

Exegesis Research Paper:
Psalm 1:1-6:
A Poetic Contrast of Human Character

Anthony J. Hunter

L32288978

RTCH500: Research, Writing, and Ministry Preparation

May 13, 2025

Contents

Contents	1
Introduction.....	3
Historical.....	4
Cultural	5
Literary.....	6
Genre.....	6
Placement.....	6
Literary Features	7
Meaning and Exegesis	8
The Blessed State.....	8
Three Positions of Good Character.....	9
Don't Adhere to Ungodly Advice.....	9
Don't Do It That Way	10
Don't Sit There	11
Falling In Love With God's Word.....	11
The Never-ending Season	12
The Ungodly State	13
God Knows Man.....	13
Significance and Application.....	14

The Significance of Psalm 1 and Social Ecology	14
The Application of Psalm 1 In Principle.....	15
The Application of Psalm 1 In Practice	16
The Application of Psalm 1 In Promise.....	17
Conclusion	17
Bibliography	19

Introduction

The greatest story ever told is the divine narrative of mankind's opportunity to receive God's grace, redemption, and reconciliation. The story begins when God created all that exists and gave mankind dominion over all of it – truly a story of joy and blessing (Genesis 1:26). In his unfallen state, mankind possessed the nature and character befitting of one endowed with such a great responsibility as God's overseer of earth, but as it is so often with stories of our modern context, this story has a disruptive and detrimental twist. The advent of sin not only disrupted the joy and blessing of mankind's assignment to govern the creation of God, but it more emphatically altered the nature and character of man which also disrupted his relationship of fellowship with God. As a result, the greatest story ever told has in many ways devolved to the title of the most spiritually devastating for humanity because of the sudden change in the composition of mankind's nature and character. Consequently, it is the character of mankind that is under Biblical scrutiny in Psalm 1, and it is that human character which is at the heart of the matter discussed in this paper, that the character of mankind is evaluated and contrasted in the thought-provoking pericope of Psalm 1.

Each person's character represents and expresses the ontological nature of who they really are as individuals. Jesus provides insight into this statement symbolically in Matthew 7:18, "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."¹ The implication here is the idea that people will conduct themselves outwardly in direct proportion to who they are inwardly. Personally speaking, does our character reflect the attributes of one whose nature is yet unchanged by the saving grace of God through the sacrifice of Jesus Christ or, is our character a reflection of a blessed and devoted relationship with God

¹ Unless otherwise noted, all Scripture quotations are from the King James Version Bible (KJV).

through faith? Once we explore Psalm 1 in vertical detail, we will be able to answer these questions for ourselves because it will challenge us to consider our own character in the light of this passage and determine for ourselves where we stand with God in terms of the constitution of our character. The purpose of this paper is to give readers an opportunity to think critically about who they really are, be inspired to improve their spiritual walk in life, and be more intentional about building a character that will be rewarded by blessing. To be sure, everyone has room for growth and improvement so, this exercise should be beneficial to all.

Historical

The Book of Psalms (Heb. *Psalter*) is comprised of five books, each containing a number of individual Psalms which share some degree of relevance one to the other in that they are designed to instruct in wisdom, inspire spiritual growth, and improve one's life in general. Psalm 1 is the first of the forty-one psalms in Book I, and it shares a bit of similarity with Psalm 2 in that it is assumed to be Davidic in origin according to most theological scholars, but it should be kept in mind that there are some dissenters to this idea.² Additionally, neither Psalm 1 nor Psalm 2 have titles assigned as is true with every other Psalm in all five books. A further assumption is the thought that this Psalm was written during David's reign as King of Israel, and while no specific dating of the Psalm is certain, it is important to note that David reigned ca. 1010-970 BC., which places the authorship of the Psalm within that timeframe. The historical geographical setting for Psalm 1 is most likely Israel, but more specifically Jerusalem since this was the general area where David spent the majority of his life as king as he tended to his royal responsibilities.

² Bullinger, Ethelbert W. 1922. *The Companion Bible: Being the Authorized Version of 1611 with the Structures and Notes, Critical, Explanatory and Suggestive and with 198 Appendixes*. Vol. Volume 2. Grand Rapids, MI: Kregel Publications. (Grand Rapids, MI: Kregel Publications., 1922)

Cultural

Israel during David's reign as king was a ceremonially religious nation. They attempted to live in adherence to the Law which meant regular attention to the requirements of worship, sacrifices, feasts, and compliance with demands and dictates of daily living as God's children. Despite her religion demeanor as a nation, Israel was notorious for her incessant vacillation between loving God and then leaving Him. The nation in general has always been a lukewarm participant in her relationship with God despite His continued overtures of mercy, grace, forgiveness, and restoration. These cycles of seasonal faithfulness and failure characterized Israel as a nation which meant that God was always at the ready to come to Israel's aid, even if a period of chastisement was a required element of the deliverance. Fortunately for Israel, she was given a king whom because of his personal character and relationship with God, was able to help guide Israel on a more acceptable and righteous course.

According to R. Laird Harris, David was Israel's greatest king because of the character of his person and his policies. Harris writes, "Between the rude beginnings of Saul and the advanced culture of Solomon lay the strong hand and wise administration of David, Israel's first real king and, in many ways, her greatest."³ Harris goes on to relate that David's administration unified the realm which included Transjordan, Phoenicia, and Syria, and that under his rule, the armies of Israel prospered immensely.⁴

Culturally, Israel enjoyed a season of peace and prosperity as a nation due to the faithful character of David as their king. Certainly, there were times of difficulty, failures, and even a few scandals, but overall, the nation was governed by principles of faith and dependence on God.

³ Harris, R. Laird. 1960. "[Psalms](#)." In *Job–Malachi*, edited by Carl F. H. Henry, 2:35. The Biblical Expositor. (A. J. Holman Company., 1960)

⁴ Ibid.

Literary

Genre

Psalm 1 is a work of Hebrew poetry. Harris comments that Hebrew poetry is similar to Canaanite poetry in that while there are rhythmic elements, there are no rhyming elements.⁵ “Rather, there is a balance of parallel members expressing the same thought or a contrasting one in other words.”⁶ The poetic nature of this Psalm makes use of repetition and alternation to emphasize spiritual principles that encourages deep self-reflection to help promote an informed analysis of one’s own character.

Placement

The placement of the Book of Psalms is like that of an oasis in the desert of man’s journey toward realizing once again that which was lost in the fall. It is a book that offers brief respites of prayer and praise to God, as well as guidance and wisdom for mankind. The Pulpit Commentary offers regarding the Book of Psalms, “...its great value seems to be that it furnishes for our feelings and emotions the same sort of guidance and regulation, which the rest of Scripture furnishes for our faith and our actions.”⁷

I am of the opinion that Psalm 1 is somewhat introductory to the overall book, and research shows that I am not alone in that assessment. W.L. Watkinson maintains that Psalm 1 is the first in the book because of its general character and subject.⁸ The subject addressed in Psalm

5 Ibid.

6 Ibid.

7 Spence-Jones, H. D. M., ed. 1909. Psalms. Vol. 1. *The Pulpit Commentary*. (London; New York: Funk & Wagnalls Company.1909)

8 Watkinson, W. L. 1892. “Psalm 1–25.” In Psalms 1–87, 1:1. *The Preacher’s Complete Homiletic Commentary*. (New York; London; Toronto: Funk & Wagnalls Company.1892)

1 is the nature and character of mankind and the core of who we are based on our spiritual composition and proclivities. This Psalm sheds light on the kind of person we are as we conduct ourselves through the mundane activities of living life alongside others and when no one else is around. Psalm one is somewhat of a personal baseline of one's own character which becomes a necessary point of reference readers can use to weigh who they are against the teachings of the Psalms that follow. Steven S. Tuell of Pittsburg Theological Seminary agrees suggesting that the Psalm is more of a heading to the other Psalms that follow.⁹ Assuming the implied veracity of Tuell's opinion, Psalm 1 is placed exactly where it should be, because it established a baseline set of principles both good and adverse character before diving into the increasingly deepening waters of the Psalms that follow.

Literary Features

The poetic nature of Psalm 1 makes use of a number of literary features. In addition to a healthy implementation of repetition and alternation, a number of figures of speech are employed in this text. The Psalm opens with a *Synecdoche* (of Species). A synecdoche in general is a figure of speech where there is a substitution of a part to represent the whole.¹⁰ This is seen in the use of the word "man" in Verse 1 with species qualifier attached. The word man is indicative of the male gender; however, the context of this Psalm is inclusive of humanity as a whole, or more specifically, mankind which also includes the female gender. We also see in Verse 1 one of the more exotic figures of speech called an *Anabasis* which is, "An increase of emphasis or sense in

⁹ Tuell, S. S. (2009). Psalm 1. *Interpretation.*, 63(3), 278–280.
<https://doi.org/10.1177/002096430906300306>(Tuell 2009)

¹⁰ Bullinger, Ethelbert W. 1922. *The Companion Bible: Being the Authorized Version of 1611 with the Structures and Notes, Critical, Explanatory and Suggestive and with 198 Appendixes.* Vol. Volume 2. Grand Rapids, MI: Kregel Publications. (Grand Rapids, MI: Kregel Publications., 1922)

successive sentences.”¹¹ This figure of speech is also seen in Verse 1 where there are three triplets of terms used with an increasing emphasis of each as demonstrated in the following lists,

- walketh counsel ungodly = continue in.
- standeth way sinners = carry out.
- sitteth seat scornful = settle down.

The last figure of speech I want to highlight is very familiar and used by most people during casual conversations whether they realize it or not – the *Simile*. A simile is a declaration that one thing resembles another and usually includes the word “like”.¹² We can see this figure of speech in Psalm 1 in several verses, but the first instance is found in Verse 3, “And he shall be like a tree planted by the rivers of water...”

The literary impact of Psalm 1 is both impressive and effective. It is impressive in its divinely inspired structure and beautifully poetic form, and it is effective in that the figures of speech used throughout the passage accomplishes the task of causing one to think about who they really are in terms of personal character.

Meaning and Exegesis

The Blessed State

Psalm 1 provides a character comparison of two types of individuals. David Brown says, “The character and condition, and the present and future destiny, of the pious and the wicked are described and contrasted, teaching that true piety is the source of ultimate happiness, and sin of misery.”¹³ The Psalm begins with an emphasis on the word “blessed” (Heb. *asre*), which literally

¹¹ Ibid.

¹² Ibid.

¹³ Jamieson, Robert, A. R. Fausset, and David Brown. 1997. *Commentary Critical and Explanatory on the Whole Bible*. Vol. Vol.1. (Oak Harbor, WA: Logos Research Systems, Inc. 1997)

means “happy”. Brown further denotes that the word literally means, “oh the happiness”, which is an expression of extreme exclamation and emotion.¹⁴ A blessed man is a happy man, this is the sentiment projected in the opening words of this text which whets the appetite to know what is coming next and it also begs the question – what is a happy man? Before we dive deeper into the response to this question, it should be remembered that the happiness spoken of is not gender specific as indicated by the use of the word, “man” (Heb. *is*), which carries the connotation of human beings in general as opposed to referring only to the male gender.

Three Positions of Good Character

Verse 1 contains a trilogy of character positions the happy individuals assume as they live their lives on a daily basis. The three positions are, walking, standing, and sitting, and in this case, one position leads to the other. The anabasis figure of speech is used in this verse because of the progressive intensity of the positions discussed – a person’s walk is how they generally live their life, and will lead to them taking a stand where they become passionate about something that is important to them, and that passion will inevitably lead to a more personally engrained or fixed position, where the mentality becomes set on an idea and where one’s mind is usually made up about something. Verse 1 takes the “what not to do” approach in describing what it takes to be a truly blessed and happy person who lives to serve and please God.

Don’t Adhere to Ungodly Advice

To walk in the counsel of the ungodly is to adhere to advice that is not biblical and is spiritually detrimental. Everyone in some way or another is influenced by the thoughts, opinions, and suggestions of others. We value the insights and ideas of people with whom we have personal relationships, and sometime from people whom we do not know, but whom we respect

¹⁴ Ibid.

for their impact on matters of importance to us. It is imperative, however, that those who seek to please God, remain vigilant in their assessment of the information and advice received from others. If one were to heed advice that contradicts the Word of God, that person will have create a situation where they are not walking in or, living their live in accordance with what God desires.

In our modern context, the opportunities for walking in ungodly counsel are numerous because the world at large is driven by culture. Culture is a defining baseline for how people think and live, and it is important to know that Christians are not exempt from the influences of cultural impact. H. Richard Niebuhr addresses the subject of culture in his book, *Christ & Culture*, Niebuhr suggests that there is an enduring problem between Christianity and civilization where there are discrepancies between what civilization deems acceptable and what Christians deem unacceptable.¹⁵ These discrepancies are indeed problematic because they exist under the auspices of the basic frameworks of our lives, politics, religion, education, science, social, and more, and it is incumbent upon the Christian believer to ensure that what is accepted as advice and counsel for living, is that which supports the notion of what makes a person happy and blessed, and in favor with God.

Don't Do It That Way

To “stand in the way” of sinners is to become favorably passionate about the things that God despises. To be clear, this is the idea that someone does not have any issues with living in a sinful situation or, maintaining and defending a sinful proclivity. Proverbs 14:12 says, “There is a way which seemeth right unto a man, But the end thereof are the ways of death.” Christians must be ever mindful of what we are passionate about and be sure that those passions are

¹⁵ Niebuhr, H. Richard. 1951. *Christ & Culture*. (Niebuhr 1951)

biblically acceptable. This returns us to the idea and fact that the culture of our modern context is influential in what we consider to be the right way to live our lives. Psalm 1 admonishes us to not walk or, live our lives in a way that is in alignment with the ideas and mindsets of sinners who are not in a saving relationship with God through faith in Jesus Christ.

Don't Sit There

When a person has made up their mind about something, they are no longer standing – they have taken a seat. In the standing position, there is the possibility of mobility, meaning that the potential to move to another stance is viable. In the case of someone who is seated, it is made visibly and physically clear that one is not willing to move away from the stance they have taken. This idea is dangerously close to, if not altogether true of a conscience that has been seared with a hot iron (1 Timothy 4:2), indicating that a person's mind is not simply set on something, but branded with its seal. This is the ultimate state of those who are not blessed and not happy, if not apparently so now, it will be made more than clear at the Judgement.

Falling In Love With God's Word

A person who is happy and blessed is one who loves the Word of God. When God's Word is what we desire daily and is missed and longed for when not exposed to it, one knows at that point that what God has to say is vital to their existence. A biblical example of what it means to be in love with God's Word is found throughout the poetic verses of Psalm 119, which speaks of God's Word in terms of being necessary for life and living.

In Psalm 1:2, this intense passion for God's Word is presented as the antidote for the negative aspects of Verse 1, because it provides a very simple formula for ensuring that one's life and character is positioned correctly – delighting in and meditating on the Word of God. The Hebrew word for "delight" in this verse means to have pleasure or, to take joy in something,

which means one is happily and intimately predisposed with it. The Hebrew word for “meditate” suggests deep thought and muttering when consuming information. Delighting in and meditating on God’s Word indicates a profound passion for what God has to say about our lives and how we should live for Him.

The Never-ending Season

Psalm 1:3 is one of my favorite verses in the Bible because it speaks quite literally, in my opinion, about a season of blessing and happiness that does not end. First, the verse says that the person whose character is properly positioned, and whose passion is set upon the Word of God, will be like a tree that has been planted by the rivers of water. From the ecological perspective, a tree obtains its nutrients for life and growth through its roots which extract moisture from the ground. The more frequent exposure to moisture, the more the tree is able to feed and obtain vital nutrients. Because the root of the tree is always exposed to an unlimited supply of moisture, it is continually fed a steady stream of what it needs to grow and thrive. In her book, *Like a Tree Planted*, Lucille A. Neal says, “A good man is planted. He is permanently in the depths with God. It is not only a dive down into the depths; it is getting down and staying down.”¹⁶

The blessed and happy person is fruitful. A fruitful person is someone who not only has the capacity to be productive by virtue of having what they need to do so, but they literally and practically produce what they are capable of bringing forth. Who they are in terms of their Godly character is evident in what comes forth from them as they live out their lives. Their character roots produce thoughts, words, and deeds in direct proportion to the quality of their relationship with God. It is also important to note that this Godly production occurs within the boundaries of their season, in other words, they produce in their time. The question that piques my interest is,

¹⁶ Neal, Lucille A. 1955. *Like a Tree Planted*. First Edition. (New York, NY: Pageant Press, Inc. 1955)

when is this season and how long does it last? The answer is found in the next portion of Verse 3, “His leaf also shall not wither...”, I say this because of the basic ecological principle that leaves wither and die as seasons change. In the case of the person whose leaf that does not wither, it is more than implied, in my opinion, that the season does not end, and consequently, whatever that person does will prosper.

The Ungodly State

Ungodly people cannot enjoy the blessed, happy, and fruitful outcomes awarded to people of good character. Verse 4 is explicit that the ungodly, people of poor spiritual character are “not so”, meaning they are not like that tree that exists in a season of continual blessing. The ungodly are not fed by the waters, instead, they are blown away by the wind. According to *The Bible Knowledge Commentary*, The word “ungodly” is the Hebrew word, *rasa*, which means wicked, and without a relationship with God. These people live according to their own passions, and they have no favorable eternal merit.¹⁷ The ungodly have no inheritance with God, and they are subject to the harsh conditions of living lives apart from God’s eternal favor promise.

God Knows Man

There is nothing about us or our lives that can be hidden from God. He knows who we are at our cores because He is the one who made us. He knows what each of us are capable of, and He knows the very nature and character we each possess. There is only one remedy to mankind’s fallacy of character and sinful nature, the necessity that Christ’s death, and the necessity for the sinner to trust Christ alone for his complete salvation.¹⁸

¹⁷ Walvoord, John F., and Roy B. Zuck. 1983. *The Bible Knowledge Commentary: Old and New Testament*. Vol. 2. USA Canada England: SP Publications, Inc. (USA Canada England: SP Publications, Inc. 1983)

¹⁸ Lightner, Robert P. 1991. *Sin, The Savior, and Salvation: The Theology of Everlasting Life*. (Grand Rapids, MI: Kregel Publications. 1991)

Significance and Application

The Significance of Psalm 1 and Social Ecology

Every human being is challenged with a dual spiritual ontology that heavily influences our personally defined and projected character. We are ever confronted with the realities of fork in the road situations that test our resolve to be the kind of person God desires. The Apostle Paul accentuates this idea in Romans 7:14-24 which makes it crystal clear that there is an ongoing battle being waged over the spoils of our choices. The spirit of man desires to choose the path of virtue while his flesh is bent on choosing the path of vice. This grim and bitter truth about who man is resounds in Paul's concluding assessment of humanity's natural state, "O wretched man that I am!" (Romans 7:24a, KJV) Despite this seemingly dreadful truth about mankind, the remedy, as is further explained in Romans 7, is our personal decision to choose Christ and a life empowered by the Holy Spirit.

For those who desire to live a life of blessing and happiness proposed in Psalm 1:1-3, and who have chosen to walk that path of faith, the Psalm provides a set of spiritual principles that serve as guardrails for that journey. These biblical boundaries help us stay in our desired lane of blessing by providing two types of character, perhaps even two types of spiritual ecologies from which we can choose to connect to and engage with. It should be noted that a *social ecology* is an environment in which something can be nurtured and experience some level of subsequent growth as a result of connections and interactions¹⁹, and from a spiritual perspective, humans have been given the free will to decide the composition of the ecology within which we want to connect and interact.

¹⁹ Lowe, Stephen D., and Mary E. Lowe. 2018. *Ecologies of Faith in a Digital Age: Spiritual Growth through Online Education*. (Downer's Grove, IL: IVP Academic. 2018)

As individuals with the power of choice, we determine who the people are who comprise our spheres of influence, we decide who will be the primary sources of our information and inspiration, and we make the final decisions as to what our social, philosophical, and theological worldviews will be that govern our matriculation through life. In the context of Psalm 1:1-6, each individual person chooses how they will *walk*, where they will *stand*, and upon what principles they will *sit* over the course of his/her life. This is significant because one's character is the measure by which he/she is evaluated socially, theologically, and spiritually. This means that it absolutely matters with whom we connect and interact, because the outcome of that ecological activity is the character assume and project.

The Application of Psalm 1 In Principle

The manner in which we connect and interact with others is the definition of others view as our character. We are either Psalm 1:1-3 oriented in our thinking and behavior or, we are Psalm 1:4-6 oriented in the same. Either we are happy and blessed having been planted by the rivers of waters or, we are ungodly and discarded as chaff in the currents of God's winds of judgement. Consequently, it behooves each of us to endeavor to live our lives in ways that offer the most favorable eternal outcomes. Psalm 1 offers humanity an effective and detailed outline for applying spiritual principles that will help us to become people of impeccable character.

Who we listen to for instruction and counsel becomes the source behind how we live our lives. We are not to give ear to anyone whose advice cannot be tested for veracity in the light of Scripture. We must allow God's Word to be the illumination that reveals the direction our life journey should take. Psalm 119:15 says, "They word is a lamp unto my feet, and a light unto my path." (KJV) We must always ensure that our course in life is being charted by the wisdom and instruction of the Word of God.

Our behavior should reflect an adherence to sound, biblical principles instead of worldly, cultural values. The latter is the source of contemporary worldviews that are, in most cases, at odds with biblical doctrine and sanctified living. It is important that we do not stand on the ideas of our modern context, rather, we must work to ensure that the values and principles we live by are found in the Word of God.

The values we hold so dear that we are willing to fight and die for them, are those things that have taken up permanent residency in the locale of our hearts and minds. We don't simply walk in them because walking is volatile and transitory, and we don't just stand on them because that standing is likewise transitory because one could simply move away to another position to stand on. Converse to walking and standing, the place where one takes their seat and settles in for the long haul is where they have made a declaration of permanence of ideology, opinion, and behavior. Yes, we are to take definitive positions in life, but these should always be based upon and supported by the veracity of Scripture and biblical principle.

The Application of Psalm 1 In Practice

The Word of God is the source of Godly character. Psalm 1:2 is unequivocal, a person who loves God's Word will demonstrate their devotion to it by spending quality time in it. I have nearly thirty-five years of marital experience, and I have learned over the years that affections grow stronger over time. A major factor in this result is because the more time you spend with the one you love, the deeper the roots of affection take hold. Some people like what the Bible says regarding topics of consequence to them that they find in while browsing its pages. There are others who experience a level of insatiability with God's Word, and they find themselves always engaged in a voracious consumption of its texts. People who cannot get enough of

Scripture, those who have tasted and have seen that the Lord is good, are those who are closest to God, His Word, His desires, and His rewards of blessings and happiness in Him.

The Application of Psalm 1 In Promise

Those who give themselves to a steady, and healthy consumption of God's Word will be rewarded with unfailing favor. They will be spiritually relocated to a place where their ongoing hunger is continually satisfied like a tree planted by the rivers of waters. Such a tree's roots are never without the life-giving elements of moisture, they are always in the middle of a fruitful season, and their efforts in the Kingdom of God will thrive in prosperity.

There is also a promise given to those whose choice of character stands in antithesis to what God desires – judgment, separation, and a more than adverse eternal end.

Conclusion

God is interested in each person's quality of character, and He has provided Psalm 1 as a means by which we can assess the viability of our own. Psalm 1 uses a contrast of two types of human character to illustrate what he desires and what He despises. We are first informed that humanity can in fact be blessed and happy; that we do not have to be relegated to lives bereft of joy and happiness.

If we are to experience the blessed and happy lives God designed for us to share, we are to be cognizant of the life positions we maintain – how we walk, upon what we stand, and where we sit in terms of our morality, values, worldviews, and walks of faith in God. We are to love God with such a profound affection that our desire for more of Him becomes insatiable, and our appetite for His Word leads to a personal, and voracious consumption of it.

Lastly, we must always remember that the quality of our character, our desire for God and His Word, and our endeavors to live our lives for Jesus Christ are personal choices that we

must make. Either we choose to develop a personal character that binds us to God ongoing provision and growth or, we choose to develop a character the forces us to be driven from His presence for all eternity.

Bibliography

- Bullinger, Ethelbert W. 1922. *The Companion Bible: Being the Authorized Version of 1611 with the Structures and Notes, Critical, Explanatory and Suggestive and with 198 Appendixes*. Vol. Volume 2. Grand Rapids, MI: Kregel Publications.
- Harris, R. Laird. 1960. "Psalms: In Job-Malachi." In *The Biblical Expositor*, edited by Carl F. H. Henry. A.J. Holman Company.
- Jamieson, Robert, A. R. Fausset, and David Brown. 1997. *Commentary Critical and Explanatory on the Whole Bible*. Vol. Vol.1. Oak Harbor, WA: Logos Research Systems, Inc.
- Lightner, Robert P. 1991. *Sin, The Savior, and Salvation: The Theology of Everlasting Life*. Grand Rapids, MI: Kregel Publications.
- Lowe, Stephen D., and Mary E. Lowe. 2018. *Ecologies of Faith in a Digital Age: Spiritual Growth through Online Education*. Downer's Grove, IL: IVP Academic.
- Neal, Lucille A. 1955. *Like a Tree Planted*. First Edition. New York, NY: Pageant Press, Inc.
- Niebuhr, H. Richard. 1951. *Christ & Culture*. New York, NY: HarperCollins Publishers.
- Spence, H.D.M. 1909. *The Pulpit Commentary*. Ed. Vol. 1. London; New York: Funk & Wagnalls Company.
- Tuell, Steven S. 2009. "Psalm 1." *Interpretation* 63, no. 3: 278–80.
<https://doi.org/10.1177/002096430906300306>.
- Walvoord, John F., and Roy B. Zuck. 1983. *The Bible Knowledge Commentary: Old and New Testament*. Vol. 2. USA Canada England: SP Publications, Inc.
- Watkinson, W. L. 1892. *The Preacher's Complete Homiletic Commentary on the Book of Psalms*. Vol. 1. London; Toronto: Funk & Wagnalls Company.