

# Luke 19:27

Authorized King James Version (KJV)

But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

## Analysis

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**But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me** (πλὴν τοὺς ἔχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὡδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου, plēn tous echthrous mou toutous tous mē thelēsantas me basileusai ep' autous agage hōde kai katasphaxate autous emprosthen mou)—the parable's shocking conclusion. Echthrous (enemies) identifies active opponents, not merely unfaithful servants. The verb katasphazo (to slaughter, kill) is violent and decisive. This depicts Christ's judgment on those who reject His kingship entirely.

This previews Revelation 19:15-21: Christ's return brings wrath on His enemies. The servant who hid his mina faces loss of reward; these rebels face execution. The distinction is crucial: unfaithful believers lose rewards but retain salvation; unbelievers face eternal judgment. The parable concludes with this stark warning because Jesus was approaching Jerusalem, where leaders would reject and crucify Him. Their rebellion demanded judgment. This isn't cruel vengeance but righteous justice: those who refuse the King's mercy face His wrath. Only two options exist: submit to His reign or face His judgment.

## Historical Context

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This echoed the historical Archelaus, who—after receiving his kingdom from Rome—executed opponents who had petitioned Caesar against him. Jesus's audience

recognized the reference and understood the point: rejected kings return with vengeance. More significantly, this previewed AD 70, when Roman armies destroyed Jerusalem, slaughtering thousands who rejected Jesus as Messiah. Ultimately, it points to final judgment when Christ returns not as suffering Servant but as conquering King. Those who rejected His first coming in grace will face His second coming in judgment.

## Related Passages

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**Hebrews 11:1** — Definition of faith

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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1. How does the distinction between unfaithful servants (loss of rewards) and active enemies (eternal judgment) clarify degrees of accountability?
2. What does Christ's dual role—merciful Savior now, righteous Judge later—teach about responding to His gospel?
3. How should the certainty of judgment on Christ's enemies motivate evangelism and gospel urgency?

## Interlinear Text

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πλὴν τοὺς ἔχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς

But which enemies me those which not would

G4133 G3588 G2190 G3450 G1565 G3588 G3361 G2309

με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὅδε καὶ

that I should reign over them bring hither and

G3165 G936 G1909 G846 G71 G5602 G2532

κατασφάξατε ἔμπροσθέν μου

slay them before me

G2695 G1715 G3450

## Additional Cross-References

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**Luke 19:14** (Kingdom): But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

**Hebrews 10:13** (Parallel theme): From henceforth expecting till his enemies be made his footstool.

**Psalms 2:9** (Parallel theme): Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

**Matthew 22:7** (Kingdom): But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

**Nahum 1:8** (Parallel theme): But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

**Luke 21:22** (Parallel theme): For these be the days of vengeance, that all things which are written may be fulfilled.

**Nahum 1:2** (Parallel theme): God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

**Luke 20:16** (Parallel theme): He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

**Isaiah 66:6** (Parallel theme): A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

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