

1. From “We Know” to “A Kingdom”

SCRIPTURE: John 3:1-3 THE CHOSEN: “I believe...” / “What have you come here to show us?” through “Born again?”

Recording focus: Brief John 2 temple context; “we know” vs “I believe”; invented kingdom dialogue; omitted “Amen, amen”; rhetorical shift from a man needing rebirth to “a sort of kingdom”.

Immediate context: John 2 has just presented Jesus cleansing the temple, calling it his Father’s house, being challenged for a sign of his authority, saying “Destroy this temple, and in three days I will raise it up,” and then doing signs at Passover. John then introduces Nicodemus.

JOHN 3 - LIGHTLY MODERNISED KJV

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said to him, Rabbi, we know that you are a teacher come from God: for no man can do these miracles that you do, except God be with him.

Jesus answered and said to him, Amen, amen, I say to you [sg], Except a man be born again, he cannot see the kingdom of God.

THE CHOSEN TRANSCRIPT

Nicodemus: I believe you are not acting alone. No one can do these signs you do without having God in him. Only someone who has come from God.
Jesus: And how is that belief going over in the synagogue, huh? Which is why we are here at this hour. What else?
Nicodemus: What have you come here to show us?
Jesus: A kingdom?
Nicodemus: That is what our rulers are worried about.
Jesus: No, not that kind.
Nicodemus: Then what?
Jesus: A sort of kingdom that a person cannot see unless he is born again.
Nicodemus: Born again?

“John begins with the necessity of a man being born again. The Chosen creates a political-kingdom discussion and then introduces rebirth as a description of that kingdom.”

2. Born Again: Explanation, Reproof and Wind

SCRIPTURE: John 3:4-10

THE CHOSEN: "A new creature?" through the complete wind lesson

Recording focus: "New creature" and Gentile conversion; womb; water and Spirit; added "that part of you"; "How can these things be?"; Teacher of Israel reproof; "I'm trying, Rabbi"; Socratic wind dialogue; "feel" and "recognise its effect".

JOHN 3 - LIGHTLY MODERNISED KJV

Nicodemus said to him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Amen, amen, I say to you [sg], Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Do not marvel that I said to you [sg], You [pl] must be born again. The wind blows where it wills, and you hear the sound thereof, but cannot tell whence it comes, and whither it goes: so is every one that is born of the Spirit.

Nicodemus answered and said to him, How can these things be?

Jesus answered and said to him, Are you [sg] a master of Israel, and know not these things?

THE CHOSEN TRANSCRIPT

Nicodemus: You mean a new creature? A conversion from gentile to Jewish?

Jesus: No, no, that's not what I'm talking about.

Nicodemus: Then what is born again? I hope you don't mean return to the womb. Because that would be a problem for me. My mother, may she rest in peace, is dead. Jesus: Truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. That part of you that is what must be reborn to new life.

Nicodemus: How can these things be?

Jesus: Ah, A teacher of Israel. And yet you do not understand these things.

Nicodemus: I'm trying, Rabbi.

Jesus: I know. I know. Do you hear this?

Nicodemus: What?

Jesus: Listen. What do you hear?

Nicodemus: The wind.

Jesus: How do you know it's the wind?

Nicodemus: Because I can feel it. I hear it sound.

Jesus: Do you know where it comes from?

Nicodemus: No.

Jesus: Do you know where it's going?

Nicodemus: No.

Jesus: That's what it is to be born again of the spirit. The Spirit may work in a way that is a mystery to you. And while you cannot see the Spirit, you can recognize his effect.

JOHN 3	THE CHOSEN
Womb misunderstanding	Near-spiritual answers offered
Water and Spirit	Near-spiritual answers rejected
Flesh and Spirit	Womb misunderstanding
Wind illustration	Water and Spirit
"How can these things be?"	"How can these things be?"
Teacher reproofed	Teacher reproofed
	Wind lesson afterward

"In John, Nicodemus is reproofed after receiving the wind illustration and still failing to understand. In The Chosen, he is reproofed before Jesus supplies that illustration."

3. “We Speak What We Know”

SCRIPTURE: John 3:11-12

THE CHOSEN: “My mind is consumed...” through “More miracles?”

Recording focus: Third “Amen, amen”; “we speak / we have seen” becomes “I speak / I have seen”; witness language disappears; singular/plural pronouns; collective unbelief becomes Nicodemus’s personal struggle; invented concern about Jesus being silenced.

JOHN 3 - LIGHTLY MODERNISED KJV

THE CHOSEN TRANSCRIPT

Amen, amen, I say to you [sg], We speak what we know, and testify what we have seen; and you [pl] receive not our witness.

If I have told you [pl] earthly things, and you [pl] believe not, how shall you [pl] believe, if I tell you [pl] of heavenly things?

Nicodemus: My mind is consumed with thoughts of what a stir these words would cause among the teachers of the law.
Jesus: Yes, and I do not expect otherwise. I speak of what I know and have seen, and it has not been received by the religious leader.
Nicodemus: It is hard to receive.
Jesus: So if I have told you of earthly things and you do not believe, how can I tell you heavenly things?
Nicodemus: I believe your words. I just fear you may not have a chance to speak many more of them before you are silenced.
Jesus: I have come to do more than speak words, Nicodemus.
Nicodemus: More miracles.

Keep wording and interpretation distinct: The plural wording is explicit. The conclusion that Jesus speaks as the witness of heaven, particularly in unity with the Father, is an interpretation drawn from that wording and John’s wider witness theme.

“John expands the conversation beyond Nicodemus as an individual: one representative says “we know,” and Christ answers with heavenly testimony that the wider group has not received.”

4. The Son Came Down to Be Lifted Up

SCRIPTURE: John 3:13-21 THE CHOSEN: Bronze serpent discussion through the scene’s departure from Scripture

Recording focus: Verse 13 omitted; heavenly origin bridges “heavenly things” to the Son; coming down leads to being lifted up; bronze-serpent history lesson; “lifted up” vs “people only needed to look”; John 3:16; inserted Rome-vs-sin exchange; condemnation fades; vv.19-21 omitted while invented dialogue continues.

JOHN 3 - LIGHTLY MODERNISED KJV

And no man has ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whoever believes in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whoever believes in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believes on him is not condemned: but he that believes not is condemned already, because he has not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that does evil hates the light, neither comes to the light, lest his deeds should be reproved. But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in God.

THE CHOSEN TRANSCRIPT

Jesus: Yes, but even more than that. Do you remember when the children of Israel complained against God and against Moses in the wilderness of Paran?

Nicodemus: Yes. They wanted to return to Egypt and they cursed the manna that God sent them. And then they were bitten by serpents and they were dying. But God made a way for them to be healed.

Jesus: Moses lifted the bronze serpent in the desert and people only needed to look at it. So will the Son of Man be lifted up so that whoever believes in him may have eternal life.

Nicodemus: Our people are not dying from snake bites. They're dying from taxation and oppression.

Jesus: I'm sorry to disappoint you, but I did not come to deliver the people from Rome.

Nicodemus: Then from what?

Jesus: From sin. From spiritual death. God loves the world in this way that he gave his only son. That whoever believes in him shall not perish, but have eternal life.

Nicodemus: So this has nothing to do with Rome. It's all about sin.

Jesus: God did not send his son into the world to condemn it, Nicodemus. He sent him to save it. Through him. It's as simple as Moses' serpent on the pole. Whoever believes in him will not be condemned.

Jesus: But whoever does not believe stands condemned already.

Where the paths separate: The Chosen fades out on “condemned already,” then returns to invented Mary / follow-me dialogue; John continues through vv.19-21 with the light-and-darkness conclusion. Text note: the KJV/TR includes “which is in heaven” in v.13; many modern critical texts omit that final clause, not the whole verse.

“John gives a connected crescendo: the Son came down from heaven, must be lifted up, gives life to those who believe, and then exposes why men reject the Light. The Chosen breaks that chain into questions, history exposition, Rome, and interruptions - then leaves before Jesus finishes the argument.”