

Saturday Afternoon Group Time

Romans 10:17 So faith comes out of hearing, and hearing through the word of Christ.

Instructions:

1. As a group, decide which **one** gospel story you would like to read and get into together (Luke 15 or Genesis 3 - verses and excerpts given below).
2. Read through the verses and excerpts provided. As you are reading, consider the significance and think about how, as a group, you could present this story to others.
3. Spend some time to talk about what stood out to you as you were reading.
(Steps 1-3 should take no more than 15 minutes)
~45min in, we will all come back together for a SINGING BREAK!
4. Create something (see examples below) to represent your group's message. Your goal is to use a platform from which you could share the story and infuse faith!
 - a. Use the "Share screen" or the "whiteboard" function to work together - view, collaborate, and share ideas
 - b. Canva.com is a free resource for graphic design (to design a Tshirt, sticker, etc.)
 - c. Use Instagram or Power Point (or Google Slides) to create a picture story.
 - d. Write a song together - everyone sings a line or a stanza.
 - e. Produce a skit (use Google Docs to collaborate together)
 - f. Write a blog post to be shared across different social media platforms.
 - g. Record a video podcast together.
 - h. These are only a few options - Be creative!
5. Work together to design and produce.
6. Leave enough time to **VIDEO RECORD your presentation!** (See below) This video will present what you have produced.

Presentations:

1. Record a video to present to everyone else.
 - a. (On a Mac, shift - ⌘ - 5, to record the whole screen or a portion of the screen)
 - b. Loom.com - download the extension to screen record
 - c. Record on your phone and compile clips together
 - d. You can also use the "record" button on Zoom but make sure you save the file locally on your computer. You will need to leave the meeting first before zoom will download the recording to your computer.
 - e. These are only some options. Be creative!
2. Upload your 2 min video presentations here: <https://tinyurl.com/FallRetreatVideo> by **6:30pm.**
3. Presentations should be **2 MINUTES or less!**
4. We will show the videos Saturday evening.

If you need help, call/text Laura at: (817) 583-3701

Gospel Story One: Genesis 3

Gen 3:1 Now the serpent was more crafty than any other animal of the field that Jehovah God had made. And he said to the woman, Did God really say, You shall not eat of any tree of the garden?

Gen 3:2 And the woman said to the serpent, Of the fruit of the trees of the garden we may eat;

Gen 3:3 But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, nor shall you touch it, lest you die.

Gen 3:4 And the serpent said to the woman, You shall not surely die!

Gen 3:5 For God knows that in the day you eat of it your eyes will be opened, and you will become like God, knowing good and evil.

Gen 3:6 And when the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make oneself wise, she took of its fruit and ate; and she also gave some to her husband with her, and he ate.

Gen 3:7 And the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

Gen 3:8 And they heard the sound of Jehovah God walking about in the garden in the cool of the day, and the man and his wife hid themselves from the presence of Jehovah God among the trees of the garden.

Gen 3:9 And Jehovah God called to the man and said to him, Where are you?

Gen 3:10 And he said, I heard the sound of You in the garden, and I was afraid because I am naked; so I hid myself.

Gen 3:11 And He said, Who told you that you are naked? Have you eaten of the tree of which I commanded you not to eat?

Gen 3:12 And the man said, The woman whom You gave to be with me, she gave me fruit from the tree, and I ate.

Gen 3:13 And Jehovah God said to the woman, What is this that you have done? And the woman said, The serpent deceived me, and I ate.

Gen 3:14 - And Jehovah God said to the serpent, Because you have done this, / You are cursed more than all the cattle / And more than all the animals of the field: / Upon your stomach you will go, / And dust you will eat / All the days of your life.

Gen 3:15 - And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.

Now we need to consider God's way of dealing with the first fall of man. God did not judge man. Immediately after the fall both Adam and Eve realized that they were not very good. They condemned themselves, hid themselves, and used fig leaves to cover themselves (Gen. 3:7-8). Adam and Eve hid themselves from the presence of God. They knew that they had violated God's prohibition against eating of the fruit of the tree of knowledge and that the result of their transgression was to be death. Therefore, they hid themselves from the Lord's presence, awaiting the sentence of death. However, God came in, not to declare the sentence of death, but to preach the gospel. God did not pronounce the sentence of death; He sounded the voice of the gospel.

Do you know what was the first word of this gospel preaching? It was the question found in Genesis 3:9: "Where are you?" In the earlier years of my ministry when I preached the gospel I used this question as my topic several times. I asked people, "Where are you? Gentlemen, where are you? Ladies, where are you? Young people, doctors, professors—where are you? You must know where you are." This question is not the pronouncement of a judgment; it is the opening proclamation of the glad tidings. God was seeking man, asking, "Where are you?"

In God's curse of the serpent, the gospel was announced. This announcement was that the seed of the woman would come to bruise the head of the serpent (Gen. 3:15). To bruise the head of the serpent is to put the serpent to death. The serpent, the tempter, the deceiver of man, was to be put to death by the seed of woman. This was not only the gospel but also a great prophecy that one day the very God would become a human seed. The top gospel is that God became a human seed to destroy Satan, putting him to death.

Satan spoiled man, poisoned man, causing man to become the flesh. But God became a man, became flesh, and died in this flesh to put Satan to death. Hebrews 2:14 says that Christ shared in man's blood and flesh "that through death He might destroy him who has the might of death, that is, the devil." Genesis 3:15 has been fulfilled in Hebrews 2:14. The incarnated God put on man's flesh, and in this flesh He died a death that put Satan to death. This is the top gospel.

Genesis 3 reveals that after man's fall, God came to visit sinners. He became a human seed to die so that Satan could be destroyed and the redemption of man could be accomplished. Then He became our righteousness that we could wear to cover us. Eventually, the result is that we fallen sinners who have been redeemed and justified can be in Him to be one with Him. Is this not a top gospel? Such a gospel is the history of God. Our gospel preaching, our gospel conversation with sinners, should be with this high gospel of the history of God.

Gospel Story Two: Luke 15

Luke 15:11 And He said, A certain man had two sons.

Luke 15:12 And the younger of them said to the father, Father, give me the share of the estate that falls to me. And he distributed to them his living.

Luke 15:13 And not many days after, the younger son, having gathered everything together, went abroad to a distant country and there squandered his estate by living dissolutely.

Luke 15:14 And when he had spent all, a severe famine occurred throughout that country, and he began to be in want.

Luke 15:15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs.

Luke 15:16 And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything.

Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!

Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.

Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,

Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

In 15:11-32 we have the parable of a loving father. Verse 20 says, "And he [the prodigal son] rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion; and he ran and fell on his neck and kissed him affectionately." The father's seeing the son did not happen by chance. Rather, the father went out of the home to look for his prodigal's return. When the father saw his son, he ran to him and fell on his neck and kissed him affectionately. This indicates that God the Father runs to receive a returning sinner. What eagerness this shows! The father's falling on his son's neck and kissing him affectionately shows a warm and loving reception.

The father told his slaves to quickly bring out the best robe and put it on his son. The word "quickly" matches the father's running (v. 20). The definite article "the" used with "best robe" indicates that a particular robe had been prepared for this particular purpose at this particular time. The best robe here signifies Christ the Son as the God-satisfying righteousness to cover the penitent sinner (Jer.

23:6; 1 Cor. 1:30; Phil. 3:9; see Isa. 61:10; Zech. 3:4). This best robe, which is the first robe, replaced the rags (Isa. 64:6) of the returned prodigal. The best robe put on the son is a full type of Christ as our righteousness in whom we are justified before God. Hence, putting the best robe on the returned prodigal signifies justification in Christ. As those who have Christ as the best robe, we are justified by God.

In verse 23 the father goes on to say to the slaves, "And bring the fattened calf; slaughter it, and let us eat and be merry." The fattened calf signifies the rich Christ (Eph. 3:8) killed on the cross for the believers' enjoyment. God's salvation is of two aspects: the outward objective aspect signified by the best robe, and the inward subjective aspect signified by the fattened calf. The outward aspect is Christ as our righteousness to justify us, and the inward aspect is Christ as our life and life supply to satisfy us. The best robe qualifies the prodigal son to match his father's requirements and satisfy his father; the fattened calf satisfies his hunger. Therefore, he could become a very happy person. With his father he could eat and be merry. What a pleasant picture this is!