



The Joy of Torah - For Life

Parshas Mishpatim - Every Jew knows Hashem!

Shmuz by Rabbi Shimon Max

In Divrei Hayomim ב , Perek ו , Pasuk ל , when Shlomo Hamelech inaugurates the first Beis Hamikdash, Shlomo Hamelech adds the following prayer to the prayers when he is davening for the acceptance of Tefilos in the Beis Hamikdash , "וְנִתְּנָה לְאִישׁ כְּכֹל-דַּרְכָּיו אֲשֶׁר תַּדַּע אֶת-לִבּוֹ" that every Jewish person who comes to daven should be answered according to his deeds, a rasha accordingly and a tzadik accordingly. Why didn't Shlomo ask that every person should be answered in a good way regardless of his deeds? Rashi explains that if a wicked (Jewish) person would be answered in a positive way, even though he didn't deserve it, it would not make sense to him as he knows he didn't deserve it, and he would question Hashem's judgment, even going so far as to say that Hashem is unaware of what type of person he is.

On the other hand, when a nonJew would come to the Beis Hamikdash, Shlomo Hamelech davened "וְגַם אֶל-הַנִּכְרִי... וְעֲשִׂיתָ כְּכֹל אֲשֶׁר-יִקְרָא אֵלַי הַנִּכְרִי" that he should be answered whether or not he is a rasha because if a nonJew was not answered, he would say that the reason he was not answered is because Hashem lacks the ability to save him. By a Jewish rasha, Rashi explains, this is not a concern because a Jew is hard-wired to know Hashem and would never question Hashem's abilities.

Why couldn't the reason why a Jewish Rasha will not deny the powers of Hashem be simply because the Jew knows he has sins and he will say to himself that his sins is why he isn't being answered? Why did Rashi need to say that a Jew knows in his guts that Hashem is all powerful? The answer is that a Jewish rasha will deny that his sins are the source of his problem in order to avoid the need to mend his ways, because the Jew knows that if he is forced to recognize his faults to save himself from his troubles he will need to fix his ways; and mending his ways is the last thing he would want to do. If he could a Jew would rather say like the Goy that Hashem lacks the power to help him.

Therefore, Rashi needed to explain that the reason why we are not concerned that a Jew will deny Hashem's powers is because a Jew, even a rasha, knows Hashem on a very deep emotional level and is aware of Hashem's power and His perfect judgment. The Jewish rasha will therefore be forced to recognize that the reason he was not answered is because of his wicked ways, and thus he will feel compelled to correct them and do teshuva.

We see from here the greatness and holiness of every single Jew. Even the rasha could never deny Hashem's power, His goodness, or His judgment, because we all know Hashem! Even if it means doing Teshuva.

It's impossible for a Jew to deny Hashem His perfection and kindness. It is in our DNA!!!