

Shaddai is a Hebrew word which means, destroyer, oppressor, sufficient, mighty. It is used many times in the Old Testament and often translated as Almighty. Some equate it to pantokrator a Greek word but as we intend to have a separate class on the New Testament terms and titles, I shall leave extensive comment on that for another time.

El Shaddai itself as a title is only used seven times. Shaddai occurs more frequently. El, as we have previously considered, means force or power, the impetus for success and everything worthwhile. The engine for achievement. Linked with Shaddai the power behind destruction or so focused, violent judgement. Dr Thomas in his book on God manifestation, Phanerosis, states that Shaddai can mean either nourisher or destroyer, depending on further detail. The result then of divine judgement is either nourishment or destruction. The new man is nourished by Him, never the old, and the old man is destroyed by Him, never the new! He suggests the meaning of El Shaddai is “the strength of the destroyers (or nourishers).

The first time it is used is in Genesis 17v1 *“I am the almighty God walk before me and be thou perfect”*. This judgmental aspect of Deity is not a negative, but it carries with its use the overarching teaching that God’s prerogative is to assess and discern what His children are up to! That Abraham the father of the faithful is addressed by YHWH in this way is deliberate.

Quoting from Phanerosis we can draw from the riches of the pen of Dr Thomas “Under these circumstances, the Spirit imposed upon himself a name, and embodied it in a memorial, by which he was to be known henceforth. Some 430 years before he had said to Abraham, ani Ail Shaddai, “I the strength of the mighty Ones” (Gen 17v1), ie “All those mighty Ones of whom you have heard, who were engaged in forming the heavens and the earth, and who recently confounded the speech of all the earth, and are about soon to overwhelm Sodom and Gomorrah – I AM THE POWER by

whose spirit they did it all; therefore, walk before ME and be thou perfect”.

Jacob addressing his sons before their return to the vizier of Egypt (unknown Joseph) cites El Shaddai as a warning to them that judgment looms. *“And God Almighty give you mercy before the man, that he may send away your other brother and Benjamin if I am bereaved of my children I am bereaved”*.

Exodus 6v3 “I appeared unto Abraham and Isaac and unto Jacob by (the name of) El Shaddai (God Almighty) but by my name Jehovah (Yahweh) was I not known unto them. Comment has already

The book of Job has more references to Shaddai than any other Old Testament book, indeed it has more references to Shaddai than the rest of the entire Bible. The reader then should not be surprised that judgment is a recurring theme in that book. Job 5v17 the first reference sets the scene. *“Behold happy is the man whom God (Eloah) correcteth therefore despise not thou the chastening of the Almighty”*. This verse is referenced in Hebrews 12v6, but it is not literally cited. Shaddai or Almighty is not included in that reference.

Numbers 24 has two uses of Shaddai verse 4 & 16. That chapter has the prophetic vision of the star out of Jacob and speaks of future judgment against Israel’s enemies.

Isaiah 13v6 *“Howl ye for the day of the LORD is at hand, it shall come as a destruction from the Almighty”*. This sole reference to Shaddai in Isaiah adds to the theme of judgment and destruction! God is not to be treated lightly nor should His children act with impunity towards Him or His principles which he holds most dear.

The prophet Joel also adds his voice to this theme. 1v15 *“Alas for the day! For the day of the LORD is at hand and as a destruction from the Almighty (Shaddai) shall it come”*. God is a God of judgment!

A Voice from the Altar

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