

“I know Bitachon is the greatest remedy for the current crisis but how can I, who’s not the most connected to Hashem to say the least, suddenly pretend to be when faced with danger?”

The Navi (Yoel 4:3-5) prophesizes regarding the great troubles that will engulf the world before the coming of Moshiach: “Before the great and terrible day of Hashem comes, I will set portents in the sky and on earth: Blood and fire and pillars of smoke; The sun shall turn into darkness and the moon into blood. But **everyone who invokes the name of Hashem shall escape...** Anyone who invokes Hashem will be among the survivors.”

What does the Navi mean by *invoking the name of Hashem*?

The Yerushalmi (*Brachos* 9:1) tells us: “Rav was coming from the hot springs of Tevariah when he met up with Roman soldiers. They asked him, ‘Who are you?’ When he answered, ‘One of Disphyaynus’s (the Roman Governor) men’ they let him go. The following morning the soldiers approached Disphyaynus and said, ‘Until when will you keep these Jews?’ He responded, ‘Why do you say this?’ They said, ‘We met someone who said he is a Jew and we asked him from who he was and he said he’s one of your men.’ The governor asked, ‘What did you do to him?’ They responded, ‘We let him go!’ the Governor responded, ‘You did well.’ (Even though he really didn’t know Rav at all. The Gemara comments on this:) If one who relies on flesh and blood is saved (even according to the nature of the world) how much more so one who relies on Hashem! This is the meaning of the Pasuk, **“Everyone who invokes the name of Hashem shall escape.”**

One may have thought that the governor would have punished Rav for impersonating one of his men, but instead he was happy they let him go because after all, he relied on him. Similarly, even if we’re not always as “connected” to Hashem as we should and we only run towards him for refuge at times of crisis, *“Anyone who invokes the name of Hashem shall escape!”*

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