

220601-4 Deu 32, The Song of Israel's Apostasy, Judgment & Salvation– CThurman

The last chapter had a number of great thoughts that could be applied even in our day.

- Moses encourages Israel with a future hope. (vss.1-6)
- Moses encourages Joshua. (vss. 7, 8)
- The observance of the year of release. (vss.9-13)
- The LORD testifies to Moses and Joshua by song of Israel's certain apostasy. (vss.14-22)
- Moses charges Joshua, the Kohathites, and the elders concerning the Pentateuch. (vss .23-30)

There was reiterated in this chapter a bright, future hope for Israel and the people of God, but also a very sad, dark one too. By these two contrasts there was a good application for us today. It worked for Moses, Joshua and the elect remnant of Israel and it can work for us as well.

Moses encouraged the nation of Israel. Though he was going to die the LORD was going to go before them, and Joshua would go over too. The LORD would drive out the inhabitants of the land. He would not fail them or forsake them. He will keep His word. Moses also encouraged Joshua by reminding him that the LORD would not fail or forsake him. Remember Joshua's main task is to see that the tribes of Israel receive their allotments of land on the western side of the Jordan River. (v.7, *and thou shalt cause them to inherit it.*) But there was going to be a dark history for Israel before the hope is fulfilled. The LORD revealed to Moses and Joshua that their beloved nation certainly would apostatize from the LORD. This gave us an opportunity to show that Joshua could have been discouraged at such a revelation. But because Joshua understood what the LORD appointed him to do in spite of Israel's apostasy he was rather encouraged.

Sometimes Christians become discouraged unnecessarily because they have failed to understand by the word of God what their work is. Because of their ignorance of the word of God they weary themselves trying to reform the world. The world will never be reformed! Instead we should be faithful to the work which the Lord has given us to do. Preach the gospel and baptize them that

believe. Learn and teach the doctrine of Christ, live by them until He returns. It's that simple. The end of this present, evil age isn't going to change no matter what we do. That's the LORD's business.

In this 32nd chapter it appears that vs. 1-43 is a song written from Moses' perspective. (v.1, *I will speak*, 3, *I will publish the name of the LORD*) It should probably be read with the understanding that there are two kinds of people, a major part of Israel living in disobedience and a small, elect, obedient remnant. (cf. v.5, *their spot is not the spot of his children*; 31, *their rock is not as our Rock*). In this song Moses calls upon heaven and earth as witness to the almost imperceptible work of the LORD to bring them into the grace of salvation (v.2, the doctrine dropping as small rain, distilling as dew; 43, *he will avenge the blood of His servants*), which grace evidently first comes to the Gentiles. (v.21, *I will move them to jealousy ... with a foolish nation*; 43, *Rejoice, O ye nations*, or Gentiles first mentioned, then *his land and his people*) This song must be read in view of Deu.31.

Deu.31.19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swore.

Chapter 32

1 ¶ Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew,

shall drop, Qal fut. of the verb עָרַף, [g]ah-raph, only twice in the OT; see Deu.33.28, *shall drop down* (dew).

shall distil, Qal fut. of the verb נָזַל, nah-zal, tss. *to melt, to pour out, to pour down, to distil, to drop, to flow, to flow out, to gush out, to flood, to stream, to be running waters.*

Moses cries out to heaven and earth to witness the doctrine of the LORD concerning the people of Israel.

My doctrine shall drop and distil ...

as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

This seems to mean that the doctrine of the work which the LORD performs upon Israel will be an almost imperceptible work.

4 He is the Rock, his work is perfect: for all his ways are judgment:

his work, the Hebrew masc. noun פֵּעַל, pōh-gal, tss. *work, work of hands* (handiwork), *acts, deeds*, etc.

a God of truth and without iniquity, just and right is he.

injustice

iniquity, לֵוַץ, [g]ah-vel, a masc. noun tss. *unrighteousness, iniquity, unjustly.*

5 They have corrupted themselves,

Or, He (the Hebrew, meaning Israel as a whole) marred, to destroyed

have corrupted, Piel (intensive act.) pret. of the verb שָׁחַת, shah-chath, tss. *to corrupt, to destroy, to mar, to perish, to spill.*

their spot is not the spot of his children:

blemish, blot

spot, מִלּוּךְ, moom, a masc. noun tss. *blemish* (16), *spot* (3), *blot* (1).

they are a perverse and crooked generation.

The sacrificial animal was to be without blemish. They were to have no defects in them.

Deu.15.21 And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

De 17:1 Thou shalt not sacrifice unto the LORD thy God any bullock, or sheep, wherein is blemish, or any evilfavouredness: for that is an abomination unto the LORD thy God.

But the people were to be perfect, without the blot of the wicked.

De 18:13 Thou shalt be perfect with the LORD thy God.

For example, none of the sons of Aaron with a blemish, spot, or blot may draw close to the brazen altar to offer sacrifices to the LORD.

Le.21.18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

Moses is saying that the people of the LORD should not have this spot in their lives.

6 Do ye thus requite the LORD, O foolish people and unwise?

reward

ye ... requite, **לְמַל**, gah-mal, tss. to do, to wean, to reward, to deal bountifully, to bestow on, to yield.

foolish, **לְנַפְל**, nah-vahl, an adj. tss. fool, foolish, vile person.

is not he thy father that hath bought thee?

hath bought, Qal pret. verb **קָנָה**, tss. to get, to purchase, to buy, to possess, to recover, to be owner, to attain, to keep cattle.

This is the first instance in the Scriptures when God is referred to as Father.

hath he not made thee, and established thee?

advanced, ordered [your whole of your life]

made, Qal pret. of the verb **עָשָׂה**, [g]ah-sah, tss. to make, to effect, to perform, to commit, to bring forth, to bear, to work, to advance.

establish, Polel fut. of the verb **כִּוֵּן**, koon, tss. to establish, to prepare, to fashion, to be stable, to order, to stablish, to direct, to fit, to meet, to be ready, to stand, etc.

7 ¶ Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the most High divided to the nations their inheritance,

Gentiles

when he separated the sons of Adam, he set the bounds of the people

appointed coasts, limits

set, Hiphil (causative act.) fut. of the verb **צָבַע**, tss. to stand, to stand upright, to set, to set up, to set over, to erect, to make a pillar, appointed.

bounds, גְּבוּלָהּ, g]-voo-lah, a fem. noun tss. coasts, bounds, landmarks, their place; the masc. noun גְּבוּל, g]-vool, adds space, limit.

according to the number of the children of Israel.

*Ac.17.44 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;
25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;
26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ... (cf. Ge.10.5, 25)*

But the song seems to speak specifically how that the LORD gave Israel this land because of their number. (cf. Deu.7.7, 8 directly below)

9 For the LORD'S portion is his people; Jacob is the lot of his inheritance.

lot

portion

lot, com. noun לֶחֶבֶל, or לֶחֶבֶל, tss. a region, country, lot, portion, coast, band, company, etc.

Of all of the masses of the Gentiles He chose Israel for His inheritance.

De 7:7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

Does this refer to the time when Abram, Isaac and Jacob (and sons) were in the main wandering in the land of Canaan as strangers? (cf. v.12)

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 So the LORD alone did lead him, and there was no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

Israel's apostasy foretold

15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat,
'The Satiated One'

Jeshurun, of the verb יָשַׁר, yah-shar, tss. *to be well pleased, to be upright, to be right, to seem good.*

waxed fat, Qal fut., and Qal pret., *waxen fat* are of the verb שָׁמַן, shah-man, tss. *to wax fat, to become fat*; the adj. שָׂמֵן, is tss. *fat, lusty, plenteous.*

kicked, Qal fut. of the verb כָּעַט, twice in the OT, *to kick* (Deu.32.15; 1Sa.2.29).

thou art grown thick, thou art covered [with fatness];

thou art grown thick, Qal pret. of the verb עָבַהּ, [g]ah-vah and only three times in the OT, always tss. with the English *thick*; cf. 1Ki.12.10; 2Chr.10.10.

thou art covered, Qal pret. of the verb כָּסָה, kah-sah, only this once in the OT.

then he forsook God which made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

19 ¶ And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them

[of Israel]

to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

Ro.9.25 ¶ As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

1Pe.2.9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Ho 2:23 And I will sow her (the elect remnant of the nation of Israel) unto me in the earth [among the Gentiles]; and I will have mercy upon her (the new people of the LORD that are predominately Gentiles) that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

Referring to the LORD's dealings with the land of Canaan and the people of Israel during this time.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

I will set, אָשִׁימָה, Qal fut. of שָׁם, soom or שִׁי, seem, tss. to make, to put, to set, to lay, to bring, etc.

**Due.17.14, 15, three times (in any wise + set + shalt thou set);
22.8, 14, 17; 26.2; 27.15; 31.19, 26; 32.46; 33.10**

to devour, Qal part. Paul verb of אָכַל, lah-cham, tss. to eat, to devour (Deu.32.24, Qal part. Paul), to fight (Deu.20.4, 10, Niphal infins.), to war (Deu.20.19, Niphal infin.), to overcome, to prevail; the fem. noun מִלְחָמָה, mil-chah-mah, a fem. noun tss. war (v.12, 20; 21.10; 29.7), battle (vss.1-3, 5-7 [twice]), fight.

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

The judgment of the LORD upon Israel is tempered

26 ¶ I said, I would scatter them into corners,
part - -

I would scatter them into the corners, Hiphil (causative act.) fut. of the verb אָפַף, pah-ah, only this once in the OT; the fem. noun אֶפְיָה, pey-ah, is tss. corner, part, side, quarter.

I would make the remembrance of them to cease from among men:
rest

I would make ... to cease, Hiphil (causative act.) fut. of the verb שָׁבַת, shah-vath, to rest, to keep Sabbath, to leave, to put away, to cause to fail.

For as long as Israel is dispersed among the nations the nations will not give thought about Israel as a nation, BUT that doesn't mean that the unbelieving Gentiles do not continue to have an inward animosity toward the Jews.

Due.28.64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

27 Were it not that I feared the wrath of the enemy,

I feared, Qal fut. of the verb גָּוַר goor, tss. to sojourn, to gather together, to remain, to be afraid, to fear.

lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this.

should behave themselves strangely, Piel fut. of verb of the verb נָכַר, nah-kar, tss. to know, to deliver, to regard, to discern, to

acknowledge, to take notice, to respect; Hiphil fut., 33.9, did he acknowledge; 21.17, shall acknowledge.

If not for the withholding all that is due to Israel the nations would completely destroy them.

28 For they are a nation void of counsel, neither is there any understanding in them.

29 O that they were wise, that they understood this, that they would consider their latter end!

Israel does have a latter end. There is a good work which the LORD is performing upon this people.

Lev.26.43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.

Jer.31.35 ¶ Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

had shut them up, Hiphil (causative act.) pret. of the verb שָׁרַח, *sah-gar, tss. to give up, to shut, to shut up, to shut in, to shut out, to stop; Deu. 23.15, Hiphil fut., thou shalt deliver; Deu. 32.30, Hiphil Pret., had shut them up.*

Lev.26.3 If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

...

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

...

14 ¶ But if ye will not hearken unto me, and will not do all these commandments;

...

16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

...

*18 And if ye will not yet for all this hearken unto me, then I will punish you **seven times more** for your sins.*

...

*21 And if ye walk contrary unto me, and will not hearken unto me; I will bring **seven times more** plagues upon you according to your sins.*

...

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

*24 Then will I also walk contrary unto you, and will punish you **yet seven times** for your sins.*

...

27 *And if ye will not for all this hearken unto me, but walk contrary unto me;*

28 *Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven times** for your sins.*

...

44 *And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.*

45 *But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.*

31 For their rock **is not as our Rock,**
[the rock of these unbelieving rebels]

even our enemies themselves being judges.

The enemies themselves know the difference between battling against a false god and the living God of Israel.

32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

Proof to Israel's present, unregenerate state. The source of their life and the fruits which they produce are symbolically attached to two of the most notorious cities in human history, Sodom and Gomorrah. (cf. Is.1.10; Ro.9.29; Re.11.8, Sodom and Egypt)

Ro 9:29 And as Esaias said before [of Israel], Except the Lord of Sabaoth had left us a seed (so, an elect remnant), we had been as Sodoma, and been made like unto Gomorrha.

Ro.9.6 ¶ Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

21 *Therefore hear now this, thou afflicted, and drunken, but not with wine:*

22 *Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:*

23 *But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.*

34 *Is not this laid up in store with me, and sealed up among my treasures?*

For Israel's rejection of the LORD He said that this is what their punishments would be.

35 *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.*

are ready

make haste, Qal pret. of the verb שׁוּחַ, choosh, tss. *to haste, be ready.*

36 *For the LORD shall judge his people,*
plead the cause of, contend with

shall judge, Qal fut. of the verb דָּן, deen, tss. *to judge, to contend, to plead the cause, to execute, to minister judgment, to strive.*

the LORD shall judge his people [shall plead their cause or contend with them –

Ez.20.33 ¶ As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 *And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.*

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

and repent himself for his servants,

and repent himself –

To say that the LORD repents does not mean that the LORD changes. (cf. Ge.6.6) He cannot change.

Mal 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

Nu 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

To repent means that there is a change in man's perception of what God was doing.

when he seeth that their power is gone, and there is none shut up, or left.

[in Israel, cf. 1Ki.14.10; 21.21; 2Ki.9.8; 14.26]

and there is none shut up, or left [in Israel]–

2Ki.14.26 For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

**37 And he shall say, Where are their gods, their rock in whom they trusted,
38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.**

[disobedient Israel]

39 ¶ See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

thou shalt ... deliver, Niphal (simple pass.) fut. tss. to deliver, to be without fail, to save, to recover, to escape, to rescue; Deu. 23.15, to escape (Niphal [simple pass.] fut. verb; Deu. 23.14; 25.11, to deliver (Hiphil [causative act.] infin.; Deu.32.39, to deliver (Hiphil [causative act.] part.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

hated, Qal part. Paul of the verb נִשָּׂא, sah-neh, tss. to hate, to be an enemy, to be odious; Qal Paul pret., Deu.22.13, and hate her; 24.3, and ... hate her; Qal fut., Deu.22.16, and he hateth her; Qal part. Poel, Deu. 30.7, them that hate thee; Qal part. Paul, Deu.21.15, hated, 16, 17 of the hated; Piel part, Deu.32.41, them that hate thee, 33.11, and of them that hate thee.

will reward, Piel (intensive act.) fut. of the verb שָׁלַם, shah-lam, tss. to end, to be a peace, to finish, to prosper, to pay (Deu.23.21, Piel Infin.), to restore, to reward (Deu.32.41, Piel fut.), to requite, to recompense, to render, to perform, to make restitution, to make good, to make amends

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

slain, the Hebrew adj. לָחַל, *chah-lahl*, tss. *slain* (**vss. 1, 2, 3, 6, a slain [man; 32.42]**), *profane, wounded, kill*; the verb לָחַל, *chah-lahl*, is what we found in Deu.20.6 (twice); 28.30 and tss. *hath ... eaten*.

among the captives, fem. noun אֲשֶׁר בְּיַד הַגִּבּוֹרִים, tss. *among the captives* (**Deu.21.11**), *of the captives* (**Deu.32.42**).

In so many words, the LORD will execute vengeance upon all of his enemies, by context, upon every disobedient Israelite.

43 Rejoice, O ye nations, with his people:

Gentiles

[Israel]

This assumes an elect remnant among the Gentiles that shall rejoice with the elect remnant of the nation of Israel.

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.

[of both peoples]

be merciful, Piel (intensive act.) imper. of the Hebrew verb כָּפַר, tss. *to pitch, to make atonement, to be merciful* (21.8, Piel imper.; 32.43, Piel pret.), *to purge, to reconcile, to pacify, to make reconciliation, to appease, to pardon, to forgive* (21.8, Nithpael [reflexive act., beginning with the ך, nun] pret.), *to disannul, to cleanse*.

The last statement closes the song. In it the Gentiles are mentioned. It assumed that there are servants of the LORD even among the Gentiles whose blood shall be avenged in that judgment day.

will be merciful unto his land – Also, do not fail to understand that the land located at the eastern end of the Mediterranean Sea called Israel, the land of Canaan, the land of Palestine, that land promised to Abraham, Isaac and Jacob is the LORD’s land; and that it should have a place in our eschatology, lest seriously err from end-time truth.

cf. Ge.15.7; Lev.25.23; Deu.11.12, a land for which the LORD cares; 32.43, He will be merciful to His own land and people; 2Chron.7.20; Is.14.25, 26; Jer.2.7; 16.18; Ez.36.5; **38.16**; Hos.9.3; Joel 1.6; **3.2**

Ez.38.14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it?

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

Joel 3.2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

Joshua

and spake, to promise, to declare, to pronounce, etc.; **Deu.27.9; 31.1, 28, 30; 32.1, and I will speak, 32.44, 48 and spake**, Piel fut. verb, *spake*.

45 And Moses made an end of speaking all these words to all Israel:

Referring at least to the whole book of Deuteronomy.

46 And he said unto them, Set your hearts unto all the words which

[words]

I testify among you this day, which ye shall command your children to

[words]

to testify, Hiphil (causative act.) part. of the verb **עִיד**, [g]ood, tss. to take to witness, to witness, to protest, to charge, to admonish, **to call to record (Deu.30.19; 31.28)**, to bear witness, to give warning.

observe to do, all the words of this law.

47 For it is not a vain thing for you; because it is your life:
[the law] [the law]

For the time being, until the LORD brings Israel into the new covenant, the nation as a whole, lives under this law and suffers greatly under it for their sins against God. But one day they will understand that Jesus Christ's death for them effected a new covenant which works in the heart so that they can keep all the words of this law.

and through this thing ye shall prolong your days in the land, whither ye go
law

prolong, Hiphil (causative act.) pret. of the verb **אָרַךְ**, ah-rak, tss. long, prolonged, to be long, to lengthen, to defer, to draw out; **Due.22.7, Hiphil pret. prolong; 25.15, Hiphil fut., to lengthen; Deu.30.18, 32.47, Hiphil fut., ye shall prolong.**

over Jordan to possess it.

48 And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people;
added

and be gathered, Niphal (simple pass.) imper. of the verb **אָסַף**, ah-saph, tss. to gather, to take away, to bring, to lose, to recover, to gather together, to withdraw, to assemble, to receive; **32.50, Niphal fut., and was gathered; Due.33.5, Hithpael infin.**

as Aaron thy brother died in mount Hor, and was gathered unto his people:

At death Moses would close his eyes and be joined unto his people. Moses did not cease to exist, he did not assume another form in creation (a flower, an animal, or a bug) but he was joined to his people, a people resting in a temporal bodiless state until the time of the resurrection. After all God is not the God of the dead, but of the living.

*Mk.12.26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
27 He is not the God of the dead, but the God of the living ...*

***51 Because ye trespassed against me among the children of Israel
transgressed***

among, תּוֹכַח, tah-vek, , a masc. noun tss. in the midst, within, amongst, between, through, in, etc.; i.e. 21.12, [untranslated]; 22.2, [untranslated]; 23.10, within; 23.11, into.

at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye

sanctified me not in the midst of the children of Israel.
dedicated, consecrated

The very same is said in Nu.27.12, 13, only here mount Nebo is named.

52 Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

before, of the part. prep. תְּקַדְּמֶיךָ, neh-ged, tss. before, against, over against, to view, far, far off, on the other side.