

REPENT OR PERISH!

Our story parable opens with the phrase, “**Now on the same occasion.**” This phrase takes us back to (Lk.11:45-12:1) to an intense discussion between Jesus and Scribes and Pharisees:

- (Lk.11:45) “You insult us”
- (11:46-52) “Woe to you”
- (Lk.11:50-51) “I tell you, it shall be charged against this generation”
- (Lk.12:1) “Under these circumstances, after so many thousands of people had gathered together that they were stepping on one another, He began saying to His disciples first of all, **‘Beware of the leaven of the Pharisees, which is hypocrisy.’** (Jewish Age)
- (Lk.13:1-3) **Pilate and death of Galileans** – “Do you suppose – greater sinners?”
“I tell you, **no**, but **unless you** repent (p.a.subj.2pl), you will **all** likewise (homoios) perish.”
- (Lk.13:4-5) **Pilate and death of Judeans** – “Do you suppose – worse sinners?”
“I tell you, **no**, but **unless you** repent (a.a.subj.2pl), you will **all** likewise (hosautos) perish.”

Note the different verbal forms and adverbs (Eccl.3:1-2; Job 14:5; Heb.9:27).

Parable of Vineyard fig tree (Lk.13:6-9) – **What is the doctrinal point?** _____
And if **it bears fruit** next year, fine, but if not, cut it down.”

It is important not to allegorize a parable. If you do, be sure you maintain the parable doctrinal point or leave it alone. Scriptural integrity is very important.

This lesson will study four aspects of the parable we have entitled, Repent or Perish.

1. Notice that Jesus didn’t go political with the two current events reported by some attending His Bible study (Lk.13:1-5).

Jesus could have easily stirred up the Jewish crowd against Roman occupation and against Pilate’s governing. But He didn’t. (Lk.19:10; 1 Tim.1:15). Rather He addressed the YOU in the crowd. Count the number times Jesus used the YOU in Lk.13:2-5? ____

Jesus addressed the crowd’s spiritual need for grace salvation – IN Him.

- **Notice** Jesus did not compromise the truth that their need for gospel salvation was greater than their political problems.
- **Notice** Jesus didn’t tell them what they wanted to hear but what they needed to hear.
- **Notice** the Jews didn’t condemn or blame Pilate but rather blamed the victims.

2. In this story parable, Jesus addressed a common false teaching among the Pharisees.

This has been a false teaching in all dispensations. This shows it is a lie of Satan (John 8:43-47).

False teaching is that natural disasters are directed towards the worst sinners. The Jews classified certain people as sinners and even the worst of sinners (Lk.7:36-50; Job 4:7-8; John 9:1-2).

In Lk.13:1-5

- **Jesus asked**, “Do you suppose?”
- **Then Jesus said**, “I tell YOU, NO, unless YOU repent, YOU ALL will likewise perish.”

3. This story parable is unique because it is a parable for every dispensation of human history.

All members of the human race are sinner because of Adam’s Original Sin (AOS) (Rom.5:12-21; 1 Tim.1:15) [hyperbole] (Rom.5:8; Lk. 15:7, 10).

There are no greater or worst sinners. All mankind is under [the 13 judicial charges of AOS](#) (Rom.3:9-10, 23) until God brings you to God consciousness and gospel hearing (Rom.1:14-32; Acts 17:24-31) [Missionary evangelism] (2 Cor.5:14-21).

(2 Pet.3:9) “The Lord is not slow about His promise, as some count slowness, but is patient towards you, not wishing for any to perish but for all to come to repentance.”

4. In this story parable, Jesus tells us that sinners are perishing and in need of repentance.

Repentance: (metanoia) [change of mind/ correcting a mistaken view about the source] (Jesus Christ or the mechanics of salvation. [Grace by Faith] (Rom.1:16; Eph.2:8-9) A change of mind towards grace salvation in the gospel of Jesus Christ (Acts 11:1, 16-18).

Repentance is not a separate step in salvation unless you have to change your mind about the source of salvation.

NOTE: The Gospel of John never uses the word (John 20:31). “A serious error occurs when it is added to faith as our essential condition of salvation.” (Chafer)

For example, if a Jew believes the Mosaic Law is the source of salvation of shadow Christology, he must repent (change his mind) in order to believe that it is faith in Christ apart from works.

- Nicodemus (John 3:1-21) John doesn’t use repentance in his gospel.

(Gal.3:8-9) “The Scriptures, foreseeing that God would justify the Gentiles by faith, **preached the gospel beforehand to Abraham, saying**, “All the nations will be blessed in You.’ So then those who are of faith are blessed with Abraham, the believer.” (Gal.2:16)

(Lk.24:46-47) “Thus it is written, that the Christ would suffer and rise again from the dead the third day (1 Cor.15:3-4) and that repentance for forgiveness of sins would be proclaimed in His name to all nations, beginning from Jerusalem.” (Lk.3:3; Acts 5:31)

The gospel of Jesus Christ was the object of the change of mind with the view to God’s offering of forgiveness of sin.