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say: The Lord Himself spoke: 'I have come to put an end to the works of the female'—and Clement adds: "the female, that is desire (*ἐπιθυμία*), the works are birth and death (*γένεσις καὶ φθορά*)" (63). We can be fairly sure that we have in Salome's question and the Lord's answer another interpretation of *Lk.* 20, 35-36, not so much because of some terminological similarities, but rather because there is an agreement in thought¹⁸. Both texts have something to say on the relation between marriage (procreation) and death. As we said in our second remark, *Lk.* 20, 34-36 does not seem to exclude an interpretation in the sense of a realized eschatology. But EvEg goes further: it says that by abstaining from marriage (= the engendering of children) man can put an end to Death. Death, as the *ἔσχατος ἐχθρός* (*1 Cor.* 15, 26; cf. *Rev.* 20, 14 and 21, 4), can be overcome by the abolition of marriage. This means that the end of this world can be hastened by an encratic life. The end of this world, which for its very survival is dependent on marriage, can be brought about by the complete rejection of marriage. By begetting children woman gives nourishment to Death (*ἐπιχορηγεῖν τῷ θανάτῳ τροφήν*, 45, 1) and reinforces its power over man. On the other hand, not to marry means to withdraw from the process of *γένεσις* and *φθορά* that keeps this world going, and breaking the power of Death.

The idea of hastening the end of this world by continence is a strange distortion of the pauline perspective in *1 Cor.* 7. Here the awareness that the end is at hand and that the fashion of this world is passing away places all things and institutions of this world, and among these marriage, in the new light of *ὡς μὴ*, of irrelevance. The point of *1 Cor.* 7 is well formulated by Tertullian when he writes: "Crescite et multiplicamini" *evacuavit extremitas temporum*". (Monogam. 7). But in EvEg this perspective is wholly reversed: the irrelevance, even the square rejection of marriage means the eschatological victory over Death and brings the end of this eon about. The idea of hastening the end was not first voiced by the Encratites; it goes back to a Jewish tradition according to which the coming of the Day of the Lord, or of Messianic salvation, is made dependent on the repentance of Israel¹⁹. The conversion (*μετάνοια*) of the people is the condition of the Coming of the Lord. As Strobel has pointed out, the argumentation of 2 P3, 8ff is entirely based on this Jewish tradition: "*σπεύδοντες*" (scil. *τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας*) has to be translated by 'hastening' in *transitive* sense²⁰. Here too we find the idea that the Parousia can be speeded up.

It appears that the setting of Salome's question(s) in EvEg is not hellenistic²¹, but Jewish-Christian. It is, in fact, the traditional question about the time of the Parousia ("How much longer...?" "Until when...?"), the delay of which puzzled both Jews and Christians. The traditional link between continence and eschatology has not been given up. This is an important difference with the gnostic texts which we will discuss later in this paragraph.

It strikes us that in EvEg it is woman who is held responsible for the preservation of the power of Death, or, as Clement rightly explains, of this world of *γένεσις καὶ φθορά*. The contrast between male and female is a theme that returns in many variations in early christian, and especially gnostic, texts. An interesting parallel of this passage of EvEg (Strom. 3, 63) can be found in the Pseudo-Clementines (Hom. 2, 15, 3), where we read

18. QUISPÉL (o.c. p. 83) compares ἀποθανόνται (EvEg) with μέλλουσιν ἀποθανεῖν (*Lk.* 20, 36D), and τίς τούτων (EvEg) with τίς τούτων καὶ γενήσων (*Lk.* 20, 34, Greek retranslation of the aramaic original). The same author (*L'Évangile selon Thomas et les origines de l'ascèse chrétienne*, in: *Aspects du judéo-christianisme*, Paris, 1965, p. 50) thinks that this view of the relation between love and death is neither biblical nor Jewish. He seems to overlook that such a link is already suggested in *Lk.* 20, 35, and that the whole passage (20, 34-36) was liable

to the Encratites' radical interpretation. See above p. 215.

19. See on this subject A. STROBEL, *Untersuchungen zum eschatologischen Verzögerungsproblem*, Leyden, 1961. The author shows that the same theme has an anthropological (man's repentance) and a theological (God's longsuffering) version.

20. See p. 87-97. 2P3, 8ff is a Jewish-Christian parallel of R. Eliezer's argumentation.

21. So QUISPÉL, *Makarius*... p. 83, wrongly.

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and the fact that I have come to put an end to the work of the female. —
and element which is female (female) the work is done and done
(female and male) (p. 10). We can be fairly sure that we have in Sade's question and
the female answer another interpretation of 12, 13 and 14-15 and so much because of the
historical situation, but rather because there is an agreement in thought. — But
there have something to say on the relation between marriage (procreation) and death.
As we said in our second lecture, 12, 13, 14-15 from now on seem to exclude an interpretation
in the sense of a married couple. — But really how further it goes that by studying
their marriage (= the reproduction of children) may not be an end to Death. Death,
as the female (p. 10) 12, 13, 14 and 15, 16 and 17, 18 and 19, 20 and 21, 22 and 23, 24 and 25, 26 and 27, 28 and 29, 30 and 31, 32 and 33, 34 and 35, 36 and 37, 38 and 39, 40 and 41, 42 and 43, 44 and 45, 46 and 47, 48 and 49, 50 and 51, 52 and 53, 54 and 55, 56 and 57, 58 and 59, 60 and 61, 62 and 63, 64 and 65, 66 and 67, 68 and 69, 70 and 71, 72 and 73, 74 and 75, 76 and 77, 78 and 79, 80 and 81, 82 and 83, 84 and 85, 86 and 87, 88 and 89, 90 and 91, 92 and 93, 94 and 95, 96 and 97, 98 and 99, 100 and 101, 102 and 103, 104 and 105, 106 and 107, 108 and 109, 110 and 111, 112 and 113, 114 and 115, 116 and 117, 118 and 119, 120 and 121, 122 and 123, 124 and 125, 126 and 127, 128 and 129, 130 and 131, 132 and 133, 134 and 135, 136 and 137, 138 and 139, 140 and 141, 142 and 143, 144 and 145, 146 and 147, 148 and 149, 150 and 151, 152 and 153, 154 and 155, 156 and 157, 158 and 159, 160 and 161, 162 and 163, 164 and 165, 166 and 167, 168 and 169, 170 and 171, 172 and 173, 174 and 175, 176 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