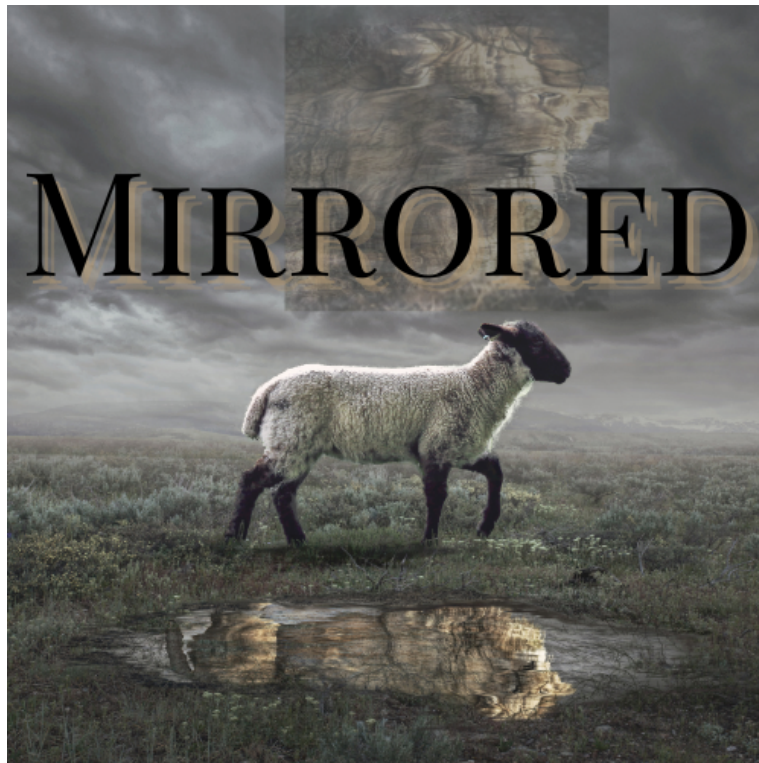

Mirrored

Heart of the Valley Community Church

With Kristen Wambach - April 29, 2024



Introduction

1:19 The Jews sent a delegation of priests and Levites from Jerusalem to question John the Baptist; this is how he responded to them when asked, “So who are you really?” 1:20 Without hesitation he made it clear to them that he was not to be confused with the Christ. 1:21 “Could you possibly be the re-incarnate Elijah?” To which he answered, “No, I am certainly not.” Then you must be The Prophet Moses who said would come? “No.” He said, “I am not.” [Deut 18:15; John 6:14; Acts 3:22] 1:22 So who are you then? How shall we respond to those who sent us? What would you say about yourself. 1:23 I echo the prophetic voice of Isaiah, crying with urgency in the wilderness, “At once. Level the highway of the Lord. His appearance is apparent, without delay.” 1:24 These priests and Levites sent to question John were all of the Pharisee Party. 1:25 “So if you are not the Messiah, neither Elijah, nor that Prophet, what is the purpose and significance of your baptism then?” 1:26 John replied, “I baptize in water; but you do not even recognize him who is standing in your midst. 1:27 My baptism is preparing the way for this one coming after me; I am not here to distract from him in any way, or to make a name for myself. I do not even qualify to be the slave that unties his sandals. 1:28 This conversation was in Bethania, beyond the Jordan, where John was baptizing.

1:29 The next day John saw Jesus approaching him, and declared: “Behold the Lamb of God; this is the one who would lift the sin of the cosmos like an anchor from the sea floor, for mankind to sail free.”

(This is unheard of. It is not about a vengeful god demanding a sacrifice; this is your Father and Creator providing himself as sacrifice. The ultimate sacrifice for sin would never be something we did, or brought to God to appeal to him; the shocking scandal of the cross, is the fact that mankind is confronted with the extravagant, embarrassing proportions of the love of their Maker; Father Son and Spirit would go to the most ridiculous extreme to finally convince us of their heart towards us. In order to persuade us of our worth, God speaks the most severe scapegoat language: "Behold the Lamb of God, who takes away [airo - lifts up] the sin [singular] of the world." This completely disarms religion. Suddenly there is nothing that we can do to persuade God about our sincere intentions; this is God persuading us of their eternal love dream. The word αἶρω - 1airo, a primary verb; to lift up; by implication to take up or away; specifically to raise the anchor to sail away. See John 12:32 When I am lifted up from the earth, I will draw every idea of judgment unto me. Also John 19:15 - Lift him up. Lift him up. Crucify him." Note, the word 2sin is singular hamartian - sin is not stuff you do, sin is being out of sync with your true identity and thus, missing out on sonship. The word, 3kosmos in the NT refers to the entire human family and their social structures.)

1:30 Jesus is what my ministry and prophetic message are all about. Though younger than I, he ranks above me, since he always was. (See John 1:15) 1:31 I am not here to 1introduce him merely as my cousin from a human point of view; my baptism in water is to publicly declare him to Israel as the Messiah whom their Prophets have proclaimed.

(I do not know him; meaning my knowledge of him is not reduced to my opinion according to the flesh - I too only know him by revelation, according to the prophetic word. Even though John grew up within the dramatic context of his own supernatural birth, he didn't claim that his knowledge of himself or his cousin Jesus was anything he merely learnt by human opinion or instruction. See Luke 1:5-80.) 1:32 Then John made this emphatic statement, "I 1gazed with wonder and saw the Spirit descending 2out of the heavenlies and resting upon him like a 3dove, 4endorsing her 5abiding anointing on him, thereby uniting heaven and earth in the incarnate Christ." (John uses the word,

1theaomai, to view attentively, to contemplate, to learn by looking; it suggests a gazing with wonder. See 1 John 4:13,14. The Preposition 2ek always denotes source or origin. The word for dove in the Greek, 3peristeran is feminine. The Preposition 4epi suggests a continuous influence upon; to superimpose, to have charge of; thus to endorse. The word 5meno means to continue to be present in a seamless union; to abide. It is not as though the Spirit was absent in Jesus' life until now; this coming upon him was the prophetic moment of the Spirit's endorsing of his ministry; uniting heaven and earth in the incarnate Christ.)

1:33 I did not merely take into account what I knew about Jesus as my cousin according to the flesh, but he who authorized me to immerse people in water clearly instructed me saying, the one upon whom you see the Spirit descends and abides, he is the one who 1immerses in Holy Spirit.

(John's baptism announces the incarnation; yet it communicates a mere prophetic picture of what Jesus' spirit baptism will fully interpret of mankind's co-inclusion and joint immersion into his death, resurrection and ascension. In the incarnation we have the prophetic word on exhibit, intercepting human history by assuming human form; thus we see divinity immersed into our humanity and declaring that there would be no stopping him from entering into our hell and deepest darkness. In dying our death, God would bring closure to every destructive mindset and futile fruit we inherited from Adam's fall. Just as he was raised out of the water in his baptism, we would be co-elevated together with him in his resurrection into newness of life. Hosea 6:2; Ephesians 2:5,6. The word 1baptizo from bapto, to immerse, to overwhelm.)

1:34 Having witnessed this exactly as I have told you, I confidently declare that Jesus is indeed the Son of God.

1:35 The following day John was standing with two of his students,

1:36 while gazing intently at Jesus, he announced, "See for yourselves, the Lamb of God."

1:37 These two students of John listened intently and were obviously intrigued by his words, thus they immediately 1joined Jesus on his way. *(John uses the word akoloutheō from a, as particle of union plus keleuthos, a road, thus to join someone on the same road, to accompany.)*

1:38 Jesus turned around and looked them in the eyes and asked, “What is it that you are really looking for?” They answered him, Rabbi, which means, my Teacher, where do you 1abide?

(John uses the word 1meno more than anyone else in the New Testament. Meno means to continue to be present in a seamless union; to abide. This word points to so much more than a mere geographic location or physical address. It is a word key to John’s understanding of the revelation of the incarnation; it locates us in that place where he has restored us to, so that we may be where he is, in the bosom of the Father; also that we may know, that just as he is in the Father, so we too are in him and he in us. John 1:18 and John 14:2,3,10 &20. See also 1 John 5:20 This is what has become distinctly clear to us: the coming of the Son of God is God’s mission accomplished. He is the incarnate Christ. The moment all of Scripture pointed to, has arrived. The Son is present. In him God has given us the greatest gift, a mind whereby we may know him who is true; and in the same knowing, to find ourselves there in him who is true. Mankind is fully included and located in him, in his Son Jesus Christ; this means that whatever Jesus is as Son, we are. This is the true God; this is the life of the ages.)

1:39 He replied, “Come along and 1see for yourselves.” They came, saw where he was 2lodging, and ended up 2remaining with him for the day. It was late afternoon when this happened. *(John uses the word ὄψεσθε - 1opsesthe from oraoo, you will see [perceive] for yourselves. Again the word 2meno is used. Not long after this Jesus might have been homeless because of his public and controversial cleansing of the temple. See Matthew 8:20, “Foxes have dens and the birds have nests...” also Matthew 12:46, While Jesus was still speaking to the crowds, his mother, brothers and sisters stood outside requesting to talk with him.)*

1:40 Andrew, Simon Peter’s brother, was one of the two.

1:41 He immediately fetched his own brother Simon, telling him, “We’ve found the Messiah” which in Greek means, “the Christ.”

(Aramaic was the spoken language and Greek the academic language in which the New Testament was written.)

1:42 When he introduced him to Jesus, he gazed intently at him and said, you are Simon the son of 1Jonah; you will be 2known as Mr 3Rock.

(The Hebrew word yona, יונה means dove. The word 2kaleo means to surname, to identify by name. Kefas is the Aramaic for 3Petros, a stone or chip of rock - a chip of the old block. See Matthew 16:13 - 18. This conversation beautifully reminds of the Song of Songs in chapter 2:14 "Oh my dove [yona], in the clefts of the rock, in the crevice of the cliff, let me see your face, let me hear your voice, for your voice is sweet, and your face is comely. The crevice of the cliff is the address and home of the rock pigeon. The birds have nests.)

Look, Listen, Encounter, Converse, Ponder
