

# Luke 19:22

Authorized King James Version (KJV)

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

## Analysis

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**Out of thine own mouth will I judge thee, thou wicked servant** (Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε, Ek tou stomatos sou krinō se, ponēre doule)—the master uses the servant's own logic to condemn him. Ponēros (wicked, evil) contrasts sharply with agathos (good) in verse 17. His evil wasn't theft or violence but faithless inaction rooted in misrepresenting his master. **Thou knewest that I was an austere man**—the master doesn't affirm the accusation but argues ad hominem: even if true, it would demand more diligence, not less.

This devastating logic: 'If you truly believed I was harsh and exacting, you should have worked harder, not hidden my money in a napkin!' The servant's excuse becomes his condemnation. His inaction proved he didn't actually fear his master—if he had, he would have done something. This exposes the lie: he was lazy and indifferent, not fearful and paralyzed. Judgment will reveal self-serving excuses for what they are.

## Historical Context

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The phrase 'out of thine own mouth' echoes Old Testament judgment language (Job 15:6). In rabbinic practice, self-incriminating testimony was decisive. The servant convicted himself by his own stated logic: harsh masters demand productivity, yet

he produced nothing. His theology and behavior contradicted each other, proving his excuse was merely rationalization for laziness. This principle appears throughout Scripture: people are judged by their own words (Matthew 12:37).

## Related Passages

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**Revelation 20:12** — Judgment according to deeds

**Matthew 25:31** — Final judgment

## Study Questions

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1. How do your excuses for unfruitfulness ('I'm too busy,' 'I lack gifts,' 'God doesn't expect much') reveal wrong views of God?
2. What does calling the servant 'wicked' (not merely 'lazy' or 'mistaken') teach about God's evaluation of fruitless profession?
3. How should the certainty of giving account motivate present diligence in kingdom stewardship?

## Interlinear Text

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λέγει	δὲ	αὐτῷ	Ἐκ	τοῦ	στόματός	σου	κρινῶ
<b>he saith</b>	<b>And</b>	<b>unto him</b>	<b>Out of</b>	G3588	<b>mouth</b>	<b>thine own</b>	<b>will I judge</b>
G3004	G1161	G846	G1537		G4750	G4675	G2919
σε	πονηρὲ	δοῦλε	ἥδεις	ὅτι	ἐγὼ	ἄνθρωπος	
<b>thee</b>	<b>thou wicked</b>	<b>servant</b>	<b>Thou knewest</b>	<b>that</b>	<b>I</b>	<b>man</b>	
G4571	G4190	G1401	G1492	G3754	G1473	G444	
αὐστηρός	εἰμι	αἴρων	ὅ	οὐκ	ἔθηκα	καὶ	θερίζων
<b>an austere</b>	<b>was</b>	<b>taking up</b>	<b>that</b>	<b>not</b>	<b>I laid</b>	<b>and</b>	<b>reaping</b>
G840	G1510	G142	G3739	G3756	G5087	G2532	G2325
οὐκ	ἔσπειρα		ὅ				
<b>not</b>	<b>I did</b>						
G3756	G4687						

## Additional Cross-References

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**2 Samuel 1:16** (Parallel theme): And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed.

**Matthew 22:12** (Parallel theme): And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

**Matthew 12:37** (Parallel theme): For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

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