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Auteur : Foucault, Michel

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once will be—is neither male nor female. The *εικὼν* is to be distinguished from Adam, the man of the earth (*χοϊκός*, 204D), of whom there is no question yet in *Gen.* 1, 26-27ab⁶³. That the image is a-sexual, is derived from *Col.* 1, 15 in combination with *Gal.* 3,28: the Image is Christ, and in Christ there is neither male nor female. Answering the objection, that without sexual differentiation the human race would not have propagated, Gregory refers to *Lk.* 20, 35-36 and argues that, as there are thousands of angels, there must be an angelic way of propagation. This would have been ours too, for as we will be like the angels after the resurrection, we must have been leading an angelic life in Paradise, the resurrection being the restoration of the original state of man⁶⁴. Why then the addition (*ἐπιτέχνησις*) of sexual differentiation to the Image? Because God foresaw, which way man's free will would go, and that he would fall out of the life of the angels, He provided nature with the difference of male and female, and so with the capacity of propagation that is suitable for those who have fallen into sin. Marriage as the way of propagation of the irrational animals is given to man for want of something better, the 'better' being in this case the angels' way of propagation. It was only after the Image had been provided with the difference between male and female (*Gen.* 1, 27c), that God said: "Be fruitful and multiply" (*Gen.* 1, 28a). This does not mean, as De Boer rightly argues⁶⁵, that Gregory considers marriage as a consequence of sin. It is true that in the present situation of man marriage is something ambiguous: that is why virginity remains preferable. But marriage is not to be repudiated for its origin: it is a salutary mean that God provides in order that the predetermined number of human souls may be completed⁶⁶. God now grants to the human race a different way to reach its fulness (*πλεονασμός*, 205A):

As the complete number of human beings (*πληρώματος τῶν ἀνθρώπων*) that was due to enter this life by the way of birth that is common to animals was observed beforehand by [God's] prescient activity, and after our nature's inclination towards the lowly,—which He, who sees equally present and future, saw before it took place—had made such way of birth necessary for mankind,—God... also observed beforehand the time as commensurate (*σύμμετρον*) with the fabrication of man; so the duration of time has been made to correspond with the arrival of the predetermined [number of] souls, and the transitory motion of time (*τὴν ρωδὴ τοῦ χρόνου κίνησιν*) comes then to a standstill, when the human race is not any longer increasing throughout time (*δὲ αὐτοῦ*) (*Hom. Opif.* 22, PG44, 250BC).

It appears from this text, that in Gregory's view, time shares the ambiguity of marriage; it is qualified in two ways, viz. by creation and sin⁶⁷; it both reveals the deprivation of the original paradisiac life and the angelic way of procreation, and indicates the gradual process towards the fulfillment, i.e. the completion of the number of souls. Time serves the same positive purpose as marriage, i.e. the completion of mankind. Marriage and time are co-existent. In *Hom. Opif.* 22, from which the quotation is taken, Gregory seeks to satisfy objectors who ask why the resurrection, being something good, has not yet taken place and has to be waited for. This is, in fact, the old eschatological question, asked by both Jew and Christian, about the Parousia and the coming of the Kingdom; it was, as we have seen, the same problem that puzzled the author of *EvEg.* Gregory's reply consists in arguing that the duration of time is predetermined in the same way as the number of human souls. The coming of the moment of the resurrection ("the harvest") can by no means be hastened, for it will surely come on the appointed day—independent of man's will. The only thing man can do to prepare for that moment, is to anticipate the future

63. Gregory has no doubt that his explanation follows the *ἀκολουθία* of the Scripture itself (44, 181).

64. Another application of the principle stated above: ποῖά τὰ ἔσχατα ὡς τὰ πρῶτα.

65. o.c., p. 109-110.

66. As Plato and Origen, Gregory thinks that the complete number of human souls has been determined beforehand. He links this *πλήρωμα τῶν ἀνθρώπων* with the Image and ὁ ἀνθρώπος.

67. DE BOER, o.c., p. 39-40.

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