

Henry Jackson III



**STOP**  
**READING,**

**START**  
**STUDYING!**

*Inductive  
Bible Study  
Method  
Explained*



Copyright © 2015 by Henry Jackson III

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law. Submit all permission requests to the publisher via email at [publishing@inductivebiblestudyapp.com](mailto:publishing@inductivebiblestudyapp.com).

#### Ordering Information:

Quantity sales. Special discounts are available on quantity purchases by non-profits, ministries, churches, corporations, associations, and others. For details, contact the publisher via email at [sales@inductivebiblestudyapp.com](mailto:sales@inductivebiblestudyapp.com).

Printed in the United States of America

First Printing, 2015

ISBN

Paperback: 978-0-9970743-0-7

Kindle: 978-0-9970743-1-4

ePub: 978-0-9970743-2-1

Audiobook: 978-0-9970743-3-8

[www.inductivebiblestudyapp.com](http://www.inductivebiblestudyapp.com)

Because of the dynamic nature of the internet, any web addresses or links contained in this book may have changed since publication and may no longer be valid.

All Scripture quotations, unless otherwise noted, are taken from: New American Standard Bible®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

[www.Lockman.org](http://www.Lockman.org)

## INDUCTIVE BIBLE STUDY APP

**D**o you love the Inductive Bible Study method and wish you could do it wherever you go? Introducing the Inductive Bible Study App ([InductiveBibleStudyApp.com](http://InductiveBibleStudyApp.com)). This one-of-a-kind app empowers individuals to grow in their faith by enabling them to study the Bible inductively using their favorite mobile or tablet device. With this app, you can:

- **Mark Keywords** - Use images, and highlight, bold or italicize text (and more) for easy visual reference.
- **Take Notes** - Journal your personal study of the Scriptures and reflect on your growth.
- **Apply Themes** - Specify the theme of each chapter and even group verses together with division themes.
- **Perform Word Studies** - Understand the words of the Bible in their original language via the built-in Strong's concordance.
- **Research Cross References** - Discover every instance that a word is used in the Bible to gain a comprehensive understanding of it.

Download the #1 Free Inductive Bible Study App today!





# APPENDIX A

## TYOLOGY

*“In the Old Testament the New Testament lies hidden; in the New Testament the Old Testament stands revealed.”*

*– Augustine*

**T**here are many things that may seem odd or unclear in the Old Testament. Why did God require the Israelites to perform so many blood sacrifices? Why was there so much detailed instruction from God on how to build the Tabernacle, and later, Solomon’s temple? Most of the time it is because God established those objects, events, or even people for a very important purpose. They were a shadow, pointing toward the reality in Christ.

*“Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day— things which are a mere shadow of what is to come; but the substance belongs to Christ.” – Colossians 2:16-17*

This is the idea of types, or “typology.” Bob Smith, the author of *Basics of Bible Interpretation*, writes that a type is a premeditated resemblance that God has built into the Bible and history to illustrate and teach truth—to make it easier to grasp than if it were only

stated in prosaic (prose) and propositional terms. It is a kindness of God to stir our minds and imagination by the use of types—to make an unforgettable impress. Smith sees it as God's way of "putting His brand on our brain" so that we cannot escape the impact of truth.

Though the word "typology" is not in the Bible, the word "type" is. It is derived from a Greek term *tupos*, which means a mark from a blow, or a print, figure, pattern, fashion, manner, form, or an example. Simply put, a type is an object, person, event or activity in the Old Testament God uses to point to Christ or some aspect of redemption and its fulfillment (antitype) in the New Testament.

## TYPE/ANTITYPE

Jesus used the concept of typology to point out who He was in the Scriptures, but never once used the word "type." Recall Jesus' response to Nicodemus in John 3:14. Nicodemus, a Pharisee who secretly approached Jesus at night, asked Jesus how it is possible to be born again. Jesus' answer included a reference to this Old Testament type: "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up" (John 3:14; Numbers 21:9).

This allusion to His crucifixion, the serpent on the pole, is the type—a draft or sketch of some important feature of redemption. To be a true "type," it must in some clear way resemble its antitype—in this case, the crucifixion itself. The anti-type is the answer or counterpart of the type.

In the New King James Version of 1 Peter 3:18-21, the word "antitype" is used to show the resemblance between Noah, the flood and the ark, and baptism: "For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison, who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is,

eight souls, were saved through water. There is also an antitype that now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ.”

Thus, the antitype perfectly embodies the shadow of the type.

## OTHER WORDS TO DESCRIBE TYPES

Scripture uses several other words to suggest the idea of correspondence or resemblance in addition to types, such as copy, shadow, illustration, form, or example. Here are a few verses that reflect this:

- “Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of *Adam, who is a type of Him who was to come.*”  
– **Romans 5:14**
- “For the Law, since it has only a shadow of the good things to come and not the very *form* of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.” – **Hebrews 10:1**
- “Who serve unto the *example and shadow* of heavenly things, as Moses was admonished of God when he was about to make the tabernacle” – **Hebrews 8:5, KJV**
- “Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day—things *which are a mere shadow* of what is to come; but the substance belongs to Christ.” – **Colossians 2:16-17**
- “The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning. *This is an illustration* for the present time, indicating that the gifts and sacrifices

being offered were not able to clear the conscience of the worshiper.” – **Hebrews 9:8-9, NIV**

## THREE PREREQUISITES TO TYPOLOGY

**F**or typology to be true, there are three things that must be present.

*A Natural Connection.* The things being compared must consent with one another, or resemble or connect naturally. For example, the Passover Lamb in Exodus 12:3-13 is the type. Its blood provided salvation from the Egyptian plague, which corresponds with the antitype in 1 Corinthians 5:7, Jesus Christ, the true Passover Lamb: “For Christ our Passover also has been sacrificed.”

*Historically True.* To be a true type, the people, object, event or activity must not be a symbolic representation. These things must have occurred historically in the Old Testament. Overlooking the historicity leads to problems, specifically of allegorizing or spiritualizing the type or antitype.

*Predictive.* Types always prefigure something future. Just as a prophet uttered predictive prophecy, so too is the type predictive of something yet to come.

*Based on the Literal Meaning of a Text.* Most importantly, a type must come from interpreting the passage literally. Springing from that literal meaning, however, is a foreshadowing of someone or something yet to come.<sup>28</sup>

## A SAMPLING OF TYPOLOGY IN THE OLD TESTAMENT

**T**he Old Testament is pregnant with people, historical events, and objects that foreshadow things to come.



*People* – These are biblical characters whose lives and experiences illustrate some principle or truth of redemption. Examples of these types include:

- Adam. Scripture describes Adam as the "figure of him that was to come" in Romans 5:14, KJV.
- Melchizedek. Many theologians believe Melchizedek is a pre-incarnate appearance of Christ. This is expressed in Hebrews 6:20: "[Jesus] has become a high priest forever, in the order of Melchizedek" (NIV).
- Moses, whose mission was to redeem Israel out of slavery to Egypt expressed in Jesus and the redemption of man through his blood, the forgiveness of sins (Eph. 1:7).
- Joseph. Beloved of his father Jacob, Joseph was unjustly accused, rejected by his brethren and ultimately not recognized by his family (Gen. 37:1-50:26). So too was Jesus.

*Historical Events* – These are great historical events that became foreshadowing in the Bible of good things to come. Some examples of historical events include:

- Cities of Refuge. In the Bible, God established places called, "cities of refuge" where someone who accidentally killed another, who deserved death, could flee to find refuge and protection from death (Josh. 20:2-4). Jesus also provides refuge from spiritual death for those who believe in Him.
- The Wilderness Journey. Israel's disobedience led to God's holding them in the desert for forty years (Judg. 11:16), known as the wilderness journey. The antitype is revealed in the New Testament in the book of Hebrews: "Today, if you hear his voice, do not harden your hearts as you did in the rebellion" (Heb. 3:15 NIV). Believers today may end up "wandering" in the desert for lack of obedience.

*Ritual Objects* – These are persons, places, times, things, and actions in the Old Testament that also point toward the fulfillment in Christ.

- *Offerings*. Each offering—the burnt, sin, peace, grain and trespass offering each point to some aspect of Jesus’ ministry on earth.
- *Trumpets* – Throughout the Old Testament, trumpets were used to sound an alarm, call people to an assembly, or announce a new moon. In the New Testament reality, the sound of the trumpet is associated with the voice of God (Matt.24:31).
- *The Tabernacle*. God gave Moses specific directions for how to construct the tabernacle in the desert. Later the writer of Hebrews makes it clear this was a pattern for the real Tabernacle in heaven: “They serve at a sanctuary that is a copy and shadow of what is in heaven” (Heb. 8:5 NIV).

Finally, one of the most profound studies in typology can be found in a study of the biblical feasts found in Leviticus 23. The Feast of Tabernacles, the last of the seven feasts, was the final feast on the Jewish calendar. God commanded the Israelites to erect temporary dwelling places and live in them for seven days. They were to remember the time when the presence of God dwelt among God’s people in the wilderness in the tabernacle. The antitype pictures a day in the future when Jesus will once again dwell on earth with His people, ruling and reigning from Jerusalem.

# APPENDIX B

## INTERPRETING PROPHECY

**I**nterpreting prophecy needs to be done with special care, deep reverence and a sincere dependence on the Holy Spirit. All prophecy will come to pass, whether it has already been fulfilled in the past, is being fulfilled in this day, or will be fulfilled in the future.

The book of Numbers affirms this. God’s character is one of truth; He cannot be anything but truthful. Everything God says will happen in the Bible will occur. The book of Numbers says:

*“God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?” – Numbers 23:19*

Because about half of the prophecies in the Bible have already been fulfilled in some literal way, and because God does not lie (it goes against His character), it follows that interpreting prophecy that has yet-to-be-fulfilled should also be interpreted from a literal standpoint.<sup>50</sup>

William Tyndale, an English scholar who translated the New Testament into English, said this: “Scripture has but one sense, which is the literal sense.” This is true for Scripture in general, but

especially prophetic passages. To interpret prophecy outside of its literal meaning will lead the student to misinterpretation; it will distort God's promises.

Anthony Garland in his document *A Testimony of Jesus Christ* writes: "God's promises involve both ends of the communication channel: the things God said and what those who received His promises understood them to mean in the original context. It is not permissible, after the fact, to make what God said mean something different which would have been entirely foreign to those who originally received His word."

This is what happens when the interpreter tries to allegorize and spiritualize prophecy.

## FOUR TIMES PERIODS OF BIBLICAL PROPHECY

**W**hen an Old Testament prophet spoke a prophetic word, he was referring to (though not knowingly) four time periods. It may have been the time the prophet was currently living in, the time Israel was in captivity in Babylon or just after their restoration to Israel after being released, the time of Jesus' first advent, or the time of his second advent (yet future).

### *Dual Fulfillment Prophecies*

A prophecy may also have "dual fulfillment." A good example of dual fulfillment is the prophecy of the destruction of Babylon in Jeremiah 50:51. Though this indeed happened historically, its core complete fulfillment will occur in the last days (Rev. 18).

### *Time Gaps*

A prophecy may also have a significant time gap between when certain aspects of prophecies are fulfilled. For example, in Luke

4:17 Jesus read from the Isaiah scroll in His hometown of Nazareth, telling his hearers “Today this Scripture has been fulfilled in your hearing” (Luke 4:21). He read:

*“The Spirit of the Lord is upon Me,  
Because He anointed Me to preach the gospel to the poor.  
He has sent Me to proclaim release to the captives,  
And recovery of sight to the blind,  
To set free those who are oppressed,  
To proclaim the favorable year of the Lord.”*  
– **Luke 4:18-19**

This was verbatim from Isaiah 61:1-2a. However, Jesus stopped just short in Luke 4 of Isaiah 61:2b which reads, “*And the day of vengeance of our God.*” Why is this?

This portion of Isaiah speaks of Jesus’ first and second advents. Jesus has preached the gospel to the poor, given freedom to captives and given sight to the blind. However, the “day of vengeance of our God” is a prophecy that has yet to be fulfilled, and won’t be until He returns to rule and reign from the New Jerusalem on earth. This time gap in fulfillment does not mean the prophecy will not be completely fulfilled. It just hasn’t happened yet.

### *Complete and Final Fulfillment*

Finally, a prophecy may have its complete and final fulfillment only in the future, with the restoration of God’s Kingdom on earth, and the rule and reign of King Jesus.

## INTERPRETING APOCALYPTIC LITERATURE

**A**pocalyptic literature was a form of literature prevalent during the seventh and sixth centuries BC, in both the pagan nations surrounding Israel and among Israel itself.

This happens to be when the Old Testament apocalyptic literature was revealed and documented.

Apocalyptic literature is a form of biblical prophecy that frequently contains eccentric descriptions and bizarre imagery that predict disaster and destruction. The writers often received odd dreams and visions that they then communicated to Israel. They also proclaimed words of encouragement with an emphasis on salvation, the end of days, the deliverance of the righteous, and coming punishment for the wicked. The books of Daniel, Ezekiel and Zechariah in the Old Testament contain elements of this type of literature. In the New Testament, 2 Thessalonians 2, Mark 13, and Matthew 24 also contain apocalyptic elements. John's entire Revelation is apocalyptic. In fact, The Greek word *apokalypsis*, from which "apocalyptic" means, "an unveiling" or "disclosure." For biblical apocalyptic literature, God is thus unveiling or revealing something. The interpreter should keep this in mind.

Apocalyptic literature makes use of heavy symbolism, sometimes describing "other-worldly" activities, objects or events that typically convey a deeper message. The terrible, iron-toothed beast of Daniel 7, the long-haired locusts with men's faces of Revelation 9, and the four-faced creatures of Ezekiel 1 are just a few of the bizarre images that Bible interpreters attempt to make sense of!

It is important when interpreting apocalyptic literature to differentiate between the medium (the channel or vehicle) and the message. Acknowledge the vehicle (the prophet, angel, etc.) God chose to communicate the message, but then focus your attention on the hermeneutics (interpretation). Guard against becoming so infatuated with the amazing symbolism and all of the things those symbols or metaphors could mean, that you become detracted from the message.

*"And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." – Revelation 4:3, KJV*

# APPENDIX C

## BIBLICAL GENRES

### INTERPRETING LITERATURE OF THE OLD TESTAMENT

*Narrative Literature.* Narratives—or stories—comprise more than forty percent of the Old Testament. Narrative literature needs to be interpreted in its historical context; otherwise, there is too much possibility of misinterpretation. The following Old Testament books include large amounts of narrative matter: Genesis, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Daniel, Jonah, and Haggai. However, Exodus, Numbers, Jeremiah, Ezekiel, Isaiah, and Job contain significant narrative sections as well.

*Law.* The Law (or the Torah in Hebrew) is the first five books of the Hebrew Scriptures (in Greek, the Pentateuch): Genesis, Exodus, Leviticus, Deuteronomy, and Numbers. These books are mostly narratives (see below) of the story of the beginning of the world to Moses' death, sprinkled with God's code of law. When interpreting the Law/Torah, look for the principle behind the statement in the law and try to apply that—especially if the command is not reiterated in the New Testament.

*Wisdom Literature.* Typical wisdom literature in the Old Testament is most often not absolute truths or promises. For example, Solomon's proverb, "Train a child in the way that he should go, and when he is old he will not turn from it" (Prov. 22:6 KJV) is not a promise from God this will always happen, but a general truth based on

examination. Job, Psalms, Proverbs and Ecclesiastes and Song of Solomon are considered wisdom literature.

*Poetry.* These books relate to Israel's spiritual life and cross over with wisdom literature. These books also include Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon. Hebrew poetry relies on parallelism, unlike English poetry that emphasizes rhyme and meter, and figures of speech.

*Historical.* These twelve books relate to Israel's national life and development. They include: Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, and Esther. Much of ancient Israel's formation, rise to prominence, collapse into moral and physical defeat, and restoration is included in these books. Many of the most famous characters in the Bible—people like David, Elijah, Solomon, Ahab, Esther, and many others—make their appearance in this section.<sup>27</sup>

*Apocalyptic.* These books include Daniel, Ezekiel and Zechariah. Typical apocalyptic literature involves prophets who communicate God's truth and prophecy often through bizarre imagery. Wild and unusual dreams and visions are common, and the imagery is often focused on eschatological (end times) events and people.

## INTERPRETING LITERATURE OF THE NEW TESTAMENT

*Historical Books.* Historical books in the New Testament include Matthew, Mark, Luke, and John (the gospels), and Acts. The most important thing to ask when interpreting the gospels is "who is the audience?" Matthew was written to a primarily Jewish audience, and this gospel must be understood with that in mind. Mark wrote to the Greeks, and John to the Gentiles. Interpret the gospels individually, but also consider why one gospel flows to the other. The gospels are the transition between the Old and New Covenants. A good portion of the gospels and much of Acts is narrative.



*Parables.* Parables are figures of speech--stories used to depict a spiritual truth often hard for people to understand. Jesus often taught using parables, and this was foretold in the Old Testament: "Listen, O my people, to my instruction; Incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old" (Ps. 78:1-2).

*Epistles.* Epistles are letters primarily written by Paul to the fledging Gentile churches and people within those churches. The Pauline epistles—those written by the apostle Paul—include: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, and Philemon. The non-Pauline epistles include: Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, and Revelation.

Many of these letters contain exhortation (and sometimes discipline) that is applicable for believers today. Paul makes use of logical connectors and conjunctions bridging the relationships of clauses and sentences. Interpreters should pay attention to connecting words like "for," "therefore," or "but."

For example, Hebrews 12:1 reads, "*Therefore*, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us" (NIV, emphasis added).

The word "therefore" is relating to the previous chapter in which Old Testament saints were regarded as those who had given a positive testimony or witness of faith. The phrase "cloud of witnesses" then would naturally refer back to the characters of the preceding chapter.<sup>21</sup>



# APPENDIX D

## PARSING GREEK VERBS

Parsing Greek verbs has to do with determining person, tense and voice and mood. First, you'll need to determine the voice. Is it first person (I, we, us)? Is it second person (you, your, yours)? Or is it third person (we, they, theirs)? Next, ask if the verb is singular (S) or plural (P).

First, let's look at *tense*. Tense expresses time and/or duration of action.

- Present tense – Continuous, in the present
- Aorist tense – The action was finished in the past, with present continuing results
- Future tense – Action in the future
- Perfect tense – completed, with ongoing continuing results
- Imperfect tense – Continuous action in the past (“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.” – John 1:1-2).

Next is *voice*. Voice expresses the action as either completed by the subject of the verb or received by the subject. The subject either

performs the action or is acted upon. There are three voices to look for:

- Active voice – ("But God shows his love for us..." – Romans 5:8)
- Passive voice – ("...but you were sanctified, you were justified..." – 1 Corinthians 6:11).
- Middle voice – (He himself secured eternal redemption." – Hebrew 9:12).

Next is *mood*, listed below. Mood expresses the writer's attitude toward the action.

- Indicative mood – A declaration of fact, a reality ("I glorified You on the earth." – John 17:4)
- Imperative – a command, a potential reality ("Do not quench the Spirit." – 1 Thessalonians 5:19)
- Subjunctive mood – Expresses uncertainty ("Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God." – Heb. 6:1)
- Optative mood – Expresses a wish or desire. Is often introduced by "may."<sup>15</sup>

Many people are not the least bit excited about learning to parse Greek verbs. However, if you learn nothing else, become familiar with the present tense, and the imperative mood as they are frequently used in the New Testament. The present tense conveys a sense of continuous action or habitual practice, and the imperative mood indicates a command. This is especially important when you come across Paul's letters, with clear exhortations to believers.

# APPENDIX E

## BASIC GRAMMAR

*“Consider what I say, for the Lord will give you understanding in everything.” – 2 Timothy 2:7*

**I**n 2 Timothy 2:7, Paul writes that the Lord will give understanding to those who consider His Word. Considering His word includes analyzing the grammatical function of a word in a phrase or sentence, which along with Greek and Hebrew word studies, helps determine a word’s meaning.

Words in English can act as nouns, verbs, adjectives, or adverbs (among many other parts of speech). Take for example the word “back.”

As a noun, “back” can mean the posterior part of a human or animal, support that you can lean against while sitting such as the back of a dental chair, or a person who plays in the back in football (among many other things).

As a verb, it can mean to travel in the opposite direction (“to go back”), to establish something as valid, as in “to back something up,” or to support with financial backing.

As an adjective (describing a noun), it can refer to a location as in “the back entrance.” As an adverb, modifying a verb, it can pertain to a former location or condition: “He went back to bed.”

Knowing the basic parts of speech can be very helpful with biblical interpretation. Irving Jensen emphasizes the importance of word studies, writing that, "Just as a great door swings on small hinges, so the important theological statements of the Bible often depend upon even the smallest words, such as prepositions and articles."

A basic chart is included below.<sup>11</sup>

Part of Speech	Function	Examples from John, NKJV
<b>Noun</b>	Represents a person, place, thing, or idea	14:6 Jesus said to him, "I am the <b>way</b> , the <b>truth</b> , and the <b>life</b> . No one comes to the <b>Father</b> except through Me."
<b>Pronoun</b>	Takes the place of a noun	15:5 <b>I</b> am the vine, <b>you</b> are the branches. <b>He</b> who abides in <b>Me</b> , and <b>I</b> in <b>him</b> , bears much fruit; for without <b>Me you</b> can do nothing.
<b>Adjective</b>	Describes a noun or pronoun, tells what kind, which one, how many, etc.	3:16 For God so loved the world that He gave His <b>only begotten</b> Son, that whoever believes in Him should not perish but have <b>everlasting</b> life.
<b>Article</b>	Identifies something as indefinite or definite	8:35 And <b>a</b> slave does not abide in <b>the</b> house forever, but <b>a</b> son abides forever.
<b>Verb</b>	Represents an action or state of being	6:40 And this <b>is</b> the will of Him who <b>sent</b> Me, that everyone who <b>sees</b> the Son and <b>believes</b> in Him <b>may have</b> everlasting life; and I <b>will raise</b> him <b>up</b> at the last day.
<b>Adverb</b>	Typically describes a verb, but can modify a verb, adjective, or other adverb. Tells how, when, where, why, how often, or how much.	12:8 For the poor you have with you <b>always</b> , but Me you do not have <b>always</b> . 10:10 I have come that they may have life, and that they may have it <b>more abundantly</b> .

<b>Preposition</b>	Shows a relationship	1:3 All things were made <b>through</b> Him, and <b>without</b> Him nothing was made that was made.
<b>Conjunction</b>	Joins words, phrases, or clauses	4:21 <b>But</b> the hour is coming, <b>and</b> now is, when the true worshippers will worship the Father in spirit <b>and</b> truth; <b>for</b> the Father is seeking such to worship Him.
<b>Interjection</b>	Shows emotion or surprise, usually without grammatical connection to the rest of the sentence	Jer.32:17 <b>Ah</b> Lord GOD! <b>behold</b> , thou hast made heaven and earth by thy great power and outstretched arm, and there is nothing too hard for thee (KJV).

## A NOTE ABOUT VERBS

The verb is the engine that drives a sentence or clause. The subject performs the action of the verb whereas the direct and indirect objects, if present, receive the action. Adverbs describe the action, and prepositional phrases may describe the action as well. Because verbs are so important, let's take more time to look at some grammatical concepts related to verbs, realizing that could be done with other parts of speech too.

### *Verb Tense*

Verb tense specifies *when* the action occurred (past, present, or future) as well as kind of action (simple, complete, or ongoing). Considering verb tense when doing word studies will help you decide if the statement happened in the past, or will happen in the future (or both). The following chart breaks down the various verbal tenses you will find throughout Scripture:<sup>11</sup>

Verbal Terms	Function	Examples from Romans, ESV
<b>Verb Tense</b>	Specifies time of action (past, present, or future) as well as kind of action (simple, complete, or ongoing).	1:2 Which he <b>promised</b> beforehand through his prophets in the holy Scriptures. (Simple past, also called <b>preterit</b> , without reference to duration.)
<b>Present</b>	Indicates action or state in present time (may be simple or progressive, i.e. ongoing)	1:8 First, I <b>thank</b> my God through Jesus Christ for all of you, because your faith <b>is proclaimed</b> in all the world.
<b>Past</b>	Indicates action or state in past time (may be simple or progressive)	1:25 Because they <b>exchanged</b> the truth of God for a lie and <b>worshiped</b> and <b>served</b> the creature rather than the Creator, who is blessed forever! Amen.
<b>Future</b>	Indicates action or state in future time, uses will or shall as a helping verb, (again, may be simple or progressive)	11:26 And in this way all Israel <b>will be saved</b> , as it is written, "The Deliverer <b>will come</b> from Zion, he <b>will banish</b> ungodliness from Jacob."
<b>Perfect</b>	Makes a reference to a completed action in relation to present time	1:13 I want you to know, brothers, that I <b>have</b> often <b>intended</b> to come to you (but thus far <b>have been prevented</b> ), in order that I may reap some harvest among you as well as among the rest of the Gentiles.
<b>Past Perfect</b>	Makes a reference to completed action in relation to past time, also called pluperfect	9:10 And not only so, but also when Rebecca <b>had conceived</b> children by one man, our forefather Isaac.



<p><b>Future Perfect</b></p>	<p>Makes a reference to a completed action in relation to future time (a rare tense)</p>	<p>Mt.18:18 Assuredly I am saying to you, Whatever you forbid on earth, <b>shall have already been forbidden</b> in heaven. And whatever you permit on earth, <b>shall have already been permitted</b> in heaven (Wuest).</p>
<p><b>Progressive Form</b></p>	<p>Expresses continuous action in any tense except the perfect tenses</p>	<p>8:14 For as many as <b>are being</b> constantly <b>led</b> by God's Spirit, these are sons of God (Wuest).</p>
<p><b>Finite Verb</b></p>	<p>Any verb rendered with reference to time (excludes infinitives, participles, and gerunds)</p>	<p>8:15 You <b>did</b> not <b>receive</b> a spirit of slavery again with resulting fear... (Wuest).</p>
<p><b>Infinitive</b></p>	<p>A form of the verb that does not make reference to time, preceded by "to"</p>	<p>12:3 For by the grace given to me I say to everyone among you not <b>to think</b> of himself more highly than he ought <b>to think</b>, but <b>to think</b> with sober judgment, each according to the measure of faith that God has assigned.</p>
<p><b>Participle</b></p>	<p>A verbal adjective, it may also be used adverbially, in which case it "participates" in the action of a finite verb associated with it</p>	<p>12:6 <b>Having</b> gifts that differ according to the grace <b>given</b> to us, let us use them: if prophecy, in proportion to our faith.</p>
<p><b>Present Participle</b></p>	<p>Participle ending in "ing," also used with a helping verb to form progressives.</p>	<p>8:13 But, <b>assuming</b> that by the Spirit you are habitually <b>putting</b> to death the deeds of the body, you will live (Wuest).</p>
<p><b>Past Participle</b></p>	<p>Participle often ending in "ed," also used to form perfect tenses</p>	<p>7:5 For while we were living in the flesh, our sinful passions, <b>aroused</b> by the law, were at work in our members to bear fruit for death.</p>

<b>Gerund</b>	A verb turned into a noun by adding "ing," common in English but not in Greek	8:19 For the creation waits with eager <b>longing</b> for the <b>revealing</b> of the sons of God.
<b>Imperative</b>	Used to express a command, sometimes formed by using <i>do, let, be,</i> or other helping verbs	12:2 <b>Do not be conformed</b> to this world, but <b>be transformed</b> by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.
<b>Subjunctive</b>	Used to express a probable or possible action, not common in today's English except as expressed using modal auxiliary verbs	John 14:2 In my Father's house are many rooms. If it <b>were</b> not so, <b>would I have told</b> you that I go to prepare a place for you? (The use of <i>it were</i> is a true English subjunctive.)
<b>Modal Auxiliary</b>	Helping verbs that enable English verbs to express various shades of meaning, words like should, would, could, can, shall, must, may, and might. Look for these in the New Testament after the words <i>in order that</i> or <i>that</i> , where they help translate the Greek subjunctive in a purpose clause.	15:13 <b>May</b> the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you <b>may</b> abound in hope. 6:1 <b>Should</b> we continue in sin that grace <b>may</b> abound? (Darby)
<b>Active Voice</b>	The subject performs the action of the verb or is in the state described.	5:8 But God <b>shows</b> his love for us in that while we <b>were</b> still sinners, Christ <b>died</b> for us.
<b>Passive Voice</b>	The subject of the verb is acted upon by an agent; look for the word <i>by</i> with the agent responsible for the action.	5:9 Since, therefore, we <b>have</b> now <b>been justified</b> by his blood, much more <b>shall</b> we <b>be saved</b> by him from the wrath of God.

Scott Duvall, Professor of New Testament at Ouachita Baptist University and author of *Grasping God's Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible*, says words are like pieces of a puzzle. According to Duvall, "They fit together to form a story or a paragraph in a letter (i.e., the big picture). Until you know the meaning of certain words, you will not be able to grasp the meaning of the whole passage. Not knowing the meaning of certain words in a passage of Scripture can be compared to the frustrating discovery that you don't have all the pieces to your puzzle. Like individual pieces of a puzzle, words bring the larger picture to life. Words are worth studying!" (Scott Duvall, *Grasping God's Word: A Hands-on Approach to Reading, Interpreting, and Applying the Bible*).

Though the legwork may seem intensive, the result brings joy in understanding of truth. The Lord will speak to you in the quietness of your soul as you move around those concordances and lexicons, and flip back and forth in your Bible as you cross-reference words. Soon, this "puzzle" will begin to connect and you will experience "aha!" moments that draw you into the powerful presence of God.

*"For no word from God will ever fail." – Luke 1:37, NIV*



# REFERENCES

1. "10 Biblical Reasons to Memorize Scripture." *Unlocking the Bible*. N.p., 27 Mar. 2012. Web. 01 Nov. 2015. <<http://www.unlockingthebible.org/reasons-memorize-scripture-bible/>>.
2. "Application the Inductive Way." *RSS*. N.p., n.d. Web. 28 Oct. 2015. <<http://www.biblestudymagazine.com/bible-study-magazine-blog/2015/2/19/application-the-inductive-way#sthash.S55ThCTK.dpuf>>.
3. "Basic Hebrew Word Studies." *Basic Hebrew Word Studies*. N.p., n.d. Web. 06 Nov. 2015. <[http://www.hebrew4christians.com/Grammar/Word\\_Studies/word\\_studies.html](http://www.hebrew4christians.com/Grammar/Word_Studies/word_studies.html)>.
4. "Bible Encyclopedia and Bible Study Tools." *Bible Study Tools*. N.p., n.d. Web. 03 Nov. 2015. <<http://www.biblestudytools.com/encyclopedias/>>.

5. "Bible Encyclopedia and Bible Study Tools." *Bible Study Tools*. N.p., n.d. Web. 03 Nov. 2015. <<http://www.biblestudytools.com/encyclopedias/>>.
6. "Bible Studies." *Inductive Bible Study System*. N.p., n.d. Web. 24 Oct. 2015. <<http://www.intothyword.org/apps/articles/?articleid=66163&columnid=3801>>.
7. "Bible Studies." *STEP VII: APPLICATION!* N.p., n.d. Web. 28 Oct. 2015. <<http://70030.netministry.com/apps/articles/?articleid=31564&columnid=3801>>.
8. "BiblicalStudies.org.uk: Figures of Speech in the Bible by Robert I Bradshaw." *BiblicalStudies.org.uk: Figures of Speech in the Bible by Robert I Bradshaw*. N.p., n.d. Web. 27 Oct. 2015. <[http://biblicalstudies.org.uk/article\\_idioms.html](http://biblicalstudies.org.uk/article_idioms.html)>.
9. "Can We Trust the Greek New Testament?" *Can We Trust the Greek New Testament?* N.p., n.d. Web. 06 Nov. 2015. <[http://www.hebrew4christians.com/Articles/Jesus\\_Hebrew/Greek\\_NT/greek\\_nt.html](http://www.hebrew4christians.com/Articles/Jesus_Hebrew/Greek_NT/greek_nt.html)>
10. "Chapters and Verses in the Bible." *Precept Camden*. N.p., 11 Dec. 2009. Web. 24 Oct. 2015. <<http://preceptcamden.com/2009/12/11/chapters-and-verses-in-the-bible/>>.

11. "Explore the Bible on Your PDA or Smartphone." *Applying the Basics of English Grammar*. N.p., n.d. Web. 06 Nov. 2015. <<https://www.olivetree.com/learningcenter/articles/grammar.php>>.
12. "Extra-Biblical Sources Corroborate the Bible." N.p., n.d. Web. 2 Nov. 2015. <<http://alwaysbeready.com/extrabiblical-historical-sources-corroborate-the-bible>>.
13. "Extra-Biblical Sources Corroborate the Bible." N.p., n.d. Web. 2 Nov. 2015. <<http://alwaysbeready.com/extrabiblical-historical-sources-corroborate-the-bible>>.
14. "Facts and Figures | Dead Sea." *Dead Sea Facts and Figures Comments*. N.p., n.d. Web. 03 Nov. 2015. <<http://dead-sea-wonder-of-nature.com/facts-and-figures/>>.
15. "Greek Abbreviations." *Greek Abbreviations*. N.p., n.d. Web. 06 Nov. 2015. <[http://www.preceptaustin.org/greek\\_abbreviations.htm](http://www.preceptaustin.org/greek_abbreviations.htm)>.
16. "Greek Word Studies." *Www.preceptaustin.org*. N.p., n.d. Web. 5 Nov. 2015. <[http://www.preceptaustin.org/greek\\_word\\_studies1.htm](http://www.preceptaustin.org/greek_word_studies1.htm)>.

17. "How to Study Your Bible Inductively." Moody Bible Church, n.d. Web. 20 Oct. 2015. <[http://www.moodychurch.org/static/uploads/sub\\_site\\_precept-bible-studies/orientationinductivebiblestudy](http://www.moodychurch.org/static/uploads/sub_site_precept-bible-studies/orientationinductivebiblestudy)>.
18. "Inductive Bible Study." *Inductive Bible Study*. N.p., n.d. Web. 24 Oct. 2015. < [http://www.preceptaustin.org/inductive\\_bible\\_study.htm](http://www.preceptaustin.org/inductive_bible_study.htm)>.
19. "Inductive Bible Study: Interpretation." *Inductive Bible Study: Interpretation*. N.p., n.d. Web. 27 Oct. 2015. <[http://www.preceptaustin.org/the\\_key\\_inductive\\_study\\_\(pt2\).htm](http://www.preceptaustin.org/the_key_inductive_study_(pt2).htm)>.
20. "Inductive Bible Study: Observation." *Inductive Bible Study: Observation*. N.p., n.d. Web. 24 Oct. 2015. < <http://www.preceptaustin.org/observation.htm>>.
21. "Lesson 6: Principles of Biblical Interpretation." *Bible.org*. N.p., n.d. Web. 09 Nov. 2015. <<https://bible.org/seriespage/lesson-6-principles-biblical-interpretation>>.
22. "Memorizing His Word." Memorizing His Word. N.p., n.d. Web. 18 Nov. 2015. <[http://www.preceptaustin.org/Memorizing\\_His\\_Word.htm](http://www.preceptaustin.org/Memorizing_His_Word.htm)>.



23. "Rivermont Church of Christ." *Church of Christ*. N.p., n.d. Web. 09 Nov. 2015. <<http://www.rmcoc.com/>>.
24. "Six Principles For Interpreting Scripture." *Six Principles For Interpreting Scripture*. N.p., n.d. Web. 27 Oct. 2015. <<http://rickwarren.org/devotional/english/six-principles-for-interpreting-scripture>>.
25. "The Greeks Had a Word for It." *The Greeks Had a Word for It*. N.p., n.d. Web. 06 Nov. 2015. <<http://www.raystedman.org/leadership/smith/ch10.html>>.
26. "The Historical Books of the New Testament." *Bible.org*. N.p., n.d. Web. 09 Nov. 2015. <<https://bible.org/seriespage/3-historical-books-new-testament>>.
27. "Tour of the Bible, Part 2: The Historical Books | Bible Gateway Blog." *Tour of the Bible, Part 2: The Historical Books | Bible Gateway Blog*. N.p., n.d. Web. 09 Nov. 2015. <<https://www.biblegateway.com/blog/2011/02/tour-of-the-bible-part-2-the-historical-books/>>.
28. "Typology-Study of Types." *Typology-Study of Types*. N.p., n.d. Web. 18 Nov. 2015. <[http://www.preceptaustin.org/typology-study\\_of\\_types.htm#b](http://www.preceptaustin.org/typology-study_of_types.htm#b)>.

29. "We Recommend the Inductive Bible Study Method That Has Five Major Steps." *We Recommend the Inductive Bible Study Method That Has Five Major Steps*. N.p., n.d. Web. 27 Oct. 2015. <[http://www.backdoorbible.org/html/inductive\\_bible\\_study.htm](http://www.backdoorbible.org/html/inductive_bible_study.htm)>.
30. "Why Is Bible Memorization Important?" *GotQuestions.org*. N.p., n.d. Web. 01 Nov. 2015. <<http://www.gotquestions.org/Bible-memorization.html>>.
31. "Why Is Bible Memorization Important?" *GotQuestions.org*. N.p., n.d. Web. 01 Nov. 2015. <<http://www.gotquestions.org/Bible-memorization.html>>.
32. "Why Use a Bible Dictionary?" *Do Not Depart*. N.p., n.d. Web. 03 Nov. 2015. <<http://donotdepart.com/why-use-a-bible-dictionary>>.
33. Arthur, Kay. *How to Study Your Bible*. Eugene, Or.: Harvest House, 1994. Print.
34. *BibleGateway.com: A Searchable Online Bible in over 100 Versions and 50 Languages*. N.p., n.d. Web. 24 Oct. 2015. <<https://www.biblegateway.com/>>.

35. Epstein, Isidore. *The Babylonian Talmud*. New York: R. Bennett, 1959. Print. Sanhedrin 43a
36. Epstein, Isidore. *The Babylonian Talmud*. New York: R. Bennett, 1959. Print. Sanhedrin 43a
37. *ESV. English Standard Version Containing the Old and New Testament. The Holy Bible*. Wheaton, IL: Crossway Bibles, 2001. Print.
38. Kang, Joshua Choonmin. *Scripture by Heart: Devotional Practices for Memorizing God's Word*. Downers Grove, IL: IVP, 2010. Print.
39. *KJV. Authorized King James Version. The Holy Bible*. Nashville, TN: Broadman & Holman, 1987. Print.
40. Lockhart, Clinton. *Principles of Interpretation: As Recognized Generally by Biblical Scholars, Treated as a Science, Derived Inductively from an Exegesis of Many Passages of Scripture*. Fort Worth: S.H. Taylor, 1915. Print.
41. *MSG*. Peterson, Eugene H. *The Message*. Colorado Springs, CO: NavPress, 2004. Print.
42. *NIV. New International Version. The Holy Bible*. Colorado Springs, CO: Biblica, 2011. Print.

43. NLT. *New Living Translation. The Holy Bible*. Wheaton, IL: Tyndale House, 1996. Print.
44. Piper, John. "Why Memorize Scripture?" *Desiring God*. N.p., 5 Sept. 2006. Web. 1 Nov. 2015. <<http://www.desiringgod.org/articles/why-memorize-scripture>>.
45. Shirock, Robert J. *Transformed by the Renewing of Your Mind*. Plymouth, MI: Jubilee, LLC, 2008. Print.
46. Sire, James W. *Scripture Twisting: 20 Ways the Cults Misread the Bible*. Downers Grove, IL: InterVarsity, 1980. Print.
47. Strobel, Lee. *The Case for the Real Jesus: A Journalist Investigates Current Attacks on the Identity of Christ*. Grand Rapids, MI: Zondervan, 2007. Print.
48. TLB. *The Living Bible*. Wheaton, IL: Tyndale House, 1971. Print.
49. Traina, Robert A. *Methodical Bible Study: A New Approach to Hermeneutics*. Ridgefield Park, N.J.: Biblical Seminary in New York, 1952. Print.
50. Walvoord, John F. *The Prophecy Knowledge Handbook*. Wheaton, IL: Victor, 1990. Print.

# ABOUT THE AUTHOR

**H**enry Jackson III, a bondservant of Jesus Christ. He is a native of Memphis, TN, who now calls Atlanta, GA his home. Henry primarily utilizes his spiritual gifts of teaching and leadership at Elizabeth Baptist Church in Atlanta, GA, where he currently serves as the Middle School Youth Pastor. Henry enjoys spending time with his darling wife Vanessa and son Henry IV, kayaking, racquetball, and mountain-bike riding.

Henry is the founder of Inductive Bible Study LLC, an organization that empowers individuals to grow in their faith by enabling them to study the Bible inductively using their favorite mobile device. Find out more at [InductiveBibleStudyApp.com](http://InductiveBibleStudyApp.com).

As a Myasthenia Gravis (MG) survivor, Henry is a living testimony of God's healing power. Each day that God gives him the strength, he is constantly pursuing ways to glorify God and to make Him known to the world. A portion of the proceeds from the sale of this book will be donated to the Myasthenia Gravis Foundation of America, Inc. Find out more at [www.myasthenia.org](http://www.myasthenia.org).

# STOP READING, START STUDYING!

*“Knowing about God is not enough. You’ve got to know God, and who He is—His character, heart and will—and the only way to accomplish this is by studying the Bible.”*

Do you want to know God more intimately? Do you desire to “get in the Word” but don’t know how? Has your Bible been collecting more dust than impacting your life? Are you tired of relying on others to tell you what God says and want to study the Bible yourself? This is the book for you!

Inductive Bible Study is a method that will encourage you to discover biblical truth on your own. By embracing a few simple techniques and committing to be a student of the Word, *Stop Reading, Start Studying: Inductive Bible Study Explained* will move you from simply reading the Word of God to allowing the Bible to completely transform your life.

Not only will this valuable resource teach you how to effectively study the Bible, but it will lay out all the tools to help you get the job done. In particular, you will be introduced to the Inductive Bible Study App. This App is the #1 free Inductive Bible Study App, and will enable you to complete Inductive Bible Study using your smartphone or tablet. Visit *InductiveBibleStudyApp.com* to get your copy today!

Available at:  
**amazon**

  
**audible**  
an amazon company

 **iTunes**

  
Google play



 **Inductive Bible Study**  
Stop reading, start studying!

