

# Slaughter Them

Luke 6:27-36

**But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.**

**If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.**

That's a compassionate and noble attitude. Easy to say, very difficult to actually put into practice. So difficult, in fact, that Jesus himself doesn't really believe it's practical or even possible. How do I know that? Because it came straight from the messiah's mouth. Consider the Parable of the Ten Pounds. It's about a woman who goes on a strict diet of locusts and wild honey to get ready for the annual Jerusalem swimsuit calendar. She doesn't enjoy the diet, but her wild honey does.

Luke 19:11-27

**As they were listening to this, he went on to tell a parable, because he was near Jerusalem, and because they supposed that the kingdom of God was to appear immediately. So he said, "A nobleman went to a distant country to get royal power for himself and then return. He summoned ten of his slaves, and gave them ten pounds, and said to them, 'Do business with these until I come back.' But the citizens of his country hated him and sent a delegation after him, saying, 'We do not want**

this man to rule over us.' When he returned, having received royal power, he ordered these slaves, to whom he had given the money, to be summoned so that he might find out what they had gained by trading. The first came forward and said, 'Lord, your pound has made ten more pounds.' He said to him, 'Well done, good slave! Because you have been trustworthy in a very small thing, take charge of ten cities.' Then the second came, saying, 'Lord, your pound has made five pounds.' He said to him, 'And you, rule over five cities.' Then the other came, saying, 'Lord, here is your pound. I wrapped it up in a piece of cloth, for I was afraid of you, because you are a harsh man; you take what you did not deposit, and reap what you did not sow.' He said to him, 'I will judge you by your own words, you wicked slave! You knew, did you, that I was a harsh man, taking what I did not deposit and reaping what I did not sow? Why then did you not put my money into the bank? Then when I returned, I could have collected it with interest.' He said to the bystanders, 'Take the pound from him and give it to the one who has ten pounds.' (And they said to him, 'Lord, he has ten pounds!') 'I tell you, to all those who have, more will be given; but from those who have nothing, even what they have will be taken away. But as for these enemies of mine who did not want me to be king over them—bring them here and slaughter them in my presence.'"

Read that last sentence again. Let it sink in. It isn't Jesus saying it directly. It's the words of the parabolic nobleman. But, Jesus apparently thinks it is just as much a part of the parable as the rest, and there's no hint that he condemns or discourages or disapproves. So, once again, we find that Jesus contradicts himself, and in this case in a big way.

By the way, did you notice that these are slaves the nobleman is exploiting? Did you notice that Jesus is not condemning slavery or even discouraging it? In fact, the parable seems to be endorsing slavery. I bet you've never heard about that in a Sunday sermon, a Sunday School lesson, or Vacation Bible School.

And did you notice that the parable makes a point of there being ten slaves involved? Yet we only hear about how three of them performed. That seems a bit strange, doesn't it?