

## LUKE 13 SHOWS HOW JESUS WAS AN EXPERT HATER

Now there were some present at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. Jesus answered, “Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you, no! But unless you repent, you too will all perish. 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? I tell you, no! But unless you repent, you too will all perish” (Luke 13:1–5).

Pilate had murdered Jews who were performing animal sacrifices. So Pilate not only murdered but committed sacrilege. That aside, Jesus makes the point that just because God let this terrible deed be done to them does not mean that the rest of the people are any better or worse sinners than they. This was people suffering because of an act of man. He then speaks of natural evil. The tower naturally fell on people. This was not an act of man. Again he makes the point that those who did not die that day are as bad as those who did. He warns his listeners that they can be killed by people like Pilate or die as a result of a natural accident and it will happen unless they repent. It is a statement of the inevitability of the penalty for sin: Death.

So he says as long as you sin you are in danger. The problem is not who is the lesser or greater sinner but that we are just sinners, Death will be the result.

He is clear that those who died at Pilate’s hands and those who died when the tower fell deserved their deaths.

He denies that the question, “Why does God let bad things happen to good people” makes any sense. He said elsewhere that there is no such thing as good people. He rejects any attempt to solve the problem of evil by saying that humanity is basically good for that guarantees failure.

He is clear that human and natural evil are invitations to the living to repent.

To suggest that people deserve God letting them being murdered or being killed naturally is a misanthropic doctrine of the worst sort. It is passive aggressive to take such a doctrine as true or possible. To see accidents and murders as invitations to the living to change is callous in the extreme. What would you think of the person who thought you should tell bereaved people they should see the death as an invite to repent? And worse - Christians say that we have to keep reaffirming repentance so even if you repent sin x you have to repent it again for repentance is not an event but a process and an attitude to be taken for life.

