1. Terms
Himation [“him” a tahn]—wool outer garment
Chiton [kee tone]-linen underwear
Angareia [an ga re ia]—forced labor
Antistenai [an tis then ai]—violent resistance/revolt

2. Exegesis of Matthew 5:38-42
Explain how Wink exegetes
a) Turn the other cheek: Jesus is speaking to an inferior who has been BACKHANDED on the RIGHT CHEEK with the RIGHT HAND of a social superior in order to INSULT the inferior. By turning the other cheek (i.e., TURNING THE LEFT CHEEK, the superior can no longer backhand the left cheek with the back of his right hand. Turning left cheek makes it extremely difficult for superior to continue to insult inferior: social conventions: a) superior hits inferior only on left cheek with a RIGHT handed, BACKHANDED slap to insult; b) Social taboo against using unclean LEFT hand; c) To use open or fisted RIGHT hand = to treat inferior as an equal and worthy of fighting. Upshot = Try again your attempt to humiliate me didn’t work. By my cheeky response I refuse to cooperate with your insult and allow it to have its intended result.

b) Give the undergarment: When a creditor sues debtor for his second to last possession, i.e., his outer cloak of wool, the debtor gives the creditor more than he asks for, i.e., his undergarment of linen. This leaves debtor naked. Social convention: shame falls on viewers of nakedness not one naked person. Creditor would be embarrassed in front of his peers.

c) Go the second mile: Social practice among Roman soldiers: Thou shall not force someone else to carry your pack more than one mile. Enforced by Centurion and totally up to Centurion to decide when abuse of angareia has occurred. Possible penalties including loss of rank, barley instead of wheat, standing in front of Centurion’s tent all day, etc. Going a second mile puts soldier at risk of possible punishment and seizes the initiative.

In each case you give the oppressor more than he asks for in such a way that it becomes more difficult for the oppressor to oppress.

2. Thesis of Matthew 5: 38-39
= do not respond to evil with evil but raise hell by making it as difficult as possible for a superior/oppressor to do evil to you or others. Be endlessly creative in discovering the third way: nonviolent direct action or non-cooperation with evil

3. What is Jesus’ Third Way?
Goal of Jesus’ third way = “to fight evil with all of our power without being transformed into the very evil fight” (189). We must not become what we hate.

Jesus’ third way is not a middle way between fighting with violence and fleeing in order to avoid evil. It does not try to “split the difference” between the two. Instead, it seeks a radically (to the root) different way to overcome evil.
It is a recognition that
a) \textit{failure to stand up to evil is itself evil,} (i.e., submission to evil, passivity in the face of evil, withdrawal from evil, or surrender to it)
b) \textit{violence is evil}--even if used in response to another evil, (i.e., armed revolt, violent rebellion, direct retaliation, or revenge against the evildoer) and
c) \textit{we must seek to change evil in a way that is not itself evil} (i.e., stand your ground, be willing to suffer if necessary, and seek the transformation of the evildoer).

In other words, a morally good end, i.e., fighting evil, does not “justify” or “make good” a morally bad means, i.e., violence. “Our means are ends in the making.” How we achieve our goals shapes what kind of goal is achieved. \textit{The proper response to evil is to reject it terms altogether, actively oppose it, and create opportunities for the evildoer to change her ways.}

Page 186 lists the key values that Jesus’ third way seeks to realize as well as the means that are consistent with such values. Below is a restatement of key values and means taken from or implied by this list.

\textbf{Values}
1. Your own humanity and dignity as a person
2. The good of the oppressor—his/her transformation
3. Justice and right relationship between you and your oppressor without violence
4. Expanding the power of the least powerful to achieve the above in any situation
5. Suffering for the sake of goodness and truth only when this is the best way to preserve it (the value of the way of the cross).

\textbf{Means}
1. Expose the injustice of the system
2. Break the cycle of injustice, humiliation, and violence by refusing to cooperate with them (throw a monkey wrench into the system; interrupt its vicious habits)
3. Find creative alternatives to violence
4. Deprive your oppressor of a situation where violence is effective
5. Stand your ground and take control of the power dynamic for the good
6. Force the oppressor to make decisions for which he/she is unprepared
7. Force the oppressor to see you in a new light
8. Seek the oppressor’s transformation

\textbf{4. Implications of Wink’s Argument}
1. Following Jesus requires tremendous \textit{creativity, imagination, and courage.} Can’t just literally do the same thing Jesus did or suggested because it will only work a limited number of times and only in specific contexts.

2. \textit{Jesus is speaking to the least powerful} in society; not to the social superiors (and certainly not to the Roman Empire or the US government.). Thus to ask how the U.S. government could follow the Jesus’ third way is to ask a different question than the one Jesus tried to answer. \textit{What relevance does Jesus’ third way have for those who are not oppressed?} For oppressors?
3. **How would one follow Wink’s Jesus today?** Do not engage in the very evil that has been done to you. Use morally good means to achieve morally good ends. Don’t use violence?? Is violence always an evil means?? Does Jesus rule this out a priori?

**Question**
How does MLK seize the initiative or turn the table on white power structure? For example, he seizes the power of the media (and the purse via the bus boycott) and uses it against the powerful so as to empower the powerless.