

The Deep End — Episode 4: Scripture References by Timestamp

Timestamp	Topic	Scripture
01:49–04:27	Closed-hand essentials, open-hand beliefs, Christian unity, and humility in disagreement	Romans 14:1–4 ; Ephesians 4:1–6 ; 1 Corinthians 1:10–13
08:30–12:39	“Israel” has multiple biblical meanings: Jacob, descendants, nation, kingdoms, remnant, land, and people	Genesis 32:28 ; Genesis 35:10–12 ; 1 Kings 12:16–20 ; Romans 9:6–8
13:04–15:20	Bible written for us but not originally to us	Romans 15:4 ; 1 Corinthians 10:6–11
14:39–15:20	Jeremiah 29:11 as an example of a promise commonly removed from its original context	Jeremiah 29:10–14
15:20–16:33	Scripture cannot mean now what it did not mean then; authorial and historical context matters	Nehemiah 8:8 ; Luke 24:27
15:51–17:19	Scripture is inspired through human authors and must be read according to literary genre	2 Timothy 3:16–17 ; 2 Peter 1:20–21 ; Luke 1:1–4
16:33–17:19	Letting Scripture interpret Scripture	Luke 24:25–27 ; Acts 17:10–11
17:19–17:50	Bible as one unified restoration story from Genesis to Revelation	Genesis 3:15 ; Luke 24:44–47 ; Revelation 21:1–5
17:50–18:18	Leviticus beard command illustrates original audience and covenant context	Leviticus 19:27
18:53–21:19	Why Israel? Abraham's calling begins against the backdrop of humanity's rebellion	Genesis 3:1–24 ; Genesis 11:1–9 ; Genesis 12:1–3
21:19–24:30	Abraham chosen so all families of the earth would be blessed	Genesis 12:1–3 ; Genesis 18:18 ; Galatians 3:7–9
22:09–23:45	Abraham chosen for the nations, not instead of the nations	Genesis 12:3 ; Genesis 22:18 ; Galatians 3:8
23:10–24:30	Election connected to vocation: chosen people are chosen for a purpose	Genesis 12:1–3 ; Exodus 19:4–6 ; Isaiah 49:5–6

23:45–24:30	Blessing described as fullness of life in God's presence	Genesis 1:28 ; Genesis 12:2–3 ; Psalm 16:11
24:38–26:40	Israel called to be a kingdom of priests representing God to the nations	Exodus 19:4–6 ; Isaiah 42:6 ; Isaiah 49:6
25:34–26:40	Israel chosen because of God's love and covenant faithfulness, not Israel's superiority	Deuteronomy 7:6–9 ; Deuteronomy 9:4–6
27:11–31:43	Chosenness does not give Israel a pass for unfaithfulness	Amos 3:1–2 ; Deuteronomy 28:15–68 ; Romans 2:9–11
28:26–30:07	“I will bless those who bless you” and whether Genesis 12:3 promises national prosperity for countries supporting Israel	Genesis 12:1–3 ; Galatians 3:8–16
32:05–34:42	Israel, Judah, Jews, Samaritans, and the divided kingdom	1 Kings 12:16–24 ; 2 Kings 17:6–24 ; John 4:7–26
34:42–36:01	Covenant Israel included outsiders such as Rahab, Ruth, and the mixed multitude	Exodus 12:37–49 ; Joshua 6:22–25 ; Ruth 1:16–17
35:34–36:01	Torah made provision for foreigners to join Israel's covenant community	Exodus 12:48–49 ; Numbers 15:14–16
36:01–40:18	Circumcision as Abrahamic covenant sign connected to offspring and covenant membership	Genesis 17:1–14
38:36–39:27	Covenant-breaking Israelites described as being “cut off”; connection made to Romans 11	Genesis 17:14 ; Romans 11:17–22
39:27–40:10	Paul must be read as a Jewish/Israelite apostle, even though he was apostle to Gentiles	Romans 11:1 ; Philippians 3:4–6 ; Romans 11:13
40:18–41:21	Covenant membership could not be reduced simply to genetics	Genesis 17:12–13 ; Exodus 12:48–49 ; Romans 9:6–8
41:21–43:37	Jesus as the climax of Israel's story: Israel's Messiah, king, servant, and faithful representative	Matthew 10:5–6 ; Matthew 15:24 ; Romans 15:8–12
43:18–44:03	Jesus descended from Abraham, David, and Judah	Matthew 1:1–17 ; Romans 1:1–4 ; Hebrews 7:14
44:03–47:20	Jesus “recapitulates” or relives Israel's story	Matthew 2:13–15 ; Hosea 11:1 ; Matthew 3:13–17 ; Matthew 4:1–11

45:37–47:20	“Out of Egypt I called my son”: Matthew applies Israel's story to Jesus	Hosea 11:1 ; Matthew 2:13–15
46:27–47:47	Adam, Israel, Davidic king, and Jesus called God's “son”	Luke 3:38 ; Exodus 4:22–23 ; Psalm 2:7 ; Matthew 3:17
47:50–48:29	Israel and Jesus pattern: Egypt → water → wilderness → Torah from the mountain	Exodus 14:21–31 ; Matthew 2:15 ; Matthew 3:13–17 ; Matthew 4:1–11 ; Matthew 5:1–2
48:14–48:29	Jesus came not to abolish Torah but fulfill it	Matthew 5:17–20
48:29–51:08	Jesus succeeds where Israel failed and fulfills Israel's covenant vocation	Isaiah 42:1–7 ; Isaiah 49:1–6 ; Romans 5:18–19 ; Galatians 3:13–16
51:08–52:23	Adam, Israel, Jesus, church, and new creation are one unfolding plan rather than God's successive failed plans	Genesis 3:15 ; Genesis 12:1–3 ; Galatians 3:16 ; Ephesians 1:9–10
52:23–54:27	What happens to Israel's land promise? The episode argues it expands to encompass the world	Genesis 12:7 ; Romans 4:13 ; Matthew 5:5 ; Revelation 21:1–3
54:27–55:11	God's ultimate dwelling place is the restored earth, not merely one geographic territory	Revelation 21:1–5 ; Revelation 22:1–5
55:11–57:08	Strong objection: couldn't the original land promise remain while also expanding to the whole earth?	Genesis 15:18–21 ; Romans 4:13 ; Revelation 21:9–27
55:43–56:39	New Jerusalem identified with the Bride rather than merely geographic Jerusalem	Revelation 21:2 ; Revelation 21:9–10
57:08–58:55	Replacement theology / supersessionism defined	Romans 11:1–2 ; Romans 11:17–24
58:55–01:00:39	Dispensational view: Israel and church remain distinct and national Israel awaits future fulfillment	Daniel 9:24–27 ; Romans 11:25–29 ; Acts 1:6–8
01:00:39–01:01:52	Covenant theology: one covenant people across redemptive history	Romans 4:11–17 ; Galatians 3:7–9 ; Galatians 3:26–29

01:01:52–01:02:50	The earliest church was Jewish; Gentiles were incorporated later rather than replacing a Jewish church	Acts 2:5–41 ; Acts 10:34–48 ; Acts 15:1–21
01:04:47–01:05:50	Progressive covenant/fulfillment view: Israel's story and promises reach fulfillment in Jesus	2 Corinthians 1:20 ; Galatians 3:16 ; Ephesians 2:11–22
01:05:50–01:07:33	Paul's major concern: how Jews and Gentiles become and live as one covenant family in Christ	Romans 3:29–30 ; Galatians 3:26–29 ; Ephesians 2:11–22
01:07:33–01:10:32	Romans 11 olive tree: natural branches broken off and Gentiles grafted into the existing tree	Romans 11:16–24
01:08:12–01:09:55	Israel as a cut-down tree and Messiah as the shoot from Jesse's stump	Isaiah 6:13 ; Isaiah 11:1–10
01:09:55–01:11:35	Covenant membership centered on being “in Christ,” rather than ethnicity or circumcision	Romans 2:28–29 ; Galatians 3:26–29 ; Galatians 6:15
01:10:32–01:11:35	Faith in Christ and baptism into Christ described as entrance into the covenant family	Romans 6:3–4 ; Galatians 3:26–29
01:11:35–01:12:08	Paul's warning that Gentile inclusion must never produce arrogance toward Jewish people	Romans 11:17–21
01:12:23–01:13:26	Romans 9–11 must be read as a unit; Israel remains beloved and God's calling is irrevocable	Romans 9:1–8 ; Romans 11:25–32
01:12:50–01:13:26	Israel remains beloved “for the sake of their forefathers”; gifts and calling irrevocable	Romans 11:28–29
01:13:26–01:15:50	God has not forsaken Israel; the earliest Jesus movement contained thousands of Jewish believers	Romans 11:1–5 ; Acts 2:41 ; Acts 21:20
01:15:50–01:17:29	What exactly is irrevocable in Romans 11:28–29? Israel's gifts and calling	Romans 11:28–29 ; Exodus 19:5–6 ; Isaiah 49:6
01:17:29–01:19:42	Episode argues Israel's calling continues within the Jew-Gentile covenant family in Christ	Romans 11:17–29 ; 1 Peter 2:9–10

01:18:30–01:19:42	Biblical remnant pattern: Isaac not Ishmael, Jacob not Esau, faithful remnant within Israel	Romans 9:6–13 ; Romans 11:1–7
01:19:42–01:22:14	“Not all who are descended from Israel belong to Israel”	Romans 9:6–8
01:21:01–01:23:00	Episode interprets “Israel” covenantally around faith in Messiah	Romans 9:6–8 ; Romans 10:9–13 ; Romans 11:17–24
01:22:18–01:24:29	Ethnic Jewish identity matters, but physical descent does not guarantee covenant salvation	Romans 3:1–4 ; Romans 9:1–8 ; Romans 10:1–13
01:23:00–01:24:29	Gentile Christians do not become ethnically Jewish/Israelite when grafted in	Romans 11:17–24 ; 1 Corinthians 7:17–20
01:24:41–01:26:57	Gentiles once alienated from Israel's covenants are brought near through Christ	Ephesians 2:11–13
01:25:02–01:26:57	Jesus creates “one new humanity” from Jew and Gentile	Ephesians 2:14–22 ; Galatians 3:26–29
01:25:57–01:26:57	Unity in Christ does not erase ethnic identities; nations remain represented in new creation	Revelation 7:9–10 ; Revelation 21:24–26
01:26:57–01:27:57	What about Jewish people who do not believe in Jesus? Salvation remains through Christ	Romans 10:1–13 ; John 14:6 ; Acts 4:12
01:27:57–01:30:46	Neither Jewish ethnicity automatically saves nor does God cease caring for Jewish people	Romans 1:16 ; Romans 9:1–5 ; Romans 11:28–32
01:28:35–01:30:46	“To the Jew first and also to the Greek”; all nations ultimately represented equally before God	Romans 1:16 ; Revelation 7:9–10
01:30:46–01:31:32	Summary: Israel chosen for everyone; Jesus fulfills Israel's story; Gentiles incorporated without erasing Jewish people	Genesis 12:1–3 ; Galatians 3:7–29 ; Ephesians 2:11–22
01:31:32–01:33:19	Category shift from biblical Israel to the modern State of Israel	Historical/political distinction; Scripture does not explicitly identify the modern State of Israel established in 1948 with biblical covenant Israel.

01:33:19–01:34:38	Was the establishment of Israel in 1948 a fulfillment of biblical prophecy?	Ezekiel 36:22–28 ; Ezekiel 37:21–28 ; Romans 11:25–29
01:33:42–01:34:38	Episode argues Jesus fulfills God's promises to Israel	Luke 24:25–27 ; 2 Corinthians 1:20 ; Galatians 3:16
01:34:38–01:35:52	Does Genesis 12:3 apply directly to the modern State of Israel? Episode says the promise culminates in Jesus	Genesis 12:1–3 ; Galatians 3:8–16
01:35:52–01:36:10	Genuine historical and ethnic continuity exists between Jewish people today and ancient Israel without equating that automatically with covenant status	Romans 9:3–5 ; Romans 11:28–29
01:36:10–01:38:10	Zion vs. modern Zionism	Psalm 2:6 ; Psalm 48:1–3 ; Isaiah 2:2–4
01:38:10–01:39:46	Does Christianity require political support for the modern State of Israel? Episode says Genesis 12:3 does not create such an obligation	Genesis 12:3 ; Galatians 3:8–16
01:39:46–01:41:18	Christians should love, pray for, and seek the good of Jewish, Palestinian, and all peoples	Matthew 5:43–48 ; 1 Timothy 2:1–4 ; Romans 10:1
01:41:18–01:42:25	No earthly government receives blanket moral immunity	Psalm 146:3–5 ; Isaiah 10:1–3 ; Acts 5:29
01:42:27–01:43:59	Israel's vocation in God's restorative plan: a kingdom of priests	Exodus 19:5–6 ; 1 Peter 2:9–10 ; Revelation 5:9–10
01:43:59–01:45:22	Final theological emphasis: when Christians think about Israel, they should think about Jesus	Matthew 1:1 ; Romans 15:8–12 ; Galatians 3:16
01:45:22–01:46:27	Can God be trusted to keep his promises? Episode concludes God's faithfulness to Israel is revealed and fulfilled in Christ	Romans 3:1–4 ; Romans 9:6 ; 2 Corinthians 1:20 ; 2 Corinthians 5:21
01:45:22–01:46:27	Ultimate Christian hope located in Jesus rather than a government, nation-state, or geographic territory	Philippians 3:20–21 ; Hebrews 12:28 ; Revelation 21:1–5