

I. Introduction:

What is the proper amount of justice to be meted out for all the Nazi War crimes?

II. What is troubling about the various translations of Psalm 82?**A. The words: Elohim and El**

1. Plural in form, but both singular and plural in meaning
2. Various translations in English for Elohim and El
 - a. Example: 2 Samuel 28:13-15

III. (1) Asaph's statement of the True and Eternal God's Character**IV. (2-4) Asaph's plea (on God's behalf) to the rulers and judges**

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V. What does it mean for God to be just?

The only way that *true* justice can ever be meted out is when it is balanced by the other attributes of God's goodness.

Deut. 32:4; Job 37:23-24; Psalm 89:14

VI. Why administering the law alone cannot bring true justice.

- A. "Summum ius summa injuria:"
= Extreme justice may result in extreme injustice

VII. Why God's justice is challenging to us

Psalm 115:3; 135:6-8; 136:1-19

VIII. How is God's choice to be gracious just?

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IX. (5) Asaph's statements about what these rulers are lacking

They lack the ability to discern between good and evil in a way that is impartial and fair to everyone.

X. (6-7) Asaph's reminder about the reality of their *elohim-ness*

XI. (8) Asaph's plea to the only Just God: Arise and Judge

XII. Conclusion – The balance of God's character

God cannot ever be unjust, nor let one speck of His righteousness and justice be tarnished by any degree of sentiment, impartiality or bias.