

# Deuteronomy 32:43

Authorized King James Version (KJV)

Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

## Analysis

**Rejoice, O ye nations, with his people** (בָּרְכִּינוּ גּוֹיִם עַמּוֹ)—after judgment comes restoration and universal worship. Harninu (rejoice, shout for joy) calls goyim (nations/Gentiles) to celebrate with Israel, God's 'am (people). Paul quotes this in Romans 15:10 as proof that the gospel was always intended for Gentiles—God's plan includes all nations worshipping alongside Israel. The Song of Moses concludes not with Israel's exclusive vindication but with multinational praise.

**For he will avenge the blood of his servants, and will render vengeance to his adversaries** (כִּי זָמַרְתִּי אֶקָּם וְנָקַם לְאָבִיו)—God avenges the dam (blood) of His 'avadav (servants), executing naqam (vengeance) on His tzarav (adversaries). **And will be merciful unto his land, and to his people** (וְיִכְפַּר אֶלְעָמָת עַמּוֹ)—kipper typically means "atone" or "make atonement," but here means "make atonement for" or "purge/cleanse" the land and people. God restores, purifies, and brings His people back into covenant relationship. Judgment clears the way for mercy; wrath gives way to reconciliation.

## Historical Context

This verse concludes the Song of Moses (32:1-43), composed circa 1406 BCE. It prophetically describes the entire arc of Israel's history: covenant violation,

judgment, near-extinction, divine intervention, restoration, and Gentile inclusion. Romans 15:7-12 shows Paul understood Moses' song as predicting the gospel age when Jews and Gentiles worship together. The Dead Sea Scrolls and Septuagint contain textual variants emphasizing angelic worship and divine sonship, suggesting early messianic interpretation.

## Related Passages

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**1 Corinthians 13:4** — Characteristics of love

**1 John 4:8** — God is love

**Matthew 25:31** — Final judgment

**Romans 2:1** — Judging others

## Study Questions

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1. How does the inclusion of Gentiles in God's salvation plan from the beginning demonstrate His unchanging purpose?
2. What does God's pattern of judgment-then-restoration reveal about His ultimate goals for His people?

## Interlinear Text

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בָּרוּךְ יְהֹוָה עַמּוֹן כִּי לִם יְהֹוָה  
Rejoice O ye nations and to his people H3588 the blood of his servants  
H7442 H1471 H5971 H1818 H5650

לְאַבְדָּל וְרַכְבָּר אֵיכֶן  
for he will avenge vengeance and will render to his adversaries and will be merciful  
H5358 H5359 H7725 H6862 H3722

עַמּוֹן אֶלְמָת  
unto his land and to his people  
H127 H5971

## Additional Cross-References

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**Revelation 19:2** (Blood): For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

**Romans 12:19** (Parallel theme): Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

**Revelation 6:10** (Blood): And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

**Psalms 85:1** (Parallel theme): LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

**Job 13:24** (Parallel theme): Wherefore hidest thou thy face, and holdest me for thine enemy?

**Deuteronomy 32:35** (Parallel theme): To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

**Luke 19:27** (Parallel theme): But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

**2 Kings 9:7** (Blood): And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.