

*As much as the king was feared so, he was loved. While demanding strict obedience, he also made it well worth it to be faithful to him. He promised his servants a life well beyond what they could have attained on their own and he never failed to fulfill their every request. Knowing all this, George was shocked when his old friend Thomas told him he was thinking of escaping from the land. When he asked him, "Why would you leave such a wonderful life in the protection of our king who has promised to fulfill your every need and has kept that promise till today?" Thomas responded, "What you say is true, but who's to say that he will continue to fulfill my needs?" "I can't believe what you're saying," said George, the shock evident in his voice, "Why would you leave life in the protection of the king who has given you far more than what you can ever expect to attain on your own and to this day has never reneged on any of his promises to you? Why would you doubt that he will continue to bestow his great kindness upon you and instead choose the assuredly inferior life if not much worse, that will be your fate away from him? There can only be one reason for your decision: You seek to throw off the duties of his service, and to justify this, you're willing to convince yourself of anything that will let you do just that!"*

Last week we discussed the great struggle it is to have *Bitachon* no matter how clearly visible Hashem's hand is. The words of the Ramban in this week's parshah shed light on the reason behind this. After the Meraglim spoke ill of Eretz Yisroel, the Torah relates the plea of Yehoshua and Calev to Klal Yisroel: And Yehoshua son of Nun and Calev son of Yephunneh, of those who had scouted the land, rent their clothes and exhorted the whole Israelite community: "The land that we traversed and scouted is an exceedingly good land. If Hashem is pleased with us, He will bring us into that land, a land that flows with milk and honey, and give it to us; *only you must not rebel against Hashem.*"

The Ramban explains: "For your fear of the strength of the nation dwelling there is *an act of rebellion in Hashem* the exalted. For it wasn't through your might that you left Mitzrayim. Rather the hand of Hashem performed wondrously for you and He promised you that He will banish them from before you, therefore believe and you will succeed."

We see from here that man has an inherent desire to doubt Hashem's Divine providence knowing that with it comes the acceptance of the yoke of His service. However, being that Hashem's providence is so clear to the unbiased eye and He has promised to take care of us as His beloved children, this lack of trust in Him can only be explained as a product of one's inner desire, on some level, to rebel against Him.

*Established By:*



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