

The Deep End — Episode 3: Scripture References by Timestamp

Timestamp	Topic	Scripture
18:08–20:57	If God is everywhere, what does it mean for Him to “dwell” somewhere? The episode establishes the tension between omnipresence and special/dwelling presence.	EXPLICIT: Psalm 139:7–10 ; Genesis 11:5–7 ; Psalm 51:11 ; Matthew 28:20 ; Revelation 21:3
20:57–25:07	Omnipresence vs. dwelling presence. “Omnipresence” is theological vocabulary for a biblical reality: God is fully present to and sovereign over all creation, yet Scripture still speaks of Him dwelling with particular people.	STRONG CONCLUSION: Psalm 139:7–12 ; Jeremiah 23:23–24 ; 1 Kings 8:27
25:07–33:52	Presence is more than God occupying space. The biblical questions are: Where does God dwell? Who is He with? Where does He rule? Who has access to Him?	STRONG CONCLUSION: Exodus 25:8 ; 1 Kings 8:27–30 ; Isaiah 66:1
33:52–39:16	God’s dwelling presence means relational access. God can be omnipresent everywhere while being “with” someone in a covenantal, purposeful sense—as with Joseph.	EXPLICIT: Genesis 39:2–5 ; Genesis 39:21–23
39:16–44:30	What Adam and Eve actually lost in Eden. They did not escape God's omnipresence; they lost unhindered relational access to God's dwelling presence and their place in sacred space.	EXPLICIT: Genesis 2:8–17 ; Genesis 3:22–24
44:30–49:37	Eden as sacred space and the cherubim as guardians. The discussion connects Eden with later tabernacle/temple imagery.	EXPLICIT: Genesis 3:24 ; Exodus 25:17–22 . INTERPRETATION: Eden functioning as a temple is a theological connection rather than a sentence Genesis explicitly states.
49:37–53:33	The temple echoes Eden. Trees, plants, precious stones, cherubim, water, priestly imagery and God’s dwelling presence connect Eden, tabernacle, temple and new creation.	STRONG CONCLUSION: Genesis 2:8–14 ; Ezekiel 28:13–14 ; Ezekiel 47:1–12 ; Revelation 22:1–5

53:33–58:33	Exile from Eden meant relational and vocational loss. Humanity lost communion—relationship with God and unity with God's calling and purpose. The tabernacle begins restoring sacred access.	STRONG CONCLUSION: Genesis 1:26–28 ; Genesis 3:22–24 ; Exodus 25:8
58:33–1:01:21	Manifest, covenantal and dwelling presence. Manifest presence is perceptible; covenantal presence describes God being “with” His people in relationship and purpose; dwelling presence describes His chosen sacred space.	Exodus 3:1–6 ; Exodus 40:34–38 ; Genesis 39:2–3 ; Exodus 25:8
1:01:21–1:07:34	If God’s presence is good, why can getting too close kill you? The conversation centers on God's holiness and the problem of sinful humanity dwelling with a perfectly holy God.	EXPLICIT: Exodus 19:10–24 ; Exodus 33:18–23 ; Leviticus 10:1–3 ; Isaiah 6:1–7
1:07:34–1:09:16	The tabernacle is God’s provision, not His attempt to keep humanity away. The barriers make communion with a holy God possible and anticipate their eventual removal.	EXPLICIT: Exodus 25:8–9 ; Leviticus 16:2–3 ; Hebrews 9:6–12
1:09:16–1:15:08	The temple is God's throne room. When God's glory fills Solomon's temple, the King has taken His throne—yet Solomon acknowledges that no building can contain God.	EXPLICIT: 1 Kings 8:10–13 ; 1 Kings 8:27 ; Psalm 80:1 ; Psalm 99:1
1:15:08–1:21:49	Humanity is God's image in His temple-world. Unlike surrounding temples containing idols representing their gods, Yahweh has already created living images: human beings.	STRONG CONCLUSION: Genesis 1:26–28 ; Genesis 5:1–3
1:21:49–1:25:52	Israel waits for God's presence to return. The rebuilt Second Temple existed, but the dramatic return of God's glory seen in Solomon's temple was absent, creating an ongoing sense of exile.	STRONG CONCLUSION: Ezekiel 10:18–19 ; Ezekiel 11:22–23 ; Ezekiel 43:1–7 ; Haggai 2:6–9
1:25:52–1:27:44	God returns in Jesus. Jesus doesn't merely bring people into God's presence—He is God's presence dwelling among humanity.	EXPLICIT: John 1:14 ; Matthew 1:22–23 ; Colossians 1:19

1:27:44–1:30:42	Jesus becomes the temple. The place where humanity encounters God shifts from a building to Jesus Himself.	EXPLICIT: John 2:19–21 ; John 14:6–11
1:30:42–1:33:47	Pentecost: God's presence fills a new temple. Wind and fire evoke God's manifest presence, but now the Spirit fills Jesus' gathered followers.	EXPLICIT: Acts 2:1–4 ; 1 Corinthians 3:16
1:33:47–1:36:50	The church collectively is God's temple. First Corinthians 3's "you" is plural; the emphasis is not merely "God lives inside me," but God dwelling among His gathered people.	EXPLICIT: 1 Corinthians 3:16–17 ; Ephesians 2:19–22 ; 1 Peter 2:4–5
1:34:14–1:40:55	Individual believers are also temples, but not isolated temples. Individual indwelling fits inside the larger reality of believers forming one Spirit-filled people.	EXPLICIT: 1 Corinthians 6:19–20 ; 1 Corinthians 12:12–27 ; Hebrews 10:24–25
1:40:55–1:43:21	What the indwelling Holy Spirit actually does. The Spirit teaches, reminds, unites believers to Christ, transforms, empowers mission, gives gifts, assists prayer and serves as a foretaste of what is coming.	John 14:16–26 ; Romans 8:9–27 ; Acts 1:8 ; Galatians 5:22–25 ; Ephesians 1:13–14
1:43:21–1:48:46	The church continues the temple's mission. God's people make His presence, holiness, wisdom, rule and mission visible to the world.	STRONG CONCLUSION: Ephesians 2:19–22 ; Ephesians 3:10 ; 1 Peter 2:9–12
1:48:46–1:51:00	Feeling something isn't necessarily "feeling God's presence." Music, lights, emotion and community can produce powerful experiences; God's presence isn't something a church manufactures.	STRONG CONCLUSION: 1 Kings 19:11–13 ; John 4:23–24
1:51:00–1:55:13	How to think about God's presence when the church gathers. Instead of "God, show up," the better posture is recognizing that God is already present and asking what He is doing and how His people should respond.	STRONG CONCLUSION: 1 Corinthians 3:16 ; 1 Corinthians 14:24–25 ; John 16:7–11
1:55:14–1:56:24	Can you flee from God's presence? Jonah tried. You can rebel against God's rule and authority, but you cannot geographically escape the omnipresent God.	EXPLICIT: Jonah 1:1–4 ; Psalm 139:7–12

**1:56:24—end of
theological
discussion**

Revelation completes the story: all creation becomes sacred space. God doesn't finally become omnipresent; the distinction between sacred and ordinary space disappears. Eden, tabernacle and temple reach their fulfillment as God dwells openly with humanity.

EXPLICIT: [Revelation 21:1–3](#); [Revelation 21:22–27](#); [Revelation 22:1–5](#)