

THE GREAT WENCHOSTER BIBLE

Luke 9:28-36

28. And it came to pass about an octave (which means eight days, let the reader understand) after these sayings, (which speakings thou shouldest know about already if thou hast been paying attention to the lessons), Jesus took Peter and John and James, and went up into an high mountain to pray. And the three disciples were pleased that they had been chosen above the others, and they did swagger mightily.

29. And at the summit they stopped, panted quite a bit, and, leaving the three to divide the sandwiches, Jesus went apart and prayed, and as He prayed the fashion of His countenance was altered, and His raiment was white and glistening.

30. And behold, there talked with Him two men, which were Moses and Elias, or at least two men who in appearance were like unto how tradition described them, for behold! they had beards and super-serious expressions on their faces.

31. Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem. And Jesus was a bit miffed that they had not a more positive message to vouchsafe. But it did explain their faces.

32. But Peter and they that were with him were heavy with sleep: but later they declared unto the faithful that they had not been sleeping but meditating on the five mysteries that were being talked about in divers parts. And when their eyes were fully opened they saw His glory, and the two men that stood with Him. And Peter did declare that these were Moses and Elijah, and his companions dare not contradict him, though privately they thought they looked more like the carpet dealer and butcher from the village, who did also have beards and super-serious expressions, than the prophets.

33. And it came to pass, as the two men made as if to go from the mount in an assumed way, Peter said unto Jesus, Master, it is good for us to be here: and let us make three sheds; one for thee, and one for Moses, and one for Elias: not knowing what he said. For Peter did oft times speak without aforethought, and John and James sniggered at his remarks, for he wasn't much of a carpenter.

34. While Peter thus spake, there came a cloud, and overshadowed them even though it was quite nice out: and they feared as they entered into the cloud, for it was so thick that their way down the mountain was hidden from them, and there were many crags and crevices to negotiate. Not to mention goats.

35. And there came a voice out of the cloud, saying, Fear not, for thy way shall be safe and thy footings sure, for there be many a slip between cup and lip (which in the Greek means Πολλὰ μεταξύ πέλει κύλικος καὶ χεῖλεος ἄκρου.) And the voice continued, saying, This is my beloved Son: hear Him. Capiche?

36. And when the voice was past and the cloud lifted, Jesus was found alone (well, apart from His three disciples.). And they kept these things close and told no one in those days any of those things which they had seen, for they were afraid of being thought simple minded and being locked up, but that, dear Theophilus, is another story. But later on they did speak to someone called Q, for verily if they had not we would not have known of these happenings. And the remains of the sandwiches did fill a small bag. (*)

(*) The inclusion of the sandwiches continues to be a subject of great debate among scholars. Most believe it should be taken at prime facie value - the picnic food that the disciples carried up the mountain and munched on the top and on the way down. Anglo-Catholic academics however argue that the eucharistic suggestions are powerful: High Mountain being altar, three figures suggesting concelebration, the division (administration) of the food, a cloud of incense, and a pouch containing the reserved blessed sacrament. Not to mention the reference to goats.