Divrei Torah, Ba ʿer Heitev באר היטב פרש"י בשבעים לשון. דברי תורה וחיזוק.

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בס"ד פרשת פינחס תשע"ט

לָכֵן אֱמֹר הִנְנִי נֹתֵן לוֹ אֶת בְּרִיתִי שָׁלוֹם: במדבר פכ"ה פי"ב

Therefore say, Behold, I give to him my treaty of peace. {25:12}

Even though zeal is the opposite of peace and may indeed be equated with open controversy, the Torah states that honest zeal for a sacred ideal leads to peace. – Kosnos Ohr

The Medrash Pliah says that if you want to prove that Pinchos is Eliyahu, you see it from the Posuk in Divorim (1:1), "Eileh Hadivorim Asher Diber Moshe". What does this mean? The Maharsham explains that the Ran says in his Droshos, the reason why we mix the foul smelling Chelbinoh into the beautiful smelling Kitores is because everything is strengthened by its polar opposite. The Chelbinoh brings out a more powerful smell from the other spices. Similarly, Moshe Rabbeinu was a Kvad Peh, he had a speech impediment. This speech impediment brought out the greatest speech ever in the Aseres Hadibros and in his conveying the Torah to Bnei Yisroel in Arvos Mo'av in Sefer Devorim. Eliyahu brings peace to the world. We see from Moshe's speech in Devorim that Pinchos who murdered Zimri must be Eilyohu and that violent act was the catalyst that made him the great peacemaker Eliyohu. – Mahrsham

Pinchos got up and decided on his own to defend the honor of Hashem and kill Zimri. He acted in accordance with the Halochoh of "Kano'im Pogim Bo". Had he asked Bais Din for permission, he would not have been told to kill him. A Kano'i cannot get permission from Bais Din. He must act on his own. This Halochoh is quite unique and contrary to the general Torah Hashkofoh. Why is this so? **Rav** Moshe Feinstein says in Dorash Moshe that while it is important to do Mitzvos with pure intentions, nevertheless, a mitzva done with ulterior motives and for the sake of personal benefits are still worth doing. However, when it comes to punishing others, this can only be done if carried out with 100% pure intentions and totally Lisheim Shomayim. Judging a person's intentions is not within the abilities of another human. Only Hashem can know a person's thoughts. Therefore, in the case of Kano'im Pogim Bo, Bais Din can never render an opinion if a particular person can carry out "Nikmas Hashem". This is between the person and Hashem alone. **This** was the gripe of the Shevotim against Pinchos. They doubted his sincerity until Hashem testified on Pinchos's behalf, and awarded him the Kehuna and a Bris of Sholom.

וַיִּסְמֹךְ אֶת יָדָיו עָלָיו וַיְצַוֵּהוּ כַּאֲשֶׁר דִּבֶּר ה' בְּיַד מֹשֶׁה: פכ"ז פכ"ג

And he laid his hands upon him, and gave him a charge, as Hashem commanded by the hand of Moshe. {27:23}

Rav Yosi Bar Choni said: From this verse we see that a person is not jealous of the accomplishments of his son and his student. – Talmud Bavli, Sanhedrin 105:

שְׂעִיר עִזִּים אֶחָד לְכַפֵּר עֲלֵיכֶם: פכ"ח פ"ל

And one kid of the goats, to make an atonement for you. {28:30}

ר' משרשיא בשם ר' אידי בכל הקרבנות כתיב חטא ובעצרת אין כתיב חטא אמר להן הקב"ה מכיון שקיבלתם עליכם עול תורה מעלה אני עליכם כאילו לא חטאתם מימיכם: תלמוד ירושלמי מסכת ראש השנה פרק ד' הלכה ח'

Rabbi Mesharshioh said in the name of Rabbi Eydiy all [other] cases of the sacrifices, the Torah says 'a goat for a sin offering', but, about Shavuos, it does not mention 'a sin offering.' Hakodosh Boruch Hu Said to Klall Yisroel: 'Since you have accepted upon yourselves the yoke of Torah [on the holiday of Shavuos] I consider it as though you never sinned. – Talmud Yerushalmi, Rosh Hashonoh 4:8

A person who closes his Gemoroh because he must perform a Chesed, his Gemoroh is still open. A person who opens his Gemoroh to avoid doing a Chesed, his Gemoroh is still closed. - Rav Chaim Brisker

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig

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