

traits in his eschatology. Cartwright's argument deserves more detailed consideration than is possible here. In my view, she has a certain penchant for overstating her case. She does not, for example, distinguish carefully enough between, on the one hand, the bodily resurrection (which may or may not be situated in a millenarian context) and, on the other, the millenarian idea of an eschatological kingdom on earth in continuity with the present world. The idea that Christ's kingdom will be corporeal and as such 'commensurable' to the present world (p. 214) is not by itself tantamount to millenarianism, as Cartwright seems to imply. Proof-reading could have been more thorough: there are a number of spelling mistakes in Greek and Latin (for example, pp. 25, 80, 154–5, 221, 231).

UNIVERSITÄT BONN

WOLFRAM KINZIG

Apollinarius und seine Folgen. Edited by Silke-Petra Bergjan, Benjamin Gleede and Martin Heimgartner. (Studien und Texte zu Antike und Christentum. Studies and Texts in Antiquity and Christianity, 93.) Pp. xii+314. Tübingen: Mohr Siebeck, 2015. €69 (paper). 978 3 16 153587 1; 1463 3003 *JEH* (67) 2016; doi:10.1017/S0022046916000749

Although, as one contributor observes (p. 113), the pugnacious bishop of Laodicea has a 'long and impressive' list of 'theological achievements', he is seldom remembered except as a heresiarch. Sixteen distinguished scholars have collaborated in the present volume to produce a more accurate record of his career and to promote a more comprehensive understanding of his thought. In the view of Kelly Macarthur Spoerl, the best available evidence does not suggest that he was as much a disciple of Athanasius or as much a foe to George of Laodicea as is generally supposed. Susanna Elm suspects that even in Gregory Nazianzen's letters against him we see traces of an earlier convergence in their Christological teaching. Volker Drecoll's analysis of the *Ad Jovianum* offers hints towards a secure chronology of his writings in the 370s; according to Markus Vinzent (here augmenting the arguments of his doctoral thesis), these include the fourth *Oration against the Arians*, wrongly ascribed to Athanasius. Hanns-Christof Brennecke finds that, after Eustathius of Antioch, the denial of a human soul in Christ was not regarded as an 'Arian' heresy. Johannes Zachhuber demonstrates that the notion of the unity of the human race in Adam, which underpins the Trinitarian orthodoxy of Apollinarius, is grounded in a Neoplatonic interpretation of Aristotelian logic. Benjamin reads Apollinarius as a proponent of the communication of idioms rather than as the creator of a metaphysical hybrid; Ekkehard Muhlenberg, while he admits the force of the Antiochene strictures on Apollinarius, maintains that his flesh-bearing Christ is a pattern of holiness, not an intellectual construct. Uta Heil concludes that the attack on Apollinarius in the pseudo-Athanasian *sermo contra omnes haereses* has been grafted on to a prototype which restricted itself to heresies that Athanasius had denounced by name. The two books of another pseudo-Athanasian text, the *De incarnatione contra Apollinarium*, are judged by Alessandro Cappone to be separate though interdependent works by different authors. Martin Heimgartner argues that the extracts from Diodore of Tarsus in the Vatopedi Florilegium are independent of the London Florilegium, which

was compiled with a hostile purpose. Karin Metzler assembles the fragments of an Apollinarian commentary on Genesis from the catena on the Octateuch by Procopus of Gaza. Silke-Petra Bergian explains the rhetorical strategy of Theodoret's *Eranistes*, in which he cites Apollinarius but not the Antiochene critics whom he cites more often elsewhere. Claudia Rammelt surmises that Ibas of Edessa, who certainly imputed the teachings of Apollinarius to Cyril, may have been ready to change his judgement after the Formula of Reunion. Theresa Hainthaler, charting the use of Apollinarian forgeries by the Miaphysite party after Chalcedon, supplements Lietzmann's researches with materials in Syriac which throw light on the reception of these texts in Antioch. Patrick Andrist, in a review of later testimonia, notes that posterity found so much to praise in the apologetic works of this infamous heretic that he was sometimes divided into two men. He is certainly one man of whom we would gladly know more.

CHRIST CHURCH,
OXFORD

M. J. EDWARDS

Epiphanius of Cyprus. Imagining an orthodox world. By Young Richard Kim. Pp. xvi + 278. Ann Arbor: University of Michigan Press, 2015. \$85. 978 0 472 11954 7
JEH (67) 2016; doi:10.1017/S002204691600107X

This monograph has two aims: to consider Epiphanius as a figure of interest to scholars in his own right, and not merely as a retailer of more original speculations; and to temper (if not to refute) the perennial charges of mendacity, malevolence and wilful misperception. A scholar who is familiar with the works of this indefatigable gadfly will congratulate Kim on the first of these aims and wish him good luck with the second. As the first chapter admits, there are few reliable materials for a biography, once we discount the bilious and fanciful *Life of Epiphanius*. From Socrates we learn that Epiphanius was born in Palestine and studied in Egypt: the dates remain uncertain and Jerome's statement that he was a pupil of Hilarion, whose very existence is questionable, should have been treated by Kim with more reserve (p. 21). Kim notes that, on the evidence of the *Panarion*, the ascetics whom Epiphanius encountered in Egypt will have included both Origenists and Hieracites, who seemed to him deficient in their understanding of the resurrection (pp. 22–31). He may also have been acquainted with Melitian accounts of the estrangement of this sect from the recognised patriarchs Alexander and Athanasius (p. 32), the latter of whom was his intellectual lodestar. The one event in his life that he commemorates, however, is his rejection of the enticements of a dissolute group of Gnostics (p. 35–7). Kim argues that, rather than questioning his veracity, we should try to discover his purpose in recounting this adventure, which turns out, platitudinously enough, to be the demonstration of his own expertise (p. 39). Kim appears to suspend his scepticism on p. 43 when he asserts that this near-seduction 'must have been a shock' to the adolescent saint.

Among the more interesting, if least felicitous, of the eccentricities of the *Panarion* is the identification of the first four heresies (there are eighty in all) as barbarism, Scythianism, Hellenism and Judaism. Kim observes that precedents for 'reimagined' history can be found in the *Book of Jubilees*, Julius Africanus and