



SCHOOL OF MINISTRY

MODULE 3: INDUCTIVE BIBLE STUDY

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”
2 Timothy 2:15

Course Description:

This class is designed to teach students how to study the Bible from Genesis to Revelation with the Inductive Bible Study Method (IBS). Students will be taught how to carefully observe, interpret, and apply God's Word and see the Scriptures come alive as they study the Text. The IBS is a very thorough, methodical study of the Scriptures. Students will also have an opportunity to learn how to prepare and teach Bible studies by the end of the class.

Course Goal:

The course goal is threefold: (1) deepen your personal relationship with Jesus Christ; (2) be equipped to be a more efficient servant of God; and (3) learn how to study, prepare, and deliver a Bible study.

Required Text:

The Holy Bible (KJV or NKJV)

Recommended Reading:

- *Halley, Henry H. - *Halley's Bible Handbook*
- *Jensen, Irving L. - *Jensen's Survey of the Old Testament*
- *Jensen, Irving L. - *Jensen's Survey of the New Testament*
- *Lloyd-Jones, Martin. - *Preaching & Preachers*
- *McQuilkin, Roberston. - *Understanding and Applying The Bible*
- *Spurgeon, Charles H. - *Lectures to My Students*

INDUCTIVE BIBLE STUDY

“Acts 17:11” and “2 Timothy 2:15”

Class #1 | Introduction to Inductive Bible Study & the Bible

Andrew Murray, The Secret of Adoration: “Take time. Give God time to reveal Himself to you. Give yourself time to be silent and quiet before Him, through the Spirit, the assurance of His presence with you, His power working through you. Take time to read His Word as in His presence, that from it you may know what He asks of you and what He promises you. Let the Word create around you, create within you a holy atmosphere, a holy heavenly light, in which your soul will be refreshed and strengthened for the work of daily life.”

(Psa 119:105) **Your word is a lamp to my feet and a light to my path.**

INTRODUCTION TO INDUCTIVE BIBLE STUDY

I. What Is Inductive Bible Study?

“**Inductive**” = employing logical induction (the act of bringing forward or adducing something)

In other words, we bringing forward the evidence of what God has to say from the Text of the Bible.

A. There are 3 elements to Inductive Bible Study:

1. **Observation** — (What does it Say?)
2. **Interpretation** — (What does it Mean?)
3. **Application** — (How should I Respond?)

Illust. - Inductive Bible Study is like the work of a MODERN CRIMINAL DETECTIVE.

1. **Observation** — They come to the crime scene and GET THE FACTS / EVIDENCE; Where was the body found? What position was the body? When was the body found? Who is the person that was found? Does the blood stain on the carpet match the DNA of the person? Is it someone else’s blood? Was the front door open or closed? Was the lock broken? Was a window broken?
2. **Interpretation** — Then they would INTERPRET THE FACTS THAT THEY OBSERVED; Was this a self-inflicted wound? Was this done by someone else? Who would be the likely suspects? What would be their motive? Why would they have done it at this location? Were other people involved?
3. **Application** — If they came to logical conclusion that it was a particular suspect, then they would GET INTO ACTION and apprehend that suspect and prosecute him/her.

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II. Inductive verses Deductive and Springboard

Inductive Bible Study: Looks for facts in the text and lets the evidence substantiate the true interpretation. (i.e. pulling out the FACTS!)

Deductive Bible Study: Starts with a premise and looks for the Bible to support one's own preconceived ideas. The Bible itself says that there is no God. Is the Bible contradicting itself or do we need to look further?

Psalm 14:1 says, "There is no God." You could teach Atheism from that phrase, though it's not what the Bible is teaching in its context.

John 3:16 - Some hold to a theological system where they read into the Text: "*For God so loved (the elect of) the world, that He gave His only begotten Son, that whosoever (of the elect) believe in Him shall not perish, but have eternal life.*"

(Phil 2:12-13) "... **work out your own salvation** with fear and trembling; for it is **God who works in you** both to will and to do for His good pleasure.

Springboard Bible Study: Starts with a Scripture, then goes off on another topic, often just sharing opinions.

For example, the Text says, "*And Abram was very rich in cattle, in silver, and in gold.*" (Gen. 13:2), and then you springboard to the topic of how God's people are to be rich.

NOTE: Studying inductively does not mean that we come to the Bible with an "empty head and/or heart." On the contrary we come to the Bible with prior understanding and revelation, but we must let the Word, and not our theological traditions, interpret the text. As we study the Bible, we will be continually growing in a comprehensive personal "Biblical theology". The development of Biblical truths will become the foundation in which the whole of Scripture will be interpreted.

III. The Berean Perspective (Acts 17:11)

The Thessalonians received the Word of God with all readiness (1 Thess. 2:13), yet the Bereans were "more noble" because they ALSO "*searched the Scriptures daily, whether those things were so*" (Acts 17:11). They made sure Paul's message was according to the Word of God.

Q = If people compare our message to the Scriptures, do they get the same message?

IV. We study the Bible inductively in order to correctly observe, interpret and then apply the Biblical text to our own lives and then pass it on to others.

A. In IBS we will learn to see Jesus in every text

(John 1:1, 14) In the beginning was the **Word**, and the **Word** was with God, and **the Word was God**. ... And **the Word became flesh** and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

(Rev 19:13) He was clothed with a robe dipped in blood, and His name is called **The Word of God**.

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(Luke 24:44) And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, **concerning Me.**

(John 5:39-40) You search the Scriptures, for in them you think you have eternal life; **and these are they which testify of Me.** But you are not willing to come to Me that you may have life.

KEY: Bible study is more than learning facts "within" a given text, it is an ongoing personal revelation that brings us face to face with the Lord "of" the text, "the Living Word—Jesus."

B. In IBS we will learn to think with God in His Word and on His terms

(Isa 1:18) “Come now, and **let us reason together,**” Says the LORD, “Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool.”

C. In IBS we will learn to prayerfully observe and interpret the Word and discern what is critical for application.

(2 Tim 2:15-16) Be diligent to present yourself approved to God, **a worker** who does not need to be ashamed, **rightly dividing [correctly analyzing, handling and skillfully teaching- Amplified Bible] the word of truth.** But shun profane and **idle babblings [vain, useless and idle talk- Amplified Bible],** for they will increase to more ungodliness.

D. In IBS we will learn to study the Word in context

(Acts 20:27) “For I have not shunned to declare to you **the whole counsel** of God.

(Isa 28:10) For **precept must be upon precept, precept upon precept, line upon line, line upon line,** Here a little, there a little.”

E. In IBS we will learn to teach and preach the Word to others

(Neh 8:8) So **they read distinctly** from the book, in the Law of God; and **they gave the sense, and helped them to understand** the reading.

(2 Tim 4:2-4) **Preach the word! Be ready** in season and out of season **[keep your sense of urgency- Amplified Bible]. Convince, rebuke, exhort, with all longsuffering and teaching [show in which way their lives are wrong, convince them, rebuking and correcting, warning and urging and encouraging them- Amplified Bible].** For the **time will come** when they will **not endure sound doctrine,** but according to their own desires, because they have **itching ears,** they will heap up for themselves teachers; and they will turn their ears away **from the truth, and be turned aside to fables.**

(1 Pet 3:15) But sanctify the Lord God in your hearts **[set Him apart as holy- Amplified Bible],** and always **be ready to give a [logical- Amplified Bible] defense** to everyone who asks you a reason **for the hope that is in you, with meekness and fear [courteously and respectfully- Amplified Bible].**

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IV. Spiritual truths about the Sufficiency and Ability of the Word of God (Not just inerrant, but also inspired and authoritative)

(Psa 138:2b) ...**You have magnified Your word above all Your name.**

(1 Pet 1:24-25a) because “**All flesh is as grass**, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away, But **the word of the LORD endures forever.**”

(Jer 23:29) “Is not **My word like a fire?**” says the LORD, “And **like a hammer** that breaks the rock in pieces?”

(Psa 19:7-8) The **law of the LORD** is perfect, **converting the soul**; The testimony of the LORD is sure, **making wise the simple**; The statutes of the LORD are right, **rejoicing the heart**; The commandment of the LORD is pure, **enlightening the eyes...**

(John 8:31) Then Jesus said to those Jews who believed Him, “If you abide in **My word**, you are My disciples indeed.”

(John 8:32) “And you shall know the truth, and **the truth shall make you free.**”

(Heb 4:12) For **the word of God is living and powerful**, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

(2 Tim 3:16-17) All Scripture is given by inspiration of God, and **is profitable for doctrine, for reproof, for correction, for instruction in righteousness**, that the man of God may be **complete, thoroughly equipped for every good work.**

(1 Pet 2:2) ...as newborn babes, desire the **pure milk of the word, that you may grow thereby...**

(1 Th 2:13b) ...when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also **effectively works in you who believe.**

V. What literary resources (Bible Helps) are useful for interpreting the Bible?

1. **Cross-referencing the Bible:** The best commentary on the Bible is the Bible
Treasury of Scripture Knowledge; for cross-reference helps
Study Bibles (Thompson Chain Reference; The Word For Today; Life Application)
2. **Different Bible translations and paraphrases;** for fresh new ways to view Bible passages
3. **Concordances;** for finding specific words through the Bible

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4. **Bible dictionaries (Greek, Hebrew, and/or English);** for specific word studies
5. **Bible encyclopedias;** for additional Biblical information on selective subjects
6. **Bible background references;** to gain cultural and/or historical context
7. **Bible atlas;** for geographical questions
8. **Commentaries;** for different men’s perspective on Biblical texts
9. **Online or Bible computer software;** may include all the resources mentioned above

Blue Letter Bible (<https://www.blueletterbible.org/>)

Bible Hub (<http://biblehub.com/interlinear/>)

WARNING: Do not go to the outside resources listed above until you have personally spent time reading over the Biblical text for yourself. All of the resources above can be beneficial in study, however, we must remember that the Bible is the only work that is inspired (God breathed). Commentaries can add great illumination to the Biblical text, but we must understand that what is written is often just the opinions of the commentators.

INTRODUCTION TO THE BIBLE

I. BASICS OF THE BIBLE

A. The word “Bible” means “book” or “the books”; Latin “biblia”; Greek “biblos”.

B. The Bible is 66 separate books which support and validate one another on a wide variety of controversial subjects and historical events.

C. The Bible has been called the encyclopedia of spiritual, historical, scientific and political truth.

Jerome called the Bible “the divine library.” Every other “religious” book falls short compared to the Bible in that they were written by a single author in one volume, and therefore does not possess the extraordinary unity that the Bible demonstrates. Though 66 separate books, the Bible still maintains its’ uniqueness as one complete revelation from God to mankind.

D. The Bible was originally written on 39 OT and 27 NT scrolls called “autographs”. We do not have any fragments of the original autographs, but we do have many early hand written manuscripts that have survived. The scrolls were very rare and expensive, (some cost as much as a year’s wage) so they were kept only in the synagogues (where the early church met).

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II. THE UNITY OF THE BIBLE

A. The Bible was written by a collection of over 40 different authors, yet is one complete, unique message from the heart of God through the Holy Spirit.

Some of the authors are as follows: Shepherds (Hosea and Amos); Fishermen (Peter and John); Tax Collector (Matthew); Prime Minister (Daniel); Doctor (Luke); Military Generals (Joshua); Kings (Solomon); Prophets (Jeremiah); Priests (Ezra); Prisoners (Jeremiah, John and Paul); Cup bearer (Nehemiah)

B. The Bible was written on three separate continents: Asia (Ezekiel wrote in Babylon); Europe (Paul in a Roman jail); and Africa (Moses in the Sinai Desert).

C. The Bible was written in three different languages: 1) Hebrew; The perfect language God used for stories and types (most of the Old Testament); 2) Aramaic; The language used in Babylon during the 70 year captivity, similar to Hebrew (Ezra 4:8-6:18; 7:12-26; Jer. 10:11; and Dan. 2:4–7:28); and 3) Greek; The common, picturesque language of the New Testament. The original “autographs” of the OT were written in Hebrew. After the Babylonian captivity, many Jews only spoke Aramaic so when they returned to Jerusalem there was a need to translate the Hebrew OT into Aramaic (the Targum).

D. The time span in which the Bible was written was about 1500 years: OT: Genesis or Job to Malachi (ca. 1400 to 400 BC); NT: Mark or James to Revelation (ca. 50 to 100 AD)

E. The New and Old Testaments deal with the most controversial subjects known to man, yet with perfect harmony historically, scientifically, socially and spiritually.

III. THE TRANSMISSION OF THE OLD TESTAMENT

A. The original OT manuscripts were called “autographs” and were written on materials such as papyrus which quickly deteriorated.

B. “Scribes” were the professional copyist of the OT. The Scribes knew they were copying God’s Word so they went to incredible lengths to make sure every letter, word, line and syllable was counted so that mistakes would not occur.

C. A complete manuscript of Isaiah was found in Qumran Cave #1, which makes up part of the Dead Sea Scrolls that were discovered in 1947. The manuscript was dated at about 200 BC. Up until this time, the oldest manuscript of the book Isaiah that had been discovered was the “Massoretic Text” which was dated about 900 AD. The textual Bible critics were anxious to find out how many changes had been made in the Isaiah manuscript in that eleven hundred year period. They were shocked to find that there were no significant differences. Gleason Archer states that when the two texts were set side by side, 95% of the text was identical, stating that the 5% difference was based on obvious slips of the pen, and variations on spelling.

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IV. THE TRANSMISSION OF THE NEW TESTAMENT

- A. We do not have any surviving original autographs because papyrus (the materials that they were written on) quickly wore out. However we do have over 24,000 partial and/or complete manuscripts that date from 150 to the present.
- B. It has been estimated that there are over 86,000 early patristic (church fathers') quotations from the Bible in their letters to the churches and to one another. Interestingly, if all these letters were pieced together, there would only be 11 verses in the NT that would not be mentioned.
- C. The NT was written shortly after the actual events were recorded. For instance, most of the books of the NT were written before the destruction of the Jerusalem Temple in 70 AD. That means that these books were written only about 30 years after the death of Christ.
- D. The John Rylands fragment of the Gospel of John dated only 25 years after the original autograph. Compare this with the sayings of Buddha that were compiled and written 500 years after his death.
- E. The NT has an astounding lack of textual corruption. A comparison of all the ancient manuscripts will show that $\frac{1}{2}$ of 1% of the NT is in doubt (.05%). The $\frac{1}{2}$ % that is in question has absolutely nothing to do with any doctrinal or historical truths. Compare this with the *Iliad* which has a 5% rate of error, but is still considered fully “intact”.

V. TRANSLATIONS OF THE BIBLE

- A. In about 200 BC, seventy (LXX) Hebrew/Greek scholars from Alexandria translated the OT into Greek (the Septuagint). The Septuagint became the standard OT translation for the early church. Jesus often quoted from the Septuagint when cross-referencing. The original “autographs” of the NT were first written in Greek.
- B. From 390-405 AD Jerome translated the Old Testament (Hebrew) and New Testament (Greek) into one language (Latin). Latin became the Biblical language of the church until the Reformation. The entire Catholic Church used the Latin Vulgate (“Common”) until the middle of the 20th century.
- C. As a precursor to the Reformation in the 1500’s, the NT started becoming translated into many common languages through men like John Wycliffe and William Tyndale.
- D. The invention of the Gutenberg printing press in the mid 15th century further enhanced the availability and affordability of the Bible to the common man. When the Bible finally got into the common people’s hands in their own languages, the Reformation in Europe resulted.
- E. To increase the ability to index and look up verses for more exhaustive study, the Bible was divided into chapters in 1227 by Stephen Langton the Archbishop of Canterbury, and then into

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verses in 1555 by Robert Stephanus (the Stephen's edition of the Latin Vulgate).

F. The use of italics (supplying words not in the original manuscripts to give clarity) first appeared in the Geneva Bible (1557-1560) and has been used ever since.

G. Greek and Hebrew Translations:

1. Formal Equivalence; (Word for word from the Greek): KJV, NKJV, NASB, ESV
2. Dynamic Equivalence; (Thought for thought for English): NIV, NLT
3. Paraphrase; (Not translations but used for enrichment): Amplified, LB, The Message

H. Greek Manuscripts:

1. Alexandrian school of interpretation: ESV, NASB, NIV, NLT
 - a. Codex Vaticanus; 600 AD from the church in Rome; Gnosticism
 - b. Codex Sinaiticus; 400 AD Westcott and Hort
2. Antioch school of interpretation: KJV, NKJV
 - a. Textus Receptus; Majority text; Tyndale, Luther, 1611 KJV
 - b. There are 24,970 fragments of manuscripts in existence, 80-90% Textus Receptus
 - c. There are 5,686 partial or complete Greek manuscripts of the Textus Receptus according to Micheal Welte of the Institute for NT studies in Muster, Germany
 - d. 150 AD quoted by Justin Martyr
3. What's the best Bible?
 - a. 5,000 changes; Did the Alexandrian school delete text or did the Antioch school add text to the manuscripts?

VI. THE NEW AND THE OLD TESTAMENTS

A. According to Unger's Bible Dictionary, "the terms Old Testament and New Testament have come into use since the close of the second century to distinguish the Jewish and the Christian Scriptures.

B. The word "testament" (lit., a will) denotes a "covenant." In the RSV, accordingly, "testament" is generally corrected to covenant. However, these terms are not altogether accurate for the simple reason that the Mosaic covenant and the legal dispensation were still in operation throughout the lifetime and up to the death of Christ, when "the veil of the temple was torn in two from top to bottom" (Matt. 27:51). This Momentous event signified that a "new and living way" (Heb. 10:20) was open for all believers into the very presence of God with no other sacrifice or priesthood necessary except the blood of Christ (Heb.9:1-8; 10:19-22). It is only as a result of the death,

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burial, and resurrection of Christ, and the giving of the Holy Spirit at Pentecost (Acts 2), that actually saw the outworking of the New Covenant.

C. The Old Testament was a covenant of Law given by God through Moses on Mount Sinai. The New Testament is a covenant of Grace given by God through Jesus Christ on Mount Moriah.

(John 1:17) For the law was given through Moses, but grace and truth came through Jesus Christ.

VII. THE CANON OF SCRIPTURE

A. The word canon means "rule" or "norm". It addresses the question of what books should be in the Bible. It must be understood that the Church wasn't the determiner of the Canon of Scripture but the discoverer of what God had Himself canonized. Its authority is established by God and merely discovered by His people.

B. God used some of the following for determining the Canon of Scripture:

1. *Was the book written by a prophet of God?* "And the Word of the Lord came to the prophet"; "Thus says the Lord"; "God spoke."
2. *Was the writer confirmed by acts of God?* (Exod. 4:1-9; Acts 2:22; Heb. 2:4; 2 Cor. 12:12)
3. *Does the message tell the truth about God?* A book could not contradict any previous revelation of God. (2 Cor. 1:17-18; Heb. 6:18; Deut. 13:1-3; 18:20-22)
4. *Did it come with the power of God?* A book had to contain the **power** of God to change people's lives in edifying and equipping believers. (Heb. 4:12; 2 Tim. 3:15, 17; 1 Pet. 1:23)

(2 Tim 3:15) and that from childhood you have known the Holy Scriptures, **which are able to make you wise** for salvation through faith which is in Christ Jesus.
5. *Was it accepted by the people of God?* To be considered canon, the book had to be generally accepted by contemporary believers with the prophet. (1 Thess. 2:13)

Norman Geisler: "There is ample evidence that books were immediately accepted into the canon. Moses' books were immediately placed with the ark of the covenant (Deut. 31:26). Joshua's writing was added (Josh. 24:26). Following were books by Samuel and others (1 Sam. 10:25). Daniel had a copy of Moses and the Prophets, which included the book of his contemporary Jeremiah (Dan. 9:2, 10-11). Paul quoted the Gospel of Luke as "Scripture" (1 Tim. 5:18). Peter had a collection of Paul's "letter" (2 Peter 3:16). Indeed, the apostles exhorted that their letters be read and circulated among the churches (Col. 4:16; 1 Thess. 5:27; Rev. 1:3). ... It is important to distinguish between the *determination* and the *discovery* of canonicity. God is solely responsible for determining; God's people are responsible for discovery. That a book is canonical is due to divine *inspiration*. How it is known to be canonical is due to a process of human recognition. Was a book (1) written by a spokesperson for God, (2) who was confirmed by an act of God, (3) told the truth (4) in the power of God and (5) was accepted by the people of God? If a book clearly had the first mark, canonicity was often assumed. Contemporaries of a prophet or apostle made the initial confirmation. Later church Fathers sorted out the profusion of religious literature to officially recognize what books were divinely inspired in the manner of which Paul speaks in 2 Timothy 3:16."

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Manuscripts

Archeology

Prophecy

Scripture and Science

"In no sense was the authority of the canonical books contingent upon any church council. All the councils did was to give later, broader, & final recognition to the fact that God had inspired the books, and the people of God had accepted them." - Norman Geisler, Encyclopedia of Christian Apologetics, p. 84

Homework Assignment: Mark 2:1-12

1. **OBSERVE** carefully what the text says about Jesus. Learn to be a Bible consumer.
 - a. Circle all the names and pronouns for Jesus
 - b. Box all action words (verbs).
 - c. Number and explain the 7 major time changes.
 - d. Describe the different people or groups in this story.
 - e. Ask the Who, What, When, Where, Why, & How, questions.

2. **INTERPRET** what the text means
 - a. Trace back in Mark 1 why verse 2:1 says that Jesus came to Capernaum again.
 - b. What were the houses like in Jesus' time? Don't forget the roof!
 - c. What was a paralytic?
 - d. What's the difference between preaching and teaching?
 - e. Where is Capernaum?
 - f. Whose faith is Jesus noting in verse 5?
 - g. Answer the question that Jesus asks in verse 9.
 - h. Tell the story of the paralytic in your own words.

3. **APPLY** the text to your life personally
 - a. How can the actions of the 4 men be applied to us today?
 - b. What would be a modern day application of the paralytic?
 - c. Who would be the scribes of today? Give a 21st century application.
 - d. Explain the plan of salvation to an unbeliever using only Mark 2:1-12.

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Mark 2:1-12

1 And again He entered Capernaum after some days, and it was heard that He was in the house.

2 Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them.

3 Then they came to Him, bringing a paralytic who was carried by four men.

4 And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying.

5 When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."

6 And some of the scribes were sitting there and reasoning in their hearts,

7 "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?"

8 But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts?"

9 "Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'?"

10 "But that you may know that the Son of Man has power on earth to forgive sins"--He said to the paralytic,

11 "I say to you, arise, take up your bed, and go to your house."

12 Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"

Mark 1:1-20

List on a separate sheet the answers to these questions – Who? What? When? Where? Why? How?

1 The beginning of the gospel of Jesus Christ, the Son of God.

2 As it is written in the Prophets: "Behold, I send My messenger before Your face, Who will prepare Your way before You."

3 "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.' "

4 John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins.

5 Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.

6 Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey.

7 And he preached, saying, "There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose.

8 "I indeed baptized you with water, but He will baptize you with the Holy Spirit."

9 It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

10 And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove.

11 Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased."

12 Immediately the Spirit drove Him into the wilderness.

13 And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.

14 Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God,

15 and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

16 And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen.

17 Then Jesus said to them, "Follow Me, and I will make you become fishers of men."

18 They immediately left their nets and followed Him.

19 When He had gone a little farther from there, He saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets.

20 And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him.