**Class # 17 - How A thousand no’s becomes a “yes please”**

Senior Fellowship Leadership Program

**Rabbi Pinny Rosenthal**

12 Steps to Redemption

Jared Kushner: Palestinians have blown every opportunity so far

<https://youtu.be/oO9BP6KGHeA?t=74>

Irrespective of the ambiguities and the “open to negotiation” provisions of President Trump’s “Deal of the Century,” Israel clearly stands at an historic juncture very similar to the Ben Gurion period.

At the time, Israel’s political leadership had to either accept or reject the United Nations Partition Plan and decide what to make of this one-time historical opportunity. Undeniably, the “Deal of the Century,” represents an acknowledgment of Zionism’s historical triumph and that the State of Israel is indeed the embodiment of both the ancestral and modern day homeland of the Jewish nation.

Jewish and Israeli attitudes toward territory reflect a dialectic dynamic that create two separate yet competing political movements. On one side you have the biblical, redemptive, and collective Jewish historical identity and on the other side, the more pragmatic, security sensitive, and economically viable viewpoint. Ben Gurion belonged to the latter group, and from a historical perspective, despite his decision to relinquish important tracts of territory, his decision has been vindicated historically and Israel ended up over the years with a substantially greater sovereign territory mass that could even be imagined or contemplated by the rejectionist political leaders of the Yishuv at the time.

 ***The United Nations Partition Plan for Palestine was a proposal by the United Nations, which recommended a partition of Mandatory Palestine at the end of the British Mandate. On 29 November 1947, the UN General Assembly adopted the Plan as Resolution 18.***



Ben Gurion knew then what Benjamin Netanyahu knows today, and that is the inability of the Palestinian Arabs to free themselves from the shackles of Jew hatred and their inability to come to terms with the existence of a Jewish state. The manner in which the Palestinian leadership rejected then any and every possibility of compromise is identical to the behavior of today’s Palestinian leadership.

Then they rejected the Partition Plan, and today they reject the “Deal of the Century.” In the Palestinian perspective, the Jews have no right to anything, not a single square meter of land, not an iota of sovereignty, and no historical or religious claim or connection to the land. This rejectionist world view and refusal to come to terms with the success of the Zionist Movement and the Jewish State causes them to make political decisions time and time again that create – then and now – what they call the “catastrophe,” or the “Nakba.”

Their evasion of responsibility to compromise explains why the Palestinian Arabs have never been able to move ahead with their aspirations to establish an independent Palestinian State. Always responding with a Pavlovian reflex, the Palestinian Arabs have always consistently missed the pole goal blaming Israel for their stupor of wishful thinking and believing in their own “fake” propaganda….”

[**https://www.israpundit.org/learning-from-david-ben-gurions-pragmatism/**](https://www.israpundit.org/learning-from-david-ben-gurions-pragmatism/)

**29 November 1947 - UN Passes Resolution 181 - The Partition Plan**

[**https://www.youtube.com/watch?v=TB0M-6UdBRQ**](https://www.youtube.com/watch?v=TB0M-6UdBRQ)

1. What opportunities have the Palestinians blown?
2. In the minutes [HERE](https://www.jta.org/1946/12/12/archive/fight-over-partition-issue-starts-at-world-zionist-congress-general-debate-opens) of the December 12th, 1946 meeting of the Zionist Congress, there is a furious debate about accepting the upcoming partition plans. Many wanted to refuse any partition, demanding that their claim to the full land of Palestine as legally and historically Jewish territory be recognized. In what way is this argument similar to Abbas’ claims today?
3. In what way is the anti-partition plans similar to Jewish experience prior to the destruction of the Temple?
4. Why do we remind ourselves of our blown opportunities every Tisha B’av?
5. In what way did Ben Gurion use our collective remembering of blown opportunity on Tisha B’av , to act wisely in responding to the partition plan? (Story of Yemenites and Ezra).
6. In what way is Abbas acting as we did, at the time of the destruction of the Temple and the Zionist conference in 1946dw?
7. What would Abbas have to do to make the wise moves of Ben Gurion? Is he likely or unlikely to make that breakthrough?

Pirkei DeRabbi Eliezer 43:8

(8) Rabbi Nechunia, son of Haḳḳanah, said: Know thou the power of repentance. Come and see from Pharaoh, king of Egypt, who rebelled most grievously against the Rock, the Most High, as it is said, "Who is the Lord, that I should hearken unto his voice?" (Ex. v. 2). In the same terms of speech in which he sinned, he repented, as it is said "Who is like thee, O Lord, among the mighty?" (*ibid.* xv. 11). The Holy One, blessed be He, delivered him from amongst the dead. Whence (do we know) that he did not die? Because it is said, " 9:15 'I could have unleashed My power, killing you and your people with the epidemic and you would have been obliterated from the world. 9:16 The only reason I let you survive was to show you My strength, so that My name will be discussed all over the world." (*ibid.* ix. 15).

He went and ruled in Nineveh. The men of Nineveh were writing fraudulent deeds, and everyone robbed his neighbor, and they committed sodomy, and such-like wicked actions. When the Holy One, blessed be He, sent for Jonah, to prophesize against (the city) its destruction, Pharaoh hearkened and arose from his throne, rent his garments and clothed himself in sackcloth and ashes, and had a proclamation made to all his people, that all the people should fast for two days, and all who did these (wicked) things should be burnt by fire.

1. What verse does the Midrash use to prove that the King of Ninveh was, in fact, Pharaoh?
2. Why did Paroh do teshuva? What was his journey according to the Midrash?

First Confrontation with Pharaoh

5:1 Moses and Aaron then went to Pharaoh and said, 'This is what YHVH, God of the Hebrews, declares: 'Let My people leave, so they can sacrifice to Me in the desert.' '

5:2 Pharaoh replied, 'Who is YHVH that I should obey Him and let Israel go? I do not recognize YHVH. Nor will I let Israel leave.'

5:3 'The God of the Hebrews has revealed Himself to us,' said [Moses and Aaron]. 'Please, allow us to take a three day journey into the desert, and let us sacrifice to YHVH our God. Otherwise, He may strike us down with the plague or the sword.'

Blood

7:23 Pharaoh turned his back to them and went to his palace. Even to this [miracle], he would not pay attention.

Frogs

8:4 Pharaoh summoned Moses and Aaron, and said, 'Pray to God! Let Him get the frogs away from me and my people. I will let the people leave and sacrifice to God.'

8:11 When Pharaoh saw that there had been a respite, he hardened his heart and would not listen to them, just as God had predicted.

Hail: The Seventh Plague

9:24 There was hail, with lightning flashing among the hailstones. It was extremely heavy, unlike anything Egypt had experienced since it became a nation.

9:25 Throughout all Egypt, the hail killed every man and animal who was outdoors. The hail destroyed all the outdoor plants, and smashed every tree in the fields.

9:26 Only in Goshen, where the Israelites lived, there was no hail.

9:27 Pharaoh sent word and summoned Moses and Aaron. He said to them, 'This time I am guilty! God is Just! It is I and my people who are in the wrong!

9:34 But when Pharaoh saw that there was no longer any rain, hail or thunder, he continued his sinful ways. He and his officials continued to make themselves obstinate.

9:35 Pharaoh hardened his heart and did not let the Israelites leave, just as God had predicted through Moses.

The Final Plague

12:29 It was midnight. God killed every first-born in Egypt, from the first-born of Pharaoh, sitting on his throne, to the first-born of the prisoner in the dungeon, as well as every first-born animal.

12:30 Pharaoh stayed up that night, along with all his officials and all the rest of Egypt. There was a great outcry, since there was no house where there were no dead.

12:31 [Pharaoh] sent for Moses and Aaron during the night. 'Get moving!' he said. 'Get out from among my people - you and the Israelites! Go! Worship God just as you demanded!

12:32 Take your sheep and cattle, just as you said! Go! Bless me too!'

12:33 The Egyptians were also urging the people to hurry and leave the land. 'We are all dead men!' they were saying.

1. How is Abbas like Paroh?
2. How are all of us a little like Paroh? [oral care, diet, credit card use, exercise]
3. What level of personal *makkot* produces teshuva?
4. Does a teshuva in one area produce a teshuva in another area?