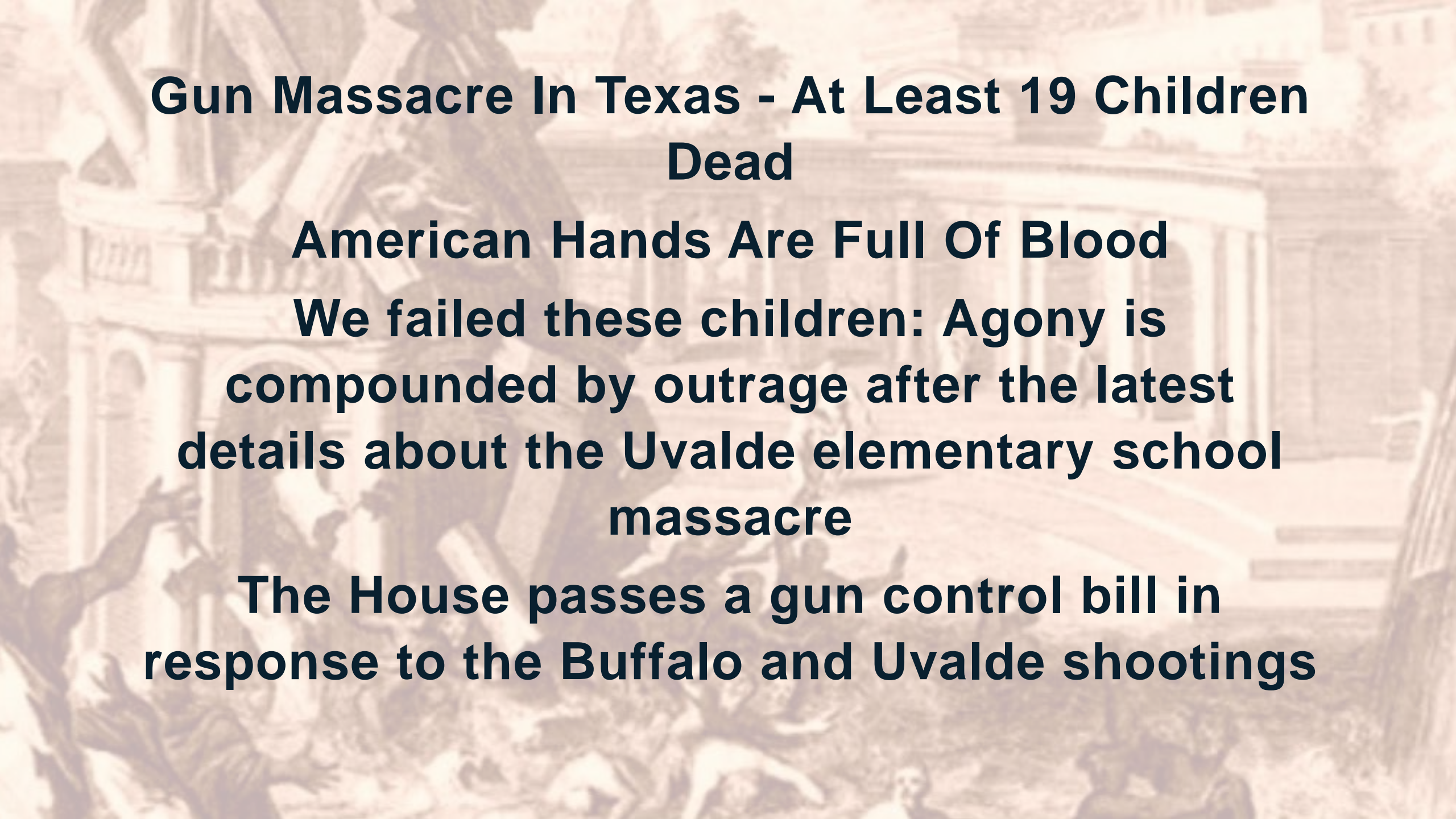


**We were recently
shocked and
saddened by the
following headlines:**



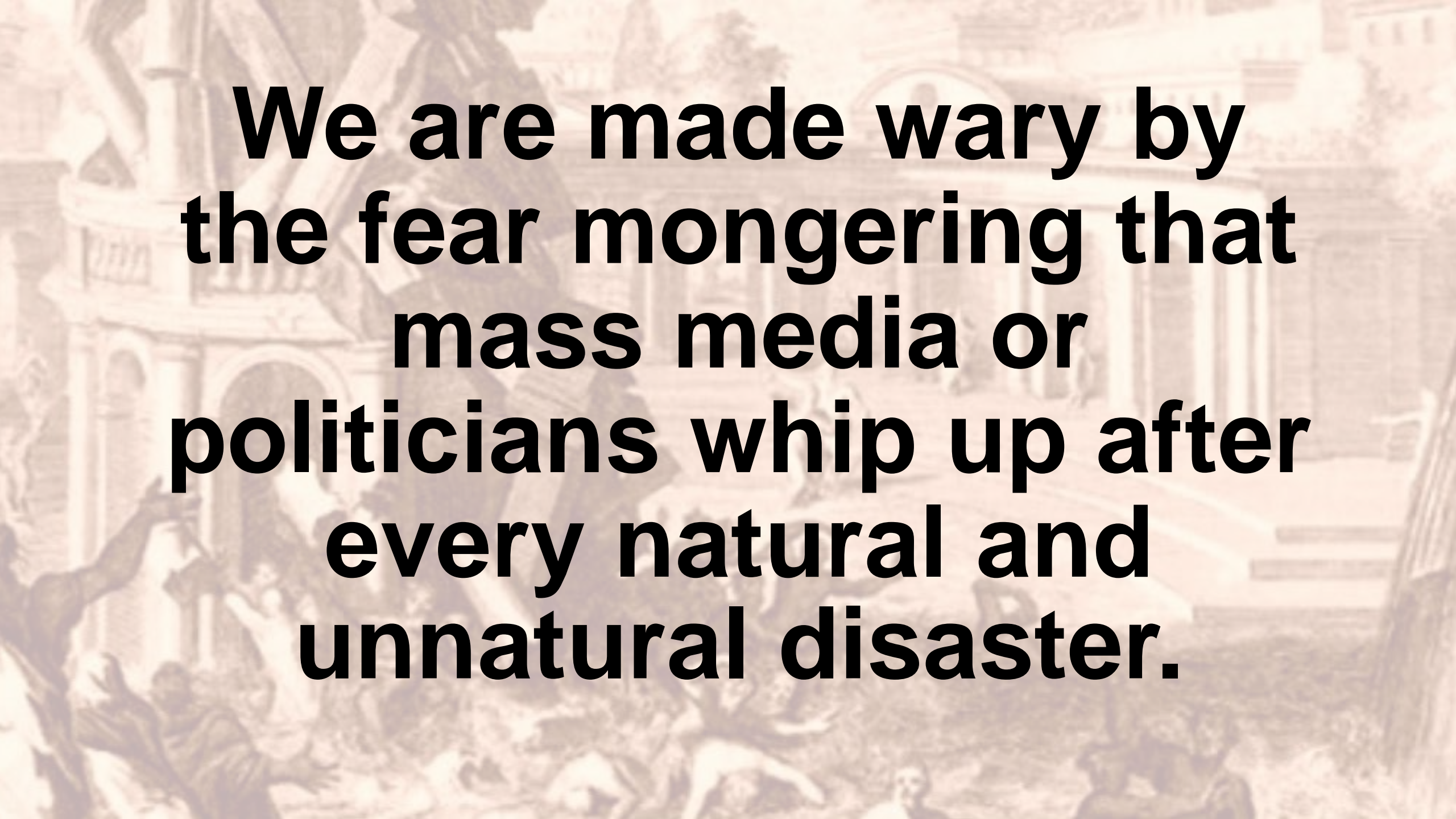
**Gun Massacre In Texas - At Least 19 Children
Dead**

American Hands Are Full Of Blood

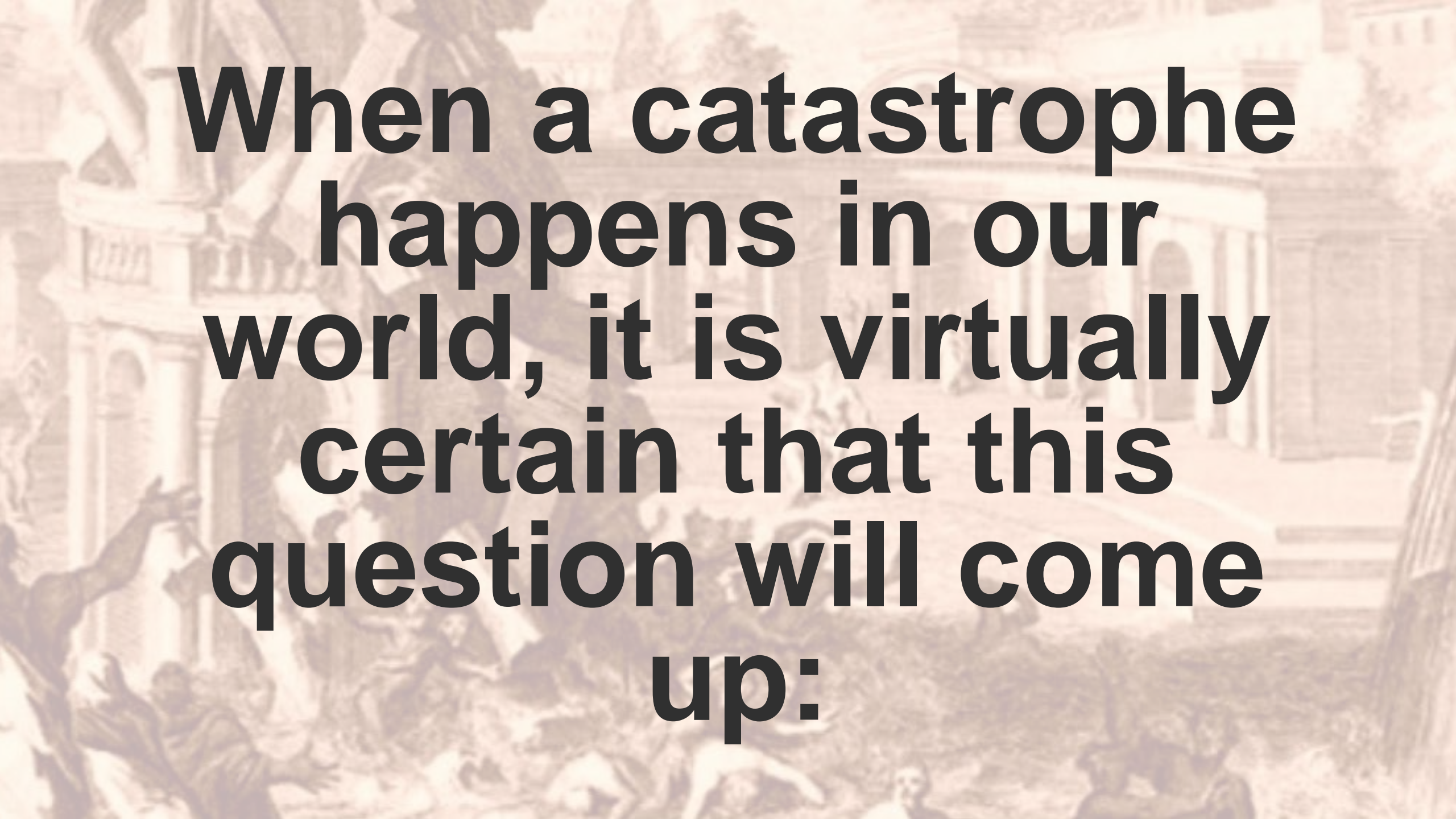
**We failed these children: Agony is
compounded by outrage after the latest
details about the Uvalde elementary school
massacre**

**The House passes a gun control bill in
response to the Buffalo and Uvalde shootings**





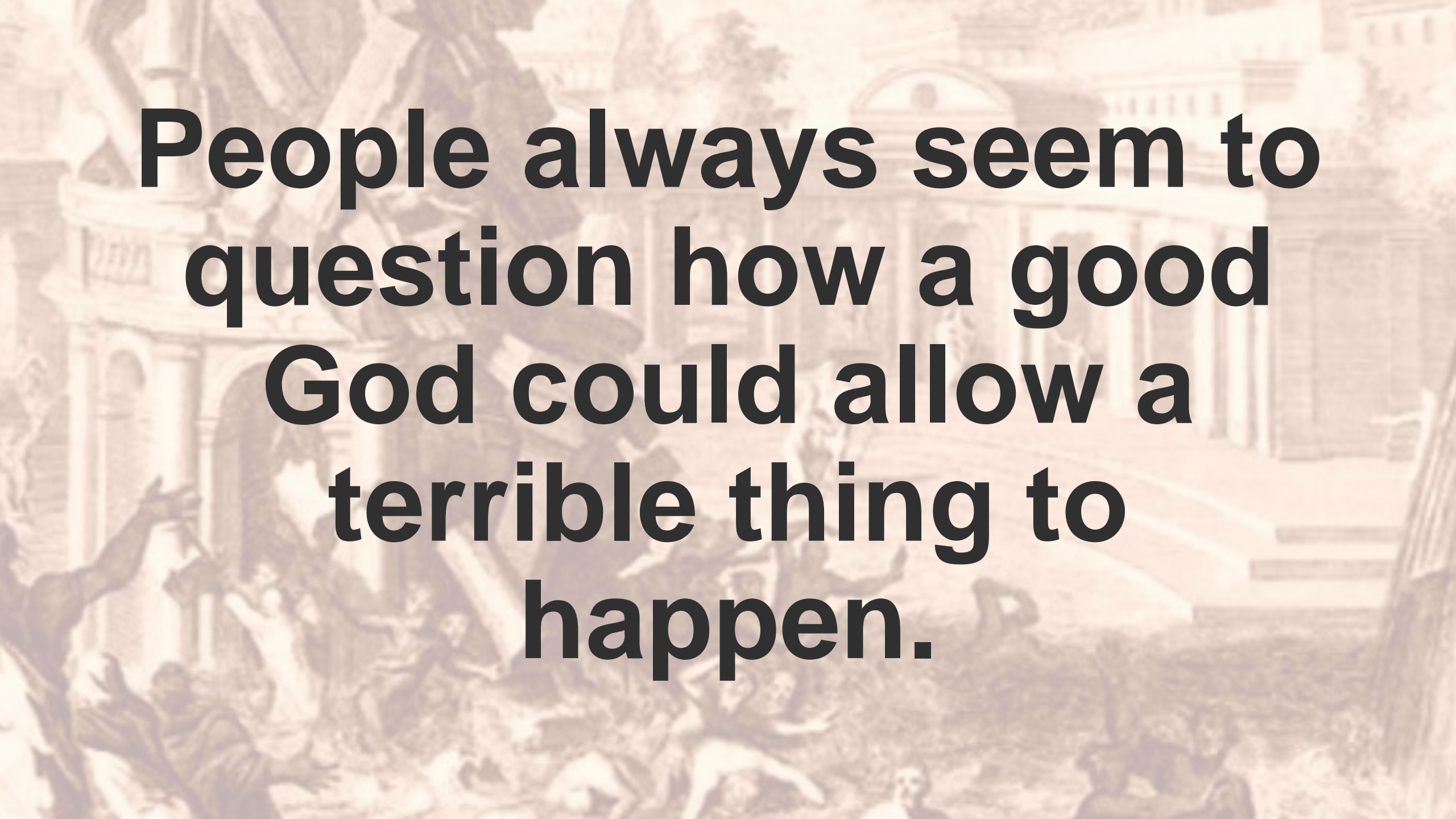
**We are made wary by
the fear mongering that
mass media or
politicians whip up after
every natural and
unnatural disaster.**



**When a catastrophe
happens in our
world, it is virtually
certain that this
question will come
up:**

A sepia-toned historical illustration depicting a scene of destruction and chaos. In the foreground, a large, ornate building is being dismantled by a group of people. Debris, including wooden beams and stone fragments, is scattered around. In the background, a large, classical-style building with a prominent pediment and columns stands. A crowd of people is gathered in front of this building, some appearing to be running or shouting. The overall scene suggests a moment of significant social or political upheaval, such as a riot or the destruction of a religious or institutional building.

“Where Was God?”



**People always seem to
question how a good
God could allow a
terrible thing to
happen.**

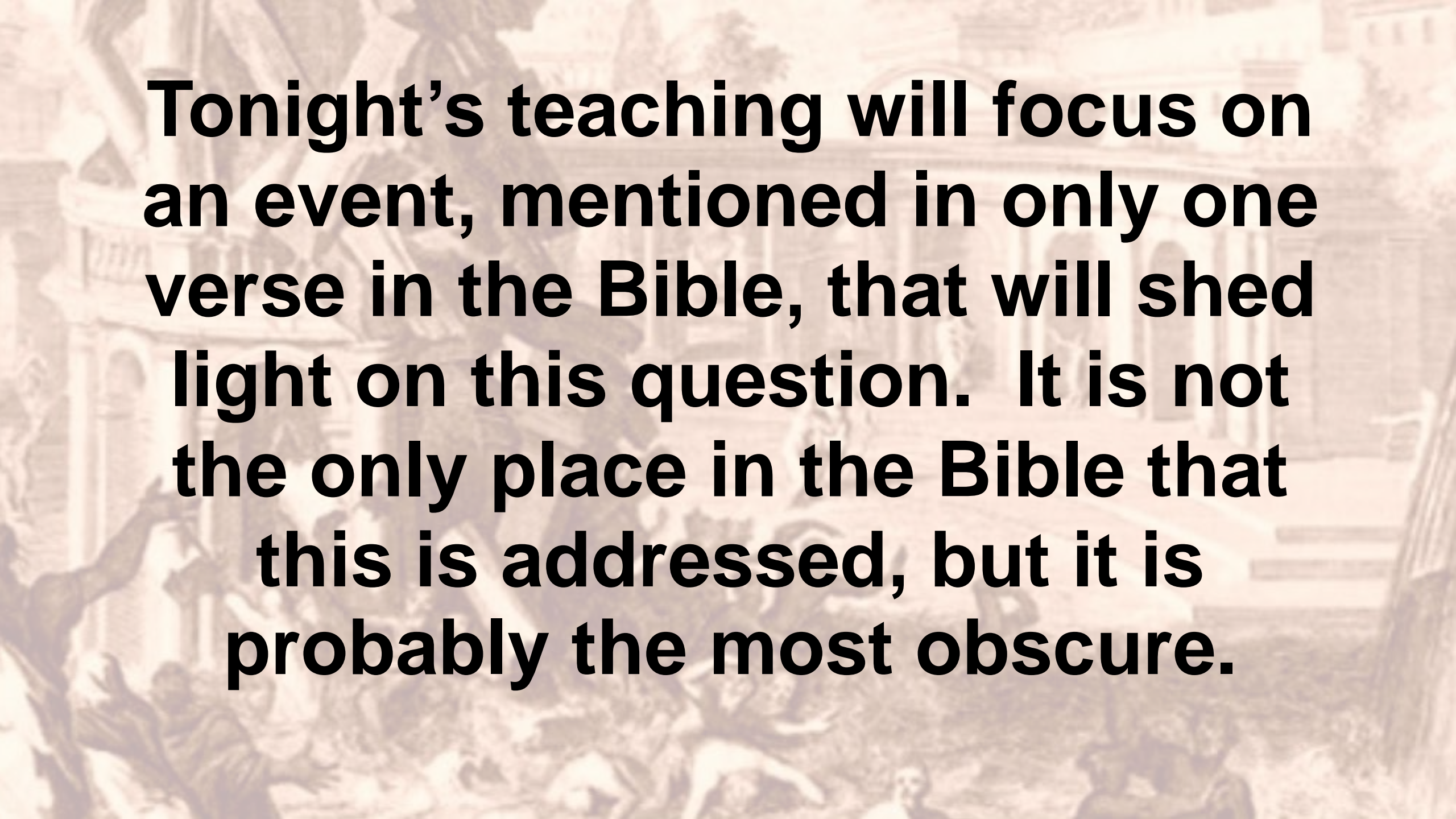


**Why Doesn't The
Bible Say
Something About
This?**

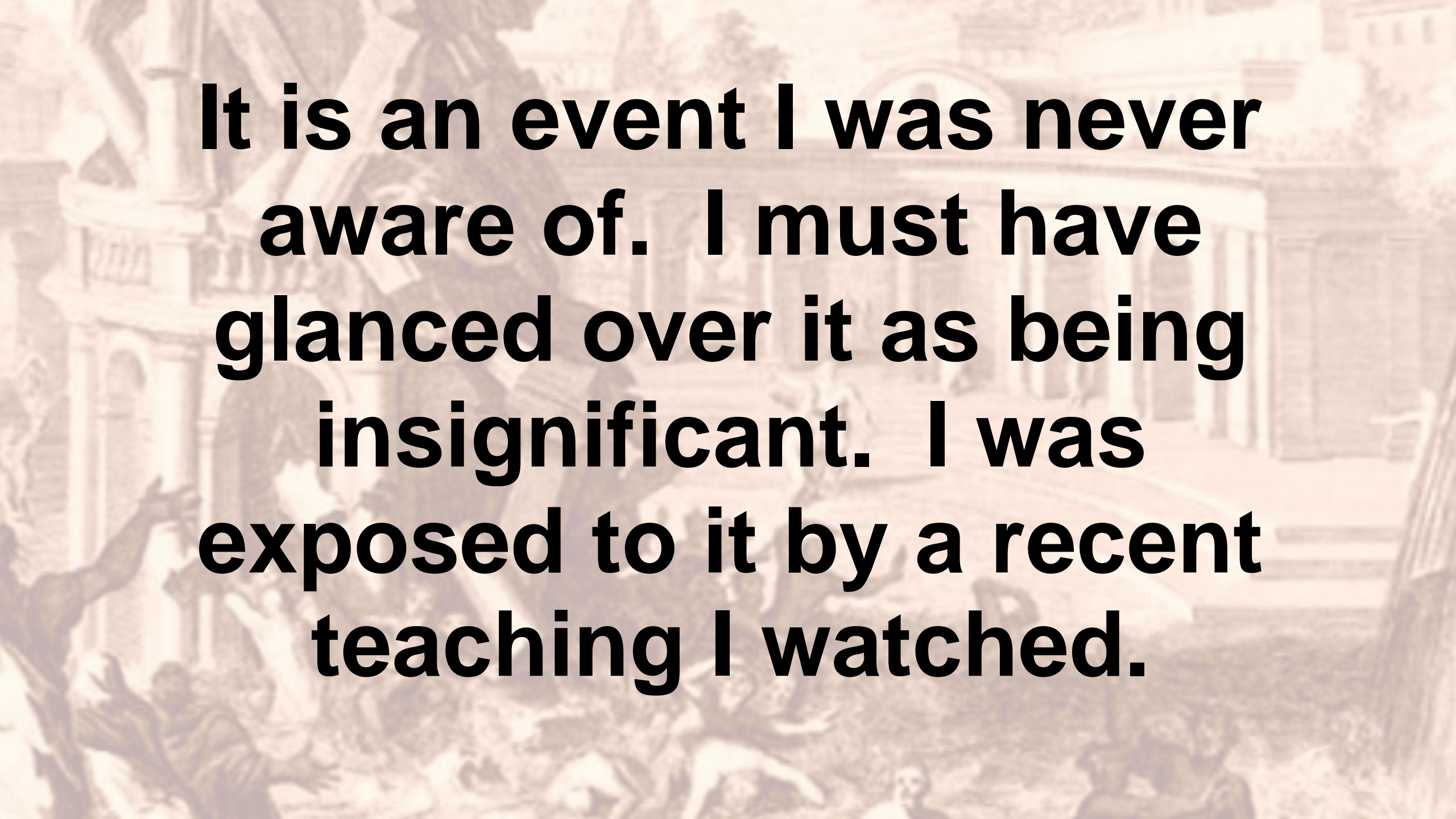


A sepia-toned illustration depicting a dramatic scene of destruction. On the left, a large, ornate building is shown in the process of collapsing, with its structure crumbling and debris falling. In the foreground and middle ground, a large group of people is shown in various states of panic and flight. Some are running away from the viewer, while others are looking back towards the falling structure. The background features a large, classical-style building with a prominent pediment and columns, suggesting an urban or institutional setting. The overall atmosphere is one of chaos and disaster.

Well It Does!



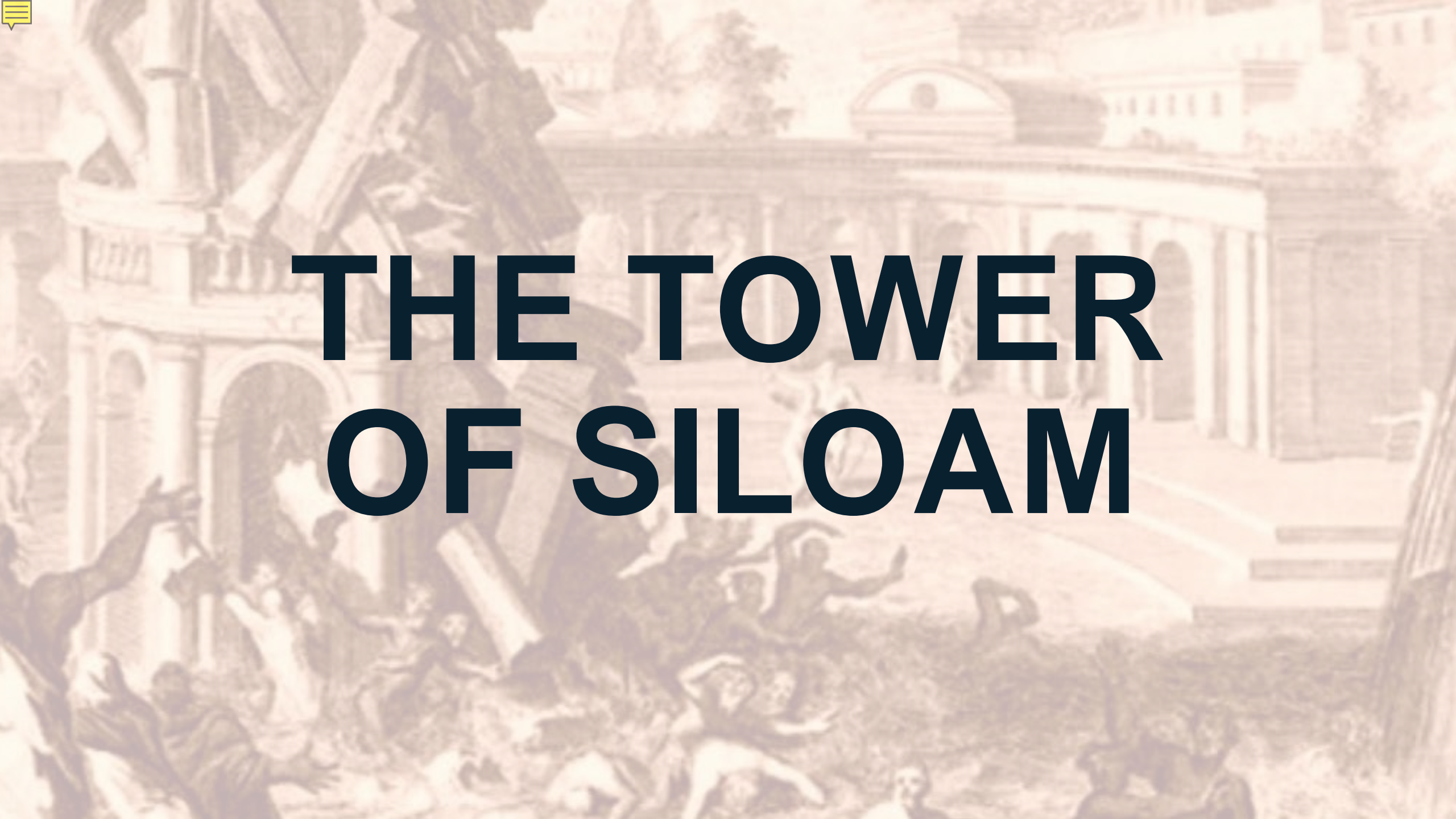
Tonight's teaching will focus on an event, mentioned in only one verse in the Bible, that will shed light on this question. It is not the only place in the Bible that this is addressed, but it is probably the most obscure.

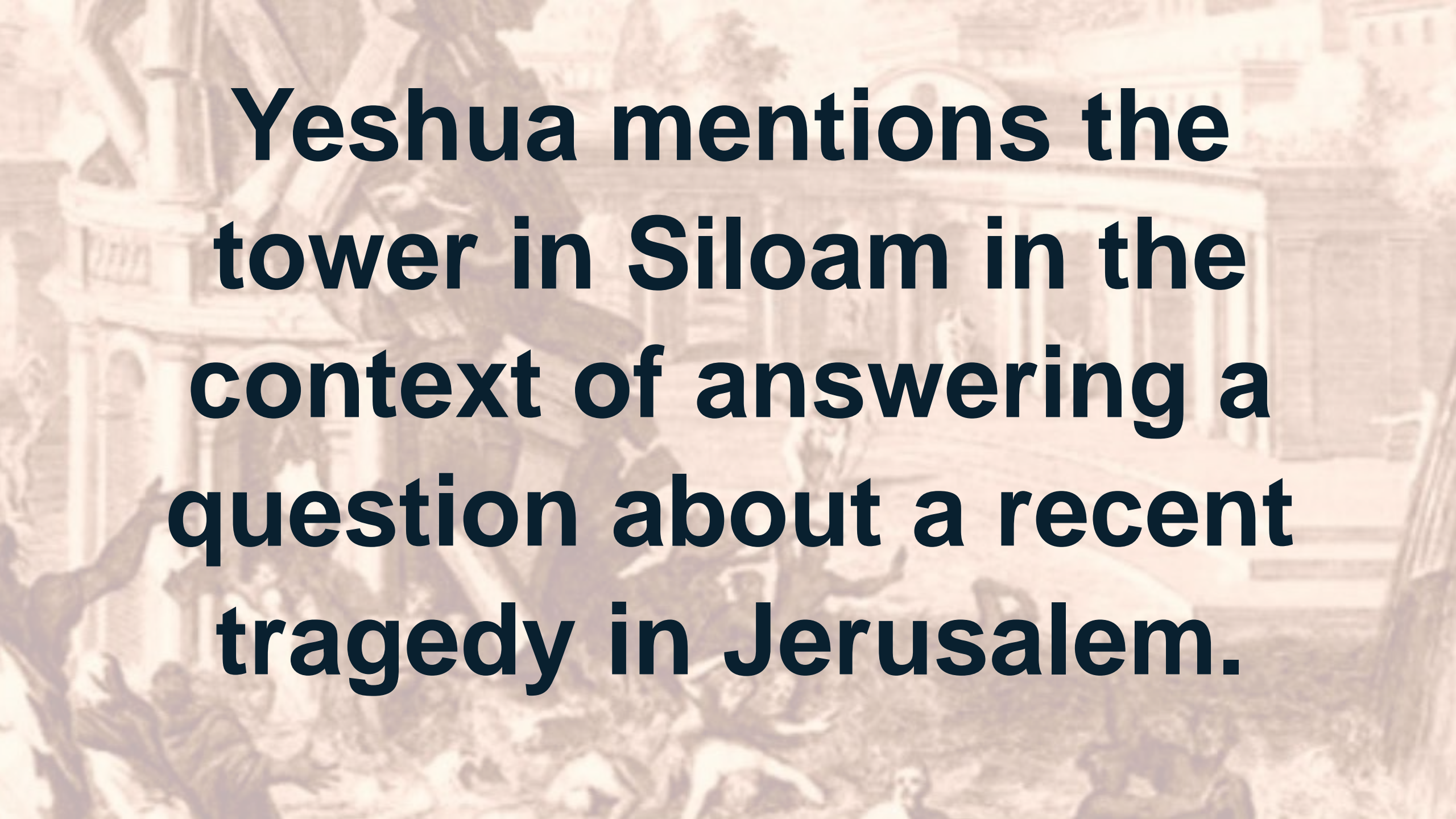


It is an event I was never aware of. I must have glanced over it as being insignificant. I was exposed to it by a recent teaching I watched.

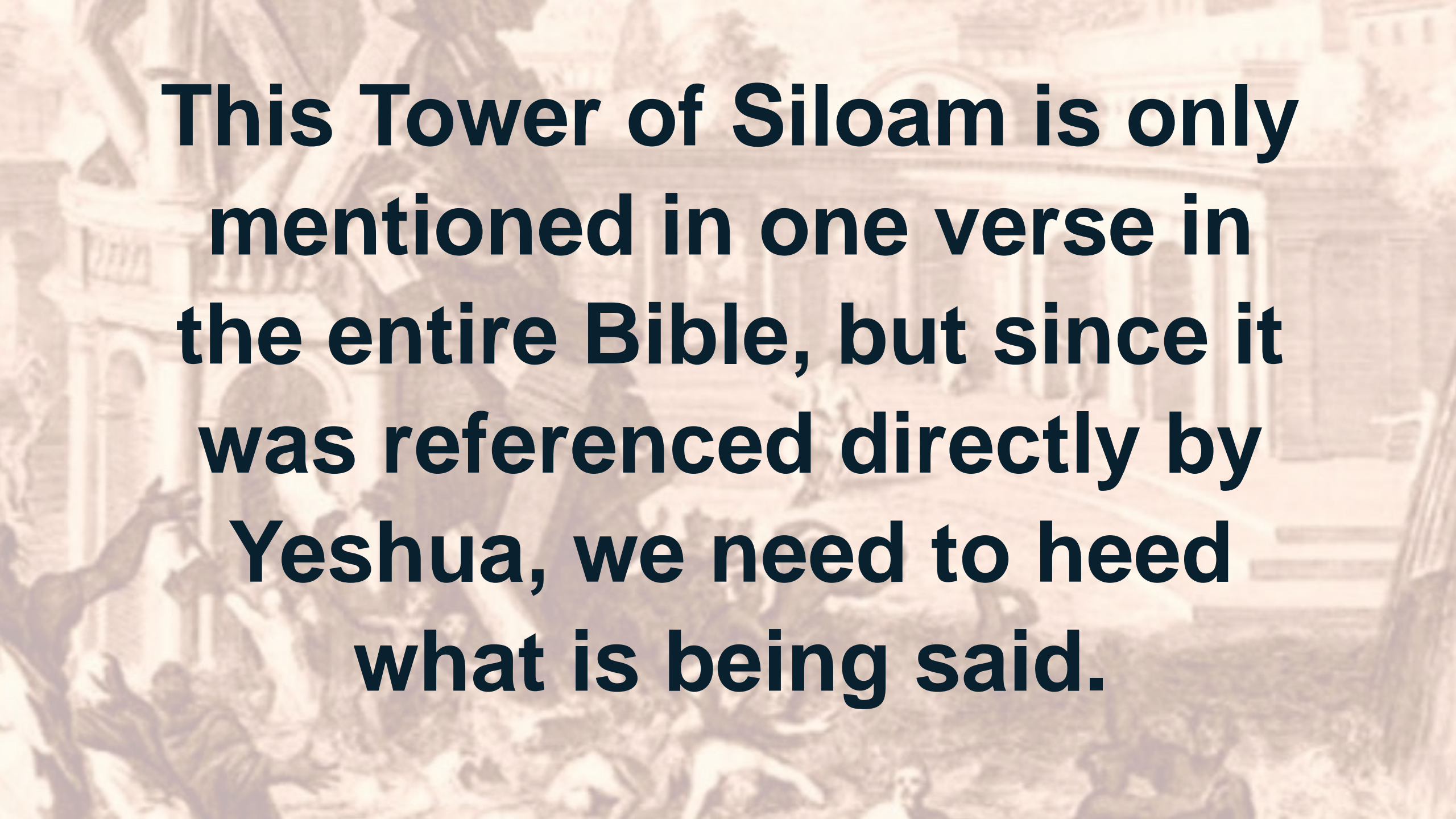


THE TOWER OF SILOAM

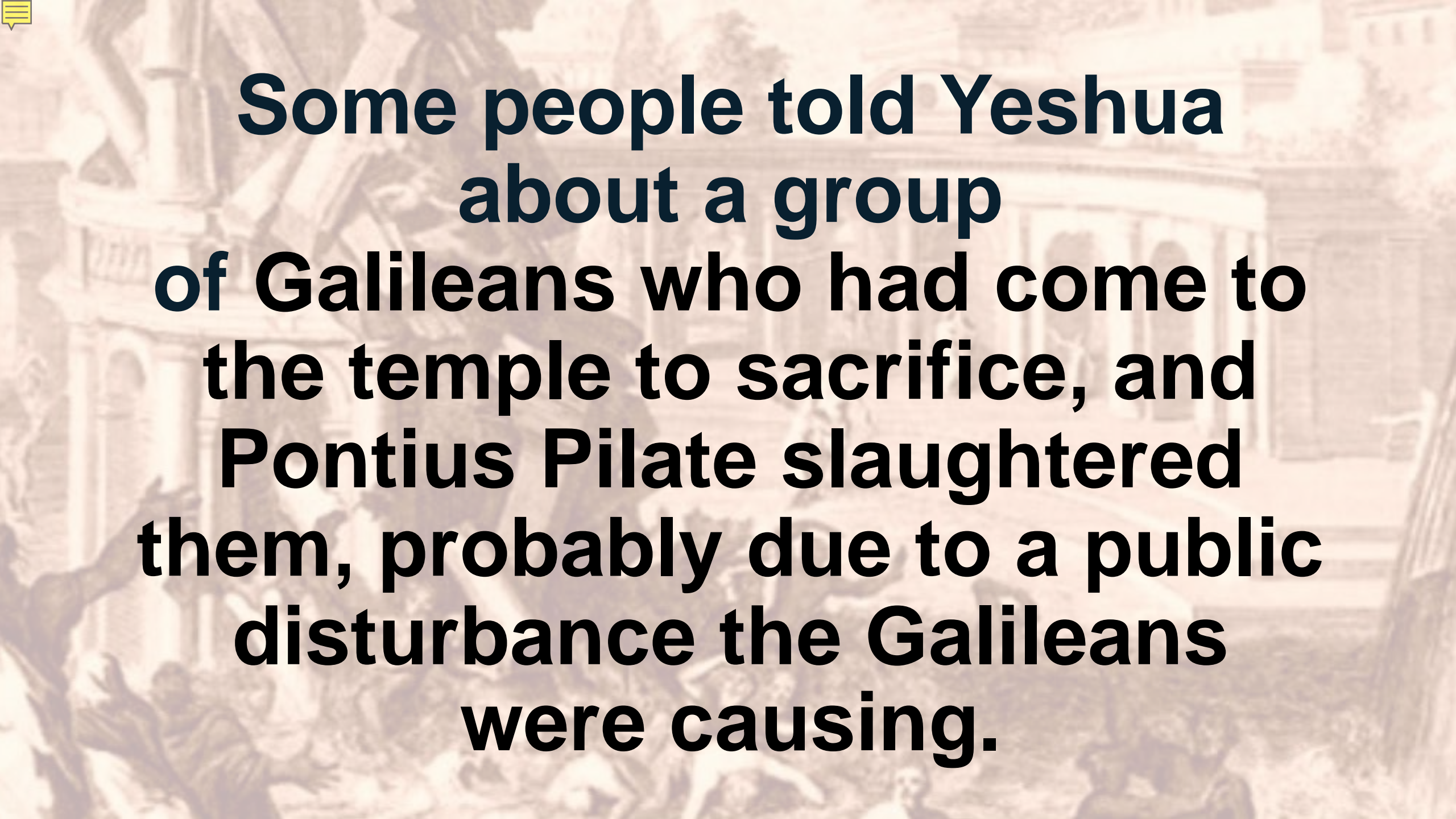




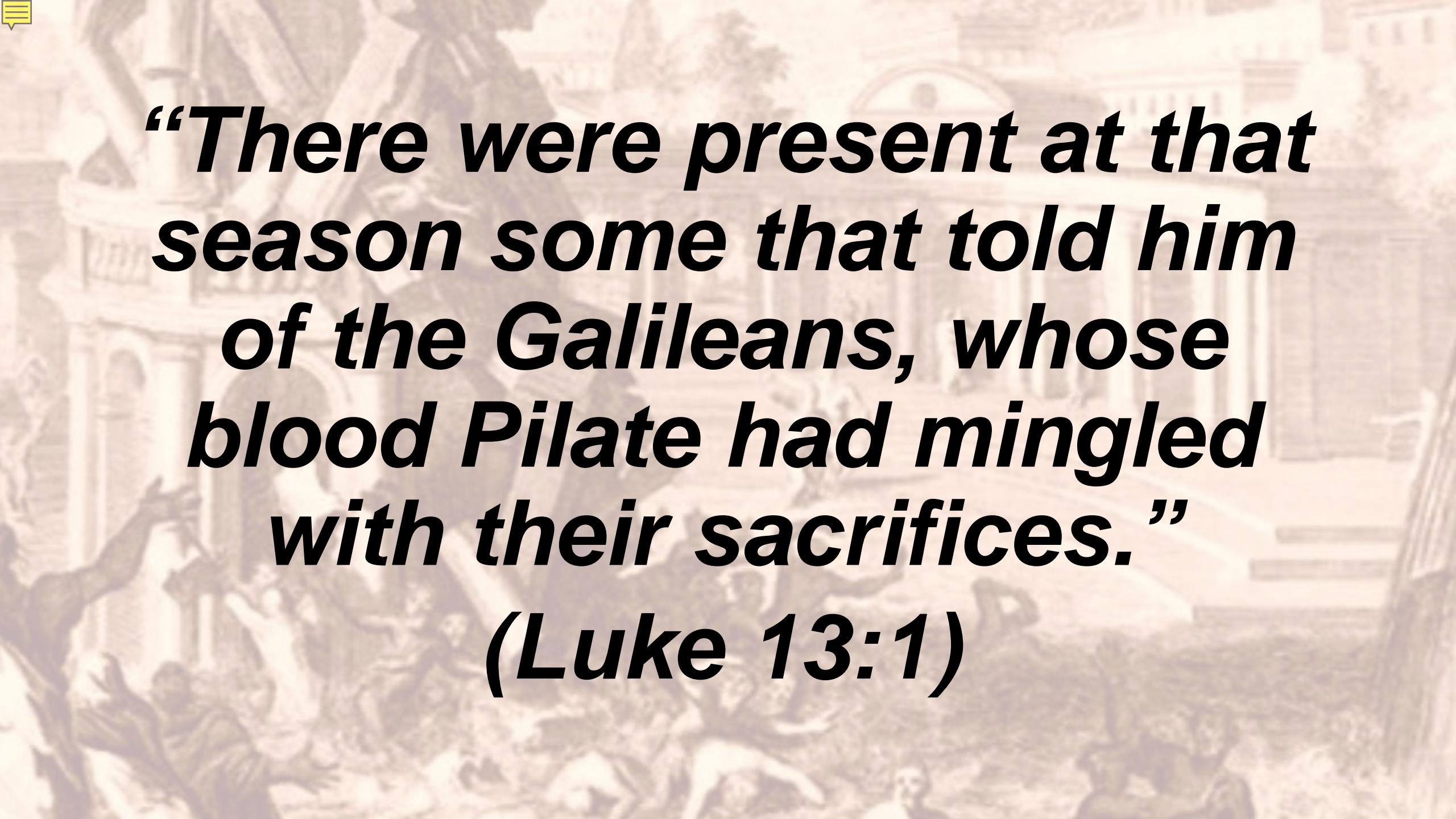
Yeshua mentions the tower in Siloam in the context of answering a question about a recent tragedy in Jerusalem.

The background features a sepia-toned illustration of the Tower of Siloam, a large stone structure with multiple levels and arches. In the foreground, a crowd of people is depicted, some with their arms raised, suggesting a scene of public activity or a religious gathering. The overall style is that of a historical or biblical illustration.

This Tower of Siloam is only mentioned in one verse in the entire Bible, but since it was referenced directly by Yeshua, we need to heed what is being said.



**Some people told Yeshua
about a group
of Galileans who had come to
the temple to sacrifice, and
Pontius Pilate slaughtered
them, probably due to a public
disturbance the Galileans
were causing.**

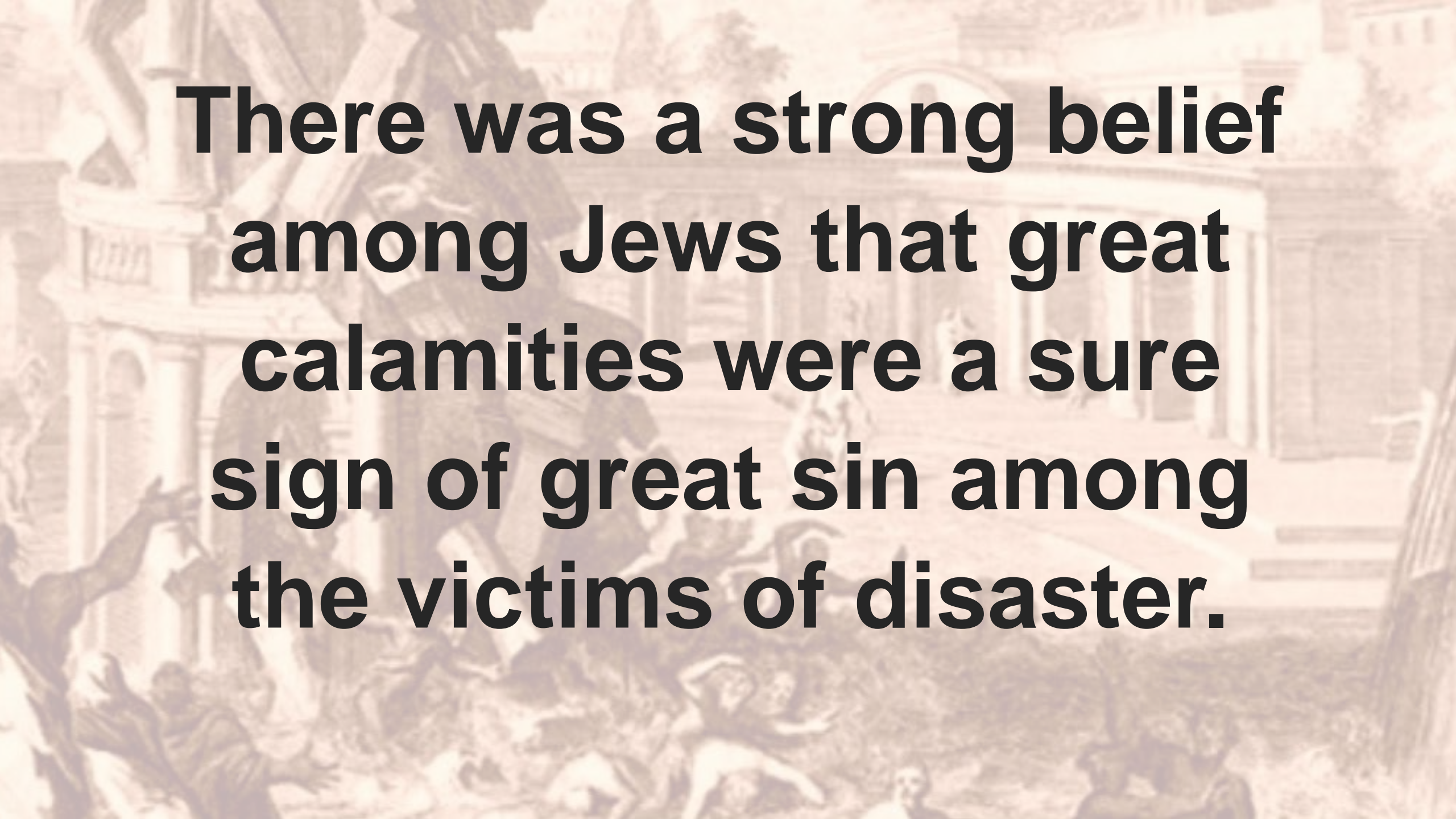


“There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.”

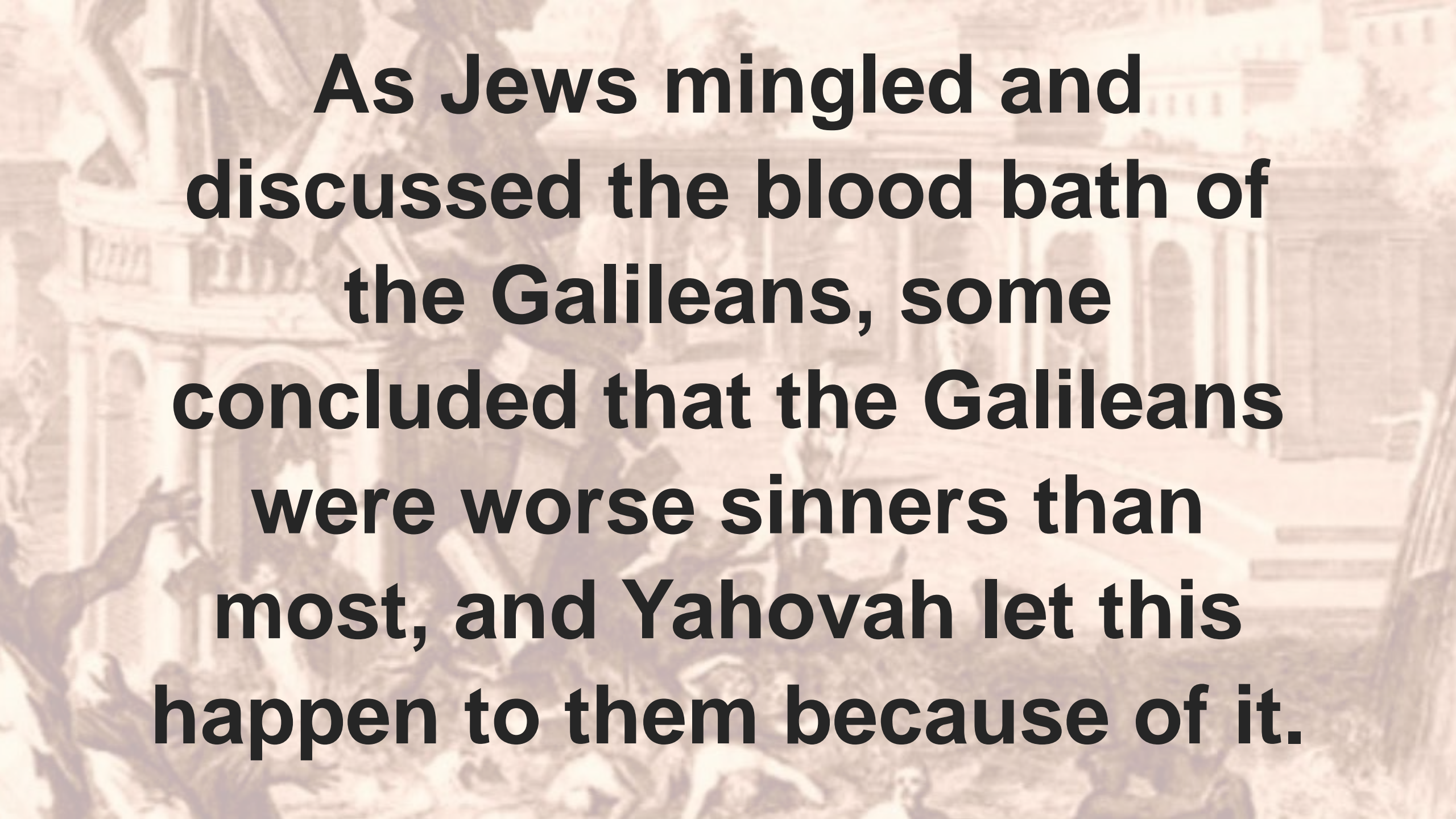
(Luke 13:1)



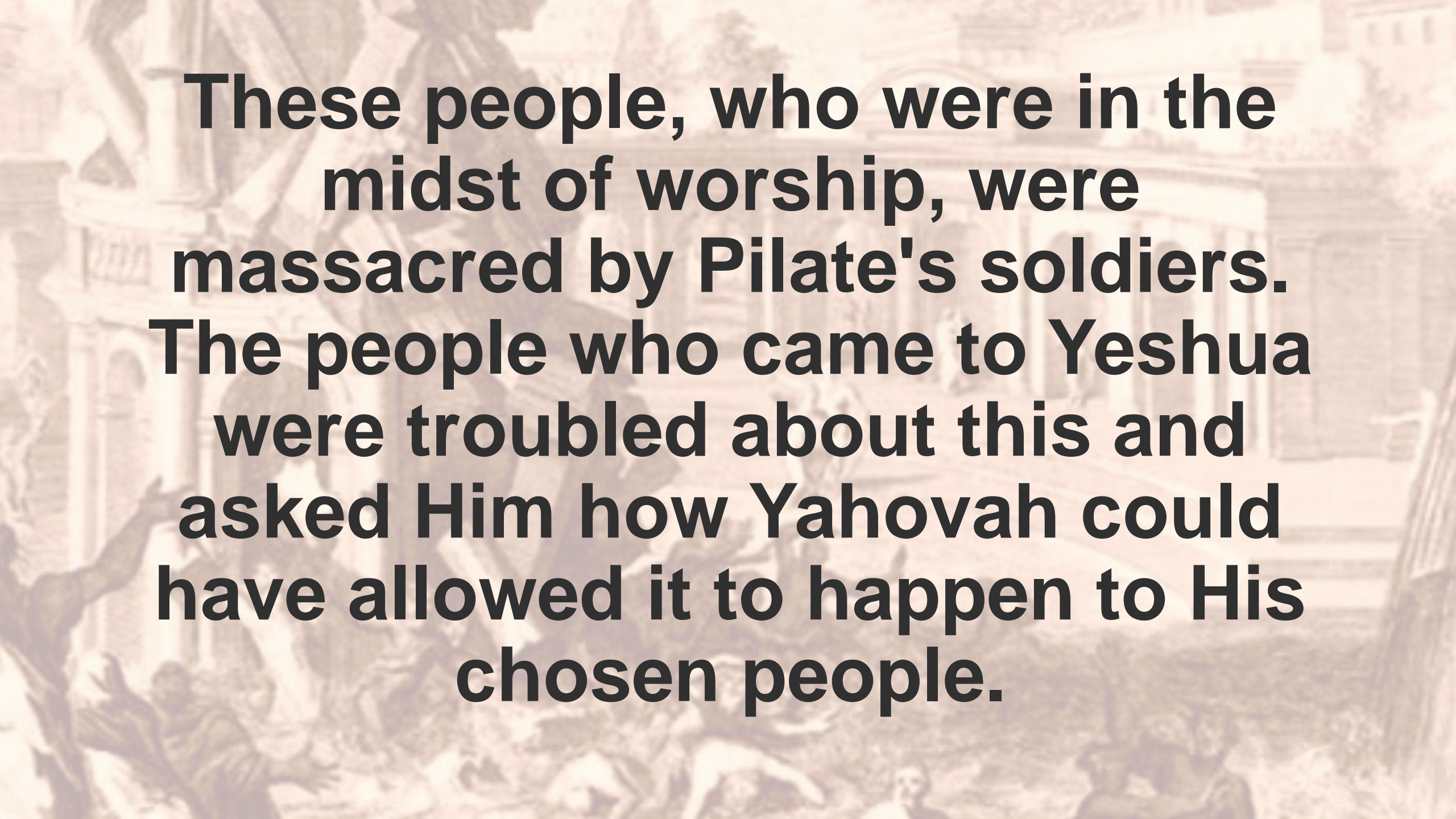
Galileans were generally less civil, less cultured and less educated than the more refined Jews living closer to Jerusalem. Galileans, therefore, would be more likely to rebel against Rome than citizens of Jerusalem.



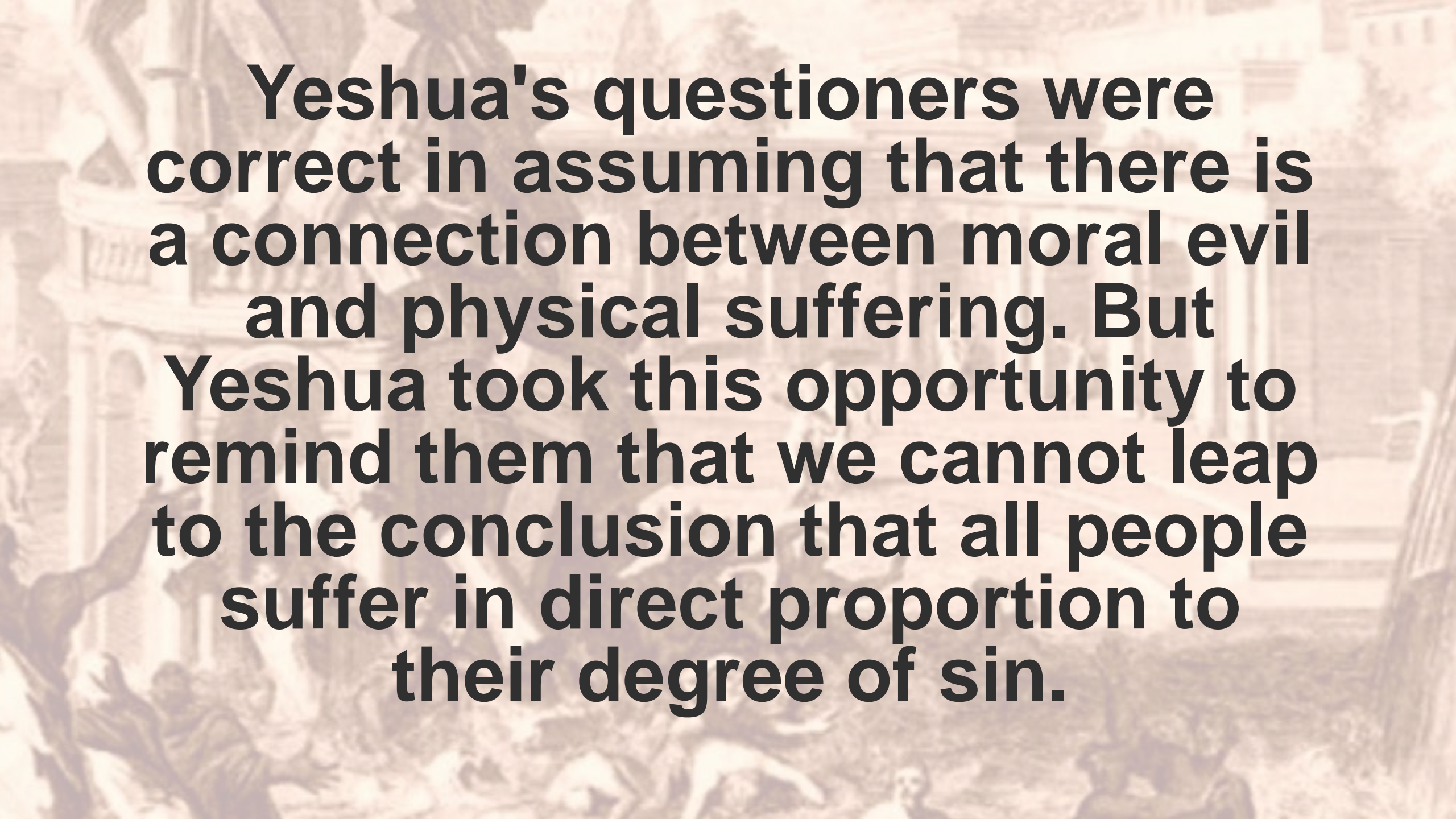
There was a strong belief among Jews that great calamities were a sure sign of great sin among the victims of disaster.



As Jews mingled and discussed the blood bath of the Galileans, some concluded that the Galileans were worse sinners than most, and Yahovah let this happen to them because of it.



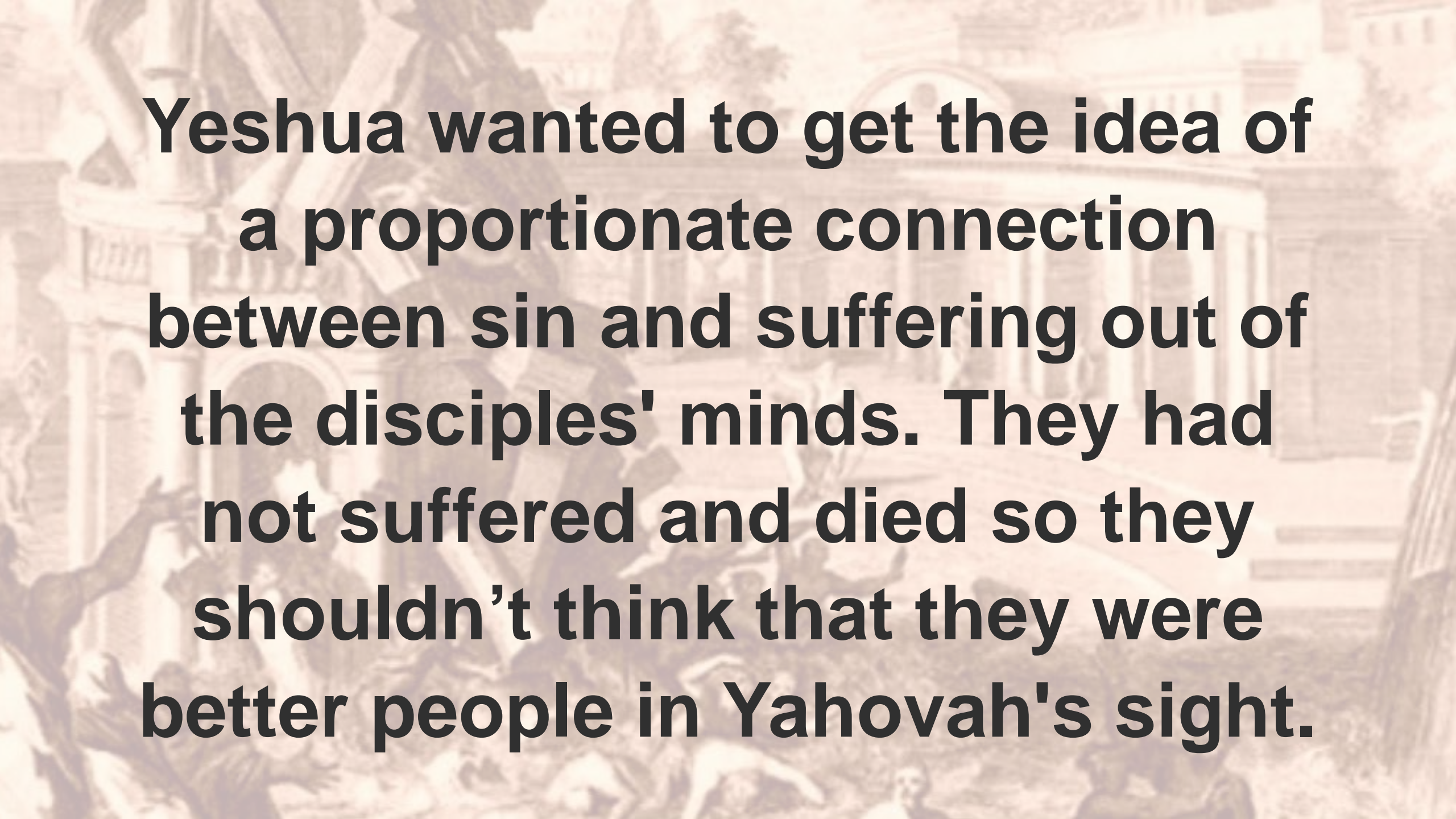
**These people, who were in the
midst of worship, were
massacred by Pilate's soldiers.
The people who came to Yeshua
were troubled about this and
asked Him how Yahovah could
have allowed it to happen to His
chosen people.**



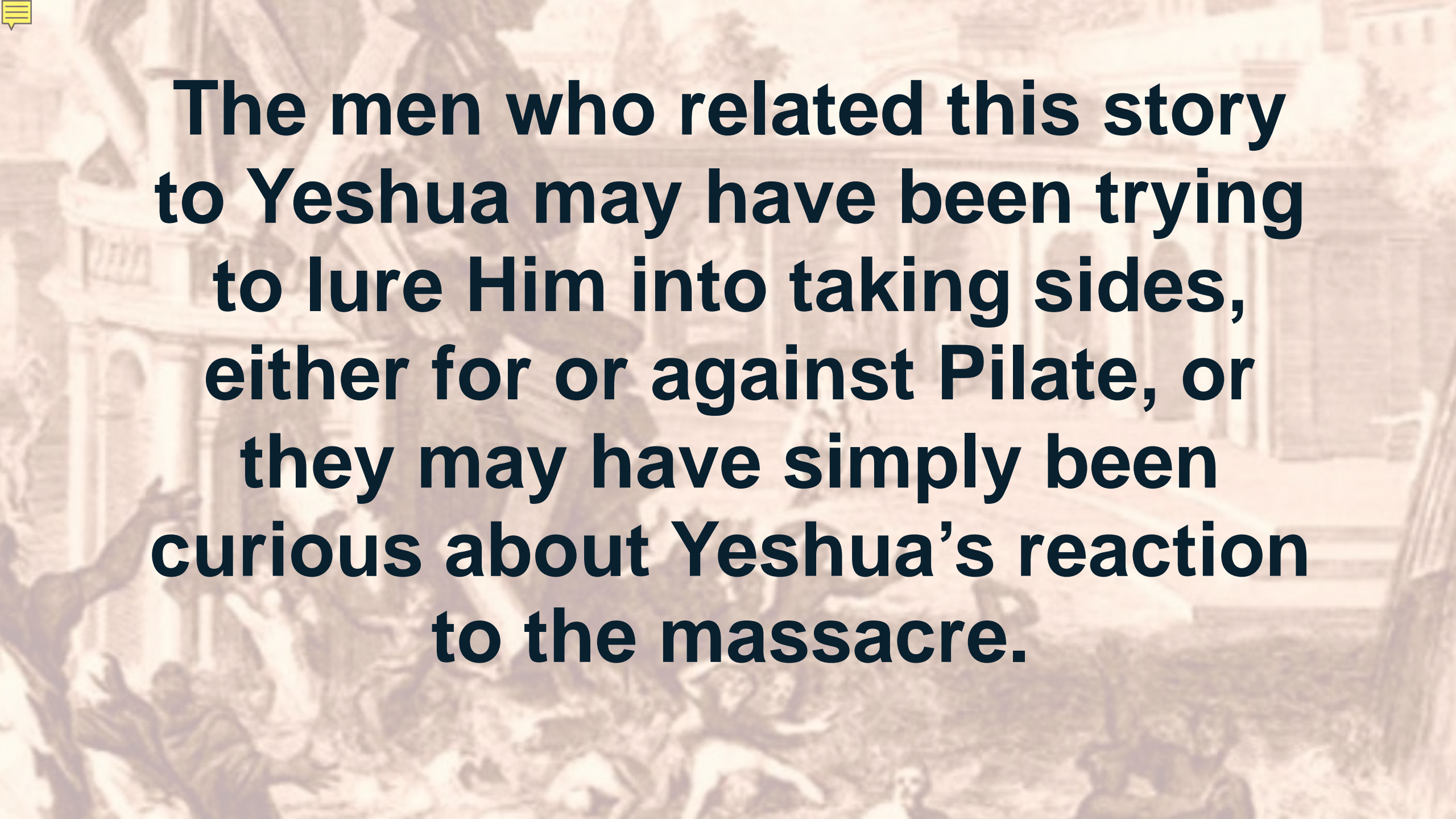
Yeshua's questioners were correct in assuming that there is a connection between moral evil and physical suffering. But Yeshua took this opportunity to remind them that we cannot leap to the conclusion that all people suffer in direct proportion to their degree of sin.



The Bible makes this point very clearly. It shows that the wicked sometimes prosper and the righteous sometimes suffer deeply.



Yeshua wanted to get the idea of a proportionate connection between sin and suffering out of the disciples' minds. They had not suffered and died so they shouldn't think that they were better people in Yahovah's sight.



The men who related this story to Yeshua may have been trying to lure Him into taking sides, either for or against Pilate, or they may have simply been curious about Yeshua's reaction to the massacre.



**Whatever their motivation, Yeshua's
response is sobering:**

***² And Yeshua answering said unto them,
Suppose ye that these Galileans were
sinners above all the Galileans, because
they suffered such things?***

***³ I tell you, Nay: but, except ye repent,
ye shall all likewise perish.***

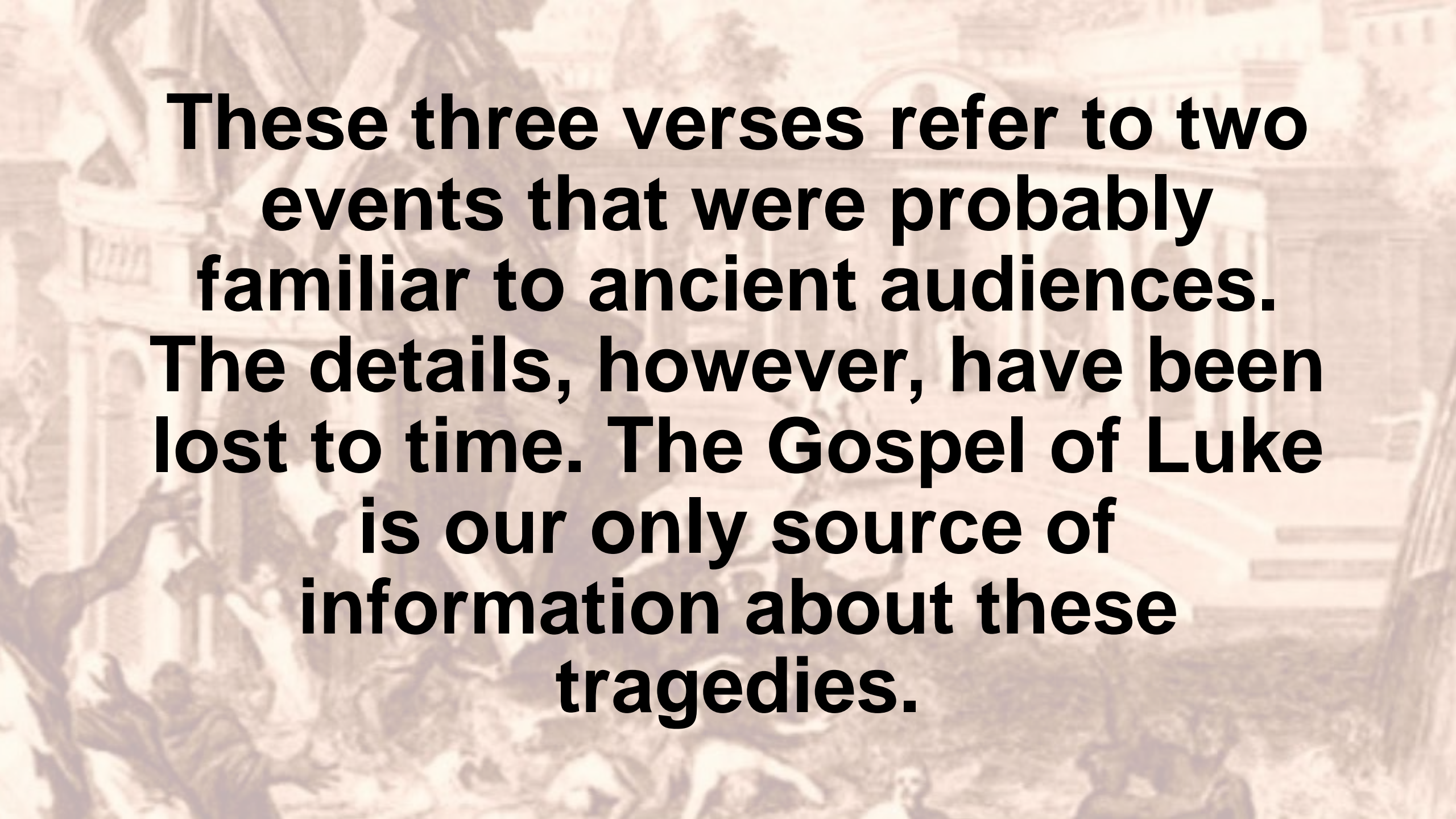
(Luke 13:2-3)



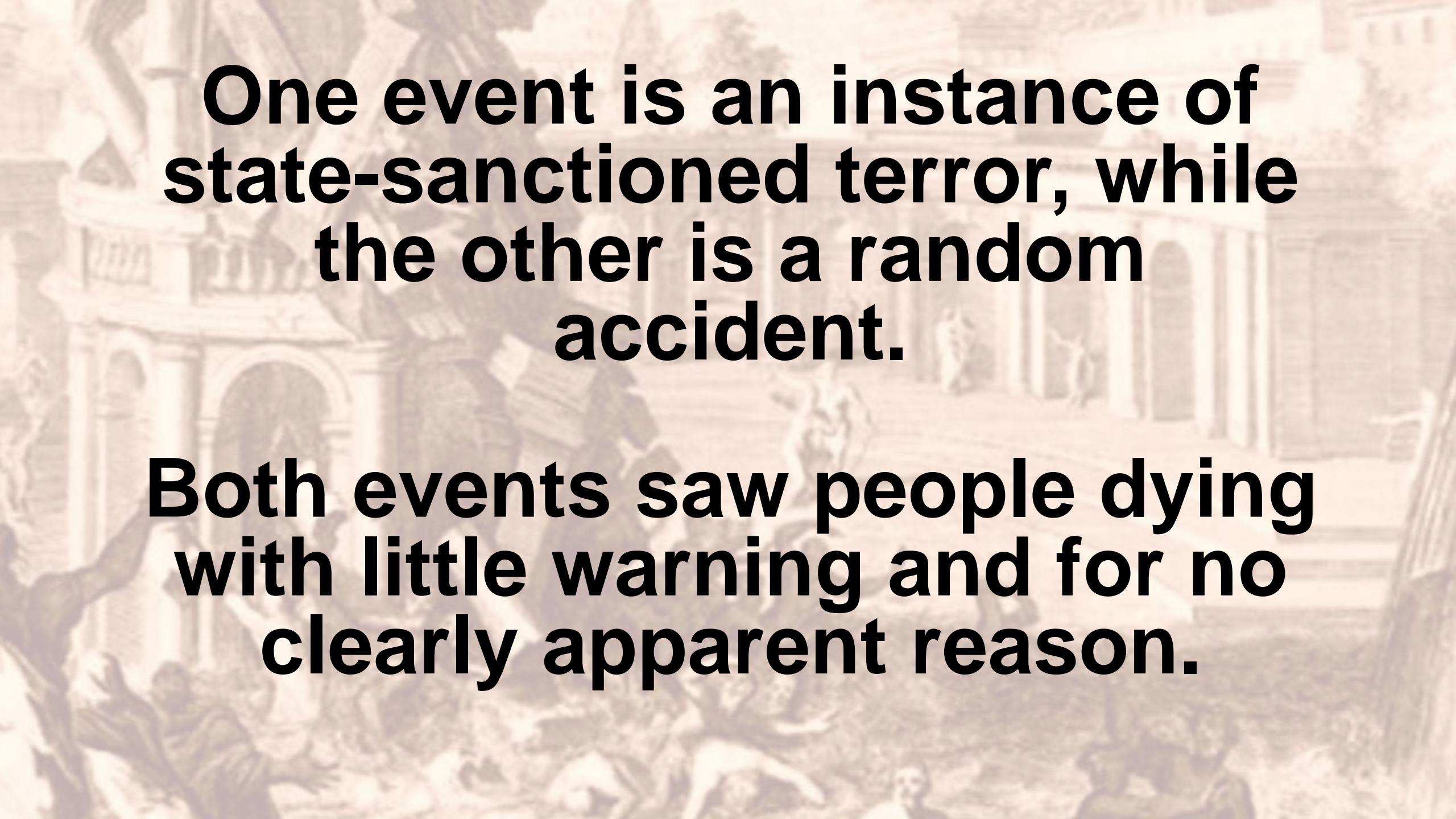
And now the one obscure verse I spoke of:

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

(Luke 13:4)

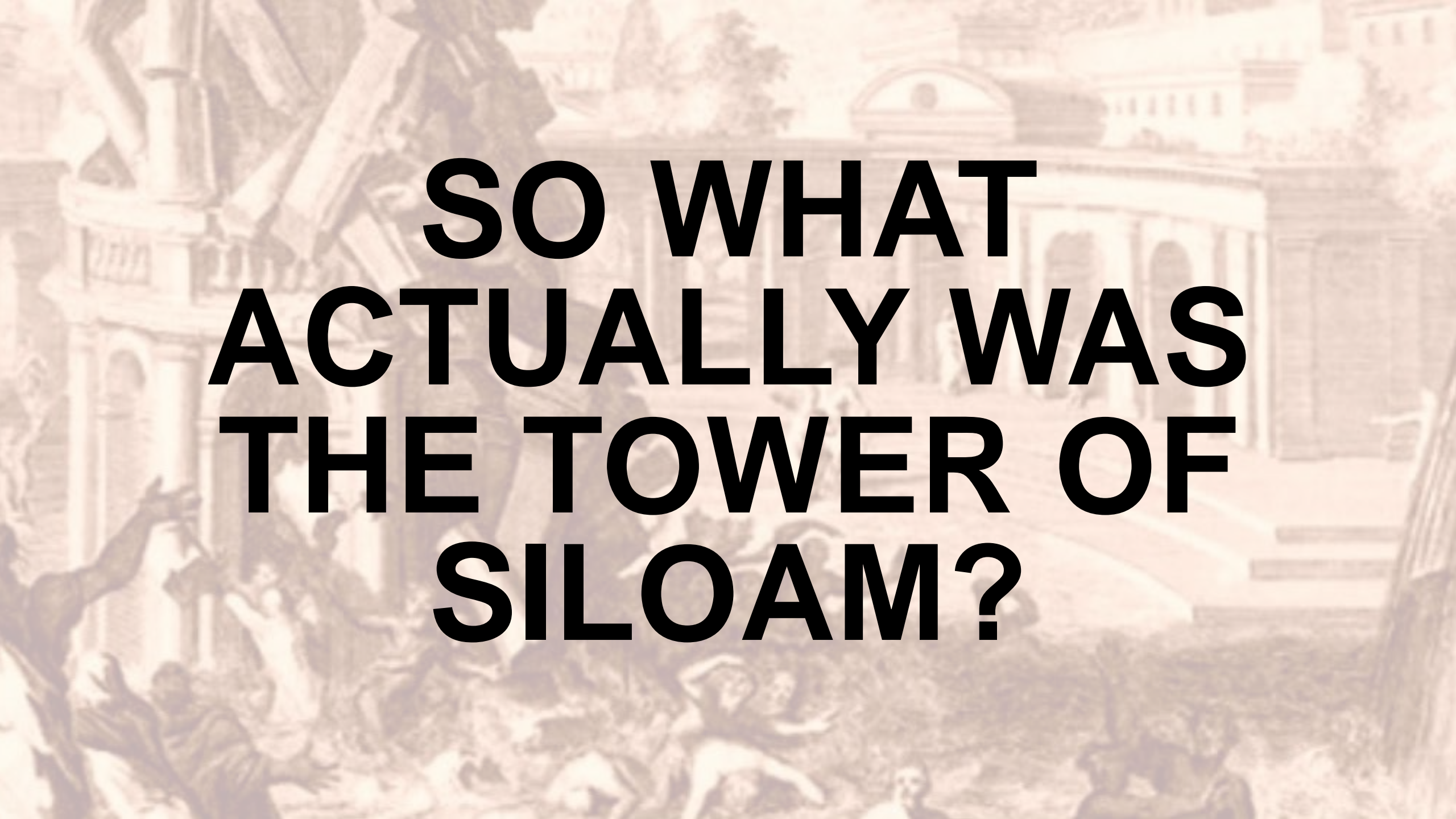


These three verses refer to two events that were probably familiar to ancient audiences. The details, however, have been lost to time. The Gospel of Luke is our only source of information about these tragedies.



One event is an instance of state-sanctioned terror, while the other is a random accident.

Both events saw people dying with little warning and for no clearly apparent reason.



**SO WHAT
ACTUALLY WAS
THE TOWER OF
SILOAM?**

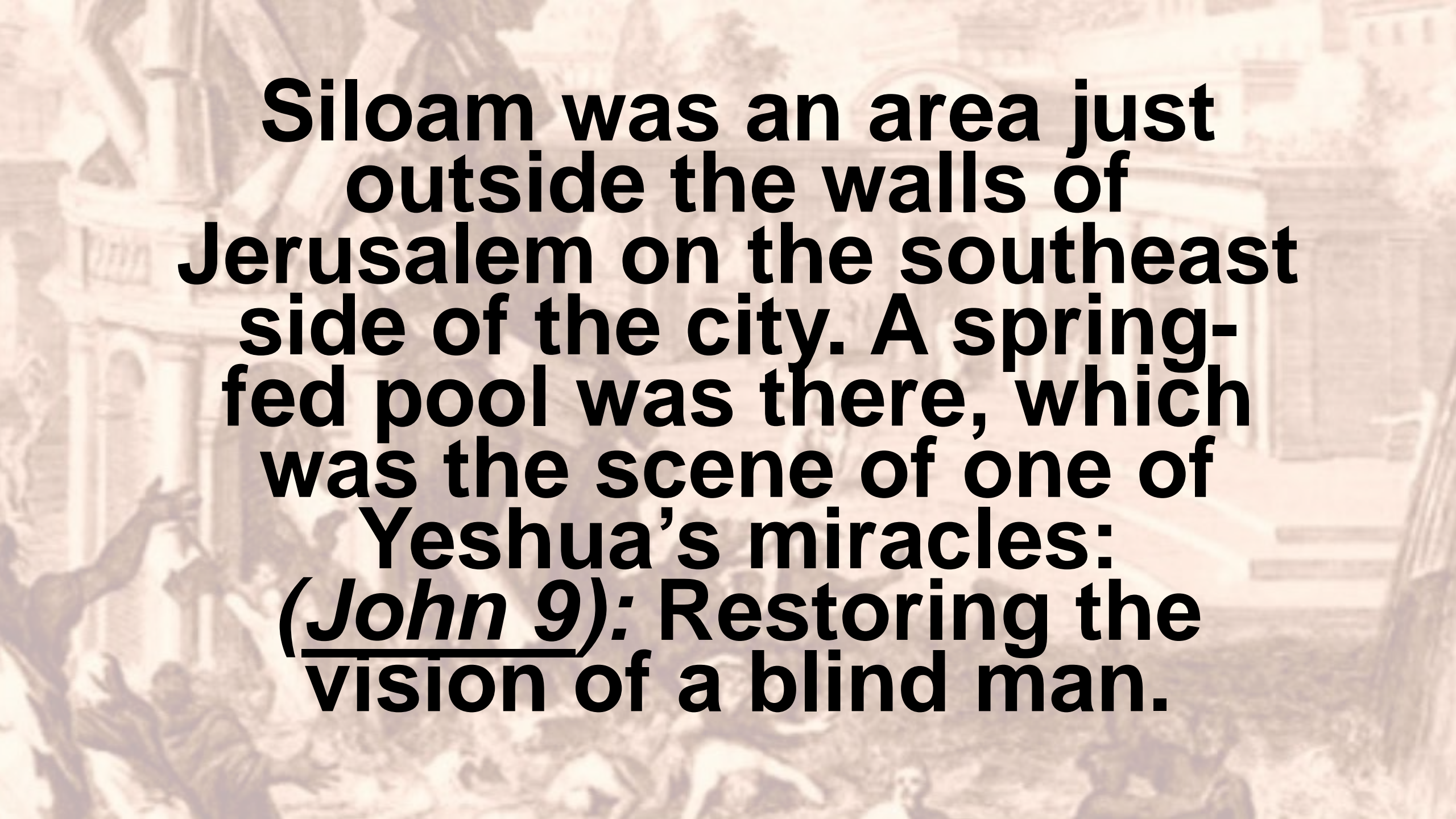
The background of the slide is a faded, sepia-toned image. It depicts the Tower of Siloam, a large stone structure with multiple levels and arches. In the foreground, there are silhouettes of people, some appearing to be in a state of panic or distress, with their arms raised. The overall scene suggests a historical or biblical event, likely the collapse of the tower.

The fall of the Tower of Siloam is not mentioned in other historical records.

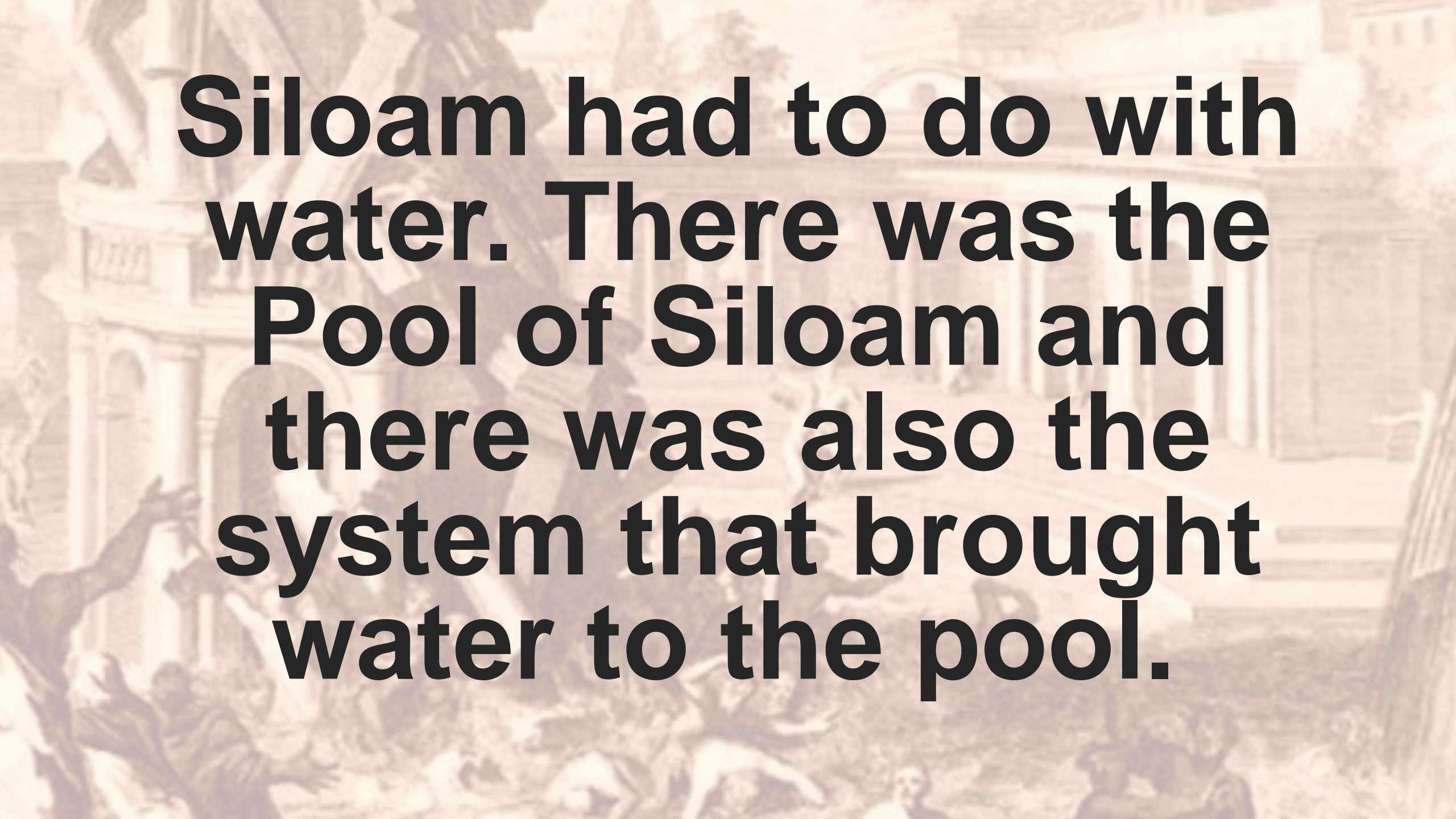
The Bible gives no more detail of the structure's collapse.

We cannot be sure what the tower was for or why it fell.

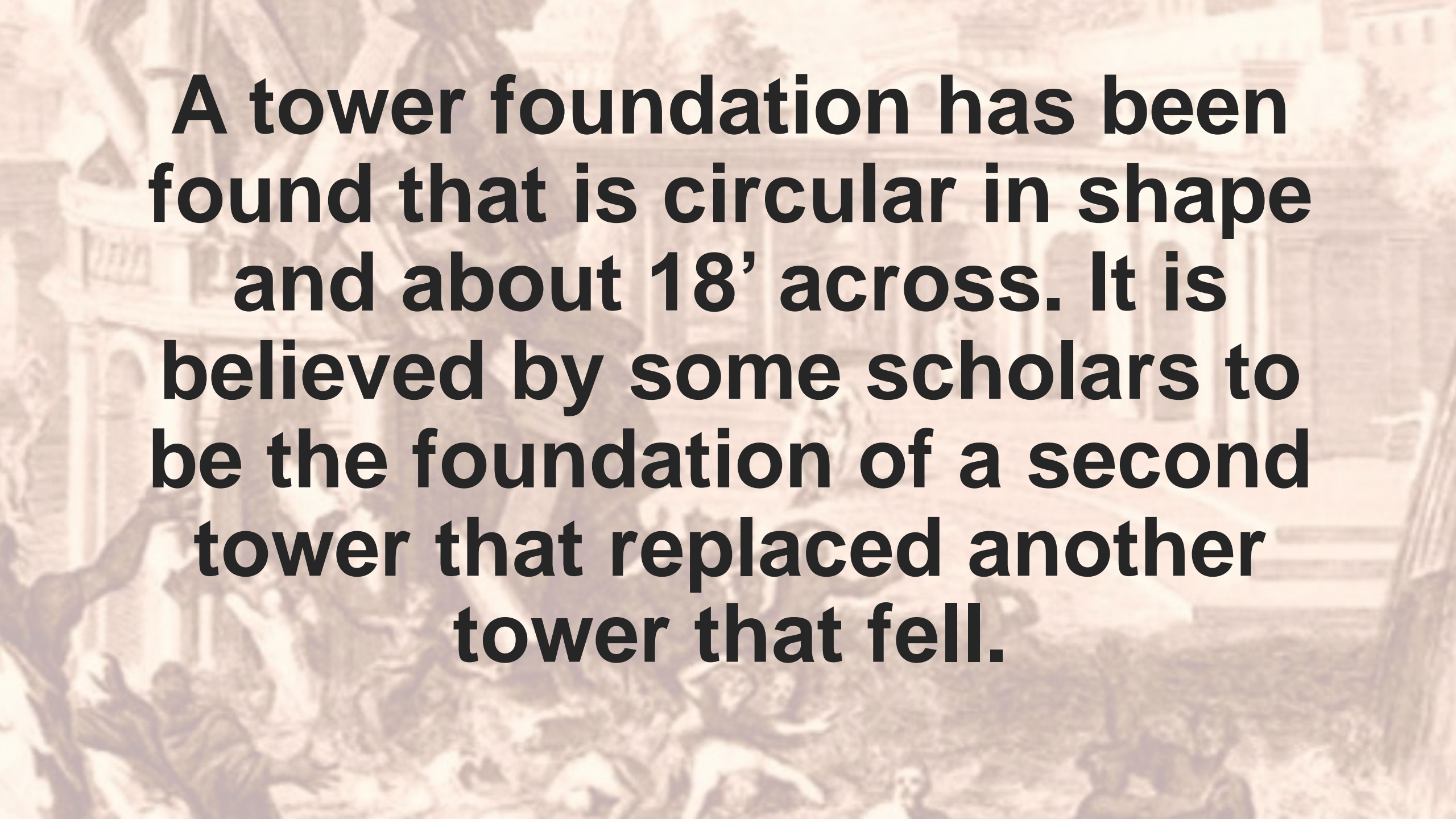
The tragedy was obviously well known to Yeshua's followers.



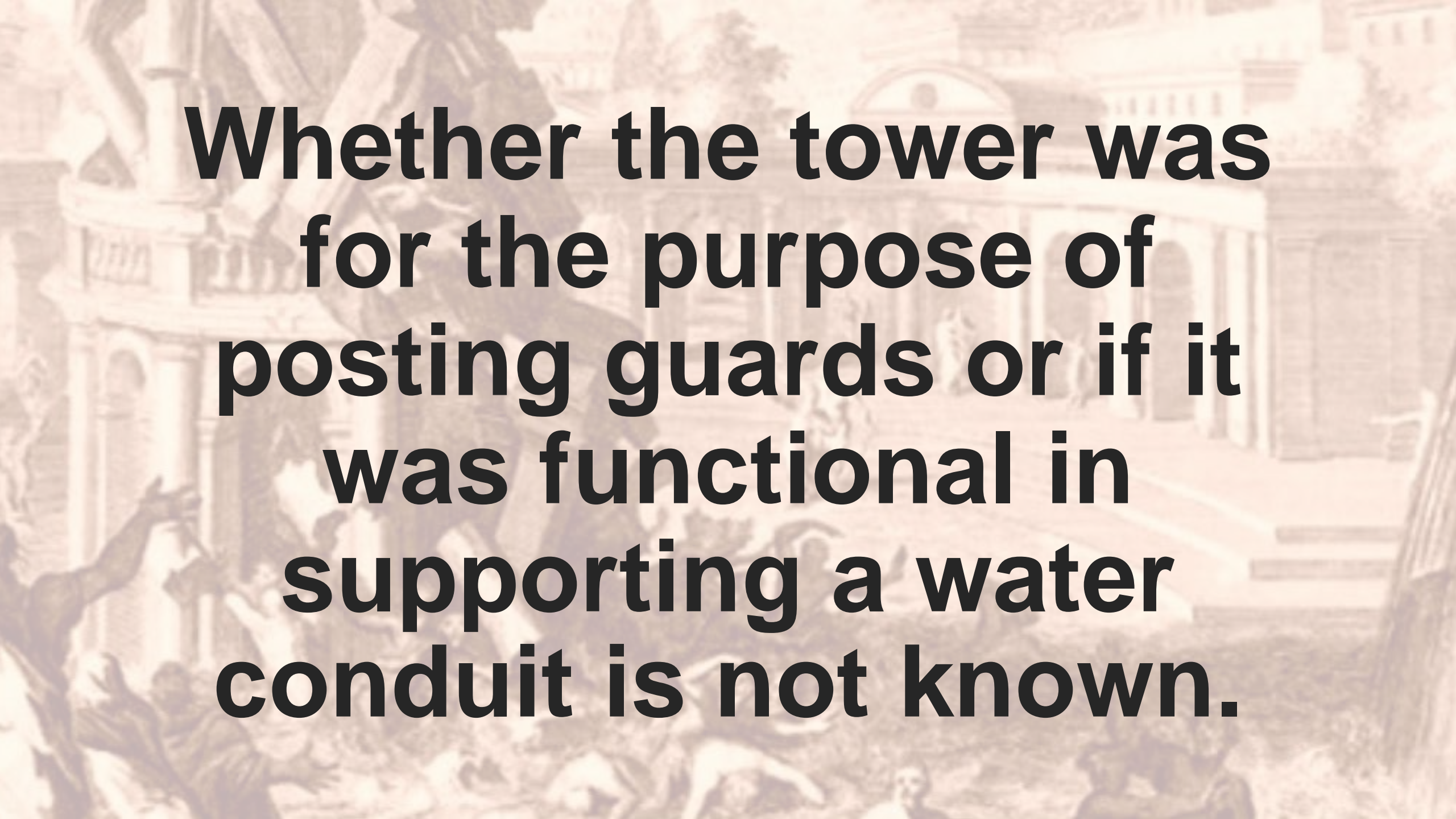
Siloam was an area just outside the walls of Jerusalem on the southeast side of the city. A spring-fed pool was there, which was the scene of one of Yeshua's miracles: (John 9): Restoring the vision of a blind man.



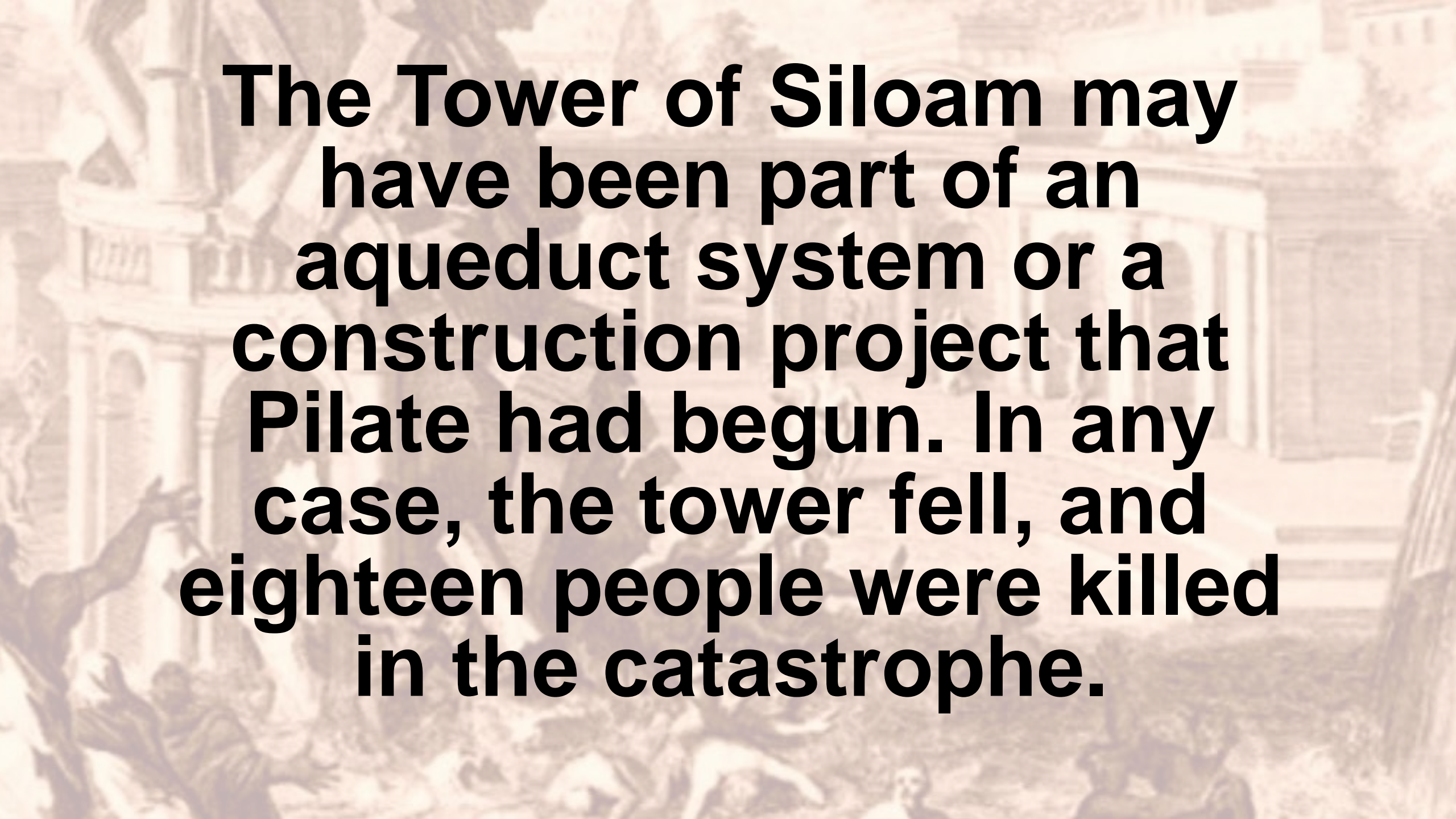
Siloam had to do with water. There was the Pool of Siloam and there was also the system that brought water to the pool.



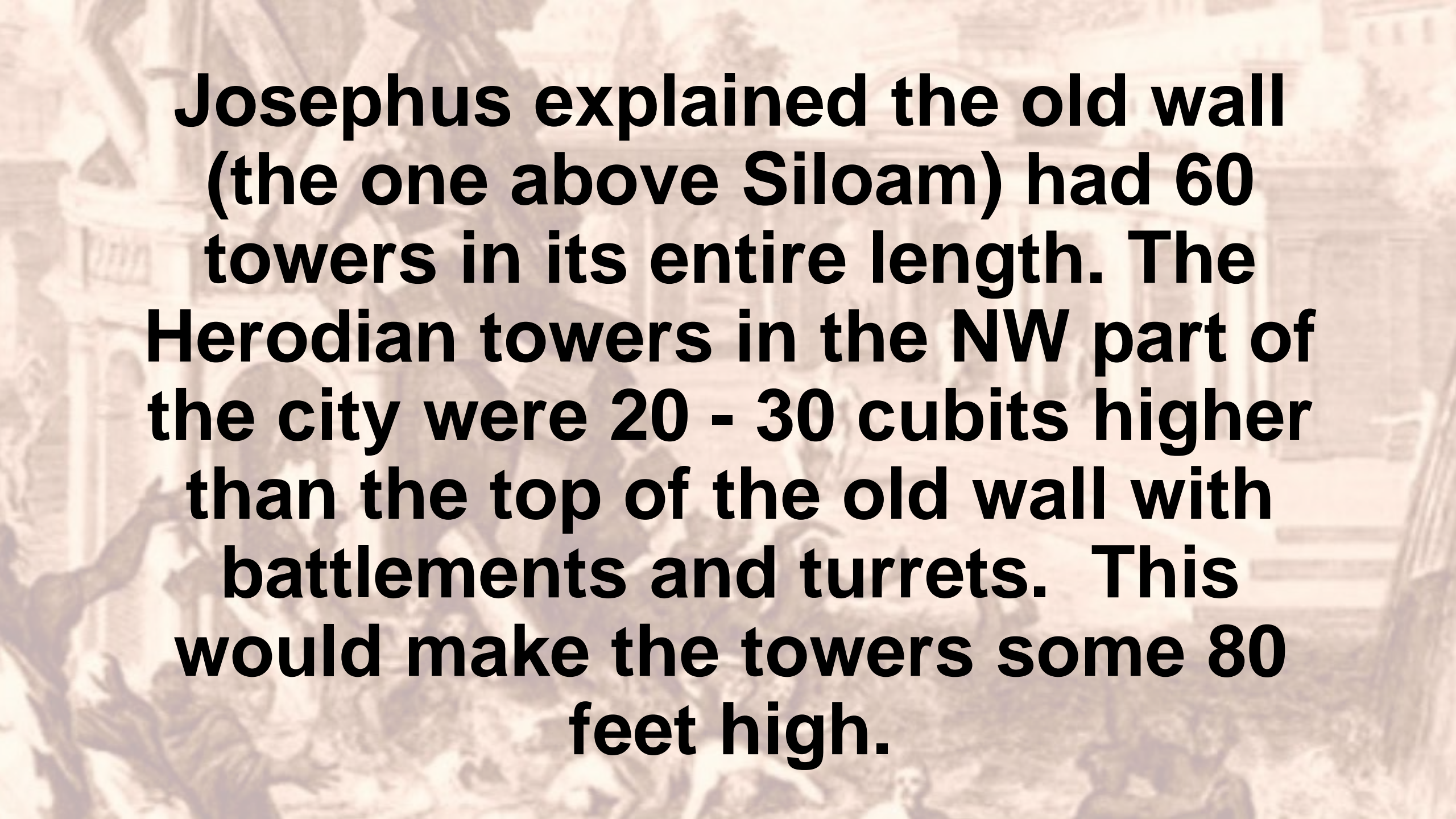
A tower foundation has been found that is circular in shape and about 18' across. It is believed by some scholars to be the foundation of a second tower that replaced another tower that fell.

The background is a faded, sepia-toned illustration of a historical scene. On the left, a tall, ornate tower with a balcony is visible. In the foreground and middle ground, a group of people, including men and women in period clothing, are engaged in various activities. Some appear to be working or observing, while others are in more dynamic poses. The overall style is reminiscent of a historical engraving or a detailed architectural drawing from a past era.

**Whether the tower was
for the purpose of
posting guards or if it
was functional in
supporting a water
conduit is not known.**

The background of the image is a sepia-toned illustration depicting the Tower of Siloam in Jerusalem. The tower is shown in the process of collapsing, with large sections of masonry falling away. A dense crowd of people is gathered at the base of the tower, many with their arms raised in a gesture of alarm or distress. The scene is set in an urban environment with other buildings visible in the background.

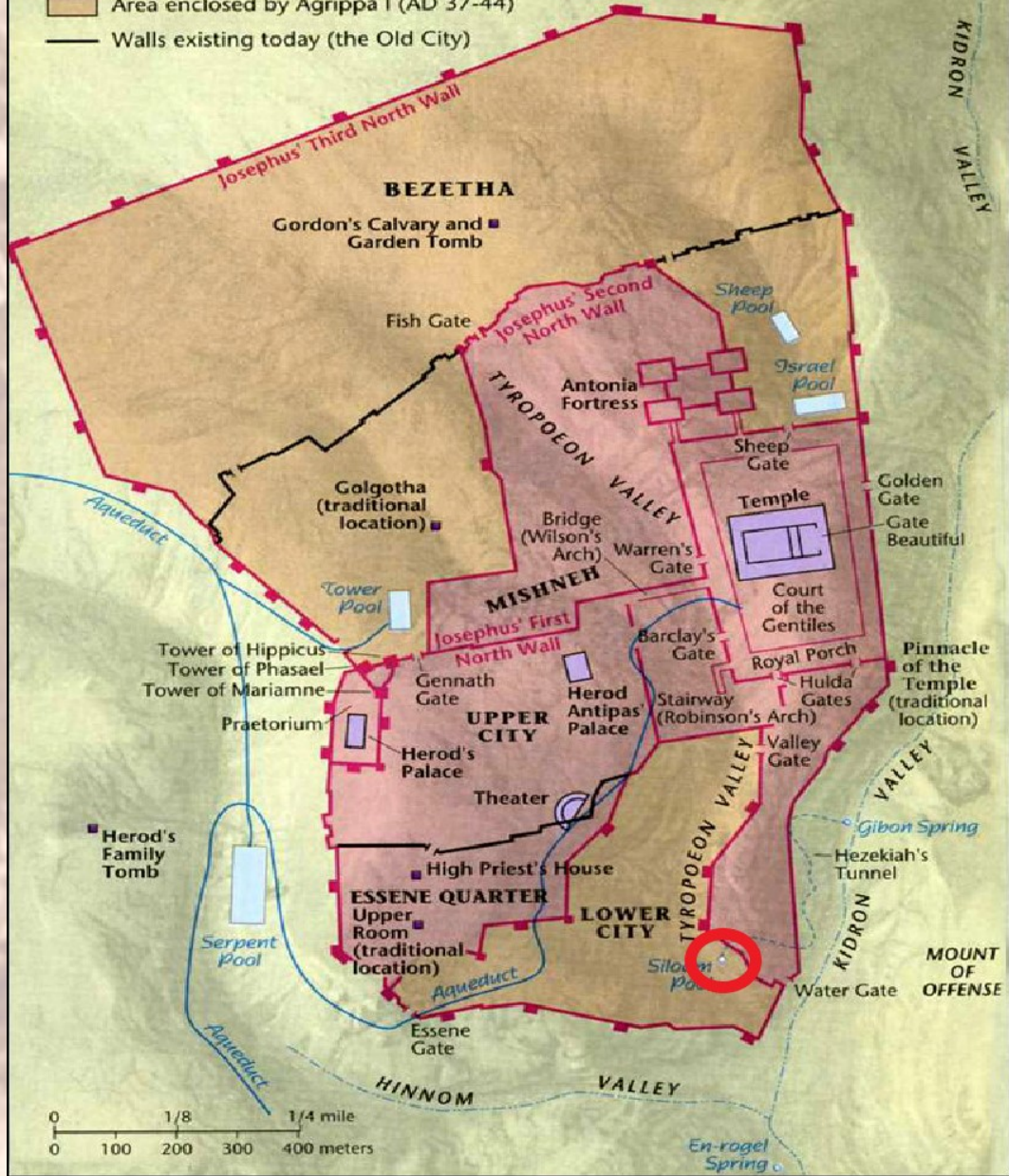
The Tower of Siloam may have been part of an aqueduct system or a construction project that Pilate had begun. In any case, the tower fell, and eighteen people were killed in the catastrophe.

A faded, sepia-toned illustration of a city, likely Jerusalem, with several prominent towers and battlements. In the foreground, there are silhouettes of people, some appearing to be in a state of distress or conflict, with one figure in the lower left having their arms raised. The overall scene suggests a historical or biblical setting.

Josephus explained the old wall (the one above Siloam) had 60 towers in its entire length. The Herodian towers in the NW part of the city were 20 - 30 cubits higher than the top of the old wall with battlements and turrets. This would make the towers some 80 feet high.

New Testament Jerusalem

- City area enclosed by Herod the Great (Approximately at the time of Jesus)
- Area enclosed by Agrippa I (AD 37-44)
- Walls existing today (the Old City)





KEDRON

Mount Olivet

City of David

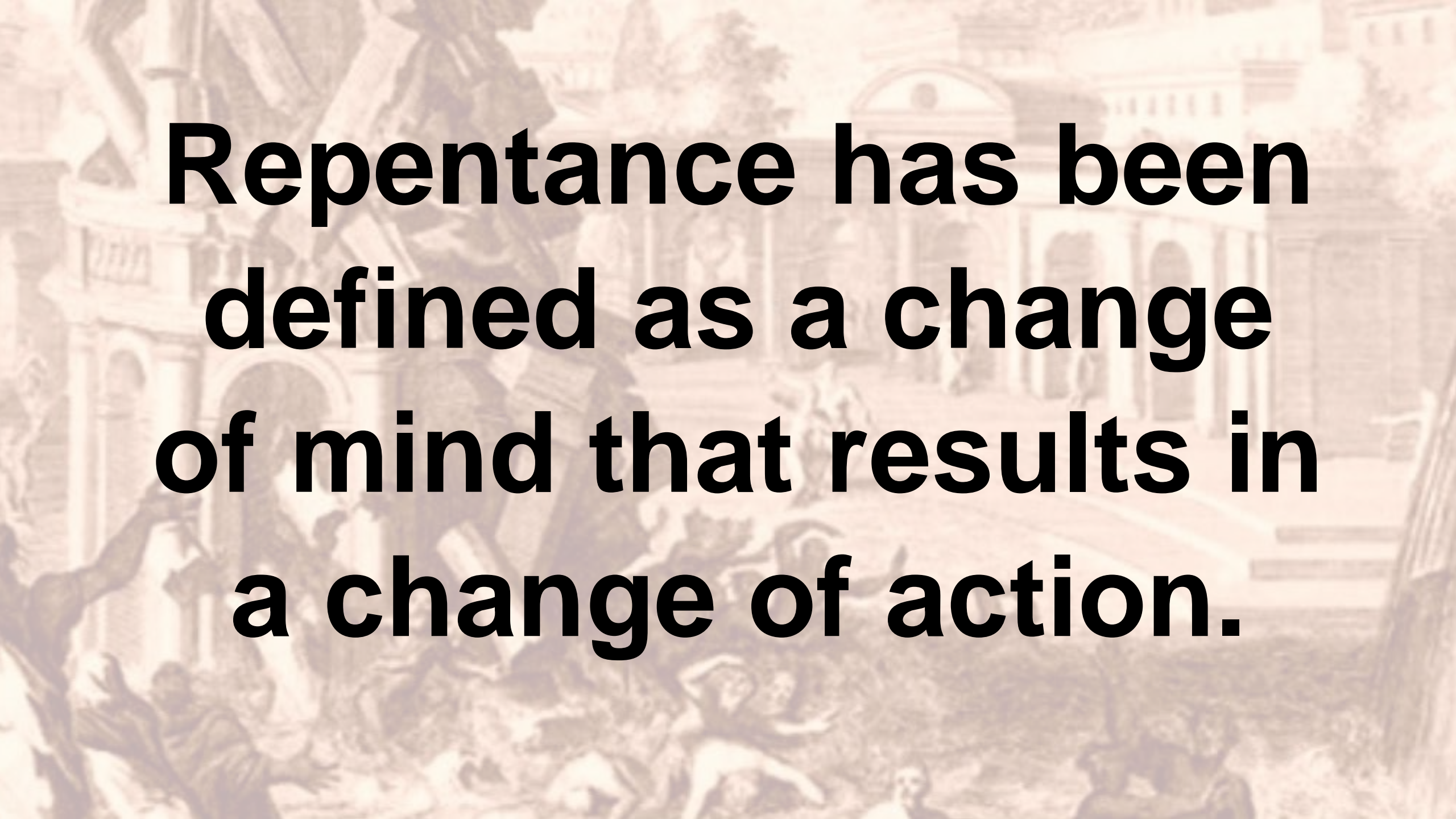
VALLEY

TOWER

Pool of Siloam

The background is a sepia-toned illustration of a large, ornate church with a prominent dome and arched windows. In the foreground, a large group of people is depicted in a state of panic and flight, running away from the church. Some are carrying bundles, and others are in various states of distress. The overall scene suggests a mass exodus or a significant event related to the church.

WHAT IS REPENTANCE?



Repentance has been defined as a change of mind that results in a change of action.



Repentance

(ש"ע) חרטה, צער



In Biblical Hebrew, the idea of repentance is represented by two verbs: שׁוּב (*shuv* to return) and נִחַם (*nicham* to feel sorrow).

In the New Testament, the word translated as 'repentance' is the Greek word μετάνοια (*metanoia*),

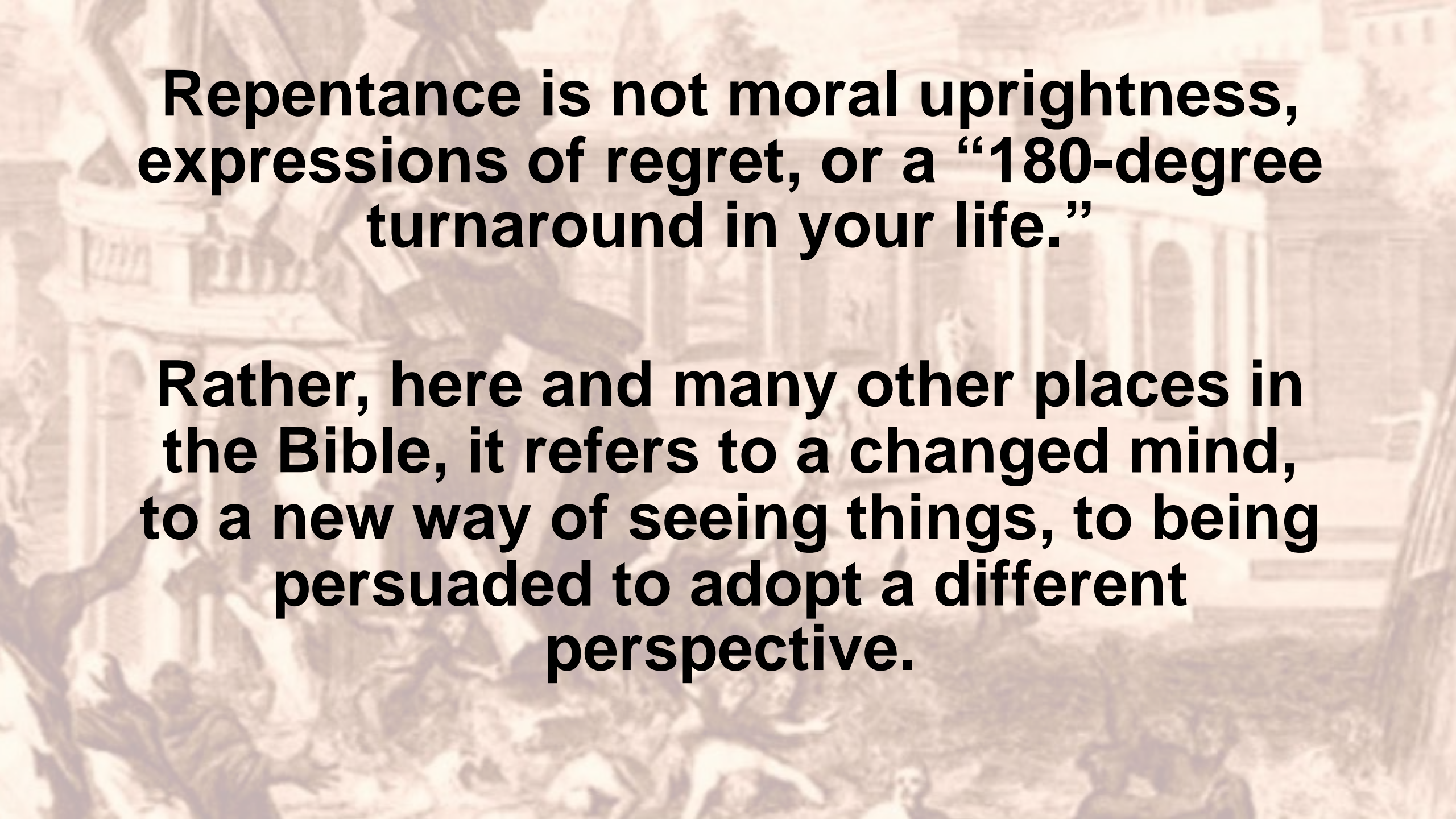
**Meta = "after/behind
one's mind",**

**and the verb 'noeo' (to perceive,
to think, the result of perceiving
or observing).**



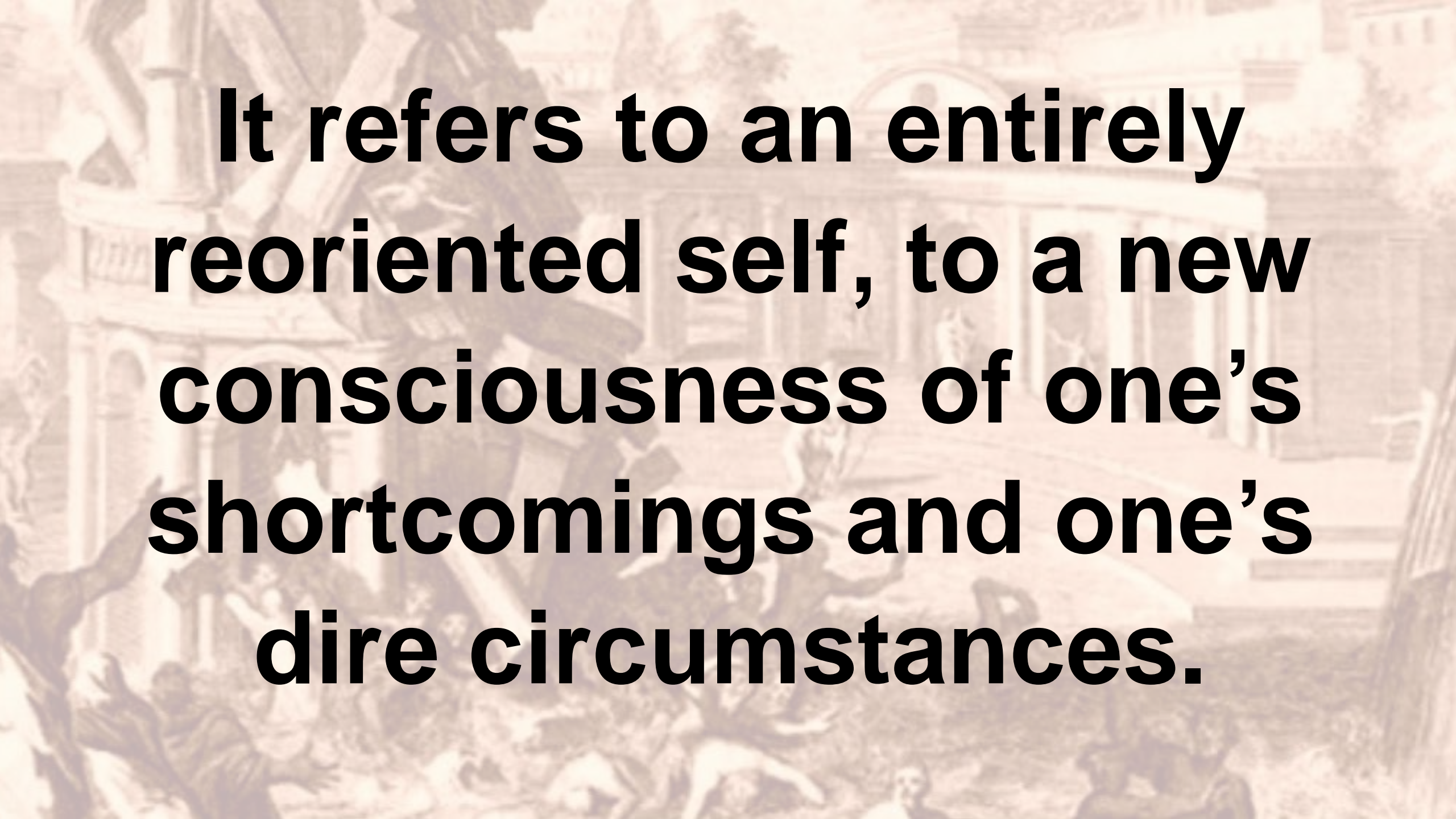
So that the whole compounded word means: 'to think differently after'.

**In the Greek, Metanoia is therefore primarily “an after-thought, different from the former thought”;
“a change of mind accompanied by regret and change of conduct”;
“change of mind and heart”; or,
“change of consciousness”.**

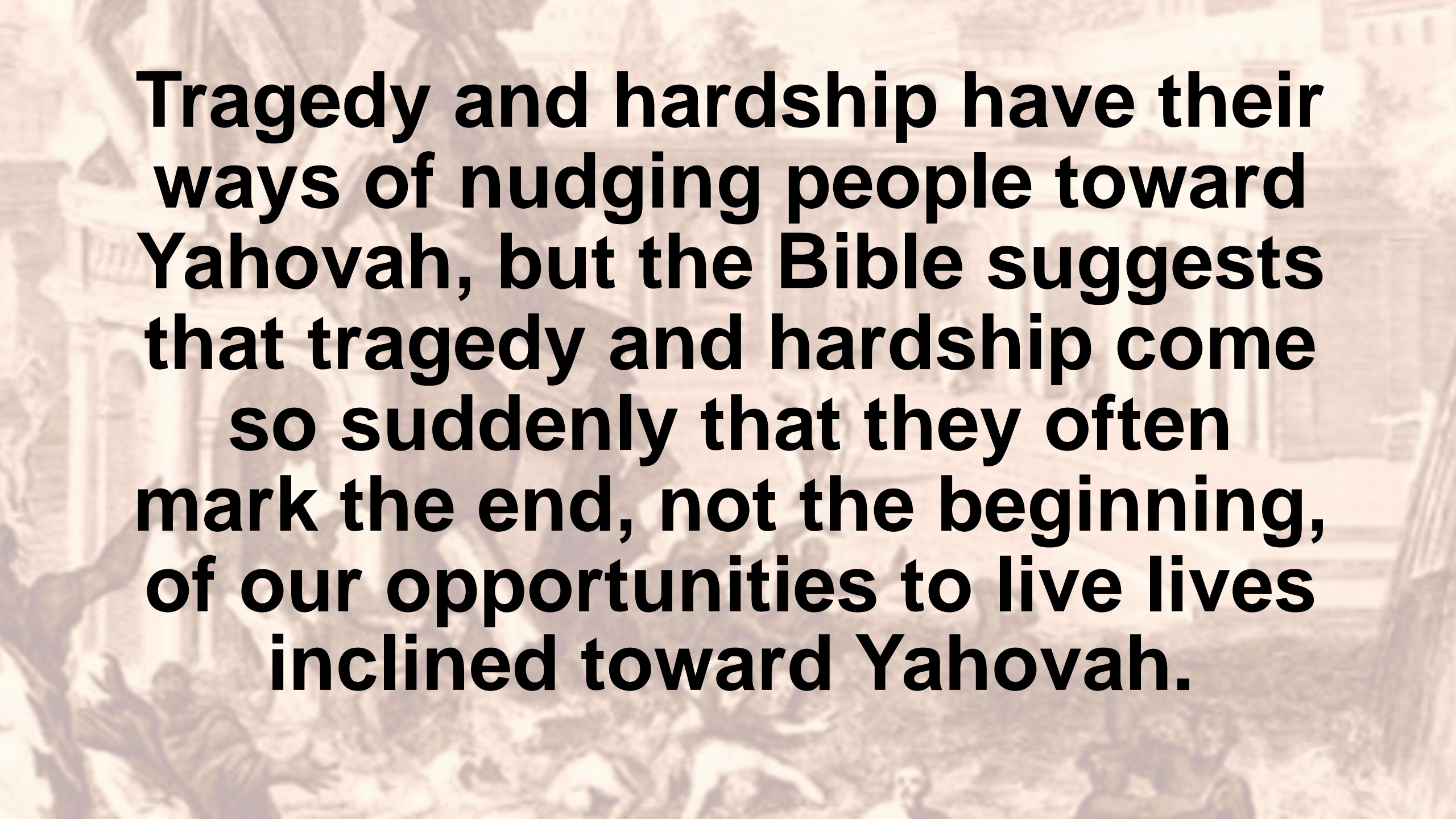


Repentance is not moral uprightness, expressions of regret, or a “180-degree turnaround in your life.”

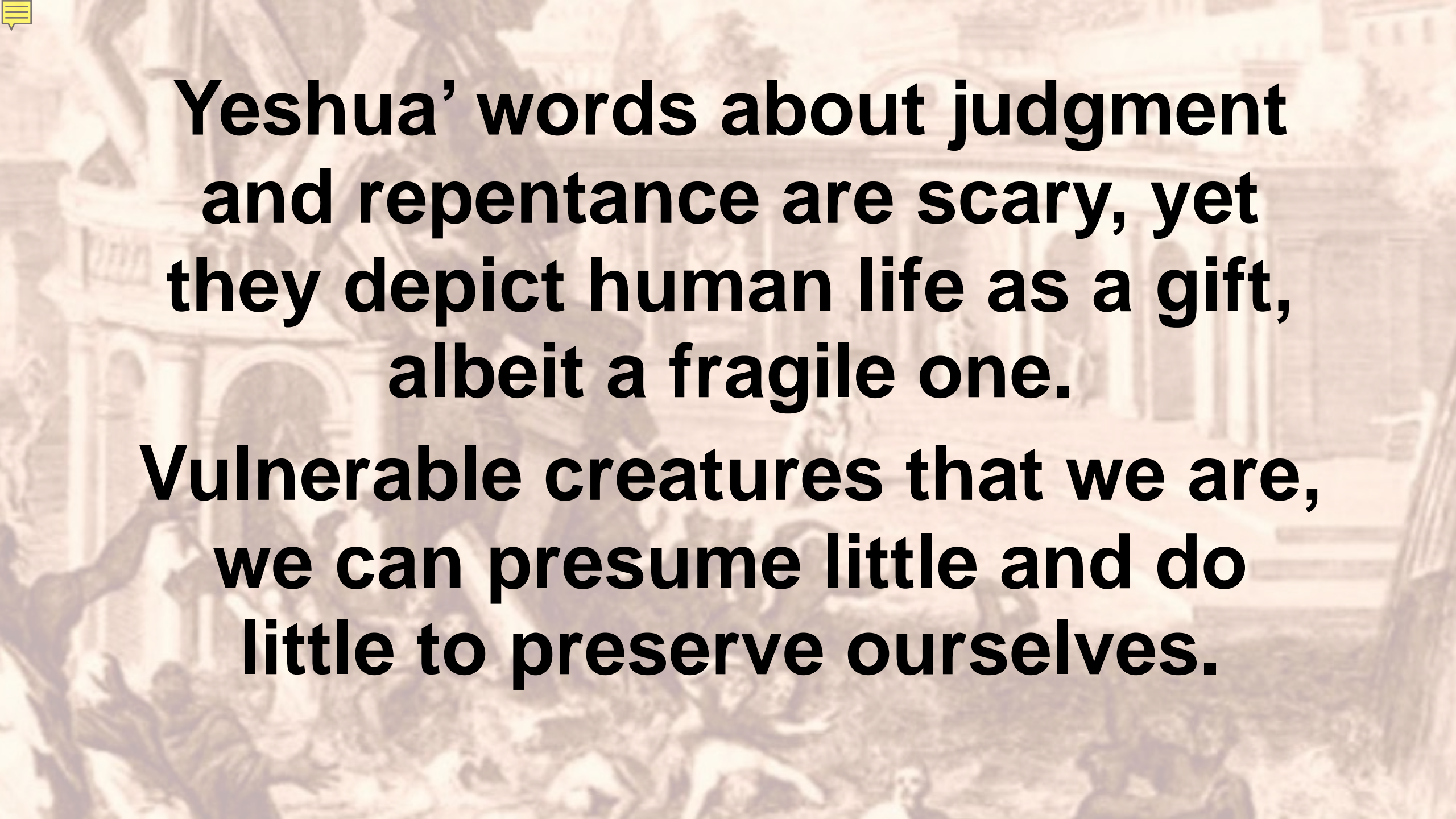
Rather, here and many other places in the Bible, it refers to a changed mind, to a new way of seeing things, to being persuaded to adopt a different perspective.



It refers to an entirely reoriented self, to a new consciousness of one's shortcomings and one's dire circumstances.

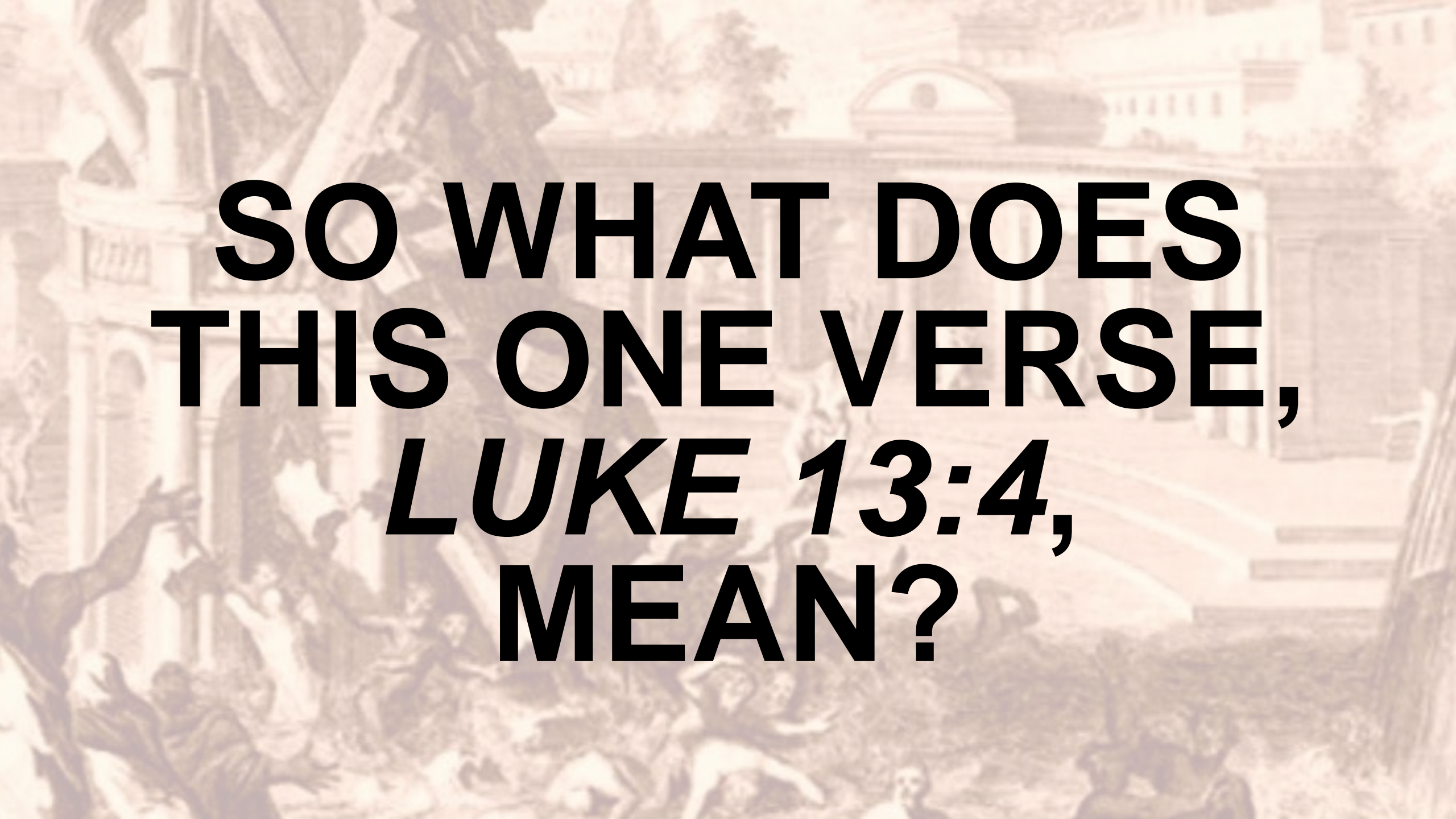


Tragedy and hardship have their ways of nudging people toward Yahovah, but the Bible suggests that tragedy and hardship come so suddenly that they often mark the end, not the beginning, of our opportunities to live lives inclined toward Yahovah.

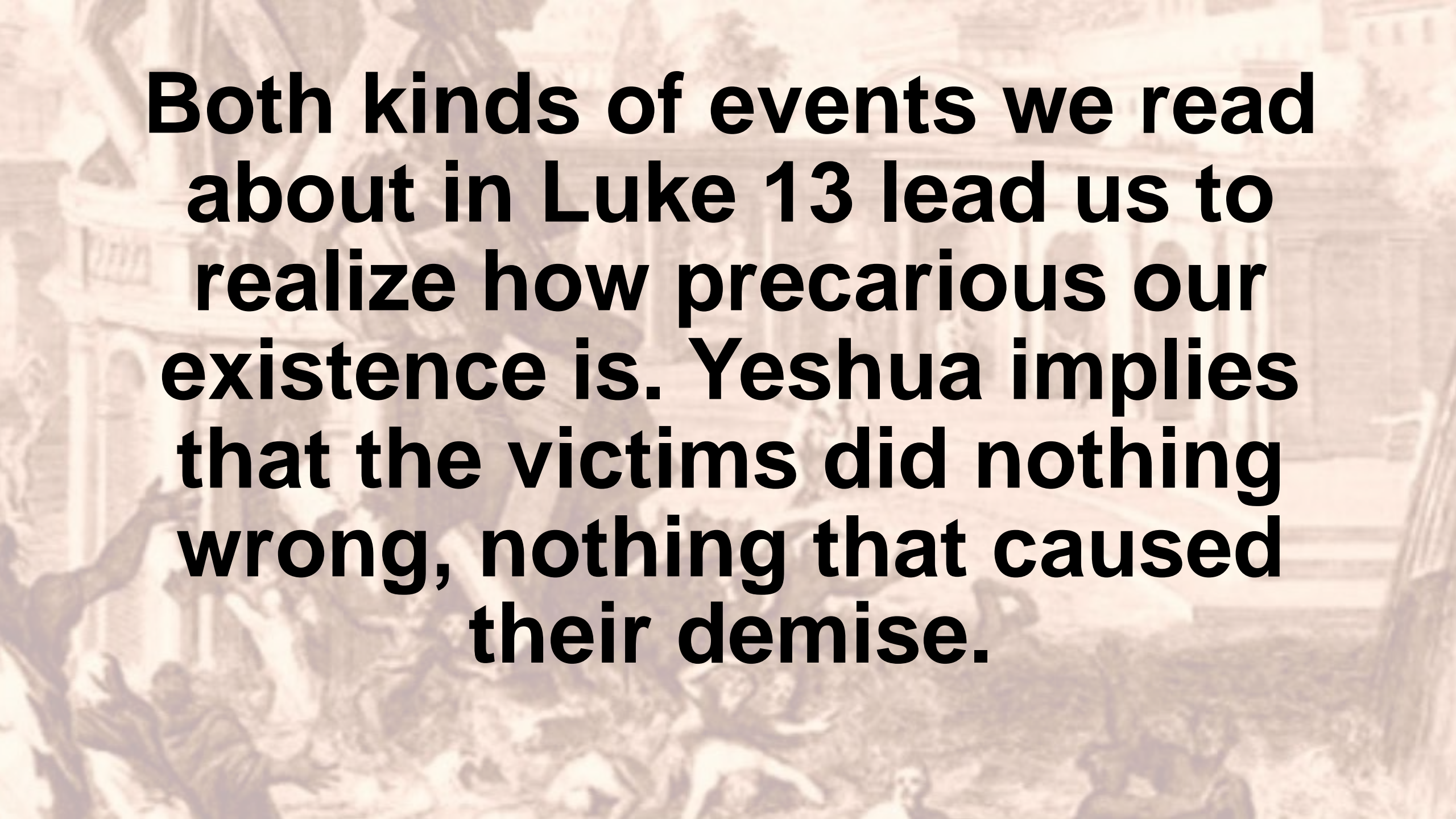


**Yeshua' words about judgment
and repentance are scary, yet
they depict human life as a gift,
albeit a fragile one.**

**Vulnerable creatures that we are,
we can presume little and do
little to preserve ourselves.**



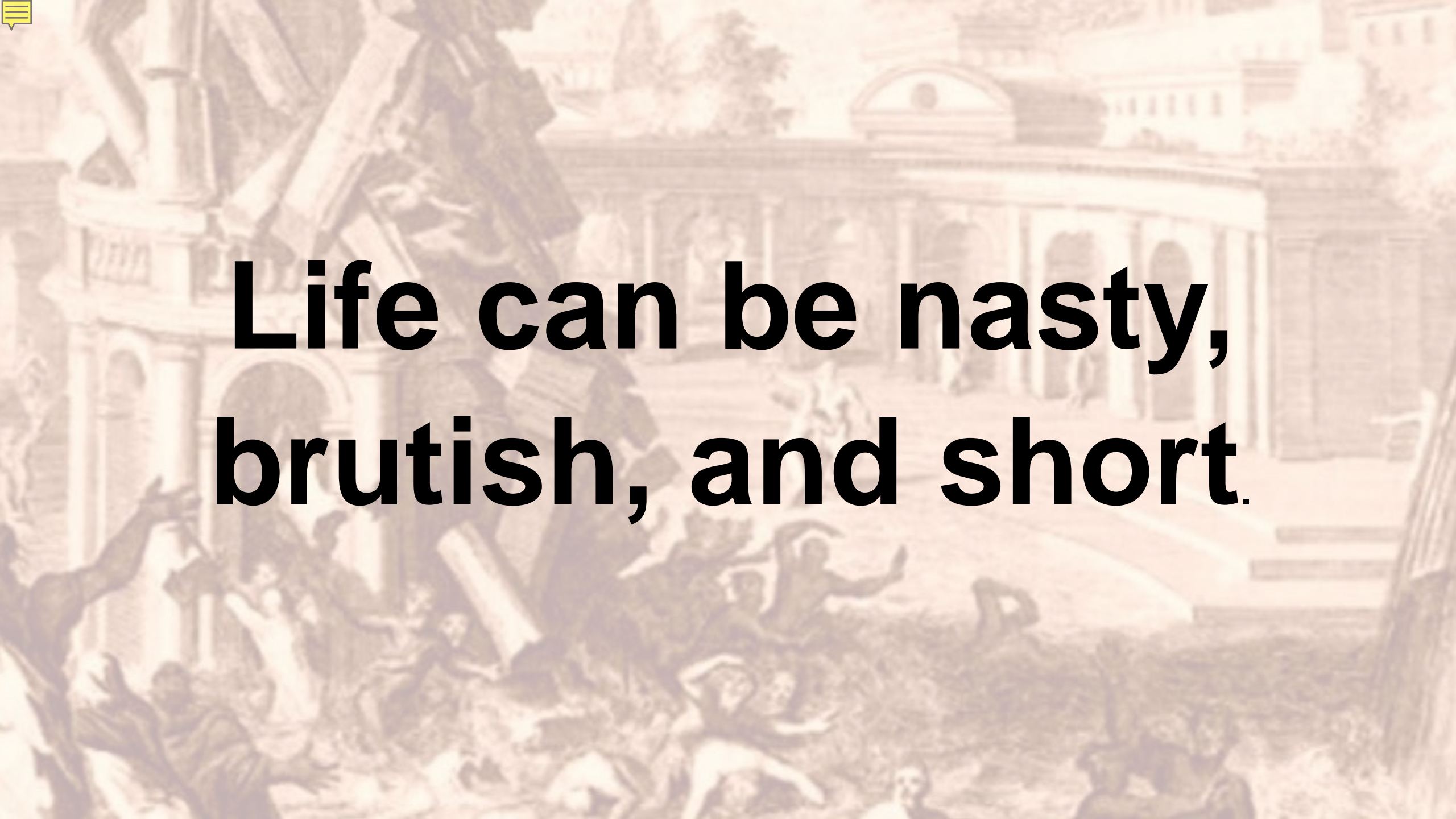
**SO WHAT DOES
THIS ONE VERSE,
LUKE 13:4,
MEAN?**

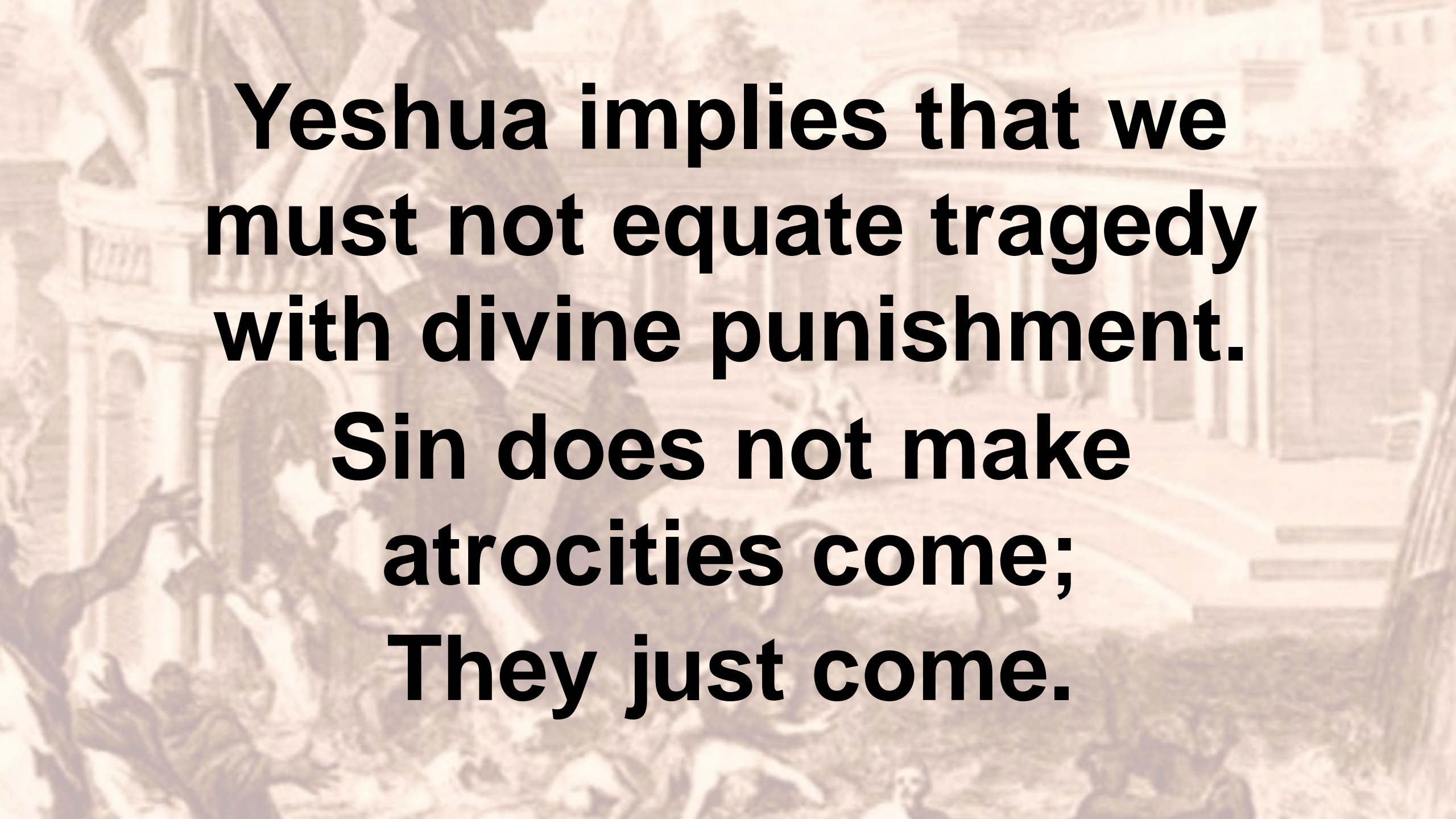


Both kinds of events we read about in Luke 13 lead us to realize how precarious our existence is. Yeshua implies that the victims did nothing wrong, nothing that caused their demise.



**Life can be nasty,
brutish, and short.**





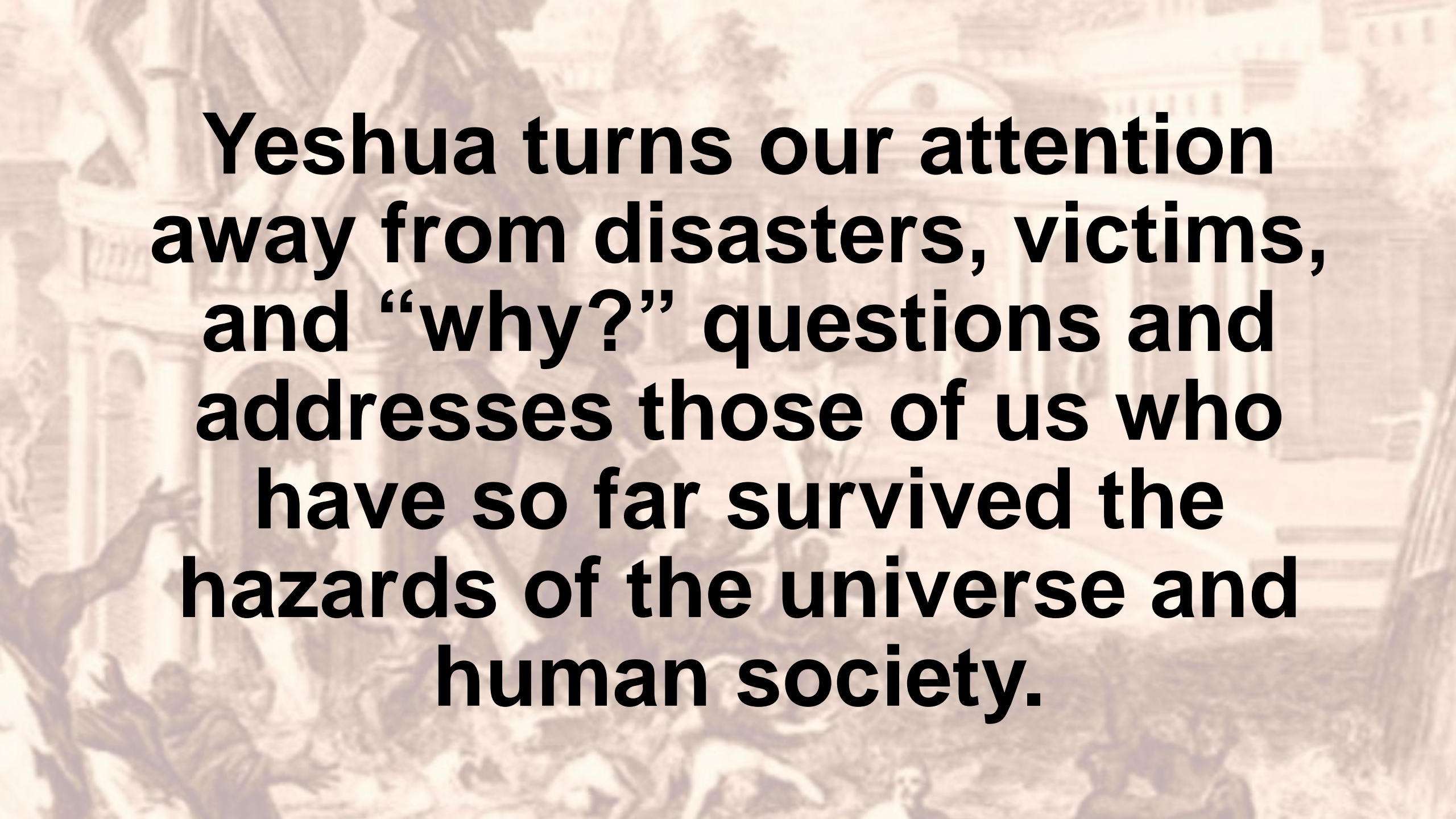
**Yeshua implies that we
must not equate tragedy
with divine punishment.**

**Sin does not make
atrocities come;
They just come.**



**Life's fragility
gives it urgency.**

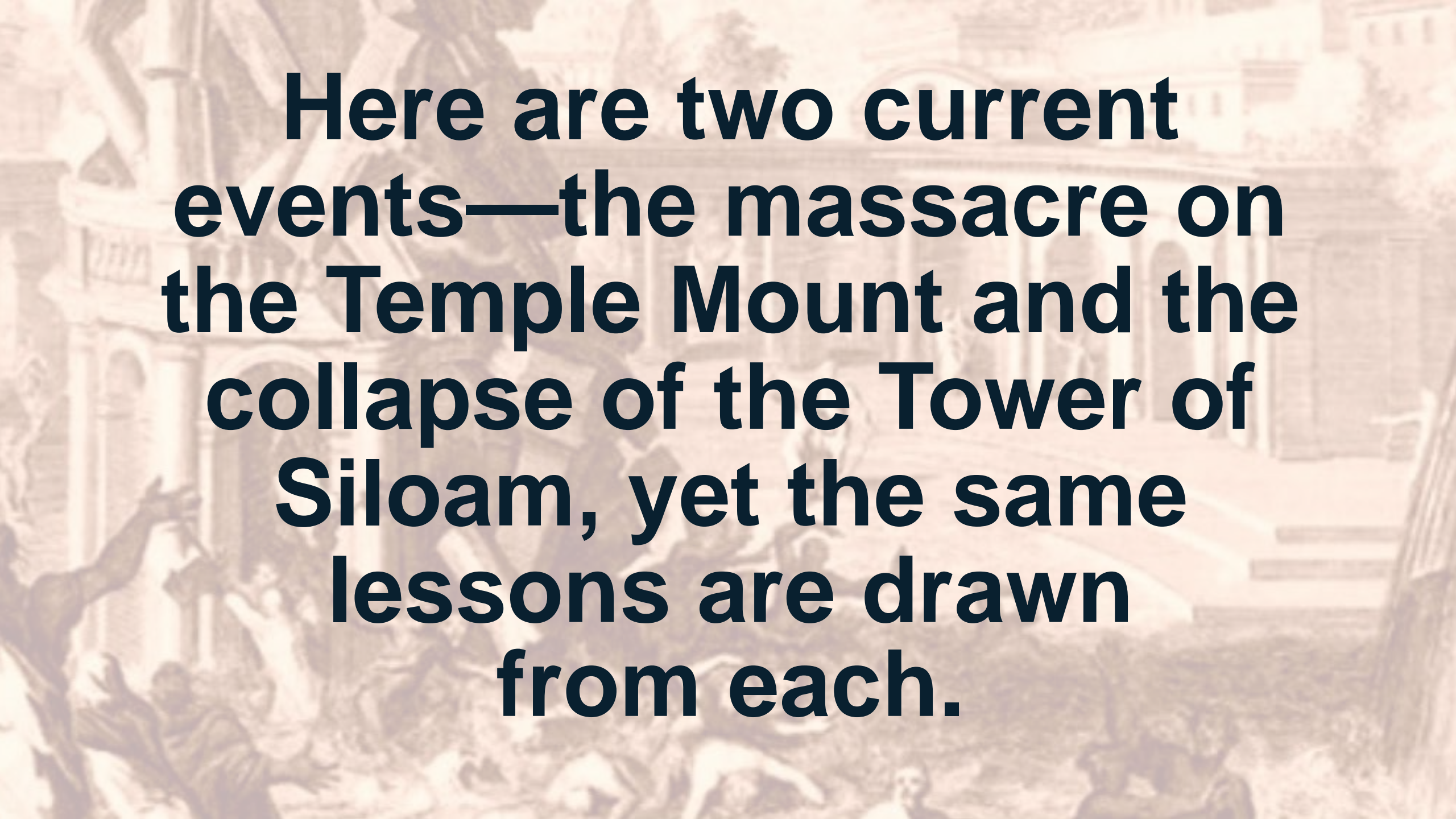




**Yeshua turns our attention
away from disasters, victims,
and “why?” questions and
addresses those of us who
have so far survived the
hazards of the universe and
human society.**



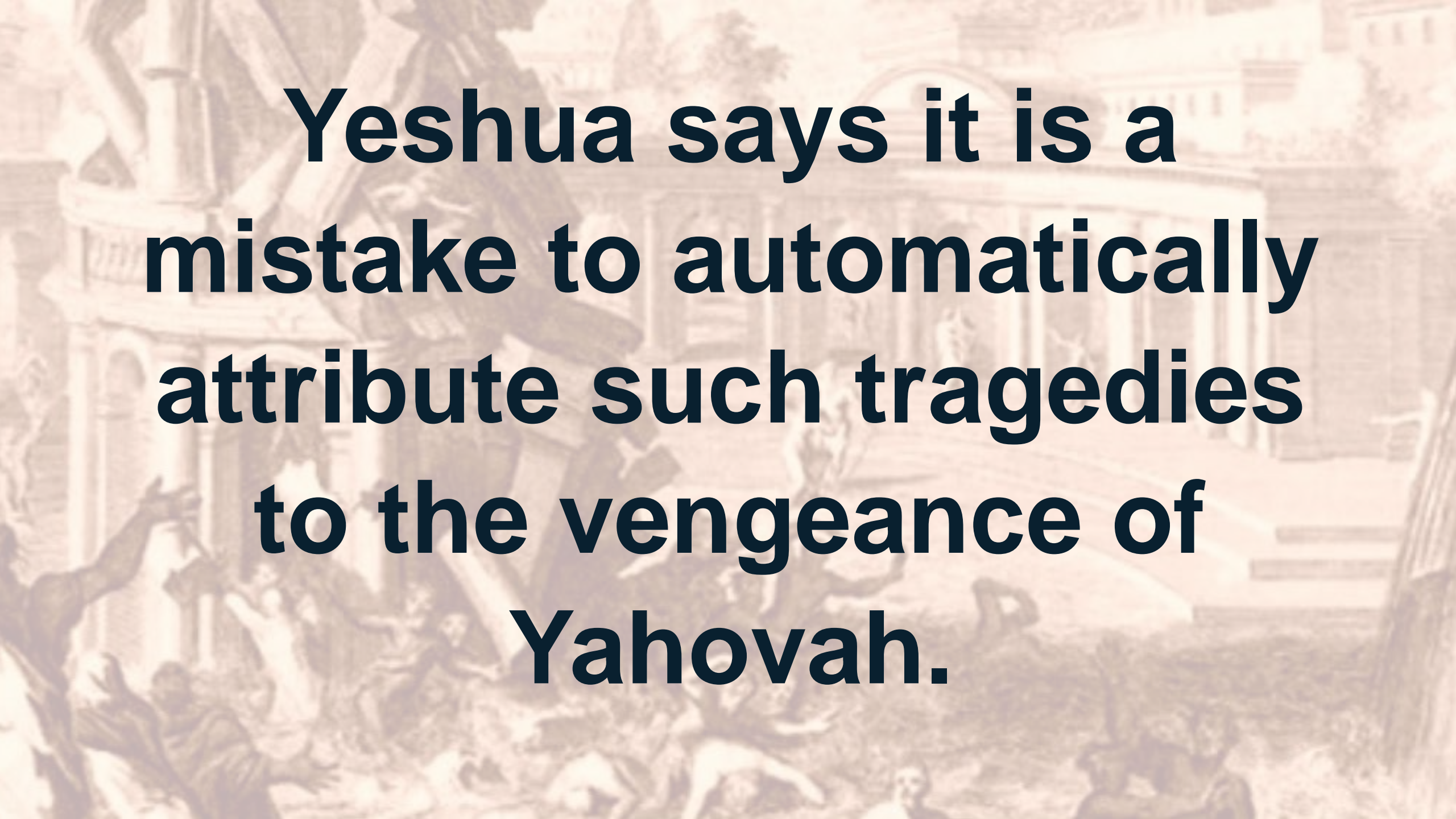
**We should not mistake
our good fortune as
evidence of Yahovah's
special blessing.**



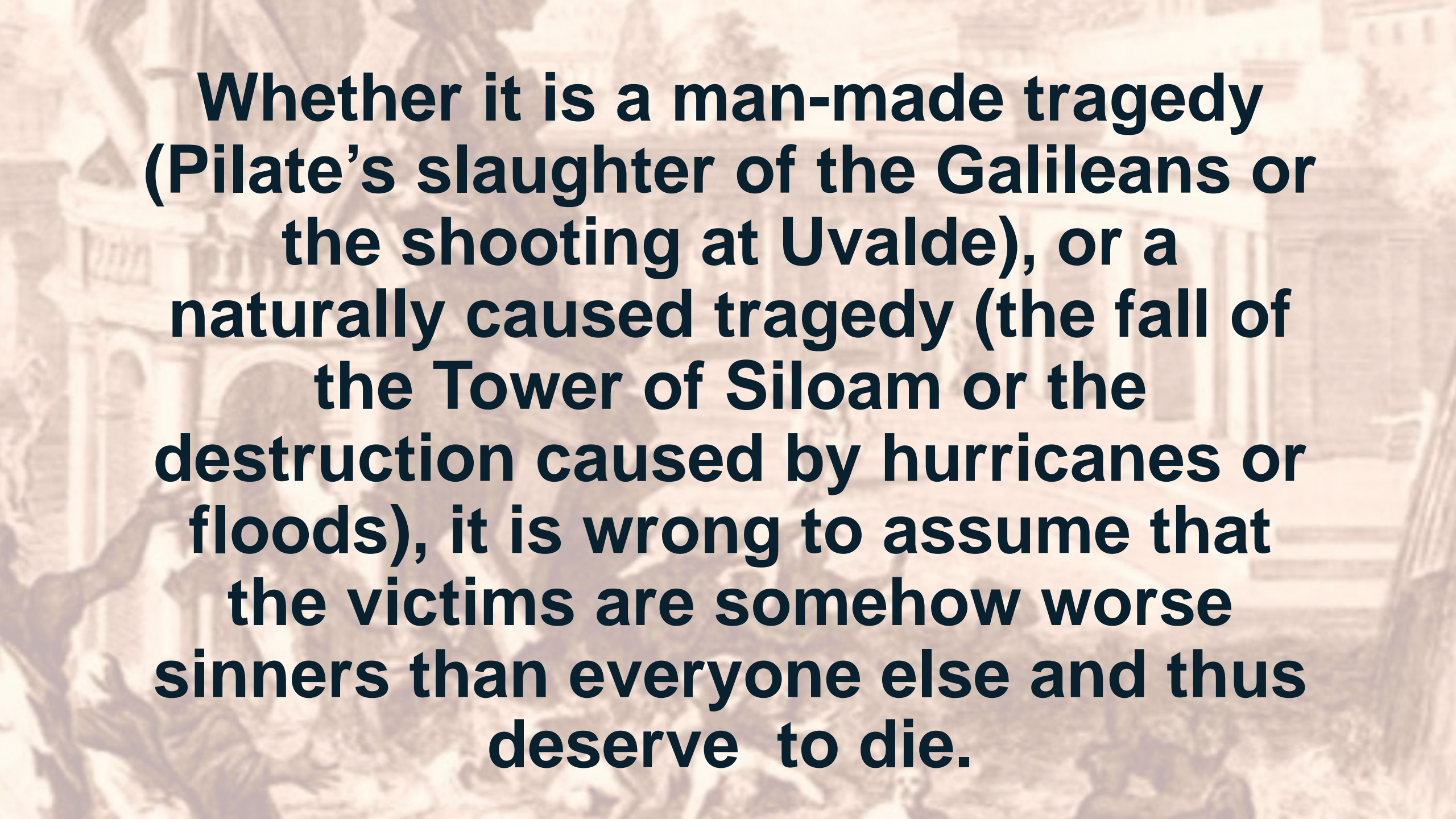
Here are two current events—the massacre on the Temple Mount and the collapse of the Tower of Siloam, yet the same lessons are drawn from each.

First, Yeshua warned us not to assume that the victims of those tragedies had been judged for their great evil.

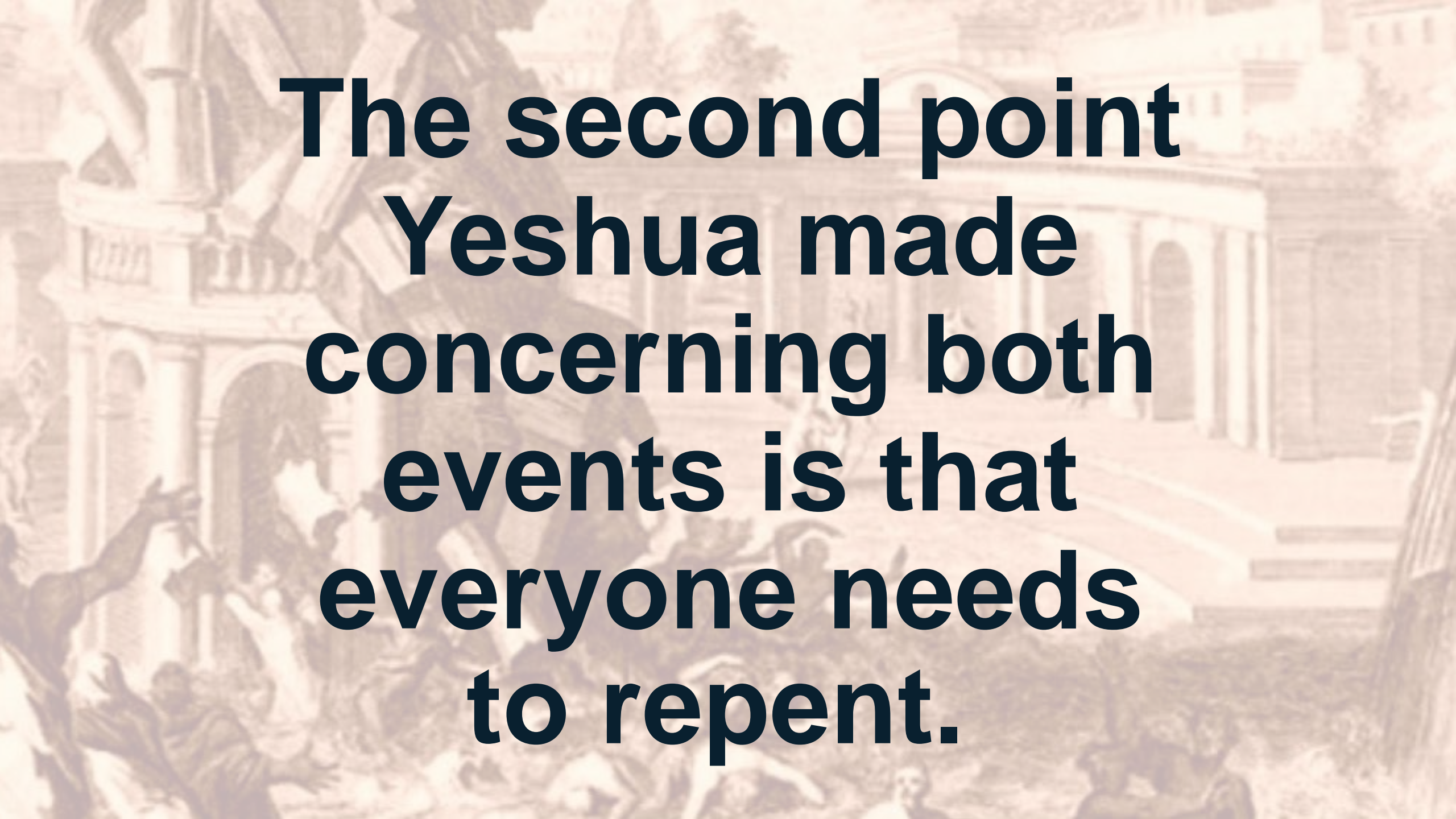
It's always a temptation to assign sudden, unexplainable deaths to the judgment of Yahovah in response to sin (either secret or open) .



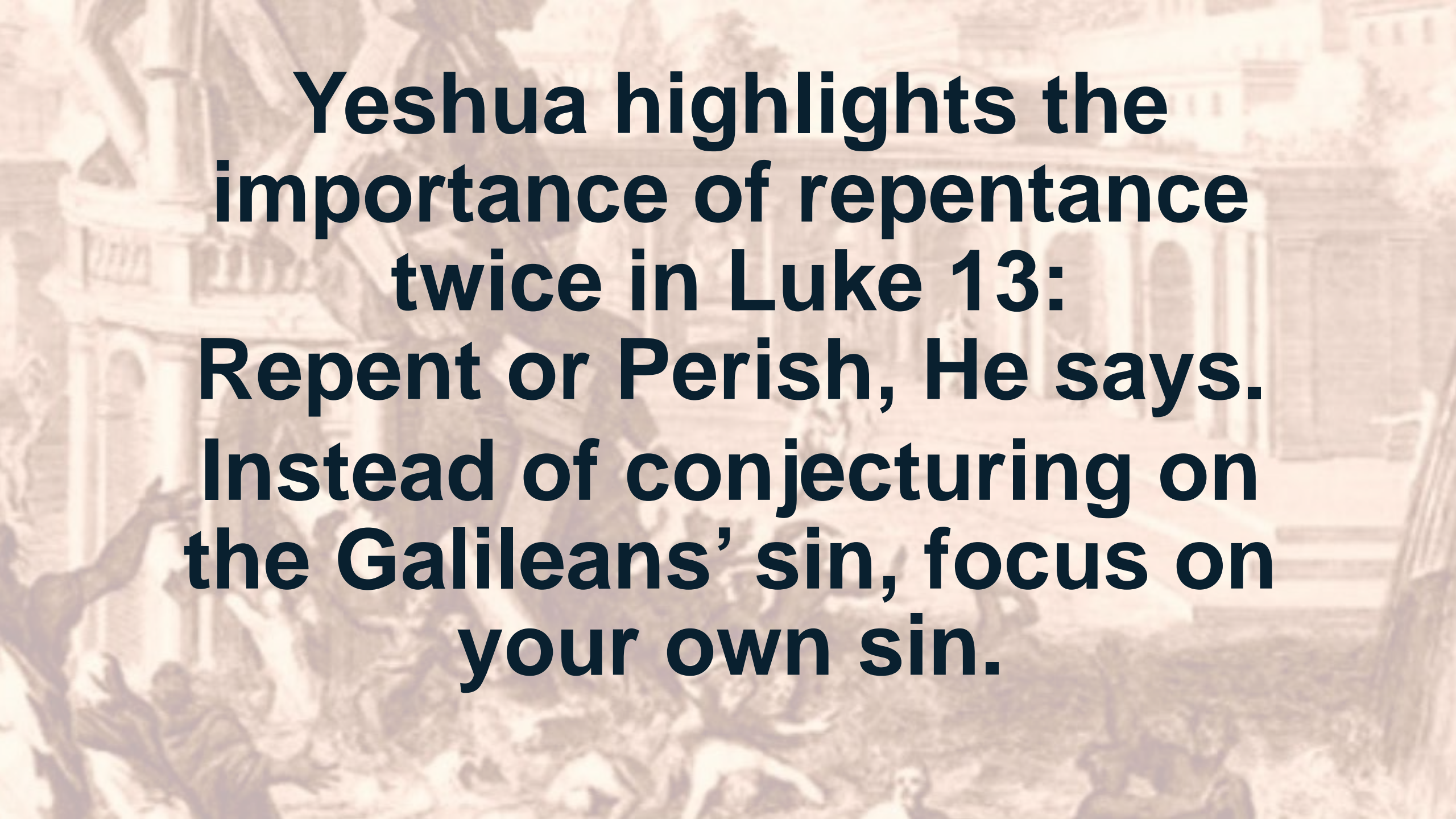
**Yeshua says it is a
mistake to automatically
attribute such tragedies
to the vengeance of
Yahovah.**



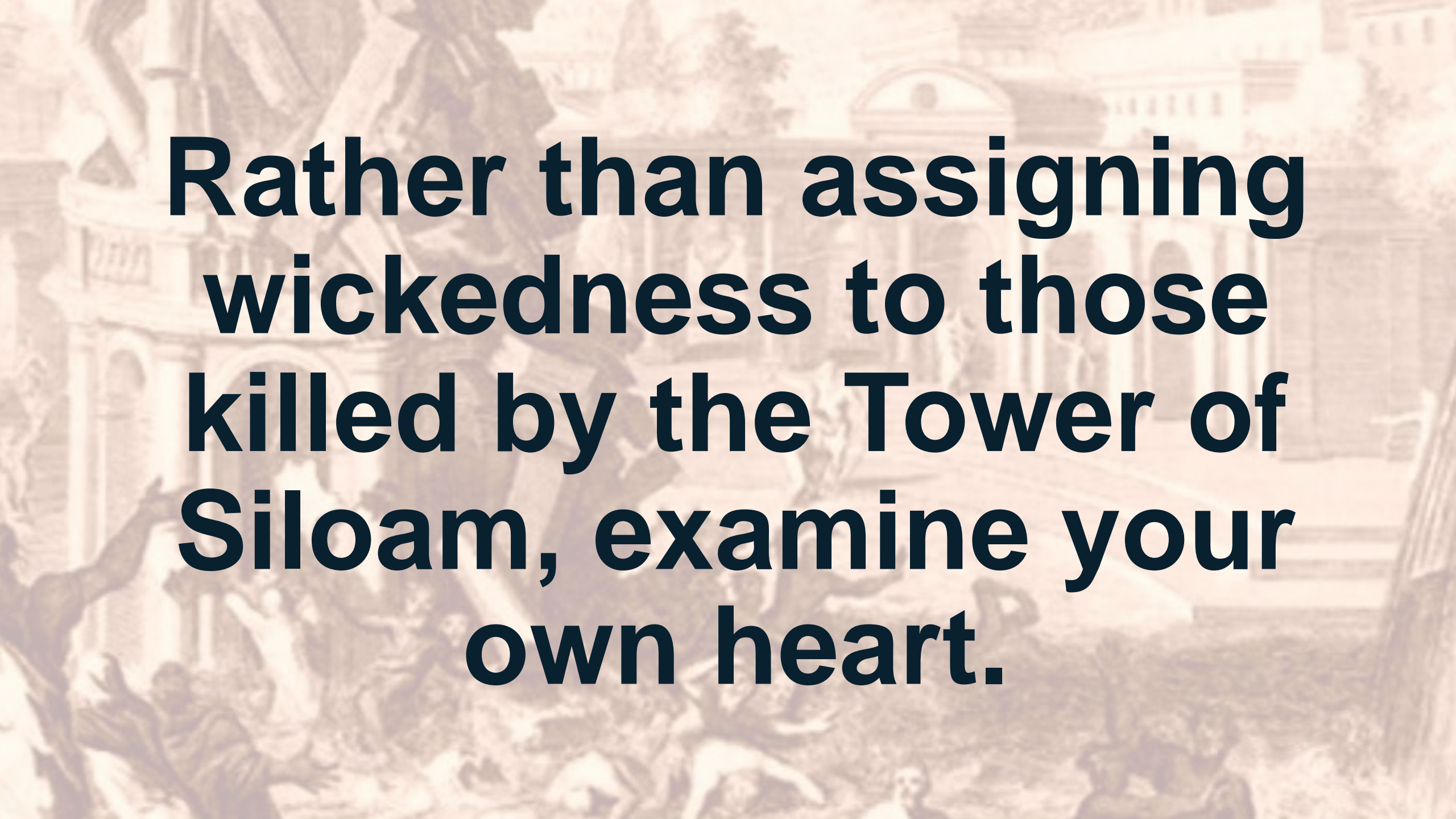
Whether it is a man-made tragedy (Pilate's slaughter of the Galileans or the shooting at Uvalde), or a naturally caused tragedy (the fall of the Tower of Siloam or the destruction caused by hurricanes or floods), it is wrong to assume that the victims are somehow worse sinners than everyone else and thus deserve to die.



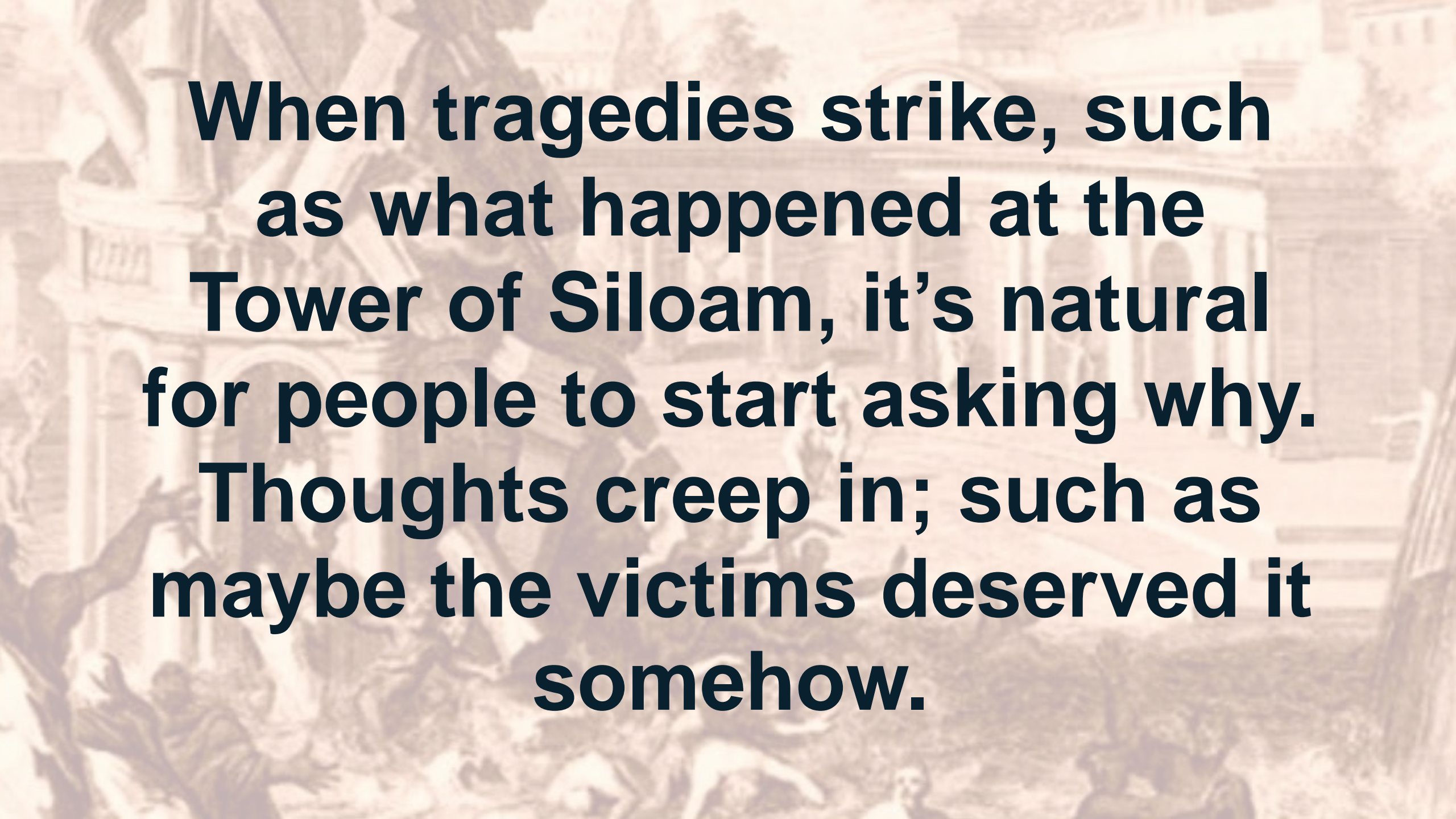
**The second point
Yeshua made
concerning both
events is that
everyone needs
to repent.**



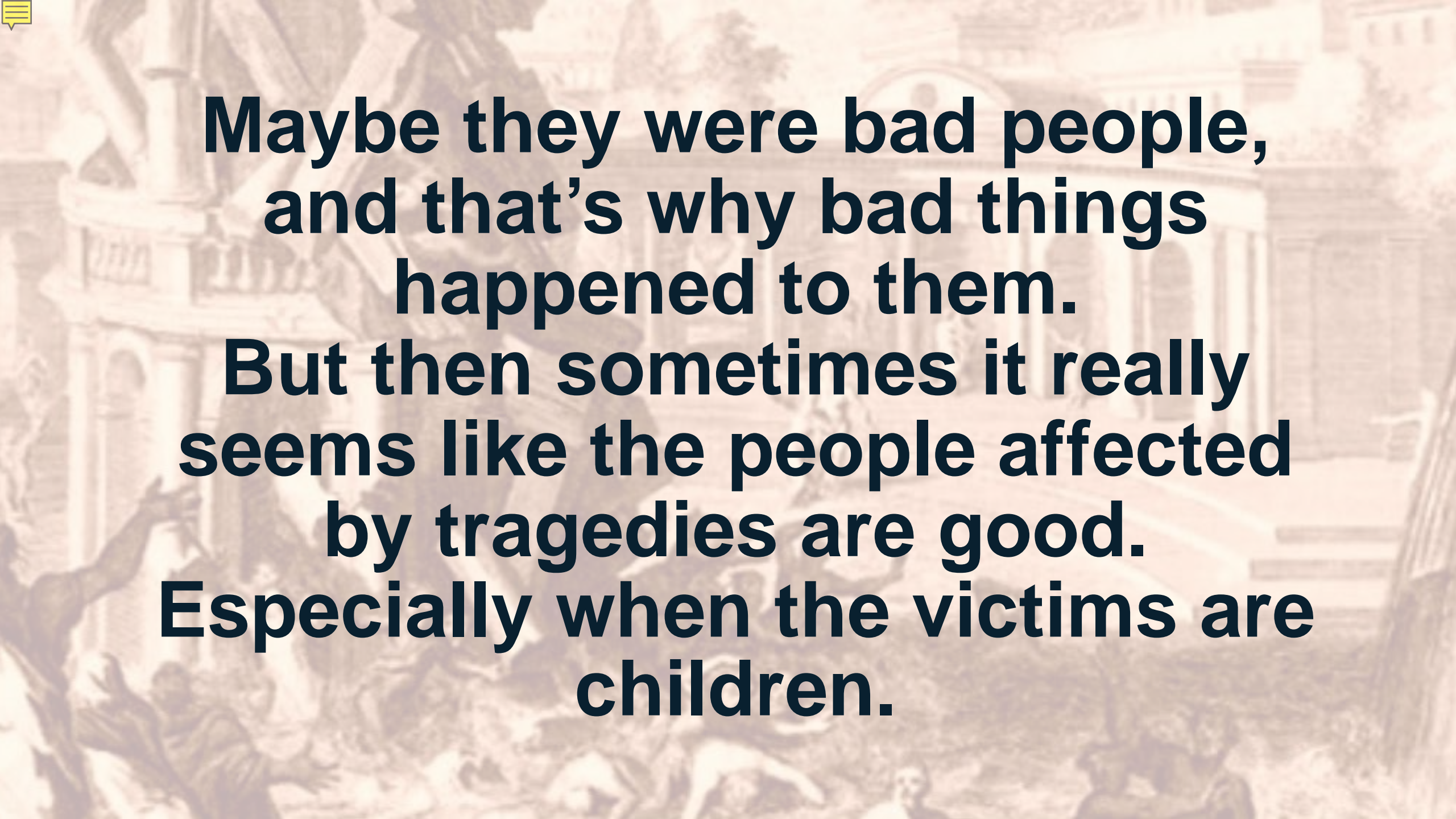
**Yeshua highlights the
importance of repentance
twice in Luke 13:
Repent or Perish, He says.
Instead of conjecturing on
the Galileans' sin, focus on
your own sin.**



**Rather than assigning
wickedness to those
killed by the Tower of
Siloam, examine your
own heart.**



When tragedies strike, such as what happened at the Tower of Siloam, it's natural for people to start asking why. Thoughts creep in; such as maybe the victims deserved it somehow.



**Maybe they were bad people,
and that's why bad things
happened to them.**

**But then sometimes it really
seems like the people affected
by tragedies are good.
Especially when the victims are
children.**



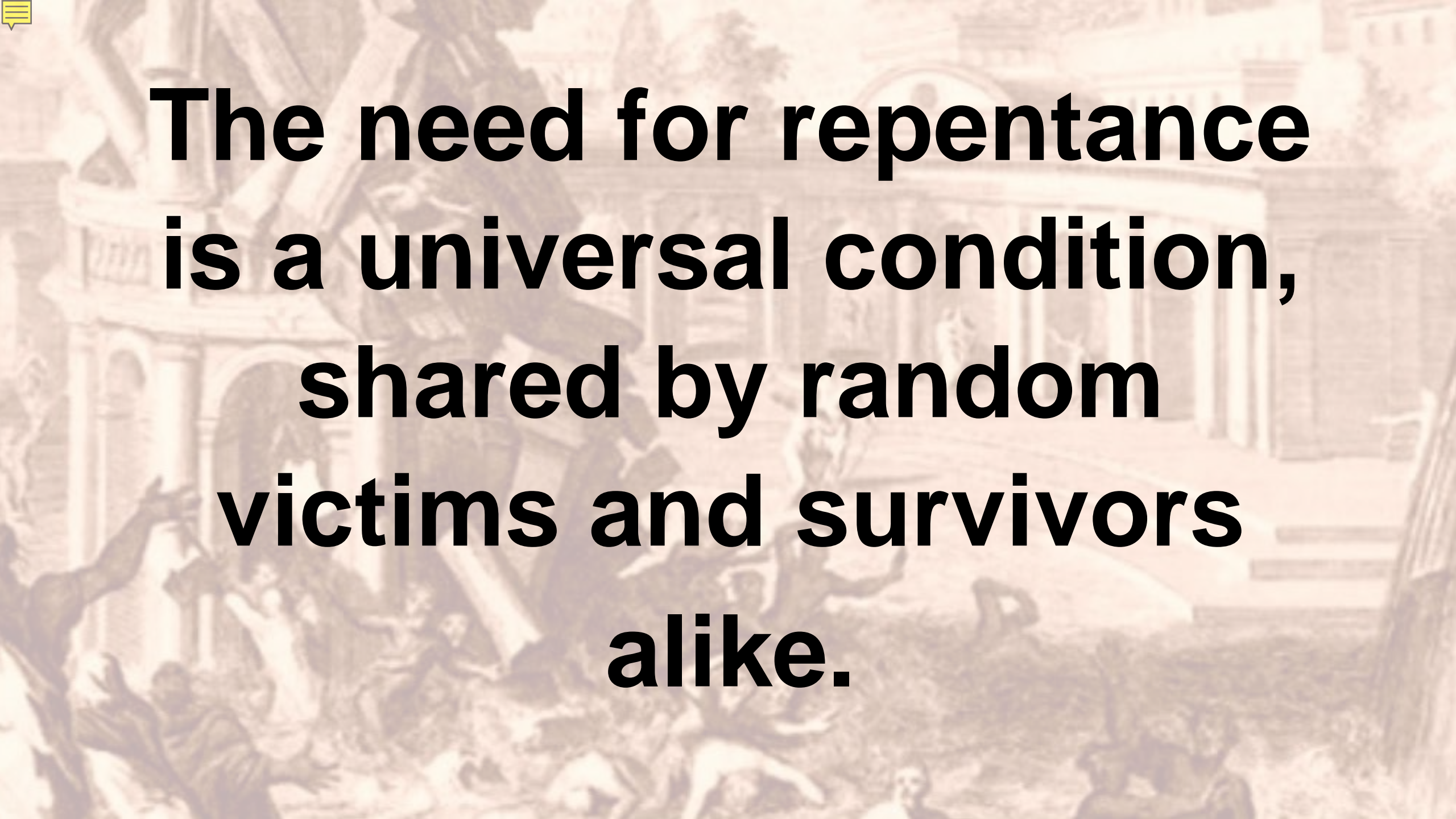
**Why do bad things happen
to good people?**

**Why do bad things happen
at all?**

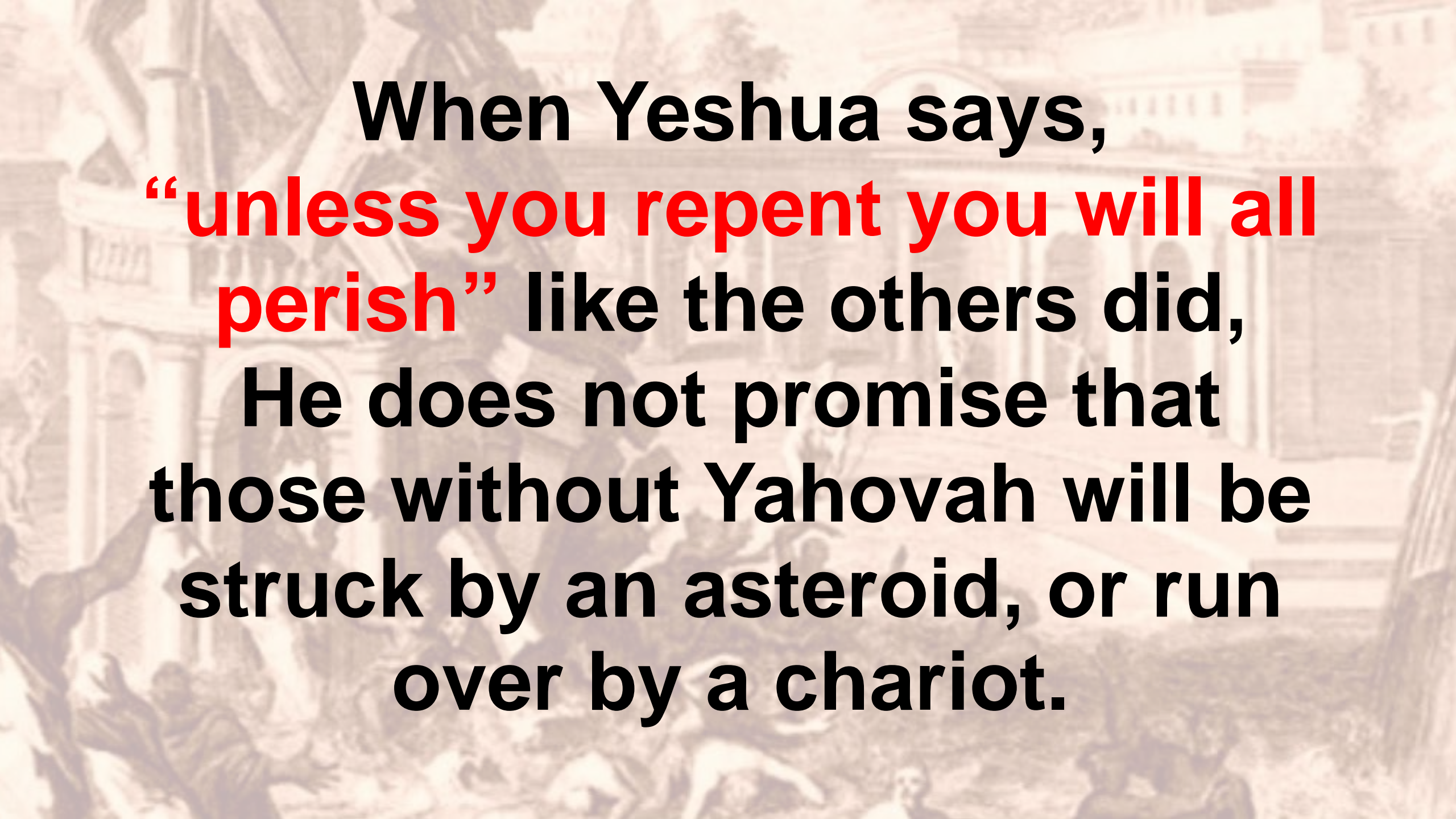
**This is another teaching for
another time however.**



**Yeshua wants to
talk about
repentance.**

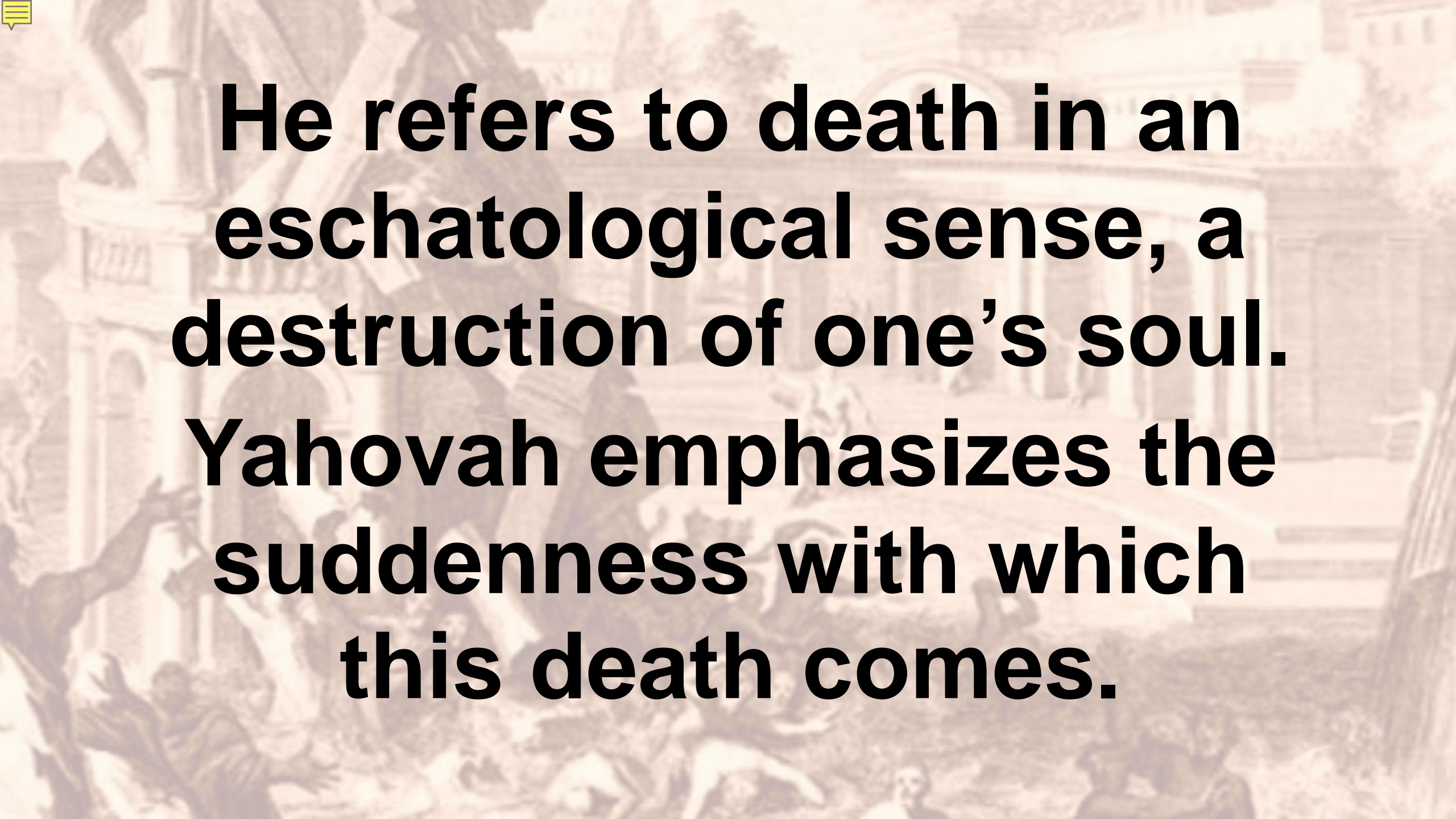


**The need for repentance
is a universal condition,
shared by random
victims and survivors
alike.**

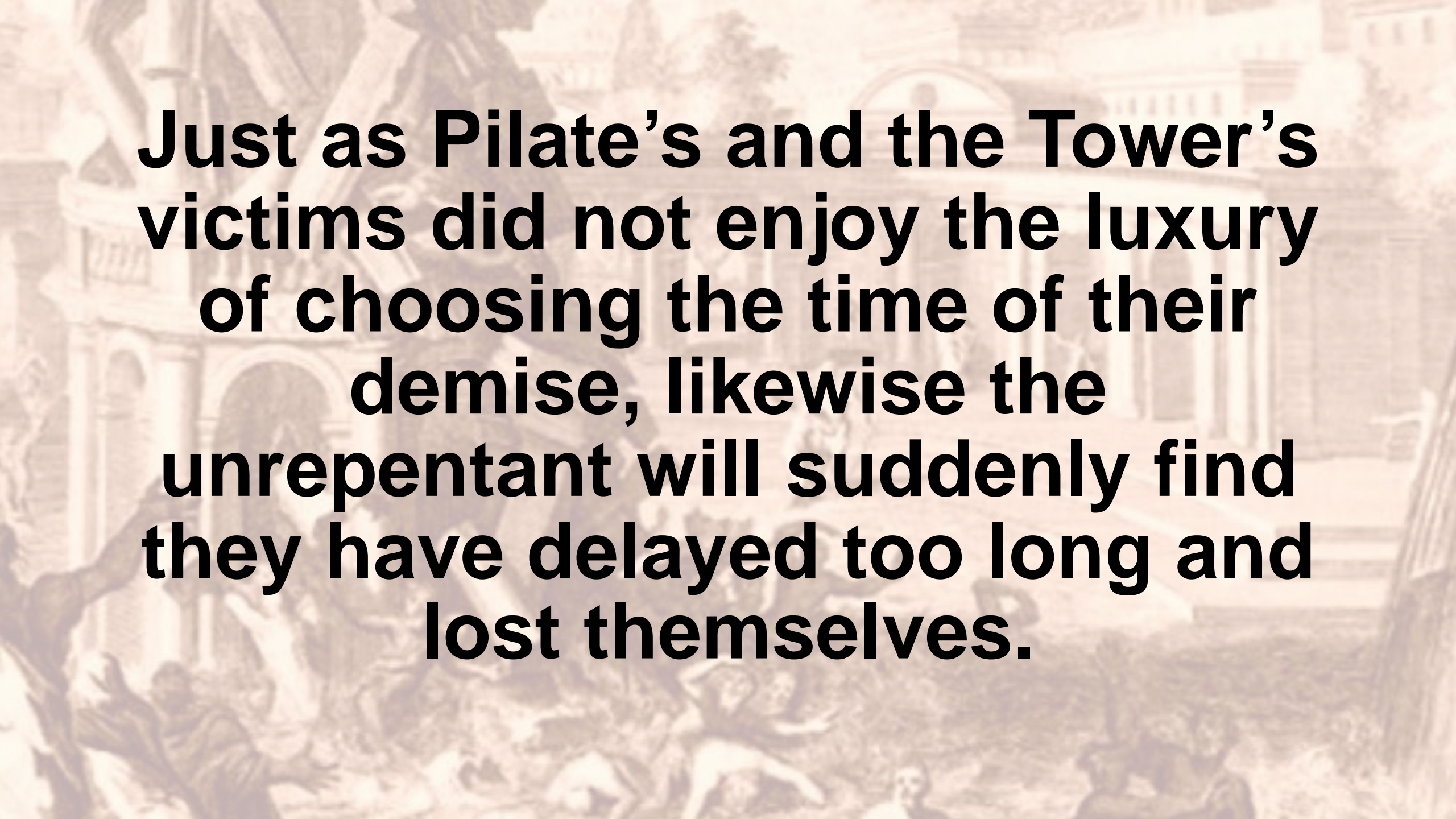


**When Yeshua says,
“unless you repent you will all
perish”** like the others did,

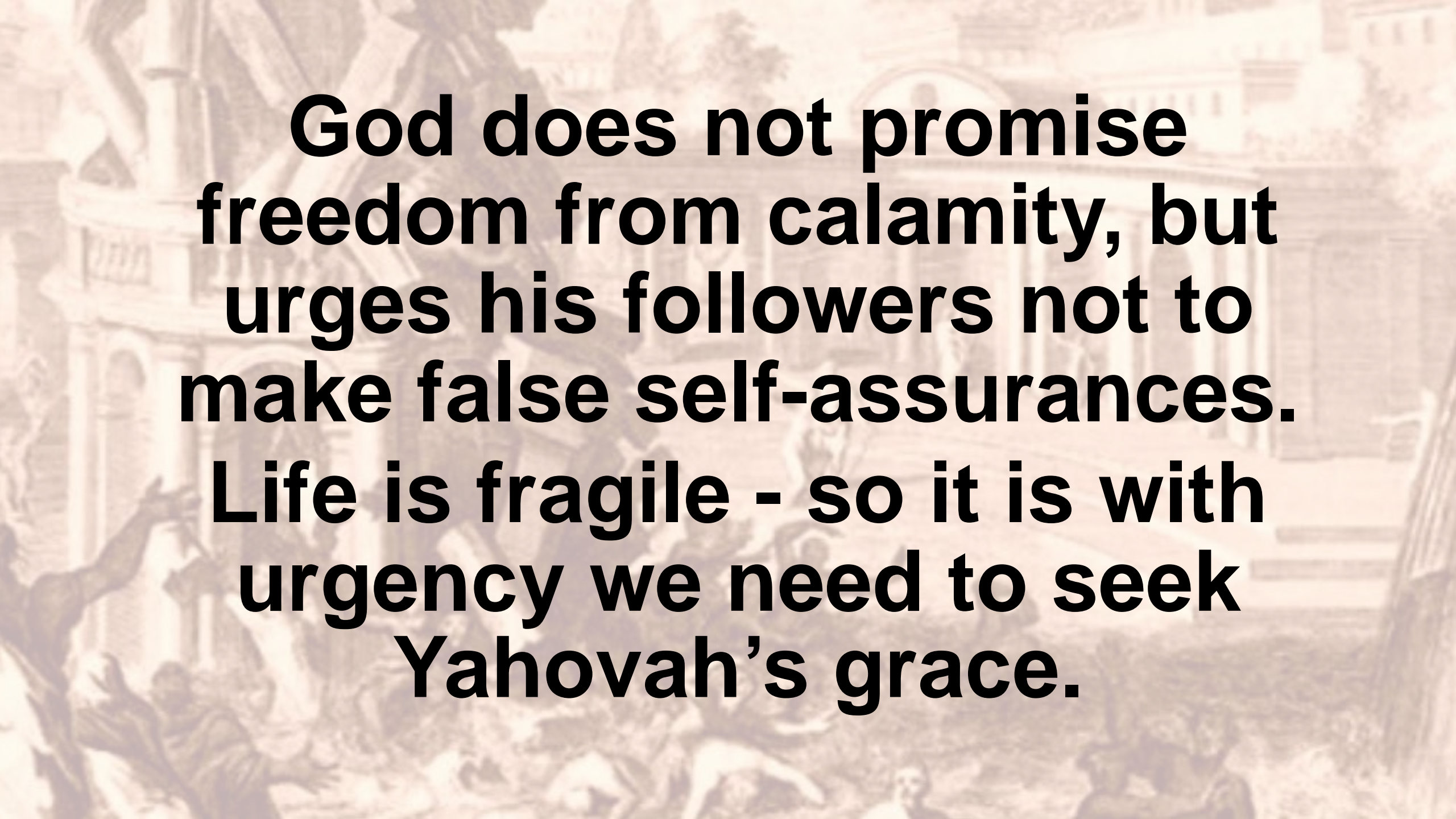
**He does not promise that
those without Yahovah will be
struck by an asteroid, or run
over by a chariot.**



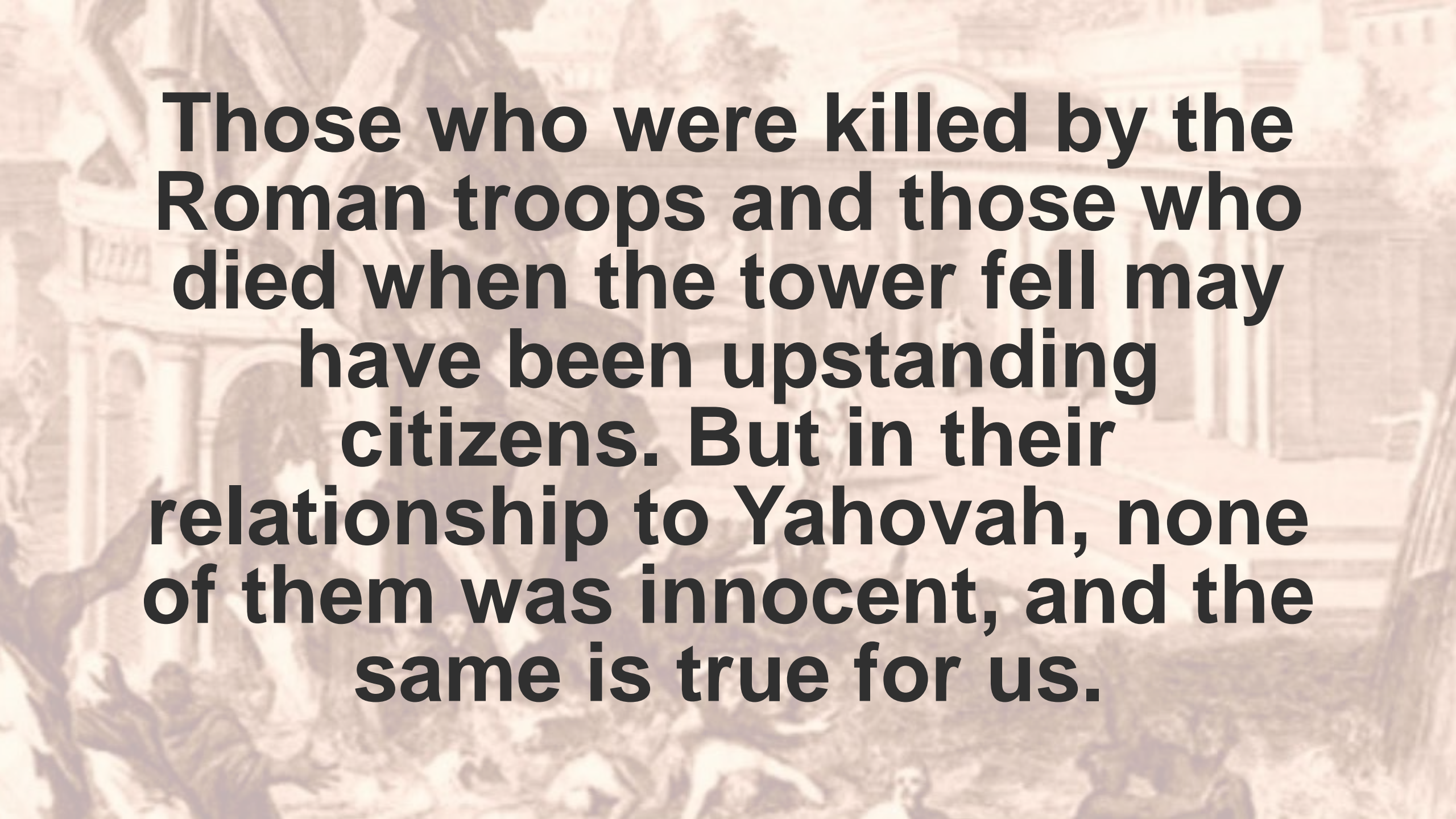
He refers to death in an eschatological sense, a destruction of one's soul. Yahovah emphasizes the suddenness with which this death comes.



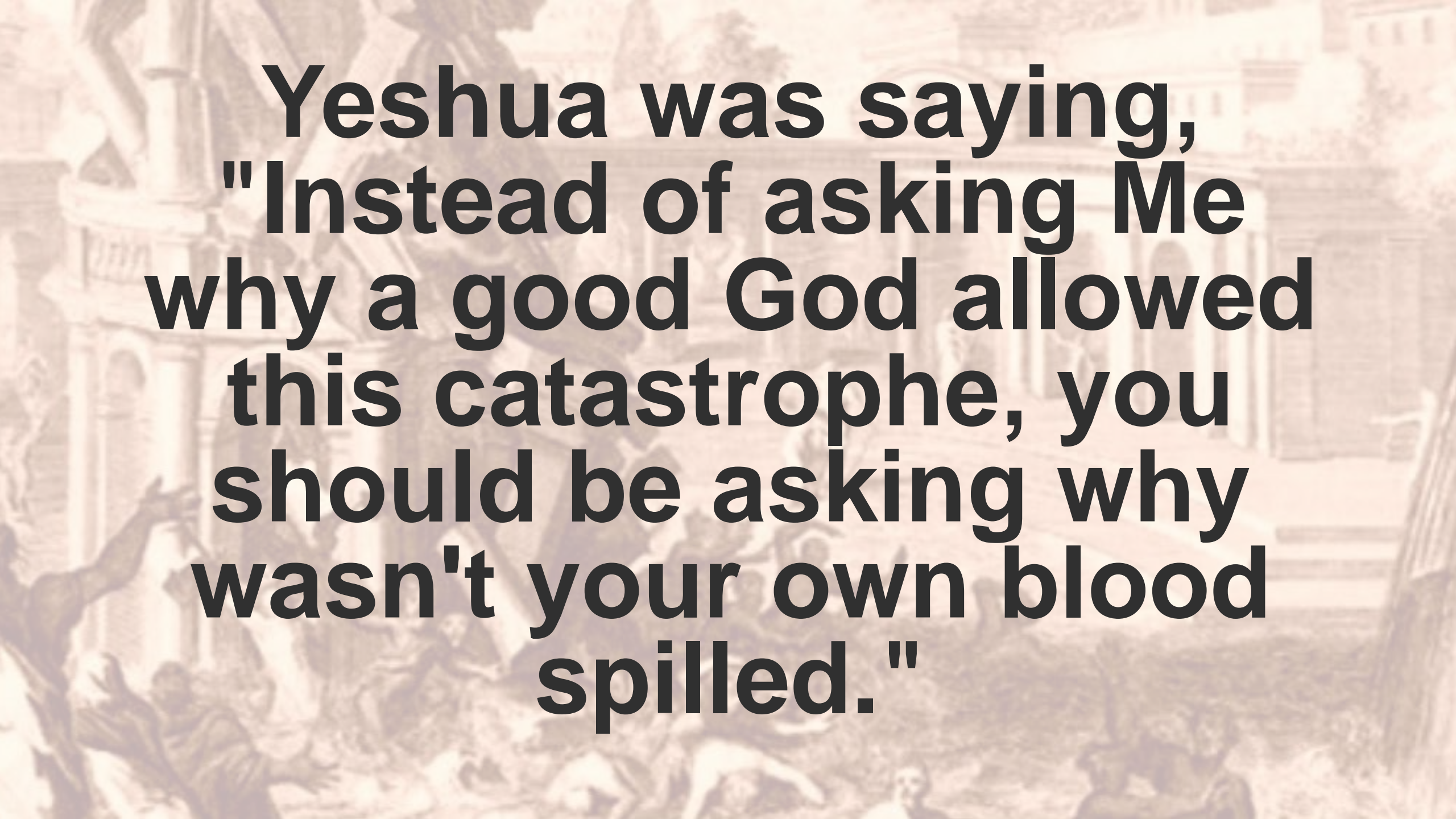
Just as Pilate's and the Tower's victims did not enjoy the luxury of choosing the time of their demise, likewise the unrepentant will suddenly find they have delayed too long and lost themselves.



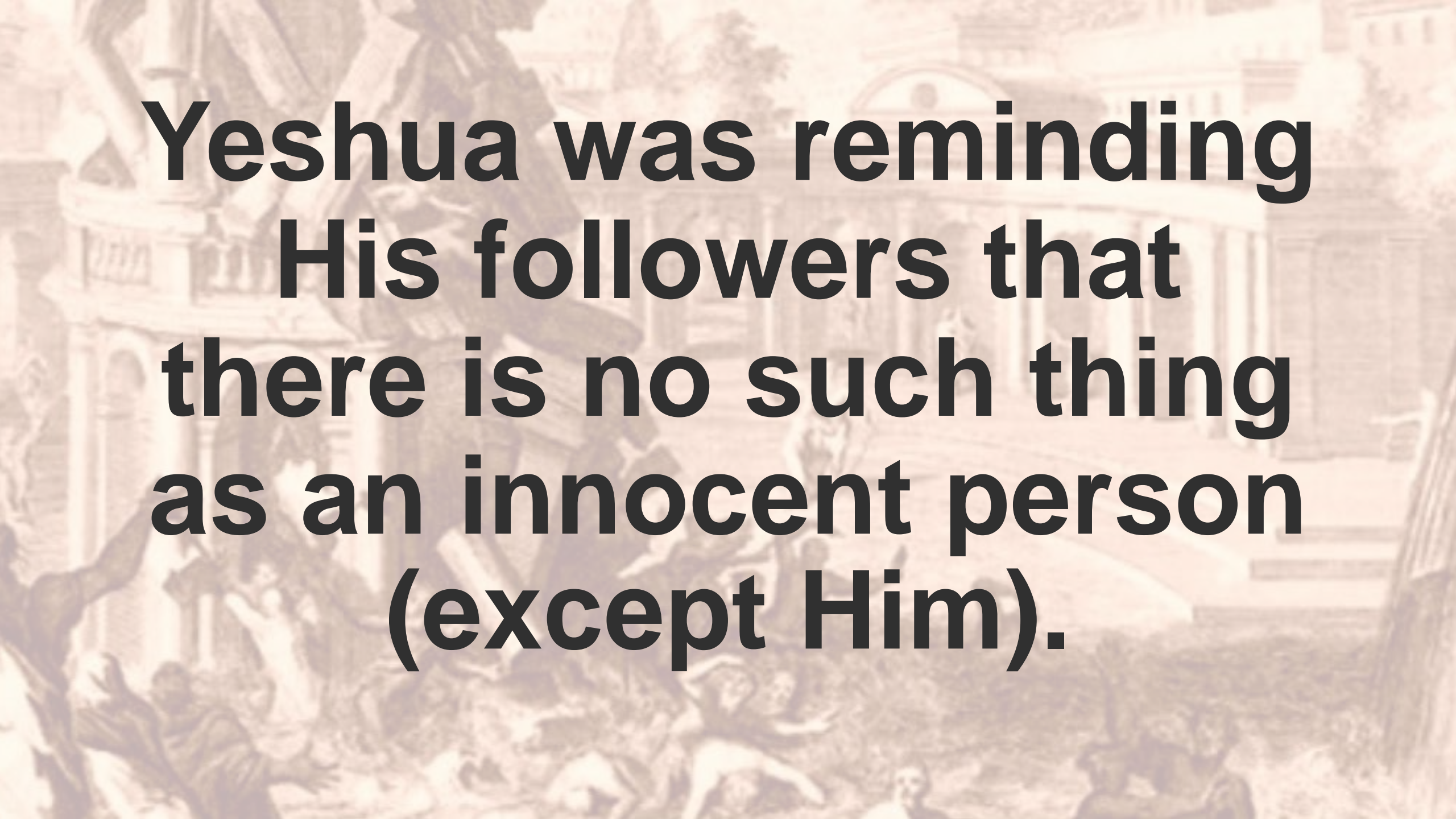
**God does not promise
freedom from calamity, but
urges his followers not to
make false self-assurances.
Life is fragile - so it is with
urgency we need to seek
Yahovah's grace.**



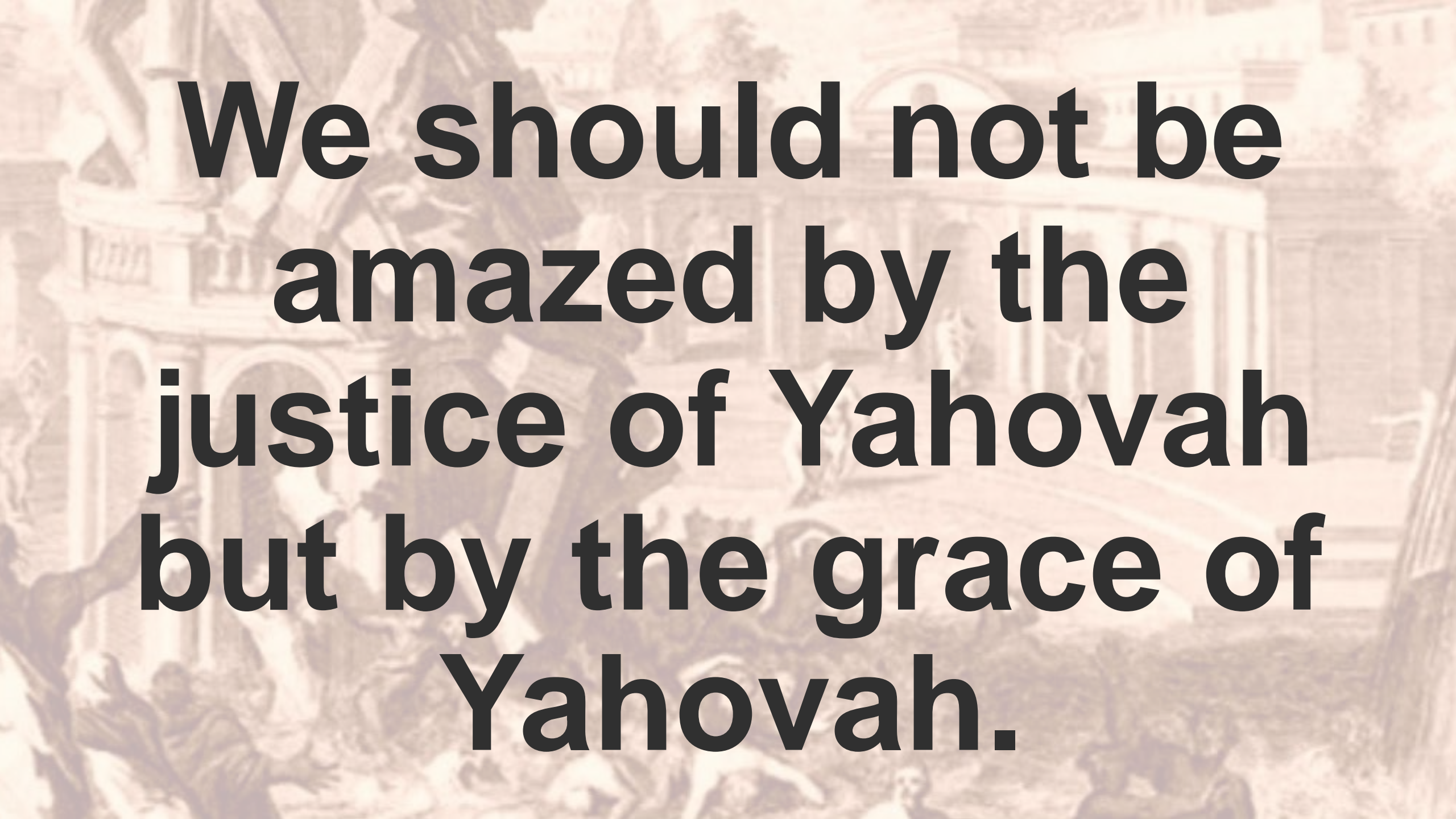
Those who were killed by the Roman troops and those who died when the tower fell may have been upstanding citizens. But in their relationship to Yahovah, none of them was innocent, and the same is true for us.



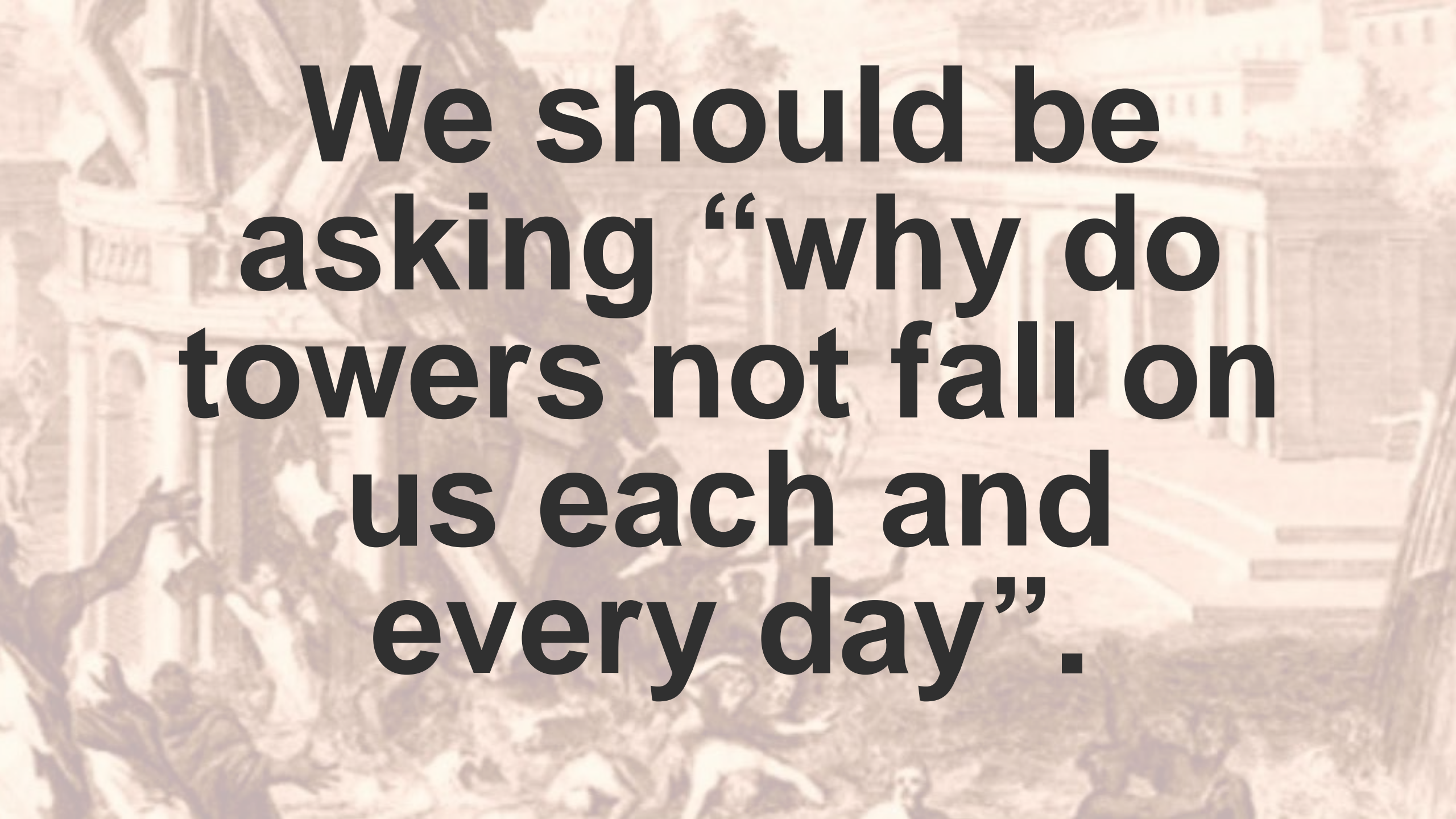
**Yeshua was saying,
"Instead of asking Me
why a good God allowed
this catastrophe, you
should be asking why
wasn't your own blood
spilled."**



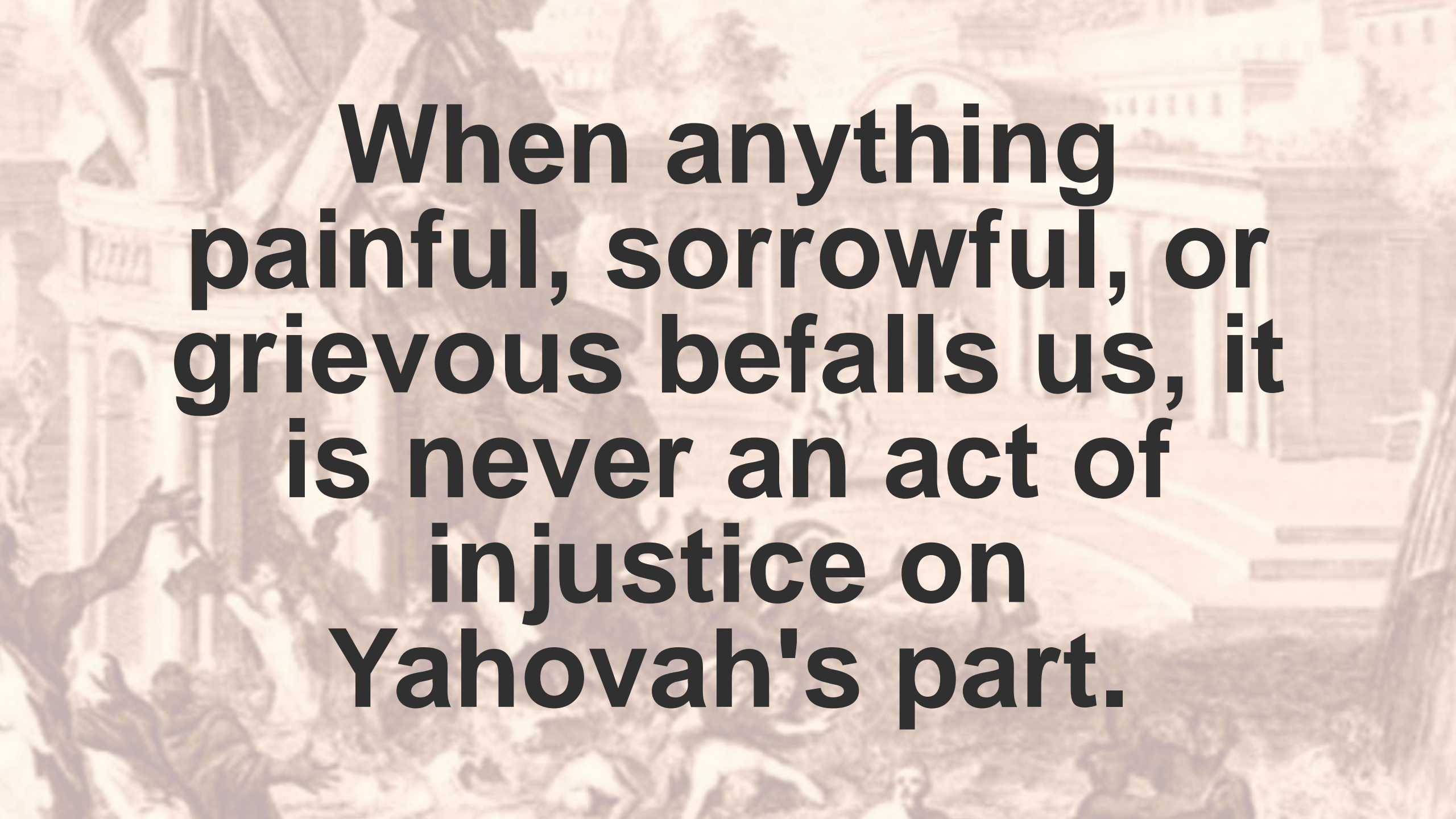
**Yeshua was reminding
His followers that
there is no such thing
as an innocent person
(except Him).**



**We should not be
amazed by the
justice of Yahovah
but by the grace of
Yahovah.**



We should be asking “why do towers not fall on us each and every day”.

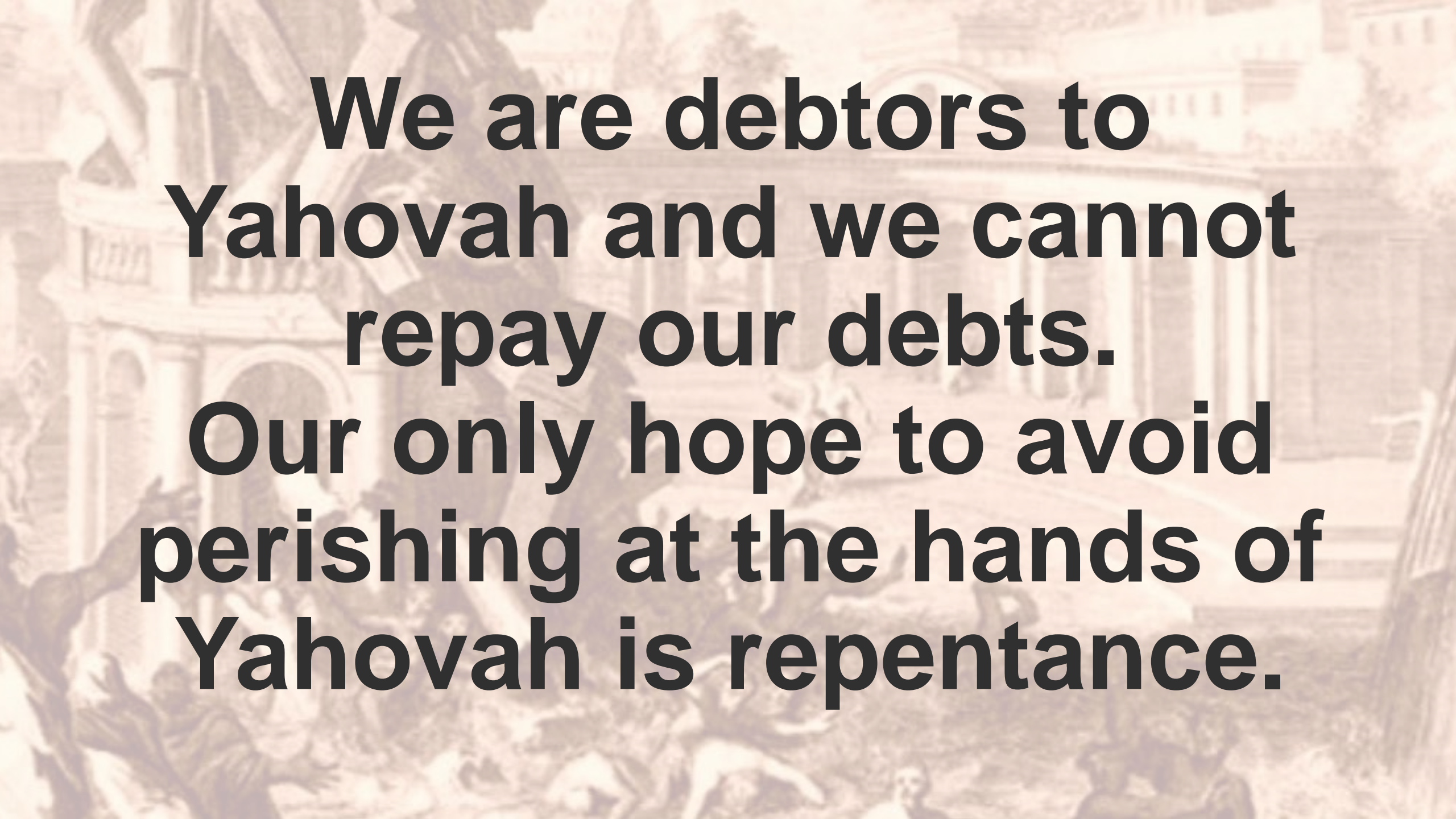


**When anything
painful, sorrowful, or
grievous befalls us, it
is never an act of
injustice on
Yahovah's part.**

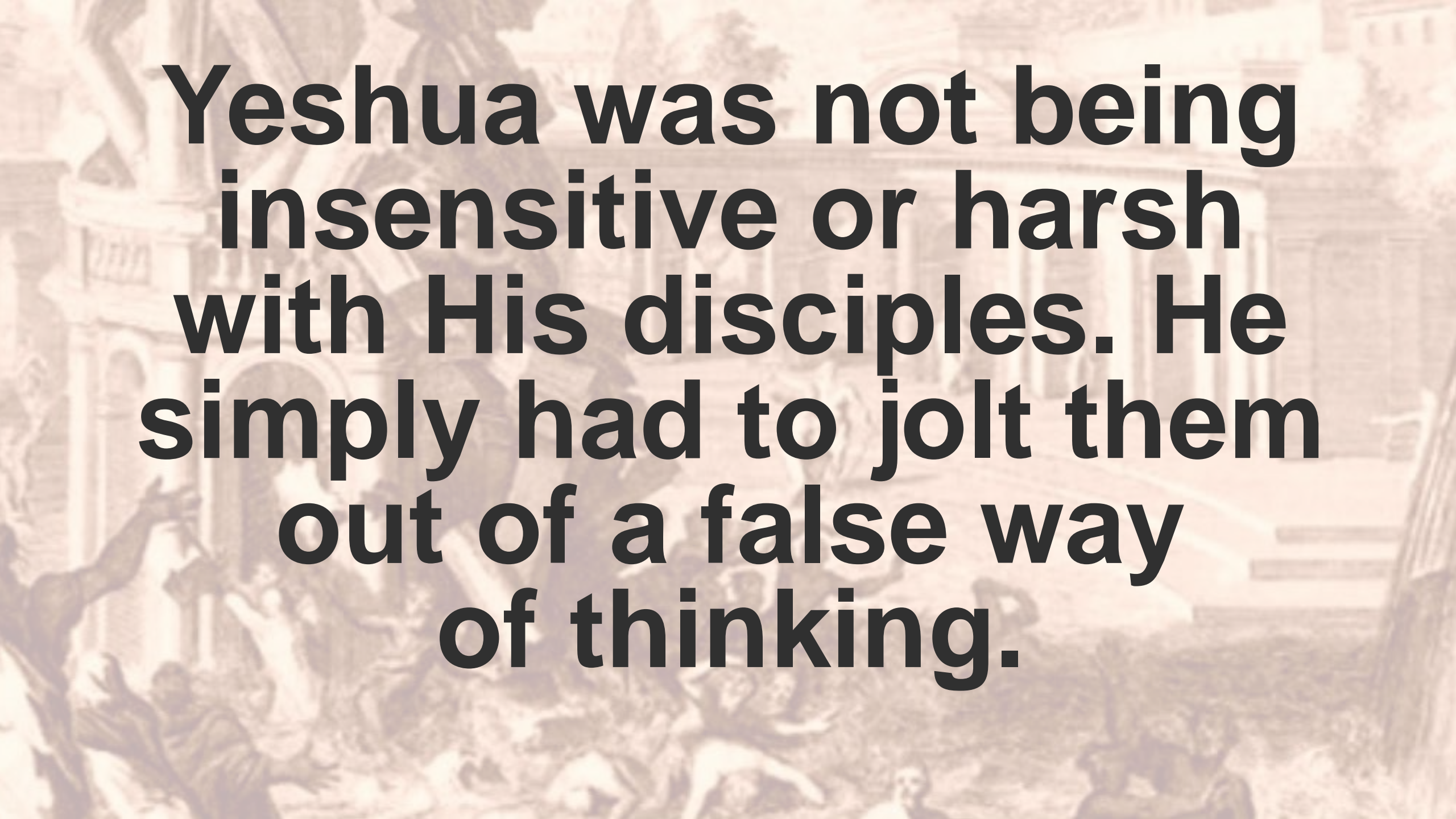


**Yahovah does not owe
us freedom from
tragedies.**

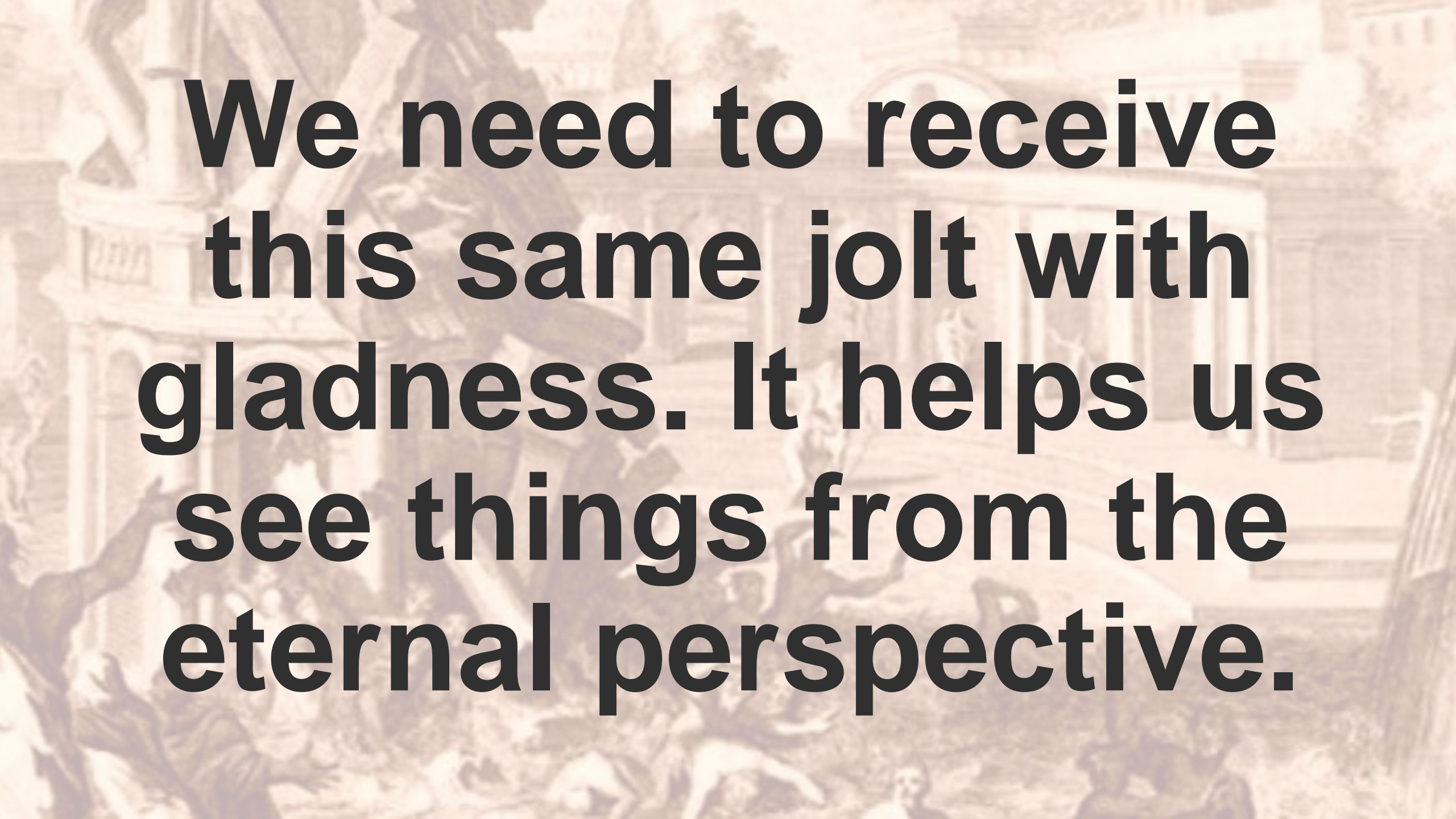
**He does not owe us
protection from falling
towers.**



**We are debtors to
Yahovah and we cannot
repay our debts.
Our only hope to avoid
perishing at the hands of
Yahovah is repentance.**



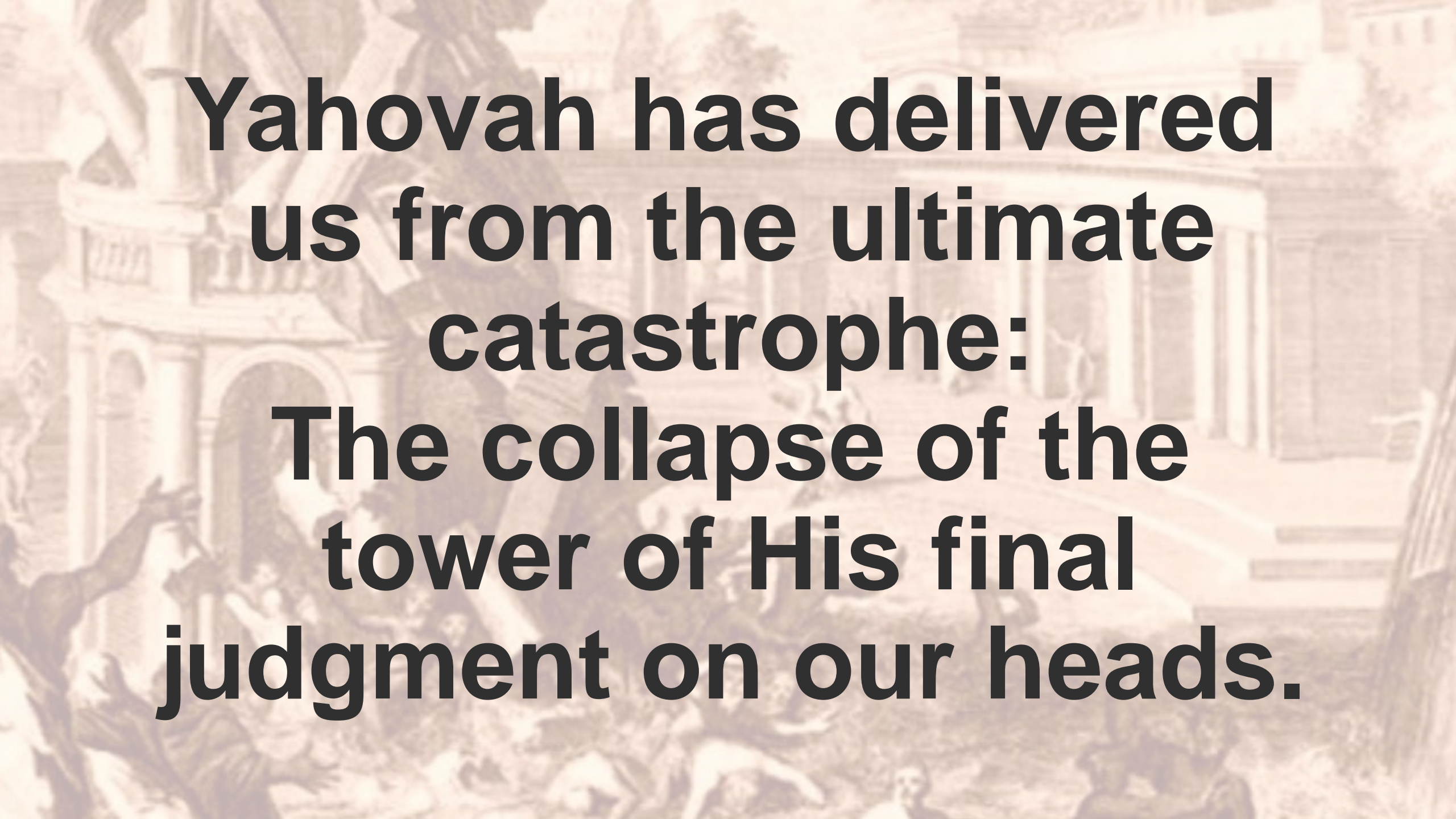
Yeshua was not being insensitive or harsh with His disciples. He simply had to jolt them out of a false way of thinking.



**We need to receive
this same jolt with
gladness. It helps us
see things from the
eternal perspective.**



**We can deal with
catastrophes in this
world only by
understanding that
behind them stands the
eternal purpose of
Yahovah.**

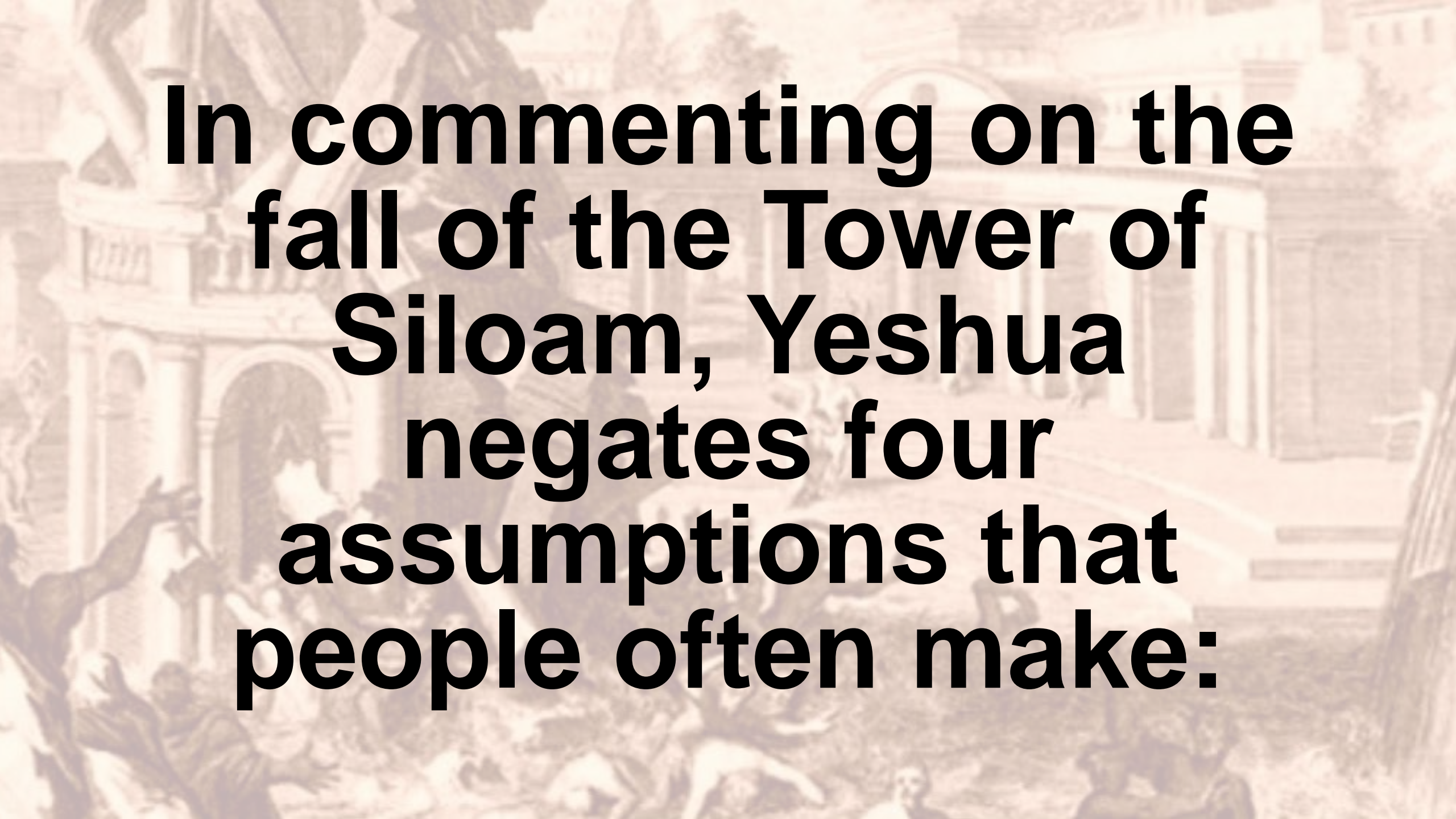


**Yahovah has delivered
us from the ultimate
catastrophe:
The collapse of the
tower of His final
judgment on our heads.**

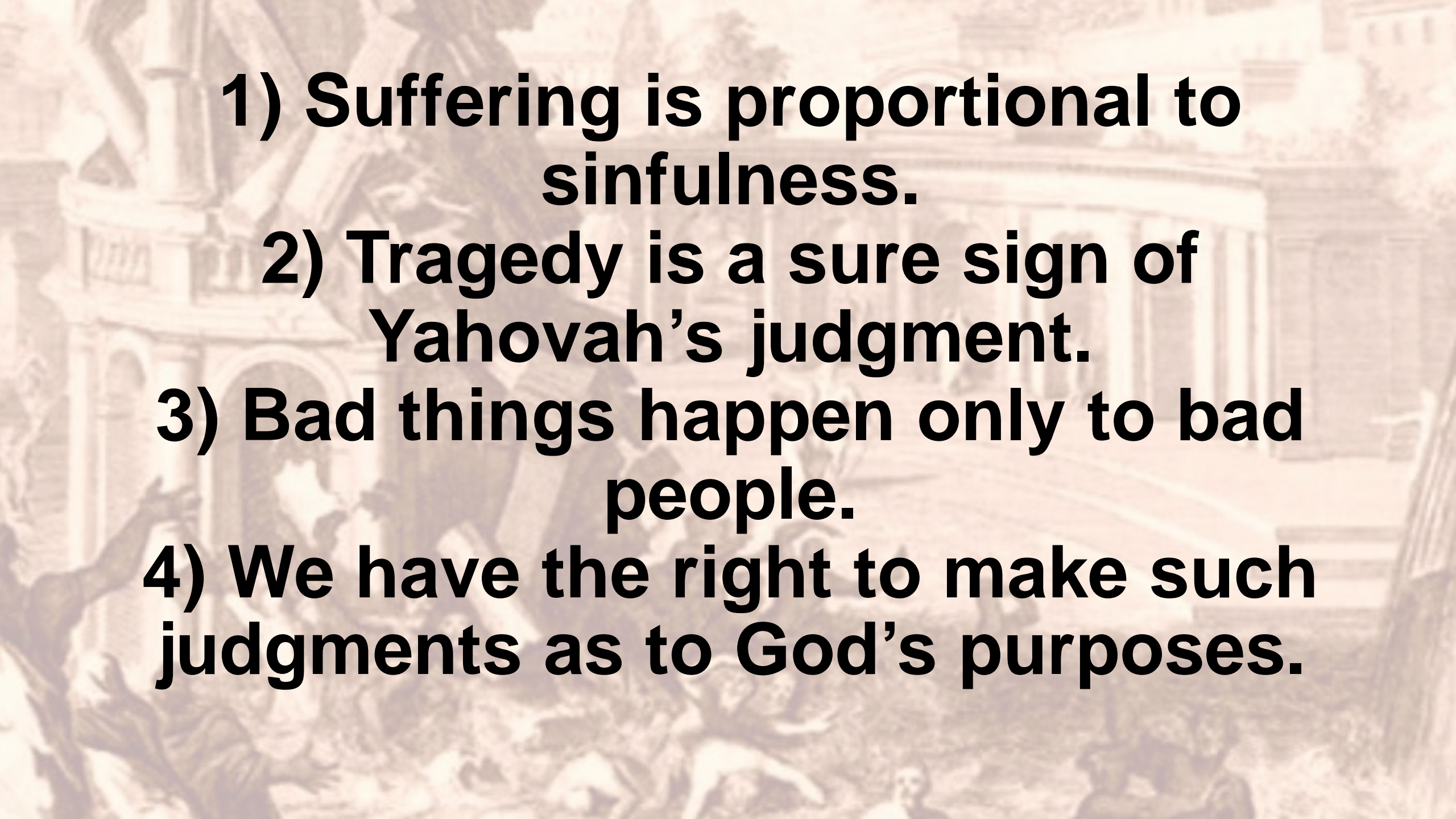


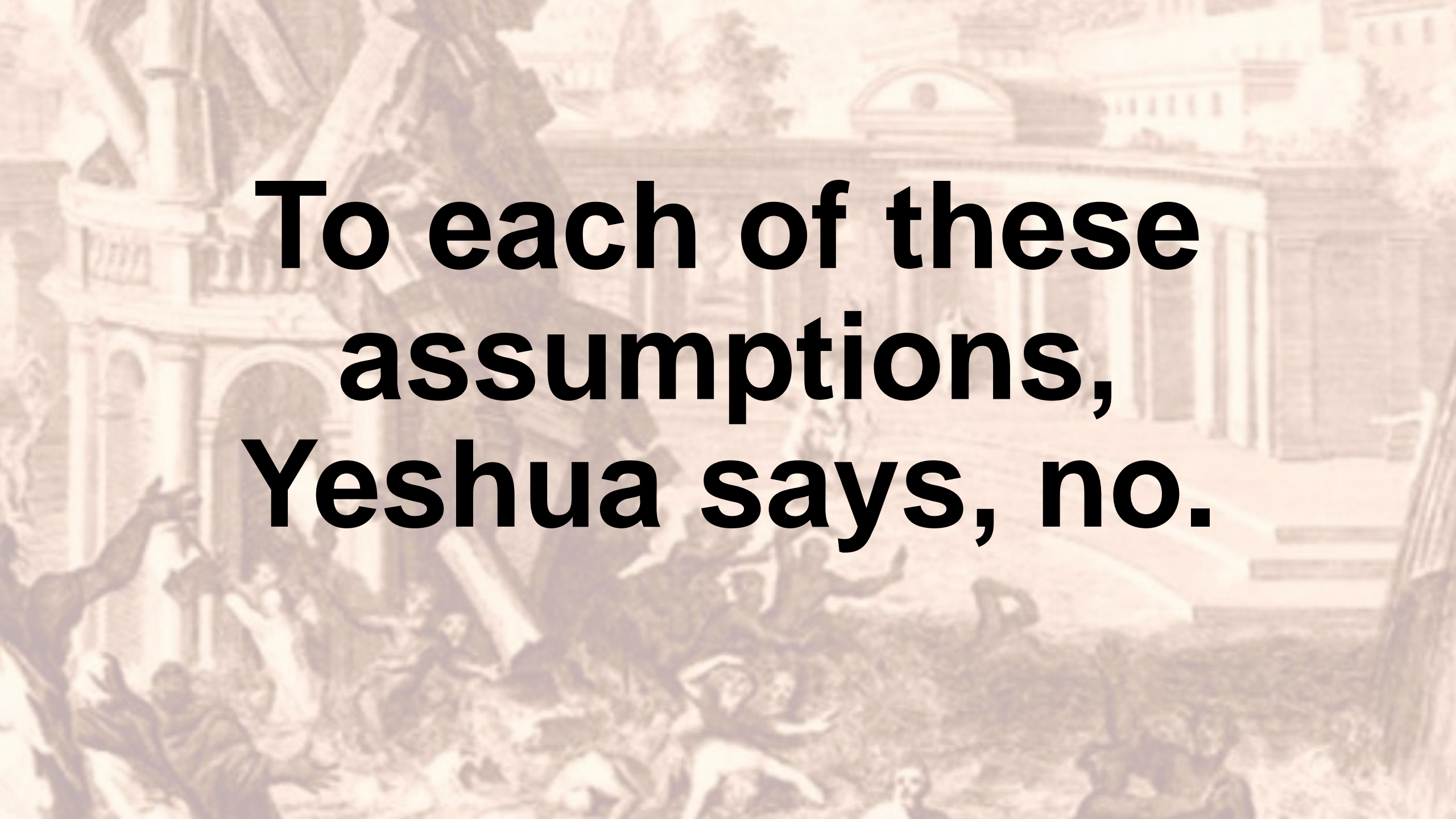
CONCLUSIONS



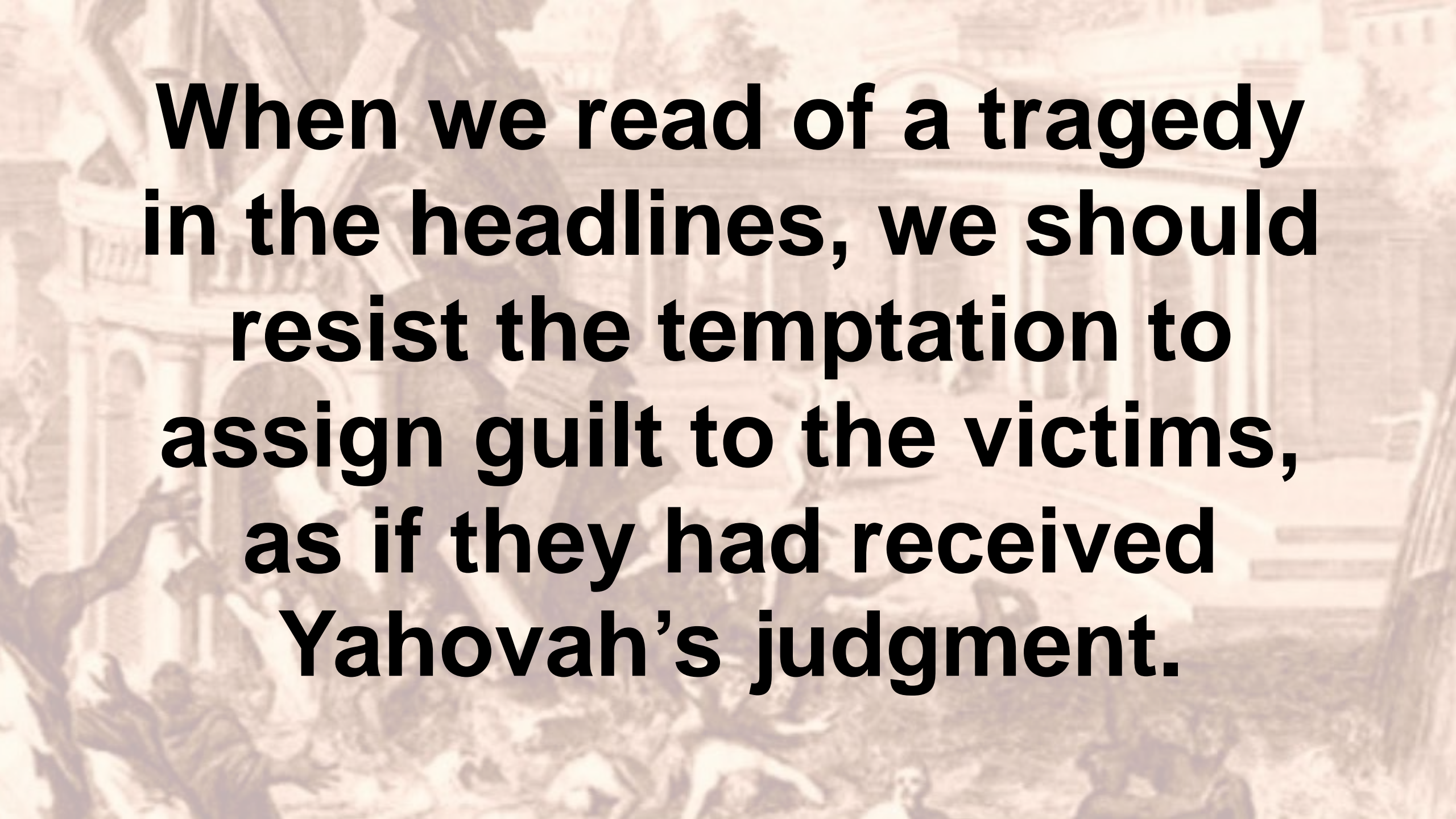


**In commenting on the
fall of the Tower of
Siloam, Yeshua
negates four
assumptions that
people often make:**

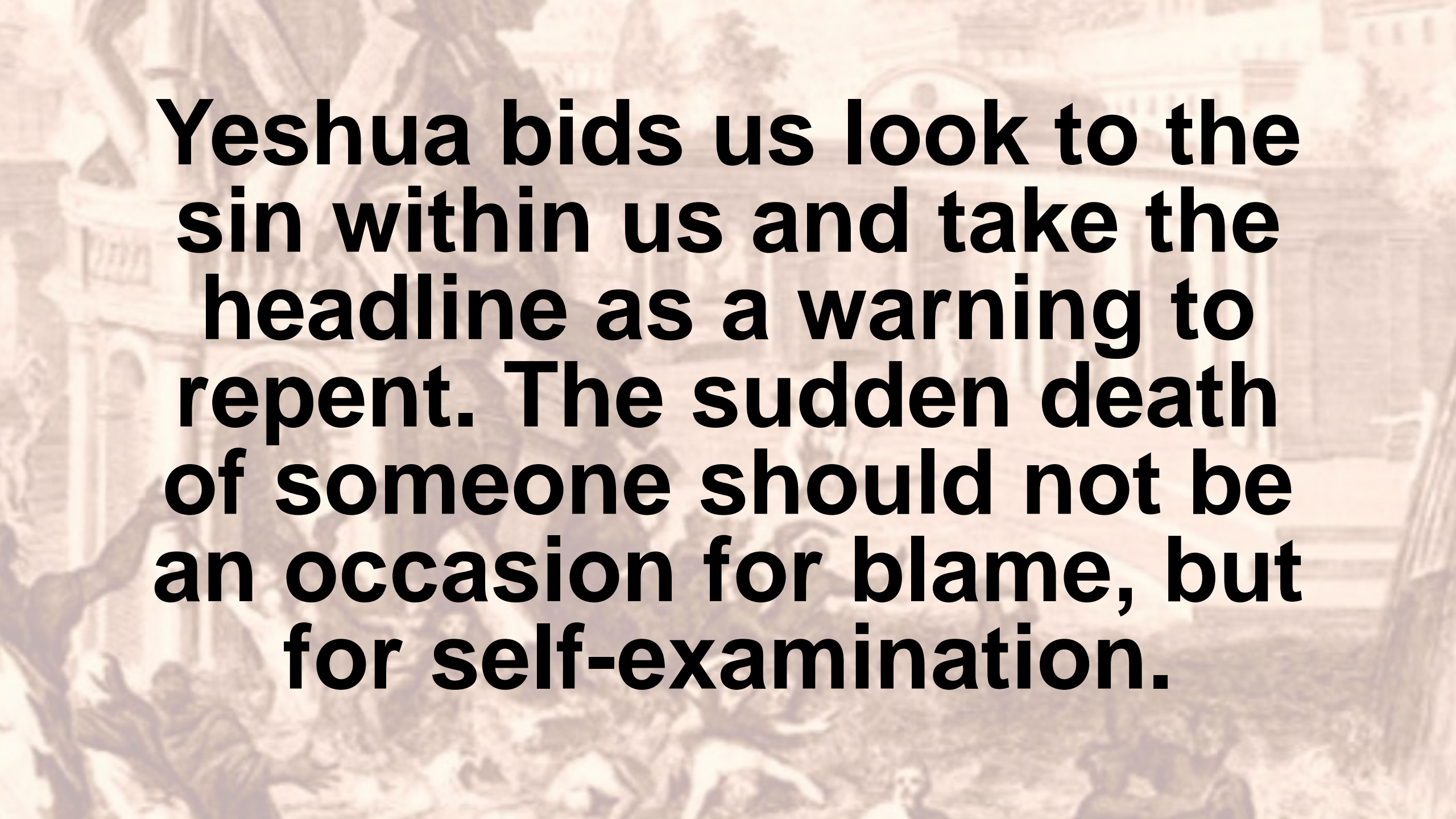
- 
- 1) Suffering is proportional to sinfulness.**
 - 2) Tragedy is a sure sign of Yahovah's judgment.**
 - 3) Bad things happen only to bad people.**
 - 4) We have the right to make such judgments as to God's purposes.**



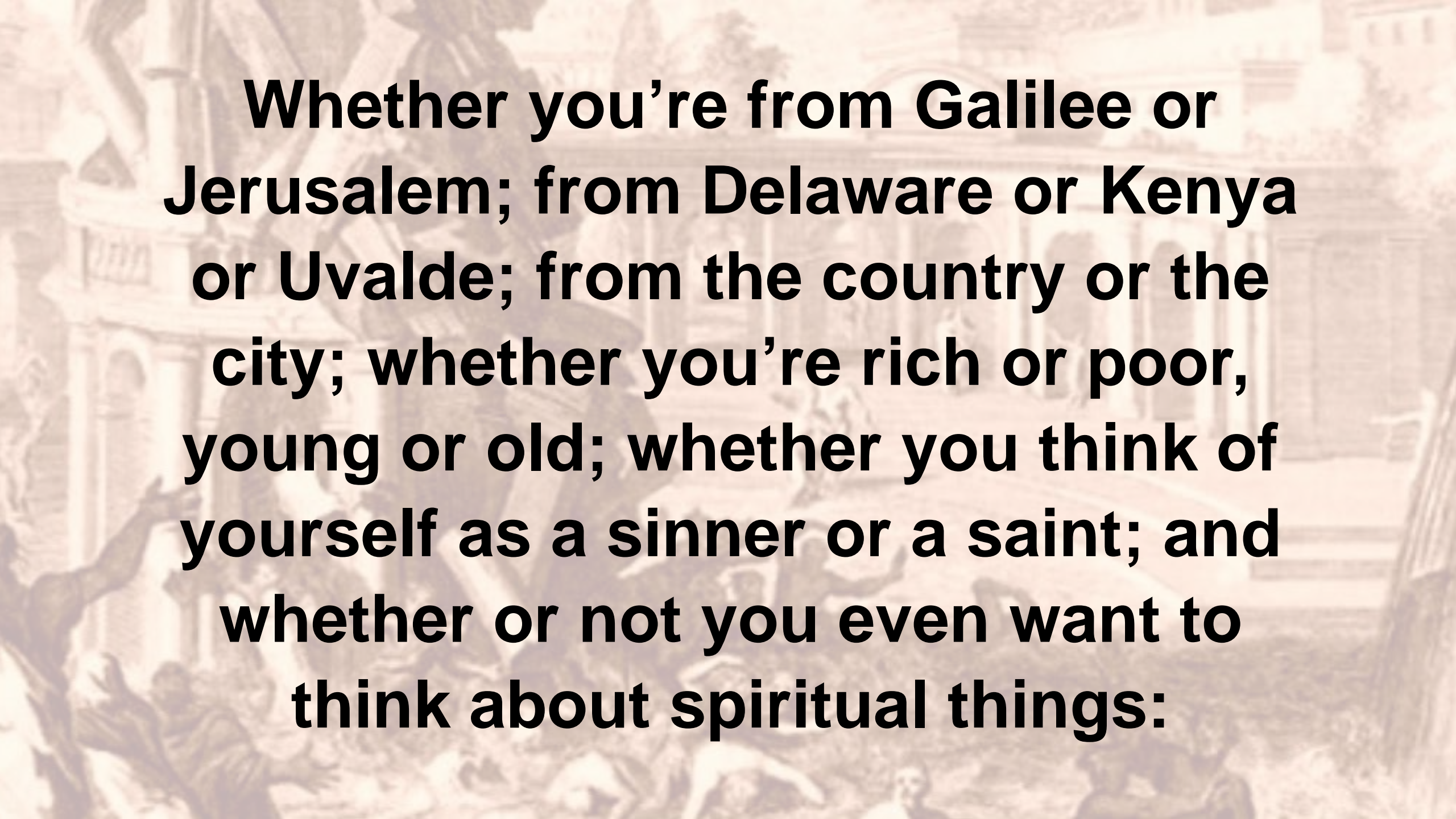
**To each of these
assumptions,
Yeshua says, no.**



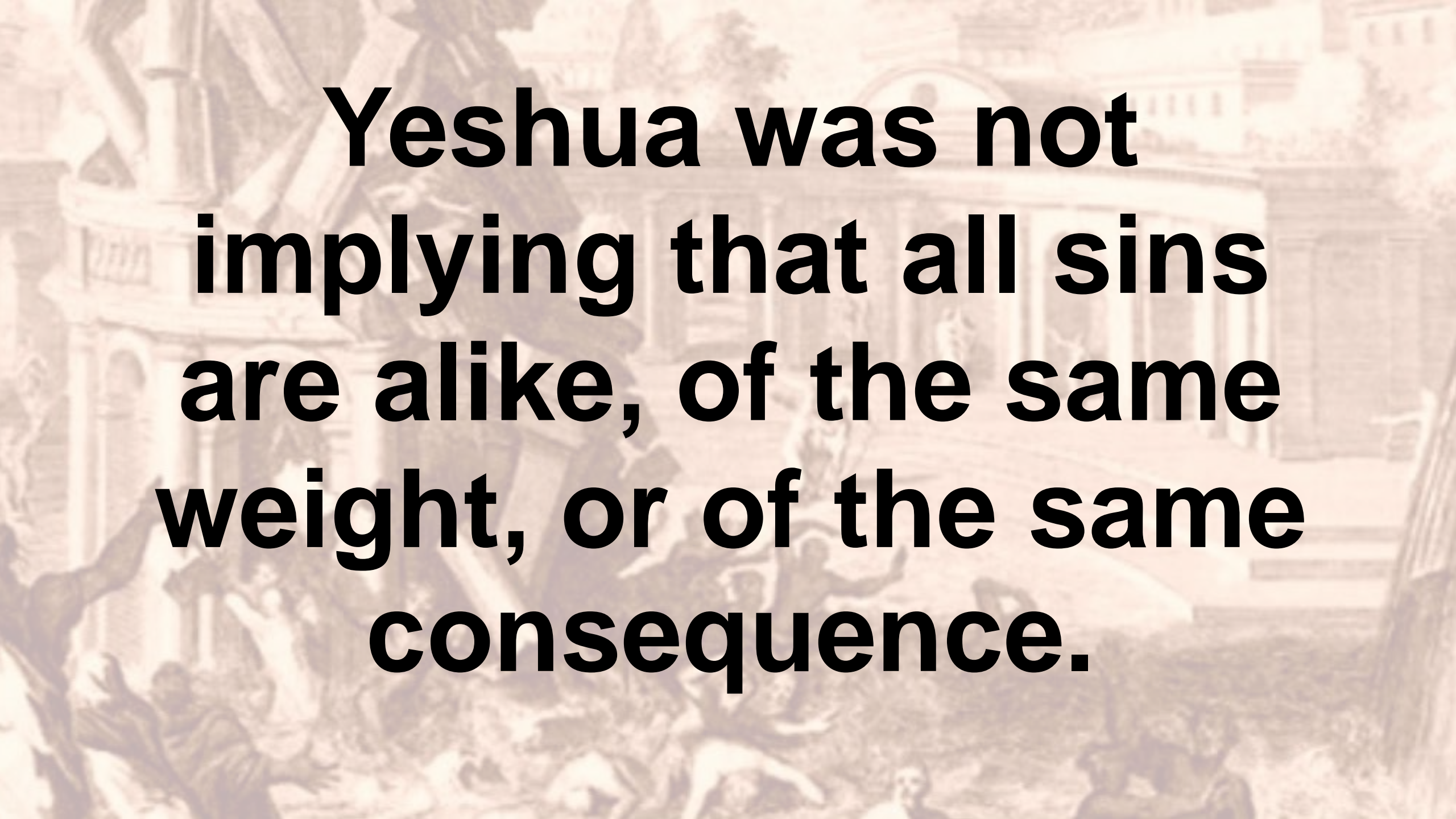
**When we read of a tragedy
in the headlines, we should
resist the temptation to
assign guilt to the victims,
as if they had received
Yahovah's judgment.**



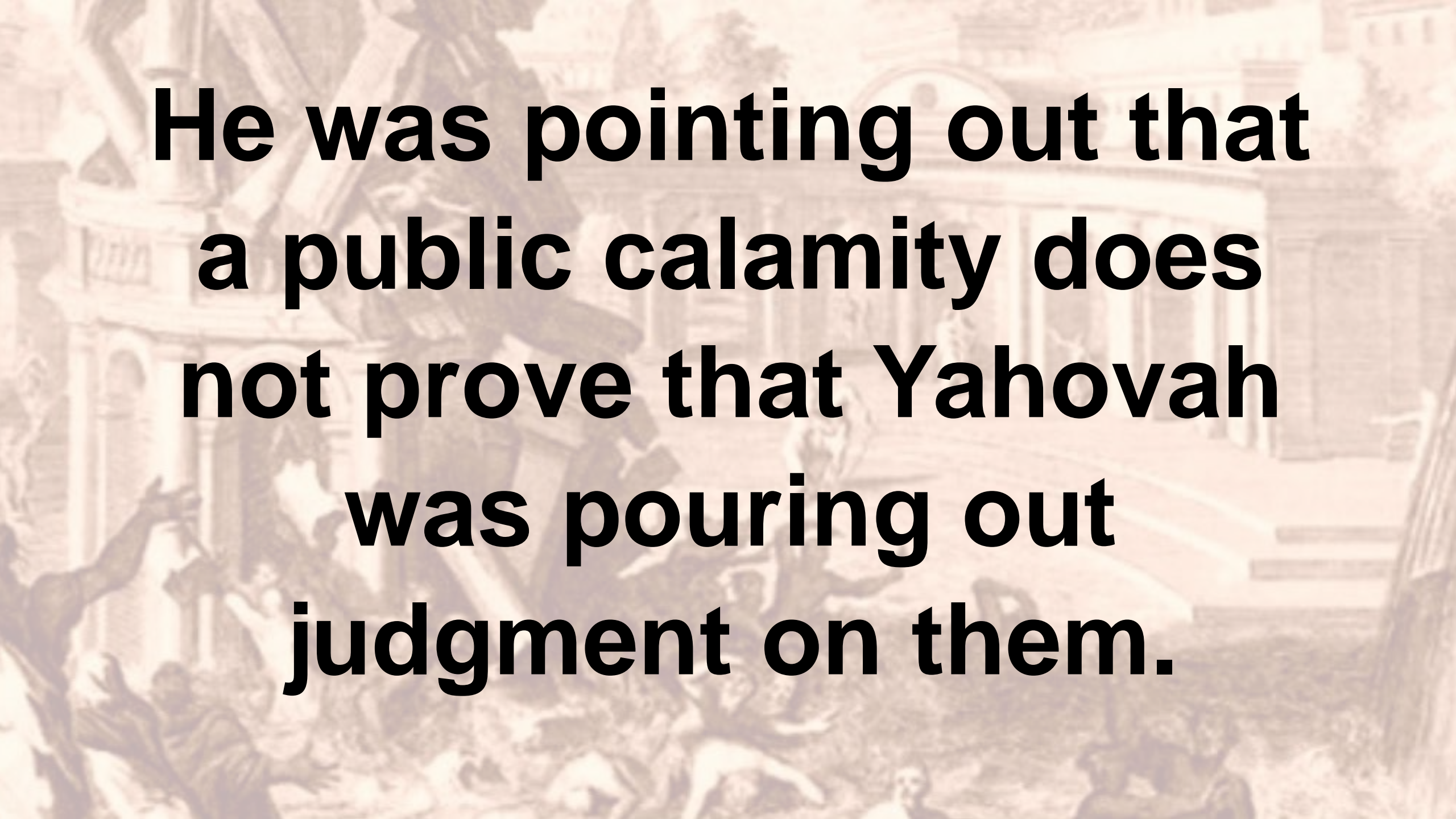
Yeshua bids us look to the sin within us and take the headline as a warning to repent. The sudden death of someone should not be an occasion for blame, but for self-examination.



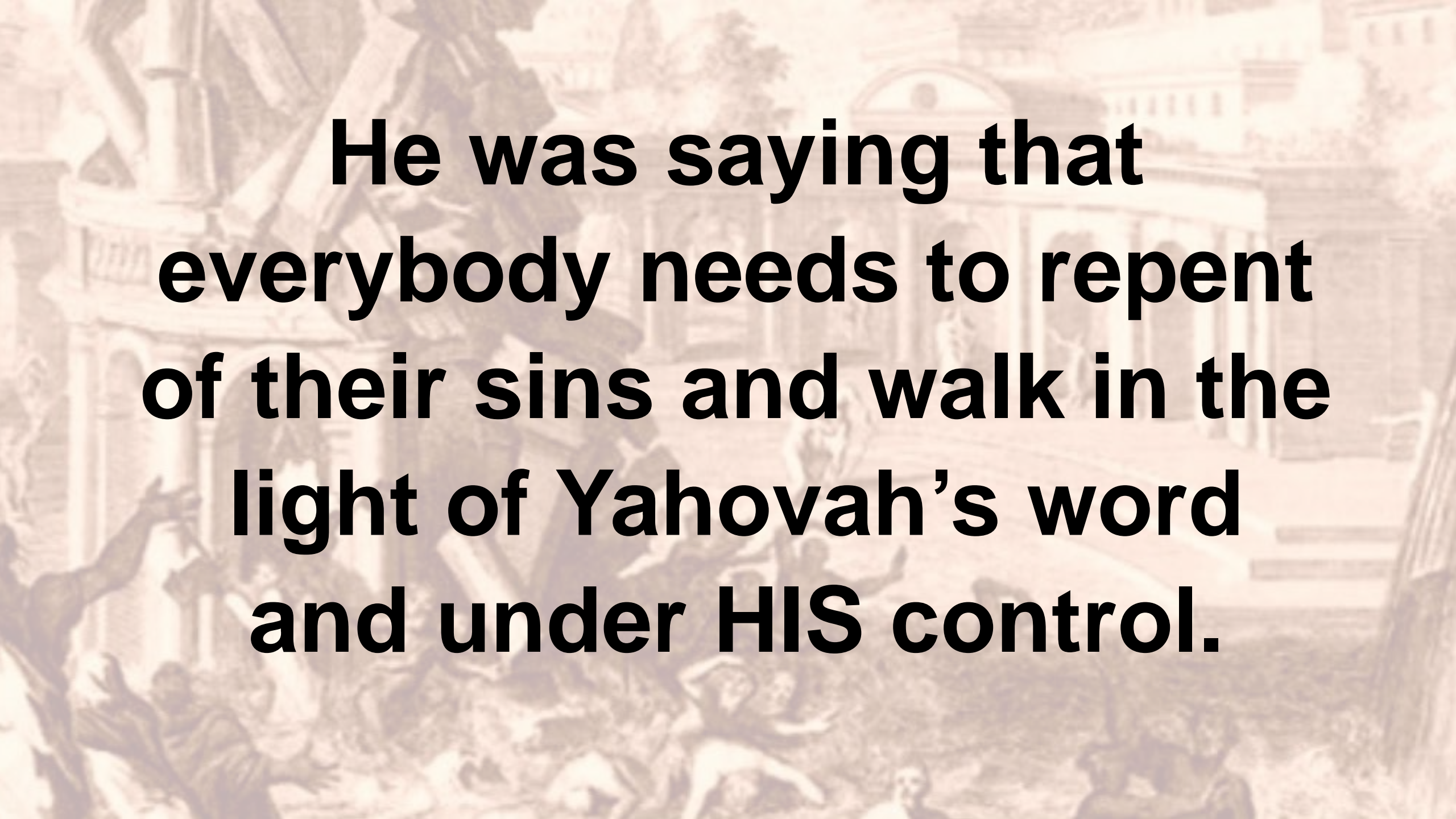
Whether you're from Galilee or Jerusalem; from Delaware or Kenya or Uvalde; from the country or the city; whether you're rich or poor, young or old; whether you think of yourself as a sinner or a saint; and whether or not you even want to think about spiritual things:



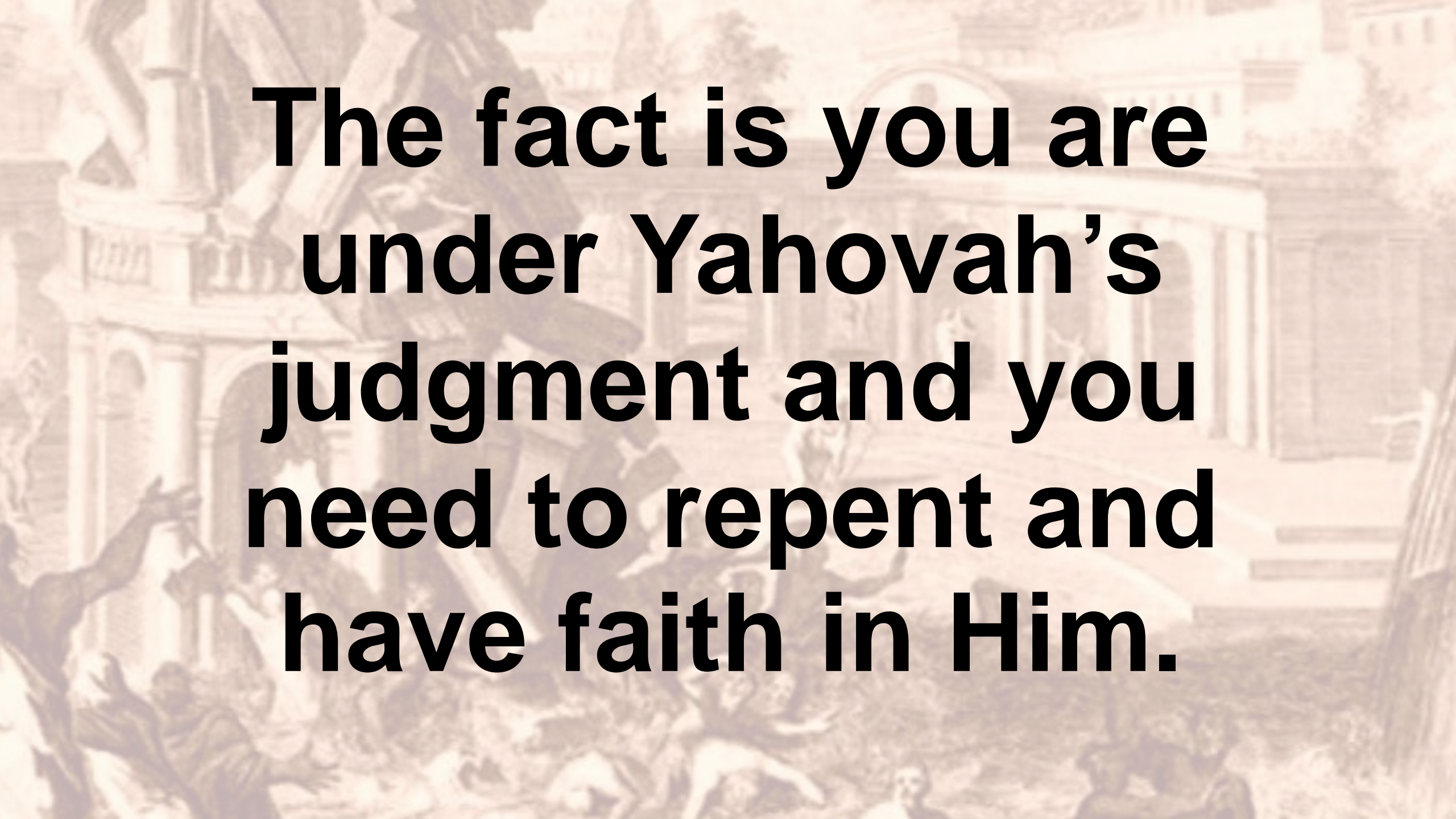
**Yeshua was not
implying that all sins
are alike, of the same
weight, or of the same
consequence.**



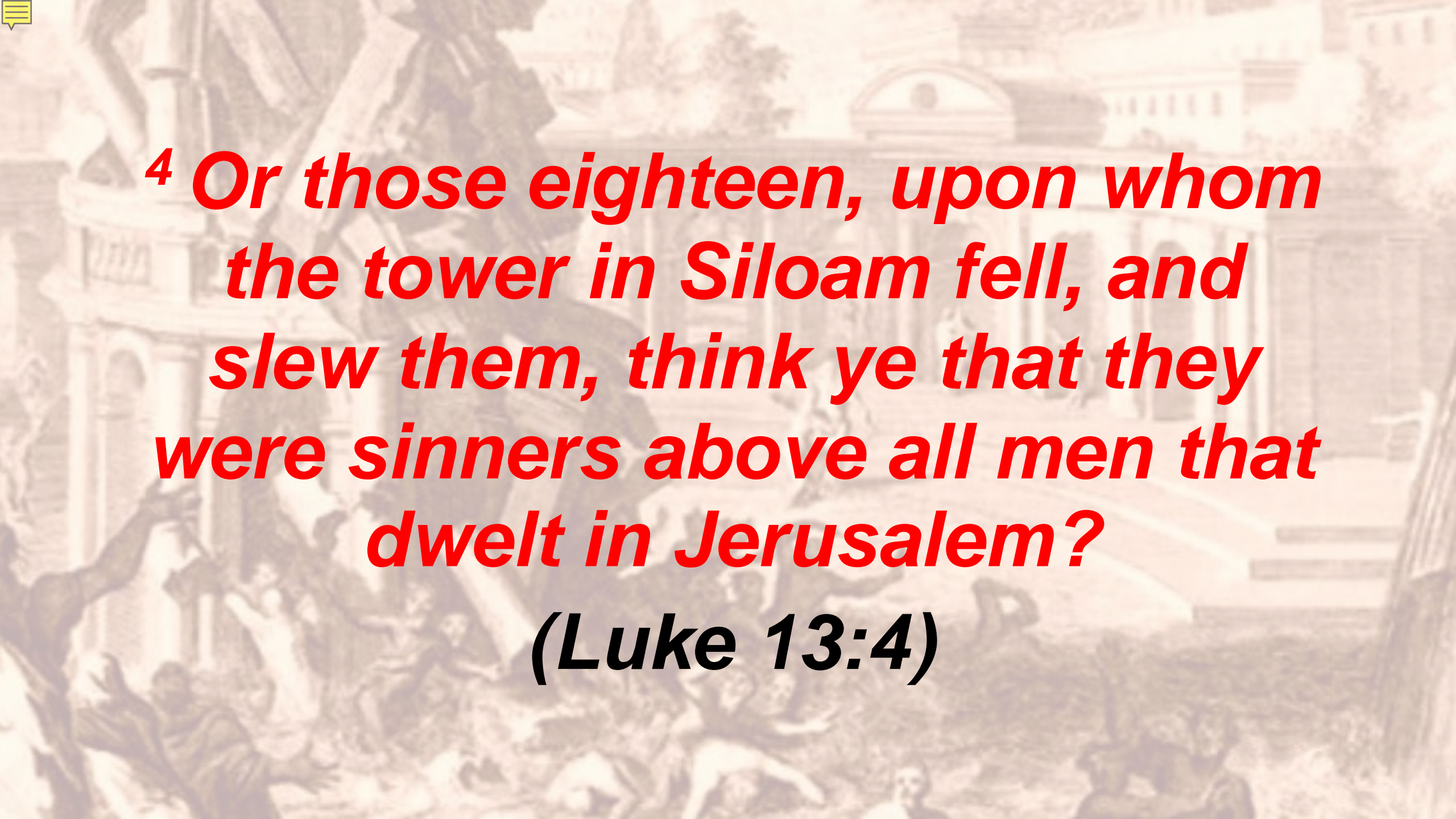
**He was pointing out that
a public calamity does
not prove that Yahovah
was pouring out
judgment on them.**



He was saying that everybody needs to repent of their sins and walk in the light of Yahovah's word and under HIS control.

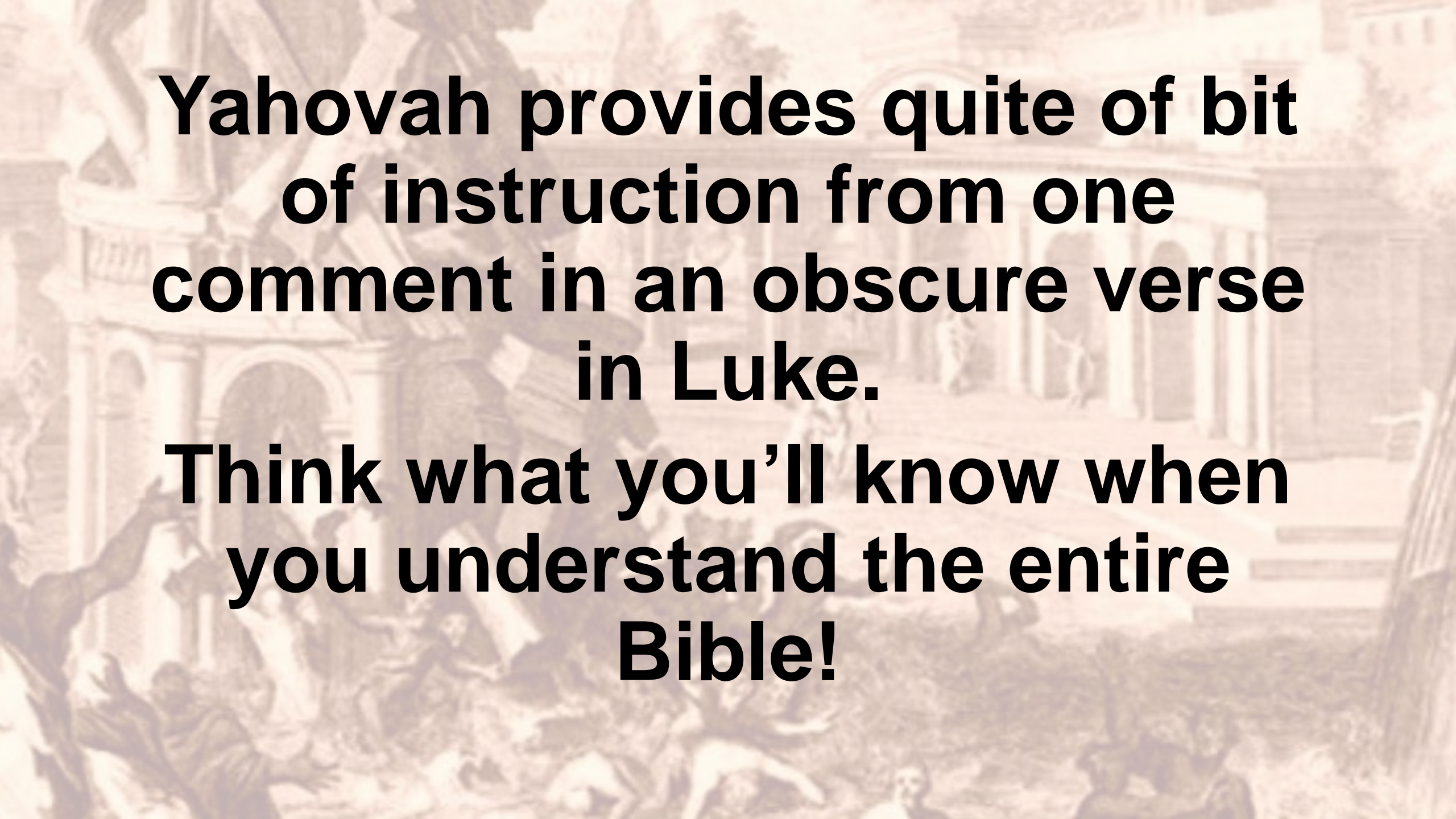


**The fact is you are
under Yahovah's
judgment and you
need to repent and
have faith in Him.**



***4 Or those eighteen, upon whom
the tower in Siloam fell, and
slew them, think ye that they
were sinners above all men that
dwelt in Jerusalem?***

(Luke 13:4)



**Yahovah provides quite of bit
of instruction from one
comment in an obscure verse
in Luke.**

**Think what you'll know when
you understand the entire
Bible!**

