said, I get this tightness in my chest.”
Mentor: “How does that make you feel?”
Mentee: “I'm not really sure. It feels tense, like I'm all locked up; tightening my fists, clenching my teeth. I feel like I'm bracing for something or getting ready for a fight.”
Mentor: “Why do you feel that way?”
Mentee: “I don't know. I just remember feeling so embarrassed and upset by the fact that she said those things in front of everybody. I looked like such an idiot!”
Mentor: “How did that make you feel?”
Mentee: “Upset and offended.”
Mentor: “Why did you feel upset and offended?”
Mentee: “Because it shouldn’t have happened. I shouldn’t have been treated like that!”
Mentor: “How does that make you feel?”
Mentee: “Upset, offended, defensive.”
Mentor: “Why do you feel that way?”
Mentee: “Because, like I said, I shouldn’t have been treated like that.”
Mentor: “Why does believing that you shouldn’t have been treated like that make you feel upset, offended, and defensive?”
Mentee: “Because nobody should have to go through that! It was wrong and unfair!”
Mentor: “Is any portion of what you are feeling being felt towards any person or anything?”
Mentee: “You know what, yes! I’m ticked off. I’m angry!”
Mentor: “Who or what do you feel angry towards?”
Mentee: “Well, I thought I would be mad at her, but I think I might actually be angry with God.”
Mentor: “Why do you feel angry towards God?”
Mentee: “Because He put me through that experience. He could have pulled me out of there or made it so that I avoided the situation entirely, but He didn’t.”
Mentor: “Why does that make you feel angry at God?”
Mentee: “Because He doesn’t care about me. The Bible says that He does, but obviously He doesn’t!”
Mentor: “Not that it is true, but does it feel or seem true that God doesn’t care about you?”
Mentee: “Absolutely! If He cared, He would have helped!”
Mentor: “Lord what you do want Jim to know?”
Mentee: (Jim thinks for a bit.)
Mentor: “What’s going on?”
Mentee: “I sensed God say to me, “Others may choose to be hurtful and unfair towards you, but that doesn’t mean that I am not caring for you. I love you deeply, just as I do my Son. And I allowed people to mistreat Him. But in both cases, even though you do not understand it, I do so out of love.”
Mentor: “Does it still feel true that God doesn’t care about you?”
Mentee: “No... of course not. I know that He loves me. What she did was wrong, but it doesn’t change the fact that I am loved by God.”

Protocol for Dealing with Anger that is Being Used as a Solution

If someone is angry at any person or anything other than God while in a TPM session, the anger is addressed as if it were a solution behavior. So, if the Mentee says something like, “I feel really angry at my kids,” or “I am so frustrated with my boss at work,” or “I think I am angry at myself,” or even, “I am just so irritated with the whole situation,” then his or her anger should be viewed as a potential solution behavior. And just like when any other potential solution behavior appears in a session, the goal is to identify the solution belief that supports its use. This is accomplished by answering the three SOLUTION Box questions. The first question to be asked is, 

“Do you sense any resistance or hesitancy at the thought of letting go of your anger?”

or

“Do you sense any hesitation or resistance at the thought of not being angry?”
Here again, it is often helpful to preface the first SOLUTION Box question with instructions such as, “I am not asking you to try to do anything with your anger. All I am asking you to do is to think about letting it go. So, as you think about letting your anger go, do you sense any hesitation or resistance to doing so?” Remember, the primary role of the Mentor is to mentor. If the Mentee believes that being angry will “solve” their perceived problem, then they will feel resistant to the thought of letting go of their solution. For example, if a person believes, “Being angry keeps me in control,” or “As long as I’m angry, she doesn’t get by with what she did,” or “My anger helps to protect me,” then the thought of not using their anger to solve their problems will seem illogical and will cause them to pause and hesitate letting go of it. The person may intellectually know they should let go of their anger, and even genuinely want to do so, however, if they sense any resistance or hesitancy at the thought of letting it go, then they also have a lie-based reason for holding on to their anger. They are attempting to solve a perceived problem by choosing to remain angry.

The next question to be asked will help uncover this perceived problem:

“**What do you believe will happen if you were to let go of your anger?**”

or

“**What do you believe would happen if you were to release the anger that would cause you to resist or hesitate to do so?”**

They may respond by saying, “If I let my anger go, I will get hurt again,” or, “If I let go of my anger, she gets by with what she did,” or, “If I am not angry, then I will not be heard,” or “If I’m not mad at myself, then I’ll just end up doing it again!” These statements describe the problem that the person is attempting to solve by staying angry.

And now that the “solution behavior” and “perceived problem” have been acknowledged, it is time to identify the “solution belief” by asking,

“**So then, the reason for staying angry is what?”**

or

“**So then, what is the reason for remaining angry?”**
The Mentee might report, “My anger keeps me safe,” or, “Being angry holds them accountable,” or, “I am punishing him for what he did to me by staying mad,” or, “Being angry at myself ensures that I will change.” These solution beliefs serve as the lie-based reasons for choosing to remain angry. Once a solution belief has been identified, move to the BELIEF Box. Ask,

“Not that it is true, but does it seem or feel true that your anger keeps you safe?”

or

“Not is it true, but does it feel true that by staying angry you hold them accountable?”

From here, simply continue following protocol, asking the appropriate questions along the way. Here again, we often have many reasons why we do what we do. As such, the Mentee may have several solution beliefs that support the use of anger as a solution. After checking for transformation by asking the TRANSFORMATION Box question and verifying you have enough time for another session, do not be surprised if the person still feels angry. This simply means he or she has additional reasons for holding onto their anger. Head back to the ANGER Box, ask the appropriate questions, identify another lie-based belief, and so on.

An example of addressing anger that is being used as a solution:

Mentee: “As I think about what happened, I feel myself getting really angry.”
Mentor: “Who or what do you feel angry towards?”
Mentee: “I’m angry at my mother.”
Mentor: “Do you sense any resistance or hesitancy at the thought of not being angry at your mother?”
Mentee: “Oh yeah, I definitely feel resistant to that!”
Mentor: “What do you believe would happen if you were not angry at your mother?”
Mentee: “It sounds silly, but it seems as though she would get by with what she did.”
Mentor: “So then, the reason for staying angry at your mother is what?”
Mentee: “It’s like I am holding her accountable by staying angry.”
Mentor: “Not that it is true, but does it feel true that you are holding her accountable by staying angry?”
Mentee: “Yes, that feels true.”
Mentor: “May we offer that belief to the Lord?”
Mentee: “Sure.”
Mentor: “Lord, what do you want Susan to know?”
Mentee: “Hmm, I sense that He wants me to know that it’s not my job to hold my mother accountable.”
Mentor: “Well, does it still seem true that you are holding her accountable by staying angry?”
Mentee: “No, that doesn’t seem true anymore. He holds people accountable. That’s not my job.”

Another example of addressing anger that is being used as a solution:
NOTE: Notice how the Mentor follows the Mentee’s lead. The Mentee’s responses determine what question will be asked next. The Mentor uses the TPM MAP to follow the Mentee.

Mentee: “I hate the fact that I chose to do that again. I get so frustrated with myself! I know the Bible says that it is wrong; I knew I shouldn’t have done it.”
Mentor: “How does that make you feel?”
Mentee: “I feel frustrated with myself. It’s just so irritating that I keep making these stupid decisions over and over again!”
Mentor: “Do you sense any resistance or hesitancy at the thought of not being frustrated with yourself?”
Mentee: “Yeah, it seems as though that is exactly what I should feel. What I did was wrong!”
Mentor: “What do you believe would happen if you were not frustrated with yourself?”
Mentee: “I would end up doing it again, and I don’t want that to happen.”
Mentor: “So then, the reason for continuing to be frustrated with yourself is what?”
Mentee: “Well, I guess it’s so that I will motivate myself to make better decisions next time.”
Mentor: “Not that it is true, but does it feel true that being frustrated with yourself motivates you to make better decisions next time?”
Mentee: “Yes. I know that must sound silly, but that is what feels true.”
Mentor: “May we present that belief to the Lord?”
Mentee: “Yes. Lord what do you want me to know?”
Mentor: (Waits in silence.)
Mentee: “Ha, I heard Him ask, “How’s that working for you?” He’s right, it doesn’t work at all. I just end up making stupid decisions while also feeling frustrated with myself.”
Mentor: “Does it still feel true that being frustrated with yourself motivates you to make better decisions next time?”
Mentee: “No. That just seems silly now. I really get the sense that He doesn’t want my motive to be anger. He wants me to walk in truth, not frustration!”
CHAPTER FOURTEEN

Truth-Based Pain

Up to this point, you have been reminded of the fundamental principle, “We feel whatever we believe,” many, many times. But before too long, someone will likely wonder, “Is there ever a time in which painful emotion is not the product of lie-based thinking? Are we ever justified in the negative emotions we feel?” Well, first of all, it is important to realize that the vast majority of the painful emotions we feel are a direct outcome of the lies we believe. Emotional pain serves as a God-given warning system that has been designed to make us aware of when we are in need of truth and perspective. If I am worried, I believe something that is untrue. If I am feeling afraid, I am in need of God’s perspective. If I am anxious, I need His Spirit to convince me of the truth.

Now, it is safe to assume that much of what we feel, such as anxiety, worry, stress, fear, doubt, or feeling abandoned are the product of the falsehood; we feel them because we lack God’s perspective and believe a lie (Matt. 6:25-34). However, there are times in which the painful emotions we feel are present due to our belief in the truth. Anger, grief, sadness, disappointment, regret, remorse, etc. can be, in rare occasions, based upon some aspect of what is true. What is felt in these instances is referred to as “truth-based pain.”

Truth-Based Pain Defined

As stated earlier, we feel whatever we believe. The lies we believe produce “lie-based pain.” And when we have been convinced of the truth, we feel “truth-based emotion.” But if the truth we believe causes us to feel painful emotions, then this emotion is “truth-based pain.” To put it another way, truth-based emotion consists of the feelings one may have that are associated with particular truths. Truth originates from God and what He believes. Truth is God’s perspective from a heavenly vantage point. If what I feel is based upon God’s perspective – the way that He sees things–then I am feeling what God is feeling. God’s emotions are based upon truth. He always feels what the truth genuinely feels like. When God feels anger, grief, disappointment, and regret, then it is because of what is true.

Here are a few examples of the negative emotions that God feels, according to Scripture:

- Anger and indignation
  “God is a righteous judge, and a God who feels indignation every day.” (Psalm 7:11 ESV)
- Regret and grief
“... the LORD regretted that he had made man on the earth, and it grieved him to his heart.” (Gen. 6:6 ESV)

• **Disappointment**
  “I [God] will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.” (Gen. 6:7 ESV)

**Some examples of potentially truth-based emotion we experience might include:**

- Grief over the loss of someone or something we loved
- Remorse about our sinful behavior
- Disappointment over having our childhood “robbed” from us due to abuse, neglect, etc.
- Sadness about a loved one dying without Christ

**Lie-Based Emotion and Truth-Based Emotion**

Painful truth-based emotions are different from painful lie-based emotions in several ways. Most obviously, truth-based pain flows from the truth, whereas lie-based pain is an outcome of the lies we believe. Another distinction of painful truth-based emotion is that it is not caused by heart beliefs about my self-identity (how I view myself) or my state of being (how I view my situation and, therefore, how I view God’s involvement in my life). The exception to this would obviously be an unbeliever who comes to realize his sinful state of being, which hopefully leads to his believing in our Savior.

When I have God’s perspective about my *self-identity* or *state of being*, it will not produce any painful feelings, but rather positive ones. When I know the truth about myself and about God, I will feel what the truth feels like: joyful, peaceful, assured, confident, and blessed.

Painful truth-based emotion comes from beliefs that accurately reflect the truth of a painful situation. For example, a person feeling truth-based pain may say something like, “It grieves me to realize that what my father did to me robbed me of a good childhood.” Or, “I deeply regret that I wasted all of those years rebelling against God.” Or, “I feel deep sadness because I lost my child last night to her battle with cancer.”

**Examples of Self-Identity, State of Being, and Truth-Based Emotion:**

It might be helpful to compare lie-based pain and truth-based emotions.

- **Lie-Based Emotion (Self-Identity):**
  “I feel worthless (emotion) because I don’t matter.” (*lie-based heart belief*)

- **Lie-Based Emotion (State of Being):**
“I feel all alone (emotion) because God has abandoned me.” (lie-based heart belief)

· Truth-Based Emotion:
“I feel overwhelmed with grief and sadness (emotion) because my child was killed this week by a drunk driver (truth-based belief), and I will not see him again until eternity.” (truth-based belief)

· Truth-Based Emotion:
“I feel regret (emotion) over having said what I said.” (truth-based belief)

Attending to Truth-based Pain

We address truth-based pain a bit differently from the way we attend to lie-based pain. If the pain we feel is produced by a lie we believe, then we need to identify this lie-based heart belief and ask the Lord to convince us of the truth. However, if our painful emotions are the result of our becoming aware of a certain truth, such as, “Because my uncle passed away, I will never have another opportunity to share Christ with him,” then this belief already reflects the truth. And this truth does feel sad. This is in line with what God thinks and feels.

When our pain is the outcome of a truth we know, God will not convince us out of it. He will, however, offer a greater perspective, a greater truth, that will allow us to continue to believe the truth without having to feel the pain it produces. Specifically, we need to be convinced that He is carrying these painful burdens on our behalf. Our finding freedom from these painful burdens is not contingent upon our “doing something,” but rather on our “realizing something.”

As it says in Isaiah;

Surely our griefs He Himself bore, and our sorrows He carried; Yet we ourselves esteemed Him stricken, smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, and by His scourging we are healed. (Isa. 53:4-5)

Among other things, the Lord’s suffering, death, and resurrection accomplished three important tasks: our grief and sorrow are being carried, our sins are removed, and our healing is accomplished! So, whether we realize it or not, because of what Jesus has accomplished, our grief and sorrows are being carried, just as our sins have been removed. The problem is that if we are unaware that Jesus not only took away our sins, but is also carrying our burdens, we will likely continue to carry them ourselves. To illustrate this point, Ed Smith tells a story he was told by his good friend L.D. Kennedy about “The Traveler and The Wagon.”

The Traveler and The Wagon

A man was walking down an old dirt road carrying a very heavy pack on his back. He was overburdened, overheated, weary, and extremely tired. All of a sudden, a horse-drawn wagon came upon him and stopped. The driver asked the traveler, “Say, friend, would you like a ride?” The weary traveler replied, “Why yes. Indeed, I am very tired, and being able to ride with you would be wonderful.” The driver happily declared, “Climb
aboard!” The traveler proceeded to climb into the wagon. He then stood behind the driver and positioned himself holding tightly to the seat rail in front of him. But strangely, the man failed to remove his heavy pack from his back. He then said, “Alright, kind sir, I am ready. You may proceed.” Confused by the traveler’s strange behavior, the driver asked, “Why don’t you take off your heavy pack and come sit here beside me? Sitting in this seat will be much more comfortable than standing there holding that pack.” The man humbly responded, “Kind sir, you were more than gracious to offer to give me a ride. And I am deeply appreciative. However, I could never expect you to carry my heavy pack as well! I appreciate your offer, but this is my burden to bear.

When we came to Christ through faith, our belief brought about our salvation. Our sins were taken away, and we were reconciled to God. We climbed up into the Lord’s wagon, as it were. And when we did so, we also brought with us our grief and sorrow (burdens and weighty things). The truth is—whether it feels true or not—the Lord is carrying us and everything that we brought with us. If we feel the weight of the pack on our backs, it is because we are trying to carry that which He is already carrying. Our heavy packs are already in the wagon; it is unnecessary to keep them on our backs. God desires for us to put them down and realize we are seated beside Him. It is time to rest.

**A Quick Note:** It is extremely common for people to be aware of the fact that Jesus is carrying their burdens, while also mistakenly believing that it is necessary to carry these burdens themselves. They have lie-based reasons for continuing to carry their burdens. They falsely believe that holding onto this truth-based pain is accomplishing something or solving a perceived problem. They attempt to use it as a solution. We will discuss this concept further in a moment.

*Comforting Those Who are in a “Time for Weeping”*

Isaiah tells us that God carries our griefs and sorrows (Isaiah 53:4), and Peter encourages us to “cast all [our] cares upon Him” (1 Peter 5:7), but it is important to note that there is a “time for weeping” (Eccles. 3:4); and this time is not without end. Much like anger, we have been given permission to feel these feelings for a time. When a person is grieving the recent loss of a loved one, it is appropriate to come alongside them and offer comfort, as we are to “weep with those who weep.” But know it is unlikely comforting words will have a substantial impact on the truth-based pain they feel. It may be genuinely comforting to hear that their loved one is “in a better place now,” and that “joy comes in the morning,” but this sentiment will have little to no impact on the deep pain of their loss.

If a Mentee has very recently come into truth-based pain, due to the loss of a loved one, for example, be careful to only comfort with words that are biblical and true. Sadly, many of the things that are shared with those who are hurting are simply untrue and can cause more harm than good. For example, when a person is grieving the loss of a child, it is common to hear things such as, “God needed another angel,” or “You never really get over the loss of a child,” or “God will bless you with other children to replace the one you lost,” all of which are completely false and misleading.

Ed Smith uses the death of his firstborn daughter as an example when he says:
During our time of grieving the loss of our little daughter Sarah, a well-meaning person tried to comfort my wife by saying, “You never really get over the death of a child; you just learn to carry it.” However, that statement was a lie! Thankfully, the Lord offers us His perspective; there is a time for weeping, but it is not to last a lifetime. Our joy did, in fact, “... come in the morning.” And today, neither of us feel any sense of grief or loss when we remember our daughter. Both of us genuinely feel hopeful excitement as we look forward to the day of our reunion with her. This transformation is an outcome of our knowing the truth in our hearts!

Now, you might be wondering, “What is an appropriate length of time to spend in the ‘time for weeping’?” Essentially, the appropriate “time for weeping” is the amount of time it takes for someone to come into the experiential reality of viewing the burden from God’s perspective and recognizing they do not have to carry it themselves. God’s time frame for His children to bear grief and sorrow is not a lifetime, and certainly not eternal. There is a time for feeling our truth-based pain, but if the pain continues for too long, then something is wrong.

The length of time we will weep is the distance between our becoming experientially aware of the “painful truth” of our situation and the moment we come to believe the truth in our hearts that the Lord is carrying it. Here again, Ed Smith’s testimony of their daughter’s passing can help to illustrate this point:

After having been married for over ten years, Sharon and I were blessed beyond measure with our first child. Sarah was a delightful bundle of joy that changed our world. We loved her beyond measure. However, just a few days shy of her first birthday, while playing with some of her toys beside the Christmas tree, she experienced an undetected brain aneurysm and died three days later. Losing her was emotionally devastating for us. We honestly did not think we would survive. This was my first experience with this level of intense truth-based pain.

During the early months after Sarah’s death, Sharon decided to attend a “grief recovery” support group. The first night she attended the meeting, everyone was invited to share their names and portions of their journey. Sharon was dismayed at what she heard. Person after person described the deep pain they still felt even after many, many years of intense grieving. She was informed that she would never fully get over the death of her child. It was suggested that she would have to learn to live with the grief. It was her "cross to bear." This, however, was a lie that Sharon was unwilling to shoulder! She knew that grief was very real and unavoidable, but it only lasts for a time. She quickly realized that this program was not for her.

Although the first few years were very difficult, the pain slowly diminished with the passing of time. Even without the perspective and practices that TPM would offer later, we processed our grief as well as could be expected. And after about eighteen months, we felt ourselves make a positive turn and were able to move forward.

But even after ten years had passed, Sharon and I continued to experience a few days of depression and sadness around the anniversary of Sarah’s death. During the early years
of TPM, we each focused on our pain and discovered that the reason we still felt what we felt was because of lies we believed concerning the loss of our child.

I remember praying with Sharon as she revisited the memory of Sarah’s death. One of the lies that Sharon believed was, “When Sarah died, I lost my future. I lost every moment of her growing up, getting married, or giving me grandchildren. It’s all gone!” If this belief had been the truth, then the sadness and grief would be perpetual. However, this was a lie. In that moment, the Spirit spoke a truth into Sharon’s heart saying, “Sarah lived her full life. None of those things were ever to be yours. You did not lose anything. You received all that was intended.” When Sharon was convinced of this truth, all of the sadness and grief was immediately lifted and has never returned.

Since these early TPM sessions, neither of us have experienced any of the “anniversary grief” that was there before. Coming to know the truth in our hearts has resolved every measure of the grief and sorrow we carried all those years. The grief of Sarah’s death was not “our cross to bear,” but was only intended for a time. There is a time for truth-based emotion, but it is not for a lifetime. The Lord wants us to come into the truth of Him carrying our burdens as quickly as possible so we can enter into His rest. However, until we know this truth within our hearts, we will continue to try to carry our burdens ourselves.

The length of time we will weep is the distance between our becoming experientially aware of the “painful truth” of our situation and the moment we come to believe the truth in our hearts that the Lord is carrying it.

The Enemy’s Schemes

You may find yourself in conversation with someone who is in the midst of grief or some other deeply painful experience while outside of a ministry session. Be aware that the enemy is always on the lookout for the broken-hearted, in whom there is the freshly cultivated soil of grief or other deep trauma where there is the potential to plant seeds of deception. New seeds stated as: “Because my child died, I lost my future,” “My wife is gone and I will never be happy again,” “What I did is unforgivable,” “I am dirty and tainted because of what he did to me.” “I now have nothing to live for,” “I will never be whole again,” “I am used goods!” etc.

In that moment, you could ask the person, “Not that it is true, but does it feel true that...?” If they answer in the affirmative, simply continue following protocol; invite the Lord to offer truth, and then have the person check for transformation. Do not be surprised if God uses your involvement in the moment to help the person avoid the heartache that the lie-based belief would have caused.

Usually, a person will interpret the current situation using pre-established lie-based heart belief. However, there are times when this is not so, and the lie-based belief is a new thought. When this is the case, then you will not have to go to a memory since you are in the midst of it in the moment. Though this is a rarity it is still a possibility. If the person does not receive truth in the
moment, then inviting the person to do a normal TPM session may be what is necessary. Although be sensitive to the timing here.

Three Reasons for Carrying Truth-based Pain
As you have now discovered, there are three basic reasons we continue to carry the burden of truth-based pain even though Jesus is already carrying it:

· We are in the appropriate “time for weeping.”

· We are ignorant of the truth that Jesus is carrying our burdens.

· We have a lie-based reason for continuing to carry our burdens.

If a person is in the appropriate “time for weeping,” then time and comfort is what they need. If they are unaware that Jesus is carrying their burdens, then they simply need to be made aware of this truth. This can be accomplished by walking them through the appropriate verses and explaining what Jesus accomplished through his suffering, death, and resurrection. If the only reason they are carrying their truth-based pain is because they were simply unaware of another option, then the pain will immediately and effortlessly disperse. They will no longer feel the weight of the burden.

However, if the person is no longer within the appropriate “time for weeping,” and is already aware that Jesus is carrying their burdens, then there is only one explanation for why they are continuing to carry their truth-based pain; they believe a lie. This lie is considered to be a “solution belief” as it serves as the lie-based reason for doing what they are doing; in this case, holding on to truth-based pain.

Until the person has identified these solution beliefs and been convinced of the truth by the Holy Spirit, he will not be able to set his burden down. He will be unable to find freedom from the pain and enter into His rest. This is why the focus should be upon identifying the lie-based beliefs that support his use of truth-based pain as a solution.

Protocol for Addressing Truth-based Pain in a TPM Session
In a ministry session, the first indication the Mentee might be attempting to carry “truth-based pain” is that his or her responses to the Memory Box questions begin to loop or repeat while also reflecting the definition of “Truth-based Pain.”

An example of what this might look like in a session (Beginning in the EMOTION Box):

Mentor: “What are you feeling now?”
Mentee: “I have this deep sense of sadness.”
Mentor: “What comes to your mind as you focus on what you are feeling?”
Mentee: “I remember when my Grandfather passed away eleven years ago.”
Mentor: “How does that make you feel?”
Mentee: “It makes me feel really sad.”
Mentor: “What comes to mind as you focus on that sad feeling?”
Mentee: “I think of how sick he was at the end of his life. He was in constant pain. It broke my heart to see him like that. I loved my Grandfather!”
Mentor: “How does that make you feel?”
Mentee: “I still feel a deep sadness when I think about the fact that he is gone and how much he struggled at the end. I know he loved Jesus and he is resting now, but I still feel so bad when I think about what he had to endure.”
Mentor: “Why do you feel that way?”
Mentee: “He was such an important figure in my life, and I hated seeing him like that.”
Mentor: “How did that make you feel?”
Mentee: “Sad. I just felt so bad for him!”
Mentor: “Why does thinking about how your Grandfather struggled at the end of his life make you feel sad.”
Mentee: “Because I loved him so much, and it crushed me to see him suffer like that!”

Here we see the Mentee’s responses have begun to loop or repeat (feeling sadness while thinking of her Grandfather suffering at the end of his life). At this point, we need to determine why she is continuing to feel this sadness. As was discussed earlier, there are only three possible reasons why the Mentee is currently feeling this “truth-based pain:

- **is currently still in the appropriate "time for weeping."**
- **is ignorant of the truth that Jesus is already carrying this burden.**
- **has embraced a lie-based reason for continuing to carry this sadness.**

From the example above, we can rule out the first potential reason due to the fact that it has been eleven years since her Grandfather passed away. This only leaves us with two potential reasons she still feels sad; she is either simply ignorant of the truth, or she has come to believe a lie.

We proceed from here by using the process of elimination. We start by addressing her potential ignorance of the truth by simply presenting her with Scriptural facts. Call attention to the verses that instruct us to “Cast [our] burden upon the Lord and He will sustain [us]...” (Psalm 55:22) and offer hope using the words of Isaiah 53;

“Surely our griefs He Himself bore, and our sorrows He carried; Yet we ourselves esteemed Him stricken, smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, and by His scourging we are healed.” (Isa. 53:4-5)

In TPM sessions, both Ed and Joshua Smith use the illustration of “The Traveler in the Wagon” to convey the reality of Jesus currently carrying our burdens even though we attempt to carry
them ourselves. This often helps a person understand how God is able to claim to be carrying our burdens while we ourselves struggle underneath them.

If you have been practicing TPM for a number of years, you may have initially been baffled by the idea of offering and explaining truth (such as reading the verses from Isaiah 53) while in a TPM session. This might have sounded counterintuitive or appear to violate TPM protocol.

However, this is simply not the case. We are not sharing these verses in order to replace a lie the person believes. If the Mentee’s beliefs already contradict what is in Scripture, the simple act of sharing a Bible verse with them will not likely produce any measure of transformation, as these beliefs will cause the Mentee to doubt the truth that is shared. The only exception to this would be in the cases where the Holy Spirit convinces the person of these truths upon their hearing them.

This is the only instance in which sharing Bible verses in a TPM session is prescribed. What we are doing is, essentially, discipleship. We are training and building up a brother or sister in Christ. And in the case where truth-based pain shows up in a session, and Scripture is brought into the mix, it is done so to rule out the possibility of their being ignorant of the truth. Once I have told you what the Bible says, you are no longer ignorant of it. Now, whether or not you believe what you have just heard is another matter altogether! Unless His Spirit shines His light of truth in our hearts, illuminating it, we cannot believe. All we are doing is eliminating the possibility that the person is holding onto their truth-based pain due to their ignorance of the truth.

If the Mentee was genuinely ignorant of these truths, instantaneously comes to believe them, and has no lie-based reason for continuing to carry the pain, then he or she will immediately and effortlessly lay aside the burden. This is obviously possible, but very uncommon. Again, our primary purpose here is to simply determine why the person is continuing to carry the burden of truth-based pain through the process of elimination.

After briefly walking the Mentee through these verses, check to see if she has released this burden by simply asking, “What are you feeling now?” If she was ignorant of these truths, and receives them in faith, she will effortlessly release the burden, and her sadness will dissipate. When this is the case, the Mentee usually makes it obvious by his or her response.

For example,

Mentee: “Oh wow, I’ve never heard that before. I knew Jesus died for my sins, but I didn’t know that He carries my burdens as well!”
Mentor: “What are you feeling now?”
Mentee: “I feel as though the sadness is being lifted off my shoulders. Thank you, Lord!”

Now, although these cases of simply being ignorant of the truth are obviously possible, they are not common. In most cases in which the Mentee is attempting to carry the burden of truth-based pain after the appropriate “time for weeping” has passed, it is due to their belief in a lie. They are attempting to carry their truth-based pain in order to solve a perceived problem. In
these cases, the solution beliefs that are supporting their behavior must be addressed in order for them to find peace and freedom.

A Mentee’s use of truth-based pain as a solution is made evident by their continued attempt at carrying it even after being made aware of the fact that Jesus is already carrying it on their behalf. The Mentee may respond by saying something like, “Yes, I’ve read those verses many times, and I know that Jesus carries our burdens, but I just can’t seem to get over the death of my Grandfather,” or, “I have tried to let go of sadness because I know that he is in a better place, and he wouldn’t want me continuing to grieve. But, no matter how hard I try, I can’t let it go,” or simply, “I believe what you’ve just said is true, but I still feel sad.”

The fact that the Mentee claims to intellectually believe the truths that are described in Scripture but is unable to let go of their sadness is evidence of their double-minded state and clearly indicates they have a lie-based reason for continuing to carry the truth-based pain. The next step is to have them identify this solution belief by answering the SOLUTION Box questions concerning their truth-based pain.

An example of asking the SOLUTION Box questions when addressing truth-based pain:

Mentor: “Do you sense any resistance or hesitancy at the thought of letting go of the sadness related to seeing your Grandfather suffer and pass away?”
Mentee: “Yes. Clearly, I am resisting letting it go! I want to, but I have yet to be able.”
Mentor: “What do you believe would happen if you were to let go of the sadness?”
Mentee: “It’s as though, if I am not sad, then I didn’t care about his pain or his passing. But I really do care. I loved my Grandfather!”
Mentor: “So then, the reason for continuing to carry the sadness is what?”
Mentee: “I guess I somehow believe that by staying sad I prove that I really did care about my Grandfather.”

After identifying a potential reason that the Mentee is continuing to carry the burden of truth-based pain, they are ready to move to the BELIEF Box, and the Mentor should ask,

“Not that it is true, but does it feel or seem true that by staying sad you prove that you really did care about your Grandfather?”

From here, the Mentor should continue following protocol by asking the Lord for truth, giving the Mentee a few moments to process with the Lord, and then checking for transformation by asking the TRANSFORMATION Box question, and “checking the clock” to see if there is enough time for another complete session.

Here again, the Mentee may hold several beliefs about holding onto her truth-based pain. When this is the case, her response to the first question in the EMOTION Box will likely be something like, “I still feel sad.” This doesn’t mean that nothing happened. If the Mentee responded to the
TRANSFORMATION Box question by stating that the solution belief no longer feels true, then mind renewal (a shift in belief) has occurred. But, much like any other solution behavior, we often have several reasons for doing what we do. Simply work through SOLUTION Box questions and identify another solution belief to offer to the Lord for perspective.

When the Mentee is convinced of the truth regarding the remaining solution beliefs (via the Holy Spirit), she will no longer have any reason to continue carrying this burden and will no longer feel the truth-based pain.

Another example of addressing truth-based pain in a TPM session:

Mentor: “What are you feeling now?” (first EMOTION Box question)
Mentee: “Well, as I think through the memories that came to mind earlier in this session, I am struck with how sad and disappointing it is that I was basically robbed of a normal childhood.”
Mentor: “What comes to mind as you focus on what you are feeling?”
Mentee: “All I think of is how disappointing and sad it is that I didn’t get to have a normal childhood because my parents made such poor decisions.”
Mentor: “How does that make you feel?” (MEMORY Box question)
Mentee: “Like I said, it makes me sad and disappointed.”
Mentor: “Why do you feel that way?”
Mentee: “Because, other kids got to grow up in a normal home. They didn’t have to deal with what went on in my household.”
Mentor: “How does that make you feel?”
Mentee: “It’s just a shame. It makes me sad.”
Mentor: “Why does believing that make you feel sad?” (“looping” question)
Mentee: “Because it is sad. It’s just a sad reality that I was robbed of my childhood.”
Mentor: “Well, are you aware that the Bible tells us that Jesus not only took away our sin, but He also bore our burdens (Isa. 53:4). He is able to carry that pain so that you don’t have to; in fact, He is already carrying it. Maybe it would help to hear an illustration. There was a traveler walking along the road when a horse-drawn wagon pulled alongside him. The driver called out to the traveler, “You look tired. Can I offer you a ride in my wagon?” The traveler thanked the driver and climbed into the wagon. The traveler, standing in the wagon with his heavy bag still strapped to his back, braced himself and nodded to the driver. Puzzled, the driver asked, “Why don’t you set your bag down in the wagon?” The traveler responds, “Sir, I’m very grateful to you for offering to give me a ride, but I couldn’t ask you to also carry my bag for me!” Much like the driver of that wagon, Jesus is already carrying our burdens. All we have to do is realize that reality and stop trying to carry them ourselves.

Mentee: “I appreciate you sharing that. And I believe the Scriptures are true. But that just doesn’t seem very true in this case.”
Mentor: “Well, what are you feeling now?”
Mentee: “I still just feel sad about the fact that I was robbed of a normal childhood.”
Mentor: “Do you sense any resistance or hesitancy at the thought of not feeling sad about being robbed of a normal childhood?” (first SOLUTION Box question)
Mentee: “Well, yeah. It seems like a perfectly normal response!”
Mentor: “What do you believe would happen if you were to let go of your sadness that would cause you to resist or hesitate doing so?”
Mentee: “Hmm... I know it’s not true, but it almost seems like, if I’m not sad, then my parents get by with robbing me of what should have been mine.”
Mentor: “So then, the reason for remaining sad is what?”
Mentee: “By remaining sad I am holding my parents accountable for robbing me of a normal childhood.”
Mentor: “Not that it is true, but does it feel or seem true that by remaining sad you are holding your parents accountable for robbing you of a normal childhood?” (BELIEF Box question)
Mentee: “Yes, that feels true.”
Mentor: “May we present that belief to the Lord?” (TRUTH Box question)
Mentee: “Sure.”
Mentor: “Lord, what do you want Mark to know?”
Mentee: (Is silent for a time.)
Mentor: “What’s going on?”
Mentee: “I think I just heard the Lord speak to me. It was almost like Jesus leaned over and whispered into my ear, ‘It’s not your job to hold anyone accountable. I have it! And, by the way, I didn’t have a very normal childhood either.’ Ha, I’ve never thought about it like that!”
Mentor: “Well, does it still feel true that by remaining sad you are holding your parents accountable for robbing you of a normal childhood?” (TRANSFORMATION Box question)
Mentee: “Huh. No, that doesn’t seem true at all. God’s got it, and I don’t have to worry about it! In fact, I just noticed I no longer feel sad when I think about not having a normal childhood. Wow, God is good!”

A Quick Comment on Compassion

What follows are Ed Smith’s reflections on the death of his daughter and what he learned regarding genuine compassion during that difficult experience:

Immediately after our daughter died, Sharon and I entered into the darkest time of our lives as we grieved the loss of our little girl. During the times in which I had previously counseled people who suffered the loss of loved ones, I would often express the sentiment, “I know how you feel.” But when we lost Sarah, I quickly realized that I did not know how they felt! Up to this point, I had never experienced anything like what they were going through. I could offer sympathy, but not compassion. Sympathy allows us to say, “I feel sorry for you,” but true compassion is expressed as, “I know the pain you carry, for I too, have carried a similar burden.”

Many people tried to console me through my grief with their sympathy—and, for the most part, I appreciated it. Occasionally, however, someone would share, “I know what you feel. I too, had a child who died.” When this would happen, I could sense something inside of me reach out and latch onto that person’s words of encouragement. This person knew my pain and could offer genuine compassion.
Compassion enables us to come alongside and encourage a person in a way that nothing else can. This is only possible when the one extending support personally understands the other person’s pain. Compassion allows us to truly “weep with those who weep” (Rom. 12:15) and “… comfort those who are in any affliction with the comfort with which we ourselves are comforted by God” (2 Cor. 1:4). Sympathy may be appreciated, but genuine compassion offers hope and encouragement like nothing else can!

Now, it is important to clarify that not everything we feel in response to witnessing someone else’s pain is actually compassion. It is quite common for a Mentor’s lie-based pain to be stirred up in response to seeing someone else in pain. This is genuine pain, but it is not genuine compassion. Compassion is something that God feels. And it is an outcome of our knowing the truth. However, just because I feel bad when I see that you feel bad, it doesn’t mean my “feeling bad” is an expression of compassion. It is more likely that upon seeing you in pain, my own lie-based heart beliefs were triggered, causing me to feel the emotional pain that they produce. I feel whatever I believe.

Ed Smith reported observing this phenomenon during many TPM seminars:

In past seminars, I often asked for volunteers who would be willing to experience the TPM Process, taking the role of “Mentee” in front of the entire group, for training purposes. Without fail, when the Mentee began expressing emotional pain, some of the other attendees became emotionally stirred themselves. Many would look down at the floor or distract themselves with their cell phones. Some would even get up and physically leave the room. And the tissues would begin to be passed around in abundance.

After the ministry demonstration was over, there were always those who would ask questions regarding the issue of “compassion.” It might be worded something like, “What are we to do during a ministry session when our compassion for the person wells up in us?” They would usually then go on to explain how watching the person process was difficult for them due to their “compassion.”

In reality, these feelings were not likely compassion (or, at the very least, not solely compassion), but rather their own lie-based pain that was triggered by seeing the Mentee in discomfort. And this desire to console or comfort the Mentee in the midst of his or her lie-based pain is very often a “solution behavior.” Essentially, when someone begins expressing their pain, we become triggered, and attempt to make them feel better so that we will feel better. Again, this is not genuine compassion.

If you find yourself feeling painful emotions while mentoring in a TPM session, take a moment to closely examine why you feel what you are feeling. Do not be surprised if you discover that at least part of what you are feeling is coming from your own lie-based belief, not solely from a heart of compassion. We must never forget that even though we may be used to mentoring others, we are always on the same mind-renewing journey ourselves. Each and every one of us is a Mentee; even when taking the role of Mentor. So, we encourage you to not miss this specific opportunity to have your faith refined, your mind renewed, and your life transformed!
CHAPTER FIFTEEN

Demonization and Manifestations

**Important Disclaimer:** The following discussion is not all-encompassing, nor is it intended to address every possible question related to the devil, demonization, manifestation, spiritual warfare, etc. Ed Smith is writing another book that will cover, in detail, every passage of Scripture that pertains to the devil. It is currently over 1000 pages in length and growing. It will answer many of the questions that cannot realistically be answered here.

Although Ed Smith has an extensive background in addressing demonic manifestations and using various approaches to “deliverance,” this training will offer a portion of what he learned after having “tried it all.” Both Ed and Joshua Smith have come to the conclusion that the devil receives a massive amount of unwarranted attention. They believe that Christ’s victory is complete, and when we are convinced of this truth, it eliminates any need to wrangle with the devil. Scripture proposes a two-step approach to dealing with the devil, “(one) submit to God and (two) resist the devil and he will flee...” (Jas. 4:7) In this chapter you will simply be given a brief overview of how to deal with demons in the context of a TPM session.

As you read, you may come across a few concepts that challenge your current perspective of what the Bible says. But remember, just because something seems true, does not mean it is; likewise, just because something does not feel true, does not mean it isn’t! As you will soon discover, it has been our continual experience that confrontation with a demon during a ministry session is completely unnecessary and actually shifts the focus away from the Mentee, his emotions, his beliefs, and his responsibilities, and offers the devil a stage on which he can perform. You will have to personally decide what to do with what you read here. But we encourage you to read with an open mind and diligently seek out the truth.

**Whose fingerprints are they anyway?**

There is no questioning the fact that Satan is evil. He hates you; he hates each of us, and he desires to lead as many people as he can to self-destruction. However, he cannot accomplish his mission through brute force. He is unable to violate a person’s will. Because of this, no one will be able to say on judgment day, “The devil made me do it!” If this were not so, we could legitimately use Satan as an excuse for our sinful behavior and state of being. Although Satan would love to take credit for our sinful behavior, we are solely responsible for the choices we make!

We often fail to realize that sin and evil came into this world through human choice, not demonic forces. When Satan was in the Garden of Eden, the world had not yet fallen. Evil was introduced into the world when Adam and Eve chose to cooperate with Satan’s deception and violate God’s instruction. As Paul explains in Romans 5:12, “... through one man, sin entered
intotheworld, and death through sin, and so death spread to all men, because all sinned...”
Satan has great plans for evil, but he needs willing participants to bring them about. Every act of
evil has human fingerprints on it! The devil has never made anyone do anything, ever.

**Demons as “Lie-Detectors”**

Demons are not free to do what they want without limitations. God has absolute authority and
has set the exact parameters within which demons can operate. They are part of creation and, as
such, belong to God. He has a purpose in allowing demons to interact with His children. In fact,
brace yourself for this one, God may purposefully allow a demon to trigger our lie-based belief!
He does this in order to make us aware of our need for His perspective and to afford us an
opportunity to be convinced of some aspect of Who He is and who we are in Him that we have
not yet come to believe within our hearts. When this happens, the demon plays the role of “lie-
detector” by pointing out the lies we believe.

This process is no different from when your spouse does something that triggers you, causing
your lie-based pain to surface and stir. Now, you did not just read that your spouse is a demon;
rather, only that God uses all available options to bring about this same refining purpose.
Two of the best examples of this found in Scripture are Job and Peter. Throughout Job’s
experience, Satan did nothing apart from God’s direct involvement. Clear boundaries were set in
place that allowed Satan limited access to Job. Once the dastardly deeds were done, we hear
nothing more about Satan. For the next forty chapters, the focus is on what God was doing in
Job’s heart and mind in the context of his troubles. Satan’s participation was simply a means
through which God brought about Job’s refinement.

In the New Testament, we find Peter puffing out his chest, declaring that he would die before
denying Jesus. However, Jesus explains that Satan has “asked permission” to sift Peter as wheat
(Luke 22:31). Sifting wheat is the process of separating the grain from the husk. This is a clear
analogy of faith refinement. Peter is then “sifted” as he is approached by several people while
Jesus is being tried. Peter’s fear indicates that his faith was impure and needed to be “sifted.”
Here we see Satan playing a very specific role in God’s sanctifying work in Peter’s life.

Consider this modern-day example; let’s assume you are Mentoring a woman in a TPM session,
and after asking the Lord for truth, she frantically reports seeing mental images of a demonic
figure who is mocking her saying, “You will never be free! You belong to us!” Rather than
rushing in and acting as “demon slayer,” you simply ask the woman, “How does that make you
feel?” She immediately barks, “Scared! Terrified! I am very afraid!” You then ask, “What comes
to your mind as you focus on what you are feeling?” She begins describing her childhood abuse
and how her abuser would claim that she belonged to him while doing whatever he wanted to
her. She goes on to identify her lie-based heart belief, “I am trapped and helpless.” She asks the
Lord for truth and perspective. After a moment, she then sits up with a sigh of relief. You ask,
“Does it still feel true that you are trapped and helpless?” She smiles and responds, “No, I am
safe now. I belong to no one but God. I am His.”

In this example, assuming the demonic figure was, in fact, demonic, was it a help or a
hindrance? Was it a threat to the woman, or did it actually help her identify what she believed
and move towards truth and freedom? Now, granted, the demon’s motives would have been
entirely evil and malicious, but what does that matter? For, “God causes all things to work
together for good...” The demon and its evil intentions were used to expose the impurities in the
woman’s faith, giving her an opportunity to confess what she believed and have the Holy Spirit convince her of the truth within her heart. This is a good thing! Of course, demons are bad, but when they operate within the confines of our Heavenly Father’s loving hand, they are used to accomplish good for us.

The Power of a Lie

Lies have no impact on you unless they are what you believe. The woman in the above example was impacted negatively when she heard the words, “You will never be free! You belong to us!” because these words reflected what she already believed.

The power of a lie is directly dependent upon the degree to which it is believed to be true. In fact, as you read in The Essentials of TPM, the consequences will be much the same if you believe a lie as it would be if it were true. If you believe in your heart that you are worthless, then you will think, feel, and act from that perspective. And every time that belief gets touched by another person, your circumstances, or even the Devil himself, you will feel the emotional consequences of believing that you are worthless. This is by design. God wants your lie-based belief to be exposed. He desires for the impurities in your faith to rise to the surface so that He can do His refining work.

The Devil’s Snare

We often mistakenly attribute the cause of our problems to the Devil. We claim to be oppressed or attacked and ask others to pray that he would leave us alone. Or, worse yet, we wear it as some sort of badge of honor thinking, “If Satan is this interested in coming after me, then, praise the Lord, I must be doing something right!” What we fail to realize is that Satan is not attacking you. He cannot oppress you. In regard to believers, Scripture goes so far as to say the “evil one” does not even touch them (1 John 5:18).

The Apostle Paul encourages Timothy to, “gently correct those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will” (1 Tim. 2:25-26). When God grants a person “repentance” (translated from the Greek word “metanoia” meaning a change of thinking/belief), it results in the person coming into the knowledge of the truth (beyond intellect) and their coming to their senses (or view life with mental clarity) and escaping the devil’s snare (the lie that they believed to be true). The “snarer” is not the problem. The problem is the fact that we are caught in his snare. For those who have been learning and applying TPM for a long time, this should all sound quite familiar.

Now, someone might challenge this by saying, “You don’t know what you are talking about! I have been oppressed by the Devil all week long. I am worn out. I can feel the weight and pain of his bombardment all the time!” However, this is simply not true. You might feel oppressed, worn out, and in pain, but Satan is not the cause of any of this. You feel whatever you believe. This is good news! It means once you have been convinced of the truth in your heart, you will no longer feel what you are currently feeling. You will be able to rest, having escaped the deceptive snare of the devil. For it is the snare, not the “snarer,” that keeps you in bondage.

If we fall into Satan’s deceptive trap by believing his lie, we are prone to bring hardship upon ourselves. This is also why we need to be “sober” and “alert” (1 Pet. 5:8); not because Satan
might attack, oppress, or harm us, but rather, because he seeks to deceive us. He wants to convince us of one of his lies, such as, “You are worthless,” “You are alone,” “This is hopeless,” “God is untrustworthy,” etc. He wants to catch us in one of his snares.

Evil people can also be incited and inspired by the devil and then choose to act out their evil will upon us. However, when this occurs, we can rest in the promise that God is working all things for our good (Rom. 8:28). No matter what is done to us, it is “for us” since “If God is for us, who is against us?” (Rom. 8:31).

Peter the Apostle said this concerning our suffering: “...those who suffer according to God’s will should commit themselves to their faithful Creator and continue to do good” (1 Pet. 4:19). And the Apostle Paul said,

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

Even Jesus said,

> “Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you” (Matt. 5:11-12).

**A Defeated Foe**

Satan, along with all demons, was defeated 2000 years ago; all he has left is deception. (Actually, that is all he has ever had.) None of the post-resurrection Scriptures give direct instruction for us to battle the devil or his demons. We are told to “resist him” and not be “ignorant of his schemes” (Jas. 4:7, Eph. 6:13, 2 Cor. 2:11), but we are not told to fight him. Besides, it makes no sense to engage a defeated foe in warfare. As you learned in the “Essentials” book, battle and victory cannot coexist.

Someone will surely cite the sixth chapter of Ephesians and ask, “Why would we need armor if we are not going to fight?” Good question. However, a more careful study of that passage will reveal that the Apostle Paul is not calling us to battle, but rather encouraging us to stand in the finished work of Christ. Each piece of the armor represents some aspect of who we are in Christ. This passage is meant to remind us of the victory which Christ has already secured on our behalf. It seems the Ephesians Church had been taken in by a “scheme” of the devil and needed to learn how to stand and resist. Wrestling may have been the outcome of their failure to stand. Likewise, if we believe in our hearts that we are in Him and have “put on” Him, we will stand in effortless victory. This is how we are to address the “schemes” and “snares” of the Devil.

Much of what is considered to be “deliverance ministry” looks nothing like what is prescribed in the Scriptures. Although much more could be said about this, in TPM we keep the focus on the
person’s lie-based belief (the snare) rather than giving attention to a defeated foe who belongs to God and is under God’s control.

_Held Captive or Merely Deceived?_

In the early years of TPM, demonic manifestations were mistakenly viewed as hindrances to the ministry session. If a demon showed up, it was considered to be problematic and needed to be confronted. Because of this, “spiritual warfare” was a part of what was taught; facilitators were instructed to pray “warfare” prayers, take authority over demons, and confront them should they manifest during a session, as well as break vows, generational curses, and more. This, unfortunately, led many to view the demonized person as a victim needing to be rescued.

Thankfully, we now understand that these practices are unnecessary and even counterproductive. We see that demons are unable to accomplish anything through force and that the lie, not the Devil, is the problem. Ever since he was kicked out of the Garden of Eden, Satan’s strategy has been to lay deceptive traps and offer sinful solutions. His entire agenda revolves around lies and our believing them.

Satan cannot force anyone to do anything, nor can he keep someone from doing something. Whatever happens in a TPM session is the direct result of the Mentee’s belief and choice. This is true even if the person genuinely believes that she is “possessed” or controlled by a demon. Now, the consequences of her believing that the demon is in control will seem much the same as if the demon really was controlling her. However, she is not held captive by the demon; she is unable to experience freedom because she believes a lie. The good news is this; just because she believes a lie to be true, it does not make it true. The Devil’s entire scheme falls apart when we are convinced of the truth. It really is the truth that sets us free (John 8:32)!

_What can a demon do?_

Demons are only able to do what they do because they have been given permission to do so. If a Mentee believes otherwise, the Mentor may need to pause the ministry session to explain the truth regarding what demons can and cannot do.

We have developed a series of questions to facilitate this process. These questions are not part of the TPM Process, but offer an easy way to illustrate the biblical perspective of the Devil in order to equip the Mentee. This is especially helpful when the person is deceived into believing he has no choice but to allow a demon to manifest.

_The questions are as follows:_

1. “Can a demon violate your will or force you to do that which you do not choose to do? For example, can a demon make you sin?”

Almost always the person says, “No.” But if they claim to believe that a demon can actually force them to do something against their will, you can easily point out the absurdity of this belief by asking, “Do you then also believe that when you stand before God someday, you will be able to say to Him, ‘God, my sins were not my fault! The Devil made me do it?’ This is usually enough to cause a person to realize the fact that demons cannot force us to do anything. But it can be
helpful to continue the questioning by asking;

2. "So then, if a demon is unable to make you sin, which would be the very thing it would want you to do, what can it force you to do?"

Here, a person usually responds with something like, “Nothing. I guess it can’t make me do anything.” At this point, the person should begin to realize that if a demon is manifesting in the session or seems to be hindering the ministry process in some way, it is only able to do so because its actions are in line with what the person believes. At some level, the person agrees with what the demon is doing.

3. "If a demon cannot cause you to do anything against your will, then why might it be able to do what it is doing? Is it forcing you to allow it to manifest in our session today?"

At this point, the person is typically faced with the reality that he has been allowing the demon to do what it was doing. The demon was simply acting within the parameters of the person’s belief and choice. It was actually acting in concert with what the Mentee believes should happen. Hopefully, the Mentee also begins to see the task set before him; he must identify the lie-based reason for why he is allowing the demon to do what it is doing. The demon is serving a purpose. It is meeting a need. It is being used as a solution.

Answering this last question requires the person to be totally honest about what is going on. It may be true that the person does not like what the demon is doing, but the alternative option is resisted even more. If the demon is not allowed to do what it was doing, then the person might have to feel what they do not want to feel, remember something that they do not want to remember, or be responsible for their situation. If this is the case, they may be holding solution beliefs such as, “As long as I have a demon issue then I do not have to feel, remember, etc.” Or “the demon manifestation lets me be a victim for which others feel sorry. This makes me feel valued and important rather than worthless or no good.”

**Demons as “Solution Providers”**

None of us enjoy feeling the pain our lie-based beliefs produce; and subsequently, we are constantly searching for ways to avoid, diminish, or alleviate the pain in some measure. The devil is fully aware of this and is always ready to help us out. Demons are notorious for providing “solutions” to our lie-based pain. Howbeit, all of his solutions are lie-based and short-sighted. Nonetheless, they do distract our attention away from what we do not want to feel and thus, “solve” our lie-based pain problem for a time.

In TPM, we view the devil as both “lie detector” and “solution provider.” He is constantly searching for ways to “push our buttons” and then offer sinful solutions to the pain that our beliefs produce. For example, have you ever found yourself feeling anxious or worried about something and then suddenly felt a craving for something sweet to eat? It is possible that the thoughts passing through your mind are not your own but rather a demon’s suggestion how you should “solve” your anxious problem. Can you see how much more effective this “snare” would be if the person believed that the “sugar” demon’s suggestions were her own thoughts?
For this reason, Satan carefully crafts the suggestive thoughts like, “I could really use a doughnut right now!” or “Where are those cookies?” or “Don’t we have ice cream in the fridge?” If he were to sneak over to you and whisper, “I want you to distract yourself with sugary treats so that you remain in a cycle of perpetual failure, pain, and missed opportunities,” it would not be nearly as effective.

Satan does not want you to effectively address your anxiety, lest you identify the lie that is producing it and ask the Lord to convince you of the truth. He would prefer that you remain in pain, so he offers distractions, suggests sinful behaviors, and provides short sighted solutions. Now, we are in no way attempting to depersonalize the Devil or reduce him down to a mere concept. Of course, he is a living creature who was created by God and for God. Scripture is very clear concerning this when it says, “For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created through Him and for Him” (Col. 1:16).

Sometimes we forget the devil is God’s property and is serving an important purpose in the grand scheme of things. He is not without limits and requires permission to do all that he does. Not only was he created by God, he was created for God since “all things have been created through Him and for Him.” Although Satan is an evil creature, who always has evil motives, he is also part of God’s created order and serves a purpose. As soon as God is through with him, Satan will be removed without any tussle, struggle, or fight. (Read the end of Satan’s earthly stay in Revelation 20.)

In spite of all this, some well-meaning Mentors “take the bait” and choose to engage the demon, and the battle begins. And in doing so, they view the demon as the problem, the Mentee as a victim, and themselves as the spiritual hero; none of which is true. In reality, the demon is being used to point out lie-based beliefs, the Mentee is in executive control, and the Mentor is simply a sojourner accompanying a fellow believer on their mind renewing journey with the Lord. We’ve gotten it all twisted, and Satan thinks it’s hilarious!

This is one of the reasons why the simple act of casting the demon out usually only provides limited and temporary relief. If your focus is on the demon, and your goal is to get rid of it, you will likely completely miss the reason why it was present in the first place. The solution belief is still present and active. Because of this, it is only a matter of time before another perceived problem appears and this demonic solution is needed.

So rather than blaming the Devil for our pain or behavior, we seek to address the lie-based beliefs that are behind them. During a TPM session, most demonic manifestations are treated like any other solution behavior. The exception might be where a person is allowing a demonic manifestation to occur because of their ignorance concerning their place in Christ and that they hold executive control. If they genuinely believe that they are a helpless victim of the devil, then their reality will match this belief. However, when they know the truth all of this will change.
Scripture tells us that all we need to do in order to cause Satan to flee is “submit to God” and “resist the Devil.” So, if a demon is manifesting, the Mentee is either ignorant of these simple requirements or, what is more likely, he or she has a lie-based reason for not fulfilling them.

**Demonic Manifestation as a “Solution”**

If you were to ask a Mentee who is exhibiting demonic manifestation in a ministry session, “Do you want these manifestations to take place?” they would likely answer, “No! Of course not!” This would be an honest response. They likely do not “desire” for the demon to do what it is doing. However, the fact that the manifestation is happening is reflective of the person’s “will.”

If you recall, from our extensive discussion of solutions, there is often a vast difference between a person’s “will” and his “desire.” The Mentee’s desire is what he would like to have happen, what he wants to take place, and what he is trying to do. But the person’s will is on full display and represented by what he is actually doing. It is the behavior in which he is currently engaged and supported by what he currently believes.

So, if a demon “interferes” during a TPM session by creating a scary image, erecting a black wall, or mocking and harassing the Mentee, this is an indication of the person’s will in that moment. This may not be what the Mentee wants, but it is what he “wills.” And when this occurs, it is time to move over to the SOLUTION Box to determine why the person is choosing to allow this to happen.

What follows is an example of what this might look like:

**Mentor:** “What’s going on right now?”  
**Mentee:** “I’m not sure. I was focusing on my emotion when, all of a sudden, I began hearing these voices taunting me.”  
**Mentor:** “How does that make you feel?”  
**Mentee:** “I don’t know. I was feeling a lot of anxiety before, but the voices are making it really hard for me to focus.”  
**Mentor:** “What comes to your mind as you focus on what you are feeling?”  
**Mentee:** “...nothing really. I’m sorry, it’s these voices. They are too distracting. I don’t think I can do this.”

Notice how the “voices” have made it difficult for the Mentee to proceed. This is a possible indication that they are being used as a solution. The Mentor now moves to the Solution Box and asks the first question.

**Mentor:** “Do you sense any resistance or hesitation at the thought of not being distracted by these voices?”  
**Mentee:** “Hmm... I don’t want the voices to be there... but as I was listening to your question, it was as though I sensed myself take a step back... like I was nervous about moving in that direction.”  
**Mentor:** “What do you believe would happen if you were to choose not to be distracted by the voices that would cause you to resist or hesitate doing so?”  
**Mentee:** “I guess if I’m not distracted, then I have to fully embrace the pain, and that might overwhelm me.”  
**Mentor:** “So then, the reason for staying distracted is what?”
Mentee: “As long as I am distracted by the voices, I won’t be overwhelmed by the pain.”
Mentor: “Not that it is true, but does it feel or seem true that as long as you are distracted by the voices, you won’t be overwhelmed by the pain?”
Mentee: “Yes, that feels true.”
Mentor: “Lord, what do you want Kathy to know?”
Mentee: “I could sense the Lord pointing out the fact that my staying distracted is keeping me in pain. If I will just focus, He can show me the truth.”
Mentor: “Does it still feel true that as long as you are distracted by the voices, you won’t be overwhelmed by the pain?”
Mentee: “No, that doesn’t seem true anymore.”
Mentor (after checking the clock): “What are you feeling now?”
Mentee: “Well, the voices seem to be gone, and I can feel the anxiety again.”

Here we see that the distracting voices were being used for the purpose of avoiding pain. The voices were not a “problem,” they were the Mentee’s “solution.” And once the solution belief was identified and dealt with, the person was able to stay focused and move forward. She was not actually being hindered by the voices; rather, she was unable to move forward because of her fear of being overwhelmed by her emotions. She needed a “solution” to this problem, and Satan is more than happy to oblige.

*Let’s take a look at another example.*

Mentee: “The whole situation at work has me stressed out!”
Mentor: “What comes to your mind as you focus on what you are feeling?”
Mentee: “I immediately think my Uncle who... wait a minute...”
Mentor: “...”
Mentee: “I’m not sure what this is about, but I don’t like it.”
Mentor: “What’s going on right now?”
Mentee: “As I was just thinking about a specific memory, a huge, black wall appeared in my mind, and it seems to be blocking everything out.”
Mentor: “How does that make you feel?”
Mentee: “Afraid! It makes me really uncomfortable. It seems evil somehow.”
Mentor: “What comes to mind as you focus on what you are feeling?”
Mentee: “Nothing... The only thing coming to mind is that big scary wall.”

Here we see the mental image of a large black wall that the Mentee claims to be blocking his progress. A well-meaning, but misinformed, Mentor may feel the need to go on the attack and flush out the demon. But let’s explore a different option by focusing on the Mentee’s emotion, belief, and choice, rather than the potentially demonic manifestation.

Mentor: “Do you sense any resistance or hesitancy at the thought of not having that wall there?”
Mentee: “That’s weird. Yeah, I think I do.”
Mentor: “What do you believe would happen if the wall wasn’t there that would cause you to resist the thought of not having it?”
Mentee: “Well, if the wall was gone, I would be free to move forward and remember. But I am a little afraid of what I might discover about my uncle. I don’t want to mess up our relationship.”
Mentor: “So then, the reason for keeping the wall up is what?”
Mentee: “The wall is protecting the relationship I have with my uncle.”
Mentor: “Not that it is true, but does it seem true that the wall is protecting the relationship you have with your uncle?”
Mentee: “Yeah. As strange as that sounds, that is what seems true.”
Mentor: “May we present that belief to the Lord?”
Mentee: “Yes.”
Mentor: “Lord, what do you want Andrew to know?”
Mentee: “He said, “If your relationship is based upon a lie, do you really want to preserve it? Wouldn’t it be better to relate to one another from a position of truth?”
Mentor: “Does it still seem true that the wall is protecting the relationship you have with your uncle?”
Mentee: “No. If anything, that wall keeps me in a disingenuous relationship.”

In this example, the Mentee allowed a wall to be erected in an effort to protect the relationship he had with his uncle. Yet again, the wall was the person’s solution, not his problem. And if the Mentor were to attempt to go after the demon wall, he would actually be picking a fight with the Mentee’s solution belief and solution behavior, not the forces of darkness. The Mentor would be struggling to tear down that which the Mentee had purposefully erected.

In our final example, we will examine another potential type of demonic manifestation. This time, rather than provide a solution, the demon will act as a “lie-detector.” It will also show how to use the clarifying questions that were discussed earlier which help the Mentee see that he or she is in executive control and that demons cannot force the person to do anything. Let’s assume that we are jumping into a session in progress. They just asked the Lord for truth regarding a lie that was identified.

Mentor: “Does it still feel true that you are worthless?”
Mentee: “No, that no longer seems true. Thank you, Lord.”
Mentor (after checking the clock): “What are you feeling now?”
Mentee: “I just had the thought, “This TPM stuff will never work for me. I didn’t really hear from God just now. I will never be free.”
Mentor: “How does that make you feel?”
Mentee: “Anxious, worried, a little scared. I don’t think these are my thoughts... It’s as though someone else is mocking me inside my head. I don’t like it... it’s scary!”
Mentor: “What comes to mind as you focus on what you are feeling?”
(She lowers her head and her voice noticeably changes to a guttural tone, suggesting a demonic presence)
Mentee: “Ugh, grrrrr... YOU CANNOT SPEAK TO HER... SHE IS OURS!”
Mentor: “What’s going on right now?”
Mentee: “Please help me! Grrrrr... I can’t make it stop! It’s a demon!”
Mentor: “Well, if we can, I’d like to pause our session and take a moment to ask you a couple questions.”
Mentee: “Ok, just please do something! This is really scary!”
Mentor: “Do you believe that a demon can violate your will or force you to do something that you do not choose to do? For example, can a demon make you sin?”
Mentee: “No, it can’t make me sin...”
Mentor: “Alright, then if a demon can’t make you sin, which would be the very thing it would want you to do, what can it force you to do?”
Mentee: “... Well... I guess it can’t make me do anything.”
Mentor: “So then, if a demon can’t force you to do anything against your will, then why do you think it was able to do what it was doing just a moment ago? Was it forcing you to allow it to manifest?”
Mentee: “No, I guess not... I’ve never thought about it that way before.”
Mentor: “Ok, would you like to continue?”
Mentee: “Yes...”
Mentor: “Alright, what are feeling now?”

Did you see how the person was in total control the entire time? The only reason why the demon was able to do what it was doing was because the person allowed it. In this case, the Mentee was simply ignorant of the fact that she didn’t have to let the demon do what it was doing. Once she realized the truth, she simply resisted. Let’s continue the session...

Mentee: “Well, I can still faintly hear the voices... and it makes me feel anxious and afraid.”
Mentor: “What comes to your mind as you focus on what you are feeling?”
Mentee: “It makes me think of the times that I was called to the front of the class in school. I hated that!”
Mentor: “How does that make you feel?”
Mentee: “Nervous and afraid...”
Mentor: “What comes to mind as you focus on the nervous and afraid feelings?”
Mentee: “Basically the same memory. I recall one time in particular, our teacher called my name and told me to write the capitals of each state in the US. I tried, but didn’t know all of them. I couldn’t do it!”

Notice that in this example, the seemingly demonic thoughts do not appear to be disrupting the flow of the session. So, the Mentor continues following protocol and asking the appropriate questions.

Mentor: “How does that make you feel?”
Mentee: “Anxious, nervous.
Mentor: “Why do you feel that way?”
Mentee: “The other kids knew how to do it. But I was too dumb.”
Mentor: “How does that make you feel?”
Mentee: “Less than the rest of the kids, like I am defective.”
Mentor: “How does that make you feel?”
Mentee: “Alone and isolated.”
Mentor: “Why do you feel that way?”
Mentee: I feel like I am defective. Something is wrong with me.

The Mentee is now looping in what appears to be a self-identity belief, so we move to the BELIEF Box question.

Mentor: “Not that it is true, but does it feel or seem true that you are defective and there is something wrong with you?”
Mentee: “Yes. That feels very true!”
Mentor: “Lord, what do you want Sofia to know?” (TRUTH Box question)
Mentee: “… Ha, I sensed Him say, “Just because you don’t know something doesn’t mean you are defective. There are a lot of very smart people who do not know the state capitals.”
Mentor: “Does it still feel or seem true that you are defective and that there is something wrong with you?” (TRANSFORMATION Box question)
Mentee: “No, that just seems silly now….”
Mentor (after checking the clock): “What are you feeling now?” (EMOTION BOX question)
Mentee: “I feel okay. I don’t sense the anxiety or fear anymore, and those hateful thoughts seem to be gone as well. Thank you, Lord Jesus!”

Hopefully you can see how keeping the focus on the Mentee and his or her beliefs, feelings, and choices is much more effective than viewing the demon as the problem. This approach honors the biblical view of Satan as a defeated foe and a tool in the hands of a loving God. It recognizes the Mentee’s free will and responsibility. The overall goal is to help the person position himself to receive truth and perspective from God, rather than simply shooing a demon away and giving it the attention it craves.

Suffice to say, because of our current practices, we (Ed and Joshua) have not had any manifestations during a ministry session for many years. By simply doing a little preparatory work with the person with whom we are ministering, all demonic manifestation has ceased. We encourage you not to confuse your authority in Christ with having the power to fight the devil. Authority forgoes any need for confrontation. You never need to engage a demon. Instead, give your attention to the person in front of you.

Now someone might ask, “What do I do if the person is so completely worn out from being oppressed that he no longer has the strength to resist the devil?” First of all, the person may genuinely be worn out, but it is not because he is resisting the devil. Rather, he is struggling against his own lie-based beliefs. Remember, the demon is not the problem; in fact, it is likely being used as a solution unknowingly by the Mentee. Secondly, the pain and discomfort the person feels is not due to the devil. We feel whatever we believe. Satan may have poked at the person causing him to feel the consequences of his lie-based beliefs, but the devil is not the source.

Also, it is vitally important to realize that the person is not fatigued from holding up his shield of faith, rather, the shield he is holding up has holes in it. And every impurity in his faith serves as a target for the enemy. When the devil launches a fiery dart in his direction, and it impacts a lie, the vulnerability in the person’s armor is revealed. And hear us when we say, “That is a good thing!” Satan’s actions were just used to point out a lie that the person believes to be true, giving him the opportunity to confess what he believes and petition the Lord for truth.

The devil is our enemy, but he is not our problem. We need to realize that Satan is used by God to point out the real problem that needs to be addressed; the fact that we have yet to be convinced of the truth. The Lord works tirelessly in His ministry to us, using every means at His disposal, motivated by a passionate love for each of us. He so deeply desires that we know the truth that He has sent His Spirit to convince us of it (John 16). For when we know the truth in
our hearts, our spiritual shield will extinguish every flaming arrow that is sent our way; proving the genuineness of our faith (Eph. 6:16, 1 Peter 1:7).

**More on “Spiritual Warfare”**

If you have a history of using some form of spiritual warfare, you may find it difficult to stop fighting. However, most believers would agree that Satan is a defeated foe and we share in Christ’s victory. Logically, we know that battle and victory cannot co-exist. So, it really makes no logical or theological sense to engage the devil in any form of warfare.

Even so, some of us have spent a great deal of time and energy in our attempts to drive demons out of our church services, our homes, our cities, etc. We’ve used crucifixes and olive oil as weaponry or some sort of demon “repellent.” The mere thought of demons being in the same room as us would send us scurrying around in battle mode. The ironic truth is that there are probably demons everywhere in numbers that we cannot fathom. Nevertheless, they can do nothing apart from deception and willful human cooperation.

Jesus spent forty days walking around in the wilderness with Satan at His side. You would think that Jesus would have driven the devil off right away. But instead, Jesus spent a significant amount of time in conversation with Satan. Obviously, this does not mean that we are to spend any time talking with the devil, but it is important to realize that Jesus did. The devil was serving a purpose in the grander scheme of God’s plan - just as he continues to do today.

If our frame of reference for dealing with the devil is modeled after the actions of Jesus and His disciples before the cross, then we will probably only see one course of action - confrontation. But before we draw our swords, it might be helpful to ask ourselves a few questions:

- **“Did what Jesus accomplish on the cross have any impact on the devil? For example, did the cross affect what he can or cannot do?”** Most believers would say that Satan was defeated by the death of Christ. If this is the case, how we choose to deal with the devil should reflect this reality. Otherwise our actions and stated beliefs are in utter contradiction, for we say that the cross was the devil’s defeat and yet continue to fight.

- **“Can a demon violate our will or make us do something that we do not choose to do?”** As we have discussed before, the obvious answer is “No.” So, if a demon is unable to make us do something that we do not want to do, this means that whatever the demon is doing, it has been given permission to do. So then, if the devil is not using force against us, why would we need to use force against him? If he is only able to do what he is doing because of our own deception, then the goal should be to address our false beliefs so that we find freedom through truth, not warfare, struggle, or effort.

- **If the devil cannot “touch us” then how might we explain feeling oppressed, defeated, or under attack? (The Scriptures declare that “He who was born of God keeps him, and the evil one does not touch him” (1 John 5:18). Again, our real troubles are not coming from outside forces, but rather from within us. We believe lies and need to have God’s Spirit convince us of the truth. When we know the truth, we will experience the fruit of the Spirit.**
Since the devil is a “lie detector” and “sin-based solution provider,” what might be the best way to respond to him? Here again, the obvious answer is to take responsibility for what is being exposed within us and resist his schemes (short-sighted solutions). The Scripture provides a clear two-step plan; “Submit to God and resist the devil and he will flee from you.” (Jas. 4:7)

None of these truths diminish the reality that Satan is evil, he hates each and every one of us, and he continuously searches for ways to trick us into believing things that are untrue which cause us to do things we really do not want to do. He is the enemy of our souls and only has evil planned for us. Nevertheless, he belongs to God; as he was created by God and for God. “For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities; all things have been created through Him and for Him” (Col. 1:16).

Because this is so, God is not wringing His hands in concern about what to do about this menacing devil. In fact, Satan is not causing any trouble or concern for God. How can a finite creature be any threat to an omnipotent Creator?

The early reformer Martin Luther once said,

Why should you fear? Why should you be afraid? Do you not know that the prince of this world has been judged? He is no lord, no prince anymore. You have a different, a stronger Lord, Christ, who has overcome and bound him. Therefore, let the prince and god of this world look sour, bare his teeth, make a great noise, threaten, and act in an unmannerly way; he can do no more than a bad dog on a chain, which may bark, run here and there, and tear at the chain. But because it is tied and you avoid it, it cannot bite you. So, the devil acts toward every Christian.

Therefore, everything depends on this that we do not feel secure but continue in the fear of God and in prayer: then the chained dog cannot harm us. But this chained dog may at least frighten him who would be secure and go ahead without caution, although he may not come close enough to be bitten.

And then in another place Luther said,

“God uses the devil and the evil angels. They, of course, desire to ruin everything; but God blocks them, unless a well-earned scourging is in order. God allows pestilence, war, or some other plague to come, that we may humble ourselves before him, fear him, hold to him, and call upon him. When God has accomplished these purposes through the scourge, then the good angels come again to perform their office. They bid the devil stop the pestilence, war, and famine. So, the devil must serve us with the very thing with which he plans to injure us; for God is such a great Master that he is able to turn even the wickedness of the devil into good.” [These two quotations are taken from the Ewald Plass, What Luther Says, (St. Louis: Concordia Publishing House, 1959), pp. 391-404.]
CHAPTER SIXTEEN

Extended Discussions

If the Box Questions Don’t Work

Occasionally, a novice Mentor of TPM may find the questions on the TPM MAP do not always seem to “work.” They might think that the wording may seem lacking, inadequate, or even random. This, unfortunately, leads some well-meaning Mentors to alter them or create new questions altogether. Using altered questions and creating new ones is entirely up to the person doing so, but he or she should not be calling what they are doing Transformation Prayer Ministry if this is the case. Actually, this issue is explainable and entirely avoidable.

If the questions are truly flawed, the problems attributed to them would be consistent and repeatable. This, however, is simply not the case. The vast majority of those using the questions as written are having consistent positive results. Only a small percentage of Mentors are having difficulty. This indicates the issue lies not with the questions, but more likely, the implementation of them. If the tool produces a predictable, positive outcome for even a portion of the users, then the tool is likely not the issue.

We suggest any issue or hindrance which would cause the questions to seem lacking, redundant, or flawed can be traced to the Mentee’s lack of understanding regarding the TPM Process, the Mentor’s mishandling of the questions, or some combination of both.

If both parties have a solid understanding of the Purpose, Principles, and Process of TPM, we confidently guarantee these issues will not surface! In fact, the Mentee will see successful results if he or she knows the Process, even if the Mentor misunderstands most of the Process. A well-equipped Mentee can move forward in spite of a poorly equipped Mentor.

Joshua Smith commented on this during a live seminar saying:

You can accomplish a great deal more with an ill-equipped Mentor and a well-equipped Mentee than you can with a well-equipped Mentor and an ill-equipped Mentee. For example, if you were to work with me and do a terrible job as Mentor—asking the wrong questions at the wrong times, attempting to lead, guide, and direct me, or wrongly make up your own questions on the spot—we will still have a successful session. At some point, I would simply tune you out and move forward on my own.

I would be able to do this because I know the Process well, I understand the Principles, and I am intentionally applying TPM to accomplish its intended Purpose. I am a well-equipped Mentee, and I know what I am doing. The goal of every Mentor should be to
effectively equip the Mentees God has placed along their path. You should want to make your involvement in their mind-renewing journey less and less necessary.

If a Mentee has an extremely limited understanding of the Process and the Purpose behind asking each question, the Mentor may end up frustrating both parties even if he is asking the appropriate question at the appropriate time. The session may end up feeling cumbersome and repetitive. The Mentee will wonder why the Mentor keeps asking the same questions over and over. And the Mentor may panic when the Mentee’s responses do not reflect what was illustrated in the training. This is all due to a lack of understanding. The Mentee has not been properly equipped. It really is that simple!

The Mentor obviously needs to have a working knowledge of the Process, the TPM MAP, and Purpose behind the questions. But the biggest leap in effectiveness comes when the Mentee begins making connections and grasping important concepts. For example, something as simple as the Mentee realizing that none of the TPM questions are asking him to do anything or even try to do anything can go a long way when applying the Process. If the person fails to understand this basic point, he will likely interpret what the Mentor asks as instruction or guidance. He will look to the Mentor for direction rather than viewing the session as part of his own personal journey with the Lord.

This often leads to the Mentee waiting on the Mentor to “take the next step,” rather than the other way around. This becomes quite apparent when the Mentor asks, “What’s going on right now?” after a long pause, and the Mentee responds by saying something like, “Oh, I was waiting on you to ask a question,” or “Sorry, what was I supposed to be doing?” As quickly as possible, the Mentee needs to be made aware that he is in the driver’s seat. This is his journey. The Mentor is simply along for the ride while he uses the TPM MAP to keep track of the Mentee’s location.

The Mentor is not leading or guiding the session. The Mentee is the one who should determine the path. Because of this, it is important that the Mentor understands that he is to follow the Mentee and use their responses to determine what question to ask next. As a simple example, the Mentee might tell his “story” while in the EMOTION Box saying, “My wife criticized me this morning about the fact that I did not take out the trash after she asked me to last night. At first, I was angry, but now I just feel weak and powerless.”

If the Mentor is following the map instead of following the Mentee, he might mistakenly ask, “How does that make you feel?” But an astute Mentor who is following the person will realize that this question has already been answered so it does not need to be asked. And as such, the appropriate question to ask is the second EMOTION Box question, “What comes to mind as you focus on what you are feeling?”

Again, you are not to follow the map; rather, you are to use the map to follow the Mentee. Otherwise, you run the risk of frustrating the Mentee as you constantly force him to backtrack and repeat steps. Understanding this concept alone will streamline many of your sessions.
Another place where this is common is the SOLUTION Box, especially when the Mentee is somewhat familiar with the concept of “solutions.” He may say something like, “I am having trouble connecting with my emotions, and I think it’s because I believe they’ll be overwhelming.” Here, if the Mentor doesn’t know any better, or was simply not paying attention, he might ask, “Do you sense any resistance or hesitancy at the thought of connecting with your emotions?” But, as you likely noticed, the Mentee is ready to answer the third question in the SOLUTION Box. And the Mentor has just caused the person to go back two questions. This is redundant, unnecessary, and easily avoidable.

This also happens in the ANGER Box. In response to the Mentee saying something like, “I think I am angry at God because He let that happen to me!” The Mentor should ask, “Why does that make you feel angry at God?” If, instead, he asks any of the other ANGER Box questions, he is failing to follow the Mentee. The Mentor must help to equip the Mentee and learn to keep up, lest he becomes a hindrance himself!

**Addressing Vows in a TPM Session**

After being violated by her ex-boyfriend, Tiffany vowed never to trust another man again. When the other kids mocked and teased Michael about being overweight, he made a vow to take full control over his eating habits, which led him to bulimic behaviors. As she watched her mother sob at her father’s funeral, Heather vowed never to allow herself to feel or express her emotions in that way. And while tending to his still throbbing black eye, Toby vowed never to be like his drunken father.

Vows are made in response to perceived problems, such as the fear of getting hurt again, the prospect of being out of control, or the simple thought of turning out like your dysfunctional parent. The vow is kept because the person who made it believes it will solve the perceived problem. Examples of other commonly made vows include:

- “No one will hurt me like that again; I will always be in control.”
- “I will never treat my kids the way my mother treated me.”
- “They may make me ______, but no one can make me ______.”
- “Since girls always get hurt, I choose to be a boy.”
- “When that happened, I put up a wall inside to keep from feeling.”
- “I will never do that again.”
- “I will never cry again.”
- “I will never allow myself to ______.”
- “I swore from that moment to always ______.”

Ed Smith shares this story about how he used to deal with vows that surfaced in a ministry session:

> Years ago, a man (I’ll call him James) came to me seeking spiritual help. He told me his life was falling apart and he believed he was being oppressed by demons. He had been involved in occult practices and had made vows that he believed held him bound. My approach at that time was to engage in spiritual warfare by identifying and renouncing
vows, tearing down “strongholds,” and denouncing “legal rights”. I was leading him to reclaim “stolen ground” I mistakenly believed he had given over to the enemy.

I viewed James as a victim who needed to be rescued from the “spiritual forces of darkness.” I thought he needed me to deliver him from something that was holding him captive against his will. From my misguided perspective, his will was being violated by outside forces, and therefore, he needed to be rescued.

During those early years of doing ministry, I often found myself confronting the enemy and performing “search and rescue” missions. I had somehow come to believe that vows held spiritual power over the person and needed to be broken. I also assumed that there was usually some demonic element involved or an evil “stronghold” that needed to be torn down. So, confronting demons and engaging in some form of “spiritual warfare” was to be expected.

Thankfully, I have since discovered many important truths, and no longer apply any of those practices. I was mistaken in my earlier approaches, and I am seeing a much higher success rate and more consistent results than ever before and not having to confront a defeated devil anymore.

Some people believe that vows hold some sort of innate power or that they are held in place by some outside evil force. However, if vows truly hold some sort of power, then why don’t New Year’s resolutions work? And why is it that couples can so easily and frequently violate their wedding vows? Making a vow accomplishes nothing unless it is held in place by a belief.

Still others believe vows hold people captive, as though the person has had heavy chains draped over them. Yet, a person is never held captive by a vow. If anything, the vow is held captive by the person. As long as the person believes the vow will “solve the problem,” he or she will not release it, because, from their perspective, to do so would be dangerous, wasteful, and foolish. Letting go of the vow means being without a solution to their problem. Being left with the problem would mean they become like their mother, get hurt again by the uncle, lose control, be rejected, or become overwhelmed, etc.

Here are a few simple examples to illustrate this concept:

- Perceived Problem: “I am being hurt and am powerless to stop him.”
  Solution Behavior (vow): “I will never let a man hurt me again.”
- Perceived Problem: “I am out of control and I am going to die.”
  Solution Behavior (vow): “I will never lose control again.”
- Perceived Problem: “Because I failed, I am rejected and a disappointment.”
  Solution Behavior (vow): “I will never fail again.”

Vows, like any other solution behavior, are supported by the belief that the vow will solve the perceived problem the person is faced with. As such, the vow should be addressed like any other solution. During a TPM session, all manner of things may potentially surface such as unholy vows, confessions of occult practices, the sins of the father, etc. But none of these things are the real problem, and therefore, renouncing and breaking vows or curses is unnecessary. None of
these things hold any power or pose any threat. Our focus should be on identifying the lie-based reason for holding onto the vow and going to the Lord for truth.

If the Mentee reports a vow during a ministry session, treat it like any other solution behavior. Simply head to the SOLUTION Box;

   Mentor: “Now, I am not asking you to release your vow, but do you sense any resistance or hesitancy at the thought of doing so?”
   Mentee: “Yes. I think so…”
   Mentor: “What do you believe might happen if you were to release it that would cause you to hesitate or resist letting it go?”
   Mentee: “If I let it go, I will get hurt again.”
   Mentor: “So then, the reason for maintaining your vow is what?”
   Mentee: “The vow ensures that I am safe.”

From here, simply continue following protocol using the solution belief that was just identified, ask for truth, and then check for transformation. Nothing more needs to be done concerning the vow. There is no need to renounce anything, tear anything down, or cast anything out. Simply identify the lie-based belief, ask the Lord for truth, and check for transformation. When the person no longer has any lie-based reasons for maintaining the vow, it will no longer serve any purpose, and will cease to influence the person in any way.

“Word of Knowledge” and “Prophesying”

“For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit...” (1 Cor. 12:8)

How this passage is interpreted and applied differs greatly from one person to the next. Nevertheless, from time to time, we get asked if sharing “words of knowledge,” “words of wisdom,” or “prophecy,” or “speaking for God,” is ever helpful or appropriate in the context of a TPM session. While these practices may be beneficial in other ministry contexts, they actually hinder the TPM Process. Such practices, as well as biblical counseling, spiritual instruction, guidance, encouragement, or praying for the Mentee out loud may all have value in a different context. But during a TPM session, all these things shift the Mentee’s focus and unnecessarily gives the Mentor more authority and involvement than is appropriate. The Mentor will have taken a leading role and begun to guide the Mentee rather than follow him. This is not TPM.

No matter how the aforementioned passage is interpreted or applied, restraint is needed if you are to apply a pure form of TPM. These gifts are helpful when applied in their proper context, however, they are not appropriate during a TPM session. We are not attempting to regulate when these gifts should be used, simply to establish proper protocol when applying TPM. No
aspect of TPM replaces any personal talent, personality trait, or genuine gift of the Spirit. God is free to use any avenue He chooses to bring about restoration to those who seek Him. But in the context of TPM, none of these actions or practices are needed or appropriate.

In TPM, we understand that the Mentee is fully capable of accomplishing every necessary step in the process for which he is responsible. This obviously does not include the conviction or illumination of truth, as this is the Holy Spirit’s role. But everything else that needs to happen exists fully within the person’s ability and capacity (assuming he has been equipped and knows what he is doing).

There is nothing hidden inside his mind that he did not “hide” himself. There is no door standing in the way to which he does not have a key. Nothing can keep the Mentee from what God has for him, other than his own willful decision NOT to “…draw near to God” (Jas. 4:8). Because of this, the Mentor never needs to “speak for God” in a TPM session. The Spirit is fully capable of speaking directly to each of our hearts, and every one of us is able to listen and receive. No one can keep me from communicating with God, likewise, my communication with Him does not require anyone else’s involvement. When the Holy Spirit speaks directly to the Mentee’s heart, this personalized truth will instantly bring forth mind-renewal and genuine transformation (Rom. 12:2).

If sharing words of knowledge and wisdom or “speaking for God” are not needed in a TPM session and are even a hindrance, why would a Mentor still feel the urge to do so? Some well-meaning ministry facilitators feel compelled to share a word of knowledge, prophetic utterance, spiritual insight, etc. when they get lost or stuck in a session and do not know what else to do. Although this is sometimes viewed as spiritual, it is more likely an attempt to rescue the person or to cause something to happen. Again, this is a major violation of TPM protocol.

We can and should pray as the Apostle Paul prayed, “[may] 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, and what is the surpassing greatness of His power toward us who believe” (Eph. 1:17-19). This prayer is always appropriate in helping a person to come into the knowledge of the truth which leads to mind-renewal and transformation. However, pray for this at the beginning of the session or silently, so as not to distract the Mentee from his journey and communicating with the Lord.

After a session is over, the facilitator may choose to bring instruction from the Scriptures, speak words of encouragement, or share his or her personal insight. However, these are forms of discipleship and not needed during the session. So, discover, hone, and use the gifts God gave you. But if you are applying TPM, follow protocol, exactly.
Recurring Dreams

TPM gives little to no attention to dreams, nor do we seek to interpret them in any way, except for the obvious potential of them being related to our lie-based heart belief. Ed Smith has this to say about his personal experience with recurring dreams:

Through the years, I have had a few recurring dreams that I used to have questions about. It was not until I started using the TPM Process with myself that these dreams ever made sense. The dreams were basically nonsensical in nature, yet they returned over and over. One in particular is a scenario where I am in a church or conference center, sitting in a front row seat with a room full of people singing the last song just before the speaker will get up to speak. Suddenly it occurs to me that I am the speaker. There is a flush of fear and panic as I realize that I have not prepared anything, and I have only one more verse left in the song that is currently being sung before I am supposed to deliver a message. I have had this dream more times than I can remember. And I always wake up relieved to know that I do not have to go prepare something.

I appreciate people who believe they can interpret dreams, but I personally do not have this gift and question how we might ever be sure of what we might be told. Someone might interpret my recurring dream as my believing that I am ill equipped, I am going to be found out, or that I don’t know as much as I let on. Even if all of this were true, I am still in the same place, and the dream would probably show up again. Understanding or interpreting a dream does not provide me with any real resolution.

However, if the dream is my mind’s attempt at resolving some unfinished business and is rooted in my lie-based belief, then TPM may be helpful. I have had good results applying TPM to dreams as they are related to my lie-based thinking. I have found that recurring dreams are like any other “trigger” that I may experience in my day-to-day life.

I discovered this when I woke up one morning after having one of these recurring dreams. It occurred to me that I was feeling negative emotion. I felt fear and anxiety. And as I reflected on this emotion and allowed my mind to associate, I found myself thinking of an early childhood memory where I felt these same emotions. Once the lies were identified, the Spirit revealed His truth, and I began experiencing His peace, the dream never returned. I now believe that the dream was my mind’s futile attempt to resolve the inner conflict my lie-based heart belief created. I was essentially trying to “dream up” a solution.

A similar thing occurred with several particular “random” memories that would surface seemingly from out of nowhere from time to time throughout any given day. What was significant about these memories is their recurrence throughout the years and the fact that it was the same ones that were surfacing. I could be sitting in my office thinking about nothing in particular when, all of a sudden, one of these “random” memories would come to mind. It did not seem to be related to anything that I was doing at the time. And its contents seemed insignificant.

However, like the recurring dreams, this same “random” memory would surface over and over. One day when one of these memories came to mind, and as I focused more intently upon it, I noticed that it caused a slight emotional stir. I focused on the emotion
and allowed the memory to surface more. I was surprised how the memory opened up to a more significant aspect where I had embraced a falsehood. The Spirit provided me His truth and I came to a new place of peace. It seemed that my mind had been trying to unload this consciously undetected pain. I am learning that everything has a reason and that nothing is random. I am coming to trust my mind more and more in knowing what needs to happen in this mind-renewal journey with the Lord.

I have also discovered that everything we do on a day-to-day basis is connected to, and dependent upon, belief. Every stirring of our emotion is a reflection of our belief. As we learn to rightly respond to these daily warning signs, we can cooperate with God as He is busy refining our faith and renewing our minds.

Water-Shed Memories

Most of us have experienced events that became turning points in our lives. These life events might be described as “watershed” events. Often, the reason these events are so impactful is because of what we come to believe in the midst of the event or shortly thereafter. Some early life events lead us to believe numerous lie-based heart beliefs. When this is the case, it is quite common and expected to repeatedly return to the same memory over and over again, when applying TPM. And as long as you are identifying additional beliefs or, at least, becoming more familiar with how to apply TPM, then this is, by no means, time wasted.

Ed Smith had a watershed event in his childhood where a host of lie-based beliefs were established. These beliefs determined the way he viewed life thereafter. Here is a portion of his story:

My own watershed experience occurred in fifth grade when a child fell off the school bus I was riding on and nearly died. An irresponsible bus driver had allowed the children to stand in and around the stairwell while we were traveling down the highway. When the driver was making a turn, the door flew open and a little boy fell out. His coat sleeve caught on the outside of the door and he was dragged down the highway for a great distance before breaking loose. He was not discovered until later that evening by a passing motorist.

That same evening a police officer and a school official came to my house and began what turned into a week-long interrogation and blame-shifting charade. Three other children and I were harshly interrogated and falsely accused. Eventually, we were all exonerated, and the bus driver was punished, but in the midst of this experience my heart became saturated with lies.

From that day forward, my belief about myself, the world, and God all changed. I felt guilty, fearful, and accused, and I responded by withdrawing inwardly. My school grades went from all A’s and B’s to barely passing with D’s and F’s. I graduated from high school seven years later at the very bottom of my class, friendless, reclusive, and emotionally defensive. As I took on those lie-based beliefs, they began to shape and form my life.
Again, the interesting thing about these watershed memories is that we may find ourselves having to revisit them over and over in TPM sessions, because they served as the context for multiple layers of lie-based belief to come into existence.

Some of you were molested as children, were physically abused, or have had other horrendous experiences. You probably have memories that you may need to visit more than once to find complete resolution of all the lies that you learned and continue to believe. This is completely normal. Do not become discouraged or think something is wrong. Keep chipping away at lie after lie and hold each one up to the Lord.

**Womb Memories**

In TPM, the purpose of memory is to help us understand why we believe the things we believe and clarify why we feel what we feel. The actual content of what is remembered has little to no impact or influence upon the actual application of the TPM Process. The Mentee may report to have remembered any number of things, but this will not affect what the Mentor does. The same questions are used in every session. In a different setting, such as in counseling or psychology, memory details may have differing levels of value, but not in the context of TPM.

Occasionally, the Mentee might report remembering things that are impossible to verify and may even be outright questionable. Here again, this is not a concern in the context of TPM. The goal is simply to identify what the person believes. A Mentee might even report remembering something that he believes occurred at a pre-verbal time, or even as far back as in the womb. This of course raises many questions concerning the awareness of events, verbal reasoning, and experiential understanding, but none of these things have any impact on how TPM is to be applied.

What is shared in this section is not intended to be definitive or persuasive, but rather simply exploratory and informative in nature, in order to encourage you to treat these “memories” the same way that you might treat any other memory in the context of TPM.

You should ask the same three MEMORY Box questions seeking to identify the lie-based heart belief, and not be concerned about validating what the person has reported.

Some research scientists believe that a fetus feels pain and experiences emotion while in the mother’s womb, especially in the final months before birth. It is believed by some that if the mother rejects the baby in her womb and feels hate, resentment, or anger toward it, the baby may experience these emotions as well. Since emotion is partially a physical glandular process shared between mother and child, this seems plausible. However, this still does not impact TPM protocol in any way. The TPM Process remains the same.

Even though the baby may not actually have thoughts like, “My mother hates me,” “I am unwanted,” “I am going to get hurt,” “I am alone,” etc., he or she might still be impacted in incomprehensible ways. The unborn baby might form memories of the experiences that are dependent upon the continuous development of its mind and mental capacities. It is possible, if
the mother rejected her baby in her womb, even though the baby would have no way to cognitively interpret what it was experiencing, the negative experience may nonetheless become the grid for interpretations of similar experiences later in life.

Here is where we need to understand the meaning of belief. For those who have language, belief is understood and expressed through words which are thought and spoken. However, belief is not limited to or even contained by language. Heart belief, in a sense, has its own “language” and is more substantive than conceptual. The purest form of belief would be what the Spirit believes. It is interesting to see that in the context of prayer (where we would hopefully be expressing the truth of our hearts) the Spirit takes our words and then reinterprets them to the Father without the use of words. We see this in the passage that says, “for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words.” (Rom. 8:26)

Ed Smith has had numerous experiences where people reported “womb” memories. While he cannot explain this phenomenon, nonetheless, people’s experiences are noteworthy. He said this concerning his experiences:

Is the baby’s mind capable of recording experiences even though it may not have words to describe or the cognitive ability to understand what is happening? I cannot say for sure, but at the very least, it seems plausible. Those who have reported experiencing these types of memories, claim the experience seems valid even though it is impossible to verify.

Based upon my experiences with people reporting such “memories” during the TPM process, lies are identified, truth is received, and genuine transformation follows. People are reporting freedom from their false beliefs and behavioral changes are occurring as an outcome.

I am not a neuroscientist and have not been trained in the field of brain science, but I am a pragmatist and do learn by observation. I have witnessed many unrelated people reporting similar “memory” experiences and declaring they feel like they are in their mother’s womb. This does not prove anything, but it seems to suggest that it is possible for a pre-born child to experience emotional memories and hold onto false beliefs. There is much we do not know about what happens in the womb or even before conception. God’s Word states, “Before I formed you in the womb, I knew you, and before you were born, I consecrated you.” (Jeremiah 1:5) This verse says that I was known by God even before I existed! So, clearly, there is much for which we do not have answers or explanations.

People have asked me, “How can a person remember something before the brain is cognitively able to do so?” In other words, “How can we remember before we can remember?” I honestly do not know. Any explanation I might provide about “womb memories” would be mere opinion and conjecture. Regardless, in TPM it is not our responsibility to determine the authenticity of any memory of the womb or otherwise, but only to look for the source of the emotional pain—the person’s belief.
A word of warning: If the Mentee arrives at a “womb” memory because the facilitator asked the person to envision being in the womb or to go back to the womb, then the facilitator is NOT doing TPM. Any sort of suggestion, guided imagery, or leading questions are to be excluded from the ministry session as they are unnecessary, inappropriate, and a violation of TPM protocol.

Putting Our Past Behind Us

One common “solution” for dealing with painful or challenging events we have experienced has been to try to “put our past behind us.” For those who will be honest about it, they admit that this solution behavior really has not worked. Even the secular world recognizes that “putting the past behind us” has far reaching negative consequences. “Putting our past behind us” is a spiritualized way of saying, “I don’t like what I feel when I remember certain things, so I will choose to suppress and deny it rather than take responsibility and address it.”

Those who advocate this “solution” typically misinterpret Philippians 3:13, “... one thing I do, forgetting what lies behind and reaching forward to what lies ahead,” and use it to support their behavior, which is proof-texting this passage, taking it out of context, and making it say something it is not saying.

There is a glaring problem with this. First, Paul was clearly not talking about putting his memories behind him in this passage. There is nothing in the context to support this view. He was actually talking about putting his efforts in self-righteousness, his self-attained spiritual accomplishments, and his claim to his pedigree lineage behind him; basically, his efforts in trying to keep the Law as opposed to a righteousness acquired through faith.

Like the Apostle Paul, we too must lay aside our futile attempts at attaining self-righteousness so we may, as he did, “... Press on toward the goal for the prize of the upward call of God in Christ Jesus.” (Phil. 3:14). In this passage, Paul lists the things that he did in an effort to achieve some form of righteousness. These actions and mindsets are what he is putting behind him. In other words, he is saying, “All the things that I did to try to attain self-righteousness, I am putting behind me and am pressing forward in faith in Christ.”

There is another logical issue with “putting the past behind us.” Where is this “behind us” in which we are attempting to put our past? Everything we remember is contained somewhere within the gray matter between our ears. So “behind us” cannot be that far removed, no matter how hard we try to distance ourselves from it. In all actuality, attempting to put our past behind us is simply the mental process known in psychology as suppression. Those who advocate this behavior, as well-meaning as they may be, fail to understand that suppression is neither good nor healthy and it eventually takes a toll on those who engage in it.

This then begs the question, why does thinking about the past cause us to feel bad anyway? If the past was indeed the reason for our bad feelings, then there would be no other foreseeable option, but to shove the past as far back as we can in order to keep the bad feelings at bay. However, if our memories (the past) are not the true cause for our troubles, then putting them
behind us would logically not fix the problem. Further, if remembering helps us to discover the real problem (lie-based belief), then attempting to put our past behind us is actually counterproductive. Essentially, it is a solution behavior made obvious when the person is hesitant or resistant to the thought of not “putting his past behind him” and choosing to own and acknowledge it.

Benefits of Believing Lies

Someone might ask, “Why didn’t God simply purge our minds of all lie-based beliefs at the cross when we first believed, in the same way that He cleansed us of all our sins?” This is an astute observation. The vast majority of lies we believed before our coming to Christ were not impacted by the cross. The blood of Jesus cleansed us of all our sins, but our lie-based thinking remained untouched within our un-renewed minds. We know that God is purposeful and intentional, and because of this, there has to be a reason why He did not completely take care of our belief problem when He addressed our sin problem.

The cross impacted the believer, resulting in him becoming a new creation (2 Cor. 5:17), but had little initial impact on what he believed. We died with Christ and were resurrected with Him (Gal. 2:20). Every believer is seated with Christ, next to the Father (Eph. 2:6). This is the truth of every believer’s reality whether we fully realize it or not. We became new creations, but the contents of our minds remained untouched. This is why we need our minds renewed. The good news is we “have put on the new self who is being renewed to a true knowledge according to the image of the One who created him” (Col. 3:10) and our minds are being renewed to come into alignment with this truth (Rom. 12:2).

We are not our beliefs. We are who God says we are, whether it seems true or not. Unfortunately, the “new creation” is not always the perspective we have of ourselves. Further, the false understanding we often hold of ourselves has a major impact on how we live our lives, even though we are, in fact, new creations.

So then, what is the benefit of becoming a new creation if we fail to fully realize or enjoy it due to our lie-based belief? What is there to gain by not having our minds renewed at the moment of salvation? What value is there in requiring us to continue our new walk in Christ still carrying our old thinking? Who knows the mind of God other than the Spirit of God? (Rom. 8:27) Nevertheless, there has to be a divine reason for allowing our lies to remain. This reason must also be working for our benefit, since He causes “all things to work together for our good...” (Rom. 8:28).

First of all, even from a limited human perspective, we can see that each lie that we take to the Lord becomes a divine encounter with the Spirit that increases our faith and our love for God. Each time we take a lie to the Lord and He reveals His perspective, we have a personal and life-changing experience with Him that we could not have had otherwise. This does not make believing lies a good thing, but believing lies falls in the category of the “all things” that God is causing to work together for our good. None of these experiences would be possible had we not first believed in a lie.
Like the prodigal son returning home from his wayward journey, it was through his sinful experience that he discovered just how great a love his father had for him. He may have been aware that his father loved him before he left home, but it wasn’t until he returned from his wayward trek that he was convinced of his father’s love. If he had truly known his father’s love, he would have never left home in the first place. Both sons were dearly loved, but only one came to fully realize this. The sins of the wayward son provided the father opportunity to demonstrate his great love.

Our sin creates the opportunity to experience the Lord’s forgiveness. Our rebellion affords God the opportunity to demonstrate His grace by reconciling us. Because we believe lies, we can appreciate and more fully enjoy the truth. Our believing a lie is not good, but it does offer God the opportunity to show us His goodness.

We see this dynamic in the passage of Scripture that tells of the sinful woman who washed Jesus’ feet with her tears. The Pharisees criticized Jesus for allowing this to happen, but the Lord revealed an important principle when He said, “For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little” (Luke 7:47). Because her sins were great, so was her forgiveness and the love she had for the One who had forgiven her. She loved much because she was forgiven much. There appears to be a correlation between our sins and our capacity to know the love of God, and our ability to love in return. John the Apostle said, “We love because He first loved us” (1 John 4:19).

This obviously does not excuse or justify our sinful choices, but it does offer the context where the love of God is made most evident. As the Scriptures say, “God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us” (Rom. 5:8).

Adam and Eve knew that God loved them while in their innocence, but how much more can we know the love of God when we see Him standing as the prodigal’s father at the end of the road waiting for us with open arms when we come home.
CONCLUSION

Congratulations! You made it! We hope that your first time through was beneficial and that you retained much of what you learned. However, remember that our goal is not completion, but rather, mastery. Our hope is that you will go through the training again, then, after applying what you have learned, that you will revisit the training again to further hone your skills.

Our desire is that you become well equipped for your faith-refining and mind-renewing journey with God. We believe TPM is a life-long application of principles for the purpose of bearing the fruit of the Spirit. We pray that you take advantage of the countless opportunities for refinement and growth that God will make available on a daily basis. Be sure to watch the videos that are posted online as you work through the practice exercises.

As we look to the horizon, we believe that a very dark time is coming for the global Body of Christ. However, it is in the darkness that the light is most intense. We are expecting God to be actively at work as this trying season will be a great time of testing and refinement, especially for those who are anticipating and preparing for it. God aggressively throws opportunities for faith refinement our way every day. The question is, will we benefit? We believe that TPM offers a means by which the Church can choose to participate in the work that God will be doing in those times. Our hope is that she will take advantage of the training that is being freely offered.

If you are a pastor, we hope you will teach your flock to view life’s difficulties from God’s perspective and bring the TPM principles and practice into the very fabric and culture of the church and help the members to relate and communicate in these terms. Parents, teach your children that they can hear from God. Help them to see the connection between what they feel and what they believe. Teach them how to apply the TPM Process to their daily lives. If you are married, learn to relate to your spouse through the lens of faith refinement and view your marriage as the context in which God can do a fine work within each of you.

TPM has the potential to bring about a radical reformation in how the church operates as a community of faith. Many members are weary of trying to perform and mimic the life of Christ by investing all their time and energy into conforming their behavior to the truth as opposed to being transformed by it. God desires that we bear fruit, not try to produce it. He desires to transform us into the image of His Son rather than have us try to conform ourselves to Him. There is a big difference in the two methods.

We pray that the church...

“...may be filled with the knowledge of His will in all spiritual wisdom and understanding, so that [we] will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God; strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light” (Col. 1:9-12).
May we stop “doing” and start “being” all that we are destined to be in Christ! When we operate out of the truth of who we are, we naturally and effortlessly reflect the very image of Him who resides within us.

“Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is” (1 John 3:2)

Our Vision for the Worldwide Church

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 the culture of the Church. We desire that all members learn to naturally and spontaneously apply TPM to their lives as a spiritual discipline. By knowing and embracing the Purpose, Principles and Process of TPM, the Church will be able to willfully and intentionally cooperate with what God is doing in His faith refining process. This will occur as each believer submits himself or herself under “the mighty hand of God” (1 Pet. 5:6) to 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 and applies the process moment by moment. When the principles of TPM become “cultural,” members 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 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 individual church members learn and incorporate the TPM principles into their daily walk, they will view life difficulties, personal conflicts, church related issues, and any and all crises that may arise, NOT as something they have to endure, but rather as an opportunity for mind renewal and inner transformation (Rom. 12:2). We hope to dispel the notion that TPM is simply a ministry for “troubled people,” when, in fact, it is an active process—a spiritual discipline—that each believer can utilize to ensure a more consistent walk in truth. TPM provides a means by which each of us may intentionally participate with God in His faith-refining work.

When the principles and concepts of TPM permeate how the church thinks and views life, she will be able to approach life's difficulties as an opportunity for spiritual benefit as opposed to something merely to endure. Each difficulty can predictably and expectantly become an opportunity for faith/belief refinement, resulting in genuine identifiable freedom and transformation.

We envision a church in which TPM is a fundamental part of its culture and DNA. We envision a church that speaks the same ministry language; where there is no “lepers camp” (since we all
have leprosy); where blaming one another is no longer practiced, and personal responsibility for one’s emotional pain is expected and the norm. We envision a church where members naturally and spontaneously pray with each other all the way through to genuine transformation and freedom.

Too often, those who perform poorly in the church are seen as “troubled” and are sent to the “lepers camp” to get “fixed” so 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 can see this happening within the global Body of Christ, with every member, everywhere. We invite you to share in this vision!

_Become a Part of the Team that is Taking 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 no financial barrier prevents 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:_
Transformationprayer.org or tpm.kindful.com

_By Mail:_
Transformation Prayer Ministry
677 Fairview Road, PO BOX 80056
Simpsonville, SC 29680-9998
GLOSSARY of TERMS

**Anger** - A protective and purposeful emotion that we are using to protect ourselves, to get revenge or to punish others.

**Association** - the mental process of remembering by way of connecting one thing with another.

**Conformity** - An attempt to “do” the truth. An attempt to act and look like Jesus as opposed to being transformed by the Spirit into His likeness.

**Dissociate** - To distract oneself from some thought, memory, or experience that one does not want to face.

**Faith** - The totality of all that we believe with our hearts. 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 will not travel with us into heaven. This includes our physical bodies and the parts of our minds needing renewal.

**Forgiveness** - The natural and expected outcome that flows from compassion after we are able to view those who have hurt us and their offenses, through the eyes of truth from God’s perspective.

**Fruit of the Spirit** - The “good works” that we are 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 convincing us of the truth.

**Intellectual-belief** - Believing something with the mind, which may be opposed to believing it with the heart.

**Interpretation** - The perspective that we have in any given situation, based upon what we believe to have happened, and why we believe it happened.

**Lie-based thinking** - Thoughts, ideas, assumptions, and conclusions that are not the truth.

**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 who is being prayed for. The one whose pain, beliefs and choices are the focus in a TPM session.
**Mentor** - The person who is trained in administering the TPM Process as well as instructing and training others to make TPM a lifestyle.

**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 inner self. For a believer, it is his new self or new creation. For an unbeliever, it is his fallen self that is dead and separated from God. The old nature and the new nature are the same nature, just at two different points in time; before the cross and after the cross. The old man was crucified with Christ and the new man was raised up.

**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 which is the basic meaning for faith; to persuade or to be persuaded.

**Performance** - An attempt to live and look like Jesus by controlling our behavior through our own willpower and effort, and trying to conform ourselves to the truth.

**Persuade** - What the Spirit does to convince our hearts of the truth.

**Positioning/positioning prayer** - The act of moving to the place where we are able to receive the truth that the Spirit desires to grant us.

**Prayer partner** - A Mentor in training who participates in the TPM Process as an intercessor.

**Solution Belief** - The rationale or thinking that supports the actions and behavior (solution behavior) that are used in an attempt to resolve a perceived problem.

**TPM MAP** - The physical systematized chart that contains all of the potential locations a person might be during a ministry session and all possible questions to be asked during a ministry session.

**TPM Principles** - The foundational stones on which Transformation Prayer Ministry is based. They also provide an explanation for all that is done in the context of a ministry session.

**TPM Process** - The protocol for doing a TPM session. The majority of the process is contained on one page and referred to as the TPM MAP.

**TPM Purpose** - TPM provides 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 based upon truth. The emotions that God feels.