

## THE GREAT WENCHOSTER BIBLE

John 20: 19-31

19. Then the same day at evening, being the first day of the week, (let the reader understand that this is still the Day of Resurrection even though the narrative is confusing), when the doors, windows, and even the cat flap were shut where the disciples were assembled for fear of the Sanhedrin [1] and because the night air was cold, came Jesus and stood in the midst, and saith unto them, Hello! It's a bit chilly out there. Peace be unto you.
20. And when he had so said, he shewed unto them his hands and his side, for he was still dressed in only the gardener's clothes which hath openings in sundry places. Then were the disciples super-glad when they saw the Lord, and Peter did offer him his warm cloak.
21. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And the disciples did raise their collective eyebrows and cast questioning glances at each other, for this was surely high theology.
22. And when he had said this, he breathed on them, and there was a scent of garlic and hyssop. And he saith unto them, Receive ye the Holy Ghost:
23. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. And James did question what he meant when he saith Whose soever for it was not yet common parlance. And Jesus did raise his eyes unto heaven, and did explain this and other things to him, such as the absence of tongues like unto fire in this instance. (Although there was a plenitude of wind already in the room.)
24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came, for he had been sent to fetch food for the twelve and had gone to the nearby curry house for he had a longing to visit India. And Jesus left before he returned with the lamb bhuna, rice, papadums, unleavened bread and divers pickles. There was also a container of unidentifiable curry which was clearly a mistake.
25. And when he arrived with the meals the other disciples said unto him, We have seen the Lord, and Where's the mango chutney. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, I will not believe. And James did wrinkle his nose and declare that to be excessive, but Thomas was adamant and saith, I will also needs to thrust my hand into his side to be convinced. Now who ordered the Bombay duck?
26. And after eight days again, which makes for an interesting timeline, his disciples were within, and this time Thomas with them for they had already eaten: then came Jesus, the doors once again being shut, and stood in the midst, and said, What ho! Peace be unto you. And there was much rejoicing though this unexpected appearance did cause some to suffer indigestion.
27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. Come on. Just do it.
28. And Thomas answered and said unto him, Let's just take it as read, shall we? I have no need of that for my eyes are opened, my Lord and my God. I mean, wow!
29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And he did ask, Is there any curry tonight?
30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book, for I must needs keep some back for the planned sequels which thanks to Thomas may contain a small collection of Punjabi recipes.
31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. And I recommend the lamb bhuna.

NOTES: [1] This is commonly rendered as “for fear of the Jews”, but the translators of the Great Wenchester Bible understood this as being one of John’s casual anti-Semitic comments. Their rendering restores the focus of the disciples’ fear to the powerful Council that had contrived the crucifixion of Jesus. Unfortunately, later translators failed to recognise this distinction, until a certain bishop Thomas Wright came along. But that is another editorial.