

S: N, Jan 17, 71 P.M. WXR

AN EYE FOR AN EYE AND

A TOOTH FOR A TOOTH

Matt. 5:38-42

INTRODUCTION

We come now to another (tough area) to understand. But (most) of you will agree that he is right about the things that he is talking about up to this time. But most of you will say that perhaps (Jesus) is a little off when he begins to talk as he interprets the (Mosaic) Law in contrast to the perversion by the Scribes and Pharisees.

I. The Old Testament Standard

V. (38) → "Ye have heard that it hath been said, ' An eye for an eye, a tooth for a tooth. '"

(What) was that? To be specific, the Law of Kind, the Law of (Retaliation),

Back in that time, that was the law.

Exodus 21:24

Leviticus 24:20

Deuteronomy 19:21 (Life - Eye - Tooth - Hand - Foot -)

It was (made) to the children of Israel, by Moses and the important thing now is to determine (why) this was so.

The same (principle) was given in the matter of adultery and divorce, and the taking of oaths. You remember we said the (main intent) of the legislation

was to control excesses, control anger, violence, and the desire for revenge in this section. And unfortunately, we are familiar with this. We are all guilty of this. If any harm is done to us, the immediate natural instinct is to hit back, and to do more than hit back. Well that was what men and women were doing then and what they still do. The slightest injury, the man wanted vengeance. Bodily injury, or even to kill one— to have retribution or retaliation is in the very depths of human nature. Children develop this very early, and there are examples in the Old Testament to which we have illustrations referring.

If a man knocks out another man's eye, then he must get an eye. But keep in mind the principle of justice must come in never excessive demands. There should be some difference between the crime and the punishment, the thing done and what is to be done about it. The object of the law in the Old Testament was not to urge men to take an eye for an eye, or to insist upon it every time, but to avoid horrible excesses.

The most important thing to remember about this Old Testament Law is not given to individuals, but rather to Judges who were responsible for law, and order among the individuals. It was the Judge who was to see that it was an eye for an eye, and no more.

The Pharisees and Scribes ignored entirely the facts of the
 teaching for the Judges and made it a personal application. Then, it was
 something to be insisted upon rather than something which should be restrained.
 This created a multitude of errors - carrying the law out themselves. Teaching
 others to do so, instead of seeing the appointed Judges who were ~~responsible~~
 responsible for the law and order .

Jesus said "Again you have heard this said, 'An eye for an eye and
 a tooth for a tooth.'" Now, keep in mind this refers to the Law of Kind, the
 Law of Retaliation, and the Law of Kind applies to the government, society,
 still does this, doesn't it? Not just in the crude way, but it is value for
value. You go before the judge, and the fellow hurts your property, he is
held responsible. And you go before the judge value for value don't you?
 Of course, in the early days of society, a fellow knocked your tooth out and
 you go the judge, and he would say it was the right thing for him to have a
 tooth knocked out, and it was worse for him to knock a front tooth out than
 to knock a back tooth out.

In England they tell us on the law books in the early days it was a
greater crime to knock a front tooth out than a back tooth. Do you know why?

Fighting that was an offensive instrument. The back tooth would not do as

a weapon. There was an article in the newspaper telling about some fellow

taking a girl in a taxi and it said he tried to kiss her and she bit him.

Well, it was what? She said to the judge she was protecting herself. The

teeth were important.

So the nature of the thing that we underline here is we get retaliation.

It means if a person does something to you, then you measure that.

II. The pattern given by Jesus. V. 39-41

There are four applications.

First, personal affronts. V. 39 "But I say unto you that you resist

not evil." And our Lord's teaching here has been misunderstood and debated.

He tells us not to resist evil and to be loving and forgiving, and this comes

along with pacifism in the cause of warfare. Many people no doubt have been

longing to arrive at this point, but the principle interpretation of the sermon

on the mount, first we must never regard the sermon as a code of ethics or

a set of rules. We must not think of it as being a new kind of law to replace

the old Mosaic law. It is rather a matter of emphasizing the spirit of the law.

What is the exact teaching about this? What kind of rule of thumb should we use?

If our interpretation makes the teaching appear ridiculous, it will lead us to

a ridiculous position and that is wrong. On the other hand, if our interpretation makes the teaching appear impossible, it also is wrong. Nothing our Lord teaches is ever impossible. Its teaching was meant for daily life. If our interpretation of any one of these things seems to be a contradiction, then we have missed the point of the scripture altogether.

"That ye resist not evil." The evil don't resist. We say a fellow comes along and you are perfectly innocent and he is going to make you drink a glass of whiskey. Are you going to drink it? And he gets you all wrought up. You're ready to kill him. Is that evil? That is not the point. Don't extend yourself against - that is anti-, over against, an eye or a tooth for a tooth over against a tooth. Don't match this with this, Jesus is saying. You do not use the instruments of the evil one to match what he has done ~~xxxxxxx~~ tooth for tooth. A fellow hits you in the eye, you don't take your fist and hit him. He tells you later, let him hit you on the other side. Otherwise, you would be matching what he does. He cheats, you cheat him. You're going to get even with him. You're going to get back at him. He lies about you, then you lie about him. He kicked you on the shin, so you kick him. This is what Jesus is trying to say. Balances and matches. It does not mean that you are not going to stand up against evil. If we did not stand up against evil, where would we

be today? But you are not going to use evil methods, the evil matching which he says here.

Now this first appears to be nonresistance. An evil man who is causing trouble. And Jesus is going to illustrate this now in four applications.

V. 39 He begins with the personal affronts. "If a man smite thee on the right cheek, turn to him the other also." The (anti-Baptist) of Poland and Germany took this literally and practice pacifism on the strength of it. The (Quakers) in many instances do likewise; to avoid an issue they say we're non-aggressive. But now what will the left cheek do for you? It will reveal character.

A deacon who prayed at the outbreak of the war, "O God, we are at war. Help us in this fight. We know the Germans are also praying to thee for thee to help them. What canst thou do, O Lord? At least remain neutral."

The chief mark of wisdom here is the meaning ~~for life~~ for life. He aimed his words directly at specific evils and errors of the day. Too much violence occurred where a little giving in would have avoided it and Jesus was talking about subduing the vengeful spirit.

There was much more to be gained by such extreme practice than otherwise.

You better permit a second blow on the other cheek than swapping blow for

blow determined to get vengeance. Here has something to do with the sacredness

and the value of life. Now we have police and we would hardly relish life in

a wicked city without them. We have armies on the international level which

are parallel to the police force.

Paul recognized the vested authority of a government - commanded us
not to resist it, but to pay tribute to it. Romans ~~14~~ 13:4.

Suppose a man comes up a hits you on the jaw. And you get mad and
 you want to kill him. But you do not retaliate. Let him hit the other side.

You've got to allow yourself to be imposed upon. When you know that you are
being imposed upon, you are going to have the right spirit, but if you are
ready to kill him, then you are as bad off as the fellow delivering the blow.

Your character must be such that you will turn the other cheek.

✓ 40 Second, court cases, V. 40. When a fellow is going to law to take
your coat, all right, what are you going to do? Fight? Let him have your
 coat he says. Give him your cloak also rather than enter into a costly
 court costs. Perhaps this cloak could be used for a covering at night.

Jesus said be willing to relinquish both of them.

What is taught here is the Christian pattern of life.

That God requires submission to lawful authorities that he has appointed to deal with evil doers, but the Pharisees wanted the legal maximum - like crime like punishment, and Christ said, "You have heard it said - I say unto you that resist these evils that resort to similar acts of violence and personal ~~revenge~~ retaliation. These direct personal assaults rather than retaliate. Somebody defraud you, do not have a spiteful spirit of revenge. Do not act toward him the way he has dealt with you. Let the regular judge determine this.

41
Third, public indignities - V. (41). If a man can tell me to go a mile. Now this came really from a military rule. A soldier could impress anyone to do such service for him. Now, if one called you to do this, go on, don't growl, but you have got to have the attitude to let yourself be imposed upon. It takes character for that, and that is what Jesus is talking about. He could legally compel a Hebrew because the Romans controlled the country, and the word "Compel" ~~means~~ means to impress or to conscript for temporary work. The soldier could compel anyone to help him with his horses or his baggage up to the distance of one mile.

If you go one mile then Jesus says go on, go two. He could require

one mile legally, and guarantee that the first mile. Imagine a Jewish boy' doing this for a Roman soldier. When he gets to the end of the first mile saying "I'll go another mile with you."

This helps us to understand our pattern of behavior. First, we want unlimited revenge like animals in our ethics. Or second, we want limited revenge as the Old Testament ethics. Third, unlimited love or Christ's ethics. Now this is what happens in second mile Christianity. Going beyond your duty.

✓ As a member of the church who does his job well and then looks for more to do. A preacher can serve faithfully and he can do more than his is required or even expected of him.

The Good Samaritan fulfilled his duty when he took the wounded man to the inn-keeper. Further, he went beyond this. Paid his bill and said, "If there is further costs, I will be back and pay for that."

These are all tied in together. Turning the other cheek, going the extra mile. Hudson Taylor standing on the river bank in China hailed a boat to take him across the river. The boat was drawing near. A wealthy Chinese came along who did not recognize Hudson Taylor a foreigner ~~in native dress~~ because he had native dress. When the boat hit the shore the wealthy Chinese struck Hudson Taylor and pushed him aside with such force that the latter fell

into the mud. The man operating the boat refused to take his fellow countryman saying, "No, ~~the~~~~foreigner~~ that foreigner called me and the boat is his, and he must go first." The Chinese traveler was amazed. Hudson Taylor did not complain, but he invited the man into the boat with him, and then began to tell him the thing that caused him to behave in such a manner, and the wealthy man could not resent such treatment and it made a deep impression upon his soul.

Now if a man insists on his rights taking away your coat, your tendency is as the world - everybody is talking about his rights and insisting on these instead of his duties. The tendency in the world is, "I must have vengeance." That is the spirit of the world.

You remember Paul and Silas in ~~prison~~ prison after the earthquake said - they sent an order for them to be released, but Paul insisted on them coming down and releasing them themselves and setting them free. ~~As~~ As a matter of honesty, honor, justice, righteousness, and truth, he makes his protest when the law is not ~~honored~~ honored, then it is not in our personal interest to do so. When the legislation of taxes, of things we do not approve of are placed upon us by the government ~~as~~ as in the ancient world, we must go the second mile in these things.

4 2
 Fourth, borrowing and begging, V. 42. Give to him that asketh thee and from him that would borrow from thee, turn ~~not~~ thou not away."

Now this is giving and lending.

Let me make first of all an observation. Our Lord does not encourage us here to help frauds or professional beggars or drunkards. A man may come to you under the influence of drink, and ~~not~~ wants you to give him some money and immediately he will go and spend it upon drink. Now, that man is not in need, and Jesus is not encouraging us, but he is talking about the self-centered spirit which we have when we do not help those that are in real need. It is the holding on of what is mine that Jesus is concerned about. Jesus wants us always to be ready to listen to the man who has a need and even to give him the benefit of the doubt. If I am in a position to help him, then it is my responsibility.

John tells us that "Whosoever has this world's goods and sees his brother have need and shutteth up his compassion for him, how dwelleth the love of God in him?" Let us not love in word, neither in tongue, but in deed and in truth." I John 3:17-18. Now the man under the influence of drink who asks for money is not in need. Neither is the man who lives a lazy life and will not work. Paul says of such, "If any would not work, neither

should he eat." The professional beggar is really not in need.

It takes a new man - no man of the world or a non-Christian cannot

~~KNKXXXX~~ fulfill these four things in application which Jesus has made here.

Lending can also be a Christian favor. The Jews were commanded not to

charge one another interest in Deut. 23:19. However, lending was encouraged

in Beut. 15:7-11. Giving might spoil some people, but if we relieve emergencies,

if we help a situation, the principle ~~is~~ at stake is helping one's fellow man

who is truly in need, even at some sacrifice.

There is common sense in this, for Jesus told us in James 4:3 that if

we ask for anything amiss in our prayers that it was wrong. Now if a man comes

to you and says "Give me your house, give me your furniture, give me your car,

give me this or that," he is asking for ~~something~~ something amiss. It may be

bad for both the giver and the one who receives. So often a man can give money

and it may be the easy way out. Or a man may borrow money with no idea of repaying

it.

A woman of nobility in London often had a carriage laden with fruit and

vegetables going to the homes of the unfortunate, in the rain often, or she would

help someone out on a trip. She never sent her carriage. She always came in

it herself and did the job personally. What many need is you. A little of your

time, your sympathy, understanding, and your personal impact.

It is not tit for tat. They say that if you just give to everyone that comes along, if you practice (indiscriminate giving), it will work tremendous. It may work harm. You must not be indiscriminate in your giving, because ~~if~~ the result of your giving may work evil. If we rely on these facts, how are you going to determine the moral quality of an act or a deed. One knows that when we make a moral discrimination between people, we set ourselves up as superiors. Now what does that do to our character?

To make the thing simple, often we look down on other groups or other individuals, or we form clans or little cliques, and there are certain people we deal with and others we could care less. What does that do to your ~~xxx~~ character?

✓ The missionary Henry Richards ^{sent} in Africa ~~xxx~~ out in 1887 or 88 by the British Baptists and came to America and gave lectures. In one of those lectures he told about his ~~experience~~ experience with this passage of scripture. He had worked over there for about five years. He had given them medicines, preached for them, tried to learn the language, and there were no converts. This verse on giving really bothered him. He had preached, but he really didn't know how to preach this. So he went back to England on a trip. He told some people what he was doing but he was worrying that his work had not been very prosperous or profitable

as he thought. And while he was walking down the street one day in England, a man asked him for money to buy food, and he gave the man help. About three months later, a man dressed ~~neatly~~ neatly, nicely stopped him and said, "You don't know me, you don't recognize me." He admitted that he did not. "Sir, I was that contemptible man who did not have anything on his mind when he met you two months ago. I wanted to get something to eat and then I was going to jump in the river. But something in the way that you treated me stopped me in my tracks, and sir, I'm a different man." The missionary went back determined that no matter what ~~happened~~ occurred, he was going to preach on this text and he was going to try to illustrate this. And ~~of~~ of course he took this thing literally. And in his sermon he indicated that men ought to do this to show forth the character of the Lord ~~Jesus~~ Jesus. Following the service a man came up to him and said, "I would like to have a bar of soap". Next came a man who wanted a wash basin, the rugs. Another came and wanted the chairs. Another the bed. He said that when he got through, all he had left was the shack. The only thing he had was the clothes on his back. He didn't know what in the world to do. ~~He didn't understand it~~ He didn't understand it. He got on his knees on the floor - that was all that was left, and began to pray. Later that night,

early toward the morning, he heard a noise outside and he listened and there were voices, and one voice he recognized. "Come on up here. Put that chair here, put the bed here. Put the wash basin there and the soap here." He thought he was ~~dreaming~~ dreaming. And then he heard a voice say, "You can't treat that white man that way. He has been helping us when we were sick. He has not been doing evil, but he has been doing good." Every single article had been returned. Now the chief who had been responsible for this became the first convert, and then others followed. What is the quality? He wants to create character.

You remember the scripture says that he sends ~~the~~ the rain on the good farmer and he keeps it off of the bad one? No. It says the Heavenly Father will send the sunshine on the good farmer and keep it off of the bad one? No. He does not ~~discriminate~~ (discriminate) between men, just and unjust in this way in treatment in gifts of his mercy.

In conclusion, I wish to give you this summary.

There are about three things: First, do not take the law in your own hands, and you will find happiness. The law in the Old Testament was for the happiness of man. Turn these things over to the judges and let them deal with them. An illustration of this is the famous surgeon who operated in New York

and many young men watched him. One young man came down and asked him a question.

"Does not the books teach that one knot tied in the thread after the operation is

all that is necessary?" He said, "Yes, if tied correctly." He says, "But my

secret is called my 'sleeping knot'. That is, tonight when I go to bed, and I

run

~~go~~ through this operation again, the question will come, did I tie the knot? Then

I will remember that I tied three, and it can't come loose."

Now that's the principal of ~~xxxx~~ life here that Jesus is talking about,

and man will find lots of happiness in this.

2 Second, turn retaliation into redemption. Don't strike back. Turn the

other cheek he says. ~~God~~ Go the second mile with them. This verse, if obeyed,

will bring out the best in others. Dr. Truett told the story about a farmer

who was interested in winning his neighbor to Christ. The neighbor during the

summer said that he could not attend the meetings because he had some plowing

he had to do. The next morning, the Christian took his neighbor's place at the

plow that he might attend the revival services. God's spirit worked a miracle

and the farmer professed his faith in Christ. He became a useful member in the

church. We shall not win our neighbors without this conviction and without this

sort of compassion.

3 In the third place, be large-hearted. Freely you have received, freely give.

This is a grand principle. A husband hurrying to work - the button was off his coat. The wife fumed and fussed the whole time she was fixing it. Pitched it on the table said "There it is." At the end of the week, she said, "I need five extra." "What in the world have you done with the money?"

Now (second mile) religion, when the man's coat was off, she should have said, "Honey, I'll fix it in in a minute." And then he goes off singing. And at the end of the week, she says, "I need five", he says "I don't know how you stretch the money. Here's ten."

The story of Jesus was the greatest illustration of going the second mile when he went to the cross. Simon was compelled to bear the cross, forced and pressed into service.