



In God's Family

1st John

A Granville Chapel Home Group Study

Study Schedule

The studies in this Curriculum should be done in the Home Groups before the Sunday sermon on the same topic. The schedule of studies for this Curriculum is as follows:

Week of

		<u>1 John</u>	<u>Growing together in God's Family</u>
Feb. 9	Study #1	1:1-2:6	Walking Together in the Light
Feb. 16	Study #2	2:7-14	A Message for Family Members
Feb. 23	Study #3	2:15-27	Cautions for the Family
March 2	Study #4	2:28-3:24	Family Conduct (Avoiding Sibling Rivalry)
March 9	Study #5	4:1-6	Don't Talk to Strangers!
March 16	Study #6	4:7-21	The Father's Love
March 23	Study #7	5:1-21	The Rewards of Fellowship
March 30		<i>Community Practicum</i>	
April 6		<i>Community Practicum</i>	

Special thanks to

Richard Bowler, Wayne Elderton, Mary Gordon, Tim MacIntosh, Daniel Niles, Pete Santucci and Claire Westlake who put much time, effort and prayer into the writing of these studies.

Wayne Elderton for the cover design and graphics.



In God's Family

1st John

Study #1

Walking Together in the Light

1 John 1:1-2:6

Introduction

Although the book of 1 John does not indicate its writer, from as early as we have records the church identified the author as none other than the Apostle John. John, son of Zebedee, was a Galilean fisherman who became a follower of Jesus and a leader in the early church. He is the author of the Gospel of John, giving an eyewitness account of the life, teachings, death and resurrection of his Master, Jesus of Nazareth.

This letter was likely written near the end of John's life, somewhere around the year A.D. 95. It was probably written as a circular letter, intended to be read by a number of churches in the province of Asia (modern day Turkey).

John wrote this letter to combat a dangerous and spreading disease in the life of the church - false teaching springing from an early form of Gnosticism. This heresy included a denial of the true humanity of Christ and promoted the casting off of all moral restraint, resulting in lawlessness. John saw these false teachings as deadly to the life of faith.

"Consequently, John wrote this letter with two basic purposes in mind: (1) to expose false teachers (2:26) and (2) to give believers assurance of salvation (5:13). In keeping with his intention to combat Gnostic teachers, John specifically struck at their total lack of morality (3:8-10); and by giving eyewitness testimony to the incarnation, he sought to confirm his readers' belief in the incarnate Christ (1:3). Success in this would give the writer joy (1:4)." (NIV Study Bible, Introduction to 1 John)

⇒ **The aim of this study is to encourage us to embrace Christ more fully, take sin more seriously and joyfully walk in the light together**

Group Study

Community Building

- (1) John tells us how he progressed in his knowledge of Jesus:
 - (a) Jesus was always there (from the beginning);
 - (b) John heard about Him;
 - (c) saw him;
 - (d) thought about what he saw;
 - (e) had "hands on" experience;
 - and (f) proclaimed him to others.

Does any of this parallel your experience? How far have you progressed?

Jesus the Life (1:1-4)

- (2) John's experience was different from ours in that he was an eye-witness (and ear-witness and touch-witness). What experiences would have been foremost in his mind as he wrote these verses? How did sharing his experience with his readers affect John himself?

God the Light (1:5-7)

- (3) The light brings knowledge of the truth and reality, and exposes error and evil. Why is it impossible to have fellowship with God and yet also continue in the deeds of darkness?
- (4) How does walking in the light improve our fellowship with other Christians?
- (5) How does walking in the light bring about purification from sin?

Mankind the Sinful (1:8-2:2)

- (6) "Sin" is spoken of in three different ways in these verses. **1 John 1:8** speaks of the sinful nature which persists even after we are saved. We need not yield to it, but if we do, we commit sins (**1:9-10**). The first "sin" in **2:1** refers to a sinful way of life, while the second refers to committing sins, for which we are sorry. John is not suggesting that we can continue to sin. No! He writes this "**that you will not sin.**" How can we keep from "falling into sin"?
- (7) When we do sin, Jesus Christ comes beside us and pleads the merit of his sacrifice so that God may forgive us. How does this show the seriousness of sin? In what sense does he do this "for the whole world"?

Redeemed Believers (2:3-6)

- (8) From these verses, what proof do we have that we know God?

How does walking together in the light (1:7) help us to obey God's commands?

Prayer

"Lord, help us to hate sin, to keep from sinning, and when we do sin, come immediately to you for cleansing."

Notes

- (1) 1:1 **"the beginning"** - see Genesis 1:1 and John 1:1
- (2) 1:1 **"touched"** - see Luke 24:39. The verb is related to the verb for **"sing"** and to the noun **"psalm"** (Eph. 5:19), the connection coming from the stroking touch on the harp's strings which provide accompaniment for the singing of psalms. Does my **"hands on"** experience of the Lord cause me to **"make music in my heart"**?
- (3) 1:2 **"the life appeared"** - see John 1:14, 1 Tim. 3:16. We are **"The Visited Planet"**.
- (4) 1:6, 8, 10 **"if we claim"** - John wrote this letter partly to point out the error in a false sect whose members claimed they had advanced so far spiritually that they no longer sinned - or rather that **"right"** and **"wrong"** no longer applied.
- (5) 1:5-6 **"darkness"** - see 1 John 2:8-9, 11; John 1:5, 3:19-21, 8:12 and 12:46.
- (6) 1:6-7, 2:6 **"walk"** - refers to one's customary way of living, not occasional **"slips"** or **"flashes of goodness."**
- (7) 1:9 **"forgive"** - this verb basically means **"to send away"** and may refer here to the scapegoat over which the people's sins were confessed and which was sent off into a solitary place not to be heard of again (Leviticus 16:20-22). See also Micah 7:19.

- (8) 2:2 **"atoning sacrifice"** or **"propitiation"** - both terms speak of removing wrath by offering a gift or sacrifice, so that the two parties, the sinned against and the sinning, can be *"at one."* But there is no thought here of Jesus pleading with God to forgive mankind. God the Father did not sit back waiting to be appeased, but himself provided the sacrifice in the person of his Son, Jesus Christ. Also, the word for **"atoning sacrifice"** is related to the word for **"Mercy Seat"**, the lid of the Ark of the Covenant in the Old Testament. The Ark contained God's law, which the people were constantly breaking. Looking on his broken laws, God would have had to punish the people, but on the Day of Atonement, sacrificial blood was sprinkled on the atonement cover, so that God did not see the law, but the evidence of sacrifice.
- (9) 2:6 **"live in him"** - translates the same word Jesus uses in John 15:1-17 (**"abide"**). See that passage for more of what it means. The word is also repeated in 1 John 2:10, 14, 17, 19, 24, 27, 28, 3:6, 9, 14, 15, 17, 24, 4:12, 13, 15, 16.



In God's Family

1st John

Study #2

A Message for Family Members

1 John 2:7-14

Introduction

As John wrote these words he must have been thinking about things he had seen and heard in the Upper Room on the night his Master was betrayed. John was there as Jesus stripped off his outer clothing, took up the towel of a servant, washed their grimy feet, and then told them they were to obey his new commandment: ***“As I have loved you, so you must love one another.”***

Jesus spoke of his Father that night, as he often did, saying that he and the Father were one. ***“Anyone who has seen me has seen the Father.”*** Jesus assured his disciples that they themselves truly knew the Father. ***“If you really knew me, you would know my Father as well. From now on, you do know him and have seen him.”***

And before Jesus headed into the darkness of that long night, John heard him say, ***“Take heart. I have overcome the world.”***

Watch for these themes as you read 1 John 2:7-14 and hear the now elderly disciple reflect on the ongoing impact of Jesus’ words spoken so long before.

⇒ **The aim of this study is to see the reality of who we are in Christ and take seriously his call to radical love of one another**

Group Study

Community Building

(1) Can you think of an example in the last year (big or small) of someone loving you like Jesus loves? How did it affect you?

(2) **Verses 7-8.** ***“I am not writing you a new command but an old one ... Yet I am writing you a new command ...”***

John’s readers knew which command he was talking about - see **John 13:34-35, 15:12**. In what sense is it old? In what sense is it new?

In what sense does this one command sum up the whole message which John’s readers have previously heard? (**v. 7b**)

(3) **Verse 8.** How is the truth (or “fulfillment”) of this new command seen in the life of Jesus? How is it seen in believers? See **John 10:14-18, 15:12-13**.

The living expression of this command (in Jesus and in us) is like light shining in the darkness. What value does this put on our relationships with one another?

- (4) **Verses 9-11.** We think of "hatred" in very narrow terms. We see it as the final stage on the progression from "love" through "lack of love" to "hatred". John sees only 2 options - love or hatred. In light of John's high view of love (i.e. loving like Jesus), what kinds of behaviour and attitudes do you think he would include in the category of "hate"?

What are the consequences of not loving our brothers and sisters in the Lord? Why do we often allow ourselves this luxury?

- (5) **Verses 12-14.** Three groups of people within the family of God are mentioned in these verses - children, fathers, young men. Much debate has centred on who these people are. Some have suggested these are literal age groups within the church. Others suggest they refer to different stages of spiritual maturity.

But when John uses the term "children" elsewhere, he is referring to all believers, regardless of age. Further, each of the statements here is actually true of all believers. So some have suggested that John is using a rhetorical device to make statements that are true of all of us who belong to Jesus Christ (see Note #1 for further comment). Let's examine the verses from this point of view - each statement refers to you personally:

Verse 12. "... *dear children ... your sins have been forgiven on account of his name.*" Notice the past tense - notice also the basis for forgiveness. What confidence does this give you? Do you find this easy to accept like a child? Why or why not?

- (6) **Verses 13-14.** "... *fathers ... you have known him who is from the beginning; ... children ... you have known the Father ...*" 1 John 2:3 states the same thing with a certain conditional element. But here the statement is made as an accomplished event. Do you see this as true of yourself? What trouble can we run into if we lose sight of this reality?

- (7) **Verses 13-14.** *“... young men ... you are strong, and the word of God lives in you, and you have overcome the evil one.”* Again, do you see yourself in these terms? How has the evil one been overcome (see 3:8b)? What connection does the word of God have with being strong and overcoming?

How would your attitude and actions be changed if you saw yourself more in these terms?

Prayer

Notes

- (1) Who is John referring to in verses 12-14 when he speaks of children, fathers, and young men? Some see these as referring to age groupings and some as referring to spiritual maturity.

“The difficulty with either of these explanations is ... that what is said of each group could be true of all, and indeed what is said of the children in verse 14a is virtually a repetition of what is said of the fathers. A third type of solution is favored by Dodd, who thinks that the writer is simply using a rhetorical device to indicate qualities, appropriate to the three stages of life, which ought to be true of all believers. All Christians should have the innocence of childhood, the strength of youth, and the mature knowledge of age.” (I. H. Marshall, The Epistles of John, p. 138)

- (2) Verse 13 *“ ... him who is from the beginning ...”*

“(It) is not absolutely certain whether the reference is to God the Father or to Jesus, both of whom have existed from eternity past. Since the Father is specifically mentioned in verse 14a, it is probable that we should see a reference to Jesus here, otherwise we are faced with an awkward repetition. Nobody doubted that the Father was from the beginning; it was more significant for John to stress the pre-existence of Jesus.” (I. H. Marshall, The Epistles of John, p. 139)



In God's Family

1st John

Study #3

Cautions for the Family

1 John 2:15-27

Introduction

As John had written in his gospel account (John 1:12-13), God, our Father, is providing the way, through his Son, for fallen men and women to put aside their estrangement and to enjoy a family relationship with him. We can claim a kinship that is Christ-purchased, and an intimacy that is more than individual: we have joined the community of the redeemed, the family of God. We are called to live out the truth of our parentage, growing in the likeness of the true Son, and awaiting our full redemption

when God triumphs over his enemies and lives amongst us in a new world. In the midst of these "last days", however, John cautions Christians about those things which threaten to mar this relationship and our inheritance: the world and false teachers.

⇒ **The aim of this study is to identify the threats to our relationship with God**

Group Study

Community Building

- (1) Describe a camp, prayer-retreat, or short-term mission experience you have had. Is there a reason why that intensity is not a more common reality?

1 John 2:15-17

- (2) The concept of "***the world***" has posed a problem for Christians throughout the centuries. Some see the world as the Church's eventual inheritance (**Matthew 5:5**). Others see a world that is doomed to destruction, and the Church as a life-raft.

What does John mean by "***the world***" in these verses ? (See also what he writes in **John 15:18-19, 16:33, 17:14-16**)

- (3) Look up the following scriptures. What perspective does each have on "***the world***"?

Genesis 1:31	
John 3:16-17	
Colossians 3:1-4	

Romans 12:2	
James 4:4	

What do these scriptures bring to your understanding of **1 John 2:15-17**?

- (4) We live in a secular society. Many Christians today have entered the Church in search of community and therapy, but still have the world's perspective on life.

Does this represent a compromise? Is it a threat to our relationship with God?

Looking at **verse 16**, what are examples of "cravings", "lust" and "boasting" from the world that tempt us today. What changes would you have to make to take **verses 15-17** seriously?

1 John 2:18-27

- (5) Satan our enemy, has played a decisive part throughout redemptive history. We see this in Eden (**Gen. 3**), in Jesus' betrayal (**John 13:28**), and in the end times (**Rev. 13; 2 Thess. 2:1-4**). He is a treacherous deceiver and is the force behind the antichrist.

The NIV Study Bible comments:

"John assumed his readers knew that a great enemy of God and his people will arise before Christ's return. That person is called 'antichrist' (v. 18), 'the man of lawlessness' (2 Thess. 2:3) and 'the beast' (Rev. 13:1-10). But prior to him, there will be many antichrists ... The 'anti' in antichrist means 'against'."

Are there present day antichrists operating? How do you see the stage being set for the arrival for the key antichrist? Or do you?

- (6) John was concerned about the false teachers that were arising within the Church, leading people astray. No doubt it was also demoralizing to see people who had made a confession of faith later leave the faith or pervert it. Today it is not an uncommon experience to have Mormons or Jehovah Witnesses come knocking at the door.

Have you encountered any such false teaching? What lies did you spot?

- (8) What is the **“anointing”** God has blessed us with? For what purpose? (see Note below)

Prayer

Notes

- (1) 2:27 **“you do not need anyone to teach you”**

“Since the Bible constantly advocates teach (Matt. 28:20, 1 Cor. 12:28, Eph. 4:11, Col. 3:16, 1 Tim. 4:11, 2 Tim. 2:2, 24), John is not ruling out human teachers. At the time when he wrote, however, Gnostic teachers were insisting that the teaching of the apostles was to be supplemented with the ‘higher knowledge’ that they (the Gnostics) claimed to possess. John’s response was that what the readers were taught under the Spirit’s ministry through the apostles not only was adequate but was the only reliable truth.” (NIV Study Bible)



In God's Family

1st John

Study #4

Family Conduct (Avoiding Sibling Rivalry)

1 John 2:28-3:24

Introduction

Jerome, the early church father, recorded this story about the Apostle John:

"In his old age dear John was accustomed to say hardly anything more to his disciples than 'Children, love one another!' His disciples and hearers became so annoyed at this endless repetition that they asked him why he was saying the same thing to them. He replied, 'Because it is the Lord's command, and it suffices if this be done.'"

- ⇒ **The aim of this study is to see how Christ's incarnation teaches us to be like him and to treat each other with love**

Group Study

Community Building

- (1) Share with each other how you got along with your flesh and blood brothers and sisters when you were growing up, and how it is now. How difficult or easy is it to love them? (If you are an only child, relate this to someone who was especially close to you.)

- (2) Read **1 John 2:28-3:3**. What brings about our birth as children of God? What identifies us as his children? What do you think it means to be *"like him"*?

Talk about the unmerited love of God we receive. Do you really realize that you can never be "unadopted"? What difference does this make in your life?

- (3) Read **1 John 3:4-10**. What is the source of sin and why is sin incompatible with our rebirth as God's children?

Some think John is saying in these verses that the person who claims to be a Christian should never sin - and that is a problem for all Christians! But John has already said the opposite in this very letter. In 1:8-2:1 he says no one can truthfully say they are without sin. He says further that God is faithful and just and will forgive us when we ask. Assuming John is not contradicting himself, what do you think he means to teach us about Christian behaviour here?

Consider some ways we can keep ourselves from sin. (Hint - know your enemy!)

- (4) Read **1 John 3:11-24**. Why is the refusal to love the same as murder?

It's right there in the scripture, but tell each other how we know what love is (**3:16**). God loves you and God also loves the person who really **bugs** you, as well as the person you really care about. How do we do it - how do we love each other?

- (5) How could you love someone practically according to 3:16-18?

- (6) Loving our brothers and sisters and our enemies as well begins with each one of us who say we believe in Jesus. Spend time now silently considering those we are unable to love. After a few minutes, pray out loud for each other **to love as Christ loved us**. Pray for Granville Chapel that it might be a place where people see the love of God in action.

Jesus said, "I've loved you the way my Father has loved me. Make yourselves at home in my love. If you keep my commands you'll remain intimately at home in my love."

"This is my command: Love one another the way I have loved you. This is the very best way to love."

"But remember the root command: Love one another."

(The Gospel of John, Chapter 15, The Message)

Attention!

Take time tonight to discuss how your Group will use the 2 weeks of **Community Practicum** planned for the weeks of March 30 & April 6 (see page 29 for details).



In God's Family

1st John

Study #5

Don't Talk to Strangers

1 John 4:1-6

Introduction

We tell our children not to talk to strangers because of the potential harm that could come to them if they place their trust in someone who has no love for them. It seems straightforward enough. Yet in practice there is case after case where the "stranger" cleverly acted as a friend to lure the child into thinking they were not strangers after all. So it is with false teaching and false teachers. Who would be tempted if there was nothing good in what they said?

Compounding the problem is the fact that we live in a “pluralistic” society where various ideas flow freely and unchecked. We are also in the “information age” where any teaching from anywhere in the world can be accessed in an instant. The voices that influence us can come from past or present, and geography and distance are no longer an issue.

The Apostle John also lived in a similar society (minus the technology). Israel was at the “crossroads of the world”. Christians of that era were also bombarded with diverse teachings, many of which had the lure of being “spiritual” and “good”.

The admonitions, tools and instructions which John gave the church then are just as applicable to us today, maybe even more so.

⇒ **The aim of this study is to outline the basic tools required to identify false teaching**

Group Study

Community Building

- (1) Share an experience where you were keenly aware that you were hearing ideas, teachings, or statements which were disguised as “good” but were opposed to biblical Christianity.

Read 1 John 4:1-6

- (2) Read **John** (same author) **14:26** and **16:13**. Why warn Christians about false teachings if the Spirit of God leads us? Did John have more faith in Satan’s ability to deceive than God’s ability to lead? What is the principle we can formulate simply by the fact that John wrote 1 John 4:1-6?

- (3) **Verse 1.** Why are these teachings called “*spirits*”? (compare **Ephesians 6:12**) What characteristics do false prophets have that would make them and their message appealing to Christians (see Note #1)? What is wrong with having different opinions? Is John against tolerance and inclusiveness?

Key Question:

- (4) **Verses 2-3.** The test of truth in the passage hinges on the statement “**Jesus Christ has come in the flesh**” (see also Note #2). How many points can you uncover in this statement that highlight true doctrine and dispel false views regarding Jesus?

- (5) **Verses 4-5.** Who is “*the one who is in you*” and who is “*the one who is in the world*”? What evidence do the false teachers give of the truth that they are “*from the world*” (then and now)? What evidence do Christians give that they have the “*the one who is in you*” (check the context)? Why does the world listen to these false prophets (give some present day examples)?

What hope does this verse give you?

- (6) **Verse 6.** Why would some people in our community of believers “*not listen*” to the truth (compare **John 10:4-5, 18:37, 1 Corinthians 2:6-16**)? What tangible steps can we take to obey this passage and be the type of believers John talks about?

Prayer

Pray for each member’s grounding in the truth of Scripture and their ability to identify and avoid false teaching.

Notes

- (1) **“Anti”** is a Greek word that conveys the meaning of *“substitute”*.
- (2) **“Jesus Christ has come in the flesh”** is a summary statement encompassing the entire gospel.

Attention!

If you've not done so already, take time tonight to discuss how your Group will use the 2 weeks of **Community Practicum** planned for the weeks of March 30 & April 6 (see page 29 for details).



In God's Family

1st John

Study #6

The Father's Love

1 John 4:7-21

Introduction

Our earthly father may have been absent or he may have died early in our childhood. Some fathers are abusive. Others are decent by human standards. Whatever our relationship with our earthly father was like, moving our minds from our earthly father to our Heavenly Father is never easy. This passage may provide some biblical ways to help make such a transition. Themes which we have visited in earlier parts of the letter (such as the theme of love for one another) come back into focus in today's passage.

⇒ **The aim of this study is to understand that love for God, neighbour and self is impossible without love from the Father**

Group Study

Community Building

- (1) Share one memory from your childhood relationship with your earthly father.

- (2) What is John's definition of love in **4:7-10**? How does it fit with contemporary definitions of love in the church and in the world?

- (3) In **4:10-12**, what are the consequences of God's love for us in our daily life?

- (4) How may we be confident that God loves us (**4:13-16**)? Can we make God love us more? Can we make God love us less? How then should we love one another?

- (5) According to **4:17-18**, what place does fear have in love?

Have there been times when you have experienced this fear which John talks about? Looking back, what blocks were in the way of God's love dealing with the fear?

- (6) *“The Christian life means having a cozy one-on-one relationship between God and me.”*

Evaluate this in the light of **4:19-21** and **4:12**.

Prayer

Celebrate God’s marvelous love for us which makes us persons able to love him, each other and ourselves.



In God's Family

1st John

Study #7

The Rewards of Fellowship

1 John 5:1-21

Introduction

Anselm of Canterbury wrote hundreds of years ago that faith seeks understanding. Our lives as Christians begin with faith in Jesus. As we grow up spiritually, that faith grows into us, drawing all of who we are into it. Along with our wills (i.e. the source of our desires), our minds are one place where we experience resistance to this growth or faith. Therefore, our faith seeks understanding - not as a foundation but as a verification.

This process of seeking the “reasonableness” of faith has often been called apologetics. The premier apologist of this century was C.S. Lewis (joined also by others like Francis Schaffer and Josh McDowell). In our passage, John, too, plays the role of the apologist. But since he is aware of the danger of substituting understanding for faith, he gives us just a few verses with three powerful witnesses, instead of giving us books filled with circumstantial “evidences”. However, the three “testimonies” that John gives us have caused a great deal of trouble for interpreters throughout almost the whole history of the church. There are three options: the “water and blood” refers to (a) the “blood and water” that came from Jesus’ side during the crucifixion (John 19:34-35); (b) the pivotal spiritual points in the life of believers, namely, water=baptism, blood=communion (John 16:13-15); and (c) the pivotal points in the life of Jesus, namely water=baptism, blood=crucifixion, and Spirit=the descent of the dove at his baptism (John 1:32-34). While the first view is rather weak, a combination of the second and third view is to be preferred: our experience of Jesus Christ based on the historical reality of his life provide us with the knowledge that we have eternal life (1 John 5:13).

⇒ **The aim of this study is to strengthen our faith through obedience to and knowledge of God**

Group Study

Community Building

- (1) Share a time when you believed something (or someone) that wasn’t true. How did the “moment of truth” make you feel?

- (2) Read **1 John 5:1-5**. Continuing the theme of love from the previous chapter, John equates loving God with obeying God. How does this strike you - do you find yourself reacting against it or agreeing with it? What is the difference between the loving obedience that John calls for and the “works” (i.e., creating a righteousness on our own apart from God; see **Philippians 3:2-11**) that Paul wrote against?

- (3) Read **1 John 5:6-13**. In verse 13, John tells us that he has written this **“so that you may know that you have eternal life”**. Have you ever doubted your salvation? How did it make you feel like?

The words **“believe”** and **“testimony”** (or **“witness”**) dominate verses 5-13. How do the three testimonies (see Introduction) reinforce your believing? Are they enough?

- (4) Read **1 John 5:14-15**. Having discussed right believing, John moves on to right praying. While Scripture doesn't discourage **“wrong”** praying (see **Psalm 137**), we are only guaranteed answers to requests asked **“according to his will.”** What does it mean to pray according to God's will?
- (5) Read **1 John 5:16-17**. Taking God's will seriously means taking sin seriously. John wants us to take the sins of other Christians just as seriously as our own. When we see other Christians sin, who are we more likely to talk to: God or others? What would the kind of prayer John is calling for sound like?
- (6) Read **1 John 5:18-21**. Each of the first three verses begin with one thing that **“we know”**, leading to **“so that we may know him who is true”**. What are these three truths? How does knowing them help us maintain faith in the true God as opposed to false gods? How can you nurture knowledge of these truths in your own life?

Prayer



In God's Family

1st John

Community Practicum

These 2 weeks are at your disposal to use as you see fit!

You may chose to do Bible Study together in preparation for the Sunday preaching (Sunday, April 5 - **The Cross**; Sunday, April 12 - **The Resurrection**).

You may want to take some concentrated time together to put prayer into practice - have a concert of prayer for Granville and for the Lord's work around the world. Pray for the move to 2 Services. Pray for our Calling Statement (***Building followers ...***) to be more fully accomplished among us. Pray for the April 12 Guest Services. Pray for our city and country. Pray for our world.

Or you may chose to do something else creative that will help to build community among you. (Celebrating Passover would be one great option.)

It's up to you!

