the son of Aaron the priest.

hath turned away My wrath

from the children of Israel,
in that he was very jealous for My sake

among them

(so) that I consumed

the children of Israel

in My jealousy.

10. And the Lord spoke unto Moses,
saying:

11. Phinehas, the son of Eleazar,

HANISRAFIN CHAPTER NINE SANHEDRIN

2) Pinchas the son of Eleazar...saw.

The Gemara asks: What did [Pinchas] see?

The Gemara replies:

Rav said: He saw the incident involving Zimri and Cozbi and he recalled the ruling in this matter;

[Pinchas] said to [Moses]:

Brother of my father's father; did you not teach me upon your descent from Mount Sinai: Regarding one who cohabits with a Canaanite woman - zeal may kill him?

[Pinchas] replied to him:

Let the one who reads the letter be the agent to carry out its instructions.


The Gemara offers yet another interpretation of what Pinchas “saw”:

R’ Yitzchak said in the name of R’ Eliezer: The Angel of Death had come and sowed destruction among the people, and he realized that immediate remedial action was required.

Scripture relates:

... and he arose from amid the assembly and took a spear in his hand, and he went and slew Zimri to stop the plague.

11. Phinehas, the son of Eleazar, the son of Aaron the priest

Since the tribes mocked him, (saying:)

“Have you seen that son of Puti (Putiel) whose mother’s father (Jethro) fattened calves for idolatrous purposes,

and who slew the princes of a tribe of Israel?”

Therefore Scripture comes and traces his genealogy to Aaron (Sanh. 82).
ועבֶּת אֶלֶּה אֶשְׁרֵי-כָּרְאֶל אֶלְּכֶם וְנִדְרֵךְ אֶת-שֻׁמְרָו אֶת אִישׁ יִשְׂרָאֵל לֶאֱחַזֵּו (בּוֹדֵרְבָּה כ"ה:ז)

אֲשֶׁר-בָּאָרְמָה וְלַעֲשׂוֹתָהּ מַגֶּשֶׁת מֵעִיל בֶּן-שֶׁבֶרֶל: (בּוֹדֵרְבָּה כ"ה:ח)

bral חן

ברל חן

ברל חן

ברל חן
SANHEDRIN

82b

The Gemara continues its narration of the episode:

The Gemara relates the celestial reaction to Pinchas’ bold

HANISRAFIN CHAPTER NINE

and said before Him “Master of the Universe,

— For it is stated: And those who died in the plague were twenty-four thousand.

— And this is the meaning of that which is written: And Pinchas rose and prayed (and the plague was halted).

— Rather, it states: And quarreled.

— [This] teaches that, as it were, Pinchas conducted a quarrel with his Creator over God’s punitive judgment against the Jewish people.

The Gemara relates the celestial reaction to Pinchas’ bold

HA’OMER CHAPTER THREE KIDDUSHIN

66b

The Gemara asks:

Regarding a blemished Kohan, from where is it known that the service he performed becomes known to him is invalid?

Rav Yehudah said in the name of Shmuel: For the verse states: Behold, I give him My covenant of peace.

This implies that when he is whole, a Kohan is included in the covenant of priesthood; but not when any part of him is missing. Thus, a blemished Kohan is excluded.

The Gemara objects to the derivation:

But the word is not written shalom [which would have meant “whole”]; it is instead written shalom [which means “peace”]! — ? —

The Gemara answers:

Rav Nachman said: The letter tau that appears in the word shalom is severed. Therefore, we can expand the word as if it were written shalit, without the tav.