

## **"Pinchas, the son of the Elazar, the son of Aharon the Kohen... so I did not consume Bnei Yisrael in My jealousy." (25:11)**

The *Midrash* explains that Pinchas saw the atrocity and remembered the law which applies to it, "*One who commits harlotry with a gentile woman is liable of death by zealous people.*" Pinchas acted immediately, killing the two perpetrators of this decadent act.

The *Midrash* enumerates twelve miracles that were performed for Pinchas on that fateful day. *Horav Meir Robman Z"l* cites this *Midrash* as a source of inspiration and encouragement to those dedicated individuals who stand up to shield true *Torah* ideals from secular incursion. Pinchas, who was previously unknown, acted alone. In fact, the *Midrash* records that members of the other tribes expressed scorn regarding his apparent descent from Yisro, his maternal grandfather. Nonetheless, this individual took distinctive action and thereby saved *Klal Yisrael* from certain destruction.

Rabbi Robman suggests that this thesis is alluded to in the *pasuk*, in the following manner, "*And he rose up from the midst of the congregation and he took a spear in his hand*" (25:7). This suggests that an insignificant individual grabbed a spear with the intention of halting this tragic incursion into the sanctity of *Am Yisrael*. The word "*in his hand*," seems redundant. Obviously he took this spear in his hand! This alludes to the fact that his act consisted only of taking the spear in his hand. The various occurrences which took place afterwards reflected special Divine intervention. Pinchas's act implied a deep sensitivity to the need to protect Hashem's Name among His people. The rest is history! We should take serious note of these words. We often refrain from taking a stand on an issue for fear of reprisal or censure. If we truly believe in our objectives, we are mandated to do what is necessary in order to realize them, with trust that Hashem will protect us and help us to reach our goal.