

Sermon on the Mount – Matthew 5:38-48 Bellevue Church of Christ – Fall 2015

All 6 of these antitheses begin with a saying similar to this.

These 6 antitheses (21-48) provide the application of what Jesus said in v. 20 - "unless your righteousness exceeds that of the scribes and Pharisees..."

5. Retaliation

Exod 21:24;
Lev 24:19-20; Deut 19:21 ->

4 Illustrations

(1) **Cheek** (Is 50:6; Mt 26:67; Lk 6:29; 2Co 11:20)

(2) **Tunic** (Ex 22:26; Dt 24:13; Lk 6:29)

(3) **Two Miles**

(4) **Begs** (Ex 22:25; Lv 25:37; Dt 15:7-11; 23:19 Ps 37:26; 112:5; Lk 6:30)

-While these illustrations have powerful shock value, they were not meant to be new legal prescriptions...

-Yet they must not be diluted by endless equivocations; the only limit to our response is what love and scripture imposes.

6. Love-Enemies

Love

- ἀγαπάω (agapaō)

-The focus of Jesus' ethical teaching Matt 22:34-40

Tax Collectors

-Hated by the Jews

(1) Corruption

(2) Aiding the Roman Government

(3) Contaminated by association with Gentiles

Perfect

- τέλειος (teleios)

-Complete / Mature

-The maturity and completeness we should seek is the true holiness exemplified by our heavenly father, and not merely following the oral traditions of the scribes and Pharisees.

³⁸“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’”

³⁹“But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also.

Tunic - Inner garment

Cloak - outer garment (prized possession)

⁴⁰“And if anyone would sue you and take your tunic, let him have your cloak as well.

⁴¹“And if anyone forces you to go one mile, go with him two miles.

Refers to the Roman practice of commandeering civilians to carry the luggage of military personnel a prescribed distance.

⁴²“Give to the one who begs from you, and do not refuse the one who would borrow from you.

⁴³“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’” <- Lv 19:18; Mt 19:19; 22:39

⁴⁴“But I say to you, Love your enemies and pray for those who persecute you, <- Lk 6:27-36; Rom 12:20

⁴⁵so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. <- God gives gifts to everyone, and so should we!

⁴⁶For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?

⁴⁷And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?

⁴⁸You therefore must be perfect, as your *heavenly Father* is perfect.

An eye for an eye...

- This principle is sometimes referred using the Latin term *lex talionis* or the law of talion. Talion means a retaliation authorized by law, in which the punishment corresponds in kind and degree to the injury.

-This OT prescription was not given to foster vengeance; The law forbade it (Lev 19:18)

-The OT context shows that it was given to provide the nation's judicial system with a ready formula of punishment.

-Instead of seeking justice, even by law, Jesus' disciples will endure the insult again.

-Rom 12:14-21; 1Co 4:12; 1Pe 2:21-24; 3:9

Hate your enemy

- This phrase is not found in the OT

-This is likely Jesus' description of how many thought this was a legitimate inference from the command.

If we are to love our neighbor, then surely God intends for us to hate our enemy! (false reasoning)

-When Jesus was asked "who is my neighbor?" in Luke 10:25-37, he answers with the parable of the good Samaritan. Many Jews would have considered Samaritans to be enemies (Jn 4:9).

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An Eye for an Eye / Vengeance

Exodus 21:24 (ESV)

²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot,

Leviticus 19:18 (ESV)

¹⁸ You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord.

Leviticus 24:19–20 (ESV)

¹⁹ If anyone injures his neighbor, as he has done it shall be done to him, ²⁰ fracture for fracture, eye for eye, tooth for tooth; whatever injury he has given a person shall be given to him.

Deuteronomy 19:21 (ESV)

²¹ Your eye shall not pity. It shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Romans 12:14–21 (ESV)

¹⁴ Bless those who persecute you; bless and do not curse them. ¹⁵ Rejoice with those who rejoice, weep with those who weep. ¹⁶ Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. ¹⁷ Repay no one evil for evil, but give thought to do what is honorable in the sight of all. ¹⁸ If possible, so far as it depends on you, live peaceably with all. ¹⁹ Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.” ²⁰ To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” ²¹ Do not be overcome by evil, but overcome evil with good.

1 Corinthians 4:12 (ESV)

¹² and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure;

1 Peter 2:21–24 (ESV)

²¹ For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. ²² He committed no sin, neither was deceit found in his mouth. ²³ When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. ²⁴ He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

1 Peter 3:9 (ESV)

⁹ Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing.

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Eye for an eye

From Wikipedia, the free encyclopedia¹

An **eye for an eye** or **the law of retaliation**, is the principle that a person who has injured another person is penalized to a similar degree, or in softer interpretations, the victim receives the [estimated] value of the injury in compensation.¹

The principle is sometimes referred using the Latin term *lex talionis* or **the law of talion**. The English word **talion** (from the [Latin talio](#)²) means a retaliation authorized by law, in which the punishment corresponds in kind and degree to the injury.

Definition and methods

The term *lex talionis* does not always and only refer to literal eye-for-an-eye codes of justice (see rather [mirror punishment](#)) but applies to the broader class of legal systems that specify formulate penalties for specific crimes, which are thought to be fitting in their severity. Some propose that this was at least in part intended to prevent excessive punishment at the hands of either an avenging private party or the state.³ The most common expression of *lex talionis* is "an eye for an eye", but other interpretations have been given as well. Legal codes following the principle of *lex talionis* have one thing in common: prescribed 'fitting' counter punishment for a [felony](#). In the famous legal [code](#) written by [Hammurabi](#), the principle of exact reciprocity is very clearly used. For example, if a person caused the death of another person, the killer would be put to death.⁴

Under the right conditions, such as the ability for all actors to participate in an iterative fashion, the "eye for an eye" punishment system has a mathematical basis in the [tit for tat](#) game theory strategy.

The simplest example is the "eye for an eye" principle. In that case, the rule was that punishment must be exactly equal to the crime. Conversely, the twelve tables of Rome merely prescribed particular penalties for particular crimes. The Anglo-Saxon legal code substituted payment of [wergild](#) for direct retribution: a particular person's life had a fixed value, derived from his social position; any homicide was compensated by paying the appropriate wergild, regardless of intent. Under the British Common Law, successful plaintiffs were entitled to repayment equal to their loss (in monetary terms). In the modern [tort](#) law system, this has been extended to translate non-economic losses into money as well. The meaning of the principle Eye for an Eye is that a person who has been injured by another person returns the offending action to the originator in compensation, or that an authority does so on behalf of the injured person. The exact Latin (*lex talionis*) to English translation of this phrase is actually "The law of

¹ "Eye for an Eye." *Wikipedia: The Free Encyclopedia*. Wikimedia Foundation, Inc. Oct 17, 2015. Web. Oct 21, 2015. <http://en.wikipedia.org/wiki/Eye_for_an_eye>

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retaliation." The root principle of this law is to provide equitable retribution.

Antecedents

Various ideas regarding the origins of *lex talionis* exist, but a common one is that it developed as early civilizations grew and a less well-established system for retribution of wrongs, [feuds](#) and [vendettas](#), threatened the social fabric. Despite having been replaced with newer modes of legal theory, *lex talionis* systems served a critical purpose in the development of social systems — the establishment of a body whose purpose was to enact the retaliation and ensure that this was the only punishment. This body was the state in one of its earliest forms.

The principle is found in [Babylonian Law](#).⁵⁶ If it is surmised that in societies not bound by the rule of law, if a person was hurt, then the injured person (or their relative) would take [vengeful](#) retribution on the person who caused the injury. The retribution might be worse than the crime, perhaps even death. Babylonian law put a limit on such actions, restricting the retribution to be no worse than the crime, as long as victim and offender occupied the same status in society. As with [blasphemy](#) or [lèse-majesté](#) (crimes against a god or a monarch), crimes against one's social betters were punished more severely.

[Roman law](#) moved toward monetary compensation as a substitute for vengeance. In cases of assault, fixed penalties were set for various injuries, although *talio* was still permitted if one person broke another's limb.⁷

In religion

In the [Code of Hammurabi](#) and Hebrew Law, the "eye for eye" was to restrict compensation to the value of the loss. Thus, it might be better read 'only one eye for one eye'.² The biblical phrase "**an eye for an eye**" in Exodus and Leviticus (אֵין תַּחַת אֵין, *ayin tachat ayin*) literally means 'an eye in place of an eye' while a slightly different phrase (אֵין בְּעֵין אֵין לֶשׁ בְּלֶשׁ, literally "eye for an eye; tooth for a tooth") is used another passage (in Deuteronomy) of the [Jewish Bible](#), specifically, in the first of its three subdivisions, the [Torah](#).⁸⁹¹⁰ For example, a passage in [Leviticus](#) states, "And a man who injures his countryman -- as he has done, so it shall be done to him [namely,] fracture for fracture, eye for eye, tooth for tooth. Just as he has injured a person, so it shall be done to him." (Lev. 24:19–21)⁸

Judaism

Isaac Kalimi explains that the "lex talionis was humanized by the Rabbis who interpreted "an eye for an eye" to mean reasonable pecuniary compensation. As in the case of the Babylonian 'lex talionis', ethical Judaism and humane Jewish jurisprudence replaces the [peshat](#) (literal meaning) of the written Torah.¹¹ Pasachoff and Littman point to the reinterpretation of the lex talionis as an example of the ability of Pharisaic Judaism to "adapt to changing social and intellectual ideas."¹²

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Talmud

The [Talmud](#)¹³ interprets the verses referring to "an eye for an eye" and similar expressions as mandating monetary compensation in [tort](#) cases and argues against the interpretations by Sadducees that the Bible verses refer to physical retaliation in kind, using the argument that such an interpretation would be inapplicable to blind or eyeless offenders. Since the Torah requires that penalties be universally applicable, the phrase cannot be interpreted in this manner.

The Oral Law explains, based upon the biblical verses, that the Bible mandates a sophisticated five-part monetary form of compensation, consisting of payment for "Damages, Pain, Medical Expenses, Incapacitation, and Mental Anguish" — which underlies many modern legal codes. Some rabbinic literature explains, moreover, that the expression, "An eye for an eye, etc." suggests that the perpetrator deserves to lose his own eye, but that biblical law treats him leniently. – Paraphrased from the [Union of Orthodox Congregations](#)¹⁴

However, the Torah also discusses a form of direct reciprocal justice, where the phrase *ayin tachat ayin* makes another appearance.¹⁵ Here, the Torah discusses false witnesses who conspire to testify against another person. The Torah requires the court to "do to him as he had conspired to do to his brother".¹⁶ Assuming the fulfillment of certain technical criteria (such as the sentencing of the accused whose punishment was not yet executed), wherever it is possible to punish the conspirators with exactly the same punishment through which they had planned to harm their fellow, the court carries out this direct reciprocal justice (including when the punishment constitutes the death penalty). Otherwise, the offenders receive lashes.¹⁷¹⁸

Since there is no form of punishment in the Torah that calls for the maiming of an offender, there is no case where a conspiratorial false witness could possibly be punished by the court injuring to his eye, tooth, hand, or foot. There is one case where the Torah states "...and you shall cut off her hand..."¹⁹ The sages of the Talmud understood the literal meaning of this verse as referring to a case where the woman is attacking a man in potentially lethal manner. This verse teaches that, although one must intervene to save the victim, one may not kill a lethal attacker if it is possible to neutralize that attacker through non-lethal injury.²⁰²¹²² Regardless, there is no verse that even appears to mandate injury to the eye, tooth, or foot.

[Numbers 35:9–30](#) discusses the only form of remotely reciprocal justice not carried out directly by the court, where, under very limited circumstances, someone found guilty of negligent manslaughter may be killed by a relative of the deceased who takes on the role of "redeemer of blood". In such cases, the court requires the guilty party to flee to a designated city of refuge. While the guilty party is there, the "redeemer of blood" may not kill him. If, however, the guilty party illegally forgoes his exile, the "redeemer of blood", as an accessory of the court, may kill the guilty party. Nevertheless, the provision of the "redeemer of blood" does not serve as true

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reciprocal justice, because the redeemer only acts to penalize a negligent killer who forgoes his exile. Furthermore, intentional killing does not parallel negligent killing and thus cannot serve directly as a reciprocal punishment for manslaughter, but as a penalty for escaping punishment.²³ According to traditional Jewish Law, application of these laws requires the presence and maintenance of the biblically designated cities of refuge, as well as a conviction in an eligible court of 23 judges as delineated by the Torah and Talmud. The latter condition is also applicable for any capital punishment. These circumstances have not existed for approximately 2,000 years.

Objective of reciprocal justice in Judaism

The Talmud discusses the concept of justice as measure-for-measure retribution (*middah k'neged middah*) in the context of divinely implemented justice. Regarding reciprocal justice by court, however, the Torah states that punishments serve to remove dangerous elements from society ("...and you shall eliminate the evil from your midst"¹⁶) and to deter potential criminals from violating the law ("And the rest shall hear and be daunted, and they shall no longer commit anything like this evil deed in your midst"²⁴). Additionally, reciprocal justice in tort cases serves to compensate the victim (see above).

The ideal of vengeance for the sake of assuaging the distress of the victim plays no role in the Torah's conception of court justice, as victims are cautioned against even hating or bearing a grudge against those who have harmed them. The Torah makes no distinction between whether the potential object of hatred or a grudge has been brought to justice, and all people are taught to love their fellow human beings.²⁵

Social hierarchy and reciprocal justice

In Exodus 21, as in the [Code of Hammurabi](#), the concept of reciprocal justice seemingly applies to social equals; the statement of reciprocal justice "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe"²⁶ is followed by an example of a different law: if a slave-owner blinds the eye or knocks out the tooth of a slave, the slave is freed but the owner pays no other consequence. On the other hand, the slave would probably be put to death for the injury of the eye of the slave-owner.²⁷

However the reciprocal justice applies across social boundaries: the "eye for eye" principle is directly followed by the proclamation "You are to have one law for the alien and the citizen."²⁸ This shows a much more meaningful principle for social justice, in that the marginalized in society were given the same rights under the social structure. In this context, the reciprocal justice in an ideal functioning setting, according to Michael Coogan¹, "to prevent people from taking the law into their own hands and exacting disproportionate vengeance for offenses committed against them."²⁷

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Christianity

See also: [Christian views on the old covenant](#)

[Christian](#) interpretation of the Biblical passage has been heavily influenced by the [Church father St. Augustine](#). He already discussed in his [Contra Faustum](#), Book XIX, the points of 'fulfilment or destruction' of the Jewish law.²⁹ George Robinson characterizes the passage of Exodus ("an eye for an eye") as one of the "most controversial in the Bible". According to Robinson, some have pointed to this passage as evidence of the vengeful nature of justice in the Hebrew Bible.³⁰ Similarly, Abraham Bloch speculates that the "lex talionis has been singled out as a classical example of biblical harshness."³¹ Harry S. Lewis points to [Lamech](#), [Gideon](#) and [Samson](#) as Biblical heroes who were renowned for "their prowess in executing blood revenge upon their public and private enemies." Lewis asserts that this "right of 'wild' justice was gradually limited."³² Stephen Wylen asserts that the lex talionis is "proof of the unique value of each individual" and that it teaches "equality of all human beings for law."³³ In the [Sermon on the Mount](#), [Jesus](#) urges his followers to [turn the other cheek](#) rather than to seek legal steps for any compensation that corresponds in kind and degree to the injury:¹

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 evildoer. If anyone strikes you on the right cheek, turn to him the other also. ([Mt 5:38–39](#), [NRSV](#))

Islam

Main article: [Qisas](#)

The [Qur'an](#) mentions the "eye for an eye" concept as being ordained for the [Children of Israel](#).³⁴ The principle of Lex talionis in Islam is Qisas (قصاص) as mentioned in *Qur'an*, 2:178: "O you who have believed, prescribed for you is legal retribution (*Qisas*) for those murdered – the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment." [Shi'ite](#) countries that use Islamic [Sharia](#) law, such as [Iran](#), apply the "eye for an eye" rule literally.³⁵³⁶

In the Torah We prescribed for them a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, an equal wound for a wound: if anyone forgoes this out of charity, it will serve as atonement for his bad deeds. Those who do not judge according to what God has revealed are doing grave wrong. (*Qur'ān*, 5:45)

Notable dissenters

- [Martin Luther King, Jr.](#) later used this phrase in the context of racial violence: "The old law of

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an eye for an eye leaves everyone blind."³⁷

- In [Fiddler on the Roof](#), the protagonist, Tevye, replies to the phrase with "Very good. That way the whole world will be blind and toothless."

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External links

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- "[Part 1](#)", *Tolstoy's Legacy for Mankind: A Manifesto for Nonviolence*, [DK: Freds akademiet & Part 2](#)
- "[The Torah and Lex Talionis](#)", [About Judaism](#) (explanation), *Union of Orthodox Jewish Congregations*.

Cheek

Isaiah 50:6 (ESV)

⁶ I gave my back to those who strike,
and my cheeks to those who pull out the beard;
I hid not my face
from disgrace and spitting.

Matthew 26:67 (ESV)

⁶⁷ Then they spit in his face and struck him. And some slapped him,

Luke 6:29 (ESV)

²⁹ To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either.

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2 Corinthians 11:20 (ESV)

²⁰ For you bear it if someone makes slaves of you, or devours you, or takes advantage of you, or puts on airs, or strikes you in the face.

Cloak / Tunic

Exodus 22:26 (ESV)

²⁶ If ever you take your neighbor's cloak in pledge, you shall return it to him before the sun goes down,

Deuteronomy 24:13 (ESV)

¹³ You shall restore to him the pledge as the sun sets, that he may sleep in his cloak and bless you. And it shall be righteousness for you before the LORD your God.

Luke 6:29 (ESV)

²⁹ To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either.

Begs

Exodus 22:25 (ESV)

²⁵ "If you lend money to any of my people with you who is poor, you shall not be like a moneylender to him, and you shall not exact interest from him.

Leviticus 25:37 (ESV)

³⁷ You shall not lend him your money at interest, nor give him your food for profit.

Deuteronomy 15:7–11 (ESV)

⁷ "If among you, one of your brothers should become poor, in any of your towns within your land that the LORD your God is giving you, you shall not harden your heart or shut your hand against your poor brother, ⁸ but you shall open your hand to him and lend him sufficient for his need, whatever it may be. ⁹ Take care lest there be an unworthy thought in your heart and you say, 'The seventh year, the year of release is near,' and your eye look grudgingly on your poor brother, and you give him nothing, and he cry to the LORD against you, and you be guilty of sin. ¹⁰ You shall give to him freely, and your heart shall not be grudging when you give to him, because for this the LORD your God will bless you in all your work and in all that you undertake. ¹¹ For there will never cease to be poor in the land. Therefore I command you, 'You shall open wide your hand to your brother, to the needy and to the poor, in your land.'

Deuteronomy 23:19 (ESV)

¹⁹ "You shall not charge interest on loans to your brother, interest on money, interest on food, interest on anything that is lent for interest.

Psalms 37:26 (ESV)

²⁶ He is ever lending generously,
and his children become a blessing.

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Psalm 112:5 (ESV)

⁵ It is well with the man who deals generously and lends;
who conducts his affairs with justice.

Luke 6:30 (ESV)

³⁰ Give to everyone who begs from you, and from one who takes away your goods do not demand them back.

Love Your Neighbor as Yourself

Leviticus 19:18 (ESV)

¹⁸ You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.

Matthew 19:19 (ESV)

¹⁹ Honor your father and mother, and, You shall love your neighbor as yourself.”

Matthew 22:39 (ESV)

³⁹ And a second is like it: You shall love your neighbor as yourself.

Who is My Neighbor

Luke 10:25–37 (ESV)

²⁵ And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” ²⁶ He said to him, “What is written in the Law? How do you read it?” ²⁷ And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.” ²⁸ And he said to him, “You have answered correctly; do this, and you will live.”

²⁹ But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” ³⁰ Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. ³¹ Now by chance a priest was going down that road, and when he saw him he passed by on the other side. ³² So likewise a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. ³⁴ He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. ³⁵ And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’ ³⁶ Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” ³⁷ He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.”

John 4:9 (ESV)

⁹ The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” (For Jews have no dealings with Samaritans.)

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Love Your Enemies

26 ἀγαπάω (*agapaō*): vb.; ≡ DBLHebr 170; Str 25; TDNT 1.21—**1.** LN 25.43 **love**, (Jn 13:34–35); **2.** LN 25.44 **show love**, demonstrate love (1Jn 3:17); **3.** LN 25.104 **take pleasure in**, to love based on its regarded value (Jn 12:43)

27 ἀγάπη (*agapē*), ης (*ēs*), ἡ (*hē*): n.fem.; ≡ DBLHebr 173; Str 26; TDNT 1.21—**1.** LN 25.43 (Christian) **love** (Ro 5:8); **2.** LN 23.28 **Love Feast**, the fellowship meal (Jude 12+)²

25. ἀγαπάω *agapaō*; of unc. or.; *to love*:—beloved(8), felt a love for(1), love(1), love(75), loved(38), loves(20).

26. ἀγάπη *agapē*; from 25; *love, goodwill*:—beloved(1), love(1), love(112), love feasts(1), love's(1).³

Matthew 22:34–40 (ESV)

³⁴ But when the Pharisees heard that he had silenced the Sadducees, they gathered together. ³⁵ And one of them, a lawyer, asked him a question to test him. ³⁶ “Teacher, which is the great commandment in the Law?” ³⁷ And he said to him, “**You shall love the Lord your God with all your heart and with all your soul and with all your mind.** ³⁸ This is the great and first commandment. ³⁹ And a second is like it: **You shall love your neighbor as yourself.** ⁴⁰ On these two commandments depend all the Law and the Prophets.”

Luke 6:27–36 (ESV)

²⁷ “But I say to you who hear, **Love your enemies, do good to those who hate you,** ²⁸ **bless those who curse you, pray for those who abuse you.** ²⁹ **To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either.** ³⁰ **Give to everyone who begs from you, and from one who takes away your goods do not demand them back.** ³¹ **And as you wish that others would do to you, do so to them.**

³² “If you love those who love you, what benefit is that to you? For even sinners love those who love them. ³³ **And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same.** ³⁴ **And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount.** ³⁵ **But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil.** ³⁶ **Be merciful, even as your Father is merciful.**

Romans 12:20 (ESV)

²⁰ To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.”

² Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

³ Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

Sermon on the Mount – Matthew 5:38-48
Bellevue Church of Christ – Fall 2015

Perfect

5455 τέλειος (*teleios*), α (*a*), ον (*on*): adj.; ≡ DBLHebr 9448; Str 5046; TDNT 8.67—**1.** LN 88.36 (morally) perfect (Mt 5:48; Jas 3:2), for another interp, see below; **2.** LN 73.6 **genuine**, being true (1Jn 4:18); **3.** LN 79.129 (physically) **perfect** (Heb 9:11); **4.** LN 68.23 **complete**, finished (Jas 1:4); **5.** LN 88.100 **mature** in one's behavior (Eph 4:13; Mt 5:48), for another interp, see above; **6.** LN 9.10 **adult** (Heb 5:14); **7.** LN 11.18 **initiated**, one inducted into the believing community (Php 3:15; Col 1:28)⁴

5046. τέλειος *teleios*; from 5056; *having reached its end*, i.e. *complete*, by ext. *perfect*:—complete(2), mature(4), more perfect(1), perfect(12).⁵

⁴ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

⁵ Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.