

1 Maccabees 6:43-53

43 When Eleazar Avaran saw that one of the elephants was larger than the others and that it was covered with royal armor, he thought that the king was riding on it.

44 Eleazar sacrificed his life to save his people and to gain eternal fame.

45 He ran boldly toward the elephant, which was in the middle of a battalion of infantry. He rushed forward killing men to the right and left, so that the enemy soldiers fell back before him on both sides.

46 He slipped in under the elephant and stabbed it to death, and it fell on him and killed him.

47 But when the Jews realized how strong the royal army was and how determined it was to fight, they retreated.

48 The king and his army advanced to fight the Jews at Jerusalem and laid siege to the whole of Judea and Jerusalem.

49 He made peace with the Jews of Bethzur, who then left the town. There had not been enough food in the town for them to withstand the siege because it was the sabbatical year, when no crops were planted.

50 The king occupied Bethzur and stationed a body of troops there to guard it.

51 Then he surrounded the Temple and besieged it for a long time. He set up siege platforms, battering rams, catapults for throwing fire and stones, and other weapons to throw spears and rocks.

52 The defenders also made war machines to oppose those of the enemy, and so the battle went on for a long time.

53 But there was no food left in the Temple storage bins because it was the sabbatical year, and the people who had fled from the Gentiles and taken refuge in Judea had eaten all the food that had been stored there.



Eleazar Avaran

Eleazar Avaran, also known as **Eleazar Maccabeus**, **Eleazar Hachorani/Chorani** (Hebrew: אלעזר המכבי *Eleazar HaMakabi*, אלעזר החורני *Eleazar HaChorani*; died 162 BC) was the fourth son of Mattathias and the younger brother of Judas Maccabeus. He was killed at the Battle of Beth-zechariah (1 Maccabees 6:32–33 (<http://bible.oremus.org/?passage=1%20Maccabees%206:32-33&version=nrsvae>)) during the Maccabean revolt.

Little is known about Eleazar, except his heroic death as was told. According to the scroll of Antiochus, his father saw in him a Zealot among zealots, like Pinhas. In 2 Maccabees 8:21–23 (<https://bible.oremus.org/?passage=2%20Maccabees%208:21-23&version=nrsvae>) it is told that Eleazar read from the Tanakh in front of the people just before the last battle began in 3 Maccabees 6:1–15 (<https://bible.oremus.org/?passage=3%20Maccabees%206:1-15&version=nrsvae>).

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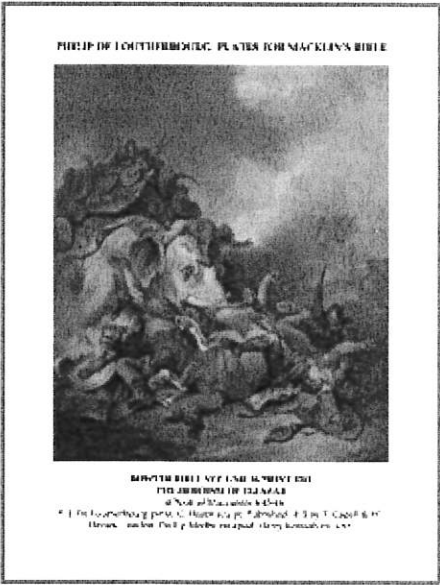
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The Heroism of Eleazar, engraved plate in the Macklin Bible after a painting by Philip James de Loutherbourg, 1815.

Death

According to 1 Maccabees 6:43–46 (<https://bible.oremus.org/?passage=1%20Maccabees%206:43-46&version=nrsvae>), during the Battle of Beit Zechariah, Eleazar identified a war elephant that he believed to carry the Seleucid King Antiochus V, due to the special armor the elephant wore. He decided to endanger his life by attacking the elephant and thrusting a spear into its belly. The dead elephant then collapsed upon Eleazar, killing him as well.^[1] Despite this heroic effort, the smaller Jewish army was defeated in the battle. Josephus wrote that Eleazar, though killing many enemy soldiers, did not gain any real effect besides the name he made for himself. In another variation of this story which appears in the *Megillat Antiochus*, Eleazar's body is discovered after sinking in the excrement of an elephant.^[2]

Avaran

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All of the members of the family of Mattathias were given nicknames in addition to their personal names as can be seen in 1 Maccabees 2:1–5 (<https://bible.oremus.org/?passage=1%20Maccabees%202:1-5&version=nrsvae>) (For example, Judas was given the name 'ha'Makabi', meaning 'the Hammer'.) Eleazar was given the name 'Avaran' ("Sauran" in the Alexandrian version of the book of 1 Maccabees), which has been taken to mean 'the Piercer' (in reference to his death) or 'to be white' (referring to his light complexion).^[3] Other versions are "Horan", possibly derived from "Hor"="hole", similar to the "piercer" designation; and "Eran" (alert, vigorous).^[4]

Commemoration

Eleazar's death was a popular subject for art in the Middle Ages, where it was given a typological significance as prefiguring Christ's sacrifice of himself for mankind.^[5] The chance to portray an elephant was also welcomed by artists, although as most had never seen one, the results are often very strange. It is also portrayed in a painting of 19th century French artist Gustave Doré.



Death of Eleazar (illustration by Gustave Doré from the 1866 *La Sainte Bible*)

The Israeli settlement, Elazar, in Gush Etzion, near the site of the battle of Beth-zachariah, is named after him. Streets are named after him in Jerusalem and in Tel Aviv.

References

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2. *Megillat Antiochus* (<https://www.hebrewbooks.org/pdfpager.aspx?req=33150&st=&pgnum=22&hilit=e>). London: Jewish Antiquarian Society. 1851.
3. "Avaran" (https://net.bible.org/#!/d/dictionary%3Aavaran__search%3Aavaran). *Net Bible*. Bible.org. Retrieved 18 November 2012.
4. * Bar-Kochva, Bezalel (1989). *Judas Maccabaeus: The Jewish Struggle Against the Seleucids*. Cambridge University Press. p. 334. ISBN 0521323525.
5. "Speculum Woodcuts and Miniatures" (<http://publishing.cdlib.org/ucpressebooks/view?docId=ft7v19p1w6&chunk.id=d0e4325>). *UC Press E-Books Collection, 1982-2004*. Retrieved 18 November 2012.

External links

- Tapestry with Eleazar killing the elephant (<https://web.archive.org/web/20070929115110/http://www.liverpoolmuseums.org.uk/walker/collections/fortitude/whoswho.asp>)

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LORD's wrath may turn away from Israel." ⁵So Moses said to Israel's officials, "Each of you slay those of his men who attached themselves to Baal-peor."

⁶Just then one of the Israelites came and brought a Midianite woman over to his companions, in the sight of Moses and of the whole Israelite community who were weeping at the entrance of the Tent of Meeting. ⁷When Phinehas, son of Eleazar son of Aaron the priest, saw this, he left the assembly and, taking a spear in his hand, ⁸he followed the Israelite into the chamber and stabbed both of them, the Israelite and the woman, through the belly. Then the plague against the Israelites was checked. ⁹Those who died of the plague numbered twenty-four thousand.

have brought ritual defilement to the sanctuary is not a consideration, because an emergency situation prevailed.

the LORD's wrath Here, this means the plague. In the Bible it is not unusual for the Lord to refer to Himself in the third person (e.g., Exod. 12:11, 14).

5. Israel's officials Hebrew: *shof'tei Yisra-el*; the root שפט (often understood as "to judge") frequently means "to rule" or "to administer." The judge (*shofet*) is also an officer (*sar*). Moses appointed military officers as commanders and judges, on Jethro's advice. The two functions overlap, with the commander frequently acting in a judicial capacity. This was the practice throughout Mesopotamia.

his men That is, those under his command. Some assume that the execution was carried out. It is more likely, however, that God's wrath was assuaged by Phinehas's act before Moses' order could be fulfilled.

6. This act, committed before the sanctuary in the sight of Moses and the people while they

הַשָּׁמַיִם וַיֵּשֶׁב חֲרוֹן אַף־יְהוָה מִיִּשְׂרָאֵל: ⁵וַיֹּאמֶר מֹשֶׁה אֶל־שְׂפֹטֵי יִשְׂרָאֵל הֲרֹגוּ אִישׁ אֶנְשָׁיו הַנִּצְמָדִים לְבַעַל פְּעֹר:

⁶וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא וַיִּקְרַב אֶל־אֶחָיו אֶת־הַמִּדְיָנִית לְעֵינֵי מֹשֶׁה וּלְעֵינֵי כָל־עַדַּת בְּנֵי־יִשְׂרָאֵל וְהָמָּה בָכִים פָּתַח אֹהֶל מוֹעֵד: ⁷וַיֵּרָא פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן וַיִּקָּם מִתּוֹךְ הָעֵדָה וַיִּקַּח רֶמֶחַ בְּיָדוֹ: ⁸וַיָּבֹא אַחֲרֵי אִישׁ־יִשְׂרָאֵל אֶל־הַקִּבְּהָ וַיִּדְקֹר אֶת־שְׁנֵיהֶם אֶת־אִישׁ יִשְׂרָאֵל וְאֶת־הָאִשָּׁה אֶל־קִבְּתָהּ וַתַּעֲצֹר הַמִּגָּפָה מֵעַל בְּנֵי יִשְׂרָאֵל: ⁹וַיְהִי הַיּוֹם הַמֵּתִים בַּמִּגָּפָה אַרְבָּעָה וָעֶשְׂרִים אָלֶף: פ

were bewailing the plague in supplication to God, was a flagrant escalation of Israel's sin.

who were weeping While Moses and the community were weeping, the couple passed them by.

7. Phinehas An Egyptian name meaning "the Nubian." Phinehas was at the entrance of the Tent of Meeting in his capacity as chief of the sanctuary guards (1 Chron. 9:20), an office held by his father before him (Num. 3:32). Eleazar the high priest did not act in this instance because he was forbidden to come into contact with the dead under any circumstances (Lev. 21:10-12).

spear A short-shafted pike that could be held in both hands and, like the modern bayonet, thrust downward on a recumbent body. Phinehas would have been armed if he was on duty.

9. twenty-four thousand This count probably included the rest of the older generation who were doomed to die in the wilderness, because it is expressly certified in the census that follows this incident.

CHAPTER 25

9. Hirsch contrasts the 24,000 who die here with the 3,000 who died after worshipping the Golden Calf and concludes that sexual immorality is a greater temptation than idolatry. Israel, at this point an ado-

lescent nation, is vulnerable to the sexually charged orgiastic worship and fertility cult of the Moabites. In all likelihood, this is why the Torah later calls for the destruction of all Canaanite altars and holy places in such stark terms when Israel occupies the Promised Land.

PINHAS

¹⁰The LORD spoke to Moses, saying, ¹¹"Phinehas, son of Eleazar son of Aaron the priest, has turned back My wrath from the Israelites by displaying among them his passion for Me, so that I did not wipe out the Israelite people in My passion. ¹²Say, therefore, 'I grant

פינחס

¹⁰וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: ¹¹פִּינְחָס בֶּן-אֱלֶעָזָר בֶּן-אַהֲרֹן הַכֹּהֵן הִשִּׁיב אֶת-חַמְתִּי מֵעַל בְּנֵי-יִשְׂרָאֵל בְּקִנְאוֹ אֶת-קִנְאָתִי בְּתוֹכָם וְלֹא-כִלִּיתִי אֶת-בְּנֵי-יִשְׂרָאֵל בְּקִנְאָתִי: ¹²לֵכֵן אֶמַר הִנְנִי נֹתֵן

IDOLATRY AND EXPIATION AT BAAL-PEOR (continued)

THE PACT WITH PHINEHAS (25:10-18)

11. passion Hebrew: *kin-ah*, a feature of God (*el kanna*; Exod. 20:5) that is shared by zealous advocates like Phinehas and Elijah (1 Kings 19:14). The passion displayed by Phinehas

matched God's in that he alone obeyed God's command to kill the leaders (25:4).

wipe out the Israelite people Once released, God's anger destroys everything in its path without making moral distinctions.

12. Say Tell the people in the form of an oath.

25:11. Phinehas killed an Israelite man and Moabite woman because their flagrant immorality profaned God's name. The Torah seems to approve of Phinehas's extreme act; some modern as well as ancient commentators follow suit. Thus Hirsch, for example: "Anyone who wages war on the enemies of what is good and true is a champion of the Covenant of Peace on earth even while engaged in war." The Hatam Sofer praises Phinehas for showing the same zeal and energy to do right that the sinning Israelites displayed in doing wrong.

Most postbiblical commentators, however, tend to be uncomfortable with the zealous vigilantism of Phinehas, criticizing his fanaticism as a dangerous precedent. The Talmud claims that, had Phinehas asked the rabbinical court if it was permitted to kill Zimri and Cozbi, citing *halakhah* to justify his request, the court would have told him: "The law may permit it but we do not follow that law!" (BT Sanh. 82a). Moses of Coucy notes that although the previous *parashah* ends with Phinehas's deed and the death of 24,000 Israelites (it is unusual for a *parashah* to end on such a negative note), Phinehas's reward is not proclaimed until the beginning of this *parashah*. This teaches us to never rush to reward extremism. We are to wait until later events clarify whether the zealot's intention was indeed pure.

In the text of the Torah scroll, the letter *yod* in Phinehas's name in the second verse (v. 11) is written smaller than the other letters. When we commit violence, even if justifiable, the *yod* in us (standing for the name of God and for

y'hudi, "Jew") is diminished thereby. In verse 12, the letter *vav* in *shalom* in the Torah scroll is written with a break in its stem. This is interpreted homiletically to suggest that the sort of peace one achieves by destroying one's opponent will inevitably be a flawed, incomplete peace.

Several commentators understand God's granting the priesthood to Phinehas and his descendants, not as a reward for his extremism but as an antidote for it. "He will have to cure himself of his violent temper if he is to function as a *kohen*" (*K'tav Sofer*). "This will protect Phinehas from the destructive impulse within him" (*Ha-amek Davar*). Perhaps serving as a *kohen* will give him ways of atoning for having taken two lives. A person is never the same after he has shed blood, no matter how justifiable the cause.

One of the few commentators who sees Phinehas in as favorable a light as the Torah seems to, deems his replacing Aaron as part of a generational shift in leadership. Just as the stern and demanding Moses was balanced by Aaron, who avoided quarrels and confrontations, the more moderate Joshua will be balanced by the fervor of Phinehas as high priest.

The tradition generally considers moral threats to be more dangerous for national survival than physical threats. Although the Egyptians and the Edomites threatened Israel's physical existence, we are commanded not to hate them. We are told to wipe out the Midianites, however, for they tried to undermine Israel's moral standing.

him My pact of friendship. ¹³It shall be for him and his descendants after him a pact of priesthood for all time, because he took impassioned action for his God, thus making expiation for the Israelites.”

¹⁴The name of the Israelite who was killed, the one who was killed with the Midianite woman, was Zimri son of Salu, chieftain of a Simeonite ancestral house. ¹⁵The name of the Midianite woman who was killed was Cozbi daughter of Zur; he was the tribal head of an ancestral house in Midian.

¹⁶The LORD spoke to Moses, saying, ¹⁷“Assail the Midianites and defeat them—¹⁸for they assailed you by the trickery they practiced against you—because of the affair of Peor and because of the affair of their kinswoman Cozbi, daughter of the Midianite chieftain, who was killed at the time of the plague on account of Peor.”

My pact of friendship God's covenant meant that Phinehas received divine protection against the revenge that would be sought by Zimri's clan.

13. a pact of priesthood for all time Phinehas is awarded the high priesthood for suppressing apostasy, just as the Levites were awarded the priesthood (Exod. 32:29). God promises that his line, later called the Zadokites (see Ezek. 44:15–16), will be the exclusive officiants in the Temple (see 1 Chron. 5:30–34).

making expiation By means of his passion, Phinehas assuaged God's wrath.

14–15. A postscript stating the names and pedigrees of the culprits.

ancestral house That is, a household, the basic unit of the clan.

17. Why are the Midianites assailed, because it was Moabite women who seduced the Israelites?

18. for they assailed you At first, the nations of the world resented and hated the Israelites because their ways of worship were different from those of the nations and at a higher moral level. Even when the people Israel tried to imitate gentile practices, though, their enemies continued to resent them. According to the Talmud (BT Sanh. 106a), Balaam was im-

לו את-בריתי שלום: ¹³ והיתה לו ולזרעו אחיו ברית כהנת עולם תחת אשר קנא לאלהיו ויכפר על-בני ישראל: ¹⁴ ושם איש ישראל המכה אשר הכה את-המדינית זמרי בן-סלוא נשיא בית-אב לשמעני: ¹⁵ ושם האשה המכה המדינית כזבי בת-צור ראש אמות בית-אב במדין הוא: פ ¹⁶ וידבר יהוה אל-משה לאמר: ¹⁷ צרור את-המדינים והקיתם אותם: ¹⁸ כי צריים הם לכם בנבליהם אשר-נבלו לכם על-דבר-פעור ועל-דבר כזבי בת-נשיא מדין אחתם המכה ביום-ההוא על-דבר-פעור:

This may simply reflect different sources or traditions. Alternatively, this episode may reflect the period when Moab was part of a Midianite confederation that embraced all of Transjordan as its protectorate (see Josh. 13:21). When Israel conquered Sihon's territory, it severed the king's highway (Num. 21:22) and thereby threatened the Midianites' hold on the vital spice trade. Thus Midian, Israel's erstwhile ally (10:29–32), now became its implacable foe.

18. Both Israel's apostasy at Baal-peor and the act of Zimri are attributed to the scheming of the Midianites.

for they assailed you Alternatively, “they are hostile,” indicating both past and continuing hostility.

their kinswoman Thus the Midianites now felt obligated to avenge her death.

pressed by Israel's moral purity and realized that the only way to defeat them would be to compromise their moral excellence. It was his idea to lure the Israelites into participating in the orgiastic Midianite cult (Num. 31:16). The Midianites were so desperate to defeat Israel that they encouraged their daughters to engage in sexual orgies to lead the Israelites astray.

Victim of Jerusalem bombing, 16, was a Canadian yeshiva student

November 23, 2022

Aryeh Schupak, 16, was killed in a terror attack at the entrance to Jerusalem, Nov. 23, 2022.
(Twitter)

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Police believe the attacks were carried out by an organized terror cell.

By World Israel News Staff

The teen victim of a Jerusalem terror attack Wednesday morning was identified as Aryeh Schupak, a Canadian citizen who lived in the city's Har Nof neighborhood and was studying at a yeshiva in Beit Meir, just west of the capital.

At least 19 others were injured, several critically, when two bombs detonated, one after the other, during the morning rush hour – the first at a bus stop at the entrance to the city, where Shechopek was waiting for a ride, and the second on an empty bus at the Ramot junction in the northern end of Jerusalem.

The wounded victims were sent to Jerusalem's Shaare Zedek and Hadassah Ein-Kerem hospitals.

The explosive devices had been placed in bags left at the locations. They reportedly were packed with nails, reminiscent of bombs detonated during the Second Intifada.

Police, who said the explosives were of a "high quality," and security officials are searching the city for more potential explosions as well as for the terrorists. They believe the attacks were carried out by an organized terror cell.

"The main effort of the Israel Police is currently scanning all areas – bus stops, transportation and crowd gatherings, in parallel with the effort of the pursuit in order to get hold of the perpetrator of the attack," said Police Commissioner Kobi Shabtai. "We will do everything in our power together with all the other security forces to get to this cell."

The funeral began Sunday afternoon at 2:45 and was attended by hundreds. Schupak was buried at the Har Hamenuhot cemetery at the western entrance to Jerusalem.

Palestinian gunmen kidnapped Israeli teen from hospital operating room, murdered him

November 23, 2022



Tiran Fero (courtesy)

The Druze family of Tiran Fero, 18, charged that he was kidnapped from the operating room while still alive. Israel is demanding the body be returned.

By Batya Jerenberg, World Israel News

Israel is demanding the return of the body of a Druze teenager snatched early Wednesday morning from a Jenin hospital by Palestinian terrorists after they learned that he was an Israeli citizen.

The father of 18-year-old Tiran Fero has charged that the gunmen kidnapped his son while he was still alive.

“We went to the hospital in Jenin,” the father, a resident of Daliyat al-Karmel in northern Israel, told the Hebrew-language *N12* site. “He was treated well, his condition improved, and then out of nowhere a lot of armed men came, I estimate about 20, who kidnapped him in front of my eyes.”

“They just went into the operating room and took him out. In other words, you can say – they murdered him. He was alive, in a serious but stable condition; as soon as they took him, it was over. Then we heard gunfire as if they were celebrating and proud of the deed.”

Tiran's uncle told Hebrew-language *Kan Reshet Bet* that the men shouted, fired into the air, and "nobody dared to stop them. They disconnected him from the machines and tossed him into a car."

"If we had not complied, they'd have kidnapped us too," he said. "We barely escaped and hid somewhere until [Israeli] security forces got us out. We were lucky. It was like a scene from a movie."

According to the IDF, the teen, who had been with a friend at the time, died before the abduction.

"The two were involved in a serious car accident and were taken to a local hospital for medical treatment, where one of them died of his injuries," said the IDF Spokesperson's Unit in a statement.

"His friend was taken to medical treatment in Israel in serious condition. The young man's body was taken from the hospital in Jenin and it is expected that it will be returned to his family in Israel as soon as possible, as a necessary humanitarian measure."

A local unit of the al-Aqsa Martyrs' Brigade has taken responsibility for storming the hospital and forcibly removing the body.

The IDF, which is demanding that the body be returned to Israel, immediately closed off all crossings in the Jenin area and banned the entrance of all workers into Israel.

The Palestinian Authority, which is officially in charge in Jenin but in reality [has little sway](#) there, is reportedly also involved in efforts to return the body, as is the spiritual leader of the Druze community in Israel and the mayor of Daliyat al-Karmel.

Ben Gvir to tap top aide with long history of extremism as chief of staff — report

Chananel Dorfman, who was described in past by Shin Bet as danger to society, said set to get reins of ministry overseeing police, whom he has described as ‘racist,’ ‘antisemitic’

By [TOI STAFF](#) Today, 6:46 am

Otzma Yehudit leader Itamar Ben Gvir, set to be appointed to the newly created role of national security minister in the upcoming government, is reportedly expected to tap as his chief of staff an aide with a history of far-right settler activism that saw him be slapped with restraining orders and led the Shin Bet security service to describe him in the past as a danger to society.

Chananel Dorfman, who has been referred to by Ben Gvir as his “righthand man,” has also in past called the Israel Police — over which Ben Gvir will preside in his new role — “antisemitic,” “rotten” and “a mafia.”

Ben Gvir, who leads the far-right Otzma Yehudit party, inked a deal Friday to join a government under presumed incoming prime minister Benjamin Netanyahu and his Likud party, becoming head of the brand new National Security Ministry, a planned portfolio that will include overseeing the police and Israeli settlers in the West Bank.

Dorfman is the most likely candidate to become Ben Gvir’s chief of staff at the new ministry, the Haaretz daily reported Sunday. It was unclear whether he would face difficulties obtaining the necessary security clearances.

A former Shin Bet official told the outlet that Dorfman had been a subject of the service’s investigations due to his involvement with the extreme-right hilltop youth — ultra-nationalist Jewish settlers who build illegal outposts in the West Bank and often clash with Palestinians and Israeli security forces — though he is not considered among the leaders of the movement.

Dorfman, 27, has been active in the hilltop youth movement since he was a teenager.

As a minor, he was the subject of administrative restraining orders from the Israel Defense Forces Central Command, keeping him out of the West Bank due to allegations he was involved in rioting to protest the removal of illegal outposts.

He was reportedly arrested in 2012 on suspicion of directing activists at the Ramat Migron illegal outpost and using violence against security forces. However, with Ben Gvir as his legal representative, he successfully sued the state for damages over a strip search he underwent and was awarded NIS 28,000 (\$8,182) in a preliminary hearing.

Dorfman was later arrested again and in 2013 sued the Shin Bet and police for damages over the conditions he was kept in. He also won that case, with the court awarding him NIS 10,000 (\$2,922).

That year, he told a Channel 2 investigative program exploring the Jewish Department of the Shin Bet that he was willing to pay a “personal price” for his cause, including giving up his life.

In 2018, Shin Bet intelligence determined that Dorfman was planning to disturb the peace during a visit by then-US president Barack Obama. He was brought in for questioning and was released on the condition that he stay in the Pisgat Ze’ev neighborhood on the outskirts of Jerusalem, where he lived at the time, for the duration of Obama’s visit. Ben Gvir petitioned the court to cancel the order as infringing on Dorfman’s freedom of expression. A confidential Shin Bet report submitted to the court at the time stated that “the police believe that this is not an innocent citizen who wants to express his opinion, but an instigator who can harm society as a whole.”

Dorfman was eventually ordered to stay at least 300 meters away from Obama’s route.

More recently, Dorfman has made inflammatory remarks about the Israel Police, which Ben Gvir will now be in charge of, including tweeting in 2021 that the force was “the most antisemitic in the world” after clashes between settlers and police at the hardline Yitzhar settlement.

Later the same year, he wrote that the police had “a culture of lies.”

In 2020, remarking on violent clashes between police and ultra-Orthodox Jews in the Mea Shearim neighborhood of Jerusalem, Dorfman called the force “despicable” and “racist.”

In 2019, when the media reported on the police raiding a wedding held by so-called hilltop youth, he tweeted that police were “a mafia.”

Dorfman is married to the daughter of Bentzi Gopstein, head of the radical right-wing, anti-LGBT and anti-miscegenation Lehava organization. At his 2013 wedding, he danced with knives, Channel 12 has reported.

In 2012, aged 17, he attended a rally against African and illegal migrants in south Tel Aviv and was quoted by Haaretz as saying: "The only problem with the Nazis is that I was on the losing side."

Otzma Yehudit responded Sunday in a statement, saying remarks attributed to Dorfman from his youth were "false" and that he was in the process of suing Channel 13 news and its reporter Yossi Eli for making similar claims.

The statement referred to the Haaretz report on Dorfman as "recycled and false materials from the time when Otzma Yehudit members were minors."

Dorfman did not issue a separate response.

The Haaretz report came after earlier this month, Channel 13 revealed that Dorfman had helped [establish an organization](#) that donates money to incarcerated Jewish terrorists and extremists, including former prime minister Yitzhak Rabin's assassin Yigal Amir.

Dorfman filed the application for the group, Shlom Asiraich, to be recognized as a non-governmental organization in Israel two years ago and is listed on the form as the group's legal adviser, the network revealed in an exposé.

Netanyahu and his Likud party led a bloc of right-wing and religious parties to victory in the November 1 elections. In addition to reaching an agreement with Otzma Yehudit, Likud has also made a deal with the extreme-right, anti-LGBT Noam party, whose sole MK Avi Maoz will [head a new department](#) responsible for the Jewish identity of the country.