

A Biblical Response to the Shooting in Las Vegas

Luke 13:1–5

Luke 13:1–5 (NKJV)

13 There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices. ² And Jesus answered and said to them, “Do you suppose that these Galileans were worse sinners than all *other* Galileans, because they suffered such things? ³ I tell you, no; but unless you repent you will all likewise perish. ⁴ Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all *other* men who dwelt in Jerusalem? ⁵ I tell you, no; but unless you repent you will all likewise perish.”

Luke 13:6–9 (NKJV)

⁶ He also spoke this parable: “A certain *man* had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. ⁷ Then he said to the keeper of his vineyard, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?’ ⁸ But he answered and said to him, ‘Sir, let it alone this year also, until I dig around it and fertilize *it*. ⁹ And if it bears fruit, *well*. But if not, after that you can cut it down.’ ”

Introduction

We live in an era unlike any other in history, an era in which the media provides instant mass communication that keeps people in touch with what is happening all over the world. But the relentless ocean of detailed information, pictures, and videos that floods our TV screens, computer monitors, and cell phones also ensures that we are not isolated from calamities, no matter where they happen. Deadly natural disasters such as earthquakes like those in Mexico, Chile, China, or Japan, tsunamis in the Indian Ocean, volcanic eruptions in Iceland or the Philippines, hurricanes along the eastern seaboard and Gulf coast of the United States, typhoons in Asia, wildfires in Australia or the American Southwest, avalanches in Europe, epidemics in third-world countries, famines in Africa, as well as man-made disasters, such as wars, terrorism, genocide, crimes, riots, and accidents, along with social and economic crises throughout the world, all flood our senses, causing people everywhere to experience vicariously all the pain, sorrow, suffering, and death those catastrophes bring.

But nothing gets the attention of people more than when someone commits the horrible crime of a mass shooting of unsuspecting defenseless people. Nothing causes more to ask “Why and How can this happen?” Media personalities spend hours sorting out the details to attempt to give some reason to the madness.

And once again, we are faced with evil manifesting itself in the form of a mass shooting in Las Vegas Nevada.

Much has been said on why they don't have a motive yet. And there is speculation ad nauseam everywhere as to WHY

Some have said

1. Its Guns
2. Its ISIS
3. Its antidepressant drugs
4. Its his girl friend
5. Its President Trump
6. Its Country Music loving Republican gun toters

Sadly none of this really gets at the issue.

Like the argument for more gun laws,

You can have a hundred more gun laws and you could ban guns all together. All that will do is affect the law abiding citizens. Criminals don't obey laws

If we follow that line of reasoning, we need to ban cars, Trucks, that are used with more frequency to kill people by plowing thru crowds of people.

It should be noted that these types of events are occurring more often. So much so that we are no longer shocked to find that another mass shooting as taken place.

There have been since 1982

52 mass shootings that are more popular and publicized

There have been a total of **91** mass shooting since 1982

What is a amazing is that of all the shootings from 1982-2011 there was an average of 2 per year

but now

2012= 7

2013 = 5

2014 = 4

2015 = 7

2016 = 6

2017 = 7 so far

JULY 18, 1984

21 killed, 19 injured: San Ysidro, Calif.

James Oliver Huberty, a 41-year-old out-of-work security guard, kills 21 employees and customers at a McDonald's restaurant. Huberty is fatally shot by a police sniper perched on the roof of a nearby post office.

AUG. 20, 1986

14 killed, 6 injured: Edmond, Okla.

Patrick H. Sherrill, 44, a mail carrier, walks into his post office and opens fire, killing 14 coworkers and wounding six others before killing himself with a bullet to the head. Sherrill, who faced possible dismissal, had been given a poor performance report by his supervisor the previous day.

JAN. 17, 1989

5 killed, 29 injured: Stockton, Calif.

Patrick Edward Purdy turns a powerful assault rifle on a crowded school playground, killing five children and wounding 29 more. Purdy, who also killed himself, had been a student at the school from kindergarten through third grade. Police officials described Purdy as a troubled drifter in his mid-20s with a history of relatively minor brushes with the law. The midday attack lasted only minutes.

JUNE 18, 1990

10 killed, 4 injured: Jacksonville, Fla.

James E. Pough, a 42-year-old day laborer apparently distraught over the repossession of his car, walks into the offices of General Motors Acceptance Corp. and opens fire, killing seven employees and one customer before fatally shooting himself. Police later said they had confirmed that Pough was responsible for gunning down a man and woman on a Jacksonville street 33 hours earlier.

OCT. 16, 1991

22 killed, 20 injured: Killeen, Texas

George Jo Hennard, 35, crashes his pickup truck into a Luby's cafeteria crowded with lunchtime patrons and begins firing indiscriminately with a semiautomatic pistol, killing 22 people. Hennard is later found dead of a gunshot wound in a restaurant restroom.

NOV. 1, 1991

4 killed, 2 injured: Iowa City, Iowa

Gang Lu, a graduate student in physics from China, shoots four people to death at the University of Iowa. Lu, who took his own life in the incident, was upset about not getting an academic honor. The dead included faculty members and the student who had won the honor. Two others were critically wounded.

MAY 1, 1992

4 killed, 10 injured: Olivehurst, Calif.

Eric Houston, a 20-year-old unemployed computer assembler, invades Lindhurst High School and opens fire, killing his former teacher Robert Brens and three students and wounding 10 others. He holds 85 students hostage for 8 1/2 hours before giving himself up.

Houston was convicted in July 1993 on four counts of murder. He is currently on death row at San Quentin State Prison.

JULY 1, 1993

8 killed, 6 injured: San Francisco

Gian Luigi Ferri, 55, kills eight people in an office building in San Francisco's financial district. His rampage begins in the 34th-floor offices of Pettit & Martin, an international law firm, and ends in a stairwell between the 29th and 30th floors where he encounters police and shoots himself.

DEC. 7, 1993

6 killed, 19 injured: Garden City, N.Y.

Colin Ferguson shoots and kills six passengers and wounds 19 others on a Long Island Rail Road commuter train before being stopped by other riders. Ferguson is later sentenced to life in prison.

MARCH 24, 1998

5 killed, 10 injured: Jonesboro, Ark.

Middle school students Mitchell Johnson and Andrew Golden pull a fire alarm at their school in a small rural Arkansas community and then open fire on students and teachers using an arsenal they had stashed in the nearby woods. Four students and a teacher who tried shield the children are killed and 10 others are injured. Because of their ages, Mitchell, 13, and Andrew, 11, are sentenced to confinement in a juvenile facility until they turn 21.

APRIL 20, 1999

13 killed, 24 injured: Columbine, Colo.

Eric Harris and Dylan Klebold, students at Columbine High, open fire at the school, killing a dozen students and a teacher and causing injury to two dozen others before taking their own lives.

JULY 29, 1999

9 killed, 12 injured: Atlanta

Mark Orrin Barton, a 44-year-old chemist-turned-day trader, strolls into two investment offices and opens fire on fellow investors and office workers. The shootings at All-Tech Investment and Momentum Securities Inc., across the street from each other, leave nine people dead and 12 wounded. Barton eludes a manhunt for six hours before killing himself.

SEPT. 15, 1999

7 killed, 7 injured: Fort Worth

Larry Gene Ashbrook opens fire inside the crowded chapel of the Wedgwood Baptist Church. Worshipers, thinking at first that it must be a prank, keep singing. But when they realize what is happening, they dive to the floor and scrunch under pews, terrified and silent as the gunfire continues. Seven people are killed before Ashbrook takes his own life.

NOV. 2, 1999

7 killed: Honolulu

Byran Uyesugi, a Xerox copier repairman, shoots and kills seven coworkers with a Glock 9-mm semiautomatic handgun as they gather for a meeting to discuss his light workload. Uyesugi is a former high school sharpshooter who legally owns 11 handguns, five rifles and two shotguns. He is later found guilty of seven counts of murder and one of attempted murder for shooting at a man who escaped. He is serving a life sentence without possibility of parole.

DEC. 26, 2000

7 killed: Wakefield, Mass.

Michael McDermott, a 42-year-old software tester shoots and kills seven co-workers at the Internet consulting firm where he is employed. McDermott, who is arrested at the offices of Edgewater Technology Inc., apparently was enraged because his salary was about to be garnished to satisfy tax claims by the Internal Revenue Service. He uses three weapons in his attack.

MARCH 5, 2001

2 killed, 13 injured: Santee, Calif.

Santana High student Charles Andrew Williams, 15, fatally shoots two classmates and wounds 13 others on the campus. He is apprehended by police in the school bathroom, where his attack began. Williams is later sentenced to 50 years to life.

OCT. 28, 2002

3 killed: Tucson

Robert S. Flores, 41, a Persian Gulf War veteran and student at the University of Arizona's College of Nursing, enters a lecture hall and guns down two of his nursing professors. Flores then orders the students out of the classroom and commits suicide. Another associate professor of nursing is later discovered shot to death in her second-floor office.

JULY 8, 2003

5 killed, 9 injured: Meridian, Miss.

Doug Williams, 48, a production assemblyman for 19 years at Lockheed Martin Aeronautics Co., goes on a rampage at the defense plant, fatally shooting five and wounding nine before taking his own life with a shotgun.

MARCH 21, 2005

9 killed, 7 injured: Red Lake Indian Reservation, Minn.

Jeffrey Weise, a 16-year-old student at Red Lake High School fatally shoots five students, a teacher, and a security guard and wounds seven others before taking his own life. Before his rampage at Red Lake, Weise kills his grandfather and his grandfather's companion at their home on the Red Lake Indian Reservation.

JAN. 30, 2006

6 killed: Goleta, Calif.

Jennifer San Marco, a former U.S. Postal Service employee, shot and killed six people at a mail processing plant in Goleta, Calif., on Jan. 30, 2006, before taking her own life.

OCT. 2, 2006

5 killed, 5 injured: Nickel Mines, Pa.

Charles Carl Roberts IV, a milk truck driver armed with a small arsenal, bursts into a one-room schoolhouse and kills five Amish girls. He kills himself as police storm the building.

FEB. 12, 2007

5 killed, 4 injured: Salt Lake City

Sulejman Talovic, 18, wearing a trenchcoat and carrying a shotgun, sprays a popular Salt Lake City shopping mall. Witnesses say he displays no emotion while killing five people and wounding four others. An off-duty police officer eating dinner with his wife exchanges gunfire with the Bosnian refugee before other officers arrive and fatally wound Talovic.

APRIL 16, 2007

32 killed, 17 injured: Blacksburg, Va.

Seung-hui Cho, a 23-year-old Virginia Tech senior, opens fire on campus, killing 32 people in a dorm and an academic building in attacks more than two hours apart. Cho takes his life after the second incident.

DEC. 5, 2007

8 killed, 4 injured: Omaha

Robert Hawkins, 19, sprays an Omaha shopping mall with gunfire as holiday shoppers scatter in terror. He kills eight people and wounds four others before taking his own life. Authorities report he left several suicide notes.

FEB. 14, 2008

5 killed, 16 injured: Dekalb, Ill.

Steven Kazmierczak, dressed all in black, steps on stage in a lecture hall at Northern Illinois University and opens fire on a geology class. Five students are killed and 16 wounded before Kazmierczak kills himself on the lecture hall stage.

APRIL 3, 2009

13 killed, 4 injured: Binghamton, N.Y.

Jiverly Voong, 41, shoots and kills 13 people and seriously wounds four others before apparently committing suicide at the American Civic Assn., an immigration services center, in Binghamton, N.Y.

NOV. 5, 2009

13 killed, 32 injured: Ft. Hood, Texas

Maj. Nidal Malik Hasan, an Army psychiatrist, allegedly shoots and kills 13 people and injures 32 others in a rampage at Ft. Hood, where he is based. Authorities allege that Hasan was exchanging emails with Muslim extremists including American-born radical Anwar Awlaki.

FEB. 12, 2010

3 killed, 3 injured: Huntsville, Ala.

Amy Bishop 45, a neurobiologist and assistant professor at the University of Alabama in Huntsville, shoots and kills 3 people at a biology faculty meeting. Bishop is later sentenced to life in prison without the possibility of parole.

AUG. 3, 2010

8 killed, 2 injured: Manchester, Conn.

Omar S. Thornton, 34, a driver for Hartford Distributors, emerges from a disciplinary hearing and begins shooting, killing eight people at the family-owned distributorship and then himself.

JAN. 8, 2011

6 killed, 11 injured: Tucson, Ariz.

Jared Lee Loughner, 22, allegedly shoots Arizona Rep. Gabrielle Giffords in the head during a meet-and-greet with constituents at a Tucson supermarket. Six people are killed and 11 others wounded. Loughner is identified by witnesses as the gunman who fired at close range with a semiautomatic pistol before being tackled.

OCT. 12, 2011

8 killed, 1 injured: Seal Beach, Calif.

Scott Dekraai, 41, apparently enraged over a custody dispute, allegedly walks into a crowded Seal Beach hair salon where his former wife works and opens fire. Eight people are killed, including a man sitting in a truck outside the salon. Another person is critically wounded. Dekraai has pleaded not guilty in the case.

APRIL 2, 2012

7 killed, 3 injured: Oakland

One L. Goh, 43, a former student at a Oikos University, a small Christian college, allegedly opens fire in the middle of a classroom leaving seven people dead and three wounded. Goh was charged with seven counts of murder with special circumstances and three counts of attempted murder. In a jailhouse interview with a San Francisco TV station shortly after the shooting, Goh said he was “deeply sorry” for his actions.

JULY 20, 2012

12 killed, 58 injured: Aurora, Colo.

James Holmes, 24, is taken into custody in the parking lot outside the Century 16 movie theater after a post-midnight attack in Aurora, Colo. Holmes allegedly entered the theater through an exit door about half an hour into the local premiere of “The Dark Knight Rises.” He faces charges of killing 12 people and injuring 58 others.

AUG. 5, 2012

6 killed, 3 injured: Oak Creek, Wis.

Wade Michael Page fatally shoots six people at a Sikh temple before he is shot by a police officer. Page, an Army veteran who was a “psychological operations specialist,” committed suicide after he was wounded.

Page was a member of a white supremacist band called End Apathy and his views led federal officials to treat the shooting as an act of domestic terrorism. He had been administratively discharged from the Army in 1998 after being demoted in rank.

SEPT. 28, 2012

6 killed, 2 injured: Minneapolis, Minn.

Andrew Engeldinger, 36, breaks into a sign company's offices and opens fire, killing the owner and five others before turning the gun on himself. Engeldinger had been fired from Accent Signage Systems, a small company that specializes in making interior signs that comply with the Americans With Disabilities Act, including signs in Braille for the blind.

OCT. 21, 2012

3 killed, 4 injured: Brookfield, Wis.

Radcliffe Haughton, a 45-year-old former Marine, walks into the Azana Salon and Spa where his estranged wife works and shoots and kills her and two other women, wounding four others. Witnesses say Haughton's wife, Zina, calmly tried to protect coworkers and customers before she was killed. She had recently sought a restraining order saying her husband had threatened to throw acid in her face and set her on fire with gasoline. Haughton was found dead inside the salon of a self-inflicted gunshot.

DEC. 14, 2012

27 killed, one injured: Newtown, Conn.

A gunman forces his way into Sandy Hook Elementary School in Newtown, Conn. and shoots and kills 20 first graders and six adults. The shooter, Adam Lanza, 20, kills himself at the scene. Lanza also killed his mother at the home they shared, prior to his shooting rampage. In emotional remarks from the White House, President Obama wiped away tears. "Our hearts are broken today," the president said.

JUNE 7, 2013

5 killed: Santa Monica

John Zawahri, an unemployed 23-year-old, kills five people in an attack that starts at his father's home and ends at Santa Monica College, where he is fatally shot by police in the school's library.

SEPT. 16, 2013

12 killed, 3 injured: Washington, D.C.

Aaron Alexis, a Navy contractor and former Navy enlisted man, shoots and kills 12 people and engages police in a running firefight through the sprawling Washington Navy Yard. He is shot and killed by authorities.

Authorities later reveal that he had an extensive Navy disciplinary record that included several unauthorized absences from duty, instances of insubordination and disorderly conduct, one instance of being absent without leave, and several failed inspections. He was still able to get a security clearance and purchase a rifle.

APRIL 2, 2014

3 killed; 16 injured: Ft. Hood, Texas

A gunman at Fort Hood, the scene of a deadly 2009 rampage, kills three people and injures 16 others, according to military officials. The gunman is dead at the scene.

MAY 23, 2014

6 killed, 7 injured: Isla Vista, Calif.

Elliot Rodger, 22, meticulously planned his deadly attack on the Isla Vista community for more than a year, spending thousands of dollars in order to arm and train himself to kill as many people as possible, according to a report released by the Santa Barbara County Sheriff's Office. Rodger killed six people before shooting himself.

JUNE 18, 2015

9 killed: Charleston, S.C.

Dylann Storm Roof is charged with nine counts of murder and three counts of attempted murder in an attack that killed nine people at a historic black church in Charleston, S.C.

Authorities say Roof, a suspected white supremacist, started firing on a group gathered at Emanuel African Methodist Episcopal Church after first praying with them. He fled authorities before being arrested in North Carolina.

JULY 16, 2015

5 killed, 3 injured: Chattanooga, Tenn.

A gunman opened fire on two military centers more than seven miles apart, killing four Marines and a Navy sailor. A man identified by federal authorities as Mohammod Youssuf Abdulazeez, 24, sprayed dozens of bullets at a military recruiting center, then drove to a Navy-Marine training facility and opened fire again before he was killed.

OCT. 1, 2015

9 killed, 9 injured: Roseburg, Ore.

Christopher Sean Harper-Mercer shot and killed eight fellow students and a teacher at Umpqua Community College. Authorities described Harper-Mercer, who recently had moved to Oregon from Southern California, as a “hate-filled” individual with anti-religion and white supremacist leanings who had long struggled with mental health issues. He owned 14 weapons, all purchased legally. Harper-Mercer, 26, killed himself after exchanging gunfire with deputies.

NOV. 29, 2015

3 killed, 9 injured: Colorado Springs, Colo.

A gunman entered a Planned Parenthood clinic in Colorado Springs, Colo., and started firing. Police named Robert Lewis Dear as the suspect in the attacks. Three people were killed — university police Officer Garrett Swasey, Iraq war veteran Ke’Arre M. Stewart and Jennifer Markovsky, who had accompanied friends to the clinic. Each was the parent of two children.

DEC. 2, 2015

14 killed, 22 injured: San Bernardino, Calif.

Two assailants killed 14 people and wounded 22 others in a shooting at the Inland Regional Center in San Bernardino. The two attackers, who were married, were killed in a gun battle with police. They were U.S.-born Syed Rizwan Farook and Pakistan national Tashfeen Malik, and had an arsenal of ammunition and pipe bombs in their Redlands home.

JUNE 12, 2016

49 killed, 58 injured in Orlando nightclub shooting

The United States suffered the one of the worst mass shooting in its modern history when 49 people were killed and 58 injured in Orlando, Fla., after a gunman stormed into a packed gay nightclub.

The gunman was killed by a SWAT team after taking hostages at Pulse, a popular gay club. He was preliminarily identified as 29-year-old Omar Mateen.

SEPT. 23, 2016

5 killed: Burlington, Wash.

A gunman enters the cosmetics area of a Macy's store near Seattle and fatally shoots an employee and four shoppers at close range. Authorities say Arcan Cetin, a 20-year-old fast-food worker, used a semi-automatic Ruger .22 rifle that he stole from his stepfather's closet.

Cetin, facing five counts of first-degree murder, dies in jail the following April; authorities call it an apparent suicide.

JAN. 6, 2017

5 killed, 6 injured: Fort Lauderdale, Fla.

After taking a flight to Fort Lauderdale-Hollywood International Airport in Florida, a man retrieves a gun from his luggage in baggage claim, loads it and opens fire, killing five people near a baggage carousel and wounding six others. Dozens more are injured in the ensuing panic.

Esteban Santiago, a 26-year-old Iraq war veteran from Anchorage, Alaska, has pleaded not guilty to 22 federal charges.

JUNE 5, 2017

5 killed: Orange County, Fla.

A gunman fatally shoots five former co-workers at an awning company near Orlando, Fla., then kills himself shortly before police arrive, authorities say. John Robert Neumann Jr., 45, was fired from his job there nearly two months earlier.

JUNE 14, 2017

3 killed: San Francisco

A UPS driver kills three coworkers and then himself at their San Francisco package facility using a stolen assault-style pistol, according to police. Police said 38-year-old Jimmy Lam began shooting at an employee meeting and targeted specific coworkers.

OCTOBER 1, 2017

59 killed, more than 500 injured: Las Vegas

More than 50 people were killed and at least 500 others injured when a gunman opened fire at a country music festival near the Mandalay Bay Resort and Casino on the Las Vegas Strip, authorities said.

Police said the suspect, 64-year-old Stephen Paddock, a resident of Mesquite, Nev., was found dead after a SWAT team burst into the hotel room from which he was firing at the crowd.

That life on this fallen, sin-cursed planet is filled with trouble, sorrow, pain, and suffering is more evident than ever, but has always been the clear testimony of Scripture. One of Job's self-appointed counselors accurately declared, "Man is born for trouble, as sparks fly upward" (Job 5:7), an assessment with which Job agreed: "Man, who is born of woman, is short-lived and full of turmoil" (Job 14:1). "Why did I ever come forth from the womb to look on trouble and sorrow," Jeremiah lamented, "so that my days have been spent in shame?" (Jer. 20:18).

2 Timothy 3:13 (NKJV)

¹³ But evil men and impostors **will grow** worse and worse, deceiving and being deceived.

[Young's Literal Translation](#)

and evil men and impostors shall advance to the worse, leading astray and being led astray.

prokoptó: to cut forward (a way), advance

Original Word: ΠΡΟΚΟΠΤΩ

Part of Speech: Verb

Transliteration: prokoptó

Phonetic Spelling: (prok-op'-to)

Short Definition: I advance, make progress

Definition: (originally of the pioneer cutting his way through brushwood), I advance, progress, make progress.

[Luke 2:52 V-IIA-3S](#)

GRK: Καὶ Ἰησοῦς **προέκοπτεν** ἐν τῇ

NAS: And Jesus *kept increasing* in wisdom

KJV: And Jesus *increased* in wisdom and

Shall wax worse and worse (προκοψουσιν ἐπι το χειρον [*prokopsousin epi to cheiron*]). “Shall cut forward to the worse stage.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (2 Ti 3:13). Nashville, TN: Broadman Press.

Romans 1:28–32 (NKJV)

²⁸ And even as they **did not like to retain God** in *their* knowledge, God gave them over to a **debased mind**, to do those things which are not fitting; ²⁹ **being filled** with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, **murder**, strife, deceit, **evil-mindedness**; *they are* whisperers, ³⁰ backbiters, haters of God, violent, proud, boasters, **inventors of evil things**, disobedient to parents, ³¹ undiscerning, untrustworthy, unloving, unforgiving, **unmerciful**; ³² who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

did not like to retain God

dokimazo: I put to the test, prove, examine

Original Word: δοκιμάζω

Part of Speech: Verb

Transliteration: dokimazo

Phonetic Spelling: (dok-im-ad'-zo)

Short Definition: I put to the test, prove, examine

Definition: I put to the test, prove, examine; I distinguish by testing, approve after testing; I am fit.

God gave them over

paradídōmi: to hand over, to give or deliver over, to betray

Original Word: παραδίδωμι

Part of Speech: Verb

Transliteration: paradídōmi

Phonetic Spelling: (par-ad-id'-o-mee)

Short Definition: I hand over, deliver, betray

Definition: I hand over, pledge, hand down, deliver, commit, commend, betray, **abandon**.

3860 *paradídōmi* (from **3844** /*pará*, "from close-beside" and **1325** /*dídōmi*, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement

debased mind reprobate mind

adokimos: failing to pass the test

Original Word: ἀδόκιμος, ον

Part of Speech: Adjective

Transliteration: adokimos

Phonetic Spelling: (ad-ok'-ee-mos)

Short Definition: failing to pass the test

Definition: failing to pass the test, unapproved, counterfeit.

do those things which are not fitting

kathéko: to be proper or fitting

Original Word: καθήκω

Part of Speech: Verb

Transliteration: kathéko

Phonetic Spelling: (kath-ay'-ko)

Short Definition: it is fitting

Definition: I come down, come to; I am unfit, proper.

2. to come to, reach to; impersonally, **καθήκει**, **it is becoming, it is fit** (cf. German *zukommen*), **Ezekiel 21:27**; **οὐ καθήκεν** (Rev. **καθήκον**), followed by the accusative with an infinitive, **Acts 22:22** (Winers Grammar,

282 (265); Buttmann, 217 (187)); **τά μή καθήκοντα**, things not fitting, i. e. forbidden, shameful, [Romans 1:28](#); 2 Macc. 6:4. Cf. **ἀνήκω**.

[Acts 22:22 V-IIA-3S](#)

GRK: οὐ γὰρ **καθῆκεν** αὐτὸν ζῆν

NAS: from the earth, *for he should not be allowed* to live!

²⁹ being filled

pléroó: to make full, to complete

Original Word: πληρόω

Part of Speech: Verb

Transliteration: pléroó

Phonetic Spelling: (play-ro'-o)

Short Definition: I fill, fulfill, complete

Definition: I fill, fulfill, complete.

HELPS Word-studies

Cognate: **4137** *plērōō* (from *plērēs*, "be full," see [4130](#) /*plēthō*) – properly, *fill to individual capacity*, i.e. to the extent it is "meet" (appropriate). See [4130](#) (*plēthō*).

Matthew 24:12 (NKJV)

¹² **And because lawlessness will abound, the love of many will grow cold.**

will abound

4129 *plēthýnō* – properly, *made full*, especially to *maximum capacity (potential)*; hence, "*multiplied; to increase, multiply*" (A-S). See [4130](#) (*plēthō*).

will grow cold. the love will grow psychotic

5594 *psýxō* (originally, "to breathe out," cf. J. Thayer) – properly, "to blow, refresh with cool air" (Zod, *Dict*); (figuratively) "to breathe cool by blowing, to grow cold, 'spiritual energy blighted or chilled by a malign or poisonous wind' " (M. Vincent), used only in Mt 24:12. **Shall wax cold** (ψυγησεται [*psugēsetai*]). Second future passive indicative from ψυχω [*psuchō*]. **The love of many** (ἡ ἀγάπη των πολλων [*hē agapē tōn pollōn*]). Love of the brotherhood gives way to mutual hatred and suspicion.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Mt 24:12). Nashville, TN: Broadman Press.

Even more disturbing is the perception that God sometimes seems distant and unconcerned about the world's troubles. Job cried out despondently, "Why do You hide Your face and consider me Your enemy?" (Job 13:24). The psalmist asked pensively, "Why do You stand afar off, O Lord? Why do You hide Yourself in times of trouble?" (Ps. 10:1). Speaking for Israel the sons of Korah asked, "Why do You hide Your face and forget our affliction and our oppression?" (Ps. 44:24). Isaiah wrote, "Truly, you are a God who hides Himself, O God of Israel, Savior!" (Isa. 45:15). David too had moments of doubt and discouragement. In Psalm 13:1 he asked despairingly "How long, O Lord? Will You forget me forever? How long will You hide Your face from me?" (cf. Pss. 77:7–9; 88:14), while in Psalm 22:1 he expressed his anguish in words

later uttered by the Lord Jesus Christ in application to His experience on the cross: “My God, my God, why have You forsaken me?” (cf. Matt. 27:46).

The universality of suffering and God’s seeming indifference to it prompts many to ask why He allows bad things to happen to good people. But that question misses the point. No one is truly good, because “there is no man who does not sin” (1 Kings 8:46); “there is no one who does good” (Ps. 14:1); in God’s “sight no man living is righteous” (Ps. 143:2); no one can say, “I have cleansed my heart, I am pure from my sin” (Prov. 20:9); “there is not a righteous man on earth who continually does good and who never sins” (Eccl. 7:20). Since “all have sinned” (Rom. 3:23) and “the wages of sin is death” (Rom. 6:23), everyone deserves death. The real question is not why bad things happen to good people, but why good things happen to bad people. That they do reflects God’s compassion, grace, and mercy to undeserving sinners.

MacArthur, J. (2013). *Luke 11–17* (pp. 180–181). Chicago, IL: Moody Publishers.

Lesson

- 1. An Outrageous Atrocity**
- 2. A Spectacular Calamity**
- 3. An Ominous Warning**

One is persecution the other seems Random

One is intentional the other is unintentional

One is perpetrated by an evil man the other is a natural disaster

One is murder the other death by accident

One is planned the other is not

I. An Outrageous Atrocity

13 There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices. ² And Jesus answered and said to them, “Do you suppose that these Galileans were worse sinners than all *other* Galileans, because they suffered such things? ³ I tell you, no; but unless you repent you will all likewise perish.

This material also has a distinct eschatological tone: not only judgment, but final judgment, is coming. Jesus has just said, at the end of chapter 12, that he comes to cast fire on earth and will bring division, not peace; and that people should be able to read the signs of the times and should take swift action for reconciliation with opponents before it is too late.

Shuster, M. (2001). Third Sunday in Lent, Year C. In R. E. Van Harn (Ed.), *The lectionary commentary: theological exegesis for Sunday's texts, volume three* (p. 390). Grand Rapids, MI: Eerdmans.

13 There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices.

The phrase **on the same occasion** connects this section of the Lord's discourse with the preceding one, in which He had discussed judgment (12:49–59).

MacArthur, J. (2013). *Luke 11–17* (p. 184). Chicago, IL: Moody Publishers.

The atrocity mentioned in Luke 13:1 may have taken place when Pilate “appropriated” money from the temple treasury to help finance an aqueduct. A large crowd of angry Jews gathered in protest; so Pilate had soldiers *in civilian clothes* mingle with the mob. Using concealed weapons, the soldiers killed a number of innocent and unarmed Jews, and this only added to the Jews’ hatred for their governor.

Since Jesus was going up to Jerusalem, anything He said about Pilate was sure to get there before Him. If He ignored the issue, the crowd would accuse Him of being pro-Roman and disloyal to His people. If He defended the Jews and accused Pilate, He would be in trouble with the Romans, and the Jewish leaders would have a good excuse to get Him arrested.

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 224). Wheaton, IL: Victor Books.

The specific incident mentioned here involving **the Galileans whose blood Pilate had mixed with their sacrifices** is consistent with what is known of Pilate’s character. Such incidents were all too common at that time in Israel (cf. Darrell L. Bock, *Luke 9:51–24:53*, Baker Exegetical Commentary on the New Testament [Grand Rapids: Baker, 1996], 1205). These Galileans may have been involved in some rebellious act against the Romans, who then tracked them to Jerusalem and slaughtered them there. The incident took place in the temple grounds, since the temple was the only place in Israel where sacrifices were offered. It probably happened at Passover, when large numbers of Galileans would have been

offering sacrifices. The constant tension between Jews and Romans, coupled with Pilate's brutality, no doubt resulted in many similar unrecorded incidents.

MacArthur, J. (2013). *Luke 11–17* (p. 185). Chicago, IL: Moody Publishers.

It is not clear exactly what episode in history the people were referring to. There is no record in the writings of other Jewish historians of Pilate's mingling someone's blood with the sacrifices. However, there is information apart from the New Testament to verify that Pontius Pilate could be cruel and ruthless in the wielding of the power of Rome against the Jews. In fact, some time after the crucifixion of Jesus he was dismissed from his post, presumably for the abuses of his office that had antagonized even the imperial government in Rome.

We can guess, however, what happened. Some Galilean pilgrims, in Jerusalem to offer their sacred sacrifices at the altar, were killed by Pilate, either directly or through his soldiers. The narrative includes the ghastly detail that their own blood was mixed with the blood from the animal sacrifices. This was a particularly heinous offence, indeed it was sacrilege. So the question is understandable.

Sproul, R. C. (1999). *A Walk with God: An Exposition of Luke* (p. 275). Great Britain: Christian Focus Publications.

² And Jesus answered and said to them, “Do you suppose that these Galileans were worse sinners than all other Galileans, because they suffered such things?”

In other words, was this dreadful suffering an indication that these particular Galileans were more wicked than other Galileans? Many people in the ancient world, and even today, believe that a person's suffering is directly proportionate to their sin. The more you sin, the more you suffer. Jesus, on more than one occasion, puts that error to rest. The Old Testament book of Job was written to teach, among other things, that in this world there is not a one-to-one correlation between a person's sin and their suffering. To be sure, there is a link between sin and suffering. Were it not for the presence of sin in this world, there would be no suffering. Sin brought death, pain and suffering into the world, and because the world is under the power of sin, suffering is a daily reality within it. But the fact that a person suffers, does not indicate a direct relationship to his particular sin.

Sproul, R. C. (1999). *A Walk with God: An Exposition of Luke* (p. 276). Great Britain: Christian Focus Publications.

To the Jewish people of Jesus' day, the explanation of why bad things happened to people was singular and simple: calamities were always God's judgment on sin. In the Old Testament Job's friends reflected that mindset. They continually accused him of hidden sin and exhorted him to confess it. "Remember now," asked Eliphaz, "who ever perished being innocent? Or where were the upright destroyed?" (Job 4:7; cf. 8:20; 22:5–10). The disciples asked Jesus concerning a man born blind, "Rabbi, who

sinned, this man or his parents, that he would be born blind?” (John 9:2).

MacArthur, J. (2013). *Luke 11–17* (p. 183). Chicago, IL: Moody Publishers.

Jews assumed that calamities and suffering evidenced God’s judgment on sin (recall Job’s friends, and the question of the disciples in John 9:2). Here (unlike John 9:3; cf. Job 42:7) Jesus neither challenges nor corrects this assumption, nor does he criticize Pilate. He moves immediately to remove his hearers from the safe position of bystanders and to extend the threat of imminent doom to them

Shuster, M. (2001). Third Sunday in Lent, Year C. In R. E. Van Harn (Ed.), *The lectionary commentary: theological exegesis for Sunday’s texts, volume three* (p. 391). Grand Rapids, MI: Eerdmans.

To begin with, He made it clear that human tragedies are not always divine punishments and that it is wrong for us to “play God” and pass judgment. Job’s friends made this mistake when they said that Job’s afflictions were evidence that he was a sinner. If we take that approach to tragedy, then we will have a hard time explaining the sufferings of the Prophets and Apostles, and even of our Lord Himself.

“How would you explain the deaths of the people on whom the tower in Siloam fell?” He asked. “That was not the fault of Pilate. Was it God’s fault? Shall we blame Him? The eighteen who were killed were just doing their

job, yet they died. They were not protesting or creating trouble.”

When the blind English poet John Milton was old and obscure, he was visited one day by Charles II, son of the king that the Puritans had beheaded. “Your blindness is a judgment from God for the part you took against my father,” said the king. Milton replied, “If I have lost my *sight* through God’s judgment, what can you say of your father who lost his *head*?”

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 224). Wheaton, IL: Victor Books.

3 I tell you, no; but unless you repent you will all likewise perish.

tell you, no.” That answer had to have caught them off guard, since it emphatically rejected their conventional theological wisdom. (Both here and in verse 5 *ouchi* [**no**] is in the emphatic position at the beginning of the sentence.

MacArthur, J. (2013). *Luke 11–17* (p. 186). Chicago, IL: Moody Publishers.

It is true that God sometimes immediately judges sinners for a specific sin, as He did Herod (Acts 12:21–23). There are also built-in judgments for sinful behavior, such as alcohol abuse leading to cirrhosis of the liver, immorality leading to sexually transmitted diseases, or criminal behavior leading to a violent death. Those judgments are not in view here. Jesus was not referring to the inevitable consequences of sin, but rather to

catastrophic calamities that fall on people seemingly without discrimination.

For example, half a century after this incident the Roman town of Pompeii would be destroyed by a cataclysmic eruption of Mount Vesuvius. In modern times it was excavated, revealing pornographic images and brothels that testified to its immoral lifestyle. Some might therefore consider its destruction to be God's judgment. But the surrounding towns were no less immoral, and not all of Pompeii's residents engaged in that sordid lifestyle. There may even have been some Christians there who perished along with the rest. Throughout history accidents, natural disasters, crime, and war have killed unbelievers at all points of the moral spectrum, as well as believers. For the unbelievers this means eternal judgment in hell, but for believers it brings eternal blessing in heaven.

MacArthur, J. (2013). *Luke 11–17* (p. 186). Chicago, IL: Moody Publishers.

Except ye repent (ἐὰν μὴ μετανοήτε [*ean mē metanoēte*]). Present active subjunctive of μετανοεω [*metanoēō*], to change mind and conduct, linear action, keep on changing. Condition of third class, undetermined, but with prospect of determination. **Ye shall perish** (ἀπολεισθε [*apoleisthe*]). Future middle indicative of ἀπολλυμι [*apollumi*] and intransitive.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Lk 13:3). Nashville, TN: Broadman Press.

This unsettling pericope, in which Jesus presents a stern and unsympathetic demeanor very far from sentimental depictions of “gentle Jesus, meek and mild,” appears only in Luke’s Gospel.

Shuster, M. (2001). Third Sunday in Lent, Year C. In R. E. Van Harn (Ed.), *The lectionary commentary: theological exegesis for Sunday’s texts, volume three* (p. 390). Grand Rapids, MI: Eerdmans.

Jesus is telling the people that they are asking the wrong question. The question is not why did that tower fall on those eighteen innocent people, but, ‘Why didn’t it fall on my head?’ They have located their astonishment at the wrong point.

Sproul, R. C. (1999). *A Walk with God: An Exposition of Luke* (p. 276). Great Britain: Christian Focus Publications.

Jonathan Edwards once asked his congregation to give him one reason why God hadn’t destroyed them since they got up that morning. He asked them to consider that every moment that we live, every luxury that we enjoy, every blessing that we participate in, is a matter of receiving the grace of God, that it represents God’s willingness to be patient with a race of people who have rebelled against him. God has called every human being to perfection. We are not allowed to sin. The penalty for sin is death, and yet we continue to sin and become astonished and offended when God allows suffering.

Sproul, R. C. (1999). *A Walk with God: An Exposition of Luke* (p. 277). Great Britain: Christian Focus Publications.

1. An Outrageous Atrocity

II.A Spectacular Calamity

⁴ Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all *other* men who dwelt in Jerusalem? ⁵ I tell you, no; but unless you repent you will all likewise perish.”

⁴ Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all *other* men who dwelt in Jerusalem?

Dr Lightfoot’s conjecture is that this tower adjoined to the *pool of Siloam*, which was the same with the pool of Bethesda, and that it belonged to those *porches* which were by the *pool*, in which the *impotent folks* lay, that *waited for the stirring* of the water (Jn. 5:3), and that they who were killed were some of them, or some of those who in this pool used to purify themselves for the temple-

service, for it was near the temple. Whoever they were, it was a sad story; yet such melancholy accidents we often hear of: for *as the birds are caught in a snare, so are the sons of men snared in an evil time, when it falls suddenly upon them*, Eccl. 9:12. Towers, that were built for safety, often prove men's destruction.

Henry, M. (1994). *Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume* (p. 1870). Peabody: Hendrickson.

Offenders (ὀφείλεται [*opheiletai*]). Literally, *debtors*, not sinners as in verse 2 and as the Authorized Version renders here. See 7:41; 11:4; Matt. 6:12; 18:24–34.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Lk 13:4). Nashville, TN: Broadman Press.

⁵ I tell you, no; but unless you repent you will all likewise perish.”

One of the biggest problems that we have in understanding the Christian faith is that we have not understood two of the most fundamental concepts of the

Bible: If we think that God is obliged to be kind to us, that he owes us mercy, then we are confusing mercy and justice. There is an obligatory sense to justice. Justice describes what ought to be done to reward those who have been righteous and to punish those who have been wicked. But mercy, by definition, is never an obligation to God. Again and again God says, 'I will have mercy upon whom I will have mercy.' If grace is owed, it is not grace, it is debt. That's the point of the New Testament.

Every human being walks in this world under the sentence of death. Every human being has violated God and his holiness. The very fact that we are allowed to live from moment to moment is because of his grace. But God's grace and mercy and patience are designed to lead us to repentance. However, they can lead instead to a hardened heart, whereby we begin to presume upon his grace and take it for granted.

We lose our capacity to be surprised by him. So when a tragedy befalls us, we turn in anger to the Lord God of glory, who fills our lives with grace and mercy every day. Jesus detected that kind of hardness of heart in those asking this question, and found it necessary to give a severe warning: 'But unless you repent, you too will all perish.' Oh that we might understand the difference between justice and mercy.

Sproul, R. C. (1999). *A Walk with God: An Exposition of Luke* (p. 277). Great Britain: Christian Focus Publications.

Except ye repent (ἐὰν μὴ μετανοήσητε [*ean mē metanoēsēte*]). First aorist active subjunctive, immediate repentance in contrast to continued repentance, μετανοήτε [*metanoēte*] in verse 3, Robertson, A. T. (1933). *Word Pictures in the New Testament* (Lk 13:5). Nashville, TN: Broadman Press.

This twice-repeated phrase introduces the inevitable calamity that everyone faces. That most severe judgment, from which no one escapes, is that **unless** people **repent**, when they die they **will all likewise** (not in the same manner, but with the same certainty) **perish** eternally (cf. Heb. 9:27). In the terms of the Lord's analogy, they need to settle their case before they face the divine judge and it is too late (see the exposition of 12:58–59 in the previous chapter of this volume).

Most of the Jewish people were caught up in a works-righteousness system that forced people to view themselves as good based on selective and superficial perception. Consequently, they refused to see themselves as sinners and therefore rejected (Matt. 11:20) Jesus' call for them to repent (Matt. 4:17), just as they had John the Baptist's before Him (Matt. 3:2). Ultimately, it was because Jesus rejected the Jewish people's hypocritical self-righteousness, categorized them as spiritually blind and

impoverished, and boldly confronted their need for repentance that they plotted to murder Him.

Repentance involves two elements. First, sinners must change their mind about their sinfulness. They must acknowledge that God's law is absolutely holy and binding on them, that they have violated it, and deserve eternal punishment in hell. Repentant sinners must first agree that God's diagnosis of their wretched, sinful condition is just and accurate, and that they are powerless to deliver themselves from sin's death grip on them.

The second element of repentance is to affirm that Jesus Christ is the only Savior (cf. Luke 24:47). Repentance is not merely turning from sin, but also turning to God through Christ (cf. 1 Thess. 1:9–10). (I discuss repentance in my books *The Gospel According to Jesus* [Revised and expanded anniversary edition. Grand Rapids: Zondervan, 1988, 1993, 2008] and *The Gospel According to the Apostles* [Nashville: Word, 1993, 2000].)

MacArthur, J. (2013). *Luke 11–17* (p. 188). Chicago, IL: Moody Publishers.

- 1. An Outrageous Atrocity**
- 2. A Spectacular Calamity**

III. An Ominous Warning

Luke 13:6–9 (NKJV)

⁶ He also spoke this parable: “A certain *man* had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. ⁷ Then he said to the keeper of his vineyard, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?’ ⁸ But he answered and said to him, ‘Sir, let it alone this year also, until I dig around it and fertilize *it*. ⁹ And if it bears fruit, *well*. But if not, after that you can cut it down.’ ”

One recalls the sequence in Amos 5:19, where a man escaped from a lion only to be met by a bear, and when he escaped from the bear and thought himself safe in his own house, he was bitten by a scorpion. Here, if the hand of one’s enemies and the hazards of the natural world leave

one untouched, the judgment of God still awaits. God will give time, and may even extend the time: a fig tree that had not borne fruit in three years was mature and unlikely to bear later on, so granting the extra year was a particular act of grace. But he will not wait forever. Delay does not mean that judgment will not come; and it may come unexpectedly, at any time, as when a tower comes tumbling down. The whole of this pericope points to the urgency of repenting before it is too late—and the urgency of taking to heart the warning for oneself and of not assuming it applies only to other people.

Shuster, M. (2001). Third Sunday in Lent, Year C. In R. E. Van Harn (Ed.), *The lectionary commentary: theological exegesis for Sunday's texts, volume three* (p. 391). Grand Rapids, MI: Eerdmans.

Five implications, which sum up the Lord's teaching in this section, may be drawn from this parable.

First, the solitary **fig tree** has an individual application, both national and personal. The national application is to Israel, which like this tree was planted in very fertile, well-tended ground (Isa. 5:1–2). The people of Israel had received continual blessings from God, including “the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises ... the fathers, and from whom is the Christ according to the flesh” (Rom. 9:4–5). But despite those rich privileges Israel, like the fig tree, failed to produce spiritual life (Isa. 5:3–4; cf. Matt. 21:18–20). The nation was already apostate before Jesus began His ministry. His forerunner John the Baptist had denounced the people as hypocrites (Matt. 3:7), and warned of coming judgment (v. 10). And nothing changed during our Lord's time in the land.

In fact, in the last year of Jesus' ministry, the people remained fixed in unbelief and judgment was fast approaching. There was still time to repent and live before the crucifixion; time for them to hear and believe teaching from Jesus and to repent in the face of more displays of His miraculous power—including one of the most remarkable of all, the raising of Lazarus from the dead (John 11:1–45). But because of their hardened hearts, there was little hope that they would bear the fruit of repentance (cf. Luke 13:34–35; 19:41–44; 20:9–18; 21:20–24). The axe of divine judgment would fall and

Israel would be destroyed in a holocaust by the Romans a mere four decades later.

The final four implications are personal.

The second one is that those who fail to produce the spiritual fruit that accompanies salvation will be **cut down** in judgment.

One recalls the sequence in Amos 5:19, where a man escaped from a lion only to be met by a bear, and when he escaped from the bear and thought himself safe in his own house, he was bitten by a scorpion. Here, if the hand of one's enemies and the hazards of the natural world leave one untouched, the judgment of God still awaits. God will give time, and may even extend the time: a fig tree that had not borne fruit in three years was mature and unlikely to bear later on, so granting the extra year was a particular act of grace. But he will not wait forever. Delay does not mean that judgment will not come; and it may come unexpectedly, at any time, as when a tower comes tumbling down. The whole of this pericope points to the urgency of repenting before it is too late—and the urgency of taking to heart the warning for oneself and of not assuming it applies only to other people.

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Third, judgment is near; next year in the parable. At any moment the unsaved could perish, lose their last chance of salvation, and face eternal punishment.

It is easier to talk about other people's deaths than it is to face our own sin and possible death. The American publishing tycoon William Randolph Hearst would not permit anyone to mention death in his presence, *yet he died*. I asked a friend of mine what the death rate was in his city, and he replied, "One apiece." Then he added, "People are dying who never died before."

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 224). Wheaton, IL: Victor Books.

Fourth, the delay in divine judgment is not due to any worthiness on the part of sinners, as the vineyard owner's disgusted statement, **Why does it even use up the ground?** illustrates.

Finally, God's patience with those living on borrowed time is not permanent. Therefore the Bible exhorts sinners to "seek the Lord while He may be found; call upon Him

while He is near” (Isa. 55:6). Jesus warned that generation, “For a little while longer I am with you, then I go to Him who sent Me” (John 7:33); “I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come” (John 8:21). For those living on borrowed time “now is the acceptable time, behold, now is the day of salvation” (2 Cor. 6:2), before their time is up and their eternal destiny sealed.

MacArthur, J. (2013). *Luke 11–17* (pp. 190–193). Chicago, IL: Moody Publishers.

calamities are not God’s way of singling out especially wicked people for punishment, as if those who die in a calamity are worse than those who survive. The truth is that all people are guilty sinners deserving of death, and everyone is living on borrowed time. God withholds judgment for a time because He is patient and merciful (Ex. 34:6; Num. 14:18; Pss. 86:15; 103:8)—even to pagan Gentiles (Jonah 3–4), while only those who fear Him savingly will experience God’s forgiveness and blessing forever (Ps. 103:17–18). His patience toward those who reject Him will eventually come to an end (Gen. 6:3; Hos. 4:17; 5:6; 9:12).

God’s patience provides an opportunity for salvation by giving people time to repent. Paul rebuked those who “think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads [them] to repentance” (Rom. 2:4), and offered himself as

an example of Christ's perfect patience toward those who believe in Him and receive eternal life (1 Tim. 1:16). Peter wrote that "the Lord is ... patient toward you, not wishing for any to perish but for all to come to repentance" (2 Peter 3:9).

MacArthur, J. (2013). *Luke 11–17* (p. 183). Chicago, IL: Moody Publishers.