

THE GREAT WENCHOSTER BIBLE

Mark 8: 31-38

31. And suddenly Jesus began to teach the people gathered unto Him that the Son of man must suffer misunderstandings, itchy garments and many things, and be rejected of the elders, and the youngers, and the inbetweeners, and of the chief priests, and scribes, and be killed, and verily after three days rise again.
32. And He spake that theologically-loaded saying openly which made a change from His usual use of figurative illustration. And Peter took Him [1] and began to rebuke Him.
33. But when He had turned about, for He was facing the wrong way, and looked on His disciples, He rebuked Peter, saying, Get thee behind me [2] Satan: for thou savourest not the things that be of God, but the things that be of men, and seeketh power and glory and various sweetmeats such as lark's tongues and candied fruits.
34. And when He had called the people unto Him with His disciples also so that they were gathered together in an shady place [3,] He said unto them, Of a truth I tell you, whosoever will come after me, let him or her deny himself or herself or themselves, and take up his or her or their cross, and follow me. And the people did wag their heads and mutter, This is an hard saying and we do not comprehend it. And Thaddeus said Surely you mean a crucifix?
35. So Jesus elaborated and said, Please pay attention, as this next bit will be repeated over and over again for generations to come. For whosoever will save his or her life shall lose it; but whosoever shall lose his or her life for my sake and the gospel's – no, I don't mean the books for they haven't been written yet - the same shall save it. But they still did not comprehend and the attention of some did wander and they did depart unto their own homes. But some made space on their bookshelves just in case.
36. And seeing them leave Jesus exclaimed, For what shall it profit a man, or woman come to that, if either shall gain the whole world, or bits of it anyway – not Wales - and lose their own soul?
37. Or what shall someone give in exchange for their soul? No, Matthew, do not turn unto thy accounting books for I speaketh not of coin or financial transaction. It wasn't a trick question. We're talking soteriology here. Oh, just look it up Judas.
38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation where plentitude of naughtiness is the norm, and I'm looking at you there, at the back; of him or her also shall the Son of man be ashamed, when He cometh in the amazing glory of His Father with the holy angels. Yes, all of them! You don't see much of that in Caesarea Philippi these days! Eh? Eh?!

Notes:

[1.] "Took him" meaning "aside" and not any other interpretation.

[2.] Or words to that effect. Here the Greek is unclear.

[3.] The Greek here refers to a place shaded from the sun. It does not imply certain taverns, streets and alleyways that are not listed in this book.