



Things to Talk About and Reflect Upon

“Unless You Repent”

Points from Sunday’s Message

Point 1 - The answer to “When?” is “Go.”

Point 2 - Jesus turns the finger we point at the headlines into a mirror.

Point 3 - Whatever trembles when the ground moves is what you have been leaning on.

Point 4 - God’s delay is not His absence. It is His mercy.

Point 5 - Every shaking is a summons, not a schedule.

Key Verse:

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

—Luke 13:3

Discussion Questions:

1. Is this the sign?

Pastor Miles remembered the midweek study the Wednesday after 9/11 — this room packed with people asking, “Is this the sign?” He said everyone has an eschatology, whether it’s duck-and-cover drills, acid rain, or today’s AI headlines. Read Luke 12:54–13:1 and notice the word “season” (kairos) that ties the two passages together. What headline, or what shaking in your own life, has made you ask “Is this the time?” What do you think is really underneath that question?

Further Reading: Matthew 16:1–3; 1 Thessalonians 5:1–6; Ecclesiastes 3:1–8; Daniel 2:20–21

2. From the when to the work

The disciples asked, “Lord, will You at this time restore the kingdom to Israel?” Jesus answered with a mission instead of a date. Read Acts 1:6–8 and Matthew 24:3–14. Miles pointed out that wars and rumors of wars are “not the sign” — the gospel going to all the nations is. Why are “YouTube eschatologists” so compelling, and what does all that watching do to us? This week, name one person you could “go” to with the hope you have, and pray for an open door.

Further Reading: Acts 1:6–8; Matthew 24:3–14; Matthew 28:18–20; Mark 13:32–37; Colossians 4:2–6

3. The finger and the mirror

The crowd brought Jesus two headlines: worshipers killed by Pilate, and eighteen killed when the tower in Siloam fell — moral evil and natural evil. Our first instinct, like Job's friends, is "they must have deserved it." Jesus answered, "I tell you, no," and then turned it around. As Miles put it: "Let's not deal with them for a second. Let's talk about you." Read Luke 13:1–5. Why is it easier to diagnose the culture than ourselves? Where are you most tempted to point the finger right now?

Further Reading: Job 4:7–8; John 9:1–3; Luke 18:9–14; Matthew 7:3–5

4. A turn, not a feeling

Repent (metanoō) means a change of mind that changes your direction — a 180-degree turn. Miles traced how Jerome's Latin *paenitentia* drifted toward "doing penance," and how Luther's first thesis said the whole Christian life is one of repentance. Read 2 Corinthians 7:9–10. What is the difference between feeling sorry and turning around? Which one do you tend to stop at? Is there an area where you've felt bad for a long time but haven't actually turned?

Further Reading: Matthew 4:17; 2 Corinthians 7:9–10; Acts 3:19; Acts 26:20; Luke 24:46–47

5. What trembles when the ground moves

In Isaiah 19, when the LORD comes into Egypt, "the idols of Egypt will totter." Miles walked through our own list: 9/11 and our security, 2008 and our money, two decades of division and our leaders, 2020 and the experts, and now AI and our work. He confessed that most of us live as "practical atheists." What has trembled for you lately, and what did it show you were leaning on? This week, compare your screen time with your time in the Word, and talk about what you found.

Further Reading: Isaiah 19:1–4, 22; Psalm 20:7; Exodus 20:3; Habakkuk 3:17–18; Revelation 9:20

6. One more year

The owner wanted the fruitless fig tree cut down; the vinedresser asked for "this year also" and went to work — digging around the roots and fertilizing it (the King James says "dung it"). Miles asked if anyone has had the roots of their life dug up. Read Luke 13:6–9 and 2 Peter 3:9. How has God's patience shown up as mercy in your story? Who in your life is "in the knots" right now, and how could you encourage them toward Jesus this week? "Behold, now is the accepted time."

Further Reading: Isaiah 5:1–7; Luke 3:8–9; 2 Peter 3:9; Romans 2:4; 2 Corinthians 6:2

Use these blended questions for deeper personal reflection, prayer, or small group discussion.