

Apocalypse of Peter

The punishments in the vision each closely correspond to the past sinful actions in a version of the Jewish notion of an [eye for an eye](#), that the punishment may fit the crime. Some of the punishments in hell according to the vision include:

- Blasphemers are hanged by the tongue.
- Women who "adorn" themselves for the purpose of adultery, are hung by the hair over a bubbling mire. The men who had adulterous relationships with them are hung by their feet, with their heads in the mire, next to them.
- Murderers and those who give consent to murder are set in a pit of creeping things that torment them.
- Men who take on the role of women in a sexual way, and lesbians, are "driven" up a great cliff by punishing angels, and are "cast off" to the bottom. Then they are forced up it, over and over again, ceaselessly, to their doom.
- Women who have abortions are set in a lake formed from the blood and gore from all the other punishments, up to their necks. They are also tormented by the spirits of their unborn children, who shoot a "flash of fire" into their eyes. (Those unborn children are "delivered to a care-taking" angel by whom they are educated, and "made to grow up.")
- Those who lend money and demand "usury upon usury" stand up to their knees in a lake of foul matter and blood.

"The Revelation of Peter shows remarkable kinship in ideas with the [Second Epistle of Peter](#). It also presents notable parallels to the [Sibylline Oracles](#) while its influence has been conjectured, almost with certainty, in the Acts of Perpetua and the visions narrated in the Acts of Thomas and the History of Barlaam and Josaphat. It certainly was one of the sources from which the writer of the Vision of Paul drew. And directly or indirectly it may be regarded as the parent of all the mediaeval visions of the other world."

The Gospel [parables](#) of the [budding fig tree](#) and the [barren fig tree](#), partly selected from the [parousia](#) of [Matthew 24](#), appear only in the Ethiopic version (ch. 2). The two parables are joined, and the setting "in the summer" has been transferred to "the end of the world", in a detailed [allegory](#) in which the tree becomes Israel and the flourishing shoots become [Jews who have adopted Jesus as Messiah and achieve martyrdom](#).

There is also a section which explains that in the end God will save all sinners from their plight in Hell:

"My Father will give unto them all the life, the glory, and the kingdom that passeth not away, ... It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men... "

Thus, sinners will finally be saved by the prayers of those in heaven. Peter then orders his son Clement not to speak of this revelation since God had told Peter to keep it secret:

[and God said]"... thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin".

The Infancy Gospel of James

The Gospel of James is in three equal parts, of eight chapters each:

- The first contains the story of the unique birth of [Mary](#) to [Anna](#) and her childhood and dedication to the temple.
- The second starts when she is 12 years old, and through the direction of an angel, [Joseph](#) is selected to become her husband.
- The third relates the [Nativity of Jesus](#), with the visit of midwives, hiding of Jesus from [Herod the Great](#) in a feeding trough and the parallel hiding in the hills of John the Baptist and his mother ([Elizabeth](#)) from [Herod Antipas](#).

One of the work's high points is the Lament of [Anna](#). A primary theme is the work and grace of [God](#) in Mary's life, Mary's personal purity, and her perpetual virginity before, during and after the birth of Jesus, as confirmed by the midwife after she gave birth, and tested by [Salome](#) who is perhaps intended to be [Salome, later the disciple of Jesus](#) who is mentioned in the [Gospel of Mark](#) as being one of the [women at the crucifixion](#).

This is also the earliest text that explicitly claims that Joseph was a widower, with children, at the time that Mary is entrusted to his care. This feature is mentioned in the text of [Origen](#), who adduces it to demonstrate that the 'brethren of the Lord' were sons of Joseph by a former wife.

Among further traditions not present in the four canonical gospels are the birth of Jesus in a cave, the martyrdom of [John the Baptist's](#) father [Zechariah](#) during the [Massacre of the Innocents](#) and Joseph's being elderly when Jesus was born. The Nativity reported as taking place in a cave remained in the popular imagination; many Early Renaissance Sieneese and Florentine paintings of the Nativity continued to show such a setting, which is practically universal in Byzantine, Greek and Russian icons of the Nativity. The Gospel also describes the narrative of Mary's early childhood in the holiest part of the temple, which was later also [mentioned in the Qur'an](#).