

El Sahdday

Genesis 17:1

וַיְהִי אֲבָרָם בְּן־תְּשַׁעִים שָׁנָה וַתֵּשַׁע שָׁנִים וַיֵּרָא יְהוָה אֶל־אֲבָרָם וַיֹּאמֶר  
אֵלָיו אֲנִי־אֵל שָׁדַי הַתְּהַלֵּךְ לִפְנֵי וְהָיָה תְּמִים:

שָׁדַי (H7706) Transliteration: Shadday; Pronunciation: shad·dah'·ē; masculine noun with reference to deity. From שָׁדַד (H7703)

KJV Translation Count — Total: 48x in the following manner: Almighty (48x).

Outline of Biblical Usage

I. almighty, most powerful

A. Shaddai, the Almighty (of God)

shaddahee or shadday

שָׁדַי m., *most powerful, Almighty*, an epith. of Jehovah; sometimes with אֵל prefixed, Gen. 17:1; 28:3; Ex. 6:3; sometimes simply, Job 5:17; 6:4; 8:3; 13:3; and often in that book; Genesis 49:25; Ruth 1:20, 21, etc. It is the plur. excellentiæ, from the sing. שָׁדַד powerful (compare Arab. شَدِيد powerful, strong; root שָׁדַד No. 1); with the plur. termination (Lehrg. p. 523). This has indeed been called in question by Verbrugg. (de Nominum Hebræorum, pl. Numero, ed. 2, Erlang. 1752) and Ewald (Hebr. Gram., p. 298, 423); but without good grounds. LXX. often παντοκράτωρ. Vulg. in Pentat. *Omnipotens*.

שָׁדַד (cognate to שָׁדַד)—(1) TO BE STRONG, POWERFUL, gewaltig seyn (Arab شديد strong, vehement, hard), whence Hebr. שָׁדַד, שָׁדַי; but used as a verb only in a bad sense.

(2) to act violently (gewaltthätig seyn, handeln) with any one, to oppress, to destroy him, Psalm 17:9; Pro. 11:3; Isa. 33:1; e. g. a people, Jer. 5:6; 47:4; 48:11; 49:28; especially by hostile invasion, Isa. 15:1; 33:1. Part. שָׁדַד לַיְלָה thieves by night, Obad. 5. Part. pass. שָׁדוּד destroyed, slain, Jud. 5:27. (Arab. شد to bind fast, to make firm, to strengthen, also to rush on an enemy. V. to be strengthened, to be strong).

(3) to lay waste, as a country, cities, Ps. 137:8; Jer. 25:36; 48:8, 18; 51:55, 56.

It is sometimes inflected with the forms uncontracted, sometimes contractedly, as pret. שָׁדַדְתִּי, with suff. שָׁדַדְתִּי, fut. יִשָׁדַדְרָם Jer. 5:6; and יִשָׁדַדְרָם Pro. 11:3.

NIPHAL, to be laid waste, Mic. 2:4.

PIEL, i. q. Kal No. 2. Pro. 19:26; 24:15.

PUAL, שָׁדַד and שָׁדַד (Nah. 3:7), to be laid waste, Isa. 15:1; 23:1; Jer. 4:13.

POEL, i. q. Piel, Hos. 10:2.

HOPHAL, הוּשָׁדַד pass. of Kal No. 2. Isa. 33:1; Hos. 10:14.

Derivatives, שָׁדַד No. 2, שָׁדַד, שָׁדַי, and pr. n. אֲשָׁדַד.

שָׁדָם Lam. 4:3, dual שָׁדָיִם, const. שָׁדָי m. (Hosea 9:14; Cant. 4:5), *breast, teat*, both of human beings, Cant. 4:5; 8:1; and of beasts, Gen. 49:25. Comp. שָׁדָם. (Aram. שָׁדָם, <sup>9</sup>ܫܕܡ, Arab. <sup>س-د-م</sup>سدى, Gr. *τιτθή, τίτθη*, id. perhaps from the root שָׁדָה.)

I. שָׁדָם i. q. שָׁדָם m. *breast, teat*, Job 24:9; Isa. 60:16; perhaps from the root שָׁדָה which see.

שָׂדָה f. pr. *mistress, lady*, hence wife, fem. of the noun שָׂדָה lord, master, but inflected in the manner of verbs <sup>ע-ל</sup>על, since there is in the verb שָׂדָה the notion of strength and rule. See that verb No. 1, and subst. שָׂדָה. To this answers the Arab. <sup>س-د-ه</sup>سيدة lady, mistress, compare the root <sup>س-ا-د</sup>ساد Conj. V. to marry. No attention need be paid to those who have thought the appellation of lady to be unsuitable to the marriage of Orientals, for the Arabs also call a wife <sup>س-ل-ه</sup>بعلله i. e. lady, mistress. It occurs once in Ecc. 2:8; "I procured for myself...the delights (תַּעֲנוּנוֹת) of men, שָׂדָה וְשָׂדוֹת a wife and wives." The singular here refers to the queen, the plural to the other wives and the concubines of the king. In the Talmud שָׂדָה, שָׂדָה denotes a woman's seat (placed on a camel), *pilentum*, as on the contrary, in German *Frauenzimmer* (pr. gynæceum) is used of a woman, and with the Arabian poets *pilenta* are women (Hamâsa ed. Schultens. p. 332). Other conjectures and fancies of interpreters (LXX. Syr. *pocillatores et pocillatrices*. Targ. *thermæ et balnea*. Vulg. *scyphi et urcei*) have no ground either in the etymology or in the context. The opinion of Aben Ezra is preferable to that of others, who supposes *woman* to be so called from teat (שָׁדָם); compare רָחַם.