Unless You Repent, You Will Likewise Perish
(Luke 13:1–9)

The manifold sufferings of this present age are harbingers of the coming judgment; therefore, we must heed their message and repent.

I. A Terrible Atrocity (13:1–3)

When some in the crowd informed Jesus about a terrible atrocity that Pilate committed against Galilean Jews, Jesus did not join them in their astonishment and outrage, nor did he validate their flawed theology of suffering. Instead, he called them to repent lest judgment fall upon them as well.

II. A Tragic Accident (13:4–5)

Jesus reinforced the same point by reminding them of a well-known tragic accident. From Jesus' repeated warning in vv. 3, 5, we may make three assertions:

- Assertion #1: The Galileans whose blood Pilate mingled with their sacrifices, and those eighteen upon whom the tower in Siloam collapsed, perished.
- Assertion #2: To "perish" means to die under the judgment of God.
- Assertion #3: All who die in a state of unrepentance will perish.

From these three assertions, we may draw out two principles:

- Principle #1: When the unrepentant die, they perish under God's curse; but when the repentant die, they do not perish under God's curse, but live forever under God's blessing.
- Principle #2: We ought not be amazed that the wicked perish; we ought to be amazed that we have not perished and still have time to repent.

III. A Terrifying Analogy (13:6–9)

Jesus told a parable to reinforce three main points:

- God is exceedingly gracious and patient toward sinners.
- God's patience will not last forever.
- All fruitless trees will be cut down and will perish.

IV. A Theology of Agony

From this passage, and what it reveals about Jesus' view of suffering, we may construct a biblical theology of suffering. [Seven tenets listed on screen.]