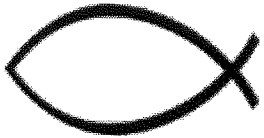


AFFINITIES & DICHOTOMIES

§ **SWEET JESUS**: a text existing under two heads: as a **Sayings Gospel** & as a **Deeds Gospel**, with the former being derived by judicious selection from the synoptic gospels, while the latter, a narrative of Jesus' life & ministry, has survived in a single 14th century manuscript, MS PEPYS 2498. Arguably the Nazarene movement's crown jewel, it was published untranslated in 1922. Only in 2001 was its Chaucerian English 1st translated into our modern vernacular after which its many unique readings caught the eye of a broader public. As a repeated refrain it has the expression "sweet lord Jesus." It is how he was known by those who knew him best. Its simplified grammar & vocabulary denotes a Semitic – not Greek – substrate, while the sequencing of its narrative appears to be informed by firsthand knowledge. Along with the canonicals, Jesus is portrayed as the Wisdom of God who, as such, sought to be comprehended & followed – not worshiped. Only in this version a gentler more vulnerable Jesus is depicted who related more closely to his disciples, his family, & his Jewish people. For this the Pharisees scorned him but not so the common folk who received him gladly. Withal, the canonical four remain, not only of enduring, but of increasing value now that we have in hand a prior gospel allowing us to critique the mid-2nd century edit to which they were subject.



I X Φ Υ E

The true vine,

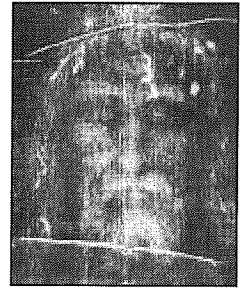


the branches.

Jesus, the author and finisher of our faith.

§ **PREDICTION & FULFILMENT**: in the interval between Passover and Pentecost our risen Lord conducted, as it were, a 6-week, non-vocational Bible course in which he brought forth from Holy Writ prophetic oracles pertaining to himself which Matthew recorded & the Nazarenes circulated as **Testimonia**. Mutually reinforcing, the prophetic oracles & their gospel fulfilment are the Nazarenes' witnesses to Jesus but once superceded by the Church's 2nd century **New Testament**, both texts fell into obscurity & - until recently - were thought to have been lost. Now recovered, they cast new light on many concerns, most particularly confirming that the gospel was never intended to be Jesus' biography; rather, a record of how he met all messianic requirements.

§ **MARY & JAMES**: his right hand & his left whom Jesus respectively called "Elevated" & "Just." As is made explicit in MS PEPYS 2498 - but not so in the canonicals - the Magdalene was the penitent who washed Jesus' feet with her hair who, on being freed from her affliction by 7 demons, then joined his entourage. Also made explicit is that Mary of Bethany **is** the Magdalene. But if she was from Bethany, how could she have hailed from a fishing village called "Magadan"? No, Magdalene is the title Jesus gave her, its Hebrew meaning being "elevated." In raising Lazarus (Mary's brother), Jesus angered the religious Establishment & put himself in harms way. In anointing Jesus with precious oil, Mary angered Judas Iscariot, inadvertently helping trigger his act of betrayal. Though he was the son of God, Jesus was every inch a man whose heart was toward the Magdalene, their lives forever linked. That she was allowed to handle his lifeless body shows she was family. By his 1st appearing to her, Jesus turned patrilineal Judaism on its ear, for, in effect, he made her defacto Apostle to his Apostles. As well, he appeared to his brother, James the Just. Also known as "camel knees" on account of countless hours he spent in prayer, for the next 32 years James oversaw Jesus' community in Jerusalem.



NO CROSS



NO CROWN

The light of the world,

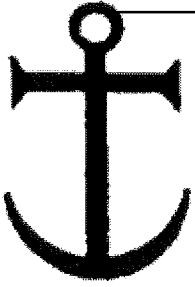


the Menorah of God.

Saith our Lord: "Whoso will have life without end, look that he keep the commandments of God. ... And if the fiends be subject to you, have not ye pride or joy, but be full of joy that ye have been chosen for the bliss of heaven by name." (From the Middle English text: MS PEPYS 2498)

Sweet Jesus

a Nazarene Narrative / Deeds Gospel



1. OF THE DIVINITY OF OUR SWEET LORD JESUS CHRIST, GOD ALMIGHTY

(The first of 113 chapters)

Our sweet lord Jesus Christ:
in his godhead was before all creatures,
for he made all creatures through his own sweet might.
For he is strong and mighty through God the father.

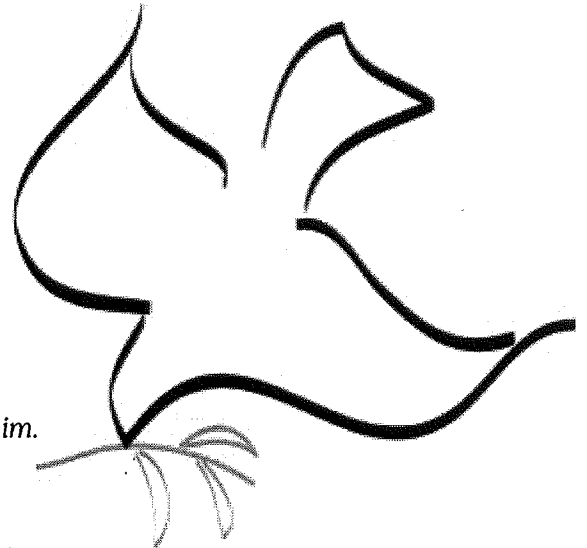
And he, though unchanging in his divinity,
truly became man
and gave life and light and grace
to all mankind for to know God.

For he, through the law and prophecy,
was promised to the folk
that they should believe in God the father.

But when he came into this world,
there were many who would not receive him.
Nevertheless, to such as did receive him,
he gave grace to be God's sons.
For all who would receive of the fullness of his grace,
are those who believe in him aright.

Never was there a man who hath seen God bodily.
Therefore God's son became a man
so as to teach all mankind
how they could see God spiritually.

And he came as a man of the seed
of saint David and saint Abraham,
for he was specially promised to them. (MS Pepys 2498)



Lamb

ε

Lion

dove innocent

serpent wise

Saith Messiah Jesus: "It would serve him well who would be my disciple, to give the most careful attention to letting go of all such things as would be disturbing of my love. ... God prevent it that man should tempt him by asking for help to be saved, but not help himself. ... Whoso maketh earnest supplication with open heart, his prayer shall be heard before God. ... Know ye not how ye should bear yourselves sweetly and softly?" (The 14th century, Middle English text: MS PEPYS 2498)

