XIII. 1—3-: ST. MATTHEW. 93   
   
 XIII. 14 The same day went Jesus out of the house, and   
   
 sat by the sea side. % And great multitudes were gathered   
 together unto him, so that “he went into a ship, and sat ; »tukev.s.   
 and the whole multitude stood on the shore. 3 And he   
 spake many things unto them in parables, sdying, Behold,   
 } sender, In that day.   
   
   
 earthly relations so much as the welfare ducing only things which may possibly   
 of those whom He came to teach and to happen. “4 jorts cepa a story of that   
 save. It is to be noticed that our mot i happened, ight —has   
 Lord, though He introduces the pened (2) Nor ie the le a   
 term sister into his does not (and Myth: inasmuch as in Mythology the   
 indeed could not) father, inasmuch course of the is set before ae the   
 as He never speaks of any earthly Father. truth, and simple minds receive it as   
 See Luke ii. All these characteristics truth, the refiective penetratin;   
 of the mother of our Lord are deeply to the distinction the vehicle an   
 interesting, both in themselves, and as the thing conveyed; whereas in the Pa-   
 building up, when put together, the most rable these two stand distinct from one   
 decisive testimony against the fearful another to all so that none but the   
 superstition which has assigned her the very simplest would ever believe in the   
 lace of a goddess in the ‘ish mytho- as fact. (8) Nor is the Parable   
 . Great and inconceivable as the Proverb: though the Greek word (para-   
 honour of that meek and holy woman bolé) is used for in the N. T. (Luke   
 was, we find her repeatedly (see John iv. 28; v. 86: Matt. xv. 14, 15.) It is   
 ii. 4) the of rebuke from her indeed more like a Proverb than either   
 Son, and hear Him here declaring, that the former; being an expanded Proverb,   
 the honour is one which the humblest and a Proverb a concentrated parable,   
 believer in Him has in common with her. fable, or result of human experience ex-   
 brothers according to the fleah: 57 note---of only one particular Hence a proverb.   
 that the juxtaposition sister seven Pa- expanded, the Proverb ranges far wider   
 in the mouth of parallels, under it pro- than the parable, which is best policy,”   
 bable that the brethren were 1. In that neither of these. (4) Nor is the Parable   
 day] These words may mean literally, an Allegory : inasmuch as in the   
 rendered in the A. V., same day. But the imaginary persons and actions are   
 it is not absolutely The words placed in the very places footsteps of   
 certainly do bear that meaning in Mark the real ones, and stand there instead   
 iv. 85, and important raences follow them, declaring all the time by their   
 (see note there); but in viii. they names or actions who and what they are.   
 are as evidently indefinite. instances Thus the Allegory is self-interpreting,   
 of their occurrence in John (xiv. xvi. the in it are invested with the   
 23, 26) are not to the point, their use attributes of those represented; whereas   
 there being prophetical. 8. in para- in the Parable the courses of action re-   
 bles] The senses of this word in N. T. lated and understood run indeed lle},   
 are various. My present concern with it but the persons are strictly confined   
 is to its meaning as applied the their own natural and actions,   
 “parables” of our Lord. (1) The Para- are, in their and succession,   
 ble is a Fable, inasmuch as the Fable of higher things. (5) It may well hence   
 is concerned only with the maxims of be surmised what a Parable is. It is o   
 worldly prudence, whereas the parable serious narration, within the limits of   
 conveys spiritual The Fable in ite probability, of @ course of action   
 form rejects probability, and teaches ing to some moral or spiritual Truth ;   
 through the fancy, introducing speaking and derives its force real analogies   
 ant or even inanimate things; whereas impressed by the Creator of all on   
 the Parable adheres to probability, His creatures. The great Teacher by Pa-   
 teaches through the imagination, intro- rubles therefore He who needed not that