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The Codex Bezae (D) has in v. 35, before "marry and given in marriage": are begotten and beget (γεννῶνται καὶ γεννῶσιν), of which, according to the syriac versions, the aramaic original may have been: yale dhin umole dhin (in Greek: τίκτουσι καὶ γεννῶσιν) [16].

We make two remarks on this text. First, as P. Nagel has pointed out [17], the lukan text, especially in the old syriac versions, can easily be read in this way, that, as in the APTh, abstinence from marriage is a condition for having part in the resurrection and the world to come: those who have been accounted worthy of it, *already* do not marry nor are they given in marriage. Nagel seems to leave undecided whether in this interpretation v. 36 refers to the present or the future situation of those who do not marry. But it is also possible to interpret the text in such a way, that all what is said in vv. 35-36 applies to the *present* situation of the Encratites; they anticipated the situation after the resurrection, i.e. they had already part in the resurrection and the angelic life while abstaining from marriage. They could consider themselves as already transferred to the other, new eon, though still being in the midst of the children of this world. This interpretation which, as we shall see, was that of the Egyptian Encratites, is not ruled out by the text itself.

Secondly, the lukan text suggests a certain relation between marriage and death. It follows from v. 36 that marriage ceases to exist when people have obtained the resurrection and have become immortal. The text says that marriage is only characteristic of the present eon, or, as Origen puts it in his commentary on the passage: "Hic vero, ubi mors, et nuptiae et liberi necessarii sunt; ubi autem immortalitas, nec coniugio opus est nec filiis" (Hom. in *Luc*, 39, 2; GCS 35, p. 227, 6-9). — Although in this eschatological text, there is no attempt of a 'protological' explanation of marriage (viz. as necessitated by death and the expulsion from Paradise), it nevertheless suggests that death is the cause of marriage. As we shall see, this aspect will be further developped in 4th-century writings on virginity. But even if the text refers to the eschatological situation after the resurrection ("at the resurrection, when death is abolished marriage is no longer meaningful and, therefore, ceases to exist"), the conclusion could easily be drawn, that by abstaining from marriage man could anticipate the future eschatological situation, and overcome death. Again the future eschatology is then turned into realized eschatology without violence being done to the text.

If we compare this text from the Gospel with the platonic-aristotelian view, it appears that the former reveals the reverse aspect of the latter; whereas for Plato marriage (= procreation) means the overcoming of death, a way to immortality, in the lukan text it is death that necessitates marriage and resurrection or (personal) immortality that makes it superfluous.

We turn now back to the Encratites of Strom. 3, 48. It will be clear that they interpreted *Lk.* 20, 35-36 in the sense of realized, or anticipated eschatology. — Perhaps without denying that there will be a future resurrection, they claim that they already partake in it and, therefore, reject marriage. It appears from Clement's account that they referred to this text to justify their way of life; Clement tries very hard to refute this interpretation (87, 1-88, 1).

It is possible that the Encratites referred to in Strom. 3, 48 also used the Gospel of the Egyptians; as a matter of fact, a quotation from this Gospel is to be found shortly before in par. 43, without, however, an explicit reference to the source of the quotation; but from par. 63-64 we may derive that this source is the EvEg. The following passages of this apocryphal gospel are relevant for our purpose. There is, first, Salome's question to the Lord, of which there are two versions: "How much longer will Death have power?" (45) and: "Until when will men die?" (64). The answer is in both cases the same: "As long as (you) women give birth". The other passage runs like this: "They (scil. the Encratites)

16. Quispel, *o.c.* p. 82.

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17. *o.c.* p. 34-39.

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