

Mark 1:1-15

New American Standard

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

3 ² As it is written in Isaiah the prophet:

4 “Behold, I send My messenger ahead of You,
5 Who will prepare Your way;
6 ³ The voice of one crying in the wilderness,
7 ‘Make ready the way of the Lord,
8 Make His paths straight.’”

9 ⁴ John the Baptist appeared in the wilderness preaching a
10 baptism of repentance for the forgiveness of sins. ⁵ And all
11 the country of Judea was going out to him, and all the
12 people of Jerusalem; and they were being baptized by him
13 in the Jordan River, confessing their sins. ⁶ John was
14 clothed with camel’s hair and *wore* a leather belt around
15 his waist, and his diet was locusts and wild honey. ⁷ And he
16 was preaching, and saying, “After me One is coming who
17 is mightier than I, and I am not fit to stoop down and
18 untie the thong of His sandals. ⁸ I baptized you with water;
19 but He will baptize you with the Holy Spirit.”

20 ⁹ In those days Jesus came from Nazareth in Galilee and
21 was baptized by John in the Jordan. ¹⁰ Immediately
22 coming up out of the water, He saw the heavens opening,
23 and the Spirit like a dove descending upon Him; ¹¹ and a
24 voice came out of the heavens: “You are My beloved Son,
25 in You I am well-pleased.”

26 ¹² Immediately the Spirit *impelled Him *to go* out into the
27 wilderness. ¹³ And He was in the wilderness forty days
28 being tempted by Satan; and He was with the wild beasts,
29 and the angels were ministering to Him.

30 ¹⁴ Now after John had been taken into custody, Jesus came
31 into Galilee, preaching the gospel of God, ¹⁵ and saying,
32 “The time is fulfilled, and the kingdom of God is at hand;
33 repent and believe in the gospel.”

Observation (What does it say?):

*Summarize the events between
“the beginning” (v. 1) and when Jesus actually
started preaching (v. 15):*

Interpretation (What does it mean?):

*What effect (if any) might each of these episodes
have on your understanding of the message Jesus
preached?*

Application (What does it mean for me?):

What does it look like to “repent and believe”?

*What other words would you use to describe
repentance? Guilt? Relief? Sorrow?*

How does repentance affect:

- Emotions
- Attitude
- Behavior

Additional questions for thought and discussion:

Inductive Bible Study

(A few general ideas)

Observation
(What does it say?)

*What facts do you **observe** about the passage that help bring out the writer’s thought process?*

- Who are the people involved?
- What action takes place?
- What type of literature is it (poetry, history, didactic, etc.)?
- What details are included or left out?
- Are any unusual words used?
- Is there symbolic language?
- What is the grammar of the passage (pronouns, prepositions, verb tenses)?
- Are words or ideas repeated?
- Any comparisons or contrasts?
- Any cause and effect?
- Are there indications of purpose (“in order that...”)?
- Are there conclusions (“Therefore...”)?
- Are there explanations?
- Does the passage logically break into sections?
- How would you summarize the passage?
- What would be a good “headline” for the passage?

Interpretation
(What does it mean?)

*What questions come to mind about the facts that would help you **interpret** the meaning?*

- How would the original readers have understood the passage?
- What is the main emphasis?
- Why does the writer use repetition, or contrast, or unusual words?
- What does the grammar or structure of the passage reveal about the writer’s thought pattern?
- Is there a logical sequence in the passage?
- How are different ideas in the passage connected?
- Are there any new ideas or concepts presented?
- Are there difficulties in the passage?

Application
(What does it mean for me?)

*What is the impact on your life? What **application** does the Holy Spirit want to show you?*

- Is there a command to obey?
- Is there a promise to be thankful for?
- Is there an attribute of God to worship?
- Is there an example to follow?

**Read nothing into the Scriptures, but draw everything from them, and suffer nothing to remain hidden that is really in them.
J.A. Bengel (1687-1752)**