

THE Montreal Diocesan Theological College MAGAZINE.

VOL. 4.

MONTREAL, APRIL 1896.

No. 6.

ABSOLUTION.

II SAMUEL XII. 13.

"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy Sin."

The circumstances under which these words were spoken are familiar. The great and good King David had been guilty of a great and wicked crime. He did not realize his guilt at once. For many months he remained impenitent, until he was suddenly brought to a sense of the exceeding sinfulness of what he had done.

It was through the instrumentality of the prophet Nathan that conviction was brought to David's heart. By means of the touching parable of the rich man who robbed a poor man of his pet ewe lamb, the King was made to realize the awfulness of what he himself had done. When once he realized that, he repented, and confessed his sin. The repentance and confession were followed by an immediate assurance that God had forgiven him. "And David said, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin."

This text, apart from the various spiritual lessons which might be drawn from it, has a special bearing upon a great and greatly controverted subject, namely the doctrine of Absolution, or the conveyance of God's forgiveness of sins to men.

The significance of the text in this connection is obvious. It represents a typical case in God's restoration of sinners. It was by means of a human messenger that David was convicted of and ab-