

7th Grade New Testament (Gospels)  
**Parable of the Prodigal Son**  
 Luke 15:11-32

**Context:**

- Luke 15 contains 3 Parables about \_\_\_\_\_ something (Lost Sheep, Lost Coin, Lost Son)
- Definition of “Prodigal” :

**There is more than one “Prodigal” in the story:****1. The \_\_\_\_\_ Prodigal.**

- When he comes to his father to ask for his share of the inheritance, he is essentially saying to his dad, \_\_\_\_\_
- He wastes the inheritance in \_\_\_\_\_
- Things get so bad that the young man ends up tending the \_\_\_\_\_ of a \_\_\_\_\_ - a double insult and prohibition (working for a Gentile and touching a forbidden, unclean animal).
- He is at rock bottom when he comes to himself. He goes home fully expecting to be a \_\_\_\_\_ in his father’s house.

**2. The Prodigal \_\_\_\_\_.**

- We don’t know why, but the father \_\_\_\_\_.  
 There is also a traditional rabbinic saying found in the Talmud reads: “three cry out and are not answered: he who has money and lends it without witnesses; he who acquires a master; he who transfers his property to his children in his lifetime.”  
 (Bailey, *Poet and Peasant*, p. 164)
- The father is willingly allowing his \_\_\_\_\_ to be trashed, to be looked down on as an \_\_\_\_\_ father; to put his \_\_\_\_\_ at stake; to put his whole \_\_\_\_\_ at stake.
- When the son returns, the father responds by \_\_\_\_\_.  
 It’s important to realize that “a noble with flowing robes never run anywhere. To do so is humiliating...a man’s manner of walking tells you what he is...[as] Aristotle says, ‘Great men never run in public.’”  
 (Bailey, *Poet and Peasant*, p. 181)

- He gives the son: a \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
and a \_\_\_\_\_.
- These gifts come at the expense of \_\_\_\_\_.
- Yes, this father is \_\_\_\_\_ in his love for his son, going way over the top time and time again.

### 3. **The \_\_\_\_\_ Prodigal.**

- This is the \_\_\_\_\_ child who does what he is supposed to do.
- Response: \_\_\_\_\_
- A “prodigal” reaction: Instead of wasting the father’s love on \_\_\_\_\_ living, he has wasted it on \_\_\_\_\_ living.
- He has wasted his father’s love thinking that he had to \_\_\_\_\_.
- He has become a \_\_\_\_\_ instead of a \_\_\_\_\_.

### 4. **The Prodigal \_\_\_\_\_.**

- In this story, Jesus is retelling the story of \_\_\_\_\_
- The history of the Israelite people is a history of \_\_\_\_\_ and \_\_\_\_\_ - of running away from God, hitting rock bottom, and returning once again.
- It is a story of a God who has been prodigal with his love towards \_\_\_\_\_  
\_\_\_\_\_ - a God who will be true to the covenant God has made.

*Exile, as some of the greatest prophets had seen, was itself part of the strange covenant purposes of Israel's father-god. Israel could be allowed to sin, to follow pagan idolatry, even to end up feeding the pigs for a pagan master, but Israel could not fall out of the covenant purposes of her god. She could say to her god, 'I wish you were dead', but this god would not respond in kind. When, therefore, Israel comes to her senses, and returns with all her heart, there is an astonishing, prodigal, lavish welcome waiting for her.*

(N. T. Wright, *Jesus and the Victory of God*, p. 129)