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Book Review

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What class? What semester? Who is your instructor? All that information should appear on your cover page.

David Seamands, the author of *Healing for Damaged Emotions*, is a pastor who has incorporated much modern psychological teaching into his pastoral ministry. When he explains why he does not use a strict biblical approach, Seamands says, "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" (Seamands, [1981 page number?](#)). Seamands also states that "God showed me that ordinary ways of ministering would never help some problems." These unresolved problems are described throughout the book as "damaged emotions" and "unhealed memories" of past hurts (Seamands, [1981 page number?](#)). It was a blessing for me to read this book at this period in my life.

Healing for Damaged Emotions was written in the 1980's and many copies were sold. When we were first assigned to read [this](#) book, I thought to myself "another book to read". This was far from the truth, it was not just another book, it was a book that has left a lasting impression upon me. The book was very helpful in that it was easy to read and provided guidance and motivation. It was not hard to understand why this book is considered a true classic. [David Seamands \(1981\) Seamands](#) believes that we tend to carry deep wounds from our past lives and we carry and express these wounds in our emotions. Seamands compares our wounds to infirmities that spoken about in the [Bible Bible](#). Seamands states that we will forever be hounded by our wounds and scars if we do not confront them and take charge of them and hand them over to "the wounded healer": Christ.

[Similarly, hHurts](#) show up and are expressed in different people in different ways, ~~some~~ [In some, hurt and pain manifests as people have feelings of](#) insecurity, unworthiness, perfectionism, legalism, and anger. Seamands gives various examples of each of these

expressions and others that he shares from his own pastoral and counseling experiences as well as some from pastoral, historical, theological, and psychological literature ~~as well~~. He firmly believes that "the cross destroys any notion of an experiential disconnect between suffering humanity and God, for in Christ God has stepped into and understands and has felt the burden of suffering Himself" (~~Seamands, 1981 page number?~~).

In the first chapter of the book, ~~Pastor David~~ Seamands states, "we preachers have often given people the mistaken idea that the new birth and being filled with the spirit are going to automatically take care of our emotional hang-ups. But this just isn't true." He goes on to say that acceptance of Jesus Christ does not automatically heal all emotional issues and is not a fix-all for personality problems (~~Seamands, 1981 page number?~~). Some of the damaged emotions

Seamands describes in the book are:

- a deep sense of unworthiness which includes feelings of anxiety, inadequacy and inferiority
- a perfectionist complex which includes ideas of never being able to please themselves, God or others
- a super-sensitive person who has usually been hurt deeply
- a person filled with fears who constantly struggles with the 'whys' and 'if only' of life
- a person with low self-esteem may not see themselves the way God sees them

~~Furthermore~~, Seamands (~~1981~~) assured me that Jesus completely understands how I feel and wants to help me. But on the other hand, Satan uses our low self-esteem as an emotional and psychological weapon to destroy us. ~~In the text he He~~ shares ~~6 six~~ self-estimate questions which anyone can use to evaluate their self-esteem. He suggests that we can cooperate with the Holy Spirit ~~in checking to check~~ ourselves when we belittle our self-esteem (Romans 12:2).

~~Likewise, David~~ Seamands (1981) gives us hope in what he calls the "~~Devine divine~~ ~~Repairs repairs~~" to heal damaged emotions. He emphasizes, though that it takes guidance by the

Holy Spirit and actually doing your part. A few things he suggests in becoming proactive in your healing include:

- Accepting your responsibility in the matter
- Asking yourself if you want to be healed
- Forgiving everyone who is involved in your problem and that includes yourself

Forgiveness for me is a huge issue when it comes to healing damaged emotions. I was perplexed to read that sometimes the cause of damaged emotions comes from failing to receive forgiveness and/or the failure to give forgiveness. Seamands urges us to be patient, and to not judge, those whose behavior is confusing and contradictory. He backs this thought by the use of the scripture that states "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"

([Seamands, 1984 page number?](#)).

Seamands believes the fakeness of Christian service is a result of low self-esteem. He ~~mentions- refers such~~ passages as 1 Corinthians 1:26-31 and 2 Corinthians 12:9-10 to inform us that God doesn't choose "superstars" to serve Him; ~~and~~ I know from experience that he does not. He chooses those who have the humility to trust Him and to remember that their sufficiency is in Him, not in self--in other words, those with the supposed plague of "low self-esteem." Seamands reminds us that, "The trouble is that your low self-esteem robs God of marvelous opportunities to show off His power and ability through your weaknesses." God does indeed display His power, but low self-esteem is not what prevents the kind of Christian service that would accomplish that purpose.

As he begins chapters 5 and 6 on how to "heal" low self-esteem, Seamands uses Proverbs 23:7, ("as he thinks in his heart, so is he",) to say that "the way we look at ourselves and feel about ourselves, way down deep in the heart of our personality so we will be and so we will become. What we see and feel will determine our relationships both with other people and with

God." [\(page number?\)](#) It is important to have an accurate, biblical view of oneself in relationship to God, and even more important to know God from His Word ([Seamands, 1981 page number?](#)). [Likewise, in a lot much](#) of the book, Seamands speaks about what is usually called "perfectionism." He lists the following as "evidence" for "damaged" emotions and a "perfectionist complex", fears, super sensitivity, sexual problems, a deep sense of unworthiness, anxiety, inadequacy, inferiority. When the "perfectionist" becomes a Christian, Seamands believes he has many challenges because faith is hard, decisions tear the person up, witnessing is difficult, surrendering to God is "almost a trauma," and discipline is difficult. According to Seamands ~~(1981)~~, the person climbs on a treadmill of performance, achievement, and striving because he doesn't feel God's grace. According to Seamands, "the good news of the Gospel has not penetrated down into his damaged inner self, which also needs to be evangelized."

As someone whom wants to someday go in the ministry, I think this book will help me a lot in counseling people who have ~~difficult~~ emotional challenges, especially [low](#) self-esteem.

[Low s](#)Self-esteem has been an issue for me and read a book which confronts it and allows me to see it is not just me, empowers me.

Reference

Seamands, David. (1981). *Healing for damaged emotions*. Cook: Colorado.

Your paper is too short ie only 4 pages of content. I asked for no less than 6 to 8 pages (that does not include the cover page of the reference page).