

# Repentance: The Treatment for Mental Health Conditions

Jimmy Yo | July 21, 2024 at Clear River Church in Lafayette, Indiana

1

1 **Jimmy Yo:**

2 [(0:00)]

3 All right, guys. Well, hey. Good morning. Welcome to Clear River church. If you've not  
4 me before, my name is Jimmy Yo. I'm lead pastor here. It's good to have you with us this  
5 morning, especially if you're new. I want to start with just a little bit of family business. I  
6 want to give you guys a quarter two budget update before we get to the Bible.

7 And so this is for... what's quarter two? April, May, June. Okay. And so our tithe goal has  
8 been \$75,000 per month, totaling \$225,000. And our actual for the, for quarter two, was  
9 \$183, 508. And so it's a bit lower, but I'm actually rather encouraged by that, especially in  
10 the summer months. Normally we see that dip down is about 80% of our goal.

11 And so it's likely that we'll have to make some adjustments for the fall. We'll update you  
12 on that. But, normally we see a bit of an uptick for the fall. And so we can look forward  
13 to that. But just wanna give you an update if, if Clear River Church has been your home,  
14 it's been the place that you gather with God's people,

15 I would encourage you, if you've not began the process to think through what it looks  
16 like, to even, to give and to be part of the church in that way, I would encourage you to  
17 consider that. It's a... it's a wonderful help for us to be able to do what we do day in and  
18 day out. All right.

19 If you have your Bible with you, why don't you turn to Daniel chapter four. Daniel  
20 chapter four. If you don't have a Bible, there are some of the seats in front of you. That's  
21 page 694. That is in the Old Testament towards the end of the Old Testament, right  
22 before Matthew. Daniel chapter four. We've been talking about how God has created all  
23 things and how we are created in the image of God.

24 And because of that, we are both body and soul. And so I'm answering. I'm... and my  
25 hope is to answer a very, very difficult question for us this morning. Which is a question  
26 of: what is mental health? It's a term that's really been, it's driven around a lot. It's said a  
27 lot in our modern day medicine, our modern day social settings and how to think about  
28 ourselves, how we look at ourselves.

29 And I hope to answer that. You know, I think that there's a lot of little... I was thinking  
30 about this topic and even some of the things that we say to each other at times that  
31 sometimes can get us caught up in how we think about various things. Maybe you've  
32 heard of sayings like, 'God helps those who help themselves,' or maybe something like,  
33 'God gives his toughest battles to his stronger soldiers.'

34 You ever heard that? Or maybe something like, "taking care of your mental health is an  
35 act of self-love." Those kinds of sayings are really frequent in our culture today. And on

36 face value, they may seem like they bare truth, or are they seem helpful and encouraging  
37 and really nice.

38 But when you look to the Bible and you really consider down to the bottom foundation of  
39 those various sayings, you have to consider, well, is that true?

40 [(3:00)]

41 Are they really true? What does the Bible say about the difficulties we go through? What  
42 does the Bible say about our quote/unquote 'battles and struggles?' And what does he say  
43 about our mind? What does he say about love? What does he say about loving yourself  
44 and caring for your body? Those are the kinds of questions we've been looking to answer.

45 Now, I want to actually introduce a term for all of you this morning, which I actually  
46 mentioned probably a few Sundays ago. And that's the term 'secular humanism.' This is a  
47 kind of framework, a way, a philosophy, that much of the world has embodied today. It's  
48 it's how many people have chosen to think about various things.

49 And so let me just give you, you know, quick, quick Google searches can give you some  
50 definitions. One I found: 'secular humanism is a philosophy, belief system or life stance  
51 that embraces human reason, logic, secular ethics, and philosophical naturalism, while  
52 specifically rejecting religious dogma, supernaturalism, and superstition as the basis of  
53 morality and decision making.' I know there's a lot of big words unpack there, but the  
54 essence is that, everything can be found within ourselves, within our ability to reason,  
55 within our ability to think, maybe to even, to give a... 'secular' is the removal of, of God,  
56 this division between God and the self and the world, the natural world.

57 Another look at the word 'humanism' is: 'an outlook or system of thought, attaching  
58 prime importance to human rather than divine or supernatural matters. Humanist beliefs  
59 stress the potential value and goodness of human beings, emphasize common human  
60 needs, and seek solely rational ways of solving human problems.'

61 [(5:00)]

62 Now, if you've been following Jesus for any number of days, if you read the Bible, you'd  
63 begin to say, 'That doesn't seem right.'

64 'There is something off on this kind of understanding.' And I would agree with that. That  
65 we would have to look to the Bible and really consider what does the Bible have to say  
66 about how we view everything. Really this idea of secular humanism is an anti-God  
67 thought. It's an attempt to remove any idea of God's creation, how God works in the  
68 mind, in the body, in everything that he does.

69 And so... But we believe God has created everything. He's given us his word, his holy  
70 word. We look to the Bible for instruction and help and understanding for the, the world

71 that we live in. And so we look to God even this morning. Now, before I take another  
72 step, I want to just say a few things. Even this morning, I was a little anxious to teach on  
73 this, because it has become such a sensitive topic in our culture.

74 You even hear things like, you know, the kind of quote/unquote, “stigma of mental  
75 health,” “mental health struggles” and, depending on what you mean, I agree with that.  
76 We are people and we struggle. We struggle in life. And it ought to be that we are honest  
77 about our struggles, especially in the church. Our lives are difficult.

78 Sin is real and affects every one of us. And so we must acknowledge and confess and  
79 deal with our struggles. But if it means that we can't talk about or consider or even  
80 challenge at times the way that we approach life, then that is something that I have to  
81 address because I love you guys. I love all of you.

82 I care that God would help you, and I hope that we would have clear Bible teaching that  
83 guides us. This morning will probably be a difficult teaching for many of you, especially  
84 those of you that maybe struggle with anxiety or depression or have even been given  
85 diagnosis of disorders, maybe have gone through some really tough trauma, or currently  
86 in some kind of counseling or therapy or on medicine.

87 All the things that are in that realm. I, I wonder if it will be difficult, but I ask that you  
88 would approach even this morning with an open heart. Willingness to listen, a  
89 willingness to consider what the Bible has to say about such things. I pray that God  
90 would give you humility to receive and even to challenge any preconceived ideas or  
91 presuppositions that you've walked into... caring for yourself.

92 I am not here to simply teach my opinion. My hope is to really look at the Bible and look  
93 at everything through a biblical lens.

94 [(8:00)]

95 I really believe through it, God will help many of you. In days where these things are  
96 more difficult to navigate, I believe God will help so many of you when it comes to such  
97 difficulties.

98 So, how do we understand mental health then? Well, we run to the Bible and be  
99 confronted by it. Daniel chapter four. Let's start at verse 28, and I'll read through verse 37  
100 and I'll pray for us. I'll give some context here in a bit, in a little bit. But listen to these  
101 words: All this came upon King Nebuchadnezzar at the end of 12 months.

102 He was walking on the roof of the royal palace of Babylon. And the king answered and  
103 said, ‘Is not this great Babylon which I have built by my mighty power as a royal  
104 residence, and for the glory of my majesty?’ While the words were still in the king's  
105 mouth, there fell a voice from heaven: ‘O King Nebuchadnezzar, to you it is spoken.

106 The kingdom has departed from you, and you shall be driven from among men. And your  
107 dwelling shall be with the beasts of the field. And you shall be made to eat grass like an  
108 ox. And seven periods of time shall pass over you, until you know that the most high  
109 rules the kingdom of men, and gives it to whom he will.’

110 Immediately the word was fulfilled against Nebuchadnezzar. He was driven from among  
111 men and ate grass like an ox, and his body was wet with the dew of heaven, till his hair  
112 grew as long as eagle's feathers, and his nails were like birds' claws. Verse 34: ‘At the  
113 end of the days, I, Nebuchadnezzar, lifted my eyes to heaven. My reason returned to me,  
114 and I blessed the most High and praised and honored him who lives forever.

115 For his dominion is everlasting dominion, and his kingdom endures from generation to  
116 generation. All the inhabitants of the earth are counted as nothing, and he does according  
117 to his will among the hosts of heaven and among the inhabitants of the earth, and none  
118 can stay his hand or say to him, ‘What have you done?’

119 [(10:00)]

120 At the same time my reason returned to me, and for the glory of my kingdom, my  
121 majesty and splendor returned to me.

122 My counselors and my lords sought me, and I was established in my kingdom. And still  
123 more greatness is added to me. Now I, Nebuchadnezzar, praise and extoll and honor the  
124 king of heaven, for all his works are right, and his ways are just. And those who walk in  
125 pride, he is able to humble.’ Father, teach us your word this morning.

126 Thank you that you are so kind to your people. You don't leave us without a means to get  
127 to you. You sent your son Jesus for us. And every difficulty, every way that we think, we  
128 submit them to you. Lord, this morning I pray that you would soften our hearts. Pray that  
129 you would give us ears to hear.

130 I pray anywhere where we've even believed the lies of our culture. God, would you save  
131 us from that? I pray that you would unwind, untangle, clarify such things from your  
132 word. I pray that this morning would there be a resounding trust in you that rises out of  
133 the hearts of many? We trust you with creation. We trust you with our body and our soul.

134 We trust you with everything in our lives. What has happened, what happens today and  
135 what will happen; we trust you with all of it, Lord. And so, Lord, would you grant us  
136 repentance? Would you bless us with your presence this morning? Father, I pray that you  
137 send your Holy Spirit to equip me and help me as I teach through these things.

138 But these words, let this teaching, be a blessing to your people. We love you, Lord. We  
139 pray these things all in your son's name. Amen.

140 So here in Daniel... Daniel is a prophet, and I don't have time to get into a lot of context,  
141 but what's happened is the nation of Israel, which is God's people, they've been sent into  
142 exile. And so they're now under Babylonian rule. And so God, in his judgment towards  
143 the nation of Israel because of their abundance of sin, the rejection of God, one of the  
144 things that God said he would do, 'If you continue down this course, this will happen to  
145 you.

146 This will be the result.' And so it comes to pass. And they're thrown into the Babylonian  
147 system. Daniel is one of these individuals. If you were to read in Daniel chapter one, all  
148 of Daniel's faithfulness, and his even being brought into the Babylonian system to be  
149 educated by the Babylonians to worship their gods.

150 [(13:00)]

151 Even his name... which, actually, the name of Daniel is the name that we see in the book,  
152 but the main name that he's used and called by is Belteshazzar by Nebuchadnezzar.  
153 Which he's actually given a pagan name, a name representing the god of the gods that,  
154 Nebuchadnezzar worships.

155 And so these guys, and if you've heard of the ones in the, the lion's den, that's Daniel. But  
156 also the fiery furnace. Those other three guys all have been given Babylonian names,  
157 even though they've retained, they've held to, their faith in God. Now, Daniel, God has  
158 been with him to endure such things, even to the point that God, raises up Daniel to be a  
159 wonderful help to the kingdom. A wonderful help, even in exile, to be a servant to  
160 Nebuchadnezzar.

161 And so what we find here, all the texts I read even before this, what has happened with  
162 Nebuchadnezzar is he's been having these dreams in his reign. They're these vivid,  
163 intense dreams that Nebuchadnezzar knows has great imagery. And he also understands  
164 that they mean something. And this is where — and I'll get into this a little bit more, but  
165 we live body and spirit.

166 And so it's difficult to untangle what it is that we go through. Some of you have had  
167 really funky dreams and you know it's because you ate something funny the last... the  
168 night before. And you're like, 'Okay, that's not, you know...' Others of you have gone  
169 through some difficult stuff and you have a dream and you think, 'Whoa! There's  
170 something there.

171 I have to contend with that!' In fact, I've had dreams where I wake up and I've gotten  
172 great clarity for what has been going on in my own life, in the church, and the people I've  
173 led. And as I shared with people, and they ask and we talk about it, it's been revealed that  
174 it's something God's doing. And so Nebuchadnezzar, who doesn't really believe in God,  
175 though he's starting to contend with the God of all gods, he has a dream.

176 Just to recap the dream you can read on your own at some point in chapter three, but, he,  
177 he has this dream of a massive tree.

178 [(15:00)]

179 And this tree cared for all the beasts. It was so great at, at our kids church, we actually  
180 talked about this a couple Sundays ago. I was sitting there working through my teaching  
181 at the dinner table with my kids.

182 ‘Hey, kids, what was, what was a tree about?’ You know? And this tree housed all the  
183 birds and all the creatures. And then, in the dream Nebuchadnezzar has, the tree is  
184 chopped down and it's bound up with some metal. And then the picture and in the, in  
185 those words, the, the thing that it says is, ‘Let him,’ — talking about Nebuchadnezzar, we  
186 know this because Daniel interprets the dream —

187 ‘Let him be driven into the field.’ The tree is chopped down, and he's driven among the  
188 beasts of the field. And here, in this discussion, in this dream, we begin to know, because  
189 Daniel is found, and he's given the task to actually interpret the dream. By the way, even  
190 in the dream, Nebuchadnezzar acknowledges that there was a watcher from God.

191 Nebuchadnezzar knows in the dream because there's something supernatural happening.  
192 We believe as Christians that there is a spiritual realm. God has his angels and there's  
193 fallen angels. There's angels and there's demons. Yet here an angel has spoken to  
194 Nebuchadnezzar about what is to happen. Now. Nebuchadnezzar doesn't understand it, so  
195 he begins to find all these different people. But he knows that Daniel, who's done this  
196 before, that Daniel, who has God's presence upon him... he looks and finds Daniel.

197 I love what is actually described of Daniel. It says that Daniel, ‘he had the spirit of the  
198 gods upon him.’ And Nebuchadnezzar knows there's something different about Daniel  
199 than every other kind of helper, leader, spiritual person. Daniel was able to understand  
200 such things, and so Daniel comes. He interprets the dream to Nebuchadnezzar, and then  
201 he actually, because the holy gods is in him, he gives him an even exhortation.

202 And he says at the end of chapter or, verse 27 of chapter four, ‘Therefore, O King, let my  
203 counsel be acceptable to you. Break off your sins by practicing righteousness and your  
204 iniquities by showing mercy to the oppressed, that there may perhaps be a lengthening of  
205 your prosperity.’ Daniel tells them, ‘Hey, what's to come? I don't know, here's a dream.  
206 But here's the encouragement: break off your sins.’

207 The encouragement is: ‘Repent. Nebuchadnezzar,’ — who is a ruler of people — ‘be a  
208 just ruler. Drive out these kinds of things among your kingdom that perhaps you may be  
209 lengthened in your prosperity.’ You see, God is already beginning to confront  
210 Nebuchadnezzar in his pride, the kind of pride that's dwelt in him.

211 [(18:00)]

212 I would want to pause here and just say and acknowledge that God works and moves and  
213 supernatural ways, right?

214 Doesn't he? And it transcends our ways. For us, it's beyond our understanding. In many  
215 ways, the things that are happening in us, in our world, they're quite mysterious. Why, at  
216 this time, in this place? Why, whatever happened at this moment in my life, has played  
217 out to to carry on these kinds of things? And so, as Christians, we have to reject this idea  
218 of 'secular.'

219 There's nothing that is 'secular.' God is... God's dominion is everything. God is in  
220 everything. God works in all things. And we cannot reconcile things on earth by man's  
221 reasonings. We can't. As much as we try, we're going to stumble. We're going to get  
222 confused. We're going to have trouble understanding the things of this world. I pray that  
223 it would be... that we would be like Daniel to some degree... like... God's people, to have  
224 the spirit of the holy gods in us, that maybe it'd be that we would be the ones that can  
225 interpret dreams, that we can understand the things that are going on in this world.

226 So what happens here is: 'All this,' — verse 28 — 'came upon Nebuchadnezzar.' So it all  
227 happened. The dream, everything that's happened, and even a description of what  
228 Nebuchadnezzar is right at that moment, all of it has come to pass. So verse 29: At the  
229 end of 12 months, he was walking on the roof of the royal palace of Babylon.

230 And the king answered and said, 'Is not this great Babylon which I have built by my  
231 mighty power as a royal residence, and for the glory of my majesty?' And while the  
232 words were still in the king's mouth, there fell a voice from heaven. So right there  
233 Nebuchadnezzar is standing there on his, on his royal palace.

234 [(20:00)]

235 Which, I don't think we understand, the the kind of majestic beauty of his construction in  
236 Babylon.

237 I mean, it's why the gardens of Babylon are considered one of the Seven Wonders. I think  
238 they've added more since then. But I don't think we even understand the beauty, the  
239 architectural kind of might, the, the ability to create that, that, that Nebuchadnezzar has  
240 done to get the people to build quite the kingdom. And he, and he's standing there on his  
241 palace looking upon everything.

242 And he's starting to say things like, 'Look what I did. Look at my mighty power. Look  
243 what I created. Look at my abilities. All the things that I've done.' In fact, when you read  
244 what Nebuchadnezzar says, it actually has a lot of Tower of Babel vibes. The Tower of  
245 Babel, which was early on in Genesis when they're creating... their, their conclusion was,  
246 'We are wanting to make a name for ourselves.'

247 And God tears down the Tower of Babel. Causes confusion. The confusion comes,  
248 disperses them because of their great pride. You see, the consequence of sin has meant...  
249 has visited many nations.

250 The consequence of sin, the consequence of pride, has visited many, many people. If you  
251 look at history, it's visited Egypt, it's visited Babylon, it's visited the Mayans, it's visited  
252 Rome.

253 The pride of humanity, the things that you and I think we can accomplish, that you and I  
254 think we can do.

255 I would even suggest to you that it is visiting America now. It's happening now in our  
256 country, that if people, whether they be rulers, whether they be the people that are  
257 governed, whether it be a whole — a whole nation — if we continue to deny God, what  
258 do you think will happen to us?

259 If you and your family continue to deny God, what do you think will happen to you?  
260 What do you think will happen to you?

261 See, pride has been the root of sin for all of humanity, for all time. To think that we can  
262 become like God. It's what the devil thought. It's what Adam and Eve were believed and  
263 deceived. Eve was deceived. Adam rebelled into — oh, there!

264 Hold on a second, God, I'm getting there.

265 All these things, we, we see them. They have their effects. Sin has run rampant in  
266 humanity for years. Pride is a real issue. I just think about in Romans. You don't have to  
267 turn there, let me just read this you very quickly. In Romans chapter one, verse 21: 'For  
268 although they knew God, they did not honor him.'

269 Those — he's talking about those — whom 'they' — those 'they' — it's ungodliness and  
270 unrighteousness of men.

271 [(23:00)]

272 Ungodly, unrighteous men.

273 Although they knew God, they did not honor him as God or give thanks to him. But they  
274 became futile in their thinking, and their foolish hearts were darkened, claiming to be  
275 wise, they became fools and exchanged the glory of the immortal God for images  
276 resembling mortal man and birds and animals, and creeping things.

277 Therefore God gave them up in the lust of their hearts to impurity, to the dishonoring of  
278 their bodies among themselves, because they exchanged the truth about God for a lie and  
279 worshiped and served the creature rather than the creator who is blessed forever. Amen.



280 You see, God loves his people.

281 Yet God is a just God, and one of the things that he does is, if we continue to rebel in  
282 pride, it says, 'He gives us up.'

283 He gives us up.

284 He allows the, the kind of the bumpers to come off and we fall into rampant sin. And so  
285 we got to give up our pride and pray for a changed heart.

286 Now, look at the consequences for Nebuchadnezzar. While the words were still in the  
287 king's mouth, there fell a voice from heaven. Can you imagine that for a minute?

288 Just all pumped up with pride and, as the last words, or maybe even, maybe he's not even  
289 done yet, right? And he's saying, 'Look at my kingdom, my majesty,' and God speaks.  
290 God interrupts him immediately and begins to tell him what he's done. 'Oh, King  
291 Nebuchadnezzar, to you it is spoken the kingdom has departed from you, and you shall  
292 be driven from among men.'

293 'And your dwelling shall be with the beasts of the field. And you shall be made to eat  
294 grass like an ox. And seven periods of time shall pass over you, until you know that the  
295 most high rules the kingdom of man, and gives it to whom he will.

296 [(25:00)]

297 Immediately the word was fulfilled against Nebuchadnezzar.' He speaks it.

298 God speaks, interrupts him, and immediately Nebuchadnezzar goes crazy. At least that's  
299 my interpretation here. He goes crazy. What happens to him? He goes down and he  
300 becomes like the beast of the animals. He becomes his body. And the way he, he, he  
301 doesn't take care of himself. His inability, to some degree, maybe, to take care of himself.  
302 And all this begins to happen, and he goes crazy.

303 Now, let me ask it this way; What would we do with a man like Nebuchadnezzar today?

304 What would we do? It's a tricky question, right? If I, if I were to take a gauge at what I  
305 see in our — maybe you could say — medical profession... or even the, the cultural ideas  
306 that run rampant today... You ask questions like, well: Would positive thinking help  
307 Nebuchadnezzar here? If I just say a few help, more helpful, encouraging things, then  
308 maybe it would pull him out of this. Or maybe positive emotion, right?

309 If I could just breathe more positive emotions to Nebuchadnezzar, would that be what  
310 pulls him out of it? A little more self-love? I think in our culture today, we'd quickly put  
311 Nebuchadnezzar on medications. That we'd give them things to somehow cause him to  
312 not go there or subdue his mind somehow, however those things work.

313 In darker days, we would conduct a lobotomy on Nebuchadnezzar.

314 We'd say, 'Maybe we remove this part and run a few tests here, and maybe this will do it  
315 because we are so wise and so smart. We understand everything.'

316 It might be that in today's world, he would be put into a mental institution. Right? Strap  
317 him down somewhere, pump him up with different things, keep him away from... What  
318 would we do?

319 Now, as I keep discussing this, I would hasten to add that such issues in our world — and  
320 this is very specific to Nebuchadnezzar. Absolutely — but they do carry complexities,  
321 right?

322 We live in a complex world. We live in a sinful world. Remember, we are body and soul.

323 And so the brain is, as we understand it, it is an organ. It's quite a mysterious organ,  
324 though. But it's an organ. It's got a system. It works a certain way. We've seen that head  
325 injuries does lead to problems. Here.

326 Here, Nebuchadnezzar had a, had a kind of injury. You know, you could say it's a sin  
327 injury, but not the head injuries that we've seen where you get hit... you get bumped  
328 somewhere and all of a sudden things get a little scrambled, if you will, and can't think as  
329 clear. Those kinds of things.

330 [(28:00)]

331 Of course, life is very difficult. And because we walk in a sinful world, they do affect the  
332 body and the soul.

333 And so post traumatic stress, difficult things in life, do affect us. Serving in the infantry  
334 for a bit, I've encountered talking to soldiers that have walked through some really  
335 difficult things. I remember, specifically one of my, staff sergeants describing at one time  
336 as he was trying to teach us about being able to conduct medical procedures on the  
337 battlefield and, and instructing us on how to have courage and all these kind of things...

338 But I remember him talking frantically, getting into this, describing being in Iraq, helping  
339 one of his guys that he was leading, or one of his, other soldiers, and having to drag his  
340 body, but slipping because his hand was covered in blood in the slimy slipperiness of it.  
341 And I could just see, I was like, 'Whoa, this guy has seen some hard things.'

342 And even in his own frustration, anger, trying to tell us this is why this all matters. And  
343 I've, you know, I've walked through this and it was painful. It actually broke my heart  
344 even just watching him. You see, we're not made to deal with and see those kinds of  
345 things. To walk through war, to see people die is a difficult thing for humanity. We  
346 weren't made for that.

347 Whether you've experienced near-death experiences, very interesting that I think near-  
348 death experiences like this can drive us in two directions. Some directions, they are:  
349 'Man, there's no God,' and they reject Him further. Other times, what I've seen is, it  
350 causes people to consider, 'Maybe there is a God. And it was so near death, that it  
351 humbles me.' Some of you have experienced that, and I hope that's the case, where it  
352 humbles you, and you repent, and you come before God.

353 [(30:00)]

354 It's no surprise that as we walk through life, even things like... you hear about... those of  
355 you that have... I've heard many cases where... those of you that have had babies for the  
356 first time or several, babies, and there's this postpartum kind of stress. Whoa. Yeah. This  
357 is a, there's a big thing that just happened.

358 God just gave you a child. And if you don't have biblical worldview, it's hard to reconcile  
359 the fears of motherhood or fatherhood or thinking about how to do this well. Those things  
360 come upon us. If we don't think clearly, they're difficult. And of course, there's things  
361 happening in our body. The kind of... yes, there are hormones that that are raging in us as  
362 our bodies change and are adjusting to the reality of what's going on before us. Because  
363 we also live in a day and age because of sin.

364 And this is all of humanity that we do age. Our bodies do begin to fail, that there is such  
365 thing as old age, that we shouldn't be surprised when our mind and our body deteriorates,  
366 especially the body. If you don't have a worldview for your body, then it's a very hard to  
367 walk through aging. It's very difficult to walk through the body failing.

368 Even things like dementia are quite mysterious. That our minds... That, as we get older...  
369 I wrestled with this with my own grandma, going to her and sitting down for the first five  
370 minutes as she is in a nursing home in Colorado talking to her. And the conversation felt  
371 normal for the first five minutes, and then I realized it was the same conversation over  
372 and over and over again.

373 How painful. I remember at the time, she was asking me if I was seeing anybody, and I  
374 could give her three different answers. Said yes, I am. No, I'm not. Or I'm thinking about  
375 it, or I'm married. You know, it wasn't my attempt to, like, lie to her, but I could talk to  
376 her these things and she couldn't remember.

377 And it breaks the heart. And so these things are mysterious, that they happen. Even  
378 horrific sin committed against you or even by you. In this case, Nebuchadnezzar, his  
379 grievous, prideful sin threw him into all of this. And all of it is a part of, you could say,  
380 the natural process of living in a sinful world.

381 And oh, by the way, demons are real too. And so they they affect things as well. They're  
382 at work at times. But we see all this in the Bible. Guys, if we read our Bible carefully,

383 this is not new to humanity. They're not new. I mean, what will we say about David and  
384 his struggles after committing grievous sin with Bathsheba? What will we say about the  
385 psalms that he wrote in his, you could say, in his 'depressed, guilty state' or 'repentant  
386 state,' what do we say about him?

387 [(33:00)]

388 What would we say about... I was thinking about the the great prophet Elijah running  
389 from Jezebel after he went before Ahab, and all the Baal worshipers are thrown down.  
390 And then one little threat... and God shows up and helps Elijah, and the one little threat,  
391 and Elijah just runs and goes into hiding, fearful. What do we do with... What do you  
392 think about him?

393 Or even all the times when God or Jesus heals those that have had a demonic craze in the  
394 New Testament? How do we think about that? Or I was thinking about this too, about  
395 Jesus at Gethsemane. What do we do with Jesus? In this great fight of the wills to save all  
396 of humanity, weeping, knowing that he's going to the cross, sweating blood?

397 And what we know is Jesus says, 'Lord, your will, not my will. Let your will be done.'  
398 What do we do with Jesus? The kind, of you could say, the kind of stress.

399 If we look to the Bible, we see the help. We see that it's a complex world. Now, what's  
400 the solution? Now, let me let me give you the other side of this right. The opposite. And I  
401 would suggest to you the opposite in the world we live in — and this is very general —  
402 but I think today what we see is we diagnose them with a condition on the DSM5, we put  
403 them on meds, and then we throw them into never-ending counseling or therapy with no  
404 end in sight.

405 That's much of our world's approach, but I have questions for that approach. I have  
406 questions about how our world approaches it. Things like this: Based on the worldview of  
407 psychology and psychiatry, by what standard is someone even disordered? Right? By  
408 what standard? How do we know if there's something wrong in you and me? Is there a  
409 standard?

410 [(35:00)]

411 Is it just the collective? You know, 'Hey, here's the majority.' And so the definition of the  
412 majority is like this, and therefore we must be. And that's how you compare it? What's  
413 the standard? How do we know? In their worldview, aren't we just soulless creatures  
414 anyways? Right? Have we kind of developed and transformed from primordial goo over  
415 time? And God didn't, somehow, was not in all of that, when He shaped us and he gave  
416 us a body and soul.

417 Aren't we just developed, advanced intellectual beings? And we just kind of came? Then  
418 there really isn't any different than, well, the ox or the field or the animals. Is there any

419 difference between us and the other parts of creation? Is a standard just positive emotion?  
420 Or no pain? Or happiness? Is that the standard?

421 I remember getting into a bit of a discussion... we were on campus handing out coffee  
422 and a professor came up to us towards the end of our time and started asking us all these  
423 questions. And before, you know, we're kind of in a little bit of a quote unquote 'debate.'  
424 And one of the topics that kept coming up is, well, how do we know to care for people is  
425 to diminish their pain?

426 But I said, 'But how do you quantify pain? How do you?' He said, 'Well, there's a...  
427 there's a... one through ten, right? Isn't there?' You go to the doctor, say, 'Hey, what's  
428 your pain level?' 'Five.' And then I've talked to people. It's like, man, your five looks  
429 really different than their five. You know, I look at my kids, and it's like, your two is like  
430 her ten right now, you know? Like, hold on, take a deep breath.

431 Let's figure this out. But by what standard are we disordered? By what standard is  
432 something abnormal?

433 The other question I raised is: When are you healed or cured? How do we know when  
434 we're done? How do we know when we've recovered? You see, the standard in that field  
435 is subjective and immeasurable. We can't. And it's why, in that worldview, what we've  
436 eventually treated... what is often... what has been called, even, 'gender dysphoria.' Now  
437 we say it's 'gender affirming care' because there's no standard that... that well... helping  
438 them is just helping them feel better about how they think about themselves.

439 But we're causing great harm to many that are struggling and confused. That someone  
440 with a, a troubled past and has not known how to respond to various life experiences,  
441 dark ones, and, and the ups and downs. We now say they have just a kind of personality  
442 disorder. They just can't work through that because of those things.

443 Or even what I've seen very much now is a rambunctious, high energy boy that has been  
444 created in the image of God, and is a boy, and has certain characteristics that are to be  
445 masculine one day. They have 'attention deficit' or 'hyperactivity' disorder. That it's, it's  
446 a problem.

447 [(38:10)]

448 Or maybe even a rebellious child has 'oppositional defiant disorder.' And, if that's true,  
449 then all my kids have it. Just being honest that they rage against their father and their  
450 mother. You see, it's by what standard? How do we think through these things? That fear  
451 of man, which many of you have, is now considered just 'social anxiety disorders.'

452 You see, we have shifted so far to even say that these kinds of things, they are just what  
453 you have. They just what... they're just what you are. And this is, I think, the, the, the

454 very sneaky lie of the evil one... that, if you've been given these things — diagnosed this  
455 — it's just what you are.

456 It's what you have. And now all you can do is cope with it. All you can do is manage it.

457 And in fact, even in their worldview, there's no real cure. And it's really a hopeless  
458 gospel.

459 You see, in my gospel and the gospel of Jesus, there's real hope. I have real hope. You  
460 see, the Bible says that when Jesus says he gives us a new mind and a new heart, that he  
461 changes the man and the woman, he transforms, he gives them all new things.

462 He helps them see what's true. And Jesus Christ becomes our identity. We identify with  
463 him. He's the one that we look to for help! You see, but the flip side of it is, if it's not  
464 Jesus, then what is our identity? See if it's those things, there is no cure.

465 [(40:00)]

466 Now I have to qualify a few things, after all that I said, I am not suggesting that such  
467 issues don't carry complexity.

468 I'm not suggesting that it's all very straightforward. Now, I'm going to show you in a little  
469 bit in the Bible, that what we see as the veil is lifted a little bit for us to see with  
470 Nebuchadnezzar, it's very straight there. But I am acknowledging that, guys, these things  
471 are complex. Life is complex. Our bodies are so intricately designed by God.

472 They're very complex. I'm also not suggesting that psychiatry and psychology have not  
473 helped make observations that Christians can acknowledge. It's not... It's been helpful at  
474 times to notice, hey, there's patterns linked to this kind of quote unquote 'trauma' or  
475 'pain' or 'difficulty.' They are linked together. And, and we ought to look at some of  
476 those things and say, 'Okay, that makes some sense.'

477 It's why you manifest hurt or, certain characteristics or certain responses because of these  
478 things. I'm not suggesting that there's no help there. I'm not suggesting that there's no  
479 space for counseling or therapy. I'm not suggesting that you just come off your medicine.  
480 In all these things we need the Bible, and we need great wisdom. We need the Bible.

481 We need wisdom to look to the Word of God for help. In fact, I would say, I am greatly  
482 for real counseling with the Bible with a kind of biblical framework, whether it is  
483 someone that has actually made it their vocation and practice, and they they use the  
484 Bible, they look to the Bible, they believe in the Bible.

485 And so when they help, they help through the Bible or with the pastor, that's given a  
486 responsibility to shepherd the flock. That has, has at times given that responsibility, so  
487 that the pastor is equipped to help the saints and look to the Bible, or it is with a faithful,

488 God fearing, God loving, Christ exalting, man or woman that can sit down and take the  
489 time to open up the Bible and address all of these things.

490 But the truth is this all other forms are ultimately unhelpful, ultimately unhelpful. You  
491 might find some help in the meantime. There might be some things that give you a little  
492 bit of a bump, but if we don't get to the root of our issue when it comes to our sin in the  
493 Bible, we will not truly recover. We won't actually be able to.

494 You see the Bible believing, God fearing Christian knows where to look first. They look  
495 to the Bible. And it's not just pick and throw verses are things. I mean, we study and we  
496 digest and we pray that God would give us understanding.

497 [(43:00)]

498 See, what does the Bible have to say about anxiety? There's a lot. What does the Bible  
499 have to say about war? There's a lot about death and divorce and physical ailments, and  
500 raising up children and disciplining defiant, disobedient children, and... and... and being a  
501 man or a woman.

502 The Bible has so much to say. And sometimes I hear the refrain from people is, 'Well...'  
503 — And this is kind of a collective of what people say. The, the meat of what they say is  
504 — 'Well, I tried what the Bible said. I tried it and,' — their conclusion — 'Well, it didn't  
505 work.' And I would say, 'You got to be careful there.'

506 We are fallen people, and I would suggest that you are in error, that we misunderstand the  
507 Bible. It's not: 'I tried the Bible and it didn't work. I tried disciplining, it didn't work for  
508 my child.' Well, I would suggest to you, you got to go back to the Bible and pray that  
509 God gives you wisdom on how to properly apply discipline, because God has given his  
510 reasoning, his understanding.

511 I would suggest to you that modern medicine must be called to repentance.

512 Even modern medicine. When will they acknowledge God? When will they see that God  
513 is the creator of body and soul? When will they acknowledge sin? That sin is all wrapped  
514 up in our physical bodies and our healing and our need for all that? You see, I've, I've  
515 concluded... and I know it sounds like... I take my kids to the pediatrician, by the way.

516 And, you know, there's all kinds of things that I benefited by the common grace of  
517 medicine. But the truth is, I will be a partial skeptic until there is renowned  
518 acknowledgment that God is the one that reigns over everything. And I'm thankful for the  
519 common grace found in medicine. I am.

520 [(45:00)]

521 But through that, I look through a biblical lens.

522 What does the Bible have to say about this, that and the other? We are always responsible  
523 for how we think and act. And when we experience difficulty, the kind of question that  
524 ought to rise up in you is: 'Where must I repent?' And my response in how I navigate  
525 this... Will you trust God? What's your world view? How do you see everything?

526 Let's finish up here. So all this happens. We look at Nebuchadnezzar, we think this guy is  
527 crazy, which he is. There's things going on and it's unnatural. It's unusual. It's  
528 supernatural. And he goes down, it's so bad that his hair grew as long as eagle's feathers  
529 and his nails are like bird claws. It might have been to a point that anyone that tried to  
530 take care of him, he wouldn't let them. So bad.

531 You think about, too, and I don't know what the case is for here... It says "seven periods."  
532 I don't know exactly what those were. Were they seven months? Was it seven bouts,  
533 where Nebuchadnezzar would come to clarity, but then he'd go back into it and come out  
534 of it and go back to it. Seven periods? We don't know.

535 But here is the conclusion the Bible gives us for Nebuchadnezzar. Verse 34. 'At the end  
536 of the days, I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me.  
537 And I blessed the Most High and praised and honored him who lives forever. For his  
538 dominion is an everlasting dominion. His kingdom endures from generation to  
539 generation.' You see where this language flips?

540 Before it was 'my kingdom, my majesty.' And now Nebuchadnezzar, in all this, he turns  
541 and he looks at God. He humbles himself. He does exactly what God says would have to  
542 happen if he were to be free and recover from this. His dominion, His kingdom. All the  
543 inhabitants of the earth are counted as nothing. He does according to His will on the host  
544 of heaven among the inhabitants of the earth, and none can stay His hand or say to Him,  
545 "What have you done?"

546 We can't accuse God of anything. God is a righteous God. God is Lord over everything.  
547 And he allows what he allows. And he has given us the body that he's given us, and the  
548 soul that he's given us and the characteristics that he's given us. We can't accuse him. But  
549 what Nebuchadnezzar is doing is he is repenting.

550 He is repenting of his pride. He is acknowledging, 'This is my problem.' He lifted his  
551 eyes to God. The last few verses here, Nebuchadnezzar says this: 'At the same time my  
552 reason returned to me.' And so he finally got to the point, because of his repentance, that  
553 he was able to go to the barber and get a haircut.

554 [(48:00)]

555 And he's able to go to, you know, the whatever they call the doing the nails thing.

556 Sorry, I don't, I've never done my nails ever. But he gets a pedicure. That's it! Gets a  
557 pedicure. Nebuchadnezzar does all those things. He gets them.



558 His reason comes back to him. — Imagine doing that pedicure. Anyways. —

559 [Laughter]

560 — Sorry. — It comes back to him. Nebuchadnezzar receives this reason. It returned to  
561 him. And by the way, what happens here is it says,

562 ‘And for the glory of my kingdom, my majesty and splendor returned to him.’ It came  
563 back! In fact, I would even suggest to you that, by the standard of God, Nebuchadnezzar  
564 is restored. He is cured. He is healed. He is changed. There is a kind of everlasting thing  
565 that I believe happens. I believe Nebuchadnezzar has become a worshiper of God.

566 I believe we'll meet Nebuchadnezzar in heaven worshiping God because of what he's now  
567 acknowledged. He says, ‘My counselors and my Lord sought me, and I was established  
568 in my kingdom, and still more greatness was added to me. Now I, Nebuchadnezzar,  
569 praise and extoll and honor the King of heaven for all his works are right, and his ways  
570 are just. And those who walk in pride, he is able to humble.’

571 It's what God does for those who humble themselves. They repent of their sins and they  
572 come before Jesus Christ, whom is Lord. You see, there is a promise for us. And by the  
573 way, the promise isn't that we would necessarily be healed or fixed on earth. That's not  
574 the promise.

575 Sometimes we think that. Sometimes we hold on to all the wonderful stories where  
576 people were healed dramatically. But the Bible doesn't promise that. But the Bible does  
577 promise peace and reconciliation with the father.

578 [(50:00)]

579 I want to finish with one last verse that's out of Ephesians chapter two. If you want to  
580 turn there, you can... Ephesians chapter two. But just listen to the words that Paul says in  
581 verse 12.

582 ‘Remember that you were at that time separated from Christ, alienated from the  
583 commonwealth of Israel, and strangers to the covenants of promise, having no hope. And  
584 without God in the world. But now in Christ Jesus, you who once were far off, have been  
585 brought in here by the blood of Christ. For he Himself is our peace, who has made us  
586 both one, and has broken down in his flesh the dividing wall of hostility, by abolishing  
587 the law of commandments expressed in ordinance, that he might create in himself one  
588 new man in the place of the two, so making peace, and might reconcile us both to God.

589 It's what God's done. He saves us when we repent, when we humble ourselves. Jesus, his  
590 blood is applied to our lives and we get peace. It's amazing when I talk to people who  
591 have walked through very difficult things and they meet with God. And you know what

592 you get? Peace! And you talk to some of these people and you realize, I don't get how  
593 you're at peace.

594 The things that you've walked through, it makes no sense to me. The kind of response in  
595 the world would often look like this and this and this. But you standing here before me  
596 with reason and with peace. And it's amazing that they won't even talk about all their  
597 pains. You know what they talk about? Jesus Christ and him crucified. It's amazing.

598 And this is the work that God does for those who come before him. The ultimate healing  
599 is reconciliation with the father. He heals our minds and how we think. He heals our  
600 bodies, or at least helps us know how to walk through life with the broken bodies that we  
601 have until we're given new ones.

602 So let me finish with this.

603 What do you have to repent of today? Is it pride like Nebuchadnezzar?. Is it things that  
604 you've carried on and say, 'This is just me and it never changes,' and you just got to deal  
605 with this... that, that's pride. Is it pride? Is it distrust in the father? That God, who is  
606 sovereign over everything? Do you trust him with your life?

607 Trust him with the troubles. Trust that God will get all the glory one day. Do you trust  
608 that? What has to change in you? Repent and believe in Jesus and come to the father.  
609 Why don't you stand? Let's pray.