**Repent or Perish**

Luke 13:1-9

Key Verse 5b

“But unless you repent, you too will all perish.”

**Introduction**

 This passage shows the importance and deep meaning of repentance. Mark 1:4 and 1:14-15 read, “And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. **15** “The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!”” From the beginning of earthly ministry, Jesus urged the people to repent. It’s because repentance is the first step to salvation and the starting point of our pilgrimage to the kingdom of God. Jesus also wrapped around his earthly ministry by helping his disciples. (Lk 24:44-48) “He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.” **45** Then he opened their minds so they could understand the Scriptures. **46** He told them, “This is what is written: The Messiah will suffer and rise from the dead on the third day, **47** and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. **48** You are witnesses of these things.” Jesus’ teaching was consistent from the beginning to the end. There are many different concept of repentance in our times for everyone has a different view. But today’s passage helps me to learn and accept what Jesus really wants. May the Lord help us to be diligent in repenting our sins daily so that we may be faithful servants of God in serving God’s eternal kingdom purpose by denying ourselves.

1. Read verses 1-3. What terrible event involving the Galileans, did some people mention to Jesus? (1) Why might they have brought this matter to Jesus? How did Jesus answer? (2) What warning did he give? (3) What can we learn from Jesus who instructed them to repent?

1-1, Read verses 1-3.

 Now there were some present at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. **2** Jesus answered, “Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? **3** I tell you, no! But unless you repent, you too will all perish.

1-2, What terrible event involving the Galileans, did some people mention to Jesus? (1)

***Now there were some present at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices.***

* This scary story is unique to Luke’s gospel. What a grotesque story it is!
* We don’t have a record in history about the specific incident mentioned here.
* However there was a similar incident before the ministry of Jesus. Pilate wanted to build an aqueduct from the Pools of Solomon to the city of Jerusalem. To pay for it, he demanded money from the temple treasury, money that had been dedicated to God - and this outraged the priests and the people. When the Jews sent a delegation to beg for their money back, Pilate sent into the crowd soldiers dressed as common people, and at a certain signal they took out daggers and attacked the people asking for the money.
* Although this doesn’t seem to be the same incident mentioned here, but it shows how completely consistent it was with the character of Pilate to slaughter a group of Galilean Jews on their way to sacrifice to the Lord in Jerusalem.
* What was worse, since Galileans were known to be revolutionaries, they were perceived as rebels against Rome. So Pilate seemed to kill them without second thought and mixed their blood with the animal blood of their sacrifices.

1-3, Why might they have brought this matter to Jesus?

* They might have asked to themselves, "Why did this happen?"
* They might have been very fatalistic.
* They might have concluded that the Galileans were worse sinners than others. They judge others and avoid confronting their own sins.
* This is the tendency of people who know the law but do not live by it

Romans 2:17-24 reads,

 “Now you, if you call yourself a Jew; if you rely on the law and boast in God; 18 if you know his will and approve of what is superior because you are instructed by the law; 19 if you are convinced that you are a guide for the blind, a light for those who are in the dark, 20 an instructor of the foolish, a teacher of little children, because you have in the law the embodiment of knowledge and truth— 21 you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? 22 You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 23 You who boast in the law, do you dishonor God by breaking the law? 24 As it is written: “God’s name is blasphemed among the Gentiles because of you.”

1-4, How did Jesus answer? (2)

***2 Jesus answered, “Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way?***

1-5, What warning did he give? (3)

 ***I tell you, no! But unless you repent, you too will all perish.***

1-6, What can we learn from Jesus who instructed them to repent?

* Jesus might have instructed them to fight against Pilate.
* Rather he helped them to repent. Jesus helped them to see the importance of repentance.
* In Greek, composite words that have μετα- (meta-) as the initial element are most frequently used "of change of place, condition, plan, etc.,"as in the English word **"**[**metamorphosis**](https://en.wikipedia.org/wiki/Metamorphosis)**"** that is a biological process by which an animal physically [develops](https://en.wikipedia.org/wiki/Developmental_biology) after [birth](https://en.wikipedia.org/wiki/Birth) or hatching, involving a conspicuous and relatively abrupt change in the animal's body structure through cell [growth](https://en.wikipedia.org/wiki/Cell_growth#Cell_reproduction) and [differentiation](https://en.wikipedia.org/wiki/Cellular_differentiation). Some [insects](https://en.wikipedia.org/wiki/Insect) such undergo metamorphosis, which is usually accompanied by *a change of* [*habitat*](https://en.wikipedia.org/wiki/Habitat) *or* [*behavior*](https://en.wikipedia.org/wiki/Behavior)*.*

***For instance, sequence illustrating metamorphosis in cabbage white butterfly***



It reminds us of “Ephesians 4:17-24” that reads,

 “So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. **18** They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. **19** Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, and they are full of greed.

**20** That, however, is not the way of life you learned **21** when you heard about Christ and were taught in him in accordance with the truth that is in Jesus. **22** You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; **23** to be made new in the attitude of your minds; **24** and to put on the new self, created to be like God in true righteousness and holiness.”

* The Greek word μετάνοια (metanoia) means "change of mind or heart, repentance, regret" or, in rhetoric, "afterthought, correction"
* The word “repent”" also comes from a Greek word “metanoeo,” which means “to turn” or “to change one’s mind and purpose after acquiring knowledge.”
* In brief, when we learn that we are doing something we should not do, or failing to do something we should do, we change accordingly.
* Repentance is turning from sin and self, and turning toward God. It requires recognizing God as God, and recognizing sin as sin.
* Sin is not only harmful to us, it is a transgression of God’s law, and deserves punishment.
* Real repentance recognizes that our sins make God sorry. It is accompanied by deep contrition.
* Yet it goes beyond feelings. Real repentance involves a change of life goal and purpose. Instead of living to please ourselves, we live to please God.
* True repentance involves a change in value system. It is to acknowledge that the things of this world are mere ornaments, and that the real eternal treasures are in the kingdom of God.
* Let's have a “big picture” idea of repentance. Repentance is a drastic change of direction from sin and self, to God and his kingdom.
* It is to renounce self-rule and welcomes God’s rule through his King, Jesus Christ.
* When this basic repentance is ongoing, all the details of a changed life will follow.

Psalms 51:17 reads,

"The sacrifice, O God, is a broken spirit; a broken and a contrite heart - you God, will not despise"

1. Read verses 4 and 5. What incident did Jesus then speak about? (4a) What conclusion might some have come to about those involved in this tragedy? (4b) Why do you think Jesus repeated the same message for these people to repent? (5)

2-1, Read verses 4 and 5.

 **4** Or those eighteen who died when the tower in Siloam fell on them—do you think they were more guilty than all the others living in Jerusalem? **5** I tell you, no! But unless you repent, you too will all perish.”

2-2, What incident did Jesus then speak about? (4a)

 ***Or those eighteen who died when the tower in Siloam fell on them—***

* Previous one was an evil done by the hand of man while this was seemingly a natural disaster.



* The **Tower of Siloam**was an ancient tower in [Siloam](https://en.wikipedia.org/wiki/Siloam) in south [Jerusalem](https://en.wikipedia.org/wiki/Jerusalem).
* His mention of the fall of the Tower of Siloam added a nuance to his prior point: accidents happen.
* Therefore, even in the absence of persecution, death can come unexpectedly to anyone, irrespective of how righteous or how sinful they are.
* He may have been emphasizing that the time granted by God for repentance is limited!

2-3, What conclusion might some have come to about those involved in this tragedy? (4b)

***do you think they were more guilty than all the others living in Jerusalem?***

* We normally think of some people as good and some people as bad and find it easy to believe that God should allow good things to happen to good people and bad things to bad people. Jesus corrected this kind of so called natural thought process.
* Jesus’ point was not that the Galileans in question were innocent; His point was that they were simply not *more* guilty than the others. All were and are guilty.

Romans 3:9-26 reads,

 “What shall we conclude then? Do we have any advantage? Not at all! For we have already made the charge that Jews and Gentiles alike are all under the power of sin. **10** As it is written: “There is no one righteous, not even one; **11** there is no one who understands; there is no one who seeks God. **12** All have turned away, they have together become worthless; there is no one who does good, not even one.” **13** “Their throats are open graves; their tongues practice deceit.” “The poison of vipers is on their lips.” **14** “Their mouths are full of cursing and bitterness.” **15** “Their feet are swift to shed blood; **16** ruin and misery mark their ways, **17** and the way of peace they do not know.” **18** “There is no fear of God before their eyes.” **19** Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. **20** Therefore no one will be declared righteous in God’s sight by the works of the law; rather, through the law we become conscious of our sin. **21** But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. **22** This righteousness is given through faith in Jesus Christ to all who believe.There is no difference between Jew and Gentile, **23** for all have sinned and fall short of the glory of God, **24** and all are justified freely by his grace through the redemption that came by Christ Jesus. **25** God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished— **26** he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.”

2-4, Why do you think Jesus repeated the same message for these people to repent? (5)

***5 I tell you, no! But unless you repent, you too will all perish.”***

* Whether due to persecution or misadventure, repentance is universally strongly and earnestly required by Jesus for the time is short. Therefore the time for repentance is now.
* In his response to both tragedies, Jesus firmly dismissed personal guilt or causation as the reason they became victims.
* Instead, he turned the focus onto those wanting to hear "why".
* Twice in this brief passage, Jesus declared, "...unless you repent, you too will all perish."
* Jesus' clear focus is on the need for everyone to "repent" of their sins before God.
* His answer cannot mean that all unrepentant people will die deservedly. Neither can it mean that people can escape physical death by repenting of their sins since eventually every living person dies. So perish here is something more than just to die a physical death.
* The word "perish" in the New Testament very often refers to a terrible judgment following one's physical death.
* Since Jesus connects it directly to sin and says it can be escaped by repentance, "perish" here most logically refers to the final judgment.
* For example, in [John 3:16](http://www.biblegateway.com/passage/?search=John+3%3A16&version=ESV) Jesus says, "For God so loved the world that whosoever believes on him shall not perish but have everlasting life."
* Perishing is the biblical alternative to having everlasting life. Perishing is what happens to those who don't have eternal life.
* The same principle appears in [John 10:28](http://www.biblegateway.com/passage/?search=John+10%3A28&version=ESV) where Jesus says, "I give them eternal life, and they shall not perish for ever."
* The Bible says that a “..man is destined to die once, and after that to face judgment...” (Heb 9:27).

 Luke 12:4-5 clearly says,

 “I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. **5** But I will show you whom you should fear: Fear him who, after your body has been killed, has authority to throw you into hell. Yes, I tell you, fear him.”

1 Timothy 2:3-4 reads,

“This is good, and pleases God our Savior, **4** who wants all people to be saved and to come to a knowledge of the truth.”

* Praise the Lord whose heart is filled with compassion for dying souls who are perishing without the knowledge of the truth.
* May the Lord stir each of us so that we may bring them in Jesus’ sheep pen.
* May the Lord help us to share the solemn message of our Lord Jesus Christ “Repent or you will perish”.
* May the Lord richly bless our one to one so that we may bring at least 200 new students to our Spring Bible conference and fill our empty seats in Sunday worship service. Amen!
1. Read verses 6 and 7. Why did a man go to a fig tree in his vineyard? (6) Who might “a man” be referring to? What did the man say to the one who took care of the vineyard? (7) Why did the man now want this tree cut down? (7b) What can we learn from this parable?

3-1, Read verses 6 and 7.

Then he told this parable: “A man had a fig tree growing in his vineyard, and he went to look for fruit on it but did not find any. **7** So he said to the man who took care of the vineyard, ‘For three years now I’ve been coming to look for fruit on this fig tree and haven’t found any. Cut it down! Why should it use up the soil?’

3-2, Why did a man go to a fig tree in his vineyard? (6)

 ***Then he told this parable: “A man had a fig tree growing in his vineyard, and he went to look for fruit on it but did not find any.***

* Fig tree fruits are known for important food resources for wildlife



3-3, Who might “a man” be referring to?

* A man refers to Jesus who is our ultimate judge endorsed and entrusted by our Heavenly Father.

John 5:22-23 reads,

 “Moreover, the Father judges no one, but has entrusted all judgment to the Son, **23** that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him.”

3-4, What did the man say to the one who took care of the vineyard? (7)

 ***7 So he said to the man who took care of the vineyard, ‘For three years now I’ve been coming to look for fruit on this fig tree and haven’t found any. Cut it down! Why should it use up the soil?’***

3-5, Why did the man now want this tree cut down? (7b)

***‘For three years now I’ve been coming to look for fruit on this fig tree and haven’t found any.***

3-6, What can we learn from this parable?

* Repentance is the most urgent matter for any human being. It should be done today, with no delay.
* Though repentance is so urgent, most people think they have a lot of time to repent.
1. Read verses 8 and 9. How long did the man ask the owner to wait (8a)? What effort did he promise to make? (8b) What would happen if the tree still didn’t bear fruit after one year? (9) What can we learn from this passage?

4-1, Read verses 8 and 9.

 **8** “‘Sir,’ the man replied, ‘leave it alone for one more year, and I’ll dig around it and fertilize it. **9** If it bears fruit next year, fine! If not, then cut it down.’”

4-2, How long did the man ask the owner to wait (8a)?

 ***‘Sir,’ the man replied, ‘leave it alone for one more year,***

4-3, What effort did he promise to make? (8b)

 ***and I’ll dig around it and fertilize it.***

4-4, What would happen if the tree still didn’t bear fruit after one year? (9)

***9 If it bears fruit next year, fine! If not, then cut it down.’”***

* Graciously the owner granted him to work on it one more year.
* Our Father in heaven is so gracious that we are also granted opportunity to repent and to bear the fruit of repentance.

4-5, What can we learn from this passage?

* This parable teaches us that real repentance produces fruit.
* True repentance and bearing fruit are unable to be separable in nature.
* In the flow of the context, the fig tree might refer to the nation of Israel. God planted them in the best place with the best blessings to be a kingdom of priests and a holy nation.
* God used them to bring the Messiah into the world.
* He wanted to see all nations stream to Israel to share their blessing. But wicked religious leaders guided Israel to reject Messiah Jesus, abandoning God’s purpose.
* To these people, to repent meant welcoming the Messiah and fulfilling their God-given purpose.
* We also believe that God has used America as a missionary-sending nation according to his will.
* For this purpose, the Lord has blessed America in every way: spiritually, intellectually, and materially.
* In light of Jesus' world mission command and his promise to come again, the most urgent thing American Christians should do is to evangelize all nations.
* If we lose this purpose of God for blessing our land, we will lose everything soon.
* This is why we must pray earnestly for American to be a kingdom of priests again.
* Simply speaking, we are living on borrowed time. Rather than focusing fleeting things in this world, let’s make the most of every opportunity to advance God’s purpose as a kingdom of priests and a holy nation. Amen!

**Conclusion**

 We are very thankful to the Lord who richly blessed our recent Summer Bible conference based on Genesis 17:1, “I am God Almighty. Walk before me faithfully and be blameless.” Today’s passage again helps us to know how important it is to repent our sins. Jesus proclaimed repentance twice even through tragic events. People need to be told to repent. Even in times of tragedy or trouble or many problems, we must repent and help others to repent. “But unless you repent, you too will all perish.” We are eternally thankful to the Lord Jesus Christ who helped us to open the eyes of our hearts to see through His eternal purpose. May the Lord help us to continue to repent daily so that we may seek first His kingdom with all our hearts. May the Lord bless America to be a kingdom of priests and a holy nation.

**One word: Repent or Perish!**