

## أسماء الله في العهد القديم

- تك 1 : 1 في البدء خلق **الله** السماوات و الارض
- تك 2 : 4 هذه مبادئ السماوات و الارض حين خلقت يوم عمل الرب **الاله** الارض و السماوات
- تك 12 : 8 ثم نقل من هناك الى الجبل شرقي بيت **ايل** و نصب خيمته و له بيت ايل من المغرب و عاي من المشرق فيني هناك مذبحا للرب و دعا باسم الرب
- تك 14 : 18 و ملكي صادق ملك شاليم اخرج خبزاً و خمراً و كان كاهنا لله **العلي**
- تك 15 : 2 فقال ابرام ايها **السيد الرب** ماذا تعطيني و انا ماض عقيماً و مالك بيتي هو اليعازر الدمشقي
- تك 17 : 1 و لما كان ابرام ابن تسع و تسعين سنة ظهر الرب لابرام و قال له انا الله **القدير** سر امامي و كن كاملاً
- تك 21 : 33 و غرس ابراهيم اثلاً في بئر سبع و دعا هناك باسم الرب **السرمدى**
- تك 35 : 11 و قال له الله انا **الله القدير** اثمر و اكثر امة و جماعة امم تكون منك و ملوك سيخرجون من صلبك
- خر 3 : 15 و قال الله ايضا لموسى هكذا تقول لبني اسرائيل **يهوه** اله ابائكم اله ابراهيم و اله اسحق و اله يعقوب ارسلني اليكم هذا اسمي الى الابد و هذا ذكري الى دور فدور
- خر 34 : 5 فنزل **الرب** في السحاب فوقف عنده هناك و نادى باسم الرب
- 6 فاجتاز الرب قدامه و نادى **الرب الرب** اله رحيم و رؤوف بطيء الغضب و كثير الاحسان و الوفاء
- 7 حافظ الاحسان الى الوفاء غافر الائم و المعصية و الخطية و لكنه لن يبرئ ابراء مفتقد اثم الاباء في الابناء و في ابناء الابناء في الجيل الثالث و الرابع
- 1 صم 1 : 3 و كان هذا الرجل يصعد من مدينته من سنة الى سنة ليسجد و يذبح **لرب الجنود** في شيلوه و كان هناك ابنا عالي حفني و فينحاس كاهنا الرب
- مز 110 : 1 قال **الرب لربي** اجلس عن يميني حتى اضع اعداءك موطناً لقدميك
- ملا 2 : 16 لانه يكره الطلاق قال الرب اله اسرائيل و ان يغطي احد الظلم بثوبه قال **رب الجنود** فاحذروا لروحكم لنلا تغدروا
- ملا 3 : 18 فتعودون و تميزون بين الصديق و الشرير بين من يعبد **الله** و من لا يعبده
- اش 9 : 6 لانه يولد لنا ولد و نعطي ابناً و تكون الرياسة على كتفه و يدعى اسمه عجيباً مشيراً لها **قديراً** ابا ابدى رئيس السلام
- 7 لنمو رياسته و للسلام لا نهاية على كرسي داود و على مملكته ليثبتها و يعضدها بالحق و البر من الان الى الابد **غيره رب الجنود** تصنع هذا
- يهوديت 16 : 16 ايها الرب **ادوناي** انك عظيم شهير بجبروتك و لا يقوى عليك احد.

ايل (بالعبري) = الله.  
ايلاه / ايلوهيم (بالعبري) = الله القوي.

2 :Page  
إيلوهيم (بالعبري) = كلمة فى صيغة الجمع.  
2 :Page  
يهوه (بالعبري) = الكائن بذاته / الابدئ.  
2 :Page  
إيل إيليون (بالعبري) = الله العلى  
2 :Page  
أدوناي (بالعبري) = رئيس / ملك / مسيطر.  
2 :Page  
إيل شَدَّاي (بالعبري) = الله ضابط الكل.  
2 :Page  
إيل اولام (بالعبري) = الله الابدئ.  
2 :Page  
يهوه إيلوهيم (بالعبري) = الله الرب.  
2 :Page  
إيل جَبَّور (بالعبري) = الله القادر / المحارب.  
أضفت اسمين على الاسماء فقلت ابعتها لك:  
إيل (بالعبري) = الله. /I  
إيلاه / إيلوهيم (بالعبري) = الله القوي. pijwri  
إيلوهيم (بالعبري) = كلمة فى صيغة الجمع.  
يهوه (بالعبري) = الكائن بذاته / الابدئ. V/tswp  
إيل إيليون (بالعبري) = الله العلى. V/t[oci  
أدوناي (بالعبري) = رئيس / ملك / مسيطر. Adonai  
إيل شَدَّاي (بالعبري) = الله ضابط الكل. Pantwkrator.  
إيل اولام (بالعبري) = الله الابدئ.

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## CLARKE'S COMMENTARY

### OT, VOLUME 1

by Adam Clarke

#### Gen 1:1

The original word **μyhla** Elohim, God, is certainly the plural form of **la** El, or **hla** Eloah, and has long been supposed, by the most eminently learned and pious men, to imply a plurality of Persons in the Divine nature. As this plurality appears in so many parts of the sacred writings to be confined to three Persons, hence the doctrine of the TRINITY, which has formed a part of the creed of all those who have been deemed sound in the faith, from the

earliest ages of Christianity. Nor are the Christians singular in receiving this doctrine, and in deriving it from the first words of Divine revelation. An eminent Jewish rabbin, Simeon ben Joachi, in his comment on the sixth section of Leviticus, has these remarkable words: “Come and see the mystery of the word Elohim; there are three degrees, and each degree by itself alone, and yet notwithstanding they are all one, and joined together in one, and are not divided from each other.” See Ainsworth. He must be strangely prejudiced indeed who cannot see that the doctrine of a Trinity, and of a Trinity in unity, is expressed in the above words. The verb **arb** bara, he created, being joined in the singular number with this plural noun, has been considered as pointing out, and not obscurely, the unity of the Divine Persons in this work of creation. In the ever-blessed Trinity, from the infinite and indivisible unity of the persons, there can be but one will, one purpose, and one infinite and uncontrollable energy. “Let those who have any doubt whether **myhla** Elohim, when meaning the true God, Jehovah, be plural or not, consult the following passages, where they will find it joined with adjectives, verbs, and pronouns plural. “Genesis 1:26 3:22 11:7 20:13 31:7, 53 35:7. “Deuteronomy 4:7 5:23 Joshua 24:19 1 Samuel 4:8 2 Samuel 7:23 “Psalm 58:6 Isaiah 6:8 Jeremiah 10:10 23:36. “See also Proverbs 9:10 30:3 Psalm 149:2 Ecclesiastes 5:7 12:1; “Job 5:1 Isaiah 6:3 54:5 62:5 Hosea 11:12, or Hosea 12:1 Malachi 1:6 Daniel 5:18, 20 7:18, 22.”-PARKHURST. As the word Elohim is the term by which the Divine Being is most generally expressed in the Old Testament, it may be necessary to consider it here more at large. It is a maxim that admits of no controversy, that every noun in the Hebrew language is derived from a verb, which is usually termed the radix or root, from which, not only the noun, but all the different flections of the verb, spring. This radix is the third person singular of the preterite or past tense. The ideal meaning of this root expresses some essential property of the thing which it designates, or of which it is an appellative.

### **Gen 17: 1**

I am the Almighty God— **ydꜛ la yna** ani El shaddai, I am God all-sufficient; from **hdꜛ** shadah, to shed, to pour out. I am that God who pours out blessings, who gives them richly, abundantly, continually.

### **Ex3:13**

They shall say-What is his name?— Does not this suppose that the Israelites had an idolatrous notion even of the Supreme Being? They had probably drank deep into the Egyptian superstitions, and had gods many and lords many; and Moses conjectured that, hearing of a supernatural deliverance,

they would inquire who that God was by whom it was to be effected. The reasons given here by the rabbins are too refined for the Israelites at this time. “When God,” say they, “judgeth his creatures, he is called **μyhla** Elohim; when he warreth against the wicked, he is called **twabx** Tsebaoth; but when he showeth mercy unto the world, he is called **hwhy** Yehovah.” It is not likely that the Israelites had much knowledge of God or of his ways at the time to which the sacred text refers; it is certain they had no written word.

### **Ex3:14**

I AM THAT I AM— **hyha r̄a hyha** EHEYEH asher EHEYEH.

These words have been variously understood. The Vulgate translates EGO SUM QUI SUM, I am who am. The Septuagint, **egw eimi o wn**, I am he who exists. The Syriac, the Persic, and the Chaldee preserve the original words without any gloss. The Arabic paraphrases them, The Eternal, who passes not away.

### **Ex 3:15**

This is my name for ever— The name here referred to is that which immediately precedes, **μyhla hwhy** Yehovah Elohim, which we translate the LORD GOD, the name by which God had been known from the creation of the world, (see Genesis 2:4.) and the name by which he is known among the same people to the present day. Even the heathens knew this name of the true God; and hence out of our **hwhy** Yehovah they formed their Jao, Jeve, and Jove; so that the word has been literally fulfilled, This is my memorial unto all generations. See Clarke’s note on the word Elohim, “Genesis 1:1”. As to be self-existent and eternal must be attributes of God for ever, does it not follow that the **μl[l]** leolam, for ever, in the text signifies eternity? “This is my name to eternity-and my memorial,” **rd rdl** ledor dor, “to all succeeding generations.” While human generations continue he shall be called the God of Abraham, the God of Isaac, and the God of Jacob; but when time shall be no more, he shall be Jehovah Elohim. Hence the first expression refers to his eternal existence, the latter to the discovery he should make of himself as long as time should last. See Genesis 21:33. Diodorus Siculus says, that “among the Jews, Moses is reported to have received his laws from the God named Jao,” **iaw**, i.e., Jeue, Jove, or Jeve; for in all these ways the word **hwhy** Yehovah may be pronounced; and in this way I have seen it on Egyptian monuments. See Diod., lib. 1., c. xciv.