

# Luke 21:10

Authorized King James Version (KJV)

Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

## Analysis

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**Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:** Jesus specifies the conflicts mentioned previously: *egerthēsetai ethnos eph' ethnos kai basileia epi basileian* (έγερθήσεται ἔθνος ἐφ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, 'nation will rise against nation and kingdom against kingdom'). This Hebrew idiom (found in Isaiah 19:2) indicates widespread, international conflict—not isolated skirmishes but regional or global warfare. The phrase suggests escalation and multiplication of conflicts.

The passive voice *egerthēsetai* (έγερθήσεται, 'will be raised up') may carry theological significance: God sovereignly permits or ordains these conflicts within His providential plan. Human sin produces war, yet God incorporates even human evil into His purposes. **International conflict characterizes the age between Christ's ascension and return**—what Augustine called the *saeculum*, the 'present evil age.' Wars don't indicate God's absence but fallen humanity's rebellion and the preliminary birth pangs before the new creation emerges.

## Historical Context

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The phrase 'nation against nation, kingdom against kingdom' would recall prophetic warnings of judgment (Isaiah 19:2, 2 Chronicles 15:6). First-century hearers experienced this literally. The Jewish Revolt against Rome (AD 66-73) devastated Judea. Roman civil wars followed Nero's suicide (AD 68). Parthian conflicts threatened eastern borders. The Pax Romana, though relatively stable,

required constant military action to maintain. Early Christians witnessed exactly what Jesus predicted—ongoing international conflicts throughout the church age, not just at the end. Church history confirms this pattern: every century has seen wars. The twentieth century witnessed two world wars and countless regional conflicts. The pattern continues, fulfilling Jesus' prophecy.

## Related Passages

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

**James 2:17** — Faith and works

## Study Questions

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1. What does the phrase 'nation shall rise against nation' reveal about the ongoing nature of conflict in fallen human history?
2. How should Christians understand war theologically—as outside God's sovereignty or somehow incorporated into His purposes?
3. Why is it significant that Jesus presents international conflict as characteristic of the entire age, not just the end times?

## Interlinear Text

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Tότε	ἔλεγεν	αὐτοῖς	Ἐγερθήσεται	ἔθνος	ἐπὶ	ἔθνος	καὶ
<b>Then</b>	<b>said he</b>	<b>unto them</b>	<b>shall rise</b>	<b>Nation</b>	<b>against</b>	<b>Nation</b>	<b>and</b>
G5119	G3004	G846	G1453	G1484	G1909	G1484	G2532

βασιλείαν	ἐπὶ	βασιλείαν
<b>kingdom</b>	<b>against</b>	<b>kingdom</b>
G932	G1909	G932

## Additional Cross-References

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**Mark 13:8** (Kingdom): For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

**Hebrews 12:27** (Parallel theme): And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

**Zechariah 14:13** (Resurrection): And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

**Isaiah 19:2** (Kingdom): And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

**Acts 11:28** (Parallel theme): And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

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