David A. Seamands: Healing for Damaged Emotions, David C. Cook Publishing (2015)

*Healing for Damaged Emotions* delivers a riveting self-help, self-awareness account and perspective of "The Holy Spirit and the Healing of Our Damaged Emotions" as preached in a 1966 sermon by David A. Seamands. As illustrated, "the book blends clear biblical theology, solid psychology, and practical common sense. The author shines light on the dark recesses of powerful strongholds that stand in the way of personal growth and potential from bitterness to guilt and depression, to low self-esteem and helps to identify with and acknowledge emotional pain that is sometimes hidden deep within. Dr. Seamands teaches readers ways to cope and transform past hurts and the bondage of pain into healing and freedom so great potential for life and everyday living can be achieved. This book is an excellent resource to students, educators, and self-help enthusiasts. In reviewing this book, the principal criteria includes content, organization, and reference sources.

Additionally, Seamands offers great tips for dealing with damaged emotions. He challenges the reader to face problems squarely, head on. He also challenges the reader to act on courage and confront strongholds that are hidden and deep within. Speaking to our pain, speaking it out loud to a friend or loved one releases it and is the first step towards overcoming and healing. Seamands backs his arguments up with scripture, specifically James 5:16 "Confess your faults one to another, and pray one for another, that ye may be healed". Furthermore, the author teaches the reader to accept responsibility for our faults and actions because blaming others will only hinder our healing path. Ultimately, Seamands expresses that forgiveness applied to anyone related to the problems endured is God's way towards healing. We are to not just forgive others but also ourselves. When we ask God to show us what our problems are, ask for help in

resolving our problems and how to pray, we can count on God equipping us with the tools needed to defeat our strongholds and be encouraged with the change that is taking place.

The tone of the book reflects a learned appreciation for identifying guilt, grace and debt collecting as related to the act of forgiveness. Seamand shares the parable about the debt collector, a prosperous king who decided to settle his accounts. He found that one servant owed him large sums of money too great to repay. This parable was given to introduce a morale to a much larger message, as illustrated in the Bible that a person's debt to God and to others is so great that it can never be paid back. Even as the servant begs for more time with a promise to pay it back it is not enough for the debt is too large. The Lord forgives the servant and wipes the slate clean. Later the servant runs into someone who owes him money and when that person does not have it, instead of forgiving the debt the way his was forgiven, the servant throws the man in jail. Seamands reminds us of what happens to the unforgiven and unforgiving and the prison that awaits those with a closed heart. Failure to receive forgiveness keeps us from receiving God's grace. If are incapable of receiving God's grace how can we pass it forward and grant it to others? Failure to give forgiveness is just as corruptive as the longer one holds on to unforgiveness the angrier it turns.

Seamand's digs deeper and points the following, "Many Christians... find themselves defeated by the most psychological weapon that Satan uses against them. This weapon has the effectiveness of a deadly missile. Its name? Low self-esteem. Satan's greatest psychological weapon is a gut level feeling of inferiority, inadequacy, and low self-worth This feeling shackles many Christians, despite wonderful spiritual experiences and knowledge of God's Word. Although they understand their position as sons and daughters of God, they are tied up in knots, bound by a

terrible feeling inferiority, and chained to a deep sense of worthlessness." (Include the page number please)

Low-self esteem is kryptonite to forward thinking, healing and progression. It will provide you with every reason or excuse on why you should not be courageous and forgive and be forgiven. Seamands identifies low self-esteem as a major problem. The implication of this flaw is loss of potential, deferred or killed dreams, ruined relationships, a sabotaged Christian leadership and service.

Personally adding, (It sounds better to say "In my personal opinion" or "I believe") self-esteem is how good you feel about yourself. It affects everything you think, say and do. Those affected by low self-esteem feel inferior to everything or anyone around them, deduct from their potential and assassinate dreams and better opportunities. They doubt themselves, criticize themselves, have no confidence and will talk themselves into defeat before the game is played.

Seamands discusses the toxic power low self-esteem has on one's well-being and the destructive impact it has over one's life. Seamands, however, claims that most of our enemy's weapons are "psychological," rather than spiritual, in nature: fear, doubt, anger, hostility, worry, guilt lingering on after a Christian receives God's forgiveness, and finally, inferiority, inadequacy, low self-esteem or self-worth. Seamand's shares with readers, a scripture-based revelation that the battle we face is spiritual in nature, not against flesh and blood (Ephesians 16:10) when dealing with Satan through a human heart but these toxic feelings can be corrected through God's Word and the continued practice of righteousness and forgiveness.

Dr. David Seamands was author and leader in evangelical renewal movements within the United Methodist Church and was born in India. His parents were Methodist missionaries and

Seamans's spent much of his boyhood there. He graduated from Ashbury College, Drew Theological Seminary and the Hartford Seminary Foundation. He also received honorary degrees from both Asbury College and Asbury Theological Seminary. He and his wife, Helen, served as United Methodist missionaries in India from 1946 until 1962. Dedicated to making a difference in his ministry, Seamands incorporated much modern psychological teaching into his pastoral ministry. Seamand's has stated, "Early in my pastoral experience, I discovered that I was failing to help two groups of people through the regular ministries of the church. Their problems were not being solved by the preaching of the Word, commitment to Christ, the filling of the Spirit, prayer, or the sacraments." The first of these two groups included persons who had prayed desperately, tried every Christian discipline with no results, and were driven to futility and a loss of confidence in God's power. The second group was characterized by phoniness and repressed feelings covered with platitudes, Scriptures, and theological terms. Seamands states that "God showed me that ordinary ways of ministering would never help some problems." These baffling problems are described throughout the book as "damaged emotions" and "unhealed memories" of past hurts. Even conversion to Christ, the author insists, "is not a shortcut to emotional health." He urges us to be patient, and to not judge, those whose behavior is confusing and contradictory. Adding to the Scripture which says that "by their fruits you shall know them" (Matthew 7:16), he says that "by their roots you will understand, and not judge them." He insists that he is not lowering the standards of Christianity, but that sometimes the ordinary disciplines are insufficient; one may require special "healing" by the Holy Spirit and the "unlearning of past wrong programming," neither of which is accomplished quickly. He warns against over simplistic answers built around additional prayer, faith, and Bible study. He also cautions against seeing the devil around every corner. While these two warnings are certainly worthwhile (to a

point), we must question his basic position regarding the adequacy of God's Word and related Christian disciplines. We must also look with discernment at his analysis of the basic problems. Are emotions really "damaged," and does such "damage" cause sinful behavior later in life? Are memories "sick" such that they need "healing?" Do we really need to add to Scripture's wisdom to locate causes and propose solutions? Can Seamands' solutions be supported by Scripture, and do they lead to godliness in those who pursue them? -

This book has definitely caused me to acquire a new perspective on toxic thinking and how they can further perpetuate damaged emotions and ill behavior. The first two major things that stand out to me is the act of forgiveness and maintaining a healthy mindset, esteem.

Your paper is only 4 ½ pages long. I asked for no less than 6 to 8 pages. This would have given you more opportunity to go into a big more depth in the conclusion of your paper.