

Hypothesis

Not peer-reviewed version

---

# *Fiducia Supplicans*: Eulogeo or Makarizo: St Luke Explains – A Treatise on Protean Blessings of the Blessed Virgin Mary

---

[Chika Edward Uzoigwe](#)\*

Posted Date: 5 January 2026

doi: 10.20944/preprints202601.0300.v1

Keywords: *Fiducia Supplicans*; *makarizo*; *eulogeo*; Blessed Virgin Mary; Mary Mother of God; Luke 1:42-45; Beatitudes; Luke 6:20-31 Matthew: 5:1-12



Preprints.org is a free multidisciplinary platform providing preprint service that is dedicated to making early versions of research outputs permanently available and citable. Preprints posted at Preprints.org appear in Web of Science, Crossref, Google Scholar, Scilit, Europe PMC.

Copyright: This open access article is published under a [Creative Commons CC BY 4.0 license](#), which permit the free download, distribution, and reuse, provided that the author and preprint are cited in any reuse.

Disclaimer/Publisher's Note: The statements, opinions, and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of MDPI and/or the editor(s). MDPI and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions, or products referred to in the content.

*Hypothesis*

# ***Fiducia Supplicans*: Eulogeo or Makarizo: St Luke Explains – A Treatise on Protean Blessings of the Blessed Virgin Mary**

Chika Edward Uzoigwe

Harcourt House, Sheffield; chika@doctors.org.uk

## **Abstract**

*Fiducia Supplicans* is a thematic exegesis of blessings by the Roman Catholic Church. The possibility, contained within the document, of blessing same-sex couples has monopolised much of the discourse. A linguistic analysis is performed of the concept of blessings epiphanised in the New Testament. Primarily two words connote the single English lexeme “bless” – *eulogeo* and *makarizo*. *Eulogeo* is a semantically inclusive blessing without necessarily connoting rectitude or probity. It is a non-contingent gift or eleemosynary. By way of contrast *makarizo* is an approbative blessing indicative of propriety or a commendation. A similar dichotomy is seen in Hebrew with *Baruch* referring to an inclusive or restorative blessing and *Asre* consonant with *makarizo*, an approbative blessing. There potentially some support for a selective, qualified, non-ceremonial, extemporaneous blessing of individuals in irregular relations. Such blessings are coincident with *eulogeo* and cognates used by Christ, himself when instructing followers to bless their persecutors. This is essentially an act of charity and an aspirational blessing for repentance. Misunderstanding of and misapprehension regarding *Fiducia Supplicans* is borne from linguistic limitations of the English language. Almost paradoxically such an exegesis simultaneously expounds the protean blessings of the Blessed Virgin Mary in her sinless state. Mary, mother of God, through her Immaculate Conception and divine maternity was blessed by grace in an unmerited and unmeritable “*eulogeo*” formula, but through her faith and “*fiat*” is commended by a “*makarizo*” blessing. This contrast articulated by Elizabeth during the Visitation who uses cognates of both *eulogeo* and *makarizo* in the Greek translation in Luke 1:42-45, as she greets her Cousin and describes her as blessed.

**Keywords:** *Fiducia Supplicans*; *makarizo*; *eulogeo*; Blessed Virgin Mary; Mary Mother of God; Luke 1:42-45; Beatitudes; Luke 6:20-31 Matthew: 5:1-12

---

## **Introduction**

Few religious publications have caused more consternation than that of the Catholic Church in the form of *Fiducia Supplicans*. This publication, intended for Roman Catholics, is an exposition of the meaning and role of blessings. The entire colloquy has been sequestered by the assertion, within the document, that the praxis of blessings includes the possibility of blessing those in same-sex relationships. This came within the pretext of blessing “irregular couples”. This has attracted some criticism as it appeared a departure from Roman Catholic Christian doctrine. However these reservations were largely *nulla scriptura*, in that they came from a non-scriptural vantage point with no reference to the biblical notion of blessing. Other points of contention, were essentially variants of the “*widow with seven husbands – whose wife will she be in heaven*” – namely extreme examples to disprove or challenge a general theme. There has been little or no scriptural evaluation of the merits and demerits of the disposition. The Roman Catholic Church derives its authority directly from Jesus Christ and the Early Church since her incunabula. This must be consonant with any “new” or “evolved” definitions of “blessings”.

## Background

*Fiducia Supplicans* was produced in December 2023 as a response to a number of questions received by the Catholic Dicastery. There was no obvious subterfuge on the part of the inquisitors. Nonetheless it was very much a question akin to “*shall we pay taxes to Caesar*”. A response of whatever polarity would inevitably be provocative and divisive. It was a theological *kobayashi maru*. However the Catholic Church does not kowtow to the response of believers but must demonstrate the fidelity of her words and works to Christ and thereby to scripture and the tradition of the Church.

## Protean Blessings

At section [17] of *Fiducia Supplicans* blessings are described thematically:

*The blessing found in the New Testament retains essentially the same meaning it had in the Old Testament. We find the divine gift that “descends,” the human thanksgiving that “ascends,” and the blessing imparted by man that “extends” toward others.*

By contrast, but not in contradiction, we see in the New Testament generally and in Luke, especially, a polyvalent, poly-semantic use of the notion of blessing. This is conveyed lexically and etymologically by distinct lexemes rather than thematically, as seen in *Fiducia Supplicans*. The two principle words used for the semanteme concept of blessing are *εὐλογέω* (transliteration: *eulogeo*) and *μακαρίζω* (transliteration: *makarizo*). *Eulogeo* is much more inclusive. It includes the notion of a non-contingent gift or is eleemosynary; the posture and stature of the recipient are less relevant. *Makarizo* is more exclusive. It imputes the composite notion of blessing and commendation. One passage in Luke beautifully demonstrates the contrast, namely Elizabeth’s exclamation at the Visitation in Luke 1:42-45

*“**Blessed** are you among women, and **blessed** is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. And **blessed** is she who believed that there would be[e] a fulfillment of what was spoken to her by the Lord.”*

Luke 1: 42-45 New Revised Standard Version Catholic Edition (NRSVCE)

The Greek is intriguing

*καὶ ἀνεφώνησεν κραυγῇ μεγάλης καὶ εἶπεν **Εὐλογημένη** σὺ ἐν γυναιξίν, καὶ **εὐλογημένος** ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς ἐμέ; ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. καὶ **μακαρία** ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις ἀπὸ τῆ παρὰ Κυρίου.*

KATA ΛΟΥΚΑΝ 1:42-45 Greek NT Nestle 1904

Why does the translation of Elizabeth’s words transition from *eulogeo* cognate/lexeme to *makarizo* cognate/lexeme when referring to the blessing of Mary, unless the segue is semantically based? Indeed thematically why mention Mary twice at all to say that she is blessed; why is the “second blessed state” not subsumed in the first mention that Mary is blessed? Literary exigencies, seeking to avoid repetition cannot explain the combination of synonyms. Triads are recognised and popular literary devices in Ancient Greek, for example the ascending tricolon, and hendiatis. We see clearly *eulogeo* is an unmerited and *unmeritable* blessing that descends from God, while *makarizo* describes a blessing that connotes approbation or laudability. Elizabeth’s transition from *eulogeo* to *makarizo* is theologically and semantically sound. The blessing of Mary, as the mother of God, can in no way be a blessing that is the result of meritorious or laudable conduct. It is not a commendation. It is a grace. Even perfection is too imperfect to merit this. This is a singular grace from God or a descending blessing. Similarly the blessedness of Jesus is inherent in his divine nature and not a merited blessing. This is the “quiddity” of Christ. Hence Elizabeth exclaims

*Blessed [eulogemene] are you among women and blessed [eulogemenos] is the fruit of thy womb*

Luke 1:42 (NSRSVCE)

By contrast Mary's faith and belief that the promises of God would come to fruition is a function of free will and conviction. It is laudable and commendable. The blessing with regard to her faith is thereby approbative. However the approbation is faith. Thus Elizabeth proclaims

*Blessed [makaria] is she who believed*

Luke 1:45

"Blessed" is the most apposite translation, rather than "happy". Following the promise, it is generally the realisation of things promised that bring happiness, however faith, that the promise will be fulfilled, is commendable.

It is clear the "blessing" espoused for same-sex couples in *Fiducia Supplicans* is not a *makarizo*-genre blessing. It is the *eulogeo* species of blessing. We see this further as we explore the concept of blessing in Luke and beyond. This is a gift from God or eleemosynary with the objective of promoting cooperation with God's plan or repentance.

### **Makaria: Marys Faith**

Mary's faith and faith in general are instrumental to unlocking the *makarizo* (approbative) blessing over *eulogeo* (restorative) blessing. Mary's response to the angel Gabriel in the *Annunciation* is unique, unexpected and contrary to the pattern in scripture. Apparitions that informed earlier biblical protagonists of their humanly impossible role in salvation were not met with a similar response. Indeed for anyone naïve to the story, reading the whole of the Bible, Mary's faith would be completely unanticipated and astounding. In *Genesis*, Abraham and Sarah the forefathers in faith, famously laughed when told they would bear a child in their senescence (Genesis 17: 17 and 18:12 respectively). Abraham, was impeccable in obedience, but asked for a sign that he would inherit the Land (Genesis 15:8). In *Exodus*, Moses famously presented the Lord with four reasons why he could not liberate the Israelites from Egypt and then frankly requested the Lord send someone else (Exodus 3:11-4:13). In *Judges*, Gideon is equally pusillanimous saying he is too diminutive to save Israel (Judges 6:15-16). In *Jeremiah*, when Jeremiah was called, he is similarly timid (Jeremiah 1:1). In *Jonah*, Jonah deserts his mission (Jonah 1:1). Finally in *Luke*, in the verses directly antecedent to the *Annunciation* and *Visitation*, Zechariah, a Priest, of priestly heritage, chosen by lot and hence by God himself to attend to sacerdotal duties in the Holy of Holies, doubts the statement of the angel Gabriel, that his wife will conceive John the Baptist, given their maturity (Luke 1:18). Indeed in the account of the *Annunciation*, Mary, in her home, in Nazareth, believes the news of Elizabeth's conception; while Zechariah the Priest in the Holy of Holies in the Temple in Jerusalem is incredulous. The contrast in faith is ineluctable.

Jesus alludes to the laudable and unique faith of his mother in the final use of the *makarizo* blessing in the Gospel.

λέγει αὐτῷ ὁ Ἰησοῦς Ὅτι ἐώρακάς με, πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

KATA IQANNHN 20:29 Greek NT: Nestle 1904

Jesus said to him, "Have you believed because you have seen me? **Blessed** are those who have not seen and yet have come to believe.

John 20:29 (NRSVCE)

This is an unequivocal reference to his Mother's faith [1]. Mary had faith notwithstanding the remarkable circumstances in which the conception of Jesus would occur. This was at a time when Jews were not in possession of the Land but rather were a people oppressed, under Roman rule. Indeed none of the promises made to Abraham or King David were in any way demonstrable or ostensible.

## Makarios: Beatitudes

The Beatitudes are equally instructive in understanding the semantic repertoire of *makarizo* and *eulogeo* in Luke and thus in extrapolating to inform the various guises of blessing implied in *Fiducia Supplicans*. All the blessings of Jesus or the blessedness of the various groups in the Beatitudes are *makarizo* blessing, hence approbative.

μαθητὰς αὐτοῦ ἔλεγεν, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

KATA ΛΟΥΚΑΝ 1:48 Greek NT: Nestle 1904

*Blessed are you who are poor, for yours is the kingdom of God.*

Luke 6:20 (NRSVCE)

Consider now when Jesus speaks of those who are victims of persecutions

μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.

KATA ΛΟΥΚΑΝ 1:48 Greek NT: Nestle 1904

*Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man*

Luke 6:22 (NRSVCE)

However Jesus then speaks of blessing persecutors, his translation segues from *makarizo* to *eulogeo* (restorative/eleemosynary blessing). One evinces a similar contrast as seen in the proclamation of Elizabeth.

εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,

KATA ΛΟΥΚΑΝ 1:48 Greek NT: Nestle 1904

*bless those who curse you,*

Luke 6:28 (NRSVCE)

Clearly the Lord is not advocating we bless sin but must bless those who sin against us. One does not bless the execration or the act of malediction, but our persecutors. This is a radical insight into mercy of the God and how generous he is with blessing. It is the Paradox of the Passion in that as Jesus persecutors were mistreating him their very attacks and Christ's resultant suffering was blessing them via atonement for their sins and those of the world. *Eulogeo* is a restorative blessing; corresponding with a blessing that *descends* and *extends* from *Fiducia Supplicans* [17]. This blessing is akin to a rope that descends that seeks to lift the sinner from the "pit" of their sin. It is donative or an act of charity eleemosynary. It is not approbative. From this exegesis, the blessing for irregular couples relates to *eulogeo* not *makarizo*. Critically Jesus makes this declaration not the crowds in general but to his disciples specifically as is explicitly stated in Luke 6:20 and Matthew 5:1-2.

## Previous Bible Scholarship

The semantic dichotomy between *eulogeo* and *makarizo* has not been missed in previous works. John Massie notes in the Septuagint [2].

*"But the connotation of makarios in the Old Testament, almost without an exception, is a sense of God's favour, in consequence of righteousness, even in the midst of present misery."*

Young notes intriguingly [3]

*"The makarios formula generally constructs declarative statements describing someone's ideal quality of life or personality: faithfulness to God and His law; righteous or blameless living. Makarios connotes religious implications in many cases. It rarely describes material benefits as blessing. It rather stresses, as the true blessing, man's right and faithful relationship with God."*

*The eulogetos formula mainly constructs doxological statements describing God who has done something gracious and merciful for His people."*

Looking specifically at the Gospel and Matthew and Luke Young finds

*"The word makarios portrays the state of blessedness of those who have a right relationship with God, and the relationship is revealed through their whole-hearted commitment to Jesus, the Messiah. It is revealed through their faithfulness to His Words and their discipleship even in persecution..."*

*The significance of Luke's use of makarios is essentially the same as Matthew's use. One's right relationship with God through the person and ministry of Jesus Christ is the basic context in which makarios (or blessing) must be understood."*

Young describing use of the *makaria* by Elizabeth refers to Lenski [4]

*"Elizabeth employed makarios formula to describe the blessedness of Mary who has believed the promise of God...It is a **judgmental** blessing ultimately spoken by the Holy Spirit"*

Clearly the judgement is favourable.

## Mary's Prophecy

The exposition of the heterogeneous and, in some ways protean, nature of blessings in *Fiducia supplicants* also reveals new profundity and pedagogic opulence embedded within scripture. In the final segment of the Magnificat recounted in Luke: 46-55 Mary exclaims

*My soul glorifies the Lord and my spirit rejoices in God my Savior, for he has been mindful of the humble state of his servant. From now on all generations will call me blessed*

Luke 1:46-48 (NSRVCE)

*ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν **μακαριοῦσίν** με πᾶσαι αἱ γενεαί*

KATA ΛΟΥΚΑΝ 1:48 Greek NT: Nestle 1904

The word used to convey blessing, from the Aramaic in the Greek, is the future indicative active of *makarizo*. The implication is that all generations will not merely consider her blessed in the classical sense but morally upright and approved by God. This is a remarkable assertion in the circumstances. Mary was a young woman, pregnant but unmarried, hence societally disenfranchised in many levels. Her fiancé apparently doubted the paternity of her child. Further she was part of a subjugated people, subject to the unparalleled and unqualified super power of the Roman Empire, who were respecters of neither colonial provincial practices nor of the religious observances of the natives. The Roman Empire controlled the whole world known by her people. On what basis could she believe that they would record an extra-marital pregnancy favourably? In spite of this, the most audacious prophecy has come true and ironically most demonstrably in the Roman Catholic Church, where Mary has the specific title of "Blessed Virgin Mary". Possibly even more profound is the fact that all generations will consider her subject to a *makarizo* blessing and thus morally upright. This necessitates that all generations will believe that her conception of Jesus was the virginal incarnation via the action of the Holy Spirit and not the result of extra-dyadic pre-marital relations.

## The Hand that Rocks the Cradle...?

The trichotomisation of blessings in *Fiducia supplicants* sheds a light on the scripture that helps to understand esoteric and elusive texts in Luke's Gospel, such as Luke 11:27-28 (NRSVCE):

*As Jesus was saying these things, a woman in the crowd called out, "**Blessed is the mother** who gave you birth and nursed you. He replied, "**Blessed rather** are those who hear the word of God and obey it."*

*"Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ **Μακαρία** ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὐς ἐθήλασας. αὐτὸς δὲ εἶπεν Μενοῦν **μακάριοι** οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες."*

KATA ΛΟΥΚΑΝ 1:48 Greek NT: Nestle 1904

The anonymous woman in the crowd pronounces a blessing on Jesus' mother. It is a *makarizo* blessing and commendation for laudable conduct. The woman's comment occurs, significantly, in response to Jesus' teaching and insight, that had the crowd in awe, waiting on his words and turning their hearts to God. In that sense, we see this is a blessing of approval and commendation. Her implication is almost that Mary's perfection merited the title of *Theotokos* or that Mary has excelled in raising Jesus and taught Jesus this original teaching. Essentially attesting to a variant of "the hand the rocks the cradle" trope. At this time there was a greater proclivity toward to idolatry. However Jesus's teaching does not originate from Mary but is rather from himself as God. Hence Mary is not *makaria* because she has created inspired new teaching which she imparted to Jesus to entertain crowds or because she is *Gebirah* (Queen Mother); (indeed many *Gebirah* were not *makaria*). Rather she is *makaria* because she heard the word of God from the Angel Gabriel and obeyed, as one example. Like all the Heroes before her, tasked with a humanly impossible role in salvation, this obedience could have put her life at risk. We see, in the account of the woman caught in adultery, that extra-marital liaisons could still attract the death penalty (John 7:53-8:11, Deuteronomy 22:23-24)[5]. However Mary's unequivocal acceptance of the role was unique. But this nuance is missed if we adopt a homogeneous monolithic concept of the notion of blessing. Indeed the passage is wholly unintelligible using the classical notions or the generic concept of blessing encapsulated in *eulogeo*. It begs the question why is one blessed *rather* than the other?

"Blessed in the mother that gave you birth" asserts the woman in the crowd.

"Blessed *rather* those that hear the word of god and obey it" replies the Lord.

Hence, the whole passage turns on the Greek word meaning "rather" no "no rather". Why would the author use the word "rather"? In the classical concept of blessing one would anticipate the use of the conjunctions "also" or "even more". The preference for "rather" would imply that the mother that gave him birth and nursed him is not blessed. Both groups are indeed *eulogemene* but not necessarily *makaria*. The single grace of the maternity of Christ, as discussed earlier, is not a blessing that is merited as no action, however upright, can merit the grace of being the Mother of God. As Elizabeth correctly identified at the Visitation Mary is *eulogemene* by divine maternity but *makaria* by the act of faith and belief in the promise. *The fact that Mary was makaria enabled her to be eulogemene but that blessing did not make her makaria. Similarly in Fiducia Supplicans the blessing does not automatically render one or connote makaria; unless it is used as platform repentance.*

## Baruch and Asre

A similar lexical schema is seen with the Hebrew with *Baruch* and *Asre* [6]. *Baruch* corresponds with an inclusive blessing analogous to *eulogeo* while *asre* aligns with *makarizo*. Rubin [7] notes

"The word 'ašrê occurs forty-four times in the Hebrew Bible, almost exclusively in poetry. More than half of the attestations—twenty-six—are in Psalms, seven are in Proverbs, and three are in Isaiah. The remaining eight are found in Deuteronomy 33, 1 Kings (2x), 2 Chronicles (2x, in a passage parallel to that of 1 Kings), Job, Ecclesiastes, and Daniel. In modern translations, 'ašrê is nearly always translated as 'happy' or 'blessed'. Ancient translations do likewise: the Septuagint translates 'ašrê in every instance with a form of makarios 'happy', and the Vulgate with a form of beatus 'happy, blessed'"

## Final Blessing?

Polyvalence of the concept of blessing is observed in sacred Greek and Hebrew texts. However we see in the gospel a nascent inchoate articulation of blessing with a unique application. The Eucharistic blessing of the host at the Last Super and the peculiar blessing before the breaking of the bread in the feeding of the five thousand is recounted in Luke and all the Gospels is described as *εὐχαριστέω* (transliteration: *eucharisto*), this literally means "gives thanks". However the latter evolves into what is unquestionably the Eucharistic blessing (Acts 27:35).

## Conclusions

*Fiducia supplicans* has divided opinion; however this is largely due to limitations in language rather than the content. Christ himself counsels his followers to bless those that persecute them. This teaching is challenging yet palatable; as this is a *eulogeo* blessing not *makarizo*. In many languages this semantic distinction is not apparent. The persecution is not blessed; as the union of irregular couples are not blessed; nonetheless the persecutors and participants can be. This is not approbative (*makarizo*); almost to the contrary. The blessing is a descending blessing to help the sinner emerge from their sin, which lies in persecuting the body of Christ and within any irregular union. God does not abandon the sinner. One intriguing factor of Jesus' parables is that they are so insightful and perceptive, uniquely piercing the human heart and intentions. One must attend to parables such as the Prodigal Son, the Workers in the Vineyard and the Lost Sheep. What is most disconcerting aspect of *Fiducia Supplicans* - is it really the restorative blessing of irregular couples or is it rather the unfathomable immeasurable lengths God will go to retrieve, rehabilitate and reconcile with us, we who are sinners while we are still in sin? The latter is inconceivable or at least unpalatable, so it is tempting to use linguistic fences to delimit the "bless-able". In English the lexeme "bless" contains both semes of approbative and restorative blessing. It is therefore lexically simple and opportune to co-opt this to ring-fence the divinely "bless-able" using a human linguistic barometer. God blesses (*eulogeo*) everyone today and wants to bless (*makarizo*) everyone on the last day.

## References

1. Fr John Wass Bible Mary: The Mother of Jesus in the Word of God Catholic Answers Press (15 Dec. 2023) B0CQGVW523
2. John Massie, "A Word Study in the New Testament," part 2, *The Expositor*, series 1, 9 (June 1879):470
3. Kim, Young, "The Use and Implications of Makarios in the New Testament" (1987). Master of Sacred Theology Thesis. 448. <https://scholar.csl.edu/stm/448>
4. RCH Lenski *The Interpretation of St Luke's Gospel* (Mineapolis: Ausburg Publishing House, 1961 p 81
5. Queen-Sutherland K. Deuteronomy and adultery: A commandment to live free. *Review & Expositor*. 2016 Nov;113(4):501-12.
6. Dallaire H. Blessed ('baruch'), Blessed ('ashrey') or Both Eng, M. and Fields, L.M. eds., 2019. *Devotions on the Hebrew Bible: 54 Reflections to Inspire and Instruct*. Zondervan Academic.
7. Aaron D. Rubin *The Form and Meaning of Hebrew 'aşrê Vetus Testamentum* 60 (2010) 366-372 [brill.nl/vt](http://brill.nl/vt) *Vetus Testamentum* Koninklijke Brill NV, Leiden, 2010 DOI: 10.1163/156853310X498962 Pennsylvania State University, University Park, P

**Disclaimer/Publisher's Note:** The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of MDPI and/or the editor(s). MDPI and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.