



B'har/B'chukotai– On Mount/By My Regulations-

Torah-Leviticus 25:1-26:2 & Lev. 26:3-27:23

B'rit Hadashah – Luke 4:16-21 & Matt. 22:1-14

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Obedience and Blessings vs Disobedience and Curses

Parshah Overview¹:

On the mountain of Sinai, G-d communicates to Moses the laws of the **Sabbatical year**: every seventh year, all **work** on the land should cease, and its produce becomes free for the taking for all, **man and beast**.

Seven Sabbatical cycles are followed by a **fiftieth year**—the Jubilee year, on which work on the land ceases, all indentured servants are set free, and all **ancestral estates** in the Holy Land that have been sold revert to their original owners. Additional laws governing the sale of lands, and the prohibitions against **fraud** and **usury**, are also given.

G-d promises that if the people of Israel will keep His commandments, they will enjoy material prosperity and dwell secure in their homeland. But He also delivers a harsh “**rebuke**,” warning of the **exile**, persecution and other evils that will befall them if they abandon their covenant with Him. Nevertheless, “Even when they are in the land of their enemies, **I will not cast them away**; nor will I ever abhor them, to destroy them and to break My covenant with them; for I am the L-rd **their G-d**.”

The Parshah concludes with the rules on how to calculate the **values** of different types of pledges made to G-d.

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Torah Reading:

Blessings for Obedience

Lev 26:1 “You are not to make idols for yourselves, nor raise up an engraved image or a standing-stone, or place any carved stone in your land to bow down to it. For I am Adonai your God.

Lev 26:2 **You are to keep My Shabbatot and have reverence for My Sanctuary. I am Adonai.**

Lev 26:3 **“If you** walk in My statutes, keep My mitzvot and carry them out,

Lev 26:4 **then I will give you** rains in their season, the land will yield its crops, and the trees of the field will yield their fruit.

Lev 26:5 Your threshing will last until grape gathering, the grape gathering will last until the sowing time, you will eat your bread to the full, and live securely in your land.

Lev 26:6 **“I will bring shalom in the land,** and you will lie down, with no one making you afraid. I will remove dangerous beasts from the land and no sword will pass through your land.

Lev 26:7 You will chase your enemies and they will fall before you by the sword.

Lev 26:8 Five of you will chase 100 and 100 of you will chase 10,000, and your enemies will fall by the sword before you.

Lev 26:9 **“I will turn toward you,** make you fruitful and multiply you, and I will confirm My covenant with you.

Lev 26:10 **You will eat** the old harvest and clear out the old because of the new.

Lev 26:11 **I will set** My Tabernacle among you, and My soul will not abhor you.

Lev 26:12 **I will walk** among you and will be your God, and you will be My people.

Lev 26:13 **I am Adonai your God,** who brought you forth out of the land of Egypt, so that you would not be their slaves, and I have broken the bars of your yoke and made you walk upright.

Punishment for Disobedience

Lev 26:14 “But if you will not listen to Me, nor carry out all these mitzvot,

Lev 26:15 and if you reject My statutes and if your soul abhors My ordinances, so that you do not keep all My mitzvot, but instead break My covenant,

Lev 26:16 then I will do the following to you in return. I will appoint terror over you, wasting disease and fever that will dim the eyes and cause the soul to pine away. You will sow your seed in vain, because your enemies will eat it.

Lev 26:17 I will set My face against you and you will be routed before your enemies. Those who hate you will rule over you, and you will flee when no one pursues you.

Lev 26:18 “If you, in spite of these things, will not listen to Me, then I will chastise you seven times more for your sins.

Lev 26:19 I will break your pride of power. I will make your sky like iron and your earth like bronze.

Lev 26:20 Also your strength will be spent in vain, for your land will not yield its increase, nor will the trees of the land yield their fruit.

Lev 26:21 “If you keep walking contrary to Me and will not listen to Me, then I will multiply the plagues on you seven times like your sins.

Lev 26:22 I will send the wild animals among you, which will rob you of your children, destroy your livestock, and make you so few in number that your roads will become deserted.

Lev 26:23 “Now if in spite of these things you will not be chastened by Me, but walk contrary to Me instead,

Lev 26:24 then I will also walk contrary to you. Then I will strike you, I Myself, seven times for your sins.

Lev 26:25 I will bring a sword upon you that will execute the vengeance of the covenant, and you will be gathered together inside your cities. I will send the pestilence among you and you will be given into the hand of the enemy.

Lev 26:26 When I break your staff of bread, ten women will bake your bread in one oven, and they will bring back your bread by weight, so that you will eat but not be satisfied.

Lev 26:27 “Yet if in spite of this you will not listen to Me but walk contrary to Me,

Lev 26:28 then I will walk contrary to you in wrath. So I will chastise you seven times for your sins.

Lev 26:29 You will eat the flesh of your sons and you will eat the flesh of your daughters.

Lev 26:30 I will destroy your high places and cut down your altars of incense, cast your dead bodies upon the bodies of your idols, and My soul will abhor you.

Lev 26:31 I will lay waste your cities and devastate your sanctuaries. I will not smell your soothing aromas.

Lev 26:32 I will make the land desolate and your enemies settling there will be astonished at it.

Lev 26:33 I will scatter you among the nations and I will draw out the sword after you. So your land will become a desolation and your cities will become a waste.

Lev 26:34 Then the land will enjoy its Shabbatot all the days of its desolation, while you are in the land of your enemies. Then the land will rest and enjoy its Shabbatot.

Lev 26:35 As long as it lies desolate it will have rest, that rest which it did not have from your Shabbatot, when you lived on it.

Lev 26:36 “As for those who remain, I will bring weakness into their hearts in the lands of their enemies, so that the sound of a driven leaf will put them to flight, and they will flee as one flees from the sword and fall, even when no one is pursuing.

Lev 26:37 They will stumble over one another, as if before the sword, when no one pursues, and you will have no strength to stand before your enemies.

Lev 26:38 You will perish among the nations and the land of your enemies will devour you.

Lev 26:39 Those of you who are left in the land of your enemies will rot away because of their iniquity, and because of the iniquities of their fathers they will rot away with them.

Lev 26:40 “But if they confess their iniquity and that of their fathers, in the treachery they committed against Me, and how they walked contrary to Me

Lev 26:41 —in return I walked contrary to them and brought them into the land of their enemies—and if at that time their uncircumcised heart becomes humbled, so that they accept the punishment for their iniquity,

Lev 26:42 then I will remember My covenant with Jacob and also My covenant with Isaac and

My covenant with Abraham, and I will remember the land.

Lev 26:43 But the land will be deserted by them and will enjoy its Shabbatot while it lies desolate without them, and they will accept the punishment of their iniquity, because they rejected My ordinances and their soul abhorred My statutes.

Lev 26:44 “Yet for all that, when they are in the land of their enemies, I will not reject them, nor will I hate them into utter destruction, and break My covenant with them, for I am Adonai their God.

Lev 26:45 But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God. I am Adonai.”

Lev 26:46 These are the statutes, ordinances and laws, which Adonai made between Himself and Bnei-Yisrael at Mount Sinai by Moses.

Laws About Vows

Lev 27:1 Then Adonai spoke to Moses saying,

Lev 27:2 “Speak to Bnei-Yisrael and say to them: When anyone makes a special vow to Adonai involving the valuation of persons,

Lev 27:3 then your valuation of a male from 20 years old to 60 years old should be 50 shekels of silver, after the shekel of the Sanctuary.

Lev 27:4 If it is a female, then your valuation should be 30 shekels.

Lev 27:5 If the person is from five years to 20 years old, then your valuation is to be 20 shekels for a male and ten shekels for a female.

Lev 27:6 If the person is from one month to five years old, then your valuation is to be five shekels of silver for a male and three shekels of silver for a female.

Lev 27:7 If the person is from 60 years old and upward, if it is a male, then your valuation is to be 15 shekels and for a female ten shekels.

Lev 27:8 But if he is poorer than your valuation, then he is to be set before the kohen and the kohen will set a value for him, in keeping with what the one who made the vow can afford.

Lev 27:9 “Now if it is an animal that may be brought as an offering to Adonai, anything that one gives to Adonai will be holy.

Lev 27:10 He is not to replace it or exchange it, either good for bad, or bad for good. But if he does exchanges one animal for another, then both it and the one for which it is exchanged will become holy.

Lev 27:11 If it is any sort of unclean animal that may not be brought as an offering to Adonai, then he is to set that animal before the kohen.

Lev 27:12 The kohen is to evaluate it, whether it is good or bad. As the kohen values it, so it will be.

Lev 27:13 But if he would redeem it, then he is to add a fifth to its valuation.

Lev 27:14 “If a man consecrates his house as holy to Adonai, then the kohen is to evaluate it, whether it is good or bad. As the kohen evaluates it, so it will stand.

Lev 27:15 If the one who dedicates it would redeem his own house, then he is to add a fifth of the money of your valuation to it, and it will become his.

Lev 27:16 “If one consecrates to Adonai part of the field of his possession, then your valuation is to be in proportion to the seed to sow it: an omer of barley at 50 shekels of silver.

Lev 27:17 If he dedicates his field from the Year of Jubilee, it will stand according to your own valuation.

Lev 27:18 But if he dedicates his field after the Jubilee, then the kohen is to calculate for him the money according to the years that remain until the Year of Jubilee, with a deduction to be made from your valuation.

Lev 27:19 He who dedicated the field would ever redeem it, then he is to add a fifth of the money of your valuation to it, and it will remain his.

Lev 27:20 But if he will not redeem the field, or if he has sold the field to someone else, it may not be redeemed anymore.

Lev 27:21 But the field, when it is released in the Jubilee, will be holy to Adonai as a consecrated field. It will be owned by the kohanim.

Lev 27:22 “Now if one consecrates to Adonai a field that he has bought, which is not from the fields of his possession,

Lev 27:23 then the kohen is to calculate for him the worth of your valuation up to the Year of Jubilee, and give your valuation on that day as a holy thing to Adonai.

Lev 27:24 In the Year of Jubilee the field is to return to the one from whom it was bought, to the one to whom the possession of the land belongs.

Lev 27:25 All your valuations should be according to the shekel of the Sanctuary, 20 gerahs to the shekel.

Lev 27:26 “But the firstborn among animals, which is made a firstborn to Adonai, may be dedicated by anyone. Whether an ox or sheep, it belongs to Adonai.

Lev 27:27 If it is an unclean animal, then he is to buy it back according to your valuation, and add a fifth of the value to it. But if it is not redeemed, then it is to be sold according to your valuation.

Lev 27:28 “Nevertheless, no devoted thing which a man sets apart from all that he has for Adonai, whether man or animal, or from the field of his possession, may be sold or redeemed. Every devoted thing is most holy to Adonai.

Lev 27:29 No one who may be set apart from men for destruction is to be ransomed. He is surely to be put to death.

The Tithe belongs to Adonai – It is Holy to Adonai

Lev 27:30 “All the tithe of the land whether from the seed of the land, or the fruit of the trees, belongs to Adonai, for it is holy to Adonai.

Lev 27:31 If a man redeems anything of his tithe he must add a fifth part to it.

Lev 27:32 From all the tithe of the herds or the flocks, whatever passes under the rod, a tenth will be holy to Adonai.

Lev 27:33 One is not to inquire if it is good or bad, nor exchange it. Or if he does exchange it, then both it and that for which it is exchanged will become holy, and may not be redeemed.”

Lev 27:34 These are the mitzvot which Adonai commanded Moses for Bnei-Yisrael on Mount Sinai.

24 conditional Blessings – The “If” Clause! Blessings Come via Obedience to His Word and to our Messiah Yeshua!

G. *The covenant blessings for obedience and curses for disobedience (chap. 26)*

It was common to conclude vassal treaties in the ancient Near East with a section on blessings for obedience and curses for disobedience (see Wenham, *Leviticus*, pp. 29–31, 327). Other passages relating the blessings and curses of the Mosaic Law include Exodus 23:22–33; Deuteronomy 28; Joshua 24:20.

1. INTRODUCTORY SUMMARY OF THE FUNDAMENTALS OF THE LAW (26:1–2)

26:1–2. Total commitment to **God** alone and avoidance of all forms of idolatry and false worship were to be manifested positively by observing the **Sabbaths** (cf. 23:3) and reverencing the **sanctuary** (cf. 17:1–9).

2. THE BLESSINGS FOR OBEDIENCE (26:3–13)

a. *The gift of rain and abundant harvests (26:3–5)*

26:3–5. Unlike the repeated conditional clauses about disobedience (vv. 14, 18, 21, 23, 27), the condition of obedience is introduced only once for the entire blessings section (v. 3). The first blessing includes the promise of seasonal **rain** and the resultant exceedingly abundant **harvest** of **crops** and fruits with attendant plenty and peace.

b. *The gift of peace in the land (26:6–10)*

26:6–10. Divine protection from both **savage beasts** and **the sword** (invading armies) would result in **peace** without fear, a plentiful **harvest**, and divine blessing in fulfillment of the Abrahamic Covenant (cf. Gen. 17:7–8).

c. *The gift of God’s presence (26:11–13)*

26:11–13. God’s continued presence in the midst of Israel as He manifested His glory in the tabernacle was a further blessing for covenant faithfulness (v. 11). **God** even promised to **walk** with His **people** as He did with the patriarchs of old (cf. Gen. 5:22, 24; 6:9; 17:1; 24:40; 48:15). God’s proclamation of His past deliverance of Israel in the Exodus closes this section on blessings (Lev. 26:13).

3. THE CURSES FOR DISOBEDIENCE (26:14–45)

As is typical with ancient Near Eastern vassal treaties, this section on curses is much more extensive than the blessings section, though there are clear parallels between the two sections (cf. Wenham, *Leviticus*, p. 328, n. 5).

The conditional clause, “If you will not listen to Me” (and similar phrases) introduces five paragraphs in this section (vv. 14, 18, 21, 23, 27), each followed by a series of “I wills” which proclaim divine discipline on Israel (vv. 16, 18, 21, 24, 28). See the chart “The Covenant Chastenings,” near Amos 4:6.

The Covenant Chastening’s				
Chastening	Amos	Leviticus	Deuteronomy	1 Kings
Hunger/famine	4:6	26:26, 29	28:17, 48	8:37
Drought	4:7–8	26:19	28:22–24, 48	8:35
Blight/mildew	4:9	26:20	28:18, 22, 30, 39–40	8:37
Locusts	4:9	—	28:38, 42	8:37
Plagues	4:10	26:16, 25	28:21–22, 27, 35, 59–61	8:37
Military defeat	4:10	26:17, 25, 33, 36–39	28:25–26, 49–52	8:33
Devastation	4:11	26:31–35	29:23–28	— ²

a. Distress from illness, famine, and defeat (26:14–17)

26:14–17. The divine discipline for disobedience and **covenant** unfaithfulness brought physical and mental **diseases**, stolen crops, and defeat by **enemies**.

b. Drought and bad harvest (26:18–20)

26:18–20. God vividly expressed the result of failure to obey Him—**I will punish** (i.e., discipline) **you for your sins seven times over** (a round number for complete or full punishment).

n. note

² Sunukjian, D. R. (1985). Amos. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Am 4:2–3). Wheaton, IL: Victor Books.

The reference to **the sky above** being **like iron** and **the ground beneath ... like bronze** pictures the hardened crust of ground not soaked by rain (cf. Deut. 28:23).

c. Dread of dangerous animals (26:21–22)

26:21–22. Continued disobedience would result in multiplied divine discipline in terms of affliction **seven times over**. The desolation of the land, with **wild animals** running rampant, would result in further desolation.

d. Disease following desolation by enemies (26:23–26)

26:23–26. If God's people under such discipline would **continue to be hostile toward Him**, He would **be hostile** and **bring a sword** of vengeance (cf. Jud. 2:11–15) on them because of their **breaking of the covenant**. A divinely sent **plague** and oppression by **enemy hands** would result in further famine.

e. Devastation and deportation from the land (26:27–39)

26:27–39. In His **anger** God would **punish** Israel finally in dispersion and deportation from **the land**. This would begin with such horrors of war as cannibalism (v. 29), vast slaughter of people and destruction of **cities** and **sanctuaries** (vv. 30–31), and desolation of the **land** (v. 32). (On the high places see comments on Num. 33:52.) Dispersion **among the nations** would follow (Lev. 26:33). As a result **the land** would **enjoy its Sabbath years** which **it did not have during** the years of Israelite disobedience to God's laws concerning the sabbatical year (vv. 34–35; cf. 25:1–7). **Those** who would survive the slaughter would live in fear and ultimately **perish ... in the lands of their enemies** (26:36–39).

f. The prospect of repentance and the promise of restoration (26:40–45)

26:40–45. The bleak prospect described in verses 14–39 is bathed in a ray of hope by God's gracious promise, **But if they will confess their sins ... then ... I will remember My covenant with ... Abraham, and I will remember the land** (vv. 40–42). Though Israel would break this covenant (cf. v. 25), yet God would not break His **covenant with them** (v. 44). In His covenant faithfulness He will someday fulfill His **covenant** with Abraham (cf. Gen. 12:1–3) by blessing a repentant generation of Jews in the land of Israel. Though Israel has been divinely disciplined by numerous deportations and dispersions, the blessings of the Abrahamic Covenant with the Jewish nation in the Promised Land in perpetuity await fulfillment in the millennial kingdom after the Second Advent of Christ (cf. Amos 9:11–15; Rom. 11:25–27).

4. CONCLUDING SUMMARY (26:46)

26:46. This conclusion is reminiscent of verse 3 and identifies **Moses** as the mediator of this divine revelation given when Israel was camped at **Mount Sinai**.

H. The law of vows, gifts, and tithes (chap. 27)

Since the exact connection of this with the preceding chapters is ambiguous, some have viewed it as a later addition to the book, or at least an appendix. However, the subject of vows does relate directly to the curses in chapter 26 since people are more likely to make rash vows in times of dire distress. Rash vows are, of course, warned against in Scripture (cf. Ecc. 5:4–5; Deut. 23:21–23; Prov. 20:25), and the high price on the commutation of vows of persons here (Lev. 27:3–7) would also discourage spontaneous vows. The subjects of vows (including those pertaining to sacrificial animals), gifts, and tithes for the sanctuary are closely related and so are appropriately grouped together in this final chapter of a book that began with sacrifices offered at the sanctuary.³

The Parable of the Wedding Feast

Mat 22:1 Yeshua answered and spoke to them again in parables, saying,

Mat 22:2 The kingdom of heaven may be compared to a king who made a wedding feast for his son.

Mat 22:3 He sent out his servants to call those who were invited to the wedding feast, but they wouldn't come.

Mat 22:4 Again he sent out other servants, saying, 'Tell those who were invited, "Look, I've prepared my meal. My oxen and fattened cattle are killed, and everything is ready. Come to the wedding feast!"'

Mat 22:5 "But paying no attention, they went away, one to his own farm, another to his business.

Mat 22:6 And the rest grabbed his servants, humiliated them, and killed them.

Mat 22:7 Now the king became furious! Sending his troops, he destroyed those murderers and set fire to their city.

Mat 22:8 "Then he said to his servants, 'The wedding feast is ready, but those who were invited were not worthy.

Mat 22:9 So go into the highways and byways, and invite everyone you find to the wedding feast.'

Mat 22:10 And those servants went out into the highways and gathered together all they found, both bad and good; and the wedding was filled with guests.

Mat 22:11 "But when the king came in to look over the guests, he saw a man there who wasn't dressed in wedding clothes.

Mat 22:12 'Friend,' he said to him, 'how did you get in here without wedding clothes?' But the man was silent.

Mat 22:13 Then the king said to his servants, 'Tie him up hand and foot, and throw him into the outer darkness; in that place will be weeping and gnashing of teeth.'

Mat 22:14 For many are called, but few are chosen."

³ Lindsey, F. D. (1985). Leviticus. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Le 26–27). Wheaton, IL: Victor Books.

Those who are In Messiah Yeshua and WALKING IN OBEDIENCE to Him will walk in the blessings and do not have to fear the curses. However, as a follower of Messiah Yeshua, you still are required to OBEY HIS COMMANDMENTS!

Walking In Honor vs Shame

The blessing is an ancient form of prophetic speech often coupled with the curse or woe. Its origins lie in the covenant treaty form. The blessing was promised to the covenant parties if they abided by the terms of the treaty. The blessing serves as an exhortation to continue the covenanted and soon-to-be-rewarded behavior. Often parallel curses or woes are presented to serve as a negative exhortation or threat against infidelity and as a condemnation of the group’s opponents (see examples below). These blessings and curses were originally part of cultic and political rituals conducted in the Temple, although in Deuteronomy and Matthew they take place on other mountains. The blessing recalls the terms of the covenant to which the person is party and the promised rewards if one remains faithful.

The placement of the reproaches by the evangelist is pivotal: they form the conclusion to the public ministry of Yeshua/Jesus. They are introduced with: “Then Yeshua/Jesus said to the crowds and his disciples” (23:1). Following the series of reproaches, Yeshua/Jesus teaches only his disciples (24:1, 3; 26:1, 8, 10, 20–21, 26, 31, 36, 38, 45). Thus the makarisms in Matthew 5 and reproaches in 23 form an inclusion on Yeshua/Jesus’ public ministry. The antithetical character of the makarisms and reproaches is not only formal, but semantic as well (see Fig. #2). The antithetical parallels between the two could hardly be accidental.

MAKARISMS (Matt 5:3–12)	REPROACHES (Matt 23:13–31)
* honoring	* shaming
* third person formulations	* second person formulations
* addressed to disciples	* addressed to opponents
* opens public ministry	* closes public ministry
* “theirs is the kingdom of the heavens” (3, 10)	* “you shut the kingdom of the heavens” (13)
* “hunger and thirst for righteousness” (6)	* “outwardly appear righteous” (28)
* “merciful ... receive mercy” (7)	* “neglected mercy” (23)
* “pure of heart” (8a)	* “impure” (27)
* “see God” (8b)	* “swear by God’s throne” (22)

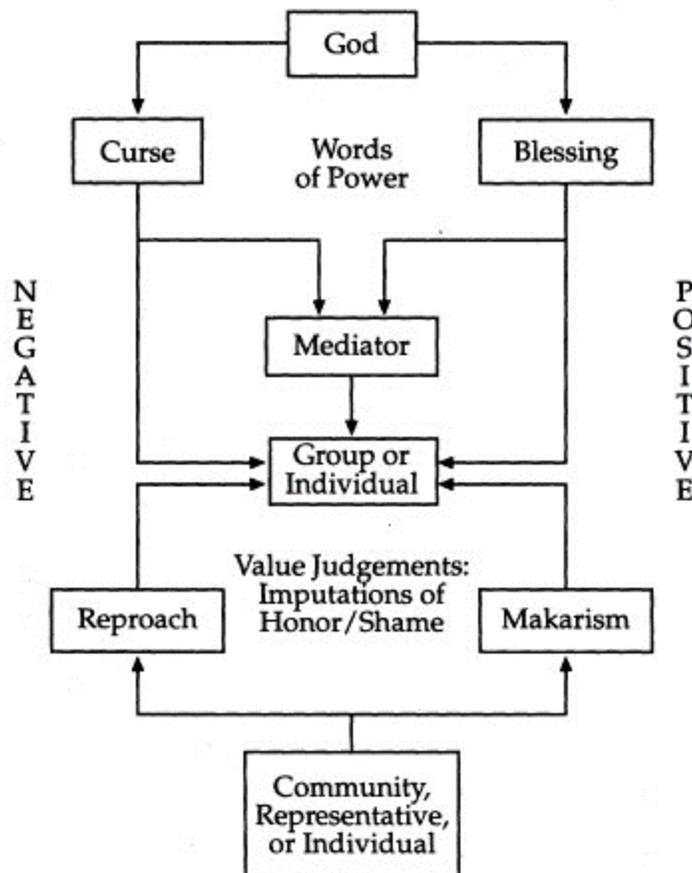
* “sons of God” (9)	* “son of Gehenna” (15)
* “so they persecuted the prophets” (12)	* “sons of those who killed the prophets” (31)

FIGURE #2: Matthew’s Makarisms and Reproaches Compared

The inclusion of makarisms and reproaches provides further evidence that these two forms are antipodal. While Luke juxtaposes four makarisms (6:20–23) and four reproaches (6:24–26) in the same speech, Matthew has employed his two series as brackets around Jesus’ public teaching. Thus honor and shame provide the polar oppositions which open and close the public ministry. These two units thus provide two sets of value judgments in Jesus’ mouth which constitute the positive and negative values of the “kingdom.” Their sequence is also important: the makarisms open the public ministry, and the reproaches close it. The makarisms thus encourage aspiring to the positive ideals of the kingdom—which will unfold throughout the story of Jesus’ ministry. The reproaches reflect back upon the opposition to Jesus by the Pharisees and scribes.

Figure #3 clarifies the antipodal character of the makarisms and reproaches. It also highlights the distinction between these forms and blessing and cursing.

FIGURE #3: Blessings and Curses; Makarisms and Castigation



CONCLUSIONS

Identifying the makarisms and reproaches throughout the Bible, as well as those in other early Judean and Christian literatures, allows us to see them more clearly in their cultural perspective. Most previous discussions have failed to see their large numbers and their common perspective on honor and shame. The primary conclusions can be summarized as follows:

1) Makarisms and reproaches are thematically related to formal blessings and curses, but linguistically and contextually distinct from them. Consequently, makarisms should not be translated “blessed.” The translations of “happy” or “enviable” for the makarisms are also inappropriate since they do not refer to either human emotion or the evil eye.

2) Makarisms and reproaches are value judgments, which can be uttered by sages, prophets, or anyone in the community. They should be translated in keeping with value judgments: the makarisms with “O how honorable” or “How honored”; and the reproaches with “O how shameful” or “Shame on.”

3) Makarisms and reproaches are comprehensible only in terms of Mediterranean honor/shame values and the challenge-riposte transactions. Thus they describe and challenge values, but also call for a response.

4) Matt 5:3–10 provides the introduction to Jesus’ public ministry and Matt 23:13–31 its conclusion. Consequently, they form an honor/shame inclusion around Yeshua/Jesus’ public teaching. Furthermore, the evangelist has not only employed them as formal and semantic antitheses, but has paralleled key-words throughout their formulations.⁴

⁴ Hanson, K. C. (1995). How Honorable! How Shameful! a Cultural Analysis of Matthew’s Makarisms and Reproaches. *Semeia*, 68, 102–104.