

The only typographical error I have so far noticed is on p. xi of the Introduction, where in the sixth line *the* should be replaced by *he* near the end of the line. The format of the volume is admirable, and it is well bound so that it opens easily and lies flat, making it comfortable to work with. The author is to be congratulated on the fine product of his five-year labor!

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Holtz, Avraham. *The Holy City, Jews on Jerusalem*. New York: W. W. Norton & Company, 1971. 187 pp. \$6.00.

Anyone who has ever attempted to lead a seminar on the history of Jerusalem is aware of the scarcity of good books in the field. While there is now a wide range of popular studies on Jerusalem in English, little attention has been paid to a serious investigation of the Holy City that includes, for the benefit of both the scholar and the general reader, a serious probing of the primary sources involved. A. Holtz, on the staff of the Jewish Theological Seminary of America, has compiled a useful and learned anthology that despite some shortcomings will aid in filling the lacuna.

The anthology comprises a selection of documents, travelers' reports, excerpts from the classics, essays and other genres. The editor is not concerned with presenting new primary sources but rather with developing a significant characterization of the prominence of Jerusalem in Jewish history, tradition, and lore from earliest days to the present. This goal is pursued through the publication of basic and relevant materials that are not for the most part easily available to the general reader. Holtz's method is to excerpt from published translations or to provide his own, and to present a succinct introduction, stating information on background, geography, date, and importance of each piece. Beginning with the biblical understanding of the significance of Jerusalem, the first chapter is rounded out with selections from the Apocrypha and Josephus' *War of the Jews*.

The second chapter discusses Jerusalem's primacy as reflected in the principal compendia of rabbinical legislation. The third chapter analyzes the different legends on Jerusalem found in rabbinical Midrash and Aggadah. Praise of the eternity of Jerusalem from some of Israel's sweetest singers is depicted in the fourth chapter, and impressions of medieval travelers are documented in the fifth. The final chapters survey Jerusalem in the literature of Zionism before and after the establishment of the State of Israel.

The general character of Holtz's book does not call for detailed examination of his selections. Intended to provide source material rather than historical investigation, this volume might nevertheless encourage further research in the field. Its chief asset is the availability in English of a number of Hebrew sources while its major defect is the somewhat sketchy attire in which the book is clothed. The bibliographic references are scanty. New insights from his discussion of the material used are rare. If the author had actually wrestled with a few concrete situations in his sources, the end result might have radiated better the charm of Jerusalem. As it stands, it is a sterile

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.