

Psalms 28:6

Authorized King James Version (KJV)

Blessed be the LORD, because he hath heard the voice of my supplications.

Analysis

Blessed be the LORD, because he hath heard the voice of my supplications.

This verse marks dramatic transition from petition (v.1-5) to praise (v.6-9). David shifts from crying "hear me!" to declaring "He has heard!" This movement from lament to thanksgiving characterizes many psalms, demonstrating faith's progression from desperate plea to confident praise.

"Blessed be the LORD" (ברוך יהוה/baruch Yahweh) expresses worship and thanksgiving. Baruch means blessed, praised, adored. This identical phrase opens numerous psalms (41:13; 72:18; 89:52; 106:48; 124:6; 135:21; 144:1). Significantly, David blesses God not for what he hopes will happen but for what has already occurred—God "hath heard." This suggests either answered prayer during the psalm's composition, prophetic certainty of coming deliverance, or faith declaring God's faithfulness before seeing evidence.

"Because he hath heard" (כי-שמע/ki-shama) provides the reason for blessing. Ki means "because" or "for," connecting praise to specific cause—God's hearing. Shama (heard) uses perfect tense, indicating completed action: God has heard, listening is accomplished. This doesn't necessarily mean request is granted, but prayer has reached God's ears. Sometimes knowing God has heard is sufficient comfort even before seeing resolution.

"The voice of my supplications" (קול תחנונתי/qol tachanunai) repeats the exact phrase from verse 2, creating inclusio (literary bookend). David asked God to hear his

supplications (v.2), and now declares God has heard his supplications (v.6). The repetition emphasizes answered prayer's reality and demonstrates that the desperate prayers of verses 1-2 were not in vain.

Theologically, this verse affirms God's responsiveness to prayer. Psalm 34:17 declares: "The righteous cry, and the LORD heareth, and delivereth them out of all their troubles." 1 John 5:14-15 promises: "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us...we know that we have the petitions that we desired of him." God's hearing precedes and guarantees eventual answering.

Historical Context

The psalm's structure—moving from lament to praise—reflects temple liturgy patterns. Many scholars suggest psalms like this were used in worship after deliverance, recounting previous distress and present thanksgiving. The shift from petition to praise may represent actual historical progression: David wrote verses 1-5 during crisis, then added verses 6-9 after deliverance.

Alternatively, the structure may reflect prophetic certainty—David so confident in God's faithfulness that he declares deliverance accomplished before seeing it. This demonstrates mature faith that doesn't require visible evidence before praising. Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Romans 4:20). Similarly, David praises God for hearing before necessarily seeing full answer.

Ancient Near Eastern prayer literature rarely shows this confidence. Pagan prayers often included lengthy flattery attempting to manipulate deities, with little assurance of hearing. Biblical prayer, grounded in covenant relationship, expresses confidence that the covenant-keeping God hears and responds to His people.

For Israel throughout history—during judges' oppression, Assyrian threat, Babylonian exile, Greek persecution, Roman occupation—this psalm modeled faithful prayer. Cry desperately to God (v.1-2), wait expectantly (v.6), and praise confidently (v.7-9). This pattern sustained believers through centuries of crisis.

Jesus modeled this movement from anguish to trust. In Gethsemane He prayed with "strong crying and tears" (Hebrews 5:7), asking if possible for the cup to pass. Yet He concluded with submission: "not my will, but thine, be done" (Luke 22:42). His resurrection vindicated this trust—God heard and delivered, though not by preventing suffering but by transforming it into salvation.

Related Passages

John 15:13 — Greatest form of love

1 Corinthians 13:4 — Characteristics of love

Study Questions

1. What does it mean to bless or praise God 'because' He has heard, and how does recognizing God's attentiveness lead to worship?
2. How can believers cultivate the kind of faith that praises God for hearing prayer before necessarily seeing the answer to prayer?
3. What is the relationship between God 'hearing' our prayers and God 'answering' them, and how does knowing God has heard provide comfort even when answers are delayed?
4. How does the psalm's movement from desperate petition to confident praise model healthy spiritual processing of crisis and resolution?
5. In what ways might believers today miss opportunities to declare 'Blessed be the LORD' because they're focused on whether prayers are answered rather than whether God has heard?

Interlinear Text

בָּרוּךְ	הָיָה	לְךָ	שֶׁ	מִעַן	לִזְלֹל	תְּחִזְקֵנִי
Blessed	be the LORD	H3588	because he hath heard	H8085	the voice	of my supplications

H1288

H3068

H6963

H8469

Additional Cross-References

Psalms 118:5 (References Lord): I called upon the LORD in distress: the LORD answered me, and set me in a large place.

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