

the Gentiles. Paul sees himself as the precursor of the *parousia*, since the conversion of Israel is the last act of salvation history. Instead of the Gentiles coming in at the end, according to the hope of Judaism, Paul has the picture reversed.

In chap. 14, the weak brother is a Jewish Christian who has been exposed to heretical ideas, such as described in Galatians and Colossians. Käsemann sees chap. 16 as an independent letter which was later added to the epistle.

The above survey of the views on selected passages does not do justice to the thorough discussion that Käsemann actually gives to each of these passages. It becomes apparent, as well, that one cannot always agree with his conclusions. Nevertheless, from this rich and provocative commentary much can be learned. The prospective reader needs to be warned, however, that the book is not easy to read, for Käsemann does not write with the clarity of a William Barclay. In his Preface he indicates that he was challenged by Lietzmann's commentary to be brief, yet scholarly. The lack of clarity may be due to space limitations, but it may also derive from the fact that Käsemann assumes so much knowledge on the part of his reader, especially with regard to the vast amount of literature alluded to throughout his commentary. Many times one will wonder exactly what Käsemann means, especially when he rejects two different positions and then offers his own which seems to be similar to one of those which he has rejected.

A bibliography of commentaries on Romans, other works which are frequently cited, and further pertinent literature, is included. There is no index.

This commentary will undoubtedly not be popular reading, but it will be a basic work to which reference will frequently be made.

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Knowles, David. *The Religious Orders in England*. 3 vols. New York and London: Cambridge University Press, 1979. Paperback, \$42.95.

Cambridge University Press has performed a genuine service to the academic community by reprinting David Knowles's classic study of the religious orders in England. These volumes, originally published in 1948, 1955, and 1959 respectively, were immediately hailed as authoritative and that judgment has stood the test of time. Knowles's learning is immense, his scholarship meticulous, and his approach compassionate. His work will long remain the standard one, against which other studies will be judged.

These three volumes relate developments involving the religious orders from 1216 until the mid-sixteenth century. Knowles recognizes that even such isolated communities as monasteries were affected by the changing economic and social patterns of the wider world. Hence, he carefully relates the changes experienced by the religious orders to the developments occurring elsewhere in society. Even the dissolution of the monasteries is set firmly within the European—rather than merely the English—context.

Knowles, himself the member of a religious order, appears most at home in the environment described in vol. 1. During the thirteenth century the great Benedictine and Cistercian abbeys retained much of both their spiritual and their secular influence. That same century witnessed the arrival of the friars and the rapid growth of both the Franciscan and Dominican orders. Knowles writes with feeling of "the mysterious impulse which impelled multitudes to join the friars" (1:194) and then describes their impact upon England.

In vols. 2 and 3, Knowles narrates the manner in which the religious orders appeared to lose their fervor and become assimilated with the secularization occurring in western Christianity. He traces the deterioration in spiritual strength to the cumulative effect of a number of developments, as the religious orders adjusted to social change. These developments included the increasing emphasis placed upon estate management as feudalism declined, the freedom with which monks could leave the cloister to mingle with those outside its walls, the concern of both monks and friars to perform services for remuneration, and the lapses from strict observance of the rule so frequently reported as a result of visitations in the century before the dissolution. Despite his attempt to defend the religious orders, Knowles admits that during the early Tudor years "the Catholic religion was being reduced to its lowest terms" (3:460). This deterioration included all but a few of the religious orders (the Carthusians and Observant Franciscans).

At the same time, dissension in the church as a whole created an environment in which it proved difficult to maintain the ardor which had infused monasticism in the eleventh and twelfth centuries and which had given rise to the mendicants in the thirteenth. Knowles describes the confusion caused by the fourteenth-century thinkers who "made use of ideas and methods for which a new vocabulary was necessary," as they "redefined old concepts in new ways" (2:75). Then, in England, the conflict between possessioners (monks) and mendicants (friars) climaxed in the scathing attacks of John Wyclif upon the church. At the same time, the Great Schism weakened the bonds of discipline which bound both individuals and groups within the different religious orders. Before the church could recover, it reeled under the attacks of Erasmus whose

influence "in creating a critical, untraditional climate of mind can scarcely be exaggerated" (3:147). Whereas for Knowles, Wyclif is the villain in vol. 2, it is Erasmus rather than Cromwell or Henry VIII who holds the distinction in vol. 3.

Despite the title of the set, these volumes do not comprise a history of the internal development of the religious orders in England. Instead, Knowles paints with large strokes on a broad canvas and provides an overview of the religious orders. Many of the most significant chapters are topical, dealing with the exploitation of land, monastic boroughs, the role of the abbot, the spiritual life of the fourteenth century, vicarages, and monastic libraries. The approach does enable the author to provide a wealth of information about the religious orders in England which is available nowhere else.

Knowles's depiction of Wyclif and Erasmus, and of Henry VIII and Cromwell, can be questioned. But these were the men who criticized and destroyed the world to which he remains attached. Although his sympathies cannot be hidden, he writes with balance and candor and portrays the decline of the religious ideal with the compassion which only a Roman Catholic could bring to this subject. A reading of these volumes makes the Reformation much more comprehensible.

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CEDRIC WARD

Rhoads, David M. *Israel in Revolution: 6-74 C.E.: A Political History Based on the Writings of Josephus*. Philadelphia: Fortress Press, 1976. viii + 199 pp. Cloth, \$9.95; paperback, \$5.95.

This book appears to be an adaptation of the author's 1973 Duke University dissertation, "Some Jewish Revolutions in Palestine from A.D. 6 to 73 According to Josephus," done under W. D. Davies. Though simplified, the prose and structure of the book are still those of a dissertation, clear but not adding much excitement to the content. The author builds his case step by step and ends each important section with a summary.

After stating his purpose and defining his terms in a brief introduction, Rhoads supplies a concise account of his main source, Josephus. The second chapter describes the historical background of the events dealt with, beginning with Maccabean times. Chap. 3 gives an account of the revolts and resistance against Rome from 6 to 66 C.E. Chap. 4 tells about the parties and other *dramatis personae* of the Jewish War. Chap. 5 attempts to reconstruct the motives for the War. Following the brief concluding chapter there are useful appendices and quite full indices.