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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 coding of materials is intended as 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
Galatians 1:5 5 To whom be glory for ever and ever. Amen.	"To <i>whom</i> [God and our Father] be glory..."
Galatians 1:21 21 Afterwards I came into the regions of Syria and Cilicia;	Cilicia, pronounced sih-LISS-see-ah
Galatians 2:3-4 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:	"And <i>that</i> [communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation] because of false brethren..." see companion passage in Acts 15
Galatians 2:5 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.	The phrase "not for an hour" does not refer to a time period of less than an hour, but may be more accurately rendered "not for a moment"
Galatians 2:6-7 6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;	May be accurately understood as... "they who seemed to be somewhat" added nothing to Paul, but contrariwise (that is, they did the opposite: confirming Paul's ministry, rather than adding to it) and they did so "when they saw that the gospel of the uncircumcision was committed unto Paul..." the "when," therefore, modifies "contrariwise," and "they" in v.7 refers to "they who seemed to be somewhat" in v.6
Galatians 2:9-10 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. 10 Only they would that we should remember the poor; the same which I also was forward to do.	"... <i>they</i> [James, Cephas, and John] gave to me and Barnabas the right hands of fellowship..." WHEN? "...when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me..." "Only <i>they</i> [James, Cephas, and John] would that we remember..."
Galatians 2:14 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?	For Bible Quizzing purposes, Paul's direct words to Peter will be defined as, "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?", concluding with v.14

<p>Galatians 3:2 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?</p>	<p>For Bible Quizzing purposes, the question is "Received ye the Spirit by the works of the law, or by the hearing of faith?"</p>
<p>Galatians 3:5 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?</p>	<p>"He therefore that ministereth to you the Spirit, and worketh miracles among you" describes God</p>
<p>Galatians 3:8 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.</p>	<p>While our knowledge of the Old Testament reminds us that it was God who said to Abraham, "In thee shall all nations be blessed," Paul personifies the scripture as saying (recording) these words, never specifically attributing them to God in this verse</p>
<p>Galatians 3:11-12 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them.</p>	<p>just as in vs.10 and 13 of Galatians ch.3, Paul quotes from the Old Testament in vs.11 and 12, an accurate reading would therefore be...</p> <p>11 But that no man is justified by the law in the sight of God, it is evident: for [it is written], The just shall live by faith. 12 And the law is not of faith: but [it is written], The man that doeth them shall live in them.</p>
<p>Galatians 3:13 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:</p>	<p>"Christ hath redeemed <i>us</i> [unidentified pronoun] from the curse of the law, being made a curse for <i>us</i> [unidentified pronoun]...;"</p> <p>the pronoun "<i>us</i>" is universal, referring to all mankind, and for Bible Quizzing purposes is unidentified</p>
<p>Galatians 4:17 17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.</p>	<p>"<i>They</i> [unidentified pronoun] zealously affect you, but not well; yea, <i>they</i> [unidentified pronoun] would exclude you...;"</p> <p>while Paul is referring to Judaizers, there is no antecedent of the pronoun "<i>they</i>," for Bible Quizzing purposes then, it will be unidentified</p>
<p>Galatians 4:24 24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.</p>	<p>Agar, pronounced AY-gahr</p>
<p>Galatians 4:25 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.</p>	<p>"...and is in bondage with her children" refers to "Jerusalem which now is"</p>
<p>Galatians 4:27 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband.</p>	<p>"thou that travailest not" is a further description of "thou barren that bearest not," not a separate subject unto itself</p>
<p>Galatians 5:5 5 For we through the Spirit wait for the hope of righteousness by faith.</p>	<p>It is the "hope of righteousness by faith" that we wait for through the Spirit</p>
<p>Galatians 5:8 8 This persuasion cometh not of him that calleth you.</p>	<p>"This persuasion" is a reference to the concept against which Paul is arguing, namely, justification by the law. The concept or persuasion would then include, <i>but not be limited to</i>, verses 1-6 of the same chapter.</p>

<p>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.</p>	<p>"... the fruit (work) of the Spirit is (results in) love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance ..." (parenthetical words added for clarity)</p> <p>therefore, the fruit of the Spirit is 9 things, described as 1 group</p>
<p>Galatians 5:24 24 And they that are Christ's have crucified the flesh with the affections and lusts.</p>	<p>the "affections and lusts" are to be crucified along with the flesh, not <i>how</i> the flesh is crucified</p>
<p>Galatians 6:11 11 Ye see how large a letter I have written unto you with mine own hand.</p>	<p>"...how large a letter..." refers not to the length of the epistle to the Galatians, but to the size of the letters with which Paul concludes his entire argument against justification by the law.</p> <p>Some scholars believe Paul did this for the sake of emphasis. Others, because it was common for Paul to personally conclude each epistle for the sake of authenticity, believe that Paul, due to failing eyesight and poor penmanship, simply wrote larger than was the custom.</p>
<p>Galatians 6:15-16 15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. 16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.</p>	<p>"And as many as walk according to <i>this rule</i> [in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature]..."</p>
<p>Hebrews 12:14 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 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>2 Corinthians 3:9-10 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.</p>	<p>"...in <i>this respect</i> [if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory]..."</p>
<p>2 Corinthians 5:2 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:</p>	<p>"For in <i>this</i> [our earthly house of this tabernacle] we groan..."</p>