

On October 12th, 2021 it was stated at the end of the second article in this series that a third article would compare and comment on the data in the first two articles. Completion of the third article made it necessary to edit the first two articles. Comments, suggestions, and/or possible corrections for clarity will be appreciated.

Mysteries of the Heart in the Torah - Abstract:

Summary of Three Articles on How Computer Analysis of the Torah, with Support from the Dead Sea Scrolls, Identify New Hebrew Word and the Origin of Faith and Works in the New Testament

by Gioacchino Michael Cascione March 20, 2022 RedeemerPress.Org@earthlink.net

For nearly two millennia, tradition, lexicons, dictionaries, and commentaries have incorrectly defined the two Hebrew words for *heart* לֵב *leb*, labe and לֵבָב *lebab*, lay-bawb' as the same word which has alternate spellings like *worshiper* and *worshipper*.

Computer analysis of the two spellings of the Hebrew word for *heart* proves they are in fact two different words—each with its own separate meaning. Therefore, the longer spelling of the Hebrew word for *heart*, beginning with the Torah, is a rediscovered verbal noun in the Bible. The three articles on this subject can be view at **RedeemerPress.Org** under “Articles.”

The original meaning of the longer Hebrew word for *heart* לֵבָב *lebab*, lay-bawb' was lost during the Babylonian captivity when Jews were compelled to speak Aramaic, followed by Alexander the Great who compelled them to speak Greek. Therefore, it was necessary to translate the Hebrew Bible into the Septuagint circa 300 BC. Greek has only one word for *heart*.

Copyist errors passed down to the Masoretic Text (1008 A.D.) and Codex Aleppo demonstrate that they had little or no idea why there were two different spellings for the Hebrew word *heart*. The correct meaning of לֵבָב (*lebab*, lay-bawb') is verified by correct spellings found in the Dead Sea Scrolls. The Essenes appear to be the last copyists who understood why there are two spellings for the Hebrew word *heart*.

The first article, based on Hebraic Meter, proves that the longer spelling of the Hebrew word for *heart* (לֵבָב *lebab*, lay-bawb') has its own unique application throughout the Torah.

This example, one of many in the first article, illustrates why the longer spelling for *heart* (לֵבָב *lebab*, lay-bawb') is a separate word with its own use, spelling, and meaning. In all ten repetitions—and there are exactly ten—the spelling and context for *heart* is identical. Moses knew exactly which spelling he wanted to use and why.

Your heart and soul 10 times in the Torah

With all your* (singular) *heart and with all your soul 7 times in the Torah

- with all your heart and with all your soul (Deut. 4:29)
- with all your heart and with all your soul (Deut. 6:5)
- with all your heart and with all your soul (Deut. 10:12)
- with all your heart and with all your soul (Deut. 26:16)
- with all your heart and with all your soul (Deut. 30:2)
- with all your heart and with all your soul (Deut. 30:6)

with all your heart and with all your soul (Deut. 30:10)

Your heart (plural) and your soul (singular) 3 times in the Torah

with all your heart and with all your soul (Deut. 11:13)

on your heart and on your soul (Deut. 11:18)

and with all your heart and with all your soul (Deut. 13:4)

- בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ (Deut. 4:29)
- בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ (Deut. 6:5)
- בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ (Deut. 10:12)
- בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ (Deut. 26:16)
- בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ (Deut. 30:2)
- בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ (Deut. 30:6)
- בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ (Deut. 30:10)
- בְּכָל-לִבְּכֶם וּבְכָל-נַפְשְׁכֶם (Deut. 11:13)
- עַל-לִבְּכֶם □ וְעַל-נַפְשְׁכֶם (Deut. 11:18)
- בְּכָל-לִבְּכֶם וּבְכָל-נַפְשְׁכֶם (Deut. 13:4)

The second article, based on Hebraic Meter, proves that the shorter spelling of the Hebrew word for *heart* (לֵב *leb*, labe) has its own unique application throughout the Torah.

This example, one of many in the first article, illustrates why the shorter spelling for *heart* (לֵב *leb*, labe) is a separate word with its own use, spelling, and meaning. In all ten repetitions—and there are exactly ten—the spelling and context for *heart* is identical. Here Moses also adds the identical Hebrew verb for *harden*. This proves that the alternate spelling of *heart* is a myth.

Pharaoh’s heart hardened same verb תָּזַק 10 times in the Torah

- And Pharaoh’s heart was **hardened** וַיִּחְזַק לֵב פַּרְעֹה (Exo 7:13)
- And Pharaoh’s heart was **hardened** וַיִּחְזַק לֵב-פַּרְעֹה (Exo 7:22)
- And Pharaoh’s heart was **hardened** וַיִּחְזַק לֵב-פַּרְעֹה (Exo 8:15)
- And the Lord **hardened** Pharaoh’s heart וַיִּחְזַק יְהוָה אֶת-לֵב פַּרְעֹה (Exo 9:12)
- And Pharaoh’s heart was **hardened** וַיִּחְזַק לֵב פַּרְעֹה (Exo 9:35)
- And the Lord **hardened** Pharaoh’s heart וַיִּחְזַק יְהוָה אֶת-לֵב פַּרְעֹה (Exo 10:20)
- And the Lord **hardened** Pharaoh’s heart וַיִּחְזַק יְהוָה אֶת-לֵב פַּרְעֹה (Exo 10:27)
- And the Lord **hardened** Pharaoh’s heart וַיִּחְזַק יְהוָה אֶת-לֵב פַּרְעֹה (Exo 11:10)
- And I will **harden** Pharaoh’s heart וַיִּחְזַקְתִּי אֶת-לֵב-פַּרְעֹה (Exo 14:4)
- And the Lord **hardened** Pharaoh’s heart וַיִּחְזַק יְהוָה אֶת-לֵב פַּרְעֹה (Exo 14:8)

The shorter Hebrew spelling for *heart* (לֵב *labe*) will be defined as: A heart’s current nature, quality, condition, persuasion, or inclination. This includes the heart’s current desires, opinions, motivations, character, faith or lack of faith, whether for good or for evil. For example: In 1Chron. 28:9 the shorter spelling of *heart* describes the *nature of* Solomon’s heart.

The longer Hebrew spelling for *heart* (לִבָּב *lebab*) will be defined as: The action taken based on the current nature, quality, condition, persuasion, or inclination of the heart. For example: In 1Chron. 28:9 the longer spelling of *heart* refers to *God* searching the *actions* of all *hearts*. This is the new Hebrew word.

Not only the Septuagint but also 19th Century European Romanticism has prevented Western Civilization from understanding the distinction between the two Hebrew words for *heart*.

The third article compares the cause-and-effect relationship between the shorter and the longer Hebrew words for *heart* with the New Testament's cause-and-effect relationship between *faith* and *works*. The New Testament required two different Greek words in order to communicate Moses's dynamic relationship between לֵב *leb*, labe and לֵבָב *lebab*, lay-bawb' because there is only one Greek word for *heart*.

Currently, scholars have no explanation as to why both the longer and the shorter spelling of the Hebrew word for *heart* often appear in the same verse. Now there is an explanation. For example: In Eccl. 9:3, all men by *nature* are said to be evil—using the shorter spelling of *heart*—and then they keep *doing* evil, which requires the longer spelling of *heart*.

This is an evil in all that is done under the sun, that there is one fate for all men. Furthermore, the **hearts** of the sons of men are full of evil (לֵב *leb*), and insanity is in their **hearts** (לֵבָב *lebab*) throughout their lives. Afterwards they go to the dead. (Eccl. 9:3).

We learn from Gesenius, Edward Sapir, and Karl Randolph that the cause-and-effect relationship between the two Hebrew words for *heart* originates with Hebrew word-reduplication or word stretching. The longer Hebrew word for *heart* is a “stretched” form of the shorter word.

The longer Hebrew noun for *heart* is an action based on the shorter noun for *heart*. For example, in English a *gunner* must have a *gun* or *batter* must have a *bat*. Notice how the longer nouns are dependent on the shorter nouns. So also, the longer word for *heart* is dependent on the shorter word for *heart*: a לֵבָב *lebab*, lay-bawb' must have a לֵב *leb*, labe.

Not one verse in the Hebrew Bible includes the words *faith* or *belief* with *work(s)* because the Hebrew uses the 858 occurrences of two words for *heart* to communicate this concept. By comparison, a simple scan of the Greek New Testament—three and half times shorter than the Old Testament—produces nearly 40 verses which use the words *belief*, *believe*, *believed*, *faith* coupled together with *work(s)*.

The inability to demonstrate a source for the New Testament Doctrine of Faith and Works in the Hebrew Bible, has led Jews and many others to conclude that Christianity is a New Testament religion not taught by Moses in the Torah.

The cause-and-effect relationship between the two words for *heart* in the Hebrew Bible and *faith* and *works* in the New Testament is a *dominant* theme in the Bible.

This new Hebrew word for *heart* (לֵבָב *lebab*) also helps to explain why the apostles Paul and James are not contradicting each other when Paul states, “*a man is justified by faith*” Rom. 3:28 (cause), and James states, “*a man is justified by works*” Jam. 2:24 (effect). As educated Jews, both apostles understood the cause-and-effect relationship between the two words for *heart* which is so deftly expressed in every book of the New Testament teaching on *faith* and *works*.

In other words, we now have proof that the Doctrine of *Faith* and *Works* is not a New Testament innovation; rather, it is a distinction which originated with the usage of the two different Hebrew words for *heart*, beginning with Moses and continuing throughout the Bible.