

TEST THE CLAIM
A Deep Dive Series for the Peer-Led Table

The Grave Was a Mikvah

The Tomb as the Great Immersion and Coronation of the New Covenant

Eight sessions. Six claims on the scholarly record. No facilitator, no teacher at the front, no right answer baked in. A table where you bring the Hebrew, weigh the strongest objections, and hand down your own ruling.

THE SCHOLAR'S TABLE
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Companion to the essay of the same name.
Scholarly record: DOI [10.17613/mvf9x-rx764](https://doi.org/10.17613/mvf9x-rx764) · ORCID [0009-0000-9820-5255](https://orcid.org/0009-0000-9820-5255)

How This Table Works

This is not a curriculum with a leader and a lesson. It is a **b'chavruta** table, the old Jewish way of study: two or more people, no one above and no one below, arguing a text toward the truth with reverence. There is no facilitator to have the answers. The text is the authority. Your job is to test, not to receive.

Each session runs the same six beats. Give it ninety minutes if you can; it also breaks cleanly across two shorter sittings.

- 1 The Claim.** One of the six claims deposited on the scholarly record, printed verbatim. This is the thing on trial.
- 2 Open the Texts.** Every primary source behind the claim, Tanakh first, then the Brit Chadashah. Read them aloud. Look them up. Do not take our summary for the verse.
- 3 B'chavruta Prompts.** Questions, not teaching. The first is almost always a *steelman*: argue the opposite, or the objection, at full strength before you argue for the claim.
- 4 The Strongest Objection.** The best case against the claim, stated as forcefully as its sharpest critic would state it. If the claim cannot survive this, it should not survive.
- 5 Spirit-Led Space.** Structural, not decorative. Real room to put the script down if the Ruach, HaShem's own breath, moves the table somewhere the page did not plan.
- 6 Where You Land.** Each person writes a ruling in their own words. Not a group consensus. Your verdict, at the text.

A word on "Our Take."

*At the very back of this guide, on separate sheets, you will find **Our Take** on each session: what The Scholar's Table actually concludes. It is deliberately kept out of the sessions so it cannot do your thinking for you. **Do not read it until your table has formed its own verdict.** This is the old discipline: the text first, commentary marked plainly as commentary.*

You will need: a Bible each (any translation; compare a few), something to write with, and the willingness to be wrong out loud. A free Sefaria account (sefaria.org) puts every Tanakh text and the Targum in front of you in Hebrew and English.

The Record on Trial

These six claims are not our talking points. They are the formal claims of the essay *The Grave Was a Mikvah*, deposited word-for-word on the public scholarly record at Humanities Commons (DOI 10.17613/mvf9x-rx764). Depositing them stamps a date and a name to them and, more to the point here, **puts them where anyone can test them**. That is your task across these eight sessions. Read them once now. You will meet each again, verbatim, at its session.

CLAIM 1

The Tanakh contains a recurring narrative grammar of descent into water and transformed ascent, and the apostolic writers consciously read the death and resurrection of Yeshua through that grammar (Romans 6:3-4; 1 Corinthians 10:1-2; 1 Peter 3:20-21; and Yeshua's own appeal to Jonah in Matthew 12:40).

CLAIM 2

The three days in the tomb are best understood as the great mikvah of the new covenant: a total immersion (Hebrew kulo, the whole body under) out of which the covenant rises reborn, not a forensic pause between transaction and receipt. This claim, the historical tomb as the covenant's mikvah, is the first of two contributions offered as new.

CLAIM 3

A mikvah in Israel's Scriptures is not only cleansing but coronation. The king is brought down to the living water to be anointed (1 Kings 1:33-40); at the Jordan, Yeshua rises from the water and is declared son with the coronation formula of Psalm 2:7; and the same verse is applied to the resurrection (Acts 13:33). The one who goes down a servant comes up a king. This is the second contribution offered as new.

CLAIM 4

The immersion enacts the covenant transplant of Ezekiel: clean water, then the heart of stone exchanged for a heart of flesh, then the breath of HaShem (36:25-27), and in the same movement the dry bones raised up out of their graves and an everlasting covenant cut (37:11-14, 26-27). The Torah is thereby internalized, written on the heart of flesh rather than incised on stone (Jeremiah 31:33).

CLAIM 5

The three days are the appointed day of restoration and resurrection in the Jewish reading tradition, not a Christian retrojection. This is evidenced within Judaism itself, including the Aramaic Targum Jonathan on Hosea 6:2, which renders the verse with the resurrection of the dead, and the third-day catenae of the midrashim.

CLAIM 6

The pierced side of Yeshua (John 19:34), read against Zechariah 12:10 and 13:1, presents an opened fountain (maqor) for sin and for uncleanness (niddah): the living-water source of the very mikvah into which the covenant people are immersed.

The claim offered as genuinely new is the *synthesis*: the historical tomb as the great mikvah of the new covenant, and the mikvah as coronation, drawn together as one pattern running the length of the canon. The equation of immersion with death and resurrection (Romans 6; the old Jewish image of the mikvah as womb and grave) is not claimed as new, and this guide will say so wherever it comes up.

SESSION ONE

Something Happened in the Ground

Part I · The Frame

ON THE TABLE (the premise this whole series tests)

Ask what happened in the three days between the cross and the empty tomb, and you get one of two answers: nothing happened, a paid receipt waiting to be collected, or everything happened offstage, a raid on hell. This series tests a third reading, that the burial itself did something, and that the three days were an immersion. Before the evidence, this session clears the ground and names the honest limits.

Open the Texts

Read these aloud, Tanakh first. Do not settle for the note; go to the verse.

Matthew 12:40 Yeshua's own sign for the interval: as Jonah was three days and three nights, so the Son of Man.

Esther 4:16; 5:1 A fast called for "three days, night and day," then broken "on the third day." The Hebrew idiom counts inclusively; a piece of a day is a day.

John 19:30 "It is finished." The reticence the first reading leans on.

Matthew 27:63 The timestamp his enemies could recite back to Pilate. A number worth sealing a stone over.

1 Peter 3:19-21 The one text about the interval, and where it turns: from the spirits in prison to the water.

B'chavruta Prompts

- 1. Steelman first.** Argue the "nothing happened, holy pause" reading as strongly as you can. Then argue the "harrowing of hell" reading as strongly as you can. Where is each one strongest?
- 2.** What does each reading cost? If nothing happened, why the sealed stone and the guarded number (Matthew 27:63)? If a battle happened, why does Kefa (Peter) walk from the spirits in prison straight to the water (1 Peter 3:20-21)?
- 3.** Read Esther 4:16 and 5:1 together. She calls a three-day fast and acts on the third day. What does that do to the Wednesday-versus-Friday argument people have over Matthew 12:40? (This study is not about naming the days. It is about what the days did.)
- 4.** No one living has a report from inside Sheol. So the question is not "what provably happened" but "which frame does Scripture's own furniture hand you." Is that a fair way to run this study? Argue it.

THE STRONGEST OBJECTION, AT FULL STRENGTH

You are building a doctrine on three days of silence. The text is deliberately reticent about the interval; reading an "immersion" into the gap is imagination dressed as exegesis.

SPIRIT-LED SPACE (leave the script here if the Ruach does)

Before you go on: what have you personally assumed the three days were, and where did that assumption come from, the text or a teacher? Say it out loud before the evidence starts.

Where You Land

In your own words: on this claim, where do you land, and why? Write it before you hear the room.

SESSION TWO

The Grammar of Down and Up

Part II · The Whole Story Was Always a Mikvah

CLAIM 1

The Tanakh contains a recurring narrative grammar of descent into water and transformed ascent, and the apostolic writers consciously read the death and resurrection of Yeshua through that grammar (Romans 6:3-4; 1 Corinthians 10:1-2; 1 Peter 3:20-21; and Yeshua's own appeal to Jonah in Matthew 12:40).

Open the Texts

Read these aloud, Tanakh first. Do not settle for the note; go to the verse.

Genesis 1:9-10 The waters gathered, *u'l'miqveh ha-mayim*; dry land rises out of the deep, on the third day.

Genesis 7:8 The Flood: a world goes down under water, a renewed creation comes up.

Exodus 14:22 The Sea: down between the walls, up a free people, on dry ground.

2 Kings 5:14 Naaman goes down and immerses seven times, and comes up with the flesh of a little child.

Jonah 2:1-6 Down to the roots of the mountains, up from the pit.

1 Corinthians 10:1-2 Sha'ul (Paul): our fathers were baptized into Moshe in the sea.

1 Peter 3:20-21 Kefa: the flood is the pattern; immersion now saves you.

Romans 6:3-4 Buried with Him through immersion, raised with Him.

Matthew 12:40 Yeshua reaches for Jonah, the man given back from the deep.

B'chavruta Prompts

- 1. Steelman the opposite.** Argue that these are unrelated water stories and that "descent and ascent" is a pattern the reader imposes, not one the text intends. How far does that hold before it breaks?
- 2.** Track two verbs across the texts: going down (*yarad*) and coming up (*alah*). Is the "down, then up, transformed" shape in the words themselves, or only in how we have arranged them?
- 3.** Sha'ul and Kefa both call an Old Testament water-crossing an "immersion" (1 Corinthians 10; 1 Peter 3). Does that license reading the tomb the same way, or is a tomb a different kind of thing?
- 4.** Naaman goes down a leper and comes up "like a little child." Name three other places in Scripture where someone goes down as one thing and comes up as another.

THE STRONGEST OBJECTION, AT FULL STRENGTH

Typology is a machine that finds whatever it is set to find. Water is on nearly every page; gathering the wet stories and calling them one "pattern" proves nothing the reader did not decide in advance.

SPIRIT-LED SPACE (leave the script here if the Ruach does)

Where in your own life have you had to go all the way down before anything new came up? Let one person tell it before you return to the page.

Where You Land

In your own words: on this claim, where do you land, and why? Write it before you hear the room.

SESSION THREE

The Transplant

Part III · The Covenant That Had to Be Reborn

CLAIM 4

The immersion enacts the covenant transplant of Ezekiel: clean water, then the heart of stone exchanged for a heart of flesh, then the breath of HaShem (36:25-27), and in the same movement the dry bones raised up out of their graves and an everlasting covenant cut (37:11-14, 26-27). The Torah is thereby internalized, written on the heart of flesh rather than incised on stone (Jeremiah 31:33).

Open the Texts

Read these aloud, Tanakh first. Do not settle for the note; go to the verse.

Exodus 32:16, 19 The first tablets, God's own writing, *charut* on the stone, shattered at the calf.

Jeremiah 31:31-34 The new covenant: the Torah written on the heart. He drops the word "tablet" on purpose.

Ezekiel 36:25-27 Clean water, then a new heart, stone for flesh, then His breath within, then walking in His statutes. In that order.

Ezekiel 37:11-14 The dry bones: "we are cut off" answered by "I will bring you up out of your graves," and His breath in them.

Ezekiel 37:26-27 An everlasting covenant, cut; His sanctuary in the midst.

Isaiah 44:3 I will pour water on the thirsty ground, and I will pour My breath, My presence.

B'chavruta Prompts

1. **Steelman.** Ezekiel 36-37 is about the nation returning from Babylon; the prophet says so (37:11). Argue that reading it as personal, or as resurrection, is a Christian overlay. Where does that reading hold, and where does the language strain past it?
2. Put Ezekiel 36:25-27 in order: water, new heart, breath, walking. Why that order? What breaks in the claim if you rearrange it?
3. Jeremiah 31:33 puts the Torah "on the heart," not on stone. Does a heart of flesh with the Torah inside it keep Torah more, or less, than a heart of stone with the Torah outside it? Argue both sides.
4. "Very dry" bones are the opposite of living water. Why would the prophet answer death-by-dryness with breath and a covenant? Or is the water there too (37 sits one page from 36:25)?

THE STRONGEST OBJECTION, AT FULL STRENGTH

Ezekiel is national restoration, full stop. "These bones are the whole house of Israel" (37:11). Reading a private new birth, or a single man's resurrection, into it ignores the prophet's own words.

SPIRIT-LED SPACE (leave the script here if the Ruach does)

Where is there still stone in you that no amount of trying has softened? Name it to HaShem in a minute of silence, not to the group, before you move on.

Where You Land

In your own words: on this claim, where do you land, and why? Write it before you hear the room.

SESSION FOUR

The Third Day Was Already the Day

Part IV · The Third Day

CLAIM 5

The three days are the appointed day of restoration and resurrection in the Jewish reading tradition, not a Christian retrojection. This is evidenced within Judaism itself, including the Aramaic Targum Jonathan on Hosea 6:2, which renders the verse with the resurrection of the dead, and the third-day catenae of the midrashim.

Open the Texts

Read these aloud, Tanakh first. Do not settle for the note; go to the verse.

Genesis 22:4 Avraham lifts his eyes to Moriah on the third day.

Exodus 19:11, 16 HaShem comes down on Sinai on the third day.

Hosea 6:2 After two days He revives us; on the third day He raises us up, and we live in His sight.

Esther 5:1 Esther puts on royalty on the third day.

Targum Jonathan, Hosea 6:2 The Aramaic synagogue reading adds: "on the day of the resurrection of the dead He will raise us up."

1 Corinthians 15:3-4 Raised on the third day "according to the Scriptures," though no single verse says it outright.

Genesis Rabbah 56; Esther Rabbah 9 The rabbis' own third-day lists: the day of deliverance and of the resurrection of the dead.

B'chavruta Prompts

1. **Steelman.** "The third day" in the Gospels is simply when it historically happened; hearing a "pattern" in it is meaning assigned after the fact. How strong is that?
2. Sha'ul says "raised on the third day according to the Scriptures," but there is no lone verse that predicts a third-day Messiah. What is he pointing to, then?
3. The Targum, a Jewish synagogue text that owes the empty tomb nothing, reads Hosea 6:2 as "the resurrection of the dead." Why does a pre-Christian Jewish reading of that verse matter to this claim?
4. List every "third day" you can find in the Tanakh. Do they share anything besides the number?

THE STRONGEST OBJECTION, AT FULL STRENGTH

Cherry-picking. There are third days and second days and seventh days across the Tanakh. Assembling only the third-day rescues is a curated list, not a pattern the text asserts.

SPIRIT-LED SPACE (leave the script here if the Ruach does)

Is there a "third day" you are waiting for right now, a turn that has not come? Say it plainly, and let the group hold it, before you rule on the claim.

Where You Land

In your own words: on this claim, where do you land, and why? Write it before you hear the room.

SESSION FIVE

The Great Mikvah, and the Water Objection

Part V · The Great Mikvah

CLAIM 2

The three days in the tomb are best understood as the great mikvah of the new covenant: a total immersion (Hebrew kulo, the whole body under) out of which the covenant rises reborn, not a forensic pause between transaction and receipt. This claim, the historical tomb as the covenant's mikvah, is the first of two contributions offered as new.

Open the Texts

Read these aloud, Tanakh first. Do not settle for the note; go to the verse.

Leviticus 11:36 A gathering of water, *miqveh mayim*, stays *tahor*, clean. The seed of the word, before any rabbi.

Leviticus 13-15 The world of *tamei* and *tahor*: total immersion, the whole self under, to move from unfit to fit.

Genesis 1:9-10 The first *miqveh*, creation rising out of the gathered waters.

Jeremiah 17:13 HaShem is named *miqveh Yisrael*, the Mikvah of Israel, AND *maqor mayim chayim*, the fountain of living waters, in one verse.

John 4:14 The water Yeshua gives becomes a spring inside a person, welling up to life that does not end.

John 7:38 Out of Him would flow rivers of living water.

1 Peter 3:21 The immersion that saves is "not the removal of dirt from the flesh."

Exodus 14:22 / 1 Corinthians 10:2 The dry Sea crossing, still called an immersion by a Pharisee.

B'chavruta Prompts

- 1. Steelman the objection first, hard.** A mikvah requires water, and the highest grade requires *mayim chayim*, living water. A tomb is dry. So calling the grave a "mikvah" is a metaphor stretched past breaking. Make that case the way a Jew who knows the halacha would make it.
- 2.** Now weigh two answers. (a) Immersion in Scripture was never about moisture: Israel crossed the Sea on dry ground and Sha'ul still calls it immersion; Kefa says the saving immersion is "not the removal of dirt." (b) There WAS water: Yeshua calls Himself the living water (John 4:14; 7:38), and Jeremiah 17:13 names HaShem both the Mikvah and the fountain of living waters in one breath. Which answer is stronger, and do they conflict?
- 3.** The halacha's own rule is that ALL of you goes under, *kulo*, nothing held above the line; the forty *se'ah* is simply enough water to bury a whole person. If the essence of the requirement is total

covering, what does a grave do to that requirement?

4. Guard the referent, this is load-bearing: does the sinless One go down *tamei* to be cleansed? If not Him, then what is it that goes down *tamei* and comes up *tahor* in this reading?

THE STRONGEST OBJECTION, AT FULL STRENGTH

A mikvah is defined by living water. No mayim chayim, no mikvah. The tomb had none. Everything else is poetry laid over an empty rock.

SPIRIT-LED SPACE (leave the script here if the Ruach does)

Have you ever been called "clean" by a system that never touched what was actually dirty in you? Sit with the difference between rinsed and remade.

Where You Land

In your own words: on this claim, where do you land, and why? Write it before you hear the room.

SESSION SIX

Down to Be Crowned

Part VI · The Two Thrones

CLAIM 3

A mikvah in Israel's Scriptures is not only cleansing but coronation. The king is brought down to the living water to be anointed (1 Kings 1:33-40); at the Jordan, Yeshua rises from the water and is declared son with the coronation formula of Psalm 2:7; and the same verse is applied to the resurrection (Acts 13:33). The one who goes down a servant comes up a king. This is the second contribution offered as new.

Open the Texts

Read these aloud, Tanakh first. Do not settle for the note; go to the verse.

1 Kings 1:33-40 Bring Solomon down to Gihon, the living-water spring, and anoint him king there.

Psalm 2:7 The coronation formula: "You are My son; this day I have begotten you."

Matthew 3:16-17 Yeshua comes up from the Jordan; the voice speaks the words of Psalm 2.

Acts 13:33 Sha'ul applies Psalm 2:7 to the resurrection: "as it is written in the second psalm."

Romans 1:4; Hebrews 1:5; 5:5 The same sonship-enthronement language laid on the raising.

Revelation 1:6 He made the ones who come up "a kingdom, priests to His God and Father."

B'chavruta Prompts

1. **Steelman.** The voice at the Jordan and the resurrection need not mean "coronation"; they could be simple divine approval. Argue that "enthronement" is over-reading. How far does it go?
2. Solomon is made king by being brought DOWN to the water (1 Kings 1:33), not up to a hall. Where else in Scripture is "down to the water" the road to a throne and not only to cleansing?
3. Psalm 2:7 appears at the Jordan and at the resurrection (Acts 13:33). If the same enthronement verse frames both, what is the resurrection being called?
4. If the grave is a coronation-mikvah, Revelation 1:6 says those who come up are "a kingdom of priests." What would change if you read your own immersion as a coronation and not only a washing?

THE STRONGEST OBJECTION, AT FULL STRENGTH

John Eaton already put the royal psalms and new-birth-through-water in the same sentence; and "sonship" need not mean "enthronement." The coronation reading is neither new nor necessary.

SPIRIT-LED SPACE (leave the script here if the Ruach does)

Where have you been living like a servant with no crown, when the text says you came up a king? Name one place, quietly.

Where You Land

In your own words: on this claim, where do you land, and why? Write it before you hear the room.

SESSION SEVEN

The Fountain Opened in His Side

Part VII · The Cutting Finished

CLAIM 6

The pierced side of Yeshua (John 19:34), read against Zechariah 12:10 and 13:1, presents an opened fountain (maqor) for sin and for uncleanness (niddah): the living-water source of the very mikvah into which the covenant people are immersed.

Open the Texts

Read these aloud, Tanakh first. Do not settle for the note; go to the verse.

Zechariah 12:10 "They shall look on Me whom they pierced," the verb *daqar*, and grief as for an only son.

Zechariah 13:1 One verse later, in the same "in that day": a fountain, *maqor*, opened for sin and for *niddah*.

Leviticus 20:18 *Maqor*: the very word for the source of the *niddah*'s blood, the deepest impurity.

John 19:34 Blood and water from the pierced side; Yochanan (John) swears to it and points to Zechariah.

Mark 5:25-29 The woman whose "fountain of blood" dried at a touch of His garment.

Numbers 19:1-9 The water of *niddah*, made from ashes, for what ordinary washing could not reach.

B'chavruta Prompts

1. **Steelman.** Yochanan quotes Zechariah 12:10 (pierced), not 13:1 (the fountain). Argue that linking the two verses is the reader's move, not the apostle's. How strong is that objection?
2. *Maqor* is the word for BOTH the source of the deepest impurity (Leviticus 20:18) and the fountain that cleanses it (Zechariah 13:1). What does it do to the cross to hear one word carry both ends?
3. The woman's fountain dried when she touched Him (Mark 5); His fountain would be opened with a spear. Trace the direction of the flow. Who cleanses whom?
4. If the pierced side is the living-water source of the mikvah, does that strengthen or complicate the "must have water" objection you weighed in Session Five?

THE STRONGEST OBJECTION, AT FULL STRENGTH

Yochanan cites the piercing, not the fountain. Reading Zechariah 13:1 into John 19:34 is one verse of inference too far; the apostle did not draw the line you are drawing.

SPIRIT-LED SPACE (leave the script here if the Ruach does)

What is the impurity in you that you have quietly decided no water can reach? Hold it up against a fountain opened "for sin and for uncleanness."

Where You Land

In your own words: on this claim, where do you land, and why? Write it before you hear the room.

SESSION EIGHT

The Fork

Part VIII • The Water Comes to You

THE PAYOFF, AND THE DECISION

If the grave was the great mikvah, the living water does not stay in the tomb. It moves into you, and you stop only visiting the water and become the mikvah. This closing session gathers the six claims, tests the indwelling, and asks each of you for a ruling.

Open the Texts

Read these aloud, Tanakh first. Do not settle for the note; go to the verse.

Ezekiel 36:25-27 The sprinkled water and His own breath set within: the water moved inside.

Isaiah 44:3 I pour water on the thirsty, and it is My breath, My presence, poured out.

John 4:14 The spring wells up inside you and does not run dry; you stop running back to the well.

John 13:10 *Louo* and *nipto*: bathed once and whole, the feet washed daily.

1 John 1:9 The immersion is finished; the feet still need washing.

Romans 6:4; Colossians 2:12 You were buried and raised with Him through the immersion.

Revelation 1:6 You did not come up merely clean. You came up a kingdom of priests.

B'chavruta Prompts

- 1. Steelman the whole series against yourself.** If you had to argue that this entire reading is beautiful but false, what is your single best line of attack? Say it out loud before anyone rules.
- 2.** If the living water now indwells (Ezekiel 36; Isaiah 44:3; John 4:14), what does "you become the mikvah" mean, and where could that idea go wrong? Does it make the believer divine, or self-cleansing? Guard it the way Session Five guarded the referent.
- 3.** Hold two things together: "immersed once, forever" (John 13:10, clean every whit) and "the feet still need washing daily" (1 John 1:9). How do both stand at once, and what happens when someone drops one of them?
- 4. The fork.** If the three days were a mikvah, then penal substitution as the FOUNDATION of the gospel does not survive it; a transaction cannot be the whole truth about a transformation. You do not have to burn anything tonight. But name what, if anything, you now have to bring back to this table for inspection.

THE STRONGEST OBJECTION, AT FULL STRENGTH

Even if every claim held, this changes framing, not gospel. You have relabeled the same events with warmer words; nothing about how a person is actually saved has moved an inch.

SPIRIT-LED SPACE (leave the script here if the Ruach does)

You have tested six claims. Before anyone rules: has anything in you moved that you did not expect? Say it, or sit in it. There is no wrong answer in this room.

Where You Land

In your own words: on this claim, where do you land, and why? Write it before you hear the room.

Our Take

Read only after your table has ruled.

This is the view of The Scholar's Table. It is one voice among many. The text is the authority. Study for yourselves.

SESSION ONE • Something Happened in the Ground

We think the two tidy answers share one hidden assumption, that the burial changed nothing, and that the Hebrew was built to say the opposite. But that is our read, and this whole guide exists so you can test it rather than take it.

SESSION TWO • The Grammar of Down and Up

The apostles read the tomb through this grammar before we did; Kefa names the flood as the pattern outright. We are walking a path he cut, not inventing one. Test whether the pattern is really in the texts, not just in the arrangement.

SESSION THREE • The Transplant

We hold the plain sense honestly: Ezekiel is speaking of a nation coming home. But the shape he draws is a grave that gives back what it did not receive, and the apostolic writers reach for exactly this water-heart-breath sequence. Weigh the shape against the plain sense yourselves.

SESSION FOUR • The Third Day Was Already the Day

The Jewish tradition keyed the third day to resurrection before any Christian did; the Targum on Hosea 6:2 is the strongest witness. (We owe the Targum and Lapide pointers to Dr. Lois Mintz.) This is not retrojected, but check the sources for yourselves.

SESSION FIVE • The Great Mikvah, and the Water Objection

We think the objection is right that it must have water, and that it had the Water, the Living Water Himself, lying in the middle of it; the tomb is not a dry mikvah but the one with its own living source inside it. And what goes down *tamei* and up *tahor* is us and the covenant's form, never Him. Press hard on both halves.

SESSION SIX • Down to Be Crowned

We concede Eaton openly: the baptism-and-enthronement link is his. What we put on trial is the synthesis, the grave itself as the coronation-mikvah, the throne room of the new covenant. Decide whether the synthesis holds.

SESSION SEVEN • The Fountain Opened in His Side

Yochanan hands you the page by quoting Zechariah 12:10, and the very next line is the fountain. We read the tomb as the great mikvah and the pierced side as the spring that fills it. Whether one verse on is inference or intention is yours to weigh.

SESSION EIGHT • The Fork

We think that once you have seen the grave as a mikvah you cannot un-see it, and that staying seated under a frame you no longer believe is also a decision. But the decision is yours, made at the text, not handed to you by us.

Scripture Index

Every claim mapped to the texts that carry it, so a table can chase any thread on its own. Tanakh names in English for ease of lookup; open them in Hebrew where you can.

Claim 1 • the down-and-up grammar

Genesis 1:9-10; Genesis 7-8; Exodus 14:22; 2 Kings 5:14; Jonah 2:1-6; Matthew 12:40; Romans 6:3-4; 1 Corinthians 10:1-2; 1 Peter 3:20-21

Claim 2 • the tomb as the great mikvah

Genesis 1:9-10; Leviticus 11:36; Leviticus 13-15; Jeremiah 17:13; John 4:14; John 7:38; 1 Peter 3:21; Exodus 14:22; 1 Corinthians 10:2

Claim 3 • the mikvah as coronation

1 Kings 1:33-40; Psalm 2:7; Matthew 3:16-17; Acts 13:33; Romans 1:4; Hebrews 1:5; 5:5; Revelation 1:6

Claim 4 • the Ezekiel transplant

Exodus 32:16, 19; Jeremiah 31:31-34; Ezekiel 36:25-27; Ezekiel 37:11-14, 26-27; Isaiah 44:3

Claim 5 • the third day

Genesis 22:4; Exodus 19:11, 16; Hosea 6:2 (+ Targum Jonathan); Esther 5:1; 1 Corinthians 15:3-4; Genesis Rabbah 56; Esther Rabbah 9

Claim 6 • the fountain in His side

Zechariah 12:10; Zechariah 13:1; Leviticus 20:18; John 19:34; Mark 5:25-29; Numbers 19:1-9

The indwelling and the fork

Ezekiel 36:25-27; Isaiah 44:3; John 4:14; John 13:10; 1 John 1:9; Romans 6:4; Colossians 2:12; Revelation 1:6

The discipline of this table is one question, brought to every text: what did the word mean, in its own language, to its own people, before anyone told you what it was supposed to mean. If the frame cannot hold the Hebrew, throw the frame out. Never the text.

Always be Berean.

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