

We discussed the *Ramchal's* statement that the *geula* will come through our *bitachon* as he writes (*Ma'amar HaKivuy*), "This indeed will be the final rectification – because of the great hope of *Klal Yisroel*, despite the depths of our exile, they faithfully trust in their redemption." In this week's *haftorah* regarding the process of the ultimate *geula* we find a *pasuk*, with a *medrash's* explanation, that seems to spell this out.

Who among you is God-fearing, who hearkens to the voice of His servant, who went in darkness and who has no light, let him trust in the name of the Lord and lean on his G-d. (Haftorah Eikev, Yeshayah 50:10)

The *Medrash* explains: "When *Klal Yisroel* faces a painful situation they say to Hashem, 'Redeem us!' Hashem responds, 'Is there one who is G-d fearing amongst you?' *Klal Yisroel* responds, 'In the past we had, in the days of *Moshe* and *Yehoshua* and in the days of *Dovid* and *Shmuel*, but now, the longer we go the more the situation darkens for us,' as the *pasuk* says: 'Who went in darkness.' Hashem responds: 'Have *bitachon* in My name and I will save you, as it says 'Trust in the name of Hashem.' Why? For **all** who trust in Hashem I save.'"

One may ask: Why must Hashem first ask, "Is there one who fears Hashem amongst You?" Hashem knows everything, He can just say trust in My name?

It seems Hashem is trying to encourage *Klal Yisroel* by emphasizing the fact that despite *Klal Yisroel* not having even one person who can be considered G-d fearing among them, He will still save them!

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