



Only to Avraham, Yitzchok and Yaakov do we refer to as “Avos – fathers,” for they are the general fathers of the Jewish nation. However, we do not refer to Adam and Noach as “Avos”, though they are even more general fathers, for since the lineage of righteousness had been severed from their descendants, who were wicked people, they are not referred to as “Avos.” However, from the time of Avraham, Yitzchok and Yaakov, [though some of our ancestors descending from them have been very evil and sinful towards Hashem] the **knowledge of Hashem and love and awe of Him has never ceased.** (Mabi”t, Beis Elokim, Shar HaTefillah Chap. 8)

If, according to the Mabi”t, our ancestors were “*very evil and sinful towards Hashem*”, how can we say “**the knowledge of Hashem and love and awe of Him never ceased?**” We see from here that, in contrast with others, **in the depths of even the most wicked of Jews, true knowledge of Hashem and love and awe of Him never ceases.**

It is interesting to note that this same thought is brought out with the very same wording, by the Seforno in his commentary on *Shir HaShirim* (1:5) where he states:

Klal Yisroel says to the nations of the world: You can not claim that it is unfair that Hashem provides me with a more intimate level of Divine assistance, for we are indeed more worthy of His affection than all other nations. For though we are soiled in our deeds as you are, we are comely in our knowledge of Hashem and awe and love for Him.

At first glance this is hard to understand. If the *pasuk* is referring to *Klal Yisroel* at a time when they we are “**soiled in our deeds as you** (the nations of the world) **are,**” then how can we say **we are comely in our knowledge of Hashem and awe and love for Him?** We see from here as well that no matter to what level of depravity the Jew may fall, their deeply held awe and love for Hashem still burns in their heart, as difficult as it may be to see.

