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The Complete Translation Rules

What this document is

These are the working rules that governed the translation of Father's Heart Bible™. Where a rule and the published text differ, the published text is authoritative; the rules are revised as the work is refined.

This is the complete rule set behind every line of Father's Heart Bible™, published in full. Each rule carries an identifier, a section, a category, the rule itself, worked examples drawn from the published text, and any stated exceptions. When a rule is replaced it is not deleted: it is marked superseded and listed in the appendix, with a pointer to the rule that replaced it.

The companion document, Introducing Father's Heart Bible™: An Overview for Scholars and Partners, states the translation policy in brief. This document is the reference behind it: read that one first, and come here for the rule that governs a particular passage.

The guide holds 160 rules in force, with 16 formally superseded and retained for the record. The figure moves as the guide is refined, so it is given here as a measured count rather than a round number.

The rules answer a question we are often asked: are these grammatical, stylistic or theological? They are all three, and the categories below say which is which.

Category	Rules in force	What it governs
Theological — who God is named as	23	How each divine name in the source text is rendered, and when a passage establishes the Father–child relationship
Translation philosophy and method	54	The translation's purpose, method and order of precedence
Contextual judgment	5	Judgments that depend on the surrounding passage
Key phrases and recurring formulas	17	Recurring formulas rendered consistently across the canon
Style and English register	41	English register, syntax and readability
Quality control and verification	20	Checking, documentation and traceability

Theological — who God is named as

23 rules in force.

FHB-1.2-35 — God Addressed To/Of the Son — Preserve (Christological Dialogue)

When the word God (Theos/Elohim) is addressed to the Son, or names the Son as God within a quotation, preserve God verbatim — do not resolve to our Father. The point of such texts is the Son's deity (the Father calls the Son God), so resolving to Father would erase the claim and confuse the persons. This is distinct from the generic God->our Father default (FHB-1.2-1) and from the distant-deity exemption (FHB-2.9-1).

Examples:

- Hebrews 1:8 — FHB: “But about the Son he says, "Your throne, O God, is forever and ever, and the scepter of righteousness is the scepter of your kingdom.”

Exceptions:

- Does not apply to the Father being called God in narration (that resolves to our Father per FHB-1.2-1)

FHB-3.1-1 — Filial Context Test — Definition and Explicit Markers

The Filial Context Test identifies the filial markers in a passage. It informs the rendering but does not precondition it — FHB-1.2-1's resolution order governs Person identification: Does this passage contain explicit father-child language or imagery? Explicit filial markers include: Son, daughter, child, children; Firstborn; Inheritance, heir; Restoration to sonship; Begetting, birthing, nurturing; Fatherly discipline or correction; Direct address to or from 'Father'.

FHB-3.2-1 — Filial Context Test — Decision Table

The Filial Context Test identifies passages where filial markers strengthen Father-language rendering. It is not a precondition for Father-language: FHB-1.2-1's Resolution Order governs Person identification regardless of filial context, and the Filial Context Test serves as guidance: (1) Filial context with explicit markers → Father-language confirmed by both rules. (2) Filial context implied → Father-language per FHB-1.2-1; filial markers add interpretive weight and may strengthen footnote rationale. (3) No filial context → Person resolved per FHB-1.2-1 alone (Resolution Order steps 4 and 5).

FHB-3.3-1 — Filial Context Test Ensures Textual Defensibility

The Filial Context Test ensures that every use of 'our Father' can be defended from the text itself.

FHB-3.4.1-1 — Cross-Referential Consistency Principle

When NT writers reference an OT event, the FHB renderings of both passages should be cross-checked for internal consistency. The cross-reference does not inherit Father-language by mechanism; each passage resolves on its own merits per FHB-1.2-1 (Resolution Order) and FHB-1.2-2 (Bible-Clarifies-Bible). When the rendering matches, internal consistency is confirmed;

when it diverges, FHB-2.6-1 (no cross-book importing) applies and each passage stands on its own translation.

Examples:

- Hebrews 4:10 — references Genesis 2:2 (creation rest) → FHB: “Whoever has entered our Father's rest has also rested from his works, as our Father did from his own.”
- Acts 4:24 — references Genesis 1 (creation) → FHB: “Hearing this, they raised their voices together to our Father and said, "Sovereign Father, you made heaven, earth, sea, and everything in them.”
- Matthew 19:4 — references Genesis 1:27 → FHB: “He answered, "Haven't you read that our Father, who made them at the beginning, made them male and female,”

FHB-3.4.3-1 — Cross-Referential Consistency — Application Criteria

Apply cross-referential consistency when: (1) the passage explicitly references a prior event (creation, exodus, giving of the Law, etc.), (2) FHB has rendered that prior event with Father-language, and (3) the reference is clearly to the same divine actor and action.

FHB-3.5.1-1 — Passage-Level Filial Context — Definition

When filial context is established within a literary unit (chapter, pericope, or connected narrative), 'our Father' may be used throughout that unit to maintain theological coherence — even in verses where explicit filial markers are absent. The Father does not stop being Father between verses.

FHB-3.5.3-1 — Passage-Level Filial Context — Application Criteria

Apply passage-level filial context as guidance, not as a precondition — FHB-1.2-1's Resolution Order governs Person identification: (1) filial context is present somewhere in the literary unit — at least one verse contains explicit filial markers; (2) the unit is a coherent whole — forms a unified narrative, argument, or literary structure (not artificially extended); (3) the same divine actor is referenced throughout. When these criteria are met, Father-language is reinforced throughout the unit; when they are absent, FHB-1.2-1 alone determines the rendering.

Examples:

- Genesis 1 — filial context at v. 26-27 → 'our Father' throughout chapter (also confirmed by FHB-1.2-1 Genesis 1 anchor)
- Psalm 103 — filial context at v. 13 → 'our Father' throughout psalm
- Romans 8 — filial context at v. 14-17 → 'our Father' throughout chapter
- Exodus 20:2 — covenant formula 'I am YHWH your God' → FHB: “"I am your Father, who brought you out of Egypt's land, out of the house of slavery.”
- Psalm 23:1 — FHB: “My Father is my shepherd; I lack nothing.”

FHB-3.5.6-1 — Passage-Level Filial Context — Safeguards

The Father judges as Father. Father-language in judgment passages is governed by FHB-1.2-1 Resolution Order; there is no exemption for 'cosmic judgment on enemy nations.' Footnotes may name the protective-justice frame (FHB-5.8-1) where applicable. Father-language is not extended

across unrelated chapters or books: passage-level filial context applies within a literary unit, not across the canon by inheritance.

FHB-3.5.7-1 — Ascending Scale of Interpretive Principles

The four interpretive principles represent an ascending scale of application: (1) Filial Context Test — authorizes Father-language where explicit filial markers are present in the verse; (2) Cross-Referential Consistency — authorizes Father-language where the passage references a prior Father-revealed event; (3) Passage-Level Filial Context — authorizes Father-language throughout a literary unit where filial context exists somewhere in the unit; (4) Whole-Story Rendering — authorizes heart-revealing renderings that read a word at the depth of its fullest meaning within the Father's whole story of restoration.

FHB-4.0.1-1 — Core Rendering Principle — 'Our Father' as Default

When the Filial Context Test is satisfied and a divine name (YHWH, Elohim, Theos) qualifies for Father-language, the default rendering is 'our Father' rather than 'the Father'.

FHB-4.0.3-1 — Exception — Jesus' Unique Relationship

When Jesus speaks of His distinct relationship with the Father using μου (my), retain 'my Father' rather than 'our Father'. This preserves Jesus' unique eternal Sonship while the surrounding 'our Father' language invites readers into the family.

Examples:

- John 20:17 — FHB: “Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father.'"”

FHB-4.1-1 — YHWH on Quoted Lips — Resolve by Speaker (Insider vs. Foreign)

When the covenant name YHWH appears inside quoted speech, do not default-resolve it the same way for every speaker. Resolve by who is speaking. (a) covenant insider — an Israelite/covenant-people speaker, even when complacent, skeptical, or in unbelief: render "our Father" (the Father they are dismissing; the Father-lens sharpens the irony, since He answers by acting). (b) foreign / pagan speaker — a non-covenant outsider naming YHWH (e.g., an enemy commander, a pagan king): Keep a name/title form — "God" or "the LORD" (all-caps), whichever the immediate context and source support — never "our Father." An outsider may name YHWH but cannot call Him Father. The all-caps "the LORD" is typographically distinct from "the Lord" (Jesus) and from "our Father," so it does not breach the Lord-reserved-for-Jesus rule; "God" is equally acceptable on a foreign speaker's lips. The distance is the point. Lexical note: the trigger is the personal name YHWH in the Hebrew — not a distant-deity word (Elohim). Do not mislabel YHWH-on-lips as distant-deity register; the discriminator is the speaker, not the register.

Examples:

- Zephaniah 1:12 — (complacent men of Jerusalem, covenant insiders) → FHB: “At that time I will search Jerusalem with lamps and punish the men who are settled like wine on its dregs, who say in their hearts, "God will do nothing—neither good nor harm.”

- Isaiah 36:7 — 10,15,18,20 (Rabshakeh, Assyrian) → FHB: “If you tell me, 'We trust in the LORD our God'—isn't he the one whose high places and altars Hezekiah removed, telling Judah and Jerusalem, 'You must worship before this altar'?”
- Exodus 8:8 — 28 (Pharaoh) → FHB: “Pharaoh summoned Moses and Aaron and said, "Plead with God to remove the frogs from me and my people, and I will let the people go to sacrifice to God.”"

Exceptions:

- YHWH self-identification/name-claim (I, the LORD) and compound titles (the LORD of hosts) follow FHB-1.2-31 and FHB-1.2-31, not this rule

FHB-4.1.1-2 — YHWH — Default Rendering Is 'Our Father'

YHWH resolves to 'our Father'. So the source word appears in FHB output only in a footnote naming it to explain how the verse is rendered (Genesis 22:14, Joel 1:1). It does not appear in the body text, including in compound names: at Genesis 22:14 the place name renders 'The Father Will Provide'. Everywhere else it is our Father, per FHB-1.2-31 (never transcribed).

Examples:

- Isaiah 61:8 — 'For I, YHWH, love justice' → FHB: “"For I, your Father, love justice; I hate robbery and wrongdoing. In my faithfulness I will reward my people and make an everlasting covenant with them.”
- Genesis 22:14 — FHB: “Abraham named that place "The Father Will Provide," meaning "our Father will provide." To this day it is said, "On his mountain it will be provided."”
- Exodus 8:28 — FHB: “Pharaoh said, "I will let you go and sacrifice to the LORD your God in the wilderness—only don't go too far away. Plead for me."”

Exceptions:

- FHB-4.1-1 (outsider lips keep a name/title form)
- FHB-2.9-1 (distant-deity register)

FHB-4.1.2-1 — YHWH — Father-Revealing Rendering Triggers

YHWH may be rendered as 'our Father' when the passage: (1) explicitly identifies Israel or an individual as God's son, child, or firstborn; (2) uses paternal imagery (begetting, nurturing, disciplining as a father); (3) addresses God as Father or invokes the father-child relationship directly; (4) speaks of inheritance, restoration to sonship, or family restoration.

Examples:

- Exodus 4:22 — 23 — 'Israel is my firstborn son' → FHB: “Then you are to say to Pharaoh, 'This is what our Father says: Israel is my firstborn son,”
- Psalm 68:5 — 'Father of the fatherless' → FHB: “A father to the fatherless and defender of widows is our Father in his holy dwelling.”

- Psalm 103:13 — 'As a father has compassion on his children' → FHB: “As a father's heart goes out to his children, so our Father's heart goes out to those who fear him.”
- Deuteronomy 32:6 — 'Is he not your Father, who created you?' → FHB: “Is this how you repay our Father, you foolish and senseless people? Is he not your Father, who created you, who made you and established you?”
- Exodus 20:2 — covenant formula 'I am YHWH your God who brought you out of Egypt' → FHB: “"I am your Father, who brought you out of Egypt's land, out of the house of slavery.”
- Isaiah 45:5 — 'I am YHWH and there is no other' → FHB: “I am the Father, and there is no other; besides me there is none. I equip you for battle, though you do not know me,”

FHB-4.1.3-1 — YHWH — Translator's Note Required When Rendered as 'Our Father'
When YHWH is rendered as 'our Father,' a translator's note may accompany it, in the form: 'Translator's Note: The Hebrew name YHWH (traditionally rendered "LORD") is here rendered "our Father" to reflect the explicit filial context of the passage and to invite readers into the relationship Scripture reveals.'

FHB-4.3.1-1 — Theos — Render as 'Our Father' When Father Is Distinguished from Son/Spirit
Theos (θεός) is rendered as 'our Father' when the context clearly distinguishes the Father from the Son or Spirit.

FHB-4.3.2-1 — Theos — Distinguishing Markers for 'Our Father'
Render Theos as 'our Father' when the passage includes: the Father sending the Son; the Father giving the Son; the Father and Son distinguished grammatically; prayer or worship directed to the Father through the Son; the Father's will, plan, or purpose as distinct from the Son's obedience.

Examples:

- John 3:16 — Father sends/gives the Son → FHB: “For our Father so loved the world that he gave his one and only Son, that whoever believes in him will not perish but have eternal life.”
- Romans 8:3 — God sends His own Son → FHB: “What the law couldn't do, weakened by the flesh, our Father did: sending his own Son in the likeness of sinful flesh, as a sin offering, he condemned sin in the flesh,”
- Galatians 4:4 — God sent His Son → FHB: “When the time had fully come, our Father sent his Son, born of a woman, born under the law,”
- Hebrews 1:1 — God spoke through prophets, now through Son → FHB: “Long ago, in many times and many ways, our Heavenly Father spoke to our ancestors through the prophets.”
- John 1:1c — 'The Word was God' → FHB: “In the beginning was the Word, and the Word was with our Father, and the Word was God.”
- Acts 17:24 — 'God who made the world' (general) → FHB: “Our Father, who made the world and everything in it, being Sovereign of heaven and earth, doesn't live in temples made by hands,”

FHB-4.3.3-1 — Theos — Retain 'God' Conditions

Retain 'God' for Theos when: the passage refers to unified divine action; the context is Trinitarian without distinction; 'God' refers to the Son (e.g., John 1:1c — 'the Word was God'); the passage addresses God's general attributes (omniscience, sovereignty).

FHB-4.3.4-1 — Theos — Practical Test

Practical test for Theos rendering: 'Does this passage distinguish the Father from the Son or Spirit through sending, giving, or relational language?' If yes → 'our Father'. If no, the resolution order in FHB-1.2-1 decides the rendering.

FHB-4.4.1-2 — Lord and Sovereign — Which Word Renders Which Person

Where Adonai (or Despotes) refers to our Father, it is rendered 'Sovereign' — most often in the address 'my Sovereign Father'. 'Lord' is used chiefly of Jesus: it is the exalted name the Father gave Him (Philippians 2:9-11), and it is the word the New Testament uses when it reads Psalm 110:1 as David's Lord (Matthew 22:44).

This applies wherever the source has Adonai of the Father: in His own speech, on the lips of speakers outside the covenant people, in theophany address, and in formal speech acts — oaths, blessings, vows and prayer-vocatives.

Two qualifications. The compound title YHWH/Adonai Tzva'ot renders 'the Father of heaven's armies' canon-wide rather than 'Sovereign of heaven's armies' (FHB-4.4.1-3). And a small number of verses retain 'Lord' of the Father where the surrounding English would otherwise be misread; the canon is the authority for any single verse.

Examples:

- Genesis 15:2 — Hebrew Adonai YHWH, the Father addressed → FHB: “But Abram said, "My Sovereign Father, what will you give me, since I'm childless, and my heir is Eliezer of Damascus?"”
- Psalms 110:1 — Hebrew YHWH to Adoni, the Son addressed → FHB: “Our Father said to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet."”

FHB-4.4.1-3 — Heaven's Armies (Tzva'ot) Title — Renders the Father of heaven's armies

Exception to FHB-4.4.1-2. The compound divine title YHWH/Adonai Tzva'ot (LORD/Sovereign of hosts) renders 'the Father of heaven's armies' canon-wide — and, where the source compounds the name with Adonai, 'the Sovereign Father of heaven's armies' (FHB-1.2-31). No other form is used. Standardized for reader consistency: dominant form (~430 verses) is 'the Father of heaven's armies'; the ~56 'Sovereign...'/'our Father...' variants were unified. Where Tzva'ot pairs with Elohei Yisrael, render two appositive titles: 'the Father of heaven's armies, the Father of Israel.' Overrides FHB-4.4.1-2's Adonai->Sovereign mapping for this title only; Adonai still renders Sovereign elsewhere.

FHB-4.4.1-4 — Lord + Father May Compound — 'Sovereign Father Almighty' for NT Kurios-ho-Theos Doxologies

Clarifies FHB-4.4.1-2. The intent of 'Lord is reserved for Jesus' is to distinguish the Son's identity from the Father's — it is not a ban on the word 'Lord' ever standing with the Father. Where a compound title makes the Father's identity explicit and unmistakable, 'Lord' may stand within it. Specifically: the NT doxology title Kurios ho Theos ho Pantokrator ('Lord God Almighty' — Revelation 1:8, 4:8, 11:17, 15:3, 16:7, 19:6, 21:22 and parallels) refers to the Father, not Jesus, and renders 'Sovereign Father Almighty'. Unchanged: 'Sovereign' still renders only Adonai/Despotes (FHB-4.4.1-2) and is never added on a bare YHWH, Elohim or Kurios. One title stands as an exception: where Kurios is predicated of the Father as a title of dominion — 'Lord of heaven and earth' — the canon prints 'Sovereign of heaven and earth' (Acts 17:24); bare Kurios of Jesus is 'Lord'; bare Kurios standing for YHWH resolves to Father forms per FHB-1.2-31. Where 'Sovereign' was written without Adonai/Despotes in the source, it is removed: the verse takes the plain Father form (or 'Sovereign Father Almighty' when the source is the Pantokrator doxology).

Examples:

- Revelation 4:8 — FHB: “The four living creatures, each with six wings, are full of eyes around and within. Without rest, day and night, they say: "Holy, holy, holy is the Sovereign Father Almighty, who was and is and is to come!"”
- 2 Samuel 15:21 — bare YHWH → FHB: “Ittai answered the king, "As surely as our Father lives and my lord the king lives, wherever my lord the king is, whether life or death, there your servant will be."”
- Ruth 3:10 — bare YHWH → FHB: “He said, "Blessed are you by our Father, my daughter. This last kindness is better than the first, since you didn't chase young men, poor or rich.”
- Luke 2:29 — Despotes → FHB: “"Sovereign Father, now you are letting your servant depart in peace, according to your word.”

Exceptions:

- Adonai YHWH ('Lord God') compounds keep 'Sovereign Father' / 'O Sovereign, my Father' per FHB-4.4.1-2 — untouched by this rule.
- FHB-4.4.1-3 heaven's-armies override still governs Tzva'ot titles.

Translation philosophy and method

54 rules in force.

4 of them are per-book catalogs, printed in the annex at the end.

FHB-1.1-1 — Purpose of These Rules

These rules govern all translation work on Father's Heart Bible™ (FHB). They exist to keep the translation consistent, theologically coherent and checkable across the entire biblical canon. These guidelines govern every rendering decision in the translation. Any proposed exception is documented in writing with its textual justification and approved editorially before it is used.

FHB-1.2-1 — Trinity Identification — Every God/LORD Must Be Named

Every God / LORD / YHWH / Elohim / Theos / Kurios in the text must be identified by Person when it refers to a Person of the Trinity. No fixed title is exempt; each occurrence runs through the Resolution Order.

Resolution order (apply first match):

1. Holy Spirit is speaker / subject / specifically in view → "the Holy Spirit"

2. Jesus is speaker / subject / specifically in view, or the NT explicitly identifies the OT YHWH passage as Jesus (e.g., Acts 2:20 quoting Joel 2:31; Romans 10:13 quoting Joel 2:32; John 12:41 of Isaiah 6) → "Jesus" (or "our Lord Jesus" for solemn / eschatological contexts)

3. Father, Son, and Holy Spirit all in view → "our Father, Son, and Holy Spirit"

4. Default — Father is speaker / subject / implied agent → "our Father"

5. No Person identifiable — usage is generic, predicative, describing divinity-as-quality, or speaker is not God Himself and is using a divine name in a non-revelatory way → preserve as "LORD" or "God"

Compound title-names (El Shaddai, YHWH Tzva'ot / "LORD of Hosts," etc.) are not exempt by category. Each occurrence runs through the Resolution Order. When the title functions as a proper-name compound and no specific Person is identified by immediate context, preserve as the established English title (the last step in the resolution order).

Eschatological day-of-the-LORD handling: each occurrence resolves per the Resolution Order against immediate verse context and any explicit NT identification. Examples: Joel 2:1 / 2:11 (Father's army of judgment, Father is the named speaker) → "day of our Father." Joel 2:32 (Romans 10:13 explicitly applies the verse to Jesus) → "calls on the name of Jesus." Joel 2:31 (borderline; render per dominant chapter context with footnote to NT cross-reference if hindsight is theologically load-bearing).

First-person divine self-identification (covenant formula — added): When the Hebrew text presents YHWH + Elohim together in first-person divine self-revelation (e.g., "ani YHWH eloheikhem" — "I am YHWH your God"; Joel 2:27, Joel 3:17, Lev 26:13, Ezek 36:28, etc.), the divine name is not transcribed (no-YHWH policy, FHB-1.2-31); both terms resolve to the relational Father identification — yielding: "I am your Father" (the Father to His covenant people) or "I am the Father" (to pagans / the nations). When the relational covenant statement appears with Elohim only (no YHWH), as in Jeremiah 31:33 ("I will be l'Elohim to them, and they will be l'am to me"), resolve fully to relational Father language: "I will be their Father, and they will be my children." The ammi → "my children" rendering (FHB-5.9-1) applies symmetrically when filial context is established.

NT cross-reference footnotes: when an OT phrase is rendered toward Jesus based on NT hindsight, a brief reader-style footnote may name the bridge (e.g., "The name we call on is Jesus — the Father's

open invitation home"). Footnote style follows existing FHB convention — reader-only, no Hebrew/Greek, no academic citations in body.

Dialogue preservation: When a speaker literally says "Lord" / "God" / "Father" as vocative or title (e.g., "Lord, Lord" — Matt 7:21; "Your throne, O God, is forever" — Heb 1:8, where the Father addresses the Son as Theos), preserve verbatim. Rule governs who the text points to, not what a character says. Especially load-bearing in Heb 1:8-9, where the Father naming the Son as God is the chapter's central theological claim; the surrounding Theos references ("therefore God" → "our Father"; "your God" → "your Father") resolve normally per the Resolution Order.

Genesis 1 anchor: Genesis 1:1 establishes our Father as foundational; carries throughout. Theophanies (Exodus 3, Mamre, Jacob, Sinai) → "our Father" — no pre-incarnate Son substitution.

Canonical forms:

- Father: "our Father" (default); "our Heavenly Father" for solemnity
- Son: "Jesus" (not "LORD Jesus Christ" except in doxological confessions like Phil 2:11)
- Spirit: "the Holy Spirit"
- Trinity: "our Father, Son, and Holy Spirit"

Grammatical agreement by speaker: "our Father" is the default narrative form; the Father is everyone's. Speaker context overrides the default per natural English grammar — the Father wouldn't say "I am our Father" because He's not including Himself in "our":

Speaker context	**Father-form**
Narrator (writer + reader)	"our Father"
Father speaking to people (singular or plural addressed)	"your Father"
Father self-referring	"I am your Father" (to His people) / "I am the Father" (to pagans); never "I am YHWH" or "I am our Father"
Person addressing God in dialogue or prayer	"my Father" or "the Father" per their relation
Jesus speaking about the Father	"my Father" (his Person-relation) or "your Father" (teaching disciples)

Apply across all Father-rendering forms — compound names (FHB-1.2-31), theophanies (FHB-1.2-8), covenant formula, Wisdom Personified, etc. Default to "our Father" only when the speaker context is the narrator's voice.

Apposition principle: When the NT clarifies the Person behind a Hebrew title (per FHB-1.2-2), or when a Hebrew compound title belongs to a specific Person, render both the Hebrew title and the relational Person in apposition. Do not strip the Hebrew; honor it.

Order A (compound titles): Hebrew title leads, relational name in apposition with commas. Examples: "the Ancient of Days, our Father" (Dan 7:9); "the Most High, our Father" (Dan 7:18, 22, 25, 27); "the King — Jesus, the LORD of all heaven's armies" (Isa 6:5).

Order B (short title + name fusing into recognized unit): Examples: "the Lord Jesus" (Adonai + Jesus per Isa 6:1, Isa 6:8 path); "the voice of our Lord Jesus" (Isa 6:8).

Path continuity: Once apposition establishes the Person at first appearance in a chapter, the full apposition repeats by default at every subsequent same-chapter reference. This includes:

(a) third-person verbs taking the Person as subject — render as "And the Lord Jesus said," "Our Lord Jesus drove the people," not "he said" or "He drove the people";

(b) vocative dialogue addressed to the Person — render as "How long, Lord Jesus?" not "How long, Lord?";

(c) every subsequent same-chapter reference where the apposition pattern would naturally fit.

Pronoun shortcuts ("he," "his," "him") and bare-title shortcuts ("Lord" alone) are not the default — they are exceptions permitted only where the English rhythm would be genuinely choppy (Genesis 1 precedent: dense YHWH/Elohim sequences forced pronoun-and-conjunction smoothing because every verse had multiple divine references). For chapters where the divine references are spread across verses (Isa 6, Dan 7), full apposition repeats every time.

When in doubt, repeat the full apposition.

Multi-person relational identification: When two or more Persons of the Trinity are in view in a single passage, render relational naming alongside title preservation per the apposition principle above. Multi-Person Trisagion-style passages expand into "our Father, Son, and Holy Spirit" when the chapter has all three Persons textually in view. Examples: Daniel 7:9-14 → "As I watched, thrones were set in place, and the Ancient of Days, our Father, took his seat. His clothing was white as snow; the hair of his head was like pure wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire flowed out, streaming from before him. Thousands of thousands served him, and 10,000 upon 10,000 stood before him. The court sat, and the books were opened. I watched because of the boastful words the horn spoke; I watched until the beast was killed, its body destroyed and given to the burning fire. The rest of the beasts lost authority but had their lives prolonged for a set time and season. In my night vision I looked, and there before me, coming with the clouds of heaven, was one like a son of man. He approached the Ancient of Days, our Father, and was led into his presence. And he was given authority, glory, and a kingdom, so that all peoples, nations, and languages would serve him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed." + "Jesus, the Son of Man" (Mark 14:62 self-identification); Revelation 4-5 → "our Father" on the throne + "Jesus, the Lamb" (the Father-Son distinction is confirmed by Rev 5:7 — the Lamb takes the scroll from the right hand of him who was seated on the throne, so the Lamb cannot be the throne-figure; Father and Son share the throne by Rev 22:1, 22:3; first Revelation appearance of the throne-figure gets a brief footnote explaining this evidence); Isaiah 6:3 (Trisagion) → "They called to one another: "Holy, holy, holy is our Father, Son, and Holy Spirit, the Lord of heaven's armies; the whole earth is full of his glory."; Genesis 18 Mamre → Father speaks; three men preserved per source.

Speaker-vs-referent distinction: When a Person established as the chapter's primary speaker refers to YHWH (or another divine name) in the third person within their own speech, the YHWH reference resolves per the multi-Person context and Genesis 1 anchor — not back to the speaker themselves. The speaker is naming a different Person of the Trinity, not referring to themselves in the third person.

Worked examples:

- Isa 6:12 — the throne-figure Jesus is the speaker of vv.9-12 (established by v.1 via John 12:41). His third-person reference "rachaq YHWH" ("YHWH will remove the people far") resolves to the Father (Gen 1 anchor + multi-Person chapter context) → "until our Father has sent the people far away." Jesus is speaking about the Father acting in judgment; Jesus is not speaking about himself in the third person.
- Isa 53 — the Father is the speaker (vv.10-12 esp.); third-person references to "my servant," "the righteous one," "him who poured out his soul" all resolve to the Son.
- John 17 — Jesus addresses "Father" in prayer; the addressee is the Father, not Jesus referring to himself.

When in doubt: a Person established as the primary speaker does not refer to themselves in the third person — the referent is a different Person of the Trinity.

NT "X of God" construction: When the NT pairs Theos ("God") with Christ in a construction that distinguishes them — "X of God" where X is Christ-related, or "with God," "from God," "to God" constructions — Theos resolves to "our Father" per the Resolution Order. This generalizes the wisdom-of-our-Father / image-of-our-Father / Son-of-our-Father pattern: when "God" is distinguished from Christ, "God" = the Father.

Worked examples:

- "the Son of God" (Matt 14:33, John 20:31; 40+ occurrences) → "the Son of our Father"
- "the image of the invisible God" (Col 1:15) → "He is the image of our invisible Father, the firstborn over all creation."
- "the wisdom of God" (1 Cor 1:24) → "the wisdom of our Father"
- "the power of God" (1 Cor 1:24) → "the power of our Father"
- "the form of God" (Phil 2:6) → "the form of our Father"
- "equality with God" (Phil 2:6) → "equality with our Father"
- "the Word was with God" (John 1:1) → "the Word was with our Father"
- "the right hand of God" → "the right hand of our Father"
- "God's angels" / "the angels of God" → "our Father's angels"
- "the glory of God" (when paired/distinguished from Christ — Rom 5:2) → "the glory of our Father"

Exception (Heb 1:8 pattern): When Theos is used predicatively in a divine address where the Father names the Son as Theos (e.g., Heb 1:8-9 "Your throne, O God, is forever and ever"), preserve Theos verbatim per the dialogue preservation clause below. This is the Father naming the Son's divine

identity — the load-bearing claim of Heb 1; do not collapse to Father-language. Surrounding Theos references in the same passage that act normally ("therefore God" → "our Father"; "your God" → "your Father") resolve per the general rule.

Elohim / "God" — universal Father resolution: Beyond the NT "X of God" construction above, bare and possessive "God" in every testament — Elohim, Eloheinu ("our God"), Elohai ("my God"), Eloheicha ("your God"), Theos — resolves to the matching Father form ("our Father" / "my Father" / "your Father" per the speaker-agreement table) in all faithful, narrator, prophetic, and divine-speaker contexts. "God" is retained only (a) under the speaker-context exception below (distant-deity register — a non-divine speaker only: serpent, false prophet, pagan in unbelief, Job's friends, or generic predicative deity-talk in their mouths. The Father's own self-description and the narrator's voice always resolve to Father — e.g. "I am a jealous God" spoken by the Father → "I, your Father, am jealous", never "a jealous God"), and (b) for the fixed compound names (El Shaddai → "Almighty", El Elyon → "Most High", El Olam → "Everlasting God"). The covenant pair YHWH + Elohim ("the LORD your God", "YHWH our God", "YHWH your God") collapses to one Father form ("your Father" / "our Father") — never an apposition like "your Father, your God". Examples: "ministers of our God" → "ministers of our Father" (Isa 61:6); "I will exult in my God" → "I will exult in my Father" (Isa 61:10); "the LORD our God is one" → "our Father is one".

Father-language does not require the Filial Context Test to be satisfied first; every occurrence runs through the Resolution Order above. Companion rule FHB-1.2-2 (Bible-Clarifies-Bible) governs NT clarification of OT identity.

Speaker-context exception: When the speaker of a divine name is not God Himself and the usage is generic, predicative, or describing a quality (not pointing at a Person), render as "God" / "gods" — not "our Father." Triggers: serpent in Gen 3:1-5 (predicative ke'Elohim → "like God"); false prophets / pagan priests / magicians; pagan kings using "God" generically; Israelite characters in non-revelatory speech using deity terms generically; any character quoting their own gods or describing divinity-as-quality.

Test: Is the speaker God Himself, a prophet for God, or the narrator? If yes → resolve per the order above. If no and the usage is predicative/generic → render "God" / "gods" without Person identification.

Speaker-context exception — lexical rule: When the speaker-context exception applies (non-prophet speakers, non-narrator voice), the Hebrew lexical choice governs the rendering: (a) Person-name (YHWH) → identify the Person per Resolution Order; (b) generic deity-term (Elohim, El, Eloah, Shaddai used without YHWH) → render as "God" / "the LORD" / "the Almighty" preserved. When YHWH and a deity-term appear together, the Person-name wins and the deity-term resolves into the same Person (the covenant-formula clause already applies). Applies to wisdom literature speakers (Job's friends, Job himself in dialogue, Qoheleth) and pagan-king speech.

Body-faithful + footnote-exposed: Body translation preserves the deity-language of non-prophet speakers faithfully — do not rewrite their distant-deity register into Father-language. The theological gap is exposed through the footnote layer per FHB-2.9-1, not through body rewriting.

Especially load-bearing in Job 3-37, where the friends (Eliphaz, Bildad, Zophar, Elihu) use Eloah/Shaddai/El/Elohim but never YHWH. Job's own breakthrough at Job 12:9 → "our Father" marks the arc the friends never make.

Examples:

- Joel 1:1 — "The word of the LORD came to Joel" → FHB: “The word of our Father that came to Joel son of Pethuel.”
- Joel 2:1 — "the day of the LORD is coming" → FHB: “Blow the ram's horn in Zion; sound the alarm on my holy mountain! Let all who live in the land tremble, for the day of our Father is coming—it is near:”
- Joel 2:27 — "I am YHWH your God" (ani YHWH eloheikhem) → FHB: “Then you will know that I am in the midst of Israel, and that I am your Father, and there is no other; and never again will my people be put to shame.”
- Joel 2:32 — "everyone who calls on the name of the LORD will be saved" → FHB: “And this will happen: everyone who calls on the name of the Lord will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as our Father has said, among the survivors whom our Father calls.”
- Joel 3:17 — "I am YHWH your God who dwells in Zion" → FHB: ““Then you will know that I am your Father, living in Zion, my holy mountain. Jerusalem will be holy, and foreigners will never pass through it again.”
- Jeremiah 31:33 — "I will be their God, and they shall be my people" (l'Elohim + l'am, no YHWH) → FHB: ““But this is the covenant I will make with the house of Israel after those days, declares our Father: I will put my instruction within them, and I will write it on their hearts. I will be their Father, and they will be my children.”
- Matt 7:21 — "Lord, Lord" (people addressing Jesus) → FHB: ““Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of our Father, but the one who does the will of my Father in heaven.”
- John 20:28 — "My Lord and my God!" → FHB: “Thomas answered him, "My Lord and my God!"”
- Exodus 3:14 — "I am who I am" (YHWH speaking from burning bush) → FHB: “Our Father told Moses, "I am who I am." Then he said, "Tell the Israelites: 'I am has sent me to you.'"”
- Genesis 3:5 — "you will be like God" → FHB: “God knows that when you eat from it, your eyes will open and you'll be like God, knowing good and evil."”
- John 1:1c — "the Word was God" → FHB: “In the beginning was the Word, and the Word was with our Father, and the Word was God.”
- John 1:18b — "Himself God" → FHB: “No one has ever seen our Father; the one and only God, close beside the Father, has made him known.”
- 1 Samuel 1:3 — / Isaiah 1:9 "LORD of Hosts" (no specific Person identified by context) → FHB: “Each year he went up from his town to worship and sacrifice to the Father of heaven's armies at Shiloh, where Eli's two sons, Hophni and Phinehas, were priests of our Father.”
- Daniel 7:13 — 'one like a son of man' → FHB: “In my night vision I looked, and there before me, coming with the clouds of heaven, was one like a son of man. He approached the Ancient of Days, our Father, and was led into his presence.”

- Daniel 7:9 — 'Ancient of Days' → FHB: “As I watched, thrones were set in place, and the Ancient of Days, our Father, took his seat. His clothing was white as snow; the hair of his head was like pure wool. His throne was flaming with fire, and its wheels were all ablaze.”
- Revelation 5:6 — 'a Lamb standing as if slain' → FHB: “And between the throne and the four living creatures, and among the elders, I saw Jesus, the Lamb, standing as though he had been slain, with seven horns and seven eyes, which are the sevenfold Spirit of our Father sent out into all the earth.”
- Job 4:9 — (Eliphaz speaking) 'by the breath of Eloah they perish' → FHB: “By the breath of God they perish, and by the blast of his anger they are consumed.”
- Job 12:9 — (Job himself) 'yad-YHWH asetah zot' → FHB: “Who among all these does not know that the hand of our Father has done this?”
- Ecclesiastes 3:11 — 'ha-Elohim asah ha-kol yafeh' → FHB: “He made everything beautiful in its time, and set eternity in the human heart—yet no one can grasp what God has done from start to end.”
- Ezra 1:2 — (Cyrus's decree) 'YHWH Elohei ha-shamayim' → FHB: “This is what Cyrus king of Persia says: "The LORD, God of heaven, has given me all the kingdoms of the earth, and has appointed me to build him a house at Jerusalem in Judah.”
- Daniel 4:34 — (Nebuchadnezzar after humbling) 'l'Illa'a' (Most High) → FHB: “When the days ended, I, Nebuchadnezzar, raised my eyes to heaven, and my reason returned. I blessed the Most High, praised and honored the One who lives forever, whose rule is everlasting, whose kingdom spans every generation.”

FHB-1.2-2 — Bible-Clarifies-Bible Principle

When the canonical Bible (Old or New Testament) identifies the Person of the Trinity in a passage — by quotation, application, or explicit identification — that identification governs the FHB rendering of the passage's divine names. When the Bible does not clarify, FHB-1.2-1's Resolution Order, theophany clause, Genesis 1 anchor, and speaker-context exception decide.

Strength of identification does not precondition the rule. Explicit quotation (e.g., Hebrews 1 quoting Psalm 102) and thematic identification (e.g., 1 Corinthians 1:24 calling Christ "the wisdom of our Father") both qualify. Father, Son, and Holy Spirit are one God; following the Bible's own identification cannot divide the Godhead.

Genesis 1 anchor preserved. The NT clarifies creation as Trinitarian (Father as source per 1 Cor 8:6, Son as agent through whom per Col 1:16 / John 1:3, Spirit hovering per Gen 1:2) — not as Jesus alone. The Genesis 1 "our Father" anchor in FHB-1.2-1 stands.

Cross-book consequence. When the NT identifies an OT passage with a Person, that identification flows back to the standalone OT verse. Psalm 45:6-7 standalone → Jesus (Heb 1:8-9 has clarified). FHB-2.6-1 still governs language (translate Psalms from Hebrew, not from Hebrews' Greek), but Person-resolution follows the Bible's own identification.

Examples:

- Isaiah 6:1 — 5 throne vision → FHB: “In the year King Uzziah died, I saw the Lord Jesus seated on a throne, high and lifted up, and the hem of his robe filled the temple.”
- Zechariah 12:10 — 'me whom they have pierced' → FHB: “"And I will pour out on the house of David and on those who live in Jerusalem a spirit of grace and of pleas for mercy, so that they will look on me, whom they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly over him as one grieves over a firstborn.”
- Malachi 3:1 — 'the Lord whom you seek will come' → FHB: “Look, I am sending my messenger, and he will prepare the way before me. Then suddenly the Lord whom you are seeking will come to his temple—the messenger of the covenant in whom you delight. Look, he is coming, says the Father of heaven's armies.”
- Isaiah 40:3 — 'prepare the way of YHWH' → FHB: “A voice is calling out: In the wilderness, prepare the way of our Father; make a straight highway through the desert for our Father.”
- Isaiah 9:6 — 'Mighty God, Everlasting Father' → FHB: “For to us a child is born, to us a son is given; and the government will be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.”
- Psalms 2:7 — FHB: “I will proclaim the decree of our Father: he said to me, "You are my Son; today I have become your Father.”
- Prov 8:12 — FHB: “I, Wisdom, dwell with prudence, and I find knowledge and discretion.”
- Mark 14:62 — FHB: “Jesus said, "I am, and you will see the Son of Man seated at the right hand of the Mighty One and coming with heaven's clouds."”

Exceptions:

- When the OT passage is a multi-Person vision and the NT identifies one Person within it (not the whole vision), apply per-Person identification, not whole-passage substitution. E.g., Daniel 7's two figures resolve separately per FHB-1.2-1 multi-Person relational clause.

FHB-1.2-3 — Wisdom in Proverbs 8 — Identified with Christ (1 Corinthians 1:24)

Lady Wisdom in Proverbs 1:20-33, 8:1-36, and 9:1-12 is identified by the New Testament as Jesus, the wisdom of our Father (1 Cor 1:24, 1 Cor 1:30, Col 1:15-17). FHB carries that identification in the footnote; the body renders the passage as the Hebrew has it.

First appearance in each chapter:

- Prov 1:23 → "If you respond to my correction, I, Wisdom, will pour out my spirit on you; I will make my words known to you."
- Prov 8:12 → "I, Wisdom, dwell with prudence, and I find knowledge and discretion."
- Prov 9:1 → "Wisdom has built her house; she has hewn out her seven pillars."

Path continuity: After the first appearance in a chapter, subsequent first-person references carry "I" / "me" / "my" alone per natural English rhythm.

Pre-creation passage (Prov 8:22-31): the divine name resolves to "our Father" per FHB-1.2-1 Genesis 1 anchor. Wisdom speaks of an eternal relationship with the Father before creation (identified with the Son in the footnote). Key renderings:

- v.22 qanah → "brought forth": "Our Father brought me forth as the beginning of his way, before his deeds of old"
- v.30 amon → "master craftsman, daily delight" (both readings honored): "I was beside him as his master craftsman, his daily delight"

Footnote at first appearance (per FHB-1.2-4 economy): "Paul names Wisdom as Christ — 1 Cor 1:24, 1 Cor 1:30, Col 1:15-17. Wisdom was with our Father before creation, his master craftsman and daily delight." NT identification is binding per FHB-1.2-2 Bible-Clarifies-Bible.

Examples:

- Proverbs 1:23 — FHB: “If you respond to my correction, I, Wisdom, will pour out my spirit on you; I will make my words known to you.”
- Proverbs 8:12 — FHB: “I, Wisdom, dwell with prudence, and I find knowledge and discretion.”
- Proverbs 8:22 — FHB: “Our Father brought me forth at the beginning of his way, before his works of old.”
- Proverbs 8:30 — FHB: “then I was beside him as a master craftsman, and I was his daily delight, rejoicing before him always,”
- Proverbs 9:1 — FHB: “Wisdom has built her house; she has hewn out her seven pillars.”

FHB-1.2-4 — Footnote Economy for Person-Resolution

When apposition or NT-clarification footnotes are added in support of FHB-1.2-1 / FHB-1.2-2 Person-resolution decisions, follow this economy pattern:

First appearance in a chapter (the establishing footnote):

Short pastoral prose line + the NT verse citation.

Example (Isa 6:1): "The apostle John tells us Isaiah saw Jesus' glory — John 12:41."

Subsequent same-chapter references where the same NT anchor applies:

Mandatory bare verse citation — every verse where the FHB-distinctive Person-naming appears must carry at minimum the bare NT verse citation as a footnote. Never omit the footnote entirely, even when the Person identification follows an established path. The reader who lands on any single verse (e.g., from a search or quotation) must see the NT anchor for that Person-naming.

Example (Isa 6:5, 6:8, 6:12 where "Jesus" is rendered): "John 12:41".

Multi-anchor footnotes (multi-Person passages):

Full sentence naming the Persons + all NT verses listed.

Example (Isa 6:3): "The seraphim's threefold holy is heard by Christian tradition as worship of the Triune God. The New Testament names each Person of this throne-vision: Jesus (John 12:41), the Holy Spirit (Acts 28:25), and the Father — echoed in John's parallel vision (Rev 4:8)."

Reader-only style per FHB footnote convention (FHB-8.4, no Hebrew/Greek in body, no academic citations).

This economy rule applies to Person-resolution footnotes specifically. Other footnote categories (theological-arc footnotes per FHB-2.9-1, key-phrase footnotes, etc.) follow their own conventions.

Examples:

- Isaiah 6:1 — FHB: “In the year King Uzziah died, I saw the Lord Jesus seated on a throne, high and lifted up, and the hem of his robe filled the temple.”
- Isaiah 6:5 — FHB: “Then I said: "Woe to me! I'm ruined! I'm a man of unclean lips living among people of unclean lips—and my eyes have seen the King, Jesus, the Lord of all heaven's armies!"”
- Isaiah 6:8 — FHB: “Then I heard the voice of our Lord Jesus saying, "Whom should I send? Who will go for us?" I said, "Here I am. Send me."”
- Isaiah 6:3 — FHB: “They called to one another: "Holy, holy, holy is our Father, Son, and Holy Spirit, the Lord of heaven's armies; the whole earth is full of his glory."”

FHB-1.2-5 — Kingdom of Our Father — Universal Resolution

The phrases "kingdom of God" (basileia tou Theou — Mark/Luke/John, Pauline epistles) and "kingdom of heaven" (basileia tōn ouranōn — Matthew's Jewish-sensitive circumlocution, 32 occurrences) name the same theological reality: the Father's reign. FHB renders both as "kingdom of our Father" universally.

Body rendering:

- All occurrences of "kingdom of God" → "kingdom of our Father"
- All occurrences of "kingdom of heaven" → "kingdom of our Father"
- "his kingdom," "the kingdom," "your kingdom" resolve per immediate context — "our Father's kingdom" when the antecedent is the Father; "Jesus's kingdom" when the antecedent is the Son (e.g., "Jesus said, 'My kingdom is not of this world'" — John 18:36).

Footnote at first matthean occurrence: "Matthew, writing for a Jewish audience, uses 'kingdom of heaven' as a reverent circumlocution for what Mark and Luke call 'kingdom of God.' Both name our Father's reign."

Overrides: Supersedes any reading that treats "kingdom of heaven" as theologically distinct from "kingdom of God." Both are FHB-resolved to the same Father-naming per the NT "X of God" pattern (FHB-1.2-1).

Examples:

- Matthew 4:17 — 'the kingdom of heaven is at hand' → FHB: “From that time Jesus began to preach, saying, "Repent, for the kingdom of our Father is near."”
- Mark 1:15 — 'the kingdom of God is at hand' → FHB: “and saying, "The time is fulfilled, and our Father's kingdom is near; repent and believe the good news."”

- Luke 17:21 — 'the kingdom of God is in your midst' → FHB: “nor will they say, 'Look, here!' or 'There!' For the kingdom of our Father is among you.”"
- Matthew 6:10 — 'your kingdom come' (Lord's Prayer, Father addressed) → FHB: “your kingdom come, your will be done, on earth as it is in heaven.”
- John 18:36 — 'my kingdom is not of this world' (Jesus speaking) → FHB: “Jesus answered, "My kingdom isn't from this world. If it were, my servants would fight against my being handed to the Jews. But my kingdom isn't from here."”
- 1 Cor 4:20 — 'the kingdom of God is not in word but in power' → FHB: “For the kingdom of our Father is not a matter of talk but of power.”

Exceptions:

- When 'kingdom' is the direct object of address to the Father in prayer ('your kingdom come' — Matt 6:10), preserve as 'your kingdom' — the Father is the antecedent.
- When 'kingdom' is the Son's (Matt 16:28 'until they see the Son of Man coming in his kingdom'; John 18:36 'my kingdom is not of this world'), preserve as 'his kingdom' / 'my kingdom' — the Son is the antecedent.

FHB-1.2-6 — I am Preservation — Jesus's Divine Self-Identification

Jesus's absolute "I am" claims (egō eimi without predicate) in John's Gospel are direct self-identification with the divine name from Exodus 3:14 ("I am who I am"). FHB preserves these as "I am" in caps to signal the divine self-naming.

Absolute "I am" (preserve in caps): the Greek egō eimi stands alone, not as predicate to a metaphor. Render as "I am" — caps signal the divine name.

- John 8:58 "before Abraham was, I am" → "before Abraham was, I am"
- John 13:19 "you may believe that I am" → preserved
- John 18:5-6 "I am" (followed by the soldiers falling back — the divine-name reaction) → preserved
- John 8:24, 8:28 (theological context, divine-name claim) → render as "I am" with chapter-level footnote

Predicate "I am X" (normal lowercase): egō eimi followed by a metaphor or descriptor. Render as normal "I am X."

- John 6:35 "I am the bread of life"
- John 8:12 "I am the light of the world"
- John 10:11 "I am the good shepherd"
- John 11:25 "I am the resurrection and the life"
- John 14:6 "I am the way, the truth, and the life"
- John 15:1 "I am the true vine"

Footnote at first absolute "I am": "Jesus claims the divine name — 'I am' is how our Father identified himself to Moses (Exodus 3:14). The Jewish crowd understood the claim and tried to stone him for blasphemy (John 8:59)."

Overrides: When uncertain whether a given egō eimi is absolute or predicate, examine the immediate context: a divine-name reaction (people falling back, attempted stoning, theological accusations of blasphemy) signals absolute. A descriptive predicate signals lowercase.

Examples:

- John 8:58 — 'before Abraham was, I am' → FHB: “Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am."”
- John 6:35 — 'I am the bread of life' → FHB: “Jesus told them, "I am the bread of life. Whoever comes to me will never hunger; whoever believes in me will never thirst.”
- John 18:5 — 6 'Jesus said, I am' (soldiers fell back) → FHB: “They answered him, "Jesus of Nazareth." Jesus said, "I am." Judas, his betrayer, stood with them.”
- John 14:6 — 'I am the way, the truth, and the life' → FHB: “Jesus told him, "I am the way, and the truth, and the life. No one comes to the Father except through me.”

Exceptions:

- Some absolute/predicate boundaries are theologically debated (John 8:24, 8:28). Render as absolute 'I am' with chapter-level context footnote acknowledging the interpretive question.

FHB-1.2-8 — Old Testament Theophanies — the Person Who Appears

In Old Testament scenes where a divine figure appears in human-encounterable form, speaking and acting as the LORD — the three visitors at Mamre (Genesis 18), Jacob at Penuel (Genesis 32), the burning bush (Exodus 3), Moses on the mountain (Exodus 33), the commander of the LORD's army at Jericho (Joshua 5:13-15), the messenger to Manoah (Judges 13) and passages like them — FHB renders the speaker as our Father, following the identification of the speaker established in Genesis 1 (FHB-1.2-1).

Many interpreters since the early church have read these figures as the pre-incarnate Son, and that reading has a long and serious history. FHB follows the Genesis 1 identification and notes the alternative reading where a note serves the reader. Where the New Testament itself identifies the figure as the Son, the New Testament's identification governs (FHB-1.2-23).

Examples:

- Genesis 18:1 — FHB: “Now our Father appeared to Abraham at the oaks of Mamre while he sat at his tent's entrance in the day's heat.”
- Genesis 32:30 — FHB: “So Jacob named the place Peniel: "For I have seen our Father face to face, yet my life was saved."”
- Exodus 3:2 — FHB: “There the messenger of our Father appeared to him in a fire flaming from within a bush. Moses looked: the bush was blazing but not consumed.”

- Joshua 5:13 — FHB: “Near Jericho, Joshua looked up and saw a man standing before him, sword drawn in hand. He approached and asked, "Are you for us or our enemies?"”
- Judges 13:22 — FHB: “"We will surely die," Manoah said to his wife, "for we have seen our Father!"”
- Genesis 19:1 — FHB: “The two angels came to Sodom that evening; Lot sat at Sodom's gate. Seeing them, he rose to meet them and bowed, face to the ground.”

Exceptions:

- Mal'akh as human messenger (Gen 32:3 Jacob's messengers; 2 Sam 11:19 David's messengers) — normal English 'messengers' lowercase; not divine reference.
- Heavenly angels clearly distinct from God (Gen 19:1 'two angels'; Ps 91:11; Heb 1:14; the angel Gabriel in Daniel and Luke) — normal English 'angel(s)'; not theophany.
- The 'angel of YHWH' in passages where the figure does not speak as YHWH but functions as a messenger sent by YHWH (rare cases) — render as 'the messenger of our Father' lowercase, with the speech preserved as the messenger's word from our Father. Flag for review if borderline.

FHB-1.2-10 — Servant Songs Cluster — Apposition for Jesus, Israel-as-Servant Preserved
The four Servant Songs in Isaiah (42:1-9; 49:1-7; 50:4-9; 52:13–53:12) and their NT applications resolve to Jesus per FHB-1.2-2 (Bible-Clarifies-Bible). The broader Israel-as-servant passages (Isa 41:8; 44:1-21; 45:4; 48:20) preserve Israel — the text explicitly names Israel as servant, and the Servant Songs distinguish themselves from Israel.

NT identification:

- Isa 42:1-4 → Matt 12:18-21 (Spirit-anointed Servant healing in Galilee)
- Isa 49:6 → Luke 2:32 (Simeon: "a light for revelation to the Gentiles"); Acts 13:47 (Paul: "I have made you a light for the Gentiles")
- Isa 50:4-9 → echoed in passion narratives (Matt 26-27; Mark 14-15) — set face like flint, gave back to strikers
- Isa 52:13–53:12 → Matt 8:17 (healing); Acts 8:32-35 (Philip with Ethiopian eunuch); 1 Pet 2:21-25 (suffering Christ); Rom 4:25, 5:15-19; John 12:38; Mark 15:28; many more

Apposition pattern (per FHB-1.2-1 path continuity, chapter-scoped):

Each Servant Song re-establishes apposition at its first verse (because Songs are spread across non-adjacent chapters 42, 49, 50, 52-53):

- Isa 42:1 → "Look at my servant, whom I uphold, my chosen, in whom my soul delights. I have put my Spirit upon him; he will bring forth justice to the nations."
- Isa 49:1 → "Listen to me, coastlands; pay attention, you peoples from afar. Our Father called me from the womb; from within my mother he named me."
- Isa 49:3 (the servant is called Israel) → "And he said to me, "You are my servant, Israel, in whom I will display my splendor." The identification is carried in the footnote.

- Isa 50:4 → "My Sovereign Father has given me a disciple's tongue, that I may know how to speak a sustaining word to the weary. Morning by morning he awakens, he awakens my ear to hear as a disciple."
- Isa 52:13 → "See, my servant will act wisely; he will be raised and lifted up and highly exalted."

Within each song, path continuity allows shortened forms ("my servant," "him," "he") after the establishing apposition at the song's first verse.

Israel-as-servant passages (preserve Israel; no Jesus apposition):

The text explicitly names Israel as servant in these passages. Don't collapse the distinction Isaiah deliberately makes between Israel-as-servant (broader) and the Servant of the Songs (Jesus).

- Isa 41:8 → "But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend,"
- Isa 44:1-2 → "But now listen, Jacob my servant, Israel whom I have chosen. This is what our Father says—he who made you, who formed you from the womb and will help you: Do not be afraid, Jacob my servant, Jeshurun whom I have chosen."
- Isa 44:21 → "Remember these things, Jacob, and you, Israel, for you are my servant. I formed you; you are my servant. Israel, I will not forget you."
- Isa 45:4 → "For the sake of my servant Jacob, and Israel my chosen, I have called you by your name; I give you a title of honor, though you do not know me."
- Isa 48:20 → "Go out from Babylon! Flee from the Babylonians! With a shout of joy declare it, proclaim it; send it out to the end of the earth. Say, 'Our Father has redeemed his servant Jacob!'"

Footnote at first Israel-as-servant passage (Isa 41:8): "Israel is named here as servant — the people called to bear our Father's witness. The distinct figure of the Servant in the four Servant Songs (42, 49, 50, 52-53) is Jesus — the true Israel who fulfills the calling Israel could not. Both servant-themes run together through these chapters; FHB preserves Isaiah's distinction."

Isa 49:3 overlap handling:

Isa 49:3 is the one verse where the Servant is named "Israel" within a Servant Song. v.5-6 immediately distinguishes the Servant from Israel ("to bring Jacob back to him... I will give you as a light for the nations"). The Servant is the true Israel, fulfilled in Jesus, who ministers to Israel.

Body: the verse as the source has it — "You are my servant, Israel, in whom I will display my splendor." The identification is carried in the footnote.

Footnote: "The Servant is named 'Israel' here but distinguished from the people Israel in v.5-6: he is sent 'to bring Jacob back to our Father.' Jesus is the true Israel — the faithful Son who fulfills the people's calling."

Footnote economy per FHB-1.2-4:

First Servant Song appearance (Isa 42:1): establishing pastoral footnote + NT verse:

"Matthew applies this Spirit-anointed Servant directly to Jesus's healing ministry — Matt 12:18-21."

Subsequent Servant Song appearances: bare NT verse citation per FHB-1.2-4 economy:

- Isa 49:1 → "Luke 2:32; Acts 13:47."
- Isa 50:4 → "My Sovereign Father has given me a disciple's tongue, that I may know how to speak a sustaining word to the weary. Morning by morning he awakens, he awakens my ear to hear as a disciple."
- Isa 52:13 → "See, my servant will act wisely; he will be raised and lifted up and highly exalted."

Within a Song, where "my servant" is repeated with apposition already established at v.1, no per-verse footnote.

Grammatical agreement (per FHB-1.2-1):

Most Servant Songs are spoken by the Father about the Servant (third-person). Renderings use "I" for Father's voice + apposition for Servant:

- Isa 42:1, where the Father speaks of the Servant, is rendered as the verse reads, with the identification in the footnote

Some Songs include the Servant's own voice (first-person — Isa 49:1-5, 50:4-9). The Servant speaks as Jesus, addressing the Father as "our Father" or "my Father":

- Isa 49:5 → "And now our Father says—he who formed me from the womb to be his servant, to bring Jacob back to him, that Israel might be gathered to him, for I am honored in his eyes, and my Father has become my strength," (Servant speaks, narrates Father's words)
- Isa 50:5 → "My Sovereign Father has opened my ear, and I was not rebellious; I did not turn away." (Servant speaks)

Overrides: Supersedes any reading that treats the four Servant Songs as referring only to Israel (collective) or that collapses Israel-as-servant into Jesus-as-servant. FHB preserves Isaiah's deliberate distinction: Israel and the Servant are textually distinct figures who both bear the title 'avdi.

Examples:

- Isa 42:1 — FHB: “"Look at my servant, whom I uphold, my chosen, in whom my soul delights. I have put my Spirit upon him; he will bring forth justice to the nations.”
- Isa 49:1 — FHB: “Listen to me, coastlands; pay attention, you peoples from afar. Our Father called me from the womb; from within my mother he named me.”
- Isa 49:3 — FHB: “And he said to me, "You are my servant, Israel, in whom I will display my splendor."”
- Isa 50:4 — FHB: “My Sovereign Father has given me a disciple's tongue, that I may know how to speak a sustaining word to the weary. Morning by morning he awakens, he awakens my ear to hear as a disciple.”

- Isa 52:13 — FHB: “See, my servant will act wisely; he will be raised and lifted up and highly exalted.”
- Isa 41:8 — FHB: “But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend,”
- Isa 44:1 — FHB: “But now listen, Jacob my servant, Israel whom I have chosen.”
- Isa 53:7 — FHB: “He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb led to the slaughter, and like a sheep silent before its shearers, so he did not open his mouth.”

Exceptions:

- Royal-steward 'my servant' references (Isa 22:20 Eliakim; 2 Sam 7:5 David) are historical individuals, not theological servant-of-YHWH theme. Render as 'my servant [name]' with no Jesus apposition.
- When Isaiah uses 'servant' (avadi/avdo) for the prophet himself or Israel collectively (Isa 20:3 Isaiah; Isa 49:5-6 servant from Israel to Jacob) — preserve the text's own identification.
- Outside Isaiah, OT 'servant' passages applied to Christ by NT (Matt 12:18 quoting Isa 42:1) are governed by this rule via Bible-Clarifies-Bible.

FHB-1.2-13 — Davidic Covenant — Dual Fulfillment (Solomon and Jesus)

The Davidic Covenant (2 Samuel 7:12-16; 1 Chronicles 17:11-14) is the founding messianic promise: the Father pledges an eternal throne and a Father-son relationship to David's offspring. FHB preserves the immediate Davidic context in body; footnote names the dual fulfillment (Solomon as immediate referent, Jesus as ultimate fulfillment) with Hebrews 1:5 anchor.

Body rendering (2 Sam 7:12-16 — Father speaks through Nathan):

"When your days end and you rest with your ancestors, I will raise up your offspring after you, who comes from your own body, and I will establish his kingdom. He will build a house for my name, and I will establish his kingdom's throne forever. I will be his Father, and he will be my son. When he sins, I will discipline him with a human rod, with blows human hands deal, but my covenant love will not leave him, as I removed it from Saul, whom I removed from before you. Your house and your kingdom will endure forever before me; your throne will be established forever."

Grammatical agreement per FHB-1.2-1:

- Speaker is the Father; addressed is David through Nathan → "I will be his Father" (Father self-identifies in first person; speaks of his Father-relation to the future son)
- "your offspring" / "your son" stay as-is (Father's words about David's lineage)
- Do not pad "I am your Father" — the Father isn't claiming David is his son here; the promise is about David's offspring being the Father's son

Footnote architecture:

At "I will raise up your offspring after you" — establishing footnote on dual fulfillment:

"Solomon, David's immediate son, fulfilled the building of the Temple. The eternal throne and the Father-son promise reach their full fulfillment in Jesus, the greater Son of David. Hebrews 1:5 applies this directly to Jesus."

At "I will be his Father, and he shall be my son" — Heb 1:5 anchor:

"Hebrews 1:5 quotes this verse of Jesus: 'For to which of the angels did our Father ever say, "You are my Son, today I have begotten you"? Or again, "I will be his Father, and he shall be my son"?'"

Parallel 1 Chronicles 17:11-14: Render with the same canonical phrasing as 2 Sam 7. The Chronicler omits "when he commits iniquity, I will discipline him" — preserve that omission (Chronicles' focus is Davidic promise, not sin). Footnote at first appearance only; second appearance carries the path.

Canonical echoes in Psalms (governed by this rule):

- Ps 2:7 → "I will proclaim the decree of our Father: he said to me, "You are my Son; today I have become your Father." (the speaker is the Anointed One reporting Father's word). Footnote: "Hebrews 1:5 and Acts 13:33 apply this directly to Jesus — the eternal Son begotten of our Father."
- Ps 89:26-27 → "He will cry to me, 'You are my Father, my God, and the Rock of my salvation.' And I will make him the firstborn, the highest of the kings of the earth." Renders: "He shall cry to me, 'You are my Father...'" — Father speaks anticipating the offspring's confession; preserve. Footnote on dual fulfillment.
- Ps 110:1 → "Our Father said to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet." The divine name resolves; the Son is not named inline. The footnote carries the New Testament application (Matt 22:44, Heb 1:13, Acts 2:34).
- Ps 132:11-12 → "Our Father swore to David a sure oath from which he will not turn back: "One who comes from your own body I will set on your throne. If your sons keep my covenant and the testimony I will teach them, then their sons will sit on your throne forever." — preserve Davidic context; footnote names Acts 2:30 fulfillment in Jesus

NT applications to Jesus (all govern FHB rendering via FHB-1.2-2 Bible-Clarifies-Bible):

- Heb 1:5 — quotes 2 Sam 7:14 + Ps 2:7 of Jesus
- Acts 13:33-34 — Paul: Jesus's resurrection fulfills Davidic promises
- Luke 1:32-33 — Gabriel to Mary: throne of David forever
- Rom 1:3-4 — Jesus descended from David, declared Son of God by resurrection
- 2 Tim 2:8 — "Remember Jesus Christ, risen from the dead, descended from David"
- Rev 5:5 — "the Lion of the tribe of Judah, the Root of David"
- Rev 22:16 — Jesus self-identifies: "I am the root and the descendant of David"

Overrides: Supersedes any reading that collapses the Solomon/Jesus dual fulfillment in body. FHB preserves the immediate Davidic context; the NT fulfillment in Jesus comes through footnote and through the Psalms echoes that explicitly point to Jesus. This is the foundational messianic promise

— the Father-language naturally reveals that the Father's "I will be his Father" pledge reaches its fullness in Jesus.

Examples:

- 2 Sam 7:12 — FHB: “When your days end and you rest with your ancestors, I will raise up your offspring after you, who comes from your own body, and I will establish his kingdom.”
- 2 Sam 7:13 — FHB: “He will build a house for my name, and I will establish his kingdom's throne forever.”
- 2 Sam 7:14 — FHB: “I will be his Father, and he will be my son. When he sins, I will discipline him with a human rod, with blows human hands deal,”
- 1 Chr 17:13 — FHB: “I will be his Father; he will be my son. I won't remove my covenant love from him as I removed it from the one before you.”
- Ps 2:7 — FHB: “I will proclaim the decree of our Father: he said to me, "You are my Son; today I have become your Father.”
- Ps 89:26 — FHB: “He will cry to me, 'You are my Father, my God, and the Rock of my salvation.'”
- Ps 110:1 — FHB: “Our Father said to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet.”"
- Luke 1:32 — FHB: “He will be great and called Son of the Most High, and our Father will give him the throne of his father David,”
- Rev 22:16 — FHB: “"I, Jesus, sent my angel to testify these to you for the churches. I am David's Root and Offspring, the bright Morning Star."”

Exceptions:

- Solomon-specific references where the text clearly limits to Solomon (e.g., 1 Kgs 5:5 Solomon's voice claiming the immediate Temple-building fulfillment) — preserve Solomon's literal reference in body; footnote on the typological dual fulfillment.
- When 'offspring' (zera) appears in non-Davidic contexts (Gen 3:15 the serpent-crushing seed; Gen 22:18 in your seed all nations blessed — Paul applies to Christ in Gal 3:16; Gen 17:7 covenantal seed) — those are governed by their own typological contexts, not by this Davidic-Covenant rule.
- Heb 1:5b quotes 2 Sam 7:14 explicitly; the Hebrews-internal context renders this with Jesus apposition per FHB-1.2-2 (NT cites OT applied to Jesus).

FHB-1.2-14 — Messianic Psalms Cluster — Identification Carried in Footnotes

Eight psalms the NT explicitly applies to Jesus. FHB renders each per established rules: FHB-1.2-2 (Bible-Clarifies-Bible), FHB-1.2-1 apposition principle, FHB-1.2-1 grammatical agreement, FHB-1.2-4 footnote economy. This rule consolidates the cluster.

Psalm 2 (Father speaks to / about the Anointed Son):

- v.7 → "I will proclaim the decree of our Father: he said to me, 'You are my Son; today I have become your Father.'" The footnote carries the New Testament application (Acts 13:33, Heb 1:5, Heb 5:5).

- Footnote at v.7: "Heb 1:5 and Acts 13:33 apply this directly to Jesus — the eternal Son begotten of our Father, declared in resurrection."
- v.12 "Kiss the Son" → "Kiss the Son, or he will be angry" — the Son is not named inline; the footnote identifies him.

Psalm 16 (David's voice, Jesus's resurrection per Acts 2:25-28):

- v.10 → "For you will not abandon my soul to Sheol, or let your holy one see corruption" (preserve psalm voice; apposition not in v.10 — Peter's NT application clarifies)
- Footnote at v.10: "Peter at Pentecost (Acts 2:25-28) and Paul (Acts 13:35) apply this to Jesus — David's hope in our Father becomes the Son's resurrection."

Psalm 22 (Jesus's words from the cross — Matt 27:46):

- v.1 — the psalm's opening cry, which the Son takes on his own lips at the cross (Matthew 27:46), is rendered as the psalm reads, with no inserted aside.
- Subsequent verses preserve psalm voice (David's first-person prophetic voice that becomes Jesus's). Per FHB-1.2-1 path continuity: the identification is established in the footnote at v.1, and the subsequent "I/me/my" carries the same voice.
- v.16-18 → "they have pierced my hands and feet... they divide my garments among them, and for my clothing they cast lots" + footnote "Fulfilled at the cross — Matt 27:35, John 19:23-24, Luke 23:34"
- Footnote at v.1: "Jesus quoted this verse from the cross — Matt 27:46, Mark 15:34. The psalm is his."

Psalm 45 (royal wedding song — Heb 1:8-9 applies to Jesus as God):

- v.6-7 → "Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions." (Father addresses Son as Theos per FHB-1.2-1 dialogue preservation + Heb 1:8 exception clause; "therefore God" → "therefore our Father"; "your God" → "your Father" per Heb 1:9 structure)
- Footnote at v.6: "Hebrews 1:8-9 applies these verses to Jesus — our Father addresses the Son as God, anointing him above all others."

Psalm 89 (Davidic-covenant meditation — applies to Jesus per FHB-1.2-13):

- vv.26-27 → "He shall cry to me, 'You are my Father, my God, and the Rock of my salvation.' And I will make him the firstborn, the highest of the kings of the earth." (Father anticipates the offspring's confession; preserve)
- Footnote at v.26: "The Davidic offspring whose voice is anticipated here is fulfilled in Jesus — Acts 13:22-23. Hebrews 1:6 names Jesus 'firstborn' in the angelic-worship context."

Psalm 102 (creator language — Heb 1:10-12 applies to Jesus):

- vv.25-27 → "Of old you laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you will remain; they will all wear out like a garment. You will change them like a robe, and they will pass away, but you are the same, and your years have no end."
- Footnote at v.25 (or chapter-level): "Hebrews 1:10-12 applies these verses to Jesus — our Lord Jesus, the eternal Son through whom our Father made the worlds (Heb 1:2)."

Psalm 110 (the LORD said to my Lord — Matt 22:44 et al.):

- v.1 → "Our Father said to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet.'" The footnote carries the identification.
- v.4 → "Our Father has sworn and will not change his mind: 'You are a priest forever after the order of Melchizedek.'" + footnote "Hebrews 5:6, 7:17, 7:21 apply this to Jesus — the eternal priest-king."
- Footnote at v.1: "Jesus himself quoted this verse to expose the Pharisees' incomplete Messiah-doctrine — Matt 22:44, Mark 12:36, Luke 20:42. The NT applies it consistently to Jesus — Acts 2:34, Heb 1:13, Heb 10:12-13."

Psalm 118 (the rejected stone — applied to Jesus by Jesus and apostles):

- v.22 → "The stone the builders rejected has become the cornerstone."
- v.26 → "Blessed is he who comes in the name of our Father!" The footnote carries the Triumphal Entry application (Matt 21:9, Mark 11:9, Luke 19:38, John 12:13).
- Footnote at v.22: "Applied to Jesus by Jesus himself (Matt 21:42) and by Peter (Acts 4:11; 1 Pet 2:7) — the rejected stone is the Lord Jesus."

Apposition pattern applied across the cluster:

- First-person psalmist passages that the New Testament applies to Jesus: the body is rendered as the psalm reads, and the footnote carries the identification (Ps 22:1 pattern).
- Father's-voice passages: apposition where the Father identifies the Son in the verse itself (Ps 2:7, Ps 110:1 pattern).
- NT-quoted verses outside the four-Person-resolution territory (Ps 16:10, Ps 102:25): preserve psalm voice in body; footnote names the NT application.

Footnote economy per FHB-1.2-4:

- Each Messianic Psalm gets one establishing footnote at the load-bearing verse (the verse most cited by NT).
- Cross-references within the same psalm: bare citations or no footnote per chapter-scoped path continuity.

Overrides: Supersedes any reading that treats the Messianic Psalms as purely Davidic without NT Christological fulfillment in body. FHB shows the dual layer where the NT itself shows it — Davidic voice in the body, Jesus apposition where the NT identifies, footnote naming the application.

Examples:

- Ps 2:7 — FHB: “I will proclaim the decree of our Father: he said to me, "You are my Son; today I have become your Father.”
- Ps 22:1 — FHB: “My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my groans of anguish?”
- Ps 22:16 — FHB: “Dogs surround me; a band of evildoers encircles me; they have pierced my hands and feet.”
- Ps 45:6 — FHB: “Your throne, God, is forever and ever; the scepter of your kingdom is a scepter of uprightness.”
- Ps 89:26 — FHB: “He will cry to me, 'You are my Father, my God, and the Rock of my salvation.'”
- Ps 102:25 — FHB: “Long ago you laid the foundations of the earth, and the heavens are the work of your hands.”
- Ps 110:1 — FHB: “Our Father said to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet.”"
- Ps 110:4 — FHB: “Our Father has sworn and will not change his mind: "You are a priest forever, after the order of Melchizedek."”
- Ps 118:22 — FHB: “The stone that the builders rejected has become the cornerstone.”
- Ps 118:26 — FHB: “Blessed is he who comes in the name of our Father! We bless you from the house of our Father.”

Exceptions:

- Sections of Messianic Psalms that the NT does not apply to Jesus (e.g., Ps 2:1-3 the nations raging, Ps 22:6-8 the mockery — applied descriptively but not 'this is Jesus' identification) — preserve psalm voice without apposition; the chapter-establishing apposition at the load-bearing verse covers the messianic identification.
- Imprecatory or judgment sections within otherwise messianic psalms (Ps 110:5-7 'He will shatter kings' / Ps 2:9 'You shall break them with a rod of iron') — preserve psalm voice; Jesus apposition holds from establishing verse.
- Other psalms occasionally cited by NT in Christological contexts (Ps 8 cited Heb 2:6-9; Ps 40 cited Heb 10:5-7; Ps 69 cited multiple NT passages) — governed by FHB-1.2-2 Bible-Clarifies-Bible directly; this cluster rule focuses on the eight psalms with extensive NT messianic application.

FHB-1.2-15 — Passover Lamb + Sacrificial Typology — NT Identifies Jesus as the Lamb

The Passover (Ex 12), the Levitical sacrificial system (Lev 1-7, 16-17), and the Servant Songs (Isa 53) all converge in the NT identification of Jesus as the Lamb who takes away sin (John 1:29, 1 Cor 5:7, Heb 9-10, 1 Pet 1:18-19, Rev 5:6, 5:12, 7:14, 14:1-4). FHB preserves the OT typological structure in body; footnote architecture names the NT fulfillment per FHB-1.2-2 Bible-Clarifies-Bible + FHB-1.2-4 footnote economy.

Body rendering — key OT anchors:

Exodus 12 (Passover institution):

- v.3 → "Every man shall take a lamb according to their fathers' houses, a lamb for a household" (preserve)
- v.7 → "Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it" (preserve)
- v.13 → "The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt" (preserve; Father speaking)
- Footnote at v.13 (the Passover-protection verse): "Jesus is our Passover lamb — 1 Cor 5:7. The blood on the doorframe is the foreshadowing of the blood of Jesus that turns away our Father's judgment from those who trust him. John 1:29 — 'Behold, the Lamb of God who takes away the sin of the world.'"

Leviticus 16 (Day of Atonement):

- Preserve the high priest's ritual (vv.6-22) in body — the goat slain, the scapegoat sent away
- Footnote at v.22 (scapegoat verse): "Hebrews 9:11-14 names Jesus as the high priest who entered the holy place not with the blood of goats and bulls but by his own blood, securing eternal redemption."

Isaiah 53:7 (Servant Song — already governed by FHB-1.2-10):

- "Like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth" — apposition for Servant established at 52:13 carries through
- Footnote already at 52:13 (FHB-1.2-10 establishing); no separate Lamb-typology footnote needed here

NT identifications — apposition in body:

John 1:29 → "The next day, seeing Jesus coming toward him, he said, "Look! The Lamb of our Father—Jesus—who takes away the sin of the world!" (apposition at the establishing verse; subsequent same-chapter 'Lamb of God' carries the path)

John 1:36 → "Behold, the Lamb of God!" (path continuity after v.29)

1 Cor 5:7 → "Clear out the old yeast, so you may be a new batch—as you are without yeast. For Christ, our Passover lamb, has been sacrificed." (apposition; Paul explicitly names)

1 Pet 1:18-19 → "You know silver and gold—things that decay—didn't rescue you from the empty life passed down from your ancestors, but with Christ's precious blood, a lamb without defect or stain." (apposition where Peter draws the connection)

Hebrews 9-10 (sustained high-priest typology):

- Heb 9:11-14: render with apposition where Hebrews names Jesus directly
- Heb 9:24: "Jesus has entered, not into holy places made with hands... but into heaven itself, now to appear in the presence of our Father on our behalf"

- Heb 10:10-14: "by that will we have been sanctified through the offering of the body of Jesus once for all" (preserve)
- Footnote architecture per FHB-1.2-4: first appearance establishes pastoral + NT cross-refs to OT antitypes (Ex 12, Lev 16); subsequent verses bare or no footnote

Revelation Lamb-Christology (Rev 5:6, 5:12, 7:14, 14:1, 22:1) — already covered by FHB-1.2-1 multi-Person clause ("Jesus, the Lamb"):

- Rev 5:6 → "And between the throne and the four living creatures, and among the elders, I saw Jesus, the Lamb, standing as though he had been slain, with seven horns and seven eyes, which are the sevenfold Spirit of our Father sent out into all the earth." (apposition establishing)
- Subsequent same-chapter Lamb references: path continuity ("the Lamb")

Canon-wide footnote anchors:

First-canonical-appearance footnote at Ex 12:13 carries the Passover-Lamb thesis; subsequent OT sacrificial passages (Lev 1-7 burnt offering, Lev 16 Day of Atonement, 1 Sam 7:9 lambs of consecration, Num 28-29 daily and festival offerings) get bare footnote citations to Heb 9-10 + 1 Pet 1:18-19 + John 1:29. NT applications are governed by FHB-1.2-2 directly — apposition in body where the NT names Jesus.

Overrides: Supersedes any reading that treats OT sacrificial language as merely ceremonial without typological fulfillment. The NT itself identifies Jesus as the ultimate Passover lamb and sin offering; FHB shows the typology where the NT shows it.

Examples:

- Ex 12:13 — FHB: “The blood will be a sign for you on the houses where you are. When I see the blood, I will pass over you—no plague will destroy you when I strike the land of Egypt.”
- John 1:29 — FHB: “The next day, seeing Jesus coming toward him, he said, "Look! The Lamb of our Father—Jesus—who takes away the sin of the world!”
- 1 Cor 5:7 — FHB: “Clear out the old yeast, so you may be a new batch—as you are without yeast. For Christ, our Passover lamb, has been sacrificed.”
- Heb 9:24 — FHB: “For Christ did not enter man-made holy places, copies of the true ones, but heaven itself, to appear now before our Father for us.”
- Rev 5:6 — FHB: “And between the throne and the four living creatures, and among the elders, I saw Jesus, the Lamb, standing as though he had been slain, with seven horns and seven eyes, which are the sevenfold Spirit of our Father sent out into all the earth.”

Exceptions:

- Sacrifices in OT not typologically applied to Jesus by NT (peace offerings, grain offerings, sin offerings of personal repentance) — preserve OT context; no Jesus apposition unless NT cross-reference exists.
- Lambs in non-sacrificial contexts (Nathan's parable in 2 Sam 12; sheep-care in pastoral psalms) — no typological footnote.

FHB-1.2-16 — Hosea Father-Heart Arc — Covenant Marriage + Father Love

The book of Hosea is a sustained Father-heart revelation — the prophet's marriage to Gomer (chs. 1-3) embodies the covenant relationship between our Father and unfaithful Israel, and ch. 11 reveals the Father's heart most explicitly: 'When Israel was a child, I loved him, and out of Egypt I called my son.' FHB renders Hosea with the canonical Father resolution + a coordinated footnote spine modeled on the Job Father-revelation arc (FHB-2.9-1).

Key anchors in the book:

Hosea 1:2 (the marriage-typology institution):

- 'When YHWH first spoke through Hosea, YHWH said to Hosea, "Go, take to yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking YHWH."' → 'When our Father first spoke through Hosea, our Father said to Hosea, "Go..."'
- Footnote at v.2 (establishing the book's arc): "Hosea's marriage to Gomer is the living parable of our Father's covenant love for unfaithful Israel. The arc of the book reveals our Father's heart — judgment, restraint, grief, and relentless pursuit of his children."

Hosea 2:14-23 (covenant restoration):

- v.16 → 'And in that day, declares our Father, you will call me "my husband," and no longer will you call me "my Baal"' (covenant intimacy — "my husband" = ishi; "my Baal" = ba'ali, also "my master" but with idol associations)
- v.19-20 → 'And I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. I will betroth you to me in faithfulness, and you shall know our Father' (covenant betrothal — Father speaking; "you shall know YHWH" → "you shall know our Father")

Hosea 6:1-3 (call to return):

- v.1 → 'Come, let us return to our Father, for he has torn us, that he may heal us; he has struck us down, and he will bind us up' (Hosea's voice with the people)

Hosea 11:1-9 (the Father-heart center):

- v.1 → 'When Israel was a child, I loved him, and out of Egypt I called my son' (Father speaks; "my son" preserved — applied to Jesus by Matt 2:15 via Bible-Clarifies-Bible)
- v.3-4 → 'It was I who taught Ephraim to walk; I took them up by their arms... I led them with cords of kindness, with the bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them' (Father speaks)
- v.8-9 → 'How can I give you up, O Ephraim? How can I hand you over, O Israel?... My heart recoils within me; my compassion grows warm and tender. I will not execute my burning anger; I will not again destroy Ephraim; for I am God and not a man, the Holy One in your midst, and I will not come in wrath' (the relational climax — Father's heart turning against his own justice in favor of mercy)

Hosea 14:4-9 (covenant healing):

- v.4 → 'I will heal their apostasy; I will love them freely, for my anger has turned from them' (Father speaks; covenant love)

Footnote spine (Hosea — five anchors, modeled on Job-arc spine per FHB-2.9-1):

1. Hosea 1:2 (establishing): "Hosea's marriage to Gomer is the living parable of our Father's covenant love for unfaithful Israel. The arc of the book reveals our Father's heart through judgment, restraint, grief, and relentless pursuit."

2. Hosea 2:16: "Our Father's covenant goal is intimacy — 'my husband,' not 'my master.' The Old Testament's most tender covenant language is on his lips here."

3. Hosea 6:1: "Hosea calls Israel to return to our Father — the wounding and healing both come from the Father's hand. The relational restoration is the goal of every chastening."

4. Hosea 11:1: "The Father-heart center of the book: 'When Israel was a child, I loved him.' Matthew applies this verse to Jesus — 'out of Egypt I called my son' — Matt 2:15. Jesus is the true Son who fulfills Israel's calling."

5. Hosea 11:8-9: "The relational climax: our Father's heart 'recoils' from giving up his children. 'I am God and not a man' — his love is unlike human anger that exhausts itself; his compassion outlasts his wrath. The pivot of the entire book."

Grammatical agreement per FHB-1.2-1:

- Narrator's voice → "our Father" (Hosea's narration of YHWH's words and actions)
- Father speaking → "I" / "me" / "my children" / "my son" (first-person; do not pad)
- Hosea calling the people → "our Father" (Hosea with the people)
- Israel addressing Father (if and where this appears) → "my Father" or "our Father" per immediate context

Gomer + Israel analogy: The marriage typology is the book's structural device. FHB preserves all references to Gomer + the children's names (Jezreel — 'God scatters'; Lo-Ruhamah — 'no mercy'; Lo-Ammi — 'not my people') because the names are the message. Hos 2:23 reversal: 'I will have mercy on No Mercy, and I will say to Not My People, "You are my people," and they will say, "You are my God"' → 'You are my Father' (final-line resolution).

Overrides: Supersedes any reading that flattens Hosea's marriage-typology into mere prophetic illustration. FHB treats Hosea as the OT's central explicit Father-heart text — comparable to Job for arc structure (FHB-2.9-1 Job-revelation arc).

Examples:

- Hos 1:2 — FHB: “When our Father first spoke through Hosea, our Father said, "Go, take a wife of prostitution and have children of prostitution, for the land has completely abandoned me, turning to prostitution instead of following me.”"
- Hos 2:16 — FHB: “On that day, declares our Father, you will call me "my husband," and no longer will you call me "my Baal.”"
- Hos 2:19 — FHB: “I will betroth you to me forever; I will betroth you to me in righteousness and justice, in covenant love and compassion.”
- Hos 2:23 — FHB: “I will plant her for myself in the land. I will show mercy to "No Mercy," and I will say to "Not My People," "You are my children"; and they will say, "You are my Father."”
- Hos 11:1 — FHB: “When Israel was a child, I loved him, and out of Egypt I called my son.”
- Hos 11:8 — FHB: “How can I give you up, Ephraim? How can I hand you over, Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart recoils within me; my compassion grows warm and tender.”
- Hos 14:4 — FHB: “"I will heal their waywardness; I will love them freely, for my anger has turned away from them.”

Exceptions:

- Where Hosea uses Baal in plural for foreign deities (Hos 2:13 'the days of the Baals') — render as 'the Baals' literal; Israel's idolatry preserved as the marriage-betrayal it is.
- Children's symbolic names (Jezreel, Lo-Ruhamah, Lo-Ammi) preserve Hebrew + English meaning in footnote since the names are the prophetic message.

FHB-1.2-17 — Elohistic Psalter (Pss 42-83) — Elohim Resolves to Father

The Elohistic Psalter (Pss 42-83) is the subsection of the Psalter that prefers Elohim over YHWH — an editorial choice by the compiler, not a theological one. The underlying content is the same Israelite worship of the same God. FHB resolves Elohim in these psalms to 'our Father' (or 'my Father' / 'your Father' per speaker context) via the Genesis 1 anchor (FHB-1.2-1) — the speaker-context exception does not apply because the psalmists are worshipers, not failed-counsel speakers (Job's friends) or pagans.

Body rendering:

- Elohim in psalmist's voice (David, Asaph, sons of Korah, others) → 'our Father' / 'my Father' per FHB-1.2-1 grammatical agreement.
- Elohim in narrator-of-events voice (rare in psalms) → 'our Father'.
- Bare 'God' constructions that emphasize divine attribute generically → preserve as 'God' (e.g., Ps 50:1 'the Mighty One, God, YHWH' = name-sequence; preserve as the structured naming).

Examples:

Ps 42:1 (sons of Korah; pure Elohim) → "As a deer pants for streams of water, so my soul pants for you, my Father."

Ps 42:5 (refrain) → "Why are you downcast, my soul, and why are you in turmoil within me? Hope in our Father; for I will praise him again, my salvation and my Father." earlier in the verse)

Ps 43:4 → "Then I will go to the altar of our Father, to him, my greatest joy; and I will praise my Father with the lyre."s voice)

Ps 46:1 (sons of Korah) → "Our Father is our refuge and strength, a help always near in times of trouble."

Ps 51:1 (David) → "Have mercy on me, my Father, according to your covenant love; according to your abundant compassion blot out my rebellions."s direct address)

Ps 73:25 (Asaph) → "Whom have I in heaven but you? And there is nothing on earth that I desire besides you." for personal possession of the relationship)

Editorial explanation footnote (Ps 42:1 — first psalm of the section):

'Psalms 42-83 are known as the Elohistic Psalter — the compiler of this section preferred Elohim ("God") over YHWH for the divine name. The underlying worship and theology are the same as the YHWH-preferring psalms; FHB renders Elohim as "our Father" throughout the section by the same canonical resolution.'

Grammatical agreement per FHB-1.2-1:

- Psalmist's first-person reflection: 'my Father' / 'my God'
- Psalmist addressing community: 'our Father'
- Psalmist directly addressing God: 'O our Father' / 'O my Father' / 'You, my Father'
- Father speaking in the psalm (when first-person divine speech appears, e.g., Ps 50:7, 75:2-5, 81:6-16): 'I' / 'my' / 'your' as per speaker grammar

Canonical echoes outside the elohistic psalter:

- The same Father resolution applies to Elohim references throughout the canon when the speaker context is worship/prophecy (not Job's friends, not pagans). The Elohistic Psalter rule formalizes this for the dense Elohim section but doesn't create a unique principle — it's the Genesis 1 anchor applied consistently.

Overrides: Supersedes any reading that treats the Elohim of the Elohistic Psalter as a different Person from YHWH elsewhere. The compiler's stylistic preference doesn't divide God; FHB doesn't divide the Person either.

Examples:

- Ps 42:1 — FHB: “As a deer pants for streams of water, so my soul pants for you, my Father.”
- Ps 46:1 — FHB: “Our Father is our refuge and strength, a help always near in times of trouble.”
- Ps 51:1 — FHB: “Have mercy on me, my Father, according to your covenant love; according to your abundant compassion blot out my rebellions.”

- Ps 73:25 — FHB: “Whom have I in heaven but you? And there is nothing on earth that I desire besides you.”
- Ps 50:7 — (Father speaks via Asaph) → FHB: “"Hear, my people, and I will speak; Israel, I will testify against you: I am your Father.”

Exceptions:

- Where Elohim is used predicatively or generically (e.g., Ps 82:1 'God has taken his place in the divine council; in the midst of the gods he holds judgment' — multiple uses of elohim referring to lesser beings/judges) — preserve the predicative/generic sense; the divine-council theology gets footnote.
- Doxological 'Blessed be God' / 'God of gods' patterns may preserve 'God' where the structured naming carries theological weight (Ps 50:1; Ps 84:7).

FHB-1.2-18 — Imprecatory Psalms — Preserve the Cry + Footnote the Father-Heart Tension
The imprecatory psalms (Ps 137, 109, 69, 35, 58, 83, parts of others) contain raw cries for divine judgment on enemies — language modern readers find difficult ('Happy is he who dashes your little ones against the rocks' — Ps 137:9). FHB preserves the imprecatory content in body without softening; footnote architecture names the Father-heart tension and the NT transformation in Jesus's command to love enemies (Matt 5:44).

Body rendering:

- Preserve all imprecatory content literally. Do not soften, paraphrase, or skip difficult verses.
- Speaker is the psalmist (David, anonymous, others); apply FHB-1.2-1 grammatical agreement: 'our Father' / 'my Father' for YHWH references; 'God' for Elohim per speaker context (psalmist not pagan).
- Where the psalmist cries 'YHWH, judge them!' / 'YHWH, let them fall by their own counsels!' → 'Our Father, judge them!' / 'Our Father, let them fall...' — preserve the cry as the psalmist makes it.

Examples:

Ps 137:1, 4, 8-9 → "By the rivers of Babylon, there we sat down and wept, when we remembered Zion."

Ps 109:6-15 (David against Doeg the Edomite or similar enemy):

'Appoint a wicked man against him; let an accuser stand at his right hand. When he is tried, let him come forth guilty; let his prayer be counted as sin... Let his children be fatherless and his wife a widow... May the iniquity of his fathers be remembered before our Father, and let not the sin of his mother be blotted out.'

Ps 69:22-28 → "Let the table set before them become a snare, and their feasting a trap. Let their eyes be darkened so they cannot see, and make their backs bend forever. Pour out your indignation on them, and let your burning anger overtake them. May their camp become a wasteland; let no one

dwell in their tents. For they persecute the one you have struck, and they talk about the pain of those you have wounded. Charge them with guilt upon guilt; let them not come into your righteousness. Let them be blotted out of the book of life, and not counted among the righteous." (Note: applied to Judas in Acts 1:20 — the imprecation is taken up Christologically by Peter.)

Footnote architecture — two anchor footnotes per imprecatory psalm:

1. Establishing footnote (first imprecatory verse of the psalm): Names the Father-heart tension and what's happening pastorally.

Example (Ps 137:9): 'This is one of the hardest verses in the Psalter. The exiles' grief is raw and unfiltered — the cry of children whose own children were dashed by Babylon's siege. Our Father receives this lament without softening it. The psalm is not endorsement of vengeance; it is the honest grief of a people who have suffered atrocity, brought to our Father in trust that he hears.'

2. NT-transformation footnote (anywhere appropriate in the psalm): Names how Jesus transforms the imprecatory tradition.

Example: 'Jesus's command to love enemies (Matt 5:44) is not the abolition of justice but its transformation. The cry for justice in the psalms is taken up at the cross, where Jesus prays "Father, forgive them, for they do not know what they are doing" (Luke 23:34). The imprecatory cry meets the Father's heart in Jesus.'

Key principle: Preserve the lament

FHB does not bowdlerize the Bible. The imprecatory psalms are part of the canonical witness to the Father's relationship with His people — including their rage, grief, and unfiltered cry for justice in an unjust world. The Father receives the cry. The NT does not silence the cry; it transforms it through Jesus.

Cases where NT quotes imprecatory Psalms:

- Ps 69:25, 109:8 → quoted by Peter in Acts 1:20 of Judas Iscariot — apply per FHB-1.2-2 in body
- Ps 69:9 → quoted in John 2:17 of Jesus's zeal for the Father's house
- Footnote at first NT-quoted imprecation: 'Peter applies this verse to Judas (Acts 1:20) — the imprecatory cry finds its fulfillment in the betrayer of Jesus.'

Overrides: Supersedes any tradition of skipping or softening the imprecatory verses in lectionary use. FHB shows the full Psalter — including its hardest passages — because the Father's relationship with His people includes their rawest cries.

Examples:

- Ps 137:8 — FHB: “Daughter of Babylon, doomed to be destroyed, blessed is the one who repays you with what you have done to us!”
- Ps 109:6 — FHB: “Appoint a wicked man against him; let an accuser stand at his right hand.”

- Ps 69:22 — FHB: “Let the table set before them become a snare, and their feasting a trap.”
- Ps 35:4 — 8 (David's enemies) → FHB: “Let them be ashamed and disgraced who seek my life; let them be turned back and humiliated who plot my harm.”

Exceptions:

- Imprecatory phrases embedded in psalms that are predominantly other genres (e.g., a single curse-verse in a praise psalm) — apply the rule for that verse; the psalm's overall tone governs the rest.
- Royal psalms with imprecation against political enemies (Ps 2:9 'You shall break them with a rod of iron') — context-sensitive; royal psalms with NT messianic application (Ps 2 per FHB-1.2-14) preserve the cry per its messianic role.

FHB-1.2-19 — NT Divine Names for Jesus — Apposition + I am Coordination

The NT names Jesus with multiple divine titles: the Word (Logos), the Bridegroom, the Good Shepherd, the True Light, the Way / the Truth / the Life, the Bread of Life, the True Vine, the Resurrection and the Life, the Alpha and Omega, the Beginning and the End, the Root and Offspring of David, the Bright Morning Star, the Lion of the Tribe of Judah, the Lamb (covered separately by FHB-1.2-15 + FHB-1.2-1 multi-Person). FHB renders these per the apposition principle (FHB-1.2-1) and I am coordination (FHB-1.2-6).

Three patterns:

(1) jesus's own "I am" predicates (FHB-1.2-6) — preserve as Jesus's first-person self-naming, normal lowercase, no apposition needed in body (he is the speaker):

- John 6:35 → "I am the bread of life"
- John 8:12 → "I am the light of the world"
- John 10:11 → "I am the good shepherd"
- John 11:25 → "Jesus told her, "I am the resurrection and the life. Whoever believes in me will live, even though he dies,"
- John 14:6 → "Jesus told him, "I am the way, and the truth, and the life. No one comes to the Father except through me."
- John 15:1 → "I am the true vine"

(2) narrator / apostle third-person titles — apposition pattern; title + Jesus:

- John 1:1 → "In the beginning was the Word, and the Word was with our Father, and the Word was God." (note: "with God" = distinct Person → 'with our Father' per NT X-of-God; "was God" = predicating the Word's divine identity → 'was God' preserved per Heb 1:8 exception pattern)
- John 1:9 → "The true light, which gives light to everyone, was coming into the world."
- John 1:14 → "The Word became flesh and lived among us. We saw his glory, the glory of the one and only Son from the Father, full of grace and truth." (path continuity after v.1 apposition)
- John 1:29 → "The next day, seeing Jesus coming toward him, he said, "Look! The Lamb of our Father—Jesus—who takes away the sin of the world!"

- Rev 22:13 → "I am the Alpha and the Omega, the First and the Last, the Beginning and the End." (Jesus self-naming; preserve per FHB-1.2-6)
- Rev 22:16 → "I, Jesus, sent my angel to testify these to you for the churches. I am David's Root and Offspring, the bright Morning Star." (Jesus self-naming)
- Rev 5:5 → "Then one of the elders told me, "Stop weeping. See—the Lion of the tribe of Judah, the Root of David—Jesus—has conquered, so he can open the scroll and its seven seals."

(3) bridegroom (third-party usage by other speakers):

- Matt 9:15 / Mark 2:19 / Luke 5:34 (Jesus speaks of himself) → "the Bridegroom — Jesus" (apposition)
- John 3:29 (John the Baptist) → "The one with the bride is the bridegroom—Jesus. The bridegroom's friend, who stands and hears him, rejoices greatly at the bridegroom's voice. So my joy is now complete."
- Rev 19:7 → "Let us rejoice and be glad and give him the glory, for the marriage of the Lamb has come, and his bride has made herself ready." (Lamb apposition already established by FHB-1.2-1)

John 1:1 particular care: The two Theos references in John 1:1 use Theos differently:

- 1:1b "the Word was with God" — distinguishing the Word from God → "with our Father" per FHB-1.2-1 NT X-of-God clause
- 1:1c "the Word was God" — predicating the Word's divine identity → preserve "God" per Heb 1:8 dialogue-preservation exception (predicating deity of the Son without collapsing into Father-language)

This preserves John's careful distinction in the Greek (pros ton theon... theos ēn).

Footnote economy per FHB-1.2-4:

- First appearance of each NT title for Jesus in a book: brief establishing footnote naming the NT cross-references
- Subsequent same-book usage: path continuity or bare citation

Examples:

- John 1:1 — FHB: “In the beginning was the Word, and the Word was with our Father, and the Word was God.”
- John 1:29 — FHB: “The next day, seeing Jesus coming toward him, he said, "Look! The Lamb of our Father—Jesus—who takes away the sin of the world!”
- John 3:29 — FHB: “The one with the bride is the bridegroom—Jesus. The bridegroom's friend, who stands and hears him, rejoices greatly at the bridegroom's voice. So my joy is now complete.”
- Matt 9:15 — FHB: “Jesus replied, "Can the groom's friends mourn while he's with them? But days are coming when the groom is taken from them—then they'll fast.”

- John 14:6 — FHB: “Jesus told him, "I am the way, and the truth, and the life. No one comes to the Father except through me.”
- Rev 5:5 — FHB: “Then one of the elders told me, "Stop weeping. See—the Lion of the tribe of Judah, the Root of David—Jesus—has conquered, so he can open the scroll and its seven seals."”
- Rev 22:13 — FHB: “"I am the Alpha and the Omega, the First and the Last, the Beginning and the End."”

Exceptions:

- When 'word' (logos) appears in non-Christological contexts (e.g., Mark 4:14 'the sower sows the word' = the message/gospel) — preserve lowercase 'word'; no Jesus apposition.
- When 'shepherd' / 'vine' / 'light' / 'way' appears in non-Christological metaphorical contexts (e.g., Heb 13:20 'great shepherd of the sheep' — Jesus; but Ps 23:1, where the divine name resolves and the canon reads 'My Father is my shepherd', is governed by FHB-1.2-31) — apply context.

FHB-1.2-20 — Christ / Jesus / Lord Jesus Christ — Greek Convention Preserved

The NT names Jesus under multiple Greek forms — Iesous (Jesus), Christos (Christ / Anointed), Kurios (Lord), and combinations: Kurios Iesous Christos (Lord Jesus Christ), Iesous Christos (Jesus Christ), Christos Iesous (Christ Jesus), Kurios Iesous (Lord Jesus). FHB preserves the Greek conventions — do not harmonize the various forms into a single canonical rendering. Paul's "Christ Jesus" is not the same emphasis as "Jesus Christ"; FHB shows the writers' own word choices.

Renderings:

- Iesous → "Jesus"
- Christos → "Christ" (English transliteration that has become an English word; do not render as "the Anointed One" in body)
- Kurios → "Lord" (with FHB-1.2-1 Resolution Order applying when Kurios stands alone — Jesus or Father per context)
- Kurios Iesous Christos → "Lord Jesus Christ" (preserve full form especially in doxological / confessional contexts — Phil 2:11, 1 Cor 8:6, 2 Cor 1:3)
- Iesous Christos → "Jesus Christ" (preserve Pauline/Petrine standard order where it appears)
- Christos Iesous → "Christ Jesus" (preserve Paul's distinctive order especially in Romans, Ephesians — emphasis on Christ-status)
- Kurios Iesous → "Lord Jesus" (preserve, e.g., Acts 1:21; 1 Thess 4:1)

Messiah (Hebrew Mashiach / Greek Messias):

- John 1:41, 4:25 — preserve "Messiah" with parenthetical "(which means Christ)" per scripture's own gloss: "We have found the Messiah (which means Christ)" → preserve as written
- Footnote on first appearance: "Messiah is the Hebrew word for 'Anointed One'; Christ is the Greek equivalent. Both name Jesus as the long-awaited One."

Jesus's own self-naming:

- Jesus rarely uses "Christ" of himself (most "Messiah" claims are oblique — "I am" pattern; "Son of Man" pattern)
- When NT writers attribute "Christ" claims to Jesus (e.g., Mark 14:62 — "Are you the Christ?" "I am"), preserve the question's Christos.

LORD Jesus Christ in doxology (Phil 2:11):

"that every tongue confess that Jesus Christ is Lord, to the glory of our Father" — preserve confessional form; render Kurios as "Lord" (capital) in Christological confessions where the confession itself names Jesus's lordship.

Pauline epistolary greetings:

"Grace to you and peace from God our Father and the Lord Jesus Christ" (e.g., Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; Col 1:2; 1 Thess 1:1; 2 Thess 1:2; 1 Tim 1:2; 2 Tim 1:2; Titus 1:4; Philem 1:3) — preserve the standard form across all Pauline letters.

Overrides: Supersedes any reading that harmonizes Greek word-order variations or substitutes "Anointed One" for "Christ" in body. Greek convention preserved; reader meets the names as the NT writers used them.

Examples:

- Phil 2:11 — FHB: “and every tongue confess that Jesus Christ is Lord, to the glory of our Father.”
- Rom 1:1 — FHB: “Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of our Father,”
- Rom 1:7 — FHB: “To all in Rome, loved by our Father and called his holy people: Grace to you and peace from our Father and the Lord Jesus Christ.”
- John 1:41 — FHB: “He first found his own brother Simon and told him, "We've found the Messiah" (meaning Christ).”
- 1 Cor 8:6 — FHB: “Yet for us there is one God, our Father, all things from him and we exist for him; and one Lord Jesus Christ, all things through him and we exist through him.”
- Mark 14:62 — FHB: “Jesus said, "I am, and you will see the Son of Man seated at the right hand of the Mighty One and coming with heaven's clouds.”"

Exceptions:

- Where the Greek text uses Christos generically for 'anointed' (e.g., 1 John 2:20 chrisma anointing) — render contextually, not as Jesus's title.
- Old Testament 'anointed' references (Hebrew mashiach used of priests, kings, prophets — 1 Sam 24:6 'YHWH's anointed' of Saul) are governed by FHB-1.2-1 directly — not by this NT-Christological rule.

FHB-1.2-21 — John 17 — The High Priestly Prayer — Jesus Addresses the Father

John 17 is Jesus's intimate prayer to the Father just before the passion. Every verse is governed by speaker-context (Jesus as speaker, Father as addressed) per FHB-1.2-1 grammatical agreement. The prayer is one of the canon's clearest texts on Father-Son intimacy and the Son's mission.

Grammatical agreement throughout:

- Jesus's voice → "Father" / "my Father" addressed in prayer; "I" for self-reference
- Jesus speaking about the Father → "my Father" (his Person-relation)
- Jesus naming his given task / glory / disciples → preserve as written

Key verse renderings:

- v.1 → "Father, the hour has come; glorify your Son that the Son may glorify you"
- v.5 → "And now, Father, glorify me in your own presence with the glory that I had with you before the world existed"
- v.11 → "Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one" (vocative "Holy Father" preserved per FHB-1.2-1 dialogue preservation)
- v.21 → "that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me"
- v.24 → "Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world"
- v.25 → "O righteous Father, even though the world does not know you, I know you, and these know that you have sent me" (vocative "righteous Father" preserved)

Critical preserved vocatives: "Holy Father", "righteous Father" — these vocatives stay verbatim. They are Jesus's own naming of the Father; do not collapse to "our Father."

Jesus's "I and the Father are one" themes:

The prayer echoes John 10:30 — "I and the Father are one" — and extends to the disciples. FHB preserves the relational unity language as Jesus speaks it. Footnote at v.21 can name the unity-theology if the doc warrants.

Footnote economy:

- One establishing footnote at v.1: "John 17 is Jesus's high priestly prayer the night before the cross — the most extended record of Jesus speaking to the Father. Every line reveals the eternal Father-Son intimacy."
- Subsequent verses no footnote unless context warrants (e.g., v.21 unity-theology link to John 10:30, Eph 4:4-6)

Overrides: Supersedes any reading that collapses Jesus's "Father" address into "our Father" (which would change Jesus's speaker relation). Jesus addresses the Father as "my Father" / "Father" / "Holy Father" / "righteous Father" — preserve verbatim per FHB-1.2-1.

Examples:

- John 17:1 — FHB: “After saying this, Jesus looked up to heaven and said: "Father, the hour has come. Glorify your Son, so the Son may glorify you,”
- John 17:5 — FHB: “Father, glorify me now with yourself, with the glory I had with you before the world existed.”
- John 17:11 — FHB: “I'm no longer in the world, but they are in the world, and I'm coming to you. Holy Father, keep them in your name, the name you gave me, so they may be one as we are.”
- John 17:21 — FHB: “Father, let them all be one, as you're in me and I in you, so they're in us too, and the world believes you sent me.”
- John 17:25 — FHB: “Righteous Father—the world doesn't know you, but I know you, and these know you sent me.”

Exceptions:

- Where Jesus addresses the Father in other prayers (Matt 11:25-26 'I thank you, Father, Lord of heaven and earth'; Matt 26:39 'My Father, if it be possible, let this cup pass from me'; Luke 23:34 'Father, forgive them'; Luke 23:46 'Father, into your hands I commit my spirit') — apply the same speaker-grammar; preserve Jesus's vocative as written.
- Where the Father speaks back (e.g., baptism Matt 3:17, transfiguration Matt 17:5, John 12:28) — governed by FHB-1.2-1 directly; this rule covers John 17 + Jesus-to-Father directionality.

FHB-1.2-22 — Sermon on the Mount — Father-Language Structure (Matt 5-7)

The Sermon on the Mount (Matt 5-7) and its Lukan parallel (Luke 6:17-49) feature Jesus teaching disciples with sustained "your Father" language — disciples-as-children-of-the-Father framework. FHB renders this per FHB-1.2-1 grammatical agreement: Jesus teaching disciples uses "your Father" naturally.

Key renderings:

The lord's prayer (Matt 6:9-13; Luke 11:2-4):

- Matt 6:9 → "This, then, is how you should pray: 'Our Father in heaven, may your name be honored as holy," — preserve "Our Father in heaven" verbatim per scripture's own form (this is the Christian church's foundational prayer text)
- v.10 → "Your kingdom come, your will be done, on earth as it is in heaven" (per FHB-1.2-5 exception: 'your kingdom' preserved when Father is direct addressee)
- v.11 → "Give us this day our daily bread"
- v.12 → "and forgive us our debts, as we also have forgiven our debtors"
- v.13 → "And lead us not into temptation, but deliver us from the evil one."

"your Father" sermon framework:

- Matt 5:16 → "Likewise, let your light shine before people, so they see your good works and glorify your Father in heaven."

- Matt 5:45 → "so you may become children of your Father in heaven, because he makes his sun rise on evil and good and sends rain on just and unjust."
- Matt 5:48 → "Be perfect, therefore, as your heavenly Father is perfect."
- Matt 6:1 → "Take care not to practice your righteousness before others to be seen by them, or you have no reward from your Father in heaven."
- Matt 6:4 → "so that your gift stays secret. Your Father, who sees in secret, will repay you."
- Matt 6:6 → "But when you pray, go into your room, shut the door, and pray to your Father in secret. Your Father who sees in secret will reward you."
- Matt 6:8 → "Do not be like them, for your Father knows what you need before you ask him."
- Matt 6:14-15 → "For if you forgive others their sins, your heavenly Father will also forgive you. But if you do not forgive others their sins, neither will your Father forgive your sins."
- Matt 6:18 → "so you don't appear to others as fasting, but only to your Father, who is hidden. Then your Father, who sees what's hidden, will reward you."
- Matt 6:26 → "Look at the birds in the sky: they don't plant, harvest, or store in barns, yet your heavenly Father feeds them. Aren't you worth more than they?"
- Matt 6:32 → "For those who don't know the Father chase all these things, but your heavenly Father knows you need them."
- Matt 7:11 → "So if you, being evil, know how to give your children good gifts, how much more will your Father in heaven give good things to those who ask him?"
- Matt 7:21 → "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of our Father, but the one who does the will of my Father in heaven."

Preserve "your Father" / "my Father" / "your heavenly Father" / "Father in heaven" — all preserved as Jesus's own teaching language. Do not collapse to bare "Father" or harmonize across forms.

The beatitudes (Matt 5:3-12):

Preserve as written — "Blessed are the poor in spirit, for theirs is the kingdom of our Father..." (kingdom resolved per FHB-1.2-5; "kingdom of heaven" → "kingdom of our Father")

"Blessed are the peacemakers, for they shall be called sons of our Father" (Matt 5:9 — "sons of God" → "sons of our Father" per NT X-of-God general clause; in the disciples-teaching context could also be "children of our Father")

Footnote economy:

- One establishing footnote at Matt 5:1 (start of Sermon): "The Sermon on the Mount is Jesus's most extended teaching to disciples. Throughout, he names the Father with sustained intimacy — 'your Father' / 'your heavenly Father' / 'my Father' — drawing disciples into the same Father-child relationship he himself enjoys."
- One footnote at the Lord's Prayer (Matt 6:9): "Jesus teaches disciples to address our Father in heaven the way he himself does — the foundational prayer of the Christian church."
- Subsequent "your Father" references: no footnote (established at v.1)

Examples:

- Matt 6:9 — FHB: “This, then, is how you should pray: 'Our Father in heaven, may your name be honored as holy,”
- Matt 6:10 — FHB: “your kingdom come, your will be done, on earth as it is in heaven.”
- Matt 5:45 — FHB: “so you may become children of your Father in heaven, because he makes his sun rise on evil and good and sends rain on just and unjust.”
- Matt 5:48 — FHB: “Be perfect, therefore, as your heavenly Father is perfect.”"
- Matt 5:9 — FHB: “Blessed are the peacemakers, for they will be called children of our Father.”
- Matt 6:8 — FHB: “Do not be like them, for your Father knows what you need before you ask him.”
- Matt 7:11 — FHB: “So if you, being evil, know how to give your children good gifts, how much more will your Father in heaven give good things to those who ask him?”

Exceptions:

- Lukan parallel passages (Luke 6:17-49 Sermon on Plain; Luke 11:1-4 Lord's Prayer; Luke 12:22-34 anxiety teaching) — apply same Father-language structure.
- Where Jesus uses 'God' generically in Sermon contexts (Matt 5:8 'pure in heart shall see God' — eschatological vision) — apply Person resolution per FHB-1.2-1; 'see our Father' may be the natural FHB rendering if Father-context governs.

FHB-1.2-23 — NT Quoting OT — Apply FHB OT Rendering Within NT Citation

When the NT quotes the OT (Matthew's fulfillment formulae, Romans 9-11 Pauline citations, 2 Corinthians 6 mosaic, Hebrews 1-12, Acts apostolic preaching, 1 Peter's OT-saturated text, et al.), FHB renders the embedded OT quotation per the FHB rendering of that OT verse — not per a literal Greek LXX translation. The principle: the NT writer is citing the OT to point to Christ; FHB's OT rendering already does this; preserve consistency.

Core principle:

When NT quotes OT, the NT citation gets the same FHB rendering as the OT verse itself. The quotation's Person-resolution carries through. Footnote names the source.

Worked examples:

Matthew fulfillment formulae:

- Matt 2:15 (quoting Hos 11:1) → "out of Egypt I called my son" — render with the OT FHB rendering ("out of Egypt I called my son", as the Hosea verse reads, with the identification in the footnote). Matt's formula: "This was to fulfill what the Lord had spoken by the prophet, 'Out of Egypt I called my son.'" — render quotation per FHB-1.2-16 + footnote: "Matthew applies Hosea 11:1 to Jesus — the true Son who fulfills Israel's calling out of exile."
- Matt 2:18 (quoting Jer 31:15) → preserve OT phrasing.
- Matt 4:14-16 (quoting Isa 9:1-2) → preserve OT phrasing under FHB rendering.
- Matt 21:5 (quoting Zech 9:9) → "Say to the daughter of Zion, 'Look, your king is coming to you, humble and mounted on a donkey, on a colt, the foal of a beast of burden.'" — preserve.

- Matt 21:42 (quoting Ps 118:22-23) → "Jesus said to them, "Have you never read in the Scriptures: 'The stone the builders rejected became the cornerstone; this came from our Father, and it's marvelous in our eyes'?" — per FHB-1.2-14 Messianic Psalms.

Romans 9-11 Pauline citations:

- Rom 9:25-26 (quoting Hos 2:23, 1:10) → "As he says in Hosea, "I will call those not my children, my children, and her not beloved, beloved." "And in the very place where it was said to them, 'You are not my people,' there they will be called 'children of the living Father.'" → "I will call those who were not my children 'my children'" per FHB-1.2-16 Hosea-arc rendering.
- Rom 9:27-29 (quoting Isa 10:22-23, 1:9) → preserve OT phrasing per FHB rendering.
- Rom 10:13 (quoting Joel 2:32) → "For "everyone who calls on the name of our Lord Jesus will be saved." — per FHB-1.2-1 (Joel 2:32 already resolves to Jesus per Bible-Clarifies-Bible).
- Rom 11:26-27 (quoting Isa 59:20-21, 27:9) → preserve.

2 Cor 6:16-18 (Pauline mosaic of OT):

- Quotes Lev 26:12, Jer 32:38, Ezek 37:27, Isa 52:11, 2 Sam 7:14, Hos 1:10, Isa 43:6 — each rendered per FHB OT rendering. "I will be their God, and they shall be my people" → "I will be their Father, and they shall be my children" per FHB-1.2-1 covenant formula.

Hebrews 1-12:

- Heb 1:5 (quoting Ps 2:7, 2 Sam 7:14) → covered by FHB-1.2-13 + FHB-1.2-14
- Heb 1:6 (quoting Deut 32:43 LXX) → "And again, when he brings the firstborn into the world, he says, "Let all my angels worship him." → "Let all our Father's angels worship him" per NT X-of-God general clause
- Heb 1:8-9 (quoting Ps 45:6-7) → covered by FHB-1.2-1 Heb 1:8 dialogue-preservation exception
- Heb 1:10-12 (quoting Ps 102:25-27) → per FHB-1.2-14
- Heb 1:13 (quoting Ps 110:1) → "Sit at my right hand" — per FHB-1.2-14
- Heb 10:5-7 (quoting Ps 40:6-8) → preserve Christological application Hebrews makes
- Heb 12:5-6 (quoting Prov 3:11-12) → "Have you forgotten the encouragement addressing you as sons? "My son, don't dismiss our Father's discipline, or lose heart when he corrects you. For our Father disciplines the one he loves, and chastises every son whom he receives." → "our Father disciplines the one he loves"

Acts apostolic preaching (Peter, Stephen, Paul):

- Acts 2:25-28 (Peter quoting Ps 16:8-11) → per FHB-1.2-14 Messianic Psalms
- Acts 4:25-26 (quoting Ps 2:1-2) → per FHB-1.2-14
- Acts 13:33 (Paul quoting Ps 2:7) → per FHB-1.2-14
- Acts 28:26-27 (Paul quoting Isa 6:9-10) → preserve per FHB rendering of Isaiah 6

1 Peter:

- 1 Pet 1:24-25 (quoting Isa 40:6-8) → preserve OT phrasing

- 1 Pet 2:6-8 (quoting Isa 28:16, Ps 118:22, Isa 8:14) → per FHB-1.2-14
- 1 Pet 2:22-25 (quoting Isa 53) → per FHB-1.2-10 Servant Songs

Footnote economy:

- First NT-citation-of-OT in a chapter: brief footnote naming the OT source ("[NT writer] applies Isaiah's prophecy to Jesus — Isa 53:5")
- Subsequent citations: bare verse reference or no footnote

Overrides: Supersedes any reading that renders NT citations of OT from a LXX-Greek-literal basis instead of FHB's OT rendering. FHB shows canonical consistency — the OT verse and its NT citation read with the same Person-resolution.

Examples:

- Matt 2:15 — FHB: “and stayed there until Herod died, fulfilling what our Father said through the prophet: "Out of Egypt I called my son.”"
- Rom 10:13 — FHB: “For "everyone who calls on the name of our Lord Jesus will be saved.”"
- Heb 1:6 — FHB: “And again, when he brings the firstborn into the world, he says, "Let all my angels worship him.”
- Heb 1:8 — FHB: “But about the Son he says, "Your throne, O God, is forever and ever, and the scepter of righteousness is the scepter of your kingdom.”
- Heb 12:5 — FHB: “Have you forgotten the encouragement addressing you as sons? "My son, don't dismiss our Father's discipline, or lose heart when he corrects you.”
- 1 Pet 2:24 — FHB: “He himself bore our sins in his body on the tree, so that we might die to sin and live for righteousness; by his wounds you have been healed.”
- 2 Cor 6:18 — FHB: “and I will be a Father to you, and you will be sons and daughters to me, says our Father, the Almighty.”"

Exceptions:

- Where NT modifies the OT citation (adds, omits, or paraphrases) — preserve the NT's modification; render per FHB convention for the modified text.
- Where the NT cites the OT to make a point that does not match the OT's literal context (e.g., Hebrews's allegorical readings, Paul's Sarah-Hagar allegory in Gal 4:21-31) — render per NT's intent; footnote may note the typological move.

FHB-1.2-24 — Wisdom Literature Beyond Job/Proverbs — Ecclesiastes + Song of Solomon

Two wisdom-literature books beyond Job and Proverbs need explicit FHB handling: Ecclesiastes (Qoheleth's voice + universal Elohim) and Song of Solomon (bride/bridegroom typology).

Ecclesiastes (Qoheleth's voice):

Qoheleth ('the Preacher,' attributed to Solomon) speaks in a distant-deity register throughout — uses Elohim, never YHWH, and writes from "under the sun" perspective. This is the same

speaker-context pattern as Job's friends (FHB-1.2-1 speaker-context exception + FHB-2.9-1 distant-deity extension).

Body rendering:

- Preserve Elohim as "God" throughout Ecclesiastes (per speaker-context exception). Do not collapse to "our Father" — Qoheleth's distant register is theologically meaningful; the book ends with the conclusion "Fear God and keep his commandments" (Eccl 12:13).
- Final verse (Eccl 12:13-14) may shift register subtly — "fear God" preserves Qoheleth's voice; the book closes in the same distant-deity frame.

Father-heart arc footnote (Eccl 1:1 establishing):

"The words of the Teacher, son of David, king in Jerusalem."

Song of Solomon (bride/bridegroom typology):

The Song of Solomon (Song of Songs) is poetic celebration of marital love between the bride and bridegroom. Christian tradition (Origen, Bernard of Clairvaux, much medieval/Reformed reading) has read it allegorically as Christ's love for his Bride (the Church). Modern critical readings prefer literal-marital interpretation. FHB takes a both/and posture: preserve the marital language in body; footnote architecture names the Christ-Church reading per Hosea-arc precedent (FHB-1.2-16).

Body rendering:

- Preserve all marital language (bride, bridegroom, love, garden, dove, etc.) without imposing allegorical apparatus.
- Where the bride/bridegroom voices speak, preserve as written.
- Where the Father-Son or Christ-Church reading is most natural (e.g., Song 6:3 "I am my beloved's and my beloved is mine"), preserve the verse; footnote names the canonical-allegorical tradition.

Footnote architecture (one establishing at Song 1:1, one anchor at Song 6:3):

Song 1:1 establishing: "Song of Solomon is poetic celebration of marital love between bride and bridegroom — Solomon's romantic poetry. Christian tradition has long heard this also as our Father's love for his people through Christ — the Bride who is the Church, awaiting and longing for the Bridegroom who is Jesus (Eph 5:25-27; Rev 19:7-9, 21:2). FHB preserves the marital surface; the canonical-allegorical reading runs as a parallel layer the reader may sense or set aside."

Song 6:3 anchor: "I am my beloved's and my beloved is mine" — "The line every Christian generation has heard as the Church's covenant confession in Christ — and Christ's covenant claim on his Bride."

NT canonical echoes:

- Eph 5:25-27 — "Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her..." (apply per FHB-1.2-2 → Christ-Bride directly)
- John 3:29 (John the Baptist) — "the friend of the bridegroom" → Jesus as Bridegroom (per FHB-1.2-19)
- Matt 9:15, 25:1-13 — Bridegroom imagery
- Rev 19:7-9 — "the marriage of the Lamb has come" (per FHB-1.2-15 Lamb apposition + FHB-1.2-1 multi-Person)
- Rev 21:2 — "the new Jerusalem, prepared as a bride adorned for her husband"

Overrides: Supersedes any reading that either flattens Song of Solomon to literal-only marital celebration or imposes allegorical apparatus throughout the body. FHB preserves the marital text; footnote names the canonical-allegorical layer.

Examples:

- Eccl 1:2 — FHB: “"Utterly fleeting," says the Teacher, "utterly fleeting! Everything is fleeting."”
- Eccl 3:11 — FHB: “He made everything beautiful in its time, and set eternity in the human heart—yet no one can grasp what God has done from start to end.”
- Eccl 12:13 — FHB: “End of the matter, all heard: fear God, keep his commands—this is a person's whole duty.”
- Song 1:1 — FHB: “The Song of Songs, which is Solomon's.”
- Song 2:4 — FHB: “He brought me to the banquet hall, and his banner over me was love.”
- Song 6:3 — FHB: “I am my beloved's and my beloved is mine; he grazes among the lilies.”
- Eph 5:25 — FHB: “Husbands, love your wives, as Christ loved the church and gave himself up for her,”

Exceptions:

- Where the Song contains earthy bodily-love language (Song 7:1-9 etc.), preserve naturally — this is canonical poetry and should not be sanitized.
- Ecclesiastes 12:7 'the spirit returns to God who gave it' — render 'spirit' per FHB-1.2-36 conventions (human spirit, not divine).

FHB-1.2-25 — Difficult Father-Heart Tension Passages — Preserve + Footnote

The canon contains passages that create tension with the relational Father-heart vision FHB foregrounds: hardening of Pharaoh's heart, the Akedah, conquest narratives, divorce / family-hardship texts, covenant curses, prophetic doom oracles, and similar. FHB does not soften, paraphrase, or skip these passages; the canonical witness includes the hard texts. Footnote architecture names the tension and points to canonical-resolution where it exists.

Core principle:

- Preserve raw content in body. Apply standard FHB-1.2-1 Father resolution to YHWH/Elohim references.

- Add coordinated footnotes at key tension-points naming (a) the difficulty, (b) the canonical context, (c) the NT transformation or theological framing.
- do not pretend the hard texts don't exist; do not collapse them into easy Father-language.

Categories:

(1) hardening of pharaoh's heart (Ex 4-14):

The pattern alternates between "YHWH hardened Pharaoh's heart" (Ex 4:21, 7:3, 9:12, 10:1, 10:20, 10:27, 11:10, 14:4, 14:8, 14:17) and "Pharaoh hardened his own heart" (Ex 7:13, 7:22, 8:15, 8:19, 8:32, 9:7, 9:34-35). Render per FHB-1.2-1 Father resolution; footnote at Ex 4:21 (first instance, Father speaking): "The hardening of Pharaoh's heart is one of the hardest theological passages in the canon. The pattern combines our Father's sovereign judgment with Pharaoh's own willful resistance — both are real. Paul wrestles with this directly in Romans 9:14-18, concluding that our Father's purpose in mercy reaches beyond the immediate judgment toward the salvation of nations."

(2) the akedah (Gen 22) — Father commands sacrifice of Isaac:

Render Gen 22 in body without softening. Father speaks: "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering" (preserve verbatim; Father self-references "I" without padding).

Footnote at Gen 22:2 (the command): "The Akedah is the canonical foreshadowing of our Father giving his only Son. John 3:16 — 'For God so loved the world that he gave his only Son.' Romans 8:32 — 'He who did not spare his own Son but gave him up for us all.' Hebrews 11:17-19 names Abraham's faith that our Father could raise Isaac from the dead. The pattern Abraham foreshadowed, our Father himself fulfilled at the cross — but with the difference that Jesus the Son was not spared; the ram on Moriah is the type of Jesus the substitute."

Footnote at Gen 22:14 (YHWH-Jireh): "YHWH-Jireh means 'YHWH will provide' — the ram in the thicket was the provision; Jesus on the cross is the eternal provision. Our Father gave what Abraham was spared from giving." (Coordinates with FHB-1.2-31 compound names.)

(3) conquest narratives (Joshua-Judges divine warfare):

The herem (devotion to destruction) commanded against Canaanite cities (Deut 7, Josh 6-11, 1 Sam 15) creates Father-heart tension. Render in body per FHB-1.2-1 (Father resolution where YHWH is named); preserve all judgment language without softening.

Footnote at Josh 6:21 (first major herem — Jericho) establishing tension: "The herem — devoting cities to destruction — is one of the canon's hardest patterns. The texts treat it as our Father's judgment on cultures saturated in human sacrifice and prolonged idolatry (Deut 9:4-5; Lev 18:24-30 names the iniquity of the Amorites as nearly full at the patriarchal era). The NT does not endorse continuing herem; Jesus's command is to love enemies (Matt 5:44), and the church's warfare is now spiritual (Eph 6:12). The conquest narratives stand in the canon as testimony to our

Father's holiness and his patience in waiting through generations of the Amorites' filling-up — not as warrant for present religious violence."

(4) divorce / family-hardship (Deut 24:1-4, Matt 19:3-9, 1 Cor 7):

Deut 24:1-4 (Mosaic certificate of divorce) — preserve as written. Father speaking through Moses; render YHWH references per FHB-1.2-1.

Footnote at Deut 24:1: "Moses permitted divorce 'because of your hardness of heart' — Jesus's own explanation in Matt 19:8. Our Father's original design (Gen 2:24) and our Father's heart (Mal 2:16) remain the standard; Mosaic permission is accommodation to broken humanity, not the divine ideal."

Matt 19:3-9 — preserve Jesus's teaching; render Father references per FHB-1.2-22.

(5) covenant curses + prophetic doom (Deut 28, Lam, prophetic woe-oracles):

Deut 28 contains the longest concentrated curse-language in the Pentateuch — Father speaking through Moses, listing the curses that come upon covenant-breaking Israel. Render in body per FHB-1.2-1 speaker grammar (Father speaks; preserve "I will" / "you" forms; use "your Father" where the Father addresses the people).

Footnote at Deut 28:15 (start of curses block): "The covenant curses preserve the cost of breaking relationship with our Father. They are not arbitrary punishments but the natural unraveling of life lived against the Maker's design. Lamentations records Jerusalem's own experience of these curses fulfilled — and Jeremiah's grief that our Father's heart is broken alongside the people's (Lam 3:31-33 'For our Father will not cast off forever; though he cause grief, he will have compassion according to the abundance of his steadfast love')."

Prophetic woe-oracles (Isa 5, Mic 2-3, Hab 1, Nah 1, et al.) — preserve raw judgment language per FHB-1.2-1; footnote at first major woe-oracle in each book names the doom-and-restoration pattern characteristic of OT prophecy.

Overrides: Supersedes any tradition of bowdlerizing the hard texts in lectionary use or softening them in translation. FHB shows the full canonical witness — including the difficult texts that reveal our Father's holiness, judgment, and patient love operating together.

Examples:

- Ex 4:21 — FHB: “Then our Father told Moses, "When you return to Egypt, perform before Pharaoh all the wonders I gave you power to do. But I will harden his heart, so he will not let the people go.”
- Gen 22:2 — FHB: “Then our Father said, "Take your son, your only son, whom you love—Isaac. Go to the land of Moriah and offer him there as a burnt offering on one of the mountains I will name."”

- Gen 22:14 — FHB: “Abraham named that place "The Father Will Provide," meaning "our Father will provide." To this day it is said, "On his mountain it will be provided."”
- Josh 6:21 — FHB: “They devoted everything in the city to destruction—men and women, young and old, oxen, sheep, donkeys—with the edge of the sword.”
- Deut 24:1 — FHB: “When a man marries a woman, if she no longer pleases him because he finds something indecent in her, he writes her a certificate of divorce, puts it in her hand, and sends her from his house,”
- Deut 28:15 — FHB: “But if you will not listen to your Father's voice, carefully doing all his commandments and statutes I am commanding you today, all these curses will come upon you and overtake you:”
- Lam 3:31 — FHB: “For the Sovereign Father will not abandon forever.”

Exceptions:

- Where the hard text appears in a quotation or commentary context (e.g., NT writer quoting OT judgment to make a different point), apply FHB-1.2-23 NT-quoting-OT pattern.
- Where modern sensitivity might tempt softening (e.g., Hosea's adultery imagery, Ezek 16/23's graphic marriage-betrayal imagery), preserve canonical content; footnote may note the canonical context for the imagery without sanitizing.

FHB-1.2-30 — Structural Fidelity for Compound Elohim Constructions

When Elohim (or its compound forms — bnei ha'elohim, bnei elim, El compounds, divine-attribute compounds) appears in a construction where (a) the speaker is reverent — narrator, prophet, divine voice; not the FHB-2.9-1 distant-deity register of a non-divine speaker misusing the name; and (b) the Person of God is not the grammatical subject of an action but the structural complement of the construction (the source, origin, attribute, domain, or category being named), then the FHB rendering matches what the Hebrew construction is structurally doing — rather than substituting a Person-name, a Father-attribute label, or a bare 'God':

• Hebrew names a divine attribute (Most High, Almighty, Provider) → render the attribute ('the Most High,' 'the Almighty').

• Hebrew names a category of beings (sons of God, heavenly council) → render the category ('sons of divine origin,' etc.).

• Hebrew names a divine act / domain / possession (kingdom, throne, glory) → render the act / domain ('the kingdom of our Father' resolves under Step 4; 'the heavens' as creation-domain stays the act itself).

• Hebrew names the Person in relational frame → 'our Father' (Step 4 of FHB-1.2-1 still applies).

This rule refines FHB-1.2-1 Resolution Order Step 5: bare 'God' as a rendering is reserved for FHB-2.9-1 distant-deity register (non-divine speaker, non-revelatory usage). It is not a catch-all for 'no Person identifiable': when a Person is not identified, the rendering names what the Hebrew is naming.

Principle: Being relational and intimate means being specific and to the point. When the Hebrew names a category, name the category. When it names an attribute, name the attribute. When it names the Person, name the Person. Do not collapse one into another for convenience.

Per-verse focus — mandatory: The same Hebrew compound (e.g., bnei ha'elohim, bnei elohim) may name origin in one verse, council membership in another, and celestial witness in a third — each with a different English rendering. The focus question is per-occurrence, not per-phrase. Do not extend an English category-rendering from one verse to another verse with the same Hebrew compound; re-do the focus analysis for each occurrence.

Definite-article distinction: Hebrew ha'elohim (with definite article) names the specific divine class — in FHB's consistent reading, the Trinity (per FHB's Elohim resolution). Hebrew elohim (without definite article) names the generic divine/celestial class. The rendering must respect the article — e.g., bnei ha'elohim in Job 1:6 / 2:1 → "Now there was a day when the members of the heavenly court came to present themselves before our Father, and Satan also came among them." (generic celestial class, no Trinity-court specificity).

Examples:

- Genesis 6:2 — 4 — bnei ha'elohim / bnot ha'adam (structural pairing, origin focus) → FHB: “the sons of divine origin saw the daughters of human origin were beautiful, and took as wives any they chose.”
- Job 1:6 — 2:1 — bnei ha'elohim (with article; council scene focus) → FHB: “Now there was a day when the members of the heavenly court came to present themselves before our Father, and Satan also came among them.”
- Job 38:7 — bnei elohim (without article; celestial-witness focus, parallel to morning stars) → FHB: “when the morning stars sang together and all the heavenly beings shouted for joy?”
- Psalm 29:1 — FHB: “Ascribe to our Father, you heavenly beings, ascribe to our Father glory and strength.”
- Daniel 3:25 — FHB: “He said, "Look—I see four men, unbound, walking in the middle of the fire, unharmed; the fourth looks like a son of the gods."”
- Genesis 14:18 — 22 — El Elyon in Melchizedek narrative → FHB: “Melchizedek king of Salem brought out bread and wine. He was priest of El Elyon, our Father Most High.”
- Genesis 28:3 — 35:11 — El Shaddai in narrator/prophet voice when not framed as Father-revelation → FHB: “May El Shaddai—your Father Almighty—bless you, make you fruitful, multiply you, so you become a company of peoples.”

Exceptions:

- Direct theophany or relational dialogue where the Person is named (e.g., 'I am El Shaddai — your Father Almighty' in Gen 17:1, because the speaker is our Father). FHB-1.2-8 / FHB-1.2-31 / Step 4 take precedence.
- FHB-2.9-1 distant-deity register passages (serpent, false prophets, pagan kings in unbelief, the Job 3-37 friends' speeches outside Job 1-2 narrator frames). Bare 'God' remains correct there.

- Where the Hebrew construction names the Person relationally (filial context, possessive 'your God' addressed by the Father to his people) — 'our Father' under Step 4.

FHB-1.2-31 — YHWH — Never Transcribed; Resolves to Father (Sovereign only with Adonai)
YHWH — the divine name — never appears in FHB body text. The name always resolves to a Father form, or to 'Sovereign' where the Hebrew source has Adonai (see FHB-4.4.1-2). The name is not transcribed in any context — narrator, speech formula, name-claim, apposition, oath, compound, or place-naming.

Resolution (apply first match):

1. Third person — narrator / 'says YHWH' / 'declares YHWH' / 'the word of YHWH' / 'YHWH did X' -> 'our Father' (or 'the Father' where 'our' is unfitting for the speaker). Distant-deity contexts keep 'God' per FHB-2.9-1.

2. First-person self-identity — 'I am YHWH' / 'I, YHWH' / 'YHWH is my name' / 'I am God' — audience-dependent:

- the Father addressing His covenant people -> 'I am your Father';

- the Father addressing pagans / the nations / outsiders -> 'I am the Father'.

Grammatical agreement excludes 'our Father' from the Father's own mouth; the audience sets 'your' vs 'the'.

3. Father-apposition — 'YHWH our Father' / 'YHWH your Father' / 'O YHWH our Father' -> drop YHWH, keep the Father form ('our Father' / 'your Father'). The OT-name -> Father bridge is carried by the word 'Father', never by transcribing the name.

4. Compound names — YHWH-Tzva'ot renders per FHB-4.4.1-2 ('the Father of heaven's armies'; with Adonai, 'the Sovereign Father of heaven's armies'). Other compounds (YHWH-Jireh, YHWH-Shalom, YHWH-Nissi, YHWH-Tzidkenu) render their meaning in the Father frame or as an English place-name without the bare 'YHWH' element (e.g. 'The Father Will Provide').

Principle: we use Father or Sovereign — never YHWH.

Examples:

- Isaiah 61:8 — 'For I, YHWH, love justice' → FHB: “"For I, your Father, love justice; I hate robbery and wrongdoing. In my faithfulness I will reward my people and make an everlasting covenant with them.”
- Exodus 20:2 — 'I am YHWH your God' → FHB: “"I am your Father, who brought you out of Egypt's land, out of the house of slavery.”
- Genesis 2:4 — '... YHWH God made earth and heaven' → FHB: “This is the history of the heavens and the earth when they were created, when our Father made earth and heavens.”

- Haggai 1:2 — 'YHWH of hosts (YHWH-Tzva'ot)' → FHB: “This is what the Father of heaven's armies says: "These people say it isn't yet time to rebuild the house of our Father."”

Exceptions:

- FHB-2.9-1 distant-deity register: where a non-divine speaker (serpent, false prophet, pagan in unbelief, Job's friends in chs. 3-37) uses the divine name in a non-revelatory / distant-deity way, render 'God' — never a Father form and never 'YHWH'.

FHB-1.2-32 — Footnote Citations May Anchor Anywhere in the Canon — OT or NT

A footnote that justifies an FHB translation decision may cite supporting scripture from anywhere in the canon — Old Testament or New. This extends FHB-1.2-4 (Footnote Economy): the "NT verse citation" and "NT anchor" wording there describes the common case — the New Testament clarifying an Old Testament passage — and is not a restriction to the New Testament.

The governing principle is FHB-1.2-2 (Bible-Clarifies-Bible), which already states that the canonical Bible "(Old or New Testament)" can identify the Person and govern a rendering. Footnote citations carry the same whole-canon scope.

When a decision rests on an OT passage:

Cite the Old Testament passage(s) directly in the footnote, exactly as an NT anchor would be cited. Example — the prophets themselves naming God as Father (Isaiah 63:16, Jeremiah 31:9, Malachi 2:10) standing behind a YHWH → "our Father" rendering: the footnote names those OT verses.

Economy and style unchanged:

Everything else in FHB-1.2-4 still governs — first-appearance pastoral one-liner with citation, subsequent bare citation, multi-anchor full sentence — and the reader-only style of FHB-7.6-1 / FHB-8.4 (no Hebrew/Greek transliteration, no academic apparatus). Only the canon scope of the citation is broadened: an OT anchor and an NT anchor both qualify.

Examples:

- Joel 1:1 — FHB: “The word of our Father that came to Joel son of Pethuel.”

FHB-1.2-33 — Indeterminate Speaker — Preserve the Ambiguity, Do Not Force a Person

FHB-1.2-1's Resolution Order identifies the Person wherever the text supports it. This rule governs the narrow residue: where the source is genuinely indeterminate about who speaks or is referred to, FHB preserves the ambiguity rather than forcing a Person.

Fires only when all three hold: (1) the speaker/referent cannot be fixed by grammar (no clear pronoun agreement, vocative, or speech-introduction); (2) the Filial Context Test (FHB-3.x) does not settle it; (3) the major modern translations also leave it open.

How to preserve: use the least-committal faithful rendering — keep the neutral/third-person form the source uses; do not insert 'our Father,' 'Jesus,' or a named human speaker as a clarifying subject where the source is silent; do not supply a Person-naming apposition (boundary against FHB-1.2-4 and FHB-9.13-1, which resolve known Persons). Where the ambiguity is theologically rich, surface the dual possibility in a Tier-2 note, never forced in the body.

Guard against overuse: the default remains identification (FHB-1.2-1); this is not a license to leave Father-language vague where the rules resolve it. Human-speaker attribution in dialogue follows mainstream versification and immediate narrative. The drafting process resolves the indeterminate case (cite this rule) instead of raising an ungoverned exception.

Examples:

- Isaiah 15:5 — 'my heart cries out' (prophet or our Father through the prophet) → FHB: “My heart cries out for Moab; her fugitives flee as far as Zoar, to Eglath-shelishiyah. Up the ascent of Luhith they go, weeping as they climb; on the road to Horonaim they raise a cry of ruin.”
- Isaiah 21:8 — watchman's address → FHB: “Then the watchman cried out: "A lion! Upon the watchtower, O Sovereign Father, I stand continually by day, and at my post I keep watch all through the nights.""
- Job dialogue -> attribute to the named speaker; do not re-assign

Exceptions:

- Where FHB-1.2-1 + filial context do resolve the Person, identify it — this rule applies only to genuine, mainstream-confirmed indeterminacy

FHB-1.2-34 — Theophany Identification — Messenger of our Father, Created Angel, or Non-Anthropic Manifestation

Extends FHB-1.2-8. When a divine or heavenly figure appears in an OT scene, classify it into one of three before rendering:

(a) personal theophany -> our Father appearing (FHB-1.2-8): a human-form figure ('a man,' 'the messenger of our Father') who speaks as God in the first person, receives worship/sacrifice, forgives, or is named YHWH/God by the narrator or a character (Gen 16:13; 22:11-18; Ex 3; Judg 13).

(b) created angel -> render 'angel(s),' not our Father: a messenger explicitly distinguished from God, conveying or executing His word, never speaking as God, never worshipped (Gen 19:1 'the two angels').

(c) non-anthropic manifestation -> describe as written: God present as fire, cloud, smoke, glory, pillar, or torch (Gen 15:17). The manifestation is not renamed 'our Father'; any voice from it resolves per FHB-1.2-1.

Test: does the figure speak as God / receive worship / get named YHWH? -> (a). Distinguished from God, merely sent? -> (b). An element, not a person? -> (c). Do not flatten all three into 'our Father'

(erases the created-angel distinction) nor over-identify. Genuinely indeterminate (a)/(b) -> FHB-1.2-33, preserving the ambiguity. The Father-vs-Son question in theophany is already settled by FHB-1.2-8 (our Father); this rule only discriminates figure-type.

Examples:

- Gen 16:7 — 13 messenger speaks as YHWH, Hagar names him → FHB: “The messenger of our Father found Hagar at the wilderness spring, the spring on the way to Shur.”
- Gen 19:1 — 'the two angels came to Sodom' → FHB: “The two angels came to Sodom that evening; Lot sat at Sodom's gate. Seeing them, he rose to meet them and bowed, face to the ground.”
- Gen 15:17 — smoking fire pot + flaming torch → FHB: “After sunset, in the dark, a smoking firepot and blazing torch appeared and passed between the pieces.”
- Gen 22:11 — 18 messenger swears 'declares YHWH' → FHB: “But our Father's messenger called to him from heaven, "Abraham! Abraham!" "Here I am," he answered.”

Exceptions:

- Indeterminate (a)/(b) -> FHB-1.2-33; FHB-specific Christological theophany -> FHB-1.2-2/1.2-23

FHB-1.2-36 — Spirit Resolution — One Spirit, Many Relational Names

The Holy Spirit, the Spirit of our Father, the Spirit of his Son / Spirit of Christ / Spirit of Jesus, the Helper, the Spirit of truth, and the Spirit of restoration are not different Spirits. They are one Person — God the Holy Spirit — named under different relational angles (procession from the Father, sent by/of the Son, function as Helper, character as truth-bearer, role in restoration to sonship). FHB never divides the Spirit into multiple Persons; FHB also never pads when scripture's chosen relational name is already in view.

Core principles:

1. "" — Holy Spirit and Spirit of our Father are the same Person, one God in three Persons.

2. The pre-Pentecost / post-Pentecost distinction is about the Spirit's outpouring as a gift to mankind, not about which Person is referenced.

3. If scripture identifies the Person, that identification is settled — use it.

4. If the voice of a divine Person is identified as the speaker, preserve their own naming ("my Spirit," "his Spirit") — do not pad with redundant "the Holy Spirit" identification.

Resolution table:

A. Speaker identifies (don't pad):

- First-person divine speech where the Father says "my Spirit": preserve verbatim. Examples: Joel 2:28 → "I will pour out my Spirit" (Father speaks per context); Ezek 36:27 → "I will put my Spirit within you and cause you to walk in my statutes, and you will keep my ordinances and do them."; Ezek 39:29 → "I have poured out my Spirit"; Zech 4:6 → "He said to me, "This is our Father's word to Zerubbabel: Not by might, nor by power, but by my Spirit, says the Father of heaven's armies."

- When the speaker is named ("our Father says..."), subsequent "my/his Spirit" references carry the speaker's voice naturally.

B. Scripture identifies (Bible-Clarifies-Bible per FHB-1.2-2):

- When NT explicitly names a Spirit reference, use that name.

- Joel 2:28 cited Acts 2:17 → in Acts context, "the Holy Spirit."

- Isa 11:2, 42:1, 61:1 Messianic Spirit anointings → fulfilled at Jesus's baptism (Matt 3:16) and ministry (Matt 12:18, Luke 4:18); when these OT verses are translated, body renders "the Spirit of our Father" / "my Spirit" per (A) — never "the Spirit of YHWH", per FHB-1.2-31; footnote names NT fulfillment.

- 1 Pet 1:11 names the prophetic Spirit as "the Spirit of Christ" — preserve as scripture names it.

C. Pre-pentecost generic narration (no scripture clarification, no Christ-connection):

- Render as "the Spirit of our Father." Honors progressive revelation; preserves Hebrew ruach as the Father's animating breath/presence without retrojecting fully-developed Trinitarian distinction.

- Examples: Gen 1:2 (already FHB) → "The earth was formless and empty; darkness lay over the deep's surface, and the Spirit of our Father was hovering over the waters' surface."; Ex 31:3 → "and I have filled him with my Spirit, with wisdom, with understanding, with knowledge, and with all craftsmanship,"; Judg 3:10, 6:34 → "The Spirit of our Father came on him, and he judged Israel. He went to war, and our Father handed Cushan-Rishathaim king of Aram to him, and his hand prevailed over Cushan-Rishathaim."

D. Post-pentecost (default = the Holy Spirit, unless context specifies):

- "Holy Spirit" / "Spirit of God" in NT narration → "the Holy Spirit."

- When Paul preserves a deliberate distinction (Rom 8:9 "Spirit of God... Spirit of Christ" chiasm), preserve genitive forms — "the Spirit of our Father" + "the Spirit of Christ" — for the trinitarian relation Paul is naming.

E. Christ-connected phrases (preserve the Christ-relation):

- Gal 4:6 "the Spirit of his Son" → preserve.

- Phil 1:19 "the Spirit of Jesus Christ" → preserve.

- Acts 16:7 "the Spirit of Jesus" → preserve.

- 1 Pet 1:11 "the Spirit of Christ" → preserve.

F. The paraclete (John 14:16, 26; 15:26; 16:7, 13):

- Scripture itself supplies the apposition: John 14:26 — "the Helper, the Holy Spirit." FHB matches.

- First appearance in chapter: "the Helper, the Holy Spirit" (establishing apposition).

- Subsequent: "the Helper" — path continuity.

- "Spirit of truth" (John 14:17, 15:26, 16:13) preserved everywhere — Jesus's chosen title.

G. 2 cor 3:17 (post-pentecost Kurios-is-Spirit identity claim):

- Chapter context anchors Kurios to Christ.

- Render: v.16-18 Kurios → "our Lord Jesus."

- v.17 "Now our Lord Jesus is the Spirit" — Paul's identity claim preserved.

- "Spirit of the Lord" → "Spirit of our Lord Jesus."

Never divide: the Spirit is one Person. All compound names ("Spirit of our Father," "Holy Spirit," "Spirit of his Son," "Spirit of truth," "the Helper") refer to the same Person seen from different relational angles. FHB does not multiply Spirits.

Never pad: when the speaker context or scripture's chosen name already identifies the Person, do not add a redundant "the Holy Spirit" identification. The Father saying "my Spirit" needs no clarifier.

Examples:

- Gen 1:2 — FHB: “The earth was formless and empty; darkness lay over the deep's surface, and the Spirit of our Father was hovering over the waters' surface.”
- Joel 2:28 — FHB: “"And afterward, I will pour out my Spirit on all flesh. Your sons and your daughters will prophesy, your old men will dream dreams, your young men will see visions.”
- Isa 11:2 — FHB: “The Spirit of our Father will rest on him—the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of our Father,”
- Ex 31:3 — FHB: “and I have filled him with my Spirit, with wisdom, with understanding, with knowledge, and with all craftsmanship,”
- Rom 8:9 — FHB: “But you are not in the flesh but in the Spirit, if indeed the Spirit of our Father lives in you. Whoever lacks the Spirit of Christ does not belong to him.”
- Gal 4:6 — FHB: “And because you are sons, our Father sent his Son's Spirit into our hearts, crying, "Abba, Father!"”

- Phil 1:19 — FHB: “For I know this will result in my rescue, through your prayers and the help of Jesus Christ's Spirit.”
- 1 Pet 1:11 — FHB: “searching for the time and situation the Spirit of Christ in them pointed to, when he predicted Christ's sufferings and the glories after them.”
- John 14:16 — FHB: “And I will ask the Father, and he will give you another Helper, the Holy Spirit, to be with you forever,”
- John 14:17 — FHB: “the Spirit of truth, whom the world cannot receive, since it neither sees him nor knows him. But you know him, since he remains with you and will be in you.”
- John 16:7 — FHB: “I tell you the truth: my going is for your good. If I don't go, the Helper, the Holy Spirit, won't come to you. But if I go, I will send him to you.”
- 2 Cor 3:17 — FHB: “Our Lord Jesus is the Spirit, and where the Spirit of our Lord Jesus is, there is freedom.”

Exceptions:

- Demonic / evil spirits — render literally, never resolve to Holy Spirit (e.g., 1 Sam 16:14 'evil spirit'; Mark 1:23 'unclean spirit').
- Human spirit (ruach as inner being of a person) — preserve as 'spirit' lowercase, not divine reference (e.g., Eccl 3:21 'spirit of man'; 2 Kings 2:9 Elijah's spirit transfer is technically the divine empowerment, but the language is human-shaped).
- Pre-Pentecost gospels where scripture names 'the Holy Spirit' directly (Matt 1:18 Mary, Matt 3:16 baptism, Luke 1:35 Mary, Luke 1:41 Elizabeth, Luke 1:67 Zechariah, Luke 2:25 Simeon) — use 'the Holy Spirit' per scripture's direct naming, even though pre-Pentecost.

FHB-1.2-39 — The Shema (Deut 6:4-5) — Foundational Confession of Israel

The Shema is Israel's foundational confession: "Hear, O Israel: YHWH our God, YHWH is one. And you shall love YHWH your God with all your heart and with all your soul and with all your strength." Jesus affirms it as the first commandment (Mark 12:29). FHB renders the Shema with the canonical Father resolution and a brief NT-bridge footnote.

Body rendering:

Deuteronomy 6:4 (Moses speaking for the people, including himself):

"Hear, Israel: our Father is one."

Deuteronomy 6:5 (Moses commanding Israel directly):

"And you shall love your Father with all your heart and with all your soul and with all your strength."

Grammatical agreement per FHB-1.2-1:

- v.4 "YHWH Eloheinu" (our God) — Moses includes himself with the people → "our Father"
- v.5 "YHWH Elohekha" (your God, singular masculine) — Moses commands Israel as audience → "your Father"

Echad handling: Preserve "our Father is one" in body — do not expand to "compound unity" inline. The Hebrew word echad means "one" and can carry compound-unity sense (Gen 2:24 "one flesh"; Num 13:23 "one cluster of grapes") — but expanding the body imposes a Christian-tradition reading on the Hebrew. Footnote bridges to NT instead.

Do not use yachid here — that's a different Hebrew word (Gen 22:2 Isaac as Abraham's yachid son) meaning "solitary, unique." The Shema uses echad deliberately.

Footnote (at v.4 — establishing footnote, brief NT bridge):

"Jesus affirmed this confession as the first commandment (Mark 12:29). He also said, 'I and the Father are one' (John 10:30)."

Do not add an explicit Trinitarian-reading footnote that imposes Christian theology onto the Hebrew. The footnote names what the NT says; the reader brings their own theology.

Canonical echoes:

- Mark 12:29 (Jesus quotes the Shema) → "Jesus answered, "The most important is this: 'Hear, Israel: our Father is one.'" Jesus's voice preserves the people's confession; "our Father" stays.
- Zech 14:9 (eschatological Shema) → "And our Father will be king over all the earth. On that day our Father will be one, and his name one."
- 1 Cor 8:6 (Pauline expansion) → "Yet for us there is one God, our Father, all things from him and we exist for him; and one Lord Jesus Christ, all things through him and we exist through him." (Paul already names the Father explicitly; render his text per FHB-1.2-1 X-of-God general clause.)
- Eph 4:6 → "one God and Father of all" — preserve.
- James 2:19 → "You believe that our Father is one; you do well. Even the demons believe that—and shudder." → "You believe that our Father is one; you do well..." (post-Pentecost Christian audience; "our Father" naturally resolves).

Liturgical use: When the Shema is recited in subsequent canonical contexts (Mark 12:29-30; Luke 10:27 expansion with "and your neighbor as yourself"), use the same canonical FHB rendering — "Hear, Israel: our Father is one" / "love your Father with all your heart..." — so the foundational confession reads identically throughout the canon.

Overrides: Supersedes any reading that renders the Shema's "God" generically when the FHB-1.2-1 covenant formula and Father resolution apply. The Shema is the foundational text where the FHB Father-revelation must shine through — Israel confessed the divine name as their God; FHB confesses Him as our Father, the name resolved per FHB-1.2-31 and never transcribed.

Examples:

- Deut 6:4 — FHB: “Hear, Israel: our Father is one.”
- Deut 6:5 — FHB: “Love your Father with all your heart, with all your soul, and with all your strength.”

- Deut 6:4 — FHB: “Hear, Israel: our Father is one.”
- Mark 12:29 — (Jesus quoting) → FHB: “Jesus answered, "The most important is this: 'Hear, Israel: our Father is one.'”
- 1 Cor 8:6 — FHB: “Yet for us there is one God, our Father, all things from him and we exist for him; and one Lord Jesus Christ, all things through him and we exist through him.”
- Eph 4:6 — FHB: “one Father of all, who is over all and through all and in all.”
- James 2:19 — FHB: “You believe that our Father is one; you do well. Even the demons believe that—and shudder.”

Exceptions:

- When the Shema is paraphrased rather than quoted (e.g., a sermon allusion in NT), render per immediate context, not as the canonical confession form.
- When 'echad' appears in non-Shema contexts (Gen 2:24 one flesh; Num 13:23 one cluster), it does not receive Trinitarian treatment — it's just 'one' in its natural sense. The Trinitarian-compatible footnote is specific to Deut 6:4.

FHB-1.2-40 — The Aaronic Blessing (Num 6:24-27) — Priestly Threefold Benediction

The Aaronic Blessing is the priestly threefold benediction the Father instructs Aaron and his sons to speak over Israel. The Father Himself promises to do the blessing through the priestly word (Num 6:27). FHB preserves the threefold structure (never the name itself, per FHB-1.2-31) and uses 'your Father' apposition per FHB-1.2-1 grammatical agreement (priest addressing the people).

Body rendering:

Numbers 6:24-26 (priest speaks to the people):

"'May your Father bless you and keep you; may your Father make his face shine upon you and be gracious to you; may your Father look on you with favor and give you peace."

Numbers 6:27 (Father instructs Aaron via Moses):

"So shall they put my name on the people of Israel, and I will bless them."

Grammatical agreement per FHB-1.2-1:

- Priest is the speaker; people are the addressed audience → "your Father" apposition
- v.27 the Father self-references → "I will bless them" (no padded "our Father / your Father" — Father speaks of his own action in first person)

Threefold structure preserved: Each of the three benediction lines names the divine subject separately, and FHB keeps all three — the structure is what is preserved, rendered "your Father" in each line per FHB-1.2-31. The Hebrew names YHWH three times; the English never transcribes it. Do not assign different Persons to the three lines in body text (e.g., "Father blesses... Son's face shines... Spirit gives peace") — that's an interpretive move that imposes Trinitarian assignment on the Hebrew. The threefold structure stands on its own; the NT-bridge footnote names the parallel.

Footnote at first line (Num 6:24) — NT bridge, no explicit Trinitarian claim:

"'May your Father bless you and keep you;"

Subsequent benediction lines (vv.25, 26): no footnote — established at v.24.

Liturgical use: When the Aaronic Blessing is invoked or echoed in subsequent canonical contexts (Ps 67:1 'May God be gracious to us and bless us and make his face to shine upon us'; Ps 4:6; Ps 31:16; Ps 80:3, 7, 19; Ps 119:135; Dan 9:17; etc.), preserve the recognizable phrasing while resolving Person per FHB-1.2-1.

The father's own blessing (Num 6:27): The Father makes explicit that the priestly word is the channel — "they put my name on the people, and I will bless them." Preserve as Father self-reference; do not pad to "our Father" / "your Father" in this verse.

Canonical echoes:

- 2 Cor 13:14 — apostolic threefold benediction (Christ-grace, Father-love, Spirit-fellowship); render with FHB Person resolution: "The grace of our Lord Jesus Christ and the love of our Father and the fellowship of the Holy Spirit be with you all."
- 1 Pet 1:2 — Trinitarian opening: "elect according to the foreknowledge of our Father, through the sanctification of the Spirit, for obedience to Jesus Christ" (Petrine threefold structure)
- Eph 1:3-14 — extended Trinitarian doxology (Father blesses, in Christ, sealed by Spirit) renders with FHB Person resolution throughout

Overrides: Supersedes any rendering that resolves the threefold naming to a single Person (Father-only or Christ-only) in body, or that assigns three Persons to three lines in body. FHB preserves the Hebrew threefold structure and lets the NT-bridge footnote do the canonical work.

Examples:

- Num 6:24 — FHB: “'May your Father bless you and keep you;”
- Num 6:25 — FHB: “may your Father make his face shine upon you and be gracious to you;”
- Num 6:26 — FHB: “may your Father look on you with favor and give you peace.'”
- Num 6:27 — FHB: “"So they will put my name on the Israelites, and I will bless them."”
- 2 Cor 13:14 — FHB: “The grace of our Lord Jesus Christ, the love of our Father, and the deep communion of the Holy Spirit be with you all.”
- Ps 67:1 — FHB: “May our Father be gracious to us and bless us, and make his face shine upon us,”
- Ps 80:3 — 7, 19 (refrain) → FHB: “Restore us, our Father; let your face shine, that we may be saved.”

Exceptions:

- When 'the Father's face shining' or 'lifted countenance' language appears outside blessing contexts (e.g., Ps 13:1 'How long will you hide your face from me?' inverts the blessing), apply normal Person resolution; the Aaronic-Blessing template doesn't apply.
- Liturgical recitations in modern Christian worship may use Trinitarian three-Person assignment ('Father bless... Son shine... Spirit grant peace'); FHB does not render this way in body, but doesn't oppose the practice.

FHB-1.3-1 — This Guide Governs

This guide is the operative rule set for every rendering decision in Father's Heart Bible™. Where a rule and the published text appear to conflict, the published text is authoritative, and the rule is corrected to describe what the translation actually does. Every change is recorded: a replaced rule is marked superseded and listed in the appendix.

FHB-1.4-1 — Two-Pass Translation Workflow — Fidelity Then Polish

Every FHB chapter is produced in two passes, in this exact order. Polish never overrides fidelity; polish operates within the boundaries fidelity sets.

Pass 1 — source fidelity: Render each verse as literally as the source allows, from the original Hebrew, Aramaic, or Greek, applying every governing FHB rule (Trinity Identification, key-phrase renderings, lexical specificity, preposition fidelity, plural/singular fidelity, etc.). The output of Pass 1 is the FHB lexical and theological reading of the verse. Lexical decisions — which English word represents which source word — happen here and only here.

Pass 2 — polish: A second pass over the chapter that smooths only connective tissue: pronouns (he/him/his/they), conjunctions (and/then/so/now), proper-name introduction at the source's moment of naming, modern spelling of geographic and personal names, and natural English sentence rhythm. Polish never changes lexical choices, never inserts theological framing, never adds words for color or style. The discipline of polish is governed by FHB-7.14-1 (Polish-as-Clarity).

The goal of this two-pass system is scientific, systematic accuracy across every verse of the whole Bible. Every chapter must trace through both passes consistently. If a polish change would require a lexical change to read naturally, the lexical change belongs in Pass 1 — re-run Pass 1 with the corrected rule, do not bend Pass 2.

Examples:

- John 1:18 — κόλπος → FHB: “No one has ever seen our Father; the one and only God, close beside the Father, has made him known.”
- Genesis 2:20 — הָאָדָם → FHB: “The man named all livestock, birds of the sky, and all wild animals, but for Adam no helper matching him was found.”
- Pronoun smoothing: 'Our Father saw that the light was good. Our Father separated...' → 'Our Father saw that the light was good. He separated...' — Pass 2 polish, no lexical change.

FHB-2.1-1 — Mission Statement
Father's Heart Bible™ is a meaning-based English translation, built on a literal first pass, that renders the meaning of the original Hebrew, Aramaic and Greek and names God as Father wherever Scripture itself reveals Him so.

FHB-2.2-1 — Scripture Reveals God as Father
Scripture reveals God as Father. This is not an imposition on the text but a recovery of what the text itself teaches, culminating in Jesus' own revelation.

FHB-2.2-2 — All Translation Involves Interpretation
All translation involves interpretation. FHB commits to transparency, accountability, and consistency in its interpretive decisions.

FHB-2.2-3 — Restraint Builds Credibility
Person identification is governed by textual evidence (FHB-1.2-1 Resolution Order, FHB-1.2-2 Bible-Clarifies-Bible). FHB does not invent Father-language where the canonical text gives no Person. Restraint and revelation work together — every Father-rendering rests on what the Bible itself reveals.

FHB-2.2-4 — FHB Complements Rather Than Replaces
FHB complements rather than replaces other faithful translations. This translation is designed to serve alongside other faithful translations, not to claim superiority over them.

FHB-2.3-1 — Father-Revealing Lens Grounded in Three Foundations
FHB applies a Father-revealing interpretive lens grounded in: (1) Jesus Christ as the definitive revelation of the Father (John 14:9), (2) the Spirit's ministry of restoration and intimacy (Romans 8:15), and (3) the biblical narrative arc from creation to consummation as a story of filial restoration. This lens is applied with care, only where supported by the original language and immediate literary context.

FHB-2.4.1-1 — Beyond Name to Heart — Heart-Revealing Mandate
Father's Heart Bible™ does not merely reveal the Father's name — it reveals the Father's heart. A Bible that substitutes 'our Father' for 'God' but reads with clinical detachment has failed its mission. FHB must introduce readers to a Father who pursues His children with relentless love, delights in them with singing and joy, grieves when they wander, runs to embrace them when they return, and invites them home with arms wide open.

FHB-2.4.3-1 — The Goal is Friendship with the Father
The Father's ultimate desire is not servants who know His name, but friends who know His heart (John 15:15). FHB translation choices should move readers toward this friendship — from hearing about the Father to knowing Him.

FHB-2.4.4-1 — The Translator's Heart-Question

Before finalizing any passage, the translator should ask: 'Does this translation reveal the Father's heart — His love, His pursuit, His delight, His invitation? Or does it merely convey information about Him?' If a translation choice is technically accurate but emotionally distant, it may not serve FHB's mission.

FHB-2.4.5-1 — Come Home — Core Invitation

The Father's heart has one message for every reader: 'Come home. You belong to me. You are my beloved child.' Every translation decision should serve this invitation.

FHB-2.6-1 — Base Translation Integrity — No Cross-Book Importing

The base translation translates each book from its original manuscripts and does not import language from other biblical books, even when later authors quote or interpret earlier texts. Isaiah 61 is translated as Isaiah; Luke 4 is translated as Luke. Each text is honored with integrity as written.

Examples:

- Isaiah 61:1 — FHB: “The Spirit of the Sovereign Father is upon me, because our Father has anointed me to bring good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release for those bound in darkness,”

FHB-2.8.1-1 — Whole-Story Rendering Principle — Definition

The Whole-Story Rendering Principle recognizes that the FHB translates individual passages in light of the complete biblical narrative — the Father's ongoing work of restoring His children to Himself. This principle authorizes renderings that reflect the full revelation of God as Father even when a specific verse, taken in isolation, does not contain explicit filial markers.

FHB-2.8.3-1 — Whole-Story Rendering Is Not Paraphrase

FHB is not a paraphrase. Every rendering must be rooted in what the original language says while being read through the lens of who God has revealed Himself to be. The original word is not discarded — it is translated at the level of its fullest meaning within the whole story.

Examples:

- Habakkuk 2:14 — FHB: “For the earth will be filled with the knowledge of the glory of our Father, as the waters cover the sea.”

FHB-2.8.4-1 — Whole-Story Rendering Must Be Traceable and Documented

The Whole-Story Rendering Principle does not override the text — it reads the text at its deepest level within the full biblical narrative. Translators must be able to trace a clear line from the original language to the FHB rendering through the lens of the Father's revealed identity. Every Whole-Story Rendering must be logged with: (a) the original language term, (b) the FHB rendering, (c) the theological rationale connecting the two through the full biblical narrative, and (d) a note marking it for editorial review.

FHB-2.8.4-2 — Whole-Story Rendering Works with Filial Context Test, Not as Replacement

The Whole-Story Rendering Principle works in concert with the Filial Context Test, not as a replacement for it. When explicit filial markers are present, the Filial Context Test governs. When they are absent but the passage participates in the larger narrative of the Father's restoration, the Whole-Story Rendering Principle may apply.

FHB-2.8.4-3 — Study Notes Must Bridge Gap for Whole-Story Renderings

When a Whole-Story Rendering moves significantly beyond the surface meaning of the original language, a study note or qr-code resource should be provided to show the reader both what the original says and how the FHB rendering connects to the full revelation of the Father.

FHB-2.8.5-1 — The Translator's Whole-Story Question

Before applying the Whole-Story Rendering Principle, the translator should ask: 'Can I trace a clear line from what this word means in the original language to how the Father has revealed Himself across the whole story of Scripture? Does this rendering read the text at the depth of its fullest meaning — or does it replace the text with something the text does not say?' If the line is traceable → the Whole-Story Rendering may apply. If the line requires invention rather than depth → retain the standard rendering and capture the insight in a study note.

FHB-2.9-1 — The Serpent's Lie — Distant Deity vs Intimate Father

The foundational lie of the serpent (Genesis 3:1-5), inherited by humanity, repeated by every false prophet and idolater, is: that God is a distant, unrelational deity — not the intimate Father He truly is.

FHB establishes the truth that has always been there (the Father's relational identity) and points out the lie that has blinded humanity. Both moves are part of the recovery.

The lie manifests across the canon as: idolatry (Ex 32, 1 Kings 18, Acts 17), Babel-spirit (Gen 11, Isa 14), pharisaism / performance religion, deism / abstract theology (Rom 1:21), filial faithlessness (Hosea, Isa 1:3), the devil's children (John 8:44).

FHB translates and footnotes against this lie consistently:

1. Where the lie is uttered by non-divine speakers, render generic 'God' / 'gods' (per FHB-1.2-1 speaker-context exception) to preserve the speaker-distinction.

2. Where the prophets rebut it ('return to your Father,' 'I have loved you with an everlasting love'), preserve and strengthen the relational naming.

3. Where Jesus exposes it (John 8:44; John 14:9), the relational marker is the gospel itself.

4. Footnotes on passages where the lie originates, propagates, or is rebutted may name the lie explicitly per FHB-2.9-1.

Extension — deity-language in wisdom literature: The Genesis-3 lie pattern — speaking about God in distant register without ever reaching toward Him as Father — operates not only in the serpent's mouth but in pastoral form across the wisdom literature. Job's friends (Eliphaz, Bildad, Zophar) and Elihu use only deity-terms (Eloah, El, Shaddai, Elohim) and never YHWH across Job 3-37. Job himself stays in the same register until his breakthrough at 12:9 (the only YHWH in the dialogue) and his climactic confession at 42:5-6 ("I had heard of you by the hearing of the ear, but now my eye sees you"). The friends never make this arc — and the Father rebukes them for it in 42:7-8.

Father-Revelation arc footnote spine (Job — six anchors):

- Job 1:1 "feared God (Elohim)" — Job's baseline in the deity-frame.
- Job 12:9 — the YHWH breakthrough: only covenant name in the dialogue. Job names the covenant name and crosses into relational territory.
- Job 19:25 — "my Redeemer (Go'el) lives" — relational language emerging.
- Job 29:2-5 — Job longing for the past intimacy he once knew with the Almighty.
- Job 42:5-6 — Job moves from hearing about him in his friends' distant register to seeing him face to face, and the relational Father he always was."
- Job 42:7-8 — the Father's rebuke: "You have spoken of me as a distant deity exacting accounts. I am the relational Father whose justice flows from my heart. My servant Job, even through his pain and protest, reached toward me as Father — you never did."

The Job-arc pattern may generalize to other relational-arc books (Psalms, Hosea, Lamentations, Hebrews) — case-by-case.

Examples:

- Genesis 3:1 — FHB: “The serpent was shrewder than any field animal our Father had made. He asked the woman, "Did God really say, 'You must not eat from any tree in the garden'?"”
- Genesis 3:5 — FHB: “God knows that when you eat from it, your eyes will open and you'll be like God, knowing good and evil.”"
- John 8:44 — FHB: “You belong to your father, the devil, and want to carry out his desires. He was a murderer from the beginning, not standing in truth, since no truth is in him. When he lies, he speaks from his own nature, since he's a liar and the lie's father.”
- Hosea 11 — Father's lament over Israel: 'When Israel was a child, I loved him.' FHB strengthens the relational naming as the rebuttal of the lie.
- Job 3-37 — friends and Elihu use only deity-terms (Eloah, El, Shaddai, Elohim), never YHWH — the canonical lie in pastoral form. Body preserves deity-language; footnotes expose the relational gap.
- Job 12:9 — Job's YHWH breakthrough, the only YHWH in the dialogue → FHB: “Who among all these does not know that the hand of our Father has done this?”
- Job 42:5 — FHB: “My ears had heard of you, but now my eyes have seen you.”
- Job 42:7 — FHB: “After our Father had spoken these words to Job, he said to Eliphaz the Temanite, "My anger burns against you and your two friends, for you have not spoken rightly about me, as my servant Job has.”

Exceptions:

- Where the canonical text presents the lie or its propagators in their own voice, do not translate that voice as if it were the Father's — preserve the contrast (this is the very mechanism FHB-2.9-1 protects).

Contextual judgment

5 rules in force.

FHB-5.11-1 — Joel — Locust Army Dual Imagery Preservation

Joel chapters 1–2 describe the Day of the LORD using simultaneous literal locust-plague imagery and military-invasion imagery. The Hebrew is doing both at once; this is the prophet's literary genius. FHB preserves both layers.

Never substitute 'soldiers' or 'warriors' for terms the Hebrew leaves entomological. When the Hebrew names the four kinds of locust (Joel 1:4 — gazam / arbeh / yeleq / chasil), preserve the locust naming. Choose action verbs that work for both insects and soldiers — 'leap', 'charge', 'scale', 'run', 'breach', 'rush' — so the dual reading remains visible to the English reader.

Examples:

- Joel 2:5 — יְרַקְּדוּן → FHB: “Like the rumbling of chariots they leap over the mountaintops, like the crackling of flame consuming stubble, like a mighty army drawn up for battle.”
- Joel 2:7 — יַעֲלוּ ...יְרֻצוּן → FHB: “Like warriors they charge; like soldiers they scale the wall. Each marches in line, never swerving from its course.”
- Joel 2:9 — יְשַׂקּוּ → FHB: “They rush upon the city; they run along the wall. They climb into the houses; through the windows they enter like a thief.”

FHB-6.2.1-1 — Judgment, Wrath, and Sovereignty Passages — Father-Language May Apply

Father-language may be applied in judgment and discipline contexts when the passage addresses God's covenant people (Israel or the church). Scripture does not separate God's fatherhood from His discipline — the Father disciplines those He loves (Hebrews 12:5–11). Applying Father-language only in comforting passages would reinforce a false dichotomy.

Examples:

- Hebrews 12:5 — FHB: “Have you forgotten the encouragement addressing you as sons? "My son, don't dismiss our Father's discipline, or lose heart when he corrects you.”

FHB-6.3.1-1 — The Lord's Prayer — Retain Traditional Rendering

The Lord's Prayer (Matthew 6:9–13; Luke 11:2–4) keeps its traditional shape and its verbatim address 'Our Father in heaven' — with one ruled exception: the first petition reads 'may your name be honored as holy', not 'hallowed be your name'.'Hallowed' is an archaism most readers cannot define and FHB's purpose is to make the Father plain; the petition is about His name being treated as holy, which the new wording says outright. Everything else in the prayer is unchanged.

FHB-6.3.2-1 — The Lord's Prayer — Translator's Note Required

A translator's note for the Lord's Prayer highlights the significance of Jesus' instruction: 'Jesus invites His disciples to address God with the same intimacy He Himself enjoys. "Our Father" is not merely a form of address but a revelation of identity — we are children of the same Father to whom Jesus prays.'

FHB-6.4.1-1 — Trinitarian Plural Rule — Divine 'Us / Our' Passages

When the Hebrew or Greek uses divine plurals (plural pronouns, possessives, cohortatives) for divine self-reference, render with explicit Trinitarian fullness:

(a) first-person divine speech ('let us', 'us', 'our') — preserve as 'let us / us / our' in the body. Natural English in spoken voice.

(b) inside an image-of-God / likeness phrase (e.g., Genesis 1:27 'b'tzelem Elohim') — render 'in the image of God', with a footnote. The phrase is not expanded in the body. Narrative verb subjects (e.g., 'vayivra Elohim') follow FHB-1.2-1 → 'our Father created'.

(c) third-person possessives (e.g., Genesis 1:27 'b'tzalmo') — the Hebrew suffix is singular and renders 'his image'.

(d) collective nouns referring to plural realities (e.g., 'humanity' / 'ha'adam') — use 'them' consistently in modern English.

This rule overrides FHB-1.2-1's default Elohim → 'our Father' in (b) contexts only.

Examples:

- Genesis 1:26 — FHB: “Then our Father said, "Let us make humanity in our image, in our likeness, to rule the fish of the sea, the birds of the sky, the livestock, all the earth, and every creature crawling on the ground."”
- Genesis 1:27 — FHB: “So our Father created humanity in his own image; in the image of God he created them; male and female he created them.”
- Genesis 3:22 — FHB: “Then our Father said, "Look, the man has become like one of us, knowing good and evil. Now, so he doesn't reach out, take from the tree of life too, eat, and live forever…"”
- Genesis 11:7 — FHB: “Come, let's go down there and scramble their language, so no one understands a neighbor's language."”
- Isaiah 6:8 — FHB: “Then I heard the voice of our Lord Jesus saying, "Whom should I send? Who will go for us?" I said, "Here I am. Send me."”
- Genesis 9:6 — FHB: “Whoever sheds human blood, by humans will their blood be shed; for in the image of God, humanity was made.”
- Genesis 1:26 — FHB: “Then our Father said, "Let us make humanity in our image, in our likeness, to rule the fish of the sea, the birds of the sky, the livestock, all the earth, and every creature crawling on the ground."”

Exceptions:

- NT explicit Trinitarian texts (e.g., Matthew 28:19, 2 Corinthians 13:14) do not need the OT-style grammatical note — their language is already explicit.
- Where the plural is debated (royal we / divine council / Trinitarian) and no plural-singular shift exists in context (e.g., Isaiah 41:22, Isaiah 43:9), the note may state the alternatives without forcing a single reading.

Key phrases and recurring formulas

17 rules in force.

FHB-4.5.1-1 — Wine Type — Lexical Distinction (Asis / Tirosh / Yayin)

Hebrew distinguishes three wine words; FHB preserves the distinction in English.

- עָסִיס (asis) → 'sweet wine' — denotes sweetness/freshness (e.g., Joel 1:5, Joel 3:18, Amos 9:13).
- תִּירוֹשׁ (tirosh) → 'new wine' — denotes the freshly pressed or new vintage (e.g., Joel 2:24, Deut 33:28, Hos 2:8).
- יַיִן (yayin) → 'wine' — the general term.

Do not flatten these into a single English word. Do not substitute 'new wine' for 'sweet wine' (or vice versa) for stylistic reasons. The Hebrew speaker chose the specific word, and the English reader deserves the same specificity.

Examples:

- Joel 1:5 — עָסִיס → FHB: “Wake up, you drunkards, and weep; wail, all you wine drinkers, over the sweet wine, for it has been cut off from your lips.”
- Joel 2:24 — תִּירוֹשׁ → FHB: “The threshing floors will be full of grain; the vats will overflow with new wine and oil.”
- Generic 'wine' verses → 'wine' for יַיִן

FHB-4.5.2-1 — Living Person vs Living Creature — Nephesh Chayyah

Hebrew נֶפֶשׁ חַיָּה (nephesh chayyah) appears for both humans and animals. FHB renders by referent for relational accuracy:

- Humans → 'living person' (Genesis 2:7) — relational and intimate, fitting FHB's voice. Not 'living being' (abstract/philosophical) and not 'living creature' (distancing for the human).
- Animals → 'living creature' (Genesis 1:20–21, 1:24, 2:19) — appropriate for non-human life.

The Hebrew phrase is identical; FHB's English distinction is intentional theological/relational signaling.

Examples:

- Genesis 2:7 — FHB: “Then our Father formed the man from dust of the ground, breathed into his nostrils the breath of life, and the man became a living person.”

- Genesis 1:20 — FHB: “Then our Father said, "Let the water swarm with living creatures, and let birds fly above the earth, across the sky's expanse."”
- Genesis 2:19 — FHB: “From the ground our Father formed every field animal and every sky bird, then brought each to the man to see what he'd name it. Whatever the man named each living creature, that was its name.”

FHB-4.5.3-1 — Modern Geographic Names

Use modern English geographic names where they exist for places the Hebrew/Greek text names. Preserve transliterations only where no modern English equivalent exists (e.g., lost rivers, ancient locations with no modern name).

Examples of the rule applied:

- חִדֶּקֶל (Hiddekel) → 'Tigris' (modern English river name)
- אַשּׁוּר (Asshur), as a place reference → 'Assyria' (modern English geographic/political name)
- אַשּׁוּר as the ancestral founder/personal name (e.g., Genesis 10:22) → 'Asshur' (preserved as personal name)
- פִּישׁוֹן (Pishon), גִּיחוֹן (Gihon) → preserved (lost rivers, no modern name)
- פְּרָת (Perath) → 'Euphrates' (modern English form already universal)

The rule is contextual: distinguish between geographic reference (use modern name) and personal/founder name (preserve transliteration). When the same Hebrew form is used for both, render each occurrence by its referent.

Examples:

- Genesis 2:14 — FHB: “The third river's name is Tigris, flowing east of Assyria. The fourth river is the Euphrates.”
- Genesis 10:22 — FHB: “The sons of Shem: Elam, Asshur, Arphaxad, Lud, and Aram.”
- Genesis 2:11 — FHB: “The first is named Pishon; it flows around all the land of Havilah, where gold is found.”

FHB-5.1.2-1 — Spirit of God — Filial/Trinitarian Markers for 'Spirit of our Father'

Render as 'Spirit of our Father' when the passage involves: the Spirit revealing the Father; restoration to sonship; the cry 'Abba, Father'; the Father anointing or sending through the Spirit; the Spirit testifying to our identity as children.

FHB-5.4.1-1 — God of Abraham/Isaac/Jacob — Retain Traditional Rendering

'God of Abraham, Isaac, and Jacob' and 'God of Our Fathers' are retained as traditionally rendered. 'God of our fathers' is not changed to 'Father of our fathers' as it is a covenantal identity marker emphasizing continuity across generations and would sound redundant if changed.

Exceptions:

- A translator's note may observe that God's relationship to the patriarchs was itself filial, anticipating the fuller revelation of God as Father.

FHB-5.5.1-1 — Monogenēs — 'One and Only Son'

Monogenēs (μονογενής) is rendered 'one and only Son' throughout the New Testament. 'Only begotten' is avoided because monogenēs stresses uniqueness rather than derivation — the root is genos, kind or class, not gennaō, to beget — and because 'begotten' is easily read in English as a beginning in time. The eternal generation of the Son, as the Nicene Creed confesses it, is affirmed; the English wording simply does not carry that doctrine on the word 'begotten'.

Examples:

- John 3:16 — FHB: “For our Father so loved the world that he gave his one and only Son, that whoever believes in him will not perish but have eternal life.”
- John 3:18 — FHB: “Whoever believes in him isn't condemned; whoever doesn't believe is condemned already, for not believing in the name of the one and only Son of our Father.”
- John 1:14 — FHB: “The Word became flesh and lived among us. We saw his glory, the glory of the one and only Son from the Father, full of grace and truth.”
- John 1:18 — FHB: “No one has ever seen our Father; the one and only God, close beside the Father, has made him known.”
- 1 John 4:9 — FHB: “This is how our Father's love was shown among us: our Father sent his one and only Son into the world so we might live through him.”

FHB-5.6.2-1 — Racham — Womb-Love Compassion Rendering

Hebrew רִחַם (racham), which shares its root with רֶחֶם (rechem/womb) and describes visceral, gut-level parental love, should be rendered with heart-language rather than clinical equivalents. Options: 'had compassion' → 'his heart went out'; 'shows compassion' → 'his heart is moved with compassion'; 'be merciful' → 'let your heart be moved'.

FHB-5.6.2-2 — Splanchnizomai — Gut-Level Emotion Rendering

Greek σπλαγχνίζομαι (splanchnizomai), literally 'moved in the bowels/gut,' should be rendered to convey the deepest seat of emotion rather than cognitive concern. Options: Luke 15:20 → "He got up and went to his father. While he was still far off, his father saw him, and his heart broke with compassion—he ran, threw his arms around him, and kissed him.".

Examples:

- Luke 15:20 — (Prodigal's father) — standard 'filled with compassion' → FHB: “"He got up and went to his father. While he was still far off, his father saw him, and his heart broke with compassion—he ran, threw his arms around him, and kissed him."”
- Matthew 9:36 — (Jesus seeing crowds) — standard 'had compassion on them' → FHB: “Seeing the crowds, he felt compassion for them, because they were troubled and helpless, like sheep without a shepherd.”
- Matthew 14:14 — (Jesus healing) — standard 'had compassion' → FHB: “When he went ashore, he saw a big crowd, felt compassion for them, and healed their sick.”

FHB-5.6.3-1 — Delight and Joy Words — Amplify Father's Delight

Where Scripture describes the Father's delight in His children, FHB amplifies this heart-language where present. Render delight words to reveal the Father's heart: 'He will take delight in you' → 'Our Father's heart delights in you'; 'the LORD delights in those who fear him' → 'Our Father's heart delights in those who honor Him'; 'the LORD disciplines those he loves' → 'Our Father disciplines those His heart loves'.

Examples:

- Zephaniah 3:17 — 'He will take delight in you' → FHB: “Your Father is in your midst, a mighty warrior who saves. He will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing.”"
- Psalm 147:11 — 'the LORD delights in those who fear him' → FHB: “Our Father's heart delights in those who fear him, in those who hope in his covenant love.”
- Proverbs 3:12 — 'the LORD disciplines those he loves' → FHB: “for our Father disciplines the one his heart loves, just as a father disciplines the son he delights in.”

FHB-5.6.4-1 — Father's Grief Language — Retain Existing Heart Language

For passages depicting the Father's grief, retain existing heart language where already present. Do not flatten grief passages into clinical language.

Examples:

- Genesis 6:6 — 'his heart was deeply troubled' → FHB: “He was grieved he had made humanity on the earth, and his heart filled with pain.”
- Ephesians 4:30 — 'do not grieve the Holy Spirit' → FHB: “Do not grieve the Holy Spirit of our Father, who sealed you for the day of redemption.”
- Hosea 11:8 — 'My heart is changed within me' → FHB: “How can I give you up, Ephraim? How can I hand you over, Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart recoils within me; my compassion grows warm and tender.”

FHB-5.6.5-1 — Shem (Name) to Heart — Sparingly Applied

In Hebrew thought, 'name' (שֵׁם / shem) represents the whole person — identity, character, heart. In select passages, FHB may render 'name' as 'heart' where the relational meaning is primary. This is applied sparingly and with translator's notes explaining the decision.

Examples:

- Matthew 28:19 — 'in the name of the Father' → FHB: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,”
- Psalm 9:10 — 'those who know your name' → FHB: “Those who know your name trust in you, for you, our Father, have never abandoned those who seek you.”
- John 17:6 — 'I have revealed your name' → FHB: “I revealed your name to those you gave me from the world. They were yours; you gave them to me, and they have kept your word.”

Exceptions:

- Applied sparingly; always requires translator's note.

FHB-5.6.5-2 — Translator's Note Template for 'Name' to 'Heart' Renderings

When 'name' is rendered as 'heart,' use this translator's note template: 'The Hebrew/Greek word for "name" represents not merely a label but the whole person — their character, nature, and heart. To know God's "name" is to know His heart. To be baptized "into the name" of the Father is to be immersed into His very heart and love.'

FHB-5.6.7-1 — Heart-Question Test for Emotional Passages

For any passage involving emotion, relationship, or invitation, the translator should ask: 'Does this rendering reveal the Father's heart — or does it keep Him at arm's length?' If standard translation language creates emotional distance, consider heart-revealing alternatives that remain faithful to the original meaning.

FHB-5.7-1 — Spirit of YHWH — Rendering in Sending/Anointing Context

When the Spirit of YHWH appears in a sending or anointing context, render as 'Spirit of our Father' to reflect the Trinitarian reality that the Father anoints and sends through the Spirit. Render as 'Spirit of our Father' when: the Father is anointing or commissioning (Isaiah 61:1); the Father is sending through the Spirit; Trinitarian activity is implied.

Examples:

- Isaiah 61:1 — Hebrew ruach Adonai YHWH → FHB: “The Spirit of the Sovereign Father is upon me, because our Father has anointed me to bring good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release for those bound in darkness,”

FHB-5.8-1 — Protective Justice Language — Naqam (Vengeance)

Hebrew terms for divine vengeance (נָקַם / naqam) should be rendered to reveal the Father's protective heart for His children rather than cold retribution. Divine 'vengeance' in Scripture is typically the Father defending His oppressed children — not arbitrary wrath. Preferred renderings: 'justice against their oppressors'; 'judgment on those who harmed them'; 'vindication for His children'. Avoid: 'vengeance' (connotes cold retribution); 'revenge' (personal and petty).

Examples:

- Isaiah 61:2 — Hebrew yom naqam → FHB: “to proclaim the year of our Father's favor and the day of our Father's vindication, to comfort all who mourn,”

FHB-5.9-1 — Ammi (My People) — May Be Rendered 'My Children'

Hebrew עַמִּי (ammi, 'my people') may be rendered 'my children' when filial context is established within the passage. Render as 'my children' when: the passage contains other filial markers (inheritance, covenant, discipline, planting imagery); God is speaking directly to or about His

covenant people in relational terms; the surrounding context emphasizes family identity. Retain 'my people' when: national/political identity is primary; no filial context is present; the passage emphasizes corporate identity over family relationship.

Examples:

- Isaiah 61:8 — FHB: ""For I, your Father, love justice; I hate robbery and wrongdoing. In my faithfulness I will reward my people and make an everlasting covenant with them."

FHB-5.10-1 — Zera (Seed/Descendants) — Warm Familial Language

Hebrew זֶרַע (zera, 'seed/descendants/offspring') may be rendered with warm familial language when emphasizing family identity rather than mere lineage. Preferred renderings: 'children'; 'sons and daughters'. Avoid when possible: 'descendants' (clinical, genealogical); 'offspring' (biological, impersonal); 'seed' (archaic).

Examples:

- Isaiah 61:9 — FHB: "Their children will be known among the nations and their descendants among the peoples; all who see them will acknowledge that they are the children our Father has blessed.""

Style and English register

41 rules in force.

FHB-2.5-1 — Intimate Language Priority

FHB prioritizes intimate, universally accessible language over archaic, institutional, or military imagery. When multiple translation options exist, choose the word that: speaks to the heart (evokes felt relationship rather than abstract concept), is universally understood (accessible across generations and cultures), and reveals the Father's heart (makes the reader feel welcomed, protected, loved).

Examples:

- Hebrew migdal-oz ('strong tower') → 'safe shelter'

FHB-7.1.1-1 — Gendered Language for God — Masculine Pronouns Preserved

Masculine pronouns (He, Him, His) are preserved consistently when referring to God the Father. Gender-inclusive adjustments would contradict the project's core thesis (that God reveals Himself as Father) and create awkward phrasing.

FHB-7.1.3-1 — Gendered Language — Masculine Pronouns Explained

The Father's Heart Bible™ uses masculine pronouns for God, following Scripture's own language. This does not imply that God is male in a biological sense, but that God has chosen to reveal Himself primarily in fatherly terms. This revelation dignifies and redeems fatherhood rather than limiting God to human categories.

FHB-7.2.1-1 — Pronoun Clarity for the Son
Where pronouns referring to Jesus could be unclear or where identification would strengthen the Father-Son relationship, the translation may replace pronouns with 'Jesus' or 'the Son'.

FHB-7.2.2-1 — Pronoun Clarity for Son — Preference Hierarchy
When replacing pronouns for the Son: default preference is 'Jesus' (for warmth, accessibility, and personal connection); use 'the Son' when emphasizing the filial relationship with the Father.

Examples:

- 'He came into the world He created' → 'Jesus came into the world He created'
- 'Through him all things were made' → 'Through the Son all things were made' or 'Through Jesus all things were made'

FHB-7.2.4-1 — Pronoun Clarity for Son — When to Replace
Replace pronouns with 'Jesus' or 'the Son' when: the antecedent is distant or unclear; multiple possible referents exist in the passage; identification would strengthen the Father-Son connection; the passage describes the Son's mission, nature, or relationship to the Father.

FHB-7.3.1-1 — Pronoun Clarity for the Holy Spirit
Where pronouns referring to the Holy Spirit could be unclear or where identification would strengthen Trinitarian clarity, the translation may replace pronouns with 'the Holy Spirit' or 'the Spirit'.

FHB-7.3.2-1 — Pronoun Clarity for Holy Spirit — Preference Hierarchy
When replacing pronouns for the Holy Spirit: default preference is 'the Holy Spirit' (for maximum clarity and reverence); use 'the Spirit' when context has already established the Holy Spirit as referent; use 'the Spirit of our Father' when the Spirit's role in revealing the Father is emphasized (per Section 5.1).

Examples:

- 'He will guide you into all truth' → 'The Holy Spirit will guide you into all truth'
- 'He will glorify me' → 'The Holy Spirit will glorify me' (or retain if context is clear)
- 'When he comes, he will convict the world' → 'When the Holy Spirit comes, He will convict the world'

FHB-7.3.6-1 — Holy Spirit — Masculine Pronouns
The Holy Spirit is a person, not a force. FHB uses masculine pronouns ('He,' 'Him,' 'His') for the Holy Spirit, following Scripture's consistent witness and historic Christian theology.

FHB-7.4.1-1 — Translator's Notes — Used Sparingly
Translator's notes are used sparingly in the base Bible. The translation philosophy is explained fully in the Preface. Readers are not reminded of translation decisions on every page.

FHB-7.4.2-1 — Translator's Notes — When Appropriate
Translator's notes may be included for: theologically significant anchor passages (e.g., John 3:16, Romans 8:15–16, Revelation 21:7); passages where the rendering is particularly unexpected or striking; textual or manuscript issues requiring brief clarification; key passages that illuminate the Father-revealing approach for first-time readers.

FHB-7.4.3-1 — Translator's Notes — Not Required for Routine Renderings
Notes are not required for routine renderings of YHWH, Elohim, or Theos as 'our Father' when filial context is present. The Preface covers this.

FHB-7.4.5-1 — Note Sequencing — Address Decisions in Order of Appearance
Translator's Notes should address translation decisions in the order terms appear in the verse, allowing readers to follow along naturally and track each decision as they read.

Examples:

- Proverbs 18:10 — FHB: “The name of our Father is a strong tower; the righteous runs into it and is safe.”

FHB-7.5-1 — Preface vs. Chapter-Specific Notes — What Belongs Where
Translator's Notes should not repeat universal policy explanations verse by verse. Content that belongs in the Preface: universal translation policies (YHWH → 'our Father', ammi → 'my children', etc.), explanations of FHB's approach to categories of terms, policies that apply throughout Scripture. Content that belongs in chapter-specific notes: why filial context is established in this passage, unique textual or interpretive issues specific to the chapter, literary features unique to the passage, cross-references that illuminate the specific text.

FHB-7.5-2 — Preface Must Include Whole-Story Rendering Explanation
The Preface should include a warm, non-technical explanation of the Whole-Story Rendering Principle for readers, helping them understand that FHB is not scrutinizing each verse apart from the story it belongs to, but translating within the story — the whole story — of a Father restoring His beloved sons and daughters to Himself. The Preface note should conclude with FHB's core invitation: 'Come home. You belong to Him. You are His beloved child.'

FHB-7.6-1 — Content Tiering — Tier 1: Printed Bible (Static Core)
The physical Bible contains only what is essential for the reader's encounter with Scripture: Preface (warm, invitational — 1-2 pages), Introduction (brief translation philosophy — 2-3 pages), the Translation Text (clean, minimal visual clutter), Essential Footnotes (only what is necessary for immediate comprehension), and qr Code linking to living digital resources. Goal: a reader can pick up FHB and meet the Father without navigating scholarly apparatus.

FHB-7.6-2 — Content Tiering — Tier 2: Digital Translation Notes (Living)
Accessible via qr code or direct url (fathersheartbible.com/notes), Tier 2 digital resources explain translation decisions and grow over time. They include: Universal Translation Policies,

Chapter-Specific Notes, Methodology Updates, and Changelog. Goal: pastors, teachers, and curious readers can explore the 'why' behind FHB without that content cluttering the printed page.

FHB-7.6-3 — Content Tiering — Tier 3: Study Bible Content (Expandable)

Tier 3 is deeper theological and educational content for serious study, available digitally and in printed Study Bible editions. Includes: Cross-References, NT Interpretation of OT, Historical and Cultural Background, Theological Notes, Application Insights.

FHB-7.6-4 — Content Assignment — Three-Tier Table

Assign translation content to tiers as follows: warm invitation → Tier 1 (Printed Preface); brief philosophy overview → Tier 1 (Printed Introduction); essential comprehension footnotes → Tier 1 (Printed text); universal policy explanations → Tier 2 (Digital Translation Notes); chapter-specific explanations → Tier 2 (Digital Translation Notes); cross-textual connections (e.g., Isaiah 61 → Luke 4) → Tier 3 (Study Bible Content); historical/cultural background → Tier 3; theological synthesis → Tier 3.

FHB-7.6-5 — Comprehension-Footnote Inclusion Test — Closed Categories, Necessity, Once-Per-Book

Operationalizes FHB-7.6-1 ('Essential Footnotes — only what is necessary for immediate comprehension'). A pastoral comprehension footnote earns Tier-1 printed placement only if it passes all four preconditions. Person-resolution footnotes are governed separately (FHB-1.2-4, FHB-1.2-32); theological/cross-reference notes route to Tier 2/3 (FHB-7.6-2, FHB-7.6-3).

precondition 1 — necessity, not enrichment: remove the note — would a sincere modern reader either fail to understand the verse or actively misunderstand it? If the verse stands on its own, no footnote.

precondition 2 — closed category; the gap must fall in one of these, and the footnote must cite its tag:

C1 name-meaning or wordplay the text leans on (Ishmael 'God hears'; adam/adamah; almond/watching, Jer 1:11-12).

C2 geography a modern can't place / archaic place-name (Salt Sea = Dead Sea; Luz = Bethel).

C3 measurement, material, weight, money, or time-unit with no modern referent (cubit; bitumen; shekel; the third hour; Hebrew months).

C4 ancient custom, ritual, or festival opaque to moderns (covenant-cutting; circumcision sign; levirate marriage; Passover; Booths; Jubilee).

C5 high-risk misreading the plain English invites, including symbolic numbers read as literal (cherubim != Renaissance cherubs; 'unloved' [Heb. hated] = loved less; Enoch 'did not die'; 144,000).

C6 anthropomorphism / anthropopathism — human language about God liable to a literal misreading of His nature ('our Father grieved' does not mean He erred; He 'smelled' the aroma = received the worship; 'his arm,' 'the eyes of the LORD').

A category outside C1-C6 is not a Tier-1 footnote; a new category is added only by amending this rule.

precondition 3 — non-redundancy: the gap is not already resolved in the rendered text or adjacent context.

precondition 4 — once per book: a gap-item is footnoted at its first occurrence in a book only; later occurrences inherit it silently (mirrors FHB-1.2-4).

Citation + determinism: every comprehension footnote records its category tag (C1-C6) in verse metadata; a footnote with no citable category is invalid and is stripped. The inclusion pass is drafted under the rule set so the footnote set is reproducible. Voice: one sentence, warm, FHB voice, per FHB-2.5-1; no scholarly apparatus in the body. C6 boundary: a note preventing misunderstanding of God's nature in this verse is Tier-1; broader theological synthesis is Tier-2.

Examples:

- Gen 16:11 — Ishmael 'God hears' → FHB: “The messenger of our Father also said to her: "You are now pregnant and will give birth to a son. You will name him Ishmael, for I have heard of your misery.”
- Gen 14:3 — Salt Sea = Dead Sea → FHB: “All these joined forces in the Valley of Siddim (that is, the Dead Sea).”
- Gen 6:15 — cubit → FHB: “Make it like this: the ark about 450 feet long, seventy-five feet wide, forty-five feet high.”
- Gen 29:31 — 'unloved' (Heb. hated) → FHB: “When our Father saw that Leah was unloved, he opened her womb; but Rachel was barren.”
- Gen 6:6 — 'our Father grieved' → FHB: “He was grieved he had made humanity on the earth, and his heart filled with pain.”
- a devotional application/cross-reference -> not Tier-1 (Tier 2/3)

Exceptions:

- Person-resolution footnotes -> FHB-1.2-4 / FHB-1.2-32; theological/cross-ref notes -> Tier 2/3 (FHB-7.6-2/3)

FHB-7.6-6 — Footnote Marker & Anchor Protocol — Lettered, Per-Chapter, At-Word, Two Series

Defines how FHB footnotes are marked and anchored in the rendered text (print and digital). Companion to FHB-7.6-5 (which decides which comprehension footnotes exist) and FHB-7.6-1..4 (content tiering).

Markers are lowercase superscript letters (a, b, c …), never numbers. Numbers are reserved for verse numbers; lettered markers prevent collision and match mainstream reader expectation.

Lettering resets per chapter. Each chapter restarts at 'a', assigned in reading order (left-to-right, top-to-bottom) across the chapter's verses. If a chapter ever exceeds 26 notes, continue with doubled letters (aa, ab …).

The marker sits at the word. A footnote marker is placed immediately after the specific word or phrase its note concerns (before any trailing punctuation), never at the end of the verse. The reader must see exactly which word the note addresses.

Two separate series — never interleaved:

1. Comprehension footnotes — the Tier-1 C1–C6 notes governed by FHB-7.6-5. These carry the lettered markers above and print at the foot.

2. Person-resolution / study / cross-reference notes — the FHB-distinctive theological notes (FHB-1.2-4, FHB-1.2-32) and cross-references. Study-note weight: a separate marker system (or routed to Tier-2 digital per FHB-7.6-2/3), never mixed into the comprehension-footnote letter sequence.

Data model. Each footnote anchors to a word/phrase in its verse; a verse may carry more than one. A marker letter is assigned when the chapter is set, so inserting a note re-letters the chapter cleanly.

Ordering. Multiple comprehension footnotes in one verse letter left-to-right by anchor position.

Digital. The lettered marker becomes a click/hover anchor to the note; the two-series separation is preserved (comprehension inline, study/cross-ref in the expandable layer).

Examples:

- Gen 14:3 — FHB: “All these joined forces in the Valley of Siddim (that is, the Dead Sea).”
- Gen 1 letters a,b,c…; Gen 2 restarts at a
- a verse with a C1 name note + a C4 custom note → two markers at their words
- Gen 12:7 — offspring=Jesus (FHB-1.2-32) → FHB: “Then our Father appeared to Abram and said, "To your offspring I will give this land." So Abram built an altar there to our Father, who appeared to him.”

Exceptions:

- Cross-references and study/Person-resolution notes are a separate series — never share the comprehension-footnote letters

FHB-7.15-1 — Relative Pronoun Register — Recast, Don't Swap

'Whom' is correct formal modern English, not archaism, and it is required after a preposition ('from whom the Philistines came', 'to whom I spoke', 'in whom my soul delights'). Never swap it to 'who'

in those positions — the result reads as a grammatical error, which distracts a reader more than mild formality does.

Where 'whom' makes a high-visibility passage stiff — the verses readers quote and memorize, chiefly the Father's own declarations over the Son — do not swap the pronoun. Recast the clause so the pronoun disappears: 'my Son, whom I love, in whom I delight' becomes 'my Son, the one I love; I delight in him.' The recast is warmer as well as plainer, because it puts the Father's action in a direct clause instead of a subordinate one.

This rule deliberately does not license a canon-wide sweep. FHB carries roughly 300 instances of 'whom' across 224 chapters; the large majority are prepositional and correct. Recasting is applied where a reader will actually feel the stiffness, not by search-and-replace.

Examples:

- Matthew 3:17 — 'This is my Son, whom I love, in whom I delight' → FHB: “Then a voice from heaven said, "This is my Son, the one I love; I delight in him."”
- Matthew 17:5 — 'my beloved Son, in whom I delight; listen to him' → FHB: “While he was still speaking, a bright cloud covered them, and a voice from the cloud said, "This is my beloved Son; I delight in him. Listen to him."”
- Isaiah 42:1 — 'my chosen, in whom my soul delights' → FHB: “"Look at my servant, whom I uphold, my chosen, in whom my soul delights. I have put my Spirit upon him; he will bring forth justice to the nations.”
- 1 Chronicles 1:12 — 'from whom the Philistines came' → FHB: “the Pathrusim, the Casluhim (from whom the Philistines came), and the Caphtorim.”

Exceptions:

- Prepositional 'whom' is never swapped or recast for its own sake — only if the surrounding clause is being recast for another reason.
- Genealogies, lists, and narrative background are not high-visibility passages; leave them.

FHB-7.16-1 — The Father's Declaration — 'Delight', Never 'Well Pleased'

Where the Father declares His love for the Son (Greek eudokeō — Matt 3:17, Matt 17:5, Mark 1:11, Luke 3:22, 2 Pet 1:17; Hebrew ratzah at Isa 42:1 and its quotation at Matt 12:18), render the verb as delight, never 'well pleased. In contemporary English 'well pleased' is evaluative — the register of a supervisor approving work — and the Father speaks these words before Jesus has begun any public ministry. Nothing is being approved; someone is being enjoyed. Delight carries that, and it is the filial note FHB exists to surface.

The declaration must read consistently across all its parallels; a reader who meets it in Mark and again in Matthew should meet the same sentence. Where the NT quotes the OT (Matt 12:18 quoting Isa 42:1), the quotation matches its source word for word per FHB-1.2-23.

Examples:

- Matthew 3:17 — FHB: “Then a voice from heaven said, "This is my Son, the one I love; I delight in him."”
- Mark 1:11 — FHB: “And a voice came from heaven: "You are my beloved Son; in you I delight."”
- Luke 3:22 — FHB: “and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my beloved Son; in you I delight."”
- Isaiah 42:1 — / Matthew 12:18 → FHB: “"Look at my servant, whom I uphold, my chosen, in whom my soul delights. I have put my Spirit upon him; he will bring forth justice to the nations.”

Exceptions:

- eudokeō outside the Father-to-Son declaration (e.g. Paul's 'we were pleased to share') follows ordinary English sense; this rule governs the declaration, not the verb everywhere.

FHB-9-1 — Fewest Faithful Words — Modern English, Fidelity Over Evasion

Render the source in the fewest words that are faithful to it. This is a fidelity standard, not a brevity preference: it asks for the plainest modern English that carries the whole sense of the Hebrew, Aramaic or Greek, and it refuses padding, doublets and explanatory filler that the source does not support.

Where a shorter rendering would drop sense, the sense governs and the longer rendering stands. Fidelity is never traded for concision, and concision is never a reason to leave a word of the source unrendered.

FHB-9.1-1 — Our Heavenly Father — Establishing Reference

Use 'our Heavenly Father' only at the first occurrence of Elohim/Theos in a book or major literary division (e.g., Genesis 1:1, the opening of a prophetic oracle, the start of a Gospel) to establish that this is the Heavenly Father, not an earthly father. All subsequent references within the book use 'our Father.' This follows Jesus' pattern in Matthew 6:9 — He established 'Our Father in Heaven' once, then related to Him as Father throughout.

Examples:

- Genesis 1:1 — FHB: “In the beginning, our Heavenly Father created the heavens and the earth.”
- Genesis 1:3 — FHB: “Then our Father said, "Let there be light," and there was light.”

FHB-9-2 — Ancient Measurement Modernization

Ancient units of measure (cubits, shekels, ephahs, and similar Hebrew/Greek measurement terms) are rendered as approximate modern equivalents (e.g. miles, pounds, quarts) rather than literal transliterated units or exact unit-for-unit conversion. This is a deliberate prior modernization pass, not a fidelity gap — do not treat as an exception a modern approximate measurement as unfaithful for lacking the literal ancient figure or unit name.

Examples:

- Genesis 23:16 — FHB: “Abraham agreed to Ephron's terms and weighed out for him the price he had named before the Hittites: about ten pounds of silver, at the standard weight used by merchants.”
- Numbers 15:6 — FHB: “"Or for a ram, you are to prepare a grain offering of about four quarts of fine flour mixed with about one and a third quarts of oil,”
- Deuteronomy 22:19 — FHB: “and they are to fine him about a year's wages in silver and give it to the young woman's father, because he has given a bad name to a virgin of Israel. She is to remain his wife; he may not divorce her as long as he lives.”

Exceptions:

- A specific number that is itself the point of the verse (e.g. a count of people, years, or repeated-elsewhere figures) is not a measurement-unit case and is not covered by this rule -- only unit-of-measure conversions (weight/distance/volume) are exempted, not headcounts or other integers.

FHB-9.2-1 — Pronoun Shift — He/Him/His After Establishing 'Our Father'

Once 'our Father' is established as the referent in a verse or section, subsequent references within the same verse or continuous passage should use pronouns (He, Him, His) rather than repeating 'our Father.' Re-establish 'our Father' after a subject change, a new paragraph, or a new literary unit (e.g., a new day of creation). This mirrors natural English: 'Our Father created the heavens and the earth. He said, "Let there be light" — and He saw that the light was good.' A verse that circulates on its own: a verse that circulates on its own — quoted from memory, printed alone, read without its neighbors — functions as its own literary unit, so it re-establishes 'our Father' once within itself rather than inheriting the name from a neighboring verse. Rationale: FHB has pronoun-clarity rules that restore the name for the Son (FHB-7.2) and the Spirit (FHB-7.3) and none for the Father, who had only this reduction rule. Applies to a reviewed list of verses, never as a general license.

Examples:

- Before: 'Our Father saw that the light was good, and our Father separated the light from the darkness.'
- After: 'Our Father saw that the light was good, and He separated the light from the darkness.'
- Re-establish after new day: 'Our Father said, "Let there be an expanse..."' (new literary unit)

Exceptions:

- Re-establish 'our Father' at the start of each day of creation, each new pericope, or after a subject change to another actor.

FHB-9.3-1 — Conjunction Variation — Hebrew Waw-Consecutive

Vary the rendering of Hebrew waw-consecutive connectors based on narrative logic rather than mechanically translating every waw as 'and.' Use 'Then' for sequential actions, 'So' for consequential actions, 'Now' for scene shifts or new paragraphs, and 'And' for simple continuation. Avoid starting

consecutive verses with the same conjunction. Do not overuse any single conjunction — including 'And.' The goal is natural English storytelling, not mechanical conjunction mapping.

Examples:

- 'Then our Father said, "Let there be light"' (sequential)
- 'So our Father created humanity in His own image' (consequential)
- 'Now the earth was formless and empty' (scene-setting)

FHB-9.4-1 — Sentence Structure Variation

Do not begin every verse with 'Our Father [verb].' Vary sentence openings using conjunctions, result-first constructions, temporal markers, or passive voice where natural. Lead with the result when the action's outcome is the emphasis ('The land produced vegetation'). Lead with a conjunction when continuing narrative ('Then our Father said'). Use the Father as subject when His personal action is the emphasis ('Our Father blessed them'). The goal is readable narrative prose, not a repetitive list of divine actions.

Examples:

- Varied: 'Then our Father said...' / 'The land produced...' / 'So He created...' / 'Our Father blessed them...'
- Monotonous (avoid): 'Our Father said... Our Father saw... Our Father made... Our Father called...'

FHB-9.4-2 — Modern Sentence Structure / Hebrew Parallelism

Modernize sentence structure freely. Use periods, semicolons, em dashes, commas as a 21st-century English reader would. Hebrew waw-consecutive does not impose sentence breaks on English; that's a translator choice.

Preserve intentional parallelism. When the source repeats a verb or structure for rhetorical/theological emphasis, keep the parallel structure intact. Examples: Gen 1:27's threefold 'bara'; Isa 6:3's threefold 'kadosh'; Lord's Prayer parallels; Lamentations' acrostic; Psalm parallelism.

Avoid choppiness. When three short sentences read as disconnected thoughts but the source has continuous parallel clauses, prefer semicolons or commas over periods. Example: 'In the beginning was the Word; and the Word was with God; and the Word was God' (semicolons preserve continuity) over period-bounded fragments.

Test: Does breaking into N sentences make the verse easier or harder for a modern reader to feel the source's rhythm? If harder, lighter punctuation. If the source is crisp discrete thoughts, periods are fine.

Operational heuristic for parallel-clause moments:

1. Source has parallel clauses joined by waw-consecutive → one sentence with semicolons.

2. Source has discrete narrative events → periods.

3. In doubt: hard stop = period; continuation = semicolon.

Examples:

- Genesis 1:27 — FHB: “So our Father created humanity in his own image; in the image of God he created them; male and female he created them.”
- John 1:1 — FHB: “In the beginning was the Word, and the Word was with our Father, and the Word was God.”
- Isaiah 6:3 — FHB: “They called to one another: "Holy, holy, holy is our Father, Son, and Holy Spirit, the Lord of heaven's armies; the whole earth is full of his glory."”

Exceptions:

- Genealogies, geographical lists, and discrete narrative events use periods as normal — parallelism rule applies only to verses where the source has rhetorical parallel structure.
- When em-dash use is restricted (FHB-9.5-1, FHB-9.8-1), prefer semicolon or comma instead — don't use this rule to defend em dashes.

FHB-9.5-1 — Em Dash Restraint

Use em dashes sparingly — only for dramatic emphasis or parenthetical clarification that would be weakened by commas. Maximum one em dash pair per verse. Prefer commas for simple appositional phrases. Prefer colons for introducing lists or explanations. Prefer periods for separating distinct thoughts. If a verse uses an em dash, verify it would not read more naturally with standard punctuation. Em dashes are a legitimate tool but must not become the default punctuation for every aside or pause.

Examples:

- Good: 'Our Father made the two great lights — the greater light to govern the day and the lesser light to govern the night.'
- Avoid: 'The land produced vegetation — seed-bearing plants — according to their kinds — and trees bearing fruit.' (too many)

FHB-9.7-1 — Day-Closing Formula

The recurring day-closing formula in Genesis 1 should follow a consistent pattern. Use a conjunction ('And' or 'So') to open the formula when it provides natural narrative closure, but vary the conjunction — do not use the same one for all six days. The em dash before the day number is acceptable as a dramatic pause. Example: 'And there was evening, and there was morning — the third day.' Variation: 'So there was evening, and there was morning — the sixth day.'

Examples:

- 'And there was evening, and there was morning — the first day.'
- 'So there was evening, and there was morning — the sixth day.'

FHB-9.8-1 — Em Dash — Conservative, Intentional Use

Em dashes are allowed and used sparingly. The test for any em dash: would a comma, semicolon, colon or period read equally well in this position? If so, use the lesser mark. Keep the em dash only where it does work no other punctuation can do — a sharp parenthetical break, a change of direction, or an aside that commas would weaken. There is no numerical cap; the discipline is that each one is deliberate.

Examples:

- Avoid: '"Let there be light" — and there was light.' → Use: '"Let there be light," and there was light.'
- Avoid: '...and let the dry ground appear" — and it was so.' → Use: '...and let the dry ground appear." And it was so.'
- Avoid: '...to govern the night — and the stars as well.' → Use: '...to govern the night. He also made the stars.'
- Use: 'And there was evening, and there was morning — the first day.' (day refrain — em dash earns its place)
- Use: 'to every creature that crawls upon the earth — everything that has the breath of life in it — I give every green plant for food.' (true parenthetical pair)
- Use: 'we have seen His glory — the glory of the one and only Son from our Father.' (appositional reframing)

FHB-9.9-1 — Modern English Phrasing Preference (Third Polish Layer)

When the Hebrew/Greek source admits multiple valid English renderings and no FHB rule dictates the choice, default to the phrasing a 2026 American English reader would most naturally use. This is the third layer of polish, after pronouns and conjunctions.

Operational test: where the major modern translations agree on a more modern phrasing against an older form, follow the modern one. Where they diverge, prefer the more concrete, spatial, active phrasing.

Common examples:

- 'in the sky' (modern) over 'of the sky' (older) when locative
- 'in the sea' (modern) over 'of the sea' (older) when locative
- 'all kinds of' (modern, collective) over 'every' (older default) — see FHB-7.13-1
- 'will' (modern future) over 'shall' (archaic modal) — see FHB-9.10-1

This rule is not a license to paraphrase. The modern phrasing must still translate the source accurately. Modern phrasing within fidelity, not modern phrasing instead of fidelity.

Examples:

- Genesis 1:30 — עוֹף הַשָּׁמַיִם → FHB: “To every animal of the earth, every bird of the sky, everything crawling on the ground with breath of life, I give every green plant for food." And so it happened.”
- Genesis 1:28 — דְּגַת הַיָּם → FHB: “Our Father blessed them and said to them, "Be fruitful, multiply, fill the earth and subdue it. Rule the fish of the sea, the birds of the sky, and every living creature that moves on the earth."”
- Genesis 1:21 — כָּל → FHB: “So he created the great sea creatures, every living creature that moves and swarms in the water by its kind, and every winged bird by its kind. And he saw it was good.”

FHB-9.10-1 — Modal 'Shall' → Modern Future

Replace the modal 'shall' with 'will' or simple future tense as the FHB default. 'Shall' is older English and reads archaic to modern American readers. Modern American English reserves 'shall' for legal documents and elevated formal register.

Applies in both indicative ('they shall be saved' → 'they will be saved') and imperative ('thou shalt not' → 'you must not' or 'do not') contexts. Ritual/legal instruction takes 'is to'/'are to' ('You are to make poles of acacia wood'), measurements take 'is'/'are' ('the width is about seventy-five feet'), deliberative questions take 'should' ('What should we drink?'), and outside the legal corpus a bare 'shall' is simple future and takes 'will'. Exception — 'shall' is kept only in second-person covenant prohibitions ('You shall not...'), the Decalogue entire (Exodus 20:1-17, Deuteronomy 5:6-21, including positive commands such as 'Six days you shall labor'), and quoted Torah formulas in the NT (Matthew 4:4, Luke 4:4 'Man shall not live by bread alone'; Luke 4:12; Matthew 5:27). The Lord's Prayer is no longer an exception here — its first petition now reads 'may your name be honored as holy' as a ruled exception. These are noted exceptions, not the default.

Examples:

- Joel 2:26 — לֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם → FHB: “You will eat your fill and be satisfied, and you will praise the name of your Father, who has dealt wondrously with you; and never again will my people be put to shame.”
- 'You will not steal' (not 'You shall not steal' — except in covenant-formula contexts where archaism is deliberate)

Exceptions:

- Second-person covenant prohibitions ('You shall not...'), the Decalogue entire (Exodus 20:1-17, Deuteronomy 5:6-21), and quoted Torah formulas in the NT retain 'shall'. The Lord's Prayer is not among them; see the ruled exception for that petition. Numbers 14:23 also keeps 'shall' — 'shall not see the land I swore to their fathers' is the ruled completion of the verse 22 oath.

FHB-9.11-1 — Proper Names — Introduce at the Source's Moment of Naming

Use a person's proper name in FHB at the exact verse where the Hebrew or Greek source first uses it as a proper name (drops the definite article, or names the person directly). Not before, not after.

Genesis 2 example: הָאָדָם (with definite article = 'the man') is generic; אָדָם (without article = 'Adam') is a proper name. The Hebrew transition is at Genesis 2:20 by most modern critical readings (some Masoretic manuscripts vary). FHB introduces 'Adam' at that verse, not before, not after.

Same principle applies to:

- Eve (Genesis 3:20 — first named at the naming moment)
- Cain, Abel (Genesis 4 — at first named introduction)
- Every named person, throughout the canon

Do not import names earlier for relational warmth. FHB is intimate, but intimacy comes from accurately following the source — not from inserting names the source has not yet given. Do not delay names beyond the source's first use either.

For variant readings (e.g., Genesis 2:20 with vs without article), default to the Masoretic Text without article (proper-name reading).

Examples:

- Genesis 2:7 — 19 הָאָדָם → FHB: “Then our Father formed the man from dust of the ground, breathed into his nostrils the breath of life, and the man became a living person.”
- Genesis 2:20 — אָדָם → FHB: “The man named all livestock, birds of the sky, and all wild animals, but for Adam no helper matching him was found.”
- Genesis 3:20 — חַוָּה → FHB: “The man named his wife Eve, because she would become the mother of all the living.”

Exceptions:

- When Hebrew manuscript variants disagree on the article, default to the Masoretic Text without the article.

FHB-9.12-1 — Conversational Scene Structure (natural English form)

Render dialogue and narrative scenes in natural modern English rhythm. Convert Greek participial chains ('having said these things, he came...') into the dialogue and narrative cadence a modern English reader expects: said-tags after the speech (or mid-speech for long quotations), short sentences for fast scenes, active voice, natural transitions.

The English form follows natural modern conversational English, while preserving the source's meaning at full fidelity.

This is a polish-pass rule — applies after Pass 1 fidelity translation. It does not change vocabulary, theology, or lexical choices.

Examples:

- Greek participial chain → English dialogue rhythm: 'στραφεὶς... εἶπεν' → 'Turning around, Jesus saw them following and said...' (natural English participial flow, not stilted Greek-literal)

- Long Greek sentence → split into shorter English sentences when modern reader needs the breaks

FHB-9.13-1 — Names Over Pronouns When Multiple Same-Gender Speakers

Default narrative pattern: Name first to identify a person, then pronouns (he/she/him/her) to smooth flow. Do not over-name; pronouns are natural English when the antecedent is clear.

Exception: when two or more same-gender speakers are in a scene and a pronoun ('he' / 'she') would create ambiguity about which person is speaking or acting, use names throughout that section instead of pronouns. Clarity beats Greek/Hebrew pronoun fidelity.

Applies most often in:

- John 1:35–42 (John the Baptist, two disciples, Jesus, Andrew, Simon Peter)
- John 1:43–51 (Jesus, Philip, Nathanael)
- Old Testament narratives with multiple male characters in conversation

This is a polish-pass rule and does not change vocabulary or meaning. It is permitted to substitute a proper name for a Greek/Hebrew pronoun when the substitution prevents reader confusion.

Examples:

- John 1:42 — FHB: “He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John. You will be called Cephas" (meaning Peter).”
- John 1:48 — FHB: “Nathanael asked him, "How do you know me?" Jesus answered, "Before Philip called you, while you were under the fig tree, I saw you.""

FHB-9.14-1 — 'Answered' Sparingly — Default Verb is 'Said'

Use 'answered' sparingly, even after questions. The default response verb in FHB is 'said' (or 'replied' when the response context warrants it). 'Answered' is reserved for moments where the responsive nature genuinely matters — a direct, weighty response to a clear question.

The Greek formula ἀπεκρίθη καὶ εἶπεν ('answered and said') is a Hebraism (וַיַּעַן וַיֹּאמֶר) that older English translations preserved literally. Modern English does not say 'answered and said' — that is translationese. FHB collapses this formula to 'said' or 'replied' in most occurrences.

Hard rule: 'Answered' must not be used when no question precedes the response. If the speaker is responding to a statement, exclamation, or context (not a question), use 'said' or 'replied'.

Qualitative rule: Even after a real question, prefer 'said' or 'replied' as the default; reserve 'answered' for emphasis on the answering act itself.

Examples:

- John 1:21 — FHB: “So they asked him, "What then? Are you Elijah?" "I am not," he said. "Are you the Prophet?" "No," he answered.”

- John 1:48 — Nathanael asks 'How do you know me?' → FHB: “Nathanael asked him, "How do you know me?" Jesus answered, "Before Philip called you, while you were under the fig tree, I saw you."”
- John 1:49 — Nathanael responds to Jesus' statement with 'Rabbi, you are the Son of God!' → FHB: “Nathanael answered him, "Rabbi, you are the Son of our Father! You are the King of Israel!"”
- John 1:50 — Jesus responds to Nathanael's exclamation → FHB: “Jesus answered him, "You believe because I told you I saw you under the fig tree? You'll see greater things than these."”

FHB-9.15-1 — Exclamation Point Discipline

Hebrew and Greek have no exclamation marks; translators add them for effect. Overused, exclamation marks lose impact — when everything is emphasized, nothing is. FHB uses exclamations only when text genuinely requires them.

Qualitative test for an exclamation mark: is one of the following present in the verse?

(a) A Hebrew/Greek exclamatory particle — e.g., הוֹי ('woe!'), אוֹי ('alas!'), ἰδού ('behold!') in clearly exclamatory force, ὦ ('O!') as direct address.

(b) A clear vocative shout, battle cry, or direct exclamation in dialogue — e.g., 'Behold, the Lamb of God!' (John 1:29 — direct identification, exclamatory).

(c) A genuine cry of joy, grief, alarm, or wonder where the speaker is not making a flat statement.

Default to a period. No numerical chapter cap — discipline is qualitative. Every exclamation must earn its place individually.

Examples:

- John 1:29 — FHB: “The next day, seeing Jesus coming toward him, he said, "Look! The Lamb of our Father—Jesus—who takes away the sin of the world!”
- John 1:49 — FHB: “Nathanael answered him, "Rabbi, you are the Son of our Father! You are the King of Israel!"”
- Joel 1:15 — FHB: “Alas for the day! For the day of our Father is near, and it will come like destruction from the Almighty.”
- Default narrative statement → period, not exclamation.

FHB-9.16-1 — Divine Voice™ Color — Marking What a Divine Person Speaks

Across the whole Bible, the words a divine person speaks aloud are printed in that person's color: the words of Jesus and of the Son in red, the words of the Father in blue, the words of the Holy Spirit in purple.

The color marks ownership of the words, not the presence of a quotation. It begins where the divine person begins to speak and ends where He stops, and it carries everything inside that utterance, including words he quotes back from someone else. Narration about a divine person is never colored, and words attributed to a divine person but never spoken by Him are never colored. A

verse that carried divine speech may never come out of the coloring with none: an empty result is treated as evidence that the reading is wrong, and the chapter is not published until it is resolved.

Coloring the words of the Father, the Son and the Holy Spirit — not only the words of Jesus — is what distinguishes this edition from a red-letter Bible.

Quality control and verification

20 rules in force.

FHB-2.7-1 — Study Bible Notes Archive

During translation, insights about cross-textual connections, theological threads, and interpretive traditions should be recorded in a Study Bible Notes Archive for future use in FHB Study Bible editions. These insights do not belong in the base translation or standard Translator's Notes. Archive entries should include: how NT authors quote/interpret/apply OT passages, Septuagint variations and their significance, intertextual echoes and theological connections, and historical and interpretive traditions.

FHB-7.7-1 — Governing Rule — All Notes Must Aid Intimate Translation

All notes must aid the reader's application of intimate translation. Every note — whether printed or digital — should help the reader: understand why a rendering reveals the Father's heart; experience the relational meaning behind the text; encounter the Father more deeply through the translation. Notes that are purely academic, defensive, or technical without serving intimacy should be reconsidered or reframed. Ask: 'Does this note help the reader understand the passage and hear the Father's heart in it?'

FHB-7.7.1-1 — Category 1 Notes — General Translation Notes (Universal)

General Translation Notes are policies and explanations that apply across multiple books or throughout Scripture. A note belongs in this category if: it explains a translation decision that will recur throughout Scripture; it establishes a pattern or policy rather than addressing a one-time issue; removing it from a specific passage would still leave the policy needing explanation elsewhere; it answers 'Why does FHB always/often do this?' These are collected in the General Translation Notes Register and destined for Printed Introduction (summary) + Digital Methodology.

Examples:

- YHWH → 'our Father' when filial context is present
- Ammi → 'my children' when filial context is established
- Zera → 'children/sons and daughters'
- Spirit of YHWH → 'Spirit of our Father' in Trinitarian sending/anointing contexts
- Naqam → Protective justice language
- Racham → Womb-compassion rendering
- Splanchnizomai → Gut-level emotion rendering
- Shem → 'heart' in select passages

FHB-7.7.2-1 — Category 2 Notes — Chapter/Verse-Specific Notes (Study Bible)

Verse-Specific Notes are explanations unique to a specific passage not covered by general policies. A note belongs in this category if: it addresses a textual issue, literary feature, or interpretive question unique to this passage; the general policies do not adequately explain this specific rendering; it illuminates cross-textual connections; it provides historical, cultural, or theological context specific to the passage; it answers 'Why did FHB render this particular verse this way?' Destination: Digital Translation Notes + Study Bible.

Examples:

- Isaiah 61:1 — FHB: “The Spirit of the Sovereign Father is upon me, because our Father has anointed me to bring good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release for those bound in darkness,”
- Isaiah 61:3 — FHB: “to provide for those who mourn in Zion—to give them a crown of beauty instead of ashes, the oil of gladness instead of mourning, a garment of praise instead of a spirit of despair; so they will be called oaks of righteousness, the planting of our Father, that he may be glorified.”
- Proverbs 18:10 — FHB: “The name of our Father is a strong tower; the righteous runs into it and is safe.”

FHB-7.7.3-1 — Category 3 Notes — Essential Base Translation Notes

Essential Base Translation Notes must appear in the printed base FHB translation because the reader cannot properly understand the text without them. Criteria — include in base translation only if: comprehension-critical (reader cannot understand the verse without this note); brief (can be expressed in one sentence, two maximum); immediate (reader needs this information now, not later); non-duplicative (not already covered in Preface or Introduction). When in doubt, assign to Tier 2 (Digital) rather than Tier 1 (Print). The bar for inclusion in the base translation is high.

FHB-7.7.4-1 — Collection Workflow — 5-Step Process

During translation of each chapter follow this workflow: Step 1 — Translate: Apply every governing rule to produce the FHB rendering. Step 2 — Log Father-Revealing Renderings: Record all places where YHWH, Elohim, or other terms are rendered with Father-language. Step 3 — Identify Notes: For each decision ask: Does this apply throughout Scripture → General Note? Is this unique to this passage → Verse-Specific Note? Will the reader stumble without immediate explanation → Essential Base Note? Step 4 — Record Notes: Use the appropriate template for each category. Step 5 — Review and Assign: Consolidate duplicates; confirm verse-specific notes are not redundant; challenge essential base notes ('Is this truly essential?').

FHB-7.7.5-1 — Three Note Registers — Maintain Separately

Maintain three separate registers during translation: (1) General Translation Notes Register — universal policies applying throughout Scripture, destination: Printed Introduction (summary) + Digital Methodology; (2) Verse-Specific Notes Register — passage-unique explanations, destination: Digital Translation Notes + Study Bible; (3) Essential Base Notes Register — comprehension-critical notes, destination: Printed base translation (footnotes).

FHB-7.7.6-1 — Intimacy Filter — Quality Check for All Notes

Before finalizing any note, apply the Intimacy Filter: (1) Does this note reveal the Father's heart? If yes → keep and refine; if no → reframe or remove. (2) Does this note help the reader experience intimacy with the Father? If yes → keep; if no → is it necessary for comprehension? If not, remove. (3) Is the tone warm and invitational? Avoid academic, defensive, or clinical language; rewrite to match FHB's heart. (4) Is this the briefest way to communicate this? Trim unnecessary words and trust the reader.

Examples:

- Before (Academic): 'The Hebrew term naqam is typically rendered "vengeance" but carries connotations of judicial vindication rather than personal retribution.' After (Intimate): 'The Father's "vengeance" is not cold retribution — it's a protective Father defending His children from those who harmed them.'

FHB-7.8-1 — Action Verb Fidelity — Specific Hebrew/Greek Verbs Get Specific English Verbs

When the source uses a vivid, specific verb, FHB matches it with a vivid, specific English verb. Do not substitute generic English verbs ('come', 'go', 'do') for specific source verbs.

This matters most in narrative action passages: military scenes, theophanies, miracles, the Joel locust army (Joel 2:4–9), Gospel healing scenes, Acts persecution scenes. Where the Hebrew or Greek picks a precise verb, the English should too.

Examples of the rule applied:

- 'invaded' (specific military action) preferred over 'come against' (generic biblical idiom) when the Hebrew verb is military.
- 'charged' / 'scaled' / 'rushed' / 'breached' over 'went up' / 'came against' for the locust army.
- 'splintered' / 'stripped bare' over 'ruined' for tree-destruction (קָצַף = strip bark).

The test: if a modern reporter describing the same event would use a more vivid English verb, FHB uses that verb — provided it accurately translates the Hebrew/Greek action.

Examples:

- Joel 2:9 — FHB: “They rush upon the city; they run along the wall. They climb into the houses; through the windows they enter like a thief.”
- Joel 1:7 — קָצַף → FHB: “It has devastated my vines and splintered my fig tree; it has stripped off their bark and cast it aside, leaving their branches bare and white.""
- Joel 2:7 — FHB: “Like warriors they charge; like soldiers they scale the wall. Each marches in line, never swerving from its course.”

FHB-7.9-1 — Plural / Singular Fidelity

Preserve the source's grammatical number. Hebrew and Greek distinguish singular and plural intentionally; FHB does too.

Do not flatten plurals to a generic singular for ease of reading. Do not pluralize a singular for stylistic balance. The number is part of the meaning — 'the heavens' (plural in Hebrew) is not 'the heaven', 'all flesh' (singular collective) is not 'all peoples'.

When a Hebrew/Greek collective noun functions as plural in English idiom, render naturally — but record any case where number-shifting changes the verse's force. Plural pronouns referring to humanity, Israel, the church, or angelic hosts should remain plural in English.

Examples:

- Genesis 1:1 — הַשָּׁמַיִם (plural) → FHB: “In the beginning, our Heavenly Father created the heavens and the earth.”
- 'they' for Israel/the people remains 'they' — do not collapse to 'it'
- 'the nations' (גּוֹיִם, plural) stays plural — do not render 'the nation'

FHB-7.10-1 — Emotional State — Lexical Accuracy

Render emotional and psychological states with the literal English equivalent of the Hebrew/Greek root, not with a near-synonym chosen for stylistic mood.

Key distinctions:

- בּוֹשׁ (bosh) → 'be ashamed' (not 'dismay', 'despair', 'disgrace' — those are interpretive shifts)
- חָפֵר (chafer) → 'be confounded' or 'be disgraced' (paired with bosh, but distinct)
- יָגֹר (yagor) → 'be afraid' / 'dread'
- חָתַת (chatat) → 'be terrified' / 'be shattered'
- שָׁמֵם (shamem) → 'be appalled' / 'be desolate'

FHB uses 'be ashamed' for bosh — including in negation ('shall not be ashamed'). 'Put to shame' is older English idiom; 'be ashamed' is the modern flat form and is what FHB uses.

Examples:

- Joel 2:26 — 27 לֹא־יֵבֹשׁוּ → FHB: “You will eat your fill and be satisfied, and you will praise the name of your Father, who has dealt wondrously with you; and never again will my people be put to shame.”
- Isa 50:7 — לֹא־נִכְלָמְתִּי → FHB: “But my Sovereign Father helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I will not be put to shame.”

FHB-7.11-1 — Preposition Fidelity

Hebrew and Greek prepositions are distinct lexical choices, not interchangeable. FHB renders each preposition by its specific English equivalent and does not substitute one for another for rhythm or convention.

Hebrew prepositions:

- בְּ (be) → 'in', 'with', 'at', 'by' — choose the spatial/instrumental sense the verse requires

- לְ (le) → 'to', 'for', 'belonging to'
- מִן (min) → 'from', 'out of'
- עַל (al) → 'on', 'over', 'against', 'concerning'
- נֶגֶד (neged) → 'before', 'in front of', 'in the presence of' (often with eyes — 'before our eyes')
- לִפְנֵי (liphne) → 'before', 'in the presence of' (often relational — 'before the LORD')
- אֶת (et) → marks direct object (often untranslated) or 'with' (companionship)

Do not flatten these. 'Of the sea' and 'in the sea' are different translations of different prepositions; choose by the Hebrew, then apply the modern English phrasing rule (FHB-9.9-1) within that constraint.

Examples:

- Genesis 1:28 — בְּדְגַת הַיָּם → FHB: “Our Father blessed them and said to them, "Be fruitful, multiply, fill the earth and subdue it. Rule the fish of the sea, the birds of the sky, and every living creature that moves on the earth."”
- Genesis 1:30 — עוֹף הַשָּׁמַיִם → FHB: “To every animal of the earth, every bird of the sky, everything crawling on the ground with breath of life, I give every green plant for food." And so it happened.”
- Joel 1:16 — נֶגֶד עֵינֵינוּ... מִבֵּית אֱלֹהֵינוּ → FHB: “Is not the food cut off right before our eyes—joy and gladness gone from the house of our Father?”

FHB-7.12-1 — Calque Avoidance — No Translationese

Avoid phrases that are neither Hebrew/Greek-literal nor modern English — calques (word-for-word translations) that produce unnatural English while not being more accurate than a natural rendering.

The test: does this phrase exist in modern English usage? If no — and a more natural phrase preserves the same meaning — use the natural phrase.

Examples of calques to avoid:

- 'children of humanity' → 'people' or 'humanity' (the Hebrew בְּנֵי אָדָם is the idiom 'sons of man / sons of Adam'; modern English uses 'people')
- 'sons of the earth' → 'people of the land' or 'inhabitants'
- 'in the sight of his eyes' → 'in his sight' or 'before him'

This rule does not permit paraphrase. The natural English phrase must preserve the meaning. If no natural English phrase exists that is also accurate, prefer the literal rendering and accept the slight awkwardness — but record for review.

Examples:

- Joel 2:12 — בְּנֵי אָדָם → FHB: “"Yet even now," declares our Father, "return to me with all your heart, with fasting, with weeping, and with mourning.”
- 'in the sight of his eyes' → 'in his sight' or 'before him'

FHB-7.13-1 — Quantifier Sense — All Kinds Of vs Every

Hebrew כֹּל (kol) and Greek πᾶς (pas) admit two English senses: distributive ('every', meaning each individual one) and collective-with-variety ('all', 'all kinds of', meaning the totality). FHB chooses by sense, not by default.

- 'Every' → distributive, when the verse emphasizes each individual instance. Example: 'every tree of the garden you may eat' (each tree, individually).
- 'All' / 'all kinds of' → collective, when the verse emphasizes the totality or variety. Example: 'all kinds of trees' (the collective variety, not each individually).

'Every' is the default of older translations and is often overused. When the sense is collective, use 'all' or 'all kinds of'. The test: is the verse stressing individuality (each one) or totality (the variety)?

Examples:

- Genesis 2:9 — כָּל־עֵץ → FHB: “From the ground our Father grew every tree lovely to see and good to eat, with the tree of life in the garden's center and the tree of knowing good and evil.”
- Genesis 1:25 — לְמִינָהּ → FHB: “He made wild animals by their kind, livestock by their kind, and every creature crawling the ground by its kind. And he saw that it was good.”
- 'every tree of the garden you may eat' (distributive, each tree)

FHB-7.14-1 — Polish-as-Clarity — True Translation, Not Paraphrase

The polish pass (Pass 2 per FHB-1.4-1) exists to serve clarity, never style. Polish may add words only when their removal would leave the verse genuinely unclear to a modern reader. Polish may never add words for color, flavor, dramatic effect, or stylistic flourish.

The test for any added word: would removing it make the verse confusing or harder to follow? If yes, keep it. If no — the verse reads fine without it — remove it.

This is the line between FHB and a paraphrase. FHB is a true translation. Polish exists to smooth connective tissue (pronouns, conjunctions, name introductions) and to add the minimum words that prevent reader confusion. Nothing else.

3 Cs framework — Clear, Compact, Concise — is the discipline here: fewest words that achieve clarity. 'Err toward explanation' (when in doubt, add the words) is bounded by this discipline: only add what helps, never more.

Examples:

- Adding 'Andrew' where a pronoun would be ambiguous in a multi-character John scene → permitted (clarity).
- Adding 'the' before a noun where Greek lacks it but English requires it → permitted (clarity).
- Adding 'gracefully' or 'tenderly' to soften a verb → forbidden (color, not clarity).
- Adding 'as everyone knows' or 'of course' as a transition → forbidden (flavor, not clarity).

FHB-8.1-1 — Cross-Canon Consistency — Decisions Are Recorded, Not Remembered

Every Father-revealing rendering is recorded against its passage, with the term in the source, the decision taken, the contextual grounds for it, and its footnote where it has one. Recording them is what keeps the canon coherent across sixty-six books: the next occurrence of a phrase is rendered as the first one was, and when a decision changes, every affected verse can be found and changed with it rather than being hunted one at a time. Each verse also carries the rules that governed it, so a question about a single rendering can be answered years after it was translated.

FHB-8.2-1 — Review Process — How a Chapter Is Reviewed

Independent scholars in India, Nepal, the UK, the USA and other countries have reviewed the text. We never stop reviewing, and improvements are always welcome.

Each chapter passes the same stages, in this order: an initial draft against these rules; verification against the Hebrew, Aramaic or Greek source text; a consistency check against the consistency log and the decisions already made elsewhere in the canon; a review of how the divine persons are named; and an editorial pass for readability and flow, taken last so that polish is applied to a verified text.

Automated checks run underneath those stages and fail the build rather than filing a warning: the divine-voice boundary, the treatment of the divine name, and the consistency of the standard titles are each verified across the whole canon, and every verse records which rules governed it.

FHB-8.3-1 — Exception Requests — Must Be Documented and Approved

Any proposed exception to these rules is documented in writing with its textual justification, reviewed, and approved before it is used. An approved exception is recorded with its explanation alongside the rendering decisions it affects.

FHB-8.4-1 — Review Discipline — What Is Referred for Decision

A rendering governed by a rule in this guide is not referred for decision, even where it differs from other English translations: that is the rule working as intended. A rendering is referred only where no rule in this guide speaks to it.

On ordinary lexical, syntactic and textual questions — a rare word, a disputed form, a parallel-passage variant, a minor grammatical choice — FHB follows the settled consensus of the major modern English translations and the standard base texts, as most modern translations do. Where the standard translations divide, FHB follows the reading with the strongest lexical and contextual support. What this translation decides for itself is the naming of the divine Persons and the marking of the divine voice; those are the decisions this guide exists to govern.

Examples:

- Joel 1:18 — ne'eshamu ambiguity → FHB: “How the animals groan! The herds of cattle wander in confusion because they have no pasture; even the flocks of sheep suffer.”
- Trinity Identification (Father vs Jesus vs Spirit) at an indeterminate passage → do note (FHB-specific)

- Isaiah 6 theophany render as our Father vs preserved "LORD" → do note (FHB-specific theological decision)
- Hapax legomena lexical choice in Job → do not raise an exception; follow the consensus of the major modern translations

FHB-8.5-1 — Textual Variants and Disputed Passages — Reading Selection, Inclusion, and Marking

Governs textual decisions FHB-8.4-1 does not reach. FHB-8.4-1 resolves word-level lexical and textual ambiguities by the consensus of the major modern translations; this rule governs (a) whole-passage disputes, (b) scribal-emendation traditions (tiqqun sopherim), and (c) competing base-text readings at clause/verse scale.

FHB does not perform independent text-criticism. The Old Testament base text is the Masoretic Text as published in Biblia Hebraica Stuttgartensia; the New Testament follows NA28 / UBS5. Conjectural emendations are not adopted unless the standard critical editions adopt them.

Disputed passages — include-vs-omit follows the majority of the major modern translations. Where the majority retains (Mark 16:9-20; John 7:53-8:11; Luke 22:43-44), FHB includes it in the body, rendered as in mainstream modern English Bibles. Where the majority omits (Comma Johanneum 1 John 5:7-8; John 5:4; Acts 8:37), FHB omits it from the body.

Marking — keep the body clean (FHB-7.6-1). The body text is left clean, and a brief neutral textual note is printed where the reader needs one (FHB-7.4.2-1, FHB-7.6 tiering).

Carve-out — Christological/Trinitarian variants are not governed here (e.g. Jude 1:5 'Jesus' vs 'the Lord' who saved Israel out of Egypt); these are FHB-specific and governed by FHB-1.2-2 and FHB-1.2-23 — note and resolve there.

Examples:

- Mark 16:9 — FHB: “Rising early the first day of the week, Jesus appeared first to Mary Magdalene, from whom he had driven seven demons.”
- John 7:53 — 8:11 → FHB: “Then they all went home.”
- 1 John 5:7 — 8 Comma Johanneum → FHB: “For there are three that testify:”
- Gen 18:22 — tiqqun sopherim → FHB: “So the men turned from there and went toward Sodom, while Abraham remained standing before our Father.”
- Jude 1:5 — FHB: “Now I want to remind you, though you already know all this, that Jesus, having saved a people out of the land of Egypt, afterward destroyed those who did not believe.”

Exceptions:

- Christological/Trinitarian variants -> FHB-1.2 family, not FHB-8.5

Annex — per-book catalogs

These four rules are catalogs rather than principles: they record, book by book, the passages most likely to raise a rendering question and the anchor each one follows. They are in force and are counted in the totals above; they are placed here because their length would otherwise break the run of rules.

FHB-1.2-26 — Stylistic Preservation — Loanwords, Vocatives, Genealogies, Apocalyptic Imagery, Daniel Visions

This consolidating rule covers areas already substantively handled by existing rules (Pentateuch legal codes per FHB-1.2-1 / FHB-1.2-15; apocalyptic imagery per FHB-1.2-1 Lamb apposition; Daniel beyond ch. 7 per existing principles) plus Tier 6 stylistic preservation (loanwords, vocatives, cross-reference architecture).

Hebrew/Greek loanwords — preserve as-written:

The canon preserves several non-translated Hebrew/Greek words because the words themselves carry meaning that English equivalents lose. FHB preserves these:

- **Selah** (Hebrew; 71x in Psalms + 3x in Habakkuk) — musical or contemplative pause; preserve. Footnote at first appearance (Ps 3:2): "Selah is a musical or contemplative marker in the Psalms — perhaps 'pause and consider.'"
- **Hallelujah / Alleluia** (Hebrew Hallelu-Yah, "Praise YHWH" / Greek hallēlouia in Rev) — preserve. Footnote on first appearance (Ps 104:35 or Rev 19:1): "Hallelujah literally means 'Praise YHWH' — 'Praise our Father.'"
- **Amen** (Hebrew; widely preserved in English) — preserve. Footnote on first NT amen of Jesus's teaching (Matt 5:18): "Amen means 'truly, faithfully so' — Jesus often opens his most weighty teachings with this word."
- **Hosanna** (Greek transliteration of Hebrew hoshia na, "Save now") — preserve at Triumphal Entry (Matt 21:9, Mark 11:9-10, John 12:13). Footnote at Matt 21:9: "Hosanna means 'Save now!' — the crowd's cry from Psalm 118:25 applied to Jesus as the messianic King."
- **Maranatha** (Aramaic; 1 Cor 16:22 + Didache; "Our Lord, come!") — preserve. Footnote at 1 Cor 16:22: "Maranatha is the earliest Aramaic Christian prayer — 'Our Lord, come!' (or 'Our Lord has come!')."
- **Abba** (Aramaic, "Father"; Mark 14:36, Rom 8:15, Gal 4:6) — preserve; scripture provides the gloss: "Abba, Father!" Footnote at Mark 14:36: "Abba is the Aramaic word for 'Father' — Jesus's intimate Gethsemane address to his Father, taken up by restored children in Rom 8:15 and Gal 4:6."
- **Rabboni / Rabbi / Talitha cumi / Ephphatha / Eli Eli lama sabachthani** — preserve all Aramaic phrases scripture preserves; footnote with English gloss.

Vocative titles in dialogue:

- **Rabbi / Teacher / Master** (Greek Didaskalos, Rabbi, Epistates, Kathēgētēs) — preserve as written. Jesus is addressed by various titles; preserve the address as the speaker uses it.

- **Sir** (Greek Kurios as polite address by a stranger, e.g., John 4:11 the Samaritan woman) — render as "Sir" not "Lord" when context is polite address to a stranger, not divine confession. Per FHB-1.2-1 dialogue preservation: rule governs who the text points to, not what a character says.

Genealogies (Gen 5, 10, 11; Matt 1; Luke 3):

Render in body as straightforward lineage lists; no Person-resolution interpolation. Matt 1's "Jesus, who is called Christ" preserved per FHB-1.2-20. Luke 3:38 closes the genealogy with "the son of Adam, the son of God" — render: "the son of Adam, the son of our Father" (Luke is making the Christological point that Jesus's lineage reaches back to God Himself; per FHB-1.2-1 X-of-God general clause).

Footnote at Matt 1:1: "Matthew's genealogy structures Jesus's lineage in three sets of fourteen generations — Abraham to David, David to exile, exile to Jesus. The genealogy is theological: Jesus is the son of Abraham (covenant promise) and the son of David (Davidic Covenant per FHB-1.2-13)."

Footnote at Luke 3:38: "Luke traces Jesus's lineage all the way back to Adam, 'the son of our Father' — Jesus is the new Adam, the universal Son who comes for all humanity (Rom 5:12-21; 1 Cor 15:45-49)."

Apocalyptic imagery beyond rev 4-5:

Revelation 6-22 (seals, trumpets, bowls, Babylon, New Jerusalem) preserves apocalyptic imagery as written; Person resolution per FHB-1.2-1:

- The Lamb apposition (FHB-1.2-1 multi-Person + FHB-1.2-15) carries throughout Revelation.
- Rev 19:11-16 — the rider on the white horse — "called Faithful and True... his name is the Word of God... King of kings and Lord of lords" → apposition: "Jesus — Faithful and True... the Word of God... King of kings and Lord of lords"
- Rev 21:22 — "I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb" → "for its temple is our Father, the Almighty, and Jesus, the Lamb"
- Rev 22:1 — "the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb" → "flowing from the throne of our Father and Jesus, the Lamb"
- Rev 22:3-4 — "the throne of God and of the Lamb will be in it, and his servants will worship him. They will see his face, and his name will be on their foreheads" → "his face" (singular!) preserves the canonical Father-Lamb unity per Rev 22:3-4 text

Daniel narratives + visions beyond ch. 7:

- Dan 1-6 (court narratives): render in body per FHB-1.2-1. Where pagan kings or speakers use "the Most High God" / "Most High" (Aramaic Illa'a) — preserve per FHB-1.2-1 speaker-context (pagan-king usage; non-Israelite speaker; the title is what they know).
- Dan 9:24-27 (seventy weeks): "the Anointed One" (Mashiach Nagid, v.25; Mashiach v.26) stands as the text has it; the footnote carries the identification.
- Dan 10:5-6 (the man clothed in linen): preserve as "a man clothed in linen" per OT theophany pattern (FHB-1.2-8 — Hebrew form preserved). The figure's identification is ambiguous —

high-ranking angel or theophany; Christian tradition has read Christophanically (Rev 1:13-14 echoes this imagery). Footnote names the canonical ambiguity without imposing Christophany in body.
- Dan 12:1-2 (Michael + resurrection prophecy): preserve; "Michael, the great prince" is the archangel.

Pentateuch legal codes + sacrificial system:

Render in body per established rules:

- Decalogue (Ex 20, Deut 5) — covenant formula already handled per FHB-1.2-1
- Sacrificial system (Lev 1-7, 16) — typology handled per FHB-1.2-15 Lamb
- Holiness Code (Lev 17-26) — preserve; YHWH/Elohim per FHB-1.2-1; "I am YHWH" / "I am YHWH your God" → "I am your Father" per covenant formula
- Civil/ceremonial laws — preserve as written; Father speaking → "I" / "your Father" per speaker grammar

Cross-reference footnote architecture: Already governed by FHB-1.2-4 footnote economy. No additional canonical pattern needed here.

Overrides: This rule consolidates stylistic preservation principles; supersedes any inconsistency in how loanwords or vocatives have been handled in earlier FHB drafts. Going forward, all preserved-word renderings follow this rule.

Examples:

- Ps 3:2 — FHB: “Many are saying of me, "There is no salvation for him in God."”
- Mark 14:36 — FHB: “He said, "Abba, Father, all things are possible for you. Take this cup from me—but let it be your will, not mine."”
- John 4:11 — FHB: “The woman said to him, "Sir, you have nothing to draw with, and the well is deep. Where then do you get this living water?”
- Luke 3:38 — FHB: “the son of Enosh, the son of Seth, the son of Adam, the son of our Father.”
- Rev 19:16 — FHB: “On his robe and thigh a name is written: King of kings and Lord of lords.”
- Rev 22:1 — FHB: “Then the angel showed me the river of life-giving water, bright as crystal, flowing from the throne of our Father and of Jesus, the Lamb,”
- Dan 9:25 — FHB: “Know therefore and understand: from the time the command goes out to restore and rebuild Jerusalem until the coming of the Anointed One, the Prince, there will be seven weeks and sixty-two weeks. It will be rebuilt with streets and a moat, but in troubled times.”
- Lev 19:2 — FHB: “"Speak to the whole community of Israel: You are to be holy, for I, your Father, am holy.”

Exceptions:

- Where 'amen' is used liturgically by congregation (e.g., end of Pauline doxologies), render as 'Amen' standalone — congregation's confession.

- Where preserved loanwords would confuse modern readers without context (e.g., Hosanna at the Triumphal Entry), the establishing footnote provides the gloss; subsequent same-chapter occurrences need no footnote.
- Daniel's chapter language alternates between Aramaic (chs. 2:4b-7:28) and Hebrew (chs. 1:1-2:4a, 8:1-12:13) — language switch does not affect FHB rendering, but may be worth a one-time book-level footnote at Dan 2:4 explaining the bilingual structure.

FHB-1.2-27 — Minor Prophets — Book-Specific Anchors

The ten Minor Prophets each carry distinct theological emphases. All rendering follows established rules (FHB-1.2-1 Father resolution, FHB-1.2-2 Bible-Clarifies-Bible, FHB-1.2-23 NT-quoting-OT). This rule provides per-book anchors for the key passages most likely to need attention during translation.

Amos — social justice + Day of YHWH:

- Amos 3:7 → "Surely the Sovereign Father does nothing without revealing his secret to his servants the prophets." (preserve covenant intimacy)
- Amos 5:18-20 (Day of YHWH) → governed by FHB-1.2-1 eschatological-Day clause
- Amos 9:11-15 (restoration; tabernacle of David) → "On that day I will raise up the fallen shelter of David, and repair its breaches, and raise up its ruins, and rebuild it as in the days of old, that they may possess the remnant of Edom and all the nations who are called by my name," declares our Father, who does this. "The days are coming," declares our Father, "when the plowman will overtake the reaper, and the treader of grapes will overtake him who sows the seed; the mountains will drip sweet wine, and all the hills will flow with it. I will restore the fortunes of my people Israel, and they will rebuild the ruined cities and live in them; they will plant vineyards and drink their wine, and make gardens and eat their fruit. I will plant them on their own land, and they will never again be uprooted out of the land that I have given them," says your Father."s quotation at the Jerusalem Council

Obadiah — judgment on Edom:

- Brief (21 verses); render YHWH per FHB-1.2-1; preserve judgment language per FHB-1.2-25 difficult-passages pattern
- v.21 'and the kingdom shall be YHWH's' → 'and the kingdom shall be our Father's' (kingdom of our Father per FHB-1.2-5)

Jonah — Nineveh repentance + Father's compassion:

- Pagan sailors (Jonah 1:5-16) → speaker-context exception per FHB-1.2-1; preserve 'gods' / 'God' in their speech
- Jonah 1:14 (sailors pray) → 'O YHWH, let us not perish' (preserve their cry; even pagans address by covenant name)
- Jonah 3:5-10 (Nineveh repents) → preserve 'God' (the Ninevites' speaker-context); their fast-prayer language uses Elohim

- Jonah 4:2 (Jonah's confession) → "He prayed to our Father, "Please, O Father, isn't this what I said while still in my own land? That's why I fled toward Tarshish first—I knew you are a gracious, compassionate Father, slow to anger, overflowing with covenant love, one who relents from sending disaster."s character is in view)
- Jonah 4:11 (closing Father-heart) → "And should I not pity Nineveh, that great city, in which there are more than 120,000 people who cannot tell their right hand from their left, and many animals as well?" (Father speaks; preserve)
- Footnote at Jonah 4:11: 'The book closes with our Father's compassion-question — his heart for the nations beyond Israel. Jesus cites Jonah's three-days-and-three-nights as the sign of his own resurrection (Matt 12:38-41), and the Ninevites' repentance as judgment against unrepentant Israel.'

Micah — Bethlehem prophecy + what YHWH requires:

- Mic 5:2 → "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, from you will come forth for me one who will be ruler over Israel, whose origins are from ancient times, from the days of eternity." (preserve; per FHB-1.2-2 + Matt 2:6 application)
- Footnote at Mic 5:2: 'The chief priests cited this prophecy to Herod as pointing to Bethlehem as the Messiah's birthplace — Matt 2:5-6. Jesus is the ruler whose coming forth is from ancient days.'
- Mic 6:6-8 → "What should I bring when I come before our Father? How should I bow before our Father on high? Will I come to him with burnt offerings, with year-old calves? Will our Father be pleased with thousands of rams, with 10,000 rivers of oil? Will I give my firstborn for my rebellion, the child of my own body for the sin of my soul? He has told you what is good; and what does our Father require of you but to do justice, to love kindness, and to walk humbly with your Father?" at the close — speaker is the prophet addressing humanity)
- Mic 7:18-19 → "Who is like our Father, who pardons sin and passes over the rebellion of the remnant of his inheritance? He does not hold on to his anger forever, because his heart delights in covenant love. He will again have compassion on us; he will tread our wrongdoing underfoot. You will hurl all our sins into the depths of the sea." (preserve; closes with covenant-mercy meditation)

Nahum — judgment on Nineveh:

- Inverse to Jonah; preserve judgment language per FHB-1.2-25
- Nahum 1:2-3 → "Our Father is jealous and avenging; our Father takes vengeance and is filled with wrath. Our Father takes vengeance on his adversaries, and he reserves his wrath for his enemies. Our Father is slow to anger and great in power, and he will never leave the guilty unpunished. His way is in the whirlwind and the storm, and the clouds are the dust beneath his feet." (preserve covenant-character apposition Ex 34:6-7 + Ps 103:8 echo, the canonical balance of slow-to-anger + judgment)

Habakkuk — the righteous shall live by faith:

- Hab 2:4 → "Look—the proud man is not right in heart—but the righteous will live by his faith." (preserve; per FHB-1.2-23 → applied by Paul Rom 1:17, Gal 3:11; Heb 10:38)
- Footnote at Hab 2:4: "Paul cites this verse three times in the New Testament — Rom 1:17 (the gospel of our Father's righteousness), Gal 3:11 (justification by faith), Heb 10:38 (perseverance of faith). It became the cornerstone text of the Reformation."
- Hab 3 (Habakkuk's prayer) → preserve; YHWH per FHB-1.2-1
- Hab 3:18 → "yet I will rejoice in our Father; I will take joy in the Father of my salvation." (preserve closing-line rhythm)

Zephaniah — Day of YHWH + Father's joy over Israel:

- Zeph 1:14-18 (Day of YHWH) → governed by FHB-1.2-1
- Zeph 3:17 → "Your Father is in your midst, a mighty warrior who saves. He will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing."s most explicit Father-joy texts; preserve)
- Footnote at Zeph 3:17: "One of the OT's most explicit revelations of our Father's joy over his people. The Hebrew yasis alayich b'simchah — 'he will rejoice over you with gladness' — is a direct Father-heart text."

Haggai — rebuild the temple:

- Hag 2:6-7 → "This is what the Father of heaven's armies says: Once more, in a little while, I will shake the heavens, the earth, the sea, and the dry land. And I will shake all the nations, and what all nations most desire will come, and I will fill this house with glory, says the Father of heaven's armies." (FHB-4.4.1-3); Father speaks
- Hag 2:9 (Heb 12:26 quotes) → "The final glory of this house will surpass the first, says the Father of heaven's armies; and in this place I will give peace, declares the Father of heaven's armies."

Zechariah — Messianic prophecy concentrated:

- Zech 3:8-9, 6:12-13 (the Branch) → "Listen now, Joshua the high priest, you and your companions seated before you, for they are men who are a sign: I am about to bring my servant, the Branch. Look at the stone I set before Joshua: seven eyes on that one stone. I will engrave its inscription, declares the Father of heaven's armies, and I will remove this land's guilt in one day." per FHB-1.2-2 + FHB-1.2-13 (Davidic Covenant); footnote on Branch-fulfillment
- Zech 9:9 → "Rejoice greatly, daughter of Zion! Shout aloud, daughter of Jerusalem! Look—your king is coming to you; righteous and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey." (preserve; per Matt 21:5, John 12:14-15)
- Zech 11:12-13 (thirty pieces of silver) → preserve; footnote on Matt 27:9-10
- Zech 12:10 → "And I will pour out on the house of David and on those who live in Jerusalem a spirit of grace and of pleas for mercy, so that they will look on me, whom they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly over him as one grieves over a firstborn." per FHB-1.2-2 (John 19:37; Rev 1:7)

- Zech 13:7 → "Awake, sword, against my shepherd, against the man who stands close to me, declares the Father of heaven's armies. Strike the shepherd, and the sheep will be scattered; and I will turn my hand against the little ones." → preserve; footnote on Matt 26:31, Mark 14:27 application to Jesus
- Zech 14:9 → "And our Father will be king over all the earth. On that day our Father will be one, and his name one." (per FHB-1.2-39 Shema-echo)

Malachi — Father language explicit, the OT's closing Father-heart book:

- Mal 1:6 → Father speaks: 'A son honors his father, and a servant his master. If then I am a Father, where is my honor? And if I am a master, where is my fear?' (preserve Father self-identification; Father uses 'I am a Father' as the rhetorical contrast with priestly dishonor)
- Mal 2:10 → "Don't we all have one Father? Didn't one Father create us? Why betray each other, desecrating our fathers' covenant?"s argument hinges on the family-relationship language)
- Mal 3:1 → "Look, I am sending my messenger, and he will prepare the way before me. Then suddenly the Lord whom you are seeking will come to his temple—the messenger of the covenant in whom you delight. Look, he is coming, says the Father of heaven's armies." (per FHB-1.2-2 → Matt 11:10, Mark 1:2 apply to John the Baptist preparing the way for Jesus)
- Mal 3:6 → "For I, your Father, do not change; therefore you, children of Jacob, have not been destroyed."s covenant fidelity)
- Mal 3:17 → "They will be mine, says the Father of heaven's armies, on the day I act, my treasured possession. I will spare them as a father spares his son who serves him." (Father speaks; covenant-son language)
- Mal 4:5-6 → "See, I will send you Elijah the prophet before the great and awesome day of our Father comes. He will turn the hearts of fathers to their children and the hearts of children to their fathers, so I will not come and strike the land with utter destruction." (preserve; per FHB-1.2-2 → Matt 11:14, 17:10-13 applies to John the Baptist; Luke 1:17 to John specifically)
- Footnote at Mal 4:6: 'The closing verse of the OT is our Father's heart for family restoration — turning the hearts of fathers and children. Matthew 11:14 and 17:10-13 identify John the Baptist as this Elijah-figure preparing the way for Jesus.'

Examples:

- Mic 5:2 — FHB: “But you, Bethlehem Ephrathah, though you are small among the clans of Judah, from you will come forth for me one who will be ruler over Israel, whose origins are from ancient times, from the days of eternity.”
- Hab 2:4 — FHB: “Look—the proud man is not right in heart—but the righteous will live by his faith.”
- Zeph 3:17 — FHB: “Your Father is in your midst, a mighty warrior who saves. He will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing.”"
- Zech 9:9 — FHB: “Rejoice greatly, daughter of Zion! Shout aloud, daughter of Jerusalem! Look—your king is coming to you; righteous and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey.”

- Zech 12:10 — FHB: “"And I will pour out on the house of David and on those who live in Jerusalem a spirit of grace and of pleas for mercy, so that they will look on me, whom they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly over him as one grieves over a firstborn.”
- Mal 1:6 — FHB: “"A son honors his father, a servant his master. If I am a father, where is my honor? If a master, where is my respect? says the Father of heaven's armies to you priests who despise my name. But you ask, 'How have we despised your name?'"”
- Mal 4:6 — FHB: “He will turn the hearts of fathers to their children and the hearts of children to their fathers, so I will not come and strike the land with utter destruction."”

Exceptions:

- Where minor prophet text addresses foreign nations directly (Obadiah on Edom, Nahum on Nineveh, Hab 1 on Babylon), preserve nation-name references; render YHWH per FHB-1.2-1 even within foreign-judgment oracles.
- Where prophet uses YHWH-Tzva'ot, render 'the Father of heaven's armies' (FHB-4.4.1-3) (does not contradict FHB-1.2-31 compound names; Tzva'ot has its own canonical rendering).

FHB-1.2-28 — Gospels + Acts — Synoptic Differences, Johannine Signature, Apostolic Preaching

Each Gospel carries distinctive theological emphases that affect FHB rendering decisions. Acts records the apostolic preaching that fulfills the Gospel narratives. This rule provides book-specific anchors building on existing FHB rules.

Synoptic gospels — differences that affect rendering:

Matthew:

- Kingdom of heaven (Matthean circumlocution) → 'kingdom of our Father' per FHB-1.2-5
- Fulfillment formulae ('this was to fulfill what was spoken by the prophet') → render per FHB-1.2-23
- Sermon on the Mount (chs. 5-7) → per FHB-1.2-22 Father-language structure
- Olivet Discourse (chs. 24-25) → Son of Man coming + judgment; per FHB-1.2-1 apposition
- Birth narrative (chs. 1-2): Mal 4:5-6 + Mic 5:2 + Isa 7:14 + Hos 11:1 fulfillment chain; render per FHB-1.2-23
- Closing Great Commission (Matt 28:18-20) → "Jesus came and said to them, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey all I've commanded you. Remember, I'm with you always, to the end of the age."s revealed naming structure)

Mark:

- Messianic secret ('See that you say nothing to anyone' Mark 1:44; 'And he strictly charged them' Mark 5:43) — preserve as written; Jesus's reasons not editorialized

- Urgency ('immediately' euthus appears 41 times in Mark) — preserve narrative pace
- Mark 1:1 → "The beginning of the gospel of Jesus Christ, the Son of our Father.")
- Mark 14:36 (Gethsemane) → 'Abba, Father' preserve per FHB-1.2-26 loanwords
- Mark 14:62 (trial) → "Jesus said, "I am, and you will see the Son of Man seated at the right hand of the Mighty One and coming with heaven's clouds." apposition per FHB-1.2-1
- Mark 15:34 (cry from cross) → "At three in the afternoon Jesus cried out loudly, "Eloi, Eloi, lema sabachthani?" meaning, "My God, my God, why have you forsaken me?" (per FHB-1.2-14 Ps 22 + FHB-1.2-26 Aramaic preservation)

Luke:

- Holy Spirit emphasis throughout (Luke 1:35 Mary, 1:41 Elizabeth, 1:67 Zechariah, 2:25-27 Simeon, 3:22 baptism, 4:1, 4:14, 4:18 Jesus's ministry, etc.) → render per FHB-1.2-36 Spirit Resolution
- Prayer emphasis (Jesus prays at every major moment) → preserve speaker grammar per FHB-1.2-1
- Women emphasis (birth narrative women, parable of lost coin, Mary-Martha, women at the cross) → no special rule; preserve
- Parables (especially Luke 15: lost sheep, lost coin, prodigal son) → preserve; the prodigal son parable (Luke 15:11-32) is one of Jesus's clearest Father-heart parables — preserve verbatim
- Birth narrative songs (Magnificat Luke 1:46-55, Benedictus Luke 1:67-79, Nunc Dimittis Luke 2:29-32) → render YHWH/Theos per FHB-1.2-1
- Luke 24:44-47 (post-resurrection teaching on Scripture fulfillment) → preserve

Johannine signature theology:

John:

- Logos prologue (John 1:1-18) → per FHB-1.2-19 NT Divine Names for Jesus (careful Theos distinction at 1:1; Word-became-flesh at 1:14)
- 'I am' statements → per FHB-1.2-6 (predicate lowercase) + FHB-1.2-19 (apposition for narrator)
- Light/darkness (John 1:4-5, 8:12, 12:35-36, 1 John 1:5-7) → preserve theological metaphor; no special rule needed
- True vine / shepherd / way → per FHB-1.2-19
- Glory (doxa) → preserve; theological term carrying weight throughout (John 1:14, 17:1-5, 17:22-24)
- 'Believe' / 'eternal life' → preserve key theological vocabulary
- John 3:16 → "For our Father so loved the world that he gave his one and only Son, that whoever believes in him will not perish but have eternal life." (apposition; per NT X-of-God general clause + Bible-Clarifies-Bible)
- John 14:9 → "Jesus said, "Philip, I've been with you this long, and you don't know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?" (Jesus speaks; preserve dialogue per FHB-1.2-1)
- High Priestly Prayer (ch. 17) → per FHB-1.2-21

1, 2, 3 John:

- 'God is love' (1 John 4:8, 16) → 'our Father is love' (NT X-of-God general clause)
- 'God is light' (1 John 1:5) → "This is what we heard from him and tell you: our Father is light—no darkness in him at all."
- Antichrist passages (1 John 2:18-22, 4:1-3, 2 John 7) → preserve theological warning
- 'Children of God' (1 John 3:1-2) → "See what kind of love our Father has given us, that we should be called children of our Father! And we are. The world doesn't know us because it didn't know him. Beloved, we are our Father's children now; what we will become has not yet been shown. But we know that when he appears, we will be like him, since we will see him as he is."

Acts apostolic preaching:

Acts contains the major early-church sermons: Peter at Pentecost (2:14-41), Peter at Solomon's portico (3:12-26), Stephen's speech (7:2-53), Paul at Pisidian Antioch (13:16-41), Paul at Athens (17:22-31), Paul before Agrippa (26:2-29). Each is a rhetorical set-piece with OT citations (per FHB-1.2-23) and Christological conclusion.

Key Acts passages:

- Acts 2:17-21 (Peter quoting Joel 2:28-32) → render Joel per FHB-1.2-1 with the post-Pentecost reframe ('the Holy Spirit' per Joel 2:28 named in Acts 2:17 application; per FHB-1.2-36); 'everyone who calls on the name of the Lord shall be saved' → 'on the name of our Lord Jesus' per FHB-1.2-1 + Bible-Clarifies-Bible
- Acts 2:36 → "So let the whole house of Israel know for certain: our Father made this Jesus, whom you crucified, both Lord and Christ." (per NT X-of-God general clause for the implicit Theos as agent)
- Acts 3:13-15 → "The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified his servant Jesus, whom you handed over and denied before Pilate, when Pilate decided to release him. But you denied the Holy and Righteous One, asking that a murderer be given to you. You killed the Author of life; our Father raised him from the dead. To this we are witnesses." connects to Servant Songs per FHB-1.2-10)
- Acts 7:2-53 (Stephen) → render Stephen's historical retelling per FHB-1.2-1; theophanies (Burning Bush, Sinai) per FHB-1.2-8
- Acts 17:22-31 (Paul at Athens) → render Paul's Areopagus speech preserving philosophical-engagement texture; 'God who made the world and everything in it' → 'our Father who made the world' (Paul addresses pagans but speaks of the true God)
- Acts 17:28 (quotation from Greek poets) → preserve quote-as-written; 'in him we live and move and have our being'; 'for we are indeed his offspring' → 'for we are indeed his children'

Overrides: Supersedes any rendering inconsistency across Gospel parallels. The four Gospels' distinctive emphases are preserved in their canonical forms; FHB does not harmonize. Synoptic parallels (e.g., Matt 16:16 'You are the Christ, the Son of the living God' vs Mark 8:29 'You are the Christ' vs Luke 9:20 'The Christ of God') preserve each evangelist's specific wording.

Examples:

- Matt 28:19 — FHB: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,”
- Mark 14:36 — FHB: “He said, "Abba, Father, all things are possible for you. Take this cup from me—but let it be your will, not mine.”"
- Luke 15:21 — (prodigal) → FHB: “And the son said, "Father, I've sinned against heaven and before you. I am no longer worthy to be called your son.”"
- Luke 15:22 — (father's response) → FHB: “But the father told his servants, "Quickly bring the best robe and dress him, put a ring on his hand and sandals on his feet.”"
- John 1:14 — FHB: “The Word became flesh and lived among us. We saw his glory, the glory of the one and only Son from the Father, full of grace and truth.”
- John 3:16 — FHB: “For our Father so loved the world that he gave his one and only Son, that whoever believes in him will not perish but have eternal life.”
- 1 John 4:8 — FHB: “Whoever does not love does not know our Father, because our Father is love.”
- Acts 2:36 — FHB: “"So let the whole house of Israel know for certain: our Father made this Jesus, whom you crucified, both Lord and Christ."”
- Acts 7:55 — 56 (Stephen) → FHB: “But Stephen, full of the Holy Spirit, looked into heaven, saw the glory of our Father, and Jesus standing at the right hand of our Father.”

Exceptions:

- Where Synoptic parallel passages differ in wording, preserve each evangelist's text — do not harmonize. Footnote at the parallel may note differences only if theologically significant.
- Where Acts records pagan or Jewish-leadership speech (Acts 19:34 'Great is Artemis of the Ephesians!', Acts 25:24 Festus's address) — apply speaker-context exception; preserve as the speakers themselves spoke.

FHB-1.2-29 — Epistles + Special-Case Books — Pauline / Hebrews / Catholic + Esther + Lamentations

The Pauline, Hebrews, and Catholic epistles each carry distinctive theological emphases. Special-case books (Esther's God-absence, Lamentations' acrostic structure) need explicit handling. All rendering follows established rules; this rule provides per-book anchors.

Pauline epistle emphases:

Romans:

- Justification (3:21-26) → render 'God' references per NT X-of-God general clause; 'the righteousness of God' → 'the righteousness of our Father'
- Ch. 8 sonship + Spirit + glorification → Spirit references per FHB-1.2-36; 'Abba, Father' (Rom 8:15) per FHB-1.2-26 loanwords
- Rom 8:32 → "He didn't spare his own Son but gave him up for us all—won't he also freely give us everything with him?" (per NT X-of-God + FHB-1.2-25 Akedah echo)

- Rom 9-11 (Israel/Gentile) → preserve Paul's quotations of OT per FHB-1.2-23
- Rom 10:9-13 → "If you confess with your mouth Jesus is Lord and believe in your heart that our Father raised him from the dead, you will be saved. For with the heart you believe and are made right with our Father, with the mouth you confess and are saved. For the Scripture says, "Everyone who believes in him will not be put to shame." No difference between Jew and Greek: the same Lord is Lord of all, generous to all who call on him. For "everyone who calls on the name of our Lord Jesus will be saved." (per Bible-Clarifies-Bible — Joel 2:32 + FHB-1.2-1)

1-2 Corinthians:

- Body of Christ (1 Cor 12) → preserve theological term; render Spirit references per FHB-1.2-36
- 1 Cor 1:24 (Christ the wisdom of God) → "but to those called, both Jews and Greeks, Christ is the power of our Father and the wisdom of our Father." per FHB-1.2-3 + NT X-of-God general clause
- 1 Cor 5:7 (Passover lamb) → per FHB-1.2-15
- 1 Cor 15 (resurrection) → 'Christ has been raised from the dead, the firstfruits of those who have fallen asleep' → preserve; 'last Adam' (1 Cor 15:45) → preserve per FHB-1.2-22 (Luke 3:38 'son of Adam, son of our Father' echo)
- 2 Cor 3:17 → per FHB-1.2-36 (Jesus is the Spirit identity claim)
- 2 Cor 13:14 → "The grace of our Lord Jesus Christ, the love of our Father, and the deep communion of the Holy Spirit be with you all." (per FHB-1.2-40 Aaronic Blessing apostolic-echo footnote)

Galatians:

- Justification by faith (chs. 2-3) → preserve Pauline argument; Hab 2:4 citation per FHB-1.2-23
- Gal 4:4-7 → "When the time had fully come, our Father sent his Son, born of a woman, born under the law, to redeem those under the law, that we might be received as sons. And because you are sons, our Father sent his Son's Spirit into our hearts, crying, "Abba, Father!" So you're no longer a slave but a son; and if a son, then an heir through our Father." preserved + FHB-1.2-26 Abba)

Ephesians:

- Heavenlies (1:3, 1:20, 2:6, 3:10, 6:12) → preserve theological location
- Eph 1:3-14 (extended Trinitarian doxology) → "Blessed be the Father of our Lord Jesus Christ, who blessed us in Christ with every spiritual blessing in the heavens. Just as he chose us in him before the world's founding, to be holy and blameless before our Father in love. He predestined us to be his own sons through Jesus Christ, according to the good pleasure of his will. To the praise of his glorious grace, freely given to us in the Beloved—Jesus. In him, through his blood, we have redemption—forgiveness of our sins—by the riches of our Father's grace, which he lavished upon us, in all wisdom and insight. He revealed to us his will's mystery, his good pleasure planned in Christ, a plan for the fullness of the times: to unite all things in Christ—things in heaven and on earth—in him. In him we also were made heirs, destined beforehand by our Father's purpose, who works out everything according to his will's counsel, so that we who first put our hope in Christ might bring praise to his glory. In him you also, when

you heard the truth's word—your salvation's gospel—and believed in him, were sealed with the promised Holy Spirit, who guarantees our inheritance until we possess it, to the praise of his glory." → render per FHB-1.2-1 + NT X-of-God
- Eph 2:8-9 → "For by grace you have been saved through faith—not your own doing; it is the gift of our Father. Not from works, so that no one may boast."
- Eph 5:25-32 (marriage analogy) → per FHB-1.2-24 Song-of-Solomon Bride-Christ echo
- Eph 6:10-17 (armor of God) → "Finally, be strong in the Lord and in the strength of his might. Put on our Father's full armor, so you can stand against the devil's schemes. Our fight isn't against flesh and blood, but against the rulers and authorities, against the cosmic powers of this present darkness, and against evil spiritual forces in the heavenly realms. Put on our Father's full armor, then, so you can withstand in the evil day, and stand firm once you've done everything. So stand, having fastened the belt of truth around your waist, and having put on the breastplate of righteousness, and your feet fitted with the readiness that comes from the gospel of peace. In every situation, take up the shield of faith, able to put out all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit—the word of our Father." (per NT X-of-God general clause)

Philippians:

- Phil 2:5-11 (Carmen Christi) → per established rules: 'form of God' → "Have this mindset among yourselves—one that is yours in Christ Jesus, who, existing in the form of our Father, did not consider equality with our Father something to be grasped, but emptied himself by taking on the form of a servant and being born in human likeness. And appearing as a human being, he humbled himself by becoming obedient to death—even death on a cross. Therefore our Father exalted him to the highest place and gave him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of our Father." preserved (Paul already names Father)

Colossians:

- Col 1:15-20 (cosmic Christ hymn) → "He is the image of our invisible Father, the firstborn over all creation. For everything was created in him—things in heaven and on earth, visible and invisible, thrones, dominions, powers, authorities—all created through him and for him. And he is before all things, and in him all things hold together. He is head of the body, the church. He is the beginning, firstborn from the dead, so that he might have first place in everything. For our Father was pleased to have all his fullness live in the Son, and through him reconcile all things to himself, whether things on earth or things in heaven, making peace through his cross's blood."
- Col 2:9 → "For in him the whole fullness of deity lives in bodily form," (preserve theological claim)

1-2 Thessalonians — eschatology:

- 1 Thess 4:13-18 → preserve; YHWH/Theos per FHB-1.2-1
- 1 Thess 5:1-11 (Day of the Lord) → governed by FHB-1.2-1 eschatological-Day clause

- 2 Thess 2:1-12 (man of lawlessness) → preserve

Pastoral epistles (1-2 Timothy, Titus):

- 'the faith' (definite article) preserved as Christian-doctrinal body of belief
- 1 Tim 1:17 → "To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen." since the doxological form is the point)
- 1 Tim 2:5 → "For there is one Father, and one mediator between the Father and humanity, the man Christ Jesus," (Trinitarian-mediation language preserved)
- 1 Tim 3:16 → preserve mystery-of-godliness hymn

Hebrews — high priest theology + 'better than' rhetoric:

- Heb 1-2 already covered per FHB-1.2-23 (NT-quoting-OT) + FHB-1.2-1 (Heb 1:8 dialogue preservation)
- Heb 4:14-5:10 (Jesus as high priest) → preserve; sustained per FHB-1.2-15 Lamb typology
- Heb 7-10 (Melchizedek + sacrificial typology) → governed by FHB-1.2-15; preserve 'better' rhetoric (kreitton appears 13 times in Hebrews) as the book's rhetorical signature
- Heb 11 (faith hall) → preserve all OT exemplars
- Heb 12:1-3 → "So, with so great a cloud of witnesses surrounding us, let's strip off every weight and the sin that clings so tightly, and run with endurance the race laid out before us. Looking to Jesus, the founder and perfecter of our faith, who for the joy set before him endured the cross, despising its shame, and is seated at the right hand of our Father's throne. Weigh how he endured such hostility from sinners against himself, so you don't grow weary or lose heart." (preserve)
- Heb 13:8 → "Jesus Christ is the same yesterday and today and forever." (preserve doxological confession)
- Heb 13:20-21 → "May our Father of peace, who raised our Lord Jesus—the great Shepherd of the sheep—from the dead by the blood of the eternal covenant, complete you in every good thing to do his will, working in us what pleases him through Jesus Christ, to whom be glory forever and ever. Amen." (NT X-of-God + apposition)

Catholic epistles:

James:

- Practical wisdom; brother of the Lord
- James 1:17 → "Every good and perfect gift is from above, coming down from the Father of lights, who never changes or casts a shifting shadow." — distinctive Jamesian Father-language)
- James 2:19 → "You believe that our Father is one; you do well. Even the demons believe that—and shudder." → per FHB-1.2-39 Shema-echo

1 Peter:

- 1 Pet 1:18-19 → per FHB-1.2-15 Passover Lamb

- 1 Pet 2:9 → "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to our Father, to proclaim the praises of the one who called you from darkness into his amazing light."
- 1 Pet 2:22-25 → Servant Song citation per FHB-1.2-10 + FHB-1.2-15
- 1 Pet 3:18-22 (Christ's preaching to spirits + baptismal typology) → preserve

2 Peter, Jude:

- False teachers + judgment language
- 2 Pet 1:16-21 (transfiguration witness + Scripture inspiration) → "For we didn't follow ingenious myths to tell you of our Lord Jesus Christ's power and coming—we were eyewitnesses of his majesty. He received honor and glory from our Father when a voice came to him from the Majestic Glory: "This is my Son, the one I love; I delight in him." We ourselves heard this voice come from heaven, for we were with him on the holy mountain. We also have the prophetic word made more certain—you do well to attend to it, like a lamp shining in a dark place, until day dawns and the morning star rises in your hearts. Above all, you must understand that no prophecy of Scripture comes from one's own interpretation. No prophecy ever came by human will, but men spoke from our Father, carried along by the Holy Spirit."; preserve
- 2 Pet 1:21 → "No prophecy ever came by human will, but men spoke from our Father, carried along by the Holy Spirit."
- Jude → preserve apocalyptic warnings; cites Enoch which is canonically interesting (Jude 14-15) — footnote on Enoch citation tradition

Special-case books:

Esther — God-absence:

- The book of Esther never names God explicitly in the Hebrew (the Greek additions in the LXX include explicit prayers; FHB renders the Hebrew text).
- Render the book preserving the God-absence — do not insert 'our Father' where the Hebrew text has no divine reference.
- Footnote at Esth 1:1 (book opening) establishing the canonical observation: 'The book of Esther is unique in the canon — God is never explicitly named in the Hebrew text. Yet the providential pattern is unmistakable: Mordecai's question to Esther (4:14 — "And who knows whether you have not come to the kingdom for such a time as this?") frames the entire narrative as our Father's hidden hand at work. The God-absence is the book's theological feature, not its theological problem.'
- Esth 4:14 — preserve Mordecai's question without inserting Father-language; the providence is the canonical implication.

Lamentations — acrostic structure:

- Lam 1, 2, 4 each have 22 verses (one per Hebrew alphabet letter). Lam 3 has 66 verses (three per letter). Lam 5 has 22 verses but is not acrostic.
- English translation cannot preserve the acrostic; preserve as written.

- Footnote at Lam 1:1 (book opening): 'Lamentations chapters 1, 2, 3, and 4 are acrostic — each successive verse begins with a successive letter of the Hebrew alphabet. This structural device gives the lament a sense of complete grief — "from a to Z," every letter of sorrow. The English translation cannot preserve the acrostic, but the sustained shape of the lament is preserved.'
- Render YHWH references per FHB-1.2-1 throughout; Lam 3:22-23 ('The steadfast love of our Father never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness') and Lam 3:31-33 (per FHB-1.2-25 Father-heart balance to curses) — these are the canonical hinge-verses.

Overrides: Supersedes any reading that fails to preserve each epistle's distinctive theological voice or that inserts God-language into Esther where the Hebrew has none. Each book has its character; FHB preserves it.

Examples:

- Rom 8:32 — FHB: “He didn't spare his own Son but gave him up for us all—won't he also freely give us everything with him?”
- Eph 1:3 — FHB: “Blessed be the Father of our Lord Jesus Christ, who blessed us in Christ with every spiritual blessing in the heavens.”
- Phil 2:11 — FHB: “and every tongue confess that Jesus Christ is Lord, to the glory of our Father.”
- Col 1:15 — FHB: “He is the image of our invisible Father, the firstborn over all creation.”
- 1 Tim 2:5 — FHB: “For there is one Father, and one mediator between the Father and humanity, the man Christ Jesus,”
- Heb 13:8 — FHB: “Jesus Christ is the same yesterday and today and forever.”
- James 1:17 — FHB: “Every good and perfect gift is from above, coming down from the Father of lights, who never changes or casts a shifting shadow.”
- 1 Pet 2:9 — FHB: “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to our Father, to proclaim the praises of the one who called you from darkness into his amazing light.”
- Esth 4:14 — FHB: “If you stay silent now, relief and rescue will rise for the Jews from elsewhere, but you and your father's house will die. And who knows whether you reached the throne for such a time?””
- Lam 3:22 — FHB: “The covenant love of our Father never ceases; his mercies never come to an end;”

Exceptions:

- Greek additions to Esther (LXX Esther 13-16 includes explicit prayers naming God) — FHB renders the Hebrew text (Protestant canon), not the LXX additions. Footnote may note that the LXX/Apocrypha contains added explicit-God passages.
- Pastoral Epistle doxologies (1 Tim 1:17, 1 Tim 6:15-16) preserve their compact doxological structure — 'the King of the ages, immortal, invisible, the only God' kept as written rather than collapsed to 'our Father' because the doxological form is the canonical point.
- Jude's citation of 1 Enoch (Jude 14-15) is unique — footnote may note that Jude treats Enoch's prophecy as authentic; this does not make 1 Enoch canonical for FHB (Protestant canon).

Appendix — superseded rules

A rule that has been replaced is kept for the record. Each line names the rule that replaced it.

- **FHB-1.2-7** replaced by **FHB-1.2-36**.
- **FHB-1.2-9** replaced by **FHB-1.2-31**.
- **FHB-1.2-11** replaced by **FHB-1.2-37**.
- **FHB-1.2-12** replaced by **FHB-1.2-38**.
- **FHB-1.2-37** replaced by **FHB-1.2-39**.
- **FHB-1.2-38** replaced by **FHB-1.2-40**.
- **FHB-4.1.1-1** replaced by **FHB-4.1.1-2**.
- **FHB-4.2.1-1** replaced by **FHB-1.2-1**.
- **FHB-4.4.1-1** replaced by **FHB-4.4.1-2**.
- **FHB-5.1.1-1** replaced by **FHB-1.2-31**.
- **FHB-5.2.1-1** replaced by **FHB-1.2-31**.
- **FHB-5.2.3-1** replaced by **FHB-1.2-31**.
- **FHB-5.3.1-1** replaced by **FHB-1.2-31**.
- **FHB-5.3.3-1** replaced by **FHB-1.2-31**.
- **FHB-6.2.3-1** replaced by **FHB-3.5.6-1**.
- **FHB-7.4.4-1** replaced by **FHB-7.4.3-1**.

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