The next Gospel of importance for our discussion is the Infancy Gospel of Thomas, which is not in the New Testament but probably was written during or shortly after Marcion's activity in the second century CE. The earliest existing manuscript for this Gospel is a sixth century Syriac manuscript in the British Museum. The existence of this manuscript exhibits the popularity of this Gospel in eastern Christianity during the time of the emergence of Qur'anic tradition about Jesus. This Gospel contains a "backfilling" from the Lukan story of the twelve year old Jesus in the Jerusalem Temple (Luke 2:41-52; InfThom 19:1-12) to Jesus playing on a Sabbath day at five years of age (InfThom 2:1-3). In other words, the Infancy Gospel of Thomas begins with Jesus at five years of age and reaches its end point in the Lukan story of Jesus in the Temple at twelve years of age. There are two items of special importance in the Infancy Gospel of Thomas for the story of the transmission of Lukan tradition in this essay.

The initial insight of importance emerges with the special prominence of Mary, the mother of Jesus, in the account of Jesus in the Temple at twelve years of age at the end of the Infancy Gospel of Thomas. When Jesus' parents return to Jerusalem and find Jesus in the Temple, Infancy Thomas names "His mother Mary" as the major actor in the event (InfThom 19:6). In contrast, Luke 2:48 emphasizes the "astonishment of his parents" and the entire Lukan account never names Jesus' mother as "Mary." In InfThom 19:6, Mary "comes to" Jesus and begins to interrogate him about his "coming back up" to Jerusalem after they had started home (InfThom 19:2). In InfThom 19:8-10, Mary's action calls forth a three-step, public interchange that is an addition to Luke 2:48-49. First, the "scribes and Pharisees" (names never appearing in the Lukan account) ask Mary if she is "the mother of this child" (19:8). Second, when Mary identifies herself as

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the mother of Jesus, the scribes and Pharisees say to her, "Blessed are you among women, because God has blessed the fruit of your womb! For we have never seen nor ever heard such glory and such virtue and wisdom." The Infancy Thomas account, then, transports language from Elizabeth in Luke 1:42 to scribes and Pharisees in the Jerusalem Temple when Jesus is twelve years old. These activities focus in a special way on Mary, placing her in a central position of action as the mother of Jesus. The overall effect is to heighten the image of the mother of Jesus as blessed by God. In addition, through the special role of Mary it emphasizes the role of God as the "true" Father of Jesus and the one in whose house (InfThom 19:7/Luke 2:49) Jesus has shown his amazing glory, virtue and wisdom (InfThom 19:10).

In addition to the emphasis on Mary at the end of the story, topoi central to the Gospel of John energize and "theologize" Lukan tradition throughout the Infancy Gospel of Thomas. This occurs in three basic ways.

First, Infancy Thomas opens with Jesus "playing creation" (InfThom 2:1-7). While playing in a rushing stream, Jesus separates some of the flowing water into ponds and purifies it with a single command (2:1-2). Then he makes (poiēsas) soft clay (2:3) and shapes (eplasen) it into twelve sparrows (2:3, 4). When Jesus is confronted with violation of the sabbath, he claps his hands and brings the sparrows to life and to flight through a command to them (2:4-6). Jesus' separation of the water into ponds with a command is reminiscent of God's separation of water in the creation account in Gen 1:6-10. Likewise, Jesus' "making" of soft clay is reminiscent of God's making (poiein) of earth and other things throughout creation.4 In addition, God shapes (eplasen) the birds of the air out of mud in LXX Gen 2:19. Moreover, God brings birds to life with a command in Gen 1:20. The ability of Jesus to "play creation" is an imitation of the Genesis account of creation. But it is not only this. It is an extension of John 1:1-4 into the childhood of Jesus. In John, Jesus, who is the Word (logos), caused all things to "become" (egeneto), because life (zōē) is in him. In Infancy Thomas, Jesus can cause life by making soft clay, forming it into birds, and making these birds "living" (InfThom 2:6: zōntes). Jesus is able to do these things, because he is the Word through whom all things

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4 LXX Gen 1:1, 7, 16, 21, 25-27, 31; 2:2-4, 18.
were made (John 1:4)! While Infancy Thomas ends with Lukan tradition, therefore, it begins with Johannine tradition.

Second, the miraculous things Jesus is able to perform in Infancy Thomas are called signs (sēmeia) three times in the mode of Johannine tradition,\(^5\) rather than powers (dynamēs) in the mode of Synoptic Gospel tradition.\(^6\) Thus, like Jesus performs signs in the Gospel of John, so Jesus performs signs in Infancy Thomas. The language of "performing a sign" appears initially at InfThom 9:6, when the parents of Zeno, a boy whom Jesus just raised from death, praise God for the sign (sēmeion) that had happened and worship Jesus. It occurs again when Mary sees the sign (11:4: sēmeion) whereby the six year old Jesus brings water home in his cloak, after the pitcher he took to get the water slips from his hand and breaks in the jostling of the crowd. Then, when Jesus sows one measure of grain and it grows into one hundred measures, the text explains that Jesus was eight years old when he did the sign (12:4: epoiēse to sēmeion). To refer to Jesus' miracles as signs (sēmeia) is an "effect" (Wirkung) of Johannine tradition on a gospel that reaches its conclusion in the Lukan story of Jesus in the Temple at twelve years of age.

Third, Johannine vocabulary emerges in various places in the account where there is reference to Jesus having "existed before creation" and being "from heaven." In InfThom 6, Jesus tells his teacher Zaccheus that he (Jesus) existed not only before Zaccheus himself was born (6:6) but even before the world was created (6:10). Later, Zaccheus admits to Joseph that probably Jesus did exist before the creation of the world (7:4). In addition, Jesus tells his teacher Zaccheus that he will teach him "a wisdom that no one else knows except for me and the one who sent me to you" (6:6). Then he tells Jews who are advising Zaccheus: "I have come from above so that I might save those who are below and summon them to higher things, just as the one who sent me to you commanded me" (8:2). In 17:4, people who see Jesus raise a child from death say: "Truly this child was a god or a heavenly messenger of God – every word of his (pan logos autou) is an instant deed (ergon)." When Jesus raises a construction worker from death, people say, "This child is from heaven – he must be, because he has saved many souls from death, and he can go on saving life" (18:4). Johannine language, then, appears

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\(^6\) Matt 7:22; 11:20-21, 23; 13:54, 58; 14:2 par et passim.
again and again in stories that are preparatory to the final scene in the Jerusalem Temple when Jesus is twelve years of age, which is Lukan tradition.

Fourth, even the Infancy Thomas account of the twelve year old Jesus in the Jerusalem Temple, an account based on Luke 2:41-52, has "Johannine dynamics" woven into it. One of the Johannine dynamics emerges when Mary answers the scribes and Pharisees with "Ego eimi." This language, of course, means "I am." But it is language especially associated with God's self-identification in LXX Exod 3:14; Isa 41:4; 43:10-11; 46:4 and with Jesus' self-identification in the Gospel of John. On the one hand, Jesus uses this self-identification alone in the Gospel of John when he speaks to the Samaritan woman (4:26), when he walks on water (6:20), when he refers to himself as the exalted Son of man (8:28) and as one who existed before Abraham (8:58); when he washes the feet of the disciples during his last evening with them (13:19); and when the soldiers come to arrest him (18:5-6, 8). On the other hand, he uses "ego eimi" to explain his identity as the living bread from heaven (6:35, 41, 48, 51); the light of the world (8:12); the door of the sheep (10:7, 9); the good shepherd (10:11, 14); the resurrection and the life (11:25); the way, the truth, and the life (14:6); and the true vine (15:1, 5). When Mary identifies herself with "I am" as Jesus' mother in the Infancy Thomas account in the Temple, dynamics of God's presence reverberate not only from the overall biblical tradition but also from the Gospel of John. The presence of God in Jesus affects the image of Mary as the one through whom the presence of God became flesh in the world.

Indeed, the function of Mary in the Infancy Thomas account in the Temple exhibits similarities with the function of Mary at the Wedding at Cana in John 2:1-11. Mary's action at the Cana wedding produces a result that "reveals Jesus' glory" as he performs his first sign (John 2:11). In the Temple scene in Infancy Thomas, Mary's identification of herself as Jesus' mother through "I am" calls forth a testimony from the scribes and Pharisees that they "have never seen nor heard such glory" as they have seen and heard in her son (InfThom 19:10). Much as the disciples "believed in him" (John 2:11) when they saw his glory in the sign at the wedding, which Mary challenged Jesus to perform, so the scribes and Pharisees testify to Mary concerning "the glory" they have seen and heard in Jesus (Inf Thom 19:10). It is informative that manuscript tradition extends the Johannine dynamics even further. Both Greek C and the Greek-Slavonic
manuscript of InfThom 19:12 add that "He was glorified by his (divine) Father"; and Tischendorf B concludes the text with: "She (Mary) glorified him (Jesus) with the Father and the holy spirit both now and always and for ever and ever. Amen" (19:13). The language of "glorification" again is a specifically Johannean feature. Regularly in the Gospel of John, God is the one who glorifies Jesus (7:39; 8:54; 12:16, 23; 13:31-32; 17:1, 5), in the mode of Greek C and the Greek-Slavonic manuscript. Yet, in John 16:14 "the spirit of Truth" will glorify Jesus. In Tischendorf B, Mary's glorification of Jesus appears to participate in this tradition, focusing on Mary as the one who "glorifies" Jesus as a manifestation of the spirit of Truth "with the Father and the holy spirit" (InfThom 19:13). Even the Infancy Thomas account of the Lukan story of Jesus in the Temple at twelve years of age, then, displays effects of Johannean tradition in its portrayal of Mary and its statements about Jesus.

Looking back on Marcion's omission of material at the beginning of the Gospel of Luke from the perspective of the Infancy Gospel of Thomas, one can see that the effect of Marcion's reconfiguration of Luke was to make it more like the Gospel of John. In other words, Marcion's Luke, which featured Jesus coming directly from heaven to begin his ministry in Capernaum, was much more like the Gospel of John. In John, the Logos who was "with God" (1:1) becomes flesh and dwells among humans (1:14), goes to John the Baptist who identifies him as "the lamb of God" (1:29), and then goes to Galilee with disciples following him (1:37, 43). During the second century, then, both the editing of the Gospel of Luke by Marcion and the backfilling of the Gospel of Luke by the Infancy Gospel of Thomas move Lukan tradition in the direction of Johannean tradition.

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7 Ronald F. Hock, The Infancy Gospels of James and Thomas (Scholars Bible 2; Santa Rosa, Ca.: Polebridge, 1995), 142-43.
9 Cf. Räisänen, Marcion, Muhammad and the Mahatma, 71.