



## Do We Have to "Turn the Other Cheek"?

**Matthew 5:38-39:** (NASB) *You have heard that it was said, An eye for an eye, and a tooth for a tooth. But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.*



Life has really changed. With all of the amazing connectedness we have through social media, we are more alone than ever. We see people via Facetime, but we cannot touch them. We "chat" without talking. We "like" without truly feeling emotion, we "follow" without knowing where we are going, and we "join" without ever going anywhere. As a result of all of this non-active activity, when someone crosses us in any of these virtual environments, we can snap back at them in so many ways without having to actually face them. We tweet, post, Instagram, email, text - all with anonymity. Funny, Jesus specifically taught us to "turn the other cheek," not to virtually smack them upside their

head! What does turning the other cheek even mean, and how do we apply it in both our real and virtual worlds? Is this teaching of Jesus still as relevant and powerful as it was centuries ago?

 **The most strength, *Self Defense and Turning the Other Cheek*, John Lovell (self-defense instructor)**

- *Like the peaceful protests of Martin Luther King Jr., Mahatma Gandhi, the tank man in Tiananmen Square - the greatest examples of Jesus who are suffering rebuke, and they are doing so peacefully. In Mathew 5, that's what kind of inspired this, I was reading this, it was talking about turning the other cheek. If somebody strikes one cheek turn the other one as well. So, my question is, which one of these requires you to be a stronger man: to run, to fight or to take it? Which one of these requires you to be stronger? Two, what is the greater opportunity to show love and compassion? Three, what does the most damage to the other person?*



The beginning of Matthew 5 is the Sermon on the Mount. Jesus is addressing his followers directly, though he has a multitude listening in. Much of this lesson is about the attitude that should provoke our action; *Blessed is... ye are the salt of the earth... and let your light shine*, are the themes of the first 16 verses.

**Here is the conclusion to the Sermon on the Mount:**

**Matthew 5:16:** (NASB) *Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.*

But it is also an introduction to the next section of Jesus' teaching.



This next section is a critical transition. Up to this point, Jesus has been building his followers' understanding of Christianity based upon the principles of righteousness and love. He has not yet specifically referred to his disciples' base of spiritual understanding, the Law. He first set their hearts and minds in place and would now address the Law and carefully build his reasoning upon the base of the Law. He fulfilled this Law and showed us how to live it in the highest way.

**Matthew 5:17-18:** (NASB) *<sup>17</sup>Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. <sup>18</sup>For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.*

Jesus respected the Jewish Law. As Christians, should we be following the Law? There are 613 aspects of the Law - it goes well beyond the Ten Commandments.



### Observation:

In this themed reasoning, Jesus does three things:

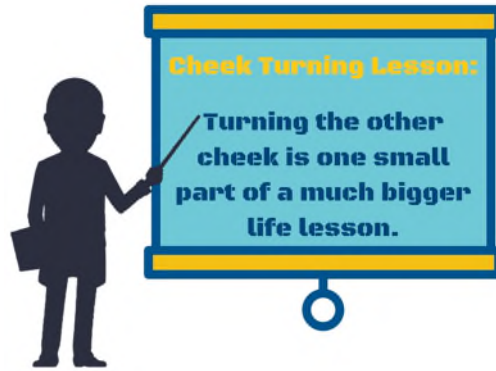
1. He clarifies the value of the Law.
2. He builds upon the base of the Law to bring out the deeper meaning of the spirit of the Law.
3. He specifically compares the actual Law and some of its interpretations with his higher teaching.

**Matthew 5:20:** (NASB) *For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.*

Jesus shows us this comparison through the phrase: *But I say unto you...*, which was not only lifting the Law to a higher standard but also correcting their misuse of the Law. He was telling us, "Your righteousness must surpass that of the Pharisees." For many of the Pharisees, it was all an act and they looked religious only on the outside.

*But I say unto you* teaches us:

- Do not carry your anger (forgive/let it go) (verse 22)
- Do not lust (what goes on in your heart is just as important as what happens on the outside) (verse 28)
- Do not inappropriately divorce (verse 32)
- Let your "yes" be "yes" (keep your commitments) (verse 37)
- Turn the other cheek (verse 39)
- Love your enemies (verse 44)



The concept of turning the other cheek is part of a larger context, intertwined with a profound set of teachings.

**Jesus said not to resist an evil person.  
Did he mean for us to just stand there and invite a beating?**

This is a huge question and answering it will directly impact how we come to understand the whole "turning the other cheek" thing. To really absorb what Jesus is saying, we would logically have to go back into the Old Testament and examine the parts of the Law he references.

**Fingerprinted, (some harsh language), Gandhi (movie) 1982 Protest Speech**

- (Speaking about how the Indian people would be looked at based on the new government taking away their rights and oppressing them.) *Let us begin by being clear about General Smuts' new law. All Indians must now be fingerprinted, like criminals: men and women. No marriage other than a Christian marriage is considered valid. Under this act our wives and mothers are whores and every man here is a bastard.*

Ghandi eventually overcame through passive resistance. But first he laid out what the people would face.

## NEW TESTAMENT

*Matthew 5:38-39: (NASB) You have heard that it was said, An eye for an eye, and a tooth for a tooth. But I say to you, do not resist <436> an evil person <4190>; but whoever slaps you on your right cheek, turn the other to him also.*

**THE HIGHER STANDARD**

## OLD TESTAMENT

One of several references using the phrase **eye for an eye**:

*Leviticus 24:17-20: (NASB) <sup>17</sup>If a man takes the life of any human being, he shall surely be put to death. <sup>18</sup>The one who takes the life of an animal shall make it good, life for life. <sup>19</sup>If a man injures his neighbor, just as he has done, so it shall be done to him: <sup>20</sup>fracture for fracture, eye for eye, tooth for tooth; just as he has injured a man, so it shall be inflicted on him.*

The Old Testament is a simple, clear, justice-based approach:

"You do this, you get that."

**Resist:** Strongs #436, anthistemi (anth-is'-tay-mee); to stand against, i.e. oppose  
Greek English Lexicon 1) to set one's self against, to withstand, resist, oppose  
2) to set against



**Evil/an evil doer:** Strong's #4190, *poneros* pon-ay-ros'; hurtful, i.e. evil (properly, in effect or influence, figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious

**Here confusion can begin, since we are given many Scriptures telling us it IS appropriate to resist:**

James 4:7: (KJV) *Submit yourselves therefore to God. Resist <436> the devil, and he will flee from you.*

Ephesians 6:13: (KJV) *Wherefore take unto you the whole armour of God, that ye may be able to withstand <436> in the evil day, and having done all, to stand.*

We are to withstand not just Satan, but all evil.

By reviewing the Old Testament text from which Jesus quotes and defining the words he used, it becomes easier to see that Jesus is saying - rather than an eye for an eye - do not entangle ourselves with getting even, getting back at someone or wanting to do another hurt because we have been hurt.



Today's social media makes it easy to be dark, insulting, degrading and critical because it is not face-to-face. Our society has become childish.



The new response to eye for eye/tooth for tooth: Do not get emotionally, personally involved with settling the score. We are to rise above such things.

**More clarity can be found when we observe how Jesus told his followers to respond to hatred:**

Matthew 10:22-23: (NASB) *<sup>22</sup>You will be hated by all because of my name, but it is the one who has endured to the end who will be saved. <sup>23</sup>But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes.*

*But whenever they persecute you in one city, flee to the next* - are we to run and hide when the heat turns up? Are we supposed to be cowards? He is not telling us to run away from the persecution; but run away from the temptation to persecute back. Run away from retaliating and escalating a situation out of control.

*Flee to the next* meant "Be about your Father's business. Do not get tangled up in the mess of getting back at people. Do not be so discouraged that you forget your mission. You do not have time to face off with those who would do harm. Simply continue the work which you are commissioned to do. You have work that is bigger than 'showing them who is boss'."

We cannot let "self" be more important than the work.



## Even greater clarity can be found in Jesus' own response to those who would do harm:

**Matthew 26:51-53:** (NASB) <sup>51</sup>And behold, one of those who were with Jesus reached and drew out his sword, and struck the slave of the high priest and cut off his ear. <sup>52</sup>Then Jesus said to him, Put your sword back into its place; for all those who take up the sword shall perish by the sword. <sup>53</sup>Or do you think that I cannot appeal to my Father, and He will at once put at my disposal more than twelve legions of angels?

Jesus showed us not to get involved in retaliation; in fact, he healed the ear of his enemy in the verses that followed.

Being obedient to our call to sacrifice is THE most important thing!



**Is turning the other cheek literal or symbolic?  
Should we be willing to get smacked in the face?**

At the risk of seeming to play both sides, I will say that "turn the other cheek" is primarily symbolic, but it certainly can be fulfilled literally! Putting all of this in order has everything to do with absorbing not only the context of the statement, but also the language and symbols of Jesus' time.

### **Insult, Gandhi (movie) 1982 Protest Speech**

- (Gandhi) *And our policemen passing an Indian dwelling, I will not call them homes, may enter and demand the card of any Indian woman whose dwelling it is. Understand he does not have to stand at the door. He may enter.*
- (Man) *I'll kill the man who offers that insult to my home and my wife, and let them hang me. (Applause by the crowd)*

The Indian rights of privacy were being dissolved. For a foreigner to walk into their house without any consequence was a big issue. More soon.

**Matthew 5:39:** (NASB) *But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.*

*Whoever slaps you* - this means what it says and can also mean to strike with a rod or staff.



On your right cheek - why not on the left cheek? Does this mean if we are hit on the left cheek we can hit them back? Why specifically the right cheek?

**Check the context from a few verses earlier to understand the meaning:**

Matthew 5:29-30: (NASB) <sup>29</sup>If your **right** eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell (Gehenna). <sup>30</sup>If your **right** hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell (Gehenna).

Is Jesus teaching us to mutilate ourselves? No, this is symbolic. We are not to tear our eyes out or cut off our hand. What is it about the *right eye, right hand and right cheek*?

Throughout the Bible, the right side was always considered the side of honor, power and authority:

*The right hand of the throne of God* - (similar expression found in Acts 7:55-56, Romans 8:34, Ephesians 1:20; Colossians 3:1; Hebrews 1:3, 8:1, 10:12 and other places) is a symbol of the most highly honored place.

A scepter in His right hand is a symbol of power and authority.

The right side gives the sense of the strongest power and authority.

**More on this in the CQ Rewind Bonus Material.**

The word “right” does mean “right,” but look at the metaphorical clarification the Greek English Lexicon gives it:

**Right:** Greek English Lexicon 1) the right, the right hand; 2) a place of honor or authority

As Jesus teaches, he is building a “prepare-for-the-kingdom” thought pattern. This whole section of Matthew 5 is focusing on the absolute importance of self-control in any and all circumstances.

- *Your right eye* - a symbol of the source of your most powerful and authoritative **observations**. If it brings you to lust, then be rid of such powerful and authoritative observations. *Your right eye* is the best version of “you.” If that in any way brings you to inappropriate desires, then get rid of it. Do not coddle it; get rid of it. What you observe must be in line with Christlikeness.
- *Your right hand* - a symbol of the source of your most powerful and authoritative **actions**. If it brings you to any measure of compromised experience, then be rid of such powerful and authoritative actions. Hands symbolize actions. Do not coddle it; get rid of it.

Do not leave the door open for Satan to work on you with these weaknesses. **STAND, STOP and MOVE AWAY.** This is a complete change in direction, not giving it a minute of thought or action.



- *Your right cheek* - the most powerful and authoritative representation of **yourself**. If someone humiliates this representation of you, then ACCEPT IT with grace, for this is sacrifice. This is a metaphor for someone insulting you, humiliating you, the best representation of you. This is hard to take, but we are to accept it.

(Source: Eclectic Notes) *Smite thee on thy right cheek: "Giving one's cheek to the smiter" was a Hebrew proverb for meek submission.*

Isaiah 50:6: (NASB) *I gave my back to those who strike me, and my cheeks to those who pluck out the beard; I did not cover my face from humiliation and spitting.*

This is what Jesus endured. *I gave my back to those who strike me* - he let them hit him. He allowed the humiliation of being tortured illegally because he was about something bigger.

Lamentations 3:30: (NASB) *Let him give his cheek to the smiter, let him be filled with reproach.*

**Let us pause here and observe Jesus' own living of this teaching:**

Luke 22:63-64: (NASB) <sup>63</sup>*Now the men who were holding Jesus in custody were mocking him and beating him, <sup>64</sup>and they blindfolded him and were asking him, saying, Prophecy, who is the one who hit you?*

He responded to this smiting with love and humility.

**This details his reaction:**

Isaiah 53:7: (NASB) *He was oppressed and he was afflicted, yet he did not open his mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so he did not open his mouth.*

This is another prophecy that details the reactions of Jesus. Jesus was the highest representation of God's will on earth. There was no higher earthly authority. Here was the example of turning the other cheek. We are to live as he lived.



To turn the other cheek  
is the outward expression of a heart  
tuned into the kingdom.



### Does Jesus use the "turn the other cheek" teaching as the culmination of his lesson or is there more?

Not only is there more, Jesus makes this profound lesson of spiritual thinking the basis for the next levels of lessons. He has been bringing us up a spiritual ladder, and just when we thought we were at the top there are more rungs and they are clear examples of turning the other cheek in different areas of life.

recap  
recap

To abide by the *letter of the Law* is a process that does not require a vast amount of maturity, wisdom or foresight. It is a process we are all familiar with. As children, we were exposed to the "letter" of our parents' laws - they told us, we had to do it without understanding - and perhaps without our personal will being compliant in the matter.

The letter of the Law requires compliance/obedience. Jesus will show us something higher.



#### Prepared to die, *Gandhi (movie) 1982 Protest Speech*

- *(Man) I say talk means nothing! Kill a few officials before they disgrace one Indian women. Then they might think twice about such laws! In that cause, I would be willing to die!*
- *(Gandhi) I praise such courage. I need such courage, because in this cause, I too am prepared to die. But, my friend, there is no cause for which I am prepared to kill. Whatever they do to us, we will attack no one, kill no one. But we will not give our fingerprints, not one of us. They will imprison us, they will fine us, they will seize our possessions, but they cannot take away our self-respect if we do not give it to them.*

Gandhi understood the power of passive resistance. He commended their courage but refocused their anger.

## NEW TESTAMENT

*Matthew 5:40: (NASB) If anyone wants to sue you and take your shirt, let him have your coat also.*

THE HIGHER STANDARD



## OLD TESTAMENT

*Exodus 22:26-27: (NASB) <sup>26</sup>If you ever take your neighbor's cloak as a pledge, you are to return it to him before the sun sets, <sup>27</sup>for that is his only covering; it is his cloak for his body. What else shall he sleep in? And it shall come about that when he cries out to Me, I will hear him, for I am gracious.*

(Source: Eclectic Notes) "Cloak" - the loose mantle serving also as a blanket. Therefore, if a man's clothes were taken in pledge, the cloak must be restored to him at sunset. "Forgo even this right," says Jesus.

The Jews were not supposed to keep someone's cloak overnight. It was returned as a sign of respect and compassion so that the debtor would have comfort while he slept.





Is Jesus teaching us to not even get our “coat” back?

**A Christian standard from the Apostle Paul:**

1 Corinthians 6:7: (NASB) *Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?*

This is talking about issues between the brotherhood. Their thinking was worldly. They were instead supposed to turn the other cheek, be okay with having their best representation of themselves be humiliated.

The “turn the other cheek” mentality goes beyond a physical altercation.

Jesus stood for righteousness all his life but turning the other cheek eventually cost him his life, enabling him to give himself as a ransom for all of mankind.

To abide by the *spirit of the Law*, the “prepare for the kingdom” thought pattern of turning the other cheek implies maturity, wisdom and an understanding of spiritual foresight.

*Letter of the Law -*

Seeks an outward compliance to the Law.



*Spirit of the Law -*

Seeks an inward compliance to the footsteps of Jesus; being willing to suffer for Christ’s sake.

The spirit of the Law is much higher and powerful. The footsteps of Jesus were footsteps no one else had ever walked. We are invited to follow in those steps.

Matthew 5:41: (NASB) *Whoever forces you to go one mile, go with him two.*

**A specific example of this near the end of Jesus’ life:**

Matthew 27:31-32: (NASB) <sup>31</sup>*After they had mocked him, they took the scarlet robe off him and put his own garments back on him, and led him away to crucify him. <sup>32</sup>As they were coming out, they found a man of Cyrene named Simon, whom they pressed into service to bear his cross.*

(Source: Biblical commentary by C.T. Russell) In olden times certain magistrates, governors, etc., had the authority of law to press the service of the people for governmental work... The word compel in our lesson is from the same Greek word, and refers to a similar legal compulsion; “commandeered” would be the modern way of referring to such a matter.

If pressed into service, do it with grace and compassion. This is still part of “turning the other cheek.”

The “prepare-for-the-kingdom thought pattern” of turning the other cheek implies a willingness to give with grace beyond what may be required. This should all be done with a heart toward God.

The thinking of the Pharisees would be, “Oh, I am willing to show the people just how much I can suffer! Just watch me!” You can do the right thing for the



wrong reasons and not be blessed. We want to go beyond doing just the right thing and do the spiritual thing, which is higher and involves self-sacrificing.

In *all* aspects of our life, we need to be willing to rise above and give our best with grace.

## NEW TESTAMENT

*Matthew 5:42: (NASB) Give to him who asks of you, and do not turn away from him who wants to borrow from you.*

## OLD TESTAMENT

*Deuteronomy 15:7: (NASB) If there is a poor man with you, one of your brothers, in any of your towns in your land which the LORD your God is giving you, you shall not harden your heart, nor close your hand from your poor brother.*

THE HIGHER STANDARD



Please see more in the Bonus Material.

Jesus is saying, "Live up to and well beyond the very highest and most selfless standard shown to you in the Law."

### Cheek Turning Lesson



To turn the other cheek is reflected and expressed in giving, service and generosity!

In our everyday lives, how do we go about turning the other cheek in a very practical way?

Every profound teaching of Jesus always comes to the point where we say, "This is a really amazing lesson...what am I supposed to do with it?" For most of us, applying such a lofty and spiritual standard to our everyday lives requires measured steps beginning with an understanding of where we are starting.



 **Dead body only, *Gandhi* (movie) 1982 Protest Speech**

- (Man) *Have you been to prison? They beat us and torture us! I say -*
- (Gandhi) *I am asking you to fight. To fight against their anger, not to provoke it. We will not strike a blow, but we will receive them. And through our pain we will make them see their injustice, and it will hurt, as all fighting hurts. But we cannot lose. We cannot. They may torture my body, break my bones, even kill me. Then, they will have my dead body, not my obedience.*

There is strength in being passive. Jesus was so strong, he was beyond striking someone back.

John 18:35-36: (NASB) <sup>35</sup>*Pilate answered, I am not a Jew, am I? Your own nation and the chief priests delivered you to me; what have you done?* <sup>36</sup>*Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then my servants would be fighting so that I would not be handed over to the Jews; but as it is, my kingdom is not of this realm.*



We begin with Jesus and the ultimate reason for turning the other cheek: this world holds nothing of lasting value and God's kingdom does.

Gandhi was fighting for the worldly rights of his people - no question this was a noble cause. But the nobility and power of the cause of Christianity is even greater, because the kingdom of God, through Jesus and his true church, will rehabilitate all mankind. It is the most noble, courageous, honorable thing we can stand for. It requires turning the other cheek.

What we stand for is not of this world. If we can understand that, we will lose the desire to fight for something that is *not* about the kingdom.

Matthew 10:16-17: (NASB) <sup>16</sup>*Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves.* <sup>17</sup>*But beware of men, for they will hand you over to the courts and scourge you in their synagogues.*



Know that your Christianity will not be generally met with openness and understanding.

Every turn of our lives gives opportunity for both spiritual and worldly response. Which one?

Galatians 5:13-16: (NASB) <sup>13</sup>*For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.* <sup>14</sup>*For the whole Law is fulfilled in one word, in the statement, You shall love your neighbor as yourself.* <sup>15</sup>*But if you bite and devour one another, take care that you are not consumed by one another.* <sup>16</sup>*But I say, walk by the Spirit, and you will not carry out the desire of the flesh.*



Christian liberty is both the greatest opportunity and the greatest test of our lives. Seize the opportunity by seizing control of your human heart and mind.



A comment from our Chat Board: The Apostle Peter expresses the same thought in a slightly different way, saying: *If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. 1 Peter 2:20-23 (KJV)*

Sometimes turning the other cheek means taking a chunk out of your own tongue...we will need to bite our tongues many times indeed. But being a bigger person means doing this no matter how much we want to fight.

**Just because we focus our hearts and minds towards Christ does not mean we will be conflict free:**

**1 Peter 3:8-9:** (NASB) <sup>8</sup>To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; <sup>9</sup>not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.

*Inherit a blessing* - you cannot inherit something of great spiritual value unless you live a life of great spiritual value. This requires turning the other cheek, as it is part of the process of becoming a footstep follower of Jesus.



Be intentional as you focus on rising to higher levels of turning the other cheek. Do not do it because you are forced into it.

**Spiritual focus is often finally and most thoroughly tested by our interactions with persecution:**

**Romans 12:14-17:** (NASB) <sup>14</sup>Bless those who persecute you; bless and do not curse. <sup>15</sup>Rejoice with those who rejoice, and weep with those who weep. <sup>16</sup>Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. <sup>17</sup>Never pay back evil for evil to anyone. Respect what is right in the sight of all men.



Be willing to be wronged, be engaged with those who are righteous, live according to righteousness and peace at whatever personal expense is necessary.

Truly living a "turning the other cheek" life is only possible when we realize that

**HUMILITY**

must permeate every aspect of our thoughts, words and deeds. That is what Jesus did!



This is a way of life: Dignity in the face of disparagement. Humility in the face of harassment. It gives us a sense of true Christian value. Is that not what we are supposed to be about? Turning the other cheek is hard but can be done with a lot of practice and prayer.

*So, do we really have to turn the other cheek?  
For Jonathan and Rick and Christian Questions...  
Think about it...!*

*And now even more to think about...  
only in the **Full Edition** of CQ Rewind!*



Join us next week for our February 12, 2018, podcast,  
"Are There Biblical Secrets to a Good Marriage?"



### Several Old Testament scriptures that reinforce mercy and the "turning the other cheek" principle:

Leviticus 19:18: (NASB) *You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD.*

Proverbs 20:22: (NASB) *Do not say, I will repay evil; Wait for the LORD, and He will save you.*

Proverbs 24:29: (NASB) *Do not say, Thus I shall do to him as he has done to me; I will render to the man according to his work.*

Proverbs 25:21-22: (NASB) <sup>21</sup>*If your enemy is hungry, give him food to eat; and if he is thirsty, give him water to drink.* <sup>22</sup>*For you will heap burning coals on his head, and the LORD will reward you.*

### More on the symbol of the right side symbolizing the whole man:

Leviticus 14:1-18: (NASB) <sup>1</sup>*Then the LORD spoke to Moses, saying,* <sup>2</sup>*This shall be the law of the leper in the day of his cleansing. Now he shall be brought to the priest,* <sup>3</sup>*and the priest shall go out to the outside of the camp. Thus the priest shall look, and if the infection of leprosy has been healed in the leper,* <sup>4</sup>*then the priest shall give orders to take two live clean birds and cedar wood and a scarlet string and hyssop for the one who is to be cleansed.* <sup>5</sup>*The priest shall also give orders to slay the one bird in an earthenware vessel over running water.* <sup>6</sup>*As for the live bird, he shall take it together with the cedar wood and the scarlet string and the hyssop, and shall dip them and the live bird in the blood of the bird that was slain over the running water.* <sup>7</sup>*He shall then sprinkle seven times the one who is to be cleansed from the leprosy and shall pronounce him clean, and shall let the live bird go free over the open field.* <sup>8</sup>*The one to*



be cleansed shall then wash his clothes and shave off all his hair and bathe in water and be clean. Now afterward, he may enter the camp, but he shall stay outside his tent for seven days. <sup>9</sup>It will be on the seventh day that he shall shave off all his hair: he shall shave his head and his beard and his eyebrows, even all his hair. He shall then wash his clothes and bathe his body in water and be clean. <sup>10</sup>Now on the eighth day he is to take two male lambs without defect, and a yearling ewe lamb without defect, and three-tenths of an ephah of fine flour mixed with oil for a grain offering, and one log of oil; <sup>11</sup>and the priest who pronounces him clean shall present the man to be cleansed and the aforesaid before the LORD at the doorway of the tent of meeting. <sup>12</sup>Then the priest shall take the one male lamb and bring it for a guilt offering, with the log of oil, and present them as a wave offering before the LORD. <sup>13</sup>Next he shall slaughter the male lamb in the place where they slaughter the sin offering and the burnt offering, at the place of the sanctuary—for the guilt offering, like the sin offering, belongs to the priest; it is most holy. <sup>14</sup>The priest shall then take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot. <sup>15</sup>The priest shall also take some of the log of oil, and pour it into his left palm; <sup>16</sup>the priest shall then dip his right-hand finger into the oil that is in his left palm, and with his finger sprinkle some of the oil seven times before the LORD. <sup>17</sup>Of the remaining oil which is in his palm, the priest shall put some on the right ear lobe of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering; <sup>18</sup>while the rest of the oil that is in the priest's palm, he shall put on the head of the one to be cleansed. So the priest shall make atonement on his behalf before the LORD.

(Source: Adam Clarke) Verse 39: Turn to him the other also... That is, rather than avenge thyself, be ready to suffer patiently a repetition of the same injury. But these exhortations belong to those principally who are persecuted for righteousness' sake.... The Jews always thought that every outrage should be resented; and thus the spirit of hatred and strife was fostered.

**Micah 5:1:** (KJV) *Now muster yourselves in troops, daughter of troops; they have laid siege against us; with a rod they will smite the judge of Israel on the cheek.*

(Source: Nazarene Commentary 2000) The subject may be "wicked authority" represented in either the Roman occupiers or the harsh religious hierarchy. There are three examples within this context of "wicked authority": a) an insult b) legal matters and c) forced civil service. Here are the sources for "turn the other cheek" and "go the extra mile." (Note Mark 15:21: authority) They pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear his cross. *Slaps* - an open-handed insult. The Nazarene experiences this in John 18:22.

### **Broader Old Testament context on giving to those in need:**

**Deuteronomy 15:7-11:** (NASB) <sup>7</sup>*If there is a poor man with you, one of your brothers, in any of your towns in your land which the LORD your God is giving you, you shall not harden your heart, nor close your hand from your poor brother; <sup>8</sup>but you shall freely open your hand to him, and shall generously lend him sufficient for his need in whatever he lacks. <sup>9</sup>Beware that there is no base thought in your heart, saying, The seventh year, the year of remission, is near, and your eye is hostile toward your poor brother, and you give him nothing; then he may cry to the LORD against you, and it will be a sin in you. <sup>10</sup>You shall generously give to him, and your heart shall not be grieved when you give to him, because for this thing the LORD your God will bless you in all your work and in all your undertakings. <sup>11</sup>For the poor will never cease to be in the land; therefore I command you, saying, You shall freely open your hand to your brother, to your needy and poor in your land.*



### **A small piece of history about Gandhi:**

(Source: Wikipedia) Born and raised in a Hindu merchant caste family in coastal Gujarat, western India, and trained in law at the Inner Temple, London, Gandhi first employed nonviolent civil disobedience as an expatriate lawyer in South Africa, in the resident Indian community's struggle for civil rights. After his return to India in 1915, he set about organizing peasants, farmers, and urban laborers to protest against excessive land-tax and discrimination. Assuming leadership of the Indian National Congress in 1921, Gandhi led nationwide campaigns for various social causes and for achieving Swaraj, or self-rule.

Gandhi famously led Indians in challenging the British-imposed salt tax with the 400 kilometer (250 mile) Dandi Salt March in 1930, and later in calling for the British to quit India in 1942. He was imprisoned for many years, upon many occasions, in both South Africa and India. He lived modestly in a self-sufficient residential community and wore the traditional Indian dhoti and shawl, woven with yarn hand-spun on a charkha. He ate simple vegetarian food, and also undertook long fasts as a means of both self-purification and political protest.

Gandhi's vision of an independent India based on religious pluralism, however, was challenged in the early 1940's by a new Muslim nationalism which was demanding a separate Muslim homeland carved out of India. Eventually, in August 1947, Britain granted independence, but the British Indian Empire was partitioned into two dominions, a Hindu-majority India and Muslim-majority Pakistan. As many displaced Hindus, Muslims, and Sikhs made their way to their new lands, religious violence broke out, especially in the Punjab and Bengal. Eschewing the official celebration of independence in Delhi, Gandhi visited the affected areas, attempting to provide solace. In the months following, he undertook several fasts unto death to stop religious violence. The last of these, undertaken on January 12, 1948, when he was 78, also had the indirect goal of pressuring India to pay out some cash assets owed to Pakistan. Some Indians thought Gandhi was too accommodating. Among them was Nathuram Godse, a Hindu nationalist, who assassinated Gandhi on January 30, 1948, by firing three bullets into his chest. Godse was found guilty and executed the following year.

Gandhi's birthday, October 2, is commemorated in India as Gandhi Jayanti, a national holiday, and worldwide as the International Day of Nonviolence.