



ISRAEL NEWS
A collection of the week's news from Israel
From the Bet El Twinning / Israel Action Committee of
Beth Avraham Yoseph of Toronto Congregation

and the atmosphere of wokeism, his structure has been enthusiastically welcomed by pro-Arab propagandists.

Mehdi Hasan, for example, published an op-ed in The Guardian titled, "Israel is a rogue nation," demanding that it

should be removed from the United Nations. Hasan, a Shi'ite Muslim educated at Christ Church, Oxford, knows very well the difference between a state and a nation. He sought to undermine not only Israel's membership in the United Nations but to cast doubt on its Jewish nationality.

In the piece he wrote, "Israel only exists today because of a U.N. general assembly resolution."

Israel, of course, exists because it has succeeded in defending itself. And if, to any degree, that 1947 resolution possesses relevance, since the so-called Palestine Arabs rejected it they shouldn't exist at all. Logic, though, is never a propagandist's strong point. Mixing and melding elements of Marxism and wokeism with an underlying layer of anti-Semitism has resulted in a campaign to negate Jewish identity and the right of Jews to maintain a state. In lecture halls, the streets, television studios, theaters and social-media platforms, the cauldron is stirred to produce a counter-message in a fog of filthy air in which fair is foul, and foul is fair. (JNS Dec 11 2024)

Commentary...

The New Truth By Yisrael Medad

The banshees of anti-Israel/anti-Zionism propaganda portray Israel as a project of colonization that must engage in ethnic cleansing by apartheid and genocide. Israel is an outpost of "European White Supremacy" that, since the 1890s, has performed "settler imperialism." This is their gospel.

The roots of this outlook lie in the thinking of Karl Marx. Marx viewed industrial capitalism as the new danger to the working class and democracy, and saw it as expanding globally. In the political pamphlet the "Communist Manifesto," it was postulated that cheap commodities and the development of communications would break down walls; as a result, nations would be engaged in introducing "civilization" to the supposedly uncivilized. The "nations of peasants" are thus made dependent on "nations of bourgeois," or "the East on the West." As capitalism advances and improves, so do the capitalist nations naturally exert domination over those less so.

This ideology, however, takes on a mutated growth pattern of its own, exponentially so. An upcoming issue of the Journal for Architectural Education is themed "Palestine." Its Call for Papers includes this language:

"that Israel is a genocidal, apartheid state is an established fact ... [the] volume will ... continue to learn from and with practices of resistance to the Zionist, militarist, carceral, and capitalist regime of Israeli settler colonialism and apartheid Contributors might map, represent, theorize, and historicize genocide, ecocide, spaciocide, terracide, and urbicide as practices of colonial erasure."

In essence, the editors leave no option for any academic in the field to disagree or express an opposing view. To do so would have him risk a charge of blasphemy with the result of cancelation and boycott, with all possible advancement stalled. Adhere, or be expunged.

Not only is today's anti-Zionism predicated on a Marxist approach that sees capitalism as going global, which must result in colonization, but it has also adopted Marx's anti-Semitic overview of Jews and Judaism.

In his 1844 "On the Jewish Question," Marx targets Jewish economic life as one of "hucksterism," which is the "empirical essence of Judaism." Once the "subjective basis of Judaism," Marx posits, "has been humanized," society can then become emancipated from Judaism. He insists there is a connection between the religion of the Jews and Jewish involvement in society's bourgeoisie character as a natural part of it.

For Marx, "practical Judaism" equals "huckstering and money," and if Christians engage in such practices, they "become Jews." Judaism seeks to achieve "universal dominance." It alienates men. Jews become the ultimate enemy, and humankind needs to emancipate itself from this Judaism.

Whether or not one accepts Marx's analysis, what is relevant for today's crusade of anti-Zionism is that a Jewish state is a pariah. Israel becomes the arch-agent of colonialism—the replacement evil of capitalism—or the true root generator of capitalism. Marx was Jewish and white, yet his theorizing concepts have been adapted, remixed and weaponized to destroy the movement of Jewish nationality—Zionism—and its fulfillment: the State of Israel.

There is, however, one more ingredient in this neo-Marxist framework that drives the assault on Israel and Zionism and it is racism. Marx was class-focused, and therefore, the social and economic oppressions of today, based on gender and race, were left untreated. I am unsure what Marx would think about professed transgender theory or the harassing of Nancy Mace at her congressional offices, and yet, thanks to the tool of intersectionality

Answering 'Yes': Embracing the Courage of Abraham

By Rabbi Yehoshua Pfeffer

An old acquaintance, a religious-Zionist man whose knitted kippah covers virtually his entire head, approached me last night at an event and asked how I was doing. The direction of the conversation was pretty obvious, so I answered that I was okay and allowed him to continue. He told me he has many Charedi cousins with whom he used to enjoy a close relationship. In recent months, however, things had gone sour over the conscription issue. "I tried and tried to get through," he explained while punching a concrete wall, "but a wall would be easier to move."

This was by no means the first such conversation I've had, and I had little to say in response. My thoughts, however, were clear: We need to do better. Much better.

The social storm continues to rage around the issue of Charedi conscription, a matter that remains firmly on the table notwithstanding the recent ceasefire on the northern front. The costs of war have been too high, the pain too profound, and the demand too powerful. On the Charedi side of the fence, arguments abound. Whereas in the past, the conversation centered solely on Torah study, today it encompasses spiritual standards, the frailty of Haredi identity, the IDF's progressive policies, and (more recently) distrust of an agreement due to the threat of Supreme Court interference.

Despite occasional glimpses of light, it is hard to see a clear path forward.

In this article, I will attempt to shed light on one aspect of the issue, which might also be the most important: the matter of will. Do we wish to play a part? Do we want to serve? Will we seek solutions or excuses? Does the military, specifically, and more generally, the State of Israel, fall within the realm of our responsibility? I will seek an answer to these questions in the towering figure of Avraham Avinu. Based on his character and mission, I will argue that our response to the call for conscription—not for an elusive equality, but for participation and involvement out of a sense of brotherhood—must first and foremost be an affirmative 'yes.'

We do want.

Given sincere desire combined with a measure of courage—also a profound legacy of Avraham—we will, God willing, overcome the obstacles on all sides and stride together toward a new chapter in the history of the Jewish people.

Why was Avraham selected to establish the Jewish nation? The Torah does not provide a definitive answer to this question. After Avraham (then Avram) left with his father on a journey toward the

land of Canaan, Hashem appeared to him without prior introduction, commanded him to go forth, and promised him the blessings of nation and (later) land. However, as the journey unfolds, the Torah gives us a glimpse into Avraham's unique character and the reason for his selection.

When Hashem chose to reveal to Avraham the profound wickedness of Sedom and His intent to destroy the city, the Torah includes a verse in which Hashem speaks reflectively: "Hashem said: Shall I hide from Avraham that which I am about to do?" The ensuing statement highlights the special nature of our first forefather: "For I have known him, that he shall charge his children and his household after him, and they will keep the way of Hashem in performing righteousness and justice, so Hashem may bring upon Avraham that which He had promised him" (Bereishis 18:17-19).

In other words, Avraham's uniqueness is not the mere discovery of Hashem and His infinite existence. This knowledge switches the "worship address" from local deities to the One God, yet the difference between the God of Avraham and the gods of the nations is far more profound than a change of address. Unlike the ancient polytheistic world, Avraham understood that the existence of Hashem delineates a 'way'—the "way of Hashem," a path of goodness, righteousness, and justice. Furthermore, Avraham understood that human beings are charged with living according to this way and was willing to uphold it—to maintain it even in challenging circumstances and ensure his descendants would do the same.

Avraham's uniqueness thus encompasses two fundamental qualities. The first is a matter of conscious awareness: Avraham lived with a consciousness of the good. He knew the path of human goodness and understood how it derived from a higher source, the "way of Hashem." Chazal thus teach that Avraham "learned Torah from himself"—he understood the good (which would later be committed to the Torah) and could attribute it to its Divine Source (as we note in the Amidah: "Your Name is good"). Avraham thus "knew his Creator" (Nedarim 31a)—he knew the goodness of His way.

Alongside this, a second quality is required: courage. Sometimes, upholding Hashem's way involves paying a price; risks are always involved. Avraham's consciousness of a God who supports and reinforces the good gave him the courage to cling to the path even in the face of adversity. Chazal write that Avraham is a "wall"—"If she is a wall, we will build upon her a battlement of silver" (Shir Hashirim 8:9). He is dependable; you can build on him. They also state that he was called Eitan: strong, reliable, dependable.

The episodes of Avraham's life reflect these two traits. At the very outset, he leads 318 men to war against a coalition of four kings, the strongest in the region, to rescue his nephew Lot. Why does Avraham risk his life in this way? The answer is that he understands the Divine good—in this case, the good of familial bonds—and possesses the courage to act on it in waging a dangerous war. He relies on Hashem, the source of all goodness, to assist him as he journeys along the path.

When Hashem informs Avraham of His intent to destroy Sedom, Avraham does not accept it with equanimity but argues on behalf of the city. "Far be it from You to do such a thing." Knowledge of Divine goodness moves Avraham to argue with God Himself: it is impossible that the Divine source of all goodness should act in a way contrary to goodness itself. Rashi renders the word *chalilah* to mean secular or unholy. Avraham argued that destroying the city would run against the very principles of righteousness and justice Hashem defined. It would be ungodly.

The climax comes at the Akeida. Avraham is so certain of Hashem's goodness, his trust in His way so complete, that he is willing to take hold of the knife to sacrifice his son. He does so with the sure knowledge that it cannot happen. The Torah states that child sacrifice is an abomination; nothing could be more unholy, unbecoming of Hashem's way. Throughout the journey, Avraham remains confident Yitzchak will live; he bet his son, so to speak, on his confidence in Hashem. To this day, we continue to daven his prayer: "He who answered Abraham our father on Mount Moriah, may He answer you."

The list goes on, but the principle seems clear enough. It can be summarized in a single sentence: "The righteous shall live by his faith" (Chavakkuk 2:4). Faith in Hashem and His infinite goodness gave Avraham the courage to walk the path of the just even in times of

great trial, through fire and water. Thus, he became an Ivri, which, as the Midrash says, means that "The whole world is on one side, and he is on the other" (Bereishis Rabbah 42:8). And thus, he merited to found our nation, the Jewish people.

Faith in Hashem led Avraham to act tirelessly in the world, to call out the Name of Hashem in every corner. Other figures who lived in Avraham's times recognized the existence of the Creator yet failed to reach his level. Noach walked "with God" but failed to attain the rank of Avraham, who was told, "Walk before Me." Melchizedek, whom the sages identify as Shem (son of Noach), was "a priest of God Most High." He recognized the Creator's existence and knew how to serve Him, yet stopped short of bringing His way into the world. God remained 'Most High,' transcendent and hidden. Only Avraham was selected to establish the way of the Jewish people that brings the light of Hashem into all of humanity.

These words recall the style of Rabbi Samson Raphael Hirsch zt"l and the formulation of his ethos in the words of Rabbi Yechiel Yaakov Weinberg, the Seridei Esh: "The Jewish faith," the latter wrote, "did not view life with a furrowed brow, nor did it consider it an enemy" (Toras Chaim). The Jewish religion, he continues, cannot "be confined to the realm of worship alone," and it "necessarily aspired to encompass all areas of life and exercise full control over them." Judaism, he quotes Rabbi Hirsch, "means a perfected and complete humanity; Jewish humanity." Our task is not to withdraw from the world but act within it, following the faith of Avraham.

The gravest Jewish sin in the entire Torah represents the rejection of Avraham's way in favor of another path. Because of this sin, an entire generation was doomed to perish, and the seed that Abraham planted was almost uprooted. This is the Sin of the Spies, in which the people chose life in the desert life over life in the land, a life of detachment over a life of action, abstinence over productive action. The verse thus states of the sin, "They despised the pleasant land; they did not trust His word" (Tehillim 106:24). The rejection of the land arose from a lack of the trust required to act upon the land. In the words of Moshe, "And in this matter, you do not trust Hashem, your God" (Devarim 1:32).

Rabbi Akiva Yosef Schlezinger, zt"l, expressed this idea in his own, original way when he explained that the spies preferred "to remain in the desert and study Torah from the mouth of Hashem," since "the Torah was given only to those who ate the manna." In contrast, Yehoshua bin Nun fought them, saying, "Let us ascend at once and occupy the land," and thereby linking earthly action with the study of Torah (Toras Yechiel, p. 358). The heinous sin implied the complete rejection of Avraham's way of Hashem. The entire generation was deemed unworthy of his promise: the promise of the land.

The exile of Israel from their land is also referred to as the 'desert,' a place where the Jewish people are unable to fulfill their mission and purpose: "And I will bring you into the wilderness of the nations and there I will judge you face to face" (Yechezkel 20:35). Avraham's promise of offspring is intertwined with the promise of the land, and without the land—without political independence that allows for the establishment of Jewish life in its fullest sense—there is no way achieve the fullness of Hashem's goodness. During our years of exile, we fulfilled the mission partially through proxies, primarily Christianity, which brought elements of Torah values into Western society. The Jews themselves remained in the wilderness.

After two thousand years of exile, through the most convoluted means, Hashem brought us back. The heroic actions of Jews who recognized its goodness even while distant from Torah and mitzvos returned us to the Promised Land. Are we now ready for the core mission of calling Hashem's Name and fully realizing the covenant of Avraham? It is up to us to answer the question.

In 1943, while hiding from the Nazi oppressor in a Slovakian attic, Rav Yissachar Shlomo Teichtal wrote a fierce indictment against the Charedi community to which he belonged. Despite his past as a disciple of the Mozitz Rebbe, he declared that failing to join the Zionist movement was a grave error: Hashem leads the process of redemption by slow and natural means, and failure to join resulted, in Rav Teichtal's view, in the terrible calamity of the Shoa. Hashem forcibly expelled us from the wilderness of the nations, forcing us to

the shores of the Promised Land.

Em Habanim Semeicha sounds a cry from the depths of the author's heart, leaving us a powerful and brave testimony of hope in Hashem's goodness. Tragically, the author's hope was not realized on a personal level; he did not live to see the Good Land. However, it was fulfilled on a national level. Against all the odds, the Jewish people returned to their land and established a Jewish sovereignty therein. The new political entity grew and flourished, defeating its enemies and building a strong economy and robust state institutions. The world of Torah and mitzvos also thrived, communities of devout Jews grew and prospered, and a new Teshuvah movement emerged, one that centuries of exile never knew, bringing thousands to lead a Torah life.

Despite all this, members of Charedi society continue to ask themselves: Do we have a share in this state? For years before its establishment and throughout its existence, we have grappled with the question: should we join? Can this ship be ours? The question was raised at the time of the Balfour Declaration in 1917. It came up again at the Katowice Conference in 1938, and was raised once more with the establishment of Begin's right-wing government in 1977. It remains with us to this day—but perhaps not for much longer. It seems that the events of this past year have tipped the scales.

October 7th presented us with a striking mirror image that makes it far harder to straddle both sides. This is not because we are being forced to change; we are well-versed in sacrifice for Torah values, and nobody will coerce us to transgress them. Rather, it is because of a fierce demand that penetrates deep into our camp. We cannot stand in its way. The State of Israel has never fought a war lasting well over a year (the War of Independence lasted some 10 months). It has exacted painful costs over a long period, in both physical casualties and mental strain. Thousands of reservists have been away from home for hundreds of days, taking a huge toll on families.

Moreover, the war will fundamentally change Israel's security doctrine, requiring a standing army far larger than ever before (the army has said consistently that it requires two new divisions, numbering over 20,000 soldiers). Given the new reality, the conventionally preferred option of moving on, "business as usual," has become untenable.

Furthermore, we are living in unprecedented times for the significance of the Jewish State. Since October 7th, Israel has taken center stage in the world's moral debate, its supporters representing goodness and light and its detractors evil and darkness. This is a remarkable phenomenon. As David Nirenberg explains in his *Anti-Judaism*, the West has always defined itself in opposition to Judaism (real or imagined); as Paul proclaimed, "The letter kills but the spirit gives life." Today, however, the West is divided between forces supporting actual Jews and Judaism and those opposing them. The blessing of Avraham Avinu, "I will bless those who bless you, and I will curse those who curse you" (Bereishis 12:3), has never been more tangible.

The point, for our purpose, is that the traditional Charedi attempt to distinguish Israel from the Jews is facing powerful opposition. As the forces of good in the world line up to defend Israel, while those of evil line up to harm the Jewish State, remaining neutral becomes virtually impossible. As we expect of others, we, too, must courageously stand on the side of the good.

In the binary question of whether to take part, to enlist or not to enlist, the answer must be a resounding 'yes.' Sorting out details remains thorny, of course. They are outside the scope of this article. The opening position, however, is key.

Charedi society began its journey in Israel as a small, marginal group that thrived on its isolationist strategy. By the grace of Heaven, it has grown into a huge community with impressive institutions and a sense of confidence unparalleled in previous times. Internal processes have led to increasing integration in all areas of the state—politics, employment, higher education, culture, mental health, and more—except for the army. Then came October 7th with its demand for brotherhood and partnership, courage and faith, calling us to embark on a new journey. As we do so, we pray that the God of Avraham should be with us. (Tzarich Iyun Dec 2024)

A Coup Attempt in the Shadow of Oct. 7 By Caroline B. Glick

This week, Channel 11's journalist Ayala Hasson broadcast a two-part exposé on the Israel Defense Forces' self-investigation of the massacre at the Nova music festival on Oct. 7, which took place a kilometer from the Gaza Strip. Hasson's reports reinforced the fact that the IDF and Shin Bet top brass are to blame for Hamas's successful day of genocide.

A total of 364 people were brutally murdered at the Nova music festival and along avenues of escape. Thirty-nine were taken hostage. The rave opened on Oct. 5 with 3,800 revelers.

According to earlier investigative reports, the IDF intercepted Hamas's invasion plans a year before Oct. 7. They received multiple, rapidly escalating warnings of the impending invasion from a variety of sources in the Southern Command in the months, weeks and days prior to that day. Intelligence head Maj. Gen. Aharon Haliva, IDF Chief of Staff Lt. Gen. Herzl Halevi and Shin Bet director Ronen Bar did not share the warnings or Hamas's intercepted invasion plans with Prime Minister Benjamin Netanyahu. Instead, they repeatedly briefed him that Hamas was deterred, and Israel simply needed to provide it with more cash from Qatar and more work permits for Gazans in Israel to keep the terrorist regime fat, happy and deterred.

On Oct. 10, we learned that on the night between Oct. 6 and Oct. 7, Halevi, Bar, Southern Command Chief Maj. General Yaron Finkleman, Operations Directorate Chief Maj. Gen. Oded Basiuk and Haliva's assistant (Haliva was on vacation and not answering his phone), held two telephone consultations, at midnight and 4 a.m., when they discussed multiplying indications that Hamas was about to carry out its invasion, slaughter and kidnapping plan. They chose to do nothing, told no one and agreed to meet again at 8 a.m. Hamas invaded at 6:30.

Hasson's reported excerpts from two-and-a-half hours of recordings of a conversation between Halevi's representative Brig. Gen. Ido Mizrahi and police commanders in the Southern District. Halevi appointed Mizrahi to conduct the IDF's inquiry into the slaughter at Nova.

The police were the heroes of the festival. By declaring that Israel was under invasion at 6:30, Southern District Commander Superintendent Amir Cohen precipitated the Ofakim police station commander's order to disperse the concert-goers. That decision is credited with saving the lives of 90% of the party's attendees. According to Mizrahi, about 200 people were at the party site when the Palestinian rape, murder and kidnapping gangs arrived a bit after 9 a.m.

Forty policemen and women died staving off the invading Palestinian terrorists from the Nova festival. IDF forces didn't show up until after the massacre was over and the 39 hostages had been taken to Gaza. All the same, Mizrahi tried to shift the blame for the mass slaughter from the IDF onto the police, asking why there were still 200 people at the party site at 9.

Surprised, the police explained that they couldn't enforce the order because they were busy fighting Hamas since the IDF didn't arrive.

Mizrahi disclosed to Cohen and his officers for the first time that on nighttime telephone calls, Bar, Halevi and their associates discussed the Nova festival but opted to do nothing. The police officers noted that had they known this at 4 a.m., the slaughter would have been prevented.

Hasson's reports were a grim reminder of the IDF General Staff and the Shin Bet director's unforgivable and arguably criminal dereliction of duty in everything related to the events of Oct. 7. They were the only ones with knowledge of Hamas's preparations to invade. They were the only ones who knew that Hamas was taking concrete steps to invade in the hours before the invasion. And they told no one and did nothing.

Since Oct. 7, Halevi and Bar—and their equally culpable subordinates—have tried to deflect the blame onto Netanyahu by insisting that the reason they were unprepared was because of the prime minister's longstanding policy of containing Hamas. But this claim is nonsensical given that Netanyahu based his policies on false information they provided him.

Their efforts to avoid accepting responsibility for their cataclysmic failures—and to deflect the blame onto Netanyahu whom they kept in the dark—has brought us to Israel’s current state, where by the looks of things, Halevi, Bar, their comrades in the legal system (led by Attorney General Gali Baharav-Miara) and the justices of the Supreme Court are engaged in an all-out effort to oust Netanyahu from power as quickly as possible.

Their efforts have been ongoing since the start of the war. The generals have all but openly accused Netanyahu of blocking a hostage deal. This comes despite the fact that they have known all along that Hamas has never been willing to free the hostages, whom it rightly views as its life-insurance policy. Halevi, Bar and their subordinates are assumed to be behind nearly all of the leaks to the media related to Israel’s internal discussions regarding the hostage talks. Those leaks have repeatedly been used by Hamas to justify their consistent refusal to make a deal.

The generals are likewise fingered as the most likely sources of real-time leaks from cabinet meetings, geared towards scuttling Netanyahu’s plans to advance military operations in Gaza and Lebanon. They have cooperated under the shadow of the Biden administration to subvert Netanyahu’s orders.

The leaks from the cabinet meetings are all felonies. Yet, despite Netanyahu’s repeated requests that criminal probes be opened to find the leakers, Baharav-Miara has refused.

Her visible determination to enable the subversion of normal workings of government by refusing to investigate the leaks is *prima facie* illegal. All the same, this is her policy.

In shocking contrast to her consistent protection of anti-government leakers, over the past six weeks, Baharav-Miara has been at the center of a bold-faced effort to criminalize any IDF officer, police officer or public servant who provides Netanyahu and his ministers with information that the IDF and Shin Bet are determined to hide from them, as they hid Hamas’s pre-Oct. 7 invasion plans from Israel’s elected leaders; or advance ministerial policies that Bar, Halevi and Baharav-Miara oppose.

Six weeks ago, Shin Bet officers staged dramatic bedroom arrests of two military intelligence officers and an intelligence NCO, dragging them out of their homes in the middle of the night. They also brutally arrested Eli Feldstein, a military affairs spokesman in the Prime Minister’s Office. The two officers were later released, but despite three orders from magistrates and district courts to release Feldstein and the NCO, acting on appeals from Baharav-Miara’s prosecutors, the Supreme Court has kept them behind bars. The NCO is accused of transferring classified information to Feldstein in a manner that endangers national security. Feldstein is accused of leaking classified information to Germany’s Bild newspaper in a manner that endangers national security. The cover story is that the NCO gave Feldstein a Hamas document showing that the terror group is unwilling to make a hostage deal under any conditions and is using Netanyahu’s political opposition to blame the premier for the absence of a deal.

This week, attorney Uri Korb, who represents the NCO, explained the actual story. Several months ago, a group of intelligence officers and NCOs were concerned because Haliva, his replacement Maj. Gen. Yossi Binder, Bar and Halevi were deliberately blocking information from Netanyahu that the officers and NCOs considered essential to the premier’s ability to make decisions related to the war. The NCO transferred this information to Feldstein to be delivered to Netanyahu. The Bild story was just one of many documents the IDF and Shin Bet were hiding from the premier. From the prosecution’s court declarations against Feldstein and the NCO, we learned last week that the NCO provided Feldstein with information about a state actor’s collusion with Hamas in perpetrating Oct. 7. The name of the state entity is blacked out in the document. But the most reasonable interpretation of the text is that it refers either to the Palestinian Authority or Egypt.

In both cases, blocking Netanyahu from receiving the information undermines his ability to understand the nature of the enemy. It also prevents him from developing a strategy to effectively combat hostile actors that the IDF, Shin Bet and Biden administration have been keen

to shield from public scrutiny.

Feldstein and the NCO were denied communication with their attorneys for several weeks. Their families attest that the men have been treated as terrorists, and are in psychological and physical distress. Both have also been subjected to massive pressure to incriminate Netanyahu.

The public persecution of Feldstein and the NCO serves two ends. First, it seeks to criminalize Netanyahu and second, it aims to deter other intelligence officers from providing the prime minister with critical information about the war.

In response to the two men’s plight, the Knesset is advancing a bill that would provide immunity for whistle-blowers who share classified information with the prime minister. In an act of gross insubordination, IDF Spokesman Brig. Gen. Daniel Hagari harshly criticized the bill in a press conference on Wednesday night.

The legal system, IDF General Staff and Shin Bet’s joint abuse of Feldstein and the NCO has exposed Israel’s three ruling institutions to harsh criticism for their political subversion. But they don’t care. Far from standing down, last week they upped the ante precipitously.

Last Monday, the Shin Bet arrested Koby Yaakobi, head of the Israeli Prison Service, at gunpoint. They similarly arrested Avishai Muallem, deputy superintendent and the head of the Serious Crimes Unit in the Samaria and Judea District. Yaakobi is suspected of informing Muallem that he was under investigation. Muallem is suspected of refusing to open investigations against Jewish Israelis in Judea and Samaria that the Shin Bet’s “Jewish Division,” has fingered as terror suspects. The Shin Bet accuses Muallem of seeking a bribe in the form of a promotion from Minister of National Security Itamar Ben-Gvir in exchange for not prosecuting Jewish Israelis.

In recent testimony before the Knesset, Muallem told lawmakers that most complaints filed by Palestinians and anarchists in Judea and Samaria against Israeli Jews are frivolous. Until Muallem took over the unit, its officers served as rubber stamps for the Shin Bet’s Jewish Division’s accusation against Jews.

The self-evident political nature of the two senior officers’ arrests and interrogations has caused a rupture of relations between the police and prison service on the one hand, and the attorney general and the Shin Bet on the other. As in the case of Feldstein and the NCO, Yaakobi and Muallem’s arrests serve a twofold goal.

First, the purpose is to intimidate police officers not to work with Ben-Gvir. Second, Muallem and Yaakobi are being pressured to incriminate the security minister. Last month, Baharav-Miara unsuccessfully tried to coerce Netanyahu to fire Ben-Gvir. Under extra-legal Supreme Court guidelines, if she indicts Ben-Gvir, then Netanyahu will be required to fire him. Baharav-Miara and her colleagues are convinced that if he is fired, Ben-Gvir will pull his party out of the governing coalition and precipitate its overthrow.

This brings us back to Oct. 7.

Bar, Halevi and the political left have demanded the formation of a commission of inquiry to be controlled by the Supreme Court. The government seeks the establishment of a public commission of inquiry whose members will be chosen in equal numbers by the coalition and the opposition. A judicial commission of inquiry will be chosen by radical leftist Yitzhak Amit, acting president of the Supreme Court. He is expected to appoint commission members who will protect the IDF and Shin Bet from scrutiny and place all the blame for their failure on Netanyahu.

If Netanyahu’s government falls and the left is able to form an alternate government in the existing Knesset, that successor government would pass a law authorizing a commission of inquiry into the Oct. 7 invasion to be appointed by Amit.

As the days and weeks pass, and U.S. President-elect Donald Trump’s inauguration draws nearer, Israel’s ruling class is becoming desperate to oust Netanyahu from power. They fear that without Biden supporting their efforts and with Trump determined to rout out their American administrative state counterparts, they will lose their grip on unchecked power. Muallem, Yaakobi, Feldstein and the NCO have become victims of their desperation. (JNS Dec 6)