

THE GREAT WENCHOSTER BIBLE

Luke 9: 51-62

51. And it came to pass, verily and forsooth [1], when the time was come that He should be received up, Jesus steadfastly set His face to go to Jerusalem,

52. And sent messengers before His face and the rest of His body: and they went, and entered into a village of the Samaritans, to make ready for Him.

53. And they did not receive them and did hurriedly hang signs in their windows declaring No Vacancies, (and other wordings which, dear Theophilus, I cannot write here,) and when He arrived, they did draw their curtains against Him because His face was as though He would go to Jerusalem. For He had that look about Him. The “Jerusalem state of mind” look.

54. And when His disciples James and John saw this, they said, Lord, what’s with these narrow beds and breakfasts? Wilt thou that we command fire to come down from heaven, and consume them, even as Elias (that is, Elijah transliterated into Koine) did? If we do maybe they’ll give us a reduced rate.

55. But He turned, and, raising His eyes unto heaven and being cross at the same time, rebuked them, saying, Ye are kidding me, right?

56. Dost thou not understand that the Son of man is not come to destroy men's lives, but to save them. John’s Gospel will put that more clearly, but you’ll have to wait a bit. And so they went to another village with much muttering, some questioning, and grumbling stomachs.

57. And suddenly, it came to pass, that, as they went in the way, both geographical and theological, a certain man said unto Him, Lord, I have a bit of time off, and I will follow thee whithersoever thou goest. Really. It’ll be super-exciting!

58. And Jesus said unto him, Foxes have holes, and birds of the air have nests, and those on the long list of creepy-crawlies upon the earth hath an home; but the Son of man hath not where to lay His head. for the Guest Houses have declared themselves full. (He said this to indicate that He’d heard the stories about His birth.)

59. And He said unto another man, uncertain this time, who was loitering by the wayside with several pitchers of wine, of the kind used at Galilean weddings, Follow me. But he said, Lord, I loiter for I am grieving, and this is why I have all this wine to drink. Suffer me first to go and bury my father. He was my best friend. Will you be my best friend?

60. Jesus said unto him, Let the dead bury their dead: but go thou, sleep it off, and preach the kingdom of God. And the man did look even more confused, and understandeth him not. [2]

61. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. I think my wife should be in at this time. Oh wait, it’s Tuesday.

62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. It makes it all wiggly, see. And the man did not understand for he was not a farmer but a dealer in purple cloth, and not only had not a plough with which to furrow any land, but also didn’t know one end of an ox from another. And lo! He had not read the Book of Kings.

[1] Scholars believe this to be an Elizabethan interpolation by the translators. A bit like “gadzooks” (Acts of the Apostles) or “Hey nonny-nonny!” (2 Corinthians.)

[2] In some unreliable manuscripts (4th century) Jesus is described as turning the wine into water at this moment.