

Ask The Rabbi – August 17 - 2021

Question:

I wonder as to the meaning of the different consequences of being blessed for being poor in spirit vs. meekness. Is being in the kingdom of heaven a different type of reward than inheriting the earth? Is one better than, worse than, or the same as the other? Do they accumulate more and more different kinds of blessings, having mutually exclusive aspects from one another for different kinds of obstacles overcome in following Him?

Moreover, in Matthew 5:3 – 12, how do all these consequences relate to or stack up against one another?

theirs is the kingdom of heaven
they will be comforted
they will inherit the earth
they will be filled
they will be shown mercy
they will see God
they will be called children of God
theirs is the kingdom of heaven

great is your reward in heaven

Also, you once mentioned a pattern to be found in the Torah, where one finds nested sequences of verses arranged in a special way. Could this be a candidate?

theirs is the kingdom of heaven
 they will be comforted
 they will inherit the earth
 they will be filled
 they will be shown mercy
 they will see God
 they will be called children of God
theirs is the kingdom of heaven

Response:

Many sermons over the centuries have been preached about the “Beatitudes”, the introduction to Yeshua's first of five profound sermons. For Matthew recounts the journey of Yeshua in His Gospel where this sermon is recorded...

[Mat 4:23](#) Yeshua went all over the Galil teaching in their synagogues, proclaiming the Good News of the Kingdom, and healing people from every kind of disease and sickness.

[Mat 4:24](#) Word of him spread throughout all Syria, and people brought to him all who were ill, suffering

from various diseases and pains, and those held in the power of demons, and epileptics and paralytics; and he healed them.

Mat 4:25 Huge crowds followed him from the Galil, the Ten Towns, Yerushalayim, Y'hudah, and `Ever-HaYarden.

Mat 5:1 Seeing the crowds, Yeshua walked up the hill. After he sat down, his talmidim came to him,
Mat 5:2 and he began to speak. This is what he taught them:

What we witness is an introduction to a sermon that basically introduces the Kingdom of Adonai to the Judeans in Galilee for this is not the first time they have heard about the Kingdom, for Yochanan the Immerser conveys that the Kingdom is at hand, meaning it is here, it is in reach. Matthew records of Yochanan's witness...

Mat 3:1 It was during those days that Yochanan the Immerser arrived in the desert of Y'hudah and began proclaiming the message,

Mat 3:2 "Turn from your sins to God, for the Kingdom of Heaven is near!"

Mat 3:3 This is the man Yesha`yahu was talking about when he said, "The voice of someone crying out: 'In the desert prepare the way of Adonai! Make straight paths for him!' "

For Yeshua will makes mention of the Kingdom of Heaven seven times in this sermon.

***How blessed.** Greek makarios corresponds to Hebrew asher and means "blessed," "happy," and "fortunate" all at once, so that no one English word is adequate. For a Hebrew example, compare [Psa_144:15](#) :*

"How blessed/happy/fortunate the people whose God is Adonai!"

[Mat_5:3-12](#) known as the Beatitudes because the word "beatus" was used in the best-known Latin version, Jerome's "Vulgate" (c. 410 C.E.), to translate "makarios."

Consider this perspective from Elazar Brandt, a Messianic Jewish and friend of David Stern, for he conveys that the Beatitudes are actually Tanakh phrases in the form of blessings representing the messianic age. At the end of them, Yeshua says, "How blessed you are when people insult you and persecute you and tell all kinds of vicious lies about you because you follow me" ([Mat_5:11](#); italics added). By pronouncing this blessing in the context of messianic blessings, he is saying, in code, that he is the Messiah—which must have surprised and shocked his hearers.

For what is Yeshua doing but actually revealing Himself to the people in a coded message as has been seen elsewhere. For instance, we see this when Yochanan the Immerser inquires as to Yeshua when he asks...

Mat 11:2 Meanwhile, Yochanan the Immerser, who had been put in prison, heard what the Messiah had been doing; so he sent a message to him through his talmidim,

Mat 11:3 asking, "Are you the one who is to come, or should we look for someone else?"

Yeshua's response to Yochanan was as follows...

Mat 11:4 Yeshua answered, "Go and tell Yochanan what you are hearing and seeing—

Mat 11:5 the blind are seeing again, the lame are walking, people with tzara`at are being cleansed, the deaf are hearing, the dead are being raised, the Good News is being told to the poor—

Mat 11:6 and **how blessed is anyone not offended by me!**"

Another “Beatitude” How fortunate for you have prepared the way for me and thus were not offended by me. We read after Yochanan's death that people will be offended by Yeshua...

Mat 13:53 When Yeshua had finished these parables, he left

Mat 13:54 and went to his home town. There he taught them in their synagogue in a way that astounded them, so that they asked, "Where do this man's wisdom and miracles come from?"

Mat 13:55 Isn't he the carpenter's son? Isn't his mother called Miryam? and his brothers Ya`akov, Yosef, Shim`on and Y'hudah?

Mat 13:56 And his sisters, aren't they all with us? So where does he get all this?"

Mat 13:57 And they took offense at him. But Yeshua said to them, "The only place people don't respect a prophet is in his home town and in his own house."

Mat 13:58 And he did few miracles there because of their lack of trust.

Thus, Yeshua's answer is also in code. He refers to prophecies in the book of Isaiah of six signs which the Messiah will give when he comes when answering Yochanan:

- He will make the blind see ([Isa 29:18](#), [Isa 35:5](#)),

Isa 29:8 It will be like a hungry man dreaming he's eating; but when he wakes up, his stomach is empty; or like a thirsty man dreaming he's drinking; but when he wakes up, he is dry and exhausted—it will be like this for the horde of all nations fighting against Mount Tziyon.

Isa 35:5 Then the eyes of the blind will be opened, and the ears of the deaf will be unstopped;

- He will make the lame walk ([Isa 35:6](#), [Isa 61:1](#)),

Isa 35:6 then the lame man will leap like a deer, and the mute person's tongue will sing. For in the desert, springs will burst forth, streams of water in the `Aravah;

Isa 61:1 The Spirit of Adonai Elohim is upon me, because Adonai has anointed me to announce good news to the poor. He has sent me to heal the brokenhearted; to proclaim freedom to the captives, to let out into light those bound in the dark;

- He will cleanse lepers ([Isa 61:1](#)),

Isa 61:1 The Spirit of Adonai Elohim is upon me, because Adonai has anointed me to announce good news to the poor. He has sent me to heal the brokenhearted; to proclaim freedom to the captives, to let out into light those bound in the dark;

- He will make the deaf hear ([Isa 29:18](#), [Isa 35:5](#)),

Isa 29:18 On that day the deaf will hear the words of a book, and out of gloom and darkness the eyes of the blind will see.

Isa 35:5 Then the eyes of the blind will be opened, and the ears of the deaf will be unstopped;

- He will raise the dead (implied in [Isa_11:1-2](#) but not made specific),

Isa 11:1 But a branch will emerge from the trunk of Yishai, a shoot will grow from his roots.

Isa 11:2 The Spirit of Adonai will rest on him, the Spirit of wisdom and understanding, the Spirit of counsel and power, the Spirit of knowledge and fearing Adonai—

- He will evangelize the poor ([Isa_61:1-2](#) in the light of [Mat_4:23](#) above).

Isa 61:1 The Spirit of Adonai Elohim is upon me, because Adonai has anointed me to announce good news to the poor. He has sent me to heal the brokenhearted; to proclaim freedom to the captives, to let out into light those bound in the dark;

Isa 61:2 to proclaim the year of the favor of Adonai and the day of vengeance of our God; to comfort all who mourn,

Since he has done all these things as recorded in Matthew 8 – 9 , the message should be clear: Yeshua is the one; Yochanan need not look for another.

But Yeshua's answer avoids mentioning the Messianic sign of "proclaiming liberty to the captives" ([Isa_61:1](#)).

Added to his remark, "**How blessed is anyone not offended by me,**" Yeshua seems to be saying delicately that even though he is the Messiah, Yochanan will not be set free-as proves to be the case (below, [Mat_14:1-12](#)).

Thus the Beatitudes conveyed by Yeshua are similar to that which He did later when conveying to Yochanan the Immerser that He is the one promised, He is the Prophet as many thought Yochanan was for I had shared this on Shabbat and my sermon "Life, Promise and Torah" for it bears repeating...

Joh 1:19 Here is Yochanan's testimony: when the Judeans sent cohanim and L'vi'im from Yerushalayim to ask him, "Who are you?"

Joh 1:20 he was very straightforward and stated clearly, "I am not the Messiah."

Joh 1:21 "Then who are you?" they asked him. "Are you Eliyahu?" "No, I am not," he said. "Are you 'the prophet,' the one we're expecting?" "No," he replied.

Joh 1:22 So they said to him, "Who are you?—so that we can give an answer to the people who sent us. What do you have to say about yourself?"

Joh 1:23 He answered in the words of Yesha`yahu the prophet, "I am The voice of someone crying out: 'In the desert make the way of Adonai straight!'"

Joh 1:24 Some of those who had been sent were P'rushim.

Joh 1:25 They asked him, "If you are neither the Messiah nor Eliyahu nor 'the prophet,' then why are you immersing people?"

Joh 1:26 To them Yochanan replied, "I am immersing people in water, but among you is standing someone whom you don't know.

Joh 1:27 He is the one coming after me—I'm not good enough even to untie his sandal!"

Joh 1:28 All this took place in Beit-Anyah, east of the Yarden, where Yochanan was immersing.

Thus when we see and read the Beatitudes they are in essence a message Yeshua is conveying as to who He is, for He is revealing not only attributes that are of the Kingdom but those who will enter into the Kingdom because they have been blessed and thus not offended by Yeshua:

- **Mat 5:3** "How blessed are the poor in spirit! for the Kingdom of Heaven is theirs.

Consider this verse in relation to Luke 6:24:

Luk 6:24 "But woe to you who are rich, for you have already had all the comfort you will get!

Thus Yeshua is likely talking about the comforts of this world, but those who are poor in spirit, likely humble in nature, not corrupted by means and thus not offended by Yeshua will enter the Kingdom...

As part of the parable involving the laborers and the vinyard, Yeshua conveys...

Mat 20:16 Thus the last ones will be first and the first last."

Thus, the poor will not always be poor. Though poor in relation to this world, Adonai promises...

Psa 32:1 [*By David. A maskil.*] How blessed are those whose offense is forgiven, those whose sin is covered!

Psa 32:2 How blessed those to whom Adonai imputes no guilt, in whose spirit is no deceit!

Psa 119:1 א (*Alef*) How happy are those whose way of life is blameless, who live by the Torah of Adonai!

Psa 119:2 How happy are those who observe his instruction, who seek him wholeheartedly!

Psa 34:18 Adonai is near those with broken hearts; he saves those whose spirit is crushed.

- **Mat 5:4** "How blessed are those who mourn! for they will be comforted.

Psa 40:1 [*For the leader. A psalm of David.*] I waited patiently for Adonai, till he turned toward me and heard my cry.

Psa 40:2 He brought me up from the roaring pit, up from the muddy ooze, and set my feet on a rock, making my footing firm.

Psa 40:3 He put a new song in my mouth, a song of praise to our God. Many will look on in awe and put their trust in Adonai.

- **Mat 5:5** "How blessed are the meek! for they will inherit the Land!

Psa 149:3 Let them praise his name with dancing, make melody to him with tambourine and lyre;

Psa 149:4 for Adonai takes delight in his people, he crowns the humble with salvation.

The meek, the humble for whom Yeshua is speaking to here will inherit the land, that is ha erez. For here, His audience is the Jewish people for there has always been a promise associated with land, specifically that promised to Avraham, Yitzchak and Ya'akov. The Greek word "ghay, can refer to world, earth or land, yet in the context of the audience and thus Yeshua revealing who He is in a type of code to the Jewish people offers no greater example then that of the land promised to the Patriarchs as evidence that He is "the Prophet" that is like Moshe.

- **Mat 5:6** "How blessed are those who hunger and thirst for righteousness! for they will be filled.

Psa 63:1 [*A psalm of David, when he was in the desert of Y'hudah.*] O God, you are my God; I will seek you eagerly. My heart thirsts for you, my body longs for you in a land parched and exhausted, where no water can be found.

Psa 63:2 I used to contemplate you in the sanctuary, seeing your power and glory;

Psa 63:3 for your grace is better than life. My lips will worship you.

- **Mat 5:7** "How blessed are those who show mercy! for they will be shown mercy.

Psa 41:1 [*For the leader. A psalm of David.*] How blessed are those who care for the poor! When calamity comes, Adonai will save them.

Psa 41:2 Adonai will preserve them, keep them alive, and make them happy in the land. You will not hand them over to the whims of their enemies.

Psa 41:3 Adonai sustains them on their sickbed; when they lie ill, you make them recover.

Psa 41:4 I said, "Adonai, have pity on me! Heal me, for I have sinned against you!"

- **Mat 5:8** "How blessed are the pure in heart! for they will see God.

Psa 15:1 [*A psalm of David.*] Adonai, who can rest in your tent? Who can live on your holy mountain?

Psa 15:2 Those who live a blameless life, who behave uprightly, who speak truth from their hearts

Psa 15:3 and keep their tongues from slander; who never do harm to others or seek to discredit neighbors;

Psa 15:4 who look with scorn on the vile, but honor those who fear Adonai; who hold to an oath, no matter the cost;

Psa 15:5 who refuse usury when they lend money and refuse a bribe to damage the innocent. Those who do these things never will be moved.

For it is Adonai who is able to cleanse the heart:

Eze 36:25 Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your uncleanness and from all your idols.

Eze 36:26 I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh.

Eze 36:27 I will put my Spirit inside you and cause you to live by my laws, respect my rulings and obey them.

Eze 36:28 You will live in the land I gave to your ancestors. You will be my people, and I will be your God.

Eze 36:29 I will save you from all your uncleanness. I will summon the grain and increase it, and not send famine against you.

- **Mat 5:9** "How blessed are those who make peace! for they will be called sons of God.

Psa 122:5 For there the thrones of justice were set up, the thrones of the house of David.

Psa 122:6 Pray for shalom in Yerushalayim; may those who love you prosper.

Psa 122:7 May shalom be within your ramparts, prosperity in your palaces.

Psa 122:8 For the sake of my family and friends, I say, "Shalom be within you!"

Psa 122:9 For the sake of the house of Adonai our God, I will seek your well-being.

- **Mat 5:10** "How blessed are those who are persecuted because they pursue righteousness! for the Kingdom of Heaven is theirs.

Psa 37:12 The wicked plots against the righteous and grinds his teeth at him;

Psa 37:13 but Adonai laughs at the wicked, knowing his day will come.

Psa 37:14 The wicked have unsheathed their swords, they have strung their bows to bring down the poor and needy, to slaughter those whose way is upright.

Psa 37:15 But their swords will pierce their own hearts, and their bows will be broken.

Psa 37:16 Better the little that the righteous has than the wealth of all the wicked.

- **Mat 5:11** "How blessed you are when people insult you and persecute you and tell all kinds of vicious lies about you because you follow me!

Isa 66:5 Hear the word of Adonai, you who tremble at his word: "Your brothers, who hate you and reject you because of my name, have said: 'Let Adonai be glorified, so we can see your joy.' But they will be put to shame."

Isa 66:6 That uproar in the city, that sound from the temple, is the sound of Adonai repaying his foes what they deserve.

- **Mat 5:12** Rejoice, be glad, because your reward in heaven is great—they persecuted the prophets before you in the same way.

For Sha'ul conveys in his letter to Roman believers...

Rom 11:2 God has not repudiated his people, whom he chose in advance. Or don't you know what the Tanakh says about Eliyahu? He pleads with God against Isra'el,

Rom 11:3 "Adonai, they have killed your prophets and torn down your altars, and I'm the only one left, and now they want to kill me too!"

Rom 11:4 But what is God's answer to him? "I have kept for myself seven thousand men who have not knelt down to Ba'al."

Rom 11:5 It's the same way in the present age: there is a remnant, chosen by grace.

Yeshua is associating Himself with the Prophets of Israel, including "The Prophet" who is to be like Moshe and thus begins introducing this audience to the foundation for entry into the Kingdom of Adonai.

Is the revelation of the beattitudes a chiastic structure?

A chiastic structure is a pattern organized as follows—a story is divided into two halves and the themes of the first half of the story are repeated in the second half of the story *in reverse order*. Furthermore, both halves of the story point to the central axis, the *most important element in the narrative*.

Theme 1
Theme 2
Theme 3
Theme 4
Central Axis
Theme 4
Theme 3
Theme 2
Theme 1

A) Genesis 11:1—Everybody understood the same language

B) Genesis 11:2—The people all moved to one place in the world

C) Genesis 11:3—They made a plan to build a city and tower

D) Genesis 11:4a—Building of the city and a tower

E) Genesis 11:4b—The reason for building the city and tower

D1) Genesis 11:5-6—The Holy One examines the City and Tower

C1) Genesis 11:7—Adonai's comes down to foil the plans of build a city and tower

B1) Genesis 11:8—The people are scattered throughout all over the world

A1) Genesis 11:9—Everyone speaks in different languages