

He does not prize the strength of horses, nor value the fleetness of men; but Hashem values those who fear Him, those who trust in His faithful care.

(Tehillim 147:11)

The *passuk* does not state, “Hashem values those who fear Him, **and** those who trust in His faithful care. Rather, “Hashem values those who fear Him, those who trust in His faithful care.” It seems that one who fears Hashem will inevitably also be one who has *Bitachon* in Him. Why is this necessarily so? Perhaps we can answer this based on the *passuk* (*Tehillim* 130:4): Yours is the power to forgive **so** that You may be held in awe. The Ramban (end of *Sefer Bamidbar*) seems to understand this to mean that if not for the knowledge that Hashem mercifully forgives those who sin against people wouldn’t fear Him altogether. Although logically this would be an even greater reason to fear Hashem, the way the human mind gives up entirely when it is overwhelmed with pressure and subconsciously will then block out the logical fear of Hashem altogether. Based on the above we can understand why one who truly fears Hashem must also already have attained the *midah* of *bitachon*. It is interesting to note the *pesukim* that follow the above *passuk*: Yours is the power to forgive **so** that You may be held in awe. *I trusted, Hashem; my soul trusted; and His word I awaited. I await Hashem more eagerly than a watchman for the morning, waits for the morning. O Israel, wait for Hashem for with Hashem is steadfast love and great power to redeem.*

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