TPM WORKBOOK

(*work-in-progress*)

INSTRUCTIONS FOR PROOFREADERS

This working draft of the TPM Workbook is designed to aid your reading, study, and application of the book titled “Transformation Prayer Ministry: The Principles, Purpose and Process” (which can be downloaded from TransformationPrayer.Org or purchased from Amazon). Since this digital document is a work-in-progress, we welcome your feedback and contribution.

First, you'll need to have your copy of “Transformation Prayer Ministry: The Principles, Purpose and Process” open as you work through this document, since you will need to verify the answers to the listed questions.

You will find questions that correspond to each “chapter” and “part” of The Principles, Purpose, and Process of TPM book. These questions are arranged in sequential order, reflecting the flow and structure of the book. For example, the answers to the questions found under the title “Chapter Five: The “Belief and Emotion” Principle - Part Two” can all be found in the second part of the fifth chapter of “The Transformation Prayer Ministry: The Principles, Purpose and Process.” The first few questions are answered earlier in that “part” of the chapter, while the later questions are answered later in that same “part.”

You should be able to find the answers to most of these questions with relative ease simply by reviewing the book. You can help us by ensuring that each question accurately reflects the content of the book. We also invite you to suggest questions that might be added to this workbook. We welcome your input and will consider it carefully.

If a question seems vague or requires a bit of rewording, feel free to make these changes directly in the text. Your suggested edits will then be reviewed. If you accidentally do something “destructive” in your editing and do not know how to correct the problem, let us know, and we will try to help. That said, please don’t be afraid to proceed.

This version of the “Workbook” is intended to be a starting point for discussion, and we look forward to refining it based on your feedback!

Thank you for your help in this part of the training!

Ed and Joshua

The actual workbook begins below…

THE PRINCIPLES, PURPOSE, AND PROCESS OF TPM

WORKBOOK

(working title)

Welcome aboard the TPM training! We are delighted that you have chosen to join us on this journey. We will assume that you have a copy of the newest edition of the TPM training titled “The Principles, Purpose, and Process of Transformation Prayer Ministry.” You can download a digital copy freely at www.Transformationprayer.org. However, using this workbook will be easier if you have an open hardcopy at your side. You can obtain a paper bound copy from Amazon.com.

The Purpose of this Workbook

Don’t think of the questions included in this workbook as a test or quiz, but rather use it like you would a checklist to ensure that you gathered the necessary concepts, principles, and instructions from your reading of the training material. It's not about passing or failing; it is meant to help ensure that you have what you need before moving on to the next chapter.

Each question is designed to gauge whether you’ve grasped the content or if you need to revisit the text. We’ve structured the questions to make it easy for you to find the answers in the main text. You will find questions that correspond to each “chapter” and “part” of “The Principles, Purpose, and Process of TPM” book. These questions are arranged in sequential order, reflecting the flow and structure of the book. For example, the answers to the questions found under the title “Chapter Five: The “Belief and Emotion” Principle - Part Two” can all be found in the second part of the fifth chapter of “The Transformation Prayer Ministry: The Principles, Purpose and Process.” The first few questions are answered earlier in that “part” of the chapter, while the later questions are answered later in that same “part.”

You should be able to find the answers to most of these questions with relative ease simply by reviewing the specific area of the book from which the questions were derived.

The questions are generally categorized into three main types:

- **Reading Review**:
  To ensure you don't miss key details throughout the main text.

- **Additional Insights**:
  Covering highlighted portions (gray boxes) marked with a" butterfly" image.

- **Comprehension Questions**:
  Encouraging deeper understanding and application of the material.

You can use these questions to guide discussions in your training group or print relevant pages from this document to fill out while reading the main book. For now, use this as a starting point for your study groups. Eventually, this will be developed into a physical book to complement the main text. We hope you find this document beneficial in your studies!

NOTE: Near the end of the book, there are multiple role-play examples of the TPM Process being applied by someone who is accompanied by a Mentor. There are also copies of each of the TPM Maps and Flowcharts available in the back of the book.

Preface

Part One

Reading Review

1. Generally speaking, what is the essential intent of TPM?

2. What does this ministry approach practically provide a way for you to do?

3. The main text was written to what two groups of people?

4. When you encounter the words “I”, “me”, or “my” in the text, which of the two authors is this referring to? (Hint: Not Joshua).

5. Rather than becoming “trained” in TPM, what should your goal be?

Additional Insight

1. Although the supplementary discussions that are highlighted throughout the book are helpful and can strengthen your grasp on the principles and concepts that will be presented, they should not be considered *what*?

2. What do the authors, Ed and Josh Smith, encourage you to do if you find that what you read in this book seems to have value?

Comprehension Questions

1. TPM does not seek to have God do something *new*. Rather, TPM seeks to cooperate with God in what He is already doing in each of our lives! He deeply desires for us to know the truth and walk in it. God uses every situation, from mundane moments to tragic catastrophes, to move us in His direction. He carefully and lovingly works everything in our lives together to accomplish this

good purpose (Romans 8:28) of conforming us into the image of His Son. What are some examples of how God has done this in your life outside the context of TPM?

2. How did you find out about TPM? Do you believe God orchestrated your life in some manner and led you to learn about TPM? What currently motivates you to learn more about TPM? What do you hope to gain from your studies? What do you hope to be able to do with what you learn?

3. The authors, Ed and Josh Smith, genuinely hope that you can one day confidently say "I understand and can effectively apply what is taught in TPM" rather than simply saying, "I read the book." Can you relate to the commonly held desire to "complete" the TPM training? Do you see the potential risk and cost of focusing on "completion" rather than "comprehension?" What are some practical steps you can take to ensure that you stay focused on the greater goal of becoming equipped? How can you help others remain focused on that goal?

Preface

Part Two

Reading Review

1. In the context of TPM, what do the terms “Mentee” and “Mentor” mean?

2. How is the role of the “TPM Mentor” different from a “ministry facilitator?”

3. Who is the one who actually applies the TPM Process in a ministry session?

4. Which person is on a faith-refining journey with the Lord?

5. Is everyone a Mentee?

6. Is everyone a Mentor?

7. In the context of TPM, how do we determine whether or not the Holy Spirit was responsible for what happened in a ministry session (unlike other ministry models that rely upon subjective experience, intuition, or spiritual discernment)?

8. If someone claims to be doing or practicing TPM, does this mean that they are following the TPM protocol?

9. Why did the authors encourage you to “educate and equip yourself” as part of your search for a TPM Mentor?

10. What inevitably happens if TPM is viewed as a helping ministry for “emotionally troubled” people?

11. Why might it be said that there are no “emotionally wounded” people?

Comprehension Questions

1. In a TPM session, both the Mentee and Mentor are focused on essentially the same thing: equipping the Mentee. There is nothing that the Mentor knows concerning the Principles, Purpose, or Process of TPM that the Mentee cannot know and apply for himself. The Mentor is only present to help the Mentee become more equipped and intentional in his or her faith-refining journey with the Lord.

    - If you are already familiar and applying TPM in your life, how might this understanding impact your previous perspective of TPM sessions in general?
    - Have you applied this concept in your own sessions?
    - How might this perspective influence the way you approach your use of the TPM training material?

2. The primary function of the TPM training is <u>not</u> to train Mentors in how to apply the ministry on Mentees, but rather, it is meant to equip everyone who learns it with the skills and perspective needed to intentionally cooperate with God as He ministers with them. In the context of TPM, the Mentee learns and applies the TPM Process, the Holy Spirit ministers by persuading the Mentee of the truth, and the Mentor helps by further equipping the Mentee for this task.

    - How does the training material's focus on the role of Mentee differ from your original perspective of this ministry model?
    - What benefits or advantages do you see in having this Mentee-focused perspective?
    - Are you currently investing in becoming a more equipped Mentee?
    - If you are mentoring others, is your primary focus on equipping them for their journey, or are you more concerned with having them feel "better" or make "better" choices?

3. You are encouraged to equip yourself with at least a cursory understanding of this ministry before submitting to ministry by someone who is supposedly trained. This will better enable you to evaluate any prospective Mentor to ensure that you are receiving quality mentorship. There is nothing that a mentor might know about TPM that is not freely available to you in this training.

    - Why do you think this step sometimes *seems* difficult for some people?
    - What might a Mentor need to explain or address during a person's first TPM session to help them better understand that their training is their responsibility?
    - What does this idea suggest concerning the role of the Mentor and Mentee in TPM?

4. If you mistakenly introduce TPM by first discussing the *Process*, your audience typically misinterprets what you are saying as, "I think that you have emotional problems and are in need

of this ministry." And, even if they are not offended by what they think you are saying, they will still likely assume that TPM is a ministry for emotionally "troubled" or "wounded" people.

- Do you have any personal experience with this dynamic?
- Were you introduced to TPM by way of the Process rather than first being introduced to the basic Principles and Purpose of TPM?
- What did you initially believe its purpose to be? Who did you believe TPM was meant to help?
- Has your understanding of TPM's intended purpose changed since then?
- How might you better introduce others to the concepts that are discussed in TPM?

Chapter One:
"The Beginning of Transformation Prayer Ministry"

Reading Review

1. Why did the abuse victims who Ed "counseled" in the early years of this ministry feel emotional pain?

2. In Ed's telling of his first TPM session, who successfully persuaded the woman of the truth?

3. After the Holy Spirit persuaded her of the truth, what did she feel?

4. What specifically happened to cause this change in her emotion?

5. What is the first priority of this training?

6. Why was the name of this ministry changed from "Theophostic Counseling" to "Theophostic Prayer Ministry" and finally to "Transformation Prayer Ministry?"

7. Who accomplishes the "transformation" that occurs in the context of TPM?

Comprehension Questions

1. After reading Ed's account of his "first" TPM session, you might assume that TPM is a ministry for those who have experienced trauma. But the woman's pain and behavioral dysfunction were caused by her lie-based beliefs, not past trauma or difficult experiences or even her memory of them. We each share this same problem since we believe things that are untrue and need God to persuade us of His perspective. Our shared problem is solved in the same way, the Spirit of Truth "opens the eyes of our hearts" (see Ephesians 1:18) so that we will believe and walk in the truth.

- With this in mind, can you think of anyone in your circle of influence who might benefit from learning about how to intentionally cooperate with the refining work that God's Spirit is doing in their lives?
- Did you mention the person you see when looking in a mirror?
- If you have worked through the TPM training before, is your current perspective of TPM's intended purpose and use different from what it was when you first began your training?
- Are you more focused on equipping others or on equipping yourself for your own journey with the Lord?

2. Paul prayed for the church in Colossae to be "filled with the knowledge of His will in all spiritual wisdom and understanding" so that they would "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" (see Colossians 1:9-11). Paul understood what they needed if they hoped to "walk in a manner worthy of the Lord." We cannot do one without the other.

    - How does Colossians 1:9-11 understanding impact your view of your own spiritual "walk?"
    - How should Colossians 1:9-11 alter our perception of other people's "walk?" If you (or any other believer) seem to struggle in your "walk," why might this be?
    - Specifically, what do you need in order to have your "walk" corrected (revisit verse 9)? Specifically, Who is responsible for filling you "with the knowledge of [God's] will in all spiritual wisdom and understanding?"
    - Does this approach to "walking rightly" differ from what you have done in the past?
    - What do our attempts at "doing" the actions listed in verses 10-12 say about our understanding of who enables us to perform such works?

Chapter Two:
"The Three Elements of TPM"

Reading Review

1. What are the "Three Elements of TPM?"

2. Which "Element" must you learn in order to get the most benefit from TPM? (Hint: trick question)

3. What do the "Principles" of TPM discuss?

4. What does the "Purpose" of TPM explain?

5. What is the "Process" of TPM?

6. What will inevitably happen if you attempt to mentor others without understanding each of the Three Elements of TPM?

7. Much of the mystery that initially seems to envelop TPM is removed when you become familiar with *what*?

8. What provides a frame of reference for viewing life's difficulties from a heavenly perspective?

9. The Process of TPM consists of well-defined protocols that help you to do *what*?

10. Who can apply the TPM Process?

11. Where can you apply the TPM Process?

12. When can you apply the Process of TPM?

13. Where is the ideal place to apply the TPM Process? (Hint: Trick question)

14. Fill in the blank: "You go to a doctor to be treated and to a counselor to be counseled, but in TPM, you come to be _____."

15. What should a person do, or not do, if they only sample a portion of what is taught in TPM or attempts to alter the TPM Process in any way?

16. What should you do before seeking ministry from someone who claims to be practicing TPM?

17. TPM is a means by which all believers can do *what*?

Additional Insight

1. What are some of the short falls that Mentors encounter who have focused primarily upon the *Process* and who have failed to properly equip themselves and their mentee with the *Principles* and *Purpose* of TPM?

2. What do the authors encourage you to familiarize yourself with as soon as possible? (Hint: it will give you a major head start when the time comes to learn the Process of TPM.)

Comprehension Questions

1. The Principles of TPM provide explanations for everything that may occur within the context of TPM. The Purpose of TPM explains *why* we should learn and apply what is discussed in this book. The TPM process is a systematic approach for humbly positioning yourself before God so that He will convince you to believe the truth. You can benefit from learning about any one of them, but to extract the most benefit from TPM, you must understand and apply all three.

    - As you begin your studies, which of the three *Elements of TPM* are you more interested in learning about?
    - Why is this element more interesting to you than the other three? If you believe that one element is more important than another, why do you believe this?
    - If you have worked through the TPM training before; how has your understanding of one of the *Elements* impacted your application of the others?
    - For example, have you found it easier to apply the *Process* after becoming more familiar with the *Principles*? Has your understanding of the *Purpose* impacted your usage of the *Process*?

2. The TPM Process is distinctively different from counseling and other models of ministry. You go to a doctor to be treated and to a counselor to be counseled, but in TPM, you come to be *mentored*. This is <u>your</u> journey with God. Your Mentor is simply further equipping you to be more aware and intentionally involved in that journey.

    - How should this perspective impact how you approach the TPM training?
    - How should it influence the way a Mentor mentors others?
    - How is this perspective shown in the "fisherman" illustration (found on page 24, "Just Teach Me How to Help People")?

Chapter Three:
"The Principles of TPM"

Reading Review

1. What are four reasons why you should seek to understand the TPM Principles?

2. How often should the TPM Principles be discussed and explained in the context of a TPM session?

3. What is one of the inevitable consequences of only focusing on the *Process* and neglecting the *Principles* and *Purpose*?

4. What are the four "Fundamental Principles of TPM?"

5. To whom do the *Fundamental Principles* apply?

6. Do you fully comprehend the *Fundamental Principles* based upon your reading of this chapter?

7. Fill in the following blanks:
   The Belief and Perception Principle: "We _____ what we believe."
   The Belief and Emotion Principle: "We _____ what we believe."
   The Belief and Choice Principle: "We _____ what we believe."
   The Belief and Persuasion Principle: "We _____ what we are _____ to believe."
   We _____, _____, and _____ what we have been _____ to believe is true."

8. (Page 29) Understanding these Principles will:

   1. deepen your_____ of both the Process of TPM and its intended Purpose,

   2. Enable you to become more_____ and _____in your application of the Process,

   3. Determine the measure of _____you will receive from your application of what is taught here,

   4. Better _____ you to potentially mentor others.

Comprehension Questions

1. If a Mentor only discusses the TPM *Process* with those he mentors, the mentees will inevitably remain dependent upon the Mentor's involvement and forgo many of the opportunities they will be given to cooperate with God in His faith-refining work.

    - Because of this, if your Mentor only ever discusses the *Process*, is he or she actually equipping you?
    - Does this concept encourage you to take further ownership of your own "equipping" journey?
    - How should this perspective impact the way you mentor others?

Chapter Four:
"The "Belief and Perception" Principle"

Part One

Reading Review

1. Fill in the following blanks:

    a. "Contrary to the popular expression, "seeing is believing," we often _____ what we _____."

    b. "Everything we _____ is an _____ of what is actually happening around us."

2. Through what do our minds interpret our surroundings?

3. What will our perceptions be if our mental "interpreter" is under-equipped or ill-informed?

4. In the illustration at the store's checkout counter in a foreign country (page 35), who or what was to blame for the misunderstanding between you and the store clerk?

5. Upon what is the accuracy of our perceptions and interpretations determined?

6. True or false: Those who interacted with Jesus during His time on Earth had a proper perspective of Him. (*Bonus: What might this suggest regarding <u>our</u> perspective of Him?*)

7. Do our perceptions ever perfectly represent what is actually happening?

8. Why do our mental "interpreters" sometimes do such a terrible job?

Comprehension Questions

1. Our perceptions will feel or seem true to us, but our belief in something does not make that "something" true. Anything that is not perfectly aligned with God's perspective is inaccurate, or at the very least, limited. God's perspective is truth and reality.

    - How can we apply this principle to the many Bible passages that often don't *feel* or *seem* true to us?
    - How might we explain the times when we don't *feel* close to God?
    - What about the moments when it doesn't *seem* as though He hears our prayers?
    - How might this principle help to explain why so many born-again believers still *feel* sinful, guilty, worthless, etc.?
    - What are some examples of truths that do not *feel* or *seem* true to you personally?

2. If our mental interpreter incorrectly interprets what is happening or fails to notice important details, our perception, experience, and initial reaction will also be misguided. If the information that it has at its disposal is limited and flawed, the interpretation that it offers will also be problematic.

    - If limited and flawed information leads us to have limited and flawed perspectives, what can we infer when our perspectives are not aligned with the truth of God's word?
    - For instance, if your view of yourself does not reflect God's perspective of you, what does this say about your beliefs?
    - What if your perspective of God does not reflect His description of Himself?

3. Regardless of your intentions, word selection, and demeanor, your message is interpreted by the other person's mental "interpreter," and their response to you is then interpreted by your "interpreter." You misinterpret them, they misinterpret you, round and round we go.

    - Can you relate to this cycle?
    - What percentage of our social interactions do you think are plagued by this dynamic?
    - Everything from marital "issues" and work conflict to misread gestures and text messages are impacted by this misinterpretation. How do you typically respond to these kinds of "conflicts?"
    - How do you typically address or solve this problem? Does your chosen solution actually resolve the matter, or does it seem to only enable you to avoid the consequences of it?

Chapter Four:
"The "Belief and Perception" Principle"

Part Two

Reading Review

1. True or false: According to the Apostle Paul the image you see in a mirror is all encompassing and perfectly clear.

2. The perception we have of ourselves is an expression of *what*?

3. Will the truth *feel* or *seem* true if you do not believe it?

4. Will a lie *feel* or *seem* like a lie if you're persuaded it's true?

5. Fill in the following blanks:

    a. "When our _____ is based upon a flawed and limited perspective, we will only be able to see a dimly lit _____ of who we really are."

    b. "If God ever seems cold, distant, absent, or uninterested, then your perception of Him is a _____ and _____ reflection of His true identity and nature."

    c. "The truth is the truth regardless of what we _____."

6. What did Ed's flawed perspective cause him to do in his local hardware store's parking lot?

Comprehension Questions

1. Paul uses the imagery of a dimly lit and imperfect mirror to describe the way in which we see ourselves (1 Corinthians 13:12). The mirror is meant to show us what we look like, but it cannot provide a perfect perception. The more polished and clean the mirror is, the more accurate its reflection will be.

- With this in mind, when we claim to have an accurate and complete understanding of who we are, what are we also claiming about our "mirror" (our beliefs)?
- Our perceptions *feel* and *seem* true to us, but this is no indication of their actual accuracy. Although it is more difficult to admit that we do not rightly see ourselves or God, what are some of the benefits of this honest admission?
- What are some of the inevitable consequences of avoiding this honest admission?
- When we look into the mirror we naturally assume that what we see is what we are and we attempt to address the reflection and fail to recognize the real problem. What is the real problem that needs to be addressed as we gaze into the mirror if it is not our reflection?

2. We have all had moments in which we were utterly convinced of a "fact" only to find out later that we were wrong. Our beliefs do not determine reality, but they do produce what we perceive. Believing that God is distant or unloving does not push Him away or change His affection for us, but it will make Him *seem* distant and unloving.

    - Because of this, if God *seems* distant, what does this say about your beliefs?
    - Is this a "distant God" problem or a belief problem?
    - Here again, because we typically think that our perceptions are accurate, we tend to address our supposed "distant God" problem rather than having our flawed perspective corrected. What are some commonly employed strategies for responding to times when God *feels* or *seems* distant?
    - Do these strategies address the real problem if, in reality, God is <u>not</u> distant? (*Remember, He has promised to be with us! See Matthew 28:20*.)

Chapter Four:
"The "Belief and Perception" Principle"

Part Three

Reading Review

1. What type of "problem" do we typically perceive when our perspective is limited?

2. What were the Israelites unable to see because of their limited perspective of Goliath? (Hint: David saw it!)

3. We will inevitably misinterpret our situation if we fail to see *what*?

4. How will your situation seem if you do not have the greater context provided by an eternal perspective?

5. What are some examples of "truth-based problems?"

6. Will our "truth-based problems" continue to seem unsolved or problematic if we see God's involvement and response to them?

7. What does Jesus say in John 16:33 to shed light on a "problem?"

8. What did He say later in that verse to reveal the "solution?"

9. In his "eyeglasses" illustration, what kept Ed from perceiving the solution to his vision problem?

10. What are the only two satisfactory solutions to our sin problem?

Comprehension Questions

1. Without the necessary details and context, it is impossible to correctly view our circumstances. We may accurately perceive the facts of what happens to us, but like the trembling Israelites at the

sight of Goliath, when we fail to see God's involvement in our lives, we inevitably misinterpret our situation through this limited perspective.

- How does this concept apply to the "giants" we face at work, at church, at school, or in our homes?
- Why do these "giants" *seem* intimidating, scary, or overwhelming?
- Before David stepped out in faith, the onlooking Israelites claimed to have a "giant" problem, but was this true?
- Do you have a "giant" problem or is it possible that your "giants" *seem* problematic because of your perspective problem?
- If you have some experience with TPM, can you think of some "giants" that no longer *seem* problematic now that you have God's perspective?

2. Like Ed's blind search for the eyeglasses that were on top of his head, the Israelites' lack of perspective cost them in very practical ways. They wasted valuable resources, time, and energy waiting for Goliath to be challenged (see 1 Samuel 17:16). All the while, the giant was not holding them back; they were hindered by their lack of faith (a heart-level belief in God's perspective).

   - What are some practical costs to our own lack of faith? In other words, what are some "real world" negative consequences to our need for God's perspective?
   - How does your perception of God impact the way you relate to Him?
   - If you have applied TPM in your own life for some time, can you relate to the difference between asking God to address one of your "giants" and asking God for the perspective needed to see that He has already dealt with your "giants?"
   - How might this principle relate to the concept of "appropriation?"

Chapter Four:
"The "Belief and Perception" Principle"

Part Four

Reading Review

1. What can cause us to perceive a "reality" that contradicts and opposes the real one that God created?

2. In the "monster" illustration what does the little girl need?

3. What are some examples of lie-based problems that relate to our "self-identity?"

4. What are some examples of lie-based problems that relate to our "state of being?"

5. Why do lie-based problems seem real to us?

6. What impact would these lies have on us if we genuinely did not believe them?

7. True or false: "The consequences of our lie-based problems are just as nonexistent as the problems themselves."

8. If a lie-based belief or untrue thought *seems* or *feels* true, what does this indicate?

Additional Insight

1. How would Jesus' perception of Himself, His Father, and the world around Him be dramatically impacted if He either didn't know the truth, didn't fully believe the truth, or had been deceived into believing lies?

2. If the truths fail to *feel* or *seem* true, this doesn't make it untrue, it simply means *what*?

Comprehension Questions

1. No matter how realistic and threatening our lie-based problems seem, they are not real. For example, perceived problems such as "I have no value" are not true. But if you have been deceived into believing that you have no value, this skewed version of reality will *seem* true to you, and you will have to face the consequences of believing in this "monster." When we believe lies about ourselves, God, or our situation, we will inevitably perceive some sort of lie-based problem.

    - What are some lie-based problems that you have faced in the past?
    - How have these perceptions impacted your relationships?
    - How have you typically addressed these perceived problems?
    - Do these lie-based "monsters" still *seem* to be lurking under your bed, or have you gained God's perspective of them?
    - When you perceive one of these lie-based problems, what is the *real* problem? In other words, what needs to be addressed so that the perceived "monster" is truly eliminated?

Chapter Four:
"The "Belief and Perception" Principle"

Part Five

Reading Review

1. What impact does the thought, "I am worthless," have on you if you know the truth in your heart?

2. How does God "solve" our lie-based problems?

3. Fill in the following blanks:

    a. "God either _____ or _____ solve all of our real problems."

    b. Our _____-based problems only seem problematic because we have yet to fully be convinced of God's _____ and _____.

    c. Despite how it may seem, you do not have _____ needs or _____ problems. If it seems as though you do, this is because you have a _____ perspective of those problems or fail to see His promised involvement (2 Peter 1:3-4). In either case, your real problem is a _____ problem; you lack God's perspective.

4. According to John 8:32, what brings freedom?

Comprehension Questions

1. Just because it *feels* like you are dirty, worthless, or defective, doesn't mean that you are any of these things. It just means that you don't yet see yourself the way He sees you. If your situation *seems* out of control or hopeless, it doesn't mean that this assessment is true. These perceptions are simply reflective of what you *believe*. When you have His perspective, the truth will *seem* and *feel* true to you, and you will effortlessly walk in it.

- If you believe that your situation is out of control, how much energy and effort do you have to invest to make it *seem* as though it is out of control?
- How much energy and effort are required to make the truth *seem* and *feel* true once you believe it in your heart?
- What do our perceptions indicate regarding our beliefs?
- If the truth doesn't *feel* or *seem* true, where should we devote our attention to address the real problem?

2. Jesus has already done everything necessary for us to be saved, but most people still do not believe Him. They either simply have not heard this or have been deceived into believing lies about Him and their sinful state. God wants everyone to have a change of mind (Biblical Greek: "*metanoia*") that leads to eternal life (2 Peter 3:9), but only those who believe Him in their heart will be saved (John 3:15, Mark 16:16). Those who do not believe will be condemned even though Christ died for them (Romans 5:8, 2 Corinthians 5:14-15).

    - How can this concept be applied to our other problems?
    - Do you see the distinction between our problems *being* unsolved and our problems *seeming* unsolved?
    - If the proper response to our sin problem is to have faith in our Savior, how might we apply this same strategy when responding to our other problems? (*Remember how David responded to his giant problem!*)
    - How might the negative effects of our need for God's perspective actually help or benefit us?

Chapter Five:
"The "Belief and Emotion" Principle"

Part One

Reading Review

1. In the opening illustration, what changed when you discovered the true cause of the noise that woke you from your sleep?

2. What creates our perceptions and produces our emotional responses?

3. True or false: "Our emotional status is determined by our situation and the people around us."

4. Fill in the blank: "We feel what we _____."

5. Why might a group of people have totally different emotional reactions to the same situation?

6. Which person in the "roller coaster" illustration can you most relate with? Why might this be?

7. What did the roller coaster make each person feel? (Hint: This is a trick question!)

8. Fill in the blanks:

    a. "All of this takes me back to the abuse victims that I tried to help before the development of TPM. Their emotional pain was not a result of their _____, nor was it caused by their _____ of the genuine hardship that they had to endure."

    b. "Their emotional pain was coming from what they _____. Their present perception of themselves, and their perceived state of being, was the source of their _____."

9. What do we unknowingly do to ourselves when we blame the people around us for our emotional pain?

10. What (*specifically*) caused "little Suzie" to cry in the illustration of her and Johnny?

11. True or false: “Peace and freedom do not come as a result of blame-shifting and accusations.”

12. List some examples of people who can make you feel bad.

Additional Insight

1. Do emotions flow from what we remember?

2. Are emotions stored in our memories?

3. Does a photo album “make” you feel anything?

4. Fill in the following blanks:

    a. “We interpret what we remember from our past through what we _____ in the present.”

    b. “The photographs in a photo album are not to blame for the emotion you feel when you look at them. In the same way, your _____ are not the source of your emotional pain.”

    c. “You feel what you feel as a result of how you are _____ what you remember.”
5. Does this principle only apply to the perceptions we have of our past and present?

Comprehension Questions

1. Many people mistakenly assume that they feel what they feel because of what is happening to them at that moment, but we actually feel what we feel because of what we *believe is happening* and what we *believe that means*.

    - Is this a new concept for you? Does it help to explain why people react so differently to shared circumstances?
    - How might it be used to explain your emotional reaction to what happens around you?
    - How does this impact our ability to communicate with each other?

2. If others or your situation are truly the reason you feel what you feel, you are helpless to feel differently unless others or your situation changes. There is no hope of freedom while operating

from this flawed perspective. Peace and freedom do not come as a result of blame-shifting and accusations. We feel what we believe.

- Do you see the hope that this perspective provides?
- It may initially seem as though you are losing the ability to blame others for what you feel, but, in actuality, you never had that ability to begin with! What are some common examples of blame-shifting?
- How can the principle that “we feel what we believe” be used to explain why these behaviors are based upon a lie?
- What are some of the consequences of blaming your circumstances for what you feel?
- Does blaming other people help us “solve” perceived problems?
- Rather than blaming our emotions on others, what should we do?

Chapter Five:
"The "Belief and Emotion" Principle"

Part Two

Reading Review

1. True or false: "All of our beliefs produce emotions."

2. Fill in the blank: "We feel what we believe in our _____."

3. Why did the disciples who were traveling to Emmaus experience a change in emotion and behavior?

4. What biblical Greek word is defined as "the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors?"

5. What are the two kinds of beliefs found in our "hearts?"

6. What kind of "heart belief" pertains to who we are?

7. What kind of "heart belief" defines our perception of God?

8. List a few examples of "Self-identity" beliefs.

9. List a few examples of "State of Being" beliefs.

10. What term do we use to describe the state of being in which we believe the truth intellectually but hold an opposing belief in our hearts?

11. Is it a bad thing to experience painful emotions that contradict the truths we believe in our heads?

Comprehension Questions

1. Although we believe all kinds of things in our "heads," the two forms of belief that are planted in our "hearts" either describe our "self-identity" (who and what we believe we are) or our "state of being" (our understanding of God and His involvement in our lives). Our feelings reflect what we believe in our hearts about ourselves, God, and His involvement in our lives.

    - If this is true, what can we infer regarding your heart beliefs if you feel scared when climbing a ladder, stressed when driving in traffic, or anxious upon receiving a message from your boss?
    - If you have applied TPM for some time, can you think of any examples in which your emotional reaction to something was <u>not</u> somehow related to (or reflective of) what you believe in your heart?
    - Have you experienced a time in which you were convinced that your emotions were due to your circumstances, but they calmed down after you received God's perspective (even without the circumstances changing)?

2. If you feel as though you are worthless, defective, or unlovable (even if you intellectually know otherwise), then this indicates what you really believe in your heart. You may genuinely believe the truth in your head, but your emotions indicate what you believe at a heart level. Our emotions may not accurately reflect the truth, but they truthfully reflect what we believe in our hearts!

    - How might this concept impact your handling of Scripture? For instance, if you come across a Bible passage that does not fully *feel* true (even if you agree with it intellectually), what does this indicate regarding your heart belief?
    - Does this concept help to explain how you can genuinely *believe* the truth while, at the same time, not *fully believe* it? In other words, you believe it in one sense, but not quite in another. Are there truths that you know in your head that you (apparently) do not yet believe in your heart?
    - How can we use the principle "we feel what we believe" to explain the importance of knowing the truth in our hearts?

Chapter Five:
"The "Belief and Emotion" Principle"

Part Three

Reading Review

1. Fill in the following blanks:

    a. "If we ever lack His peace, this indicates our lack of His _____."

    b. "People can commit terrible and unjust acts, but when we have _____ perspective, we will respond like _____ would."

    c. "Like Jesus, Stephen's emotional reaction was a result of the _____ that he knew in his _____, not the outcome of his difficult _____."

2. How might our negative emotions be similar or dissimilar to what Jesus felt?

3. Why were Jesus' emotional responses to His situations always appropriate?

4. What was responsible for the stark contrast between Jesus' emotional responses and those of His disciples?

5. What did Jesus' emotions indicate?

6. What did the disciples' emotions indicate?

7. What do our emotions indicate?

8. What were Jesus' normal reactions rooted in?

9. Who responded "normally" to the stormy sea in Matthew 8:24?

10. Responding to our life situations with emotions such as fear, anxiety, stress, and worry is what we "normally" do, but what is God's "normal" for us in such situations?

Comprehension Questions

1. Our emotional response to this injustice is based upon how we are interpreting it through what we believe. People can commit terrible and unjust acts, but when we have God's perspective, we will respond like Jesus would. In light of this principle, how is it possible for us to "love our enemy," "turn the other cheek," and "bless those who curse [us]" (Matthew 5:38-48, Luke 6:28)?

    - How might this concept relate to genuine compassion?
    - Have you experienced a shift in your thinking that led you to feel compassion towards someone who mistreated you?

2. Jesus always knew the truth, had a clear view of reality, and operated from this perspective. As a result, He always responded normally to whatever happened around Him. We suggest that Jesus' response is the standard for normality for those who are in Christ. Everything else falls short and is *abnormal.*

    - What are some examples of Jesus' normal behavior that are different from what we "normally" do?
    - If you have some experience with TPM, name a few examples of how your "normal" responses to life have changed as you have gained more of God's perspective.

3. To respond to our life situations with emotions such as fear, anxiety, stress, and worry is to respond *abnormally*. This is not how Jesus (or anyone else operating from His perspective) would respond. Responding in fear, anxiety, or worry shows our lack of perspective. We either do not yet understand the whole truth of our situation, or we have been deceived into believing lies. Either way, we need God's perspective.

    - Does this perspective challenge the way you have typically viewed your emotional reaction to what goes on around you?
    - How might this perspective offer hope to those who have unwanted (abnormal) reactions?
    - Can you think of any examples of your own emotional reactions that might indicate your need for God's perspective? (*If you need help with this, ask a loved one!*)

Chapter Five:
"The "Belief and Emotion" Principle"

Part Four

Reading Review

1. Do you want your foot to hurt if you step on a thorn?

2. What is a God-designed mechanism that alerts us to the fact that something is wrong?

3. What does our emotional pain point out?

4. Fill in the following blanks:

    a. "God wants you to feel bad if you lack the _____ and need His _____."

    b. "He designed emotional pain to alert you to this problem and to _____ you to address it."

    c. "He designed pain to make you aware of when your current perspective is either _____, _____, or _____."

5. Why did the Apostle Paul encourage us to set our minds on things above?

6. Does focusing on the "good" make the "bad" go away?

7. What is the only effective solution to the smelly problem in the "dog poop" illustration?

8. How can the "stench" of the dog's mess be compared to the emotional pain we feel?

9. What are we unintentionally doing by focusing only on what feels good and ignoring that which feels bad?

10. What should we do instead of ignoring our negative emotions and undermining the purpose for which God gave them to us?

11. Again, what did God design to let us know that we need His perspective and to motivate us to move in His direction?

Comprehension Questions

1. Pain is a God-designed mechanism that alerts us to the fact that something is wrong. It does not feel good, but it lets us know that we need God's perspective and motivates us to move in His direction. Emotions are like trusted friends who honestly tell us what we *need* to hear rather than simply sharing what we *want* to hear. They are not always fun to be around, but they are "good" friends!
    - Why might it be said that even though emotional pain feels bad it is actually good??
    - What are some of the consequences of misunderstanding the purpose of pain?
    - If you have applied TPM for some time, has your typical response to your own emotional pain changed? If so, in what ways has it changed?

2. Our beliefs produce our emotions, and our emotions indicate our beliefs. There is no "choosing" involved in this automatic, God-designed process. Those who say that they "choose not to feel bad" are actually simply choosing to distract themselves from their pain. This is merely a form of suppression and runs contrary to God's purposes. By focusing only on what feels good and ignoring that which feels bad, we are purposefully blocking the alarm system that God specifically designed to notify us of when we need His perspective. As a result, we inadvertently cut ourselves off from the benefit that we could otherwise gain.

    - What are some of the negative side effects of suppressing your pain?
    - From your current perspective, does it seem more like God wants you to ignore what you feel or does He want you to pay attention to your emotions?
    - If you recognize that your emotional pain is part of God's "warning system" and know how to responsibly respond, does the pain you feel help you or hinder you?
    - In other words, is it good that your "foot" hurts when you step on a "thorn," even though it is uncomfortable?

Chapter Five:
"The "Belief and Emotion" Principle"

Part Five

Reading Review

1. According to Solomon, what increases as we discover more and more truth?

2. What kinds of emotional pain are not considered to be truth-based?

3. Fill in the following blanks:

    a. "All emotional pain reflects what we believe in our hearts; some of it is based upon the _____ while the rest is rooted in _____."

    b. "God is bearing all of our _____ (Isaiah 53:4), and when we genuinely believe this truth with our _____, we will experience freedom and relief from the _____ they cause."

    c. According to Solomon in Ecclesiastes, " _____ and _____ are just as natural and expected as laughing and dancing."

    d. "But if we are only able to see part of the _____, it will seem as though we have no option but to continue carrying our truth-based pain and continually look for ways to _____ it."

    e. "When we only have a portion of the truth, we may rightly feel the pain that is associated with that part, but we will be unable to see the greater _____ that releases us from the pain."

4. Even though God doesn't want us to continually live in pain, how might He use our temporary emotional pain for our good?

Additional Insight

1. What is the reason for our grief, disappointment, regrets, and anger? (Hint: It is not reality itself.)

2. Only after *what* would you perceive the truth-based problem of the house fire and feel a measure of truth-based pain?

Comprehension Questions

1. Sometimes the truth hurts. When we initially experience life tragedies, we have no choice but to feel what we feel in response to our truth-based problems. Truth-based pain serves a purpose just as any other form of emotional or physical pain. It can help motivate us to look to God for additional perspective. And when He changes our mindset to reflect a more *complete* perspective, we find freedom in this greater truth.

    - In light of this, how can our griefs and sorrows be worked together for our "good?" If we respond to our truth-based pain by looking to God and gaining His perspective, has our pain hindered us or helped us?
    - Have you experienced this dynamic in your own life? What happened to your truth-based "burden" when you gained God's greater perspective?

2. Paul said, "the sorrow that is according to the will of God [based upon the truth] produces repentance [a change in our belief and perspective] without *regret*, leading to salvation" (2 Corinthians 7:10, emphasis added). God wants us to be fully convinced of His intimate involvement in our lives. He doesn't want us to continually live in pain, but if our temporary emotional pain motivates us to look to Him for perspective, then our suffering was used for our good. For we know that "our momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison" (2 Corinthians 4:17).

    - In simple, practical terms, what is Paul saying in these passages concerning the relationship between our suffering and "metanoia" (a change in belief and perspective)?
    - Are the benefits of knowing the truth, both in our heads and in our hearts, worth the "affliction" of truth-based pain?
    - Have you experienced this paradoxical transaction in which a "weight of glory" is produced through "momentary affliction" (however severe)?
    - Is the "glory" of having His fuller perspective worth the suffering you had to endure?

Chapter Five:
"The "Belief and Emotion" Principle"

Part Six

Reading Review

1. When the man with the backpack in the "traveling merchant" illustration, climbs up into the wagon, who is carrying the burden?

2. What two things might force us to contend with our own sadness, grief, regret, disappointment, and anger for longer than necessary?

3. Can we "cast all our burdens upon Him" before genuinely believing that "He cares for us" (see 1 Peter 5:7)?

4. Why was Ruby upset in the "swing/zipline" illustration?

5. What resulted in Ruby's grumbles and tears turning to shouts of joy?

6. What alternative do we have to weeping over our truth-based problems until we enter into eternity?

7. What needs to happen so that we can begin rejoicing on this side of glory?

8. Why were the disciples left with truth-based pain and desperate questions after Jesus' crucifixion?

9. Although our truth-based emotions are produced by the truth, they continue due to *what*?

10. Which of our truth-based problems does God work together for our good? (Hint: revisit Romans 8:28)

Additional Insight

1. What was one of the most burdensome examples of truth-based problems that Ed and his wife ever experienced?

2. Is it true that you never fully "get over" the loss of a child?

3. What completely released Ed and his wife of the heavy load of grief and sorrow associated with the loss of their daughter?

Comprehension Questions

1. Like the weary traveler from the opening illustration, we often fail to realize that our "burdens" are already being carried and continue attempting to carry them ourselves. But we must come to realize that our Heavenly Father can handle our problems, no matter how big or painful they are. When we view the loss, disappointment, or injustice from His eternal perspective, we will find relief from the truth-based pain that they cause knowing that He is bearing our burdens. Because the weight is on His shoulders, it doesn't also need to be on ours.

    - In what ways is this concept illustrated in the story of the traveling merchant?
    - Why was it unnecessary for the traveler to keep his pack on his back once he had boarded the merchant's cart?
    - Why did the traveler's pain continue even after he had climbed aboard the cart?
    - Was his continued suffering due to his burden or was it a consequence of his lack of perspective?
    - How is this reflected in our own truth-based burdens?

2. Paul knew that he could celebrate in his suffering because he viewed it from a heavenly perspective. He knew that the tribulations, no matter how painful, had a purpose and were being used by God to accomplish His plan. We can continue to weep until we enter into eternity, where we will have our tears wiped away (see Revelation 21:4), or we can look to God and become convinced of His perspective, so that we can begin celebrating now!

    - If Paul's words don't *feel* or *seem* true, does this mean that they are not true? Why might a person continue to weep all the way until eternity before having his tears wiped away?
    - If what he is saying is true (which it obviously is), then our prolonged *weeping* is due to our lack of perspective, not the continued presence of *suffering*, *hardships*, or *burdens*. How might we practically apply this perspective to our own difficulties?
    - Are you presently weeping when you could be celebrating now?

3. Truth-based problems such as “tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword,” (Romans 8:35) may still be present in our lives, but the fact that “all these things we overwhelmingly conquer through Him who loved us” (Romans 8:37) brings undeniable comfort, security, and purpose to our situation. You may still be *persecuted*, *naked*, and *hungry*, but if you are able to see the bigger picture and know that nothing can *“separate us from the love of God”* (Romans 8:39), then you can still rejoice in your suffering (Romans 5:3).

    - What are some examples of this principle in the lives of the faithful men and women who came before us?
    - Have you experienced this truth in your own life?
    - If you have applied TPM for some time, what are some personal experiences that you can share with others as examples of this principle?

Chapter Five:
"The "Belief and Emotion" Principle"

Part Seven

Reading Review

1. What does Scripture give us permission to feel anxious about? (Hint: see Philippians 4:6)

2. Why did Ed feel emotions like panic and fear during his turbulent flight?

3. Why did Marcus' wife's words seem to sting?

4. What was driving Elizabeth's behavior?

5. Why did Aaron feel overwhelmed and hopeless?

6. Why did Elaine feel discouraged and powerless?

7. What was keeping Allie from experiencing the peace and freedom she has in Christ?

8. (Page 79) Would the people from the example scenarios continue to have felt emotional pain if they would have known the truth in their heads (intellect)?

9. Fill in the following blanks:

    a. "We _____ and _____ what we believe in our hearts, but the _____ is still the _____ regardless."

    b. "Our _____ are only an expression of what is believed in our hearts, not an expression of what is_____!"

    c. "But if we rightly understand their intended purpose, these lie-based emotions can be _____ and _____."

Additional Insight

1. What term did TPM borrow from the psychological community?

2. What is “triggered” understood to mean in the context of TPM?

3. Although they feel bad in the moment, what do these “knee-jerk” emotional reactions to life situations represent?

4. What should we do when our emotions get stirred up?

Comprehension Questions

1. When we misinterpret life through the lies we believe in our heart, we will perceive lie-based problems and feel lie-based pain as a result. We will feel emotions such as worry, stress, anxiety, fear, powerlessness, hopelessness, and abandonment when we view life from our skewed perspective.

    - What are some common examples of lie-based pain that are typically viewed as “normal” or expected?
    - For instance, consider the fear of public speaking or the nervousness someone might feel when attempting to share his or her faith. How might we explain these situations with the concepts that we have discussed so far?

2. We perceive and feel what we believe in our hearts, but the truth is still the truth regardless. This concept offers hope to those who grasp it! Because of this reality, we can have confidence that when our situation seems dire, hopeless, or out of control, it simply means that we lack God’s perspective. We are not seeing and experiencing the truth, but we are simply perceiving what we believe.

    - What are some of the dangers or consequences of believing that your perceptions are always accurate?
    - How does understanding that our perceptions are flawed offer hope?

3. If we rightly understand their intended purpose, these lie-based emotions can be helpful and productive. They are designed to draw our attention to something. They show us our need for God’s perspective. If we humbly position ourselves at the Lord’s feet and have Him correct our

flawed perspectives, the lie-based pain will have accomplished its purpose and evaporate. When the “thorn” is removed from our “foot,” the pain ceases.

- If our fears, anxieties, and hopelessness make us aware of our flawed perspectives and we respond by seeking God’s perspective, has our lie-based pain helped or hindered us?
- Yet again, we do not have a lie-based pain problem; we have a perspective problem. If you have applied TPM for some time, what are some examples from your own journey that can be used to illustrate this principle?

Chapter Six:
"The "Belief and Choice" Principle"

Part One

Reading Review

1. What is the oversimplified explanation for why we do what we do?

2. What caused your perspective and preferences to change throughout the "game show" illustration?

3. What played a pivotal role in your decision-making when trying to decide which door to open?

4. What causes one option to *seem* preferred over another option? (Hint: What makes it *seem "best?")*

5. Fill in the following blanks:

    a. "Your decision in who or what to "obey" is highly influenced by what you _____ to be _____."

    b. "The ease or difficulty in your _____ has little to do with the inherent difficulty of the task at hand. Rather, the difficulty you experience when choosing whether or not to _____ is directly related to what you believe to be true."

    c. "The actual task of picking up dirty clothes off of the floor and putting them in the hamper is hardly more _____ than putting on shoes and walking to the car, but obeying the former command clearly seemed more _____ for my children, and they would experience real struggle when attempting to obey this simple directive."

    d. "The difficulty they experienced while attempting to obey stemmed from their _____, not from my instructions or even the task itself."

6. What would have enabled Ed's children to obey his requests to clean their rooms automatically, instantaneously, and without difficulty? (Hint: What were they lacking?)

7. Generally speaking, why do we struggle to obey what God asks us to do?

8. What are some of the consequences of agreeing with God in our heads but believing something contrary to the truth in our hearts?

9. What common behavior is just as baseless and illogical as claiming "the devil made me do it?"

10. Who is responsible for our choices and behavior when we are unjustly treated?

11. How does the text define our "will?"

12. How does the text define our "desire?"

13. What does the difficulty we experience when attempting to obey God's instructions indicate?

14. What will we do when we rightly and fully perceive His motive and purpose and the nature of His instructions?

15. What do we lack when we do not take pleasure in following God's instruction with all our hearts?

Comprehension Questions

1. You choose to do what *seems* best from your current perspective (Proverbs 21:2). But just because something *seems* like the "best" option doesn't mean that it is the "best." It only *seems* to be the best option because it is in line with what you believe is best. Your decision will reflect your belief. This is why we say, "*we do what we believe*."
    - Although most will likely agree with this principle, do you recognize that it applies to far more than just the conscious decisions you make throughout your day?
    - If you have applied TPM for some time and are familiar with the concept of *solutions*, can you offer an example of a choice you made which was based upon your flawed understanding that it was the "best" option? In other words, you had a lie-based reason for doing what you did.

2. For the most part, we struggle to obey God for the same reasons my children struggled to obey me. At some level and to varying degrees, His words conflict with our current beliefs. Our flawed and limited perspectives make it impossible for us to rightly perceive and understand what He has said and why He has said it. You may agree with God in your head, but if your heart's belief is

contrary to the truth, His ways will not *feel* or *seem* "right" and "perfect." Consequently, it will *feel* and *seem* as though obeying God is a less than "perfect" option.

- Does this concept help to clarify why you have experienced difficulty while attempting to obey God?
- Does it make sense of the confusing struggle you feel when attempting to do the "right" thing?
- Even if you know (in your head) that God's ways are best, if you sense any resistance or hesitancy when trying to obey Him, *what* does this indicate?

3. We may genuinely *want* and *desire* to follow God's promptings, but our "*will"* is expressed in what we do. Our "desire" is what we *want* to do, but our "will" is what we *choose to do*.

   - How can this important distinction help to explain why we engage in genuinely unwanted behavior?
   - Does this concept (at least, in part) explain Paul's dilemma in Romans 7:15?
   - How can this principle enable us to have genuine compassion for those who struggle with sinful behavior? Can it also enable us to have compassion for ourselves?

Chapter Six:
"The "Belief and Choice" Principle"

Part Two

Reading Review

1. What did God create us to be motivated by?

2. What are some examples of behaviors that are expressions of our lie-based pain?

3. Fill in the following blanks:

    a. "When we _____ something, we _____ something."

    b. "Our beliefs create the _____ we have and the _____ we feel, and in response, we make an emotionally charged decision to _____ something."

    c. "Our automatic, knee-jerk reaction is driven by the _____ that are produced by our _____ _____ ."

4. Why were the disciples terrified during their boat ride through the storm (see Matthew 8:23-27, Luke 8:22-25)?

5. What motivated their decision to wake Jesus from His nap?

6. What did their emotional state and compulsive behavior reveal to Jesus?

7. Why couldn't the disciples rightly perceive the storm? (Hint: What did they not yet believe in their hearts?)

8. What are some illogical and self-destructive behaviors that are typically done in response to emotional pain?

9. What should we do instead of attempting to ignore the effects of what we feel?

10. How can our behavior indicate our need for God's perspective?

11. What does the fact that we perceive lie-based problems, feel emotional pain, and are compelled to act in response indicate about our heart belief?

Additional Insight

1. Each TPM Mentor must make a conscious effort to model *what*?

2. Whenever a Mentor's impure faith is exposed during a session, what might his or her emotional pain motivate him or her to do?

3. Can a Mentor only offer ministry <u>after</u> he or she has fully grasped His perspective and is no longer "triggered?"

4. What should Mentors do instead of inadvertently depriving themselves of "oxygen" while attempting to help others breathe?

Comprehension Questions

1. When our painful emotions are stirred, we instantaneously feel the need to express what we feel. When we feel something, we do something. You may try to escape the pain by avoiding an awkward situation, securing a new job, finding a new spouse, or immersing yourself in a novel. You might attempt to protect yourself from future "shocks" by vowing never to let it happen again, altering your outward appearance, or becoming angry at the one who hurt you. You might attempt to escape the "storm" by trying harder, regretting past sins, recommitting to doing the "right" thing. But whatever you choose to do will be motivated by the pain that you feel as a result of your need for God's perspective.

    - Can you recall a recent emotionally-charged decision?
    - Does this principle only apply to intensely heated and rash decisions, or can it also be applied to seemingly subtle or inconsequential decisions?
    - If a decision is influenced by even a little negative emotion, what does this indicate regarding the beliefs behind it?

2. If you only believed the truth in your heart, you would not perceive lie-based problems or feel lie-based pain, nor would you feel the need to engage in certain behaviors in response. So, the fact that you do perceive such problems, and feel emotional pain, and are compelled to act in response, indicates that you are believing lies. As such, you need God's perspective.
    - How should this principle impact the way we view our own perceptions, emotions, and behaviors?
    - How can this concept be used to evaluate whether or not we are acting normally (remember, Jesus is the standard for "normal.")?
    - If our beliefs and lack of perspective is the real problem, how should we respond to our own errant behaviors and painful emotions?

Chapter Six:
"The "Belief and Choice" Principle"

Part Three

Reading Review

1. What do we do when we are confronted with a problem?

2. What do we engage in for the purpose of "solving" the problems we believe we face?

3. What did Peter lack that caused him to draw his sword as Jesus was being arrested?

4. Although our solutions may address the temporal problem in front of us, they also expose our ignorance of *what*?

5. Fill in the following blanks:

    a. "Peter drew his sword because he lacked _____ ."

    b. "Like Peter, we "_____" when our situation seems dire."

    c. "God desires for us to _____ the greater context so that we will _____ in Him and put our "swords" away."

6. Rather than addressing the actual issue, our chosen solutions tend to do *what*?

7. Like a child with jelly on her hands, what do our attempts at solving our own problems tend to do?

Comprehension Questions

1. When we are confronted with a *problem*, we will look for a *solution*. We try to attain our worth and value by securing a high paying job. We seek out love and meaningful connection from those who cannot provide them. We attempt to gain control over our lives through the use of strict regiments, calendars, and checklists. We pour ourselves into hobbies, sports, political parties, and even church services to find purpose and identity. But each of these behaviors represent a faulty solution to a nonexistent problem.

    - If you *feel* as though you are alone, does this mean that you *are* alone or if it *seems* like your situation is out of control, does this mean that it *is* out of control or if you *believe* there is something wrong with you, does this mean that there *is* something wrong with you?
    - If your answer to these questions is "No" how then is each of these situations an example of a problem that does not exist?

      Any attempt we make at "solving" these non-problems is also based upon a lie (even if the behavior itself is "good" and productive). What are some other common behaviors that *might* be considered "solutions" to nonexistent problems?

2. We do the best that we can to solve our own problems, but this inevitably leaves us without hope or, worse yet, confident in our own efforts. At some level we see the effects of our choices and disagree with our own behavior. So much so that we are often able to warn others not to do what we do because we intimately know the cost involved. But we fail to follow our own advice. We don't *want* to do such things, but we do them anyway. We would like to change our behavior, but we feel compelled to continue doing what we do.

    - Is this a behavioral problem or a belief problem?
    - What might be the potential consequences of trying to alter your problematic behavior without addressing the lie-based beliefs behind it?
    - Have you attempted to do this in the past?
    - What were the results?
    - Did you struggle to do what you know you should do?
    - Read Romans 7:15-25, do you think the Apostle Paul was challenged with this same struggle of belief and behavior?
    - Did it seem difficult choosing to not do what you know you shouldn't do? How might we explain this struggle using the concepts that we have discussed so far?

Chapter Six:
"The "Belief and Choice" Principle"

Part Four

Reading Review

1. Why are diehard sports fans compelled to engage in superstitious behaviors?

2. Fill in the following blanks:

    a. "We *perceive problems* because our perspectives are _____ and _____, and we engage in *solutions* because we have been deceived into believing that they will _____."

    b. "The Serpent led Eve into believing that she had a _____ that would only be _____ by exploring options other than the one God had offered."

    c. "We do what we do because of what we _____ to be _____."

    d. "We always have _____ for doing what we do."

3. What do we call a behavior that is done to solve a perceived problem?

4. What do we mistakenly attempt to assume when we try to solve our own problems?

5. When we attempt to do God's job for Him by acting as a "problem solver," is this a behavioral issue or a belief issue?

6. Why do our solutions seem "appetizing" to us?

Additional Insight

1. What does the word that is translated as “repentance” in 2 Corinthians 7:9 mean?

2. We will “turn from our sin” without ever looking back or feeling regret when *what* happens?

3. Every sin we ever commit is motivated and accomplished in the context of *what*?

4. We will *likely* feel drawn to engage in our *solution behaviors* until we are convinced of *what*?

Comprehension Questions

1. We do what we do because we believe it will help. None of us would implement a “solution” that we knew, beyond a shadow of a doubt, would <u>not</u> work. The very fact that we are engaging in a particular behavior shows that we believe (at some level) it just might work. Eve concluded that the fruit from the tree of the knowledge of good and evil (which was not to be eaten, see Genesis 2:9, 17) was “good for food,” a “delight to the eyes,” and “desirable to make one wise” (Genesis 3:6). Because of these beliefs, she ate. Her actions were the result of her choice, and her choice was the result of her beliefs. Take a moment to evaluate your own behavior.

    - Can you think of a choice that you have made which you didn’t (at some level) think about first?
    - Even if the thoughts that led to the decision were flawed, you still thought about it. If the thinking behind your behavior was different, would you have made the same choice?
    - In light of this, where should we focus more of our attention: on our outward behavior or our inner thoughts?

2. No matter how helpful, productive, or moral our behavior seems to be, if we are attempting to do God’s job for Him by acting as a “problem solver,” we are engaged in a “solution.” But again, this is a belief issue, not a behavior issue! Until we have His perspective, our efforts will seem to be needed. But when we rightly perceive His involvement in our lives, we realize that much of what we do is, at best, unnecessary. It would be silly to attempt to fix something that didn’t seem broken. It would not make sense to carry something that was already on someone else's shoulders; especially if they were totally uninhibited by it and did not want your help.

    - With that in mind, why do we try to solve what God has already addressed (or promised to address)?

- Why do we attempt to carry that which is firmly in His possession (such as our truth-based pain)?
- Why do we try to complete what God has promised to do Himself?
- Here again, is this a behavior problem or a belief and perspective problem?

Chapter Six:
"The "Belief and Choice" Principle"

Part Five

Reading Review

1. What caused you to misinterpret the situation and attribute a wrong motive to the person in the "home invasion" illustration?

2. Why were the events leading up to Jesus' death misinterpreted by practically everybody?

3. How does understanding the eternal context and purpose of Christ's crucifixion affect your perception of it?

4. Fill in the following blanks:

    a. "Even if someone does the *right* things for seemingly the *right* reasons, if they are done in the wrong _____, their actions are often not needed, unhelpful, and ineffective."

    b. "To properly judge a person's behavior, their _____ and _____ must be examined. Otherwise, it is impossible to perceive the whole truth of what they are doing."

    c. "Our Heavenly Father cares deeply about the _____ and _____ behind our behavior."

5. During His exchange with the Pharisees after healing the paralyzed man, where was Jesus' attention focused (see Luke 5:18-25)? (Hint: He was not distracted by anyone's outward actions.)

6. How did Jesus respond to the faith that motivated the paralytic and his friends?

7. Why does God want us to admit the reasoning behind our misguided behavior?

8. Fill in the following blanks:

a. “God examines our _____ because He wants to be sure that our _____ are “rooted and grounded in love” (Ephesians 3:17) and motivated by “the hope of His calling” (Ephesians 1:18) and “the boundless riches of His grace” (Ephesians 2).

b. God is not impressed by _____ obedience and _____ behavior when they are driven by flawed and limited perspectives.”

Comprehension Questions

1. A person’s behavior must be interpreted through a proper understanding of *why* he is doing it and the *context* of the situation. Without these elements, it is impossible to rightly judge his actions. When we fail to see the “big picture” from an eternal perspective, it leads us to wrong conclusions regarding what is happening in our lives.

    - This concept obviously applies when evaluating other people’s actions, but how might our limited and flawed perspective of God’s motives influence our perception of His actions?
    - If His actions *seem* unfair, unjust, or unloving, how might we explain this?

2. When our behavior is motivated and directed by our limited and flawed perspectives, it is impossible to walk rightly even if we choose to do the “right” thing. Our impure motives detract from our “good” behavior. God wants you to admit the reasoning behind your behavior so that He can correct it. He wants you to do the right thing for the right reasons.

    - If we are motivated by the emotions we feel, and our emotions are the outcome of what we believe in our hearts, what needs to happen so that our motives change?
    - Can you recall any “good” things that you have done with impure motives? Do you have much success in doing “good” things when you are motivated to do “bad” things?
    - How might this change if your motives were aligned with God’s perspective?

Chapter Six:
"The "Belief and Choice" Principle"

Part Six

Reading Review

1. If our outward behavior seems good, moral, and godly, does this mean that our motives are pure or that we are doing it for the "right" reasons?

2. Should we consider our actions to be "good" if God uses them to accomplish good? (Hint: revisit Paul's description of those who were preaching Christ in Philippians 1:15-18.)

3. What term do we use to describe the "good" things that are done to meet a need that we believe we have, escape from our emotional pain, or otherwise "solve" a perceived problem?

4. What does God want our outward behavior to reflect?

5. Fill in the following blanks: "God wants us to know the truth in our hearts so that we are _____ and _____ by our faith in His perspective (see Hebrews 11:6)."

Additional Insight

1. It is not uncommon for people to mistake *what* for feelings of compassion or empathy?

2. What important, but sometimes difficult, step should we take when we feel badly in response to someone else's pain?

Comprehension Questions

1. We sometimes engage in productive, helpful, and even life-saving work with impure motives. When this is the case, the "good things" that we do fail to be "good things." When we do "good" things to meet a need that we believe we have, to escape the pain that we don't want to feel, or to otherwise "solve" a perceived problem, we are simply engaging in a solution behavior regardless

of how moral, productive, or "healthy" it may seem. To some, this can be an especially difficult principle to accept.

- Did you find this concept to be challenging?
- Could you personally relate to any of the example scenarios?
- Does God know our motives even if we don't admit them to ourselves? If so, is He impressed with our "good" behavior when it is motivated by emotional pain or the desire to "solve" our own perceived problems?
- Does this mean that we *might* be in need of God's perspective even when our outward behavior is acceptable and even applauded?
- How might we apply this principle to such things as the *rich young ruler* (Matthew 19:16-26, Mark 10:17-27), or the *prodigal son's older brother* (Luke 15:25-32), or even *the pharisees* who plotted against Jesus (Matthew 23:25)?
- If you have applied TPM for some time, what are some personal examples of this principle in action in your own life?

Chapter Six:
"The "Belief and Choice" Principle"

Part Seven

Reading Review

1. Fill in the following blanks:

    a. "We are motivated by what we believe in our _____."

    b. "We are guided by what we believe in our _____."

    c. "We do what seems "_____" according to our current perspectives, and our current perspectives are the result of what we _____ to be true.."

    d. "Whatever behavior appears to be most helpful, productive, or effective will seem more _____ to you than the other options that are available."

2. Although the act of stealing has obvious consequences, what is the real problem if a believer struggles with such behavior?

3. How might a person who struggles with inappropriate behavior have an advantage over those who outwardly seem to have their acts together?

4. Why does God want us to "sit next to Mary" at His feet?

Additional Insight

1. The fact that we are drawn to take a "way of death" indicates *what*?

2. We run the risk of wasting time and energy treating symptoms rather than focusing on the actual source of the problem if we fail to do *what* first?

3. What English word is derived from the Latin word “persona” which refers to the mask or disguise that actors would wear over their faces when playing different roles in a stage performance?

4. Most people assume that our unique perspectives, personal preferences, predictable responses, and patterns of behavior somehow indicate our identity or temperament, but what might be another valid explanation for these things?

Comprehension Questions

1. God designed you to act out your beliefs by doing what seems “best.” But He also wants you to know the truth so that the options that *are* best will *seem* best to you. Until then you will feel compelled to engage in shortsighted solutions which deceivingly lead you by the “way of death” (Proverbs 14:12). Are you starting to see that much of our behavioral “issues” stem from our limited and flawed perspectives? If we struggle to do the “right” thing, this indicates that we (like Eve) have been deceived into believing that there is a “better” option available than the one God has given us. We need His truth and perspective.

    - In light of this, how might we encourage others who are struggling with troublesome behavior?
    - What are some examples from your own life where you now experience victory and peace where you once struggled against troublesome behavior?
    - Is this victory a result of gaining God’s perspective or the outcome of your commitment and determination?

2. God is not looking for more “Marthas” who will work hard on His behalf, pouring themselves into misguided productivity. He desires for us to sit next to Mary at His feet and receive the “good part” that He has for us (Luke 10:38-42). He wants to work *in us* more than He wants us to work *for Him*. He desires for us to know the truth of who He is, what He’s done, and who we are in Him. This is what is necessary (Luke 10:42).

    - Are there areas in your own life where you are trying to work for God rather than humbly inviting Him to work in you?
    - What “good parts” do we forfeit while busily serving with Martha?
    - How does our “sitting” and “receiving” impact our ability to serve and minister to others? What should we do when we discover that we are acting more like Martha than we are like Mary?

Chapter Seven:
"The "Belief and Persuasion" Principle"

Part One

Reading Review

1. Fill in the following blanks:

    a. "We _____, _____, and _____ what we believe to be true."

    b. "We need our flawed perspectives _____ so that we can see clearly or our limited perspectives _____ so we can see the "big picture."

    c. "Until our perspectives align with His, we will also continue to have _____ emotional reactions to what we _____ is happening around us."

    d. "And if we have been deceived into believing that certain inappropriate behaviors will help us "_____" our perceived _____, we will feel drawn to engage in such acts."

2. What should we do instead of having a negative view of our flawed and limited perspectives, the emotional pain they produce, and the troublesome behaviors they lead us to engage in?

3. Although we don't enjoy it, is it a good thing or a bad thing that our need for God's perspective is exposed?

4. Our inability to rightly perceive the truth, the painful emotions we are forced to endure, and our unwanted draw towards illogical and immoral behavior are symptoms of what great need?

5. What are we unknowingly doing by mistakenly focusing on *feeling* or *doing* better rather than giving attention to our underlying belief problem?

6. What can we hope to accomplish by rightly understanding the relationship between what we perceive, feel, do, and believe?

7. Are you currently in need of God's perspective? (Hint: Revisit the last paragraph.)

Additional Insight

1. If something *seems* true, *feels* true, *appears* to be true, and is *motivating* your behavior, does this mean that it <u>is</u> true?

2. If the reality of Christ's selfless sacrifice doesn't *seem*, *feel*, or *appear* to be true in your life, what does this indicate regarding your current belief?

3. To determine whether or not we are walking in truth, what should we do instead of ignoring or vilifying the outcomes of what we believe?

Comprehension Questions

1. Your perspective, emotions, and behavior are symptomatic of your underlying belief problem. They are simply pointing out the fact that you lack God's perspective.

    - In what ways might your current perspective (what *seems* and *feels* true) be used to expose your need for God's perspective?
    - How can you use what you are feeling to help you determine whether or not you are walking in truth? Can you give an example of a behavior that indicates your need for God's perspective?

2. In what ways does the story of Ed's eyeglasses illustrate our belief problem? If our problem is not our perceptions, emotions, behaviors, or even the lies we believe, what is it?

3. Which of the examples given in the final paragraph of Part One can you most relate to?

Chapter Seven:
"The "Belief and Persuasion" Principle"

Part Two

Reading Review

1. What will we do when we realize our need for God's perspective?

2. What flawed assumption was Ed operating from during his years of counseling before the formation of TPM?

3. Ed was unknowingly attempting to act outside of God's created order by doing *what*?

4. What is the critical flaw in our attempts at "choosing" to believe the truth?

5. Were you able to "choose" to believe that two plus two equals five?

6. Were you able to "choose" to stop believing that two plus two equals four?

7. Is it easier to "choose" to believe something or "choose" to stop believing something? (Hint: trick question!)

8. What did the Apostle Paul ask God to do for the Church in Ephesus after declaring fifteen verses of glorious truths related to who they are in Christ? (see Ephesians 1:16-19)

9. What will we likely continue to do unless we genuinely grasp the "Belief and Choice" Principle?

Additional Insight

1. What part do choice and effort play in your beliefs (how you came to believe what you believe, why you continue to believe what you believe, etc.)?

Comprehension Questions

1. Revisit and honestly answer the following questions:

    a. What do you do when you realize that a Bible verse does not *feel* or *seem* true?

    b. What do you typically do in response to a flareup of painful emotion?

    c. How do you handle situations that leave you feeling angry, sad, or disappointed?

    d. What do you do when you feel compelled to act inappropriately?

    e. How do you address the resistance or hesitancy you feel at the thought of sharing your faith with a stranger?

    f. What do you do when obeying God's word seems difficult and challenging?

    g. How have you handled those areas in your life where you could use more peace, joy, love, or patience?

2. No matter how badly you may want to believe the truth, and regardless of how hard you try, your struggle, effort, and determination will not result in you coming to believe the truth in your heart. Although your motives are noble and your desire is genuine, you must be honest about the results of your efforts. Again, revisit the God-designed indicators of belief. What *feels* true? What *seems* true? What *appears* to be true? What *emotions* are you feeling? What are you *motivated* to do? What do you feel *resistant* or *hesitant* to do? Your honest answers to these questions offer a reliable description of what you believe. If these indicators are unchanged after attempting to convince yourself of the truth, then what you are doing is not working.

    - Have you ever attempted to "choose" to believe the truth?
    - Did your beliefs change in response to your "decision?"
    - If you have applied to TPM for some time, has this concept been difficult to accept?
    - Does your time applying the Process of TPM helped you to recognize the necessity of God's persuasion?
    - Rather than *trying* to believe what you don't believe, how might you come to believe the truth and gain God's perspective?

Chapter Seven:
"The "Belief and Persuasion" Principle"

Part Three

Reading Review

1. According to the opening illustration, what changed as an outcome of your close encounter in the woods?

2. Everything that you believe to be true is based upon *what*?

3. Fill in the following blanks:

    a. "We have reason to _____ all that we _____."

    b. "We cannot choose to believe anything; we must be _____."

    c. "We need to experience the _____ in such a way that it convinces us to _____ it."

Additional Insight

1. Which of the following have the potential to persuade us to believe something?

    a. Those who try to persuade us.

    b. Those who do not try to persuade us.

    c. Neither.

    d. Both.

2. Fill in the following blanks:

a. Just because someone tries to convince us of something does not mean that they will be _____."

b. "On the other hand, it is very possible for us to be persuaded by those who have no intention of persuading us of anything. In any case, we are not _____ by what is said to us but are _____by what we hear (our interpretation of those words)."

c. "We are not always _____by what is most true, we are persuaded by what seems most true from our perspective."

Comprehension Questions

1. We cannot choose to believe anything; we must be persuaded. We must see, hear, or otherwise experience something that leads us to believe. As Scripture clearly states, "How then are they to call on Him in whom they have not believed? How are they to believe in Him whom they have not heard? And how are they to hear without a preacher?" (Romans 10:14). We cannot believe without first "hearing." Obviously, hearing does not *cause* someone to believe; otherwise everyone who hears would also believe which we know is not true (just ask your local pastor!). But the experience of "hearing" is a prerequisite for belief. You believe what you believe because you were persuaded by having an experience. Applying this concept alongside previously discussed principles, fill in the following blanks using each of the following randomized words:

   FEEL - EXPERIENCE - BELIEVE - PERCEIVE - DO - TRUE - PERSUADED

   "We _____, _____, and _____what we have been _____ by our _____ to _____ is _____."

   -

2. In the next section, we will explore what we refer to as the "Trust and Authority" Principle. This crucial principle is often overlooked and is a missing element in many ministry settings. Without an understanding of this principle, you may find yourself perplexed and frustrated by the difficulty—indeed, the impossibility—of changing deeply held beliefs. Even if you grasp that our perceptions, feelings, and actions are shaped by what we have been convinced is true through our experiences, shifting to a new belief can remain elusive. Once you truly believe something in your heart, no one, not even yourself, can change that belief except for God.

   - Having said this, what part do you think that "trust" and "authority" might play in having a change in belief?

- Would you find it hard to believe someone in whom you had no trust?
- Do you think that you could be convinced of something by someone who knew less than you did about some particular subject?

Chapter Seven:
"The "Belief and Persuasion" Principle"

Part Four

Reading Review

1. Define the "Trust and Authority" Principles.

2. Would you heed the advice of someone who seemed to have no grasp of what they were talking about?

3. Would you be persuaded to believe someone who *seemed* experienced and knowledgeable if you also believed that they were lying to you?

4. What is based upon the most compelling "evidence" that has been presented to us thus far?

5. We will continue believing what we have been persuaded to believe until we are presented with *what*?

6. Fill in the following blanks:

    a. "Just because you _____ *of* the truth does not mean that you also _____ *in* the truth."

    b. "God wants to convince our hearts of His perspective, and He desires for us to know the truth because we have _____ it."

    c. "Only _____ can persuade our hearts of God's perspective."

Additional Insight

1. Once you have been persuaded of something, your beliefs do not change until you are presented with *what*?

2. Which of the following people "chose" to change their beliefs:

    a. Lindsay

    b. Pete

    c. Debbie

    d. all of the above

    e. none of the above

3. How is it "good news" that we will only be persuaded if this new perspective seems to be supported by stronger evidence than we currently possess?

Comprehension Questions

1. Our beliefs are based upon the most compelling "evidence" that has been presented to us thus far. Our experiences are like eyewitnesses in a courtroom who offer subjective accounts of what seems to be true. Their accounts might be thorough and accurate, but more often than not, they are limited and flawed. In either case, we will be persuaded to believe the most convincing explanation of what seemed to have happened and what that experience means.

    - Does this help to explain why *some* experiences seem to impact our belief while *others* do not?
    - Applying the "Trust and Authority" Principle, how might you explain a person's fear of heights that continues even after multiple safe experiences with heights?
    - It is often said that we must "face our fears," but looking over the edge of a balcony is no guarantee that the person's fear of heights will somehow dissolve. Why is this?

2. How often have you read from the Scriptures and scratched your head as to what it means? Have you ever wondered why what you have read does not ring true in your heart even though you do believe it with your head?

    - Using this same reasoning (or even the "judge/courtroom" illustration), why doesn't our reading the Bible always result in an immediate heart-level belief in the truth? In like fashion, why is it that some sermons seem to resonate with some but fall flat to others?
    - Why can't we seem to convince our hearts to believe what our heads already know?

Chapter Seven:
"The "Belief and Persuasion" Principle"

Part Five

Reading Review

1. What will not change until we are persuaded of a new perspective by a source we trust and who seems better informed than we are?

2. Who meets all the requirements and holds all the credentials necessary to persuade us of God's perspective?

3. Even after his or her sin issue has been taken care of, what is a believer's crippling problem that is in need of a God-sized solution?

4. Who did Jesus say would guide us into all truth? (see John 16:12-13)

5. To what did Jesus compare His disciples' inner turmoil upon hearing of His coming departure? (see John 16:20-21)

6. Jesus possessed something that His disciples desperately needed. What was it?

7. Fill in the following blanks:

    a. "Jesus did not ask His disciples to _____ *to believe* or even _____ *to believe* what He was saying."

    b. "Jesus said that God was sending His Spirit to _____ them all things, _____ them of what He had said, _____ them regarding sin, righteousness, and judgment, and _____ them into all the truth (see John 14:26, 16:8-13)."

    c. "It wasn't until the Spirit of Truth was sent to convince the disciples' _____ to believe that their perceptions, emotions, and behaviors finally and definitively reflected the truth."

8. According to Paul in Galatians 1:11-12, what must happen before believers can be effective witnesses?

9. Who does Paul attribute as the *giver* of "wisdom" and "revelation?"

10. Who will "enlighten" the eyes of people's hearts? (see Ephesians 1:15-19)

11. What does God want us to realize so that we might look to Him for help?

12. What should we learn to do instead of attempting to convince ourselves of the truth and trying our hardest to act as though we believe it?

Additional Insight

1. What are two explanations for why a college student might *seem* to "lose" his faith at school?

Comprehension Questions

1. In John 16:20-21 we find that Jesus compared his disciples' agony and struggle to the labor pain of childbirth. His disciples were struggling with the confusing reality of Jesus' words and coming departure because they did not yet fully realize His purpose or the freedom and forgiveness that would result from His sacrifice. They were fearful because they misunderstood what was happening, and they grieved because they only perceived part of the truth. They were operating from limited and flawed perspectives. They needed to pass through this painful stage and enter into the freedom and release that comes with the next one. They desperately needed what Jesus already possessed: God's perspective!

    - In what way does this clarify why we struggle and agonize over some of the "difficult" truths we find in Scripture?
    - How can we apply the solution that Jesus offered to His disciples to our own struggles?
    - What do our "labor pains" indicate?

2. No one has ever come to believe anything through choice, willpower, or conscious decision. And yet, this misguided notion is prevalent in the Body of Christ and is currently holding many of our spiritual brothers and sisters hostage. Through no fault of their own, they try their best to believe the truth and wear themselves out acting as though they do. But unless the Holy Spirit intervenes

and convinces them of His perspective, they inevitably either give up the charade and search for another solution or, worse yet, become confident in their own performance.

- Have you seen this dynamic in your own life?
- Before you understood that you believe what you have been persuaded to believe, how much energy did you expend *trying* to believe the truths found in Scripture?
- Do you now realize *why* such efforts are often so futile?
- What do you do when faced with a Bible verse that does not *feel* or *seem* true to you?

3. God wants us to realize the fruitlessness of our feeble attempts at doing His job so that we might look to Him for help. He is patiently waiting for us to look up at Him so that He can lovingly share His perspective with us. We need Him to personally fill us with ”the knowledge of His will in all spiritual wisdom and understanding, so that [we] will walk in a manner worthy of the Lord” (Colossians 1:9-10). Rather than attempting to convince ourselves of the truth and trying our hardest to act as though we believe it, we need to learn from our spiritual brothers and sisters to humbly take a receptive posture and be *taught*, *reminded*, *convicted*, and *led* by the Spirit of Truth.

   - How might you practically apply these truths to your prayer life, Bible studies, spiritual disciplines, or other aspects of your walk with the Lord?
   - How might this perspective affect the way you view the struggles of others?
   - How might it impact the perspective you have of your own personal struggles?
   - Who is ultimately responsible for your “walk?” (revisit Paul’s prayer in Colossians 1:9-10)

Chapter Eight:
"The Purpose of TPM"

Reading Review

1. What serves as the metric that you use to measure your progress and success within the context of TPM?

2. What are some of the inevitable consequences of believing that TPM is meant to be used to "help the hurting?"

3. What greatly diminishes TPM's overall use and distracts us from what God is seeking to accomplish?

4. What limits TPM's use to those rare times in which we honestly admit to making poor choices?

5. Define the intended Purpose of TPM.

6. Fill in the following blanks:

    a. "Our goal is to recognize when He has exposed the impurities in our _____, giving us the opportunity to have Him renew our minds by persuading us of His _____."

    b. "As a result of His refining work in our faith (belief), we can expect to experience a genuine and lasting _____ in our perspective, emotions, and behavior."

    c. "When we know the truth both in our _____ and in our _____, not only will we have a proper perspective of God and ourselves, but we will also know what God wants us to do and be motivated to do it for the right reasons."

    d. "_____ is meant to help you cooperate with God as He transforms your life by exposing the impurities in your faith and persuading you of His perspective."

7. What are the Three Components of TPM's Purpose?

8. How can we test whether or not we believe a particular truth in our hearts?

9. What are some obvious signs that we are each in need of God's perspective? (Hint: Recall the Fundamental Principles of TPM.)

10. What are some common disciplines that increase our intellectual knowledge of the Scriptures but do not (themselves) convince our hearts to believe the truth?

11. What is a positive outcome of hitting rock bottom, with our face in the mud, feeling as though we have nowhere else to turn (much like the "prodigal son" described in Luke 15:11-31)?

12. Generally speaking, what is the appropriate response we should have to moments that seem dark, desperate, and hopeless?

13. What are the authors' "heart-felt plea" for you?

14. Do you have to wait until you are on the mountain or walk through the "shadow of death" to have your heart persuaded of the truth?

15. What can help you become more intentional and productive in this faith-refining journey?

Additional Insight

1. What is, *arguably*, the most unique aspect of TPM?

Comprehension Questions

1. Although the alleviation of pain seems like a worthwhile goal, applying TPM for this purpose greatly diminishes its overall use and distracts us from what God is seeking to accomplish. Our emotional pain serves several important purposes and is used by God to accomplish good in our lives. The pain itself is not the problem, and its elimination should not be our goal. What are some of the consequences of viewing TPM as a tool for "pain management?"

    - Why should we not make the elimination of emotional pain our goal?
    - Why might we say that emotional pain is a helpful and honest "friend" rather than an enemy or a problem?
    - Rather than viewing our troublesome behaviors as the problem and our abstaining from such behavior as "success," how might we respond to our struggles in a more beneficial and fruitful way?

- In other words, rather than focusing on making "better" choices, how might our problematic behavior be used to accomplish a greater goal?

2. The Holy Spirit is here to persuade you of the truth (John 16:13). Rather than attempting to do His job for Him, or even helping Him do it, we must humbly submit to His mighty hand and allow Him to work (1 Peter 5:6). *This is, essentially, the Purpose of TPM: to gain God's perspective through His Spirit's persuasion*. Too often TPM is relegated to the context of a recovery ministry or used as a strategy for managing emotional pain or dealing with a present crisis. The purpose of TPM is far greater than any of these applications.

    - If you are new to TPM, are you starting to see the importance of rightly understanding TPM's intended purpose?
    - Even though using TPM as a means of pain-management or behavioral modification may prove effective, how do these approaches limit the overall benefit that it offers?
    - If you have applied TPM for some time, have you seen increased benefits since applying TPM for the greater purpose of gaining God's perspective?

Chapter Nine:
"The Refinement of Our Faith"

Part One

Reading Review

1. (Page 139) What is the Greek root word of "pistis" (typically translated as "faith") and what is the meaning of this root word?

2. How does the writer of Hebrews describe "faith?"

3. Do we only have "assurance" and "conviction" in things that reflect God's perspective?

4. What did the raisins represent in the brownie batter illustration?

5. What does the fact that our faith needs to be refined reveal?

6. List some examples of the problems that are caused by the impurities in our faith.

7. Do all believers always "walk by faith?"

8. Do unbelievers "walk by faith?"

9. Fill in the following blanks:

    a. "If our faith is _____, good works will follow."

    b. "A _____ faith is from God and reflects the truth; the other faith is _____ and contradicts God's perspective."

    c. "Everyone lives by faith but portions of our faith are _____."

    d. "God desires to remove these impurities by persuading us of the truth. Before this can happen, these impurities need to be _____."

10. What typically misunderstood situations represent God-allocated opportunities for our faith to be refined?

11. What specific things are accomplished when an unrefined precious metal, like gold, is heated to its melting point?

12. What causes the lie-based impurities in our faith to rise to the surface and be expressed in our perspective, emotional state, and behavior?

13. What conditions must be met before you can be perfect, complete, lacking in nothing? (Hint: James 1:2-4)

14. What Greek New Testament word is typically translated as "endurance?"

15. What produces the state of *hypomonḗ*?

16. Do we need endurance in order to make it through our trials?

17. Fill in the following blanks:

    a. "It is not a question of whether or not you will "endure" your trials, but rather, whether you will _____ from enduring your trials."

    b. "Without suffering, the basis of our _____ would go untested and the outcome of our _____ would be unsure."

    c. "Suffering forces us into a humbled position in which the _____ of our faith and the _____ of our hope are exposed."

    d. "If our faith is already pure, the "various trials" we encounter will _____ its purity. Once the purity of our faith has been proven, we can rest assured that the _____ we have in Christ will not disappoint us."

18. Why do we face "trials" with negative emotions such as bitterness, frustration, resentment, confusion, anxiety, fear?

19. Rather than letting endurance have its perfect result, what do some of us do in response to our "various trails?"

20. According to the sixth and tenth verse in 1 Peter 5, what two things are we to do in response to "suffering?" (Hint: This is an example of *hypomonḗ* ("endurance") in action.)

21. When we are in a place of "endurance," what is God released to bring about?

Comprehension Questions

1. In much of the New Testament, the word most often translated as "faith" is a derivative of the Biblical Greek word *"pistis"* which comes from the root word "*peitho*" meaning "to persuade" or to "be persuaded." So, a pure faith/belief (*pistis*) is the result of God's divine persuasion (*peitho*). It is the truth that God persuades us to believe in our hearts. Faith is something we *have been given,* not something we *choose* to have.

    - How does this understanding of "faith" differ from the commonly held view that faith is something we *do* rather than something we *possess*?
    - What are the differences between believing that your faith needs to be *strengthened* and understanding that your faith needs to be *refined*?

2. *Hypomonḗ* (translated as "endurance") is not what we do in our trials, it is what our trials do to us. This is why James says, "the testing of your faith <u>*produces*</u> endurance." In other words, endurance is not what you need in order to *go through the trial*, but rather it is part of what you experience *because of the trial*. Suffering forces us into a humbled position in which the purity of our faith and the foundation of our hope are exposed. It exposes the impurities in our faith and give us the opportunity to have our minds renewed by the Spirit of Truth.

    - How is this understanding of "endurance" different from your previously held perspective?
    - How might this perspective of endurance impact your response to suffering?
    - How might understanding the idea that everyone gets through <u>all</u> of their "trials" regardless of what they choose to do in the midst of their hardship impact how you face your life difficulties?

Chapter Nine:
"The Refinement of Our Faith"

Part Two

Reading Review

1. We typically view our suffering as an enemy and see ourselves as victims of our circumstance, when we are unaware of *what*?

2. God does His finest work in the life of a believer through His use of *what*?

3. Fill in the following blanks:

    a. "We need to have an _____ perspective of our _____ suffering."

    b. "Those who fail to see God's loving hand working in and through _____ will view these difficulties and hardships as purposeless, threatening, or evil."

    c. "Suffering has the potential of bringing about an eternal transformation in the life of those who "are _____ by it" (see Hebrews 12:11)."

    d. "We should not view ourselves as victims of circumstance; rather, we should realize that we are recipients of _____ ."

4. Which situation or life experience does God <u>not</u> use to accomplish "good" in your life? (Hint: trick question)

5. What is the inescapable consequence of our decision to resist suffering by blaming others or our circumstances for what we feel and failing to take ownership for what is exposed by the Refiner's fire?

6. What was the source of the girls' discomfort in the hairbrushing illustration?

7. How does the "fire" negatively impact us <u>after</u> our faith has been purified? (Hint: trick question)

8. What specifically brought much joy and peace to Stephen while he was being martyred? (see Acts 7:55-60)

Additional Insight

1. Our difficulties take on a new meaning when we understand *what*?

2. If we mistakenly assume that our circumstances are bad because they seem and feel bad while blaming those around us or the devil for our emotional pain and attempting to "solve" or escape our difficult situations, we will unknowingly forfeit *what*?

3. Fill in the following blanks:

    a. "Just because you have some reason for feeling physical pain, it does not mean that you should also feel _____ pain as well."

    b. "If you are given thirty lashes for being a Christian, you will feel each of them in your body, but any panic, terror, or sense of hopelessness and abandonment that you experience while being beaten is the result of what you believe in your _____ ."

4. Even though physical suffering involved in a boxing match may be brutal, the level of emotional "trauma" that a fighter experiences is directly related to *what*?

5. Although they were extremely painful, why were the doctor's actions welcomed (or, at least, as welcomed as they could be!)?

Comprehension Questions

1. When viewed properly, there is nothing strange about suffering. God does His finest work in the life of a believer through His use of it. The Bible is clear that even though suffering is often perpetrated through the acts of evil people, nothing anyone might do to us (no matter how horrific or unjust it may be), can supersede the work that God is doing through it. He will bring about an eternal good for "those who are called according to His purpose" (Romans 8:28), even when the most horrendous evil comes against us.

- Can you cite some examples from Scripture that show how God uses “all things” (even the evil acts of evil men) to accomplish good?
- What are some examples of God’s use of “all things” in your own life?
- If you have applied TPM for some time, can you think of a time when God was not working “all things” together for your good?
- If it ever *seems* or *feels* as though He is not working “all things” together for our good, what *might* this indicate?
- Why might it seem easier to apply this important truth to relatively inconsequential occurrences (such as forgetting your password or missing your exit while driving on the highway) than it is to view major, life-altering experiences (such as the death of a loved one or discovering that your spouse has been unfaithful) from this perspective?

2. The emotional pain we feel during our suffering is the result of having the impurities in our faith exposed. The flame that is used to expose these unwanted beliefs does not cause us to feel anything. And once our faith has been purified, the “fire” will have no negative impact on us but will prove the purity of our faith.

    - How is this an example of the “Belief and Emotion” Principle in action?

3. God uses “all things” to conform us into the image of Christ, making it possible for us to effortlessly bear His fruit, just as Jesus did while upon this earth. We do not have to wait until heaven to experience this transformation. God is working to transform us into the image of Christ moment by moment! We should not view ourselves as victims of circumstance; rather, we should realize that we are recipients of refinement. God refines our faith through the intense heat of our challenges and suffering. Our difficulties expose the impurities in our faith by bringing them to the surface where we can see them.

    - How might these truths impact your perception of suffering?
    - How might this view of suffering offer hope and purpose to those who view themselves as victims of circumstance?

Chapter Nine:
"The Refinement of Our Faith"

Part Three

Reading Review

1. What is God seeking to accomplish through our hardships and difficulties?

2. What must we understand regarding our difficulties if we hope to "*count it all joy*?"

3. How can we "choose" to feel joy in spite of our circumstances? (Hint: trick question)

4. How many stages of rejoicing are mentioned in 1 Peter 4:13?

5. What must occur before we can rejoice in expectation of what God is doing during our suffering?

6. We will be prone to view our troubles and triggers as something we must endure, bear under, and somehow get through unless we realize *what*?

7. What does Peter encourage us to do when we "suffer according to God's will?" (see 1 Peter 4:19)

8. According to Paul, what produces "an eternal weight of glory far beyond all comparison?" (see 2 Corinthians 4:17)

9. What do we inevitably forfeit when we fail to recognize God's purpose in life's difficulties and know how to practically cooperate with Him as he accomplishes it?

Comprehension Questions

1. When we understand the purpose of our difficulties and view them as a necessary part of our journey into truth and believe this truth in our hearts, we will rejoice in what God is doing and "*count it all joy*" (James 1:2 NKJV). This rejoicing is not a choice we make in spite of our

circumstances (as many believe). The fruit of joy is only present as an outcome of having been persuaded of the truth by the Spirit within our hearts.

- How is this perspective different from the commonly held belief that we must "find" or "choose" joy in every circumstance?
- Do we have to "choose" to bear the Spirit's fruit?
- Have you experienced genuine joy as a result of God's work in your life?
- Did you have to "choose" to feel joyful, or were you effortlessly and automatically joyful?

2. Without realizing that God has a purpose for our difficulties (the refinement of our faith and renewing of our minds), we will be prone to view our troubles and triggers as something we must endure, bear under, and somehow get through. If this is our perspective, we will forfeit the greater benefit that He has intended us to reap. The goal of every trial is the same. It is not just to get to the other side; for that is a given. Rather, the goal is for us to benefit.

- How might this understanding affect your response to difficulty?
- How can you encourage others to focus on benefiting from their trials rather than solely seeking to get through the hardship?
- If every difficulty and challenge represents an opportunity to have your faith refined, how often are we presented with such opportunities?
- If you had to guess, what percentage of these opportunities do you purposefully take advantage of?
- If you have applied TPM for a time, do you notice these opportunities more frequently than when you first began learning about TPM?

Chapter Nine:
"The Refinement of Our Faith"

Part Four

1. What two important purposes does the "Refiner's fire" fulfill in God's faith-refining process?

2. True or False:

    a. "As God refines our faith we become more and more like Jesus."

    b. "Beliefs that do not accurately depict God's nature and character also fail to accurately describe our newly created selves."

    c. "We possess what we believe, use what we believe, and suffer the consequences of what we believe, but our beliefs are not who we are."

    d. "The sin which dwelled in Paul's flesh was part of Paul's identity, and the same is true for every believer."

    e. "If it doesn't *seem* or *feel* true that you have "put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth," then the impurities in your faith are impairing your ability to see who you really are in Him!" (see Ephesians 4:24)

3. According to Peter, who is responsible for perfecting, confirming, strengthening, and establishing you? (see 1 Peter 5:10)

4. What does our response to our suffering and troubles indicate about our faith?

5. What does God use to enable us to more accurately see Him and ourselves through His eyes and display His heart and character to the world? (Hint: The experience can be difficult and painful.)

6. We can "celebrate in our tribulations" when we know what important truth? (see Romans 8:28)

Additional Insight

1. Fill in the following blanks:

    a. "The _____ that we believed the Gospel in our hearts, we became new creations. Keeping with the gold refining analogy, the truth of our new self, which was created in the likeness of _____ in righteousness and holiness of the truth (see Ephesians 4:24), is pure gold. However, not all that we _____ about who we are is pure."

    b. "Since He has given me a new heart and spirit (see Ezekiel 11:19, 36:26), the remaining _____ that needs to occur is also His work as He renews my mind. My problem is that I cannot yet rightly _____ what God has already done."

    c. "As our _____ is refined and our minds are renewed, our beliefs, perspectives, emotions, and behavior will come into alignment with the reality of our new inner selves and this will be made evident by the effortless expression of the fruit of the Spirit. Again, we are not _____ like Jesus, the truth of who we already are in Him is being made more _____."

Comprehension Questions

1. The truth of who God is and who we are in Him is like the gold in the refiner's melting pot. The impurities in our faith do not take away from this reality. They do, however, inhibit our ability to enjoy and rest in His finished work. When the "heat" of tribulation and suffering is applied, these impurities float up and make it nearly impossible for us to see the glorious reality that is just beneath the surface. The truth of who we are and who He is remains but cannot be seen through the thick sludge of deception.

    - How might this understanding offer hope and purpose to believers who think that their emotional state and behaviors are indicative of who they really are?
    - What are some of the potential consequences of misunderstanding *what* is being refined by the Refiner's fire?
    - For instance, what are some important distinctions between believing that *you* are being refined rather than understanding that *your faith* is being refined?

2. There is a two-fold purpose of the "Refiner's fire." First, the fire is used to expose the impurities in our faith so that they might be removed. But if we are required to remain in the fire, or if the fire comes back later, it serves an additional purpose as it affirms or "proves" the purity of our

faith. Here is where the fire manifests the fruit of God's Spirit in us. For when the heat is applied after our faith has been refined, our purified faith (pure gold) is put on display for all to see.

- Have you experienced this in your own journey with the Lord?
- Have you been in a situation where you felt emotional pain or struggled with unwanted behavior, but after gaining God's perspective, you felt and reacted differently even though the situation remained the same?

Chapter Ten:
"The Renewing of Our Minds"

Reading Review

1. Define the term "mind renewal."

2. According to Paul, transformation is an outcome of *what*? (see Romans 12:2)

3. What did Paul ask God to "enlighten" in his prayer for the church in Ephesus? (see Ephesians 1:17-18)

4. Why did Paul pray this for the Ephesians? (Hint: look for the "so that" in the passage.)

5. Fill in the following blanks:

    a. "An _____ is perfectly capable of memorizing Bible verses, but only the Spirit can persuade him to believe those truths in his heart."

    b. "The _____ is how we learn what the Bible says and brings us a step toward believing the truth in the heart, but mere _____ agreement with the truth will not transform us."

    c. "Believing with the heart is brought about by the _____ , not our struggle to believe through commitment, willpower, and controlled behavior."

    d. "Romans 10:14 reveals that we must "_____ " the truth of the Gospel (processed with the intellect) before we can "_____ " it with our hearts. This deeper level of belief is only possible when it is brought about through the illumination and persuasion of the Holy Spirit."

6. According to the writer of Hebrews, what is "the assurance of things hoped for, the conviction of things not seen?"

7. Like Abraham, you *trusted* in God, *chose* to follow Him, and *committed* your life to Him as the outcome of *what*?

8. True or False:

a. “When the Holy Spirit persuades or convinces us of the truth within our hearts, we become assured that it is true, and as a result, we believe.”

b. “We have "*assurance of things hoped for, the conviction of things not seen*" because the Holy Spirit has convinced our hearts to believe what God has said in His written word.

c. “In 2 Timothy 1:12 Paul is saying, “I am *persuaded* because I know the One who *persuaded me*.”

d. “Paul persuaded himself to believe the truth, and so can we!”

9. Our decision to follow Jesus is an expression or outcome of *what*?

10. What is the fundamental reason a believer struggles to “follow,” “trust,” or “obey” his or her Heavenly Father?

Comprehension Questions

1. Some have cited Ephesians 1:17 and suggested that God has already given us “a spirit of wisdom and revelation in the knowledge of Him” in the form of His written Word and that all we need to do is read and apply it. The Scriptures are obviously the full and complete revelation of truth that God has given to His church. Even so, this passage clearly explains that Paul is praying for God to grant a spirit of wisdom and revelation that will result in the believer coming into the knowledge of Christ. If Paul was merely praying that his reader would read the Bible more, then he would have said so (besides, at the time this letter was written to the church in Ephesus, they did not yet have the completed Scriptures). In this passage, Paul was not asking God for new or additional revelation that would add to or supersede Scripture. He wanted the eyes of their hearts to be opened so that they could see the truth that was already available.

    - Do you see the distinction between memorizing the truths found in Scripture and having the Holy Spirit persuade your heart of those truths?
    - Does this perspective diminish the importance of learning what the Bible says? How might we practically incorporate the Spirit’s involvement into our study of the Scriptures?

2. Faith is not something that we do; it is something that we possess. We trust, rely upon, place confidence in, obey, and follow because of our faith. Simply put, we do what we do because of the faith we possess.

    - Is this perspective different from the way you typically viewed the concept of faith?

- If our “trusting,” “confidence,” “obeying,” and “following” is the outcome of our faith (not faith itself), what should we do if we struggle to trust, have confidence, obey, or follow?
- Who is responsible for fixing this “faith” problem?

Chapter Eleven:
"The Transformation of Our Lives"

Part One

Reading Review

1. What changes might we personally expect as a result of the Holy Spirit's mind-renewing work?

2. Define the biblical Greek word "metamorphoō."

3. What are some of the inevitable results of denying our feelings and trying to do the right thing through willpower and determination?

4. Fill in the following blanks:

    a. "God is not _____ with our ability to study, memorize, and perform as we attempt to conform our behavior to the truth."

    b. "He has a much greater goal in mind: _____ — good works that are an effortless expression of fruit-bearing."

    c. "When God persuades our hearts of the truth of Who He is and who we are in Him, we will stop trying to "_____ the fruit," and will begin to "_____ the fruit."

    d. "Rather than trying to _____ loving, joyful, peaceful, patient and kind, we will _____ loving, joyful, peaceful, patient and kind."

5. What is exposed by our struggle to live out the truth that we intellectually believe?

6. Is it "who or what we are" that is being transformed by God's refining process?

7. When your thoughts, perspective, feelings, and behaviors oppose God, what else do they oppose?

8. What is reflected in the unrenewed mindset that we brought into our new life in Christ?

9. Why do we not seem, feel, or act as holy or accepted as the Bible claims that we are?

10. What remained intact even after our spiritual death and resurrection with Jesus?

11. We will continue to walk according to our former manner of belief until what occurs?

12. What specifically do we need God to transform?

Comprehension Questions

1. As we learned in our discussion of the TPM Principles, we *perceive*, *feel*, and *do* what we believe to be true, whether true or not. So, when the Holy Spirit persuades us of God's truth causing our beliefs to change, our perceptions, emotions, and behaviors are also impacted.

    - Have you experienced this kind of *transformation*?
    - Was it the result of something you did or was it the automatic and effortless outcome of the Spirit's work in your life?
    - Have you had to do something in order to maintain this transformation?
    - How frequently does God offer you opportunities to experience additional transformation?

2. When God persuades our hearts of the truth of Who He is and who we are in Him, we will stop trying to "perform the fruit," and will begin to "bear the fruit." Rather than trying to **act** loving, joyful, peaceful, patient and kind, we will **be** loving, joyful, peaceful, patient and kind. Even an unbeliever can choose to *act* like Jesus, but only the Spirit can cause us to *be* like Jesus. If we find ourselves expending energy and effort to be loving, joyful, peaceful, patient, kind, good, gentle, faithful or self-controlled, then our behavior is not His fruit, but a product of our own doing.

    - Can you discern the difference between attempting to "perform" His fruit and "bearing" His fruit?
    - What are some indicators that we are trying to "perform" the fruit of the Spirit rather than "bearing" it?
    - Who is responsible for producing the fruit of the Spirit?
    - If we cannot produce the fruit ourselves, what part do we play in bearing it?

3. We are new creatures created in righteousness and holiness of the truth, but we continue to believe most of what we *believed* in our former manner of life. And until we believe the truth

about who we are as new creations, we will continue to walk according to our former manner of belief. Nevertheless, we are still who we are in Christ even though we do not yet fully believe or comprehend it.

- Does this help to explain why it *seems* as though we are not loving, patient, or kind at times?
- Do our perceptions, emotions, and behaviors determine our identity? Do they even indicate our identity? If not, what *do* they indicate?
- What are some of the tragic consequences of believing that your perceptions, emotions, and behaviors determine your identity?
- How might our perceptions, emotions, and behaviors change if we truly believed that we are who God says that we are?

Chapter Eleven:
"The Transformation of Our Lives"

Part Two

Reading Review

1. Why do we sometimes refer to what God is doing as an *effortless transformation*?

2. What is Paul's response to the Galatian church's attempt to bring about and maintain their own holiness? (see Galatians 3:3)

3. What fundamental need is exposed by the struggle, striving, and labor we invest in trying to obey the truth and act like Jesus?

4. What two commonly practiced behaviors are the outcomes of our failure to recognize the finished work of Christ and our misunderstanding of how we are to appropriate the victory we have been given in Christ?

5. True or False:

    a. "We can fully enjoy the victory we have in Christ without being convinced that we have been raised in "incorruption," "glory," and "power." (see 1 Corinthians 15:42-44)

    b. "Victory is achieved by our choosing not to sin and choosing to live rightly."

    c. "We do not lack victory, we lack the faith necessary to realize and enjoy the victory we already possess." (see 1 Corinthians 15:57)

6. How much effort is required on our part to purify our faith, renew our minds, or transform our lives?

7. What is the best result we can hope for by investing our energy and focus in willpower, self-effort, commitment, and determination?

8. What should we do instead of focusing our attention on managing our emotional pain or poor behavior?

9. Does it require discipline to take responsibility for our thoughts, feelings, and behavior, and then position ourselves so we might receive His perspective?

10. Of the "fruit" listed in Galatians 5:22-23, which ones are behaviors that God demands for us to perform?

11. Can an unbeliever choose to act like Jesus (in some measure) by simply controlling his behavior?

12. If you have to "try" to be loving, joyful, peaceful, patient, kind, gentle, good, faithful, and self-controlled, who is responsible for producing this "fruit?"

13. What provides a heavenly frame of reference for viewing what God is doing amid our life's difficulties as He refines our faith, renews our minds, and transforms our lives?

Additional Insight

1. What "attitude" neglects some of the most basic concepts regarding the fruit of the Spirit?

2. Fill in the following blanks:

    a. "Rather than attempting to _____ our behavior through willpower, determination, and commitment, we should look closely at why we are doing what we are doing and seek His perspective."

    b. "When we are convinced of the truth in our hearts, our emotions and behavior will also _____."

Comprehension Questions

1. We have victory because of what He has accomplished. If we are in Him and He is in us, then His victory is our victory (1 Corinthians 15:57)! But until we are convinced that we have been raised in "incorruption," "glory," and "power," we will not fully enjoy this victory (1 Corinthians

15:42-44 HCSB). In fact, it will likely seem as though we are still corrupt, dishonorable, and weak.

- Does this sound reminiscent of the "heretical hypothetical" discussed in the fourth part of chapter four?
- If it doesn't *feel* or *seem* as though you are who God says you are, is this an identity problem or a belief problem?
- According to the "Belief and Persuasion" Principle (chapter seven), how is this belief problem solved?

2. Most of us can control our behavior and *act* loving, joyful, peaceful, patient, kind, good, gentle and self-controlled at least for a time. This is not fruit. Fruit is a natural and effortless expression of the truth that is made evident when we believe it in our hearts. The difference between the fruit of the Spirit and controlled behavior is made obvious by whether or not we are expending effort. If I have to "try" to be loving, joyful, peaceful, patient, kind, gentle, good, faithful, and self-controlled, then this "fruit" is simply my own controlled behavior.

   - Have you ever *tried* to be more loving, patient, or kind?
   - Did your attempts seem difficult and laborious?
   - If so, whose "fruit" resulted from your efforts?
   - Based upon what you have read so far, how do our attempts at controlling our behavior differ from the fruit of the Holy Spirit?

3. In your own words, write a detailed description of TPM's intended purpose.

Chapter Twelve:
"The Process of TPM"

Part One

Reading Review

1. Why do we sometimes refer to the *TPM Process* as "*positioning prayer?"*

2. What portion of the *TPM Process* can be changed, replaced, omitted, or expanded without the need for you to give it a different name? (Hint: trick question)

3. The *TPM Process* is a systematic tool we can use to intentionally do *what*?

4. What is a *TPM session*?

5. Where can a *TPM session* take place?

6. When can a *TPM session* take place?

7. Who can apply the *TPM Process*?

8. What are the three distinct goals of every *TPM session*?

9. Each of these "goals" are primarily whose responsibility?

10. How do we fulfill the first goal while applying the *TPM Process*?

11. How are the second and third goals accomplished?

12. What should be the result of every single *TPM session*?

Comprehension Questions

1. After learning about both the Principles and the Purpose of TPM, do you see the importance of viewing the Process in its proper context?

2. In what ways does viewing the Process of TPM as a tool for pain reduction or behavior modification limit its scope and the overall benefit that it could offer?

3. How might you explain TPM's intended purpose to someone who believes it is used to help "troubled people?"

4. During every TPM session there are three distinct goals to be accomplished: 1) To have an encounter with the Holy Spirit that results in your being persuaded to believe the truth, 2) to gain a better understanding of the Principles and Purpose of TPM, and 3) to grow more proficient in applying the Process of TPM. The first goal in the ministry session is accomplished as you connect with what you feel, take an account of what you remember, acknowledge what you believe, and position yourself to receive perspective from the Holy Spirit. The second and third goals (becoming familiar with the Principles and Purpose and gaining proficiency in applying the TPM Process) are accomplished primarily through ongoing study and practice. This can obviously be greatly enhanced by the involvement of an experienced Mentor. Every single TPM session should result in your becoming more skilled in applying the Process and more familiar with the TPM's Principles and Purpose.

    - How might a knowledgeable Mentor further equip a Mentee (helping them to accomplish their second and third goals) within the context of a TPM session?
    - How might you accomplish these goals outside the context of a TPM session?
    - What are some practical ways to practice applying the Process of TPM without actually addressing real pain and lie-based beliefs?

Chapter Twelve:
"The Process of TPM"

Part Two

Reading Review

1. What is the primary purpose of the training resource known as "the TPM Map?"

2. List the primary "Boxes" that are included on the TPM Map.

3. How is the "Objectives" version of the TPM Map different from the "Questions" version?

4. Which version does the general term "TPM Map" typically refer to? (Hint: trick question)

5. Flowcharts have been created for which "Boxes?"

6. Are you expected to memorize all of the information shown on each of the Maps and Flowcharts before you can use them or apply the TPM Process?

7. What are some appropriate uses for the TPM Map and Flowcharts?

Additional Insight

1. What do the authors compare to a "tropical island?"

2. Who is on this "island?"

3. When are we on this "island?"

4. Within the role-played demonstrations, the EMOTION Box is indicated by which of the following citations?

a. (A)

b. (E)

c. (M)

d. (S)

Comprehension Questions

1. What are some practical ways you can use the Map and Flowcharts within the context of a TPM session?

2. How might you use them to learn and practice outside the context of a TPM session?

3. How could you use them to evaluate your own understanding and application of the TPM Process?

4. How might you use them to explain portions of the Process to someone else?

Chapter Twelve:
"The Process of TPM"

Part Three

Reading Review

1. Who applies the *TPM Process* during a ministry session?

2. Although the involvement of a knowledgeable Mentor can be extremely helpful, is it absolutely necessary?

3. Define a TPM Mentor's role.

4. Rather than seeking to equip ministry facilitators to do ministry on emotionally troubled people or those who struggle with unwanted behaviors, what is TPM designed to do?

5. Fill in the following blanks.
   During a TPM session, a Mentor will:

   a. Use the TPM _____ to follow the Mentee's application of the Process,

   b. Ask the prescribed questions associated with your current _____,

   c. Continually _____ you by expanding your understanding of the Three Elements of TPM.

6. Whose responsibility is it to equip the Mentee?

7. What became less and less necessary in the illustration of Ed teaching Joshua how to drive a car?

8. What is the only real difference between a TPM Mentor and a Mentee?

9. Is every Mentee a Mentor?

10. Is every Mentor a Mentee?

Additional Insight

1. When a novice mentor complains that the questions "don't work," what does this indicate?

2. What do the authors describe as "nothing more than an attempt to solve a misunderstood problem?"

3. What is the primary purpose for a Mentor's use of questions throughout a TPM session?

4. If a Mentee fails to move forward in response to his Mentor's question, what two things has the questions effectively revealed?

5. If a Mentee's answer to a question shows that he or she does not understand the objective at hand, what should his Mentor do?

6. Fill in the following blanks:

    a. "When the Mentee understands his or her role, as well as the protocols and objectives involved in the TPM Process, then he or she can effectively and consistently apply the Process _____ of what a Mentor may or may not do in the Session."

    b. "In fact, even if a Mentor were to ask the wrong question at the wrong time, it would have _____ to _____ impact on a well-equipped Mentee."

    c. "The Mentee's understanding of TPM is _____!"

7. The overarching goal of this ministry is to equip as many as possible with the skills and understanding needed to intentionally cooperate with God's Spirit as He leads us into all truth (John 16:13). According to the authors, how long does this "equipping" take?

Comprehension Questions

1. TPM is <u>not</u> designed to equip ministry facilitators to do ministry on emotionally troubled people or those who struggle with unwanted behaviors; rather, we seek to equip every person with the knowledge and skill to participate with God.

- Does this understanding align with your current motivation to learn and apply TPM?
- In other words, are you studying TPM for the purpose of ministering to "troubled people," or is your focus on becoming equipped to cooperate with God as He works in your life?
- What are some of the potential consequences of using TPM to "help the hurting," rather than equipping others to cooperate with God's process of faith refinement?

2. Explain why a Mentor who is actively applying TPM in his or her own life is far more helpful and effective than one who only uses TPM to minister to others.

Chapter Twelve:
"The Process of TPM"

Part Four

Reading Review

1. When applying the Process of TPM, in which "Box" does a Mentee typically begin?

2. What is the first objective in the EMOTION Box?

3. After a memory has repeatedly come to mind while you are in the EMOTION Box, which *Box* do you go to next?

4. Generally speaking, what do you do in the TRUTH Box?

5. While in the TRANSFORMATION Box, what do you check for?

6. True or False:

    a. "You should not expect to spend any time in the ANGER Box or the SOLUTION Box."

    b. "The example session accurately described the amount of time you might spend in each box."

    c. "The example session was comprehensive and can equip you to effectively apply the TPM Process."

7. What do the first few paragraphs of chapters 13-19 offer?

Additional Insight

1. Which of the following do we ask the Holy Spirit to do in a TPM Session? (pick one)

a. take us to our memories

b. tear down walls

c. give us strength

d. open doors

e. expose memory content

f. offer us direction

g. grant us His truth

2. What stands between you and the truth, peace, freedom, and transformation that God offers?

3. What do the authors recommend for you to do regarding the laws pertaining to the suspected abuse of children, the disabled, and the elderly?

Comprehension Questions

1. How does a Mentor's complaint, "this question doesn't work," reveal his misunderstanding of the question's intended purpose?

2. How might it also expose his misunderstanding of his role in a TPM session? What does it reveal regarding his understanding of the three primary goals of a TPM session? (*You can revisit these "goals" in the first "part" of the chapter.*)

Chapter Thirteen:
"The EMOTION Box"

Part One

Reading Review

1. What are the Mentee's three objectives while in the EMOTION Box?

2. List the EMOTION Box questions.

3. Which EMOTION Box objective is often already accomplished at the start of a TPM session?

4. What do you do if you feel mad, frustrated, irritated, ticked-off, aggravated, etc. while in the EMOTION Box?

5. If you find that you are not feeling anything at the start of a TPM session, how might this be remedied?

6. Fill in the following blanks:

    a. "Your first objective in the EMOTION Box is to _____ with your emotion, not to intensify, stir-up, isolate, name, or even identify the emotion."

    b. "You must _____ feel your emotion in order to accomplish your objectives."

    c. "It is _____ to intensify or stir-up what you feel because feeling _____ is enough."

7. How important is it to "name," identify, or accurately label your emotion?

8. How much effort do you need to exert in order for the mental process of association to occur?

9. What does a TPM Mentor need to do for this mental process of association to occur?

10. Fill in the following blanks:

a. “You never need to go on a “memory _____” or intentionally search for anything specific.”

b. “You also should not attempt to filter-out or _____ any of what may come to your mind or try to determine if what comes to mind is important or _____.”

c. “The fact that you are feeling something means that the _____ process is already working.”

d. “You simply need to pay attention to what you _____ so that you can discover which memories and beliefs your mind has used to _____ your current situation.”

Additional Insight

1. What do you need if you are in pain because you believe lies? (Hint: You don’t need your Mentor’s consolation.)

Comprehension Questions

1. How does the presence of emotional pain indicate that the associative process is working? (If you have read the rest of the book already, how might a person’s struggle to connect with their emotion indicate that the associative process is working? Hint: You can’t suppress what you don’t already feel.)

2. Do you have to try or consciously “choose” to think of something in response to reading the words, “Christmas cookies,” “school bully,” or “first kiss?” If not (and without reading ahead), how might we explain the difficulty some experience when attempting to remember a memory while in the EMOTION Box?

3. If you are familiar with the concept of *solutions*, how would you explain the reasons for why some find it so difficult to have something come to their minds while in the EMOTION Box?

4. How is this “difficulty” similar to the struggle some experience when attempting to connect with their emotion?

Chapter Thirteen:
"The EMOTION Box"

Part Two

Reading Review

1. What do you do if a new or different memory comes to your mind after focusing on what you feel in the EMOTION Box? (Hint: the thirteenth box on the EMOTION Box Flowchart)

2. What do you do if the same memory (whether early childhood or not) repeatedly comes to mind?

3. What needs to happen in the EMOTION Box before you move to the MEMORY Box?

4. What is one of the primary reasons for the repetitive nature of the EMOTION Box objectives (and the use of the EMOTION Box questions)?

5. What might cause you to become confused or even frustrated by your Mentor incessantly asking the same two questions over and over?

6. What will help you become more intentional in your application of the TPM Process and less dependent upon your Mentor's involvement?

Comprehension Questions

1. God neither forces us nor helps us to remember, feel, or choose anywhere along the way. He does not need to since we were created to do these things naturally. Asking God to "take" you to a memory is totally unnecessary and even contrary to what actually happens in a TPM session. Despite all appearances, no one needs help remembering anything during a ministry session. Was this concept surprising or counterintuitive for you? If you have studied this version of the TPM material before and have applied what is taught, have you found this concept to be true? Which concepts or principles best explain why we do not need to ask God to "help" us feel, remember, focus, choose, ect.?

Chapter Thirteen:
"The EMOTION Box"

Part Three

Reading Review

1. The question, "*How does that make you feel?*" is meant to remind you of which EMOTION Box objective?

2. What do you do if you feel multiple intense emotions simultaneously in the EMOTION Box?

3. What do you do if you only feel a single, faint emotion while in the EMOTION Box?

4. What do you do if you feel angry while in the EMOTION Box?

5. The question, "*What comes to mind as you focus on that?*" is meant to remind you of which EMOTION Box objective?

6. What does the "that" found in the first EMOTION Box question refer to?

7. What are some common "troubles" that are encountered in the EMOTION Box?

Additional Insight

1. When is the <u>only</u> time to ask the question, "Why do you feel that way?"

2. What should you <u>never</u> attempt to do while in the EMOTION Box?

3. Fill in the following blanks:
   "You can only get to the BELIEF Box by way of the _____ Box or the _____ Box."

Comprehension Questions

1. How does the protocol involved in the EMOTION Box serve as a good example of why it is important for the Mentee to know what he or she is doing?

2. How might an uninformed Mentee react to his or her Mentor asking the same two questions over and over again in the MEMORY Box?

3. What are some of the many benefits of having a Mentor who is able to offer helpful orientation throughout your TPM session?

4. If you have experience applying older versions of the TPM Process, how do the protocols outlined in the current version differ from what you have done in the past?

5. Have you found these changes to be helpful?

6. What concepts or principles explain why these changes were helpful?

Chapter Fourteen:
"The MEMORY Box"

Part One

Reading Review

1. What are the Mentee's three objectives while in the MEMORY Box?

2. List the MEMORY Box questions.

3. What is the only path to the MEMORY Box?

4. What will paying close attention to your emotions help you to identify while in the MEMORY Box?

5. What two things are you attempting to identify while in the MEMORY Box?

6. Fill in the following blanks:

    a. "You are looking for the _____ that is producing what you currently _____."

    b. "The question, "How does that make you feel?" should remind you to stay connected with what you are _____ and have it in focus during your search."

    c. "When attempting to answer the question, "Why do you feel that way?", it is important to remember that you are looking for what _____ or _____ true, not necessarily what is or was true."

    d. "The first two MEMORY Box questions are not asked in any particular _____."

    e. "Feel what you _____ , remember what you've _____ , and acknowledge what you _____ ."

7. Define "looping" within the context of the MEMORY Box.

8. If you repeatedly state that you feel “anxious,” are you “looping?”

9. If your Mentor repeatedly asks the same question but you respond differently each time, are you “looping?”

10. If your most recent statement describes what you feel, what question should be answered next?

11. If your most recent response was a description of what you believe or remember, what question should be answered next?

12. What should continue until you have offered the same repetitive explanation of <u>why</u> you feel what you feel?

13. When the description of what you <u>believe and/or remember</u> begins to “loop” or repeat, it means you are ready for *what*?

Additional Insight

1. Fill in the following blanks:

    a. “The things that you believe in your _____ to be true will *feel* true to you even if you intellectually know that they are not.”

    b. “While in the MEMORY Box, you may repeatedly answer the same question and describe what you feel or believe over and over again, but if the explanation for _____ you feel what you feel is not repetitive, you are not yet _____.”

2. Whenever you (or someone else) describe something that “feels like _____” or “feels as though _____,” it is likely a statement of *what*? (Hint: It is likely not a description of emotion.)

Comprehension Questions

1. The MEMORY Box offers another clear example of why it is so important for a Mentee to understand his or her objectives and how to accomplish them. There are potential consequences

that bring about unnecessary struggles that can result from a Mentee attempting to apply this portion of the TPM Process without first having a cursory understanding of what to do.

- What difficulties might arise from attempting to apply this ministry while lacking a good understanding of the principles and concepts involved?
- How might a Mentor further equip this person in the context of a TPM session?
- How might this person equip themselves outside the context of a TPM session?

2. How might the MEMORY Box Flowchart be used to learn and practice the protocols outlined in this chapter?

Chapter Fourteen:
"The MEMORY Box"

Part Two

Reading Review

1. What is the last question in the MEMORY Box?

2. What does the "looping" question invite you to do?

3. Fill in the following blanks:

    a. "Why does _____ that I'm trapped and can't get away make me _____ anxious and scared?"

    b. "Why does _____ that your dad was going to kill her make you _____ terrified?"

    c. "Why does _____ that make me _____ sad and miserable?"

4. What is the third objective of the MEMORY Box?

5. Fill in the blanks: "You feel what you feel because of what you _____ , and you believe what you believe because of what you have _____ ."

6. The third objective in the MEMORY Box is almost always accomplished when you are doing *what*?

7. Bonus Question: Where in the book can we learn more about the idea that we believe what we believe because of what we have experienced?

Additional Insight

1. Other than asking the "looping" question in response to a repetitive belief statement, what is another appropriate time at which this question might be asked?

2. Which of the following is the purpose of remembering past events in the context of a TPM session:

    a. to determine the validity of what is remembered

    b. to determine the authenticity of what is remembered

    c. to determine the accuracy of what is remembered

    d. to determine what happened

    e. to determine why it happened

    f. to determine who was involved

    g. to determine what their motives were

    h. to determine when it occurred

    i. to determine how often it occurred

    j. all of the above

    k. none of the above

3. Fill in the following blanks:
   "While in the MEMORY Box, you are simply trying to determine _____ you believe and _____ you believe it. That's it! You can accomplish these basic tasks regardless of the _____ or _____ of your memory."

Comprehension Questions

1. What are the purposes of the second and third MEMORY Box objectives? Can you differentiate between their stated purposes? What is the importance of determining the context that led you to believe what you currently believe? (Hint: Revisit the "Belief and Persuasion" Principle.) How might we compare the experiences that convinced us to believe what we believe to the "evidence" in the" judge" illustration (found in the fourth part of chapter seven)?

Chapter Fourteen:
"The MEMORY Box"

Part Three

Reading Review

1. Once you have responded to the *"looping" question* with the same belief statement that was repeated before this question was asked, you are ready to do *what*?

2. Define "heart belief."

3. What portions of the book discuss the concept of *heart beliefs*?

4. What are the two categories of *heart beliefs*?

5. List some examples of "Self-Identity" *heart beliefs.*

6. List some examples of "State of Being" *heart beliefs.*

7. List some examples of belief statements that are not *heart beliefs.*

8. What do you do if you respond to the "looping" question with a statement that does not fit the definition of *heart belief*?

9. What might cause you to begin "looping" with statements that do not fit the definition of *heart belief* and then answer the "looping" question with these same repetitive responses? (Hint: There are two possibilities.)

Comprehension Questions

1. Heart beliefs reflect the perception we have of ourselves (Self-Identity) or of God and His involvement in our lives (State of Being). Basically, the two categories of lie-based heart belief

answer the questions, “Who am I?” and “Who is God?” With this in mind, determine which of the following statements fit the definition of ***lie-based*** *heart belief* (select all that apply):

a. “I am worthless.”

b. “Nothing I ever did was good enough for them.”

c. “There is something wrong with me.”

d. “None of the other kids wanted to be with me.”

e. “They hated me.”

f. “I hated them.”

g. “I am alone.”

h. “I wish someone would have been my friend.”

i. “I feel like my situation is out of control.”

j. “I am stupid.”

k. “My brother is stupid.”

l. “My dad was never happy with me.”

m. “I am inadequate.”

n. “My mother did not protect me from what he was doing to me.”

o. “I am not safe.”

p. “I am angry.”

q. “I believe that I am angry.”

r. “It seems as though I can hold them accountable by feeling angry at them.”

s. “I shouldn’t have said what I said.”

t. “I am going to die.”

u. “I am loved by God.”

v. “It seems like I am helpless.”

w. “God is in control.”

x. “God can’t be trusted.”

y. “I need to trust God.”

z. “My anger keeps me safe.”
(Answers: a, c, g, i, j, m, o, t, v, x)

Chapter Fourteen:
"The MEMORY Box"

Part Four

Reading Review

1. True or False: "You should move to the BELIEF Box as soon as you discover a potential lie-based heart belief."

2. When is the only time you should concern yourself with whether or not a belief fits the definition of lie-based "heart belief?"

3. You cannot truly understand how you came to believe what you currently believe apart from examining *what*?

4. You leave the MEMORY Box to go to the BELIEF Box only after what has occurred (be specific)?

5. Once you have accomplished each of your objectives in the MEMORY Box, you are ready to move to what "Box?"

Additional Insight

1. What is one of the primary reasons for why it is important to "loop" before moving to the BELIEF Box?

2. Fill in the following blanks:

    a. "Before moving to the _____ Box, you should identify what you believe (as accurately as possible) and honestly admit the experience that led you to believe it."

b. "Each of these objectives can sometimes seem as though they require a bit of _____ , but it is worth spending a few extra moments in the _____ Box to avoid wasting time by moving to the BELIEF Box prematurely"

3. How much information does your Mentor need to be able to do his or her job?

    a. a relatively small amount of information

    b. basic information such as names, dates, places, etc.

    c. as much information as you can give

    d. every possible detail

4. Who should <u>never</u> lead, direct, suggest, or "discern" anything in relation to what you may or may not have experienced?

Comprehension Questions

1. Using the example scenarios as a script, ask someone to read the Mentee's lines of dialogue to you as you pretend to be the Mentor. Respond to them by asking the next appropriate question. Do your best to follow protocol and use the MEMORY Box Flowchart as a guide. (*This is a risk-free and fun way to practice portions of the TPM Process*.)

Chapter Fourteen:
"The MEMORY Box"

Part Five

Reading Review

1. Define the term, "truth-based problem." (Hint: Revisit the chapter where we discuss the "Belief and Perception" Principle.)

2. Define the term, "truth-based pain." (Hint: Revisit the chapter where we discuss the "Belief and Emotion" Principle.)

3. What does the presence of *truth-based pain* indicate?

4. If we fail to see and trust in His solutions to our *truth-based problems*, we will continue to feel *what*?

5. What almost always happens after we become aware of painful truths? (Hint: Remember, we continue to feel *truth-based pain* because we are not yet convinced of God's solutions to our *truth-based problems*.)

6. What are some examples of lie-based reasons for holding on to *truth-based pain*?

7. If your repetitive statement of belief (following the "looping" question) appears to describe a *truth-based problem*, what should you do? (Hint: the fifteenth box on the MEMORY Box Flowchart)

8. What are some potential "solutions" that can pop up while you are in the MEMORY Box?

9. Towards the end of the chapter, which topics did we <u>strongly encourage</u> you to revisit?

Additional Insight

1. If you feel emotions such as sadness, grief, disappointment, or regret while in the EMOTION Box, does this mean that you are feeling *truth-based pain*?

    a. Yes

    b. No

    c. You won't know until you get to the MEMORY Box

2. Fill in the following blanks:
   "Remember, the _____ itself is never what qualifies an emotion as truth-based pain. Rather, the _____ that is producing what is felt is the deciding factor."

Comprehension Questions

1. Based upon your reading of earlier chapters (especially chapters four, five, and six), define the following terms:

    a. Truth-based Problems

    b. Truth-based Pain

    c. Solutions

Chapter Fifteen:
"The BELIEF Box"

Reading Review

1. What is the Mentee's objective while in the BELIEF Box?

2. What is the BELIEF Box question?

3. Fill in the following blanks:

    a. "In order to accomplish your objective in the BELIEF Box, you will need to take an honest look at the lie-based _____ that you identified in the previous "Box."

    b. "You are not attempting to determine if the lie _____ true or _____ true, but rather if it currently *feels* or *seems* true."

    c. "This task is more akin to _____ or _____ for something than it is to deciphering something or figuring something out."

4. If a belief *feels* or *seems* true, does this mean that you believe it at some level?

5. Confirming that you believe an identified lie-based belief gives you a baseline to use later as a point of comparison in which Box?

6. What is the fundamental purpose of the BELIEF Box?

7. In preparation for the TRANSFORMATION Box, and in order ensure accurate documentation, *what* are you encouraged to do before moving to the TRUTH Box?

8. What is the only test you have for determining if you received truth from the Spirit or not?

9. What task can initially seem counterproductive, especially if you have been taught to deny such things and focus your attention on the truth?

10. What should you do instead of attempting to convince yourself of the truth?

11. What Biblical Greek word means, “to agree with and openly acknowledge something?”

12. If the identified belief *feels* or *seems* to be true while in the BELIEF Box, what should you do next?

13. What does it mean if you only partially believe a lie?

14. What should you do if the identified belief <u>does not</u> *feel* or *seem* to be true in the BELIEF Box?

Comprehension Questions

1. In what ways is your objective in the BELIEF Box similar to the definition of the Biblical Greek word, “homologéō” that is often translated as “to confess?” Remember, the literal meaning of “homologéō” is “to agree with and openly acknowledge something,” or even more literally it means to come into alignment with another and share the same perspective.

2. If you have applied TPM for some time, what are some lie-based beliefs that felt or seemed true to you in the past even though you knew intellectually that they were not true?

3. Do these beliefs still feel or seem true to you?

4. Similarly, what are some truths that did not previously feel or seem true but you now believe in your heart?

Chapter Sixteen:
"The TRUTH Box"

Reading Review

1. What are the Mentee's two objectives while in the TRUTH Box?

2. List the TRUTH Box questions.

3. In the TRUTH Box you invite God to reveal His perspective regarding *what*?

4. Although most Chrsitians claim to believe that God communicates with His children, and that His "sheep hear His voice" (see John 10:27), many are still surprised when what happens?

5. The objectives in the TRUTH Box are automatically accomplished unless *what*?

6. What might you experience after asking the Holy Spirit to grant you His perspective?

7. What two things should you <u>never assume</u> after asking the Lord for truth?

8. What are some questions that a Mentor will never ask in the TRUTH Box?

9. Why do the authors suggest that we loosely hold onto our experience while in the TRUTH Box until we have tested for transformation in the TRANSFORMATION Box?

10. If the Holy Spirit is responsible for what you saw, heard, felt, or experienced after asking for truth and perspective, then it should result in *what*?

11. No matter what *seems* to happen in the TRUTH Box, the next step is <u>always</u> to move to what "Box?"

12. After allowing a Mentee to sit silently for a few moments in the TRUTH Box, what question might a Mentor ask to determine if it would be appropriate to move to the TRANSFORMATION Box?

13. What is the purpose of the question, "What's going on?" within the context of the TPM Process?

14. Describe a “normal” experience that is to be expected after acknowledging a lie you believe and asking the Lord to persuade you of the truth. (Hint: this is a trick!)

15. Again, no matter what happens after you have asked the Holy Spirit for truth and perspective, where do you go after accomplishing your objectives in the TRUTH Box?

Additional Insight

1. Fill in the following blanks:

    a. “We can, and should, attempt to hold each other to the standard of truth that has been laid out in _____, but we must also humbly admit that just because something seems or appears to be biblically true from our _____, it does not mean that it accurately reflects what is actually true.”

    b. “The truths of Scripture are true, but our _____ of them is not always accurate.”

    c. “You are not hearing us say that the Word of God is not true or reliable, for it absolutely is! We are only suggesting that using _____ current understanding and interpretation of God’s word to evaluate a person’s experience may not be the best course of action to take (especially in the context of a TPM session)”

2. How can we know that a person has encountered the presence of Christ during a TPM session? (Hint: It involves “metanoia.”)

3. Fill in the following blanks:
“When the Creator of the universe persuades our hearts of His love by simply saying, “I love you,” this is _____! God does not need to speak many words to accomplish _____ things.”

Comprehension Questions

1. If you have applied TPM for some time, what are some examples of “simple truth” that had a big impact on your perceptions, emotions, behavior, etc. after the Holy Spirit persuaded your heart to believe them?

2. What are some potential risks associated with evaluating someone's experience in the TRUTH Box through your current understanding of Scripture?

3. Does this mean that all experiences are valid, authentic, and caused by the Spirit of Truth?

4. How might we appropriately and effectively evaluate what happens after asking the Lord for truth? (Hint: we will discuss this in the next chapter!)

Chapter Seventeen:
"The TRANSFORMATION Box"

Part One

Reading Review

1. What is the Mentee's objective while in the TRANSFORMATION Box?

2. What is the TRANSFORMATION Box question?

3. Fill in the following blanks:

    a. "In the TRANSFORMATION Box you are checking the _____, not the _____."

    b. "A change in _____ is evidence that He has persuaded you to believe the truth."

    c. "If the _____ no longer feels true, then there has been a shift in your belief."

    d. "Until you check to see if the _____ still feels true, you have no clear or reliable means of determining if God has done something."

4. Which of the following indicates that the Holy Spirit has persuaded you of the truth?

    a. having a Bible verse come to your mind

    b. hearing a comforting message of truth

    c. seeing an encouraging mental image

    d. feeling your emotional pain subside

    e. all of the above

    f. none of the above

5. Within the context of TPM, we are not looking to have an experience, we are looking for *what*?

6. What provides further tangible evidence of transformation?

7. What is the expected outcome of having the Holy Spirit convince our hearts of the truth?

8. Why do we no longer use what we formerly referred to as the *"peace test?"*

9. Do we always *feel better* after being convinced of the truth?

10. Which is a valid indication of the Holy Spirit's refining work: the presence of emotional pain or the absence of emotional pain? (Hint: trick question)

11. Which of the following is considered to be a "noticeable shift" in your belief:

    a. the lie no longer *feeling* or *seeming* true at all

    b. the lie *feeling* or *seeming* much less true

    c. the lie *feeling* or *seeming* slightly less true

    d. all of the above

12. What does a noticeable shift in your thinking indicate?

Additional Insight

1. Does checking the authenticity of God's work reduce its impact, power, or effectiveness?

2. What should you <u>always</u> do after asking the Lord for truth?

3. Fill in the following blanks:

    a. "We do not believe anything by _____. Our beliefs are the result of our being persuaded."

b. “We choose to move in the direction of the Persuader, but the actual _____ is completely out of our control.”

Comprehension Questions

1. In your own words, explain the importance of “checking for transformation” after asking the Lord for His perspective?

2. Using only the information presented below (as well as what you have learned from your reading) determine whether the people in the following scenarios have been persuaded of the truth (assume that each scenario takes place immediately after asking the Lord for truth in the TRUTH Box):

    a. George claims to have heard from the Lord.

    b. Sandra says she feels much better.

    c. Philip looks up and sadly says, “I didn’t hear anything.”

    d. Ella describes a beautifully vivid picture of Jesus warmly embracing and comforting her.

    e. Dan recites several applicable Bible verses.

    f. Riley begins praying aloud thanking God for His truth and perspective.

    g. Samantha reports hearing unsettling voices in her head.

    h. Richard says that he senses the peace of Christ.

    i. Mary stands up and angrily erupts saying, “THIS ISN’T WORKING!”

    <u>Remember</u>: In order to determine if God has convinced someone of the truth, we look for reliable evidence: a noticeable shift in belief. This is why we always check to see if the identified lie-based belief still *feels* or *seems* true. None of these scenarios describes a shift or change in the person’s beliefs. Yes, there is the potential of a shift, but there are also multiple other potential explanations for each scenario. So in each of these examples, the answer can only be, “Mayber, but we don’t know for sure.” Always check for transformation (a shift in belief).

3. Bonus: Offer potential explanations for each of the statements listed in the previous question.

Chapter Seventeen:
"The TRANSFORMATION Box"

Part Two

Reading Review

1. If the lie that was confirmed in the BELIEF box still feels or seems true in the TRANSFORMATION Box, what does this indicate?

2. What are some potential explanations for why the lie may still feel true after asking the Lord for His perspective?

3. What do you always do after checking for a shift in your thinking?

4. What does it mean to apply "*The Clock Principle*?"

5. What was recommended for you to do if you only have a few minutes remaining in your TPM session?

6. What do you do if you have time and want to apply the TPM Process again?

7. How might a Mentor reword the first EMOTION Box question after leaving the TRANSFORMATION Box?

8. If you still feel a measure of emotional pain even though the previously identified lie no longer feels true, and the truth is confirmed in our hearts, what does this indicate?

9. Again, what is the only immediately available indicator of transformation?

10. If you still notice that other lies are triggered, what good thing does this represent?

11. In the beaver trap illustration, why did the trapper's left hand still hurt after the Doctor loosened the trap?

12. What might you do if you find that you are not feeling any negative emotion when revisiting the EMOTION Box?

13. Rather than trying to get over a hurdle, around some obstacle, or free of some measure of pain, what should our goal be when applying TPM in our lives?

Additional Insight

1. Why do the authors recommend that you keep a written record of what God does for you?

    a. to ensure that you don't forget what the Holy Spirit said

    b. to guarantee that you will "walk" in this truth

    c. to remind you to choose to believe the truth

    d. to record important milestones in your faith-refining journey

Comprehension Questions

1. If the lie that was confirmed in the BELIEF Box still feels or seems true in the TRANSFORMATION Box, then this is evidence that you have not yet been convinced of the truth. It also suggests that whatever happened in the TRUTH Box was not the Holy Spirit's doing. This is an important concept to grasp! It defines the way we measure what occurs in a TPM session. Just because you have invited the Lord to do something and feel better afterwards does not mean that He was responsible for this change. The evidence we look for is a change in belief. We seek to determine whether the lie still *feels* or *seems* true. No matter how "encouraging" or "discouraging" something appears to be, the only reliable test for genuine transformation is to re-examine the lie-based belief.

    - With this in mind, describe a scenario that illustrates why it is important to never assume that God has persuaded a person of the truth simply based upon what they describe after asking the Lord for truth and perspective.
    - Now, illustrate the reverse: describe a scenario that shows why we should never assume that the Lord hasn't persuaded a person of the truth after asking for His perspective.

Chapter Eighteen:
"The ANGER Box"

Part One

Reading Review

1. What are the Mentee's three objectives while in the ANGER Box?

2. List the ANGER Box questions.

3. Fill in the following blanks:

    a. "We have been given _____ to be angry."

    b. "It is possible to be angry without _____ ."

    c. "We should only be angry for a _____ period of time."

    d. "We afford the devil an "_____ " when we are angry."

    e. "Our anger and revenge does not accomplish God's _____ purposes."

4. What is fundamentally a God-created response to perceived injustice?

5. Anger is a powerful force that typically results in what kind of action?

6. Who is the <u>only</u> person who can rightly act on His anger?

7. If we hold on to our anger for very long, it will cease to be about injustice and will become the fuel that motivates us to do *what*?

8. Who desires to have the opportunity to provide us with lie-based reasons for holding on to our anger?

9. Even though our anger is a righteous response to injustice, what can it <u>not</u> be used to bring about?

10. You cannot fulfill Jesus' instruction to "love your enemies and pray for those who persecute you," without first having *what*?

11. Fill in the following blanks:

    a. "Sometimes we are angry at what angers God, but it is for this very reason that we do not need to remain angry. God's wrath is _____! Our anger is ineffective and unnecessary. When we are able to _____ His wrath and righteous judgments, this revelation will extinguish our anger and cause us to give up our attempts at doing His job."

Comprehension Questions

1. If you have practiced TPM for some time, describe a personal example in which you felt fully justified in being angry, but after having the Holy Spirit persuade you of His perspective, your emotional state and motivation changed?

2. How might the six biblical principles that were discussed in Part One help us identify our need for God's perspective?

Chapter Eighteen:
"The ANGER Box"

Part Two

Reading Review

1. List emotions that might be included in the "anger family."

2. Fill in the following blanks:

    a. "We feel anger _____ someone or something."

    b. "We purposefully hold on to our anger because we believe it will _____ something."

    c. "We cannot hold on to anger without _____ negative consequences."

    d. "When we are angry, we can have difficulty _____ with our other emotions."

    e. "We usually choose not to _____ to people we feel angry towards."

    f. "We often have _____ for not admitting that we are angry."

3. What is the foremost characteristic that will help you determine when you are feeling angry?

4. In what "direction" is anger felt?

5. How can you know if a particular emotion is in the "anger family?"

6. List a few reasons why someone might purposefully hold onto their anger. (Hint: These are ways in which we believe being angry will help us "solve" a problem.)

7. Other than leading us to make wrong decisions and engage in sinful behavior, how else does being angry affect us?

8. Who became angry in the illustration where the two parents were walking with their 3-year-old child?

9. What effect does being angry have on our ability to effectively communicate with others?

10. How is being angry at God typically viewed?

11. List a few behaviors that can mistakenly communicate to children that some negative emotions are permissible while others are unwanted.

12. Rather than denying our feelings, what does God want us to do when we are angry?

Comprehension Questions

1. Which characteristic of anger have you found most helpful when attempting to determine if you are angry?

2. Can you think of a real-life example of each of the characteristics of anger?

Chapter Eighteen:
"The ANGER Box"

Part Three

Reading Review

1. When should you go to the ANGER Box while applying the TPM Process?

2. What question can you ask yourself to determine if you are feeling angry?

3. After determining that you are angry, what should you do next?

4. In the example that was given, did the Mentee say that he felt angry before or after moving to the ANGER Box?

5. If you determine that you feel an emotion towards yourself, another person, your situation, or at God, what should you do next?

Additional Insight

1. Generally speaking, why would someone hesitate admitting their anger? (Hint: The reason will be discussed in the next chapter.)

Comprehension Questions

1. It is important to understand that you move to the ANGER Box whenever you have shown potential signs that you *might* be angry (not only when you have explicitly stated that you are angry).

- With that in mind, offer a few examples of subtle clues that indicate the potential presence of anger.
- What is the unique property of anger that provides you with reasonable assurance that a person is actually feeling an emotion found in the “anger family” and not some other emotion?

Chapter Eighteen:
"The ANGER Box"

Part Four

Reading Review

1. What is often also expressed when you acknowledge who or what you feel angry towards?

2. Why is the reason given in the ANGER Box described as "tentative?"

3. What is our initial reasoning for feeling angry usually based upon?

4. Although it often seems that you are fully justified in feeling angry, and that your reaction was initially rooted in truth, what is the true reason we remain angry?

5. Fill in the following blanks:

    a. "When we are confronted with a _____, such as a situation that we perceive to be unjust and are not yet convinced of God's solution to it, we typically attempt to _____ the problem ourselves."

    b. "Your initial flash point of anger may have seemed like righteous indignation over an _____, but we cannot use our anger to bring about the _____ we seek."

    c. "If we believe that our anger keeps us _____, or empowers us, or holds others _____, or _____ poor behavior, etc., then we will attempt to use our anger to do something it simply cannot do."

    d. "While in the ANGER Box, you are simply expressing a _____ reason for why you feel angry, knowing that it may not prove to be the _____ reason."

6. Which of the following would <u>not</u> be considered a "tentative reason" for being angry:

    a. "She refuses to drop it. She brings it up over and over again!"

b. “God didn’t keep that man from hurting me!”

c. “I hate that I keep doing this! I know God expects more from me!”

d. “They don’t care about anybody but themselves!”

e. “He should have known that this would impact me and the kids!”

f. all of the above

g. none of the above

7. Essentially, what three simple questions are you attempting to answer while in the ANGER Box?

8. What should you do after you have accomplished each of the objectives in the ANGER Box?

Additional Insight

1. What two sections were omitted from the ANGER Box in this version of the TPM Process?

2. What did the older version of the TPM training mistakenly encourage people to do in regards to their use of anger as a *solution*?

3. What is the authors’ stated “goal” regarding their presentations of the TPM Process? (Hint: Look at the last paragraph.)

Comprehension Questions

1. List multiple examples of a person accomplishing <u>all</u> three ANGER Box objectives in a single sentence. For instance, “I feel angry at my sister because she embarrassed me.”

Chapter Nineteen:
"The SOLUTION Box"

Part One

Reading Review

1. What are the Mentee's three objectives while in the SOLUTION Box?

2. List the SOLUTION Box questions.

3. When should you go to the SOLUTION Box?

4. What will appear to be unsolved and problematic if we fail to see God's purpose and involvement from an eternal perspective?

5. What causes us to *perceive* problems that do not even exist?

6. What will we eventually do when we are faced with *perceived problems*?

7. Generally speaking, why do we engage in *solution behaviors*?

8. When might you find yourself engaging in a *solution behavior* while applying the TPM Process?

9. What will largely determine how successful you will be in identifying solution indicators and responding appropriately?

10. What are *the three components of a solution*?

11. What are the three primary *solution indicators*?

12. Fill in the following blanks: "Your _____ is what you may want to do, but your _____ is expressed in what you are doing."

13. Which of the following is a potential example of a "compelled behavior:"

a. feeling drawn to search for explicit images online even though you know it is wrong,

b. feeling the need to eat even though you know you are not hungry,

c. feeling drawn to consume entertaining media rather than focusing on your work or other responsibilities,

d. feeling compelled to stay angry at the one who hurt you,

e. feeling as though you must copy Jesus' behavior to earn God's approval,

f. all of the above

g. none of the above

14. The negative emotional consequences of the problems you are attempting to solve will *seem* to be reduced when we do *what*?

15. Our attempts to alleviate our pain might make the problem seem more manageable, but what are they unable to do?

16. What often happens to the pain that is associated with *perceived problems* when we stop engaging in *solution behaviors*?

17. Which of the following is potentially <u>not</u> an example of "alleviated problems:"

    a. Feeling less afraid after turning on the lights,

    b. Feeling less angry after venting to a friend,

    c. Feeling depressed after watching the news,

    d. Feeling more empowered when angry,

    e. Feeling as though you have more control when suppressing your emotions,

18. What happens when you consider choosing to do the opposite of your solution behavior?

19. List a few examples of *resistance/hesitancy* that were discussed in the chapter.

20. If you find that you feel resistant or hesitant to the thought of doing something that you genuinely want and desire to do, what does this indicate?

Comprehension Questions

1. Did any of the Fundamental Principles of TPM come to mind as you read this part of the chapter? If so, which ones and why?

2. Did any specific examples of *solution indicators* seem personally relevant or relatable?

3. In addition to those listed in the text, what are some real life examples of *solution indicators* that we might notice outside the context of a TPM session?

4. Is it easier to spot *solution indicators* in your own life or in the actions of others? What might explain this?

5. How can understanding the concept of *solution indicators* help us on our faith-refining journey with God (remember the Purpose of TPM)?

6. Just because a particular action is considered to be a "solution behavior" doesn't mean that it is outwardly wrong, immoral, or unhelpful. Conversely, just because a behavior is beneficial, productive, or even scripturally-sound doesn't mean that it is not being done to solve a perceived problem. With this in mind, list some common behaviors that might be considered "solution behaviors" even though they are socially acceptable or outwardly spiritual.

7. Pick a potential *solution behavior* as an example and list each of the *solution indicators* that might be associated with it. Note the following example:
   Compelled Behavior: Sensing the urge to verbally lash-out at a biased referee.
   Alleviated Problem: Feeling slightly relieved after yelling at the biased referee.
   Resistance/Hesitancy: Finding it difficult to keep my mouth shut while watching the unfair game.

Chapter Nineteen:
"The SOLUTION Box"

Part Two

Reading Review

1. Fill in the following blanks:

    a. " It is not the _____ of hesitation or resistance that determines whether or not a behavior is a solution."

    b. "Even the _____ resistance to change your current behavior indicates that you have reason to continue doing what you are doing."

    c. "If you feel drawn to engage in a particular behavior during the session, it may be an expression of *compelled behavior,* regardless of how _____ you feel the compulsion to do it."

    d. "If you feel noticeably "_____ " after engaging in a particular behavior, this is an example of an "alleviated problem" regardless of how much better you feel when the behavior is engaged."

    e. "If you sense even a subtle resistance or hesitancy at the thought of _____ from the behavior, sense any measure of compulsion to _____ what you are currently doing, or feel even a little better after _____ in your solution behavior, then you have accomplished your first objective in the SOLUTION Box."

2. What did the authors say would prove to be one of the most beneficial skills you will learn in TPM?

3. In addition to our emotional pain, what serves as another alarm system, indicating when something is wrong?

4. Fill in the blank: "If you stand in front of your refrigerator knowing that you are not hungry, you have an "eating _____."

5. Understanding the concept of solution indicators will further equip you to see opportunities for *what*?

Additional Insight

1. We are most driven to "do something" when we are *what*?

2. What should you "check" if you are ever in doubt regarding whether or not you are engaging in a *solution behavior*?

Comprehension Questions

1. Excluding the examples given in the reading, offer specific real-world examples of each solution indicator.

2. Which solution indicator seems easiest to notice in your own life? Which seems most difficult to notice?

3. Compare and contrast the following two perspectives:

    a. Viewing *solution behaviors* as "struggles," "hangups," or "problem areas."

    b. Viewing *solution behaviors* as indicators of our need for God's perspective.

Chapter Nineteen:
"The SOLUTION Box"

Part Three

Reading Review

1. What should you do if you notice any of the dynamics associated with *solution indicators* while attempting to apply the TPM Process?

2. Which SOLUTION Box question can remind you of what to look for when attempting to accomplish your first objective?

3. If you sense any resistance or hesitancy (whatsoever) at the thought of moving forward in a TPM Session, what does this indicate?

4. If you are engaged in a *solution behavior*, it means you are actively attempting to "solve" *what*?

5. Does the first question in the SOLUTION Box ask you to *do* or *try* to do anything?

6. Does the first question in the SOLUTION Box ask if you are *willing* to do anything?

7. Does the first question in the SOLUTION Box ask if you *want* to do anything?

8. What are you *sensing* for when attempting to accomplish your first objective in the SOLUTION Box?

9. Fill in the following blanks:

    a. "TPM Process is <u>not</u> a list of _____ that are to be asked and answered but rather a series of _____ or tasks that are to be accomplished."

    b. "Becoming more familiar with the three *components of a solution*, as well as the primary *solution indicators*, will enable you to more readily _____ when you are actively engaged in a *solution behavior."*

c. "If you notice any of the _____ associated with these *solution indicators* during your TPM session, you are likely engaged in a *solution behavior* and have already accomplished the _____ objective in the SOLUTION Box."

Additional Insight

1. What *problem* has God either not already solved or promised to solve? (Hint: trick question)

2. Every perceived problem we encounter is only an issue because of our *what*?

Comprehension Questions

1. Describe the importance of understanding the components of a solution, solution indicators, and the fundamental principles of TPM when attempting to accomplish your first objective in the SOLUTION Box.

Chapter Nineteen:
"The SOLUTION Box"

Part Four

Reading Review

1. What are *perceived problems*?

2. What can you do to more easily identify a *perceived problem*?

3. What is designed to have you examine what you believe might happen if you were to disengage your solution behavior?

4. What are you looking for when attempting to answer the second question in the SOLUTION Box?

5. Which of the following would not typically be considered a *perceived problem:*

    a. *"If I connect with my emotions, I will be overwhelmed by them."*

    b. *"If I let go of my anger, I will feel better."*

    c. *"If I admit what I did, I will be rejected and alone."*

    d. *"If I let my guard down, it might happen again."*

    e. *"If I go there, it will be more than I can stand."*

6. What might initially seem illogical, childish, or even silly in the context of the SOLUTION Box?

7. Give an example of a person's response to the second question in the SOLUTION Box that might indicate they misunderstand what they are looking for.

8. Do *perceived problems* motivate you to implement *solution behaviors* or compel you to disengage from them?

Comprehension Questions

1. How might you define and explain the concept of "perceived problems" to someone who is struggling to accomplish their second objective in the SOLUTION Box?

Chapter Nineteen:
"The SOLUTION Box"

Part Five

Reading Review

1. What is your third (and final) objective in the SOLUTION Box?

2. What serves as the "rationale" or "argument" that supports the use of a *solution behavior*?

3. Fill in the following blanks:

    a. "Your *perceived problem* explains *why* you have to do _____ , but your *solution belief* explains *why* you are _____ with that particular *solution behavior*."

    b. "Your *solution beliefs* are the "_____ " for *why* you do what you do in response to your *perceived problems*."

    c. "If it wasn't for these *solution beliefs,* you wouldn't attempt to "_____ " your problems the way you currently do."

    d. "The _____ _____ describes the problematic circumstance that you are attempting to avoid, prevent, alleviate, or otherwise "solve," while your _____ _____ explains why a specific _____ _____ would be an appropriate, effective, or otherwise beneficial response to that problem."

4. What does the third question in the SOLUTION Box remind you to look for?

5. List a few potential responses to this question.

6. What "Box" do you go to after you have articulated a *solution belief*?

7. As a general rule, when should you go to the SOLUTION Box?

8. What are the two potential exceptions to this general rule?

9. What do the authors encourage you to do instead of assuming you are reacting rightly to your situation and are justified in your position?

10. Are we ever attempting to evaluate the morality or benefit of a behavior while in the SOLUTION Box?

Additional Insight

1. Rather than attempting to reword the prescribed questions, a Mentor should do *what* to help others better understand the TPM Process?

2. What should Mentors do when they inevitably become "triggered" in a TPM session?

3. Dismissing or excusing the moments that you are "triggered" only guarantees *what*?

Comprehension Questions

1. Using the format of the many example scenarios in the reading, offer a few examples that illustrate the relationship between the three components of a solution.
   Example format: "If (*perceived problem*), but also (*solution belief*), then (*solution behavior*)."

Chapter Nineteen:
"The SOLUTION Box"

Part Six

Reading Review

1. Should the example scenarios found in this chapter be considered "difficult cases?"

2. What are the two possible explanations for every "difficulty," "issue," or "problem" that appears in a TPM Session?

3. What is the "absolutely paramount" solution to each of these potential "difficulties," "issues," and "problems?"

4. What was the *perceived problem* in the scenario titled, "*Having Trouble Connecting with Emotion*?"

5. What was the *solution belief* in the scenario titled, "*Nothing Coming to Mind While Focusing on Emotion*?"

6. What was the *perceived problem* in the scenario titled, "*Claiming to Feel Angry*?"

7. What was the *solution belief* in the scenario titled, "*Truth-Based Problem in the MEMORY Box (Past Regrets)*?"

8. What was the *solution belief* in the scenario titled, "*Truth-Based Problem in the MEMORY Box (Death of a Loved One)*?"

9. What was the *perceived problem* in the scenario titled, "*Verbalizing a Vow While in the MEMORY Box*?"

10. What was the *perceived problem* in the scenario titled, "*Reciting Bible Verses in the TRUTH Box*?"

11. What was the *solution belief* in the scenario titled, "*Allowing Demonic Manifestations to Occur*?"

12. What was the *solution belief* in the scenario titled, "*Refusing to Hear from God in the TRUTH Box*?"

13. What should you do if you become aware that you are engaged in an additional *solution behavior* while working through the SOLUTION Box? (Hint: you only work on one solution at a time.)

14. What was the <u>first</u> *solution belief* that was identified in the scenario titled, "*Solutions On Top Of Solutions*?"

15. What was the <u>second</u> *solution belief* that was identified in the scenario titled, "*Solutions On Top Of Solutions*?"

16. Again, what should you do if you discover that you are potentially engaged in multiple *solution behaviors* at the same time?

Additional Insight

1. What is a typical approach for addressing a child's errant behavior?

2. Fill in the following blanks:

    a. "_____ do not randomly lash out on their siblings, purposelessly disobey your rules, or aimlessly get angry. Again, like _____, they do what they do on purpose (even if they are consciously unaware of those purposes)."

    b. "For instance, rather than scolding or threatening to punish a child who is expressing anger, a parent could look into _____ they are angry and encourage them to talk to Jesus about it. If the child is only taught to _____ and _____his anger, he will either discover that this solution does not work or, worse, employ it for the rest of his life. If a parent understood the principles that are outlined in this book, they could take a _____approach."

    c. "We should not teach the next generation to implement the futile _____ that have failed us time and time again. Just like adults, children need to be taught to look to _____ when they realize they need His perspective!"

Comprehension Questions

1. Describe a scenario that would typically be viewed as a “difficult case” and then explain how it is due to nothing more than either the Mentee’s current lack of understanding, their engagement in a solution behavior, or a combination of both.

Chapter Twenty:
"Satan is your enemy, but he is not your problem"

Part One

Reading Review

1. When applying the TPM Process, are there special steps to take or questions to ask in response to demonic manifestations?

2. What were the authors' intentions in including this chapter?

3. Did the authors suggest that *everyone* should agree with *everything* they currently believe?

4. Fill in the following blanks: "Just because something seems or feels _____ doesn't mean that it is _____ true; it only means that you _____ it to be true!"

5. What kind of "perspective" have the authors applied which has led to more productive and consistent TPM sessions as well as the elimination of the demon issues that used to be common?

6. Fill in the following blanks:

    a. "You may not fully agree with all aspects of the Principles and Purpose of TPM or what we have said concerning Satan, but we ask that you apply the *TPM Process* _____ as it is taught."

    b. "If you ever feel a need to add-to, take away from, or alter any portion of the *TPM Process* itself, we ask that you simply call what you are doing by a _____ name."

    c. "If you are not following the Process-related protocols outlined in this book, you are _____ applying the *TPM Process*."

7. Throughout Ed's crusades against the devil, what two opposing objects did he attempt to employ? (Hint: He wielded one and waved the other.)

8. The “post-resurrection” Scriptures offer clear instructions regarding how to deal with the devil which are based upon what two “realities?”

9. According to Ed’s story, how did the man who began manifesting a demonic spirit unknowingly exercise his executive authority?

10. Why did Ed confront demons in “those early years?”

11. In addition to viewing Satan in his proper context, what did Ed realize he needed to evaluate?

12. Fill in the following blanks:

    a. “Satan’s defeat has more to do with what we _____ at Calvary than it does with what he _____!”

    b. “But until we rightly understand our defeated foe, we will not likely fully grasp the _____ we have in Christ, nor will we be able to _____ appropriately to the enemy’s involvement in our lives and in the lives of those around us.”

Additional Insight

1. What is the main cause of demonic manifestations in a ministry session?

2. What was the “common denominator” in Ed’s many years of demonic encounters?

3. What animal did the authors compare demonic spirits to?

Comprehension Questions

1. Use the “Belief and Choice” Principle to explain why some of what the authors say might not *feel* or *seem* true to you.

2. Without reading ahead (unless you already have), explain why *waving the victory flag* in one hand while *wielding a sword* in the other might be a theological contradiction.

Chapter Twenty:
"Satan is your enemy, but he is not your problem"

Part Two

Reading Review

1. What reason did Paul give for why "no advantage would be taken of us by Satan?" (Hint: See 2 Corinthians 2:11)

2. What has Satan done ever since his very first interactions with humanity?

3. In what ways were we vulnerable to Satan prior to the Cross?

4. In spite of Satan's best efforts to thwart God's plan for redemption, what was he utterly defeated by?

5. Fill in the following blanks:

    a. "Satan's defeat had much more to do with *what we* _____ than it did about *what he* _____."

    b. "Jesus did not come to curtail Satan's _____ but to destroy the "works of the devil" (See 1 John 3:8)."

    c. "The cross had little impact on Satan's actual _____, but his "works" are no longer effective in the life of the believer."

6. Everything the devil does, he does through deception and in defeat because of *what*?

7. Who has Christ given His absolute victory to? (Hint: See John 1:12-13)

Comprehension Questions

1. Explain how Satan's defeat had much more to do with what we gained than it did about what he lost.

Chapter Twenty:
"Satan is your enemy, but he is not your problem"

Part Three

Reading Review

1. If a citizen of the Son's Kingdom *seems* or *feels* as though he or she is held captive by the devil, what kind of problem does this indicate?

2. Fill in the following blanks:

    a. "Satan may growl, bear his teeth, and bite *at* you, but you are _____ of his reach."

    b. "He can only do what _____ allows.

    c. "He has been given strict _____ and does not act outside of these divinely designated parameters."

3. Is God capable of accomplishing His perfect will in the context of evil? (Hint: Look to the Cross!)

4. Although the devil is evil and wishes to thwart God's plan, he is nevertheless slithering down *what*?

5. What "reality" should bring you great comfort and a sense of total security?

6. Why can't Satan fight or even threaten God?

7. If God is for us, does it matter who or what is against us? (Hint: Revisit Romans 8)

8. Fill in the following blanks:

a. “Although we need not fear the devil, we must never _____ or _____ him since he remains “more crafty than any beast of the field which the LORD God had made” (Genesis 3:1).”

b. “Although the evil one might outsmart us, he cannot _____ us.”

c. “The one most deceived is the _____ himself.”

d. “Though we need to be aware of the enemy’s _____ , we need not fear or worry about him.”

9. Who does Satan belong to?

10. In whose plan does Satan serve a purpose?

11. Who does Satan ask for permission before he acts?

12. Why does Satan have to ask for permission?

13. Why did God allow Satan to “sift” Peter as wheat?

14. What “problem” did Peter have that we still have today?

15. Although the enemy cannot touch us, he can draw attention to *what*?

Comprehension Questions

1. If God allowed Satan to “sift” Peter as wheat, is it reasonable to think that He would allow Satan to “sift” us as well?

2. If so, why would God do this?

3. In what way have you experienced being “sifted?”

4. Based upon what you’ve read so far, how would you explain the stress, anxiety, or fear that is felt by someone who claims to be “oppressed” by the devil? Assuming that Satan is genuinely involved, explain how his actions affect the person who claims to be “oppressed.”

Chapter Twenty:
"Satan is your enemy, but he is not your problem"

Part Four

Reading Review

1. What is the intended target of Satan's fiery arrows?

2. The devil watches your behavior, assesses your beliefs, and targets the impurities in your faith with echoes of *what*?

3. Specifically, what extinguishes the enemy's fiery arrows when you know the truth in your heart? (Hint: See Ephesians 6:16)

4. In spite of his ill intent, what "role" does Satan play as he targets and exposes the impurities in our faith?

5. Since the enemy only targets what is impure, what can we infer if one of his arrows makes it through our shield?

6. In other words, what is indicated by the fact that fiery arrows are able to pass through our defenses?

7. The pain we feel as a result of the devil's volley is due to *what*?

8. Fill in the following blanks:

    a. "The arrows only _____ because we believe the lies that they strike."

    b. "Although Satan would love nothing more than for us to blame the "archer" for the pain that we feel and plan a counter attack, when our impure faith is exposed, we should attend to our _____ , not the shooter."

c. “Sometimes it may seem as though you are growing tired from holding up your shield of faith, but this is simply not so. Bearing the shield of faith is _____ !”

9. We may send the devil away, but it is just a matter of time before he will return to do *what*?

10. “Casting out” a demon may seem to bring some measure of relief, but this is nothing more than the removal of *what*?

11. Genuine and lasting freedom is not found by removing the devil; it is the result of acquiring *what*?

12. What is Satan’s simple two-step strategy?

13. If you genuinely knew the truth regarding Satan’s sinful solutions, would you be drawn to them?

14. How does the enemy feel about the things we do to alleviate our emotional discomfort?

15. If you are aware of the devil’s intentions and schemes, you can responsibly respond to them by doing *what*?

Comprehension Questions

1. Is it possible that the strategy of taking up arms against the devil is actually a short-sighted solution devised by the enemy? If so, explain.

2. Explain why the enemy might be “well pleased” with our seemingly inconsequential or unimportant behaviors? (review the “Belief and Choice” Principles for supporting information.)

Chapter Twenty:
"Satan is your enemy, but he is not your problem"

Part Five

Reading Review

1. What can Satan "make" you do?

2. What can Satan "keep" you from doing?

3. What are two possible explanations for why a person might seem "unable" to make a demon stop manifesting through his or her body?

4. What is displayed in the choices we make regardless of our genuine *desires*?

5. According to the "Belief and Choice" Principle, our behavior is a direct expression of *what*?

6. Fill in the following blanks:

    a. "If we are doing what Satan would have us do, then we either believe that we _____ or believe that we _____."

    b. "Our belief in a _____ signifies that we have not yet been convinced of the _____ ."

    c. "If it ever *seems* as though the devil is "making" you do something or "keeping" you from doing something, it is important to remember that he is <u>not</u> the _____ ; he is simply _____ it out for you."

7. In what "context" does the "roaring lion" seek out those interested in escaping their pain and offer them lie-based solutions?

8. Just as lions have mastered the ability to identify weak and vulnerable animals, Satan is highly skilled in locating *what*?

9. God uses Satan as an "exposer" to give us opportunities for *what*?

10. Fill in the following blanks:
"There is no reason to _____ this "roaring lion." He is on a short leash that is firmly grasped by One who is _____ than him (1 John 4:4). Indeed, the enemy is seeking to expose and exploit the impurities in our faith, but those who are aware of his evil intentions and the role he plays in God's faith-refining process can learn to _____ appropriately by resisting him and _____ themselves under the mighty hand of God, leading to the peaceful fruit of righteousness (James 4:7, 1 Peter 5:6, Hebrews 12:5-13)."

Additional Insight

1. According to the authors, *what* provides a great analogy to help us to understand why we are tempted by the devil?

2. The tempter may offer a "tempting" option, but we will only feel tempted if it coincides with *what*?

3. As you learned from our discussion of the "Belief and Choice" Principle, we repeatedly engage in self-defeating behaviors because we have been deceived into believing *what*?

4. Why do some people feel tempted by certain sins but not drawn to others?

5. Just as our emotional pain points out our need for truth, the pull we feel towards wayward behavior indicates *what*?

6. Fill in the following blanks:

    a. "The hardest fish to catch are the ones who aren't _____."

    b. "Once we are persuaded of the truth regarding who God is and who we are in Him, we will no longer look for _____ because we will be satisfied (see Matthew 5:6)."

7. Why do demons "hang around" a person?

a. the person has experienced trauma

b. the person survived a severely painful experience

c. the person believes lies

d. all of the above

e. none of the above

Comprehension Questions

1. How did reading the boxed text titled, “Why do we feel tempted by the temptor’s temptations,” impact your perspective of *temptation*?

2. When we feel “tempted” to engage in sinful behavior, what is the primary problem we should seek to address? The temptor? The temptation itself? The behavior? Something else?

Chapter Twenty:
"Satan is your enemy, but he is not your problem"

Part Six

Reading Review

1. We are given simple and straightforward instructions on how to respond to the devil throughout the *what*?

2. Did Paul encourage the church in Ephesus to "wrestle?" (Hint: see Ephesians 6:12)

3. Like the Ephesians, we may wrestle with the forces of darkness, but if we do, it is because of *what*?

4. What cannot co-exist with battle?

5. What cannot co-exist with victory?

6. Fill in the following blanks:

    a. "Paul is encouraging us to get up off the _____, put on our clothes, and _____ in the finished work of Christ."

    b. "When we rightly perceive _____ authority, victory, and involvement, we will be bold, confident, and unafraid; not as we _____ the devil, but as we _____ in Christ's finished work!"

7. God has not handed-out weaponry that is to be used in battle; we are equipped to showcase *what*?

8. What was Jesus' purpose in quoting Old Testament passages in response to the devil's temptations? (see Matthew 4:1-12)

9. Where is Satan mentioned in relationship to the "sword" analogy found in Hebrews 4:12? (Hint: trick question)

10. What did Satan do to Jesus in the wilderness that he also does with each of us?

11. If we respond to this exposure by acknowledging what was hidden and seeking God's perspective, we cooperate with God as He does *what*? (see Romans 8:28)

12. Satan is used to expose what is lacking in our *what*?

13. Is it a good thing or a bad thing to have our spiritual defenses breached? (Remember, a purified faith extinguishes every fiery arrow!)

14. We are better shielded from Satan's arrows as an outcome of *what*? (Hint: It is not a result of battling the enemy or driving him away.)

15. Fill in the following blanks:
"Removing the _____ from the equation is not the goal. He is merely a _____ to an end. God uses _____ to expose our need for His _____ work and then showcases the _____ of that work in a steaming cloud of extinguished arrows!"

Additional Insight

1. What does 2 Corinthians 10:4-6 say about Satan and our attempts to battle him? (Hint: trick question)

2. Who was the target of Paul's "weapons?" (see 2 Corinthians 10:6)

3. According to the fuller context of the passage, who did Jesus refer to as "the thief" in John 10:10? (Hint: It wasn't the devil.)

4. What do inadvertently do (in relationship to Jesus and the work He accomplished on the cross) when viewing Satan from a pre-calvary perspective?

Comprehension Questions

1. Using your own words, and in as much detail as possible, explain how Satan is used by God to refine our faith.

Chapter Twenty:
"Satan is your enemy, but he is not your problem"

Part Seven

Reading Review

1. Put simply, the purpose of resisting Satan is *what*?

2. What should we do after Satan has been used to point-out our lack of God's perspective? (Hint: It involves immediacy, honesty, and humility.)

3. What will the devil do if we maintain the impure faith that initially drew him to us? (see Luke 4:13)

4. Fill in the following blanks:

    a. "Rather than focusing on the "_____," we need to acknowledge the "_____," and instead of attacking the "snarer," we need to ask God for truth and perspective so that we can find freedom from the enemy's snare."

    b. "It is vitally important that we come to understand that the "liar" is not our problem; we struggle because we _____ what he is saying."

    c. "If we knew the _____, all of his deceptive tactics would be done in vain."

5. Why are the evil intentions of those who are "against us" utterly irrelevant?

6. Because of this, even if Satan is against you, he is involuntarily *what*?

7. What are the two possible explanations for the devil remaining after we think we have resisted him?

8. What is one of the Creator's purposes for the devil?

9. The authority and victory that we have been given do not somehow empower us to fight the devil; rather, they are the reasons for why fighting is *what*?

10. Satan is your enemy, but he is not your *what*?

11. Other than Satan, who else can play the role of "exposer?"

12. Fill in the following blanks:

    a. "We _____ the lie-based impurities that are present in our faith to be brought to the surface so that God can _____ them with His truth. In light of this, we must realize that we do not need our "shield of faith" because of Satan's fiery arrows; rather, we need his fiery arrows because of the _____ shield we carry!"

    b. "Satan hopes that you will focus on him and give him the _____ he craves, but if, instead, we respond to his involvement by turning our attention to the Spirit of Truth and seeking God's perspective, we _____ with God and His refining work in our lives (see James 4:7)."

Additional Insight

1. Which of the following are practices that Ed employed in the past but no longer recommends?

    a. praying against the devil

    b. taking authority over demons

    c. breaking vows

    d. lifting generational curses

    e. confronting evil spirits that manifested

    f. all of the above

    g. none of the above

2. We inadvertently divert our attention away from the source of the problem and invest our time and energy into attacking the one who was used to expose it when we do *what*?

3. Who wants our attention to be focused on him so that we keep ourselves busy swatting flies away from the dung pile?

4. We unknowingly fight both God's plan and purpose and deny the victory that He says He has won when we do *what*?

Comprehension Questions

1. Some wear their "oppression" as a badge of honor thinking that they "must be doing something right" if the enemy has them in his sights. But the fact is we are only negatively impacted by Satan's deception if we are already deceived. If one of his fiery arrows fails to fizzle-out, it is because our faith is impure.

    - How does this perspective differ from your previously held beliefs?
    - How might you encourage someone who believes they are being "oppressed" by the devil?

Chapter Twenty:
"Satan is your enemy, but he is not your problem"

Part Eight

Reading Review

1. According to Paul, what do we need God to give us so that we might come to our senses and escape from the snare of the devil? (See 2 Timothy 2:25-26)

2. What Greek word in this 2 Timothy passage is commonly translated into English as "repentance?"

3. What is the literal meaning of this word commonly misunderstood to mean?

4. What does the Greek word "metanoia" actually mean?

5. What do those who are caught in one of the devil's snares need? (Hint: They do not need someone to confront or pray against the "snarer.")

6. You will view the devil in his proper context when you understand what?

7. Satan may *seem* as though he is an enemy combatant that needs to be addressed or a threat that needs to be stopped unless we have *what*?

8. Who is represented by an ill-mannered bully in the provided illustration?

9. Rather than attempting to deal with the devil before his appointed time, we simply need to do *what*?

10. What remains the same in the TPM Process regardless of what (or who) made you aware of your need for God's perspective?

11. What should you do if you feel anxious in response to the devil's involvement?

12. What should you do if you feel tempted by one of Satan's suggestions?

Comprehension Questions

1. Rather than attempting to deal with the devil before his appointed time, we simply need to submit to God, resist Satan (as well as his short-sighted schemes), and attend to the belief problems that the enemy's arrows expose. How does this approach differ from what you have heard or tried in the past?

2. In your own words, describe the "proper context" in which we should view the devil.

Chapter Twenty:
"Satan is your enemy, but he is not your problem"

Part Nine

Reading Review

1. In the first scenario, why did Arthur feel stressed and overwhelmed? (Remember the second *Fundamental Principle of TPM*.)

2. Why did Arthur feel tempted to cheat at work?

3. Assuming that Arthur understands that his compulsion to do wrong indicates that he is engaged in a *solution behavior*, what should he do next? (In other words, if he were to apply the TPM Process, what is his next objective?)

4. What should Arthur do after gaining God's perspective regarding this short-sighted solution?

5. In the second scenario, is the devil responsible for Autumn's emotional pain?

6. If the enemy is genuinely involved in Autumn's situation, what is he actually doing? (Hint: He is playing the role of "*exposer*.")

7. Does Autumn's faith need to be sifted?

8. Rather than planning a counterattack or attempting to stop these fiery arrows from flying, what should Autumn do in response to her supposed "oppression?"

9. In the third scenario, both the *potentially* demonic involvement and Adam's distracted behavior indicate *what*?

10. What should Adam do in response to these distracting thoughts?

11. In the fourth scenario, is the "wall" keeping Amber from remembering what she needs to remember?

12. What can the enemy do to keep Amber from remembering what she chooses to remember?

13. What keeps Amber from moving forward in the session? (Hint: It is not the demons or their wall.)

14. What three simple questions does Amber need to honestly answer?

15. After honestly answering these questions, what should she do next? (In other words, what "Box" should she move to next?)

16. In the fifth scenario, what are two possible explanations for why Auston is allowing a demon to manifest in his body? (Hint: Generally speaking, these are the same two possible reasons why any of us "struggle" to move forward in a TPM Session.)

17. Is Auston held captive by the devil?

18. When will the demon flee? (See James 4:7)

19. How did Auston's Mentor (Andrew) unknowingly express his misunderstanding of the authority he has in Christ?

20. Who had full executive control over what happens in the session: Andrew, Auston, or the demon?

21. What is the only possible explanation if Auston's behavior does not change upon hearing his Mentor's explanations of the "Belief and Choice" Principle, the concept of *solutions*, and/or a brief explanation of what is shared in this chapter?

22. What should Andrew (the Mentor) do after this TPM Session?

23. Fill in the following blanks:

    a. "Rather than focusing on the enemy who _____ our need for God's perspective, we should humbly ask for God to _____ us of the truth regarding the impurities in our faith."

    b. "The devil is God's _____ ! He belongs to God, exists within the parameters that God set for him, and is used by God to accomplish a good and loving purpose in the life of the

believer! Satan poses absolutely _____ threat to God or His plan. Satan is utterly defeated. He cannot even _____ us (1 John 5:18)!"

c. "If he is ever involved, he is either acting as a _____ or a _____ . The devil is either exposing the lies we believe (just as our neighbors, coworkers, and family members do), or he is suggesting the use of *solution behaviors* (which we have already been deceived into implementing)."

d. "Satan is not trying to help you; rather, he desires to _____ you. But his intentions are utterly irrelevant since they are included in the _____ that God is working together for our _____ !"

Additional Insight

1. What four questions does Ed suggest that you ask a person who believes that they have a demon problem after you acquire their full attention:

   a. _____

   b. _____

   c. _____

   d. _____

2. What should happen once the person has made the decision to not allow the demon to manifest?

3. What are two possible explanations for why a "manifestation" might continue <u>after</u> the person has outwardly decided to not allow the demon to manifest?

Comprehension Questions

1. If Satan is ever involved in your TPM sessions, he will either be acting as a "triggerer" or a "solution-provider." He is only there because he believes some aspect of your faith is lacking, and his plan is to take advantage of the opportunity that your impure faith offers. He is not trying to

help you; rather, he desires to “devour” you. But his intentions are utterly irrelevant since they are included in the “all things” that God is working together for our good!

- How has this perspective impacted your view of the devil and his potential involvement in your life?
- In what way does the “attacks” from the devil actually help accomplish God’s purpose of transformation in your life?

Chapter Twenty-One:
"What TPM Is Not"

Part One

Reading Review

1. Who is the only Creator?

2. What aspect of TPM might be considered some semblance of *new*?

3. Who has been inviting us to acknowledge what we believe and ask Him for perspective ever since Adam and Eve acted disobediently in the Garden of Eden?

4. What provides a structure that may not have been previously practiced, but its application is reflective of what God has already been doing and our cooperating with Him in this work?

5. Does TPM replace biblical education or godly counsel and instruction?

6. Does TPM replace mission work and evangelism?

7. Some of us are more successful at managing our emotional pain, but the manner in which we manage our emotions and spiritually perform is no indication of *what*?

8. Regrettably, in the early years of this ministry Ed believed and taught that the focus of TPM should be upon *what*?

9. Fill in the following blanks:

    a. "TPM is not about _____ or _____ (or healing anything for that matter), but rather its purpose is related to faith-refinement, mind-renewal, and genuine transformation."

    b. "When TPM is understood to be a _____, it is typically relegated to a recovery ministry and not considered by the general church membership. TPM is a ministry of

faith-refinement and mind-renewal for all believers, with the end goal being genuine transformation."

Comprehension Questions

1. Did you initially approach TPM thinking it was a form of "helping" or "inner healing" ministry for "troubled people?"

2. How has your view of TPM changed since then?

3. Explain how viewing people as "emotionally wounded" misconstrue TPM's purpose and limit both the scope and effectiveness of the TPM Process.

Chapter Twenty-One:
"What TPM Is Not"

Part Two

Reading Review

1. Fill in the following blanks:

    a. "The Process of TPM is sometimes misunderstood to be associated with the _____. However, we do not believe that memories need to be healed of anything."

    b. "Our _____ are simply what we remember, but they are not a source of any emotional pain."

    c. "Memories serve an important role in the TPM Process, and examining what we remember from past experiences can help us better understand how we came to believe what we currently believe, but our _____are not the focus and _____ them is never the goal. In fact, it is not the goal of TPM to have anything _____.

2. Those who have tried to fit TPM into the inner healing ministry, healing of memories, or other related categories have misunderstood *what*?
3. Fill in the following blanks:
    a. "To _____ something means to take that which is sick, damaged, deformed, or broken and restore it to its former or correct state of wholeness and health. True healing is valid in its proper context, but that context is not TPM."
    b. "When God persuades our hearts of the truth, He is not restoring us to a former place or a position that we previously lost. _____ is not the restoration or "healing" of what we believe, it is replacing what we believe with His perspective."
    c. "Our Heavenly Father is more concerned with our _____ health than He is with our _____ health. It is better to have a crippled body and a heavenly perspective than it is to be deceived in a well-built "tent" (see 2 Corinthians 5:1-17)."

4. As you learned in the previous chapter, we encourage you to approach Satan from what kind of "perspective?"

5. TPM should not be considered to be a form of deliverance or spiritual warfare since we do not attempt to do *what*?
6. Based upon the truth found in Romans 8:28-31, anything that is brought against us —no matter the motive of its sender— becomes *what*?
7. TPM differs from protocols used for counseling or therapy and is *not* intended for *what*?
8. List a few things that a Mentor does not do in the context of a TPM session that might be appropriate in other contexts.
9. Do the protocols involved in a TPM session change if the Mentor is also a qualified mental health professional?
10. What task is the Mentor's role relegated to?
11. Who should never be asked to envision anything, think about previous encounters with the Lord, imagine pictures, or ask Jesus to do anything (apart from offering truth and perspective at the appropriate moment)?
12. A TPM Mentor should limit his or her questions to *what*?

Comprehension Questions

1. Describe some of the important differences between TPM and counseling or therapy.

2. What are some of the reasons why guided imagery and directed visualization have no place in TPM.

Chapter Twenty-One:
"What TPM Is Not"

Part Three

Reading Review

1. Do we ever try to determine whether or not a person's memory is accurate or complete in the context of a TPM session?

2. Should a TPM Mentor ever assume that what the Mentee reports is true?

3. Does a Mentor need to know the content of a memory in order to follow the Mentee, ask appropriate questions, and offer orientation?

4. Is there ever any reason for the Mentor to ask for additional memory content or offer suggestions regarding what may or may not have happened in the context of the remembered experience?

5. Every Mentor should know what is legally required of him concerning *what*?
6. Fill in the following blanks:
    a. "While allegations of abuse can undoubtedly be _____, it is wrong to conclude that all memories of such abuses are invalid or false."
    b. "People should act responsibly by *neither* assuming that someone's report is absolute _____ nor dismissing its authenticity simply because it cannot be corroborated by outside witnesses."
    c. "When properly applying the protocols involved in TPM, a Mentor will _____ make any suggestion regarding what might or might not have happened in someone else's past."
7. Which of the following is a concept or technique that is practiced in TPM:
    a. symptom checklists
    b. group dynamics
    c. visualization
    d. hypnosis
    e. trance writing
    f. dream interpretation
    g. body massage
    h. drugs

i. relaxation therapy
j. spirit guides
k. all of the above
l. none of the above

8. What evidence suggests that a "performer" is any further along in the mind-renewing journey than the so-called "emotionally wounded" who seems lost in his pain? (Hint: trick question)

9. TPM provides a frame of reference that views the trials of life as *what*?

10. Even though you have received some measure of freedom as a result of submitting to a few TPM sessions, what will cause your "gain" to be a miniscule portion of what it could have been?

11. The authors hope that you come to view TPM as *what*?

Additional Insight

1. Fill in the following blanks:

    a. "People can suppress their memories, but the suppressed memory is not _____ from them or out of their reach. When the person is ready to recall what he has _____, he will."

    b. "His desire is to remember, but his _____ is to not remember.

    c. "This might be compared to someone who purposefully conceals their car keys behind their back and says "Help me! I have hidden my car keys, and I don't know where to find them." If you purposefully hide them, then they are not _____."

Comprehension Questions

1. How might you use the foundational principles of TPM to explain why the "authenticating" of memories is not needed or important within the context of a TPM session?

Conclusion:

Reading Review

1. Who is more invested in Ed's faith-refinement than even Ed himself?

2. Is TPM the only way to identify the lies that we believe and to experience the freedom that God desires for us?

3. What does Ed suggest we do in addition to teaching, preaching, instructing, correcting, reproving, encouraging, ministering, evangelizing, worshiping, "singing psalms and hymns and spiritual songs" and giving of our time and money to further Kingdom causes?

4. What three factors contribute to making God's faith-refining work a lifelong process?

5. What was TPM's "lofty goal" in years past?

6. What must happen before people will consider applying themselves to learn what is involved in applying this ministry model? (Hint: it is God's responsibility.)

7. As many of you know, moving in the direction of TPM requires that we address what two things?

8. The authors believe that TPM will find its place in the lives of many more people, but only with who?

9. What is the authors' focus today? (Hint: it is no longer on reaching everyone.)

10. Believers who embrace the TPM principles and purpose are afforded which of the following opportunities:
    a. share the same basic frame of reference concerning life difficulties
    b. speak the same ministry language
    c. take personal responsibility for one's own faith-refining journey with the Lord
    d. naturally and spontaneously pray with each other for the purpose of attaining transformation and freedom
    e. all the above
    f. none of the above
11. What is the washing of the water through the Word? (See Ephesians 5:25-27)

12. Our thinking is brought into alignment with our newly created selves that "in the likeness of God has been created in righteousness and holiness of the truth" (Ephesians 4:24) when *what* happens?

13. Our response to the coming "storm" will be an accurate reflection of *what*?

14. Fill in the following blanks:

    a. "Not all believers will be _____ by the storm. Some will "rejoice in [their] afflictions" (Romans 5:3, HCSB, emphasis added) and will "consider it all joy when they encounter various trials" (James 1:2-3) because they will know that the testing/refining of their _____ produces the "peaceful fruit of righteousness" (Hebrews 12:11)."

    b. "Our prayer is that more believers will learn to cooperate with what God is doing in their lives and will take advantage of this ministry while the _____ is not too hot."

    c. "We need not be caught off guard or be surprised by the fiery ordeal that has come upon us (1 Peter 4:12), but rather we can take advantage of the _____ that it brings!"

Comprehension Questions

1. How might TPM fit into your life and journey with the Lord as a potential "storm" looms over the horizon? And in what ways might God's use of TPM offer both hope and purpose within the context of this "storm?"

Chapter XX

Role-Play Scripts and Example Scenarios

What follows are multiple examples of the TPM Process being applied by someone who is accompanied by a Mentor. The Mentor will follow the Mentee in the Session and ask the questions that are appropriate for where the Mentee is in the Process. Below the title of each example are the "*Boxes*" that the Mentee works through during that TPM session. You can follow along using the "*Map*" and "*Flowcharts*." The numbers (E-2, M-3, etc.) are there to help you locate where you are on the Flowcharts.

The TPM session examples are not in any particular order and can be read in any order. You can simply read through them to get an idea of what a TPM session might look like. Or you could cover the Mentor's lines, reading only the Mentee's words, and test your ability to follow the person using the Map and Flowcharts. You could even use them as scripts as you act them out in a group setting to practice using the Flowcharts. However you use them, notice that no matter how varied or random a TPM session may seem, the path they follow always exists somewhere on the Map and Flowcharts.

REMINDER: The Flowchart box identification numbers have been abbreviated. The EMOTION Box is indicated by an (E), the MEMORY Box with an (M), the ANGER Box with an (A) and the SOLUTION Box with an (S). For example, "(E1)" represents the first box shown on the EMOTION Box Flowchart and "(M6)" represents the 6th box that is shown on the MEMORY Box Flowchart.

The "greater than" symbol (>) is only meant to show the path from one numbered box to another. For instance, "(M12) > (M13) > (M14)" shows that the Mentee has responded to the "Looping Question" with the same repetitive belief statement that also fits the definition of *lie-based heart belief* and is ready to move to the BELIEF Box.

The plus sign (+) indicates that two or more simultaneously apply to the most recent statement. So, for example, a statement like, "I feel really angry at my sister," would be marked "(A10) + (A19) > (A20)" would mean that the Mentee has claimed to be feeling angry and has stated who or what they feel angry towards, but they have not yet given a tentative reason for being angry.

TPM SESSION EXAMPLE ONE:
Sarah's Stressful Situation

EMOTION - MEMORY - BELIEF - TRUTH - TRANSFORMATION

Mentee: "My boss just doubled my share of the project we've all been working on. I was already stretched to my limit. I don't know how I am supposed to finish all of it on time." (E1)

Mentor: “How does that make you feel?” (E2)

Mentee: “…anxious.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I think of all the other times that he has done this to me. He must think I have a ton of free time on my hands or something.” (E1)

Mentor: “How does that make you feel?” (E2)

Mentee: “Panicked and overwhelmed.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I can remember feeling like this when I was little. My mom would gather us kids and assign jobs for each of us to do. Looking back, I’m sure she was just trying to teach us about responsibility, but it sure seemed like that was all she liked to do: bark orders at us.” (E1)

Mentor: “How does that make you feel?” (E2)

Mentee: “It makes me feel as though I was nothing more than a means of accomplishing a job.” (E1)

Mentor: “How does that thought make you feel?” (E2)

Mentee: “Belittled. Unimportant. Sad.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I remember a particular time that she called us over and assigned a job to each of us, but this time the workload was obviously unfair. My older sister had to put away the dishes, my younger brother was told to fold the towels, and I was put in charge of raking and removing the leaves from our yard. We lived on a 5 acre lot that was full of trees. My siblings were done with their chores in no time. Whereas it seemed like I was out there for hours!” (E14) > (E15)

Mentor: “How does that make you feel?” (M3)

Mentee: “It makes me feel like I was mistreated.” (M4) > (M6)

Mentor: “How does it make you feel to believe that you were mistreated?” (M3)

Mentee: “I feel anxious…confused…disappointed.” (M1)

Mentor: “Why do you feel that way?” (M2)

Mentee: “I just don’t know why she did that. Why was my job so much bigger than theirs? Was it punishment for something I did? I don’t know!” (M4) > (M6)

Mentor: “Well, how do those thoughts make you feel?” (M3)

Mentee: “I feel like she was mistreating me on purpose.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “Belittled. Mistreated.” (M4) > (M6)

Mentor: “How does it make you feel to think you were belittled and mistreated?” (M3)

Mentee: “I know it's not true, but it makes me feel like I am nothing but garbage.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “Really bad.” (M1)

Mentor: “Why do you feel that way?” (M2)

Mentee: “Because it seemed like Mom preferred them over me. There were a bunch of other examples of this kind of thing happening. She always seemed to give them extra attention. It always seemed like they were treated better than how I was treated.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “It makes me wonder why she did that. Was it something in her? Was it something about me?” (M4) > (M6)

Mentor: “How does it make you feel to think those thoughts?” (M3)

Mentee: “…bad…it makes me feel really bad.” (M1)

Mentor: “Why do you feel really bad?” (M2)

Mentee: “Because maybe that’s what it was. Maybe there was something wrong with me. And that was why she treated me the way she did.” (M4) > (M6)

Mentor: “How does that thought make you feel?” (M3)

Mentee: “That feels really bad.” (M1)

Mentor: “And why do you feel that way?” (M2)

Mentee: “Because, apparently, there is something wrong with me.” (M4) > (M5)

Mentor: “Why does believing that there is something wrong with you make you feel really bad?” (M8)

Mentee: “Because that is the reality. There is something wrong with me. And because of that, Mom preferred my brother and sister over me.” (M12) > (M13) > (M14)

Mentor: “Not that it is true, but does it feel or seem true that there is something wrong with you?” (BELIEF Box)

Mentee: “Yeah, that feels true.”

Mentor: “May we present that belief to the Lord?” (TRUTH Box)

Mentee: “Yes.”

Mentor: “Lord, what do you want Sarah to know?” (TRUTH Box)

Mentee: “He said that He didn’t make a mistake when He made me, and that I was picked for the yard work, not because there was something wrong with me, but because I was the right one for the job. Come to think of it, at that point my brother would have been too little to be of any help out there. Ha, and my sister would have constantly gotten distracted which would have made that job last even longer. As much as I hated it, I got it done.”

Mentor: “Does it still feel or seem true that there is something wrong with you?” (TRANSFORMATION Box)

Mentee: “No. That doesn’t seem true anymore.”

Mentor: (Checks the Clock) “What are you feeling now?” (E2)

Mentee: “I feel a lot better. But if I think about what my boss did, that still makes me feel anxious.” (E5)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I think about being in school. I always got good grades, but I always felt stressed. Just as I do now.” (E13) > (E1) + (E5)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I remember working on a science fair project in middle school. I had put a ton of effort into it and knew that I was going to have the highest rated project that year. I felt excited at the time. Little did I know that my project would end up getting disqualified. I was devastated. It still stings to think about it.” (E13) > (E1) + (E5)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I remember one of the judges telling me that my display was too large, and that I did not follow the guidelines. They said, “your project is very impressive, but rules are rules!” (E14) > (E15)

Mentor: “How does that make you feel?” (M3)

Mentee: “…disappointed. (M1)

Mentor: “Why do you feel disappointed?” (M2)

Mentee: “Because I had really worked hard, and I thought I had done everything right. But, yet again, I missed an important detail and screwed everything up.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “It was a stupid mistake! I feel disappointed in myself.” (M1)

Mentor: “Why do you feel disappointed in yourself?” (M2)

Mentee: “Because I should have known about the height limit on the project displays. It was right there in the guidelines. It was such a simple thing. I was so stupid.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “Stupid.” (M4)/(M1) (*This statement could potentially be an expression of belief or emotion, but it doesn’t really matter as the Mentee’s responses are “looping” either way*.)

Mentor: “Why does believing that you are stupid make you feel that way?” (M8)

Mentee: “Because that is what I am. I am stupid!” (M12) > (M13) > (M14)

Mentor: “Not that it is true, but does it feel or seem true that you are stupid?” (BELIEF Box)

Mentee: “Yes. That feels very true.”

Mentor: “Lord, what do you want Sarah to know?” (TRUTH Box)

Mentee: “I just heard the judge’s words again, “Your project is very impressive…”

Mentor: “Does it still feel or seem true that you are stupid?” (TRANSFORMATION Box)

Mentee: “No. That doesn’t feel true. I’m not stupid. I just missed some important details when reading the guidelines.”

Mentor: (Checks the Clock) “What are you feeling now?” (E2)

Mentee: “Actually. I feel a lot better. I can think about the science fair, but I don’t feel anxious or disappointed. And as I think about my current workload, I feel ok. My boss has definitely put a lot on my plate, but I feel like my team and I can handle it. I just need to remember to pay attention to the details! Ha.

Mentor: “Would this be a good place to stop?”

Mentee: “Yes.”

TPM SESSION EXAMPLE TWO:
Frank's Faltering Faith

EMOTION - MEMORY - BELIEF -TRUTH – TRANSFORMATION

Mentee: "I have been in a real funk for the past several weeks! It all started when our pastor presented his sermon series on intimacy with Father God. He talked about how we are children of God, that He loves us, that we can come boldly before Him, and all that kind of stuff. As I listened to what he was saying, I began to realize how little of it seemed true for me. I believe my pastor was doing his best to speak the truth, and some part of me knows that what he said is true. But most of what I heard had no impact on me. Like I said, very little of it seemed to apply to me personally. And ever since I left the church parking lot that day, I can't seem to shake the thought that maybe those truths really don't apply to me." (E1)

Mentor: "How does thinking that thought make you feel?" (E2)

Mentee: "It makes me feel hopeless. I just don't get it. I do my best to do what I believe God wants me to do: I pray, I read from my Bible, I go to church as often as I can, I listen to praise music in the car, I try my best not to sin, but none it seems to make a difference. I still feel distant from God, I still don't see Him working in my life, and I can count on one hand the times that I honestly felt loved by God. I don't know what else I need to do. I am burning out!" (E5) > (E8)

Mentor: "What comes to mind as you focus on how that makes you feel?" (E10)

Mentee: "I'm not really sure how to describe what I am seeing in my mind. It is like I'm standing at the edge of a dark chasm. It feels like I am supposed to cross it, but I can't even see the other side. I'm just standing there." (E13) > (E1)

Mentor: "How does that make you feel?" (E2)

Mentee: "Hopeless." (E5) > (E8)

Mentor: "And what comes to mind when you focus on that?" (E10)

Mentee: “I think about my parents divorce. I was nine years old. I specifically remember the day that my mom packed me and my brother in the car and drove across the country to my aunt’s house. I felt so confused and hopeless; this is a lot like how I feel right now!” (E13) > (E1)/(E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I remember sitting in the back of the car during that trip. It seemed like my younger brother cried the whole time. We were both scared. I had a million questions for my mom, but she would just ignore me and tell us to keep quiet. I couldn’t make sense of the situation, which left me feeling out of control and helpless!” (E14) > (E15) > (M1) + (M4) (*The Mentee’s response was descriptive of both what he remembers and what he feels. Because of this, the “Looping Question” is asked*.)

Mentor: “Why does believing that make you feel out of control and helpless?” (M8)

Mentee: “Because, no matter what I did, I could not get my mother to explain what was happening. We were ripped from our home, mom was upset, dad was yelling at us from the end of the driveway, and the only explanation I could get was, “We are going to Aunt Mary’s house!” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “It makes me feel helpless.” (M1)

Mentor: “Why do you feel helpless?” (M2)

Mentee: “Because something bad is happening, but I don’t even understand it, let alone know how to fix it!” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel like I am helpless.” (M4) > (M5)

Mentor: “Why does believing that make you feel helpless?” (M8)

Mentee: “Because I am helpless. There is nothing I can do to fix the problem.” (M12) > (M13) > (M14)

Mentor: “Not that it is true, but does it *feel* or *seem* true that you are helpless?” (BELIEF Box)

Mentee: “Yes. That feels very true.”

Mentor: “May we present that belief to the Lord?” (TRUTH Box)

Mentee: “Yeah.”

Mentor: “Lord, what do you want Frank to know?” (TRUTH Box)

Mentee: “...I don’t really hear or see anything...,but I do get the sense that it wasn’t really my problem to fix. It is as though I was attempting to fix a problem that was impossible for me to fix. That wasn’t my job.”

Mentor: “Does it still feel or seem true that you are helpless?” (TRANSFORMATION Box)

Mentee: “No, that doesn’t really seem true to me anymore. It was true that I was unable to get my questions answered at the moment, and I couldn’t really do anything to fix the problem, but that doesn’t mean that I am helpless.”

Mentor: (Checks the Clock) “What are you feeling now?” (E2)

Mentee: “I’m left feeling kind of depressed.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I’m thinking again about being in the car with my mom and brother.” (E14) > (E15) > (M4) > (M6) (Because this memory came to the person’s mind earlier in the TPM session, this repetition indicates that he has moved to the MEMORY Box.)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel bad thinking about why we were driving away from my dad. I obviously know that it had to do with his drinking and outbursts. But I can’t help but also feel like I was partially to blame for the divorce.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “It makes me feel kind of guilty. I feel like I could have done more to help mom with my little brother or with cleaning up after my dad. I know their divorce wasn’t my fault, but it feels like it was, at least, in part.” (M4) + (M1) (*Since the person has described a combination of emotion and belief, the “looping” question may be asked. Revisit the second part of Chapter 14 for more on this topic.*)

Mentor: “Why does believing that their divorce was partially your fault make you feel guilty?” (M8)

Mentee: “Because I should have done more! I never got to see my dad again after we left that day. I should have done everything I could to help them stay together!” (M9) > (M10)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel sad, depressed, guilty...hopeless.” (M1)

Mentor: “Why do you feel that way?” (M2)

Mentee: “...because...what kind of nine year old kid does nothing to help keep his family together?” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel guilty. It was partially my fault. I am a terrible person. I was then, and I am now.” (M4) > (M6)

Mentor: “How does it make you feel to believe that you are a terrible person?” (M3)

Mentee: “I feel guilty and depressed.” (M1)

Mentor: “Why do you feel that way?” (M2)

Mentee: “Because I am a terrible person.” (M4) > (M5)

Mentor: “Why does believing that you are a terrible person make you feel guilty and depressed?” (M8)

Mentee: “Because that is what I am; a terrible person who is guilty of splitting-up his parents.” (M12) > (M13) > (M14)

Mentor: “Not that it is true, but does it *seem* or *feel* true that you are a terrible person?” (BELIEF Box)

Mentee: “Yes. That feels true.”

Mentor: “Lord, what do you want Frank to know?” (TRUTH Box)

Mentee: “...I sense that He wants me to know that even if I could have done more to help, my parents were responsible for what happened, not me. It wasn’t that nine year old kid’s fault that his parents split up. I am not a terrible person. I was just in a bad situation.”

Mentor: “Does it still feel or seem true that you are a terrible person?” (TRANSFORMATION Box)

Mentee: “No. What happened was terrible, but I am not terrible because of it. And as I am sitting here, it is like the Lord is reminding me of what I started with today. I can definitely notice a shift. When I came here, I felt stuck. I have been working as hard as I can to somehow fix my relationship with Him. But I sense that He wants me to stop. It is like He is trying to get me to see that the problem is bigger than I can fix, but that He has fixed it for me. And I think about those passages that my pastor was talking about and it now seems obvious that the reason why I can relate to God as my Father is due to what He has done, not because of something I have to keep on doing. That gives me hope!”

Mentor: (Checks the Clock) “What are you feeling now?” (E2)

Mentee: “I feel a lot better. I know that I am not done, but I can already tell that this was really helpful. This was important! And I guess I need to have God convince me of those truths my pastor was talking about just like He did with these truths today!”

Mentor: “Alright, then would this be a good place to stop for today?”

Mentee: “Yes, I think so…”

TPM SESSION EXAMPLE THREE: Walter’s Walled-off Woes

EMOTION - MEMORY - BELIEF -TRUTH – TRANSFORMATION - SOLUTION

Mentee: “I’ve been reading the book you gave me and have tried applying this process by myself, but I’ve not had much luck. I keep getting stuck in the very first box. I can connect with my emotion easily enough, but whenever I try focusing on it, nothing ever comes to my mind.” (E1)

Mentor: “Well, are you feeling something right now?” (E2)

Mentee: “Yes. I feel the same stress and anxiety I’ve felt all week. That’s why I couldn’t wait to meet with you again. I’ve got to learn this stuff so I can do it on my own. I see the importance of that now!” (E5) > (E8)

Mentor: “Alright, so as you focus on what you are feeling, what comes to your mind?” (E10)

Mentee: “...well…like I said…I feel the anxiety…but the only thing that comes to my mind is…nothing. I don’t see anything, I don’t sense anything, I don’t notice anything…just nothing.” (E11) > (E12)

Mentor: (offers orientation) “Well, as you will recall from our discussion last week and from your reading of the “Belief and Choice” Principle, anything that happens while applying the TPM Process is directly linked to what you believe. So, if you know that your mind should naturally and effortlessly recall past experiences when you focus on what you feel, but nothing happens when you turn your attention to your feelings, what might this suggest?”

Mentee: “I’m solving something by choosing not to remember. Although, I’m not sure why…”

Mentor: “Well, me neither. But you don’t have to guess or try to figure that out at this point. Just keep working through your objectives. So, do you sense any resistance or hesitancy at the thought of remembering something while you focus on what you feel?” (S1)

Mentee: “Obviously! Nothing is coming to mind. I know it should happen automatically. So the fact that nothing comes to mind is itself a form of resistance.” (S6)

Mentor: “Very good! I’m glad you are able to recognize that as a *solution indicator*. It seems like you are getting the hang of this! So then, what do you believe might happen if you were to remember something?” (S8)

Mentee: “I’m not really sure…though the thought, “I might be more messed-up than I think I am,” did just cross my mind. I’m not really sure if that is what I am looking for.“ (S12)

Mentor: “Well, that thought does fit the definition of a “perceived problem.” It describes a theoretical negative outcome of choosing to do the opposite of what you are currently doing. So, it seems that you are ready to move to your last objective in the SOLUTION Box. You’ve acknowledged that you are engaged in a solution behavior and have potentially identified the perceived problem you are attempting to fix by choosing not to remember anything. Now it is time to connect the dots, as it were. You are looking for the thinking or rationale that explains *why* you have chosen to not remember anything in response to this problem. So then, the reason for choosing not to remember anything is what?” (S16)

Mentee: “I suppose blocking out potentially bad memories keeps me from knowing how potentially messed-up I really am…I guess it seems to protect my self-image.” (S16) > (S17)

Mentor: “Alright then, not that it is true, but does it *feel* or *seem* true that blocking out potentially bad memories protects your self-image?” (BELIEF Box)

Mentee: “Yes, as silly as it sounds, that statement feels true.”

Mentor: “May we present that belief to the Lord?” (TRUTH Box)

Mentee: “Yeah. Lord, what do you want me to know?” (TRUTH Box)

Mentor: (a few moments pass) “What’s going on?” (LOST/UNSURE)

Mentee: “Well, I was focusing on the thought that I can protect my self-image by blocking out bad memories…and, yet again, nothing seems to be happening.”

Mentor: “Just because nothing *seems* to happen doesn’t mean that nothing *has* happened. Regardless of what *seems* to happen or not happen after asking the Lord for perspective, we always check for a shift in *belief*. So…does it still *feel* or *seem* true that blocking out potentially bad memories protects your self-image?” (TRANSFORMATION Box)

Mentee: “Weird, even though I didn’t notice anything happening…that thought doesn’t really seem true anymore.”

Mentor: “See, this is another good example of why it is important to always check for transformation rather than making assumptions based upon what seems to happen in the TRUTH Box. The fact that the lie no longer *feels* or *seems* true indicates that the Holy Spirit has persuaded you to believe the truth.”

Mentee: “Yeah, there is definitely a shift. I obviously knew that it wasn’t true, but that thought definitely *felt* true before asking the Lord for His perspective. But now that thought doesn’t even *feel* true…Remind me again, what do I do next?”

Mentor: “After checking for transformation in the TRANSFORMATION Box, you move to the EMOTION Box and start working on your first objective.”

Mentee: “Connect with my emotion!”

Mentor: “Exactly. So, what are you feeling now?” (E2)

Mentee: “I still feel anxious.” (E5) > (E8)

Mentor: “What comes to mind as you focus on your anxiety?” (E10)

Mentee: “...Well, at least something is coming to my mind this time…although I don’t think it is anything helpful…

Mentor: “What’s going on?” (LOST/UNSURE)

Mentee: “I just see a vague, fuzzy image of a dark colored wall. It is taller than I am, and it seems to be made of stone. What do you think that means?” (E13) > (E1)

Mentor: “I don’t know. Thankfully, I don’t need to know. But how does it make you feel to think about that dark colored wall?” (E2)

Mentee: “It makes me feel even more anxious…almost fearful.” (E5) > (E8)

Mentor: “What comes to mind as you focus on what you are feeling?” (E10)

Mentee: “...good grief…As soon as you asked that question, the image of the dark wall disappeared. I am back to seeing absolutely nothing. I’m sorry. I’m trying my best.” (E11) > (E12)

Mentor: “I’m sure you are. But, like we talked about last week, at no point in the TPM Process should you have to *try* to take the next step. It shouldn’t require any energy to connect with emotion, recall memory, identify what you believe, etc. So even if you genuinely want to take the next step, if it ever seems like you have to “try,” this may be indicating that you have reason *not* to take the next step.” (E9)

Mentee: “That makes sense. Yeah, I think I might be doing one of those *solution* things again. As much as I want to recall a memory, I can definitely sense a little resistance. I really do want to remember something, but it seems like I am struggling to do so.” (S6)

Mentor: “Alright, so then what do you believe would happen if you were to remember something?” (S8)

Mentee: “Again, I know this is *not* true, but it *seems* as though if I choose to freely remember something, whatever comes to mind may be too painful. It *feels* as though I would potentially be overwhelmed.” (S12)

Mentor: “Ok. So then the reason for choosing not to freely remember something is what?” (S13)

Mentee: “It keeps me from being overwhelmed.” (S16) > (S17)

Mentor: “Not that it is true, but does it *seem* or *feel* true that choosing not to freely remember something keeps you from being overwhelmed?” (BELIEF Box)

Mentee: “Yes. That does *feel* true.”

Mentor: “Lord, what do you want Walter to know?” (TRUTH Box)

Mentee: “I can sense Jesus saying to me, ‘It didn’t overwhelm you then, and it won’t overwhelm you now. You can do all things through My strength.’”

Mentor: “Does it still *seem* or *feel* true that choosing not to freely remember something keeps you from being overwhelmed?” (TRANSFORMATION Box)

Mentee: “No, that’s not true. He is with me, and He will give me strength.” (The Mentee has not clearly stated whether or not the lie still *feels* or *seems* true.)

Mentor: “I agree that it is not true, but does it still *feel* or *seem* true?” (TRANSFORMATION Box)

Mentee: “No, it no longer *feels* true that choosing not to remember something keeps me from being overwhelmed. Jesus’ strength is what keeps me from being overwhelmed!”

Mentor: “Amen! So, what are you feeling now?” (E2)

Mentee: “Honestly, I still feel anxious…” (E5) > (E8)

Mentor: (offers orientation) “I’m not surprised! So far you’ve really only identified *solution beliefs*. These are the beliefs that direct your behavior, but they don’t produce any emotion. For instance, the belief that “not remembering keeps you from being overwhelmed” doesn’t make you feel anxious. But it does explain why you choose not to remember things when you feel anxious. It was a belief that led you to respond to your anxiety in the way that you did.”

Mentee: “Oh ok. That makes sense.”

Mentor: “But now that you know the truth regarding that *solution belief*, it may be easier to move towards the *heart belief* that is producing your anxiety.”

Mentee: “Alright. Let’s see. I still feel anxious, and when I focus on it, what comes to mind? (a few moments pass) I can see the wall again, but this time it is a bit clearer. I feel uneasy…like I’m not supposed to be here, standing at this wall.” (E5) > (E8)

Mentor: “What comes to mind as you focus on what you are feeling?” (E10)

Mentee: “I still see the wall. I remember walking up to it and touching it. It was cold and rough. I can hear dogs barking on the other side.” (E14) > (E15)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel scared, nervous, anxious…” (M1)

Mentor: “Why do you feel that way?” (M2)

Mentee: “Because I’m not supposed to be here. I keep having that thought: ‘I’m not supposed to be here!’” (M4) > (M6)

Mentor: “How does that thought make you feel?” (M3)

Mentee: “I feel really afraid.” (M1)

Mentor: “Why do you feel afraid?” (M2)

Mentee: “Because something bad is going to happen.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “Really scared! I remember looking up to the top of the wall and noticing bits of broken glass that were sunken into the mortar. My pant legs were ripped, and one of my hands was bleeding. I wasn’t supposed to be there!” (M4) > (M6)

Mentor: “How does all that make you feel?” (M3)

Mentee: “I feel afraid and nervous. I never should have gone in there!” (M1) + (M4) (*Because the Mentee’s most recent statements described both what he believes and what he feels, the “Looping Question” is asked next*.)

Mentor: “Why does believing that you never should have gone in there make you feel afraid and nervous?” (M8)

Mentee: “Because my parents had clearly told me never to play in there. In fact, I can remember them saying that I was not allowed to even go near this wall.” (M9) > (M10)

Mentor: “How does that make you feel?” (M3)

Mentee: “Really afraid. I’m afraid of what my dad is going to do when he finds out what I’ve done.” (M1) + (M4)

Mentor: “Why does thinking about what your dad might do make you feel afraid?” (M8)

Mentee: “Because he was very…strict, and his punishments were always very harsh. I was certain that my dad was going to hurt me much worse than that broken glass did. I knew it wasn’t safe to tell him where I had been.” (M9) > (M10)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel really afraid. I don’t feel safe.” (M1)

Mentor: “Why do you feel that way?” (M2)

Mentee: “Because I am not safe. I see no way out of this situation. My pants are ripped, my hand is bleeding, I was supposed to be back home twenty minutes ago. He is going to find out!” (M4) > (M6)

Mentor: “So how does it make you feel to think those thoughts?” (M3)

Mentee: “I feel like I am in danger. I am not safe.”(M4)

Mentor: “Why does believing that you are not safe make you feel that way?” (M8)

Mentee: “Because I am not safe.” (M12) > (M13) > (M14)

Mentor: “Not that it is true, but does it *feel* or *seem* true that you are not safe?” (BELIEF Box)

Mentee: “That feels very true!”

Mentor: “Alright, Lord, what do you want Walter to know?” (TRUTH Box)

Mentee: “I sense Him saying, “Your dad might be angry, but your Father will protect you. I am with you. You are safe.”

Mentor: “Does it still *feel* or *seem* true that you are not safe?” (TRANSFORMATION Box)

Mentee: “No. That doesn’t feel true. My dad did eventually find out what I had done, and he was really upset. But my Heavenly Father was with me. Nothing my earthly dad did was more than my Heavenly Father could handle. And through His strength, I can do all things!”

Mentor: “Thank you, Lord, for that truth. Walter, would this be a good place to stop for today?”

Mentee: “Yes, thank you for helping me. I really learned a lot!”

TPM SESSION EXAMPLE FOUR:
Diane's Diagnosis

EMOTION – MEMORY – BELIEF – TRUTH – TRANSFORMATION - ANGER - SOLUTION

Mentee: "Well, I'm not sure if you've heard, but I finally got word back from my doctor, and it looks like the cancer has come back. We started treatment three weeks ago, which is why you haven't heard from me in a while. And even though I know what to expect, this time seems harder than last time. It has obviously been physically challenging, but it is even more difficult emotionally than when I was first diagnosed."

Mentor: "I'm sorry to hear that. Yes, your husband updated me over the phone yesterday. Please let me know if there is anything I can do to help during your treatment! I really mean that. I know this is difficult. My mother passed away a couple years ago after being diagnosed with kidney cancer."

Mentee: "I appreciate that. I will remember your kind offer if we need something. For now, I really just need to connect with the Father. Like I said, I feel emotionally drained."

Mentor: "Well, as you know, even during truly difficult times…no, especially during difficult times, God is at work. I know He has comforting truths He wants you to know as you journey through this. And it is during these challenging times that we must be extra diligent in seeking out His perspective. For the enemy seeks out those who are struggling with challenges and difficulties so that he can whisper deceiving thoughts to us. He sees these difficulties as opportunities to persuade us of things that are not true and trick us into attempting to solve our problems ourselves rather than seeking out God's perspective. And, as with any other situation, there is always the *possibility* that our existing lie-based beliefs can be triggered and used to misinterpret what is actually happening to us."

Mentee: "I understand. That is why I wanted to meet with you today. I can tell that I need God's perspective in this. I feel worried…and scared…and tired." (E5) > (E8)

Mentor: "Well, if you would like to start working through the Process, what comes to your mind as you focus on what you are feeling?" (E10)

Mentee: "I immediately think of my first diagnosis and many months of treatment. It was so difficult for not only me but for my husband, my family, everyone. I just don't know if I have the strength to do it all again." (E1)

Mentor: “How does all that make you feel?” (E2)

Mentee: “It’s almost overwhelming…like a physical weight hanging on me.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I remember riding in the car on the way home after that visit to the doctor’s office. My husband and I didn’t say a word. I didn’t want to talk, and he didn’t know what to say. I felt this same heaviness then.”

Mentor: “How does thinking about that make you feel?” (E2)

Mentee: “I feel very overwhelmed.” (E5) > (E8)

Mentor: “And what comes to mind as you focus on that?” (E10)

Mentee: “That car ride home…I stared out the window…my mind was racing…how could this happen to me? What was I going to do? Was I going to be ok? How would this affect my job…my family…my marriage?” (E14) > (E15)

Mentor: “How does all that make you feel?” (M3)

Mentee: “I was shocked…confused…terrified…and angry.” (M1) + (M11) > (A10) > (A15) (Because anger was included in her list of emotions, the Mentee moves to the ANGER Box.)

Mentor: “Who or what do you feel angry towards?” (A16)

Mentee: “I’m angry with God.” (A19) > (A20)

Mentor: “Why do you feel angry towards God?” (A22)

Mentee: “Because He could have kept this from happening! I didn’t *have* to get cancer. He allowed it!” (A21) > (A25)

Mentor: “Do you sense any resistance or hesitancy at the thought of not being angry at Him?” (S1)

Mentee: “Yes! It’s not right that He allowed this to happen. If anyone else had the power to stop me from getting cancer but chose to allow it, I would be mad at them too!” (S6)

Mentor: “What do you believe would happen if you weren’t angry at God?” (S8)

Mentee: “If I’m not angry, it would be as though I don’t care that I have cancer! I would somehow be accepting the fact that God allowed me to get cancer, which I don’t! This shouldn’t have happened. It’s not fair! Especially since I already went through all of this, and now He’s making me do it again…I can’t accept it…I won’t!” (S12)

Mentor: “So then, the reason for being angry at God is what?” (S13)

Mentee: “I’m angry to protest the injustice of Him forcing me to go through this again! I’m mad at Him to show that I don’t accept His decision to allow my cancer to return!” (S16) > (S17)

Mentor: “Not that it is true, but does it *feel* or *seem* true that being mad at God shows that you don’t accept His decision to allow your cancer to return?” (BELIEF Box)

Mentee: “That *feels* absolutely true!”

Mentor: “May we present that belief to the Lord?” (TRUTH Box)

Mentee: “Sure.”

Mentor: “Lord, what do you want Diane to know?” (TRUTH Box)

Mentee: (Her shoulders drop and tears begin to flow down her face.) “...He says that He doesn't need my permission or approval to do what He does…”

Mentor: “Does it still *feel* or *seem* true that being mad at God shows that you don’t accept His decision to allow your cancer to return?” (TRANSFORMATION Box)

Mentee: “...no…”

Mentor: “What are you feeling now?” (E2)

Mentee: “...I don’t feel angry anymore…but…honestly, I feel worse than before…I feel hopeless…” (E5) > (E8)

Mentor: “Well, it is not uncommon to feel worse after getting the Lord’s perspective regarding our *solution beliefs*. When we are actively engaged in *solution behaviors*, the pain associated with the *perceived problems that* we are attempting to ‘solve’ often seems to lessen or become more manageable. And when we choose to set aside our solutions in response to receiving truth from the Holy Spirit, these

'problems' often seem to get worse. In reality, the pain is not getting more intense, we are just letting our defenses down and are more aware of the pain that we were drowning-out with our *solution*. But again, the pain you feel is not a bad thing. It hurts, but it is helpful. It will help you identify the belief that is producing it. That said, what comes to mind as you focus on that hopeless feeling?" (E10)

Mentee: "I felt this same way during my first round of treatment. I was so scared. I had no idea what to expect. It hurt. I felt sick. I didn't know how bad it was going to get…or for how long I would have to feel the effects. I felt so helpless…" (E13) > (E5) > (E8)

Mentor: "What comes to your mind as you focus on that?" (E10)

Mentee: "I remember those first few days back home. I was extremely fatigued and nauseous. I didn't feel like I could do anything on my own. I needed my husband's help with everything. I just…I just felt so helpless." (E13) > (E5) > (E8)

Mentor: "And what comes to mind as you focus on that?" (E10)

Mentee: "I see my husband's face in my mind. He was so tired. Neither of us were prepared for all that we had to do. And I'm afraid that we won't have the strength to do it all again." (E14) > (E15)

Mentor: "How does it make you feel to think about all that?" (M3)

Mentee: "I feel really worried…I don't know if we will be able to go through it again…we may not have the strength…" (M4) > (M6)

Mentor: (Since the Mentee's most recent statement described both emotion and belief, the Mentor asks the "Looping Question.") "Why does believing that you might not have the strength to go through it again make you feel worried?" (M8)

Mentee: "Because the One who I would ask for strength is the One who allowed me to get cancer in the first place…I don't know what to do…I feel completely helpless!" (M9) > (M10)

Mentor: (Again, the Mentee has described what she feels and believes in one continuous statement, so the Mentor asks the "Looping Question.") "Why does believing that make you feel helpless?" (M8)

Mentee: "Because I AM helpless." (M12) > (M13) > (M14)

Mentor: "Alright…does it *feel* or *seem* true that you are helpless?" (BELIEF Box)

Mentee: “Yes…It feels completely true that I am helpless…”

Mentor: “Lord, what do you want Diane to know?” (TRUTH Box)

Mentee: (She begins to sob uncontrollably.) “He’s never left me…He allowed it to happen, but He didn’t leave me to deal with it on my own…Even my husband’s care for me is an expression of God’s care for me…and He’s reminding me of what He said earlier about not needing my permission or approval…He said He doesn’t wait for me to give Him permission to offer help…Thank you, Lord.”

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

Mentee: “No, of course that’s not true…He is my help…”

Mentor: “For clarification, I’m not asking if it *is true* or *was true*, but does it still *feel* or *seem* true that you are helpless?” (TRANSFORMATION Box)

Mentee: “No, I know what you mean. It no longer *feels* true that I am helpless.”

Mentor: (checks the clock) “Awesome, thank you Lord! So, what are you feeling now?” (E2)

Mentee: “Well…I don’t feel hopeless, but I still feel bad.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I think about the most recent diagnosis and the prospect of having to go through treatment again.” (M13) > (E1)

Mentor: “How does that make you feel?” (E2)

Mentee: “That thought makes me feel really tired…It’s like I’ve just climbed a mountain to see that I have another, larger mountain to climb.” (E5) > (E8)

Mentor: “And what comes to mind as you focus on how that makes you feel?” (E10)

Mentee: “That same image of climbing a mountain.” (E14) > (E15)

Mentor: “How does that make you feel?” (M2)

Mentee: “Again, it makes me feel really tired…I dread the physical and emotional toll that it takes…It completely depletes you.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “I’m not sure how to describe it…I just feel ‘bad.’ That image of a mountain seems to really resonate with me…I feel like I should be able to celebrate the fact that I survived the previous ordeal, but instead, I have to do it all again…more pain, more sleepless nights, more nausea, sacrificed time and energy from those around me…It is going to be a difficult and painful journey…” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “Like I said, I just feel…bad..a heavy, tiresome bad feeling. ” (M1)

Mentor: “Why do you feel that way?” (M2)

Mentee: “Because I know it is going to be another difficult and painful journey.” (M4) > (M5)

Mentor: “Why does believing that make you feel bad?” (M8)

Mentee: “Because it is going to be difficult.” (M12) > (M15) > (M16) > (M17)

Mentor: “Do you sense any resistance or hesitancy at the thought of not feeling bad about it?” (S1)

Mentee: “What? No! I would love it if it didn’t feel bad! That would make this whole ordeal much easier to endure.” (S2)

Mentor: “Well, I’m not really asking if you would *like* it to not feel bad. Essentially, I am asking you to look for any indication that you might be engaged in a *solution behavior*. Like we’ve talked about before, whenever we face problems, both big and small, lie-based or truth-based, we tend to look for *solutions* to them. And we will continue engaging in these *solution behaviors* until either we know the truth about them or are convinced of God’s perspective regarding the problem we are attempting to solve. One of the ways you can check to see if your current behavior is a *solution behavior* is by looking for ‘resistance and hesitancy.’ If you sense any amount of resistance at the thought of changing your behavior or if you hesitate, at all, when attempting to do something different, this means that you believe there is a reason to continue doing what you are doing. This also indicates that your current behavior is being done in order to ‘solve’ a *perceived problem*.”

Mentee: “Ok, I guess that all makes sense.”

Mentor: “And when sensing for resistance or hesitancy, it is important to know what you are looking for. You are not necessarily trying to ‘figure something out.’ Rather, you are simply feeling or sensing for something. You are attempting to determine if there is any amount of resistance at the thought of doing the opposite of what you are doing. For instance, if you were *feeling* angry, you would think about *not feeling* angry. If you were *disconnected* from your emotion, you would think about *connecting* to your emotion.”

Mentee: “So, I need to sense for resistance and hesitancy while thinking about *not feeling* bad about going through the painful journey ahead of me?”

Mentor: “Exactly!”

Mentee: “That seems a bit backwards, but ok…well…I obviously don’t *want* to feel bad…, but I do seem to feel a little hesitant to let go of what I’m feeling…It almost *feels* like it is important or expected that I feel bad through this experience.” (S6)

Mentor: “So what do you believe would happen if you were to let go of those feelings?” (S8)

Mentee: “I know it’s not true, but it seems like I wouldn’t get the help or attention I need to get through it all. It’s like that Principle we talked about last time regarding the purpose that pain serves; if it wasn’t for pain, we wouldn’t know that we’ve hurt ourselves. Well, if I’m not hurting, then no one will know that I need help.” (S12)

Mentor: “So then, the reason for holding onto the bad feelings is what?” (S13)

Mentee: “I guess so that I will get the help I need.” (S16) > (S17)

Mentor: “Not that it is true, but does it *seem* or *feel* true that you will get the help you need if you hold onto your bad feelings?” (BELIEF Box)

Mentee: “Yes, I obviously know that it is not true, but it does *feel* true.”

Mentor: “Lord, what do you want Diane to know?” (TRUTH Box)

Mentee: (After a long pause, she begins to cry.)

Mentor: “What’s going on?” (LOST/UNSURE)

Mentee: “I heard Him say that He sees me and knows my pain…He is my help…,and then I clearly heard the words, “I had to endure difficult and painful experiences too, but our Father works even these things together for your good.”

Mentor: “Does it still *seem* or *feel* true that you will get the help you need if you hold onto your bad feelings?” (TRANSFORMATION Box)

Mentee: “No, that no longer *feels* true. I don’t need to convince Him to help me. He is my help. And He knows what He’s doing.”

Mentor: (checks the clock) “Well, I am afraid I have to end our session today, but can we schedule a time later this week to continue?”

Mentee: “That would be fine. Thank you for meeting with me. My husband and I have been reading the TPM book you gave us. I feel we are almost ready to start practicing with each other. Thanks again!”

TPM SESSION EXAMPLE FIVE:
Ryan's Road Rage

EMOTION - MEMORY - BELIEF -TRUTH - TRANSFORMATION - ANGER - SOLUTION

Mentee: "You won't believe what happened on my way over here! I was waiting to turn at an intersection, but the guy in front of me was on his phone and caused all of us to miss the light. He just sat there the whole time it was green. I honked my horn, but it didn't get his attention. And I could tell the people behind me were getting agitated as well. So, I honked again, this time with a bit more enthusiasm. The guy had the nerve to roll down his window and apologize with a crude hand gesture. What a jerk!" (E1)

Mentor: "How does it make you feel to think about that?" (E2)

Mentee: "At first I felt anxious because I was already running late. But the longer we sat there, the more irritated I became. Which is probably why I ended up blaring my horn for a bit longer than what was necessary." (E6) > (E7) … (A3)

Mentor: "Is any portion of what you are feeling being felt towards any person or any thing?" (A4)

Mentee: "Yes. I feel irritated with that guy. He clearly didn't have an issue with wasting all of our time! He was in the wrong!" (A7) > (A10) > (A19) > (A21) > (A25)

Mentor: "Do you sense any resistance or hesitancy at the thought of not being irritated with that guy?" (S1)

Mentee: “Of course! Why wouldn’t I be irritated with him? I hated being stuck in between him and the people behind me. I could tell they were really upset with him as well. He was a punk! I got so angry at him.” (S6)

Mentor: “What do you believe would happen if you weren’t irritated with him?” (S8)

Mentee: “Well…I guess if I am not irritated with him, it would be as though it didn’t bother me; it would be as though I didn’t care. It would mean that I approve of what he did. When, of course, I don’t! I know that sounds silly, but that’s what feels true.” (S12)

Mentor: “So then, the reason for staying irritated with that guy is what?” (S13)

Mentee: “What he did was wrong.” (S14)

Mentor: “Although that may be true, that statement sounds like a description of his offense, not the rationale behind your irritated response. You’ve already established that you are engaged in a *solution behavior* by admitting that you feel resistant to the thought of not being irritated. This means your anger is purposeful and deliberate. You believe that being angry in response to that guy’s poor behavior will accomplish something; otherwise, you wouldn’t be angry. In other words, you believe that your anger is somehow helpful. Now you are looking for an explanation of *how* your anger is helpful. You are seeking to identify the reasoning or thought process behind your anger. This reason may initially seem illogical or obviously untrue. But if it *feels* or *seems* even a little true, then you believe it “a little” to be true. So, the reason for being angry at that guy in response to what he did is because your anger accomplishes what? It is helping in what way? The reason for staying irritated with him is what?” (S15)

Mentee: “Well, I guess it seems like being angry at him shows that I think what he did was wrong.” (S16) > (S17)

Mentor: “Not that it is true, but does it feel or seem true that by being angry it shows that you think what that guy did was wrong?” (BELIEF Box)

Mentee: “Yes, that seems true.”

Mentor: “May we present that belief to the Lord?” (TRUTH Box)

Mentee: “Yes.”

Mentor: “Lord, what do you want Ryan to know?” (TRUTH Box)

Mentee: “I don’t really hear or see anything, but that thought does seem kind of silly now. Either I think what he did was wrong or I don’t; being angry doesn’t really affect it one way or the other.”

Mentor: “Does it still feel true that by being angry it shows that you think what that guy did was wrong?” (TRANSFORMATION Box)

Mentee: “No. That doesn't seem true anymore. Being angry just shows that I’m angry.”

Mentor: (Checks the Clock) “Okay, what are you feeling now?” (E2)

Mentee: “I feel the anxiety that I felt while I waited for him to look up.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I don’t really see how this is related, but what comes to mind is a memory of when I was in 6th grade, standing in line in the cafeteria.” (E13) > (E1)

Mentor: “How does that make you feel?” (E2)

Mentee: “I feel that same anxious feeling.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I think about that day in the cafeteria again. When it was my turn to take a lunch tray and collect the food from the lunch ladies, I noticed there was only one more serving of chicken nuggets left. And I could also see a tray of steaming hot meatloaf behind the counter waiting to replace the chicken nuggets when they were gone.” (E14) > (E15) … ((M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “Well…I feel excited that I get chicken nuggets, but I also feel nervous and anxious because it means that all the kids behind me will be forced to eat that meatloaf. Blah! I know it is obviously not my fault. But I can sense the disappointment and frustration building in the group behind me. One of them even yelled out, “Thanks a lot Ryan!” (M4) > (M6)

Mentor: “How do those thoughts make you feel?” (M3)

Mentee: “I feel like they view me as the bad guy, as though I am somehow to blame for their ruined lunch. But, like I said, it wasn’t my fault. We were lined up in a random order. I just happened to be at the right place at the right time.” (M4) > (M6)

Mentor: “And how does that make you feel?” (M3)

Mentee: “I sort of feel trapped. The line seemed to move extra slow that day. I could hear their grumblings about my chicken nuggets all the way to my seat. As stupid as it may sound, I couldn’t escape their angry gazes.” (M4) > (M6)

Mentor: “How does it make you feel to believe that you are trapped and can’t escape their gazes?” (M3) *Notice that the rewording of this question does not alter its intent.

Mentee: “I feel a little scared.” (M1)

Mentor: “Why do you feel scared?” (M2)

Mentee: “Because I don’t know what they are going to do. I know that they are disappointed and frustrated, and they probably blame me for what happened. I just want them to leave me alone.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “Anxious and scared.” (M1)

Mentor: “Why do you feel that way?” (M2)

Mentee: “Because I am trapped in a bad situation and am being blamed for something that I did not do.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel like I am trapped in a bad situation.” (M4) > (M5)

Mentor: “Why does believing that you are trapped in a bad situation make you feel anxious and scared?” (M8)

Mentee: “Because I am trapped in that cafeteria with a bunch of kids who think I am to blame for their gross lunch.” (M12) > (M13) > (M14)

Mentor: “Not that it is true, but does it feel or seem true that you are trapped in a bad situation?” (BELIEF Box)

Mentee: “Yes, that feels very true!”

Mentor: “Alright, Lord, what do you want Ryan to know?” (TRUTH Box)

Mentee: “…He’s reminding me of being stuck behind that guy in traffic today. It’s like He wants me to see that we all wind up in situations where it seems things don’t happen the way we want or that we have to suffer the consequences of other people’s choices. He can sympathize with me, and I can sympathize with those kids…”

Mentor: “Does it still feel or seem true that you are trapped in a bad situation?” (TRANSFORMATION Box)

Mentee: “No, that doesn’t feel true. Ha, God also just pointed out that my being stuck in traffic means that I am no longer trapped in the cafeteria!”

Mentor: (checks the clock) “So then, what are you feeling now?” (E2)

Mentee: “I feel better than I did. But I still feel bad when I think about being stuck in traffic earlier today. I’m sure many of the other driver’s thought I was holding up traffic. ” (E5) > (58)

Mentor: “What comes to mind as you focus on that bad feeling?” (E10)

Mentee: “Well…I see myself back in that cafeteria. I feel really self conscious. I’m sure every kid in line is looking at me.” (E14) > (E15) (*Since this memory came to the person’s mind earlier in the session, this accomplishes the third goal in the EMOTION Box. As such, the Mentee has moved to the MEMORY Box*.)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel like the other kids hate me. I’m sure, from their perspectives, I robbed them of the better food.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel bad about it.” (M1)

Mentor: “Why do you feel that way?” (M2)

Mentee: “Because they are mad at me.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel really bad. I hated being the center of attention…especially since everyone had to be upset with me.” (M1) + (M4) (He described both his emotions and beliefs, so the “Looping Question" is asked next.)

Mentor: “Why does believing that make you feel bad?” (M8)

Mentee: “Because I didn’t mean for that to happen. It’s not like I asked the cafeteria workers to serve the nasty food to the other kids. That’s just what happened. I happened to be the last kid in line to get the good stuff.” (M9) > (M10)

Mentor: “And how does that make you feel?” (M3)

Mentee: “Like I said, I feel really bad.” (M1)

Mentor: “Why do you feel bad?” (M2)

Mentee: “Because it is as though I am the ‘bad guy’ in the line.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel bad because they may be right…maybe I am the ‘bad guy.’ I obviously could have given my food to someone else and taken the nasty stuff. But I didn’t.” (M1) + (M4)

Mentor: “Why does believing that you might be the ‘bad guy’ make you feel bad?” (M8)

Mentee: “Because it might be true. In fact, it sort of feels like I am the ‘bad guy’ if I’m honest.” (M12) > (M13) > (M14)

Mentor: “So, for clarification, did you say that it does *feel* true that you are the ‘bad guy?” (BELIEF Box)

Mentee: “Yeah. That *feels* true.”

Mentor: “Lord, what do you want Ryan to know?” (TRUTH Box)

Mentee: “I heard him say, “You’re not a ‘bad guy,’ you are a ‘blessed guy.’ You didn’t take the good food from them, I gave it to you.”

Mentor: “Does it still *feel or seem* true that you are the ‘bad guy?” (TRANSFORMATION Box)

Mentee: “Ha, no. That doesn’t really feel true anymore.”

Mentor: (checks the clock) “Good. Would this be an alright place to stop for now? I’d like to discuss some of the TPM Principles that applied to today’s session.”

Mentee: “Sure!

TPM SESSION EXAMPLE SIX:
Sharen’s Snake Scare

EMOTION – MEMORY – BELIEF – TRUTH – TRANSFORMATION - SOLUTION

Mentee: “I almost died yesterday! As I was walking to the mailbox I nearly stepped right on top of a HUGE snake! I immediately jumped back. But when I did, I rolled my ankle and fell to the ground. I just knew it was going to come over and attack me while I was down. I hobbled back to the house, slammed the door, and called my husband. I described it to him, and he claimed it was a garter snake, which is supposedly “harmless” to humans, but I was convinced it was going to have me for lunch!” (E1)

Mentor: “How does it make you feel to think about that snake?” (E2)

Mentee: “Terrified! I just knew it was going to eat me or something!” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I just think about yesterday and how panicked I was after I saw it laying there. I could not get away fast enough! I knew if I could just get back to the house, I would be ok. I was not going to stay out there while that monster of a snake was on the loose!” (E14) > (E15) … (M4) > (M6) *Potential solution indicator – “alleviated problems”

Mentor: “How does that make you feel?” (M3)

Mentee: “I felt much better once I was in the house. I was safe there. And as long as that creature was roaming around in my front yard, I needed to be inside. I would be safe there.” (M4) > (M6) *Potential solution indicator – “alleviated problems”

Mentor: “How does that make you feel?” (M3)

Mentee: “That feels a whole lot better than staying outside with that snake!” (M1) + (M7) *Potential solution indicator – “alleviated problems”

Mentor: (taking notice of the potential solution indicators) “Do you sense any resistance or hesitancy at the thought of staying outside with the snake?” (S1)

Mentee: “Absolutely! There is no chance that I would stay out there with that thing!” (S6)

Mentor: “What do you believe would happen if you did?” (S8) *Notice that the rewording of this question does not alter its intent.

Mentee: “The snake would try to get me, and I would get hurt or killed or something!” (S12)

Mentor: “So then, the reason for running back to the house is what?” (S13)

Mentee: “…to protect myself from getting hurt!” (S16) > (S17)

Mentor: “Not that it is true, but does it feel or seem true that running back to the house protects you from getting hurt?” (BELIEF Box)

Mentee: “Yes, of course that feels true. It IS true!”

Mentor: “May we present that belief to the Lord?” (TRUTH Box)

Mentee: “Yes. Although, I am sure He will agree with me!”

Mentor: “Lord, what do you want Sharen to know?” (TRUTH Box)

Mentee: “…hmmm…I still don’t like the idea of staying outside with the snake, but the thought did occur to me that I only got hurt when I tried to get away. The snake didn’t touch me. But I sure wrecked my ankle during my escape!”

Mentor: “Does it still feel or seem true that running back to the house protects you from getting hurt?” (TRANSFORMATION Box)

Mentee: “Well, no. It actually caused me to get hurt!”

Mentor: (Checks the Clock) “So, what are you feeling now?” (E2)

Mentee: “I still feel really scared when I think about how close I came to stepping on that fanged monster.” (E5)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I think the time I took my grandbabies to the zoo. There was an exhibit that showcased one of those humongous pythons. The zookeeper held the snake’s head, and the kids could take turns touching its tail. Just watching them do it made me nervous and uncomfortable!” (E13) > (E1) + (E5)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “Well, now I’m remembering a time when I was about seven or eight years old. Each schoolroom had a class pet. A few had hamsters, one had a turtle, but I was unfortunately in the class that had a snake!” (E13) > (E1)

Mentor: “How does that make you feel?” (E2)

Mentee: “Grossed-out and nervous.” (E5)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I recall one day when, after we came back from recess, our teacher noticed that the lid on the snake habitat was left open. The snake was nowhere to be found…I freaked-out!” (E14) > (E15) … (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “Most of the other kids thought it was funny, but I was terrified! I climbed on top of my desk because I didn’t want it to bite my feet!” (M4) > (M6)

Mentor: “And how does that make you feel?” (M3)

Mentee: “I felt so afraid. Even watching the other kids search the classroom made me nervous. I just knew that snake was going to get me.” (M1) + (M4)

Mentor: “Why does believing that the snake was going to get you make you feel afraid?” (M8)

Mentee: “Because it felt like I was going to die!” (M9) > (M10) > (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “It makes me feel really afraid.” (M1)

Mentor: “Why do you feel really afraid?” (M2)

Mentee: “Because I’m going to be eaten by a snake! I am going to die!” (M4) > (M5)

Mentor: “Why does believing that you are going to die make you feel that way?” (M8)

Mentee: “…because the snake is going to get me…I am going to die.” (M12) > (M13) > (M14)

Mentor: “Not that it is true, but does it feel or seem true that you are going to die?” (BELIEF Box)

Mentee: “Yes, absolutely!”

Mentor: “Lord, what do you want Sharen to know?” (TRUTH Box)

Mentee: “…I can see Jesus sitting at the desk next to mine. He is leaning back in His seat, smiling at me. I hear Him ask, “Are you dead yet?”

Mentor: “Does it still feel or seem true that you are going to die?” (TRANSFORMATION Box)

Mentee: “Ha, no…of course I didn’t die. And I wasn’t really in any danger at school that day. The worst thing that could have happened would have been it biting me. But it was small and non-venomous, and my teacher was right there with me. The “danger” was nowhere near as dangerous as I had thought.”

Mentor: (Checks the Clock) “What are you feeling now?” (E2)

Mentee: “Well…I don’t feel that same scared, “I’m going to die!” feeling when I think about the classroom memory. But I still feel something when I think about the snake from yesterday.” (E1) + (E5)

Mentor: “Okay, what comes to mind as you focus on that?” (E10)

Mentee: “I remember when I first noticed it laying there, I felt panicked because I didn’t know what it was going to do. Was it going to slither away? Was it going to stay still and wait? Was it going to try to eat me? I didn’t know.” (E1)

Mentor: “How does that make you feel?” (E2)

Mentee: “Panicked and anxious.” (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I think about that day at school when the snake escaped.” (E14) > (E15) … (M4) > (M6) (*Since this memory came to the person’s mind earlier in the session, this accomplishes the third goal in the EMOTION Box. As such, the Mentee has moved to the MEMORY Box*.)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel anxious because I didn’t know what was going to happen. We couldn’t find the snake. But until we did, there was this constant uncertainty present. I felt tense the whole time.” (M1) + (M4)

Mentor: “Why does believing that make you feel anxious?” (M8)

Mentee: “Because it felt like something really bad could happen.” (M9) > (M10) > (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “Nervous and scared.” (M1)

Mentor: “Why do you feel nervous and scared?” (M2)

Mentee: “Because I believe something bad is going to happen.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “It makes me feel like something bad is going to happen.” (M4) > (M5)

Mentor: “Why does believing that something bad is going to happen make you feel nervous and scared?” (M8)

Mentee: “Because something bad is going to happen!” (M12) > (M13) > (M14)

Mentor: “Not that it is true, but does it feel or seem true that something bad is going to happen?” (BELIEF Box)

Mentee: “Yes.”

Mentor: “Lord, what do you want Sharen to know?” (TRUTH Box)

Mentee: “He reminded me that they did find the snake. Nobody was bitten. And our teacher put a lock on the lid of the snake’s habitat.”

Mentor: “Does it still feel or seem true that something bad is going to happen?” (TRANSFORMATION Box)

Mentee: “No. That doesn’t feel true now.”

Mentor: (Checks the Clock) “What are you feeling now?” (E2)

Mentee: “Actually, it’s kind of weird. I’m thinking about yesterday, but I don’t feel scared or panicked or anything. I genuinely feel okay about it. Now, I’m not saying I want to go pet a snake like my grandbabies did, but there is definitely a difference! Who knows, maybe the next time I encounter a snake, I’ll have enough clarity to not injure myself!”

TPM SESSION EXAMPLE SEVEN:
Fred's Fleeting Feelings

EMOTION – MEMORY – BELIEF – TRUTH – TRANSFORMATION - SOLUTION

Mentee: "I've been reading the TPM book you gave me, and I think I am beginning to understand the basics. But whenever I try to apply the Process on my own, I am unable to get anywhere. I never make it out of the EMOTION Box. I'll focus on my emotions, but the longer I sit there waiting for something to happen, the harder it is for me to stay connected to the pain. Typically, by the time a memory comes to my mind, I'm not really feeling anything." (E1)

Mentor: "Well, how does all that make you feel?" (E2)

Mentee: "I feel really discouraged." (E5) > (E8)

Mentor: "What comes to mind as you focus on that?" (E10)

Mentee: "...well...it's just like I said...I can already feel my emotions beginning to fade away. I want to stay connected, but this always happens!" (E3) > (E4)

Mentor: "Do you sense any resistance or hesitancy at the thought of staying connected to your emotions?" (S1)

Mentee: "I want to stay connected, but I guess I do sense a little resistance." (S6)

Mentor: "What do you believe would happen if you were to stay connected to your emotions?" (S8)

Mentee: "Well, for as long as I can remember, I have always been the unshakeable one in the family. When things get chaotic, I am the stable one who gets control of the situation. And it seems as though if I really feel that stuff and stay connected to it, I am somehow admitting that I am not as strong as I appear. It would mean that I am weak." (S12)

Mentor: "So then, the reason for disconnecting from your emotions is what?" (S13)

Mentee: "...to keep from being weak." (S16) > (S17)

Mentor: “Not that it is true, but does it *feel* or *seem* true that disconnecting from your emotions keeps you from being weak?” (BELIEF Box)

Mentee: “I obviously know that is not true, but, yeah, it *feels* true.”

Mentor: “Lord, what do you want Fred to know?” (TRUTH Box)

Mentee: “I can hear Him saying that denying my emotions is a sign of weakness, not strength.”

Mentor: “Does it still seem or feel true that disconnecting from your emotions keeps you from being weak?” (TRANSFORMATION Box)

Mentee: “No. Distancing myself from my emotions only shows that I don’t think I can handle being connected with them. It takes more strength to admit and own what is really going on than it does to run from it. Again, I obviously knew that already, but now it *feels* true!”

Mentor: (Checks the Clock) “So then, what are you feeling now?” (E2)

Mentee: “I still feel discouraged about not being able to do this on my own.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “...I don’t really notice anything happening...I am really trying to stay connected to that feeling of being discouraged, but it’s really difficult. Why can’t I do this?” (E11) > (E12)

Mentor: “Do you sense any resistance or hesitancy at the thought of staying connected to that feeling?” (S1)

Mentee: “No. I want to stay connected to it! Hold on, I will try again…” (S2)

Mentor: (*The Mentee’s response indicates that he does not fully understand his first objective in the SOLUTION Box or how to accomplish it. The Mentor briefly offers orientation and asks the question again.*) “Well, as you will recall from your reading of the training material, at this point in the process you are not checking to see if you *want* to take the next step, but rather, you need to determine if you are engaged in a *solution behavior*. And you do that by checking for the presence of any *solution indicators*. Even though you may *want* to stay connected to your emotion, if you feel any amount of resistance or hesitancy at the thought of staying connected, this indicates that you are engaged in a *solution behavior*. Likewise, if it seems as though disconnecting from your emotion feels safer, less stressful, less scary, or makes you feel more comfortable, more in control, etc., then this also indicates that you are engaged in a *solution behavior*. At this point in the Process, you are simply sensing for something. So again, do you

sense any amount of resistance or hesitancy at the thought of staying connected to that feeling?" (S3)+(S7)

Mentee: "I get what you are saying. And, yes, I think I am hesitating a bit. I honestly do want to stay connected, but I also sense that I am holding back a little." (S6)

Mentor: "What do you believe would happen if you were to stay connected to it?" (S8)

Mentee: "This might sound silly, but I don't know what would happen. I've always had trouble connecting with what I feel. For the most part, I typically don't feel much of anything. If I were to feel something and stay connected to it, I'm not sure what would happen. It could be bad. Maybe that's it; it seems like something bad might happen if I were to stay connected to that feeling." (S12)

Mentor: "So then, the reason for not connecting with that feeling is what?" (S13)

Mentee: "By not feeling I ensure that nothing bad happens." (S16) > (S17)

Mentor: "Not that it is true, but does it *feel* or *seem* true that by not feeling you ensure that nothing bad happens?" (BELIEF Box)

Mentee: "Yes, that seems true."

Mentor: "Lord, what do you want Fred to know?" (TRUTH Box)

Mentee: "He said that choosing not to feel only impacts what I feel, not what happens to me."

Mentor: "Does it still *feel* or *seem* true that by not feeling you ensure that nothing bad happens?" (TRANSFORMATION Box)

Mentee: "No, that doesn't really seem true anymore."

Mentor: (Checks the Clock) "So then, what are you feeling now?" (E2)

Mentee: "I still just feel discouraged. I wish I was better at applying this Process. It seems like it is nothing but a struggle for me!" (E1) + (E5) > (E8)

Mentor: "What comes to mind as you focus on that?" (E10)

Mentee: “I think of the numerous jobs that I’ve had in years past. I’ve been fired from more jobs than I care to admit. I have a history of being incapable.” (E13) > (E1)

Mentor: “How does that make you feel?” (E2)

Mentee: “It makes me feel really bad about myself.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “Now I remember feeling this way in school. It always seemed like I struggled more than the other kids. I felt like there was something wrong with me!” (E13) > (E1) (*Remember, even though the Mentee’s last phrase fits the definition of lie-based “heart belief,” this does not impact protocol. In the EMOTION Box, the Mentee is not concerned with identifying belief, but rather on connecting with emotion and allowing association to occur.*)

Mentor: “How does that make you feel?” (E1)

Mentee: “I feel that same discouraged feeling.” (E5) > (E8)

Mentor: “And what comes to mind as you focus on that?” (E10)

Mentee: “I remember one class in particular where my teacher seemed to get frustrated with me because I would always be the last one to turn-in tests and quizzes. It was the last class of the day, and she didn’t like waiting on me. There were several times in which the school day was technically over, but I was still working on the exam. She would have all her stuff packed-up, keys in hand, standing at the front of the room, waiting on me.” (E13) > (E1) (*Although this is another memory related to school, it does not appear to be the same memory. Because of this, the Mentee is to focus again on what he feels and allow association to occur.*)

Mentor: “How does that make you feel?” (E2)

Mentee: “Anxious, nervous, stressed...I tried to go as fast as I could, but it always took me so long. I can still hear her talking under her breath about how badly she wanted to go home.” (E5) > (E8)

Mentor: “What comes to your mind as you focus on that?” (E10)

Mentee: “I remember my teacher walking over to my desk checking on my progress and telling me that I have five more minutes to finish.” (E14) > (E15) > (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “Stressed and anxious.” (M1)

Mentor: “Why do you feel that way?” (M2)

Mentee: “Because the more she pressured me, the more difficult it was for me to finish. I was already struggling. Having her hover over me didn’t help!” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel helpless. I can’t do it! The other kids seemed to finish without a problem but not me! And even the person assigned to helping me learn and understand what to do is fed up with having to wait on me! Even she views me as a problem!” (M1) + (M4) (*Because the Mentee’s most recent statements described both what he believes and what he feels, the “Looping Question” is asked next*.)

Mentor: “Why does believing that make you feel helpless?” (M8)

Mentee: “Because that is what I am! I am helpless! I can’t figure it out on my own, and those who are supposed to help me either won’t or can’t!” (M12) > (M13) > (M14)

Mentor: “Not that it is true, but does it *feel* or *seem* true that you are helpless?” (BELIEF Box)

Mentee: “Yeah, that was true then, and it is still true now!”

Mentor: “Lord, what do you want Fred to know?” (TRUTH Box)

Mentee: “I am reminded of the verse in the Bible where Jesus says that the Father will send the Helper who will teach us all things. He wants me to know that even though I wasn’t getting a lot of help from the people involved, that doesn’t mean that I am helpless. How can I ever be helpless if I have the Helper with me?”

Mentor: “Does it still feel or seem true that you are helpless?” (TRANSFORMATION Box)

Mentee: “No. I may not have received much help in school, but I am not helpless. And it seems obvious now that the Helper is guiding me through all of this today! He is helping me even when I don’t notice Him!”

Mentor: (Checks the Clock) “Would this be a good place to stop for today?”

Mentee: “Yeah. I feel a lot better than when I came in today. And even though I’m still learning and figuring things out, I at least feel like I have the help I need to keep going. I will be sure to read that chapter on solutions again tonight. I think I am starting to get it!”

TPM SESSION EXAMPLE EIGHT: Angie’s Anger

EMOTION – MEMORY – BELIEF – TRUTH – TRANSFORMATION - ANGER - SOLUTION

Mentee: “I wish I could take you home with me so that you could talk some sense into my husband! He has really been getting on my nerves lately. I cannot get him to help me around the house. We both work, but it seems like I am the only one getting anything done at home!” (E1) (*Although she has stated that her husband has been getting on her nerves lately, this does not necessarily mean that she is currently connected with emotion*.)

Mentor: “How does that make you feel?” (E2)

Mentee: “How does it make me feel?!? I can’t stand being the only one doing anything! It is our house, not my house! We are supposed to be a team! The fact that I work circles around him is ridiculous!” (E6) > (E7) … (A3)

Mentor: “Is any portion of what you are feeling felt towards any person or any thing?” (A4)

Mentee: “Absolutely! I feel all of it towards my lazy husband!” (A8)

Mentor: “And what is it that you are feeling?” (A11)

Mentee: “I am angry!” (A10) > (A19) > (A20)

Mentor: “Why do you feel angry at your husband?” (A22)

Mentee: “Seriously? He refuses to help around the house. I come home just as tired as he does, but I don’t get the luxury of taking a break on the couch or rinsing off in the shower or whatever. When I get home, it’s like I’m starting my second shift at work, all while he just sits there!” (A21) > (A25)

Mentor: “Do you sense any resistance or hesitancy at the thought of not being angry at your husband?” (S1)

Mentee: “Of course I do! If I wasn’t angry, there is absolutely no chance of him doing anything different. It would mean I am surrendering or giving up somehow!” (S6) > (S12)

Mentor: “So then, the reason for staying angry at him is what?” (S13)

Mentee: “I am angry at him so that he’ll know he needs to help!” (S16) > (S17)

Mentor: “Not that it is true, but does it *feel* or *seem* true that the reason you need to stay angry at your husband is so that he will know he needs to help?” (BELIEF Box)

Mentee: “That feels absolutely true!”

Mentor: “May we present that belief to the Lord?” (TRUTH Box)

Mentee: “I suppose.”

Mentor: “Lord, what do you want Angie to know?” (TRUTH Box)

Mentee: “He said that what my husband is doing is not ok, but that it’s not my job to change his heart. God will take care of that. And I can obviously see that getting mad at my husband has not been working. If anything, he hides from me when I get upset!”

Mentor: “Does it still feel or seem true that the reason you need to stay angry at your husband is so that he will know he needs to help?” (TRANSFORMATION Box)

Mentee: “No, not really.”

Mentor: (Checks the Clock) “What are you feeling now?” (E2)

Mentee: “Well, I’m not really sure. I still feel something, but it is really faint.” (E5) (*Remember that the intensity of the emotion does not impact protocol. The important thing is that she is actively connected to what she is feeling*.)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I think about my husband sitting in front of the television while I wash dishes in the other room.” (E1)

Mentor: “How does that make you feel?” (E2)

Mentee: “...angry.” (E6) > (E7) … (A10) > (A15) (*Although she previously claimed to feel angry at her husband, she has not stated who she currently feels angry towards*.)

Mentor: “Who or what do you feel angry towards?” (A16)

Mentee: “I still feel angry at my husband for not helping me.” (A19) > (A21) > (A25)

Mentor: “Do you sense any resistance or hesitancy at the thought of not feeling angry at him?” (S1)

Mentee: “Yes. But I thought I just prayed through this!” (S6)

Mentor: (Offers Orientation) “Well, you did identify a lie-based reason for staying angry at him. And after asking the Holy Spirit for truth and perspective, there was a shift in your thinking. The lie-based belief that being angry at your husband will help him realize he needs to help no longer seemed or felt true. But it is not uncommon for us to be convinced of several solution beliefs that motivate us to engage in particular behaviors. And if you believe you have a reason to be angry at him, you will likely remain angry. You just need to focus on identifying those solution beliefs and asking the Lord for perspective. Does that make sense?”

Mentee: “Yeah, I guess that makes sense.”

Mentor: “Alright, so what do you believe would happen if you were to stop feeling angry at your husband?” (S8)

Mentee: “It seems as though if I’m not angry, he won’t know how difficult this is for me. I want him to see that I am working my tail off while he sits there! It’s just not right!” (S12)

Mentor: “So then, the reason for feeling angry at him is what?” (S13)

Mentee: “Being angry shows him that what he is doing is unfair. It shows him how difficult he is making things for me.” (S16) > (S17)

Mentor: “Not that it is true, but does it *feel* or *seem* true that being angry shows your husband that what he is doing is unfair, and that he is making things difficult for you?” (BELIEF Box)

Mentee: “Yes, that feels true.”

Mentor: “Lord, what do you want Angie to know?” (TRUTH Box)

Mentee: “He says that it is unfair, but my anger doesn’t help the situation. He wants me to know that letting go of my anger will enable me to communicate with my husband in a more productive way. Well…we’ll see.”

Mentor: “Does it still feel or seem true that being angry shows your husband that what he is doing is unfair, and that he is making things difficult for you?” (TRANSFORMATION Box)

Mentee: “No. That doesn’t seem true. And I don’t really feel angry at my husband right now. That is really weird!”

Mentor: (Checks the Clock) “So what are you feeling now?” (E2)

Mentee: “Well, when I think about coming home after work and seeing all that has to be done...I think I still feel angry.” (E6) > (E7) … (A10) > (A15)

Mentor: “Who or what do you feel angry towards?” (A16)

Mentee: “Well…I think I feel it towards God.” (A19) > (A20)

Mentor: “Why do you feel angry towards God?” (A22)

Mentee: “I…He…I don’t know.” (A23) > (A24)

Mentor: “Do you sense any resistance or hesitancy at the thought of admitting why you feel angry at God?” (S1)

Mentee: “Yeah, a little. I know I shouldn’t be angry at Him to begin with…It seems as though if I admit why I’m angry at Him, He will get angry at me.” (S6) + (S12)

Mentor: “So then, the reason for not admitting why you are angry at God is what?” (S13)

Mentee: “Well, I know it’s not true, but it *feels* true that I can keep God from being angry at me as long as I keep my anger to myself.” (S16) > (S17) + (BELIEF Box)

Mentor: (Because the Mentee has already admitted that the *solution belief* feels true, the Mentor asks the TRUTH Box questions) “May we present that belief to the Lord?” (TRUTH Box)

Mentee: “Yes.”

Mentor: “Lord, what do you want Angie to know?” (TRUTH Box)

Mentee: “He said, “Angie, I already know that you are angry, and I already know why. I am just waiting for you to admit it.”

Mentor: “Does it still *feel* or *seem* true that you can keep God from being angry at you as long as you keep your anger to yourself?” (TRANSFORMATION Box)

Mentee: “No, that doesn’t seem true anymore. He obviously already knows.”

Mentor: “So then, what are you feeling now?” (E2)

Mentee: “I still feel angry at God.” (E6) > (E7)...(A10) + (A19) > (A20)

Mentor: “Why do you feel angry towards God?” (A22)

Mentee: “Because all of this is in His control. He is all-knowing and all-powerful. He could make things different for me. He could change my husband’s heart so that he would help me around the house. God could give me a raise or a better job so that I could pay to have some help. God could do any number of things to help me, but He chooses not to! This is how it has always been between me and God. I need something, I ask for it, but God never seems to help!” (A21) > (A25)

Mentor: “Do you sense any resistance or hesitancy at the thought of not being angry at God?” (S1)

Mentee: “Yeah, I definitely feel resistant to the thought of not being angry! (S6)

Mentor: “What do you believe would happen if you weren’t angry at Him?” (S8)

Mentee: “Like I said, God could help me, but He chooses not to get involved. And if I’m not angry, it is as though I agree with what He is doing. It feels like being angry at Him is the only way I have to protest His lack of involvement!” (S12) > (S16) > (S17)

Mentor: “Not that it is true, but does it feel or seem true that being angry at God is the only way to protest His lack of involvement?” (BELIEF Box)

Mentee: “Yes. That seems true.”

Mentor: “Lord, what do you want Angie to know?” (TRUTH Box)

Mentee: “What just came to mind is the Bible verse that talks about how the eyes of the Lord are on us, and that His ears listen to our prayers. And He is reminding me that just a few moments ago, I asked for His help, and He shared His perspective. He does listen to me. And He helps me, just not always in the way I ask for it.”

Mentor: “Does it still feel or seem true that being angry at God is the only way to protest His lack of involvement?” (TRANSFORMATION Box)

Mentee: “No. He is involved. I just don’t always see it. I don’t really feel angry at Him either.”

Mentor: (Checks the Clock) “Would this be a good place to stop for today?”

Mentee: “Yeah. That’s fine. I brought those maps and flowcharts with me. So I will probably keep working through stuff when I get to the car. Thanks again for meeting with me!”

TPM SESSION EXAMPLE NINE:
Victor’s Voices

EMOTION – MEMORY – BELIEF – TRUTH – TRANSFORMATION - SOLUTION

Mentee: “Thanks for meeting with me. I’ve had a hard time trying to apply this process on my own. I’m not sure what I’m doing wrong. I feel like I’ll never get the hang of it. I am starting to feel pretty discouraged about the whole thing.” (E1)

Mentor: “Alright, if you would like, we could start right there. How does it make you feel to think you won’t get the hang of it, and that you are doing it wrong?” (E2)

Mentee: “Discouraged and disappointed.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “...this is where I get stuck. I can feel the emotion, but no memory ever shows up. The only thing that comes to mind is an image of a deep hole in the ground. I can’t see the bottom. I only see shadows and darkness. And then, it seems like I fall into the hole, and everything goes dark. What do you think it means? Why does this picture keep popping into my head?” (E13) > (E1)

Mentor: “I don’t know. But even if I had an opinion, it wouldn’t be what you need. You need God’s perspective. So, how does the image of the dark hole make you feel?” (E2)

Mentee: “Well, I don’t like it. The more I think about it, the more uncomfortable I feel.” (E5) > (E8)

Mentor: “Alright, what comes to mind as you focus on what you are feeling?” (E10)

Mentee: “I don’t see anything but darkness. And it is almost as though I can hear someone whispering. It’s creepy. I really don’t like it.” (E13) > (E1)

Mentor: “How does that make you feel?” (E2)

Mentee: “I really don’t like it. I can hear the voices getting louder. It’s really distracting. I hear them say things like, ‘You can’t do this. You’ll never be free. You should quit right now!’ I don’t know if I can do this. I’m starting to feel really scared.” (E5) > (E8)

Mentor: “What comes to mind as you focus on the scared feeling?” (E10)

Mentee: “Nothing. I just see darkness and hear the creepy, distracting voices. I think I might want to end the session.” (E11) > (E12)

Mentor: “You are free to do whatever you want to do. But before ending the session, would you like to examine the darkness and voices to see if those are actually just solutions?” (E12)

Mentee: “solutions? How so? I want to move forward, and I really want the voices to stop!”

Mentor: “I don’t doubt that you genuinely want the voices to stop. But the fact that they continue and have an impact on you indicates that they are in some way aligned with what you currently believe. For instance, if they were saying something that you genuinely didn’t agree with at some level, their words wouldn’t impact you the way they do now. And, like we’ve talked about before, there is always the possibility that the thing that seems to have you ‘stuck’ is actually what you are willfully doing in order to solve some perceived problem.”

Mentee: “Yeah, I remember that ‘solution’ stuff. I guess that makes sense. Alright, so, remind me again, what do I do next?”

Mentor: “Well, in order to determine if you are engaged in a *solution behavior*, you need to check for *solution indicators*. So, do you sense any resistance or hesitancy at the thought of not being distracted by the voices?” (S1)

Mentee: “Hmm…I don’t like the voices, and I don’t want them there…but, as I was listening to your question, it was as though I sensed myself taking a step back…as though I felt nervous about the voices leaving. So, yeah, I guess this is somehow a *solution behavior*.” (S6)

Mentor: “What do you believe would happen if the voices weren’t there and you chose to focus?” (S8)

Mentee: “I know this is not true, but it seems like if the voices weren’t there and I chose to focus, I would have to look at some stuff that I really don’t want to see.” (S12)

Mentor: “So then, the reason for keeping the voices and not focusing is what?” (S13)

Mentee: “The voices in the dark keep me from having to see what I don’t want to see.” (S16) > (S17)

Mentor: “Not that it is true, but does it seem or feel true that the voices in the dark keep you from having to see what you don’t want to see?” (BELIEF Box)

Mentee: “Yes, that feels true.”

Mentor: “Lord, what do you want Victor to know?” (TRUTH Box)

Mentee: “...I can sense Him telling me that the voices are not my friends, and they aren’t there to help me.”

Mentor: “Does it still feel true that the voices in the dark keep you from having to see what you don’t want to see?” (TRANSFORMATION Box)

Mentee: “No. The voices aren’t keeping me from looking; I am just choosing not to look. They aren’t there to help me; they want me to stay stuck.”

Mentor: (Checks the Clock) “So then, what are you feeling now?” (E2)

Mentee: “I still feel a little scared.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that scared feeling?” (E10)

Mentee: “I still see the darkness, but now I also feel a cold sensation.” (E13) > (E1)

Mentor: “How does that make you feel?” (E2)

Mentee: “Really scared. Uncomfortable. It feels like I am trapped in a dangerous place.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “For whatever reason, I remember the time my parents and I were in the car during a bad snow storm. I was just a little kid, but I could tell they were really nervous.” (E14) > (E15) … (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel really scared. I remember not knowing if we were going to be ok. Dad eventually pulled the car over. And we waited-out the storm parked on the side of the road.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “Really scared. I kept asking them if we were going to be ok, but they would only respond by saying, ‘We hope so.’ It was completely dark outside before the snow stopped falling. We were so cold.” (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “I was scared that we were going to die.” (M4) > (M5) (This is a statement that clearly describes both emotion and belief, so the *Looping Question* is asked.)

Mentor: “Why does believing that you were going to die make you feel scared?” (M8)

Mentee: “Because, I didn’t want to die, but I thought we were going to freeze to death on the side of the road.” (M12) > (M13) > (M14)

Mentor: “Not that it is true, but does it seem or feel true that you were going to die?” (BELIEF Box)

Mentee: “Yes, that feels very true!”

Mentor: “Lord, what do you want Victor to know?” (TRUTH Box)

Mentee: “…I could hear Jesus ask, ‘are you dead yet?’ Ha, I guess we really were ok. Mom had packed blankets, and we eventually got home. It just *seemed* as though we were going to die.”

Mentor: “Does it still seem or feel true that you were going to die?” (TRANSFORMATION Box)

Mentee: “No, that doesn’t feel true. I guess I just…wait…I hear another voice…it’s saying, ‘You are so stupid to think that you were going to die. You should have trusted God.’”

Mentor: (Checks the Clock) “How does that make you feel?” (E2)

Mentee: “I feel ashamed. I really should have trusted Him. I don’t even think we prayed the whole time we were in the car. That was stupid.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that feeling?” (E10)

Mentee: “I still hear the mocking voice aggressively repeating, ‘You are so stupid. You are so stupid. You are so stupid!’ Do you think this is another one of those *solution behaviors*?”

Mentor: “That is not for me to determine. Do you remember what you did last time to determine if you were engaged in a solution behavior?”

Mentee: “I looked for indicators.”

Mentor: “Right! So, do you notice any? For example, do you sense any resistance or hesitancy at the thought of not hearing those voices?” (S1)

Mentee: “Not really. I don’t sense the same resistance I felt earlier. This may not be a solution behavior.” (S2) > (S4) > (S5)

Mentor: “OK, if you genuinely don’t feel any resistance or hesitancy, it may be the voices are simply triggering what you currently believe. But if you respond by acknowledging what you feel, identifying what you believe, and asking the Lord for perspective, are the voices a hindrance or a help? (offers orientation whenever the opportunity arises)

Mentee: “Well, they are obnoxious, and I don’t like them, but I guess they can be a help if I do what you’re talking about.”

Mentor: “Exactly! So, how does that make you feel to hear the voices?” (E2)

Mentee: “I feel stupid, but also a bit nervous, almost fearful.” (E5) > (E8)

Mentor: “What comes to mind as you focus on how that thought makes you feel?” (E10)

Mentee: “Well, I remember that during that same cold night, on the side of the road, my dad got really angry with my mom. And as they were fighting in the front seat, I asked if I could have another blanket because I was still so cold. He snapped at me, ‘Quiet! I’m trying to talk with your mother. You should have worn your heavy jacket! Stop your whining!’” (E14) > (E15) … (M4) > (M6)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel a little scared of my dad. I remember sinking back into my seat. I never should have said anything. I knew better. And he was right; I should have worn my thicker jacket. It was a stupid mistake.” (M4) > (M6)

Mentor: “How does all that make you feel?” (M3)

Mentee: “I feel embarrassed and stupid.” (M1)

Mentor: “Why do you feel that way?” (M2)

Mentee: “Because I should have kept to myself. I’m just stupid.” (M4) > (M5)

Mentor: “Why does believing that you are stupid make you feel that way?” (M8)

Mentee: “Because that is what I am. I am stupid for not wearing a better jacket. And I’m stupid for interjecting myself into their conversation.”

Mentor: “Not that it is true, but does it feel true that you are stupid?” (BELIEF Box)

Mentee: “Yes, that obviously is true.”

Mentor: “Lord, what do you want Victor to know?” (TRUTH Box)

Mentee: “I just had a thought cross my mind; I was just a kid. And I didn’t need my thicker jacket; He protected me from the cold.”

Mentor: “Does it still feel or seem true that you are stupid?” (TRANSFORMATION Box)

Mentee: “No. That doesn’t really feel true anymore.”

Mentor: (Checks the Clock) “Would this be a good place to stop for today?”

Mentee: “Yes. Thanks for your help. I guess I really can do this. I just need to keep learning and practicing!”

TPM SESSION EXAMPLE TEN:
Francine's Frustrating Science Fair

EMOTION – MEMORY – BELIEF – TRUTH – TRANSFORMATION - ANGER - SOLUTION

Mentor: "How was your family vacation last week? Were you able to read the chapter on *solutions* while you were relaxing on the beach? I'm kidding, I'm kidding!"

Mentee: "Funny you should mention that. We had a fine time at the coast, but I found that I was unable to really relax. I'm sure my husband can attest to it. I felt tense the whole time we were down there. At one point he and I pulled out our TPM Maps and tried working through some stuff, but I never really got anywhere. We kept getting stuck in the MEMORY Box. I guess we still have a lot to learn." (E1)

Mentor: "That's alright. It is a journey. I'm proud that you both at least attempted it on your own! The more familiar you become with TPM, the smoother and more intuitive the Process will become. So, if you want, start right there. How does it make you feel to think about what you've just told me?" (E2)

Mentee: "Well, if I'm honest, I feel the same tension that I felt while on vacation. Like I said, we didn't really make any progress working through the Process on our own." (E5) > (E8)

Mentor: "Ok, what comes to mind as you focus on the tension?" (E10)

Mentee: "This seems really random, but I immediately see a picture of a golden trophy." (E13)

Mentor: "Alright, how does that make you feel?" (E2)

Mentee: "For whatever reason that makes me feel even more tense." (E5) > (E8)

Mentor: "And what comes to mind as you focus on that?" (E10)

Mentee: "I remember always feeling this way in school; especially during final exams or when working on group projects." (E13)

Mentor: "How does that make you feel?" (E2)

Mentee: "I feel that same tense feeling. It feels like I have a knot in my stomach." (E5) > (E8)

Mentor: “What comes to mind as you focus on what you are feeling?” (E10)

Mentee: “I recall one project in particular. It was a science fair project. I was in either 2nd or 3rd grade. I poured myself into that project. I did all the research, built this elaborate display, and practiced my material until I had it all memorized. I could tell you everything you ever wanted to know about butterflies and their life cycle. I felt so proud and confident on the morning of the science fair.” (E13)

Mentor: “How does that make you feel?” (E2)

Mentee: “Well, I feel good about all that, but when I think about the results of the science fair, I can feel that same tension intensifying.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I remember feeling so proud of myself after I presented my project to the judges. But when they announced the winners, and I found out that I hadn’t even made the top three, I was devastated. At first I was heartbroken, but then…I can feel myself tightening up just thinking about it. That tension that I felt before is really intense.” (E14) > (E15)

Mentor: “So how does thinking about all that you’ve just said make you feel?” (M3)

Mentee: “I just feel really tense.” (M1)

Mentor: “Why do you feel that way?” (M2)

Mentee: “I’m not sure. I just feel tense. I guess I was just really unhappy with the results. It wasn’t fair. I had worked really hard on my project.” (M11) > (A3)

Mentor: “Well, is any portion of what you are feeling being felt towards any person or any thing?” (A4)

Mentee: “Yeah, I guess.” (A7) > (A8)

Mentor: “What are you feeling?” (A11)

Mentee: “I’m not sure. I…I just feel a tightness in my chest.” (A12) > (A13)

Mentor: “Well, as you know, you shouldn’t ever have to *try* or *struggle* when accomplishing your objectives in the TPM Process. But if any step ever does seem like it is challenging or difficult, that is

important. It *might* mean that you are engaged in a solution behavior. So, do you sense any resistance or hesitancy at the thought of identifying what you feel?" (S1)

Mentee: "No. I don't feel any of that. I guess what I really feel is anger. I'm angry." (S4) > (S5) > (E5) > (E6) > (E7) > (A10) > (A15)

Mentor: "Who or what do you feel angry towards?" (A16)

Mentee: "I just…I don't know. I just feel angry." (A17) > (A18)

Mentor: "Do you sense any resistance or hesitancy at the thought of acknowledging who or what you feel angry towards?" (S1)

Mentee: "Yeah, maybe…I can feel myself sort of holding back." (S6)

Mentor: "What do you believe would happen if you were to acknowledge who or what you feel your anger towards?" (S8)

Mentee: "This probably sounds silly, but I just had the thought, "nobody will listen to me anyway." And as I think about it, I can remember my teacher telling me not to be upset. She said that I did a really good job and had nothing to be ashamed of…,but I was still really unhappy with the results. She wouldn't listen to me. She just wanted me to calm down." (Although the statement, "nobody will listen to me," potentially describes a *perceived problem*, it appears that the Mentee has essentially moved back to the MEMORY Box as a result of her associating the perceived problem with her science fair memory. And since the Mentor is following the Mentee, he asks the next appropriate question.)

Mentor: "So then, how does all that make you feel?" (M3)

Mentee: "I feel angry…And, at first, I thought I was angry at the judges, but I think I'm actually angry at myself." (M11) > (A10) + (A19) > (A20)

Mentor: "Why do you feel angry at yourself?" (A22)

Mentee: "Because it wasn't their fault that I didn't win; it was my fault. I should have tried harder! I could have done something better. Or else I should have picked a different subject for my project. In either case, it was my fault." (A21) > (A25)

Mentor: "Do you sense any resistance or hesitancy at the thought of not being angry at yourself?" (S1)

Mentee: “Yeah, I think I do. ” (S6)

Mentor: “What do you believe would happen if you weren’t angry at yourself?” (S8)

Mentee: “If I wasn’t angry at myself, I wouldn’t feel so bad about losing the science fair.” (S9) (At first glance this statement does not fit the definition of a *perceived problem*. So the Mentor offers some orientation regarding this concept and asks his question again.)

Mentor: “Well, that sounds like it would potentially motivate you to *not* be angry at yourself. But what you are looking for is the problematic outcome that might theoretically happen if you weren’t angry. It is the negative consequence that *might* occur if you stop doing what you are currently doing; in this case, it would be to *stop* being angry at yourself. It will describe a scenario that would cause you to *want* to stay angry. So, again, what do you believe might happen if you were not angry at yourself?” (S10)

Mentee: “Well, as strange as it may sound, I think what I said *does* describe why I want to stay angry. It almost feels like I need to feel bad about losing. If I didn’t feel bad, then there would be no real consequence, and I wouldn’t learn from the experience. I need to feel angry at myself so that I try harder and do better. I obviously know that is a messed-up perspective, but it does *feel* true.” (S12) + (S16) > (S17) (It appears that the Mentee has identified a *perceived problem* and articulated a *solution belief* and has even stated that the belief *feels* true. But the Mentor will still ask the BELIEF Box question to be sure he writes down the correct belief.)

Mentor: For clarification, did you say that it *seems* or *feels* true that you need to be angry at yourself so that you try harder and do better?” (BELIEF Box)

Mentee: “Yes, that *feels* true.”

Mentor: “Alright. Lord, what do you want Francine to know?” (TRUTH Box)

Mentee: “I see that image of a golden trophy again and sense Him saying, “You can’t earn the trophy I have for you by being angry. Your anger will not accomplish what you want it to accomplish.”

Mentor: “Does it still *seem* or *feel* true that you need to be angry at yourself so that you try harder and do better?” (TRANSFORMATION Box)

Mentee: “No. Now that *feels* as illogical as it sounded earlier.”

Mentor: (checks the clock) “Okay, so then, what are you feeling now?” (E2)

Mentee: “I feel a lot less tense. But there is still a heaviness left.” (E5) > (E8)

Mentor: “What comes to mind as you focus on that?” (E10)

Mentee: “I think again about that science fair. I remember hearing the names of the winners, and each name seemed to sting. I had worked so hard. I genuinely expected to win the whole thing. But I didn’t. I tried my best and failed.” (E14) > (E15) (Because this memory has come to the Mentee’s mind several times, she is considered to now be in the MEMORY Box.)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel defeated…like the wind was taken out of my sails.” (M1)/(M4) (It is not uncommon for a person’s description of what they feel to sound like a belief statement or for their description of what they believe to sound like an emotion. When this occurs, the Mentor can typically ask, “How does that make you feel,” without disrupting the session or confusing the Mentee.)

Mentor: “How does that make you feel?” (M3)

Mentee: “I feel as though I have no chance of competing with my peers. I genuinely gave it my all, but it still wasn’t good enough.” (M4) > (M6)

Mentor: “And how does believing that make you feel?” (M3)

Mentee: “I feel handicapped…like there is something wrong with me.” (M4) > (M6)

Mentor: “How does it make you feel to believe that there is something wrong with you?” (M3)

Mentee: “Really bad.” (M1)

Mentor: “Why do you feel really bad?” (M2)

Mentee: “Because I will never win a “trophy,” as it were. Others will, but I can’t.” (M4) > (M6)

Mentor: “How does thinking that thought make you feel?” (M3)

Mentee: “...like there is something wrong with me.” (M4) > (M5)

Mentor: “Not that it is true, but does it *feel* or *seem* true that there is something wrong with you?” (BELIEF Box)

Mentee: “Yes. That feels very true.”

Mentor: “Lord, what do you want Francine to know?” (TRUTH Box)

Mentee: (She begins to sob) “I can see that golden trophy again…,but it’s melting…,and I’m reminded of that Bible verse that says our faith is more precious than gold…It's like He’s saying to me, “What I am doing in you is much more valuable than any trophy you can earn for yourself…”

Mentor: “Alright, does it still *feel* or *seem* true that there is something wrong with you?” (TRANSFORMATION Box)

Mentee: “well…It doesn’t really…hmm…(the Mentee begins to happily cry again) I can see, in my mind, that melted gold being poured into a mold that looks just like Jesus…and I hear Him saying, ‘You are conformed to my image...if there is something wrong with you, then there must be something wrong with me too…’”

Mentor: “Well, again, for clarification, does it still *feel* or *seem* true that there is something wrong with you?” (TRANSFORMATION Box)

Mentee: “No, not at all…there is nothing wrong with Him, and I’m like Him!”

Mentor: (checks the clock) “How does that make you feel?” (E2)

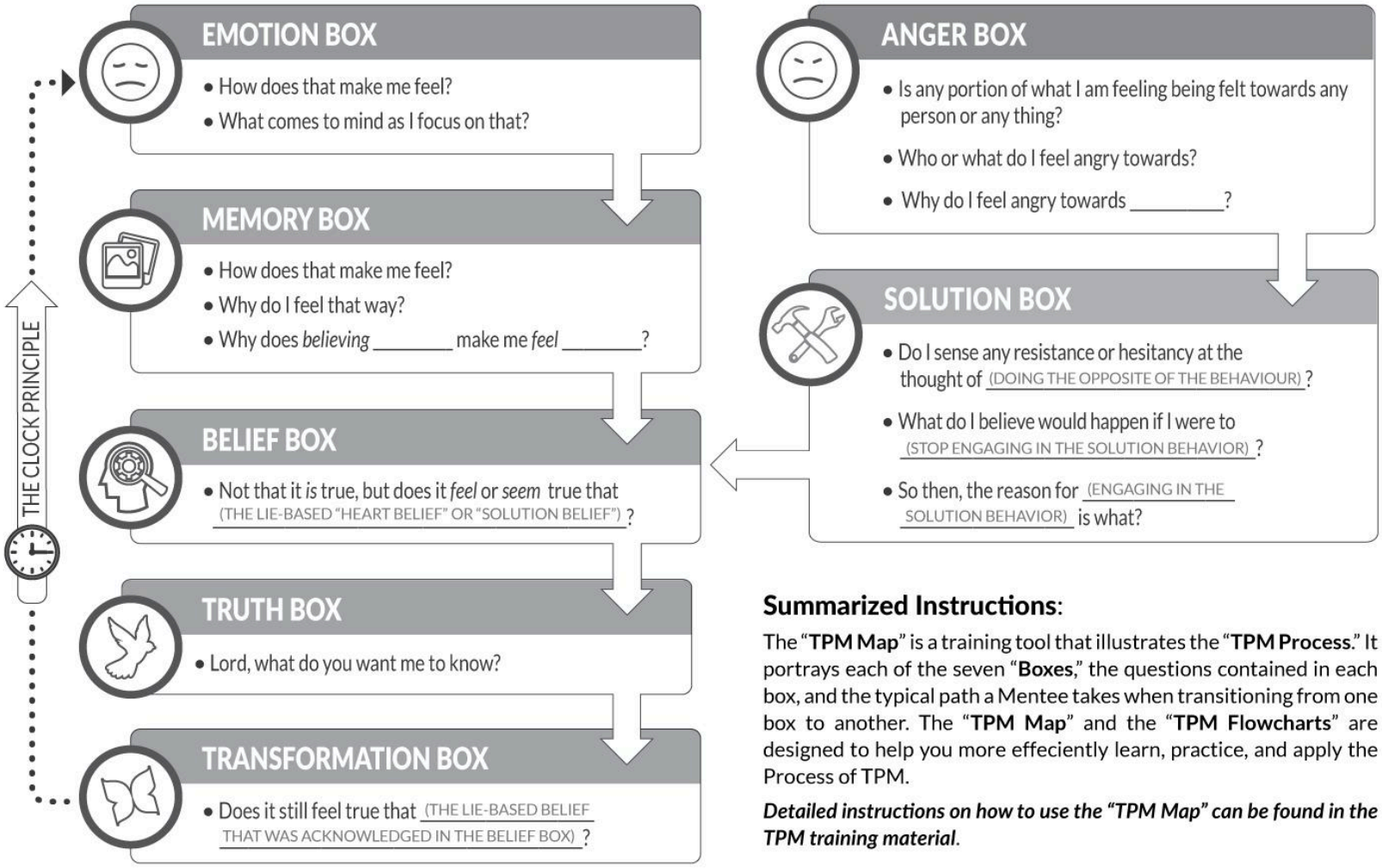
Mentee: “...It feels good…,and even when I think about the science fair, I feel ok…I didn’t win that day, but that was years ago. And what God is doing today is far more valuable than what I lost at the fair!”

Mentor: “Would this be a good place to stop? If so, I’d like to take that session apart and discuss some TPM Principles.”

Mentee: “Yes, of course!”

TPM Process Map - "Mentee"

tpm Transformation Prayer Ministry



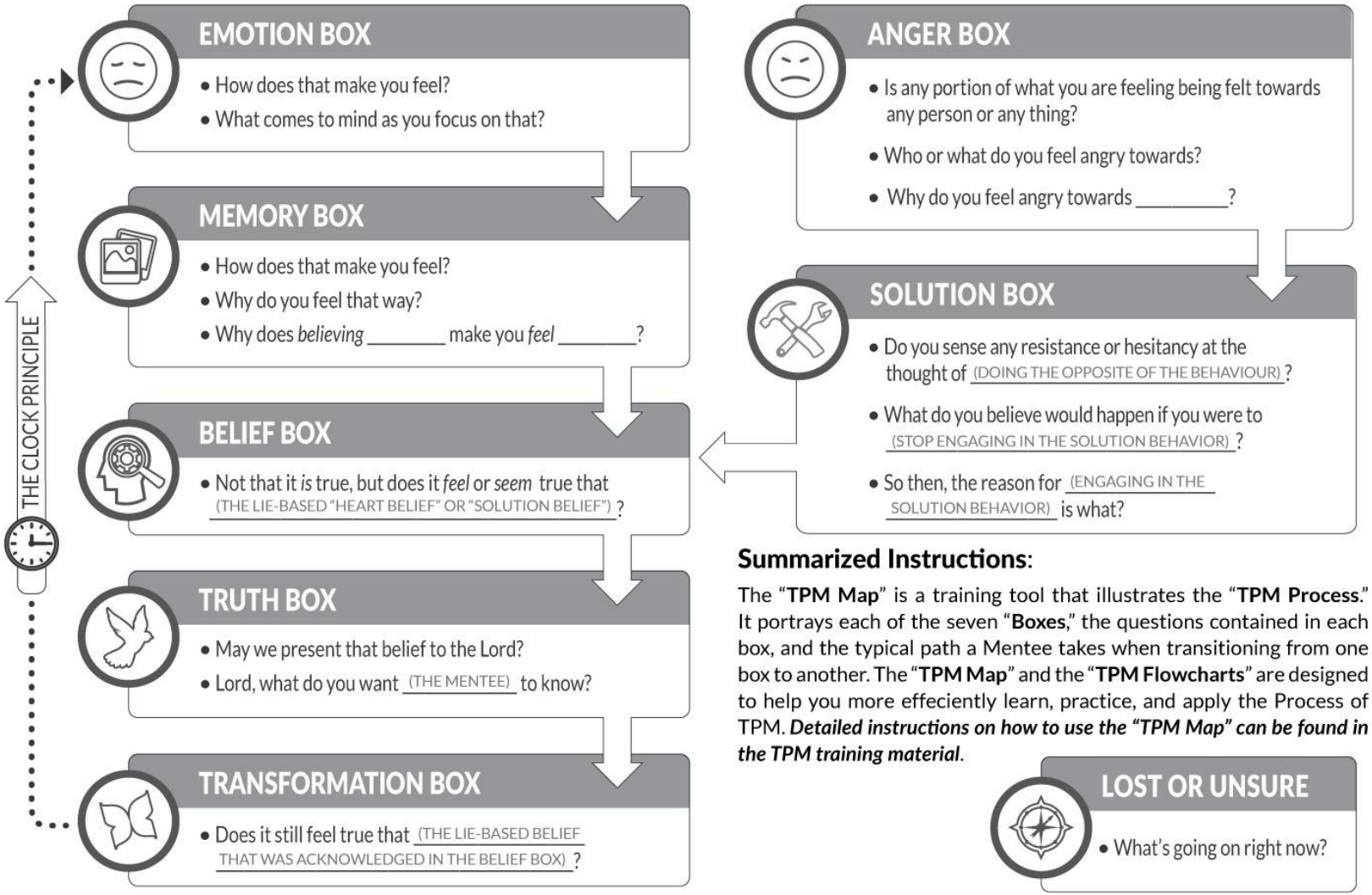
Summarized Instructions:

The "**TPM Map**" is a training tool that illustrates the "**TPM Process**." It portrays each of the seven "**Boxes**," the questions contained in each box, and the typical path a Mentee takes when transitioning from one box to another. The "**TPM Map**" and the "**TPM Flowcharts**" are designed to help you more effeciently learn, practice, and apply the Process of TPM.

Detailed instructions on how to use the "TPM Map" can be found in the TPM training material.

TPM Process Map - "Mentor"

tpm Transformation Prayer Ministry

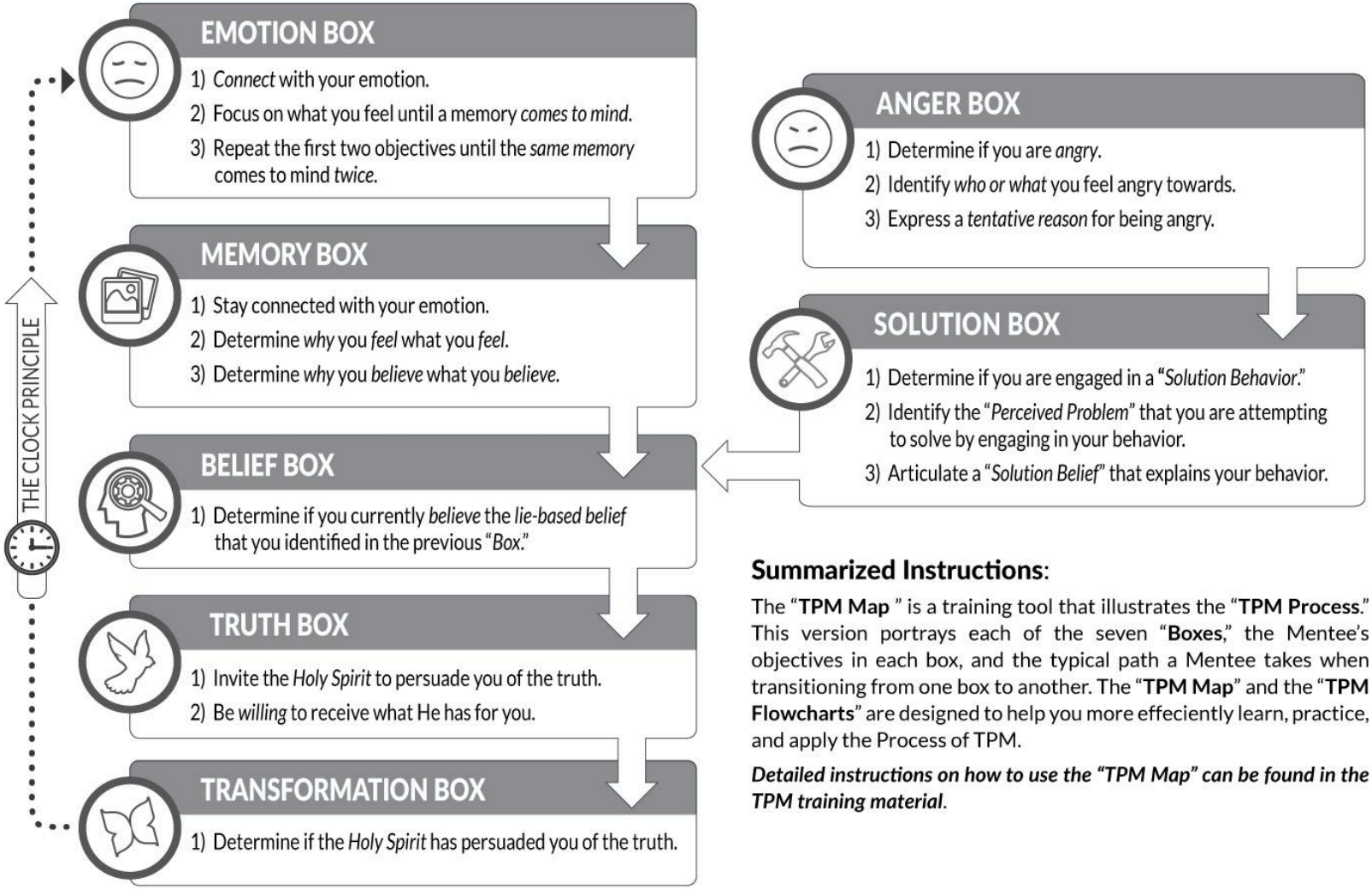


Summarized Instructions:

The "**TPM Map**" is a training tool that illustrates the "**TPM Process.**" It portrays each of the seven "**Boxes,**" the questions contained in each box, and the typical path a Mentee takes when transitioning from one box to another. The "**TPM Map**" and the "**TPM Flowcharts**" are designed to help you more effeciently learn, practice, and apply the Process of TPM. ***Detailed instructions on how to use the "TPM Map" can be found in the TPM training material.***

TPM Process Map - "Objectives"

tpm Transformation Prayer Ministry



Summarized Instructions:

The "**TPM Map** " is a training tool that illustrates the "**TPM Process**." This version portrays each of the seven "**Boxes**," the Mentee's objectives in each box, and the typical path a Mentee takes when transitioning from one box to another. The "**TPM Map**" and the "**TPM Flowcharts**" are designed to help you more effeciently learn, practice, and apply the Process of TPM.

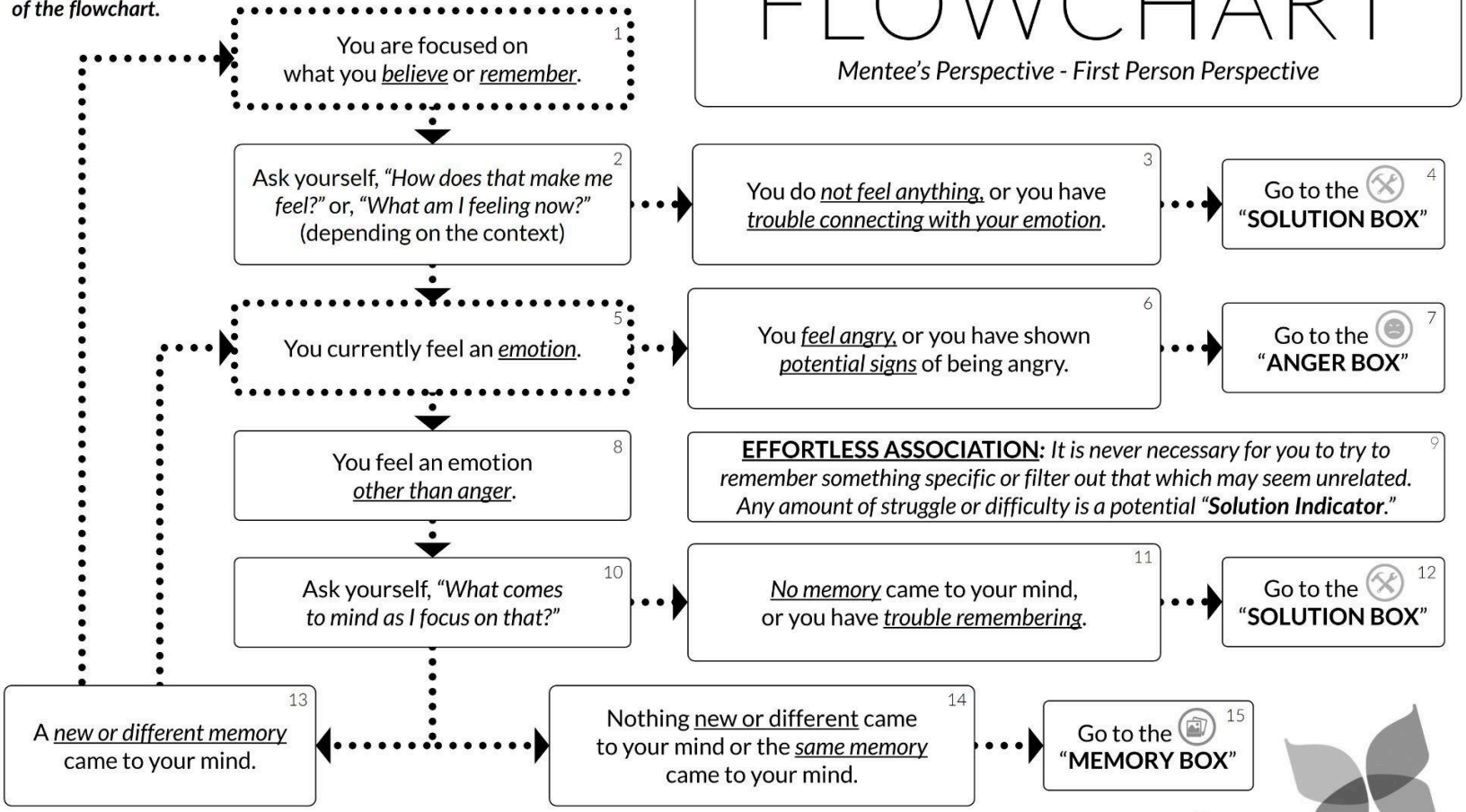
Detailed instructions on how to use the "TPM Map" can be found in the TPM training material.

THE EMOTION BOX
"FLOWCHART"

Mentee's Perspective - First Person Perspective

Summarized Instructions:

Beginning at the top-left of the flowchart (typically, in one of the boxes that has a dashed border), use your response to the question that you most recently asked yourself to determine what to do next in a TPM session. ***NOTE: The numbers located in the top-right of each box are only used for identification purposes and do not affect the use of the flowchart.***



REPEAT UNTIL THE SAME MEMORY OR NOTHING NEW COMES TO MIND TWICE: 16

*As you focus on what you feel, thoughts and memories should naturally begin coming to mind. Continue this pattern of focusing on what you feel and allowing an associated memory to come to mind until the same memory comes to mind twice or until nothing new or different comes to mind. When this happens, you have accomplished your goals in the EMOTION Box and are ready to move to the "**Memory Box**."*

Chart Ver: ME5132022
TransformationPrayer.Org

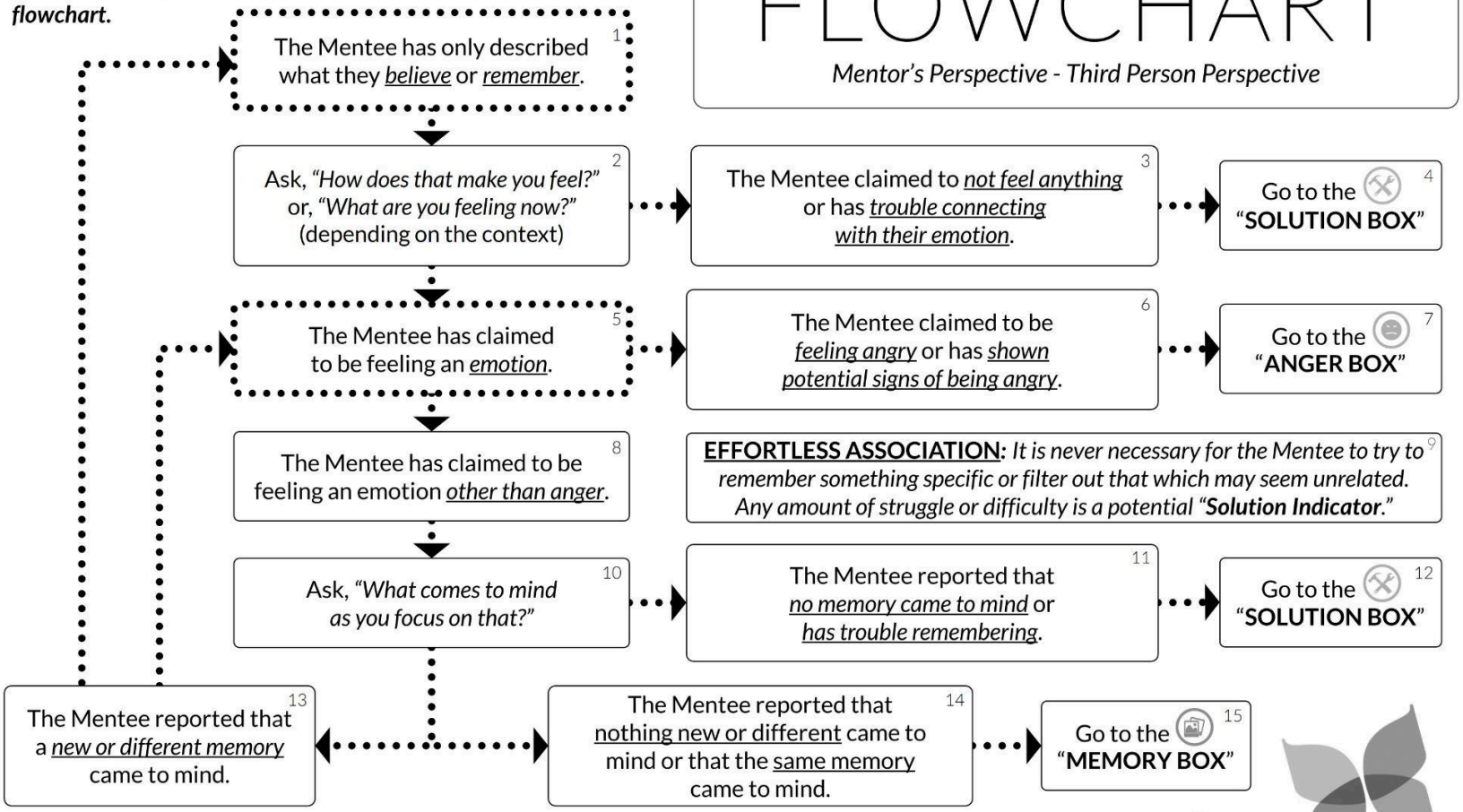
tpm Transformation Prayer Ministry

THE EMOTION BOX
"FLOWCHART"

Mentor's Perspective - Third Person Perspective

Summarized Instructions:

Beginning at the top-left of the flowchart (typically, in one of the boxes that has a dashed border), use the Mentee's most recent response/statement to determine what to do next in a TPM session. ***NOTE: The numbers located in the top-right of each box are only used for identification purposes and do not affect the use of the flowchart.***



16

REPEAT UNTIL THE SAME MEMORY OR NOTHING NEW COMES TO MIND:

As the Mentee focuses on what is felt, thoughts and memories should naturally begin coming to their mind. They should continue this pattern of focusing on emotion and allowing an associated memory to come to mind until the same memory comes to mind twice or until nothing new or different comes to mind. When this happens, they have accomplished their goals in the EMOTION Box.

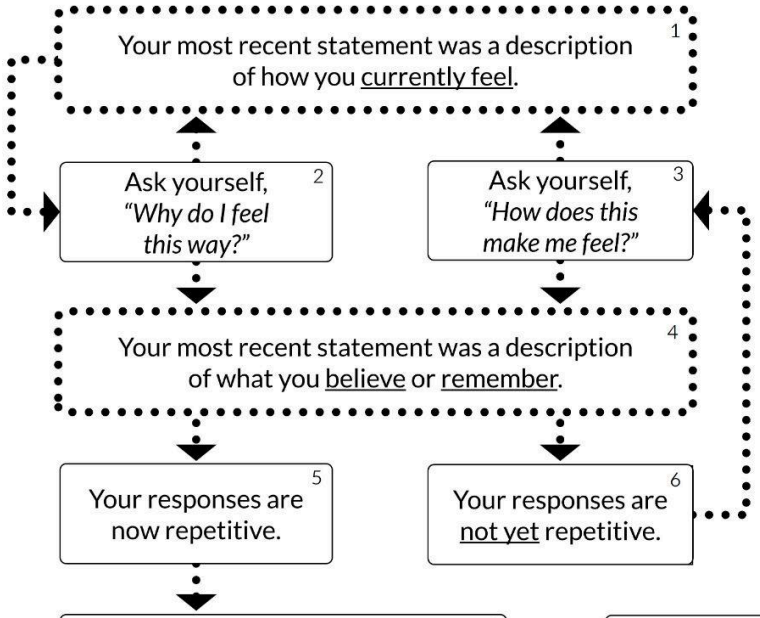
Chart Ver: MR5132022

TransformationPrayer.Org

tpm Transformation Prayer Ministry

THE MEMORY BOX
"FLOWCHART"

Mentee's Perspective - First Person Perspective



Summarized Instructions:

Beginning at the top-left corner of the flowchart (typically, in one of the boxes that has a dashed border), use your response to the question that you most recently asked yourself to determine what to do next in a TPM session. ***NOTE: The numbers located in the top-right of each box are only used for identification purposes and do not affect the use of the flowchart.***

POTENTIAL SOLUTIONS IN THE MEMORY BOX 7

*If you seem to have trouble accomplishing your "**Goals**" in this "**Box**," you may need additional orientation on what to do, or you might be engaged in a "**Solution Behavior**."*

8 Ask yourself the "***Looping Question***."
"Why does believing _____ make me feel _____?"

9 You responded with something new or different.

10 Stay in the "**MEMORY BOX**"

11 **FEELING ANGRY IN THE MEMORY BOX**
*If at any point you feel angry or show signs that you are potentially feeling any of the members of the "**Anger Family**," go to the "**ANGER Box**."*

12 You responded with the same repetitive response.

13 Your repetitive response fits the definition of a lie-based "***Heart Belief***." *(Self-Identity or State of Being)*

14 Go to the "**BELIEF BOX**"

15 Your repetitive response *potentially* fits the definition of a "***Truth-based Problem.***"

16 You are *potentially* attempting to "solve" or "alleviate" this problem.

17 Go to the "**SOLUTION BOX**"

18 Your repetitive response does not fit the definition of a lie-based "***Heart Belief***" or a "***Truth-based Problem***."

19 This typically means you need more training and practice, or that you are engaged in some form of "***Solution Behavior.***" If this is the first time it has happened, stay in the "**MEMORY BOX.**"

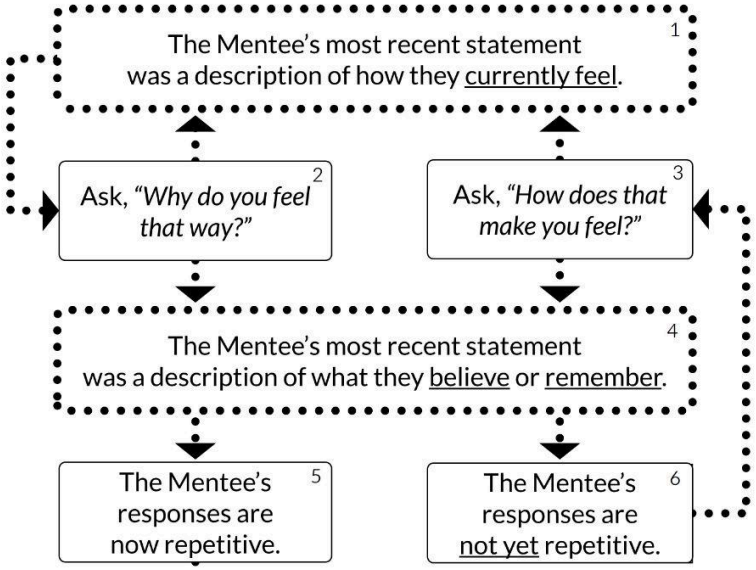
tpm Transformation Prayer Ministry

Chart Ver: ME5132022

TransformationPrayer.Org

THE MEMORY BOX
"FLOWCHART"

Mentor's Perspective - Third Person Perspective

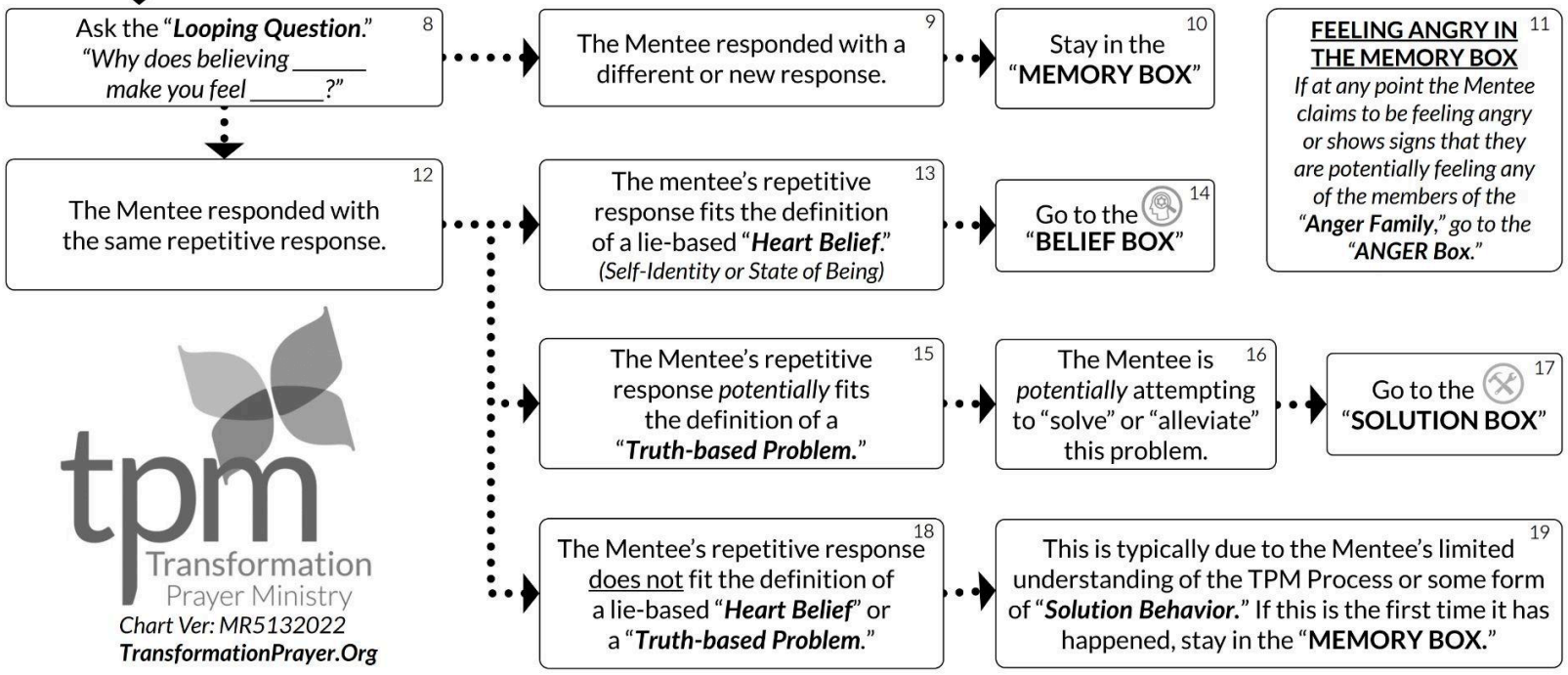


Summarized Instructions:

Beginning at the top-left corner of the flowchart (typically, in one of the boxes that has a dashed border), use the Mentee's response to the most recently asked question to determine what to do next in a TPM session. ***NOTE: The numbers located in the top-right of each box are only used for identification purposes and do not affect the use of the flowchart.***

POTENTIAL SOLUTIONS IN THE MEMORY BOX 7

*If the Mentee seems to have trouble accomplishing their "**Goals**" in this "**Box**," they may need additional orientation on what to do or they might be engaged in a "**Solution**."*



tpm Transformation Prayer Ministry

Chart Ver: MR5132022

TransformationPrayer.Org

THE ANGER BOX
((FLOWCHART))

Mentee's Perspective - First Person Perspective

ANGER IS UNIQUE: 1
*Emotions that are in the "**Anger Family**" are felt towards others, our situation, or ourselves.*

YOUR THREE GOALS: 2
*Your goals in the ANGER Box are simple; determine if you are angry, identify who or what you feel it towards, and express a tentative reason for why you are angry. After these goals have been accomplished, go to the "**SOLUTION Box**."*

3 You have shown potential signs of being angry but are not yet sure if you feel angry.

Ask yourself, *"Is any portion of what I feel felt towards any person or any thing?"* 4

You do not feel an emotion towards anyone or anything. 5

Go to the "**EMOTION BOX**" 6

You feel an emotion towards someone or something. 7

You are unsure of what you feel. 8

You feel angry (or another member of the "anger family"). 10

Ask yourself, *"What am I feeling?"* 11

You have trouble acknowledging what you feel. 12

Go to the "**SOLUTION BOX**" 13

You are unsure of who or what you feel angry towards. 15

Ask yourself, *"Who or what do I feel angry towards?"* 16

You have trouble acknowledging who or what you feel angry towards. 17

Go to the "**SOLUTION BOX**" 18

You know who or what you feel angry towards. 19

But you have not expressed a tentative reason for why you feel angry. 20

And you have expressed a tentative reason for why you feel angry. 21

Ask yourself, *"Why do I feel angry towards _____?"* 22

You have trouble expressing a tentative reason for why you feel angry. 23

Go to the "**SOLUTION BOX**" 24

Go to the "**SOLUTION BOX**" 25

Summarized Instructions:

Beginning in the top-left corner of the flowchart (typically, in one of the boxes that has a dashed border), use your response to the question that you most recently asked yourself to determine what to do next in a TPM session. ***NOTE: The numbers located in the top-right of each box are only used for identification purposes and do not affect the use of the flowchart.***

WHEN YOU STRUGGLE TO MOVE FORWARD: 9
*If you understand your goals while in the ANGER Box but have trouble acknowledging what is felt, or identifying who or what you feel it towards, or expressing a tentative reason for why you are angry, etc., this indicates that you might be engaged in a "**Solution Behavior**." Go to the "**SOLUTION Box**."*

SOLUTION BEHAVIOR : 14
*If you feel angry, it is because you believe that you are faced with an unsolved problem and that the proper response to it involves becoming angry. The act of being angry is a "**Solution Behavior**."*

TENTATIVE REASONS FOR BEING ANGRY: 21
*Your initial explanation for why you feel angry is often related to the "**Perceived Problem**" that you are attempting to solve by being angry. Having this in mind will typically help you accomplish your goals in the "**SOLUTION Box**."*

WHEN YOU ARE ANGRY AT GOD: 26
*Previously, it was taught that when you are angry at God, it is the result of your misunderstanding of Him. And although this may still be generally true, your anger is not a direct result of a misconception of God. Rather, your lie-based "**Heart Beliefs**" which somehow relate to God create the "**Perceived Problems**" that you are attempting to solve by being angry at Him. Because of this, after you have accomplished your goals in the ANGER Box, you always go to the "**SOLUTION Box**." This is true no matter who or what you feel your anger towards.*

tpm Transformation Prayer Ministry

Chart Ver: ME5132022
TransformationPrayer.Org

THE ANGER BOX
"FLOWCHART"

Mentor's Perspective - Third Person Perspective

ANGER IS UNIQUE: 1
*Emotions that are in the "**Anger Family**" are felt towards others, our situation, or ourselves.*

THE MENTEE'S THREE GOALS: 2
*The Mentee's goals in the ANGER Box are simple; determine if they are angry, identify who or what they feel it towards, and express a tentative reason for why they are angry. After these goals have been accomplished, the Mentee should go to the "**SOLUTION Box**."*

3 The Mentee has shown potential signs of being angry but has not yet verbally claimed to be feeling angry.

Ask, *"Is any portion of what you are feeling felt towards any person or any thing?"* 4

The Mentee determined that this was not the case. ("No") 5

Go to the "**EMOTION BOX**" 6

The Mentee determined that this was the case. ("Yes") 7

The Mentee has not verbally claimed to be feeling angry. 8

WHEN THE MENTEE STRUGGLES TO MOVE FORWARD: 9
*If the Mentee understands their goals while in the ANGER Box but has trouble acknowledging what is felt, or identifying who or what they feel it towards, or expressing a tentative reason for being angry, etc., this indicates that they may be engaged in a "**Solution Behavior**." Go to the "**SOLUTION Box**."*

The Mentee has verbally claimed to be feeling angry. 10

Ask, *"What are you feeling?"* 11

The Mentee has trouble acknowledging what is felt. 12

Go to the "**SOLUTION BOX**" 13

SOLUTION BEHAVIOR : 14
*If the Mentee feels angry, it is because they believe that they are faced with an unsolved problem and that the proper response to it involves becoming angry. The act of being angry is a "**Solution Behavior**."*

The Mentee has not stated who or what the anger is being felt towards. 15

Ask, *"Who or what do you feel angry towards?"* 16

The Mentee has trouble acknowledging who or what their anger is felt towards. 17

Go to the "**SOLUTION BOX**" 18

The Mentee has stated who or what the anger is being felt towards. 19

But they have not stated a tentative reason for *why* they feel angry. 20

TENTATIVE REASONS FOR BEING ANGRY:
*The Mentee's initial explanation for why they feel angry is often related to the "**Perceived Problem**" that they are attempting to solve by being angry. Having this in mind typically helps them accomplish their goals in the "**SOLUTION Box**."*

And they have stated a tentative reason for *why* they feel angry. 21

Ask, *"Why do you feel angry towards _____?"* 22

The mentee has trouble expressing a tentative reason for *why* they feel angry. 23

Go to the "**SOLUTION BOX**" 24

Go to the "**SOLUTION BOX**" 25

WHEN THE MENTEE IS ANGRY AT GOD: 26
*Previously, it was taught that when the Mentee is angry at God, it is the result of their misunderstanding of Him. And although this may still be generally true, their anger is not a direct result of a misconception of God. Rather, their lie-based "**Heart Beliefs**" which somehow relate to God create the "**Perceived Problems**" that the Mentee is attempting to solve by being angry at Him. Because of this, after the Mentee accomplishes their goals in the ANGER Box, they always go to the "**SOLUTION Box**." This is true no matter who or what they feel their anger towards.*

Summarized Instructions:

Beginning in the top-left corner of the flowchart (typically, in one of the boxes that has a dashed border), use the Mentee's most recent response to determine what to do next in a TPM session. ***NOTE: The numbers located in the top-right of each box are only used for identification purposes and do not affect the use of the flowchart.***

tpm Transformation Prayer Ministry

Chart Ver: MR5132022

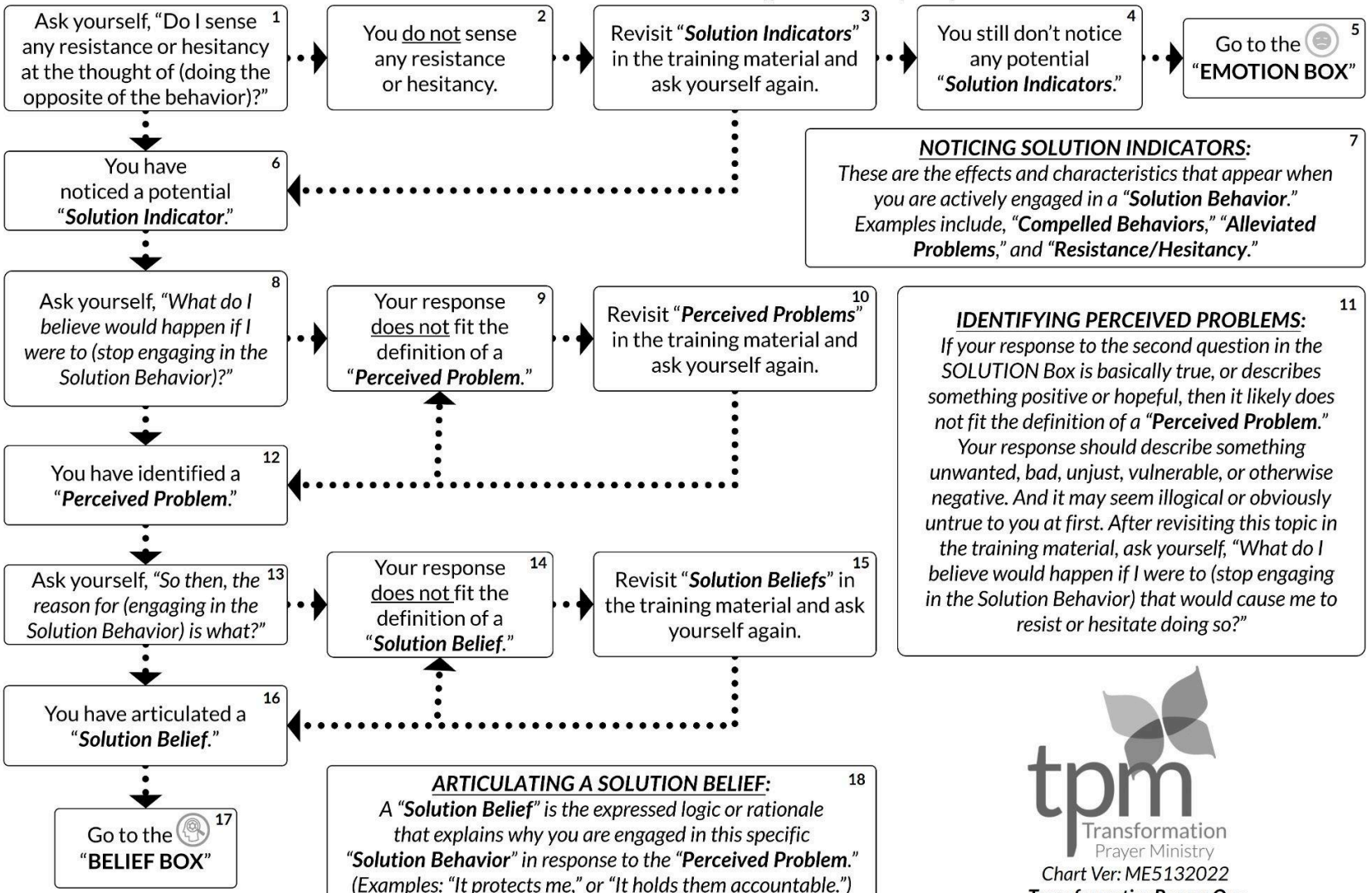
TransformationPrayer.Org

THE SOLUTION BOX
"FLOWCHART"

Mentee's Perspective - First Person Perspective

Summarized Instructions:

Beginning in the top-left corner of the flowchart, use your response to the question that you most recently asked yourself to determine what to do next in a TPM session. ***NOTE: The numbers located in the top-right of each box are only used for identification purposes and do not affect the use of the flowchart.***



tpm Transformation Prayer Ministry

Chart Ver: ME5132022

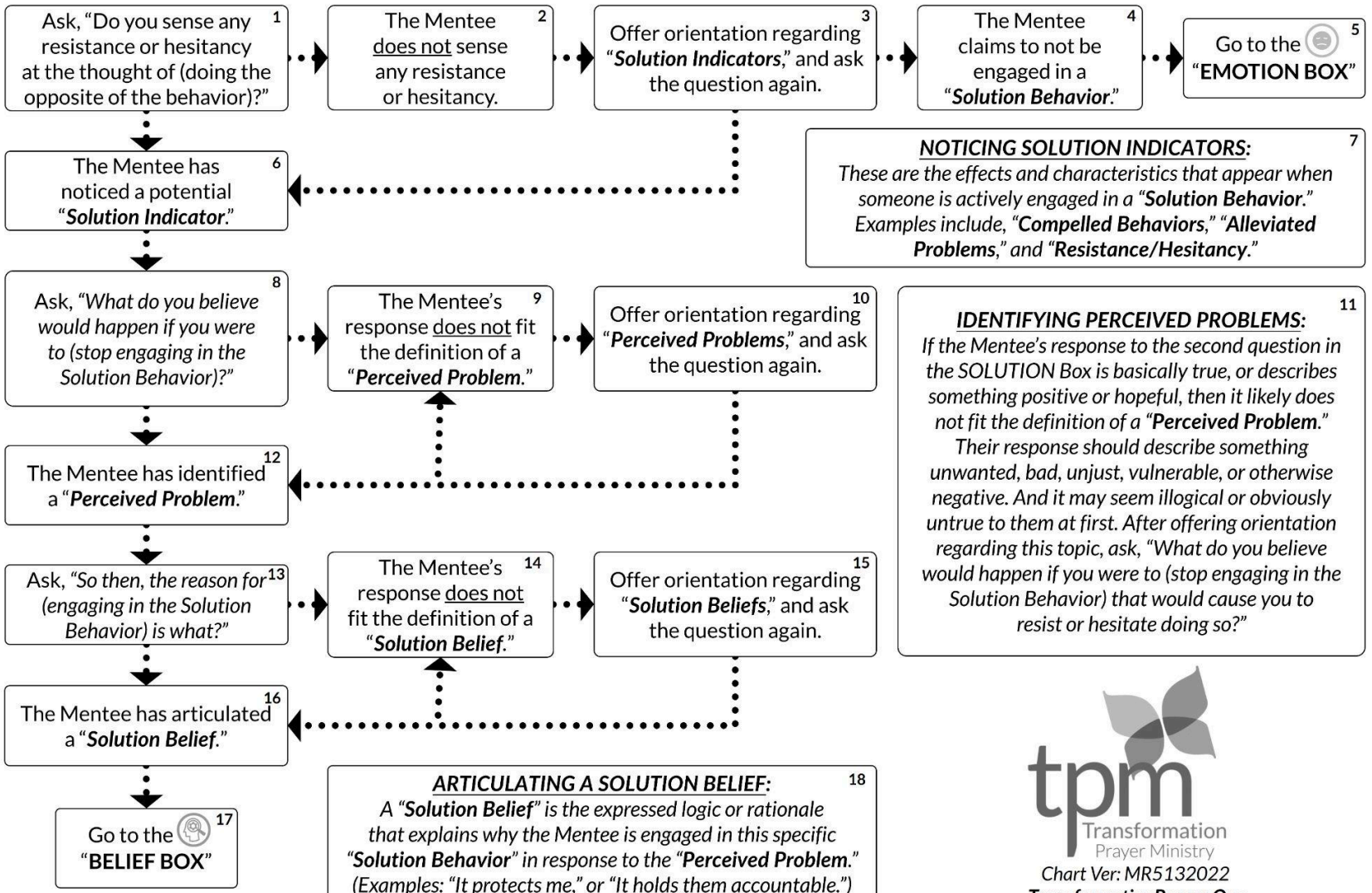
TransformationPrayer.Org

THE SOLUTION BOX
"FLOWCHART"

Mentor's Perspective - Third Person Perspective

Summarized Instructions:

Beginning in the top-left corner of the flowchart, use the Mentee's most recent response to determine what to do next in a TPM session.
NOTE: The numbers located in the top-right of each box are only used for identification purposes and do not affect the use of the flowchart.



tpm Transformation Prayer Ministry

Chart Ver: MR5132022

TransformationPrayer.Org