

## Isaiah 9:8-10:4

### Introduction

The focus since 7:1 has been on Judah, and references to the judgment on the northern kingdom have been due to their role in opposing Judah:

7:8 within threescore and five years shall Ephraim be broken, that it be not a people.

7:16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

8:4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

Now Isaiah turns his indictment against the North for their own wickedness.

The section consists of four stanzas, each ending with the refrain, “For all this his anger is not turned away, but his hand *is* stretched out still.” Each stanza includes statements of the people's sin and the resulting judgment.

We have heard this refrain before, in 5:25. In addition, 10:1 begins with the repeated keyword of 5:8-12, 18-23, “Woe.” So it is worth while recalling the argument of ch. 5.

- The chapter began with the parable of the vineyard, which described Israel as the Lord's favorite vineyard, reported his disappointment over the poor fruit that it produced, and foretold his destruction of it.
- vv. 8-30 interpret the destruction in two cycles.
  - Each cycle begins with a series of woes (8-12, 18-23), detailing the sins that make up the bad fruit.
  - Each continues with two “therefore”s (13-16, 24-25), describing the judgment that results from this sin.
  - Each concludes (17, 26-30) with a vision of foreign invasion, the culmination of this judgment

Now Isaiah goes over the same ground again. The four stanzas each include both sin and judgment, though only the fourth explicitly echoes the “woe.” Then, 10:5-31 gives the most detailed description yet of the coming Assyrian invasion.

The refrain is important for understanding a distinctive feature of these four stanzas that is not obvious in English. In Hebrew, the verb tenses are all jumbled. Ordinarily in narrative, the writer describes events as present, or past, or future, but here the verb forms jump from past to future and back again in a way that breaks the rules of Hebrew composition.<sup>1</sup> The versions handle this in different ways. AV

---

<sup>1</sup> Technically, prefix forms without conjunction (usually understood as present or future) intervene between prefix forms with *waw*-relative on both sides (Heb vv 10-11, 18-19) or between a suffix form and a prefix form with *waw* relative (Heb v. 17), in both cases sequences that are ordinarily understood as past narrative.

## Isaiah 9-10

makes all the verbs future. NIV makes them all past. Both violate the rules of Hebrew grammar. Oswalt's verdict is that "all versions are required to emend the text in some way in order to produce any consistency" (vol 1 p. 250). But perhaps consistency is not what Isaiah has in mind.

Recall how the refrain was used in 5:25. There, Isaiah reported a past judgment (an earthquake) that served as an image of judgment yet to come. That is in fact what the refrain says: "for all this [in spite of all the judgment that has already happened], his anger is not turned away, but his hand is stretched out still [threatening future judgment]." The apparent confusion in the tenses reflects the blurring of past and future in the prophet's vision. For instance, consider vv. 11-12. The AV makes all the verbs future:

11 Therefore the LORD **shall set up** the adversaries of Rezin against him, and **join** his enemies together; 12 The Syrians before, and the Philistines behind; and they **shall devour** Israel with open mouth.

But of the three verbs, only the central one is present or future; the other two are past.

11 Therefore the LORD **set up** the adversaries of Rezin against him--Look, he is still joining his enemies together; 12 The Syrians before, and the Philistines behind--and they **devoured** Israel with open mouth.

The alternation of time markers produces a kaleidoscope in which the past, present, and future blur together to make exactly the point stated in the refrain: The same zeal against sin that God has already demonstrated, will continue to operate in the future..

There are two progressions among the stanzas. First, past events become less common and future judgments come more into focus. Second, there is a shift in the nature of the sins for which the nation is judged, and the judgments that the Lord brings upon them.

## 8-12, Arrogance brings Foreign Oppression

**9:8 The Lord sent a word into Jacob,**--Two details of this clause invite attention.

First, he sends only one word, not "words." When someone sends "words," the reference is to a message that the recipient is intended to understand:

Proverbs 26:6 He that sendeth a message [words] by the hand of a fool cutteth off the feet, and drinketh damage.

Judges 11:28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

But when God sends a single word, it is a command that has its effect, whether or not anybody understands it:

Psa 107:20 He **sent his word**, and healed them, and delivered them from their destructions.

Psalm 147:18 He **sendeth** out his **word**, and melteth them: he causeth his wind to blow, and the waters flow.

Isa 55:11 So shall my **word** be that goeth forth out of my mouth: it shall not return unto me

void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

Thus the point here is not that he spoke to Jacob, but that he uttered a command concerning them.

Second, the preposition reinforces this sense. For the sending of a message one expects “to,” not “in.” The preposition כ with שלח has the sense of “against,” cf. the common expression ידו כ שלח. So the sense here is that the Lord has uttered a command against Jacob. “Word” *dabar* may be intended as a pun with “pestilence” *deber*; used in the covenant threat of Lev 26:25, which was important enough to be echoed in both 2 Chr 7:13 and Ezek 28:23 (passages that are later than Isa),

Lev 26:25 I will send the pestilence among you;

Ezek 28:23 For I will send into her pestilence, and blood into her streets;

2 Chr 7:13 if I send pestilence among my people;

The LXX appears to understand the text in this way, for it translates, “The Lord has sent death upon Jacob.” They are wrong to neglect the vowels that distinguish “word” from “pestilence,” but they have the sense of the verse right. This is a threat of judgment.

**and it hath lighted upon Israel.**--This command of judgment has descended upon the nation, like an army upon its foe (Josh 11:7).

What event does Isaiah have in mind? TP3 subjugated Syria in 734-733, when he destroyed Damascus. Pekah was overthrown by Hoshea (2 Kings 15:30). 2 Kings 17:1-6 records how Hoshea ruled for nine years. At first he was a vassal to Assyria, but then he rebelled and turned to Egypt for aid. In punishment for his treason, Shalmaneser V besieged Samaria (2 Kings 17:5), which fell to Sargon II three years later in 722. This passage appears to have been written during this nine year period, when the first blow has fallen, but not the second.

**9 And all the people shall know [knew], even Ephraim and the inhabitant of Samaria,**--What did they know? The only reasonable reference is that they knew that the Lord had decreed judgment against them. 2 Kings 17:13-15 recalls all the prophets that the Lord sent to the Northern Kingdom to warn them about their sin and its consequences. “All the people knew” that they were sinning, but they would not admit it outwardly.

There is an important principle here for us as we seek to bear witness for our Lord. Even those who deny the Lord and reject his word do so against their own inner knowledge. Compare Paul's diagnosis in Rom 1:20-21,

For the invisible things of him from the creation of the world are **clearly seen**, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 Because that, **when they knew God**, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Though they knew the reason for the Assyrian invasion, they denied it to themselves:

**that say in the pride and stoutness of heart,**--They were too proud to admit that they were under judgment for sin. So they put on a good face:

**10 The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down,**

**but we will change *them into cedars.***--They will overcome this disaster, and come back stronger than before.

This arrogant boast, over 2700 years old, has a strikingly modern ring. It is ominously similar to President Obama's words in his address to the joint session of congress on Tues Feb 24,

But while our economy may be weakened and our confidence shaken; though we are living through difficult and uncertain times, tonight I want every American to know this: We will rebuild, we will recover, and the United States of America will emerge stronger than before.

Even the most secular analyst recognizes that our current economic crisis is due to the selfishness and greed of the nation, not only among bank presidents, but among ordinary citizens who borrowed more than they could afford in a frenzy of consumerism. Yet we refuse to see our current crisis as the judgment of God upon our covetousness. We should be confessing our national sin and turning to the Lord. Instead, we defiantly insist that we will rebuild.

Indeed, Israel had fallen prey to foreign foes before, and had rebuilt. But finally, the blow came that they could not overcome, and we may be sure that this land in which we are pilgrims and strangers will one day, perhaps soon, be unable to rise from the consequences of its sin.

**11 Therefore the LORD shall set up the adversaries of Rezin against him,**--Rezin was the king of Syria. His adversaries were the Assyrian armies. Ephraim had sided with Rezin against Assyria; now Assyria regards Ephraim as an enemy too. The past tense reflects the fact that Assyria has already afflicted the north, during the early period of Hoshea's reign.

**and shall join his enemies together; 12 The Syrians before, and the Philistines behind;**--The shift in tense marks this as parenthetical. "Look—the Syrians and the Philistines will join their animosity to that of Assyria." Historically, the Syrians were frequently the enemies of Israel, until Pekah made an alliance with them. But what he viewed as an alliance, they probably viewed as an admission of defeat and subjugation, and to this day they continue to be Israel's mortal enemy. Amos 1:6 suggests opposition from the Philistine city of Gaza during this time as well.

**and they shall devour[ed] Israel with open mouth.**--The past tense moves us back to the desolation that Assyria has already brought upon the nation.

**For all this his anger is not turned away, but his hand is stretched out still.**--The figure of the hand stretched out is frequently and uniformly used in Scripture to describe an adversarial action. But there is a striking distribution in the use of this image that may be important here, summarized in this table:

Idiom	Example	Subject	Object	Notable Example
Stretch out the hand	Exod 7:5 the Egyptians shall know that I am the LORD, when I <b>stretch forth mine hand</b> upon Egypt	People (notably Moses), except Exod 7:5 and the prophets	God's enemies	Plagues in Egypt
Stretch out the arm	Deut 5:15 And remember that thou wast a servant in the land of Egypt, and <i>that</i> the LORD thy God brought thee out thence through a <b>mighty hand</b> and by a <b>stretched out arm</b> :	God himself	God's people	Deliverance from Egypt

God is the subject of our idiom the first time it appears in Exod 7:5. Exod goes on to use the expression

more often than any other book in the Bible, and all following references concern Moses and Aaron as the Lord's agents who stretch out the hand to bring the plagues. This is the last time that the Lord is the subject of this action until we get to Isa 5:25. The prophets' use of this phrase emphasizes God's judgment by the hand of human agents, in this case Assyria and Babylon.

## **13-17, Corrupt Authority brings Divine Desertion**

**13 For the people turn[ed] not unto him that smiteth them, neither [did] they seek the LORD of hosts.**--This is what they should have done in response to the chastisement that came upon them.

There is a fundamental principle here: God brings unpleasant things into our lives to get our attention. The flesh skews us in such a direction that we pay much more attention to pain than to pleasure. Even unbelievers, confronted with a tragedy, will say, "My God!" How many of them, confronted with an unexpected blessing, will say, "Praise the Lord!"?

The judgment that follows is described first as past (vv. 14-15), then as future (v. 17). The past judgment has affected the prominent members of the society; the future one will fall on the ordinary people.

**14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.**--Two figures of speech are active here: metaphor and merism.

**Metaphor** is the use of one kind of object or idea to represent another, suggesting a relation among them. As the next verse shows, the prophet is not talking about animal abuse when he talks about cutting off heads and tails, or horticultural devastation when he talks about destroying branch and rush. These items from the natural world are meant to represent different kinds of people in the society.

**Merism** is the use of parts to represent the whole. Often, two extremes are used to remind us of all that lies between them. Ps 139 has two nice examples in vv. 2-3,

2 Thou knowest my **downsitting** and mine **uprising** [and thus everything in between], thou understandest my thought afar off. 3 Thou compassest my **path** and my **lying down** [all that I do], and art acquainted with all my ways.

"Head and tail" represents the entire animal. "Branch" (the lofty palm frond) and "rush" (growing in the marsh) represent the highest and lowest plants. The prophet is describing a devastation of the land that has touched the entire society. Historically, the likely reference is to the preliminary deportation of Galilee around 732, described in 2 Kings 15:29.

**15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.**--First Isaiah interprets the head-tail contrast. The head is represented by the elders, those who ought to be guiding the people. The tail is the lying prophet. The prophet ought to be as influential as the elder, speaking truth to power and even calling kings to account, as Isaiah does with Ahaz and Hezekiah. These prophets no longer speak fearlessly for the Lord. They have become tools of the nobility, just the tail wagged by the dog.

**16 For the leaders of this people cause[d] them to err; and they that are led of them are destroyed.**--The verb translated "leaders" and "led" has two meanings in Hebrew, and Isaiah is probably making a pun, reflecting the two categories of distinguished citizens named in v. 15. One

meaning is indeed “to lead,” which is appropriate to the elders. The other is “to bless,” which would be the work of the false prophets, assuring the people that all is well rather than warning them of their sin. Recall the words of the Lord through Jer (6:13-14, cf. 8:10-11),

13 For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. 14 They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

**17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows:**--The shift in tense looks beyond the devastation of 732 to that a decade later.

As the “head and tail” corresponded to the elders and prophets, so the “branch and rush,” with their emphasis on high and low position, may be reflected in the two classes mentioned here.

Because the nation has perverted God's law, he reverses his usual policy toward the most independent and the most dependent of the people.

The “young men” בַּחֹרִים are the “chosen ones,” those who would be picked for military service. They are virile, powerful, able to overcome the foe. If you were choosing an army, you would pick them first—but the Lord has no joy in them. He will abandon them to the coming destruction.

Throughout the OT, the fatherless and widows (along with the stranger) are under God's special protection:

Deut 10:17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: 18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

Psa 68:5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

Psa 146:9 The LORD preserveth the strangers; he relieveth the fatherless and widow:

But because the nation has perverted God's law, he abandons them, and will not have mercy on them.

**for every one is an hypocrite and an evildoer, and every mouth speaketh folly.**--The corruption of the society is universal. The leaders caused them to err (v. 16), and they did err. The sin of the leaders does not absolve them of responsibility.

**For all this his anger is not turned away, but his hand is stretched out still.**

## 18-21, Wickedness brings Fraternal Strife

**18 For wickedness burneth as the fire:**--Notice the subject of the verb. We usually understand the relation between sin and punishment as mediated by God's judgment. But sin brings its own destructive consequences. Here it is wickedness, portrayed as a raging forest fire.

As so often in Isaiah, he presents first the metaphor, and then its interpretation.

**it shall devour the briers and thorns, and shall kindle[d] in the thickets of the forest,**--Briers and thorns grow along the road and in the open field. A “thicket” is denser forest. It describes where the ram was entangled that Abraham offered in place of Isaac (Gen 22:13). One must use iron tools to clear

such a place (Isa 10:34). The kind of fire to which Isaiah compares sin is one that can not only burn up the dry brush at the end of the hot summer, but destroy dense forest as well.

**and they shall mount[ed] up like the lifting up of smoke.**--The heat is so intense that it creates an updraft that carries the flaming pieces of brush and wood up into the air.

Now he turns from the metaphor to the interpretation.

**19 Through the wrath of the LORD of hosts is the land darkened,**--The mounting smoke results from the wrath of the Lord. But how has that wrath taken its toll? By permitting wickedness to run unchecked. Compare Rom. 1:24, 26, 28, "God gave them up." He abandons them to their own wickedness. In the previous stanza, the elders refused to lead according to God's standards, and the prophets blessed where they should have condemned. So God withdraws all restraint from them, and lets their wickedness take its natural toll.

Psa 106:15 And he gave them their request; but sent leanness into their soul.

**and the people shall-be [were] as the fuel of the fire:**--We were told in v. 18 what the corresponded to the fire. Now Isaiah explains the other component of the metaphor, the fuel. The people are consumed by their own wickedness.

**no man shall spare his brother.**--As a forest fire leaps from one tree to the next, so wickedness spreads from neighbor to neighbor in a society. People consume one another without regard to the social obligations that bind them together.

**20 And he shall snatch[ed] on the right hand, and be [was] hungry; and he shall eat [ate] on the left hand, and they shall [were] not be satisfied:**--In spite of their selfish greed, they are never satisfied.

**they shall eat every man the flesh of his own arm:**--Ultimately, they are reduced to consuming themselves.

**21 Manasseh, Ephraim; and Ephraim, Manasseh:**--That is, Manasseh and Ephraim, the two closest of the northern tribes (sons of Joseph), will devour one another. The history of the northern kingdom is one of repeated coups, reflecting the nation's internal animosity. There were nine separate houses, only two of which had more than two successive kings.

**and they together shall be against Judah.**--We have seen this in the attack of Pekah against Judah in the time of Ahaz.

**For all this his anger is not turned away, but his hand is stretched out still.**

## 10:1-4, Injustice brings Defeat

In this stanza, the final penalty is only hinted at, but is unfolded in the description of the Assyrian conquest in vv. 5ff.

vv. 1-2 describe their sin in three successive bicola, each building on the one before.

**10:1 Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;**--"Woe" once again recalls the connection with ch. 5, already emphasized by the

repeated refrain. This section is all about the destruction of the vineyard.

He is challenging the rulers whose laws are unrighteous and “grievous” (oppressive). What is the point of such laws?

**2 To turn aside the needy from judgment, and to take away the right from the poor of my people,**--The purpose of these unjust laws is to prevent the poor and needy from obtaining justice. The rich can always buy their way in society; the poor have only the law on which to depend, and when it is corrupt, they are the ones who suffer.

But why would those in power want to legislate in a way that harms the poor and weak?

**that widows may be their prey, and that they may rob the fatherless!**--It is to enable them to defraud the poor and thus enrich themselves. Though the widows and fatherless are not innocent, and will suffer God's judgment (9:17), still God is their avenger and will punish those who abuse them.

Their judgment, according to the questions in v. 3, corresponds to their sin. They have deprived oppressed people of the protection that the nation's government should offer. Now the Lord will abandon them and leave them without protection.

**3 And what will ye do in the day of visitation, and in the desolation which shall come from far?**--Those who have left the poor and needy without refuge will find none for themselves when the foreign invader, promised already in 5:17, 26ff.

**to whom will ye flee for help?**--Once the Lord abandons them, no one can help them.

**and where will ye leave your glory?**--All the wealth that they have obtained unjustly will be cast away.

**4 Without me they shall [have] bow[ed] down under the prisoners, and they shall fall under the slain.**--The past and future come together again to emphasize their miserable condition.

**For all this his anger is not turned away, but his hand is stretched out still.**

## Summary

These four stanzas convey four stages in the dissolution of the society.

- 9:8-12, instead of repenting in the face of God's initial judgment, they arrogantly announce that they will rebuild in their own strength.
- 9:13-17, the leaders mislead the people, both politically and spiritually, so that they sin against the Lord, and he abandons them.
- 9:18-21, the resulting wickedness is its own punishment, as people betray the commitments on which society rests.
- 10:1-4, finally, in response to the oppression of the poor, God brings in foreign adversaries to judge them.

This last point is amplified in the following section, describing in detail the invasion of Assyria.

## Notes

### ***Stretched Out Hand***

The first use of this idiom of God's hand is Prov 1:24 (and there, of wisdom, not directly God). Otherwise, until Isaiah, the subject is always man, notably Moses in the plagues of Egypt. The standard idiom for God is "a strong hand and a stretched out arm," Deut 4:24. Jer and Isaiah and Ezek uniformly speak of God's hand as stretched out; Jer 21:5 strikingly reverses the Deuteronomic formula, though 32:21 retains it, as does. Ezek 20:33, 34 also

## Hand

### **God**

Ex 7:5 And the Egyptians shall know that I *am* the LORD, when I **stretch forth mine hand** upon Egypt, and bring out the children of Israel from among them.

Proverbs 1:24 Because I have called, and ye refused; I have **stretched out my hand**, and no man regarded;

Isa 5:25 Therefore is the anger of the LORD kindled against his people, and he hath **stretched forth his hand** against them, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

Isa 9:12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but **his hand is stretched out still**.

Isa 9:17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but **his hand is stretched out still**.

Isa 9:21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but **his hand is stretched out still**.

Isa 10:4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but **his hand is stretched out still**.

Isa 14:26 This *is* the purpose that is purposed upon the whole earth: and this *is* **the hand that is stretched out** upon all the nations.

Isa 14:27 For the LORD of hosts hath purposed, and who shall disannul *it*? and **his hand is stretched out**, and who shall turn it back?

Isa 23:11 He **stretched out his hand over the sea**, he shook the kingdoms: the LORD hath given a commandment against the merchant *city*, to destroy the strong holds thereof.

Isa 31:3 Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the LORD shall **stretch out his hand**, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

Jer 6:12 And their houses shall be turned unto others, *with their* fields and wives together: for I will **stretch out my hand** upon the inhabitants of the land, saith the LORD.

Jer 15:6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

## Isaiah 9-10

Jer 21:5 And I myself will fight against you with an **outstretched hand** and with a strong arm, even in anger, and in fury, and in great wrath. \*\*\*reversal of deuteronomic formula

Jer 51:25 Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will **stretch out mine hand** upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

Ezek 6:14 So will I **stretch out my hand** upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I *am* the LORD.

Ezek 14:9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will **stretch out my hand** upon him, and will destroy him from the midst of my people Israel.

Ezek 14:13 Son of man, when the land sinneth against me by trespassing grievously, then will I **stretch out mine hand** upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

Ezek 16:27 Behold, therefore I have **stretched out my hand** over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

Ezek 25:7 Behold, therefore I will **stretch out mine hand** upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

Ezek 25:13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

Ezek 25:16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

Ezek 35:3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

Zephaniah 1:4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests;

Zephaniah 2:13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

### **Man**

Ex 7:19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and **stretch out thine hand** upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*.

Ex 8:5 And the LORD spake unto Moses, Say unto Aaron, **Stretch forth thine hand** with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

Ex 8:6 And Aaron **stretched out his hand** over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

Ex 8:17 And they did so; for Aaron **stretched out his hand** with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

## Isaiah 9-10

Ex 9:22 And the LORD said unto Moses, **Stretch forth thine hand** toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

Ex 10:12 And the LORD said unto Moses, **Stretch out thine hand** over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

Ex 10:21 And the LORD said unto Moses, **Stretch out thine hand** toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.

Ex 10:22 And Moses **stretched forth his hand** toward heaven; and there was a thick darkness in all the land of Egypt three days:

Ex 14:16 But lift thou up thy rod, and **stretch out thine hand** over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

Ex 14:21 And Moses **stretched out his hand** over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

Ex 14:26 And the LORD said unto Moses, **Stretch out thine hand** over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

Ex 14:27 And Moses **stretched forth his hand** over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

Josh 8:19 And the ambush arose quickly out of their place, and they ran as soon as he had **stretched out his hand**: and they entered into the city, and took it, and hasted and set the city on fire.

Job 15:25 For he **stretcheth out his hand** against God, and strengtheneth himself against the Almighty.

## Arm

These all take the Lord as subject. Analyze them according to the action involved:

### ***Delivery from Egypt***

Ex 6:6 Wherefore say unto the children of Israel, *I am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a **stretched out arm**, and with great judgments:

Deut 4:34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a **stretched out arm**, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

Deut 5:15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a **stretched out arm**: therefore the LORD thy God commanded thee to keep the sabbath day.

Deut 7:19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the **stretched out arm**, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

Deut 9:29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty

power and by thy **stretched out arm**.

Deut 11:2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his **stretched out arm**,

Deut 26:8 And the LORD brought us forth out of Egypt with a mighty hand, and with an **outstretched arm**, and with great terribleness, and with signs, and with wonders:

2 Kings 17:36 But the LORD, who brought you up out of the land of Egypt with great power and a **stretched out arm**, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

Psalms 136:12 With a strong hand, and with a **stretched out arm**: for his mercy *endureth* for ever.

Jer 32:21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a **stretched out arm**, and with great terror;

### ***Deliverance from Babylon***

May well be echoing the Egyptian language

Ezek 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:

Ezek 20:34 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.

### ***Creation***

Jer 27:5 I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my **outstretched arm**, and have given it unto whom it seemed meet unto me.

Jer 32:17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and **stretched out arm**, *and* there is nothing too hard for thee:

### ***Other***

Might be reference to Egypt

1 Kings 8:42 (For they shall hear of thy great name, and of thy strong hand, and of thy **stretched out arm**;) when he shall come and pray toward this house;

2 Chr 6:32 Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy **stretched out arm**; if they come and pray in this house;