

(14) 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 κόσμος 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).