

**A HOMILY OF CLEMENT OF
ALEXANDRIA, ENTITLED:
WHO IS THE RICH MAN
THAT IS BEING SAVED?**

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A Homily of Clement of Alexandria, Entitled: Who is the Rich Man that is being saved? by P. Mordaunt Barnard

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Early Church Classics.

A HOMILY OF
CLEMENT OF ALEXANDRIA

ENTITLED

WHO IS THE RICH MAN THAT IS
BEING SAVED?

BY THE

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PREFACE

THE *Quis Dives Salvetur* of Clement of Alexandria is written in the form of a homily, but it is not clear whether it was intended for *viva voce* delivery, or only for private reading. Great care was evidently spent on its composition, and the language of the original, as in Clement's other works, is beautiful and forcible, though often very hard to render in English. As the only specimen preserved of the author's popular teaching to Christians, it affords the ordinary reader a good opportunity of entering into the working of his mind, and of judging of his truly Christian and lovable temperament. This translation is made from my edition of the Greek, published in the Texts and Studies Series by the Cambridge University Press in 1897; the text of that edition differs considerably from all previous editions, as the eleventh-century Escorial MS. was for the first time used in its preparation; previous editions

were based on a very inaccurate copy printed by Ghisler from a Vatican MS., which was itself copied from the Escorial MS. The numbering of these sections is that of my edition, which varies only slightly from the others; when it does, the old numbers are given in brackets. I have made use of Segaar's excellent notes (published at Utrecht, 1816); and it is a pleasure to acknowledge how much assistance I have received towards the proper understanding of Clement's language from the many Scholars who corresponded with me when I was preparing the Greek edition. I am especially indebted to Dr. J. B. Mayor (who has been good enough to look over the proof-sheets of my translation, and has made many valuable suggestions) and to Canon J. Armitage Robinson.

P. MORDAUNT BARNARD.

*Headley Rectory,
Epsom, 1901.*

A HOMILY OF
CLEMENT OF ALEXANDRIA

I

GENUINENESS OF THE HOMILY "WHO IS THE
RICH MAN THAT IS BEING SAVED?"

THE evidence, both internal and external, of the genuineness of this short work is unusually strong; its authorship has indeed never been questioned.

I. *Internal evidence.*—(a) The literary style, the vocabulary, and the methods of scriptural interpretation, are quite characteristic of Clement; this evidence is of great importance in his case, as his writings show marked peculiarities.

(b) In § 26 a work is mentioned as the author's, which we know that Clement contemplated writing (see note on the passage).

(c) The text of the quotations from the New Testament is of the same character as that found in Clement's other writings. Attention

will be called in the notes to striking instances of this.

(*d*) The allusions are just what we should expect to find in Clement; thus in §§ 16 and 40, and perhaps in §§ 33 and 36, reference is made to extra-canonical "Sayings of the Lord"; in § 29 there is probably a reminiscence of "The Teaching of the Twelve Apostles"; in § 43 an undoubted reference to the "Shepherd of Hermas," and a possible verbal reminiscence of St. Clement of Rome's epistle; both these latter writings Clement elsewhere quotes.

II. *External evidence.*—(*a*) The manuscripts in which this homily is preserved afford no evidence of the authorship. They are only two in number, one of the eleventh century preserved in the Escorial Library in Spain (Class-mark Ω, III. 19), and a copy of it made in the sixteenth century, and preserved in the Vatican Library at Rome (Vat. Gr. 623). In both MSS. this writing follows the nineteen homilies of Origen on Jeremiah, of which however the author's name is not given; in the former it is headed simply Ὁμιλία, "A Homily"; in the latter, by a natural error, Ὁμιλία κή, "Twentieth Homily." So far, therefore, as manuscript evidence is concerned, we are entirely free to attribute the work to Clement if good reasons can be shown.

(*b*) Eusebius of Cæsarea, the great historian, writing not later than A.D. 325, mentions among the works of Clement "another discourse of his which bears this heading, *Who is the rich man*

that is being saved?" (*Ecclesiastical History*, vi. 13). In another part of the same work (iii. 23) he quotes in full the story of St. John and the Young Robber (§ 42), and states that the extract is taken from Clement's treatise entitled *Who is the rich man that is being saved?* This extract begins at the words, "Hear a legend that is no legend." Almost all later writers who tell or refer to this story most probably owe their knowledge of it to Eusebius, and not directly to Clement.

(c) Jerome, in his *Catalogue of Church Writers* (§ 38), finished in A.D. 392, in a list of some of the works of Clement, mentions "another book entitled *Who is that rich man who is being saved?*" His list is very probably drawn from Eusebius, but even so possesses an independent value.

(d) Maximus the Confessor, who died A.D. 662, wrote Scholia, or notes, on the forged writings attributed to Dionysius the Areopagite. Commenting on Epistle X., he says: "Clement also the Alexandrian, in his discourse concerning *Who is the rich man that is being saved?* mentions the exile in Domitian's reign of the most holy John." Some one was evidently led by this statement to refer to his Clement, and copied out the Young Robber story at the end of his MS. of the Scholia of Maximus; this extract, with others from Polycrates and Philo, is found in many MSS. of the Scholia. It begins at the words, "But that thou mayest have confidence," that is, about two lines earlier than