

Truth Topics • Knowing what you believe and why (Part 3)

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I hope you're ready for tonight. We're going to continue to talk about some truth statements that are true of the Christian faith. And we're going to talk about what we believe about those things and specifically why we believe them.

Tonight we're going to be dealing with the 3 elements.



We're going to be dealing with the Baptism of the Holy Spirit and it just so happens that this is what we're talking about right when we're dealing with the same issues on Sunday morning in our study of 1 Corinthians. Dealing also with the Gifts of the Spirit and then Christ our Hope.

Let's do the first statement. You ready?

I believe there is a work of the Holy Spirit, separate from the regenerative work, enabling the believer to enter into a new and powerful realm of service, praise, worship, personal edification and witnessing.

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That's a mouthful but as you look at that statement, this is talking about, of course, the Baptism of the Holy Spirit.

And I want to take this bit by bit and explain to you what each of the elements of this mean. And the first thing that we're saying here about this is that we believe that it is a work of the Holy Spirit.

I believe there is **a work of the Holy Spirit**, separate from the regenerative work, enabling the believer to enter into a new and powerful realm of service, praise, worship, personal edification and witnessing.

And that's an important reminder. This is not something that we're encouraging Christians to be more into, or get connected with, or get jazzed, or get hyped up about serving the Lord and.

We're talking about a work of God, a work of the Holy Spirit in our lives. And what we're saying about that work of the Spirit, is that it is separate from the regenerative work.

I believe there is a work of the Holy Spirit, **separate from the regenerative work**, enabling the believer to enter into a new and powerful realm of service, praise, worship, personal edification and witnessing.

Now, remember we use the word last week, regeneration, to describe salvation. We could also say, separate from the new birth. When you come to Christ, when you accept Jesus as your Savior, you're born again. That's what we call the new birth. And that is a work of the Spirit. When the Spirit comes to dwell in you by which you are born again and you are made a child of God.

Now notice what this statement says. It says, I believe there's a work of the Holy Spirit, that's separate from that. It is a work by which, it is something that happens separate from the regenerative work.

And I want to explain this for just a moment because I want to be careful that we don't get any wrong ideas about this work of the Holy Spirit. I am not saying that if you have not experienced this, that you have less of the Holy Spirit in you than if you have. We're not talking about less. Don't think of the Spirit in terms of less or more. It's impossible to do that anyway.

We're talking here about allowing or opening one's heart to a further work of the Spirit. It is a functional work of the Spirit whereby, and this is the next part that we highlight on this.

I believe there is a work of the Holy Spirit, separate from the regenerative work, **enabling the believer to enter into a new and powerful realm of service, praise, worship, personal edification and witnessing.**

He enables the believer, right? To enter into this new spiritual realm that affects the way they serve. It affects the way they praise. It affects the way they worship. It affects their personal edification and it affects their witnessing.

Now that's, again, it is not to say that if you have not experienced this work of the Spirit, that it's impossible to truly praise God, that you can't praise or worship, or that you can't be edified, or you can't witness. It's not saying that. It is however, saying that it opens up a new dynamic range and power in the life of the believer to do and to be those basic things.

Now, again, we're talking about the Baptism of the Holy Spirit and our understanding of the Baptism of the Spirit comes from the words of Jesus that He spoke to His disciples that are recorded for us in Acts chapter 1. It says,

Acts 1:4-5 (ESV)

*And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; for John baptized with water, **but you will be baptized with the Holy Spirit** not many days from now.”*

*And while staying with them (and this is that period of time between the resurrection and the ascension. During that period of time, He's staying with them, and it says that) he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; for John baptized with water, **but you will be baptized with the Holy Spirit** not many days from now.”*

All right. Now there's a lot of Christians who believe that this is the first time the Spirit, He's telling them about the coming of the Spirit to save them. There's a lot of Christians who believe that and they say, oh, well, Jesus was telling them that they're supposed to wait for the promise of the Father and the promise of the Father is the coming of the Holy Spirit to indwell them, to regenerate them, to illuminate their hearts, and everything else that the Holy Spirit does.

However, what you have to grapple with is the fact that before Jesus said this, before He told them, hey, stay and wait for this, and this happens, when the Baptism of the Spirit happens, is after Jesus ascends to heaven.

What they forget is that the very night that Jesus was raised from the dead, on the evening of that day, John tells us that He breathed on them and said, “*Receive the Holy Spirit.*” (John 20:22) So they've already received the Holy Spirit. They're already born again.

What He's telling them is that the promise of the Father is to empower them to go out now and do the service. That's why He says, don't leave. Don't leave Jerusalem. Stay here, because guys, something has to happen before you go do the work that I've called you to go do, which is to share the Gospel. One of the last things Jesus said is, go into all the world, making disciples, baptizing them in the name of the Father, Son, and Holy Spirit. (Matthew 28:19)

But before you guys leave, don't go anywhere because the Spirit is coming to empower you. And that's what Jesus said was going to happen when the Spirit came. Look at the next verse from Acts chapter 1. He goes on,

Acts 1:6-8 (ESV)

*So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. **But you will receive power when the Holy Spirit has come upon you,** and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”*

*So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. (look at this) **But you will receive** (does it say salvation? It doesn't, does it? He says, He's telling them exactly what's going to happen when this baptism takes place. **But you will receive) power** (which is the Greek word, Dunamis, **you will receive power) when the Holy Spirit has come upon you,** and (He says) you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”*

The power that Jesus promised them is to go and to be a witness. In fact, we highlight the last portion of that verse, and that's exactly what Jesus says. That they are going to be empowered to be His witnesses, to the very ends of the earth.

Acts 1:6-8 (ESV)

So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

He says, I'm sending you guys to the ends of the earth to be My witnesses but you know what? Last thing in the world I would ever do is send you in your own power or in your own strength. I'm not going to do that. I'm going to send you in My power and in My strength. And guys, don't run off, half-cocked. Stick close to home because very soon you are going to be endowed with power from on high, and that is what the Baptism of the Spirit is for. It is all about being empowered to do the things that would otherwise be beyond our natural abilities.

God knew enough not to send His church into a world, a very dangerous world in their own strength and power. Can you imagine if the church... The church never would have gotten off the ground if it was in the power of man?

Do you guys remember? In Acts chapter 2, we read about the baptism of the Spirit taking place. The Spirit falls upon the assembled believers. Boom! And there's this supernatural activity surrounding this baptism of the Spirit. And of course, it's during the Feast of Pentecost in Jerusalem, so that means there's a lot of pilgrims in the city. And they hear this sound going on and so they're attracted to it. And they come around and they're like, what in the world?

We hear these guys and speaking our own native languages because they'd come from many areas, from other countries to celebrate the Feast of Pentecost. And we hear them praising God in our own dialects and so forth. And some people just laughed and said, ah, they're just, they've been hitting the juice here this morning, they're already drunk.

Peter's the one who stands up. Peter! The man who denied that he knew Jesus 3 times just several weeks before, to a slave girl. Now he stands up in front of all of these Jews and says, no, these men aren't drunk, as you are saying. This is actually a fulfillment, he said, of prophecy that is given to us in the Old Testament Book of Joel where God prophesies that he's going to pour out His Spirit on all flesh. And he begins to say, this is a fulfillment of that prophecy. And he begins to preach the Gospel. And like 3,000 people come to Christ that day.

If you don't see the difference in Peter's life, you're blind. This is again, the same Peter who denied that he knew the Lord. He was too afraid to stand up to these people and say, yeah, I'm one of His disciples. Now with great boldness he stands up and proclaims the Gospel now that he's been empowered by the Holy Spirit.

And so that promise of power is something that God still holds out for the church today. And it's an important thing for us to know. And it's an important thing for us to lay hold of.

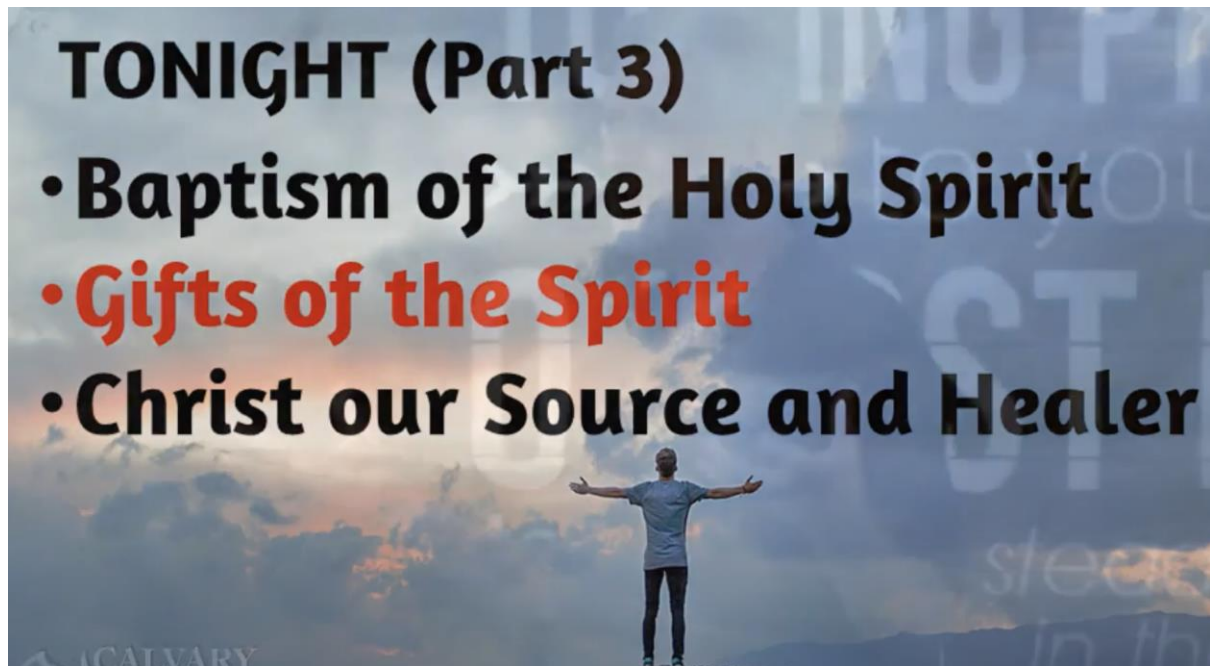
I want to look again at the belief statement that we put up at the very beginning. And I want you to notice the wording, particularly at the end, where I talked about not only does it enable the believer to witness, but to enter into a new and powerful realm of service, praise, worship, personal edification and witnessing.

I believe there is a work of the Holy Spirit, separate from the regenerative work, enabling the believer to enter into a new and powerful realm of service, praise, worship, personal edification and witnessing.

Now, so far, we've just talked about service and witnessing, but what is this enhancement to our praise, worship, and personal edification?

Well, actually, I hesitate to say a lot about this because we're going to cover it in depth in our study of 1 Corinthians in the next couple of weeks. And I'm going to go into great detail, because Paul does, particularly in 1 Corinthians chapter 14. He talks about how the Baptism of the Spirit enhances and enlarges his own praise, his own worship, and that sort of thing. We're going to deal with that. I want to encourage you to stay tuned for that because it's coming up just in the next couple of weeks. And for those of you that are here tonight, you can just know that is something you'll be hearing about in the next couple of weeks.

But the Baptism of the Holy Spirit is a wonderful and glorious opening of oneself to the gifts of the Holy spirit. And that's our next subject here that we're going to be dealing with, and that is the Gifts of the Holy Spirit.



And it's important that we take these two things together because you need to understand that the Gifts of the Holy Spirit began to operate after the Baptism of the Holy Spirit.

We don't see the gifts of the Holy Spirit operating in the early church until after the Baptism of the Spirit. After the baptism, boom, you see a lot of it. Before that, you don't see any of it. And you in fact see the opposite of the Gifts of the Spirit operating. You see other things operating.

But we're going to take a look at this next statement concerning the gifts.

I believe in the operation of the gifts of the Spirit as manifested in the early Church and recorded in the book of Acts and various letters of the New Testament.

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Obviously, we're taking the baptism of the Spirit, the gifts of the Spirit together because they're tied to one another, as I've already said. And because the baptism of the Spirit is required for a believer to begin to experience the gifts of the Holy Spirit.

And it is that baptism of the Spirit that enables the believer to walk in the gifts. And once again, we're currently dealing with this stuff on Sunday morning in

our 1 Corinthian study with the gifts of the Spirit. And we're going to be talking, we're going to be doing chapter 13 here this next Sunday, and then we'll get into chapter 14 the following week after that Lord willing.

And so far, we've defined the gifts of the Spirit on Sunday morning. We've listed the gifts that are mentioned in 1 Corinthians chapter 12. And so once again, I want to refer you back to those studies. If you missed perhaps our study in 1 Corinthians 12, it's up on the website already. I want to encourage you to go back and listen to that for further information.

But essentially what this statement is about, concerning the gifts is that it's saying that we believe that the gifts of the Spirit are operational today. And that assumes that there wasn't some point in the distant past when the gifts ceased to function. We are assuming in fact, the opposite, that they are continuing.

And it is, I believe, an unfortunate belief within the body of Christ and it's something called cessationism. Cessationism, as you see on the screen is,

CESSATIONISM —

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And cessationism is a very common teaching in the body of Christ today. It is not something that we at Calvary Chapel hold to or believe. And this next Sunday, in our study of 1 Corinthians 13, I'm going to refute the idea of the cessationist belief or teaching in 1 Corinthians chapter 13. Because in that chapter is a series of verses that those who believe in the cessationist idea, it's what they look to, it's what they hold on to say or to claim that the gifts of the Spirit are no longer functional today. And I'm going to refute that this coming Sunday. So, once again, stay tuned.

I'm not going to, I'm not going to lay it all out for you here tonight because I'm going to do it on Sunday, but I want to encourage you to tie into that study. But frankly, I think the most important question that Christians can ask concerning the baptism of the Spirit and the resulting operation of the gifts of the Spirit is the question, how can I experience it?

How can I experience
the Baptism of the
Holy Spirit?

How can I experience the Baptism of the Holy Spirit?

And as with everything else in the Christian life, the baptism of the Spirit comes by faith. It's all by faith, from beginning to end. But remember something, the Spirit comes to baptize and to empower the Children of God because they need it. Okay. That's an important point.

The Holy Spirit comes to baptize the children of God because they need the power. So many times we Christians will, and throughout the years, we retreat within the walls of our churches and we become very fixated on things like the gifts of the Spirit, some of the certain manifestations of the gifts, like tongues, interpretations, prophecy, healing, miracles, whatever, but we use them for ourselves.

The only time we ever operate or we ever see the operation of the gifts is when we come together as the church. That's what was going on in Corinth and Paul was saying to the people in Corinth, guys, when I'm with you guys, it's not when I want to sit and speak in tongues. He said, I'd rather speak five words of instruction than ten thousand words in a tongue. That's not what coming together in the church is for. Just so we can show each other, hey, what gift do you got? I got this one. Oh, wow. You got that one. Well, I got this one. And we've become very cloistered and we've become very closed in our usage of spiritual gifts.

And the whole idea is that we are to go out and proclaim the Gospel in the workplace, in the marketplace, wherever the Lord, may put you. That's where we're to do the work of the ministry, right? We're to be, the gifts are centered around empowering the believer to witness.

That's what Jesus said in Acts 1. Isn't that what we read? When the Holy Spirit comes upon you, you will receive power to be My witnesses to the ends of the earth. Not so that we could sit around in our church buildings and impress each other with all of our spiritual gifts and show you just how spiritual I am. That's what was happening in Corinth. There was this one up man ship about how spiritual a person could be or show themselves to others.

The baptism of the Spirit and the resulting gifts of the Spirit are that you and I might go. Go into the world, preach the Gospel. Share the love of Jesus. It's when we're praying with people. It's when we're talking to people about Christ.

One of the things that the early church needed as a gift from God was boldness. We see that in the Scripture. We get to Acts chapter 4 when Peter and John are

released from custody because they'd been hauled into jail and then before the Sanhedrin and questioned. After they were released, they went back to the other believers and they told them what happened.

We were arrested, held overnight, we had to appear before the Sanhedrin. We witnessed to them, but they threatened us within an inch of our lives and said, do not preach in this Name anymore. And what's funny is that those early believers, they didn't write a letter to their congressmen. They didn't go protest in front of the Sanhedrin headquarters. If there even was. They didn't take any political action.

You know what they did? It says they prayed and they said, Lord God, in view of these threats, give us boldness to preach Your Word. Give us boldness in the face of these threats so that we don't back down.

And the Bible says the place where they were praying was shaken and they were all filled with the Holy Spirit. In other words, the Holy Spirit came again, boom! Upon the assembled believers, and it says, they went forth with boldness. You know why they prayed for boldness? Because they needed it.

That's why the Holy Spirit comes to empower the children of God because they need it, to share the Gospel. To preach the Gospel, to pray, to have faith. Supernatural ability, that's what it's all about. The gifts of the Spirit are not just so we can experiment with spiritual things, they are for our empowering. So pray and ask God to empower you. However, He sees fit.

How can you experience the baptism of the Holy Spirit? Pray, ask God. But you know what? Just know this, if you never get around to sharing Christ with anybody, if you never get around to praying with anybody, if you never get around to really opening your mouth, or even living your Christian life in any kind of a visible manner, you're probably not going to see much activity in your life related to the gifts of the Spirit, because they're for people who go out. And who are actively pursuing a testimony to share with a lost and dying world that needs the light of Christ.

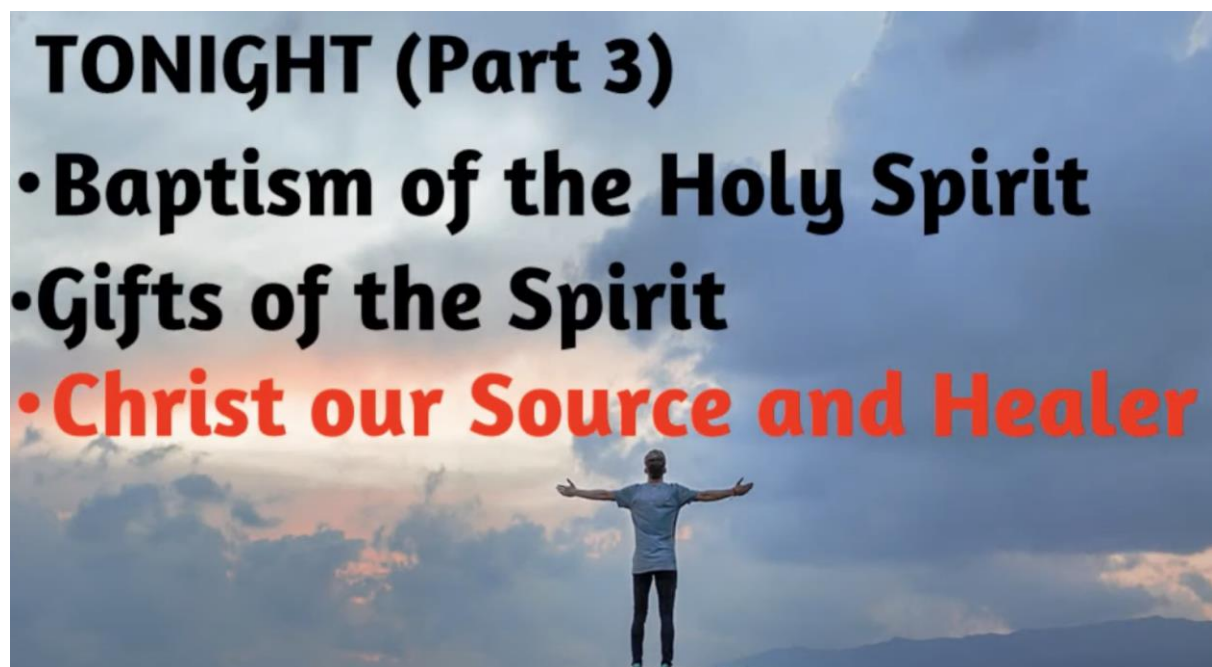
If that's not happening in your life, don't expect the gifts of the Spirit to be manifesting, right? Again, the early church got together and said, God, in view of the threats and all of the things going on in this world, give us boldness.

We hear incredible stories about people who are going into other countries and going into harm's way. We hear incredible things that they relate to us about how God empowers them along the way. We hear incredible things about

answered prayer. We hear incredible things about the power of the Holy Spirit that comes upon these individuals to do and to be Christ's ambassadors and witnesses in these areas of the world.

But one of the reasons we're hearing about the gifts of the Spirit manifesting is because these people need it. They need Him, they need that power. They are putting themselves in a situation where it is required and so they're seeing it. They're seeing it. So expect a supernatural work of the Spirit in your life as you step out by faith to share the love of Christ. Know the gifts, understand them, and expect God to move in your heart related to them.

And then finally the last thing that we're looking at here is Christ our Source and Healer, or Christ our hope.



And here's the statement that we're making here. We're saying,

I believe there is found in Christ hope for the broken—physically, spiritually and emotionally.

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Now, let me read to you what is written on our website. We have a page on our website that you can click to. It just says Statement of Faith. And it gives all of the elements of the Statement of Faith, but it also gives some explaining

paragraphs underneath it. Let me read what's underneath this particular paragraph.

It says, In this statement, we are declaring our trust in the power of Christ to restore and transform lives that have been broken and marred by sin. For many, the human condition has become beyond desperate. Hopelessness seems to reign. But we continue to place our faith in Christ to restore those who call upon His Name—even those whom the world would declare to be broken beyond all hope.

One of my favorite stories in the Gospel accounts is the story of the man of the tombs. When Jesus went across the Sea of Galilee to the area of the Gadarenes, He was met by a man who lived among the tombs. He had no clothes on. I mean, he was so far beyond any kind of a sane sort of a posture that his lifestyle was now completely alone. And no one, it says, no one could restrain him. It said they tried restraining him with ropes and even chains, but he could not be restrained. And it says that he would cry out at night.

Can you imagine living in a nearby town? And you know that the area there where you've buried people is up on this hill and at night, you could hear this cry of this man screaming because of his torment. And nobody can control the man.

And Jesus is walking through the area. You know the story and this man literally runs up to Him and immediately Jesus begins the work of delivering this man from all of the demons that are investing him. And immediately the man begins to cry out, or actually the demons manifest through him, begging not to be cast into the abyss. And you remember Jesus gives them permission to go into a herd of pigs, which, of course, doesn't bode well for the pigs.

But after that point, the man is in his right mind, clothed, and sitting at the feet of Jesus meaning that he's listening and responding. And in fact, he even begged Jesus to go with Him. He wanted to come along. Jesus said, no, you need to stay here. There was a region of 10 cities right in that area. And Jesus made him an evangelist to go and share what had happened to him.

But the reason I love that story so much is because this man was beyond hope as far as human intervention was concerned, there was nothing people could do. There was nothing. I mean, they tried to probably help him in the past. They couldn't. So then they just thought there's only thing we can do and that's restrain him. They couldn't even do that. And it is biblical by the way, that those who are invested with a demon many times have a supernatural strength that

goes along with that demon possession and so even chains couldn't hold the man. And yet with a word, Jesus sent those demons running. And the result was that man regained his sanity and came face to face with the Savior.

I love that story because I hang on to it every time I meet a broken person. And when I talk about broken people, and it's a term that we use. And we're not talking about brokenness from the standpoint of being broken of their pride or broken of their hard heartedness. We're talking about people who are broken, I mean, busted.

And because of sin in this world and because of the dysfunction that we have dealt with in this country now for, well, it's been going on ever since there's been sin. But it came out of the closet in the 60s. So for about the last 50 years there has been rampant dysfunction, which we're now reaping. And we're reaping it to such a degree that we're seeing people whose minds are destroyed. I mean, their souls are broken.

Now, granted, we don't see as many people probably in a smaller community like this, but go down to Southern California, you'll find... What's funny is those homeless people that you see down in Southern California are the hippies from the 60s, some of them.

And there was a lot of people searching for meaning and some of them thought they found it in psychedelic drugs and other sorts of things and they maintained that path. And now they're the homeless of today and living off the subsidies of the government. The government that they railed against. Down with the institutions of man now they're living off those institutions because their dream didn't pan out. Because they were getting high, it didn't result in utopia. It resulted in darkness, and hopelessness, and brokenness, and broken people, and they're scattered all over.

And we do have some right here. We have people that come into our church and they are broken. They're broken physically, they're broken mentally, emotionally, spiritually, they're broken. They're broken people. And what we are saying here, is that we believe that there is hope through Jesus Christ for those that are broken, even though it can seem overwhelming.

Let me show you something the psalmist said. I love this. Psalm 31, the psalmist writes,

Psalm 31:12 (ESV)

I have been forgotten like one who is dead; I have become like a broken vessel.

I have been forgotten like one who is dead; I have become like a broken vessel.

Isn't that an interesting statement for the psalmist to make? I'm like a broken pot or a broken vessel of some kind that just can't hold anything of any value. I'm broken. I'm busted.

But then later on in the Psalms, Psalm 147, we read that God heals the broken.

Psalm 147:3 (ESV)

He heals the brokenhearted and binds up their wounds.

He heals the brokenhearted and (whatever else, whatever brokenness that a person may have and He) *binds up their wounds.*

It says in Psalm 147. I believe that with all my heart. I believe that God can heal those who are broken. What's exciting today in light of the amount of brokenness that we're seeing in people, is that many churches across this land are now targeting broken people. And there's more and more conferences and conference topics that are being presented for pastors on how to deal with broken people.

People who wander into your church, who whose minds, whose hearts, who's spirits, and souls are broken and who need a touch from the Master and redemption from the Savior. And we believe that He can do it. Certainly it creates some very difficult challenges. I mean, there's no doubt about that. These challenges are huge.

And our culture... What's interesting is, it's been like 60 years since like the hippies really started coming out of the closet. Experimenting with drugs and all of the free lifestyle that they were into, 50 some years, 55 years, whatever it is.

As a culture, we still aren't really prepared to deal largely with the fallout from all of that. Isn't that interesting? Even though we've had 50 some years, we're still not really prepared to deal with that kind of a fallout because now this is a generational situation.

Now we're dealing with the kids and grandkids of the hippies who we're saying, down with the institution, rebel against everything, God is dead. Make love not war, get high, get drunk, whatever. And now we're a couple of generations down the road, and we're dealing with this rampant situation where our jails can

no longer hardly contain the people that they need, they feel like need to be in there.

Some of these people who are in jail don't want to get out because in jail, that's the only semblance of order that they ever experience in their lives. That's the only time they're ever clean. It's the only time they get regular food. And they would give up their freedom to stay behind bars because their lives are so broken, so messed up that they feel like that's the only place that there can be any hope for them to stay clean.

Because, they get out of jail and what happens? They're immediately immersed back in that lifestyle, that broken lifestyle. And are any of us surprised that they go back and they do the exact same things that got them in trouble in the first place? I mean, are any of us surprised?

And again, we, as the church, we're scrambling to take care of some of these people and frankly we're behind the eight ball. But regardless, we continue to believe that those who cry out to the Lord can be redeemed, can be renewed, can be transformed by the power of the Gospel, by the power of Jesus Christ to change their lives.

And brokenness comes in many forms. And if you're thinking of brokenness, just in terms of that person who walks the streets because they're homeless, yeah, that's one form. But there's other people who live their lives, work every day, and are still broken.

I believe that the sexual confusion of our culture today is a product of brokenness and all that it has placed upon the hearts of people. They're just, they're overwhelmed. People are so confused sexually. I believe that much of the rise of the gay lifestyle is a byproduct of brokenness. And there are many Christians, I'm sad to say, who will speak of individuals who have experimented in the gay lifestyle in such a way as to say that there's no way those people can be restored to Christ. And that to me, that's blasphemous.

And I would say your God is too small and I believe in Jesus Christ. I believe that He has the power to heal the brokenness of our lives whatever form that brokenness may take. Anything, frankly, that's contrary to the Word of God. Pornography addiction is a form of brokenness, a broken sort of an understanding of what it means to find pleasure. Drunkenness, drug abuse, the love of money. The thrill seeking attitude of our culture. We are broken vessels and it is all around us. And you and I need to make a strong and declarative statement to this culture to say, Jesus is able. To touch people at the deepest

level of their lives at whatever place their human condition finds them that is contrary to the Word of God and He can restore their lives.

And that's not to say it's not going to be hard. It's not to say it's just an easy sort of a thing, but nonetheless, we believe that it's possible with all of our hearts. So there you go.

So these three things, the Baptism of the Holy Spirit, the gifts of the Holy Spirit, and the declarative statement of Christ, our hope. The One who we believe and have hope in to redeem our lives and to bring us back. Just to in preparation for sharing this with you tonight, I pulled out one of Pastor Chuck's books called Harvest, which he wrote a number of years ago about the original, some of the original men who came out of the hippie movement and became some of the first initial Calvary Chapel spinoff churches.

One of whom was Mike Macintosh and I always read Mike's story when I'm thinking about this because Mike was so far gone in terms of drug abuse and what it had done to his brain that even when he was sober he was tripping out. He was so freaked out. He was so just far gone. He during one of his horrific drug trips, a guy actually took a loaded gun and put it to his head and while he wasn't looking, shot the gun and Mike thought he'd been shot. Now he hadn't been, the guy didn't shoot him. He was just trying to freak him out but Mike thought he was shot. And for the next couple of years, he went around explaining to people that I'm really sorry that half my head is missing, but I was shot in the head. And I just, I'm a freak of nature of how I'm still alive. He believed with all of his heart.

In fact, Mike McIntosh was convinced that he might very well be dead but he was still just walking around among people, talking to them, and apologizing for half of his head missing, which of course it wasn't. That's how broken this man was, how his mind was gone in that sense and people just pitied him.

But he got a hold of the Gospel. He got a hold of Jesus Christ. And when he opened his heart to the Gospel and embraced Jesus Christ, God healed the brokenness of his mind and did a powerful work of restoration in his life. If you haven't read that story, it's really a delightful story.

We have the book Harvest in our bookstore but frankly, I can find it as a PDF online for free anytime and I know you can't do if you just look. Anyway, it's just there as an e-book. But anyway, it's just, there's some really, really great stories in there and Mike McIntosh is just one of them who was restored powerfully, magnificently by the power of the Gospel.