

60 Second Scholar Book 2 – Table of Contents

Preface	The best piece of advice I can give you.
Day	Topic Sentence
SEC	Let the Bible be what it is
1	Let the Bible be what it is.
2	Don't second-guess God's decisions in inspiration.
3	Inspiration was a process, not an event.
4	Inspiration wasn't a paranormal experience.
5	Editing was part of the process of biblical inspiration.
6	The Bible is not an exhaustive repository of all truth.
7	Most of the authors of biblical books are unknown.
8	The Bible is a product of its time.
9	The setting of a biblical story wasn't necessarily the time at which it was written.
10	Everything in the Bible <i>isn't</i> about Jesus.
SEC	Let the Ancient Israelites be Who They Were
11	The world known to the biblical writers was a lot smaller than ours.
12	Biblical writers believed that God made the world they knew, not the world they didn't know.
13	Ancient Israelite culture didn't drop from heaven.
14	Biblical people embraced the idea of an active supernatural world that interacted with our world.
15	Most people in the biblical world had never read the Bible.
SEC	Let the Biblical Writers Do What They Did
16	Biblical writers were not semi-literate amateurs.
17	The writers of the Bible structured what they wrote to convey meaning.
18	Biblical writers did their homework.
19	Biblical writers were literary artists.
20	Biblical writers didn't always intend to be taken literally.
21	Biblical writers used translations of the Bible.
SEC	Let the Torah Be What It Is
22	The Torah has an intentional structure.
23	The creation stories target the beliefs of other ancient religions.
24	Genesis 1-11 has distinctly Mesopotamian roots.
25	Old Testament genealogies were not intended to be precise indicators of the age of the earth.

26	Circumcision was a theological statement for Israelite men <i>and women</i> .
27	Defining the “Promised Land” is anything but easy.
28	The rebellion at the tower of Babel frames the rest of biblical history.
29	There’s more to Old Testament genealogies than you’d suppose.
30	Neither God nor the Israelites looked at Old Testament laws as equal in character and importance.
31	The biblical concept of holiness includes, but is not limited to, moral behavior.
32	Some of the strangest ideas in biblical law teach important points of biblical theology.
33	Biblical writers took the concept of holy ground seriously.
34	Old Testament sacrifices weren’t primarily about individual forgiveness for sin.
35	Exodus 19 through Numbers 11 spans thirteen months in Israel's history.
36	Deuteronomy is a long sermon by Moses to the Israelites.
37	Exodus and Deuteronomy both focus on God's law, but don't always agree in its details.
38	Ancient Israelites believed the gods of the nations were real.
39	God was present in human form in the Old Testament.
40	The covenant with Abraham and the covenant at Sinai are inextricably related.
41	Salvation in the Old Testament was not earned by keeping the law.
SEC	Let the Historical Books be What They Are
42	Archaeology can validate, but not prove, the Bible.
43	“Israel” doesn’t always mean “Israel” in the Old Testament.
44	1-2 Chronicles contains propaganda—by design.
45	Most of the cities and towns mentioned in the Bible have not been excavated
46	The books of Joshua through 2 Kings were likely written by the same person(s) at the same time.
47	Judges weren’t kings.
48	God intended all along for Israel to have a king.
49	The events of Ruth are set in the days of the judges.
50	In the historical books, a person’s tribe and home town are often crucial parts of the storyline.
51	The books of Samuel and Kings: the good, the bad, and the ugly of Israelite monarchy.
SEC	Let the Prophetic Books be What They Are
52	The “Day of the Lord” is not always about end times.
53	Most of the material in the prophetic books isn’t about predicting the future
54	Prophets weren’t crazy men . . . mostly.
55	Old Testament prophets preached at different times and places.
56	Most of the material in the prophets has already been fulfilled.
57	The “servant” of Isaiah is both an individual and the collective nation of Israel.
58	Messianic prophecy was deliberately cryptic.

59	The terms <i>prophecy</i> , <i>eschatology</i> , and <i>apocalyptic</i> are not synonymous.
SEC	Let the Wisdom Books be What They Are
60	Proverbs are neither prophecies nor promises.
61	The Song of Solomon is not about God's relationship to Israel or the Church.
62	The books of Psalms and Proverbs were edited and assembled in stages.
63	Understanding Hebrew poetry is essential for interpreting psalms and proverbs.
64	Job 1-2 is not about the devil.
65	The book of Job is not primarily about suffering.
66	The fundamental focus of wisdom literature is character, and the most praiseworthy character comes from the fear of the Lord.
SEC	Let the Gospels be What They Are
67	The words “Messiah” and “Christ” mean the same thing.
68	Biblical genealogies are at times artificial.
69	The vast majority of the content of John’s gospel is different than Matthew, Mark, and Luke.
70	The kingdom of God began during Jesus’ earthly ministry.
71	Each gospel writer had his own agenda.
72	The New Testament writers used a Bible translation for their work.
73	Gospel writers connect Jesus to the Old Testament, in both transparent and roundabout ways.
74	Parables are puzzling but surprisingly consistent.
SEC	Let the Book of Acts be What It Is
75	The book of Acts chronicles the missionary journeys of Paul—which means it provides the contexts for many of Paul’s letters.
76	The events of Acts 2 launched the reversal of what happened at the Tower of Babel.
77	The book of Acts is both normative and descriptive.
78	God never intended that his people be permanently identified with ancient Israelite or Jewish culture.
79	Acts establishes the people of God as a “circumcision neutral” entity.
80	Gentile inclusion in the people of God didn’t mean hostility toward Jews and Jewish customs.
81	The Jerusalem church did not practice communism.
SEC	Let the Epistles be What They Are
82	Epistles are letters.
83	The New Testament epistles fall into many categories.
84	Ephesians and Colossians are “twin” epistles.

85	Paul's descriptions of the powers of darkness presume the cosmic geography of the Old Testament worldview.
86	The term "Israel" in the New Testament doesn't always refer to the nation or its people.
87	The people of God are the temple of God.
88	The New Testament writers expected Jesus to return in their lifetime.
89	Paul had a high view of the Law, but a higher view of Jesus.
90	The epistles are the antidote to the idea that the righteous invariably prosper.
91	Early church leadership developed during the days of the apostles and was spiritual, not political, in nature.
92	The apostles taught that unrepentant Christians should be expelled from local churches.
93	The apostles didn't tolerate aberrant teaching about the gospel.
94	The epistles contain creedal statements earlier than any of the creeds.
SEC	Let the Book of Revelation be What It Is
95	Revelation is hard to interpret because apocalyptic prophecy isn't designed to be clear.
96	The date of the writing of Revelation is important for its interpretation.
97	Avoid filtering the contents of Revelation through pre-conceived assumptions.
98	The book of Revelation makes extensive use of the Old Testament.
99	Figurative interpretation takes the book of Revelation as seriously as literal interpretation.
100	Revelation utilizes many biblical symbols—and they all have contexts that must guide how we interpret them.