



Preparation for the Fifth Sunday of Lent

DEFINING MOMENTS

INTRODUCTION

We are in the midst of truly unprecedented events. Months ago we would have laughed at the thought of lining up outside a grocery store a half hour before it opened, keeping a distance of six feet between ourselves and the next person, all in hopes of nabbing a package of toilet paper. We also would have considered it impossible for carbon monoxide in NYC to be reduced by nearly 50% compared with last year.¹ The suggestion that we would be collectively stepping off the gerbil wheel and staying home would have seemed ridiculous. Public Masses no longer being available to us? Unthinkable. Yet here we are.

This is a defining moment which reveals what we fear, dream about, and desire to control. The world feels out of kilter and we desperately want to hear when it will all go back to normal again.

While I acknowledge these current circumstances are undesirable and that many of the fears we face are real and are not to be minimized in any way, I do believe that in the midst of this, we can discover a gift in unattractive packaging. We are being given time to re-center, to choose a true north that will never shift. Only when God is placed at the center of everything can life fall into place. If we put anything else there—a career, a person, our goals—things will eventually crumble. Every time.

¹ Matt McGrath, “Coronavirus: Air Pollution and CO2 Fall Rapidly as Virus Spreads,” <https://www.bbc.com/news/science-environment-51944780>, accessed March 22, 2020.

Putting God at the center requires giving Him our time each day. We all know this, but I would like to challenge each one of us to start the day with Him (not the news feed). This will allow us to daily reorient our minds and hearts around what matters most.

If you aim at Him, all else will fall into alignment. People at home will *see* the difference. You will *feel* the difference.

Perhaps you are wondering what you should do in order to keep focused on God when so many of the things that were available to help you spiritually are temporarily off limits. That's where this Bible study comes in. I believe it can help tether us to our unchanging God.

This Bible study is meant to prepare you to make a spiritual communion next Sunday. A spiritual communion is a practice of desiring to be united with Jesus in the Eucharist. Through this practice, we can connect with Jesus spiritually when we cannot be with Him sacramentally.

Each day of the week, you'll have a chance to delve into next Sunday's readings, exploring how you can apply them to your own life. Although you aren't able to receive Jesus in the Eucharist, I believe that spending the week immersed in the Word of God will enhance your spiritual communion with Him.

There's no better time than now to daily refocus your mind and heart on God. That's the only way "the peace of God, which surpasses all understanding, will guard your heart and your mind in Christ Jesus." (Phil. 4:7)

Day One

THE FIRST READING

Read Ezekiel 37:1-14

Note: The First Reading only includes Ezekiel 37:12-14. Backing up and reading the whole section puts the selected verses in context. Ezekiel was an Old Testament prophet who lived during the time when the Jewish people were in exile. He preached on the streets of Babylon to people who had lost not only their homes but also their ability to worship at the temple in Jerusalem. His words challenged them to obey God and increase their trust in His love and power despite their circumstances.

1. As our reading begins, Ezekiel is experiencing a vision. Describe the valley he sees in Ezekiel 37:1-2.
2. What question did God ask Ezekiel in Ez. 37:3, and how did he answer?

When Ezekiel responded with the words “Sovereign Lord, you alone know” (Ez. 37:3), he was acknowledging that while he had no hope in the bones, he did have hope in the Lord.

3. What prophesy did God ask Ezekiel to declare over the dry bones? See Ezekiel 37:4-10? What happened as a result of his words?

The critical part of the prophesy was the command: “hear the word of the Lord” (Ez. 37:4). That is where the power lies. It’s not in our plans, our ability to communicate, or our human brilliance. All it takes is a word from God and things change. There is nothing more powerful than God’s Word. A scientist will make discoveries, but his or her words will never create reality. God’s Word does. His Word is supernatural, and it creates something out of nothing. It brings the change that we so desire. We are promised by the prophet Isaiah that God’s Word never returns void. When it goes out, it always achieves the purpose God has for it (Is. 55:11).

4. According to Ezekiel 37:11, who did the dry bones represent and what were those people saying?
5. What did God promise in Ezekiel 37:12-14?

6. God promises that no matter how dry, dead, or hopeless His people are, He can bring restoration and new life. Are you in a season of spiritual dryness? Is there a part of your heart that feels dead? Have you lost hope in the future? Where do you need to experience restoration and new life? Journal about it here.

Quiet your heart and enjoy His presence. . . Come, breath of heaven.

Dear Lord,

The Catholic Church has been in a season of suffering and many of us feel we are bleeding out. The scandals have taken a tremendous toll. We have been in desperate need of cleansing of the sin in our midst – both in the Church and in our own hearts. We are down on the mat. We cry out to you right now, Lord, because we don't understand why we'd be left without the sacraments just when we need them most. Humanly speaking, none of it makes any sense.

But Ezekiel 37 reminds us that hurting Churches and hearts can be revived by your Word and your heavenly breath. So we ask you to come, Holy Spirit, and breath revival over us right now.

We acknowledge that our bones are dry and dead. Our confidence does not lie in ourselves but in you and the power of your Word. We boldly pray for the Holy Spirit to move us. We ask you to revive us, so we become an army of servants who employ hope as a weapon against the assault of despair and confusion. May we extend hope to our aching, confused world.

We declare that you will open the graves and cause us to rise. Your Spirit within us will bring us to life. Amen

Day Two

THE RESPONSORIAL PSALM

“There is no literature in all the world that is more truer to life and more honest than [the] Psalms, for here we have warts-and-all religion. Every skeptical thought, every disappointing venture, every pain, every despair that we can face is lived through and integrated into a personal, saving relationship with God.”² - Eugene Peterson

Note: There are 150 chapters in Psalms, and in the middle of it is a special group of Psalms. Open your Bible to Psalm 130 and note the phrase, “a song of ascents” near the chapter number. There are 15 Psalms with this label – beginning in Psalm 120 and ending with Psalm 134. The word translated “ascents” means to go up. It gives an idea of being on a journey, moving to a higher place spiritually. These Psalms were actually songs, sung by the Israelite people both when they went on pilgrimage to Jerusalem for religious feasts, and when they were coming home after their 70-year exile in Babylon.

Read Psalm 130

1. What sobering truth is recorded in Psalm 130:3?
2. What hope is given in Psalm 130:4?
3. What are we encouraged to do in Psalm 130:5-6?
4. According to Psalm 130:7, where is our hope to be rooted?
5. If we are to think of our lives as a pilgrimage, as a journey, it's easy to see the times when we get stuck in a rut. Sometimes this is because we are trapped in a pattern of sin. Other times it's because we have wrongly convinced ourselves that we are beyond the reach of God's mercy. We are guaranteed to get stuck if we place our hope in the wrong things.

² Eugene Peterson, *A Long Obedience in the Same Direction: Discipleship in an Instant Society* (Downers Grove, IL: IVP Books, 2000), 75.

Is there a sin you need to confess? Confess it now to the Lord in prayer.

Do you feel beyond the reach of God's mercy? Look up 1 John 1:9 and write out the verse.

Have you placed your hope in something other than God? Write a prayer to Him here, committing to turn to Him first when you are in need.

Quiet your heart and enjoy His presence. . . let's step up and ascend.

We are called to live our lives as a pilgrimage. This is a radically different approach to living than the one that says, "It's all about what's here. It's all about grasping hold of whatever pleasure you can - to experience as much comfort as you can—because once you die—it's all over." There is a way of looking at life that sees this life as all that there is. But our time on earth is actually so short compared to eternity. We are here—not to experience as much pleasure as we possibly can—but to live our lives and make choices that determine where we spend eternity. We are not to fix our eyes on the here and now. We are to have a far more long-term focus. We are just passing through, my friends. And where we are heading has everything to do with how we are living and who we are serving.

When you live life as a pilgrimage, you know that this moment will not last forever. In any and every situation you can say, "I'm not staying here. I am not stuck."

Psalm 84:6-8 speaks to this, "Blessed the man who finds refuge in you, in their hearts are pilgrim roads... They will go from strength to strength and see the God of gods on Zion." We are to have

pilgrim roads in our hearts- a highway that is taking us to see the God of gods. Scripture promises us that if we do this, we will go from strength to strength.

Day Three

THE SECOND READING

Read Romans 8:8-11

1. According to Romans 8:8-9, what must be true of us if we are going to belong to Christ?
2. Romans 8:10 says that “if Christ is in you, although the body is dead because of sin, the spirit is alive because of Righteousness.” Where does that righteousness come from? See 2 Corinthians 5:21.

Saint Thérèse of Lisieux said, “In the evening of my life I shall appear before You with empty hands, for I do not ask You to count my works. All our justices are stained in Your eyes. I want therefore to clothe myself in your own justice and receive from Your love the eternal possession of Yourself.”³

These thoughts come straight from Scripture. In Isaiah 64:6, we read, “All our righteous acts are like filthy rags.” If we come to God, thinking that we are going to be accepted by Him based on our “good conduct,” God will point out that our righteousness is nothing compared to His infinite holiness. As St. Thérèse said, “All our justices are stained in your eyes.”

Her solution is nothing other than the Gospel. She said that if her justices or righteous deeds were stained, then she wanted to clothe herself in Christ’s own justice. That’s what is described in 2 Corinthians 5:21, “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.”

How did God make Him who had no sin to be sin for us? This was foretold by the prophet Isaiah, “But he was pierced for our transgressions, he was crushed for our

³ St. Therese’s Act of Offering

iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.”⁴ Jesus accomplished this on the Cross. Now, all the merits of Jesus are ours. He fills our empty hands with His own virtues. Our spirit is alive because of Christ’s righteousness.

3. A. What is promised to us in Romans 8:11?

B. When will that promise be fulfilled? See CCC #658.

4. A. When do we first receive the Spirit of God? See CCC #1213.

B. When does the Spirit of God first appear in the Bible? See Genesis 1:2.

The phrase used in Genesis 1:2, “a mighty wind,” is a translation of the Hebrew word *ruah*. According to CCC 691, “The term ‘Spirit’ translates the Hebrew word *ruah*, which in its primary sense, means breath, air, wind. Jesus indeed uses the sensory image of the wind [to describe] him who is personally God’s breath, the divine Spirit.” This means that just before the world was created, the Holy Spirit was sweeping over the unformed earth, breathing over and stirring the waters. He was there at the very beginning and was fully involved in creation. It was this *ruah* that Ezekiel called for with the words, “From the four winds come, O breath, and breathe into these slain that they may come to life” (Ez. 37:9).

5. When we were baptized, God breathed that same breath—the *ruah* of God—into our being and we became spiritually alive. Because of this, we are alive in Christ. But there can be places in our heart that we close off from the Holy Spirit. Can you invite Him into the hidden, closed off places? Is there a dream that has died deep within your heart? Can you invite the *ruah* of God into that place within you, asking Him to birth something new?

⁴ Isaiah 53:5

Quiet your heart and enjoy His presence. . . ask Him to fill you with His Spirit.

“I will give you a new heart, and a new spirit I will put within you. I will remove the heart of stone from your flesh and give you a heart of flesh. I will put my spirit within you so that you walk in my statutes, observe my ordinances, and keep them.” Ezekiel 36:26-27

Is there an area of your life where you are whispering, “I can’t”? Do you feel defeated and weak? These verses from Ezekiel remind us that God has placed His Spirit within us not just to make sure we don’t feel lonely, but also to empower us to live the way He asked us to. So many of our current circumstances are out of our control which can make our tempers a little short. Suddenly homeschooling when we are used to time to get our work done is stressful to say the least. Concerns over finances and the global economy can consume our thoughts. It may be that not everyone in your home is on the same page in terms of how to respond to COVID-19. Or perhaps your set of undesirable circumstances were already in place and robbing you of peace even before the coronavirus hit. No matter what we are dealing with, the Holy Spirit is available within us to help us do the impossible. But we have to ask Him. He’s a gentleman and waits to be invited in.

“Breathe into me, Holy Spirit, that my thoughts may all be holy. Move in me, Holy Spirit, that my work, too, may be holy. Attract my heart, Holy Spirit, that I may love only what is holy. Strengthen me, Holy Spirit, that I may defend all that is holy. Protect me, Holy Spirit, that I may always be holy.” -St. Augustine

Day Four

THE GOSPEL, PART I

Read John 11:1-27

1. What kind of a relationship did Jesus have with Mary, Martha and Lazarus? Which verses indicate that this was not a group of strangers to Him?
2. A. In John 11:5-6, Jesus made a decision. Did it make sense at the time?
What might have been a reason for His decision?
- B. In what way does this verse in John relate to Psalm 130:5?

- C. What are you waiting for right now? What might be a reason that God is asking you to wait? Can you recall a time in your life where the waiting proved worthwhile?
3. Describe the difference in the grief of Mary and Martha. In what way did Martha avoid the “if-only” trap in John 11:22?
 4. What did Jesus promise in John 11:23, and how did He describe Himself in John 11:25?
 5. In John 11:26, Jesus asked Martha if *she* believed that He was the resurrection and the life, and that everyone who lives and believed in Him would never die. He asks you the same question. Do you believe that Jesus is the resurrection and the life, not just in a general sense, but for you personally?

Quiet your heart and enjoy His presence. . . “Wait for the Lord, take courage; be stouthearted, wait for the LORD!” (Psalm 27:14)

One of the hardest things for us to reconcile is a God who is all-powerful with a God who is all-loving. When God doesn’t intervene and fix the circumstances we hate, when the waiting feels endless, our faith in Him can take a hit. Sometimes people let God off the hook by concluding that although He is loving, He isn’t all powerful. But this is a lie. The truth is, God is in control, and He has allowed these circumstances. Your waiting—your suffering—is not without meaning. It may appear to be, but it is not, because God uses everything that intersects the life of His beloved children for a reason. When you think in this way, a radical transformation occurs. A circumstance that the enemy intended to use to take you down is transformed into a lesson for growth.

One of the most normal things to feel in the midst of a trial like this is that there is no point to it—that God is not at work. We all feel like this at times. But feeling that way in no way changes reality. In these seasons, we must recognize that the enemy leads us to forget, but our task is to remember. The enemy knows that when we remember the times God has come through for us in the past, when He’s given us grace, will strengthen us to endure and press on.

The enemy will tempt you to forget. Your job is to remember.

Day Five

THE GOSPEL, PART 2

Read John 11:28-45

1. What was Mary's reaction when she saw Jesus? See John 11:32.
2. What was Jesus' reaction to Mary's weeping and the grief of all who had accompanied her? See John 11:33-35. (NAB)

The word translated "perturbed" in vs. 33 comes from a Greek word that means to be moved with anger. He wasn't angry with the people grieving; He was angry at what sin had done to the world He created in perfection. Whenever we see things that should not be as they are, be assured, God agrees with you. It was never His plan that death, sickness, and despair be found in our world. When our first parents sinned by not trusting the goodness and provision of God, everything changed. We may be tempted to blame God when things are a mess, but the far better response is to renew our trust in His promises. This is difficult to do when so much around us is off kilter, but it is the best way to combat the effects of sin.

I pray we can also draw comfort from the fact that Jesus wept in response to all He witnessed. He shed tears then, and He weeps with us now. Your pain is not being ignored by Him. As the Psalmist wrote, "Are my tears not stored in your flask, recorded in your book?" (Psalm 56:9). He catches your tears and keeps them, acknowledging that your pain matters.

3. What did the people need to do in order to cooperate with the miracle of Lazarus' resurrection? See John 11:39-40.

Jesus could have removed the stone with a word, but instead, He asked the people to cooperate with Him. The same is true in our lives. God offers us grace to do the

impossible, but we need to cooperate with it. We do that when we respond immediately to the promptings of the Holy Spirit, when we confess sin honestly, when we offer up sacrifices of what we want for the sake of the other, and when we do the hard work of looking at our hearts and the places that need healing. I think that last one is the hardest of all. So many of our hearts have an enormous stone in front of it. All too often we hide the pain of our past or present. We stuff emotions and ignore them. But emotions have a way of eventually coming out. We do ourselves and those we love a huge favor when we roll the stone away from our hearts, and invite Jesus to lift our hearts and heal them. He is always willing to step in with His resurrection power, but He waits for us to remove the stone in front of our hearts.

The graveside mourners needed to roll the stone away, and they also needed to *believe* in order to see the glory of God. This is where trust comes in. If we are having difficulty trusting God, it's good to check whose voice we are primarily listening to. Oftentimes when trust has taken a hit, we close the door to God and isolate ourselves from Him. We talk about our doubts and fears and close our ears to His promises because they don't feel true. We do these things to our own detriment. The spiritual discipline of reading God's Word even when we don't feel like it keeps us open to His voice. When we combine that with first-time obedience in the small things as well as the big ones, we are taking the right steps to increase trust. Looking back at all the times God has come through for us is also a good move in times of struggle and doubt.

4. After praying to the Father, Jesus "cried out in a loud voice, 'Lazarus, come out!'" (John 11:43). Describe what Lazarus looked like as he exited the tomb.
5. Being "tied hand and foot with burial bands" with our face wrapped in a cloth is one way to describe the way we can become bound by coping mechanisms that are no longer serving us well. When we experience deep suffering, that is when the enemy loves to come and whisper lies in our ears. He says things like, "You are all alone. You are powerless. Everything is confused. No one is in control here. Nothing will ever change. You are worthless. You should feel ashamed of yourself." A wound occurs when we agree with those lies. Our agreement with the lies can be far more detrimental than what actually happened, because in agreeing with the lie, we also vow to never get into this situation again. Our vows are tied to coping mechanisms that can lead to isolation, self-reliance, and addictive behaviors, among other things. In order to break this pattern, we need to reject the lies and replace them with God's truth.

Is the enemy whispering any of those lies to you right now? If so, list them here.

Quiet your heart and enjoy His presence. . . stand firm in the truth.

When we are in the grip of fear, we are in the time of the lie. *The devil is a liar. We know from the Gospel of John that “he was a murderer from the beginning and does not stand in truth, because there is no truth in him. When he tells a lie, he speaks in character, because he is a liar and the father of lies” (John 8:44). By contrast, in Isaiah 65:16, God is called the “God of truth.”*

These are some of the enemy’s favorite lies when we are in the grip of fear:

Satan whispers, “You are alone.”

But the truth is found in Deuteronomy 31:6: “I will never leave you or forsake you.”

Satan whispers, “You can’t move forward. You aren’t strong enough.”

But the truth is found in Philippians 4:13, “I can do all things through Christ who strengthens me.”

Satan whispers, “God has forgotten you.”

But the truth is found in Isaiah 49:15, “Can a mother forget the baby at her breast and have no compassion on the child she has born? Though she may forget I will not forget you!”

Satan whispers, “You cannot speak about this. You can speak about anything else, but not about this. If you do, the person you’re talking to won’t understand. They will judge you. It will be unbearably painful. It is better to say nothing – to stay silent and to carry the burden yourself.”

But the truth is found in Genesis 2:18, “It is not good for man to be alone.”

CONCLUSION

“The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, ‘Untie him and let him go.’ ” John 11:44

This is what Jesus wants to do for each one of us in these remaining weeks of Lent. This is a Lenten season like no other. Instead of willingly giving up chocolate, we have collectively (less willingly) given up control. This gift in unattractive packaging is exactly what we most need. When we admit that we aren't the ones in control, our eyes are opened to the truth of our tremendous need for God. We need someone who can untie our hands and feet, take the blinders off our eyes, restore our hearts, heal our bodies, fix our Church, our country, our communities and our families. The good news is that God is up for the job. Not a single circumstance facing us today has caught God by surprise. He is timeless, which means He is already in the future, making these undesirable things somehow work in our favor. That is the kind of Father He is.

So when anxiety crops up, let's stop and evaluate. What is it right now that our will is so attached to? Can we release it to God? Can we trust that He is in control, that He is in the battle, that He is already fighting for us and those we love? Can we accept that if this circumstance is happening, God knew it and is already in the future, making it all ok? This isn't a time for us to try to figure things out. The anxiety alerts us to the fact that there is something we need to release to God, saying, "Jesus, I trust in you. Take care of everything." And this allows us to say hallelujah anyway. Hallelujah, in the struggle. Hallelujah, in the anxiety. Hallelujah, in the uncertainty. Hallelujah, in the social distancing. Hallelujah, for the Lord our God, the Almighty, reigns.

Let's keep our face down in Scripture, and our eyes up to God in a spirit of expectancy. He is not allowing these circumstances for our destruction. He is allowing them for our growth and healing. I know it doesn't *seem* like this is true, but I assure you, it is. May we remember the words of Saint John Paul II, "We are an Easter People and Alleluia is our song!" We seem to be in a prolonged Good Friday, but Sunday is coming.

MY RESOLUTION

"My Resolution" is your opportunity to write down one specific personal application from this lesson. We can take in a lot of information from studying the Bible, but if we don't translate it into action, we have totally missed the point. In James 1:22, we're told that we shouldn't just hear the Word of God; we are to "be doers of the word." So what qualities should be found in a good resolution? It should be **personal** (use *I*,

me, my, mine), it should be **possible** (don't choose something so far-fetched that you'll just become discouraged), it should be **measurable** (a specific goal to achieve within a specific time period), and it should be **action oriented** (not just a spiritual thought).

In what specific way will I apply what I learned in this lesson?

Example:

I will tune in to an online Mass this weekend, having done these lessons and prepared my heart to go deeper in intimacy with Christ, the Word of God.

I will make the following spiritual communion:

My Jesus, I believe that you are present in the most Blessed Sacrament. I love You above all things and I desire to receive You into my soul. Since I cannot now receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there, and unite myself wholly to You. Never permit me to be separated from You. Amen.

My resolution:

CATECHISM CLIPS

CCC #658 Christ, “the first-born from the dead” (Col. 1:18), is the principle of our own resurrection, even now by the justification of our souls (cf. Rom. 6:4), and one day by the new life he will impart to our bodies (cf. Rom. 8:11).

CCC #1213 Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit, and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: “Baptism is the sacrament of regeneration through water and in the word.”

Answer Key

Day 1

1. The valley was full of bones. The bones were dry, indicating they had been there for some time.
2. God asked Ezekiel if the bones could live. Ezekiel answered that only God could know.
3. God asked Ezekiel to prophesy over the dry bones that God would make breath enter them and that they would come to life. God would attach tendons to the bones and cover them with skin, then breath into them so they'd come to life. God would do this so that they would know that He is the Lord. Ezekiel did what God commanded, and as he prophesied, the bones came together. Tendons and flesh appeared, but there was no breath in them. Then Ezekiel was told to prophesy to the breath, inviting the breath to come and breath into those slain. The breath came, they came to life, stood on their feet and appeared as a vast army.
4. The dry bones represented the people of Israel, people saying that their bones were dried up and their hope was gone.
5. God promised to open their graves and bring them out of them, to bring them back to their land. He promised to put His Spirit in them, and that they would live and be settled in their own land.
6. Answers will vary.

Day 2

1. The sobering truth of this verse is that if God kept account of all our sins, none of us could stand before Him.
2. The hope offered in Psalm 130:4 is that with God, there is forgiveness.
3. In Psalm 130:5-6, we are encouraged to wait for the Lord, hope for his word, and look for the Lord more than sentinels for daybreak.
4. Our hope is in the Lord, because He promises to always be merciful.
5. Answers will vary.

Day 3

1. The Spirit of God must dwell in us.
2. 2 Corinthians 5:21 says that God made Jesus, who had no sin in Him at all, to become sin for our sake. Because Jesus did this, we can become the righteousness of God.
3. **A.** We are promised that the one who raised Christ from the dead will give life to our mortal bodies. **B.** This will happen one day in the future when our bodies are resurrected from the dead.
4. "Holy Baptism is...the gateway to life in the Spirit." CCC #1213
5. Answers will vary.

Day 4

1. Jesus had a close relationship with Mary, Martha and Lazarus. "Mary was the one who had anointed the Lord with perfumed oil and dried his feet with her hair," John 11:2. "Now Jesus loved Martha and her sister and Lazarus," John 11:5.
2. **A.** Jesus decided to wait for two days where He was before going to his friends. This did not make sense at the time. He was saying "no" to responding immediately in order to say a better, more powerful "yes" later. **B.** In Psalm 130:5, the Psalmist waits for the Lord and hopes for His Word. **C.** Answers will vary.

3. Mary was more emotional- so much so that she couldn't go out to greet Jesus. Martha was honest in her grief (as was Mary later), indicating the intimacy of her relationship with Jesus. Martha avoids the "if-only" trap and expresses her faith in John 11:22 with the words, "But even now I know that whatever you ask of God, God will give you."
4. He promised that Lazarus would rise in John 11:23. He then described Himself as the resurrection and the life.
5. Answers will vary.

Day 5

1. "When Mary came to where Jesus was and saw him, she fell at his feet and said to him, 'Lord, if you had been here, my brother would not have died,'" (John 11:32).
2. Jesus became perturbed and deeply troubled. Then Jesus wept.
3. They had to move the stone, and they had to believe.
4. Lazarus "was tied hand and foot with burial bands, and his face was wrapped in a cloth," (John 11:44).
5. Answers will vary.

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