

N.T.) It was enough. The banished Absalom was brought back again to Jerusalem ; but he must still feel that his crime had put something between him and his father. The love that had gone out after him, and which had brought him back to his own country and city, could not remove the awful stigma that rested upon his character and name. He must still feel that he was a murderer. " And the king said, let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face." He "dwelt two full years in Jerusalem, and saw not the king's face" (verses 24. 28).

The king with all his affection and love for his guilty, wayward son, could find no righteous ground on which he could pardon, so as to restore him to the place he had forfeited. And thus beautifully as the outgoing of David's heart toward the guilty one illustrates the outgoing of God's heart toward the sinner, the incident and parable utterly failed in other respects. While David's love was strong and tender it was accompanied by weakness and failure and lack of resource. It is not so with God. God exceeds every way, and that infinitely. In the presence of His love, and the glory of His grace, and His boundless resources, David and his love were but as a little taper in the presence of the effulgence and glory of the Son. Yes, God has devised means that the banished one should not be expelled from Him. Nor did He need any "wise woman" with a parable in her mouth, to appeal to Him, to bring back His