

The Deep End — Episode 2: Scripture References by Timestamp

Timestamp	Topic	Scripture
7:00–10:56	Respecting Christian tradition while remaining committed to biblical truth	Mark 7:6–13; Acts 17:10–11; 1 Thessalonians 5:21 ; 2 Thessalonians 2:15
10:56–12:49	Returning to the Bible’s original context and recognizing that God uses imperfect people and incomplete understanding	Nehemiah 8:8; Luke 24:27; 1 Corinthians 13:9–12; 2 Corinthians 4:7
12:49–13:33	Does moral failure erase everything useful someone taught or accomplished? Moses as a flawed leader used by God	Exodus 2:11–15; Numbers 20:10–12; Deuteronomy 34:10–12; Hebrews 11:23–29
13:33–14:42	Christianity is not merely moralism; good behavior is not the whole gospel	Romans 3:20–24; Ephesians 2:8–10; Titus 3:4–8
14:01–15:23	The difference between something being wrong and something being incomplete	Acts 18:24–26; 1 Corinthians 13:9–12; Philippians 3:15–16
14:42–16:24	Guarding against the assumption that our generation has finally figured everything out	Proverbs 18:13; Proverbs 18:17; Romans 12:3; 1 Corinthians 8:1–2
16:41–17:34	The Reformers must also be understood within their historical context	Ecclesiastes 3:1; 1 Corinthians 11:19; Jude 3
17:34–19:31	Trusting Bible translations; the preservation and transmission of Scripture	Isaiah 40:8; Matthew 5:18; Matthew 24:35 ; 1 Peter 1:24–25
19:31–20:25	Earlier manuscripts and confidence in the Old Testament text	Deuteronomy 31:24–26; Isaiah 40:8; Romans 3:1–2
20:25–21:31	Translation committees and the careful work of translating Hebrew and Greek	Nehemiah 8:8; 1 Corinthians 14:9–11; 2 Peter 3:15–16

21:20–22:49	Inspiration and inerrancy apply to what God inspired through the biblical authors, not to every later translation as though each translation were independently inspired	2 Timothy 3:16–17; 2 Peter 1:20–21; Luke 1:1–4
22:49–25:57	Formal and functional translation philosophies; word-for-word versus thought-for-thought translation	Nehemiah 8:8; 1 Corinthians 14:9–11; 1 Corinthians 14:19
25:57–26:33	Comparing translations and grounding major doctrine in the original languages and context	Acts 17:11; 2 Timothy 2:15 ; 2 Peter 3:15–16
26:34–28:17	Christianity grows out of Israel's Scriptures and the Jewish story; the Old Testament and the Greek Septuagint	Luke 4:16–21; Luke 24:27, 44–47; Romans 1:1–3; Romans 9:4–5
27:25–28:17	The gospel goes from Israel to the nations	Genesis 12:1–3; Matthew 28:18–20; Acts 1:8 ; Acts 10:34–48; Galatians 3:7–9
28:17–29:20	Early church councils and defining foundational Christian beliefs	Matthew 28:19 ; John 1:1–3, 14; Colossians 1:15–20; Hebrews 1:1–4
28:50–30:24	The universal church and later Eastern and Western divisions	John 17:20–23; 1 Corinthians 1:10–13; Ephesians 4:4–6
30:24–32:53	Reformation, corruption, division, and the rise of Protestant denominations	Romans 1:17 ; Ephesians 2:8–9; 1 Timothy 2:5 ; Jude 3
32:53–35:22	Revivalism's emphasis on going to heaven when you die and the recovery of resurrection and restored creation	John 3:16 ; 1 Corinthians 15:12–28; Romans 8:18–25; Revelation 21:1–5
33:54–35:22	Resurrection and restored creation as the Christian hope	Acts 24:14–15; 1 Corinthians 15:20–26; Philippians 3:20–21; Revelation 21:1–5
35:22–36:35	Denominations, legitimate disagreement, division, and human pride	1 Corinthians 1:10–13; 1 Corinthians 3:1–7; Ephesians 4:1–6; Philippians 2:1–4

36:35–38:24	Why blood? Is the cross about satisfying an angry God's desire for violence?	Romans 5:6–11; 2 Corinthians 5:18–21; Colossians 1:19–22; 1 John 4:9–10
38:24–40:03	Sin and death entered through humanity's rebellion; God works to undo the curse	Genesis 2:16–17; Genesis 3:14–19; Romans 5:12–21; Romans 8:20–23
39:23–40:03	God pursues humanity throughout the biblical story to defeat sin and death	Genesis 3:15; Exodus 3:7–8; Luke 19:10 ; Revelation 21:3–5
40:03–40:54	Could an all-powerful God have chosen another way? The Father and Son must not be divided into angry versus loving	John 3:16–17; John 10:17–18; 2 Corinthians 5:19 ; Colossians 1:19–20
41:03–42:18	Humanity did not merely need forgiveness; humanity needed life because death was the deeper enemy	Ephesians 2:1–5; Romans 6:23 ; 1 Corinthians 15:20–26; Revelation 21:4
41:31–42:12	Death as the final enemy and God as the source of life	Psalms 36:9; John 5:21, 26; Acts 17:25, 28; 1 Corinthians 15:26
42:18–43:36	The cross deals with more than one problem; Scripture uses many images for what Jesus accomplished	Isaiah 53:4–6; Mark 10:45 ; Romans 3:23–26; Colossians 2:13–15; 1 Peter 2:24
43:03–43:50	Jesus as the Jewish Messiah, Lamb, and fulfillment of Israel's sacrificial story	John 1:29; 1 Corinthians 5:7; Hebrews 10:1–14; 1 Peter 1:18–19
43:50–45:46	Levitical sacrifices were God's gift to Israel within their ancient context, not Israel bribing God for attention	Leviticus 1:1–4; Leviticus 17:11 ; Psalm 50:7–15
44:32–45:46	The life of the flesh is in the blood; God gave blood on the altar for atonement	Leviticus 17:10–11
45:16–45:46	Pagan attempts to manipulate the gods through sacrifice and self-harm contrasted with Israel's worship	1 Kings 18:26–29; Micah 6:6–8; Psalm 50:9–15

46:11–48:19	Blood represents life rather than merely violence or death	Genesis 9:4; Leviticus 17:11, 14; Deuteronomy 12:23
47:18–48:19	Life requires life in a world of death and decay; humanity no longer has access to the Tree of Life	Genesis 3:22–24; Romans 8:20–23
48:19–49:19	Rescue came before the law and sacrificial system; God first freed Israel, then entered covenant with them	Exodus 3:7–8; Exodus 12:31–42; Exodus 19:3–6; Exodus 25:8
48:58–49:19	The sacrificial system allowed sinful and impure people to remain in the presence of a holy God	Leviticus 16:15–19; Numbers 5:1–4; Hebrews 9:6–10
49:19–50:26	“Without the shedding of blood there is no forgiveness” in the context of the Mosaic covenant and purification system	Hebrews 9:18–22; Leviticus 17:11 ; Hebrews 10:1–14
50:26–51:09	Flour could be brought as a sin offering by someone who could not afford an animal; caution against saying physical blood was required in every offering	Leviticus 5:7–13
51:09–54:09	Why animals? Sacrifice as life given for life, purification, cleansing, atonement, and covenant restoration	Leviticus 1:3–9; Leviticus 16:15–19; Leviticus 17:11 ; Hebrews 9:11–14
52:34–53:14	Blood placed on the altar, sanctuary, and people as purification and the application of life	Exodus 24:6–8; Leviticus 8:14–15, 30; Leviticus 16:14–19
53:14–54:09	The animal as substitute; the sacrificial system as a way to remain in covenant with the God of life	Leviticus 1:4 ; Leviticus 17:11 ; Hebrews 9:13–14
54:09–56:37	The Day of Atonement, the two goats, purification, and the scapegoat carrying Israel’s sins away	Leviticus 16:5–10, 15–22
54:09–55:35	Sacrificial animals without defect	Leviticus 1:3; Leviticus 22:17–25; 1 Peter 1:18–19
55:35–56:37	One goat gives life through death; the other carries sin away from the community	Leviticus 16:15–22; Psalm 103:12; Isaiah 53:6, 11–12

56:45–58:48	Passover: the lamb's blood delivers Israel from death and slavery	Exodus 12:1–32; Exodus 12:13; Hebrews 11:28
57:42–58:48	The Passover blood was a sign of protection and deliverance, not primarily a payment for Israel's sins	Exodus 12:7, 12–13, 21–23
58:48–59:28	Passover, atonement, and removal of sin are distinct but related biblical patterns	Exodus 12:1–32; Leviticus 16:5–22; Leviticus 17:11
59:28–1:01:02	Which lamb is Jesus? Passover lamb, atoning sacrifice, and sin-bearer converge in him	John 1:29; 1 Corinthians 5:7; Hebrews 9:11–14; Hebrews 13:11–12; 1 Peter 1:18–19
59:52–1:00:46	Jesus accomplishes a greater Exodus and causes death to pass over his people	Luke 9:28–31; 1 Corinthians 5:7; Hebrews 2:14–15
1:00:00–1:00:46	Jesus suffers outside the city, connecting his death with removal, uncleanness, and the scapegoat pattern	Leviticus 16:20–22, 27; Hebrews 13:11–13
1:01:02–1:02:32	Multiple biblical storylines converge in Jesus; salvation cannot be reduced to one slogan	Luke 24:25–27, 44–47; 1 Corinthians 15:1–4, 20–26; Colossians 1:19–20
1:01:29–1:02:32	Salvation includes forgiveness but is fundamentally about rescue from sin and death into life	Romans 5:17–21; Romans 6:4–11; 1 Corinthians 15:20–26; 2 Timothy 1:10
1:03:07–1:03:53	"The Lamb of God who takes away the sin of the world" and Christ our Passover lamb	John 1:29; 1 Corinthians 5:7
1:04:13–1:05:50	Is the cross "divine child abuse"? Jesus is not an unwilling victim, and the Father and Son are not opposed	John 3:16–17; John 10:17–18; Romans 8:31–32; 2 Corinthians 5:19
1:05:39–1:06:00	God was in Christ reconciling the world to himself	2 Corinthians 5:18–21; Colossians 1:19–20
1:06:00–1:07:37	Jesus willingly lays down his life and takes it up again	John 10:17–18; Philippians 2:5–8; Hebrews 10:5–10

1:06:28–1:07:37	Jesus gives his life so the dead may live	Leviticus 17:11 ; John 6:51 ; John 10:10–18; Ephesians 2:4–5
1:07:37–1:08:55	The cross reveals the violence of sin and the self-giving love of God	Isaiah 53:3–6; Acts 2:22–24; Romans 5:8; 1 John 4:9–10
1:08:05–1:09:22	Human violence crucified Jesus; God absorbs and overcomes that violence rather than requiring cruelty for its own sake	Acts 3:13–15; Acts 4:27–28; Luke 23:33–34; 1 Peter 2:23–24
1:08:55–1:09:22	Jesus carries sin and violence outside the city as the sin-bearer	Leviticus 16:20–22; Hebrews 13:11–13; 1 Peter 2:24
1:09:22–1:11:24	If Jesus dies but does not rise, the problem has not been solved	Romans 4:24–25; Romans 5:12–21; 1 Corinthians 15:12–20
1:09:53–1:11:24	The cross deals with sin; the resurrection defeats death and begins New Creation	Romans 6:4–11; 1 Corinthians 15:20–26; 2 Corinthians 5:17 ; Revelation 1:17–18
1:11:01–1:11:24	Without the resurrection, faith is futile and believers remain in their sins	1 Corinthians 15:14–19
1:11:24–1:12:30	Jesus and the Tree of Life; Jesus hung on a tree and gives eternal life	Genesis 2:9 ; Acts 5:30 ; Acts 10:39 ; 1 Peter 2:24; Revelation 22:1–2
1:11:42–1:12:30	Eating Jesus' flesh and drinking his blood as receiving life from him	John 6:35, 48–58
1:12:30–1:13:20	Eternal life begins now; believers participate in the life of the age to come	John 5:24 ; John 17:3 ; Romans 6:4 ; Colossians 3:1–4
1:13:12–1:13:20	Raised to walk in newness of life	Romans 6:3–4
1:13:20–1:14:41	Salvation as a whole house made of rescue, forgiveness, resurrection, New Creation, kingdom, purpose, and God's presence	Ephesians 1:7–10; Colossians 1:13–20; Revelation 21:1–5

1:13:36–1:14:4 1	Salvation is not merely flying away when we die; God's kingdom and purpose matter now	Matthew 6:9–10; 1 Corinthians 15:50–58; Revelation 21:1–3
1:14:13–1:14:4 1	The kingdom as God's presence with his people in his place for his purpose	Genesis 1:26–28; Exodus 25:8; Matthew 4:17 ; Revelation 21:3
1:14:41–1:15:2 4	Human identity, hope, and purpose in God's story	Genesis 1:26–28; Ephesians 2:10 ; 1 Peter 2:9–10
1:15:24–1:16:3 3	God is not a bloodthirsty deity demanding payment before forgiveness; he rescues, provides, pursues, enters death, and triumphs	Exodus 3:7–8; John 3:16–17; Romans 5:6–11; Hebrews 2:14–15; Revelation 1:17–18
1:16:33–1:17:0 9	Humanity broke creation; God is working to restore what humanity damaged	Genesis 3:1–24; Romans 8:19–23; Colossians 1:19–20; Revelation 21:5
1:17:32–1:17:4 4	Future question: Did the Father forsake Jesus on the cross?	Psalms 22:1–31; Matthew 27:45–46; 2 Corinthians 5:19
1:17:54–1:18:0 6	Preview: What does it mean that God is with us if God is already everywhere?	Psalms 139:7–10; Jeremiah 23:23–24; Matthew 1:23 ; Matthew 28:20

Core Passages for This Episode

Genesis 3:14–24; Exodus 12:1–32; Leviticus 5:7–13; Leviticus 16:5–22; [Leviticus 17:11](#); John 1:29; John 6:35, 48–58; John 10:17–18; Romans 5:12–21; Romans 6:3–11; 1 Corinthians 5:7; 1 Corinthians 15:12–28; 2 Corinthians 5:18–21; Hebrews 9:11–22; Hebrews 13:11–13; Revelation 21:1–5.