

Verse 26 "you don't know Him"

John 1:10 "the world didn't know Him"

Apostle John leaves out what John Baptist says about baptizing in fire and gathering his wheat and burning the chaff.

Verse 27 " the strap of his sandal"

Its interesting that John here connects "washing with water" to the idea of "unstrapping Jesus' sandals." This is an obvious allusion to John 14 when Jesus washes the disciples' feet. John states He is not worthy to touch the lowest, filthiest part of Jesus' body, when Jesus Himself chooses to touch His people in their lowest, filthiest place, that being their feet.

Genesis 14:23

Isaiah 5:27

Exodus 3:5

Joshua 5:15.

Deuteronomy 25:9-10

Ruth 4:7

Verse 29 "Behold, the Lamb of God"

Genesis 22:12-14

Verse 32 "The Spirit remained on Him"

The Spirit doesn't just descend temporarily, but remains on Jesus, like the cloud settling on the tabernacle or the temple but permanently and in a mobile way, not stationary

God's sign for John was that the Spirit would descend and remain on the Messiah. What did this look like? How did John get this information from God?

John 15:26

Gods presence visibly descending upon and remaining

Verse 38-39 "The place where He stayed"

Why were they concerned with where Jesus was staying?

Verse 42-51: The Jacob Story

Verse 42 - The name change from Peter to Cephas like Jacob in Genesis 32

Verse 48 "how do you know me"

This won't be the only references to Jacob the patriarch and his story, we'll see Jacob referenced with the woman at the well as being significant to Israel's identity and other references throughout John.

Jeremiah 12:3

Genesis 16:13-14

Being under a tree:

Genesis 18:4

Genesis 35:4

Deuteronomy 12:2

2 Kings 19:4-5

Verse 48 "I saw you"

God seeing a person: often in distress (specifically like Hagar, Elijah, Israel, etc)

The Jacob story is especially loaded with God "seeing someone."

Genesis 28:10-17 - God sees Jacob on the run, isolated, confused, with nothing, in all of his scheming and underhanded ways, so when Jesus referenced Nathanael as an Israelite in whom there is no deceit,

Genesis 29:31-32

Genesis 30:22-24

Genesis 31:42

Verse 50 "Because you've seen me"

This verse is about Jesus seeing Nathanael while [John 20:29](#) is about Thomas seeing Jesus

Verse 51 "ascending and descending"

[Genesis 28:10-17](#)

[John 20:14-17](#)

[John 11:40](#)

Verse 51 "seeing the heavens opened"

The windows of the heavens can open to pour out judgment and wrath like in [Genesis 7:11 and when fire falls from Heaven upon Sodom and Gomorrah](#)

The heavens can open for good like in [Deuteronomy 28:12](#) for blessing, rain and abundance

Ezekiel sees visions of God and the heavens opening in [Ezekiel 1:1](#)

And, in Luke and Matthew's account of Jesus' baptism, the heavens were opened to Jesus and the Spirit of God descends upon Him like a dove, which speaks of God's favor when the heavens are opened to His Son, which notes Jesus' acceptance in the sight of the father

Small Group Questions:

1. Verses from Genesis and elsewhere describe God "seeing" people, often when they are in distress. Have you ever experienced a sense of God seeing you during a difficult time? What impact did it have?
2. Jesus connects the act of unstrapping His sandals to John's baptism. How does this symbolism deepen your understanding of baptism?
3. Read Genesis 22:12-14, the story of Abraham and Isaac. How does this story illuminate John the Baptist's declaration of Jesus as "the Lamb of God"?
4. John 1:51 and Genesis 28:10-17 both feature images of a ladder or connection between heaven and earth. In what ways is Jesus the true fulfillment of this imagery?
5. John 1:26 and 1:10 mention that people did not know Jesus. In our modern context, how can the *idea* of Jesus become familiar, while missing the reality of who He is? How can your group help counteract this?

6. The image of God's Spirit remaining on Jesus signals a permanent shift. How can your group cultivate a sense of the Holy Spirit's enduring presence in your lives?