



St. John's Wimborne

New Life, Full Life

Studies in Deuteronomy 1-11

With material from "Knowing the Bible: Deuteronomy"
from Crossway at thegospelcoalition.org

Spring 2025



See inside the back cover for key dates in 2025!

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Introduction

In this booklet you will find study notes and questions for Deuteronomy 1-11. The personal study notes are taken from the “Knowing the Bible: Deuteronomy” Course by Crossway, available freely on thegospelcoalition.org. Read the Bible passage and then look at the notes and questions. You could do the whole passage in one go or do one section at a time.

The group study questions focus on a shorter passage from the section. They can be used whether you have done the personal study as preparation or not.

After finishing these notes, you might want to continue to study the rest of Deuteronomy – the online notes will guide and help you to do this.

Introduction to Deuteronomy

An extract from the full notes on thegospelcoalition.org

Deuteronomy (the title is Greek for “second law” or “second lawgiving”) is a national constitution, a founding document for the new life that Israel is about to begin in the Land of Promise. Forty years previously, God had brought Israel out of bondage in Egypt and made a covenant with them at Sinai. But then, instead of receiving the land God had promised to them, Israel refused to enter it and was compelled to wander in the wilderness for 40 years. Now, at the end of those 40 years, Israel is on the cusp of entering the land once more. The book of Deuteronomy is the great, all-encompassing vision for what life in the land should look like for God’s people.

But Deuteronomy is also a farewell sermon. Moses is now 120 years old and is about to die. For decades he served as a mediator: he was God’s messenger to Israel and represented Israel’s requests to God. He was also Israel’s ruler, guide, and judge, with authority unsurpassed by anyone else in Israel. As his monumental life draws to a close, Deuteronomy is Moses’ last plea to Israel to live by the light of all that God has taught them.

And yet, Deuteronomy is ultimately about what God does for Israel, not what Israel does for God. The call to obedience (chs. 4–26) is rooted in God’s redemptive work in the past (chs. 1–11) as well as the promise of God’s work in the future (chs. 27–

28). Even as Deuteronomy reckons with Israel's profound brokenness and inability to obey (chs. 29, 31–32), it still holds forth an unshakable hope for the future based on God's faithfulness (chs. 30, 32–33).

Placing Deuteronomy in the Larger Story

To begin to read Deuteronomy is to enter an epic story midstream. Deuteronomy is a major milestone in a narrative that began all the way back in Genesis and that continues to the end of Revelation.

Back in Genesis, God made several promises to Abraham: Abraham would have abundant offspring, this offspring would have a covenant relationship with God, and this offspring would enjoy that covenant relationship with God in the land of Canaan (Gen. 17:6–8). These promises encompass all that the garden of Eden held out to Adam before his fall into sin: a holy God dwelling among a holy people in a holy place. What Adam forfeited; God promises he will still provide one day.

By the time we reach Deuteronomy, Abraham's offspring has become a large nation (Ex. 1:7; Deut. 1:10), and God has established his covenant with them at Sinai (Ex. 24:1–8). What remains is for them to enter the Promised Land, which they are about to do (see the book of Joshua). Deuteronomy calls Israel to the obedience that leads to genuine life with the Lord, in contrast to Adam's choice of death.

But Israel ultimately chooses death, just as Adam did, and they must be removed from the land (Judges–Kings). Thus, Deuteronomy points forward to the true Adam and the true Israel, Jesus Christ. Jesus Christ obeyed God on our behalf and won for us the ultimate fulfillment of the promises to Abraham: eternal life. He thus brings about the holy kingdom foreshadowed in Deuteronomy.

1. Looking back

Personal study: Deuteronomy 1:1-3:29

An extract from the full notes on thegospelcoalition.org

The Place of the Passage

The first three chapters of Deuteronomy situate the book within the epic story of the Bible. In the past 40 years, Israel has gone from Mount Sinai (known in Deuteronomy as “Horeb”) up to the plains of Moab, just east of the Promised Land. But in between these two locations were 40 years of wilderness wandering, the result of Israel’s failure to enter the land when they were first offered it at Kadesh-barnea. Now that God is offering Israel a second chance to enter the land, Moses shows what the past teaches them: Israel’s previous refusal to enter the land was a heinous rebellion against God, motivated by fear and unbelief. The new generation will succeed where the previous generation failed only if they trust that God is both (1) still committed to his promise to give Israel the land and (2) able to keep this promise.

The Big Picture

In the face of fears about conquering the Promised Land, Israel must remember God’s constant faithfulness and not repeat their fathers’ sins.

The Command to Possess the Land (1:1–8)

Moses begins by recounting events 40 years prior his writing, when Israel was still at Horeb (Mount Sinai). God commanded them to go up to the land that he had promised to Abraham more than 400 years before. What incentives does Moses give in these verses to motivate Israel for this journey?

A Growing Nation (1:9–18)

Even though Moses grieves at the burden the people have become (vv. 9, 12), what is encouraging about the people’s great numbers? (Consider Deut. 1:10 in light of Gen. 15:5.)

The Failure at Kadesh-barnea (1:19–46)

Israel was offered the land by God, but they refused to enter. What specific reasons did they give for their refusal?

What was it about the failure of Israel at Kadesh-barnea that made this sin especially grievous? Be sure to note the further debacle in verses 41–46.

God responds to Israel's sin in a way that is simultaneously just (see vv. 34–40; note also the repetition of the word "listen" in vv. 43, 45) and yet also uncompromising in regard to his promise to give the land to Abraham's descendants. How does he achieve both purposes at the same time?

The End of Israel's Wandering (2:1–15)

After Israel's failure at Kadesh-barnea, this section quickly skips over the many years of wandering and recounts only the final stops in the lands of Edom (vv. 1–7) and Moab (vv. 8–15). Each of these nations had received their land from the Lord as a possession (vv. 5, 9), and they did so by first fighting off giants like the ones Israel will face in the Promised Land (vv. 10–12, 22; note also what is said about the "people of Ammon" in vv. 18–23). How do these stories of other nations encourage Israel?

The Beginning of the Conquest (2:16–3:17)

The kings Sihon and Og controlled territories to the north of Edom and Moab. Unlike Edom, Moab, and Ammon, whose ancestry derived from near relatives of Israel (from Esau and from Lot's children), these two kings were Amorite, a word synonymous with "Canaanite" in this context (3:8). They are therefore of the people group whom God promised to judge in due time (Gen. 15:16). The victories over these two kings follow a pattern: (1) God's command to take possession (Deut. 2:24–25, 31; 3:1–2); (2) the utter defeat of the enemy (2:32–33, 36; 3:3, 6); (3) the capture of the enemy's wealth (2:34–35; 3:4–5, 7); and (4) the giving of the conquered territories as permanent possessions to individual Israelite tribes (3:12–17). One of the Amorite kings is even a giant (Og; see 3:11). How does this recent history give Israel even more encouragement than they had at Kadesh-barnea?

Group study: Deuteronomy 1:19-46

What went wrong at Kadesh-barnea?

- Why did they not obey God?
- Why should they have trusted God?
- Was sending the spies a good idea? (v25, compare v22 with v33, read Numbers 14:6-9)

What should we learn from what happened?

- What is the significance of the next generation in v37-40?
- What lesson had the former generation failed to learn in v41-46?

Have we learnt lessons from our past?

- Are there past failings on which you have taken time to reflect?
- How have you seen the importance of obeying God's word and trusting his presence?

2. Looking forwards

Personal Study: Deuteronomy 4:1-43

An extract from the full notes on thegospelcoalition.org

The Place of the Passage

Moses the preacher warms to his theme in Deuteronomy 4. With Israel's inconsistent past in view (chs. 1–3), Moses solemnly bids Israel to remember and keep what he has commanded them. Their very lives depend on it, as does their enjoyment of the land. To forget and disobey God's commands would not only compromise Israel's blessedness; it would also fly in the face of all that God is and all he has done for Israel. These crucial ideas—who God is, what he has done for Israel, and what Israel now is to do in response—are the great themes of the book, which this chapter weaves together. In so doing, it orients us to the overall message of Deuteronomy. For this reason, we are dedicating a whole week's study to Deuteronomy chapter 4.

The Big Picture

Unlike any other god, the Lord has drawn near to Israel to save them and to reveal his law to them, and therefore they must be careful to keep his commands.

Life and Death (4:1–4)

The great choice facing Israel is whether or not they will obey the Lord. Their loyalty to God is an either-or, take-it-or-leave-it decision. They cannot pick and choose what they like from God's law, or add other things they wish God had included (v. 2). What reasons do these verses give for why they should choose to obey God with all that they are? (For the background on "Baal of Peor," see Num. 25:1–9.)

A Great Nation (4:5–8)

Moses envisions Israel's keeping of God's commands. They even are given the title "great nation," fulfilling still another promise to Abraham (Gen. 12:2; 18:18). According to Deuteronomy 4:5–8, what about Israel is so great? What sets Israel apart from the rest of the nations?

Grace in the Past: God's Revelation at Sinai (4:9–14)

Verse 9 is the first of three times that Moses warns Israel to “take care” (see also vv. 15, 23). What spiritual traps is Moses concerned that Israel will fall into, as described in verses 9–14?

Amid the terror of “darkness, cloud, and thick gloom” (v. 11) are several statements of purpose that reveal God's grace at work (see the three uses of “that” in v. 10; see also v. 14). How do these statements show his grace?

The Danger of Idolatry (4:15–24)

God permits Israel to see many things (the phrase “your eyes have seen” is repeated in 3:21; 4:3, 9; 10:21; 11:7; 29:2), but he does not let them see himself. And yet, even as God shrouds himself in fire and cloud, he reveals something. What does God's refusal to be seen (v. 15) and his refusal to be represented by visible things (vv. 16–19, 23) reveal about his uniqueness?

Grace in the Future (4:25–31)

God is uncompromising in his judgment (vv. 25–28) but also in his mercy (vv. 29–31). Even if God removed Israel from the land in judgment, Israel would still have hope for a future. What must Israel do to receive this mercy (see v. 29)? Why would God give it (see v. 31)?

No One Like the Lord (4:32–40)

The confession that the Lord alone is God is the great rallying cry of Deuteronomy (vv. 35, 39; see also 6:4). It is the first thing true faith confesses (see Josh 2:11; 22:34; 1 Kings 8:60; 18:39). According to this section, how was Israel to recognize that this core claim is true?

Group study: Deuteronomy 4:25-40

- Recap: What lesson did God want them to learn from their past failure?

Why does God warn his people about the future? (v25-31)

- What do we learn about God's judgement?
- What do we learn about God's mercy?

What is the key to God's people's future? (v32-40)

- How should we feel about being God's people?
- How should it affect our thoughts and actions?

How do you feel about the future?

- How does belonging to God give you hope?
- How does belonging to God give you direction and purpose?

Song: [Christ our hope in life and death](#)

3. Loving God

Personal Study: Deuteronomy 4:44-6:9

An extract from the full notes on thegospelcoalition.org

With Deuteronomy 1:1–4:43 as a historical and theological orientation, Moses begins a new section at Deuteronomy 4:44 that will continue all the way to 26:19, in which he calls Israel to obedience. He starts at the very heart of what it means to follow the Lord alone: Israel must love him with all that they are (6:5), and they are to express this love by keeping the Ten Commandments (5:7–21). Moses' pastoral exhortations for Israel to embody this basic attitude of loving obedience will occupy him for the next six chapters (chs. 6–11). Then he will give a detailed exposition of what it means to keep the Ten Commandments in all of life (chs. 12–26).

The Big Picture

Israel must love the Lord with all that they are by obeying the commands he has given through Moses.

The Preface to God's commands (4:44–49; 5:6)

Before any specific word is spoken in this section about what Israel must do, Moses speaks of what God has done for Israel. In 4:44–49 and 5:6, what specific acts of God are called to mind, and how would this background encourage Israel to keep God's commands?

The Ten Commandments (5:7–21)

Each of these laws protects something precious (e.g., v. 17 guards a person's life from being taken unjustly). List the interests protected in each of the laws. Reflect on what these protections reveal about sin's tendencies and God's priorities.

Several clues indicate that God is not interested merely in external conformity to his law (for confirmation of this, see Matt. 5:21–30). One of the Ten Commandments explicitly addresses our desires (Deut. 5:21), and several commands include motivations for obedience, both positive (vv. 10, 14, 15, 16) and negative (vv. 9, 11). What are these motivations, and what do they reveal about a heart rightly attuned to God's will?

Moses as Mediator (5:1–5, 22–33)

In verses 5 and 23–27 we see the fear-motivated request by Israel’s elders for Moses to ascend the mountain. Exodus 19:16–19 and 20:18 vividly describe the awesome circumstances that led to this request. What does this fearful experience reveal about God’s character?

Given their self-protective motives, we are surprised that God approves the people’s request to have Moses as their mediator (vv. 28–29). God later echoes this approval by establishing future prophets as mediators (18:15–19). What does the Lord applaud about Israel’s request?

The Greatest Commandment (6:1–5)

The ESV text (“The Lord our God, the Lord is one”) and footnote (“The Lord our God is one Lord”; “The Lord is our God, the Lord is one”; “The Lord is our God, the Lord alone”) provide alternative translations for 6:4. The underlying Hebrew words could legitimately support any of these translations. Since the translation of this verse cannot be resolved by the words alone, we must assess which translation fits best in context. Try each translation in context and evaluate which best supports the flow of thought.

Loving the Lord with all our heart, with all our soul, and with all our might (v. 5) leaves nothing out. Our whole lives must be devoted to the Lord: our thoughts and desires, our actions, our skills and talents, and our time, possessions, and relationships. How do the Ten Commandments in the previous chapter reflect the life-encompassing quality of this great command?

A Life Centred on God’s Word (6:6–9)

The command to love God goes hand-in-hand with loving his Word. The Word is to be impressed on our hearts like impressions on a clay tablet (v. 6; see Prov. 3:3; 7:3). It is to be on our lips in everyday life (v. 7). The commands in verses 8–9 about “signs,” “frontlets,” and writings on “doorposts” and “gates” suggest that the Word is to adorn our lives like precious jewellery kept close at all times or like decorations prominently displayed (Ex. 28:29, 36–38; Song 8:6). What attitudes about God’s Word are assumed by these commands?

Group Study: Deuteronomy 6:1-25

- Recap: Why is obedience important for Israel's future (6:1-3)

What difference does love make to obedience? (6:4-9)

- Can you keep the 10 Commandments and not love God?
- Why is half-hearted obedience not enough?
- How might your obedience be changing as you grow in love for God?

What things might stop us loving God? (6:10-19)

- Why can God's blessings be dangerous?
- What might tempt us away from God?
(think about Jesus being tempted in Matthew 4 and using Deuteronomy 6)

What would you say to someone who asks you why you try to obey the Bible?

- Verse 20-25 is the answer in Deuteronomy. How might our answer be similar/different?

Trusting God

Personal Study: Deuteronomy 6:20-8:20

An extract from the full notes on thegospelcoalition.org

The Place of the Passage

God's law centers on the command to love him with all that we are (6:5). Before Moses outlines the details of loving God in all of life (chs. 12–26), he must first challenge the core attitudes of Israel's heart. Moses here warns the people of several great temptations that await them in the Promised Land, which will test their love for the Lord: tests of prosperity, forgetfulness, idolatry, covetousness, pride, and ingratitude. In each case Israel's very identity is at stake: if they fail the tests, they will forfeit everything God won for them when he saved them from Egypt.

The Big Picture

Israel must not forget who they are as God's people, rendering him thanks for the land's blessings, teaching their youth, and refusing to follow in the idolatry of the nations around them.

The Test of Riches (6:10–19)

Moses exhorts Israel not to test the Lord as they did at Massah (v. 16). At that time, Israel was deep in the wilderness, out of water, and on the verge of death. They tested God by doubting his care for them (Ex. 17:1–7). How is the test Israel will face in the land different from the one they faced in the wilderness? How is it similar? (See especially vv. 10–15; compare Prov. 30:8–9.)

Teach the Children (6:20–25)

The child's question in verse 20 reflects a teachable interest in the Lord. But the language also suggests that the child is still uncommitted to the Lord: he can speak of the Lord as "our God," yet he goes on to say that the commands were made to "you," suggesting the child does not yet fully identify himself with his father and with all Israel. The child does not say that the Lord commanded "us," as Deuteronomy 5:2 instructs future generations to do. How does the father's reply in verses 21–25 wisely enfold his son into what it means to be a part of Israel?

Destroy the Nations (7:1–5, 16)

These verses are some of the most disturbing in the whole Bible, and the questions they raise will be discussed below. For now, note carefully (1) what exactly the Lord is commanding Israel to do, and (2) what reasons he gives for these commands.

A Holy People, Blessed for Obedience (7:6–15)

This passage affirms God’s gracious choice of Israel, a choice that he made without regard to Israel’s worthiness (v. 6). God also reaffirms his promise that he will not withdraw his choice of Abraham and his offspring, even after many generations (vv. 8–9). Yet this special status does not imply favoritism on God’s part, as though Israel were held to lighter standards of righteousness than the nations. How does this passage reinforce that obedience is the only path to blessing?

The Lord Is a Warrior (7:17–26)

Moses returns to the core issue facing Israel at this moment: their fear of military defeat before the nations in the Promised Land (v. 17; compare 1:28). Trace how Moses argues against this fear in verses 18–24. Remember that prior to the exodus, Egypt was considered a superpower compared to the petty kingdoms of the Promised Land, and yet God defeated even Egypt.

From Wasteland to Wealth (8:1–10)

The generation about to enter the land could wrongly view their time of wandering in the wilderness as God’s punishment for their sin. In fact, the punishment was on the previous generation, who died in the wilderness, and God intended in time to bring great blessing on the current generation (vv. 7–10; 1:39). But first there were several redemptive lessons the wilderness should have taught them. What were those lessons?

Lest You Forget (8:11–20)

For Israel, “forgetting” in this passage is more than amnesia; it is willfully embracing their pride and the lies they tell themselves in their hearts. What are the specific lies Israel will be tempted to speak to themselves? How does Moses rebuke those lies?

Tricky Question: destroying the Canaanites

Zeal for justice is a good and upright part of God's character: as the holy judge, he is a "consuming fire" (Deut. 4:24; 9:3), jealous for truth. And yet, unlike human anger, which so often lashes out in disproportionate severity, God's justice is always measured and righteous (32:4; Ps. 9:8). This truth is the path to understanding the command in Deuteronomy 7:1–5 to destroy the Canaanites.

As Deuteronomy 18:9–12 and Leviticus 18–19 catalogue, the Canaanites were deep in the appalling sins of child sacrifice, sexual immorality, witchcraft, and idolatry, all of which are sins worthy of God's holy anger. What is more, God gave them ample time to repent, and some even did (Gen. 15:16; Josh. 2:8–13). God does not sadistically delight to judge but rather calls all to repentance (Ezek. 33:11). Yet he will not hold back his judgment forever.

And even if God graciously chose to save and forgive some (Rom. 9:21), one cannot call the destruction of the Canaanites an act of racist genocide, for God later inflicts the same punishment on his own people when they do worse than the Canaanites did (2 Kings 21:11–12).

In the New Testament we see that God's judgments in the Old Testament are but shadows of a much greater judgment to come. Far from there being an Old Testament God of wrath in contrast with a New Testament God of love, the true God of the Bible is both just and loving and is reserving his greatest outpouring of wrath for the last great day (Rev. 19:11–21). Indeed, God even came in the flesh to take this just wrath on himself for the sake of his people.

While this affirmation of the justice of God does not answer all the questions of this troubling passage, it points a way for us to trust that God is good and does good—always (Ps. 119:68).

Group Study: Deuteronomy 8:1-20

- Recap: What were some of the dangers that might stop Israel from loving God?

What should Israel have learned from their wilderness journey? (8:1-5)

- How did the manna teach Israel to trust God?
- What does it mean that 'man does not live on bread alone'?
- Why does Jesus refuse to turn the stone into bread? (Matthew 4:4)

What different challenge will they face in the promised land? (8:6-20)

- What dangerous attitude can we have in times of plenty?
- How can we fight against this attitude?

What makes it hard for you to trust God at the moment?

- What 'lessons from the wilderness' has God been teaching you?
- For what blessings do you need to remember to praise God?

Looking to Jesus

Personal Study: Deuteronomy 9:1-11:32

An extract from the full notes on thegospelcoalition.org

The Place of the Passage

Moses has saved for last the two biggest spiritual tests that will challenge Israel's relationship with the Lord. The first concerns Israel's view of themselves: If they defeat the Canaanites, does that mean Israel is more righteous than they? Lest they fall prey to this thinking, Moses confronts them with their stubbornness (9:1–10:11). The second test concerns Israel's view of God: Will they forget all that he has done for them and give their hearts to other gods? In 10:12–11:32 Moses urges them to break with their past stubbornness and give their hearts wholly to the God who has so generously loved them.

The Big Picture

Instead of making empty boasts about their righteousness, Israel should recall their past sins with grief, dedicating themselves to wholehearted obedience so that they might enjoy the land God is giving them.

Delusions of Grandeur (9:1–5)

For the third time, Moses challenges something that Israel might say “in their hearts” (9:4; compare 7:17; 8:17). The attention to these internal thought patterns shows God's concern for Israel's hearts. What is the lie Israel might be tempted to embrace after their victory over the nations in the land, and how does God correct this error?

Remember the Past (9:6–12)

“It is because of my righteousness that the Lord has brought me in to possess this land” (9:4). The absurdity of this boast is obvious when Moses reminds the Israelites of the golden calf incident. The full story is given in Exodus 32. What about this sin was so egregious? (See especially Deuteronomy 9:12; compare Exodus 24:3.)

Moses' Intercession (9:13–21)

The Lord's threat of annihilating Israel must have been very appealing to Moses (see Num. 11:11–15), as was the offer to start a new people with him (Deut. 9:14). But instead of accepting the offer, Moses performs a series of actions to avert God's wrath (see especially vv. 17–21). What are these actions, and what do they show about Moses' character?

Moses' Prayer (9:25–29)

Here we see the content of Moses' intercession. He makes no attempt to minimize Israel's sin or their deserving of God's anger, but nevertheless he gives several reasons why God must not destroy Israel. What are these reasons?

At the heart of Moses' plea is an insistence that Israel is still God's people (compare "your people" in Moses' mouth [v. 26] with "your people" and "this people" in the Lord's mouth [vv. 12, 13]). Based on the reasons listed in the previous response, how is Israel still God's people, even when they sin?

Starting Again (10:1–11)

Even though the Lord gives no direct reply to Moses, there are several indications in this text that Moses' prayer has been answered, not only for the people in general but also for Aaron and his house (see 9:20). Where in this passage do you see evidence of God's grace toward Aaron and the people?

Remember the Past (10:12–22)

There is perhaps a no better collection of "command" words in Deuteronomy than in this section ("keep," "love," etc.). List all of the commands Moses gives in this passage. How do they give a full-orbed description of what it means to be loyal to God?

All of these commands are given for good reasons (e.g., 10:19: "Love the sojourner, therefore, for you were sojourners in the land of Egypt"). The most fundamental reason for each command is God's character. List the things Moses says about the Lord in this section. How does God's character motivate obedience?

The Blessing and the Curse (11:1–32)

As Moses brings to a close his great exhortation to love the Lord, he confronts Israel with the urgent life-or-death decision that they face (see especially v. 26). Chapter 11 alternates between the life offered if they obey and the death threatened if they disobey. The offer of life is described in verses 8–15 and 18–25 and focuses on the Promised Land. What is so good about the land God is giving? How is it the epitome of the good life?

In contrast, Moses threatens death in verses 1–7 and 16–17. He makes the threat explicit in verses 16–17, but in verses 1–7 he recalls the deaths that have already befallen God's enemies as a warning to Israel. What do these threats convey about God's attitude toward sin?

Group Study: Deuteronomy 9:1-29

- Recap: What do Israel need to remember as they enter the promised land?

Why will God give the Israelites victory in the promised land? (9:1-6)

- What might they be tempted to think?
- How does this humble us?

What role does Moses play in getting Israel to the promised land? (9:9-29)

- What would have happened to Israel without Moses?
- What choice was Moses given? (v14, and remember the result for Moses - 4:21-22)
- In what ways does Moses point us to Jesus in this passage?

As we look back and look forward, why do we need to look to Jesus?

- In what ways are we 'stiff-necked' and 'rebellious'?
- Read Hebrews 4:14-16. How does this encourage us to pray?

Song: [Before the throne of God above](#)

EASTER at St John's

Maundy Thursday Holy Communion

Thursday 17th April at 10.30am

**Good Friday Service, followed by the
Walk of Witness and short service on Willow Walk**

Friday 18th April at 10.30am

Good Friday Reflective Service

Friday 18th April at 6.30pm

Easter Sunday All-Age Service

Sunday 20th April at 10.30am

Prayer Focus

All are welcome to come and pray around global and local matters.

Mostly on the first Wednesday monthly from 8pm in the Youth Lounge,
with some exceptions:

January 8th - *avoids the Bank Holiday*

February 5th

March 5th

April 2nd

May 7th

June 4th

July 2nd


August – *no meeting, but please pray wherever you are*

September 3rd

October 1st

November 5th

December – *will be a week earlier on* **November 26th**



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