Lesson 15
The PARABLES of Jesus
LIFE CHANGING STORIES
Psalm 139:23–24
23 Search me, O God, and know my heart; test me and know my anxious thoughts.
24 See if there is any offensive way in me, and lead me in the way everlasting.

Luke 18:12 I fast twice a week; I give tithes of all that I possess.’

James 4:6 But He gives more grace. Therefore He says: “God resists the proud, But gives grace to the humble.”
11 The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. 12 I fast twice a week; I give tithes of all that I possess.’ 13 And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ 14 I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.’

Romans 14
1 Accept him whose faith is weak, without passing judgment on disputable matters. 2 One man’s faith allows him to eat everything, but another man, whose faith is weak, eats only vegetables. 3 The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him. 4 Who are you to judge someone else’s servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand. 5 One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. 6 He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to
God; and he who abstains, does so to the Lord and gives thanks to God.
12 So then, each of us will give an account of himself to God.
13 Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother’s way.
14 As one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself. But if anyone regards something as unclean, then for him it is unclean.
17 For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit,

2 Chronicles 26
3 Uzziah was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem.
4 And he did what was right in the sight of the Lord, according to all that his father Amaziah had done.
5 He sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the Lord, God made him prosper.
6 Now he went out and made war against the Philistines, and broke down the wall of Gath, the wall of Jabneh, and the wall of Ashdod; and he built cities around Ashdod and among the Philistines.
7 God helped him against the Philistines, against the Arabians who lived in Gur Baal, and against the Meunites.
8 Also the Ammonites brought tribute to Uzziah. His fame spread as far as the entrance of Egypt, for he became exceedingly strong.
9 And Uzziah built towers in Jerusalem at the Corner Gate, at the Valley Gate, and at the corner buttress of the wall; then he fortified them.
10 Also he built towers in the desert. He dug many wells, for he had much livestock, both in the lowlands and in the plains; he also had farmers and vinedressers in the mountains and in Carmel, for he loved the soil.
11 Moreover Uzziah had an army of fighting men who went out to war by companies...
13 And under their authority was an army of three hundred and seven thousand five hundred, that made war with mighty power, to help the king against the enemy.
14 Then Uzziah prepared for them, for the entire army, shields, spears, helmets, body armor, bows, and slings to cast stones.
15 And he made devices in Jerusalem, invented by skillful men, to be on the towers and the corners, to shoot arrows and large stones. So his fame spread far and wide, for he was marvelously helped till he became strong.
16 But when he was strong his heart was lifted up, to his destruction, for he transgressed against the Lord his God by entering the temple of the Lord to burn incense on the altar of incense.
17 So Azariah the priest went in after him, and with him were eighty priests of the Lord—valiant men.
18 And they withstood King Uzziah, and said to him, “It is not for you, Uzziah, to burn incense to the Lord, but for the priests, the sons of Aaron, who are consecrated to burn
incense. Get out of the sanctuary, for you have trespassed! You shall have no honor from the Lord God.”
19 Then Uzziah became furious; and he had a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the Lord, beside the incense altar. 20 And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he was leprous; so they thrust him out of that place. Indeed he also hurried to get out, because the Lord had struck him. 21 King Uzziah was a leper until the day of his death. He dwelt in an isolated house, because he was a leper; for he was cut off from the house of the Lord. 23 So Uzziah rested with his fathers, and they buried him with his fathers in the field of burial which belonged to the kings, for they said, “He is a leper.”

Miriam (Exod. 15:20), Deborah (Judg. 4:4), Huldah (2 Kings 22:14; 2 Chron. 34:22), Noadiah (Neh. 6:14), and “the prophetess” (Isa. 8:3).

Its significance is clear. Miriam claims the Lord “has spoken” through her (Num. 12:2). Deborah says to Barak: “Look, the Lord, the God of Israel, has commanded” (Judg.
4:6). Huldah similarly uses the prophetic introductory formula: “Thus says the Lord God of Israel...” (2 Kings 22:15). Scripture, then, describes a woman prophet as someone through whom God speaks to his people. In this regard, a “prophetess” is no different than her male counterpart, the “prophet” (nābī’).

Women Prophets in the New Testament

Luke presents Anna as a “woman prophet” (prophētis). Like the prophet Simeon who is paired with her (2:25–27), Anna is led by the Holy Spirit to speak about Jesus “to all who were looking for the redemption of Jerusalem” (2:38). The masculine gender of the signifiers describing her intended audience suggests Anna prophesies to both men and women. Elsewhere, Luke uses the feminine signifier to define an audience of women only (15:9).


In Revelation, specifically in the letter to Thyatira (Rev. 2:18–29), Jesus criticizes a woman who calls herself a woman prophet—the same word Luke uses for Anna—for “teaching and deceiving my servants to practice sexual immorality and to eat food sacrificed to idols” (v. 20). Yet what is often missed is that Jesus does not attack the woman for being a leader, but for being an immoral one.
13 And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’