

The Purpose of Pinchus' Zealotry



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Taught by Rabbi Moshe Yoseph Koniuchowsky

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Bamidbar 25: 11 *Pinchus, the son of El-Azar, the son of Aharon the kohen, has turned My wrath back from the children of Yisrael, while he was zealous for My sake among them, that I consumed not the children of Yisrael in My jealousy. RSTNE 2nd Edition*

Zeal-Enthusiastic devotion to a cause, ideal, or goal and tireless diligence in its furtherance. Pure zealousness turns aside wrath by bringing atonement with YHWH.

Our portion opens with the Torah's praise for the "zealotry" - of Pinchus: "Pinchus the son of Elazar the son of Aharon the Cohen turned back My anger from the Children of Israel; **Verse 12- I am therefore awarding him with My Covenant of Peace.**" What's the meaning of this zealotry, what is its source? And why is Pinchus deserving of such an exceptional reward?

An act of "zealousness" on behalf of YHWH, does not stem from the intellect. Man possesses a quality even higher than the intellect: it exists on the subconscious level, in the depths of one's spirit; it constantly strives to reveal itself **The role of intellect and emotion serves to neutralize the manifestation of zealotry. Emunah, or faith, exists on a plane above and beyond intellect and emotion. Strong emunah is the fuel of zealousness for YHWH! Ivrim/Hebrew 11 speaks of mighty acts fueled by pure zealousness.**

It is from the depths of man that emunah must spring. Emunah, the substance of things hoped for and believed- or zealotry - reveals itself once one has put aside all factors that inhibit the manifestation of his inner cleaving to the Creator of the Universe. This zealotry responds to any even slight manifestation of Chillul Hashem YHWH, or desecration of YHWH's name or character. Zealotry that has its roots in an understanding of Divine purity and inspires the "zealot" to reach a state of completion - or Sheleimut: "Behold, I am giving him My covenant of Peace (Shalom)." Faith leads to zealously and zealously when birthed leads to fullness, wholeness, healing and shalom all the fruits of a covenant of shalom Bamidbar/Numbers 25:12.

For example, "**One who steals a vessel for use in the Temple...** one who has relations with a Gentile woman..." and - even a Cohen who serves in the Temple while in a state of ritual impurity - are legitimately attacked and killed by zealots. The reason for Torah-sanctioned vigilance in these kinds of cases? The direct offense committed by the transgressor, who himself has stricken at the heart of the bond between the Children of Israel and YHWH.

Our sages explain that true zealotry may be defined as a situation in which the zealot does not inquire of a scholar how to act in the case at hand; in fact, should he make such an inquiry, a scholar would be bound not to instruct him to take action. Why? The very question as to how to respond indicates that the person has not internalized the level of zealotry required to permit his unilateral action. **True zealotry flows naturally, from an inability of the person to tolerate the desecration of YHWH's name or His perfect character. Zealotry is not born of selfish motives but a desire to personally guard the tahor/pure against the tamai/profane. A well-known Torah dictum states that in situations of desecration to YHWH's name, one does not allot honor even to a Rabbi."**

True zealotry does not fall under halacha, which is followed with the intellect. It falls under a love for purity and holiness without which no man shall see YHWH! Pinchus' zealotry is inappropriate to engage in it in the framework of normal halachic codes. **It is an action of atonement birthed by and through the Ruach HaKadosh. An act above and beyond the power of any halacha as it is divinely fueled by the Ruach often with planning or premeditation!**

Torah teaches that a person filled with love of YHWH to the point at which, out of zealotry, he kills another Yisraelite guilty of desecrating YHWH's name or character - is simply unable to conquer the holy emotions within him. It is thus improper to punish him. Zealotry for YHWH is outside the boundaries of normal rules or halacha.

Why? Because a zealous person such as Pinchus is a type of "blood avenger" - not on behalf of a dead relative - but on behalf of YHWH. He is so identified with YHWH as YHWH's instrument, that he is unable to suffer any affront, before, YHWH. This is why he stands up and acts out of his zeal. The value of this is so great, that it is impossible to mandate every person to reach his level.

Close- Pinchus made atonement v. 13 thru his zealousness, as did Yahshua through His. **Psalm 69:9 For** *the zeal for Your Bayit (both houses) has eaten Me up; and the reproaches of them that reproached You have fallen upon Me.*

Yochanan/John 2:15-17

17 And His talmidim remembered that it is written, The zeal for Your Bayit has given Me courage and eaten Me up.

One who steals a vessel for use in the Temple. Stealing or using unequal weights and measures or the sale of blemished sacrificial animals in the Temple called for an avenger who was Yahshua, even though Torah allowed and commanded moneychangers to be there. See Devarim/Deuteronomy 14:24-26. If you do the work of the ministry sloppily and or are a thief, watch out,! Yahshua will show up and His zeal will avenge YHWH in your midst as he overturns your tables!

Zeal is birthed by faith and leads to supernatural strength!

Corintyah Bet 7:11 zeal seeks to right all wrongs. Corintyah Bet 9:2 zeal provokes others to righteous acts and living. **Yeshayahu-Isaiah 9: 7** Of the increase of His government and shalom there shall be no end, upon kesay Dawid, and upon his malchut, to order it, and to establish it with mishpat and with tzedakah from now on even le-olam-va-ed. **The zeal of ירוה - YHWH Tzevaoth will perform this. Zeal brings about covenant and shalom! YHWH's zeal brings about Yahshua's second coming.**

Yeshayahu/Isaiah 37:32 YHWH's zeal brings about the redeemed remnant of both houses.
Yeshayahu/Isaiah 59:17 Yahshua's armor was a cloke of zeal.