

Allah tidak pernah ditemukan di Kitab Suci (Bible)

By [GK](#) on Nov 21, 2008 in [Pemahaman Kitab Suci](#), [Kitab Suci](#)

Terjemahan, aslinya dari [sini](#).

Bertentangan dengan klaim Muslim, tidak ada kata 'Allah' dalam Kitab Suci, baik Ibrani maupun Yunani. Dua kata Ibrani terdekat adalah '**alah**' (yang berarti sumpah/kutukan, berkabung, bangkit – dan tidak pernah digunakan untuk 'Tuhan') dan kata '**Elah**' yang diterjemahkan menjadi [pohon] ek (oak) atau pohon terpentin/tusam (Yesaya 6:13). Jadi, karena kemiripan itu menjadi argumentasi bahwa Allah ada dalam Kitab Suci.

Terjemahan Kitab Suci berbahasa Arab yang pertama kali muncul kira-kira pada abad 9 Masehi, tidak ada nama Allah dalam Perjanjian Lama maupun Perjanjian Baru.

"*Oh Ya, Oh Allah, Oh Really?*" Apologis Islam seperti Ahmed Deedat, salah berargumen bahwa Allah adalah nama menurut Kitab Suci untuk Tuhan, diturunkan dari Halleluyah, yang dieja secara salah, "Allelujah", kemudian menjadi "Allelu Ya". Komentar-komentar Deedat, "Lalu apa itu Alleluya? Suku kata terakhir "YA" adalah penyeru dan kata seru yang ada dalam bahasa Arab dan Ibrani yang berarti "OH!". Dengan kata lain, YA=OH, dan YA = (!). Pada bahasa Semitik, baik Arab maupun Yahudi, diawali dengan kata seru, cara barat, mengakhiri kata dengan tanda seru. Kata pujian "Alle-lu-ya" akan menjadi Ya-Alle-Lu, karena YA selalu menjadi awal baik bahasa Arab maupun Ibrani. Ya Alle Lu akan menjadi Ya Alla Hu, berarti Oh Allah (*Allah in the Bible, What is His Name, Ahmed Deedat, p.37*). W.E. Vine berkomentar, "Alleluia" tanpa 'H' adalah pengucapan yang salah. Secara harfiah, kata Ibrani, "hah-lay-loo-yah" = "[mari] puji Tuhan" (mari puji Yahwe) Sehingga kemiripannya (dengan Allah) tidak hanya invalid, namun juga kesalahan bahwa bentukan kata "Allah" berhubungan dengan "mari puji" bukan dari, "YAH" yang adalah bentuk pendek dari "YAHWE". Sehingga Deedat salah mengeja kata Ibrani, menemukan kemiripan pada bagian yang salah, salah mengeja YA dan mengatakan itu berarti OH, ketika sebenarnya adalah YAH, bentuk pendek dari Yahweh, dan gagal mengenali bahwa kata "Hallelujah" secara hurufiah berarti "Pujilah Yahwe", yang secara umum sudah diterima lebih dari 3500 tahun sampai Deedat datang.

Eli atau Allah?" Deedat juga mengajarkan bahwa Yesus memanggil nama Allah, Tuhan Muslim, pada Matius 27:46, yang dalam bahasa Yunani tertulis, "*Eli, Eli, lama sabachthani*", berarti, "Tuhanku Tuhanku, mengapa engkau meninggalkan aku". Deedat berkata tentang hal ini, "Tidak dapatkah mereka melihat bahwa seruan itu kepada Allah? "Eli, Eli - Elah, Elah - Allah, Allah (*Allah in the Bible, What is His Name?, Ahmed Deedat*). Pendekatan "anak kecil" pada kemiripan bunyi adalah sangat liar, kita tidak perlu berkomentar untuk itu, tapi itulah yang terbaik yang dilakukan Deedat.

Usaha 'bodoh' untuk menunjukkan bahwa kata Allah (Tuhan Islam), adalah kata yang unggul untuk menyebut Tuhan, dipakai oleh banyak budaya karena, "anda tidak dapat membuat bentuk feminim Allah". Deedat mengajar: "Kata Arab, Allah, tidak pernah digunakan untuk maksud lain, Tidak ada kata seperti 'Allah-bapa' atau 'Allah-ibu' atau 'anak-Allah'. ALLAH adalah kata unik hanya untuk menyebut Tuhan. Bahasa Arab, seperti halnya bahasa lain, juga memiliki tata bahasa, tetapi dalam bahasa Arab, anda tidak dapat membuat bentuk jamak dari

Allah, demikian juga anda tidak dapat membuat bentuk feminim dari Allah. Semua ini tidak seperti God (bahasa Inggris) untuk Tuhan. (*Allah in the Bible, What is His Name?, Ahmed Deedat*). Ini adalah penipuan, sebab Deedat sangat tahu bahwa para tahun 600 Masehi, Allah, Dewa Bulan dari salah satu suku di Arab, memiliki putri bernama Al-Lat, yang adalah bentuk feminim dari ‘Allah’. Sehingga kata “Allah” seperti *God*, dan “Al-Lat” seperti *Godess*! Arthur Jeffreys berkata, “Nama Allah seperti disaksikan sendiri oleh Quran, sangat populer pada masa pra-Islam. Memang, baik kata itu maupun bentuk feminimnya Allat, ditemukan diantara nama-nama sesembahan (dewa) dalam inskripsi dari Arab Utara”. (*Arthur Jeffrey, ed., Islam: Muhammad and His Religion, 1958, p. 85.*)

Muslim berusaha menemukan orang Kristen untuk mengakui “Allah” ada dalam Kitab Suci. Argumentasi dari *The Scofield reference Bible*:

Dengan ketiadaan logika dan kebiasaan, Muslim menggunakan dua halaman dari *The Scofield reference Bible* sebagai bukti bahwa Allah ada dalam Kitab Suci. Dengan judul yang sensasional, “*Now you see Allah! Now you don’t*”. Ini adalah trik untuk menggiring pembaca berpikir ada konspirasi yang sedang berlangsung.

Berikut ini adalah mengapa pembuktian Muslim bahwa Allah ada dalam Kitab Suci, dengan menggunakan Scofield reference Bible sebagai bukti, adalah salah sama sekali:

- Kitab Suci tidak mengandung kata Allah, ini ada pada seksi commentary di buku Scofield, dimana dia menggunakan kata “Elah” dan “Alah”.
- Komentar Scofield tidak membuktikan bahwa Allah digunakan dalam Kitab Suci, tetapi itu adalah pendapatnya pribadi. Muslim harus mengerti bahwa komentar footnotenya Scofield sama persis dengan komentar footnotenya Yusuf Ali pada Quran.
- Scofield tidak menggunakan kata Allah melainkan Elah dan Alah.
- Pendapat komentator, tidak dapat menjadi bukti adanya Allah dalam Kitab Suci.
- Bukti yang masih tetap, bahwa dalam teks Kitab Suci (asli) berbahasa Ibrani kata “Allah” tidak dapat ditemukan.

Terakhir, konsensus para ahli modern tidak setuju dengan pendapat Scofield, dan karena itu menghilangkannya (Allah dalam komentar Scofield) dalam edisi revisi.

dapat dilihat di sini:

NOW YOU SEE IT!

THE FIRST BOOK OF MOSES CALLED

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GENESIS.

[1 4

GENESIS is the book of beginnings. It records not only the beginning of the heavens and the earth, and of plant, animal, and human life, but also of all human institutions and relationships. Typically, it speaks of the new birth, the new creation, where all was chaos and ruin.

With Genesis begins also that progressive self-revelation of God which culminates in Christ. The three primary names of Deity, Elohim, Jehovah, and Adonai, and the five most important of the compound names, occur in Genesis; and that in an ordered progression which could not be changed without confusion.

The problem of sin as affecting man's condition in the earth, and his relation to God, and the divine solution of that problem are here in essence. Of the eight great covenants which condition human life and the divine redemption, four, the Edenic, Adamic, Noahic, and Abrahamic Covenants, are in this book; and these are the fundamental covenants to which the other four, the Mosaic, Palestinian, Davidic, and New Covenants, are related chiefly as adding detail or development.

Genesis enters into the very structure of the New Testament, in which it is quoted above sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here.

The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of history, and by the testimony of Christ (Mt. 19. 4-6; 24. 37-39; Mk. 10. 4-9; Lk. 11. 49-51; 17. 26-29, 32; John 1. 9; 7. 21-23; 8. 44, 56).

Genesis is in five chief divisions: I. Creation (1. 1-2. 25). II. The Fall and Redemption (3. 1-4. 7). III. The Diverse Seeds, Cain and Seth, to the Flood (4. 8-7. 24). IV. The Flood to Babel (8. 1-11. 9). V. From the call of Abram to the death of Joseph (11. 10-50. 26).

The events recorded in Genesis cover a period of 2,315 years (Ussher).

<p>CHAPTER 1. <i>The original creation.</i></p> <p>1 IN the beginning ¹God ²created the heaven and the earth. <i>Earth made waste and empty by judgment (Jer. 4. 23-26).</i></p> <p>2 And the earth was ³without form, and void; and darkness was</p>	<p>B. C. 4004.</p> <p>¹ John 1.1. ² Deity (<i>name of</i>) Gen. 24.7. (Gen. 1.1.) Mal. 3.18.) ³ Holy Spirit. Gen. 6.3. (Gen. 1.2.) Mal. 2.15.) Job 26.13. Psa. 104.26.</p>	<p>upon the face of the deep. And ⁴the Spirit of God moved upon the face of the waters.</p> <p><i>The new beginning—the first day: light diffused.</i></p> <p>3 And God said, Let there be ⁴light; and there was light.</p> <p>4 And God saw the light, that it</p>
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¹ Elohim (sometimes *El* or *Elah*), English form "God," the first of the three primary names of Deity, is a uni-plural noun formed from *El*—strength, or the strong one, and *Alah*, to swear, to bind oneself by an oath, so implying faithfulness. This uni-plurality implied in the name is directly asserted in Gen. 1. 26 (plurality), 27 (unity); see also Gen. 3. 22. Thus the Trinity is latent in Elohim. As meaning primarily the Strong One it is fitly used in the first chapter of Genesis. Used in the O. T. about 2500 times. See also Gen. 2. 4, note; 2. 7; 14. 18, note; 15. 2, note; 17. 1, note; 21. 33, note; 1 Sam. 1. 2, note.

² But three creative acts of God are recorded in this chapter: (1) the heavens and the earth, v. 1; (2) animal life, v. 21; and (3) human life, vs. 26, 27. The first creative act refers to the dateless past, and gives scope for all the geologic ages.

³ Jer. 4. 23-26, Isa. 24. 1 and 45. 18, clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment. The face of the earth bears everywhere the marks of such a catastrophe. There are not wanting intimations which connect it with a previous testing and fall of angels. See Ezk. 28. 12-15 and Isa. 14. 9-14, which certainly go beyond the kings of Tyre and Babylon.

⁴ Neither here nor in verses 14-18 is an original creative act implied. A different word is used. The sense is, made to appear; made visible. The sun and moon were created "in the beginning." The "light" of course came from the sun, but the vapour diffused the light. Later the sun appeared in an unclouded sky.

close-up nya:

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Sekarang lihat edisi revisinya

NOW YOU DON'T GENESIS

Author: Moses Theme: Beginnings *Date of writing: c. 1450-1410 B.C.

GENESIS is the book of beginnings. It records not only the beginning of the heavens and the earth, and of plant, animal, and human life, but also of all human institutions and relationships. Typically, it speaks of the new birth, the new creation, where all was chaos and ruin. (See also The Pentateuch, p. xvi.)

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The problem of sin as affecting man's condition on the earth and his relationship to God, and the divine solution of that problem, are here in essence. Of the eight great covenants which condition human life and progressively unfold the divine redemption, four—the Edenic, Adamic, Noahic, and Abrahamic Covenants—are in this book, and these are the fundamental covenants to which the other four—the Mosaic, Palestinian, Davidic, and New Covenants—are related chiefly as adding detail or development.

Genesis enters into the very structure of the New Testament, in which it is quoted above sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here.

The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of Jesus Christ (Mt. 19:4-6; 24:37-39; Mk. 10:4-9; Lk. 11:49-51; 17:26-29, 32; Jn. 7:21-23; 8:44, 56) and supplemented by the testimony of history. As indicated in notes throughout the book, archaeology bears witness to the historical reliability of Genesis.

Genesis may be divided into five parts: I. Creation, 1:1-2:25. II. The Fall and the Promise of Redemption, 3:1-4:7. III. The Diverse Seeds, Cain and Seth, to the Flood, 4:8-7:24. IV. The Flood to Babel, 8:1-11:9. V. From the Call of Abram to the Death of Joseph, 11:10-50:26.

I. Creation, 1:1-2:25		a Chronology: Intro. p. vi	God moved upon the face of the waters.
Creation of the heavens and earth		b Jn. 1:1	
1	IN the ^{2b} beginning ³ God ⁴ created the heaven and the earth.	c Deity (names of): v. 1; Gen. 1:4; Gen. 1:1; Mal. 3:18	First day: light diffused
	Earth waste and empty	d Holy Spirit (1:2; v. 2; Gen. 1:2; Zech. 12:10)	3 And God said, Let there be ⁶ light: and there was light.
2	And the earth was ⁵ without form, and void; and darkness ^{7a} was upon the face of the deep. And ^{7b} the ⁸ Spirit of	e Job 26:13	4 And God saw the light, that it was good: and God divided the light from the darkness.
			5 And God called the light ⁹ Day.

1(1:1) The Bible begins with God, not with philosophic arguments for His existence.
2(1:1) Scripture gives no data for determining how long ago the universe was created. See notes on Gen. 5:3; 11:10. Compare Introduction, p. vi.

3(1:1) Elohim (English form "God"), the first of the names of Deity, is a plural noun in form but is singular in meaning when it refers to the true God. Emphasis in Gen. 1:26 is on the plurality in Deity; in v. 27, on the unity of the divine Substance. (Cp. Gen. 3:22.) The plural form of the word suggests the Trinity. See Gen. 2:4; 14:18, note; 15:2, note; 17:1, note; 21:33, note; Ex. 34:6, note; 1 Sam. 1:3, note; Mal. 3:18, note.

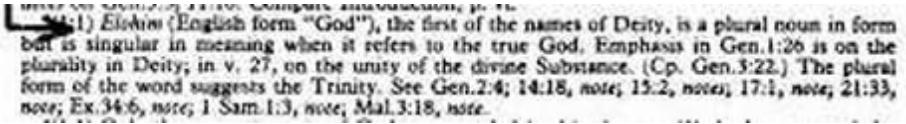
4(1:1) Only three creative acts of God are recorded in this chapter: (1) the heavens and the earth, v. 1; (2) animal life, vv. 20-21; and (3) human life, vv. 26-27. The first creative act refers to the dateless past.

5(1:2) Two main interpretations have been advanced to explain the expression "without form and void" (Heb. *tohu* and *bohu*). The first, which may be called the Original Chaos interpretation, regards these words as a description of an original formless matter in the first stage of the creation of the universe. The second, which may be called the Divine Judgment interpretation, sees in these words a description of the earth only, and that in a condition subsequent to its creation, not as it was originally (see Isa. 45:18, note; cp. also notes at Isa. 14:12; Ezek. 28:12).

6(1:3) Neither here nor in vv. 14-18 is an original creative act implied. A different word is used. The sense is made to appear, made visible. The sun and moon were created "in the beginning." The light came from the sun, of course, but the vapor diffused the light. Later the sun appeared in an unclouded sky.

7(1:5) The word "day" is used in Scripture in four ways: (1) that part of the solar day of twenty-four hours which is light (Gen. 1:5, 14; Jn. 11:9); (2) a period of twenty-four hours

close-up nya



baca juga tulisan tentang [Allah itu Tuhan Siapa?](#)