Hard Bible Passage Trivia

Use this key to check answers and read the explanations.

1. In 2 Kings 6:4–7, what does the man tell Elisha about the ax head after it falls into the Jordan?

A. He had borrowed it.
B. He had bought it that morning.
C. He had made it himself.
D. He had found it beside the river.

Correct answer: A. He had borrowed it.
The man calls out that the ax head was borrowed. Elisha then asks him to show where it fell.

2. After the king hears a record of Mordecai’s service in Esther 6:1–3, what do the attendants say about the recognition Mordecai received?

A. He had been given a seat at the palace gate.
B. He had received clothing from the king.
C. Nothing had been done for him.
D. His household had received a gift of silver.

Correct answer: C. Nothing had been done for him.
The king asks what honor Mordecai received for the service just read aloud. The attendants answer that no recognition had been given.

3. In Numbers 27:1–7, which concern and request do Zelophehad’s daughters bring before Moses?

A. Their father’s brothers could lose their holdings, so they ask Moses to assign their own share to the brothers.
B. Their father’s name could disappear from the family, so they ask for a holding among his brothers.
C. Their father’s name could disappear from the family, so they ask that each branch of the clan adopt his name.
D. Their father’s holding could pass to another clan, so they ask Moses to name a brother to inherit it.

Correct answer: B. Their father’s name could disappear from the family, so they ask for a holding among his brothers.
The daughters ask why their father’s name should be lost because he had no son. They request a holding among his brothers.

4. In the story in Luke 16:5–7, each debtor first reports owing 100 in his own unit. What numbers does the manager tell the oil debtor and the wheat debtor to write, in that order?

A. 80 and 80
B. 80 and 50
C. 50 and 50
D. 50 and 80

Correct answer: D. 50 and 80
The manager tells the first debtor to put 50 on the oil bill. He tells the second to put 80 on the wheat bill.

5. Which reading arrangement does Colossians 4:15–16 request for the current letter and the letter coming from Laodicea?

A. Have Laodicea keep both letters and send only an oral account back.
B. Have Laodicea read the current letter, and read the letter from Laodicea as well.
C. Read the current letter locally and return the letter from Laodicea unread.
D. Have both letters read in Hierapolis and keep copies for Laodicea.

Correct answer: B. Have Laodicea read the current letter, and read the letter from Laodicea as well.
The recipients are asked to arrange for their letter to be read in Laodicea. They are also asked to read the letter that comes from there.

6. Which pairing fits Amos’s description of his earlier work and the assignment that follows in Amos 7:14–15?

A. He herds animals and grows sycamore figs, then is sent to prophesy to Israel.
B. He herds animals and grows sycamore figs, then is sent to serve as a priest in Jerusalem.
C. He keeps vineyards and olive groves, then is sent to prophesy to Israel.
D. He keeps vineyards and olive groves, then is sent to serve as a priest in Jerusalem.

Correct answer: A. He herds animals and grows sycamore figs, then is sent to prophesy to Israel.
Amos describes himself as a herdsman and a grower of sycamore figs. He says he was taken from following the flock and sent to prophesy to Israel.

7. Ecclesiastes 11:4–6 connects watching the weather with an instruction about sowing. Which summary captures the connection?

A. Watching the weather is a task for the evening. The text recommends finishing all sowing before midday.

B. Watching the weather reveals exactly when to sow. The text recommends waiting until one successful time is obvious.

C. Working at both times guarantees the same result. The text recommends evening instead of morning when wind is forecast.

D. Watching the weather can delay sowing. The text recommends sowing morning and evening because the outcome is uncertain.

Correct answer: D. Watching the weather can delay sowing. The text recommends sowing morning and evening because the outcome is uncertain.

The writer says a person who keeps watching the wind may never sow. The passage advises sowing in the morning and continuing in the evening because the result of each effort is uncertain.

8. In Mark 12:41–44, why is the widow’s gift of two small coins described as giving more than the larger gifts from wealthy people?

A. Her gift comes from money set aside for the treasury, while the others borrow what they give.

B. Her two coins have a higher stated value than all the other coins put together.

C. Her gift uses all she has to live on, while the others give from their surplus.

D. Her gift is counted twice because she gives on behalf of another person.

Correct answer: C. Her gift uses all she has to live on, while the others give from their surplus.

The comparison turns on what each giver has available. The widow gives her whole means of support, and the others give from what they have in abundance.

9. Which note assigns the names correctly in Romans 16:1–2 and 16:21–23?

A. Phoebe is commended to the readers, and Tertius greets them as the person writing the letter.

B. Tertius is commended to the readers, and Phoebe greets them as the person writing the letter.

C. Gaius is commended to the readers, and Timothy greets them as the person writing the letter.

D. Phoebe is commended to the readers, and Erastus greets them as the person writing the letter.

Correct answer: A. Phoebe is commended to the readers, and Tertius greets them as the person writing the letter.

The opening lines recommend Phoebe and ask the readers to assist her. Later, Tertius adds his own greeting and identifies himself as writing the letter.

10. Which contrast does the speaker use to explain the poor return from people’s work in Haggai 1:4–9?

A. People rebuild the temple first and then find there is too little wood for their houses.

B. People leave their own houses unfinished because all the building materials go to the temple.

C. People divide the work equally between their own houses and the temple, but both projects stall.

D. People attend to their own houses while the house the speaker calls his own lies in ruins.

Correct answer: D. People attend to their own houses while the house the speaker calls his own lies in ruins.

Haggai’s speech contrasts paneled homes with the ruined house. The speaker connects the poor return from the people’s efforts with their attention to their own houses.

11. A reading note gives both sticks the same label in Ezekiel 37:15–22. Which correction identifies the two groups and the result the joined sticks represent?

A. The labels identify Judah and Joseph’s group through Ephraim. The joined sticks stand for two nations keeping separate rulers.

B. Both labels identify Judah. The joined sticks stand for one nation divided between two kings.

C. The labels identify Judah and Joseph’s group through Ephraim. The joined sticks stand for one nation under one king.

D. The labels identify Ephraim and Benjamin. The joined sticks stand for two nations sharing one city.

Correct answer: C. The labels identify Judah and Joseph’s group through Ephraim. The joined sticks stand for one nation under one king.

One stick represents Judah and its companions. The other represents Joseph through Ephraim and its companions. The explanation interprets their joining as becoming one nation under one king.

12. A study guide says 2 Peter 3:15–16 calls every part of Paul’s letters equally difficult and discusses how readers handle those letters alone. Which revision follows the text?

A. All the letters are equally difficult, and their difficulty lies entirely in the languages Paul uses.

B. Some parts are difficult, and the writer says readers distort those parts and other Scriptures as well.

C. Some parts are difficult, and the writer says such parts should be removed when the letters are read aloud.

D. All the letters are equally difficult, and the writer treats each reading as equally accurate.

Correct answer: B. Some parts are difficult, and the writer says readers distort those parts and other Scriptures as well.

The passage refers to some difficult things in Paul’s letters. It says certain readers twist those passages and treat other Scriptures in the same way.

13. Which summary fits both Solomon’s opening reflection and his request for a foreigner in 1 Kings 8:27–30 and 8:41–43?

A. He says the house contains God, and asks visiting foreigners to direct their prayers away from it.

B. He says the house contains God, and asks God to hear a foreigner only from inside the building.

C. He says even heaven cannot contain God, and asks God to hear only prayers brought by the priests.

D. He says even heaven cannot contain God, and asks God to hear from heaven when a foreigner prays toward the house.

Correct answer: D. He says even heaven cannot contain God, and asks God to hear from heaven when a foreigner prays toward the house.

Solomon speaks of the limits of any place to contain God. He then asks God to hear from heaven when a foreigner directs a prayer toward the house.

14. A report on Acts 15:22–31 gives Judas and Silas a message different from the letter sent to Antioch. Which revision matches the account?

A. The letter is delivered at Antioch, and Judas and Silas are sent to convey the same message in person.

B. Judas and Silas carry new terms that replace the letter before the gathering hears it.

C. Judas and Silas read a separate letter while Paul and Barnabas deliver another one to the gathering.

D. The letter stays in Jerusalem, and Judas and Silas announce a new decision they make at Antioch.

Correct answer: A. The letter is delivered at Antioch, and Judas and Silas are sent to convey the same message in person.

The group delivers the letter to the gathering in Antioch. The letter itself says Judas and Silas are coming to convey the same things by word of mouth.

15. A diagram assigns 144 cubits to the city’s height in Revelation 21:15–17. Which revision keeps both the city’s proportions and the wall’s measurement straight?

A. The city’s length and height are equal, and its width is 144 cubits. The wall has the same height as the city.

B. The city’s length and width are equal, and its height is 144 cubits. The wall has the same length as the city.

C. The city’s length, width, and height are equal. The wall has the 144-cubit measurement.

D. The city’s length, width, and height are each 144 cubits. The wall is measured in a different unit.

Correct answer: C. The city’s length, width, and height are equal. The wall has the 144-cubit measurement.

The description gives the city equal length, width, and height. The next verse applies the number 144 cubits to the wall.