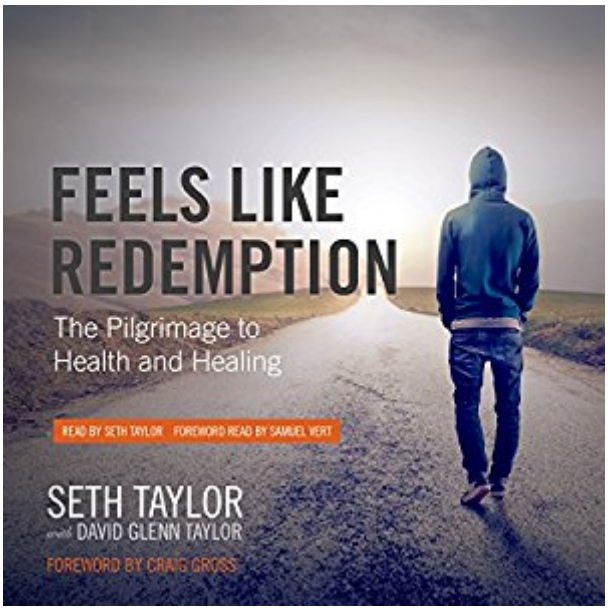
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Feels Like Redemption: The Pilgrimage To Health And Healing (My Pilgrimage)



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Synopsis

In the Christian church and the world at large today, addiction to pornography is not just a crisis, it is the crisis. The approach for many has been to label this a war, and scores of books and teachers have tried to show that using various control methods and tools in order to deal with the problem leads to freedom. But the crisis continues to grow, and true freedom, the kind that Jesus seems to be pointing to in the Gospels, seems forever out of reach. This powerless approach has left millions without true freedom and asking some very hard questions about themselves, their sexuality, and the nature of God. In this groundbreaking new book on an age-old topic, author Seth Taylor leads us into the question: "Is there any real power? And if there is, why don’t we see it more?" With this question as the starting point, Taylor shows listeners how to peel back the layers of all the things people are medicating with pornography and other "drugs." He gives listeners the tools to make their spirits come alive. Through a compelling combination of stories and spiritually grounded teaching from his own pilgrimage, Taylor shows listeners that freedom is not a myth, but rather the essence of every human being, created in the image of God. Feels Like Redemption powerfully teaches that this journey into sexual and spiritual health is not a battle. It’s a pilgrimage - a sacred journey. And in walking this journey, we can be changed forever.

Book Information

Audible Audio Edition
Listening Length: 2 hoursÃ Â andÃ Â 51 minutes
Program Type: Audiobook
Version: Unabridged
Publisher: Fireproof Ministries
Audible.com Release Date: July 8, 2015
Whispersync for Voice: Ready
Language: English
ASIN: B011CS1ZG6
Best Sellers Rank: #96 inÃ Â Books > Audible Audiobooks > Health, Mind & Body > Sexuality #565 inÃ Â Books > Christian Books & Bibles > Christian Living > Men’s Issues #993 inÃ Â Books > Health, Fitness & Dieting > Sexual Health > General

Customer Reviews

The other reviews I’ve seen on here seem to gravitate toward 5 stars or 1 star, with few in-between (in fact, I am the first to offer a 4-star review.) The reason is primarily the theologically controversial

content. As a conservative-minded evangelical, I knew I was in for a journey the moment I saw a Rob Bell endorsement in the front of the book. A lot of people seem shocked at the more liberal bent of Taylor’s theology, but he is not in any sense deceptive about it - he wears it right on his sleeve. I’m not sure what these readers were expecting.I think it is important to evaluate a work according to its author’s purposes, not the reader’s. (In fact, as a conservative I would say this is an essential perspective to have!) I came to this work not for theology, but to consider personal testimony of finding healing from porn addiction. On this, the book delivers in spades. Taylor delves into pain and our self-medication of it. He goes deep into talking about who we are as human beings before he even jumps into talking about pornography, which is a huge plus. Too often addiction is treated as a problem that can be solved by tackling it head-on, rather than by understanding who we are as whole people.Taylor understands the human experience thoroughly; his skills in psychology exceed his skills in theology. He understands pain and the human response to it better than maybe any other person I’ve read. It was a strange feeling as I read each page and learned new things about myself despite finding little things to disagree with all over the place. I truly think anyone reading this book with an open mind will learn a lot about themselves, regardless of religious persuasion.One of Taylor’s greatest strengths is his consideration of belief. He is sharply critical of the power of belief to actually change behavior, preferring experience. (I am making his point simpler for the sake of brevity; it is a bit more complicated than that.) While I disagree that experience can be a valid test for truth, he is right to be critical of evangelicalism’s tendency to emphasize intellectual agreement over personal transformation. Something is not truly believed unless it is experienced. This accords with the biblical portrait of salvation and deliverance from sin, which emphasizes not just confession of the gospel but also tasting and seeing that the Lord is good. True healing from addiction is not in a statement of faith, but in a life lived free.Of course, the theological content of the book is its greatest weakness. I would think it irresponsible to praise the book’s great strengths without giving the appropriate caveats. Much of Taylor’s recommendations and explanations flow from skepticism regarding the authority of Scripture. One example that is close to the heart of the book: he is strongly opposed to using the metaphor of "fighting" sin, preferring instead to describe this as a "pilgrimage." Both metaphors, however, are scriptural (consider Isaiah 30:21 for the pilgrimage metaphor, 1 Timothy 6:12 for the fighting metaphor.) Taylor is probably - and quite understandably - reacting to an unbiblical extreme of the "fighting" metaphor which is very common among men in evangelical circles. The existence of that extreme, however, does not warrant outright rejection of the metaphor entirely. Taylor is all about people finding their own paths to healing, but I think he is inconsistent in this when he looks down on one particular metaphor that has, in fact, helped many

people find healing (some of whom I personally know.)Taylor is also very weak in his doctrine of sin, which leaves the book feeling incomplete. While porn addiction is certainly a way that we medicate pain, this is not mutually exclusive with the idea that it is a transgression of Christ's law of love. Any complete Christian view of addiction has to include this dimension. The use of porn affects not just the user. The actors are degraded, whom are made in the image of God. One's future or current spouse is dishonored. The porn industry continues to expand, thus attracting other people who may themselves be addicted and have their lives ruined. The person who uses porn must come to grips with the fact that they have failed to love God and others by their sin. Taylor's view of sin is simply too individualistic, focusing almost exclusively on what sin does to the offender, as opposed to the offended. Of course, this is just one book, and a fairly short one. I am more than willing to stand corrected if he puts out another book that addresses the social dimension of porn!While I take the same issue with the book as many of the 1-star reviewers do, I don't see why it's necessary to throw the baby out with the bathwater. People affected by addiction, pornography in particular, will be moved and helped along their pilgrimage (or their fight!) by this book. Just read with discernment, as you should any book.

While this book might be a good tool in the toolbox, 70% of the book is the author trying to convince us to open our minds to new things, and the last 10% is the author instructing us to take quiet/meditative time, and this should do the trick!

Let me open this by saying that I am a Counseling & Care Pastor at a fairly large church. I read this book because one of the areas I provide care is on an evening every week, where our church provides nearly 20 different types of support, recovery, and discipleship groups on a variety of issues - including sexual integrity, sexual trauma, and past wounds / pain.I was evaluating this book to use for our sexual integrity group, because it came highly recommended by XXX Church - entity I greatly respect.I cannot recommend enough that you *avoid* this book, unfortunately. Without going into an unnecessary breath of detail, it is full of eisegesis (subjective, personal interpretation) of Scripture (blatant misrepresentations of what the Kingdom of God is), aspects of universalism, an outright disregard for sin as the underlying issue in favor of lower levels of Maslow's self-actualization hierarchy (veiled humanism), the author's discrediting of the concept of original sin, and an outright statement by the author(s) that there are more ways to salvation and "self-actualization" than the Person and work of Jesus.I gave it two stars because there are moments of great thought in here. The final two chapters have some decent theology, and I very

much appreciate how well the author(s) highlight the whole person (including feelings). All that is top notch.Unfortunately - the inexcusable misuse and neglect of Scripture and God’s Truth is so overwhelming in the first 5 chapters that it almost entirely discredits what good there is. This really bummed me out because I had high hopes...but ultimately this book is not for the Christian struggling with addiction or sexual sin. It’s not even for the non-Christian because the Gospel is unrecognizable.If anyone needs a solid recommendation for a book, try "Sexual Sanity for Men / Women" by David White. It is the best book I have found on this issue, at this present time.

Approach this book with caution. Although it may bring some initial positive experiences, it is not what it portrays to be. This is not a Biblical approach to redemption. There are no scripture references in the book. Before you say "so what", consider this. The God that created you wants to have a relationship with you. In order to make this possible he provided his word for us so that we could get to know him. He even sent his son to die for us. If someone is trying to find God, it only makes sense that he would start with the word of God. Finally, the experiences mentioned in the text could be interpreted many different ways, some rather scary! I suggest checking out "Healing the Wounds of Sexual Addiction" by Mark Laaser instead. He has a much more balanced and effective approach.

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