selection which makes a good argument that the Jewish position on Jeru-
salem 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: Westmin-

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 em-
phasized 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 King-
dom, 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.

Andrews University  

Sakae Kubo