

WESTERN WISDOM BIBLE STUDY

The Parable of Christ's Ministry

CORINNE HELINE

Introduction

The Parables of Christ Jesus have been termed the finest literary art of the world, combining, as they do, simplicity, profundity, human emotion, and spiritual intensity.

St. Augustine says that Christ's miracles are acted parables and that His Parables are miracles of beauty and perfection.

The Greek meaning of *parable* is to *place beside for the purpose of comparison*. Those who assert that there is no secret or inner meaning in Christianity must forego entirely a study of the Parables, for the Saviour explicitly declares as their purpose, "seeing, they may not see, and hearing, they may not understand."

One of the distinctive characteristics of St. Luke's Gospel is the importance he accords the Parables. Of the thirty or so which are most familiar to the Bible student, eighteen are narrated only in the Lukan Gospel. For purposes of esoteric interpretation we have grouped the Parables into sections as they relate to one or another of the specific aspects of the Christian Mysteries.

Parables of the Old and the New

And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled, and the bottles shall perish.

But new wine must be put into new bottles; and both are preserved.

No man also having drunk old wine straightway desireth new; for he saith, The old is better.—*Luke 5:37-39.*

The great wisdom of the Supreme Master caused Him to emphasize the necessity of embracing the pioneer truths of each new age inaugurated by the precession of the equinoxes from one zodiacal sign into another. This brings an ever-recurring conflict: the conserva-

tives cling to the old; those ready for the part of wisdom to accept the new advancement accept the new. That it is the part of wisdom to accept the new the Christ makes plain in the *Parable of New Wine and Old Wine found in Luke 5:37-39, Matt. 9:17, and Mark 2:22*; also in the *Parable of Treasures New and Old in Matthew 13:52, and Parable of the New Patch on the Old Garment in Luke 5:36, Matt. 9:16, Mark 2:21.*

The life and teachings of Christ Jesus are a constant protest against so strict an adherence to form that it becomes stereotyped and causes the spirit to be obscured. "Before Abraham was, I am," was His challenge to His own age. New cloth must be fashioned into new garments; new wine, if it is to remain pure and unpolluted, must not be poured into old wine skins, but into new.

The Piscean Age, influenced by Pisces and Jupiter, has established churchcraft founded upon creed and dogma. The religion of the new Aquarian Age under Uranus will be untrammelled. As the Master observed:

Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.—(Matthew 13:52.)

If any man is born in Christ he is a new creature, asserted Paul, speaking from his own personal experience.

St. John, from the exaltation of his Initiate-consciousness, declared, "Behold I make all things new" for "the former things are passed away."

The mystic Tennyson sings in his inspired song of Initiation, *The Idylls of the King*:

The old order changeth, yielding place to new,

And God fulfills Himself in many ways.

(Continued)