“What Can You Tell Me About the Infancy Gospel of James?”

Can you give me some information on the writings of the Protoevangelium of James [also known as the “Infancy Gospel of James”]? I know that has to do with proving the hows and whys that Mary was a perpetual virgin. Can you give me some historical background of it and how we as Protestants refute that heretical teaching?

Thanks for your letter. You can find some helpful scholarly information on this gospel here: www.earlychristianwritings.com/infancyjames.html The introductory article offers some useful background information. To simply highlight a couple of important points:

1. Our earliest manuscript of this gospel dates to the third century. However, the text itself probably dates to the middle of the second century. This fact, combined with the fact that the historical James (the brother of Jesus) was put to death by Ananias in 62 A.D., clearly make it a pseudonymous work (i.e. it was not actually written by James, the brother of Jesus).

2. In addition, the work is clearly dependent on the infancy narratives found in Matthew and Luke.

3. Since it was not written by James, the brother of Jesus, and since it clearly contains mythological embellishments and historical inaccuracies, the early Fathers of the church were wise not to include the book in the New Testament canon.

4. Finally, for more information on the criteria of canonicity, please see the section entitled “The Formation of the New Testament Canon” in my article on “Redeeming the Da Vinci Code” here: www.probe.org/redeeming-the-da-vinci-code/. Actually, the entire article has much information that is

relevant as background material to your question.

Concerning the doctrine of Mary's perpetual virginity: although Roman Catholics believe that Mary remained a virgin throughout her entire life, this doctrine seems biblically problematic. In Matthew 1:24-25 we learn that Joseph took Mary as his wife, but "had no union with her until she gave birth to a son. And he gave him the name Jesus." The verse seems to clearly imply that Joseph and Mary did have normal sexual relations after the birth of Jesus. And this is confirmed by references to Jesus' brothers and sisters in Matthew 13:55-56.

But could these have been children of Joseph from a previous marriage, as some Roman Catholic teachers have suggested? This does not seem to be a very plausible explanation; indeed, it has a very serious difficulty. As one commentator has observed: "Joseph could not have had children by a previous marriage, as some suppose, for then Jesus would not have been heir to the Davidic throne as the oldest son of Joseph." Hence, the most plausible interpretation of the biblical evidence is that Mary remained a virgin until the birth of Jesus, but afterward conceived and bore other children via normal sexual relations with her husband, Joseph.

Shalom in Christ,

Michael Gleghorn

"Did Mary Remain a Virgin After Jesus was Born?"

A Catholic friend and I (Protestant) were having a discussion about the differences in our beliefs, specifically the

virginity of Mary. While we have no disagreement that Jesus was conceived of the Holy Spirit in Mary, we do disagree about Mary's ongoing virginity. It's my understanding that Catholics believe (1) Mary remained a virgin the rest of her life; (2) she was sinless; and (3) she was assumed into heaven, circumventing death. My contention was (1) Jesus had brothers and sisters, so Mary could not have remained a virgin; (2) the Bible states that Jesus was the only person to walk the earth sinlessly; and (3) Mary died a normal (human) death and is in heaven, just like believers after Jesus' death. I'm not trying to change his beliefs, but I would like some outside source of information on these topics.

The problem with these issues is that Protestants only accept Scripture as the basis for our authority, and Catholics accept Scripture AND Tradition as the basis for their authority, with Tradition often winning out. The three disputed doctrines you mention (and you're mainly right except for the doctrine of the Assumption: Mary's death is not disputed. The doctrine of the Assumption says her body was taken into heaven after death) are all based on Tradition.

The "Catholic in the pew" is often committed to what the Church teaches because that's all they know and they are taught that the Church's teachings are infallible and not to be questioned. Logic doesn't get in the way. For instance, I remember a discussion with a Catholic lady about Mary's supposed sinlessness. When I brought up the Magnificat, Mary's wonderful prayer in Luke where she says, "My soul glorifies the Lord and my spirit rejoices in God my Savior," pointing out that only a sinner needs a savior, the other lady dismissed it, saying, "Oh, she was just being holy." End of discussion. Logic doesn't get in the way.

The question I would bring up is, What happens when Scripture—which is inspired and inerrant—contradicts Tradition? Asking that kind of question can serve as a seed-planting ministry in your friend's life.

Bigger than the Catholic doctrine issue, and predating even the birth of Christ, is the philosophical underpinnings of these three beliefs. Many of the Church fathers accepted Plato's teachings about the nature of reality, which are that only the unseen, spirit realm is important; the material realm is evil and unimportant. (The other, opposite philosophy at the time, and which still drives a great deal of Western thought, is from Aristotle, who taught that the material world is more important than the unseen realm of ideas.)

Plato taught that the mind and spirit was good and the body was base or bad. Many people, including many of the church fathers, took this belief and arrived at the conclusion that sex is evil, even in marriage, because it is a bodily function. Thus, because they wanted to believe Mary was sinless, the church decided that she had to stay a virgin because sex with Joseph would have been evil. Most non-Catholic theologians believe that Mary and Joseph had a normal marriage, producing several children which are mentioned in texts such as Matt. 13:55 ("Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas?"). This "material is bad" idea is also behind the belief that she could not have experienced the decay of deathlike the rest of mortals, which spawned the idea of her assumption into heaven.

I suggest you check out this web site for further information: www.reachingcatholics.org/

Hope this helps!

Sue Bohlin
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