Repent or Perish (Luke 13:1-5)

1. On the occasion of these emphases (esp. Perception & Reconciliation) certain ones present chose to notify Jesus concerning a political atrocity (Lk. 13:1).
   a. Evidently, this occasion was “opportune” for them (cf. Lk. 4:13 & Jn. 7:6).
   b. Pontius Pilate executed some Galileans on an occasion of their bringing sacrifices to Jerusalem. This specific event is not recorded elsewhere in Scripture or in secular history.
   c. Scripture does record a general antagonism between Pilate and Herod (Lk. 23:12), and this episode may be a part of that.
   d. Josephus records ample testimony to Pilate’s cruelty and disregard for Jewish religion (Ant. XVIII, iii 2).
   e. A Roman massacre of Galileans is surely a cause that a devout Son of David would rally behind!

2. Jesus’ reply exposed the accusers true feelings regarding the Galileans (Lk. 13:2).
   a. These accusers considered the massacred Galileans to be deserving of their suffering by virtue of their great sinfulness. This was the flawed logic of Job’s accusers (Job 4:7-9).
   b. This view fails to comprehend undeserved suffering (Heb. 2:18; 5:8; 1st Pet. 2:20-21).
   c. This view succumbs to the σμος wisdom of relative righteousness (Col. 2:20-23; Matt. 7:21-23; Lk. 18:11-12; Gal. 1:14).

3. Jesus’ rebuke was immediate and harsh: these accusers were in urgent need of repentance (Lk. 13:3,5 cf. Matt. 3:2; 4:17; Mk. 1:15; Lk. 10:13; 11:32; 15:7,10; 16:30; Acts 17:30; 26:20).

4. Jesus doubles the illustration and the application when He uses the example of the tower of Siloam falling (Lk. 13:4-5).
   a. Once again, this specific event is not recorded elsewhere in Scripture or in preserved historical documentation—but it was known to these accusers.
   b. Neither Judeans nor Jerusalemites were any better than any other sinners in need of salvation. This prideful attitude was directly the opposite of reality (see also Ezek. 11:1-12 & Jer. 24).