

## דמתרגמינן אלהא מהימנא – For we translate it; a trustworthy G-d

### OVERVIEW

The הא-ל הנאמן states that נאמן is not the name of *Hashem*, for the words הנאמן are translated (by the תרגום) as אלהא מהימנא, meaning a trustworthy G-d. The word נאמן is therefore only an adjective describing ה', but it is not his name.<sup>1</sup> תוספות explains why the same does not apply to שלום, which is considered the name of ה', even though it does not appear so from the תרגום.

asks תוספות

תימה דשלום נמי מתרגמינן דעבד ליה שלום<sup>2</sup> –

as, 'G-d ויקרא לו ה' שלום of פסוק It is astounding; for we also translate the הא-ל הנאמן and who made peace for him'. What therefore is the difference between ה' שלום and ה' שלום?!

answers: תוספות

ויש לומר דהתם קראו שלום על שם שהוא עושה שלום<sup>3</sup> –

And one can say that there, called G-d, because ה' is the one who makes שלום. תוספות proves that גזעון called G-d, -

דאי לא קראו שלום אלא בעי למימר ה' שלום ה' העושה לו שלום –

For if the intent of גזעון was not to call *Hashem* by the name of שלום; but rather what he meant to say with ה' שלום is ה' who makes שלום for גזעון -

אם כן הוה ליה למימר ה' שלומו:

If indeed that was his intent he should have said שלומו ה', which would mean that ה' causes peace for him (גזעון), since he said however, ה' שלום he meant that ה' is called שלום because ה' makes שלום.

### SUMMARY

ה' is called שלום because he does acts of שלום.

### THINKING IT OVER

Why is נאמן not a name of ה' as well, since ה' is a נאמן, just as he is called שלום because he makes שלום?<sup>4</sup>

<sup>1</sup> See חת"ס ד"ה הכא.

<sup>2</sup> This indicates that שלום is not the name of ה' but rather something which ה' did.

<sup>3</sup> תרגום explains why ה' is called שלום and the תרגום explains that ה' is called שלום because ה' does acts of שלום (and he did now an act of שלום to גזעון).

<sup>4</sup> See מנחת איש and מהרש"א וכו'.