

The Gospel of Thomas – A Christian Evaluation

Don Closson looks at the Gospel of Thomas, considering its relationship to the four gospels included in the New Testament. His Christian evaluation of this text demonstrates that it is a later work written in the fourth century after Christ and inconsistent with the original first century writings. Some of the ideas presented in this document were rejected by the early church of the first century.

What Is It, and Why Is It Important?

Anyone who has visited the Wikipedia web site, the online encyclopedia with almost two million entries, knows that while the information is usually presented in a scholarly style, it can be a bit slanted at times. So when I recently read its entry for the “Gospel of Thomas,” I was not surprised to find it leaning towards the view that this letter is probably an early document, earlier than the other four Gospels of the New Testament, and an authentic product of the apostle known as Didymus or Thomas. The two Wikipedia sources most mentioned in support of this position are Elaine Pagels, professor of religion at Princeton, and the group of scholars known as the [Jesus Seminar](#). Both are known for their distaste for evangelical theology and traditional views on the [canon](#) in general.



What I found more interesting, though, is the background discussion on the article. Wikipedia includes a running dialogue of the debates that determine what actually gets posted into the article, as well as what gets removed,

and here the discussion can be a bit more emotional. One contributor argues that no Christian should be allowed to contribute because of their bias and commitment to the canon of the New Testament. He adds that only atheists and Jews should be allowed to participate (no bias here). The discussion also reflects the idea that as early as the beginning of the second century, the Catholic Church was conducting a massive conspiracy to keep certain texts and ideas out of the public's hands and minds.

For those who have never heard of the Gospel of Thomas, let me provide some background. A copy of the Gospel of Thomas was found among thirteen leather-bound books in Egypt in 1945 near a town called Nag Hammadi. The books themselves are dated to be about A.D. 350 to 380 and are written in the Coptic language. The Gospel of Thomas contains one hundred fourteen sayings that are mostly attributed to Jesus. Parts of Thomas had been uncovered in the 1890s in the form of three Greek papyrus fragments. The book opens with a prologue that reads, "These are the secret words that the living Jesus spoke and Judas, even Thomas, wrote," which is followed by the words "the Gospel according to Thomas."[\[1\]](#)

Why should Christians take the time to think about this book called by some "the fifth gospel"? Mainly, because the Gospel of Thomas is one of the oldest texts found at Nag Hammadi, and because it is being offered by some scholars as an authentic form of early Christianity that competed with the traditional Gospels but was unfairly suppressed.

Dating and Canonicity

Elaine Pagels of Princeton University argues that there was an early competition between the Gospel of John and the Gospel of Thomas, and that it was mishandled by the early Church Fathers. As a result, Christianity may have adopted an incorrect view of who Jesus was and what his message actually

taught.

A key component in this debate is the question of when the Gospel of Thomas was written. Pagels defends a date earlier than the Gospel of John, which would put it before A.D. 90. She and others support this idea by arguing that Thomas is different in both form and content than the other gospels and that it has material in common with an early source referred to as Q. Many New Testament scholars argue that there existed an early written text they call Q and that Matthew and Luke both drew from it. Since Q predated Matthew and Luke, it follows that it is earlier than John's Gospel as well.

However, most scholars believe that Thomas is a second century work and that it was written in Syria.^{2} Thomas may contain sayings going back to Jesus that are independent of the Gospels, but most of the material is rearranged and restated ideas from Matthew, Mark, Luke, and John.

An argument against an early Thomas is called the *criterion of multiple attestations*.^{3} It goes something like this. The many early testimonies that we have regarding the teachings of Jesus contain material on the end times and a final judgment. These early testimonies include Mark, what is common to Matthew and Luke (i.e., what is in Q), what is unique to Matthew, and what is unique to Luke. All include end times teaching by Jesus. Thomas does not. Instead, Thomas seems to teach that the kingdom has already arrived in full and that no future event need occur. The Gospel of Thomas shows the development of later ideas that rejected Jewish beliefs and show the inclusion of pagan Greek thought.

Craig Evans argues that the Gospel of Thomas was not written prior to A.D. 175 or 180.^{4} He believes that Thomas shows knowledge of the New Testament writings and that it contains Gospel material that is seen as late. Evans adds that the structure of Thomas shows a striking similarity to Tatian's Diatessaron which was a harmonization of the four New

Testament Gospels and was written after A.D. 170. This late date would exclude Thomas from consideration for the canon because it would be too late to have a direct connection to one of the apostles.

Gospel Competition

Was there a marketplace of widespread and equally viable religious ideas in the early church, or was there a clear tradition handed down by the apostles and defended by the Church Fathers that accurately and exclusively communicated the teachings of Jesus Christ?

A group of Scholars sometimes known as the "New School" believe that the Gospel of Thomas is an alternative source for understanding who the real Jesus is and what he taught. As noted earlier, Elaine Pagels and the Jesus Seminar are two of the better known sources that defend the authenticity and early date of the Thomas letter. They believe that orthodoxy was up for grabs within the early Christian community, and that John's Gospel, written around A.D. 90, was unfairly used by Irenaeus in the late second century to exclude and suppress the Thomas material.

Pagels writes that Irenaeus, in his attempt to "stabilize" Christianity, imposed a "canon, creed, and hierarchy" on the church in response to "devastating persecution" from the pagan and Jewish population, and in the process he suppressed other legitimate forms of spirituality.^{5} Pagels admits that by A.D. 200 "Christianity had become an institution headed by a three-rank hierarchy of bishops, priests, and deacons, who understood themselves to be the guardians of the one 'true faith'."^{6} But it is not entirely clear to Pagels that the right people and ideas won the day; we could be missing an important aspect of what Jesus taught.

Because of this she believes that we need to rethink what

orthodoxy and heterodoxy mean. Just because Irenaeus labeled a set of ideas as heretical or placed a group of writings outside of the inspired canon of the New Testament doesn't necessarily mean that he was right. Pagels adds that Christianity would be a richer faith if it allowed the traditions and ideas that Irenaeus fought against back into church.

Evangelicals have no problem with the idea that there were competing beliefs in the early church environment. The biblical account mentions several: Simon the magician in Acts, Hymenaeus and Philetus in 1 Timothy, and the docetists, who believed that Jesus only "appeared to be in the flesh," are referred to in John's epistles. However, they do not agree with Pagels' conclusions.

The various religious ideas competing with the traditional view were rejected by the earliest and most attested to sources handed down to us from the early church. They were systematically rejected even before Irenaeus or the emergence of the canon in the third and fourth centuries.

Contents

Attempts to classify the contents of the Gospel of Thomas have been almost as controversial as dating it. Those who support it being an early and authentic witness to the life and ministry of Jesus argue that it offers a form of Christianity more compelling than the traditional view. For instance, in her book *Beyond Belief*, Elaine Pagels explains how she discovered an unexpected spiritual power in the Gospel of Thomas. She writes, 'It doesn't tell you what to believe but challenges us to discover what lies hidden within ourselves; and, with a shock of recognition, I realized that this perspective seemed to me self-evidently true.'^[7] This statement comes after a time in her life when she had consciously rejected the teachings of evangelical

Christianity. It also coincides with the height of the self-actualization movement of psychologists Carl Rogers and Abraham Maslow which would have made the Jesus of the Gospel of Thomas seem very modern. Pagels argues that just because Thomas sounds different to us, it is not necessarily wrong, heretical, or Gnostic.

So what does Thomas teach? On a spectrum between the traditional gospel on one end and full blown Gnosticism of the late second century on the other, Thomas is closer to the four traditional Gospels of Matthew Mark, Luke, and John. It includes comments about the kingdom of God, prophetic sayings, and beatitudes, and doesn't contain Gnostic elements regarding the creation of the world and multiple layers of deity. However, its one hundred fourteen sayings portray Jesus as more Buddhist than Jewish.

According to Darrell Bock, professor of New Testament at Dallas Theological Seminary, "the bulk of the gospel seems to reflect recastings of the synoptic material, that is, a reworking of material from Matthew, Mark, and Luke." In doing so, Jesus comes across more as a wise sage turning his followers inward for salvation rather than towards himself as a unique atonement for sin. For instance, Saying Three includes the words, 'When you come to know yourselves, then you will become known, and you will realize that you are sons of the living father. But if you do not know yourselves, you dwell in poverty and it is you who are that poverty.'" Bock concludes that 'In Thomas, the key to God's kingdom is self-knowledge and self-understanding. Spiritual awakening produces life.'[\[8\]](#)

Even if the Gospel of Thomas is a first century document, it is offering a different gospel. Early church leaders compared the teachings of Thomas with the oral tradition handed down from the apostles and with the traditional gospels and rejected Thomas.

Summary

Although the focus here has been the Gospel of Thomas, our discussion is part of a larger debate. This larger question asks which ideas and texts present in the first and second century should be considered Christian and included in what we call the canon of Scripture. In other words, are there ideas and texts that were unfairly suppressed by individuals or the organized church in the early days of Christianity?

In his book *The Missing Gospels*, Darrell Bock lists three major problems with the view held by those who think that we should include the Gospel of Thomas and other so called “missing gospels” into the sphere of orthodox Christianity.

First, this group undervalues the evidence that the traditional sources are still “our best connection to the Christian faith’s earliest years.”^{9} Elaine Pagels and others work hard to show that all religious ideas during this time period are human products and have equal merit. They also claim that we know little about who wrote the four Gospels of the NT, often implying that they too could be forgeries.

While there is a healthy debate surrounding the evidence supporting the traditional works, Bock asserts that, “the case that the Gospels are rooted in apostolic connections either directly by authorship or by apostolic association is far greater for the four Gospels than for any of the other alternative gospels,” including Thomas.^{10} He adds that “the Gospels we have in the fourfold collection have a line of connection to the earliest days and figures of the Christian faith that the alternatives texts do not possess. For example, the Church Father Clement, writing in A.D. 95 states, ‘The apostles received the gospel for us from the Lord Jesus Christ; Jesus the Christ was sent forth from God. So Christ is from God, and the apostles are from Christ. . . . Having therefore received their orders and being fully assured by the resurrection of our Lord Jesus Christ and full of faith in the

Word of God, they went forth.”[\[11\]](#)

Secondly, supporters of these alternative texts fail to admit that the ideas taught by the “missing gospels” about the nature of God, the work and person of Christ, and the nature of salvation were immediately rejected from the mid-first century on.[\[12\]](#)

Finally, those who support Thomas are wrong when they claim that “there simply was variety in the first two centuries, with neither side possessing an implicit right to claim authority.”[\[13\]](#) Instead, there was a core belief system built upon the foundation of the Old Testament Scriptures and the life of Jesus Christ.

As Bock argues, Irenaeus and others who rejected the ideas found in the Gospel of Thomas were not the creators of orthodoxy, they were created by it.

Notes

1. Craig A. Evans, *Fabricating Jesus*, (Downers Grove, Ill.: InterVarsity Press, 2006), 62.
2. Darrell L. Bock, *The Missing Gospels*, (Nashville: Thomas Nelson, 2006), 61.
3. Ibid., 62.
4. Evans, *Fabricating Jesus*, 67.
5. Elaine Pagels, *Beyond Belief*, (New York: Random House, 2003), inside front cover.
6. Elaine Pagels, *The Gnostic Gospels*, (New York: Vintage Books, 1979), xxiii.
7. Pagels, *Beyond Belief*, 32.
8. Bock, *The Missing Gospels*, 166.
9. Ibid., 202.
10. Ibid.
11. Ibid., 204.
12. Ibid., 207.
13. Ibid., 211.

See Also:

[The Jesus Seminar](#) by Jimmy Williams

[A Brief Overview of The Gospel of Judas](#) by Patrick Zukeran

[Gospel Truth or Fictitious Gossip](#) by Michael Gleghorn

[Probe Articles Answering The Da Vinci Code](#)

Redeeming the Da Vinci Code

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 Symbolology, 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).

Notes

1. Dan Brown, *The Da Vinci Code* (New York: Doubleday, 2003).
2. See Dan Brown's official website at www.danbrown.com/meet_dan/ (February 1, 2006).
3. See the Sony Pictures website at www.sonypictures.com/movies/thedavincicode/ (February 1, 2006).
4. More information is available about the series at www.probe.org.
5. Brown, *The Da Vinci Code*, 1.
6. For example, see Sandra Miesel, "Dismantling The Da Vinci Code," at www.crisismagazine.com/september2003/feature1.htm and James Patrick Holding, "Not InDavincible: A Review and Critique of The Da Vinci Code," at www.answers.org/issues/davincicode.html.
7. 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.
8. For more information see Geisler and Nix, *A General*

Introduction to the Bible, 390.

9. Lee Strobel, *The Case for Christ* (Grand Rapids, Michigan: Zondervan, 1998), 25.

10. *Ibid.*, 39-40.

11. *Ibid.*, 40.

12. Darrell Bock, *Breaking The Da Vinci Code* (n.p.: Thomas Nelson Publishers, 2004), 52 (pre-publication manuscript copy).

13. *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.

14. For example, *The Coptic Gospel of Thomas* (saying 1), in Ehrman, *Lost Scriptures*, 20.

15. Bock, *Breaking The Da Vinci Code*, 63.

16. Bart D. Ehrman, *Lost Christianities: Christian Scriptures and the Battles Over Authentication* (Chantilly, Virginia: The Teaching Company: Course Guidebook, part 2, 2002), 37.

17. Ehrman, *Lost Scriptures*, 341.

18. F.F. Bruce, "Canon," in *Dictionary of Jesus and the Gospels*, Joel B. Green, Scot McKnight and I. Howard Marshall, eds. (Downers Grove, Illinois: InterVarsity Press, 1992), 95.

19. *Ibid.*, 95-96.

20. *Ibid.*, 96.

21. 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.

22. *Ibid.*, 116-17.

23. Bart Ehrman, *Lost Scriptures*, 35.

24. Brown, *The Da Vinci Code*. On page 247 we read, "Sophie had not known a gospel existed in Magdalene's words."


25. 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.

26. For more information see Bock, *Breaking The Da Vinci Code*, 16-18.

27. Ehrman, *Lost Scriptures*, 19.
28. Bock, *Breaking The Da Vinci Code*, 22.
29. Ibid., 21.
30. Ibid., 20.
31. In this section I have relied heavily on chapter 3 of Bock, *Breaking The Da Vinci Code*, pp. 40-49 (pre-publication copy).
32. Philo, *Hypothetica*, 11.14-17, cited in Bock, *Breaking The Da Vinci Code*, 43.
33. Ibid., 44.
34. Mark D. Roberts, "Was Jesus Married? A Careful Look at the Real Evidence," at www.markdroberts.com/htmlfiles/resources/jesusmarried.htm, January, 2004.
35. 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.
36. 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.

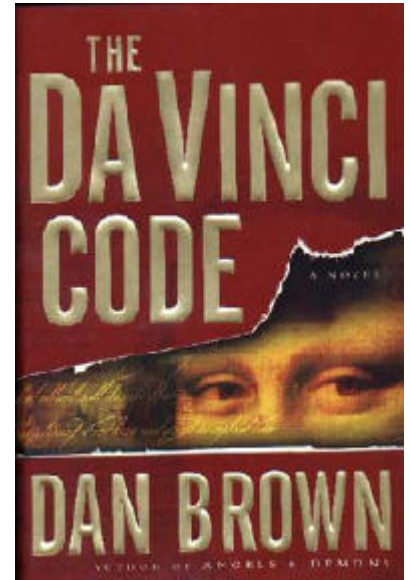
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Redeeming The Da Vinci Code

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 Symbolology, 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/htmlfiles/resources/jesusmarr>

[ied.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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