

THE GREAT WENCHOSTER BIBLE

Acts 2: 14a, 22-32

- 14a Peter, standing up with the eleven, lifted up his voice, and after an whistle said unto them, Oi!
22. Right ye horrible lot! Ye men of Israel, and women, and non-gender specific persons – yes you - hear these words; Jesus of Nazareth, a man approved of God among you by miracles, remember Lazarus? and wonders, remember ye the stilling of the storm? and signs, for were you not fed on the Mount (or was it the plain? Anyway, it had grass.) with loaves and fishes and a very spicy tomato chutney? Which God did by him in the midst of you, as ye yourselves also know, or should do, for hast thou not heard from thy neighbour over the fence or in the tavern of an evening?
23. Him, “being delivered by the determinate counsel and foreknowledge of God” (1), ye have taken, and by very naughty hands have crucified and slain:
24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it, verily, just as the prophet Isaias hath said, but ye readeth not that bit. Actually many bits, for they are out of context.
25. For David – no, not that David. King David - speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved, nay, not even with a fulcrum, for I sitteth fast upon my throne until I am done. Yes, I know that’s pretty incomprehensible, but stay with me.
26. Therefore did my heart rejoice, and my tongue was glad and my easement (let the reader understand) was accomplished; moreover also my flesh shall rest in hope and be salved with fragrant ointment:
27. Because thou wilt not leave my soul in hell, nor in the seaside towns where there is evil and sinfulness, neither wilt thou suffer thine Holy One to see corruption nor the advent of moving pictures.
28. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance, for they visage is glorious and thy complexion as super-smooth as an infant’s bottom. Not that thou knowest about such things.
29. Men and brethren, O do pay attention doubly so. Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Yes, that way. Thou knowest this, for doth not some of thee escort visitors, or visit escorts, and Cretans and Proselytes – I said proselytes - and Arabians and men of Mesopotamia and swarthy warriors from Scotia to view the sepulchre and charge them for you guidance?
30. Therefore being a prophet, and knowing that God had sworn with an oath to him – no, not that sort of oath - that of the fruit of his loins, according to the flesh, oh yes, which he did exercise with his concubines – stop sniggering - he would raise up Christ to sit on his throne;
31. He seeing this before, and after consumption of the finest vintage, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
32. This Jesus hath God raised up, whereof we all are witnesses, even Thomas, who though he was absent on the first evening – something which we will not forget but make sure that it be recorded for posterity - didst see him in the flesh the next time and believeth. OK. Now did you get all of that? Yes, you at the back in the toga.

Notes

(1) This statement removes all possibilities of free-will in the Passion and will appeal to Calvinists. Therefore it is often omitted when read publicly, like many bits of Isaiah that don’t fit in with the nicer bits that people are used to.