

or of his professional conduct, was to be done in terms of peer-established criteria, and not of standards of insitutional loyalty having their source outside of the academic community. When the need not to offend sources of financial support becomes a standard by which to judge faculty performance, then no amount of lip service to academic freedom is convincing. As Clarence W. Friedmann, Associate Secretary of the College and University Department of the National Catholic Education Association, said at the time of his testimony before the Board of Inquiry: "A university can afford to be poor but not unfree."

At a time when many institutions, ecclesiastical, educational, and civic, are having difficulty in knowing how to deal with dissenters, the publication of this case study on The Catholic University of America is most timely. Here lawyers tried to find out what declarations of principle on the part of educators actually mean. They have shown that misunderstandings are many times the result of false equations. To equate "faith" and "loyalty to inherited institutional forms" and then to condemn those who distinguish faith from such loyalty is a common ecclesiastical sin not very different from that committed by those who in a civil context equate "law" and "order" and then apply indiscriminate force in order to maintain their vision of order, taking for granted that the law guarantees their actions.

A special word of thanks is due those who decided to publish this case study. Would that every time a theological faculty, Catholic, Protestant, or Jewish, is submitted to the strain of a Board of Inquiry tempted to demand that theologians must prove their orthodoxy, the proceedings and the testimony were published in as well documented a fashion as they appear in the book here reviewed.

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Jocz, Jakob. *The Covenant: A Theology of Human Destiny*. Grand Rapids, Mich.: W. B. Eerdmans Publishing Co., 1968. 320 pp. \$ 6.95.

In recent years several writings by Jakob Jocz, Professor of Systematic Theology at Wycliffe Seminary, Toronto, have been devoted to the theology of the election, the encounter of Jew and Christian, and the spiritual destiny of Israel. Some of the findings evident in these writings appear in the present volume, e.g., "Israel," being not a biological term but a spiritual concept which embraces all who respond to the grace of God. The author writes as a devoted adherent to dogmatic Christianity, and in modern scholarship his sympathies lie with Martin Noth, W. Eichrodt, A. Richardson, and Karl Barth. The book will appeal to the Christian divine who faithfully maintains that the Bible's understanding of the human predicament is correctly seen through the lens of classical Protestant scholasticism. To the reader who seriously questions a major assumption of the author that Biblical

theology and scholarship are best served by the medieval categories of logic and metaphysics, this study will prove elusive and problematic.

As a work of systematic theology, the volume is sound and comprehensive. It is characterized by a mastery of the results of theological research in the area. It correctly assesses the covenant, and not faith, works, judgment, or monotheism, as the unifying principle of the Biblical documents. It contains an extensive presentation of the ways in which the divine presence expressed itself in ancient Israel. It seeks the answers to the problems of sin, evil, and salvation. It defines covenant in theological and historical categories as God's condescension to man. It discusses with novel insight the ecclesiastical term "ex opere operato" in connection with the sacraments Baptism, Holy Communion, and the Church. It accepts a major tenet of the Hebrew *Weltanschauung* that history is impregnated with the dynamic will of God, and it seeks to shorten the circumstances that separate modern man of faith from the ancient Israelite. It maintains that Jesus as the Messiah is the absolute definition of covenantal grace, which vindicates God as Creator of the world, Lord of history, King of the universe, and Father of mankind. The inclusion of rabbinic material and modern Jewish scholarship, though limited, rounds out the treatment.

Within the requirements of the writer's methodology and structure, which stress that the Bible is a doctrinal composition on man's relationship to God, the work is well done. The discerning reader, however, will often be overwhelmed by the superfluous insertions of lengthy interpretations, at times repetitious, imposed upon the meaning and intent of the Hebrew text. Jocz argues, for example, that the Abrahamic promise knows no time, place, or people; is ever renewed on a moral non-cultic plane; and is symbolic of God's continual concern for man's redemption and salvation. But does this "conditionless" covenant do justice to Gen 17 which speaks of the priestly act of circumcision as the external sign of the covenant in both its national and universal setting? The passage clearly states that circumcision serves in Hebrew theology as the mark of national devotion to the service of YHWH; enables strangers to join the Abrahamic nation in its consecrated service; and provides the setting for the change of Abram's name to Abraham (understood as "father of a multitude" of nations) thereby enabling the hopes and promises of the covenant to embrace the nations of the earth. When the central covenant of the Hebrew Bible is the relationship between God and Israel, then the theological significance of the covenantal idea in Hebrew thought is misrepresented by focusing attention on the Noachic and Abrahamic Covenants as more basic than the Sinaitic Covenant. Whatever the place of the Mosaic Covenant in the philosophical, theological, liturgical, and sociological thinking of the contemporary Christian, there can be no denial that the events of the Desert Wandering represent the most important happening in ancient Israel's heritage and history.

Jocz raises significant questions about the nature of man, the essence of God, and the binding agreement between them, but it may be asked whether he concentrates sufficiently on the fact that Hebrew reasoning is essentially group-centered and it envisions the Sinaitic Covenant not as unilaterally imposed by God on Israel but as a bilateral partnership between two unequal partners who are free to agree and disagree. In the Exodus theology which is later advocated by the Deuteronomistic school and some of the writing prophets, there is the understanding of a free and mutual selection of God and Israel. YHWH freely chooses Israel, and Israel freely embraces YHWH, and this mutual election is expressed in a partnership, a *berit*.

For a strictly scholarly interest, the most distracting sections of the work are those in which the author unequivocally dismisses the views of Biblical criticism by suggesting, "Is it asking too much that the Biblical scholar pay some attention to the theologian? It is not impossible that while listening he may become aware of the Voice he failed to hear while engrossed in the minutia and detail of the text" (p. 15). This is a meritorious, traditional position which the non-partisan will find difficult to accept. Literary criticism has so little place in Jocz' methodology that *Sitz im Leben*, form criticism, history of covenant types, and history of covenant traditions are practically ignored. It may be refreshing nowadays to read a conservative defense of the style and content of Biblical material pertaining to the covenant, but it is disturbing not to see a similar exegesis of the extra-Biblical documents. Moreover, by virtually snubbing the issues raised by important archaeological discoveries which have shed important light in recent decades on the economic, political, and social forces behind the seemingly universal idea of covenant in the ancient Near East, he has gravely jeopardized his major structural philosophy that history and theology can unite in one book.

One recognizes here the scheme followed by writers of systematic theology who maintain with various degrees of stress that the uniqueness of Hebrew theology is its *praeparatio* for Christianity. Whether this type of theological orientation is satisfactory is a debatable question which different readers will doubtless answer differently. Some will advocate that the ultimate concern of Biblical theology is to tread the highways and byways of the Bible in order to reveal the pathways which unite the Scriptures and lead to the fundamental teachings of the Church. Others will maintain that theology cannot be isolated from its historical setting, and if Biblical theology is to be accepted as a serious discipline then its interpreters must be fully cognizant of the results of critical and historical study. It can be said that it is this learned approach and not the one approved by the author which best serves the objective investigation of Biblical ideas and the interests of modern Biblical scholarship.