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Verse(s)	Point(s) of Interpretation
General: phrase	for Bible Quizzing purposes, a <i>phrase</i> is defined as any series of two or more words
General: color coded materials	color coded materials are an aid to learning only; oversights may occur, and such errors, while regrettable, do not affect the proper classification of an item, and are therefore not a point to be contested
General: pronunciations	pronunciations are provided in this document as a <i>guide</i> for the sake of standardization; alternate pronunciations are allowed so long as the word is recognizable and cannot be reasonably misconstrued with some other word or is not itself a homonym
General: tongue, tongues	"tongue" or "tongues" describing language (Acts 2:4, 8, 11; 10:46) or fire (Acts 2:3) will <u>not</u> be considered a body part
Exodus 24:12 12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.	"...that thou mayest teach <i>them</i> [unidentified pronoun]." While "them" refers to the people of Israel, they are not mentioned within the verse, therefore a question could not require the identification of the pronoun.
1 Chronicles 16:11 11 Seek the LORD and his strength, seek his face continually.	"continually" only applies to the instruction "seek his face"
1 Chronicles 16:29 29 Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.	there are 4 actions (give, bring, come, worship)
Psalms 9:11 11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.	"Zion," in this context will be considered a geographical location (Jerusalem)
Psalms 19:7-10 7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. 8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. 9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.	"More to be desired are <i>they</i> [law of the LORD, testimony of the LORD, statutes of the LORD, commandment of the LORD, fear of the LORD, judgments of the LORD]..."
Psalms 23:6 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.	the term "surely" applies to the whole verse
Psalms 27:4 4 One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.	the "one thing" I desired of the Lord is "that I may dwell in the house of the Lord all the days of my life;"  <i>why</i> is "to behold the beauty of the LORD, and to enquire in his temple"

<p>Isaiah 34:16  16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.</p>	<p>while “no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them” pertains to the command to read, it is <u>not</u> the actual text to be read</p> <p>“...no one of <i>these</i> [unidentified pronoun] shall fail, none shall want <i>her</i> [unidentified pronoun] mate: for my mouth <i>it</i> [the Lord’s mouth] hath commanded, and his spirit <i>it</i> [the Lord’s spirit] hath gathered them [unidentified pronoun]”</p> <p>“no one of these shall fail, none shall want her mate” is what was commanded</p>
<p>Isaiah 35:8  8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.</p>	<p>“...and <i>it</i> [an highway] shall be called...;” the phrase “and a way” is a further description of “an highway,” not a separate thing;</p> <p>“those” refers to “the wayfaring men”</p>
<p>Isaiah 55:7  7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.</p>	<p>“...and let <i>him</i> [both the wicked and unrighteous man] return unto the LORD...”</p>
<p>Matthew 1:23  23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.</p>	<p>“which being interpreted is, God with us” is an editorial comment by the writer and not what was spoken</p>
<p>Matthew 6:9-13  9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.  10 Thy kingdom come, Thy will be done in earth, as it is in heaven.  11 Give us this day our daily bread.  12 And forgive us our debts, as we forgive our debtors.  13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.</p>	<p>the phrase “For thine is the kingdom, and the power, and the glory, for ever,” refers to Jesus’ words in verses 9-13, beginning at “Our Father...”</p>
<p>Mark 16:17  17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;</p>	<p>“In my name” modifies only “shall they cast out devils”</p>
<p>Luke 4:16  16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.</p>	<p>Jesus’ custom was that “he went into the synagogue on the sabbath day;” note therefore that “and stood up for to read” was NOT part of His custom</p>
<p>John 1:18  18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.</p>	<p>“...<i>he</i> [the only begotten Son] hath declared <i>him</i> [God or the Father].”</p>
<p>John 7:38  38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.</p>	<p>“as the scripture hath said” refers to “out of his belly shall flow rivers of living water” and does not modify the verb “believeth”</p> <p>Jesus, not the scripture, identifies “<i>his</i> belly” as “he that believeth on me.” Compare with Isaiah 58:11, John 4:14.</p>

Acts 1:4 4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.	direct, quoted words of Jesus are "which...ye have heard of me."
Acts 1:8 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.	Samaria here is the region, not the city
Acts 2:5 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.	only one group of people: Jews, described as "devout men, out of every nation under heaven"
Acts 2:9 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,	8 different groups
Acts 2:10 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,	6 different groups; both "Jews and proselytes" are equally described as "strangers of Rome"  6 geographical locations are named  Phrygia, pronounced FRIJ-yuh  Cyrene, pronounced sye-REE-nee
Acts 2:11 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.	"...we [the multitude, 2:6] do hear them [those speaking with other tongues, the Galileans, 2:7] speak in our tongues [described 2:9-11]..."
Acts 2:39 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.	the promise is to 4 different groups
Acts 4:12 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.	"in any other" refers to Jesus himself, not His name
Acts 4:33 33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.	"...and great grace was upon <i>them all</i> [the apostles]."
Acts 8:12 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.	"...preaching the things concerning [both] the kingdom of God, and the name of Jesus Christ..."
Acts 8:38 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.	The eunuch commanded the chariot to stand still.
Acts 22:16 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.	Paul was instructed to do 4 things: arise...be baptized...wash away...calling on...

Romans 3:10-12 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.	"As it is written..." includes all following text from vv.10-12
Romans 10:11 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.	while prophetically referring to Christ, grammatically there is no direct antecedent to the pronoun " <i>him</i> "
1 Corinthians 6:9-10 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.	the "unrighteous" will be considered a group separate from the others listed, for a total of 11 groups who "shall not inherit the kingdom of God"
1 Corinthians 11:3 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.	for Bible Quizzing purposes, what "I would have you know" will be limited to only verse 3
1 Corinthians 11:9-10 9 Neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power on her head because of the angels.	"For <i>this cause</i> [the woman was created for the man] ought the woman...;"  note that the phrase "for this cause" modifies the verb "ought," while the phrase "because of the angels" modifies the verb "to have;" therefore a question that includes <i>both</i> verbs but <i>neither</i> modifying phrase, such as, 'Why ought the woman to have power on her head?' is ambiguous and should be written more specifically
1 Corinthians 12:28 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.	the term "gifts," within the context of this verse, applies only to "healings," and does not extend to "helps" or "governments"  either WHO or WHAT will be acceptable to describe the groups God hath set in the church
1 Corinthians 14:1 1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.	more accurately understood as "desire spiritual gifts, but rather (meaning, especially) [desire] that ye may prophesy"
2 Corinthians 6:15 15 And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?	within the context of this verse, "Belial" (the devil) will be defined as a WHO
Galatians 5:22-23 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.	"...the fruit (work) of the Spirit is (results in) love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance..." (parenthetical words added for clarity)  therefore, the fruit of the Spirit is 9 things, described as 1 group
Ephesians 2:19 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;	"fellowcitizens" pertains to only the phrase "with the saints" and does NOT extend to the phrase "of the household of God;"  the verse then accurately reads, "Now therefore ye are no more strangers and foreigners, but [ye are] fellowcitizens with the saints, and [ye are] of the household of God;"

Ephesians 2:22 22 In whom ye also are builded together for an habitation of God through the Spirit.	"...through the spirit" describes "an habitation of God," not how ye are builded
Ephesians 4:11 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;	<p>there are 5 ministries\offices\roles and 4 groups given to fulfill them;</p> <p>"some" is the direct object of the verb "gave," in each case the word(s) following the word "some" are set off by commas as a description of the object;</p> <p>the verse might be accurately understood as ...  <sup>11</sup> And he gave some, [as] apostles; and some, [as] prophets; and some, [as] evangelists; and some, [as] pastors and teachers;</p> <p>the word "some" is contained 4 times, hence 4 groups;</p> <p>while the ministry of "teachers" is a distinct ministry differentiated from that of "pastors," it nonetheless describes the same group that includes the ministry of "pastors"</p>
Ephesians 4:11-12 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:	<p>the "perfecting of the saints" is the reason "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;" the "work of the ministry" is the reason for the "perfecting of the saints;" the "edifying of the body of Christ" is the reason for the "work of the ministry"</p> <p>each reason may be asked individually, as each pertains to the reason that follows, or collectively as WHY</p>
Ephesians 4:12 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:	<p>"the ministry" will be defined as a WHAT;</p> <p>"the body of Christ" may be defined as a either a WHAT or a WHO</p>
Ephesians 4:14 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;	"whereby [by the sleight of men, and cunning craftiness] they lie in wait to deceive;"
Ephesians 4:31 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:	"all malice" is also one of things to be "put away from you"
Ephesians 5:18 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;	"...wherein [drunk with wine] is excess..."
Ephesians 5:19 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;	<p>for Bible Quizzing purposes, there are 3 actions (speaking, singing, making)</p> <p>both "singing and making melody" are "in your heart to the Lord"</p>
Ephesians 6:18 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;	"...and watching <i>thereunto</i> [praying always with all prayer and supplication in the Spirit]..."

<p>Philippians 1:9-11</p> <p>9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;</p> <p>10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.</p> <p>11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.</p>	<p>verses 9-11 constitute Paul's prayer:</p> <p>his specific, initiating request is "that your love may abound yet more and more in knowledge and in all judgment;"</p> <p>the reason he requested this is so "that ye may approve things that are excellent;"</p> <p>and approving "things that are excellent" is so "that ye may be sincere and without offence till the day of Christ."</p> <p>the result of which is "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."</p>
<p>1 Thessalonians 5:12-13</p> <p>12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;</p> <p>13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.</p>	<p>"we beseech you, brethren ..." a total of 3 things</p>
<p>1 Timothy 1:15</p> <p>15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.</p>	<p>the faithful saying is "that Christ Jesus came into the world to save sinners"</p>
<p>2 Timothy 1:8</p> <p>8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;</p>	<p>the term "testimony" refers to the phrase "of our Lord," it does NOT extend to the phrase "of me his prisoner;" therefore, there is only one testimony mentioned: "the testimony of our Lord"</p> <p>the phrase "according to the power of God" modifies the phrase "be thou partaker," such that the verse might accurately read, "... according to the power of God, be thou partaker of the afflictions of the gospel"</p>
<p>Titus 2:12</p> <p>12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;</p>	<p>"in this present world" is a reference to the age and therefore answers WHEN</p>
<p>Hebrews 12:14</p> <p>14 Follow peace with all men, and holiness, without which no man shall see the Lord:</p>	<p>"...without <i>which</i> [holiness] no man shall see the Lord"</p>
<p>Hebrews 13:17</p> <p>17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.</p>	<p>"...that they may do <i>it</i> [watch for your souls] with joy..."</p>
<p>Revelation 1:8</p> <p>8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.</p>	<p>for Bible Quizzing purposes, all of v.8 will be considered as spoken by the Lord</p>