

The Deep End — Episode 6 pt. 2: Scripture References by Timestamp

Timestamp	Topic	Scripture
01:38–03:19	Part 1 recap and the bigger questions: judgment, resurrection, fairness, and new creation	John 5:28–29 ; Revelation 20:11–15 ; Revelation 21:1–5
03:19–04:49	Judgment is bigger than punishment: God saves his people through judgment	Exodus 14:26–31 ; Psalm 96:10–13 ; Isaiah 11:1–9
04:49–07:02	Creation rejoices because God comes to judge with righteousness and equity	Psalm 96:10–13 ; Psalm 98:7–9 ; Isaiah 11:3–9
06:09–08:17	Biblical judgment sets the world right, removes oppression, and establishes God's rule	Psalm 10:12–18 ; Psalm 82:1–8 ; Psalm 96:10–13
07:02–08:17	The Exodus: Egypt's judgment and Israel's salvation are the same event	Exodus 6:6–8 ; Exodus 12:12 ; Exodus 14:26–31
08:17–10:19	Are people's cries against evil actually cries for God's judgment and justice?	Psalm 13:1–6 ; Habakkuk 1:2–4 ; Revelation 6:9–11
09:37–12:16	Evil is not merely “bad people”; humanity is enslaved by sin and spiritual powers while remaining responsible	John 8:34 ; Romans 6:16–23 ; Ephesians 2:1–3 ; Ephesians 6:10–12
10:39–12:16	Spiritual powers and authorities participate in humanity's captivity to sin	Ephesians 6:12 ; Colossians 2:13–15 ; 1 Corinthians 10:19–21
12:16–13:49	Judgment is often collective: God vindicates and delivers an oppressed people	Exodus 3:7–10 ; Psalm 9:7–10 ; Isaiah 1:16–20
13:49–16:14	God holds corrupt rulers and religious leaders accountable for oppressing and misleading people	Isaiah 10:1–4 ; Jeremiah 23:1–4 ; Ezekiel 34:1–10 ; Matthew 23:13–36

14:42–16:14	Jesus' harsh judgment of scribes and Pharisees for leading God's people astray	Matthew 23:13–15 ; Matthew 23:29–36
16:15–17:00	Christian teachers and shepherds face greater accountability	James 3:1 ; Hebrews 13:17 ; 1 Peter 5:1–4
17:06–18:34	God's judgment is not opposed to God's love; love requires confronting what destroys creation	Psalm 33:4–5 ; Isaiah 61:8 ; Romans 12:9 ; Revelation 21:3–5
18:07–20:30	The Day of the Lord confronts violence, oppression, injustice, sin, and death	Isaiah 13:6–13 ; Joel 2:1–13 ; 2 Peter 3:10–13
19:05–21:35	Human leaders and nations are accountable for how they use power	Psalm 82:1–8 ; Isaiah 10:1–4 ; Daniel 4:27–37
20:30–21:35	Daniel serves within Babylon without sharing Babylon's rebellion	Daniel 1:8–21 ; Daniel 6:1–28
21:35–22:45	The Day of the Lord is both consuming judgment and healing sunrise	Malachi 4:1–3
22:45–24:40	Assurance: sin is bigger than rule-breaking, and salvation rests on Christ's work	Romans 5:6–11 ; Romans 8:1–4 ; Ephesians 2:8–10
24:07–26:41	Confidence before God comes from being “in Christ,” not having a perfect moral record	Hebrews 4:14–16 ; Romans 8:1 ; 2 Corinthians 5:17
25:40–27:55	Christian assurance: nothing separates those in Christ from God's love	Romans 8:31–39 ; John 10:27–30
27:03–28:04	The Bible's categories are life/death, salvation/destruction, resurrection, inheritance, and exclusion—not merely “heaven or hell”	John 3:16 ; Romans 6:23 ; 1 Corinthians 6:9–11 ; John 5:28–29

28:04–30:06	Resurrection hope develops through the biblical story: death does not get the final word	Genesis 2:16–17 ; Job 19:25–27 ; Psalm 49:14–15 ; Isaiah 25:6–9
29:14–30:57	Both righteous and wicked are resurrected	Daniel 12:1–3 ; John 5:28–29 ; Acts 24:14–15
30:06–31:57	Job's hope of seeing God after death “in my flesh”	Job 19:25–27
30:57–31:57	Death/Hades, resurrection, judgment, and the “second death”	Revelation 20:4–6 ; Revelation 20:11–15
31:57–34:29	What happens immediately after death is distinct from final resurrection and final destiny	Luke 23:39–43 ; Philippians 1:21–24 ; 1 Thessalonians 4:13–18
32:13–33:34	“Today you will be with me in paradise” and speculation about God, time, and the afterlife	Luke 23:39–43
33:46–35:05	Does the traditional “immediately to heaven or hell” model account adequately for resurrection?	John 5:28–29 ; Acts 24:15 ; Revelation 20:11–15
34:29–35:05	Death and Hades give up their dead before judgment	Revelation 20:11–15
35:05–36:11	Reading Revelation literally and symbolically in light of the rest of Scripture	Revelation 1:1–3 ; Revelation 20:13–14
36:11–37:06	The Bible emphasizes resurrection, final judgment, and new creation more than the intermediate state	1 Corinthians 15:20–28 ; Revelation 21:1–5 ; Revelation 22:1–5

37:06–38:57	Christ's return, resurrection, meeting the King, and resurrection of both righteous and wicked	1 Thessalonians 4:13–18 ; Daniel 12:2 ; John 5:28–29
39:00–40:36	“Soul sleep” versus a conscious intermediate state with Christ	1 Thessalonians 4:13–15 ; Philippians 1:21–24 ; 2 Corinthians 5:6–8 ; Luke 23:43
40:18–41:49	The intermediate state is secondary; bodily resurrection is central Christian hope	1 Corinthians 15:12–23 ; 1 Corinthians 15:50–57 ; John 5:28–29
41:49–42:35	Why resurrect someone who will ultimately face judgment?	Daniel 12:2 ; John 5:28–29 ; Revelation 20:11–15
42:35–44:11	What happens to someone who never heard about Jesus?	Romans 1:18–23 ; Romans 2:12–16 ; Luke 12:47–48
43:23–45:51	God's character must frame the question of judgment: just, merciful, gracious, and loving	Exodus 34:6–7 ; Psalm 103:8–14 ; Romans 2:2–11
44:11–46:36	Romans 2: accountability according to the revelation and knowledge a person possesses	Romans 2:6–16 ; Luke 12:47–48
46:36–47:45	Israel's mission to the nations and whether people are condemned because God's people failed to reach them	Genesis 12:1–3 ; Isaiah 49:5–6 ; Matthew 28:18–20
47:45–49:24	Romans 1: general revelation, accountability, and whether salvation requires explicit knowledge of Christ before death	Romans 1:18–25 ; Romans 3:21–26 ; John 14:6 ; Acts 4:12

48:28–49:24	Could someone come to Christ at the resurrection?	John 5:28–29 ; Hebrews 9:27–28 ; Revelation 20:11–15
49:24–51:30	Does salvation require a particular prayer or decision before one's last breath?	Romans 10:9–13 ; Ephesians 2:8–10 ; John 3:16–18
50:29–52:05	What about people before Christ, before Abraham, or nations Israel failed to reach?	Genesis 12:1–3 ; Hebrews 11:1–16 ; Romans 3:21–26
51:30–52:05	God's self-description: merciful, gracious, patient, and abounding in steadfast love	Exodus 34:6–7
52:05–55:12	Jonah and Nineveh: Jonah resents God's willingness to show mercy to Israel's enemies	Jonah 1:1–3 ; Jonah 3:4–10 ; Jonah 4:1–11
52:52–54:16	Jonah knows God is gracious, merciful, slow to anger, and willing to relent from disaster	Jonah 4:1–4 ; Exodus 34:6–7
54:26–55:12	We often want mercy for ourselves and judgment for people we dislike	Jonah 4:1–11 ; Matthew 5:43–48 ; Luke 6:35–36
55:12–57:59	Can finite human sin deserve irreversible judgment? Sin as rebellion and participation in a counterfeit kingdom	Genesis 3:1–19 ; Romans 1:18–32 ; Romans 6:16–23 ; Colossians 1:13–14
55:42–56:52	The argument that sin against an infinite God requires infinite punishment	Matthew 25:46 ; Revelation 14:9–11

56:52–57:59	Sin is more than isolated moral failure: it is rebellion against God's rule that brings destruction	Romans 6:16–23 ; Romans 8:5–8 ; James 1:14–15
57:59–59:32	God's judgment considers deeds, truth, motives, knowledge, and the heart	1 Samuel 16:7 ; Romans 2:2–16 ; 1 Corinthians 4:5 ; Revelation 20:12
59:32–1:02:21	Test theological traditions against Scripture and work through questions in Christian community	Acts 17:10–12 ; 1 Thessalonians 5:19–22 ; Hebrews 10:24–25
1:00:20–1:02:21	Theology should be worked out in a biblically grounded local community, not just through online voices	Acts 2:42 ; Colossians 3:16 ; Hebrews 10:24–25
1:02:21–1:05:10	Justice and mercy are not opposites: biblical justice is concerned with putting things right	Psalm 33:4–5 ; Psalm 89:14 ; Isaiah 1:16–17
1:04:21–1:06:08	God's righteousness, justice, and steadfast love belong together	Psalm 33:4–5 ; Psalm 89:14 ; Micah 6:8
1:05:10–1:06:08	Mercy toward the oppressed requires judgment against the evil oppressing them	Exodus 3:7–10 ; Exodus 14:26–31 ; Psalm 146:5–9
1:06:08–1:07:12	Justice and mercy meet at the cross: rescue, forgiveness, reconciliation, and victory	Romans 3:21–26 ; Colossians 2:13–15 ; 2 Corinthians 5:18–21 ; 1 Peter 2:24
1:07:12–1:08:29	Pharaoh repeatedly rejects God's commands and mercy before judgment brings liberation	Exodus 5:1–2 ; Exodus 7:1–5 ; Exodus 12:29–32 ; Exodus 14:26–31
1:08:29–1:09:26	God describes himself as both merciful and just	Exodus 34:6–7 ; Micah 6:8
1:09:26–1:11:57	Judgment clears the way for new creation: evil and death are removed and God dwells with humanity	1 Corinthians 15:24–28 ; Revelation 20:10–15 ; Revelation 21:1–5 ; Revelation 22:1–5

1:09:37–1:10:47	New creation: no death, mourning, evil, or separation; God reigns with his people	Revelation 21:1–5 ; Revelation 22:1–5
1:10:47–1:11:28	Exodus as a pattern for judgment leading to liberation and God's reign	Exodus 14:26–31 ; Exodus 15:1–18 ; Revelation 15:2–4
1:11:57–1:13:03	Does Scripture explicitly say the opportunity to repent ends at death?	Hebrews 9:27–28 ; Luke 16:19–31 ; Revelation 20:11–15
1:13:03–1:13:26	Is “hell is separation from God” actually biblical language?	2 Thessalonians 1:9 ; Matthew 25:41 ; Revelation 14:9–11
1:13:26–1:14:57	Can we enjoy new creation if someone we love isn't there—or someone we dislike is?	Isaiah 25:6–9 ; Revelation 21:1–5
1:14:57–1:16:18	Trust God's character when Scripture doesn't answer every question about eternity	Exodus 34:6–7 ; Jonah 4:1–11 ; Genesis 18:25
1:16:18–1:19:26	What ultimately happens to someone who rejects God? Trust the justice and mercy of the Judge	Genesis 18:25 ; Psalm 96:10–13 ; Romans 2:5–11
1:18:05–1:20:22	Trust God both with loved ones whose destiny worries us and with justice for those who have been harmed	Psalm 9:7–10 ; Psalm 103:6–14 ; Romans 12:19–21

- 1:20:23–1:21:40** This life matters: faithfulness now and reward/inheritance in God's kingdom [Matthew 19:27–30](#); [Matthew 20:16](#); [1 Corinthians 9:24–27](#); [2 Timothy 4:7–8](#)
- 1:21:40–1:23:33** Good theology about sin and judgment should produce compassion rather than condemnation [Romans 6:16–23](#); [Ephesians 2:1–5](#); [Titus 3:3–7](#); [2 Timothy 2:24–26](#)
- 1:23:33–1:24:58** Final takeaway: trust God's judgment, love people, point them to Jesus, and remember that the biblical story ends in new creation [Genesis 18:25](#); [2 Peter 3:9](#); [Revelation 21:1–5](#); [Revelation 22:1–5](#)