

Hashem says to them: Place your trust in My Name and it will save you, as the pasuk states: He shall trust in the Name of Hashem (Yeshayah 50). And why? For everyone who places his trust in My Name, I save him. You should know this from the fact that Chananya, Mishael, and Azaryah trusted in My Name and I saved them.

(Medrash Socher Tov 31)

What is the proof that **everyone** who places his trust in Hashem will be saved? According to the *medrash* the proof is that one time when **three of the greatest Tzadikim who ever lived placed their trust in Hashem, as they were being thrown in a fire** for not bowing down to an idol, Hashem saved them. How, at all, does this prove that *everyone* who places his trust in Hashem will be saved. **Perhaps you will only be saved if you are a great tzadik?**

Perhaps we can suggest that the fact that everyone who places his trust in Hashem will be saved needs no proof. It is simple to understand that a son who truly places his trust in a Father, who is all powerful and overflowing with a constant burning love for him, will be saved. The only doubt Chazal had was that perhaps since Hashem runs the world *al pi derech hateva* – in a natural manner, so that man will retain his free will, *bitachon* may not be possible when one can only be saved through a clear miracle. To negate this suggestion, all that had to be proven was that Hashem performed a clear miracle in order to save *Chananya, Mishael, and Azaryah* due to their trust in Him. **Once we know *bitachon* is possible even where a miracle is needed, we fall back on our original assumption that, without a doubt, our Father-in-Heaven will never less us down.**

Established By: