

At times it is clear that *The Case Against Q* has been written in pieces. For example, while Goodacre refers to “Q skeptics” in chapter 1 (10), he later defines what he means by the term—as if he were using it for the first time—in chapter 2 (19, n. 1). While one would not necessarily be surprised to discover such illogical sequences cropping up in a book of essays written over a period of a few years, Goodacre’s work deserves further editing to make it more seamless and integrated, and, thus, more forceful.

Such editing would also correct some syntactical and/or typographical problems I encountered in reading the book. The reference, for example, to “Griesbach’s Mark’s alleged omissions” (28, n. 23), is not easy to understand at first glance. Also, the end of a complicated sentence (“is adjusted in *Q* 4:1-13, 16, 463, in which no doubt is recorded in the Critical Text” [174, n. 16]) at best encroaches upon incomprehensibility. As for glaring typographic errors, I found three examples: “The question that these rather limited examples of special Mark raise [*sic*] see above, is [*sic*] whether they are best regarded, . . .” (32); “The desire to look each [*sic*] of the Gospels . . .” (107); and the reference to “Luke 9:51-18” (181). Fortunately, such problems do not appear regularly.

I was surprised with another feature of the book, one that Goodacre apparently had little to do with: its price. The book, while brimming with incisive, scholarly argumentation, is not a thick work; yet \$30.00 seems to be too steep a price to pay for all of its 228 pages, especially since it is a paperback.

While consensus is hard to overturn, it often becomes a target for further investigation. In this case, however, it is unlikely that Q skeptics will win over Q proponents—or vice versa—any time soon. In the context of unpacking his argument that Luke reworked Matthew’s Sermon on the Mount, Goodacre states: “Yet the theory of Luke’s use of Matthew makes equally as good an account of the data as does the Q theory” (97). This is part of the basic problem: the evidence can be explained in more than one way. Only time will reveal whether Goodacre’s work—and the work of others who are skeptical of Q’s existence—will break the consensus that currently exists.

Goodacre has provided an accessible, scholarly, and largely lucid case against the consensus on Q. It is arguably the best current work from the Q-skeptical perspective. Both scholars and nonspecialists outside the field of synoptic studies will profit from examining his evidence and arguments. I believe Brown was correct in his assessment of most readers’ dismal views of the thorny Synoptic Problem. Yet Goodacre has clearly injected not only new life, but imagination, creativity, and forceful argumentation into the seemingly arcane subject of the Synoptic Problem, and his book will certainly cause a further reevaluation of the evidence and arguments used in favor of Q.

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Grossmann, Peter. *Christliche Architektur in Ägypten*, Handbook of Oriental Studies, Section 1: The Near and Middle East, vol. 62. Leiden: Brill, 2002. xxxii + 792 pp. Hardcover, \$161.00.

The author of this colossal work received his doctorate in the history of architecture. As a professor at the University of Karlsruhe, Germany, he is member of the German Archeological Institute in Cairo. He has published numerous articles, reports on the excavations at Abū Minā (1967-2000), and books dealing predominantly with the history of ancient architecture.

The main body of *Christliche Architektur in Ägypten* consists of two major parts. In six chapters and 378 pages, the author deals with the history of Christian architecture in Egypt, including architectural elements, building techniques, and other related issues.

This section is followed by a catalog of the most important ecclesiastical buildings in Egypt in topographical order from north to south (192 pages), describing and explaining 71 churches found in urban centers and villages as well as 42 monastic churches.

The main body of the book is followed by an extensive bibliography, which covers English, French, German, Greek, and Italian literature. The author's own works and reports listed there comprise more than two pages. Indices include a geographical register and an index dealing with specific items and terms. The last section of 186 pages contains 193 drawings of excavation sites—namely groups of buildings and numerous floor plans of individual buildings—plus an additional 32 photos of ancient ecclesiastical buildings in Egypt. The drawings—most of them produced by the author—reflect the most recent discoveries. Older plans were—as far as possible—verified *in situ*. These drawings and pictures are cross-referenced with the previous parts of the book.

The author feels that the Christian era of Egyptian history, including its ecclesiastical buildings, has not received as much attention as the era of the Pharaohs. With his book Grossmann wants to remedy that situation by portraying Egyptian Christian architecture from its beginning until the sixteenth and seventeenth centuries. In his first chapter he points to the special situation with regard to Christian architecture in Egypt. It seems that Egyptian Christians had dissociated themselves from the pagan architecture of the Pharaohs and followed the more neutral Roman-Hellenistic style. Grossmann furnishes several reasons for the scarcity of historical ecclesiastical buildings in Egypt. He also points out that in the beginning, Christianity in Egypt was divided into two rival churches, one being the official church following the Council of Chalcedon and the emperor, whereas the other church held to monophysitism. When the official church was suppressed by the Muslims, the latter became dominant, being called the Coptic Church, and received most of the church buildings formerly belonging to the Chalcedonian Church. The design of church buildings erected by the two rival churches probably did not differ much, but Grossmann believes that a distinction must be made between urban and monastic churches, a distinction which he maintains throughout his volume. The monastic churches reflected the simple lifestyle of the monks and nuns.

In chapter 2, the author deals with different types of urban and monastic churches. At the same time, he points to three historical eras which influenced Christian church buildings in Egypt. The first phase lasted from the beginning of Christianity in Egypt until the Arab invasion in the seventh century. The second phase reached from the Arab conquest until the middle of the thirteenth century. The third phase covered from the middle of the eighteenth century on. In the second phase Christians were tolerated at first, but later they were suppressed. Many Christians—especially those of the Chalcedonian Church—left Egypt. Monasteries were closed. Existing churches had to be downsized. Although some new churches were built, often it was difficult even to repair existing church buildings. New church buildings maintained the previously known architectural styles. The quality became poorer. However, a new architectural element may have been introduced, namely, the erection of a *hürus*, a room built between the place where the congregation met and the “sanctuary” which laity was not allowed to access. A door connected both areas. In the third phase persecution of Christians led to mass conversions to Islam. Creativity decreased. Churches received more than one altar. Islamic architecture influenced Christian architecture.

In chapter 3, Grossmann deals with the different parts of Christian churches, such as narthex, atrium, naos, apsis, baptistry, and tombs. In chapter 4, he discusses building materials, building techniques, and decor; and chapter 5 focuses on the accessories needed in Egyptian Christian churches.

The longest chapter, chapter 6, explains other Christian buildings in Egypt, namely,

early centers of pilgrimage, monastic architecture such as living quarters for the monks, refectories, guest houses, infirmaries, towers, and walls, as well as tombs and related buildings. The chapter also includes early Christian fortifications and houses.

Christliche Architektur in Ägypten is addressed to historians, archaeologists, experts in Coptic, and theologians. It contains a wealth of material. Not only is Christian architecture extensively and thoroughly discussed; the book also contains interesting historical sections (e.g., 63-67, 79-80, 87, 94-95), some pointing to important theological issues (e.g., baptism on pp. 137-140 and the state of the dead on 315-321). In addition, the descriptions of church buildings in Egypt also point to an understanding of Christian ecclesiology, clergy, laity, and asceticism (56, 62, 73), which lend themselves to further discussion by biblical scholars and theologians. The material presented is impressive and opens new vistas into the Coptic and Chalcedonian Egyptian Churches. The author knows his field and the current literature well. He is careful to make tentative statements and present his own opinion in the form of hypotheses, where final conclusions cannot yet be made (e.g., 55, 75, 333, 371). He acknowledges that his book is not the final word, it does not solve all problems, nor is it complete (xv-xvi); yet he is creative enough to make interesting suggestions, which in some cases may solve apparent contradictions (376-377).

The book contains some repetition (e.g., 158-159 and 193-195; 210-216, 229-231, and 404-409; 306, 365, 367). This may partially be due to the character of the approach. Some foreign terms are explained, others are not, or not sufficiently, or only later—namely, some time after the respective word has been introduced (e.g., *ambo* on p. 191; *parapetto* on 157-158; *stibadia* on 318, 331; and the *hypogē* on 323), which makes it difficult for the uninformed reader. A glossary would be helpful. On page xxxi, a map of Egypt is produced pointing to the most important sites of Christian architecture. However, the print is so fine that it cannot be read without the use of a magnifying glass. A few typos occur (e.g., 140, 180, 280, and back cover), but they are insignificant. With regard to the circular benches, it is claimed that they precede straight benches, although we do not have the respective archaeological evidence (287). Reasons for sitting in circles are introduced only later (290-291). The book ends abruptly without any conclusion or summary. Short summaries at the end of the individual chapters are also lacking. Such summaries would help the readers to follow the author more easily.

In spite of these minor deficiencies, I would warmly recommend this volume. It is an indispensable tool for all those who seriously want to study Christianity and Christian architecture in Egypt.

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Hauerwas, Stanley. *With the Grain of the Universe: The Church's Witness and Natural Theology: Being the Gifford Lectures Delivered at the University of St. Andrews in 2001*. Grand Rapids: Brazos, 2001. 249 pp. Hardcover, \$22.99.

For those unfamiliar with the work of Stanley Hauerwas, his most recent book, *With the Grain of the Universe*, is not a good place to start. Similarly, for readers unfamiliar with natural theology and the Gifford Lectures this book will not be attractive. But this is no fault of the author. Hauerwas, in his usual manner, lets the reader know from whence his analysis flows; he is a theological ethicist. He is quick to note, however, that he is no "proper" theologian. Thus, he prefers to refer to himself as a Christian ethicist. This distinction is important to Hauerwas since he believes all theology, all ethics, must emerge from a place