

# IF YOU WERE GOD, WOULD YOU BEAT YOUR SON?

**W**hen witnessing, God the Holy Spirit takes the Gospel information and booms it into the mentality of the soul. In the mentality there is faith. Faith is a means of perception. By faith we understand and have an assurance of things not seen, the evidence of things hoped for.

"Rend your minds," here in Joel 2:13, which is the word "heart," means **to believe in Christ**. "Not your garments" means **don't get emotional, because emotions cloud the issue**. In other words, you don't go by the way you feel. It's always "Believe on the Lord Jesus Christ and thou shalt be saved."

You know, emotions trip up people today. Well, even more so in the Tribulation. Everything in the Tribulation is more concentrated. Suffering is more concentrated, happiness is more concentrated. Everything is in extreme in the Tribulation. We'll learn that from a general study of Revelation.

So there's a tendency in the Tribulation to seek happiness and emotionalism. Therefore this phrase is there, "Rend your minds and not your garments," God never requires emotions for salvation. "Believe on the Lord Jesus Christ and thou shalt be saved," "With the heart man BELIEVETH unto salvation," not with the emotions.

Emotions are implied here, of course, with the tearing of the garments. **Faith in Jesus Christ which brings salvation, does not include emotions.** Then notice in verse 13 it says "And turn unto the Lord," "Turn" is the same thing as "Come unto Me" in Matthew 28. It's a different language, but the same concept. "Turn unto the Lord" simply means to believe in Christ.

And then notice the next phrase, because this is always what is eliminated in books, on the radio, on TV, in churches, and any where.

## FOR HE IS GRACIOUS.

Now put that over your refrigerator. **FOR HE IS GRACIOUS. That's the whole basis of salvation. Salvation is always the work of God.** When it says here "He is gracious," it refers to the Father. Why? Because He is the Author of the plan. It also refers to the Son, who executes the plan of the cross. The sins of the world were poured out on the Son.

See if you can put those two words together, they may help you in understanding the Gospel. **THE SINS WERE Poured OUT ON THE SON. NOW YOU HAVE THE SON TO DEAL WITH AND NOT THE SINS.**

**The Father judged the Son. Now that's the work of God.** You see, in salvation it took the first two Members of the Trinity. Christ actually bore our sins, but the Father had to judge Him. And the Father actually poured out His wrath.

I want to tell you something very interesting. **The wrath that God the Father poured out on God the Son we will never ever be able to understand. Never!** Because it is something we will never experience. How can you understand something if you never experience it? **If He poured out the wrath on His Son, we'll never experience that wrath.** It's hard for us to understand what that was. **Any wrath that any unbeliever experiences, or any nation, does not even come close to the wrath that the Father poured out on His Son.** That's unique!

**The greatest concentration of Divine wrath that has ever existed, existed at the cross.** You're never ever going to see anything like that. That's why He was enshrouded in darkness. **When God the Father poured out His wrath upon the Son, we will never experience that. And yet He poured it out on His Son whom He LOVED!!!**

God the Father poured that out on Him because the Father is righteousness and

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justice, which we're studying in Amos. And that equals holiness. **God the Son, as a member of the human race, is the only One that has felt the full pressure of Divine holiness. Righteousness and Justice.** Righteousness and justice means that the wrath of God was poured out upon the Son by the Father so that our sins are not held against us. You'll never hear that again. NOW THAT'S GRACE. "The Lord is gracious."

The Father is gracious on the basis of His character, on the basis of His righteousness, on the basis of His justice. He didn't hold back anything. **He hit the Son with EVERY BIT OF WRATH HE HAD. We're talking about God the Father and He's powerful. And He hit God the Son with every bit of wrath He ever had.** There was no more left. Now that's why God the Son screamed, "My God. My God. Why hast Thou forsaken Me?" But you see, you have it written once, but He said that for three hours. He kept on repeating that. "My God. My God. My God. My God..." that was continuous, because He was pouring out this wrath on Him. Many, many times He said that.

So the Father was in on our salvation, because He had to pull out all the stops. Now you take someone you love, like a child, if you love them, but if you don't have a child you love, then take someone you do love. Think of taking that object of your love, that person, and get some kind of club and just knocking their head right off their shoulders. See, that's human strength. Can you think of doing that? Of course not. It's repugnant. It's inhumane. It's horrible. Yet God the Father did more than that to His Son, whom He loved eternally. Why? **For you and I.**

And He didn't hold back anything. So, suppose in order to save your life, you were required to hit your son with all your might. **You couldn't do it. You can't begin to do it. God the Father hit God the Son with all His might and with all His power, and with all His wrath He hit His Son.**

Now sometimes you'll run across some people who you won't have to be begged to hit them. You'll just want to do it immediately. But even that is not with all your might. It doesn't take too much to have a desire to hit

some people. But here is your son, whom you love, and you can't really hit them. Even when you discipline a child, you see, you tap their behind. You know, that's it. That's about as far as you can go. In other words, you pull your punches. Now some idiots don't, but it still can't compare to what I'm talking about.

Just think for a minute of child abuse. What would you put this in the category of? They're talking about child abuse! What about this? **What about God the Father pouring out His wrath, all of His might, on the Son of His love for us.** What would that be called? Father abuse? See, we're twisted. **When you love someone, you don't want to hit them.** You don't want to punch them. Because you love them.

**God the Father loved God the Son with a love that we can't even comprehend. It's so great and magnificent, and it's wonderful and eternal. And it's permanent and it's stable.** And yet even though He loved His Son even more than you can love your son or your daughter, **He hit Him with everything that He had.** Now, can we understand that? **And that was for you and me.**

And it says, "He is gracious." So again we have the fact that "He is gracious." which means that **everything depends upon who and what God is, who and what God the Father is.** God the Father is righteousness and justice plus love. **And the love of the Father plus His righteousness and justice means that when our sins were poured out on Jesus Christ, BOOM! God the Son took it.** God the Son was willing to bear our sins and He was willing to go to the cross. **He did ALL THE WORK.** And when it was over, and He was beaten as it were, to a pulp, as we know from Peter and Isaiah, by being judged for our sins, He said "It is finished." "It's all over." And salvation was completed.

**So there's no way that we can come along and say that we are saved by what we do.** That is blasphemy. You see, **that negates God the Father pouring out all His wrath on God the Son. And you say, "Well, I can do all this." Well then, WHY DID HE DO ALL THAT IF YOU CAN DO THIS?** See, you're putting raising your hand,

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or giving \$10, compared to what God the Father did to the Son of His love. **There's no comparison.**

Take all of these miserable things that we do, that we think are worthy. Well, we'll reform our lives, Lord. What we'll do Lord is join a church (usually apostate). Lord, what we'll do is turn respectable. You know Lord, we'll even feel sorry for our sins. And we'll even make a fool out of ourselves and walk down an aisle. **That is nothing more than psychological mania. It's ridiculous.** Can you imagine asking people to walk down an aisle and make a fool out of themselves, to get up out of their seat and walk down an aisle, and to make a fool out of the person. **THAT DOESN'T SAVE ANYONE. IT DOESN'T SHOW THE LORD THAT YOU REALLY MEAN IT, AS SOME PEOPLE SAY.** "Show the Lord you love Him and come on down."

What does it prove? Well, **it proves that the one evangelizing doesn't know the Word of God, and doesn't understand the GRACE of God.** That's all. **Imagine to have the colossal nerve to think that a person is saved by walking an aisle. To think that a person is saved by raising a hand. By being baptized.** You know, there isn't enough water in this world to pour over one person, dunked, infusion, confusion, immersion, there isn't enough water in the world to wash away one sin.

**God the Father poured out His wrath upon the Son of His love. What does water have to do with that?** What's walking an aisle have to do with that? What's raising a hand? What's feeling sorry have to do with that?

Imagine taking the principle of water baptism for salvation. What a blasphemy! 90% of fundamentalism uses that. **All of these are attempts to eliminate the whole GRACE principle.** Yet the Word of God is so clear. **"For by GRACE are you saved through faith, that not of yourself, it is a gift of God, not of works, lest any man should boast."** There's no place for boasting in GRACE, human boasts. **No place for human glory.** **"Not by works of righteousness which we have done, but according to His mercy He saved us."**

So here we have it in our verse, **"He is gracious."** Then look at the next part of the verse, **"and merciful."** **Now really GRACE is the character of the Trinity in eternity past.** In eternity past, millions of years ago, the Father and the Son and the Holy Spirit all had the same kind of character, called essence. They all had the same characteristics. That's why the Bible sometimes says **"God is one"** (in essence). Millions of years ago they all agreed on the system of salvation. **This salvation depended upon Them, upon Their character, and that's GRACE.** In other words, GRACE took place millions of years ago, in eternity past.

Mercy is our word here. **Mercy**, which is mentioned next, **is the actual execution of GRACE in time.** Mercy is GRACE manifested in time. GRACE is a title for God's plan starting in eternity past. **Mercy is putting GRACE into action.** Mercy is the Father sending the Son. Mercy is the Son bearing our sins. Mercy is the Holy Spirit revealing this to us in our day. Mercy, then, is GRACE in action. Mercy is the manifestation of Their character. Mercy is the character going into action.

So it says that He is gracious and He is merciful. That's an important factor here because we're talking about who and what He is. That's why it says **"Rend your minds and not your garments,"** **because emotionalism is salvation by works.** Some say you have to feel a certain way to be saved. And if you don't feel saved, then you're not saved, they say. In other words, it didn't take. They describe salvation as a vaccination. It didn't take so you're not really saved.

How do you know that it takes? Well, you have to have a certain feeling. You have to have a rosie glow. And if you don't have the rosie glow and you don't have this feeling, then you're not saved. **THAT'S BLASPHEMY! That's salvation by works, having to prove that you're saved by a rosie glow.**

Let's say you're dying of cancer and you receive Christ as your Saviour. There's no way for you to get a rosie glow, or a rosie anything. You may be just able to grunt, or not grunt. **You receive Him right here in your mind** and it's in and it's over. You don't

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even have to witness to anybody. "If you don't witness to 10 people a day, I don't know whether you're saved or not." Well, **it's none of your business what I do or I don't do.** But salvation is not the fact that I have to witness.

So here it is, "Rend your minds and not your garments," **which is simply faith in Christ.** You can believe in Christ and feel nothing. I accepted Christ as my Saviour and felt no different. I felt that something was supposed to happen and nothing happened. But you're just as saved as some person who has all sorts of ecstasies, which may accompany salvation.

Now, you may accept Jesus Christ as your Saviour and feel a certain way afterwards. That's fine. But that doesn't mean that if I don't, then I'm not saved, and I have to feel the way you do or else I'm not saved. "Are you saved, sister?" "Well, I'm holding on." "Are you saved, sister?" "Well, I really don't feel saved." See, you get all of that jargon in there.

"Rend your minds and not your garments, because HE IS GRACIOUS AND MERCIFUL." That's the emphasis. And because "He is gracious and merciful," notice the rest, "Slow to anger."

**GRACIOUS  
MERCIFUL  
SLOW TO ANGER**

That's God's character. We're not gracious. We're not merciful. We're not slow to anger. HE IS. **The emphasis is on who and what He is.**

Now this is describing God in terms of human character. "Slow to anger" is an anthropopathism, which means ascribing to God a human characteristic so we can understand it. "Slow to anger," and then notice, "Of great kindness." **God is gracious, merciful, slow to anger, and of great kindness.** "Great kindness" is a term for coming to God in prayer and saying "GRACE can find a way." **This is the basis for that phrase in our prayers and why GRACE can find a way.**

God doesn't treat us like He does the rest of the human race, for the simple reason

that we're under propitiation. That means that God doesn't have to go through His righteousness and justice to deal with us as believers. He by-passes His righteousness and justice.

You see, when God is dealing with the unbeliever **He deals with him on the basis of His righteousness and justice.** But we have, as it were, an alternate circuit, that goes around righteousness and justice and **God only deals with us in love.** He by-passes His righteousness and justice because He poured out His righteousness and His justice on His Son. **Now, you accept the Son and He can only deal with you in love. He can't pour out His righteousness and justice on you because He already poured it out on Jesus Christ.**

So here we are as believers in the Lord Jesus Christ. He deals with us in love. But for the unbeliever, He has to deal with righteousness and justice. So, we have a circuit, as it were, which is by-passed here for believers. It's sovereignty — God makes a decision. Righteousness and justice are solved at the cross. Love is involved. **Righteousness and justice deal with the unbeliever.** Therefore, the unbeliever is on the short end. **But when dealing with the believer, God can do it in GRACE.** And GRACE finds a way and love by-passes His righteousness and justice, because righteousness and justice were satisfied at the cross.

You have accepted the cross. Therefore, you're under the propitiatory love of God. He doesn't have to go through His righteousness and justice. So, propitiation makes the difference. It sets up a by-pass. **God can come directly to you at all times with His love.** That's why we, as believers, when it comes time for God to discipline us, **He doesn't discipline us with His righteousness and justice.** If He did, we wouldn't be here. But because we are under that by-pass, **He disciplines believers in love.** "Whom the Lord loves, He chastens." He couldn't possibly chasten us with His righteousness and justice. We'd end up in New York, or some other God-forsaken place. So, **GRACE found a way.**

God can pour out His love on us without having to go through His righteousness and

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justice. And that's what is meant by this marvelous phrase in verse 13, "great kindness."

And then we have "Repenteth Him of the evil." Well, that word always bothers people. They're all messed up on that one. Here's the word repent, "NACHUM," which means to change one's mind. He changes His mind, this verse says, of the evil. Well, what is the evil? If God had to hit you with His righteousness and justice, you would find that to be evil. In other words, it would be disastrous. But there's no disaster because God has found a way to treat us in love and by-pass His righteousness and justice. And since He by-passes His righteousness and justice and

treats us in love, He has therefore changed His mind about the evil and He doesn't have to hit us that way.

Now remember this is a prayer here. This is God dealing with believers. Just remember this phrase, "**God finds a way.**" **Now that's love.**

Buddy Dano, Pastor

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