

~ALMIGHTY (581)

[Hebrew, *Shad-dai'*, Greek, *Pan-to-kra'tor*]

.. The Hebrew Term

.. The Greek Term

• The word Almighty is translated from the Hebrew *Shad-dai'* and the Greek word *Pan-to-kra'tor*. Both words evidently convey the idea of strength or power.

.. The Hebrew Term

- In the Hebrew text *Shad-dai'* is used seven times along with 'El God, forming the title God **Almighty**.
- When Abram got to be ninety-nine years old, then Yehowah appeared to Abram and said to him; I am God **Almighty**. Walk before me and prove yourself faultless. (**Genesis 17:1**)
- And God **Almighty** will bless you and make you fruitful and multiply you, and you will certainly become a congregation of peoples. (**Genesis 28:3**)
- And God said further to him; I am God **Almighty**. Be fruitful and become many. Nations and a congregation of nations will proceed out of you, and kings will come out of your loins. (**Genesis 35:11**)
- And may God **Almighty** give you pity before the man, that he may certainly release to you your other brother and Benjamin. But I, in case I must be bereaved, I shall certainly be bereaved! (**Genesis 43:14**)
- And Jacob proceeded to say to Joseph; God **Almighty** appeared to me at Luz in the land of Canaan that he might bless me. (**Genesis 48:3**)
- And I used to appear to Abraham, Isaac and Jacob as God **Almighty**, but as respects my name Yehowah I did not make myself known to them. (**Exodus 6:3**)
- And the very sound of the wings of the cherubs made itself heard to the outer courtyard, like the sound of God **Almighty** when he

speaks. (**Ezekiel 10:5**)

- In the other 41 occurrences it stands alone and is translated the **Almighty** or the **Almighty One**. Similar to '*Adho-nai*', Sovereign Lord and '*Elo-him*', God, *Shad-dai*' is in the plural to denote excellence.
- He is from the God of your father, and he will help you. And he is with the **Almighty**, and he will bless you with the blessings of the heavens above, with the blessings of the watery deep lying down below, with the blessings of the breasts and womb. (**Genesis 49:25**)
- The utterance of the one hearing the sayings of God, who got to see a vision of the **Almighty** while falling down with the eyes uncovered. (**Numbers 24:4**)
- When the **Almighty One** scattered abroad the kings in it, it began to snow in Zalmon. (**Psalms 68:14**)
- The exact derivation of the word *Shad-dai*' is a matter of discussion. The translators of the **Septuagint** used several **Greek** words in translating it, but in the book of Job they did employ the word *Pan-to-kra'tor*, **All Powerful**, 16 times for *Shad-dai*'. In a few cases they rendered it by a **Greek** *hi-ka-nos*' meaning sufficient or fit.
- And she would say to the women; Do not call me Naomi. Call me Mara, for the **Almighty** has made it very bitter for me. (**Ruth 1:20**)
- I was full when I went, and it is empty-handed that Yehowah has made me return. Why should you call me Naomi, when it is Yehowah that has humiliated me and the **Almighty** that has caused me calamity? (**Ruth 1:21**)
- What does the **Almighty** amount to, that we should serve him, and how do we benefit ourselves in that we have come in touch with him? (**Job 21:15**)
- And what portion is there from God above, or inheritance from the **Almighty** from on high? (**Job 31:2**)
- Should there be any contending of a faultfinder with the **Almighty**? Let the reprover of God himself answer it. (**Job 40:2**)

- And later Greek translators such as **Aquila** and **Symmachus** followed this interpretation, thereby presenting *Shad-dai'* as the Sufficient or Fit One.
- The view of some modern critics is expressed in the comment on;
- When Abram got to be ninety-nine years old, then Yehowah appeared to Abram and said to him; I am God **Almighty**. Walk before me and prove yourself faultless. (**Genesis 17:1**)
- In the Catholic translation known as **The Jerusalem Bible** Footnote b, which states; The usual translation **Almighty** God is inaccurate, Mountain God is the probable meaning. Such extreme view, however, is based on an imagined linkage of *Shad-dai'* with the Accadian term *shade*, mountain. **Unger's Bible Dictionary** [1965, p. 1000] comments; This view, however, is unacceptable and Shade is best taken from the root *shaded*, *sha-dad'*, to be strong or powerful, as in Arabic. [The Analytical Hebrew and Chaldee Lexicon, by Benjamin Davidson, p. 702]
- **Sha-dhadh'** in the Bible text commonly implies violent power, as used in despoiling.
- Because of the wicked who have despoiled me. The enemies against my soul themselves keep closing in upon me. (**Psalms 17:9**)
- The integrity of the upright one's is what leads them, but distortion by those dealing treacherously will despoil them. (**Proverbs 11:3**)
- Howl, you people, for the day of Yehowah is near! As a despoiling from the **Almighty** it will come. (**Isaiah 13:6**)
- States:
- Howl, you people, for the day of Yehowah is near! As a despoiling *keshodh'* from the **Almighty** *mish-Shad-dai'* it will come. (**Isaiah 13:6**)
- While the idea of violent action is basic in the Biblical use of this root word, some scholars suggest that its original sense or primary meaning was simply be strong or act strongly. **The Jewish Encyclopedia** [1976, Vol. IX, p. 162] states; It is possible, however, that the original

significance was that of overmastering or overpowering strength, and that this meaning persists in the divine title.

- Yehowah used the title **God Almighty**, *'El Shad-dai'* when making his promise to Abraham concerning the birth of Isaac, a promise requiring that Abraham have great faith in God's power to carry out that promise. It was thereafter used when God was spoken of as the one who would bless Isaac and Jacob as heirs of the Abrahamic covenant.
- When Abram got to be ninety-nine years old, then Yehowah appeared to Abram and said to him; I am God **Almighty**. Walk before me and prove yourself faultless. (**Genesis 17:1**)
- And God **Almighty** will bless you and make you fruitful and multiply you, and you will certainly become a congregation of peoples. (**Genesis 28:3**)
- And God said further to him; I am God **Almighty**. Be fruitful and become many. Nations and a congregation of nations will proceed out of you, and kings will come out of your loins. (**Genesis 35:11**)
- And Jacob proceeded to say to Joseph; God **Almighty** appeared to me at Luz in the land of Canaan that he might bless me. (**Genesis 48:3**)
- In harmony with this, Yehowah could later say to Moses; I used to appear to Abraham, Isaac and Jacob as God **Almighty** *be 'El' Shad-dai'*, but as respects my name Yehowah, I did not make myself known to them.
- And I used to appear to Abraham, Isaac and Jacob as God **Almighty**, but as respects my name Yehowah I did not make myself known to them. (**Exodus 6:3**)
- This could not mean that the name Yehowah was unknown to these patriarchs, since it was frequently used by them as well as by others before them.
- Now Adam had intercourse with Eve his wife and she became pregnant. In time she gave birth to Cain and said; I have produced a man with the aid of **Yehowah**. (**Genesis 4:1**)

- And to Seth also there was born a son and he proceeded to call his name Enosh. At that time a start was made of calling on the name of **Yehowah**. (**Genesis 4:26**)
- At this Abram said to the king of Sodom; I do lift up my hand in an oath to **Yehowah** the Most High God, Producer of heaven and earth. (**Genesis 14:22**)
- So he came near and kissed him, and he could smell the scent of his garments. And he proceeded to bless him and to say; See, the scent of my son is like the scent of the field which **Yehowah** has blessed. (**Genesis 27:27**)
- Then Jacob awoke from his sleep and said; Truly **Yehowah** is in this place and I myself did not know it. (**Genesis 28:16**)
- In fact, in the book of Genesis, which relates the lives of the patriarchs, the word **Almighty** occurs only 6 times, whereas the personal name **Yehowah** was written 172 times in the original Hebrew text. Yet, while these patriarchs had come to appreciate by personal experience God's right to and qualifications for the title of the Almighty One, they had not had opportunity to appreciate the full meaning and implications of his personal name, Yehowah.
- In this regard, **The Illustrated Bible Dictionary [Vol. 1, p. 572]** comments: **The former revelation, to the Patriarchs, concerned promises belonging to a distant future, it supposed that they should be assured that He, Yahweh, was such a God 'el as was competent, one possible meaning of *sadday* to fulfill them. The revelation at the bush was greater and more intimate, God's power and immediate and continuing presence with them being all wrapped up in the familiar name of Yahweh. [Edited by J. D. Douglas, 1980]**
- Might implies strength or power to perform and to accomplish a thing purposed, as well as to overcome obstacles or opposition, and Yehowah's almightiness manifests his irresistible power to accomplish his purpose. At times violent action is presented in connection with God's title of the **Almighty** One, as at;
- When the **Almighty** One scattered abroad the kings in it, it began to snow in Zalmon. (**Psalms 68:14**)
- When he scatters abroad the kings at;

- Alas for the day, because the day of Yehowah is near, and like a despoiling from the **Almighty** One it will come! (**Joel 1:15**)
- Which describes the despoiling *shodh* from the **Almighty** One *mish-Shad-dai'* to come in the day of Yehowah and at;
- Howl, you people, for the day of Yehowah is near! As a despoiling from the **Almighty** it will come. (**Isaiah 13:6**)
- Quoted earlier. It also gives assurance of his ability to bless;
- He is from the God of your father, and he will help you, and he is with the **Almighty**, and he will bless you with the blessings of the heavens above, with the blessings of the watery deep lying down below, with the blessings of the breasts and womb. (**Genesis 49:25**)
- And is a guarantee of security to those trusting in him.
- Anyone dwelling in the secret place of the Most High will procure himself lodging under the very shadow of the **Almighty** One. (**Psalms 91:1**)
- In the book of Job, *Shad-dai'* occurs 31 times, being used by all the characters in the drama there presented. Yehowah's power to punish or to afflict are set forth
- For the arrows of the Almighty are with me, the venom of which my spirit is drinking, the terrors from God range themselves up against me. (**Job 6:4**)
- This is the share of the wicked man from God, and the inheritance of the tyrants they will receive from the **Almighty** himself. (**Job 27:13**)
- If his sons become many, it is for a sword, and his descendants themselves will not have enough food. (**Job 27:14**)
- His own survivors will be buried during a deadly plague, and their own widows will not weep. (**Job 27:15**)
- If he should pile up silver like dust itself, and he should prepare attire just as if clay. (**Job 27:16**)

- He would prepare, but the righteous would be the one to clothe himself, and in the silver the innocent would be the one to have a share. (Job 27:17)
- He has built his house like a mere moth, and like a booth that a watchman has made. (Job 27:18)
- Rich he will lie down, but nothing will be gathered, his eyes he has opened, but there will be nothing. (Job 27:19)
- Like waters sudden terrors will overtake him, at night a storm wind will certainly steal him away. (Job 27:20)
- An east wind will carry him off and he will go away, and it will whirl him away from his place. (Job 27:21)
- And it will hurl itself at him and have no compassion, from its power he will without fail try to run away. (Job 27:22)
- One will clap his hands at him and will whistle at him from his place. (Job 27:23)
- So that the ones who say;
- What does the **Almighty** amount to, that we should serve him, and how do we benefit ourselves in that we have come in touch with him? (Job 21:15)
- And who therefore trust in their own power, can expect to drink of the rage of the Almighty.
- What does the **Almighty** amount to, that we should serve him, and how do we benefit ourselves in that we have come in touch with him? (Job 21:15)
- Look! Their well-being is not in their own power. The very counsel of wicked one's has kept far from me. (Job 21:16)
- His eyes will see his decay, and from the rage of the **Almighty** he will drink. (Job 21:20)
- The **Almighty**, therefore, merits awe, even dread, since his will cannot be ignored nor his Law violated with impunity

- As regards anyone who withholds loving-kindness from his own fellow, he will also leave off even the fear of the **Almighty**. (**Job 6:14**)
- That is why I feel disturbed because of him. I show myself attentive and am in dread of him. (**Job 23:15**)
- Even God himself has made my heart timid, and the **Almighty** himself has disturbed me. (**Job 23:16**)
- A covenant I have concluded with my eyes. So how could I show myself attentive to a virgin? (**Job 31:1**)
- And what portion is there from God above, or inheritance from the **Almighty** from on high? (**Job 31:2**)
- Is there not disaster for a wrongdoer, and misfortune for those practicing what is hurtful? (**Job 31:3**)
- Even though the expression of his might is not immediately seen.
- Why is it that times have not been stored up by the **Almighty** himself, and the very one's knowing him have not beheld his days? (**Job 24:1**)
- There are those who move back boundary marks, a drove they have snatched away, that they may shepherd it. (**Job 24:2**)
- They drive off even the male ass of fatherless boys, they seize the widows bull as a pledge. (**Job 24:3**)
- They have become high up a little while, then they are no more, and they have been brought low, like everyone else they are plucked off, and like the head of an ear of grain they are cut off. (**Job 24:24**)
- For at this time I am sending all my blows against your heart and upon your servants and your people, to the end that you may know that there is none like me in all the earth. (**Exodus 9:14**)
- For by now I could have thrust my hand out that I might strike you and your people with pestilence and that you might be effaced from the earth. (**Exodus 9:15**)

- But, in fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth. (**Exodus 9:16**)
- Because sentence against a bad work has not been executed speedily, that is why the heart of the sons of men has become fully set in them to do bad. (**Ecclesiastes 8:11**)
- Although a sinner may be doing bad a hundred times and continuing a long time as he pleases, yet I am also aware that it will turn out well with those fearing the true God, because they were in fear of him. (**Ecclesiastes 8:12**)
- But it will not turn out well at all with the wicked one, neither will he prolong his days that are like a shadow, because he is not in fear of God. (**Ecclesiastes 8:13**)
- His power and might are always used in strict accord with justice and righteousness, never in an uncontrolled, wanton, erratic, or irresponsible manner.
- Therefore, you men of heart, listen to me. Far be it from the true God to act wickedly, and the **Almighty** to act unjustly! (**Job 34:10**)
- Yes, for a fact, God himself does not act wickedly, and the **Almighty** himself does not pervert judgment. (**Job 34:12**)
- Only the untruth God does not hear, and the **Almighty** himself does not behold it. (**Job 35:13**)
- As for the **Almighty**, we have not found him out. He is exalted in power, and justice and abundance of righteousness he will not belittle. (**Job 37:23**)
- Therefore let men fear him. He does not regard any who are wise in their own heart. (**Job 37:24**)
- Hence, there is no just cause for men to contend or find fault with him.
- Should there be any contending of a faultfinder with the **Almighty**? Let the reprover of God himself answer it. (**Job 40:2**)

- And Job went on to answer Yehowah and say; (**Job 40:3**)
- Look! I have become of little account. What shall I reply to you? My hand I have put over my mouth. (**Job 40:4**)
- Once have I spoken, and I will not answer, and twice, and I will add nothing. (**Job 40:5**)
- Those practicing righteousness can confidently approach him and enjoy a personal relationship with him.
- However, I, for my part, would speak to the **Almighty** himself, and in arguing with God I would find delight. (**Job 13:3**)
- Just as I happened to be in the days of my prime, when **intimacy with God** was at my tent. (**Job 29:4**)
- When the **Almighty** was yet with me, when my attendants were all around me! (**Job 29:5**)
- O that I had someone listening to me, that according to my signature the **Almighty** himself would answer me! Or that the individual in the case at Law with me had written a document itself! (**Job 31:35**)
- Surely upon my shoulder I would carry it, I would bind it around me like a grand crown. (**Job 31:36**)
- The number of my steps I would tell him, like a leader I would approach him. (**Job 31:37**)
- As the Creator, he is the Source of life and wisdom.
- Surely it is the spirit in mortal men and the breath of the **Almighty** that gives them understanding. (**Job 32:8**)
- God's own spirit made me, and the **Almighty's** own breath proceeded to bring me to life. (**Job 33:4**)
- In the prophecy at;
- For there has been a child born to us, there has been a son given to us. The princely rule will come to be upon his shoulder. His name will be called Wonderful Counselor, **Mighty God**, Eternal

Father, Prince of Peace. (Isaiah 9:6)

- Concerning the Messiah, the title **Mighty God** is applied to the promised Prince of Peace. This expression, however, translates the Hebrew *'El Gib-bohr'*, not *'El Shad-dai'*, as in the above scriptures.

· The Greek Term

- In the **Christian Greek Scriptures** the word *Pan-to-kra'tor* occurs ten times, nine of them in the book of Revelation. The word basically means **Almighty**, or All Powerful. Its use in the **Christian Greek Scriptures** lends weight to the understanding of the Hebrew term *Shad-dai'* as meaning Almighty One, since otherwise there would be no corresponding term for *Pan-to-kra'tor* in the Hebrew Scriptures.
- And I shall be a father to you, and you will be sons and daughters to me, says Yehowah the **Almighty**. (2 Corinthians 6:18)
- Paul quotes from the Hebrew Scriptures in urging Christians to avoid false worship and the use of lifeless, powerless idols, thus qualifying as children of the **Almighty** *Pan-to-kra'tor*. In view of the apostle's quotations, it is obvious that the title here applies to Yehowah God.
- Similarly, throughout Revelation the title *Pan-to-kra'tor* is applied to the Creator and King of Eternity, Yehowah, as in the song of Moses the slave of God and the song of the Lamb, Jesus Christ, which acclaims Yehowah God as the one worthy of worship and fear by all nations.
- And they are singing the song of Moses the slave of God and the song of the Lamb, saying; Great and wonderful are your works, Yehowah God, the **Almighty**. Righteous and true are your ways, King of eternity. (Revelation 15:3)
- And I did not see a temple in it, for Yehowah God the **Almighty** is its temple, also the Lamb is. (Revelation 21:22)
- The titles application to Yehowah God is made obvious at;
- And I heard what was as a voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said, Praise Yah, you people, because Yehowah our God, the **Almighty**, has begun to rule as king. (Revelation 19:6)

- By the use of the expression Hallelujah, Praise Yah, you people! Likewise, the expression the One who is and who was and who is coming
- I am the Alpha and the Omega, says Yehowah God, the One who is and who was and who is coming, the **Almighty**. (**Revelation 1:8**)
- And as for the four living creatures, each one of them respectively has six wings, round about and underneath they are full of eyes. And they have no rest day and night as they say; Holy, holy, holy is Yehowah God, the **Almighty**, who was and who is and who is coming. (**Revelation 4:8**)
- Clearly points to the God of eternity,
- Before the mountains themselves were born, or you proceeded to bring forth as with labor pains the earth and the productive land, even from time indefinite to time indefinite you are God. (**Psalms 90:2**)
- Who not only was the **Almighty** in ancient times, but continues to be so, and is coming as such with an expression of his all-powerfulness. Again violent action is indicated, following his taking his great power to rule as king, by the expression of his wrath against the opposing nations at the war of the great day of God the **Almighty**.
- Saying; We thank you, Yehowah God, the **Almighty**, the One who is and who was, because you have taken your great power and begun ruling as king. (**Revelation 11:17**)
- But the nations became wrathful, and your own wrath came, and the appointed time for the dead to be judged, and to give their reward to your slaves the prophets and to the holy one's and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth. (**Revelation 11:18**)
- They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the **Almighty**. (**Revelation 16:14**)

- His Son, Christ Jesus, The Word of God, is shown as expressing this wrath of God the **Almighty** against the nations in his position as king anointed by God.
- And he is arrayed with an outer garment sprinkled with blood, and the name he is called is The Word of God. (**Revelation 19:13**)
- Also, the armies that were in heaven were following him on white horses, and they were clothed in white, clean, fine linen. (**Revelation 19:14**)
- And out of his mouth there protrudes a sharp long sword, that he may strike the nations with it, and he will shepherd them with a rod of iron. He treads too the winepress of the anger of the **wrath of God the Almighty**. (**Revelation 19:15**)
- And upon his outer garment, even upon his thigh, he has a name written, King of kings and Lord of lords. (**Revelation 19:16**)
- Yet such mighty expressions of God's judicial decisions continue to be in full accord with his standards of truth and righteousness.
- And I heard the angel over the waters say; You, the One who is and who was, the loyal One, are righteous, because you have rendered these decisions. (**Revelation 16:5**)
- Because they poured out the blood of holy one's and of prophets, and you have given them blood to drink. They deserve it. (**Revelation 16:6**)
- And I heard the altar say; Yes, Yehowah God, the **Almighty**, true and righteous are your judicial decisions. (**Revelation 16:7**)

See Also GOD