

Mysteries of the *Heart* in the Torah (Part 1):

Computer Analysis and the Dead Sea Scrolls Uncover New Hebrew Word and Origin of New Testament Faith and Works

by Gioacchino Michael Cascione September 14, 2021 [redeemerpress.org@earthlink.net](mailto:redemerpress.org@earthlink.net)

The ancient understanding of the Hebrew word for *heart* is as deep as any mystery in the Bible. Poets, theologians, and novelists have yet to plumb everything that is now being discovered regarding Moses's use of two different words for the Hebrew word *heart*

To begin with: Why are there two spellings for the Hebrew word for *heart*? Why do the commentaries, lexicons, and dictionaries claim that the decision on which of the two spellings is to be used is a matter of random choice? Yet, every book written by prophets in the Hebrew Old Testament Scriptures maintains the same presumably random spelling initiated by Moses. Why has the distinction between two different words—each with its own definition—been hidden from the world since 300 BC? How would such a discovery illuminate the interpretation of New Testament doctrine?

The search for Hebraic Meter associated with *heart* led to the unexpected discovery that the 257 longer spellings of the Hebrew word for heart לֵבָב (*lebab*, lay-bawb'), compared to the 601 shorter spellings of heart לֵב (*leb*, labe), are not correctly defined in lexicons, dictionaries, or commentaries. After 23 centuries we learn these 257 repetitions of לֵבָב (*lebab*, lay-bawb') are, in fact, evidence of a newly discovered word, the meaning of which impacts the entire Bible.

In order to maintain that the data is not based on later developments in the Hebrew language, it was necessary to begin with the Torah. This also places manageable constraints on the vast amount of possible data. Out of the total of 122 occurrences in the Torah, we are limiting this first article to all 55 repetitions of the longer spelling.

These 55 occurrences of לֵבָב *lebab*, lay-bawb' (*heart*) in the Torah establish the paradigm for its unique definition and application throughout the Hebrew Bible. In other words, subsequent Hebrew writers followed Moses's lead when they chose which of the two Hebrew spellings they would use for *heart*.

The research began originally as a study of Hebraic Meter for the word *heart*. Hebraic Meter is the genre of repeating words, phrases, anaphoric phrases, and sentences dealing with people, expressions, events, geography, genealogy, numbers, concepts, etc. in multiples of 7s, 10s, and 12s.

The research expanded from establishing the presence of Hebraic Meter in the text—first identified by the renowned Hebrew scholar Umberto Cassuto (1883-1951)—to pursue an explanation for the heretofore unknown significance of alternate spellings for the word *heart* in the Hebrew Bible.

Unless it is pointed out to them, few if any readers will notice the anomaly in the following examples. As far back as 2,300 years ago, this anomaly was glossed over by the Septuagint

translators in Alexandria, Egypt. The Greek translation they produced defined the two Hebrew words for *heart* as one word; we assume they did so because they had lost the original meaning, or possibly because of their Hellenistic bias and/or because there is only one Greek word *heart*.

According to Hebrew scholar, Karl Randolph, more than 1,000 years ago the Masoretes concluded that the inconsistent spelling of Hebrew words for *heart* are based on poor spelling and copyist errors. Randolph gave the example that before Noah Webster wrote his dictionary, Lewis and Clark in their report to Thomas Jefferson, spelled the word for *bear* three different ways in the same sentence. Fortunately, the Masoretes left the consonants in the text as they found them.

The anomaly of which we speak made it necessary to expand this whole discussion from one article to three. It also led to the surprising observation that the distinction between *faith* and *works* in the New Testament and its theology has its origin in the Torah's two alternate Hebrew spellings for *heart*.

The mechanical process of a computer sorting out the various Hebrew word spellings for *heart* through its numerous contexts in the Torah led to a corresponding division of meaning. The meanings are consistent with each of the two spellings used for *heart*. The accompanying contexts of the two respective Hebrew spellings sort out as one would sort out a deck of cards.

Methodology for Separating the Words for *Heart* into two Categories

As is usually the case in Hebraic Meter, longer series (such as 20 repetitions, 2 x 10) also contain metered subsets of 7s, 10s, and 12s. In this instance 14 (2 x 7) of the 20 repetitions are preceded by a Hebrew hyphen known as a *maqef* (-); seven of which read “*with all your heart*” and seven of which lack “*with all*.” This will be illustrated in verse order, then again in metered order. The “hyphens” were added by the Masoretes to indicate that the particles/prepositions are grammatically coupled to the respective spellings used for *heart*.

The computer search employed here is quite simple. First, the Hebrew text of the Torah is isolated. Then the Hebrew words for *your heart* are typed into the computer. Instantly highlighted on the screen are a total of 20 repetitions of “*your heart*” (לֵבָב לְבָב lebab, lay-bawb'). Hebrew pronouns are usually added to the end of a word, so they appear as one compound word; in reality, they are two different words. All English translations of the Bible are inconsistent in their translation of the two different Hebrew words for *heart*.

In addition to the astonishing presence and preservation of Hebraic Meter in the 3,500-year-old Torah in the following example, the anomaly is this: every repetition of *heart* in this list has two Hebrew Bs לֵבָב, which is currently presumed to be an impossibility. This is the linguistic equivalence of flipping a coin on heads 20 times in a row.

(Verse Order)

Your (singular) *heart* (no prefix) **20 times in the Torah**

Your (singular) *heart* (preceded by -) **14 times in the Torah**

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

your heart..... לֵבָבְךָ (Gen 20:6)

with all your heart..... לֵבָבְךָ לְכָל לֵבָבְךָ (Deut. 4:29)

to your heart..... אֶל־לִבְּךָ (Deut 4:39)
 with all your heart..... בְּכָל־לִבְּךָ (Deut. 6:5)
 on your heart..... עַל־לִבְּךָ (Deut 6:6)
 on your heart..... עִם־לִבְּךָ (Deut 8:5)
 your heart..... לִבְּךָ (Deut 8:14)
 your heart..... לִבְּךָ (Deut 9:5)
 with all your heart..... בְּכָל־לִבְּךָ (Deut. 10:12)
 your heart..... אֶת־לִבְּךָ (Deut 15:7)
 on your heart..... עִם־לִבְּךָ (Deut 15:9)
 your heart..... לִבְּךָ (Deut 15:10)
 with all your heart..... בְּכָל־לִבְּךָ (Deut. 26:16)
 your heart..... לִבְּךָ (Deut 28:67)
 to your heart..... אֶל־לִבְּךָ (Deut 30:1)
 with all your heart..... בְּכָל־לִבְּךָ (Deut. 30:2)
 with all your heart..... בְּכָל־לִבְּךָ (Deut. 30:6)
 your heart..... אֶת־לִבְּךָ (Deut 30:6)
 with all your heart..... בְּכָל־לִבְּךָ (Deut. 30:10)
 your heart..... לִבְּךָ (Deut 30:17)

(Metrical Order)

Your (singular) **heart** (no prefix) **20 times in the Torah**

Your (singular) **heart** (preceded by -) **14 times in the Torah**

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

your heart..... לִבְּךָ (Gen 20:6)
 your heart..... לִבְּךָ (Deut 8:14)
 your heart..... לִבְּךָ (Deut 9:5)
 your heart..... לִבְּךָ (Deut 15:10)
 your heart..... לִבְּךָ (Deut 28:67)
 your heart..... לִבְּךָ (Deut 30:17)
 with all your heart..... בְּכָל־לִבְּךָ (Deut. 4:29)
 with all your heart..... בְּכָל־לִבְּךָ (Deut. 6:5)
 with all your heart..... בְּכָל־לִבְּךָ (Deut. 10:12)
 with all your heart..... בְּכָל־לִבְּךָ (Deut. 26:16)
 with all your heart..... בְּכָל־לִבְּךָ (Deut. 30:2)
 with all your heart..... בְּכָל־לִבְּךָ (Deut. 30:6)
 with all your heart..... בְּכָל־לִבְּךָ (Deut. 30:10)
 to your heart..... אֶל־לִבְּךָ (Deut 4:39)
 on your heart..... עַל־לִבְּךָ (Deut 6:6)
 on your heart..... עִם־לִבְּךָ (Deut 8:5)
 on your heart..... עִם־לִבְּךָ (Deut 15:9)
 to your heart..... אֶל־לִבְּךָ (Deut 30:1)
 your heart..... אֶת־לִבְּךָ (Deut 15:7)
 your heart..... אֶת־לִבְּךָ (Deut 30:6)

Anomaly in the Hebrew Words for *Heart*

Current Hebrew scholarship concludes there are multiple authors (J E P D Other¹ Other² and the Redactor) for the Torah, and that this accounts for more than one Hebrew spelling for the word *heart*. For at least 150 years this multiple-author-theory, known as the Documentary Hypothesis, has been an academic credo. However, there is no explanation for a consistent spelling within the same context. Proof of consistent spelling for the same word means the longer spelling is a different word and not a different spelling of the same word. This is not just any word, but a word that carries significant importance and repeats 858 times throughout the Hebrew Scriptures.

Therefore, this new two-word theory challenges the credibility of the millennia-long established one-word theory. It also establishes that what has long been presumed by most scholars to be a text written by multiple authors is, in fact, the work of a single author.

The conclusion is, there are not two different random spellings for the same word, but two intentionally different words. The respective spellings are meticulously placed in the text according to their precise meaning. As demonstrated by objective computer analysis, Moses knew exactly when and why to use either the longer spelling or the shorter spelling for *heart*.

The single example above is not enough evidence to justify that the interpretation of the respective Hebrew words for *heart* be changed. There must be hundreds more examples. When the Hebrew word for *heart* (לֵבָב *lebab*, lay-bawb') spelled with two "Bs" repeats ~~above~~ 20 times with a singular second person pronoun, the question arises, "How extensive is the meter?" How many instances are there of a consistent Hebrew spelling for *heart* in a given context where, supposedly, there should be nothing but inconsistency?

More Anomalies

Further computer search produces eight more repetitions for every occurrence of the Hebrew word for *your heart* (singular pronoun) with two "Bs," including a prefix. Eight is not a primary Hebraic Meter, but here it increases the total occurrences of *your heart* (singular pronoun) to 28 (or 4 x 7). On the other hand, critics will assume that rather than evidence of consistency, the computer has generated evidence that the text was written at a much later date.

In this instance, the eight repetitions contain two overlapping sets of seven; seven repetitions of *with your heart* and seven repetitions in Deuteronomy.

***Your heart* (second person singular with prefix) 8 times in the Torah**

***With your heart* 7 times in the Torah**

***Your heart* (with preposition) 7 times in Deuteronomy**

- in** your heart..... בְּלִבְּךָ (Lev. 19:17)
- from your heart..... מִלִּבְּךָ (Deut. 4:9)
- in** your heart..... בְּלִבְּךָ (Deut. 7:17)
- in** your heart..... בְּלִבְּךָ (Deut. 8:2)
- in** your heart..... בְּלִבְּךָ (Deut. 8:17)
- in** your heart..... בְּלִבְּךָ (Deut. 9:4)
- in** your heart..... בְּלִבְּךָ (Deut. 18:21)
- and **in** your heart..... וּבְלִבְּךָ (Deut. 30:14)

When all 28 repetitions of the word for *your heart* (with and without a prefix) are displayed together, the lone verse Genesis 20:6 is necessary in order to complete both the 20 repetitions in the first example and the 28 repetitions. The lone verse Leviticus 19:17 is also necessary to arrive at 28 repetitions.

Notice how ~~neatly~~ all 28 repetitions fit neatly into four sets of seven repetitions. The consonantal Masoretic Text (now housed in a museum in St. Petersburg, Russia) is the most significant biblical document in the world. It is the foundation of Christian doctrine. Its superiority to the Dead Sea Scrolls may indicate that the sect of the Essenes buried their poor copies in caves, while selling the better ones in order to support their work.

(Metrical Order)

Your heart (singular pronoun) with no prefix **28 times in the Torah**

Your heart (singular pronoun preceded by -) **14 times in the Torah**

With all your heart (singular pronoun) **7 times in the Torah**

In your heart 7 times in the Torah

your heart.....	לְבָבְךָ	(Gen. 20:6)
your heart.....	לְבַבְךָ	(Deut. 8:14)
your heart.....	לְבָבְךָ	(Deut. 9:5)
your heart.....	לְבָבְךָ	(Deut. 15:10)
your heart.....	לְבָבְךָ	(Deut. 28:67)
your heart.....	לְבָבְךָ	(Deut. 30:17)
from your heart.....	מִלְבָבְךָ	(Deut. 4:9)
with all your heart.....	בְּכָל-לְבָבְךָ	(Deut. 4:29)
with all your heart.....	בְּכָל-לְבָבְךָ	(Deut. 6:5)
with all your heart.....	בְּכָל-לְבָבְךָ	(Deut. 10:12)
with all your heart.....	בְּכָל-לְבָבְךָ	(Deut. 26:16)
with all your heart.....	בְּכָל-לְבָבְךָ	(Deut. 30:2)
with all your heart.....	בְּכָל-לְבָבְךָ	(Deut. 30:6)
with all your heart.....	בְּכָל-לְבָבְךָ	(Deut. 30:10)
to your heart.....	אֶל-לְבָבְךָ	(Deut. 4:39)
on your heart.....	עַל-לְבָבְךָ	(Deut. 6:6)
on your heart.....	עִם-לְבָבְךָ	(Deut. 8:5)
on your heart.....	עִם-לְבָבְךָ	(Deut. 15:9)
to your heart.....	אֶל-לְבָבְךָ	(Deut. 30:1)
your heart.....	אֶת-לְבָבְךָ	(Deut. 15:7)
your heart.....	אֶת-לְבָבְךָ	(Deut. 30:6)
in your heart.....	בְּלְבָבְךָ	(Lev. 19:17)
in your heart.....	בְּלְבָבְךָ	(Deut. 7:17)
in your heart.....	בְּלְבָבְךָ	(Deut. 8:2)
in your heart.....	בְּלְבָבְךָ	(Deut. 8:17)
in your heart.....	בְּלְבָבְךָ	(Deut. 9:4)
in your heart.....	בְּלְבָבְךָ	(Deut. 18:21)
and in your heart.....	וּבְלְבָבְךָ	(Deut. 30:14)

In addition to the Hebrew pronoun for “*your*” in the Torah, the pronoun for *his* is found seven times with the longer spelling of *heart*. The following are seven more repetitions of *heart* with two Hebrew “Bs” and the third person singular pronoun *his*.

His heart 7 times in the Torah

his heart.....	אֶת-לְבָבוֹ	(Deut 2:30)
his heart.....	לְבָבוֹ	(Deut 17:17)**
his heart.....	לְבָבוֹ	(Deut 17:20)
his heart.....	לְבָבוֹ	(Deut 19:6)
in his heart.....	בְּלְבָבוֹ	(Deut 20:8)
his heart.....	לְבָבוֹ	(Deut 29:17)
in his heart.....	בְּלְבָבוֹ	(Deut 29:18)

Thus far in this article, 35 (5 x 7) of the 55 repetitions with the longer spelling of *heart* לְבָב (*lebab*, lay-bawb') are shown to be arranged in Hebraic Meter. This leaves a remainder of 20 (2 x 10) repetitions of the longer spelling for *heart*, all of which also happen to be arranged in Hebraic Meter.

The remaining 20 repetitions appear as a relatively random list, but upon further analysis even they contain four subsets arranged in Hebraic Meter.

As stated, the initial reason for this research was to study the extent of Hebraic Meter in the words used for *heart*. This also resulted in the unexpected observation that the two different spellings of *heart* are in fact intended to be two distinct words.

The remaining 20 (2 x 10) repetitions of the word for *heart* contain four metered subsets: fourteen (2 x 7) with pronouns; seven preceded by a *maqef* (-); and 14 (2 x 7) repetitions in Deuteronomy; and 14 (2x7) without the pronoun *your*.

Heart (without <i>your</i> or <i>his</i>) 20 times in the Torah		
my heart.....	לִבִּי	(Gen 20:5)
my heart.....	אֶת־לִבִּי	(Gen 31:26)
heart.....	לֵב	(Exo 14:5)
in their heart.....	בְּלִבָּם	(Lev 26:36)
their heart.....	לִבָּם	(Lev 26:41)
your heart.....	לִבְכֶם	(Num 15:39)
our heart.....	אֶת־לִבָּנוּ	(Deut 1:28)
their heart.....	לִבָּם	(Deut 5:29)
your heart.....	לִבְכֶם	(Deut 10:16)
with all your heart and all your soul ...	בְּכָל־לִבְכֶם וּבְכָל־נַפְשְׁכֶם	(Deut 11:13)
your heart.....	לִבְכֶם	(Deut 11:16)
over your heart and your soul.....	עַל־לִבְכֶם וְעַל־נַפְשְׁכֶם	(Deut 11:18)
with all your heart and all your soul	בְּכָל־לִבְכֶם וּבְכָל־נַפְשְׁכֶם	(Deut 13:4)
your heart.....	לִבְכֶם	(Deut 20:3)
heart.....	הַלֵּב	(Deut 20:8)
heart.....	אֶת־לֵב	(Deut 20:8)
heart.....	לֵב	(Deut 28:28)
heart.....	לֵב	(Deut 28:47)
heart.....	אֶת־לֵב	(Deut 30:6)
your heart.....	לִבְכֶם	(Deut 32:46)

The astonishing results above demonstrate that all 55 occurrences of the longer spelling of *heart* are arranged in multiple sets and subsets of Hebraic Meter. Even more astonishing is that not only are they all preserved in the 3,500-year-old text, but they also maintain the longer spelling in the context in which they appear; this will be explained further in the third article.

More Complexity in the Longer Spelling of the Hebrew Word for Heart

The minutia associated with Hebraic Meter even applies to the distinction between the second person singular and the second person plural.

The progression of Hebraic meter expands from the simple phrase “*your heart*” to “*with all your heart*” and then to “*with all your heart and with all your soul.*” This is seen below. The longer spelling used for *heart* is not the same as the word for *soul*. *Heart* and *soul* are two different Hebrew words and concepts. The Western mind romantically joins *heart* and *soul* into one concept, while the Torah in this context separates them into physical/emotional agreement and spiritual agreement. It appears that Moses is the first to coin the phrase “*heart and soul.*”

The following example repeats meter from the first example. When the seven passages with “*your heart*” (singular pronoun) are added to the three verses with “*your heart/ your soul*” (plural pronoun), the total is ten.

Your heart and soul 10 times in the Torah

With all (singular) your 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 □ עַל־נַפְשְׁכֶם (Deut. 11:18)
- בְּכָל־לִבְּכֶם וּבְכָל־נַפְשְׁכֶם (Deut. 13:4)

Here in a 3,500-year-old text we find previously unpublished evidence, far beyond the level of statistical probability, of nine Hebrew words, arranged in four compound words, in perfect order, and with the identical spelling of the supposedly random Hebrew spelling for the word *heart*. The data does not agree with the contemporary academic mythology created about the Bible. Arguments for the existence of God have been put forth for centuries by philosophers, scientists, ritualists, theologians, and experientialists. Perhaps the first place to look for objective evidence for God is in the DNA of the only Divine artifact on Earth—namely, what was first written in the Torah? God cannot deny Himself. A Divine hand must leave evidence of a Divine genre. He is a God of order, not a God of chaos. God’s word was written in human language for all peoples on Earth.

Evidence that the original text will be with us until the end of the world is necessary for Christ to fulfill His prophecy. *"Heaven and earth will pass away, but My words shall not pass away"* (Mat 24:35, 5:18, Mark 13:13, Luke 16:17, 21:33, 1 Peter 1:25, Isaiah 40:8 NASB) This evidence does not come from a laboratory, from higher critical university research, from ancient artifacts, or from human speculation; it comes from the Bible text itself! And that text is its own witness. Whether or not they want to believe it, it must be fulfilled so that “they” are without excuse.

Statistical Support for Hebraic Meter in the Text

Is the presence of Hebraic Meter in the text intentional or is this just a clever and/or coincidental assemblage of random phrases?

There are 79,976 words in the first five books of the Bible written by Moses; this includes the addition of prefixes and suffixes that are counted as one word. As shown above, the phrase “*with all your heart and with all your soul,*” repeats seven times in the Torah. It appears as nine words in the English language but in the Hebrew it is only four words בְּכָל־לֵבְבְךָ בְּכָל־נַפְשְׁךָ .

In order to calculate the probability of such a phrase appearing randomly in the text, we need to know how many times each of these four Hebrew words appear in the Torah. The first Hebrew word (going from right to left) appears 140 times, the second 20 times, the third 38 times, and the fourth 18 times.

Let us assume the first occurrence of the phrase is simply what the writer chose to say and there are no statistical odds for the first occurrence of the phrase. However, what is the probability of this phrase appearing at random in the Torah a second, third, fourth, fifth, sixth and a seventh time? First, we must divide each of the four numbers above into 79,976, which are one out of 571, and 3,999, and 2,105, and 4,332.

The statistical odds of these four words appearing at random in identical order a second time is achieved by multiplying each of these numbers together. The statistical odds for the random occurrence of the phrase *with all your heart and all your mind* appearing a second time in the Torah is 1 out of 20,822,269,370,940. By comparison, given such odds, winning the *Mega Millions* or *The Big Game* lotteries would be a sure thing. The odds of this phrase repeating five more times are achieved by multiplying this 14-digit number by itself five more times—a number so large, it exceeds the presumed number of atoms in the universe.

There are at least a couple conclusions. One is that the writer intentionally wrote the phrase seven times; the second is that according to Hebraic Meter, these are the original words. This is not the only occurrence of Hebraic Meter in the Torah. There are hundreds more of such phrases, some shorter and some longer, in multiples of 7s, 10s, and 12s. They occur at an average of at least four different phrases set in Hebraic Meter for each verse, or roughly 22,000 metered phrases arranged in multiples of 7s, 10s, and 12s.

All ten passages containing *heart* and *soul* (there are only ten in the Torah) have the same exact spelling of the Hebrew word for *heart*. There is no evidence of random spelling here. Past millennia may have lost the distinction between the two words, but unbeknown to at least the past 70 generations (about three generations per century), Hebraic Meter demonstrates that this distinction is preserved in the text.

What is the Definition for the Longer Hebrew Spelling for *Heart*?

The longer spelling for *heart* (*lebab* לֵבָב) in the Torah appears eight times in Genesis, Exodus, Leviticus, and Numbers, and 47 times in Deuteronomy. A preliminary definition is: *The heart's response to the will, command, or Law of God (as in the Ten Commandments) as a believer or unbeliever whether for good or for evil.* The definition for the shorter spelling of *heart* will be addressed in a second article to follow.

As with all nouns, the specific spelling of the word for *heart* informs and justifies the interpretation or context.

There is no middle ground. The appearance of the two different spellings for *heart* is either entirely random or it is by design. If there is an explanation for choosing one spelling over the other, it must come from within the text.

The obvious discrepancy in the distribution of the two different spellings for *heart* in the Torah is evidence that after 40 years of God's chastening the people of Israel out in the wilderness, we find an abundance of the longer word for heart in the Book of Deuteronomy. Only two adults over the age of 20, who had walked out of Egypt, entered the Promised Land of Canaan.

Basis for Two More Articles

If the first 55 occurrences with the longer spelling of *heart* are arranged in Hebraic Meter, what about the remaining 67 which use the shorter spelling for *heart*?

It doesn't seem possible that the longer spelling is set in Hebraic Meter, but ~~not~~ the shorter spelling is not; this will be addressed in the second article. If both used words for *heart* in the Torah have their own meter, then a third article is required for a comparison of both spellings. It is also clear that the preservation of the meter in the text means we have nothing less than magnificent evidence for the existence of an original 3,500-year-old text. Creationists have much to say about the evidence of intelligent design in God's Creation. Everything talked about here shows that we have an abundance of evidence for the intelligent design of the Torah's original text—which text has been housed in the National Library of Russia since 1863.