“What About Crossing Over’s John Edward?”

I was watching TV and happened upon “Unsolved Mysteries.” It aired a segment on “Edgar Cayce.” I’m a Christian so this segment troubled me, prompting me to search on the internet for something on this man. I found several sites, but I zeroed in on yours. I was impressed and satisfied with what I read. [Webservant’s note: See our article, “The Worldview of Edgar Cayce”.]

I also found where several people had written in (most were furious with you), and one of them said that Cayce’s ability was indeed a gift from God. I agree with you that the Bible is very specific about avoiding dabbling in these kinds of “gifts” (that word used in connection with the devil is almost comical), and I think that God wouldn’t warn us like that if those kinds of “gifts” weren’t really out there. I said all that to say this…Cayce is just one person but not “one of a kind.” John Edward of TV’s “Crossing Over” is another, and it seems that the times are beginning to be absolutely FILLED with these people.

My problem is this, I have a sister that is very dear to me. She has gotten interested in John Edward and began wondering whether his ability was really from God. She went to her PASTOR (remember that word), and I was shocked at his reply to her. He said that he’d “put it this way….all gifts from God aren’t listed in the Bible.” I nearly fell over when she told me that. So now she believes that John Edward might be operating within God’s will. How do I answer her and compete with the pastor she thinks so highly of?

Thank you for writing Probe Ministries. Although I do not know a great deal about John Edward, my own position would be much different than that of your sister’s pastor. From what I

understand, John Edward claims to have the ability to communicate with the dead. This, of course, is something expressly forbidden in Scripture. For instance, in an extended passage from Deuteronomy 18:9-15 we read:

> When you enter the land the LORD your God is giving you, do not learn to imitate the detestable ways of the nations there. Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the LORD, and because of these detestable practices the LORD your God will drive out those nations before you. You must be blameless before the LORD your God. The nations you will dispossess listen to those who practice sorcery or divination. But as for you, the LORD your God has not permitted you to do so. The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him.

Notice that v. 11 specifically forbids consulting the dead. God also prohibits the Israelites from becoming mediums or spiritists, which is essentially what John Edward is. In v. 9, such things are referred to as "detestable ways." And it was because of such detestable practices that the Lord would drive the Canaanites out of the land (v. 12). Although these nations consulted the dead, and practiced sorcery and divination (v. 14), the Lord did not want His people to do so. Instead, He promised to raise up a prophet in Israel to whom He expected the people to give heed. Although this refers generally to all the genuine Old Testament prophets, it ultimately has special reference to Jesus Christ (see, for example, Acts 3:19-26).

But why does God forbid communicating with the dead? Although we may not know for certain, I think there are some important clues in the Bible. In the first place, genuine communication with the dead may (as a general rule) simply be impossible.

The story of the rich man and Lazarus in Luke 16 may indicate this. Although some may point to Saul and the witch of Endor in 1 Samuel 28, it's important to keep in mind that (1) this practice was prohibited and condemned by God (as already cited); (2) Saul had been rejected by God for his disobedience (e.g. 1 Sam. 28:6, etc). Indeed, this was just another act of Saul's unfaithfulness to God. Thus, it is not an example for us to follow. And (3) some believe the spirit of Samuel may have been a demon masquerading as Samuel. Although that is not my view, I suppose it is at least possible. [Note: also see the Probe article "What About the Witch of Endor Calling Up Samuel's Spirit?"] There is definitely clear New Testament evidence linking demonic activity to divination (Acts 16:16-18), for example. But even if it really was Samuel (which I believe) the text does not encourage us to communicate with the dead (and other texts expressly forbid it – see, for instance, Isaiah 8:19-20, etc.).

Thus, my overall opinion of John Edward (and those like him) is this: to the extent that he is truly receiving information from the spirit world, I tend to think it is probably coming not from deceased human beings, but from demonic spirits. As always, their desire is to deceive the unsuspecting and lead them away from considering the biblical command to repent and trust Christ for salvation (see 2 Corinthians 4:3-4, etc.).

In light of all this, if your sister respects the Bible as the word of God, I would simply bypass the pastor whom she respects. Rather than directly disagreeing with him, gently point her to what God's word says. Remind her that even pastors can be wrong, but God never is. And His prohibitions are given with our welfare in mind.

Hope this helps,

Michael Gleghorn
Probe Ministries

“Why Don’t Jews Believe in Jesus as Messiah?”

Do Jews still observe Old Testament practices like burnt offerings? If Jews believe in a coming savior, why does Christ not meet all of their criteria?

I am not aware of any Jews who currently practice the Old Testament sacrificial rituals. This is at least partly due to the fact that the temple was destroyed by the Romans in 70 A.D. and has never been rebuilt to this day. If, at some point in the future, the temple IS rebuilt, then we may indeed see some of the orthodox Jews begin practicing the various Old Testament sacrificial rituals once again. But I seriously doubt we would see anything of this kind prior to a rebuilt temple in Jerusalem.

Most Jews no longer believe in a coming Messiah. Of the three main branches within Judaism, only orthodox Jews tend to hold to this hope and they do not conceive of Messiah as divine; he is merely a human being. As for why Jesus does not meet their criteria, there could be many possible reasons offered. However, much of it is probably due both to (what I would consider) a misunderstanding of the Old Testament conception of Messiah, as well as simply to ignorance and misinformation about Jesus’ credentials as the promised Messiah. As Louis Lapides, a Messianic Jew and Christian pastor, points out in Lee Strobel’s book *The Case for Christ*, most Jews have never bothered to actually investigate the evidence supporting Jesus’ claims to be Messiah.

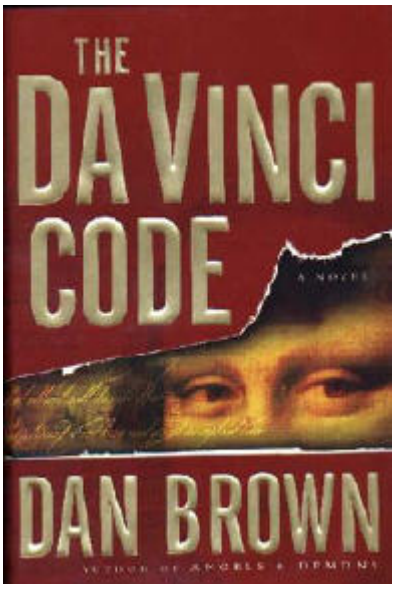
Shalom,

Michael Gleghorn
Probe Ministries

Redeeming The Da Vinci Code

This article is also available in Spanish.

Introduction to *The Da Vinci Code*



Dan Brown's novel, *The Da Vinci Code*,{1} has generated a huge amount of interest from the reading public. About forty million copies have been sold worldwide.{2} And Ron Howard and Sony Pictures have brought the story to theatres.{3} To help answer some of the challenges which this novel poses to biblical Christianity, Probe has teamed up with EvanTell, an evangelism training ministry, to produce a DVD series called Redeeming *The Da Vinci Code*. The series aims to strengthen the faith of believers and equip them to share their faith with those who see the movie or have read the book.{4} I hope this article will also encourage you to use this event to witness to the truth to friends or family who have read the book or seen the movie.

Why so much fuss about a novel? The story begins with the murder of the Louvre's curator. But this curator isn't just interested in art; he's also the Grand Master of a secret society called the Priory of Sion. The Priory guards a secret that, if revealed, would discredit biblical Christianity. Before dying, the curator attempts to pass on the secret to

his granddaughter Sophie, a cryptographer, and Harvard professor Robert Langdon, by leaving a number of clues that he hopes will guide them to the truth.

So what's the secret? The location and identity of the Holy Grail. But in Brown's novel, the Grail is not the cup allegedly used by Christ at the Last Supper. It's rather Mary Magdalene, the wife of Jesus, who carried on the royal bloodline of Christ by giving birth to His child! The Priory guards the secret location of Mary's tomb and serves to protect the bloodline of Jesus that has continued to this day!

Does anyone take these ideas seriously? Yes; they do. This is partly due to the way the story is written. The first word one encounters in *The Da Vinci Code*, in bold uppercase letters, is the word "FACT." Shortly thereafter Brown writes, "All descriptions of artwork, architecture, documents, and secret rituals in this novel are accurate."{5} And the average reader, with no special knowledge in these areas, will assume the statement is true. But it's not, and many have documented some of Brown's inaccuracies in these areas.{6}

Brown also has a way of making the novel's theories about Jesus and the early church seem credible. The theories are espoused by the novel's most educated characters: a British royal historian, Leigh Teabing, and a Harvard professor, Robert Langdon. When put in the mouths of these characters, one comes away with the impression that the theories are actually true. But are they?

In this article, I'll argue that most of what the novel says about Jesus, the Bible, and the history of the early church is simply false. I'll also say a bit about how this material can be used in evangelism.

Did Constantine Embellish Our Four Gospels?

Were the Gospels of Matthew, Mark, Luke and John, which were later to be officially recognized as part of the New Testament canon, intentionally embellished in the fourth century at the command of Emperor Constantine? This is what Leigh Teabing, the fictional historian in *The Da Vinci Code*, suggests. At one point he states, "Constantine commissioned and financed a new Bible, which omitted those gospels that spoke of Christ's human traits and embellished those gospels that made Him godlike" (234). Is this true?

In a letter to the church historian Eusebius, Constantine did indeed order the preparation of "fifty copies of the sacred Scriptures."{7} But nowhere in the letter does he command that any of the Gospels be embellished in order to make Jesus appear more godlike. And even if he had, it would have been virtually impossible to get faithful Christians to accept such accounts.

Before the reign of Constantine, the church suffered great persecution under Emperor Diocletian. It's hard to believe that the same church that had withstood this persecution would jettison their cherished Gospels and embrace embellished accounts of Jesus' life! It's also virtually certain that had Constantine tried such a thing, we'd have lots of evidence for it in the writings of the church fathers. But we have none. Not one of them mentions an attempt by Constantine to alter any of our Gospels. And finally, to claim that the leaders of the fourth century church, many of whom had suffered persecution for their faith in Christ, would agree to join Constantine in a conspiracy of this kind is completely unrealistic.

One last point. We have copies of the four Gospels that are significantly earlier than Constantine and the Council of

Nicaea (or Nicea). Although none of the copies are complete, we do have nearly complete copies of both Luke and John in a codex dated between A.D. 175 and 225—at least a hundred years before Nicaea. Another manuscript, dating from about A.D. 200 or earlier, contains most of John's Gospel.{8} But why is this important?

First, we can compare these pre-Nicene manuscripts with those that followed Nicaea to see if any embellishment occurred. None did. Second, the pre-Nicene versions of John's Gospel include some of the strongest declarations of Jesus' deity on record (e.g. 1:1-3; 8:58; 10:30-33). That is, the most explicit declarations of Jesus' deity in any of our Gospels are already found in manuscripts that pre-date Constantine by more than a hundred years!

If you have a non-Christian friend who believes these books were embellished, you might gently refer them to this evidence. Then, encourage them to read the Gospels for themselves and find out who Jesus really is.

But what if they think these sources can't be trusted?

Can We Trust the Gospels?

Although there's no historical basis for the claim that Constantine embellished the New Testament Gospels to make Jesus appear more godlike, we must still ask whether the Gospels are reliable sources of information about Jesus. According to Teabing, the novel's fictional historian, "Almost everything our fathers taught us about Christ is false" (235). Is this true? The answer largely depends on the reliability of our earliest biographies of Jesus—the Gospels of Matthew, Mark, Luke and John.

Each of these Gospels was written in the first century A.D. Although they are technically anonymous, we have fairly strong evidence from second century writers such as Papias (c. A.D.

125) and Irenaeus (c. A.D. 180) for ascribing each Gospel to its traditional author. If their testimony is true (and we've little reason to doubt it), then Mark, the companion of Peter, wrote down the substance of Peter's preaching. And Luke, the companion of Paul, carefully researched the biography that bears his name. Finally, Matthew and John, two of Jesus' twelve disciples, wrote the books ascribed to them. If this is correct, then the events recorded in these Gospels "are based on either direct or indirect eyewitness testimony."{9}

But did the Gospel writers intend to reliably record the life and ministry of Jesus? Were they even interested in history, or did their theological agendas overshadow any desire they may have had to tell us what really happened? Craig Blomberg, a New Testament scholar, observes that the prologue to Luke's Gospel "reads very much like prefaces to other generally trusted historical and biographical works of antiquity." He further notes that since Matthew and Mark are similar to Luke in terms of genre, "it seems reasonable that Luke's historical intent would closely mirror theirs."{10} Finally, John tells us that he wrote his Gospel so that people might believe that Jesus is the Christ, the Son of God, and that by believing they might have life in His name (20:31). While this statement admittedly reveals a theological agenda, Blomberg points out that "if you're going to be convinced enough to believe, the theology has to flow from accurate history."{11}

Interestingly, the disciplines of history and archaeology are a great help in corroborating the general reliability of the Gospel writers. Where these authors mention people, places, and events that can be checked against other ancient sources, they are consistently shown to be quite reliable. We need to let our non-Christian friends know that we have good grounds for trusting the New Testament Gospels and believing what they say about Jesus.

But what if they ask about those Gospels that didn't make it into the New Testament? Specifically, what if they ask about

the Nag Hammadi documents?

The Nag Hammadi Documents

Since their discovery in 1945, there's been much interest in the Nag Hammadi texts. What are these documents? When were they written, and by whom, and for what purpose? According to Teabing, the historian in *The Da Vinci Code*, the Nag Hammadi texts represent "the earliest Christian records" (245). These "unaltered gospels," he claims, tell the real story about Jesus and early Christianity (248). The New Testament Gospels are allegedly a later, corrupted version of these events.

The only difficulty with Teabing's theory is that it's wrong. The Nag Hammadi documents are not "the earliest Christian records." Every book in the New Testament is earlier. The New Testament documents were all written in the first century A.D. By contrast, the dates for the Nag Hammadi texts range from the second to the third century A.D. As Darrell Bock observes in *Breaking The Da Vinci Code*, "The bulk of this material is a few generations removed from the foundations of the Christian faith, a vital point to remember when assessing the contents."{12}

What do we know about the contents of these books? It is generally agreed that the Nag Hammadi texts are Gnostic documents. The key tenet of Gnosticism is that salvation comes through secret knowledge. As a result, the Gnostic Gospels, in striking contrast to their New Testament counterparts, place almost no value on the death and resurrection of Jesus. Indeed, Gnostic Christology had a tendency to separate the human Jesus from the divine Christ, seeing them as two distinct beings. It was not the divine Christ who suffered and died; it was merely the human Jesus—or perhaps even Simon of Cyrene.{13} It didn't matter much to the Gnostics because in their view the death of Jesus was irrelevant for attaining salvation. What was truly important was not the death of the

man Jesus but the secret knowledge brought by the divine Christ. According to the Gnostics, salvation came through a correct understanding of this secret knowledge.{14}

Clearly these doctrines are incompatible with the New Testament teaching about Christ and salvation (e.g. Rom. 3:21-26; 5:1-11; 1 Cor. 15:3-11; Tit. 2:11-14). Ironically, they're also incompatible with Teabing's view that the Nag Hammadi texts "speak of Christ's ministry in very human terms" (234). The Nag Hammadi texts actually present Christ as a divine being, though quite differently from the New Testament perspective.{15}

Thus, the Nag Hammadi texts are both later than the New Testament writings and characterized by a worldview that is entirely alien to their theology. We must explain to our non-Christian friends that the church fathers exercised great wisdom in rejecting these books from the New Testament.

But what if they ask us how it was decided what books to include?

The Formation of the New Testament Canon

In the early centuries of Christianity, many books were written about the teachings of Jesus and His apostles. Most of these books never made it into the New Testament. They include such titles as The Gospel of Philip, The Acts of John, and The Apocalypse of Peter. How did the early church decide what books to include in the New Testament and what to reject? When were these decisions made, and by whom? According to the Teabing, "The Bible, as we know it today, was collated by . . . Constantine the Great" (231). Is this true?

The early church had definite criteria that had to be met for a book to be included in the New Testament. As Bart Ehrman observes, a book had to be ancient, written close to the time of Jesus. It had to be written either by an apostle or a

companion of an apostle. It had to be consistent with the orthodox understanding of the faith. And it had to be widely recognized and accepted by the church.{16} Books that didn't meet these criteria weren't included in the New Testament.

When were these decisions made? And who made them? There wasn't an ecumenical council in the early church that officially decreed that the twenty-seven books now in our New Testament were the right ones.{17} Rather, the canon gradually took shape as the church recognized and embraced those books that were inspired by God. The earliest collections of books "to circulate among the churches in the first half of the second century" were our four Gospels and the letters of Paul.{18} Not until the heretic Marcion published his expurgated version of the New Testament in about A.D. 144 did church leaders seek to define the canon more specifically.{19}

Toward the end of the second century there was a growing consensus that the canon should include the four Gospels, Acts, the thirteen Pauline epistles, "epistles by other 'apostolic men' and the Revelation of John."{20} The Muratorian Canon, which dates toward the end of the second century, recognized every New Testament book except Hebrews, James, 1 and 2 Peter, and 3 John. Similar though not identical books were recognized by Irenaeus in the late second century and Origen in the early third century. So while the earliest listing of all the books in our New Testament comes from Athanasius in A.D. 367, there was widespread agreement on most of these books (including the four Gospels) by the end of the second century. By sharing this information "with gentleness and respect" (1 Pet. 3:15), we can help our friends see that the New Testament canon did not result from a decision by Constantine.

Who Was Mary Magdalene? (Part 1)

Mary Magdalene, of course, is a major figure in *The Da Vinci*

Code. Let's take a look at Mary, beginning by addressing the unfortunate misconception that she was a prostitute. Where did this notion come from? And why do so many people believe it?

According to Leigh Teabing, the popular understanding of Mary Magdalene as a prostitute "is the legacy of a smear campaign . . . by the early Church." In Teabing's view, "The Church needed to defame Mary . . . to cover up her dangerous secret—her role as the Holy Grail" (244). Remember, in this novel the Holy Grail is not the cup used by Jesus at the Last Supper. Instead it's Mary Magdalene, who's alleged to have been both Jesus' wife and the one who carried His royal bloodline in her womb.

How should we respond to this? Did the early church really seek to slander Mary as a prostitute in order to cover up her intimate relationship with Jesus? The first recorded instance of Mary Magdalene being misidentified as a prostitute occurred in a sermon by Pope Gregory the Great in A.D. 591.{21} Most likely, this wasn't a deliberate attempt to slander Mary's character. Rather, Gregory probably misinterpreted some passages in the Gospels, resulting in his incorrectly identifying Mary as a prostitute.

For instance, he may have identified the unnamed sinful woman in Luke 7, who anointed Jesus' feet, with Mary of Bethany in John 12, who also anointed Jesus' feet shortly before His death. This would have been easy to do because, although there are differences, there are also many similarities between the two separate incidents. If Gregory thought the sinful woman of Luke 7 was the Mary of John 12, he may then have mistakenly linked this woman with Mary Magdalene. Interestingly, Luke mentions Mary Magdalene for the first time at the beginning of chapter 8, right after the story of Jesus' anointing in Luke 7. Since the unnamed woman in Luke 7 was likely guilty of some kind of sexual sin, if Gregory thought this woman was Mary Magdalene, then it wouldn't be too great a leap to infer she was a prostitute.

If you're discussing the novel with someone who is hostile toward the church, don't be afraid to admit that the church has sometimes made mistakes. We can agree that Gregory was mistaken when he misidentified Mary as a prostitute. But we must also observe that it's quite unlikely that this was part of a smear campaign by the early church. We must remind our friends that Christians make mistakes—and even sin—just like everyone else (Rom. 3:23). The difference is that we've recognized our need for a Savior from sin. And in this respect, we're actually following in the footsteps of Mary Magdalene (John 20:1-18)!

Who Was Mary Magdalene? (Part 2)

What do our earliest written sources reveal about the real Mary Magdalene? According to Teabing, Mary was the wife of Jesus, the mother of His child, and the one whom He intended to establish the church after His death (244-48). In support of these theories, Teabing appeals to two of the Gnostic Gospels: The Gospel of Philip and The Gospel of Mary [Magdalene]. Let's look first at The Gospel of Mary.

The section of this Gospel quoted in the novel presents an incredulous apostle Peter who simply can't believe that the risen Christ has secretly revealed information to Mary that He didn't reveal to His male disciples. Levi rebukes Peter: "If the Saviour made her worthy, who are you . . . to reject her? Surely the Saviour knows her very well. That is why he loved her more than us" (247).

What can we say about this passage? First, we must observe that nowhere in this Gospel are we told that Mary was Jesus' wife or the mother of His child. Second, many scholars think this text should probably be read symbolically, with Peter representing early Christian orthodoxy and Mary representing a form of Gnosticism. This Gospel is probably claiming that "Mary" (that is, the Gnostics) has received divine revelation,

even if "Peter" (that is, the orthodox) can't believe it.{22} Finally, even if this text should be read literally, we have little reason to think it's historically reliable. It was likely composed sometime in the late second century, about a hundred years after the canonical Gospels.{23} So, contrary to what's implied in the novel, it certainly wasn't written by Mary Magdalene—or any of Jesus' other original followers.{24}

If we want reliable information about Mary, we must turn to our earliest sources—the New Testament Gospels. These sources tell us that Mary was a follower of Jesus from the town of Magdala. After Jesus cast seven demons out of her, she (along with other women) helped support His ministry (Luke 8:1-3). She witnessed Jesus' death, burial, and resurrection, and was the first to see the risen Christ (Matt. 27:55-61; John 20:11-18). Jesus even entrusted her with proclaiming His resurrection to His male disciples (John 20:17-18). In this sense, Mary was an "apostle" to the apostles.{25} This is all the Gospels tell us about Mary.{26} We can agree with our non-Christian friends that she was a very important woman. But we must also remind them that there's nothing to suggest that she was Jesus' wife, or that He intended her to lead the church.

All this aside, someone who's read *The Da Vinci Code* might still have questions about The Gospel of Philip? Doesn't this text indicate that Mary and Jesus were married?

Was Jesus Married? (Part 1)

Undoubtedly, the strongest textual evidence that Jesus was married comes from The Gospel of Philip. So it's not surprising that Leigh Teabing, should appeal to this text. The section of this Gospel quoted in the novel reads as follows:

> And the companion of the Saviour is Mary Magdalene. Christ loved her more than all the disciples and used to kiss her often on her mouth. The rest of the disciples were offended

> by it and expressed disapproval. They said to him, “Why do you love her more than all of us?” (246).

Now, notice that the first line refers to Mary as the companion of the Savior. In the novel, Teabing clinches his argument that Jesus and Mary were married by stating, “As any Aramaic scholar will tell you, the word companion, in those days, literally meant spouse” (246). This sounds pretty convincing. Was Jesus married after all?

When discussing this issue with a non-Christian friend, point out that we must proceed carefully here. The Gospel of Philip was originally written in Greek.{27} Therefore, what the term “companion” meant in Aramaic is entirely irrelevant. Even in the Coptic translation found at Nag Hammadi, a Greek loan word (*koinonos*) lies behind the term translated “companion”. Darrell Bock observes that this is “not the typical . . . term for ‘wife'” in Greek.{28} Indeed, koinonos is most often used in the New Testament to refer to a “partner.” Luke uses the term to describe James and John as Peter’s business partners (Luke 5:10). So contrary to the claim of Teabing, the statement that Mary was Jesus’ companion does not at all prove that she was His wife.

But what about the following statement: “Christ loved her . . . and used to kiss her often on her mouth”?

First, this portion of the manuscript is damaged. We don’t actually know where Christ kissed Mary. There’s a hole in the manuscript at that place. Some believe that “she was kissed on her cheek or forehead since either term fits in the break.”{29} Second, even if the text said that Christ kissed Mary on her mouth, it wouldn’t necessarily mean that something sexual is in view. Most scholars agree that Gnostic texts contain a lot of symbolism. To read such texts literally, therefore, is to misread them. Finally, regardless of the author’s intention, this Gospel wasn’t written until the second half of the third century, over two hundred years after

the time of Jesus.{30} So the reference to Jesus kissing Mary is almost certainly not historically reliable.

We must show our non-Christian friends that The Gospel of Philip offers insufficient evidence that Jesus was married. But what if they've bought into the novel's contention that it would have been odd for Jesus to be single?

Was Jesus Married? (Part 2)

The two most educated characters in *The Da Vinci Code* claim that an unmarried Jesus is quite improbable. Leigh Teabing says, "Jesus as a married man makes infinitely more sense than our standard biblical view of Jesus as a bachelor" (245). Robert Langdon, Harvard professor of Religious Symbology, concurs:

> Jesus was a Jew, and the social decorum during that time virtually forbid a Jewish man to be unmarried. According to Jewish custom, celibacy was condemned. . . . If Jesus were not married, at least one of the Bible's Gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood (245).

Is this true? What if our non-Christian friends want a response to such claims?

In his excellent book *Breaking The Da Vinci Code*, Darrell Bock persuasively argues that an unmarried Jesus is not at all improbable.{31} Of course, it's certainly true that most Jewish men of Jesus' day did marry. It's also true that marriage was often viewed as a fundamental human obligation, especially in light of God's command to "be fruitful and multiply, and fill the earth" (Gen. 1:28). Nevertheless, by the first century there were recognized, and even lauded, exceptions to this general rule.

The first century Jewish writer, Philo of Alexandria,

described the Essenes as those who "repudiate marriage . . . for no one of the Essenes ever marries a wife."{32} Interestingly, the Essenes not only escaped condemnation for their celibacy, they were often admired. Philo also wrote, "This now is the enviable system of life of these Essenes, so that not only private individuals but even mighty kings, admiring the men, venerate their sect, and increase . . . the honors which they confer on them."{33} Such citations clearly reveal that not all Jews of Jesus' day considered marriage obligatory. And those who sought to avoid marriage for religious reasons were often admired rather than condemned.

It may be helpful to remind your friend that the Bible nowhere condemns singleness. Indeed, it praises those who choose to remain single to devote themselves to the work of the Lord (e.g. 1 Cor. 7:25-38). Point your friend to Matthew 19:12, where Jesus explains that some people "have renounced marriage because of the kingdom of heaven" (NIV). Notice His conclusion, "The one who can accept this should accept it." It's virtually certain that Jesus had accepted this. He had renounced marriage to fully devote Himself to the work of His heavenly Father. What's more, since there was precedent in the first century for Jewish men to remain single for religious reasons, Jesus' singleness would not have been condemned. Let your friend know that, contrary to the claims of *The Da Vinci Code*, it would have been completely acceptable for Jesus to be unmarried.

Did Jesus' Earliest Followers Proclaim His Deity?

We've considered *The Da Vinci Code*'s claim that Jesus was married and found it wanting. Mark Roberts observed "that most proponents of the marriage of Jesus thesis have an agenda. They are trying to strip Jesus of his uniqueness, and especially his deity."{34} This is certainly true of *The Da*

Vinci Code. Not only does it call into question Jesus' deity by alleging that He was married, it also maintains that His earliest followers never even believed He was divine! According to Teabing, the doctrine of Christ's deity originally resulted from a vote at the Council of Nicaea. He further asserts, "until that moment in history, Jesus was viewed by His followers as a mortal prophet . . . a great and powerful man, but a man nonetheless" (233). Did Jesus' earliest followers really believe that He was just a man? If our non-Christian friends have questions about this, let's view it as a great opportunity to tell them who Jesus really is!

The Council of Nicaea met in A.D. 325. By then, Jesus' followers had been proclaiming His deity for nearly three centuries. Our earliest written sources about the life of Jesus are found in the New Testament. These first century documents repeatedly affirm the deity of Christ. For instance, in his letter to the Colossians, the apostle Paul declared, "For in Christ all the fullness of the Deity lives in bodily form" (2:9; see also Rom. 9:5; Phil. 2:5-11; Tit. 2:13). And John wrote, "In the beginning was the Word . . . and the Word was God . . . And the Word became flesh, and dwelt among us" (1:1, 14).

There are also affirmations of Jesus' deity in the writings of the pre-Nicene church fathers. In the early second century, Ignatius of Antioch wrote of "our God, Jesus the Christ."{35} Similar affirmations can be found throughout these writings. There's even non-Christian testimony from the second century that Christians believed in Christ's divinity. Pliny the Younger wrote to Emperor Trajan, around A.D. 112, that the early Christians "were in the habit of meeting on a certain fixed day . . . when they sang . . . a hymn to Christ, as to a god."{36}

If we humbly share this information with our non-Christian friends, we can help them see that Christians believed in

Christ's deity long before the Council of Nicaea. We might even be able to explain why Christians were so convinced of His deity that they were willing to die rather than deny it. If so, we can invite our friends to believe in Jesus for themselves. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16).

If you want your church to be equipped to take advantage of such opportunities, consider our new study series, Redeeming *The Da Vinci Code*, available at Probe.org.

Notes

1. Read more about it at http://www.filmrot.com/articles/filmrot_news/004089.php (January 15, 2004).
2. Dan Brown, *The Da Vinci Code* (New York: Doubleday, 2003), 1.
3. For example, see Sandra Miesel, "Dismantling the Da Vinci Code," at http://www.crisismagazine.com/september2003/feature1.htm and James Patrick Holding, "Not InDavincible: A Review and Critique of The Da Vinci Code," at http://www.answers.org/issues/davincicode.html.
4. Philip Schaff and Henry Wace, eds., *Nicene and Post-Nicene Fathers* (Reprint. Grand Rapids, Eerdmans, 1952), 1:549, cited in Norman Geisler and William Nix, *A General Introduction to the Bible: Revised and Expanded* (Chicago: Moody Press, 1986), 282.
5. For more information see Geisler and Nix, *A General Introduction to the Bible,* 390.
6. Lee Strobel, *The Case for Christ* (Grand Rapids, Michigan: Zondervan, 1998), 25.
7. Ibid., 39-40.
8. Ibid., 40.
9. Darrell Bock, *Breaking the Da Vinci Code* (n.p.: Thomas

Nelson Publishers, 2004), 52 (pre-publication manuscript copy).

10. Ibid., 62-63. See also *The Coptic Apocalypse of Peter and The Second Treatise of the Great Seth* in Bart Ehrman, *Lost Scriptures: Books That Did Not Make It Into The New Testament,* (New York: Oxford University Press, 2003), 78-86.
11. For example, The Coptic Gospel of Thomas (saying 1), in Ehrman, *Lost Scriptures,* 20.
12. Bock, *Breaking the Da Vinci Code,* 63.
13. Bart D. Ehrman, *Lost Christianities: Christian Scriptures and the Battles Over Authentication* (Chantilly, Virginia: The Teaching Company: Course Guidebook, part 2, 2002), 37.
14. Ehrman, *Lost Scriptures,* 341.
15. F.F. Bruce, "Canon," in *Dictionary of Jesus and the Gospels,* eds. Joel B. Green, Scot McKnight and I. Howard Marshall (Downers Grove, Illinois: InterVarsity Press, 1992), 95.
16. Ibid., 95-96.
17. Ibid., 96.
18. Darrell Bock, *Breaking the Da Vinci Code* (n.p. Thomas Nelson Publishers, 2004), 25-26 (pre-publication manuscript copy). I have relied heavily on Dr. Bock's analysis in this section.
19. Ibid., 116-17.
20. Bart Ehrman, *Lost Scriptures: Books That Did Not Make It Into The New Testament* (New York: Oxford University Press, 2003), 35.
21. Dan Brown, *The Da Vinci Code* (New York: Doubleday, 2003). On page 247 we read, "Sophie had not known a gospel existed in Magdalene's words."
22. An "apostle" can simply refer to "one sent" as an envoy or messenger. Mary was an "apostle" in this sense, since she was sent by Jesus to tell the disciples of His resurrection.
23. For more information see *Bock, Breaking the Da Vinci*

Code, 16-18.

24. Ehrman, *Lost Scriptures,* 19.
25. Bock, *Breaking the Da Vinci Code,* 22.
26. Ibid., 21.
27. Ibid., 20.
28. In this section I have relied heavily on chapter 3 of Dr. Bock's book, *Breaking the Da Vinci Code,* pp. 40-49 (pre-publication copy).
29. Philo, Hypothetica, 11.14-17, cited in Bock, *Breaking the Da Vinci Code,* 43.
30. Ibid., 44.
31. Mark D. Roberts, "Was Jesus Married? A Careful Look at the Real Evidence," at http://www.markdroberts.com/htmfiles/resources/jesusmarried.htm, January, 2004.
32. Ignatius of Antioch, "Ephesians," 18:2, cited in Jack N. Sparks, ed., *The Apostolic Fathers*, trans. Robert M. Grant (New York: Thomas Nelson Publishers, 1978), 83.
33. Pliny, Letters, transl. by William Melmoth, rev. by W.M.L. Hutchinson (Cambridge: Harvard Univ. Press, 1935), vol. II, X:96, cited in Habermas, *The Historical Jesus,* 199.

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"Why Do Christians Go to Church on Sunday Instead of the Sabbath?"

Why do most Christians go to church on Sunday, the first day of the week, instead of the sabbath, the seventh day of the week?

Christians typically go to church on Sunday, rather than Saturday, because Jesus was raised from the dead on a Sunday morning. The resurrection is extremely important for Christians. Indeed, it's so important that, if it didn't occur, Christianity would be false! In 1 Corinthians 15:17 Paul writes, "…if Christ has not been raised, your faith is worthless; you are still in your sins."

But why is such great significance attached to Jesus' bodily resurrection? Although many reasons could be given, let me mention just two:

1. In the resurrection, God the Father vindicated the person and work of His Son, the Lord Jesus Christ, who had been crucified not for His own sin, but for ours (2 Cor. 5:21). Thus, in Romans 1:4 we read that Jesus "was declared the Son of God with power by (or "as a result of") the resurrection from the dead." But don't Christians believe that Jesus was already the Son of God before His resurrection? Yes; this passage teaches that the resurrection was God's powerful confirmation that Jesus' message about Himself was true. After all, anyone can CLAIM to be the Son of God, but only God can confirm the truth of such a claim by raising the person from the dead!

2. In Romans 4:25 we read that Christ "was delivered up because of our transgressions, and was raised because of our justification." To "justify" someone means to declare them "righteous," or not-guilty. This passage indicates the sufficiency of Christ's death for all believers. In other words, believers can be confident of their justification by God on the basis of Christ's resurrection. If the Father had not been fully satisfied with Christ's death for our sins, He would not have raised Him from the dead. The resurrection is thus God's confirmation of the complete sufficiency of Christ's death for all who believe!

It is thus because of the tremendous importance of Christ's

resurrection for the Christian faith that Christians worship on Sunday, the day that God raised Jesus from the dead.

I hope you find this information helpful. May God bless you as you search the Scriptures!

Shalom,

Michael Gleghorn
Probe Ministries

"Why Is God So Consumed with Blood?"

Why is it that God seems to be so consumed with blood? It seems that from the beginning of scripture to the New Covenant under Christ's blood, that God was consumed with blood.

Thanks for your letter. You are certainly correct to notice the profound importance of blood in the Bible. The author of Hebrews wrote, "And according to the law almost all things are purified with blood, and without shedding of blood there is no remission" [of sins] (Hebrews 9:22). And Paul reminds us that Jesus made propitiation by His blood (Rom. 3:25) and that believers are justified (i.e. declared righteous) on the basis of the shed blood of Christ (Rom. 5:8-10). And elsewhere Paul tells us that Jesus reconciled the world to God, "having made peace through the blood of His cross" (Col. 1:20).

Because of the importance of this issue, and its prominence throughout the Bible, I would recommend reading the following article from bible.org. It's called, "The Preciousness of

Blood" (Leviticus 17) and you can find it at http://www.bible.org/page.asp?page_id=278.

The Lord bless you,

Michael Gleghorn
Probe Ministries

"What is the Value of the Old Testament for New Testament Christians?"

What exactly is the significance of the Old Testament for us Christians (other than to point towards Jesus Christ)? How does the Old Covenant apply to someone under the New Covenant (if at all) in daily life?

Thank you for writing Probe Ministries. You ask some very good questions!

As to your first question, "What exactly is the significance of the Old Testament for us Christians," I would probably want to say the following. First, the OT teaches us a number of crucial doctrines which are essential for Christianity. These include creation (Gen. 1-2), the fall of man (Gen. 3), the promise of a Deliverer (Gen. 3:15, etc.), the holiness of God (Leviticus), the need for a substitutionary blood sacrifice (Leviticus), the essential requirement of faith in God and His promises (Gen. 15:6), and God's discipline of His wayward

people (seen throughout the OT). We also learn a great deal about God's interactions with people in the past (see 1 Cor. 10:6 in context), as well as His plans for the future. The wisdom literature and poetry (Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon) are, for the most part, timeless. They include wise advice on getting along successfully in the world, in relating to both God and our fellow man, as well as offering us examples of how to approach God in prayer and worship. Of course, as you said, its primary importance is to point us to Jesus Christ, the promised Messiah and Savior of the world. Finally, it's interesting to note that in passages like 2 Tim. 3:14-17 and 2 Peter 1:20-21, the "Scripture" which is in view is primarily the OT. This is so because the NT was still in the process of being written. And it wouldn't exist in its present form (i.e., 27 books bound together and recognized by the church as authoritative in matters of faith and practice) for a few centuries.

In your second question you ask, "How does the Old Covenant apply to someone under the New Covenant (if at all) in daily life?" First, let me point out that there are many moral commandments which are the same under both covenants. In fact, nine of the Ten Commandments are repeated and enjoined upon believers in the NT (all but the Sabbath day observance). Thus, there is clearly some continuity between the two covenants. However, there are also some important differences. For example, the dietary laws set forth in passages such as Leviticus 11:1-47 and Deuteronomy 14:1-21 were temporary laws given by God only to Israel. These laws are not applicable to Christians today under the terms of the New Covenant. This is not only made clear in Peter's vision, recorded in Acts 10:9-16, but it is stated explicitly by Christ Himself in Mark 7:14-23. Notice in particular what Jesus says in vv. 18-19. In part, this text reads, "Do you not understand that whatever goes into the man from outside cannot defile him; because it does not go into his heart, but into his stomach, and is eliminated?" Then notice the parenthetical statement which

concludes this verse: “Thus He declared all foods clean.” In other words, the dietary restrictions given by God to Israel have been nullified. Christians today are not bound by such laws. Today, the Old Covenant under which Israel operated is obsolete (Hebrews 8:13). Thus, while some of the moral commandments of the Old Covenant are reiterated for us in the New Covenant, strictly speaking, I do not believe that Christians are obligated to any of the duties or requirements of the Old Covenant. After all, the Old Covenant has been done away with by God Himself. Thus, any obligations that apply to us are repeated for us under the terms of the New Covenant. The New Covenant not only tells us how to live pleasing to God, etc., it also provides the means (through the indwelling of God’s Holy Spirit) to live consistently with it (as we walk in faith relying on the power of God’s Spirit).

In the New Testament, the book of Hebrews has a great deal to say about this New Covenant. In an article on “Covenant,” Trent Butler describes some of the special features of the New Covenant as related in the book of Hebrews:

> “The emphasis is on Jesus, the perfect High Priest, providing a new, better, superior covenant (Heb. 7:22; 8:6). Jesus represented the fulfillment of Jeremiah’s new covenant promise (Heb. 8:8, 10; 10:16). Jesus was the perfect covenant Mediator (Heb. 9:15), providing an eternal inheritance in a way the old covenant could not (compare 12:24). Jesus’ death on the cross satisfied the requirement that all covenants be established by blood (Heb. 9:18, 20) just as was the first covenant (Ex. 24:8). Christ’s blood established an everlasting covenant (Heb. 13:20).” (*Holman Bible Dictionary,* gen. ed. Trent C. Butler [Tennessee: Holman Bible Publishers, 1991], 312)

Shalom,

Michael Gleghorn
Probe Ministries

“Seven Spirits of Revelation?”

I recently encountered a group that believes the seven spirits of Revelation are seven aspects of the Holy Spirit … and the Trinity is actually a “nine-ity” (for lack of a better word). I obviously do NOT believe this hogwash, but I was wondering if this belief has ever been promulgated in history. I personally believe it’s a new heresy, but I wanted to check.

The interpretation of the “seven Spirits” in the book of Revelation as a reference to the Holy Spirit is actually not new. A number of interpreters throughout church history have adopted this position as their preferred view. However, it is by no means the ONLY view that has been advanced throughout church history.

John refers to the “seven Spirits” in Revelation 1:4; 3:1; 4:5 and 5:6. William Barclay points out that the Jews “talked of the seven angels of the presence,” citing 1 Enoch 90:21. Of course John does refer to seven angels of the seven churches (1:20). What he means by “angels” is not entirely clear. He could be referring to the pastors of the churches, or he might be referring to guardian angels of the churches. Thus, some commentators believe the reference to the “seven Spirits” is a reference to seven holy angels before the throne of God.

Barclay mentions that another “explanation connects the idea of the seven Spirits with the fact of the seven churches.” Since seven is often used as a number of completion, or perfection, in the Bible (and in the book of Revelation in particular) it is thought that the “seven” churches are representative of all churches, each of which has a share in God’s Holy Spirit in order to carry out its ministry to the

world.

A third view ties the reference to the "seven Spirits" to Isaiah 11:2. The Greek translation of this verse in the Septuagint reads: "The Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety; by this spirit He shall be filled with the fear of God." In this view, the "seven Spirits" of Revelation refer to this sevenfold ministry of the Holy Spirit, particularly evidenced in the life of Jesus, the Messiah.

Which of these views is correct? I honestly don't know. Maybe the correct view is none of the above! It's important to point out, however, that those who see the "seven Spirits" as a reference to the Holy Spirit would not typically endorse any but a Trinitarian view of God. Barclay cites Beatus as having said, "The Spirit is one in name but sevenfold in virtues."

Thus, while I personally do not know what John intends by his reference to the "seven Spirits", those who interpret this as referring to the Holy Spirit are usually not heretics. They could be, of course; but one need not reach that conclusion from this particular interpretation. It is actually an old and well-accepted view.

Hope this helps. God bless you!

Michael Gleghorn
Probe Ministries

"Is There a Distinction

Between the Law of Moses and the 10 Commandments?”

Is there a distinction between the Law of Moses and the 10 commandments? Does the Law of Moses include the 10 commandments in verses like Acts 13:39, Rom. 3:28 and Gal. 2:16? Does the book of the law contain the entire law found in the first five books of the bible including the 10 commandments? Which verses in the bible can I use to explain that the entire Law of Moses includes the 10 commandments? There are some cultists out there who teach that there is a distinction between the law and the 10 commandments so that they can use the 10 commandments as a means of justification using verses like Matt. 19:17, 1 Cor. 7:19, 1 John 2:3-4, 1 John 5:2-3, Rev. 12:17, Rev. 14:12. They claim that the law was done away with (sacrifices and such) but insist that the 10 commandments are a binding means of justification. It sounds to me like a vain attempt to support a “works based” FALSE gospel!

The Law of Moses includes the Ten Commandments. All the laws of Moses are contained in Exodus through Deuteronomy and include over 600 laws. Of course, sometimes the first five books of the Bible are also referred to as the Law (e.g. Matt. 5:17).

Yes; the Law of Moses includes the 10 commandments in verses like Acts 13:39,Rom. 3:28 and Gal. 2:16.

> *Which verses in the bible can I use to explain that the entire Law of Moses includes the 10 commandments?*

Matthew 5:17-48 is quite clear about the Law (v. 17) including the ten commandments (vv. 21 and 27 – compare with Exodus 20:13, 14). Romans 13:8-10 also make this clear.

The cults which try to make a distinction between the Law of Moses and the ten commandments are in error. The entire Old Covenant (including the ten commandments) has been done away and replaced with the New Covenant (see Hebrews 8:7-13; etc.). Verses like Galatians 2:16 make quite clear that we are not justified by any works of the law, but by faith in Jesus Christ. Nevertheless, it is important to realize that nine of the ten commandments (all but Sabbath keeping) are repeated in the New Testament. These commandments are not a means of justifying us before God. However, they do give us God's principles regarding how those who HAVE BEEN JUSTIFIED through faith in Christ ought to live their lives. Good works are the proper fruit of justification. We are not justified by our works, but justification should produce good works. We are saved by God's grace through faith in Christ (Eph. 2:8-9). But we are created in Christ Jesus for good works (Eph. 2:10).

The Lord bless you,

Michael Gleghorn
Probe Ministries

"How Do I Find Bibles in their Original Languages?"

I need help finding the New Testament in the classic Greek language, and also the Old Testament in the original language it was written in. I need a history lesson about these scriptures to inform me of the true origins of their creation.

You can get your own copies of the Greek New Testament and Hebrew Old Testament from any good Christian bookstore. If they don't have any in stock, they should at least be able to

order them for you. Also, you can probably order these items from the web (e.g. Christian Book Distributors, etc.). However, in order to really profit from these resources, it's best to master both languages.

Probably the best one-volume work on the Bible that I'm aware of is Norman Geisler and William Nix's *A General Introduction to the Bible* (Revised and Expanded edition). But you can find plenty of profitable studies on the bible.org website. Indeed, they have an entire section on Bibliology at http://www.bible.org/topic.asp?topic_id=5. On their homepage, you can even order a Greek/English NT. I would become very familiar with this site. They have lots of great information that can be of great use to you.

The Lord bless you,

Michael Gleghorn
Probe Ministries

"Is the Bible Wrong About the Cleansing of the Temple?"

In John 2:13-25 is the story of when Jesus cleansed the temple. It immediately follows Jesus turning the water into wine, and immediately precedes the conversation with Nicodemus. In Matthew 21:12-16 is the same story immediately precedes the cursing of the barren fig tree. In Mark 11:15-18 the cleansing of the temple takes place immediately after the cursing of the fig tree.

Now, as I see it, there are only three possibilities.

1. The text in either Matthew and Mark or in John is in

error about the time of the cleansing of the temple. And either the text in Matthew or Mark is wrong about the time of the cursing of the fig tree.
2. The gospels were not written in chronological order.
3. The same incident happened more than once (highly unlikely).

What is your take on this? Did I overlook something?

Thanks for your question! You have raised an important (and relatively common) difficulty in interpreting the gospels. Let me first say that the gospels were not necessarily written in chronological order. In fact, it is generally accepted that many of the incidents recorded in the gospels were NOT written in chronological order. As a general rule, the only exception to this is Luke's gospel, in which he specifically states his intention "to write it out…in consecutive order" (Luke 1:3).

A good book which you may want to consult about some of these issues of gospel interpretation and harmonization is Craig Blomberg's *The Historical Reliability of the Gospels* (Illinois: InterVarsity Press, 1987). Since this is not an area of personal expertise for me, I will simply give you Blomberg's observations on possible ways in which the difficulties you have noticed might be resolved.

Concerning the cursing of the fig tree, Blomberg believes that Matthew has simply telescoped the events of two days "into one uninterrupted paragraph which seems to refer only to the second day's events." He points out that Matthew's introduction, "Now in the morning," does "not specify which day is in view, and there is no reason to exclude an interval of time between verses 19 and 20." He continues by noting, "Mark does not deny that the fig tree withered immediately, only that the disciples did not see it until the next day." He concludes by pointing out that the gospels leave out a wealth of detail (indeed, John states this explicitly in 20:30), and such omissions simply become more evident when compared with a

more detailed account in another gospel.

Blomberg offers a couple of solutions to the problem of the cleansing of the temple. The first solution holds that John has simply woven this incident into his gospel thematically, rather than chronologically. In other words, there is only one cleansing and John, for thematic considerations, has simply chosen to relay this incident in a manner unrelated to its actual chronological occurrence in the life of Christ. He offers a couple of reasons in support of this view. The second solution (which commends itself to my mind) actually acknowledges two separate cleansings, one at the beginning and one near the end of Jesus' public ministry. He offers six arguments in support of this second position (172):

1. The details of the cleansing given in John's account are completely different from those given in the Synoptics (i.e. Matthew, Mark, Luke).

2. If Jesus felt strongly enough about the temple corruption to cleanse it once at the beginning of His ministry, it is not really too difficult to believe that He might do it again at the end of His ministry.

3. Since cleansing the temple was an overtly Messianic act, about which some of the Jews would have approved, it is not surprising that He could get away with doing this once at the outset of His ministry. However, when the Jews began to realize that Jesus was not really the sort of Messiah they were looking for, a second cleansing would have almost certainly sealed His fate (see Mark 11:18).

4. In the Synoptics, Jesus is accused of having said that He would destroy the temple and rebuild another in three days not made with human hands (Mark 14:58). But a similar comment by Jesus is only explicitly mentioned in John 2:19. Furthermore, since the witnesses in Mark's gospel get the statement slightly wrong, and cannot agree among themselves (Mark

14:59), it may be a confused memory of something Jesus said two or three years earlier, rather than just a few days earlier.

5. Jesus' statement in the Synoptics is more severe than that in John. Only in the Synoptics does He refer to the Gentiles need to pray at the temple, and only in the Synoptics does He refer to the Jews as "robbers."

6. In John 2:20 the Jews refer to the temple rebuilding project having begun 46 years earlier. This would mark the date of the cleansing at around AD 27 or 28. But Jesus was almost certainly not crucified until at least AD 30. And it is most unlikely that John would have simply made up such a figure. Therefore, it is quite likely that John is describing a distinct (and earlier) cleansing from the one mentioned in the Synoptics.

When I approach the gospel narratives with the attitude that they are innocent until proven guilty, keeping in mind that they have been thoroughly demonstrated to be generally reliable historical sources, the six arguments listed above strongly incline me to the view that there were in fact two temple cleansings in the life of Christ—one at the beginning of His public ministry, the other at its conclusion. At any rate, that is my take on this particular issue.

Hope this helps!

Shalom,

Michael Gleghorn
Probe Ministries