

"Unfiltered: Real Worship for Real Life!"

One of the amazing things about the Psalms is that we get a front row seat to the full range of unpolished human emotion. There is everything from joy and excitement to frustration and anger on display. Some are individual; others are corporate. In the midst of it all, we are confronted time and again with the bigness and kindness of a sovereign and loving God. Don Carson writes, "The overall theme celebrates God's sovereign rule as the Great King over all things." Because God is the central figure in this songbook, we can come to Him in the midst of life's circumstances with whatever emotions we are facing.

John Calvin described the Psalms as "an anatomy of all the parts of the soul, since every experience, every emotion, all the heights and depths, all the joys and sorrows, all the mysteries of human life, are here." Martin Luther said the Psalms are "the Bible in miniature." We tend to want to approach God in very refined and put together ways instead of allowing the raw emotion and gritty genuineness of our daily life and experiences to be part of our worship. Alec Motyer says of the Psalmists that at times "their prayers shock us because of their realism." Our aim over the next twelve weeks is to look at six different genres of Psalms and how we are called to worship God in the midst of all of life's varying circumstances, hence, "*Unfiltered: Real Worship for Real Life in the Psalms!*"

Genres (bolded numbers indicate which will be preached in series)

1. Divine Kingship/Royal Psalms. These Psalms deal with the current and soon-coming king. Elements include: Praises of the king, God's favor and blessing toward the king, and a portrait of the true King's piety and righteous rule. Examples: 2, **18**, 20, **110**, 132.

2. Psalms of Confidence or Trust. These Psalms are similar to Laments in that they have a source of trouble in view, but not usually as intense. There's usually a sense of confidence in the Psalmist's voice in God's ability and willingness to intervene and show Himself as faithful. Examples: 16, 27, 62, **121**, **146**.

3. Wisdom Psalms. These don't follow a certain form but contain certain content. They tend to emphasize the value of the Law, and the fact that those who obey the Law will be blessed by God. Examples: 1, 19, 62, **112**, 119.

4. Psalms of Thanksgiving. These Psalms are about personal deliverance and the thankfulness the Psalmist felt toward God as a result. Examples: 32, **34**, **40**, 66, 116.

5. Psalms of Lament. These are the most common of the Psalms and usually include a cry to God in the midst of overwhelming circumstances. Lament Psalms also include the imprecatory (cursing) psalms and are typically divided between individual and national laments. Examples: Individual: **13**, 42, 51, 63, **130**; National: 12, 58, 74, 94, 137.

6. Psalms of Praise. These Psalms are not so much about deliverance, but praising God for His attributes and character. Examples: **33**, 96, 103, **111**, 135.

Book I	Book II	Book III	Book IV	Book V
Psalms 1-41	Psalms 42-72	Psalms 73-89	Psalms 90-106	Psalms 107-150
Doxology: 41:13	Doxology: 72:18-19	Doxology: 89:52	Doxology: 106:48	Doxology: 150:1-6
Main Author: David	Main Author: David & Korah	Main Author: Asaph	Main Author: Anonymous	Main Author: David
Topical Likeness: Genesis ¹	Exodus	Leviticus	Numbers	Deuteronomy
First Collection of David's Prayers	Second Collection of David's Prayers	The Book of Crisis	The LORD Reigns	The Return of the King
God puts His King in the world and on the throne.²	God's King trusts in God.	God punishes His King.	God is still King even though the earthly kingdom is gone.	God's King will come!
King put on Mount Zion (Ps2) as the fulfillment of the Righteous man (Ps1). ³	Other voices join David's, moving from individual lament into national lament and concern.	As the Book of Crisis, Book III opens with personal and national difficulty and doubting God's justice (Ps73).	Book IV marks a significant turning point in the book of Psalms and a return to a time with no earthly king: the time of Moses (Ps90).	Recounts God's covenant faithfulness; David returns to prominence as author.
David is the primary author throughout Book I.	The bulk of the historical superscriptions are here (51, 52; 54; 56-57; 59-60; 63).	Book III ends with two despairing Psalms (88-89).	Celebrates God's rule as a King (93-99).	The Book ends by extolling David as the Lord's anointed king (Ps144), and God himself as the Divine King (Ps145), echoing Psalms 1-2.
The nations rage and the king suffers (Ps2).	Book II ends on a high note with Psalm 72 and the promise of a King with a universal reign.	Book III closes with questions of God about His commitment to the Davidic Covenant (Ps89).	Book IV answers the despair Book III raises by pointing beyond the Davidic King to the God of the covenant.	Psalm 149 anticipates God's victory over the rebellion introduced in Psalm 2.
Date of Compilation: 1020-970 BC ⁴	Date of Compilation: 970-610 BC	Date of Compilation: 970-610 BC	Date of Compilation: 610-430 BC	Date of Compilation: 610-430 BC

¹ See Daniel Akin's, "Psalms," https://www.danielakin.com/wp-content/uploads/old/Resource_620/1%20The%20Book%20of%20Psalms.pdf.

² Taken from Simeon Trust lecture, "Preaching the Psalms," by David Helm, November 2016.

³ See "Introduction to the Psalms" in NIV Zondervan Study Bible (Michigan: Zondervan, 2015), 976.

⁴ See "Introduction to the Psalms" in ESV Study Bible (Illinois: Crossway, 2008), 935-941.