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978-1-107-66053-3 - Irenaeus of Lugdunum: A Study of his Teaching  
F. R. Montgomery Hitchcock  
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IRENÆUS OF LUGDUNUM  
A STUDY OF HIS TEACHING

by

F. R. MONTGOMERY HITCHCOCK, M.A. D.D.

Formerly University Student, Fellowship Prizeman and  
Donnellan Lecturer of Trinity College, Dublin

WITH A FOREWORD

by

H. B. SWETE, D.D.

Regius Professor of Divinity, Cambridge

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## AUTHOR'S PREFACE

THE author of this book takes the opportunity of expressing his warmest thanks and many obligations to Professor Swete and to the staff of the Cambridge University Press for their invaluable assistance and many helpful suggestions during its production. He would also acknowledge his indebtedness to Professor Sanday of Oxford, who wrote him a kind letter many years ago encouraging him to proceed with his studies in Irenaeus. He trusts that the results of these studies will be acceptable to the great scholars who have shown a friendly interest in the work, and whose verdict he awaits with no little apprehension.

*Pagina iudicium docti subitura movetur.*

F. R. M. H.

KINNITT,  
*April 8, 1914.*

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## FOREWORD

NO early Christian writer has deserved better of the whole Church than Irenaeus. His refutation of Gnosticism is perhaps the least of his claims upon the attention of the student. Gnosticism would doubtless have met its fate if Irenaeus had never written, and for the modern reader its grotesque speculations have little interest. But the great work of Irenaeus offers us far more than the polemic of a by-gone age. It is a first effort to grapple on a large scale with the problems of the rising faith, and to construct the outlines of a Christian theology. It is a storehouse of materials for the early history of the canon, the creed, and the episcopate. It contains not a few passages of singular beauty and far-reaching insight, which are hardly surpassed in any other Christian writing, ancient or modern.

Dr Montgomery Hitchcock's book is an attempt to introduce the student to the teaching of Irenaeus. Any real endeavour to recall our age to the treasures hidden in the great writers of the ancient Church may be heartily welcomed, and it is to be hoped that Dr Hitchcock's work may succeed in leading some who have hitherto overlooked the claims of Irenaeus to study for themselves that great forerunner of the best theology of the later Church.

H. B. SWETE.

CAMBRIDGE,  
EASTER, 1914.

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## ADDENDA ET CORRIGENDA

- p. 2, l. 1, lit. instructed in the faith, *μαθητευθεῖς*.  
 l. 5, *ἐν τῇ πρώτῃ ἡμῶν ἡλικίᾳ*.  
 l. 13, Bury (*Student's Roman Empire* p. 579) says "A.D. 155 is only a guess of Waddington, which has been too hastily accepted." He suggests date of martyrdom 166 A.D., "almost certainly under Marcus."  
 l. 17, *παῖς ὧν ἐτι* (Letter to Florinus).  
 l. 20, about A.D. 120 (Lightfoot).  
 p. 6, l. 7, comma after "proceeds."  
 note 2, 1 for 6.  
 p. 8, l. 13, read "in which case" for "so that."  
 p. 10, l. 6. *Historia Francorum*, I. 29.  
 l. 14, see Duchesne's *Fastes Episcopaux*.  
 p. 12, l. 2, comma after "custom."  
 l. 18, v.l. "forty hours" (Bingham, removing stop after *τεσσαράκοντα*). Harvey, Stieren and Massuet read as in text.  
 note 1, 357 for 356.  
 p. 16, l. 22, comma after "Basil."  
 p. 23, l. 19, comma after "suffering."  
 p. 25, note 4, cf. Lightfoot's *Essays on Supernatural Religion* v. Insert "probably" after "This is."  
 p. 26, l. 5, cf. Charles' *Apocalypse of Baruch*, p. 54.  
 p. 30, l. 27, "can we be" for "are we."  
 p. 32, l. 1, lit. making a prelude of, or preparation for, *προοιμαζομένους τὴν ἀφθαρσίαν*, cf. Eusebius *H.E.* v. 1. 4, of the devil, *προοιμαζόμενος ἤδη τὴν ἀδεῶς μέλλουσαν ἔσεσθαι παρουσίαν αὐτοῦ*.  
 l. 9, *ἐνυβρίζει*, lit. mocks at.  
 p. 36, 2, *Dogmengeschichte* I. 188.  
 p. 38, l. 9, lit. "truer than the truth itself."