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Kim's "St. Epiphanius of Cyprus: Ancoratus" (Book Review)

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formidable Antiochene theologian Theodoret, bishop of Cyrus, as well as against the entire cadre of Eastern bishops spread throughout Saudi Arabia, Palestine, Israel, Syria, Cyprus, and parts of Turkey. Cyril determined to maintain a one-subject Christology, while Theodoret was concerned to preserve the Godhead unchanged and guard Christianity against a docetic mixture Christology.

Each treatise runs only to about 50 pages, but taken together these works illustrate the construction of orthodox Christology. For Protestants, it is particularly enlightening to note that this controversy was very truly a hermeneutical one, with all sides basing arguments solidly on the Scriptures. Additionally, opponents buttressed their arguments with the witness of prior theologians, establishing a “patristic” method of argumentation. Above all, one realizes through the polemical cut and thrust of the debate that the fathers’ chief concern was to theologize accurately, carefully, and consistently with the Scriptures about salvation and the natures of Christ.

The nature of this treatment is scholarly, appropriate for seminary master’s level electives in systematic and historical theology, and highly recommended for research doctoral seminars in patristics or systematic theology. Translator Daniel King (lecturer in Syriac studies and Semitic languages at Cardiff University, Wales) offers this new and lucid English rendition, with a particularly useful glossary of technical theological terms used in the debate between Cyril and Theodoret. Reading aids include indices (general and scriptural) and a first-rate introduction which frames the primary source documents.

St. Epiphanius of Cyprus: *Ancoratus*,

edited and translated by Young Richard Kim, Washington, DC: Catholic University of America Press, 2014. 244 pp. \$39.95. ISBN 9780813225913

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Cyprus has received heightened interest recently as archaeologists at several sites are digging down straight into the fourth century, tapping into the island’s late antique heritage as revealed by material culture. Consequently, Young Richard Kim’s translation of the *Ancoratus* by Epiphanius of Salamis – lead bishop on the island AD 367– 403 – could not have come at a better time.

The *Ancoratus* (meaning “the well-anchored man” in a theologically orthodox way) is a doctrinal treatise by a figure better known as a heresy hunter. His later and more famous work, the *Panarion* (“Medicine Chest”) railed against all manner of false doctrines current in the late fourth century. Although the *Ancoratus* contained the

seed of the later work (see a list on 80-82 in the prologue), it is nevertheless a more even-handed and largely doctrinal work. Framed as a response to two letters directed to him requesting help in identifying heresy, the bishop addressed the theological challenges of the Trinitarian debates in the ongoing Arian controversy, and anticipated the coming debates in the Christological controversy. Joining his voice and his pen alongside such doctrinal luminaries as Athanasius and Basil of Caesarea, Epiphanius opposed Arian subordinationism and Apollinarian anthropology, and later (influencing Jerome) he opposed Origenism. In fact, Epiphanius was later involved in the Origenist controversy and died at sea on his return voyage from Constantinople, where he had traveled “to secure the condemnation...of John Chrysostom as an Origenist” (p. 13). His close exegesis of scriptural passages illustrates these doctrinal preoccupations.

His greatest contribution in this work, however, is his solid and vigorous defense of the full deity and personhood of the Holy Spirit against the so-called “Spirit fighters” (*Pneumatomachoi*), or sometimes “Macedonians.” Related to this defense, Epiphanius presents to the reader many deft, scriptural arguments for the equality and consubstantiality of the Trinitarian Persons. Far from being a marginal figure interested solely in rooting out heresies, Epiphanius shows himself in this work to be a theologian in his own right, whose work contributed to an orthodox pneumatology concurrently with that of the Cappadocians. These sections alone make the work valuable reading for students of systematic or historical theology.

After an extensive introduction, prefaced by a lengthy bibliography of primary and secondary sources, the text itself follows, containing the two letters sent to Evagrius requesting the *Ancoratus*, as well as Evagrius’s work itself. The work is divided into brief sections (“chapters”), running to 119 chapters of roughly one and a half pages each. Copious footnotes help the reader navigate the text. By using <sigla>, Kim frequently indicates places in the text where there are words or phrases missing, and upon what authority he bases their reconstruction. A couple of indices – general and scriptural – round out the volume. As with all volumes in the Fathers of the Church series, this book is scholarly and does much to enhance a collection of doctrinal Patristic works. Kim’s translation is smooth and modern, a wonderful accomplishment by a scholar who has studied Epiphanius for over a decade, and currently chairs the Classics Department at Calvin College.