

*Series: Romans, # 3*

God Will Repay

**Romans 1:18-2:16**

- 1) What does Rom. 1 teach about responsibility and truth?  
Romans 1: 19, 21, 25, 28, 32
- 2) Does God search for evil, so he can exert punishment?  
Romans 1:24, 26, 28
- 3) Why does Paul warn against judging, while addressing the subject?  
Romans 2:1-4, Matthew 7:1-5  
Proverbs 11:10, 1 Corinthians 13:6
- 4) Should we expect divine wrath against sin to be immediate?  
Romans 2:5
- 5) What does this mean: "God will repay us according to what we have done?"  
Romans 2:6, Psalm 62:12, Proverbs 24:12
- 6) Who initiates judgment, God or humans?  
Romans 2:7-11, Galatians 6:7-8
- 7) What do the good actions of unbelievers, show about their conscience?  
Romans 2:12-15
- 8) Gospel means 'good news'; is it good news that we can't keep our actions secret from God?  
Romans 2:16
- 9) In the Bible, who seems most opposed to divine wrath or judgment?  
Genesis 6:5-7, 8:21, 2 Peter 3:9, Ezekiel 18:32, 33:11

For next week, study: Romans 2:17-29

It is sometimes said, "Justice requires God to do this", referring to some act we know he will perform. This is an error of thinking as well as of speaking, for it postulates a principle of justice outside of God which compels him to act in a certain way. Of course there is no such principle. If there were it would be superior to God, for only a superior power can compel obedience. The truth is there is not and never can be anything outside of the nature of God which can move him in the least degree.

Justice, when used of God, is a name we give to the way God is, nothing more; and when God acts justly He is not doing so to conform to an independent criterion, but simply acting like himself in a given situation. As gold is an element in itself and can never change nor compromise, but is gold wherever it is found, so God is God, always, only, fully God, and can never be other than he is. Everything in the universe is good to the degree it conforms to the nature of God, and evil as it fails to do so. God is his own self-existent principle of moral equity, and when he sentences evil men or rewards the righteous, he simply acts like himself from within, uninfluenced by anything that is not himself.

God's compassion flows out of his goodness, and goodness without justice is not goodness. God spares us because he is good, but he could not be good if he were not just. When God punishes the wicked, it is just, because it is consistent with their actions; and when he spares the wicked it is just, because it is compatible with his goodness. So God does what becomes him as the supremely good God.

Excerpted from A.W. Tozer, *The Knowledge of the Holy*, ch. 17