

in the judgment. The word for "stand" is not the same as that so translated in verse 1, and often means to "rise up." Hence some have argued that there is to be no resurrection of the wicked in the last day. But the thought in this verse is not particularly of the judgment of the last day, nor of rising up from the dead. Nothing in the context or the language requires such an interpretation. The reference is rather to the divine administration which subjects all moral action to the test of righteous desert, rewarding the godly and condemning the ungodly. The wicked cannot stand the test of that judgment, for the reason stated at the beginning of the next verse. **Congregation of the righteous.** The children of God, true Israelites, whom sinners cannot love and fellowship, for what fellowship has light with darkness? Comp. 2 Cor. 6. 14-18.

6. Knoweth. But he "knows" not the wicked (Matt. 25. 12). **Perish.** Observe how the psalm begins with "blessed" and ends with "perish." Two ways, two things to choose; two destinies.

The Lesson Council.

Question 1. To what extent are the statements in verses 3 and 4, concerning the success of the righteous and the failure of the wicked, true?

This psalm teaches earthly rewards and punishments. This was the Old Testament doctrine, and one generally believed in the time of Christ. See John 9. 2; Luke 13. 4. True, there were exceptions. Some are referred to in Psa. 37 and Psa. 73, but the writer gives the general belief. Does the same principle hold to-day? Spiritually, yes; temporally, no. The persecutions of the early Christians, the woes and poverty of thousands of modern saints, make it impossible to believe the psalmist still correct. We ought to remember that Jesus revised the Old Testament (see Matt. 5. 21, 23, 44), and that he founded a spiritual kingdom which is infinitely above that which has passed away. In this new kingdom rewards and punishments are not of earth. See parable of rich man and Lazarus. Jesus promised trials and persecutions, but gave to the faithful this assurance, "Great is your reward in heaven."—*Rev. A. C. Loucks, Potsdam, N. Y.*

As a tree with suitable environments fulfills its end, so the constantly justified man, being right with God, is uninterruptedly prosperous. Inasmuch as a "man's life consisteth not in the abundance of the things which he possesseth," therefore the prosperity of the real, or Christ-life, may be continuous, even if health, social position, good judgment, business ability, special thrift, or acquisitions and manifold resources are lacking. The unjustified or unforgiven man may be naturally endowed with what the righteous man largely lacks,

and may increasingly possess material things; but because he has not acquired the Christ-life or "life of the Spirit," as opposed to the "life of the flesh," he has really nothing but chaff.—*Rev. C. D. Hille, D.D., Manchester, N. H.*

"Whatsoever he doeth shall prosper" is affirmed only of the above described. Of such the affirmation is true. Whatever comes to such a one is success, for he has God's guarantee of ever-abiding success. It may not always appear such to the world, may not always appear to him as he expected, but he will come to realize that it is success according to God's infinite standard. "The ungodly are not so." The character is antipodal to the above; so will it be as to success. The one is rooted and abiding, the other is like chaff before the wind. He shall come to realize that what he sought as success was failure. Failure for eternity involves for time, and *vice versa*.—*A. A. Gee, D.D., Greencastle, Ind.*

"Whatsoever he doeth shall prosper" does not mean that all righteous people shall gather riches. That requires peculiar ability not born in many, but not necessarily incompatible with godliness. "Godliness is profitable unto all things, having the promise of the life that now is;" that is, prosperity enough. Anyway, the godly shall have soul-prosperity—character that "shall stand in the judgment." The ungodly may "gain the whole world." Worldly wisdom calls this success. Nevertheless, "the ungodly" are like the "chaff" in character. You see somewhat the extent of the success of the righteous and the failure of the wicked in the account of Lazarus and the rich man.—*Rev. William D. Parr, Elkhart, Ind.*

Analytical and Biblical Outline The True Life.

I. A GODLY LIFE.

Not....counsel of the ungodly. v. 1.

"Depart from me, ye evil-doers." Psa. 119. 115.

"Enter ye in....strait gate." Matt. 7. 13.

II. A HAPPY LIFE.

Blessed is the man. v. 1.

"Rejoice in the Lord." Phil. 4. 4.

"Rejoice evermore." 1 Thess. 5. 16.

III. A THOUGHTFUL LIFE.

In his law....meditate. v. 2.

"Hid in mine heart." Psa. 119. 11.

"Delight in the law of God." Rom. 7. 22.

IV. A GROWING LIFE.

Like a tree....by the rivers. v. 3.

"Flourish like the palm-tree." Psa. 92. 12.

"Planted by the water." Jer. 17. 8.

V. A USEFUL LIFE.

Bringeth forth his fruit. v. 3.

"Bringeth forth much fruit." John 15. 5.

"Fruits of righteousness." Phil. 1. 11.