



Forgiveness (*selicha*) and Rebuke (*tochecha*): The Responsibility of Leadership and The People In This Time of Crisis

Masua Sagiv

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*This source sheet was prepared for **A Day of Learning for Our Hostages** on September 30, 2024, a day of learning together as a community to honor the shloshim of the six hostages murdered in August, show solidarity with the hostages still in captivity, and call on the Israeli government and the international community to prioritize their return.*

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1. Rabbi Elhanan Danino, Ori Danino's Father, to PM Netanyahu, September 9, 2024

תפסיקו שם למעלה, תפסיקו להתעסק בשטויות ולחרחר ריב ומדון. לא מגיע לנו את הארץ הזאת ללא אחדות. לא מגיע. לא תהיה לנו פה תקומה ללא הארץ הזאת. תסגור בבקשה את הלשכה שלך עשר דק עם עצמך ביום ותחשוב איפה הערך היהודי שאתה מביא. תסגור, תוציא את כולם החוצה, אין טלפונים אין כלום. תתמודד אתה עם בוראך. ותחשוב איפה הקב"ה בתמונה שלך, איפה הערך היהודי שאתה מביא.

You people on high have to stop – stop! – dealing with nonsense and stirring up fights and disagreement. Without unity, we don't deserve this country; there will be no rebuilding without this land. Shut your office for 10 minutes a day and think about where your Jewish values are. Shut it down, send everyone out, no phones, nothing, spend time alone with your creator and think, where is God in your picture, where is the Jewish value that you bring?

...האסון הזה קרה בגלל הפילוג והפירוד שהיה, זה ברור כשמש. שזה מה שהיה. ואל תתעסקו בפוליטיקות קטנות וזולות. ולא ספינים. ואין שום מחיר לחיי אדם. אני פונה מפה בשביל האחרים שנשארו שם, אני לא מעיז לחשוב מה עובר על גולדין ושאוול שישבתי איתם באחד עשר החודשים האחרונים.

השם ירחם עלי, זיכה אותי לנס, לנס שהבן שלי קבור בהר הקודש בעיר הקודש. נס! אני צריך לחשוב על נס? לקבור גופה שלמה נהיה נס? לאיזה מצב הבאתם אותנו?? נס?? שיקברו את אח שלהם בגוף שלם זה נהיה נס?? איפה הגענו? מה קרה לכם? מה? תתעוררו! בבקשה! תגבירו אחדות, תגבירו אהבת ישראל, תפסיקו עם ספינים ושטויות, נו באמת! אתה מנהיג. נבחרת, נשלחת להנהיג. תנקה מעליך את כל השטויות! נכנס פה יותר מדי דברים פנימה...

This disaster happened because of the division and schisms we had here. It's as clear as the sun that that's what happened. Don't spend time on petty and cheap politics and spin. There is no price for human life. I'm appealing to you here on behalf of those [hostages] who are still there [in Gaza]. I don't dare to think about what the Goldin and Shaul families [whose sons were killed fighting in Gaza in 2014 and whose bodies have been held by Hamas ever since], who I sat with over the past 11 months, are going through.

The Lord had mercy on me, and gave me a miracle. A miracle that my son is buried on the holy mountain in the holy city. A miracle! I have to think it's a miracle to bury a body intact? That's become a miracle? What kind of a situation have you brought us to?? That it's a miracle for them to bury their brother whole in body? Where have we gotten to? What's happened to you? Wake up, please! Strengthen unity, strengthen love of Israel. Stop the spin and nonsense, for goodness' sake! You are a leader. You were elected, sent to lead. Clear away all the nonsense. Too many other things have gotten in...

אני לא אדבר על הבן שלי, כי אנחנו מקבלים את הדין באהבה. אבל אתה חייב את חייהם של כולם... אנחנו בדיוק בפרשה הזאת של עגלה ערופה. מת גם מחוץ לעיר אל יאמרו זקני העיר ידינו לא שפכו את הדם הזה. כי מגלגלים זכות על ידי זכאי וחובה על ידי חייב. אני חס וחלילה, חס וחלילה, לא קובע, אני לא שותף לשיח שבחוץ. שתקנו אחד עשר חודשים כי אנחנו מאמינים בריבוננו של עולם וגם עכשיו אנחנו מאמינים בריבוננו של עולם, אבל אני מרגיש שכלום לא משתנה. תסגור את עצמך בחדר ותחשוב על הערך היהודי שאתה מביא. לא זהות יהודית של מדינת ישראל נשלוט פה נשלוט שם, בסוף הקב"ה עושה הכל...

I won't talk about my son. We accept the [divine] verdict with love. But you are responsible for the lives of everybody... We are just reading the parsha of the heifer whose neck was broken in the valley. Even when someone dies outside the city, the elders of the city shouldn't say: our hands did not shed this blood. Because a favor is being delivered by a worthy and a disaster by a sinner. God forbid, God forbid, I'm not determining anything, I'm not part of the debate going on outside. We were silent for 11 months because we believe in the Almighty. Now, too, we believe in the Almighty. But I feel that nothing has changed. Shut yourself in a room and think about the Jewish value that you bring — not the Jewish identity of the State of Israel — we'll control here, control there. In the end, the Holy One Blessed Be He does everything

2. Shmuel I (Samuel I) 15:1-26

א וַיֹּאמֶר שְׁמוּאֵל, אֶל-שָׂאוּל, אֲתִי שָׁלַח יְהוָה לְמַשְׁחֶךָ לְמִלְכָּךְ, עַל-עַמּוֹ עַל-יִשְׂרָאֵל; וְעַתָּה שְׁמַע, לְקוֹל דְּבַרֵי יְהוָה. {ס}

ב כֹּה אָמַר, יְהוָה צְבָאוֹת, פְּקֻדָּתִי, אֵת אֲשֶׁר-עָשָׂה עִמָּךְ לְיִשְׂרָאֵל--אֲשֶׁר-שָׂם לּוֹ בְּדָרְךָ, בְּעֵלְתוֹ מִמְצָרִים. **ג** עַתָּה לָךְ וְהַכִּיתָה אֶת-עַמְּלֶךָ, וְהַחֲרַמְתָּם אֶת-כָּל-אֲשֶׁר-לוֹ, וְלֹא תַחֲמַל, עָלָיו; וְהִמַּתָּה מֵאִישׁ עַד-אִשָּׁה, מֵעַלִּיל וְעַד-יוֹנֵק, מִשׁוֹר וְעַד-שָׂה, מִגָּמַל וְעַד-חֲמוֹר. {ס}

ד וַיִּשְׁמַע שָׂאוּל, אֶת-הָעַם, וַיִּפְקְדֵם בְּטָלָאִים, מֵאֲתָנִים אֶלְף רַגְלִי; וְעֵשְׂרֵת אֲלָפִים, אֶת-אִישׁ יְהוּדָה. **ה** וַיָּבֵא שָׂאוּל, עַד-עִיר עַמְלֶךָ; וַיָּרֶב, בְּנַחַל. וַיֹּאמֶר שָׂאוּל אֶל-הַקִּינִי לְכוּ סְרוּ רְדוּ מִתּוֹךְ עַמְּלֶכִי, פֶּן-אֶסְפְּףָ עִמּוֹ, וְאַתֶּה עֹשִׂיתָה חֶסֶד עִם-כָּל-בְּנֵי יִשְׂרָאֵל, בְּעֵלוֹתָם מִמְצָרִים; וַיִּסֶר קִינִי, מִתּוֹךְ עַמְּלֶכִי. **ו** וַיֵּד שָׂאוּל, אֶת-עַמְּלֶכִי, מִחֻוִּלָּה בּוֹאֵף שׁוֹר, אֲשֶׁר עַל-פְּנֵי מִצְרָיִם. **ח** וַיִּתְפֹּשׂ אֶת-אֲגַג מֶלֶךְ-עַמְּלֶכִי, חִי; וְאֶת-כָּל-הָעַם, הִחָרִים לְפִי-חֶרֶב. **ט** וַיַּחֲמַל שָׂאוּל וְהָעַם עַל-אֲגַג, וְעַל-מִיטֵב הַצֹּאן וְהַבָּקָר וְהַמְּשָׁנִים וְעַל-הַפָּרִים וְעַל-כָּל-הַטּוֹב, וְלֹא אָבוּ, הַחֲרִימָם; וְכָל-הַמְּלֹאכָה נִמְבָּזָה וְנִמְסָה, אֶתֶּה הִחָרִימוּ. {פ}

י וַיְהִי, דְבַר-יְהוָה, אֶל-שְׁמוּאֵל, לֵאמֹר. **יא** נַחֲמֵתִי, כִּי-הִמְלַכְתִּי אֶת-שָׂאוּל לְמֶלֶךְ--כִּי-שָׁב מֵאֲחֵרִי, וְאֶת-דְּבַרֵי לֹא הָקִים; וַיַּחַר, לְשְׁמוּאֵל, וַיִּזְעַק אֶל-יְהוָה, כָּל-הַלַּיְלָה. **יב** וַיִּשְׁכֵּם שְׁמוּאֵל לְקַרְאֵת שָׂאוּל, בַּבֶּקֶר; וַיִּגַּד לְשְׁמוּאֵל לֵאמֹר, בָּא-שָׂאוּל הַכְּרַמְלָה וְהִנֵּה מְצִיב לוֹ יָד, וַיִּסֵּב וַיַּעֲבֵר, וַיֵּרֶד הַגִּלְגָּל. **יג** וַיָּבֵא שְׁמוּאֵל, אֶל-שָׂאוּל; וַיֹּאמֶר לוֹ שָׂאוּל, בְּרוּךְ אַתָּה לַיהוָה--הִקִּימְתִי, אֶת-דְּבַר יְהוָה. **יד** וַיֹּאמֶר שְׁמוּאֵל, וַיְמָה קוֹל-הַצֹּאן הַזֶּה בְּאָזְנִי, וְקוֹל הַבָּקָר, אֲשֶׁר אָנֹכִי שֹׁמֵעַ. **טו** וַיֹּאמֶר שָׂאוּל מֵעַמְּלֶכִי הִבִּיאוּם, אֲשֶׁר חֲמַל הָעַם עַל-מִיטֵב הַצֹּאן וְהַבָּקָר, לְמַעַן זָבַח, לַיהוָה אֱלֹהֶיךָ; וְאֶת-הַיּוֹתֵר, הִחָרַמְנוּ. {פ}

טז וַיֹּאמֶר שְׁמוּאֵל, אֶל-שָׁאוּל, הֲרָף וְאִגִּידָה לְךָ, אֵת אֲשֶׁר דִּבֶּר יְהוָה אֵלַי הַלְיָלָה; וַיֹּאמְרוּ (וַיֹּאמֶר) לוֹ, דַּבֵּר. { ס }

יז וַיֹּאמֶר שְׁמוּאֵל--הֲלוֹא אִם-קָטָן אַתָּה בְּעֵינַיִךְ, רֹאשׁ שְׁבֵטֵי יִשְׂרָאֵל אַתָּה; וַיִּמְשַׁח יְהוָה לְמֶלֶךְ, עַל-יִשְׂרָאֵל. יח וַיִּשְׁלַח יְהוָה, בְּדָרְךְ; וַיֹּאמֶר, לְךָ וְהַחֲרַמְתָּה אֶת-הַחֲטָאִים אֶת-עַמְלֵק, וְנִלְחַמְתָּ בוֹ, עַד כְּלוּתָם אַתֶּם. יט וְלָמָּה לֹא-שָׁמַעְתָּ, בְּקוֹל יְהוָה; וַתַּעַט, אֶל-הַשָּׁלָל, וַתַּעַשׂ הָרַע, בְּעֵינַי יְהוָה. { ס }

כ וַיֹּאמֶר שָׁאוּל אֶל-שְׁמוּאֵל, אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהוָה, וְאַלְךָ, בְּדָרְךְ אֲשֶׁר-שָׁלַחְנִי יְהוָה; וְאַבִּיא, אֶת-אַגַּג מֶלֶךְ עַמְלֵק, וְאֶת-עַמְלֵק, הַחֲרַמְתִּי. כא וַיִּקַּח הָעָם מִהַשָּׁלָל צֹאן וּבָקָר, רֹאשֵׁית הַחֲרָם, לְזִבְחַ לַיהוָה אֱלֹהֶיךָ, בְּגִלְגָל. { ס }

כב וַיֹּאמֶר שְׁמוּאֵל, הַחֲפֹץ לַיהוָה בְּעֵלוֹת וּזְבָחִים, כְּשָׁמַע, בְּקוֹל יְהוָה: הִנֵּה שָׁמַע מְזַבַּח טוֹב, לְהַקְשִׁיב מִחֶלֶב אֵילִים. כג כִּי חֲטֵאתָ-קָסָם מְרִי, וְאַנּוֹן וַתִּרְפִּים הַפָּצַר: יַעַן, מָאַסְתָּ אֶת-דְּבַר יְהוָה, וַיִּמְאַסְךָ, מִמֶּלֶךְ. { ס }

כד וַיֹּאמֶר שָׁאוּל אֶל-שְׁמוּאֵל חֲטֵאתִי, כִּי-עָבַרְתִּי אֶת-פִּי-יְהוָה וְאֶת-דְּבָרֶיךָ: כִּי יָרֵאתִי אֶת-הָעָם, וְאַשְׁמַע בְּקוֹלָם. כה וְעַתָּה, שָׂא נָא אֶת-חֲטֵאתִי; וְשׁוּב עִמָּי, וְאַשְׁתַּחֲוֶה לַיהוָה. כו וַיֹּאמֶר שְׁמוּאֵל אֶל-שָׁאוּל, לֹא אָשׁוּב עִמָּךְ: כִּי מָאַסְתָּה, אֶת-דְּבַר יְהוָה, וַיִּמְאַסְךָ יְהוָה, מִהָיִית מֶלֶךְ עַל-יִשְׂרָאֵל. { ס }

1 Samuel said to Saul, "I am the one the LORD sent to anoint you king over His people Israel. Therefore, listen to the LORD's command!

2 "Thus said the LORD of Hosts: I am exacting the penalty for what Amalek did to Israel, for the assault he made upon them on the road, on their way up from Egypt.

3 Now go, attack Amalek, and proscribe all that belongs to him. Spare no one, but kill alike men and women, infants and sucklings, oxen and sheep, camels and asses!"

4 Saul mustered the troops and enrolled them at Telaim: 200,000 men on foot, and 10,000 men of Judah.

5 Then Saul advanced as far as the city of Amalek and lay in wait in the wadi.

6 Saul said to the Kenites, "Come, withdraw at once from among the Amalekites, that I may not destroy you along with them; for you showed kindness to all the Israelites when they left Egypt." So the Kenites withdrew from among the Amalekites.

7 Saul destroyed Amalek from Havilah all the way to Shur, which is close to Egypt,

8 and he captured King Agag of Amalek alive. He proscribed all the people, putting them to the sword;

9 but Saul and the troops spared Agag and the best of the sheep, the oxen, the second-born, the lambs, and all else that was of value. They would not proscribe them; they proscribed only what was cheap and worthless.

10 The word of the LORD then came to Samuel:

11 “I regret that I made Saul king, for he has turned away from Me and has not carried out My commands.” Samuel was distressed and he entreated the LORD all night long.

12 Early in the morning Samuel went to meet Saul. Samuel was told, “Saul went to Carmel, where he erected a monument for himself; then he left and went on down to Gilgal.”

13 When Samuel came to Saul, Saul said to him, “Blessed are you of the LORD! I have fulfilled the LORD’s command.”

14 “Then what,” demanded Samuel, “is this bleating of sheep in my ears, and the lowing of oxen that I hear?”

15 Saul answered, “They were brought from the Amalekites, for the troops spared the choicest of the sheep and oxen for sacrificing to the LORD your God. And we proscribed the rest.”

16 Samuel said to Saul, “Stop! Let me tell you what the LORD said to me last night!” “Speak,” he replied.

17 And Samuel said, “You may look small to yourself, but you are the head of the tribes of Israel. The LORD anointed you king over Israel,

18 and the LORD sent you on a mission, saying, ‘Go and proscribe the sinful Amalekites; make war on them until you have exterminated them.’

19 Why did you disobey the LORD and swoop down on the spoil in defiance of the LORD’s will?”

20 Saul said to Samuel, “But I did obey the LORD! I performed the mission on which the LORD sent me: I captured King Agag of Amalek, and I proscribed Amalek,

21 and the troops took from the spoil some sheep and oxen—the best of what had been proscribed—to sacrifice to the LORD your God at Gilgal.”

22 But Samuel said:

“Does the LORD delight in burnt offerings and sacrifices

As much as in obedience to the LORD’s command?

Surely, obedience is better than sacrifice,

Compliance than the fat of rams.

23 For rebellion is like the sin of divination,
Defiance, like the iniquity of teraphim.
Because you rejected the LORD's command,
He has rejected you as king."

24 Saul said to Samuel, "I did wrong to transgress the LORD's command and your instructions;
but I was afraid of the troops and I yielded to them.

25 Please, forgive my offense and come back with me, and I will bow low to the LORD."

26 But Samuel said to Saul, "I will not go back with you; for you have rejected the LORD's
command, and the LORD has rejected you as king over Israel."

3. Shmuel II (Samuel II) 12:1-9, 13

א וַיִּשְׁלַח יְהוָה אֶת-נָתָן, אֶל-דָּוִד; וַיָּבֵא אֵלָיו, וַיֹּאמֶר לוֹ שְׁנֵי אֲנָשִׁים הָיוּ בְּעִיר אַחַת, אֶחָד עֹשֶׂיר, וְאֶחָד רָאשׁ. **ב** לְעֹשֶׂיר, הָיָה צֹאן וּבָקָר--הַרְבֵּה מְאֹד. **ג** וְלָרֶשׁ אֵין-כֹּל, כִּי אִם-כִּבְשָׂה אַחַת קֹטְנָה אֲשֶׁר קָנָה, וַיַּחֲמֵל עִמּוֹ וְעַם-בְּנָיו יַחְדָּו; מִפְּתוֹ תֹאכַל וּמִכֶּסֶד תִּשְׁתֶּה, וּבְחִיקוֹ תִשְׁכַּב, וַתֵּהִי-לוֹ, כְּבֵת. **ד** וַיָּבֵא הַלֵּךְ, לְאִישׁ הָעֹשֶׂיר, וַיַּחְמַל לְקַחַת מִצֹּאֲנוֹ וּמִבָּקָרוֹ, לַעֲשׂוֹת לְאֶרֶץ הַבָּא-לוֹ; וַיִּקַּח, אֶת-כִּבְשַׂת הָאִישׁ הָרֹאשׁ, וַיַּעֲשֶׂה, לְאִישׁ הַבָּא אֵלָיו. **ה** וַיַּחֲר-אֶף דָּוִד בְּאִישׁ, מְאֹד; וַיֹּאמֶר, אֶל-נָתָן, חִי-יְהוָה, כִּי בֶן-מָוֶת הָאִישׁ הָעֹשֶׂה זֹאת. **ו** וְאֶת-הַכִּבְשָׂה, יִשְׁלַם אַרְבַּעַתַּיִם: **ז** אֲשֶׁר עָשָׂה אֶת-הַדָּבָר הַזֶּה, וְעַל, אֲשֶׁר לֹא-חָמַל. { ס }

ז וַיֹּאמֶר נָתָן אֶל-דָּוִד, אַתָּה הָאִישׁ; { ס } כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל, אֲנֹכִי מִשְׁחִיתִךָ לְמַלְךְ עַל-יִשְׂרָאֵל, וְאֲנֹכִי הַצֹּלֶתִיךָ, מִיַּד שָׂאוּל. **ח** וְאֶתְנָה לְךָ אֶת-בֵּית אֲדֹנֶיךָ, וְאֶת-נְשֵׁי אֲדֹנֶיךָ בְּחִיקֶךָ, וְאֶתְנָה לְךָ, אֶת-בֵּית יִשְׂרָאֵל וַיְהוֹדָה; וְאִם-מְעַט--וְאִסְפָּה לְךָ, כֶּהֱנָה וְכַהֲנָה. **ט** מִדּוּעַ בָּזִיתָ אֶת-דָּבָר יְהוָה, לַעֲשׂוֹת הָרַע בְּעֵינֵינוּ (בְּעֵינֵי), אֶת אֹרְזָה הַחַתִּי הַכִּיתָ בַּחֶרֶב, וְאֶת-אִשְׁתּוֹ לְקַחַת לְךָ לְאִשָּׁה; וְאֵתוֹ הַרְגַתָּ, בַּחֶרֶב בְּנֵי עַמּוֹן.

יג וַיֹּאמֶר דָּוִד אֶל-נָתָן, חֲטָאתִי לַיהוָה; { ס } וַיֹּאמֶר נָתָן אֶל-דָּוִד, גַּם-יְהוָה הֶעֱבִיר חֲטָאתְךָ--לֹא תָמוּת.

1 and the LORD sent Nathan to David. He came to him and said, "There were two men in the same city, one rich and one poor.

2 The rich man had very large flocks and herds,

3 but the poor man had only one little ewe lamb that he had bought. He tended it and it grew up together with him and his children: it used to share his morsel of bread, drink from his cup, and nestle in his bosom; it was like a daughter to him.

4 One day, a traveler came to the rich man, but he was loath to take anything from his own flocks or herds to prepare a meal for the guest who had come to him; so he took the poor man's lamb and prepared it for the man who had come to him."

5 David flew into a rage against the man, and said to Nathan, "As the LORD lives, the man who did this deserves to die!

6 He shall pay for the lamb four times over, because he did such a thing and showed no pity."

7 And Nathan said to David, "That man is you! Thus said the LORD, the God of Israel: 'It was I who anointed you king over Israel and it was I who rescued you from the hand of Saul.

8 I gave you your master's house and possession of your master's wives; and I gave you the House of Israel and Judah; and if that were not enough, I would give you twice as much more.

9 Why then have you flouted the command of the LORD and done what displeases Him? You have put Uriah the Hittite to the sword; you took his wife and made her your wife and had him killed by the sword of the Ammonites.

13 David said to Nathan, "I stand guilty before the LORD!" And Nathan replied to David, "The LORD has remitted your sin; you shall not die.

4. Joseph B. Soloveitchik, Kol Dodi Dofek, Missing the Appointed Hour, 5

Two kings of Israel, both equally the anointed of the Lord and heroes of the nation, sinned, repented fully, and confessed. One God did not absolve; the other was immediately forgiven upon his confession. With regard to Saul, God acted in accordance with the demands of strict justice and tore the kingdom from him. With respect to David, He tempered justice with mercy and his dynasty was not wrested from his children. Why was the Holy One so strict with Saul and compassionate with David? The question does not require special analysis. The answer is quite simple. David did not miss the opportunity and immediately confessed his sin; Saul tarried a bit, and for this delay kingship was wrested from him. When Nathan the prophet came to David and uttered his cry, "You are the man!" (II Samuel 12:7), David, in the blinking of an eye, began his confession. "And David said to Nathan, I have sinned against the Lord" (II Samuel 12:13). After he heard Samuel's reprimand, Saul wasted one precious second, a second "more precious than gold and pearls" (Proverbs 20:15). "And why did you not listen to the command of God but instead went after the booty?" (I Samuel 15:19). Saul began to argue with the prophet and only later confessed: "And Saul [initially] said to Samuel: 'Indeed I have done what God has commanded me to do, and I have gone along the path in which the Lord has sent me'" (I Samuel 15:20). Indeed, in that confrontation, [after a moment's reflection] he also confessed his sins out of a broken heart and a tempest-tossed spirit. "And Saul said ... 'I have sinned, for I transgressed God's

command and your instructions" (I Samuel 15:24). But this confession was not timely, and a momentary lag such as this caused Saul to lose his kingdom. By the time Saul confessed, the decree was already sealed and the opportunity was lost. "The Lord has rent the kingdom of Israel from you" (I Samuel 15:28). If Saul had not missed the proper moment, and had he not been among the laggards, his dynasty would have continued.

5. Babylonian Talmud Megillah 17b

אי הָכִי — לִימָא רְפוּאָה בְּתַרְהּ דְּתַשׁוּבָה? לָא סְלָקָא דְעֵתָךְ, דְּכַתִּיב: "וַיָּשׁוּב אֶל ה' וַיִּרְחַמֵּהוּ וְאָל אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוּחַ".

וּמֵאִי חֲזִית דְּסִמְכַתְּ אַהָּא? סְמוּךְ אַהָּא! כְּתִיב קְרָא אַחֲרֵינָא: "הַסּוֹלֵחַ לְכָל עֲוֹנוֹתָי הָרוּפָא לְכָל תַּחֲלוּאֵיכִי הַגּוֹאֵל מִשַּׁחַת חַיִּיכִי". לְמִימְרָא דְגְּאוּלָּה וִרְפוּאָה בְּתַר סְלִיחָה הִיא, וְהַכְּתִיב: "וַיָּשׁוּב וַרְפָּא לוֹ!" הֵהוּא לָאו רְפוּאָה דְּתַחֲלוּאִים הִיא, אֶלָּא רְפוּאָה דְּסְלִיחָה הִיא.

Or maybe, let us say [to mention] healing [directly] after forgiveness? [It is] not as you might have thought, as it is written "And he will return to Hashem, for he shall mercy him; and to our G-d, for he is abundant to forgive (Isaiah 55:7)."

And what was seen to make this verse more important than that verse? Another verse writes, "Who forgives all your sins, who heals all your illnesses, who saves the anointed of your life (Psalms 103:3)." [Meaning,] to mention salvation and healing after forgiveness. But isn't it written [above], "And he shall return and be healed"? This is not the healing of illnesses, rather it is the healing of forgiveness.