

#24: King David

Monte F. Shelley, 4 July 2010

Quotes

- Everyone is a good example of what to do or what not to do!

1. David anointed to become king (1 Sam 16)

After Saul offered sacrifice, the LORD sought “a man after his own heart” (13:14). The Lord who “looketh on the heart” told Samuel to anoint David (HEB *beloved*) “and the Spirit of the Lord came upon David from that day forward. But the Spirit of the LORD departed from Saul, and an evil spirit ... troubled him.”

2. David, Saul, and Jonathan (1 Sam 18)

[After David killed Goliath,] ¹ Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. ... ³ Then Jonathan and David made a covenant, because he loved him as his own soul. ⁴ And Jonathan ... gave [his robe] to David, and his ... sword, ... bow, and ... girdle.

Saul became jealous of David and tried to kill him, but Jonathan “delighted much in David” (19:2) and renewed their covenant (20:17). Jonathan defended David and helped him escape. Later, Jonathan said to David, “Fear not: for ... Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.” (23:17–18)

Several times David could have killed Saul but instead took something from Saul. David said to his men, “The LORD forbid that I should stretch forth mine hand against the LORD’s anointed” (26:11; 24:6). David told Saul, “The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee” (24:12.)

3. Saul and Jonathan die (1 Sam 28, 31; 2 Sam 1)

¹ The Philistines gathered their armies ... to fight with Israel. ... Saul ... was afraid. ... ⁶ When Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets. ⁷ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. ... ^{31:2} [The next day] the Philistines slew ... Saul’s sons. ³ And ... the archers hit [Saul]; and he was sore wounded. ... Saul took a sword, and fell upon it. ... ⁶ So Saul died.

[When David learned of the death of Saul and Jonathan,] David took hold on his clothes, and rent them; and ... mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people ... because they were fallen by the sword.

¹⁷ David lamented with this lamentation over Saul and over Jonathan his son: ... ¹⁹ The beauty of Israel is slain upon thy high places: how are the mighty fallen! ... ²³ Saul and Jonathan *were* lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. ... ²⁵ How are the mighty fallen in the midst of the battle!

David refused several times to kill Saul who was trying to kill him. “How is such a response possible? How can we not only resist vengeance toward those who have harmed us but apparently feel no desire for it? ... How is it possible that two men, Saul and Jonathan, could respond so differently to their loss of the throne? And how is it possible that one man, David, could respond with the same loving attitude toward two men, Saul and Jonathan, whose treatment of him was so different? What makes such responses possible? Few questions are more pertinent to our lives, for who has not felt envious, angry, or embittered toward others? Such feelings seem to haunt our lives, but Jonathan and David suggest that they don’t have to. Their lives testify of a better way.” (*Hidden* 163-165)

4. Nabal, Abigail, and David (1 Sam 25)

Nabal which means *fool* was a wealthy man with 3000 sheep and 1000 goats. Therefore, he could hold “a feast ... like ... a king.” When David and his men were hiding in the wilderness from Saul, they protected Nabal’s men and possessions “night and day” and “were very good” to them. David sent servants to ask Nabal for provisions. Nabal refused and insulted David. When David heard this, he said “he hath requited me evil for good” and then went with his men determined to kill Nabal and all his men.

When Nabal’s servants told his wife Abigail what had happened, Abigail “made haste,” put plenty of food on donkeys and left with her servants to meet David.

²³ When Abigail saw David, she ... bowed herself to the ground, ²⁴ ... and said, Upon me, my lord, ... *let this iniquity be*. ... ²⁵ [NIV] May my lord pay no attention to that wicked man Nabal. He is just like his name—his name is Fool, and folly goes with him.] ...

²⁸ I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days. ... ³¹ That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself.

Mercy cannot rob justice (Al 42:25). Therefore a mediator like Abigail must meet the demands of justice. In Shakespeare’s *Merchant of Venice*, Shylock gave Antonio a loan on condition that he repay it when his ships returned or lose a pound of flesh. When Antonio could not repay the debt on time, a friend offered to pay Shylock twice the amount loaned, but Shylock refused the offer and demanded a pound of flesh. Demanding justice in court backfired and he was soon begging for mercy.

³² David said to Abigail, Blessed *be* the LORD ... which sent thee ... to meet me: ³³ And blessed *be* thy advice ... which hast kept me ... from coming to shed blood, and from avenging myself. ... ³⁵ David received ... that which she had brought him, and said ..., Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

We usually focus on how Christ atoned for our own sins, but Abigail invites us to consider how Christ atones for the sins of others against us by offering to fully compensate us for their wrongs. If we reject his offer and plea for our forgiveness, and pursue vengeance, then “there remaineth in [us] the greater sin” (D&C 64:9) for we have rejected his atonement.

Like Nabal, we are sometimes unwise, unjust, and sinful. Like David, we are easily provoked, quick to judge, and quick to punish. Like Abigail, we may be prompted to be Christ-like mediators and peacemakers. “The atonement is for those who are sinful. It is also for those who are sinned against—and who then respond in a sinful way.” (S&S 94–96; *Hidden*, 168–170)

When Abigail told Nabal what happened, his heart failed him and 10 days later he died. “When David heard that Nabal was dead, he said, Blessed *be* the LORD, that ... hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head.” David sent for Abigail and she became his wife.

5. David delivers his family from captivity (1 Sam 30)

² David and his men came to the city, and ... *it was* burned ... and their wives, ... sons, and ... daughters, were taken captives. ... ⁷ David said to Abiathar the priest ... bring me hither the ephod. ... ⁸ David enquired at the LORD, saying, Shall I pursue? ... And he answered him, Pursue: for thou shalt ... recover *all*. ¹⁸ And David recovered all ... [and] rescued his two wives.

6. David, king of Judah (2 Sam 2)

David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up ... unto Hebron. ² So David went up ... [and] dwelt in ... Hebron. ⁴ And the men of Judah ... anointed David king over the house of Judah. ... ¹⁰ Ish-bosheth Saul's son ... began to reign over Israel, and reigned two years. ... ¹¹ David was king in Hebron over the house of Judah ... seven years and six months.

7. David, king of Israel (2 Sam 3, 5)

There was long war between the house of Saul and the house of David: but David waxed stronger ..., and the house of Saul waxed weaker. ... ³ So all the elders of Israel came ... to Hebron; and king David made a league with them ... and they anointed David king over Israel. ⁴ David was thirty years old when he began to reign, and he reigned forty years.

¹¹ Hiram king of Tyre sent ... cedar trees, and carpenters, and masons: and they built David an house. ¹² And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

8. David delivers Israel from Philistines (2 Sam 5)

¹⁷ When the Philistines heard that they had anointed David king over Israel, all the Philistines came up ... ¹⁹ David enquired of the LORD, saying, Shall I go up? ... The LORD said ... Go up: for I will ... deliver the Philistines into thine hand. ... ²⁵ David did so, as the LORD had commanded him; and smote the Philistines.

9. David brings ark of God to Jerusalem (2 Sam 6)

[David said,] let us bring again the ark of our God to us: for we enquired not at it in the days of Saul. (1 Chr 13:3) ... [David and the people] ³ set the ark ... [on a cart and] ⁵ played ... instruments. ... ⁶ When ... Uzzah put forth his hand to [steady] the ark ... ⁷ God smote him ... and there he died.

David O. McKay: Men who attempt unauthoritatively to steady the ark *die spiritually*. Their souls become embittered, their minds distorted, their judgment faulty, and their spirit depressed. Such is the pitiable condition of men who, neglecting their own responsibilities, spend their time in finding fault with others. (Conference Report, Apr. 1936, 60)

10. The ark of God enters Jerusalem (2 Sam 6)

[David left the ark near there for 3 months. As the ark approached Jerusalem.] David danced ... with all *his* might ... girded with a linen ephod. ... ¹⁶ As the ark ... came into the city of David, Michal Saul's daughter ... saw king David leaping and dancing ... and she despised him in her heart. ¹⁷ And they ... set [the ark] in ... the tabernacle ... and David offered burnt offerings ... ²⁰ Then David returned to bless his household. And Michal the daughter of Saul [and David's wife] came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! ²¹ And David said ..., It was before the LORD, which chose me before thy father, and ... his house, to appoint me ruler over the people ... therefore will I play before the LORD. ... ²³ Therefore Michal the daughter of Saul had no child unto the day of her death.

How couples deal with conflict predicts with 90% accuracy if they will divorce. Criticism, contempt, defensiveness, and stonewalling (giving up) are the “four horsemen” that destroy marriages. (John Gottman, *Why Marriages Succeed or Fail*)

11. David offers to build a house for the Lord (2 Sam 7)

Davidic covenant: When David offered to build a house for the Lord, the Lord told Nathan the prophet to tell David, “The LORD

... will make thee an house. ... I will set up thy seed after thee, ... and I will establish his kingdom. He [Solomon] shall build an house for my name, and I will stablish the throne of his kingdom for ever” (7:11–13).

[Many years later,] ⁷ David said to Solomon, ... it was in my mind to build an house unto ... the LORD ...: ⁸ But the word of the LORD came to me, saying, ... thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. ⁹ Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies ...: for his name shall be Solomon [*peaceable*], and I will give peace ... unto Israel in his days. ¹⁰ He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. (1 Chr 22:7–10)

12. David delivers Israel from enemies (2 Sam 8)

David defeats and subjects many nations—The Lord is with him—He executes judgment and justice unto all his people.

^{8:6} The LORD preserved David whithersoever he went.

13. David and Bathsheba (2 Sam 11)

[**NIV** In the spring] at the time when kings go forth *to battle*, ... David sent Joab, and his servants ... and they destroyed ... Ammon, and besieged Rabbah. But David tarried still at Jerusalem. ... ² [**NJPS** Late one afternoon, David rose from his couch and strolled on the roof of the royal palace] and ... he saw a woman washing herself; and the woman was very beautiful. ... ³ David ... enquired after the woman. And one said, Is not this Bath-sheba, [**HEB daughter of the covenant**] ... the wife of Uriah the Hittite? ⁴ And David sent messengers, and took her; and she came in unto him, and he lay with her; for [**NIV** she had just purified herself after her period] and she returned unto her house. ⁵ And the woman conceived ... and told David ..., *I am with child.*

⁶ And David sent to Joab, saying, Send me Uriah the Hittite. ... ⁷ When Uriah was come ... ⁸ David said ... Go down to thy house. ... ⁹ But Uriah ... went not down to his house. ... ¹¹ Uriah said unto David, The ark, and Israel ... abide in tents ...; shall I then go into mine house, to eat and to drink, and to lie with my wife? ... I will not do this thing. ¹² And David said to Uriah, Tarry ... ¹³ [and David] made him drunk: and at even he ... went not down to his house. ... ¹⁴ In the morning, ... David wrote a letter to Joab, and sent it by ... Uriah. ¹⁵ ... saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may ... die. ... ²⁶ When the wife of Uriah heard that Uriah ... was dead, she mourned. ... ²⁷ David sent ... [for her] and she became his wife. ... But the thing that David had done displeased the LORD.

14. Nathan, the prophet (2 Sam 12)

[Nathan told David that a rich man took a poor man's lamb to feed a traveler. David got angry and said the rich man must die and restore the lamb four fold.] ⁷ Nathan said to David, Thou *art* the man. Thus saith the LORD ... I anointed thee king over Israel, and I delivered thee ... [from] Saul; ... ⁹ Wherefore hast thou ... [done] evil in his sight? thou hast killed Uriah ... with the sword, and hast taken his wife to be thy wife. ... ¹⁰ Therefore the sword shall never depart from thine house ... ¹¹ I will raise up evil against thee out of thine own house, ... Thy neighbor ... shall lie with thy wives. ... ¹² Thou didst it secretly: but I will do this thing before all Israel. ... ¹⁴ [Also] the child ... shall surely die.

15. Psalm 51

A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

Have mercy upon me, O God, according to thy lovingkindness: according unto ... thy tender mercies blot out my transgressions. ² Wash me thoroughly from mine iniquity, and cleanse me from my sin. ³ For I acknowledge my transgressions: and my sin is ever before me. ... ⁷ Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. ... ¹⁰ Create in me a clean heart, O God; and renew a right spirit within me.

Hyssop is a plant used: (a) to put blood on the doorposts at the first Passover; (b) to sprinkle blood to purify lepers; (c) to sprinkle living water and ashes from the red heifer sacrifice to purify one who had contact with a dead corpse; and (d) to offer vinegar to Christ on the cross. (BD Hyssop)

¹¹ Cast me not away from thy presence; and take not thy holy spirit from me. ¹² Restore unto me the joy of thy salvation. ... ¹³ Then will I teach transgressors thy ways; and sinners shall be converted unto thee. ¹⁴ Deliver me from bloodguiltiness, ... and my tongue shall sing aloud of thy righteousness. ... ¹⁶ For thou desirest not sacrifice; else would I give it. ... ¹⁷ The sacrifices of God are a broken spirit ... and a contrite heart.

Neal A. Maxwell: Real, personal sacrifice never was placing an animal on the altar. Instead, it is a willingness to put the animal in us upon the altar and letting it be consumed!

16. The prophecies fulfilled (2 Sam 12–18; 1 Kings 1–2)

¹⁵ The child that Uriah's wife bare unto David ... was very sick. ¹⁶ David ... besought God for the child; and David fasted, ... and lay all night upon the earth. ... ¹⁸ On the seventh day, ... the child died. ... ²⁴ David comforted Bath-sheba his wife ... and she bare a son, and he called his name Solomon: and the LORD loved him.

David's four oldest sons were: Amnon¹ (Ahinoam), Chileab² (Abigail), Absalom³ (Maacah), and Adonijah⁴ (Haggith). (3:2–3).

[**Amnon**¹ was love sick for Tamar, the sister of Absalom³. Amnon pretended to be sick and asked for Tamar to bring him food. When she came, he sent the servants away and said,] Come lie with me, my sister. ¹² And she answered him, Nay, my brother, do not force me; for no such thing ought to be done. ... Speak unto the king; for he will not withhold me from thee. ¹⁴ Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her. ¹⁵ Then Amnon hated her exceedingly ... [and said,] be gone. ¹⁶ And she said ... this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her. ... ¹⁹ Tamar put ashes on her head, and rent her garment ... and went on crying. ... ²⁰ Tamar remained desolate in her brother Absalom's house. ²¹ But when king David heard of all these things, he was very wroth.

²² Absalom³ hated Amnon¹, because he had forced his sister Tamar. [After 2 years, Absalom had his servants kill Amnon and then he fled for 3 years.] ... ³⁹ The soul of king David longed to go ... unto Absalom: for he was comforted concerning Amnon.

After 3 years, David allowed Absalom to return and 2 years later they reconciled. Absalom conspired against David and gained the support of the people. David fled and Absalom entered Jerusalem. "Absalom went in unto his father's concubines in the sight of all Israel." Joab killed Absalom and David mourned his son.

Adonijah⁴ expected to be king and held a coronation feast while David was still alive. He was supported by Joab, David's military commander, and Abiathar, one of the high priests. Nathan and Bathsheba told David who had Solomon anointed king. After David died, Adonijah requested Abishag, his father's concubine, to be his wife. Since this could be interpreted as an attempt to usurp the throne, king Solomon had him killed.

17. Why is the David and Bathsheba story in the Bible?

Moroni: Condemn me not because of mine imperfection ...; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been. (Morm 9:31)

Sin is like going over a high waterfall. It seems fun, but the landing may kill or injury you. If you live, it may take a long time for the pain to go away and the body to heal. However, the fall and injuries could have been avoided by not getting in the river or by getting out before being caught in the rapids just before the falls. Modern prophets have given guidelines to help us avoid the waterfall of sexual sin.

Get in river: When did David get in the river?

Stand in holy places. Follow promptings. Avoid places or things.

Bad thought: Sin is like a seed that when planted, bears fruit.

Harold B. Lee was asked in a new missionary meeting about bad thoughts. He said that you can't keep a bird from flying over or landing in your yard, but you can keep it from building a nest.

Some people put bird feeders in their yard to attract birds. Others go looking for them. Avoid attracting or looking for birds.

Not always possible to avoid seeing immodesty. In some cultures or healing professions, immodesty is common.

Change mental channel: sing hymn; touch a body part (remote). Fast forward or backward without audio. Fill mind with good thoughts. Focus on what you want, not on what you don't want.

Thoughts: The mind is like a garden. A bad thought is planted, watered, and fed when we spend time thinking or talking about it positively or negatively. Don't look where you don't want to go.

We are disturbed or enticed not by what we see but by our thoughts about what we see.

Lust, desire: Seed grows and blossoms appear. Media invites fantasy of wonderful illicit sex without consequences (baby, responsibility, STD). One can buy or force sex, but not love.

Get to know: ask, meet, flirt, and date publically and privately. Avoid these activities when one or both are married.

Get alone: Kissing and physical affection in intimate setting.

Limit time of day, amount of time, location, and types of physical affection. Stay out of bedrooms or houses when no one else will be home. Avoid late at night.

Invite: Joseph fled but was falsely accused and imprisoned. Tamar refused Amnon's invitation but was raped. Excessive physical affection can be seen as an invitation and often leads one into the rapids where it is hard to stop before the water fall.

Sex: Some sex is consensual, some is not. Judah paid a Tamar for sex. Amnon raped another Tamar.

Result: Loss of the spirit and feelings of shame, guilt, or hatred are common even if no pregnancy. Movie fantasies are lies.

Cover up: David had faithful Uriah carry his own death sentence. David did to Uriah what Saul had tried to do to him. Today, murder (abortion) has become acceptable option.

Marriage? Couple may get married (David), or not (Amnon).

Consequence: Nathan and Tamar revealed the sins. Both had unpleasant consequences.

Repentance? Some distance themselves from God (Cain, Saul). Saul became a murderer like early apostates who tried to kill Joseph and the saints. Others like David seek to return to God. Psalm 51 and his later actions show his efforts to repent..

Alma to Corianton: Thou didst forsake the ministry, and did go ... after the harlot. ... These things are ... most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost. ... ⁶ which is unpardonable; yea, and whosoever murdereth against the light and knowledge of God, *it is not easy for him to obtain forgiveness.* (Alma 39:3–6)

18. Prophets counsel David (2 Sam 24; 1 Kings 1–2) Gad, a prophet, told David to set up an altar in the threshing floor. When David offered to buy the threshing floor, the owner offered to give it to David. David said, “*I will surely buy it ...: neither will I offer burnt offerings unto the LORD ... of that which doth cost me nothing.* So David bought the threshingfloor and the oxen. ... ²⁵ David built there an altar ... and offered burnt offerings. ... and the plague was stayed from Israel.

Later because of the prophet Nathan’s counsel, David had Solomon anointed king (1 Kings 1). David told Solomon to build the temple according to the pattern “he had by the spirit” with the gold and other materials David had stored (1 Chr 22, 28–29). The temple was built on this threshing floor that David bought.

19. What Jews think of David

The Jews expect a “latter-day” David. He would be similar to the former David in that he would be militarily, politically and spiritually capable. ... Jews choose to reflect on David’s good characteristics rather than on his grievous mistakes. His repentance is recognized.

Bar Mitzvah “David” Expectation: There is a tradition to anticipate the expected latter-day David. This is done in joyful singing at a Bar Mitzvah celebration when a boy is thirteen years old. ... That is the age Jews traditionalize the ancient David was chosen and ordained by the Prophet Samuel to be the King of Israel. The folk song of David has even become a pop-song: “David, Melech Israel, hai, hai ve kayam.”

Repentance Causes Some Good to Come from Bad: “In an absolute monarchy such as David’s, Nathan was able to publicly criticize the king without being killed immediately; ... [and] David apparently realized his transgression, and repented his act. Nathan subsequently became a partisan of Bath-Sheba, and prophesied that her son Solomon would become king.” (EJ Jr.)

Latter-day Joseph and David: There are rabbinic suggestions of expected heaven-sent visitors that include a latter-day Messiah Ben-Joseph who will receive the keys of the gathering of Israel and restore temple worship. This was referred to by the Chief Rabbi Abraham HaCohen Kook when he explained that the Temple could not be built right away because there was no priesthood. There are other versions of this tradition of a Joseph of latter days. Also a latter-day David is expected (this is implied at almost every Bar Mitzvah as the congregants sing “David King of Israel” to the young lad). Their expectation is of a David who will emerge from obscurity to be a great king or leader in these last days. “But they shall serve the LORD their God, and David their king, whom I will raise up unto them.” (Jer 30:9) “I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.” (Ezek 34:24) “Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.” (Hosea 3:5) (Rona #24)

20. How do we remember David?

“If the Latter-day Saints ever hope to make any headway with the Jewish people, they must stop talking about King David as a tragic, sinful figure, for we view him as one of the great figures of our history.” So spoke a Jewish youth to his LDS neighbor.

“Was David a good man?” ... Under David Israel reached its golden age, the zenith of its power. For the first time, under his direction the chosen people controlled the whole land promised to Abraham’s seed nearly a thousand years earlier. Israel had not achieved such heights before, nor did they ever again.

Do we emphasize the David who killed Goliath, or the David who killed Uriah? Should we view him as the servant who refused to lift his hand against the Lord’s anointed, or as the Lord’s anointed who lifted his hand against a faithful and loyal servant? Was his life a tragedy, or a triumph?

If a triumph, why, then, has “he fallen from his exaltation” (D&C 132:39). ... If a tragedy, why is the Messiah prophesied to sit “upon the throne of David” (Isa 9:7), and be called “David their king”? (Jer 30:9; 23:5–6; 30:15–17; Ezek 37:24–25). Why are we told that Jesus shall receive “the throne of his father David” (Luke 1:32) and that He has “the key of David”? (Rev 3:7). (OT-I)

Quotes

Richard G. Scott: Do not take comfort in the fact that your transgressions are not known by others. That is like an ostrich with his head buried in the sand. He sees only darkness and feels comfortably hidden. In reality he is ridiculously conspicuous. Likewise our every act is seen by our Father in Heaven and His Beloved Son. They know everything about us. ... If you have seriously transgressed, you will not find any lasting satisfaction or comfort in what you have done. Excusing transgression with a cover-up may appear to fix the problem, but it does not. The tempter is intent on making public your most embarrassing acts at the most harmful time. Lies weave a pattern that is ever more confining and becomes a trap that Satan will spring to your detriment. (Ensign, May 1995, 77).

Boyd K. Packer: The discouraging idea that a mistake ... makes it everlastingly too late, does not come from the Lord. He has said that *if* we will repent, not only will He forgive us our transgressions, but He will forget them and remember our sins no more. ... Repentance is like soap; it can wash sin away. Ground-in dirt may take the strong detergent of discipline to get the stains out, but out they will come” (Ensign, May 1989, 59).

Dieter F. Uchtdorf: *In our zeal, we sometimes confuse sin with sinner, and we condemn too quickly and with too little compassion.* ... “The worth of souls is great in the sight of God.” ... Once we understand that, we can begin to understand how we should treat our fellowmen. ... *Let our hearts and hands be stretched out in compassion toward others, for everyone is walking his or her own difficult path. As disciples of Jesus Christ ... we are called to support and heal rather than condemn.* We are commanded “to mourn with those that mourn” and “comfort those that stand in need of comfort.” It is unworthy of us as Christians to think that those who suffer deserve their suffering. ... Our Savior willingly took upon Himself the pain and sickness and suffering of us all—even those of us who appear to deserve our suffering. ... As we extend our hands and hearts toward others in Christlike love, something wonderful happens to us. Our own spirits become healed, more refined, and stronger. We become happier, more peaceful, and more receptive to the whisperings of the Holy Spirit. (‘You Are My Hands’, Ensign, May 2010, 68–70, 75)