

selection which makes a good argument that the Jewish position on Jerusalem is often misunderstood, misrepresented, prejudiced, and ignored by other interest groups; but it is often dominated by brief introductions, for the most part uncritical in scope, that tend to obscure the fact that scholars do not maintain the same candid opinion about the documents as the author.

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Hunter, Archibald M. *The Parables Then and Now*. Philadelphia: Westminster Press, 1971. 128 pp. \$2.25.

The author, Professor of NT at the University of Aberdeen, has written a sequel to his book *Interpreting the Parables* (1960). This is an expansion of the last chapter "Preaching the Parables." In the earlier book he emphasized the contemporary context of the parables of Jesus; in this new book, their meaning for us today. This he does with his usual lucidity and excellent choice of apt illustrations. He has selected the kingdom theme again and, in fact, the titles of his chapters are almost all identical with those in his earlier book.

Parable interpretation since Jülicher, Dodd, and Jeremias, especially by the latter two on the basis of form criticism, has moved away from the allegorical and moralistic to emphasize the use of the parables in Jesus' own situation, a situation of crisis and decision. Dodd and Jeremias have both criticized Jülicher especially for his understanding that the parable brings out a very general moral truth or platitude. On the other hand, Hunter criticizes Dodd and Jeremias for making the parables too "historically time bound—so locked them away in a first century Jewish strait jacket—that Jesus' ripostes in parable to carping Pharisees, his warnings to hot-headed Zealots, and his *ad hominem* challenges to Israel's rulers have little obvious relevance for us today in this so different twentieth century" (p. 26). Hunter is not afraid to do a little allegorizing as long as it does not mar the one point which the parable was meant to convey. He is also more conservative in respect to what goes back to Jesus.

This is illustrated by the respective comments of Dodd and Hunter on the Parable of the Sower. To the former, the parable's chief point is that the time has come to reap, only laborers are lacking. To the latter, it is the certainty of God's harvest and Jesus' telling them to have faith in God. To the former, everything preceding the account of the good soil is "dramatic machinery—not to be interpreted symbolically" (*The Parables of the Kingdom*, p. 137). To the latter, the parable also teaches the necessity of attentive hearing, a hearing which issues in decision and action.

It is at this point that questions will be raised and points disputed, although preachers generally will be happy for this book for showing them how to make the parables relevant to our day without doing injustice to their original intention.