

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

2ND GRADE

TEACHER'S PACKET

SUNDAY MORNING

Study 13

Our Relationship Restored



Our Relationship Restored

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

These are the books of the Bible we will be memorizing. New books for this month are in bold. If a student can memorize all the books up to this month's books, you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will teach the lesson that when we are saved, our relationship with God is restored.

Key Verses

Colossians 1:19-22; Luke 15:11-24—Main Teaching Passages

*Please note: In our study, we are only going as far as verse 24 in Luke 15. The parable continues to verse 32, but the message of these verses is not part of our purpose here.

Books to Memorize

Matthew, Mark, Luke, John, Acts, Romans, **1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians**

Hook

Ask the class if they have ever been in a big fight with a parent, sibling, or friend. Was it so bad that they didn't want to talk to the other person? How did they feel when this was happening? How did it get resolved?

The Bible says that before we were saved, our relationship with God had a similar separation. We needed Jesus to fix our broken relationship with God.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

Colossians 1:19-22 talks about how we used to be separated from God, but now have been reconciled. “Reconciled” is a word that means that two people or groups of people who were once separated are brought back together. It is the fixing of a broken relationship. In one of His most famous parables, Jesus gave a picture of what it looks like for us to be reconciled back to God.

The parable begins with a man who had two sons. The younger son did not want to live in his father’s house anymore, and so he asked for his inheritance (the money he would get from his father when the father died) early. This made the father sad, but he agreed, and his son took the money and moved to a far-away country. There he spent all the money and did many sinful things. Eventually, there was a famine that left no food in the land, and the son had to take a job feeding pigs. He was so poor that he wished he could eat the pigs’ food. It was then that he realized he had made a big mistake and needed to return to his father.

The son was planning to apologize to his father and admit that what he did was wrong. He knew he didn’t deserve to be treated like a son anymore, but he hoped that at least he could be a servant in his father’s house. But when the father saw his son returning, he ran to him and hugged and kissed him. He dressed his son in the best clothes and threw a giant party. His son was home.

LOOK

Last week, we started looking at what it means to be saved and what happens to us when we make Jesus our Lord and Savior by looking at Jesus’ promise of eternal life to all who believe in Him. Today, we are going to study another wonderful result of our salvation. As we read in Colossians and saw illustrated in the story of the prodigal son, when we are saved, our relationship with God is restored.

The parable we read today gives a beautiful picture of what it means to have our relationship with God restored. The son’s actions had created separation between himself and his father. Not only was there a separation between them physically, but by asking for his money early, running away to live in sin, and basically wishing his father was dead, the son had caused separation in his relationship with his father.

The same way, before coming to Jesus, we all had a problem in our relationship with God. As we have learned before, our sins separate us from God. When we sin against God, we hurt Him, and sin breaks down our relationship with God. In fact, Colossians 1:21 describes us as God’s

The interpretation/ exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

enemies before we were saved. And like the prodigal son, this broken relationship is our fault. He didn't sin against us, we sinned against Him. We needed to have our relationship with God restored. We needed to be friends with God instead of enemies.

In the story, when the son returned home, it was the father who forgave him and restored the relationship. He didn't tell his son to be a servant and work his way back up to his father's love. He had always loved his son, and when his son repented, the father welcomed him back with open arms. He healed the wounded relationship, and the separation between them was no more.

When we repent and turn to Jesus, God does the same thing as the father in the story. He doesn't tell us that we have to make up for what we have done or serve Him for a little while until He can trust us. He forgives us and welcomes us back into God's family. He takes away the separation between us and restores our broken relationship with Him. No matter what we have done or how much we've sinned against Him, God is always willing to forgive you if you repent from your sins and turn to Him. When we do that, our relationship is restored and we have friendship with God.

TOOK

Review the lesson by asking the class what the prodigal son did to break his relationship with his father and how the father restored it. Ask how that is similar to our relationship with God.

Pray: Thank Jesus for restoring our relationship with God. Ask Him to help us live in right relationship with Him.

Parent Question: Why did Jesus need to fix our relationship with God?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

FURTHER STUDY

Commentary on Luke 15:11-24 by David Guzik

B. Finding the lost son.

1. ([Luk 15:11-16](#)) How the son came to be lost.

Then He said: “A certain man had two sons. And the younger of them said to *his* father, ‘Father, give me the portion of goods that falls to *me*.’ So he divided to them *his* livelihood. And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything*.”

a. **A certain man had two sons:** The majority of this third parable speaks of the younger of the two sons, but the older brother is clearly and importantly addressed at the end of the parable.

b. **Give me the portion of goods that falls to me:** In those days a father could either grant the inheritance before or after his death, but it was usually done *after* (Geldenhuys). The younger son asked for a special exception, motivated by foolishness and greed.

i. The father clearly illustrates God’s love. His love allowed rebellion and in some sense respected human will. The father knew that the son made a foolish and greedy request, yet allowed him to go his course nonetheless.

c. **Journeyed to a far country, and there wasted his possessions with prodigal living:** The son left the area to become independent of the father and lived a **prodigal** (reckless, foolish, extravagant) life. No doubt it was fun while it lasted.

d. **When he had spent all, there arose a severe famine in the land:** The son was completely to blame for the wasteful, foolish living and spending. He was not to blame for the **severe famine**, but was afflicted by it nevertheless.

e. **He began to be in want...he sent him into his fields to feed swine:** Driven by hunger and need, the son accepted work that was unacceptable and offensive to any righteous Jewish person because swine were unclean under the law ([Leviticus 11:7](#)).

f. **No one gave him anything:** The misery of the prodigal son moves our sympathy. Yet his misery drove him to the good resolution described in the following verse.

2. ([Luk 15:17-19](#)) The lost son’s decision to return to his father.

“But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.”’”

a. **But when he came to himself:** In his misery the prodigal son was finally able to think clearly. Before it might be said that he wasn't really himself and thought as another man; then **he came to himself**.

i. In his rebellion and disobedience, he wasn't **himself**. "In his years of riot he was not himself. It was not the prodigal who was the real man. The real man was the penitent, not the prodigal." (Morrison)

ii. In his clear thinking he didn't think of how to improve conditions in the pigpen. He didn't blame his father, his brother, his friends, his boss, or the pigs. He recognized his misery without focusing on it, and instead focused on his **father**.

b. **I will arise and go to my father:** Jesus didn't say that the man thought of his village or his home, but of his **father**. When the son returned to the father, he also came back to the village and to the house; but his focus was on returning to his **father**.

i. That is how we need to come back to God – to come back to *Him* first and foremost, before coming back to church or coming back to Christian friends.

c. **Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants:** In his prepared speech to his father, the son showed his complete sense of unworthiness and an honest confession of sin. He would not even ask to be treated as a son, but as a hired servant.

i. **"I have sinned against heaven and before you"** shows a complete change of thinking. He didn't think like this before; now he made no attempt to justify or excuse his sin.

ii. "The ordinary slave was in some sense a member of the family, but the hired servant could be dismissed at a day's notice. He was not one of the family at all." (Barclay)

iii. The lost son *demonstrated* the repentance Jesus specifically spoke of in the previous parables of the lost sheep and the lost coin. After his misery, he thought completely differently about his father, himself, and his home. The son asked for two things: First, "Father, *give me*;" then, "Father, *make me*." Only the second request brought joy.

3. ([Luk 15:20-24](#)) The father joyfully receives the lost son.

"And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.' And they began to be merry."

a. **And he arose and came to his father:** The prodigal first *thought*; but he didn't stop at thinking. He didn't just feel sorry and think about repenting; he actually did it.

i. "Some of you whom I now address have been thinking, and thinking, and thinking, till I fear that you will think yourselves into perdition. May you, by divine grace, be turned from thinking to believing, or else your thoughts will become the undying worm of your torment." (Spurgeon)

ii. "He did not go back to the citizen of that country and say, 'Will you raise my wages? If not, I must leave.' Had he parleyed he had been lost; but he gave his old master no notice, he concerned his indentures by running away. I would that sinners here would break their league with death, and violate their covenant with hell, by escaping for their lives to Jesus, who receives all such runaways." (Spurgeon)

b. **But when he was still a great way off, his father saw him and had compassion:** The father's love waited and never forgot. It was a love that fully received, not putting the son on probation. This was especially remarkable because the son had disgraced the family by his prodigal living.

i. "The depth of the son's repentance is matched only by the depth of the father's love." (Pate)

c. **Ran and fell on his neck and kissed him:** The intensity of the father's reception was indicated by the fact that he **ran**(unusual for grown men in those cultures) and that he repeatedly **kissed him** (indicated by the original grammar, according to Morris).

d. **Father, I have sinned against heaven and in your sight:** The son began to recite his prepared speech; yet it seemed that the father didn't even hear it. Instead, he commanded that the prodigal youth be treated like a son, and not like a servant.

e. **Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it:** None of the four things brought to the repentant prodigal were necessities; they were all meant to honor the son and make him know he was loved. The father did much more than merely meet the son's needs.

f. **And they began to be merry:** It was a happy thing to find the lost sheep and the lost coin. It was much more happy to find the lost son. They had a wonderful party with special clothing, jewelry, and food. It wasn't just finding a lost son; it was as if he were back from the **dead**.