

Psalms 90:14

Authorized King James Version (KJV)

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Analysis

O satisfy us early with thy mercy; that we may rejoice and be glad all our days. After pleading for God to return (v.13), Moses now requests specific blessing: satisfaction through divine mercy that produces lifelong joy. The petition contrasts sharply with earlier descriptions of life consumed by wrath (v.7-9). Moses prays that instead of spending years under wrath as a meaningless tale, God's people might experience mercy that transforms all their days into rejoicing.

"O satisfy us early" (וְשִׁבְעָנוּ בְּבֹקֶר) uses saba (to be satisfied, filled, have enough). Boqer (morning) suggests both timing (early in the day) and freshness (morning represents new beginning, renewed opportunity). The plea is for God to satisfy quickly, without prolonged delay—fill us with what truly satisfies at life's morning while there's still time to enjoy it throughout the day. This contrasts with grass that flourishes in morning then withers by evening (v.6)—Moses prays for satisfaction that lasts throughout life's day.

"With thy mercy" (בְּחֶסֶד/chasdekha) identifies what satisfies: divine chesed. This crucial Hebrew word combines loyal love, covenant faithfulness, steadfast kindness, and unfailing commitment. Chesed is God's covenant love that persists despite human failure, remains faithful when we're faithless, continues loving when we're unlovely. It's mercy in the sense of undeserved favor, grace freely given to those who deserve wrath. Only chesed can satisfy because only unearned divine love meets the deepest human need.

"That we may rejoice and be glad" (וְנִשְׁמַחַה וְנִשְׁמַחַת/venismechah venismechah) expresses desired result of experiencing chesed. Samach (to rejoice, be glad) appears twice for emphasis—rejoice AND be glad, double joy, abundant gladness. This isn't grim duty or forced happiness but genuine delight flowing from experiencing God's steadfast love. The cohortative form ("let us rejoice") expresses desire, resolution, purpose.

"All our days" (בְּכָל-יְמִינָנוּ/bekhol-yameinu) expands joy's duration. Kol (all) emphasizes totality—not some days but ALL days, not occasionally but continuously, not partially but comprehensively. This transforms the earlier lament that "all our days are passed away in thy wrath" (v.9) into hope that all our days could be lived in rejoicing through God's mercy. What was consumed by wrath could instead be filled with joy through chesed.

Historical Context

Moses's petition reflects his intercession for Israel throughout wilderness years. After repeated rebellions, he sought God's mercy to preserve the nation and restore relationship. Exodus 33:18-34:7 records Moses asking to see God's glory, and God responding by proclaiming His name: "The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Chesed (mercy, goodness) is central to God's self-revelation.

The contrast between wrath (v.7-9) and mercy (v.14-17) represents the two possible relationships with God—either under wrath as rebels or under mercy as reconciled servants. Old covenant Israel experienced both: wrath when disobedient, mercy when repentant. New covenant believers experience permanent mercy through Christ's mediation—wrath fully absorbed at the cross, mercy freely extended to all who believe.

Lamentations 3:22-23, written during Jerusalem's destruction, echoes this plea: "It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." Even in judgment's midst, God's chesed provides hope. Morning mercies satisfy those who seek Him.

Related Passages

Hebrews 11:1 — Definition of faith

James 2:17 — Faith and works

Study Questions

1. What does it mean to be 'satisfied' with God's mercy rather than with achievements, possessions, or relationships?
2. How does experiencing God's *chesed* (steadfast covenant love) produce joy throughout all days, even difficult ones?
3. What practical steps help believers seek satisfaction in God's mercy 'early'—making it foundational rather than supplemental to daily life?

Interlinear Text

בְּכָל־יְמֵינוּ נִשְׁמַח הַלְּבָד בְּבָבְרַת שְׁבָט כָּל
O satisfy us early with thy mercy that we may rejoice and be glad H3605
H7646 H1242 H2617 H7442 H8055

יְמֵינוּ

all our days

H3117

Additional Cross-References

Psalms 23:6 (Grace): Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Psalms 86:4 (Parallel theme): Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

Psalms 31:7 (Grace): I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

Psalms 85:6 (Parallel theme): Wilt thou not revive us again: that thy people may rejoice in thee?

Philippians 4:4 (Parallel theme): Rejoice in the Lord alway: and again I say, Rejoice.

Psalms 149:2 (Parallel theme): Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

Psalms 65:4 (Parallel theme): Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

Zechariah 9:17 (Parallel theme): For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

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