

THE GREAT WENCHOSTER BIBLE

John 10: 1-10

1. Jesus said unto His disciples, Friends, Galileans, countrymen, verily, verily, and thrice verily I say unto you, He that entereth not by the door into the sheepfold nor through the gate nor cutteth a hole in the fence with some pointy shears, but climbeth up some other way, and mindeth not the droppings, and possibly ripping his loincloth in an unseemly fashion, the same is an thief and a robber, and a lot more agile than many of you.
2. But he that entereth in by the door, treading carefully, is the shepherd of the sheep and hath the password.
3. To him the porter openeth, for that is his task and none other, though he might take his coat if required; and the sheep hear the shepherd's voice: and he calleth his own sheep by name, and leadeth them out. Come, Flossie. Come Bubbles. Come Maynard. [1]
4. And when he putteth forth his own sheep from out of the sheepfold, he goeth before them. He taketh not the sheep of another and his sheep follow him: for they know his voice and that he hath hidden treats in his robe to give them later.
5. And a stranger will they not follow, but will flee from him and from all who wear high leather boots – not you, Thaddeus - and carry sharp knives or who smell of mint: for they know not the voice of strangers and comprehendeth what they intend for them. Oh yes. Snickersnee.
6. This parable spake Jesus unto them: but they understood not what things they were which He spake unto them for truly, they were dull witted and slow, and He useth metaphors with which they were not familiar. And they did wish that He spake to them of fish, for that is what they knew.
7. But then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. And his disciples did sigh and James did mutter unto his brother John, Again with the sheep, and this is surely a mixing of metaphors. Shepherd, door. And then there's that repetitive song about lambs and mercy. Confusing, huh?
8. And Jesus said, All that ever came before me are horrible, nasty thieves and robbers: but the sheep did not hear them. Well, a few did. And Thomas thought to ask a question but then doubted and did not.
9. And Jesus continued, I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture in an allegorical way. And Judas (not that one but the other one) did speak up and say, But what of the porter? Hath he not the key to the door that he might let you in?
10. And Jesus looked at Judas, and Judas remembered. Jesus continued, The thief cometh not, but for to steal, and to kill, and to destroy. And the disciples did nod sagely for they knew of thieves such as these, and indeed Peter's mother-in-law had recently been burgled and they had taken her fine sheepskin coat. [2] And Peter began to think he understood until Jesus added, I am come that they might have life, and that they might have it super-abundantly. And Peter wondered why burglars should be rewarded with abundance; and what did they do with the sheep? And thus the teaching remained hidden from them all until a later time. And there was lamb for supper.

Notes:

[1] As listed in Codex Awassi. Part of the manuscript is chewed and so the list is incomplete.

[2] Some scholars believe that this caused her to have one of her turns which necessitated a visit by Jesus to heal her, but as that is not in this gospel the reader should not attach too much significance to the sheepskin coat.

