The next step in our investigation of Lukan tradition takes us to the Infancy Gospel (Protevangelium) of James, for which there are multiple manuscripts in Syriac, Ethiopic, Georgian, Sahidic, Old Church Slavonic, Armenian, and Arabic in Syriac script, as well as Greek and Latin.\(^1\) While Infancy Thomas backfills the Lukan miracle activity of Jesus, the Infancy Gospel of James backfills the Lukan birth stories by telling the birth of Mary, the mother of Jesus. Infancy James, then, gives Mary the mother of Jesus an even more central role than Infancy Thomas. Infancy James "backfills" the Gospel of Luke by beginning the story with Joachim, who will soon become the father of Mary, being rejected from making his usual "double" offering to the Lord because he is childless (InfJas 1:1-5). Soon after this, an angel of the Lord God visits Joachim's wife Anna while she is praying, mourning, and lamenting to tell her that she will give birth to a child (InfJas 2:1-4:2). When Anna gives birth to a girl and names her Mary, Anna changes her bedroom into a holy sanctuary to keep Mary from anything profane or unclean (6:4) and lets her play only with undefiled daughters of Hebrews until she is three years old (7:1-3). At age three, Joachim and Anna send Mary to live in the Temple, where a priest looks over her and keeps her free from all impurity (7:4-8:2). When Mary is twelve years of age and a home must be found for her outside the Temple so she does not pollute it with her menstrual cycle, Zechariah is the high priest who oversees her appointment to Joseph (8:3-9:12) and soon after becomes mute (10:9).

The internal link between Infancy James and the Gospel of Luke is Zechariah, with whom the Lukan story begins (1:5-23). Infancy James precedes the event that left Zechariah mute (Luke 1:20-22; InfJas 10:9) with events surrounding the birth of Mary and her childhood in the Jerusalem Temple (InfJas 1:1-10:8). The high priest in the Temple becomes the special protector of Mary at three years of age, when she enters the Temple. Zechariah is the high priest when Mary is twelve years of age and a guardian must be found for her outside the Temple (InfJas 8). After Mary's time in Joseph's household, where she becomes pregnant, and after she gives birth to Jesus in a cave while traveling to be enrolled (InfJas 18-20), Infancy James ends in the context of Herod's

---

actions to kill all infants two years and younger (22:1). When Mary becomes aware of Herod's actions, she wraps Jesus in cloths and puts him in a feeding trough used by cattle (22:2; cf. Luke 2:7). When Elizabeth hears about Herod, she takes John into the hill country (22:5: oreinē; cf. Luke 1:39) and hides him in a mountain that splits open and lets them in (22:7-9). At this same time, Herod's executioners confront "Zechariah serving at the altar" (23:2; cf. Luke 1:8-11) about the location of his son John. When he will not tell them where his son is, they kill him (23:2-9); and when his death is discovered and appropriately mourned (24:1-11), they appoint Simeon as his successor (24:12-14; cf. Luke 2:25-35).

Infancy James, then, backfills the Gospel of Luke from the time of Zechariah's serving in the Temple (Luke 1:5-9) to the fasting, praying, and lamenting of both Joachim and Anna (InfJas 1:10-3:8) until an angel of the Lord appears both to Anna and Joachim (4:1, 4) and announces the birth of Mary to each of them. As with Infancy Thomas, so Infancy James is an expansion and elaboration of Lukan tradition. In addition, the special focus on Mary at the end of Infancy Thomas has a relation in Christian tradition to the extended focus on Mary in Infancy James. A major difference between the two Gospels is the people who praise Mary. In Infancy Thomas, we recall, scribes and Pharisees praise Mary with speech that in Luke is attributed to Elizabeth: "Blessed (makaria) are you among women, because God has blessed (ēulogēsen) the fruit of your womb" (InfThom 19:10; Luke 1:42). In Infancy James, in contrast, the priest in the Temple, rather than scribes and Pharisees, praises Mary twice with language from Luke 1-2. When Joachim and Anna take Mary to the Temple at three years of age, the priest greets her with: "The Lord God has exalted your name among all generations. In you the Lord God will disclose his redemption to the people of Israel during the last days" (7:7-8; cf. Luke 1:46, 68; 2:38). When Mary spins a purple and scarlet thread and takes it to the high priest, after she is twelve and has been placed in the house of Joseph, the high priest says: "Mary, the Lord God has extolled your name and so you will be blessed by all the generations of the earth" (12:2; cf. Luke 1:46, 48). This means that Infancy James emphasizes the purity and holiness of the Temple in relation to priests, like the opening

2 Space does not permit a discussion of Matthean features that are inserted at certain points in the overall elaboration of Lukan tradition in Infancy James.
verses of Luke that emphasize the priestly lineage and holiness of both Zechariah and Elizabeth (1:5-9), rather than emphasizing teaching in the Temple before elders and teachers, which is the focus when Jesus visits the Temple at twelve years of age (Luke 1:46; InfThom 19:4-5). In the opening chapters of the Gospel of Luke, there is a transition from the Temple as a place of priestly holiness to a place of teaching. The Temple is a place of priestly holiness for the story of Zechariah and Elizabeth (1:5-23), and for the purification and consecration of Jesus for his task of leadership in Israel (1:22-38). Throughout Infancy James, the Temple remains a place run by priests, and its function is the maintenance of holiness in the center of Israel. In contrast, the Temple is a place of teaching in Infancy Thomas, building on the emphasis that emerges in Luke 2:41-52. Jesus' teaching in the Temple creates a context for scribes and Pharisees to praise Mary for the glory, virtue, and wisdom of her magnificent son (InfThom 19:4-13). Infancy James, on the other hand, features the priest in the Temple praising Mary for having a name that will be remembered by all generations (InfJas 7:7-8; 12:2) as the one "raised in the Holy of Holies and fed by the hand of angels" (InfJas 15:11; cf. 19:8). Both Gospels place Mary, the mother of Jesus, in the center, and both elaborate tradition in the Gospel of Luke. Infancy Thomas builds on the powerful signs of Jesus to present Mary as the mother of a wise, authoritative, glorious teacher in the Temple. In contrast, Infancy James builds on the priestly lineage of Zechariah and Elizabeth to establish Mary as a "priestly" woman through the holiness of her birth, her childhood in the Temple, and her bearing of a child who immediately heals the hand of the midwife Salome when she worships him and picks him up (InfJas 20:10-11). The Gospel of Luke is, therefore, central both to Infancy Thomas and to Infancy James. Infancy Thomas interacts with Johannine tradition to present Mary as the mother of a glorious healer and teacher named Jesus. Infancy James, in contrast, builds on the priestly lineage of Zechariah and Anna, the parents of John the Baptist, to present Mary as the pure and blessed mother of a child named Jesus whose holiness heals the hand of one of the midwives when she worships him and holds him in her arms.