

The Tomb

▪ What We Found

The burial rests on a checkable public figure from the hostile bench (Joseph of Arimathea) and fulfills a detail written centuries early (Isaiah 53:9; Matthew 27:57). The empty tomb's first witnesses were women, an evidential liability in that legal world, preserved in all four accounts. And the earliest counter-story on record, reported in Matthew 28 and still circulating in Justin's day, presupposes the decisive point: the tomb was empty, and no source on any side claims the body was produced. We tested wrong-tomb and theft at full strength; both broke on the known tomb, the folded cloths, the psychology, and the silence of the authorities.

▪ Voices of the Church

St. Cyril of Jerusalem • *Catechetical Lectures 14*

Catechizing within sight of the sepulchre: the very place testifies. (Summary.)

St. John Chrysostom • *Homilies on Matthew 90*

If the guards were asleep, how could they have seen thieves? The story refutes itself in the telling. (Summary.)

St. Gregory the Great • *Homilies on the Gospels 25*

St. Mary Magdalene stayed when the others left; love that would not leave the tomb was first to see it opened. (Summary.)

▪ Live It This Week

- Read John 20:1-10 like a detective: what is out of place, and what does each detail suggest?
- Recall a time an honest admission of weakness made you trust someone more.

▪ Scripture Memory Verse

Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him.

Mark 16:6 (RSV2CE)

▪ Before Next Session

Before Session 4: read 1 Corinthians 15:1-11.

Catechism connections for this session: CCC 640, 641, 515.