

The Ever-Present -El Shaddai 04

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Genesis 17:1-4 (AV) 1 ¶ And when Abram was ninety years old and nine, the LORD appeared<7200> to Abram, and said unto him, I *am* the Almighty<7706> God; walk<1980> before<6440> me, and be thou perfect<8549>. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 ¶ As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

Old Testament search entries

Basic word search: “Almighty” <7706> (48 Verses Found, 48 Matches)

Strong’s Hebrew and Chaldee Dictionary of the OT: “Almighty” <7706> 7706. אֱלֹהִים Shadday, shad-dah'-ee; from 7703; the Almighty:—Almighty

<u>Genesis 6 Verses 6 Matches</u> Gen 17:1-2; Gen 18:11-14; Gen 28:1-4; Gen 35:9-12; Gen 43:11-14; Gen 48:1-4; Gen 49:22-26

Exodus _____ 1 Verse _____ 1 Match

Exodus 6:2-4 (AV) 2 And God spake unto Moses, and said unto him, I am the LORD<3068>: 3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH<3068> was I not known to them. 4 And I have also established<6965> (8689) my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

(Easton) Easton’s Revised Bible Dictionary: “Genesis” <>

Genesis: The five books of Moses were collectively called the Pentateuch, a word of Greek origin meaning “the five-fold book.” The Jews called them the Torah, i.e., “the law.” It is probable that the division of the Torah into five books proceeded from the Greek translators of the Old Testament. The names by which these several books are generally known are Greek.

The first book of the Pentateuch (q.v.) is called by the Jews Bereshith, i.e., “in the beginning,” because this is the first word of the book. It is generally known among Christians by the name of Genesis, i.e., “creation” or “generation,” being the name given to it in the LXX. as designating its character, because it gives an account of the origin of all things. It contains, according to the usual computation, the history of about two thousand three hundred and sixty-nine years.

(IVP) Dictionary of Biblical Imagery: “Genesis” <>

Genesis, Book of

The title of the book tells us what it is about. Genesis is the “book of beginnings”—the definitive source of how the universe, human history and salvation history began. Much of the content of the book stems from this orientation—the genealogies, the preoccupation with “the generations” of various families and the occasional etiologies (stories of how people or places got their names). Genesis is preeminently the story of first things—the first couple, the first son, the first garden, the first sin, the first rainbow, the first fratricide, the first wanderer, the first multilingual community and so on.

Strong's Hebrew and Chaldee Dictionary of the OT: "LORD" <3068>

3068. יהוה Yhwh; from 1961; (the) self-Existent or Eternal; name of God:—the Lord. Compare 3050, 3069.

(CWSO-OT) The Complete Word Study Dictionary: OT (Baker/Carpenter): "LORD" <3068>

3068. יהוה yehōwāh: A noun meaning God. The word refers to the proper name of the God of Israel, particularly the name by which He revealed Himself to Moses (Ex. 6:2, 3). The divine name has traditionally not been pronounced, primarily out of respect for its sacredness (cf. Ex. 20:7; Deut. 28:58). Until the Renaissance, it was written without vowels in the Hebrew text of the Old Testament, being rendered as YHWH. However, since that time, the vowels of another word, 'adōnāy (136), have been supplied in hopes of reconstructing the pronunciation. Although the exact derivation of the name is uncertain, most scholars agree that its primary meaning should be understood in the context of God's existence, namely, that He is the "I AM THAT I AM" (Ex. 3:14), the One who was, who is, and who always will be (cf. Rev. 11:17). Older translations of the Bible and many newer ones employ the practice of rendering the divine name in capital letters, so as to distinguish it from other Hebrew words. It is most often rendered as LORD (Gen. 4:1; Deut. 6:18; Ps. 18:31[32]; Jer. 33:2; Jon. 1:9) but also as GOD (Gen. 6:5; 2 Sam. 12:22) or JEHOVAH (Ps. 83:18[19]; Isa. 26:4). The frequent appearance of this name in relation to God's redemptive work underscores its tremendous importance (Lev. 26:45; Ps. 19:14[15]). Also, it is sometimes compounded with another word to describe the character of the Lord in greater detail (see Gen. 22:14; Ex. 17:15; Judg. 6:24).

Vine's Complete Expository Dictionary of OT Words: "LORD" <3068>

yehwah (H3068), "Lord." The Tetragrammaton YHWH appears without its own vowels, and its exact pronunciation is debated (Jehovah, Yehovah, Jahweh, Yahweh). The Hebrew text does insert the vowels for 'adonay, and Jewish students and scholars read 'adonay whenever they see the Tetragrammaton. This use of the word occurs 6,828 times. The word appears in every period of biblical Hebrew.

The divine name YHWH appears only in the Bible. Its precise meaning is much debated. God chose it as His personal name by which He related specifically to His chosen or covenant people. Its first appearance in the biblical record is Gen 2:4: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." Apparently Adam knew Him by this personal or covenantal name from the beginning, since Seth both called his son Enosh (i.e., man as a weak and dependent creature) and began (along with all other pious persons) to call upon (formally worship) the name of YHWH, "the Lord" (Gen 4:26). The covenant found a fuller expression and application when God revealed Himself to Abraham (Gen 12:8), promising redemption in the form of national existence. This promise became reality through Moses, to whom God explained that He was not only the "God who exists" but the "God who effects His will": "Thus shalt thou say unto the children of Israel, The Lord [YHWH] God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord [YHWH] God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites..." (Exo 3:15-17). So God explained the meaning of "I am who I am" (Exo 3:14). He spoke to the fathers as YHWH, but the promised deliverance and, therefore, the fuller significance or experienced meaning of His name were unknown to them (Exo 6:2-8).

(NIDOTTE) New International Dictionary of OT Theology & Exegesis: “established” <6965>

קוּם (qûm), q. stand up, stand upright, stand (last, continue), arise, rise up, get up (in the morning), come about; ...*hiphil* set up, erect, carry out, perform, make stand, establish, raise up, help up;

(CDCH) The Concise Dictionary of Classical Hebrew: “established” <6965>

Hiphil 146.7.48 Pf. הָקִימָהוּ, הָקִימוּ; impf. יִקְמוּ, יִקְמוּ; + waw וַיִּקְמוּ; impv. הָקִימוּ, הָקִימוּ; ptc. מִקְמוּ; inf. abs. הִקְמוּ (הִקְמוּ); cstr. הִקְמוּ. — **1a.** of Y. [YHWH], **establish, found, constitute** covenant with (אֵת) Noah Gn 6:18, decree in (בְּ) Jacob Ps 78:5, Israel as (לְ) holy people Dt 28:9. **b. carry out, give effect to, keep, uphold, fulfil** commandment Jr 35:16, covenant Lv 26:9 1QS 5:21, oath Gn 26:3. **c. make** oath **binding** Nm 30:14. ...

Online Bible Hebrew Lexicon: “established” <6965>

06965 קוּם quwm koom

a primitive root; v; [BDB–525b, BDB–877b] {See TWOT on 1999}

AV –(stood, rise, etc...) up 240, arise 211, raise 47, establish 27, stand 27, perform 25, confirm 9, again 5, set 5, stablish 3, surely 3, continue 3, sure 2, abide 1, accomplish 1, misc 19; 628

1) to rise, arise, stand, rise up, stand up

1a) (Qal)

1a1) to arise

1a2) to arise (hostile sense)

1a3) to arise, become powerful

1a4) to arise, come on the scene

1a5) to stand

1a5a) to maintain oneself

1a5b) to be established, be confirmed

1a5c) to stand, endure

1a5d) to be fixed

1a5e) to be valid

1a5f) to be proven

1a5g) to be fulfilled

1a5h) to persist

1a5i) to be set, be fixed

1e) (Hiphil)

1e1) to cause to arise, raise

1e2) to raise, set up, erect, build

1e3) to raise up, bring on the scene

1e4) to raise up, rouse, stir up, investigate

1e5) to raise up, constitute

1e6) to cause to stand, set, station, establish

1e7) to make binding

1e8) to carry out, give effect to

Online Bible Hebrew Lexicon Grammatical Notations: "established" (8689)

Hiphil 08818, Perfect 08816, Count: 2675

Online Bible Hebrew Lexicon Grammatical Notations: "Hifil" (08818)

08818 Hiphil

a) Hiphil usually expresses the "causative" action of Qal – see 08851

Qal	Hiphil
he ate	he caused to eat, he fed
he came	he caused to come, he brought
he reigned	he made king, he crowned

Online Bible Hebrew Lexicon Grammatical Notations: "Perfect" (08816)

08816 Perfect

The Perfect expresses a completed action.

1) In reference to time, such an action may be:

1a) one just completed from the standpoint of the present

"I have come" to tell you the news

1b) one completed in the more or less distant past

in the beginning God "created"

"I was (once) young" and "I have (now) grown old" but "I have not seen" a righteous man forsaken

1c) one already completed from the point of view of another past act

God saw everything that "he had made"

1d) one completed from the point of view of another action yet future

I will draw for thy camels also until "they have done" drinking

2) The perfect is often used where the present is employed in English.

2a) in the case of general truths or actions of frequent occurrence — truths or actions which have been often experienced or observed

the grass "withereth" // the sparrow "findeth" a house

2b) an action or attitude of the past may be continued into the present

"I stretch out" my hands to thee // "thou never forsakest" those who seek thee

2c) the perfect of intransitive verbs is used where English uses the present; The perfect in Hebrew in such a case emphasises a condition which has come into "complete existence" and realisation

"I know" thou wilt be king // "I hate" all workers of iniquity

2d) Sometimes in Hebrew, future events are conceived so vividly and so realistically that they are regarded as having virtually taken place and are described by the perfect.

2d1) in promises, threats and language of contracts

the field "give I" thee // and if not, "I will take it"

2d2) prophetic language

my people "is gone into captivity"

(i.e. shall assuredly go)