

The LORD Is There

Exile, Glory, and the God Who Comes Back: A Study of Ezekiel

Session 13. Can These Bones Live?

Reading: Ezekiel 37

Part One

Leader Preparation Guide

Session Overview

Discovery Aim

The group discovers that God raises the hopelessly dead by his word and Spirit, reunites what human sin divided, and ends the chapter with his dwelling place set among his people forever.

Catholic Touchstone

The resurrection of the body and the life-giving work of the Holy Spirit: God's answer to death is not a metaphor but a promise, revealed in seed here and fulfilled in the risen Christ, and his final purpose is to dwell with his people.

Last week the group opened their sealed guesses against the promise of a new heart and a new Spirit. Tonight Ezekiel 37 shows what that Spirit does when he arrives: he raises the dead. The chapter has two halves that are really one work. In the valley of bones (verses 1 to 14), God re-creates a slaughtered people by word and breath, in two deliberate stages that echo the making of Adam. In the sign of the two sticks (verses 15 to 28), God takes a nation broken in half for centuries and joins it in his own hand under one shepherd-king, 'my servant David'. Then the chapter crests at the highest promise the book has made so far: a covenant of peace, an everlasting covenant, and God's own sanctuary and dwelling place set among his people for evermore. That sentence is the hinge into the last two sessions. The glory that walked out in chapter 10 is about to come home, and the wording of verse 27 will surface again on the very last page of the Bible. Read the room gently tonight: a chapter about hopeless dead things coming back to life will land hard on anyone grieving, and that is a grace, not a problem, if you leave space for it.

What You Need to Know

Where we are in the book

Jerusalem has fallen (session 9). The judgment oracles are finished, the nations have been answered (session 10), and God has begun the great sequence of restoration promises: the true Shepherd (chapter 34), the new heart and Spirit (chapter 36), and now chapter 37. The exiles' mood is captured by their own proverb in verse 11: 'Our bones are dried up, and our hope is lost; we are clean cut off.' The vision does not correct their assessment of the situation. The bones really are very dry. It corrects their assessment of God.

One word doing three jobs

The Hebrew word *ruach* means wind, breath, and spirit, and chapter 37 deliberately plays all three senses at once: the breath that enters the slain, the four winds it is summoned from, and the Spirit of God whom verse 14 finally names ('I will put my Spirit within you, and you shall live'). English translations have to choose one word per verse; the Hebrew reader hears one word throughout. This is the same *ruach* that hovered over the waters in Genesis 1. Genesis 2:7 uses a different word, *neshamah*, for the breath of life breathed into Adam's nostrils; the creation echo is real, the lexical identity is not, so

do not claim it. Do not explain this in advance. The discovery moment at question 5 lets the group find the Genesis echo, and the Easter echo, themselves.

Two stages, on purpose

The bones are rebuilt in two distinct movements: first bone to bone, sinews, flesh, skin, and then, separately, breath. Verse 8 pauses on the eerie result of stage one: complete bodies, 'but there was no breath in them.' A reassembled corpse is still a corpse. Form without Spirit is not life. This is the book's whole argument in miniature: the return from exile, the rebuilt walls, even the restored worship will not be enough without the Spirit God promised in 36:27 and gives in 37:14.

What the vision means first, and what it grows into

God interprets his own vision in verses 11 to 14: the bones are 'the whole house of Israel', and the promise is national resurrection, out of the grave of exile and back to the land. That is the literal sense and you should say so plainly. But be honest about the direction the image points. An argument from resurrection only comforts if God can actually raise the dead, and Israel's hope of bodily resurrection matures precisely in and after the exile (Daniel 12:2; 2 Maccabees 7). The Fathers read this chapter as a witness to the resurrection of the flesh, and the New Testament's grave-opening language (Matthew 27:52-53; John 5:28-29) echoes verses 12 and 13. The Church affirms both: restoration first, resurrection in full flower. The steelman at question 7 works this seam.

- First meaning: Israel restored from the death of exile.
- Growing meaning: God's power and will to raise the dead, bodily.
- Full flower: the resurrection of Christ and of those who are his.

The two sticks and the old wound

After Solomon's death the kingdom split in two: Judah in the south under David's line, and the northern tribes (often called Ephraim or Joseph) under a succession of rival kings (1 Kings 12). The north was destroyed by Assyria in 722 BC, roughly a century and a half before Ezekiel, and its tribes scattered. By Ezekiel's day the division is older than living memory and looks as unfixable as the bones look dry. The sign of verses 15 to 23 answers it: two sticks, written with the two kingdoms' names, joined into one in God's hand. Resurrection and reunion are presented as a single work. The God who raises the dead also heals what sin divided, and both come under one king.

'My servant David' and the everlasting covenant

David has been dead for roughly four centuries when Ezekiel writes. The Church has read this promised Davidic ruler as the Messiah, the Son of David. This is the promised son of David, the figure the book has been circling since 'he comes whose right it is' in 21:27 (session 8) and the shepherd promises of chapter 34 (session 11). Under him God promises a 'covenant of peace' that is 'an everlasting covenant', picking up 16:60 (session 6), and then the summit: 'I will set my sanctuary in the midst of them for evermore. My dwelling place shall be with them.' The nations will know the LORD sanctifies Israel 'when my sanctuary is in the midst of them for evermore' (verse 28). Everything in the last two sessions grows from these verses.

Old Testament Roots and Fulfillment

Creation replayed

The valley scene is Genesis re-run on a battlefield. In Genesis 2:7 God forms the man from dust and then breathes into his nostrils, and the man becomes a living being. Ezekiel 37 follows the same two beats:

formation first, breath second. The vision is telling Israel that their restoration will not be a repair job but a new creation, by the same Word and the same Breath that made the world.

Fulfillment in Christ and the Spirit

On Easter evening the risen Jesus breathes on the apostles and says 'Receive the Holy Spirit' (John 20:22), the creator's gesture from Genesis 2:7 performed by the one who has just walked out of a grave. At Pentecost the Spirit arrives as a rushing wind filling a house of frightened, half-dead disciples who then stand up as a great host (Acts 2). And the chapter's closing promise, 'my dwelling place shall be with them', is taken up almost word for word at the end of Revelation, where the group will find it themselves tonight. Ezekiel 37 stands between the first breath of Genesis and the last page of the Bible, and it points both ways.

Voices of the Church

Read these aloud where they land. Each is either a direct citation or an honest summary, labelled as such.

St. Irenaeus of Lyons, d. c. 202

Writing against teachers who claimed the flesh was too lowly to be saved, Irenaeus argues that the God who formed man from dust at the beginning can certainly reform him from dust at the end. He appeals to Ezekiel's valley of bones as God's own picture of this: the flesh is not beneath God's power or outside his care, and the resurrection of the body is not an embarrassment to be spiritualized but the point. The same hands that shaped Adam will raise us.

Against Heresies, Book 5. Summary of his teaching, not a direct quotation.

For the group. For anyone who quietly suspects Christian hope is really about escaping the body rather than raising it.

St. Cyril of Jerusalem, d. 386

Preparing candidates for baptism, Cyril teaches that the resurrection of the dead is an article of the Creed, not a pious extra, and he gathers Scripture's witnesses to it for people who found it hard to believe. His teaching, in substance: what looks to us like an absolute ending is, to God, raw material. The dead are not beyond his reach, because nothing that exists is beyond the one who made it from nothing.

Catechetical Lectures, Lecture 18. Summary of his teaching, not a direct quotation.

For the group. For the grieving, and for anyone who says the Creed's last lines without ever having stopped on them.

St. Thomas Aquinas, d. 1274

Aquinas teaches, in substance, that the resurrection of the body exceeds every created power and belongs to God alone, and that our resurrection is not a free-floating hope but is caused by and patterned on the resurrection of Christ. Grace does not discard the body God made; it raises it. So Christian hope is not optimism about circumstances but confidence in a person who has already done, in his own flesh, what he promises to do in ours.

Summa contra Gentiles, Book IV. Summary of his teaching, not a direct quotation.

For the group. For the young adult whose hope has been beaten down into vague positivity: this hope has a date, a tomb, and a body.

Catechism Connection

The Catechism says

CCC 703. The Word of God and his Breath are at the origin of the being and the life of every creature. Word and Spirit work together in creation, which is exactly the pairing the valley of bones replays.

CCC 715. The prophetic texts about the sending of the Spirit are oracles in which God speaks to the heart of his people, promising the Spirit who renews them within. That is chapter 37's outline: breath, reunion, dwelling.

CCC 992. God revealed the resurrection of the dead to his people progressively; hope in bodily resurrection grew from faith in the God who created the whole man, body and soul. This lets you honor the chapter's first meaning without cutting off where it grows.

CCC 820. Christ bestowed unity on his Church from the beginning, and the desire to recover full unity is his gift and our task. This grounds the application of the two sticks without pretending the chapter is directly about the Church.

Thread Watch

Thread Watch

The LORD is there (develop). Verse 27, 'my dwelling place shall be with them', is the strongest development of this thread yet and points straight at the book's last line. Let the group feel its weight at question 10 but do not reveal the city's name; that is session 16's ending.

The everlasting covenant (develop). Verse 26 finally names it: a covenant of peace that is an everlasting covenant. Invite someone to recall 16:60 from session 6. The promise made to the foundling bride now has content: David's son, and God dwelling in the midst.

Whose right it is (develop). 'My servant David shall be king over them' (verse 24) picks up 21:27 and chapter 34. Do not close the thread; note that one shepherd-king now stands over a resurrected, reunited people.

Follow the glory (develop). The glory is not named tonight, but the promise of a sanctuary in their midst for evermore quietly sets the table for its return. If anyone asks where the glory went after chapter 11, smile and say next week.

Son of man (develop). God asks a mortal man whether mortals can live again, and it is the mortal man's preaching through which God does it. Worth one beat at question 2.

The heart of stone (rest). Resolved last week. If someone connects 37:14's indwelling Spirit to 36:26-27, affirm the link warmly; tonight shows what the new heart is for.

Follow the glory (note for you). One scheduling note rather than a thread: next week is the Gog oracle, chapters 38 and 39, which sits between tonight's promise of everlasting peace and the temple vision that follows. If anyone finishes chapter 37 tonight and reads on in dismay, tell them the placement is deliberate and that the question those chapters answer is exactly the one tonight's promise raises. Say nothing else about them.

Objection Bench

Leader only. Do not raise these unless someone in the room does.

Doesn't verse 11 settle it? God says the bones are 'the whole house of Israel', so applying this chapter to bodily resurrection, or to my own life, is taking it out of context.

Verse 11 gives the vision's first meaning, and we should say so without embarrassment. But notice what the image assumes: comparing exile to death and restoration to resurrection only comforts if resurrection is the kind of thing God can do. Scripture itself develops the seed: Daniel 12:2 speaks of those who sleep in the dust awaking, and the New Testament's grave-opening language echoes verses 12 and 13. The Church reads the fuller sense as growing out of the literal sense, not pasted over it.

Is this reincarnation, or just a resuscitation like Lazarus?

Neither. Reincarnation puts a soul into a different body; this vision insists on the same bones, the same people, remade. And the chapter's horizon is not a return to ordinary mortal life but an everlasting covenant and God dwelling with his people for evermore, which the Church reads as opening onto the resurrection of the body, fulfilled in Christ. Keep the two levels distinct: the oracle's own horizon is Israel restored in its land under the Davidic shepherd, and the fuller sense is the Church's reading of it.

Session Goals

1. Trace the two-stage re-creation in verses 1 to 10 and name why breath comes separately from form.
2. Discover the Genesis 2:7 and Easter-evening echoes of God's breath for themselves.
3. State the vision's first meaning honestly (Israel restored from exile) and weigh how it grows into the hope of bodily resurrection.
4. See resurrection and reunion as one work of God in the sign of the two sticks, under one shepherd-king.
5. Land on verses 26 to 28 and discover where the Bible's last book takes up 'my dwelling place shall be with them.'
6. Leave with a named 'dead thing' each person will pray Ezekiel 37 over this week.

Time Note

Planned for 75 to 90 minutes

Prayer and Win, 10 minutes. Reading in three voices, 10 minutes. The valley (questions 1 to 7, including the discovery and the steelman), about 35 minutes; this is the heart, protect it. The two sticks and the covenant (questions 8 to 10, including the second discovery), about 20 minutes. Send, Live It, memory verse, closing prayer, 15 minutes.

If you are running long, cut in this order.

1. Cut the Dig Deeper on 2 Maccabees 7 first.
2. Fold question 4 into question 5: read verses 7 and 8 aloud, name the missing breath in one sentence, and go straight to the discovery.
3. Compress the history in question 8's answer to a single line: the kingdom split after Solomon and never healed.

Part Two

Discussion Guide

Opening Prayer

Pray together

Father, you made us from dust and you breathed life into us. Tonight you bring us to a valley full of everything we have given up on. Give us the honesty to name what is dead in us and around us, and the faith to hear your word spoken over it. Come, Holy Spirit: breathe on what we have buried. We ask this through Christ our Lord, who died and rose and will never die again. Amen.

Win

Open questions. No wrong answers. Let everyone speak before you move on.

W1. Tell us about something you had completely written off, a friendship, a hope, a team, a habit, that came back to life. What did that feel like?

W2. When you hear the phrase 'too far gone', what or who comes to mind first? You can answer as vaguely as you need to.

The second question can go deep fast. Receive whatever is shared, do not fix it, and carry it quietly into the study; the chapter will do the work.

Read

Read aloud

Three readers: verses 1 to 14 (the valley), verses 15 to 23 (the two sticks), verses 24 to 28 (the covenant and the dwelling). Ask the first reader to read slowly and not to rush the pause in verse 8.

Build

Numbered inductive questions. Ask, wait, let the group work the text. The ANSWER boxes are for you to share after the discussion, not before it.

The valley (37:1-3)

1. Before God says anything about the bones, he leads Ezekiel 'round about' them. What details does Ezekiel notice, and why do you think the vision makes him take inventory first?

ANSWER *(share after the discussion)*

He notices two things: there were very many, and they were very dry. These are not the recently fallen; this is a battlefield years after the battle, past mourning, past burial, past hope. God makes his prophet look honestly at the full extent of the death before a single word of promise is spoken. The vision refuses shortcuts: no resurrection hope is real that has not first counted the bones. That matters pastorally tonight too. God does not ask us to pretend things are less dead than they are.

2. God asks, 'Son of man, can these bones live?' What answers were available to Ezekiel, and what do you make of the one he gives: 'O Lord GOD, thou knowest'?

ANSWER *(share after the discussion)*

He could have said no, which is what every eye in the valley reports, or yes, which would have been presumption on his own authority. Instead he hands the question back to God: thou knowest. It is neither despair nor bravado; it is faith with its eyes open. Notice too who is being asked: 'son of man', the book's constant name for this mortal, breakable prophet. God asks a dying man whether the dead can live, and then, astonishingly, makes that man's preaching the instrument of the answer.

3. Look at verses 4 to 6. What exactly is Ezekiel commanded to do, and what is strange about it?

ANSWER *(share after the discussion)*

He is commanded to preach to the bones: 'O dry bones, hear the word of the LORD.' It is the most absurd congregation in Scripture. Bones cannot hear; that is rather the point. The power of this sermon is not in the audience's capacity to respond but entirely in the word being spoken. This is the watchman's whole career in one image: since chapter 3 Ezekiel has been told to speak whether they hear or refuse to hear, and now we see why. God's word does not depend on the liveliness of its hearers. It creates its own hearers.

4. Verses 7 and 8: what happens when Ezekiel prophesies, and what is still missing at the end of verse 8? Why might God do this in two stages?

ANSWER *(share after the discussion)*

There is a noise and a rattling, bone to bone, then sinews, flesh, skin: complete bodies. 'But there was no breath in them.' Stage one produces a valley of intact corpses, which is arguably eerier than the bones. The two stages teach what the whole book has been arguing: structure without Spirit is not life. A nation can be reassembled, walls rebuilt, worship restored, and still be a corpse if the *ruach* of God is not in it. The same is true of a parish, and of a soul.

Live discovery

Split into two groups. Group one: find Genesis 2:7 and report what God does and in what order. Group two: find John 20:21-22 and report what the risen Jesus does on Easter evening and what he says. Then compare notes with Ezekiel 37:9-10.

Let them find it. Genesis 2:7; John 20:21-22

5. The word translated breath, wind, and Spirit in this chapter is one Hebrew word, *ruach*. Where have we seen God's breath do this before, and where will we see it again?

ANSWER *(share after the discussion)*

Genesis 2:7: God forms the man from dust first, then breathes into his nostrils the breath of life, and only then does he become a living being. Formation, then breath: exactly Ezekiel's two stages. The valley is creation replayed; restoration will be nothing less than new creation. John 20:22: the risen Jesus breathes on the apostles and says

'Receive the Holy Spirit', deliberately repeating the creator's gesture from Genesis, hours out of his own grave. Ezekiel 37 stands between those two breaths. And when the breath comes from the four winds, the slain stand on their feet 'an exceedingly great host', which is worth holding beside the rushing wind of Pentecost that turned a locked room of frightened disciples into the Church.

Dig Deeper

The hope of bodily resurrection ripens in Israel precisely during and after the exile. Read Daniel 12:2, and the mother and her seven sons in 2 Maccabees 7, and notice what she grounds her hope on: the God who made the world out of nothing can give life and breath back again. The valley of bones is the same logic in a vision.

6. In verses 11 to 14 God interprets his own vision. Who are the bones, what have they been saying, and what does God promise to do?

ANSWER *(share after the discussion)*

The bones are 'the whole house of Israel', and the proverb of the exiles is quoted back to them: 'Our bones are dried up, and our hope is lost; we are clean cut off.' The vision's first meaning is national: exile is a grave, and God will open the graves, put his Spirit within them, and set them on their own land. Notice that God does not dispute their diagnosis; the bones really are very dry. He disputes their conclusion. Hopelessness is accurate about the situation and wrong about God. Notice too that verse 14 delivers exactly what 36:27 promised last week: 'I will put my Spirit within you, and you shall live.' The new heart was for this.

7. Here is a reading you will meet in commentaries and in honest conversation. Let's give it its full strength before we answer it.

Build then press

The strongest form of the objection. This chapter teaches nothing about bodily resurrection, and Christian use of it is anachronistic. God himself interprets the vision in verse 11: the bones are the house of Israel, and the promise is return from exile, full stop. Most scholars agree Israel at this date had little or no doctrine of individual resurrection; the vision borrows death as a metaphor precisely because everyone knew the dead do not rise. Reading the Creed, or baptism, or Easter back into it is eisegesis, and it dishonors the text's real meaning to its real audience.

Answering from the text. Start by conceding what is true: the first meaning is Israel's restoration, God says so, and any reading that skips that is careless. But press the metaphor's own logic. A comparison consoles only if the thing compared to is possible: telling hopeless exiles 'your situation is like death, and I will treat it like resurrection' is empty unless the God speaking can actually raise the dead, and the vision goes out of its way to show him doing it, bone and sinew and breath, not waving it away as mere imagery. Then watch the seed grow inside Scripture itself: Daniel 12:2, written in the exile's long shadow, speaks of those who sleep in the dust of the earth awaking; the Maccabean martyrs stake their lives on it; and the New Testament reaches for this chapter's own vocabulary, graves opened and the dead coming forth, when Christ dies and rises (Matthew 27:52-53; John 5:28-29). The Church does not read backwards; she reads forwards, from the literal sense the text plainly has to the fuller sense God was planting in it, and the Catechism is explicit that God revealed the resurrection to his people progressively. Ezekiel's audience received a true promise. We have watched it flower.

ANSWER *(share after the discussion)*

The objection is right that the vision's first meaning is national restoration, and we should always say so. It is wrong to lock the chapter there. The image only works if God can raise the dead; Israel's own later Scriptures develop exactly that hope out of the exile; and the New Testament treats grave-opening as the signature of the Messiah. First meaning honored, fuller meaning received: that is how the Church reads, literal sense first, fulfillment in Christ without erasing the original promise.

The two sticks (37:15-23)

8. Now the sign of the two sticks. What do the two sticks stand for, how old is the wound being healed, and where exactly are they joined?

ANSWER *(share after the discussion)*

One stick is written for Judah, the southern kingdom under David's line; the other for Joseph, or Ephraim, the northern tribes. The kingdom split after Solomon's death and never healed; the north was destroyed by Assyria about a century and a half before Ezekiel and its tribes scattered. By now the division is older than anyone's memory, humanly as unfixable as the bones were dry. And notice where the sticks become one: 'in my hand', God says. Not by negotiation, not by one side absorbing the other, but in the hand of God. The chapter is insisting that resurrection and reunion are one work. The God who raises the dead is the same God who heals what sin divided, and he does not do one without intending the other.

9. Verses 24 and 25: 'My servant David shall be king over them; and they shall all have one shepherd.' David has been dead for roughly four hundred years. Who is this, and where has this book been pointing at him before?

ANSWER *(share after the discussion)*

Not David back from the grave, but the promised son of David the book has been circling all along: the one 'whose right it is' from 21:27, and the shepherd God promised in chapter 34 when he said he would shepherd his flock himself and through 'my servant David.' Both promises now converge: one shepherd, one king, forever, over a people God has raised and reunited. The Church confesses that this figure has a name and a face: Jesus, son of David, who called himself the Good Shepherd and the resurrection and the life, and who gathers his one flock across every division we have ever built.

The dwelling (37:24-28)

Live discovery

Send them to the second-to-last chapter of the whole Bible and have them read Revelation 21:1-4 aloud, listening for Ezekiel 37:27.

Let them find it. Revelation 21:1-4

10. The chapter ends on the highest promise Ezekiel has made yet. Read verses 26 to 28 again slowly. Then let's find out how far this sentence travels.

ANSWER *(share after the discussion)*

Ezekiel 37:26-27: a covenant of peace that is an everlasting covenant, God's sanctuary in the midst of them for evermore, 'my dwelling place shall be with them; and I will be their God, and they shall be my people.' Revelation 21:3 takes it up almost word for word: 'Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them.' The last page of the Bible is quoting the promise we just read. This is where the everlasting covenant of 16:60 was heading, and it is one more clue in the question this study has been asking since session 1: where will God finally choose to dwell? Hold that. The glory that walked out of the temple in chapter 10 has unfinished business, and next week it moves.

Send

Open questions. Let these land in silence if they need to.

S1. Where in your own life, or in someone you love, have you quietly concluded 'those bones are too dry'? What would it mean to answer the way Ezekiel did: 'O Lord GOD, thou knowest'?

S2. Ezekiel was told to preach to bones that could not hear him. Is there a place where God might be asking you to keep speaking or keep praying without any visible response? What makes that hard?

Live It This Week

Practices

1. Name one 'dead thing': a relationship, a hope, a person's faith, a habit you have given up fighting. Once a day this week, pray Ezekiel 37 over it by name: read verses 4 to 6 slowly, put the dead thing where the bones are, and end with 'O Lord GOD, thou knowest.' Do not script the outcome; just keep showing up in the valley.
2. Each morning before you check your phone, pray three words: 'Come, Holy Spirit.' One breath in, one breath out. The chapter's whole promise fits in that prayer.
3. The two sticks: choose one divided relationship within your reach, a family rift, a cold friendship, a grudge, and take one small concrete step toward reunion this week: a message, an apology, an invitation. You are not required to fix it. You are required to put your stick in God's hand.

Scripture Memory

Ezekiel 37:27

"My dwelling place shall be with them; and I will be their God, and they shall be my people."

Ezekiel 37:27

Closing Prayer

Pray together

Lord God, you asked your prophet whether dry bones can live, and you answered your own question with an army on its feet. Breathe on everything in us that has stopped breathing. Speak your word over what we have buried and given up on. Join what we have broken, in your hand, under your one Shepherd. And keep your promise, Lord: make your dwelling place with us, be our God, and make us your people. Come, Holy Spirit. Through Christ our Lord. Amen.

Part Three

Leader Reference Card

Every passage used in this session, in order. Print this page and keep it in front of you.

Primary text

- **Ezekiel 37:1-14** The valley of dry bones
- **Ezekiel 37:15-23** The two sticks joined
- **Ezekiel 37:24-28** One shepherd, everlasting covenant, God's dwelling

Discovery passages

- **Genesis 2:7** Formation, then breath: the making of Adam
- **John 20:21-22** The risen Jesus breathes on the apostles
- **Revelation 21:1-4** The dwelling of God is with men

Leader support passages

- **Ezekiel 36:26-27** Last week's promise, delivered in 37:14
- **Ezekiel 21:27** He whose right it is (session 8)
- **Ezekiel 34:15, 23** I myself will shepherd; my servant David (session 11)
- **Ezekiel 16:60** The everlasting covenant first promised (session 6)
- **1 Kings 12** The kingdom splits after Solomon
- **Daniel 12:2** Those who sleep in the dust shall awake
- **2 Maccabees 7** Resurrection hope in the martyrs (Dig Deeper)
- **Matthew 27:52-53** Tombs opened at Christ's death
- **John 5:28-29** All in the tombs will hear his voice
- **Acts 2:1-4** The rushing wind of Pentecost

Terms

- ****ruach.**** one Hebrew word meaning wind, breath, and spirit; chapter 37 plays all three senses at once

Catechism

- **CCC 703.** Word and Breath together at the origin of every creature's life
- **CCC 715.** The Spirit promised: renewed hearts, a reunited people, God dwelling with them
- **CCC 992.** Resurrection revealed progressively to God's people
- **CCC 820.** Unity is Christ's gift to his Church and our task