

Luke 6:29

Authorized King James Version (KJV)

And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

Analysis

And unto him that smiteth thee on the one cheek offer also the other—the blow to the cheek (τύπτοντί σε ἐπὶ τὴν σιαγόνα, typtonti se epi tēn siagona) was not life-threatening violence but an insult to honor, a backhanded slap of contempt. Jesus commands pareche (πάρεχε, offer/present) the other cheek—active non-retaliation that absorbs evil without returning it. The cloak and coat (himation, ἵματιον and chitōn, χιτών) represent outer and inner garments—Jesus says surrender both rather than fight over possessions.

This radical ethic transcends justice for grace, refusing to match evil for evil. It's not passivity but active love that absorbs wrong to stop the cycle of retaliation. This is kingdom ethics—citizens of God's kingdom don't defend their honor or possessions but trust God's vindication while showing enemy-love.

Historical Context

Roman-occupied Palestine knew both casual violence and legal exploitation. Soldiers could compel civilians to carry loads; creditors could sue for debts. Jesus taught his followers not merely to submit but to go beyond what's demanded—offering the other cheek, both garments. This shocked hearers accustomed to lex talionis (eye for eye). First-century honor-shame culture made such behavior scandalous—surrendering honor and possessions contradicted cultural values. Yet Jesus modeled this at his trial and crucifixion (Isaiah 50:6, 1 Peter 2:23).

Related Passages

Ephesians 2:8 — Salvation by grace through faith

John 3:16 — God's love and salvation

Matthew 25:31 — Final judgment

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does Jesus' call to absorb insults and surrender possessions challenge your natural desire for justice and self-protection?
2. In what situation is Jesus calling you to break the cycle of retaliation by absorbing wrong rather than returning it?

Interlinear Text

τῷ	τύπτοντί	σε	ἐπὶ	τὴν	σιαγόνα	πάρεχε	καὶ
G3588	And unto him that smiteth	thee	on	G3588	the one cheek	offer	also
	G5180	G4571	G1909		G4600	G3930	G2532
τὴν	ἄλλην	καὶ	ἀπὸ	τοῦ	αἴροντός	σου	τὸ
G3588	the other	also	him	G3588	that taketh away	thy	G3588
	G243	G2532	G575		G142	G4675	G2440
καὶ	τὸν	χιτῶνα	μὴ	κωλύσῃς			
also	G3588	to take thy coat	not	forbid			
	G2532	G5509	G3361	G2967			

Additional Cross-References

Hebrews 10:34 (Parallel theme): For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

2 Corinthians 11:20 (Parallel theme): For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

1 Corinthians 6:7 (Parallel theme): Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

Isaiah 50:6 (Parallel theme): I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Matthew 26:67 (Parallel theme): Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

John 18:22 (Parallel theme): And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

Lamentations 3:30 (Parallel theme): He giveth his cheek to him that smiteth him: he is filled full with reproach.

1 Corinthians 4:11 (Parallel theme): Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

Luke 22:64 (Parallel theme): And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?