

## **Mysteries of the *Heart* in the Torah (Part 2):**

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

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The Torah's account of God hardening Pharaoh's heart is the most well-known and enigmatic use of the shorter Hebrew spelling for *heart* and a subject of commentary and theological investigation.

The first in this series of three articles is a study of Hebraic Meter (multiples of *words and phrases in 7s, 10s, and 12s*) which identifies the longer spelling of *heart* (לבב *lebab*, lay-bawb') in the Torah as a new word. This new word for *heart* has two Hebrew "Bs" and has a different meaning than the shorter spelling.

In this second article computer analysis reveals that the shorter Hebrew spelling of *heart* (לב *leb*, labe) also exhibits its own Hebraic Meter. The evidence makes it clear that the different spellings of *heart* are two different words, and each has its own unique meter and meaning.

According to lexicons, commentaries, and dictionaries consulted by this writer, both words are supposedly-random spellings of the same word with the same meaning. Yet, computer analysis and Hebraic Meter lead us to a series of revisions on the historical meaning of *heart* not only in the Torah, but also in the entire Hebrew Bible.

First, the two spellings of *heart* in the Torah are actually two different words.

Second, the two different words have different meanings and contexts.

Third, each of these two words is arranged in its own Hebraic Meter.

Fourth, the division of these two words can be shown to exhibit the distinction between faith and works in the New Testament (which will be a topic for a third article in this series).

The data in this second article contains an entirely different range of subjects related to the shorter spelling of *heart* when compared to the longer spelling.

This first example of Hebraic Meter (words, phrases, and sentences repeated in multiples of 7s, 10s, and 12s) deals with the paradox of God hardening Pharaoh's heart. When speaking of Pharaoh, the word חזק (*chazaq*, khaw-zak') is translated as *harden*. Yet, its first meaning is *to strengthen* or *to make strong*. In other words, God gave Pharaoh the strength to resist Him by his own will, but God did not compel Pharaoh to sin.

The Bible also uses two additional Hebrew words when addressing the hardening of Pharaoh's heart. The blanket translation of *harden* for three different Hebrew words, as quoted in this article from other translations, has often led to an incorrect understanding of the Bible's doctrine of predestination.

***Hardened* (strengthened) *the heart of Pharaoh 7 times in Exodus***

- and I will **harden** the heart of Pharaoh..... וְאַנִּי אֶקְשֶׁה אֶת־לֵב פַּרְעֹה (Exo 7:3)
- The Lord **harden**ed the heart of Pharaoh..... וַיַּחֲמֵד יְהוָה אֶת־לֵב פַּרְעֹה (Exo 9:12)
- And the Lord **harden**ed the heart of Pharaoh..... וַיַּחֲמֵד יְהוָה אֶת־לֵב פַּרְעֹה (Exo 10:20)
- And the Lord **harden**ed the heart of Pharaoh..... וַיַּחֲמֵד יְהוָה אֶת־לֵב פַּרְעֹה (Exo 10:27)
- And the Lord **harden**ed the heart of Pharaoh..... וַיַּחֲמֵד יְהוָה אֶת־לֵב פַּרְעֹה (Exo 11:10)
- I will **harden** the heart of Pharaoh..... וְהִחֲמֵדְתִּי אֶת־לֵב־פַּרְעֹה (Exo 14:4)
- And the Lord **harden**ed the heart of Pharaoh..... וַיַּחֲמֵד יְהוָה אֶת־לֵב פַּרְעֹה (Exo 14:8)

The biblical writer knows exactly which Hebrew spelling of *heart* he wants to use. This three-word phrase “*the heart of Pharaoh*” above, beginning with the untranslatable sign of the direct object of the word *et* (אֶת), repeats the shorter Hebrew spelling of *heart* in the Torah exactly seven times.

In order to arrive at this data, it must be assumed that one author wrote the Torah, namely Moses, and further that we have his original text. Finally, the assumption is that computers can generate reliable information about the Bible. Most important is that the right questions need to be asked.

When a major theme in the Torah is arranged in Hebraic Meter, such as the phrase “*the heart of Pharaoh*,” it is accompanied with a labyrinth of over-lapping sets and subsets arranged in 7s, 10s, and 12s.

In the previous example the computer search for “*the heart of Pharaoh*” was preceded by the untranslatable sign of the direct object “*et*.” In yet another example from the Torah, the word for “*harden*” (חֲזַק *chazaq*, *khaw-zak*) always precedes “*Pharaoh’s heart*.” Instantly, ten repetitions appear on the screen, each one with the same Hebrew verb for *harden* and each one with the same shorter spelling for *heart*.

This is all statistically impossible for a word that supposedly has random spellings! Since the Septuagint was translated from the Hebrew Bible into Greek 2,300 years ago, it becomes evident that ever since then scholars have followed the erroneous assumption that both Hebrew spellings for the word *heart* have the same meaning.

The meter is more easily visualized in the bolded Hebrew words below. The translators prefer that the word order be changed for proper English. For example, Exodus 9:12 could be translated as “*And Pharaoh’s heart was hardened by the Lord*” but the translators had no idea they were dealing with Hebraic Meter in the text. Notice how in Hebrew, the same two words always appear on the left.

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

- And Pharaoh’s heart was **harden**ed (Exo 7:13)
- And Pharaoh’s heart was **harden**ed (Exo 7:22)
- And Pharaoh’s heart was **harden**ed (Exo 8:15)
- And the Lord **harden**ed Pharaoh’s heart (Exo 9:12)
- And Pharaoh’s heart was **harden**ed (Exo 9:35)
- And the Lord **harden**ed Pharaoh’s heart (Exo 10:20)
- And the Lord **harden**ed Pharaoh’s heart (Exo 10:27)
- And the Lord **harden**ed Pharaoh’s heart (Exo 11:10)

And I will **harden** Pharaoh's heart (Exo 14:4)  
 And the Lord **hardened** Pharaoh's heart (Exo 14:8)

וַיִּחְזַק לֵב פַּרְעֹה (Exo 7:13)  
 וַיִּחְזַק לִב־פַּרְעֹה (Exo 7:22)  
 וַיִּחְזַק לִב־פַּרְעֹה (Exo 8:15)  
 וַיִּחְזַק יְהוָה אֶת־לֵב פַּרְעֹה (Exo 9:12)  
 וַיִּחְזַק לֵב פַּרְעֹה (Exo 9:35)  
 וַיִּחְזַק יְהוָה אֶת־לֵב פַּרְעֹה (Exo 10:20)  
 וַיִּחְזַק יְהוָה אֶת־לֵב פַּרְעֹה (Exo 10:27)  
 וַיִּחְזַק יְהוָה אֶת־לֵב פַּרְעֹה (Exo 11:10)  
 וַחֲזַקְתִּי אֶת־לִב־פַּרְעֹה (Exo 14:4)  
 וַיִּחְזַק יְהוָה אֶת־לֵב פַּרְעֹה (Exo 14:8)

There is still more. The following search for *heart* proceeded by חֲזַק (*chazaq*, khaw-zak') *without Pharaoh* produces twelve repetitions. In each case the writer knows he should only use the shorter spelling of heart. There is no biblical support for the conclusion that the two Hebrew words for heart exhibit random alternate spellings with the same meaning. We are unaware of any scholarly research that demonstrates the consistent spelling of *heart* apart from this research.

**Harden heart 12 times in the Torah**

(nonsequential search in the Torah)

And I will harden his heart..... וְאֲנִי אֶחְזַק אֶת־לִבּוֹ (Exo 4:21)  
 And he hardened the heart..... וַיִּחְזַק לֵב (Exo 7:13)  
 And he hardened the heart..... לֵב וַיִּחְזַק (Exo 7:22 )  
 And he hardened the heart..... לֵב וַיִּחְזַק (Exo 8:15)  
 And the Lord hardened the heart..... וַיִּחְזַק יְהוָה אֶת־לֵב (Exo 9:12)  
 And he hardened the heart לֵב וַיִּחְזַק (Exo 9:35)  
 And the Lord hardened the heart..... וַיִּחְזַק יְהוָה אֶת־לֵב (Exo 10:20)  
 And the Lord hardened the heart לֵב וַיִּחְזַק יְהוָה אֶת־לֵב (Exo 10:27)  
 And the Lord hardened the heart..... לֵב וַיִּחְזַק יְהוָה אֶת־לֵב (Exo 11:10)  
 And I will harden the heart..... וַחֲזַקְתִּי אֶת־לֵב (Exo 14:4)  
 And the Lord hardened the heart..... וַיִּחְזַק יְהוָה אֶת־לֵב (Exo 14:8)  
 And I will harden the heart..... מְחַזְּקֵי אֶת־לֵב (Exo 14:17)

The following example is similar to the one above, but now the search changed over to all verbs which precede *Pharaoh's heart*. Every instance of *Pharaoh's heart* in the Torah is preceded by a *harden* or *hard*. In this search two verses drop out (4:21 and 9:12) and two are added (7:3 and 9:7). These two additional verbs for *harden* are קָשְׁהָ (*qasheh*, kaw-sheh') and כָּבַד (*kabed*, kaw-bade'). Exodus 7:14 is not included because it is an adjective which explains that Pharaoh's heart is already hard.

Each of these additional verbs for harden have their own marvelous Hebraic Meter in the text of the Torah but appear just once in relation to the *Pharaoh's heart* phrase. This further demonstrates the introduction of synonyms into Hebraic Meter indicates that the primary goal of the genre is not rote repetition but ordered conveyance of content. Notice once again the consistent shorter spelling of the word used for *heart* in all twelve repetitions.

**Pharaoh's heart hardened** (three different verbs) **12 times in the Torah**

Search string לִב־פַּרְעֹה

I will **harden** Pharaoh's heart (Exo 7:3)  
 And Pharaoh's heart was **hardened** (Exo 7:13)

And Pharaoh's heart was **hardened** (Exo 7:22)  
 And Pharaoh's heart was **hardened** (Exo 8:15)  
 And Pharaoh's heart was **hardened** (Exo 9:7)  
 And the Lord **hardened** Pharaoh's heart (Exo 9:12)  
 And Pharaoh's heart was **hardened** (Exo 9:35)  
 And the Lord **hardened** Pharaoh's heart (Exo 10:20)  
 And the Lord **hardened** Pharaoh's heart (Exo 10:27)  
 And the Lord **hardened** Pharaoh's heart (Exo 11:10)  
 And I will **harden** Pharaoh's heart (Exo 14:4)  
 And the Lord **hardened** Pharaoh's heart (Exo 14:8)

פִּרְעֹה אֶת־לֵב אֶקְשֶׁה וְאָנִי (Exod. 7:3)  
 פִּרְעֹה לֵב וַיִּחְזַק (Exod. 7:13)  
 לֵב־פִּרְעֹה וַיִּחְזַק (Exod 7:22)  
 לֵב־פִּרְעֹה וַיִּחְזַק (Exod. 8:15)  
 פִּרְעֹה לֵב וַיִּכְבֵּד (Exod. 9:7)  
 פִּרְעֹה אֶת־לֵב יְהוָה וַיִּחְזַק (Exod. 9:12)  
 פִּרְעֹה לֵב וַיִּחְזַק (Exod. 9:35)  
 פִּרְעֹה אֶת־לֵב יְהוָה וַיִּחְזַק (Exod. 10:20)  
 פִּרְעֹה אֶת־לֵב יְהוָה וַיִּחְזַק (Exod. 10:27)  
 פִּרְעֹה אֶת־לֵב יְהוָה וַיִּחְזַק (Exod. 11:10)  
 אֶת־לֵב־פִּרְעֹה וַחֲזַקְתִּי (Exod. 14:4)  
 פִּרְעֹה אֶת־לֵב יְהוָה וַיִּחְזַק (Exod. 14:8)

In the next example, the above series is expanded by changing the computer search to all repetitions of “*Pharaoh’s heart*” as contiguous words leading to a total of 14 (2 x 7), all with the shorter spelling of heart. Notice again that the same two Hebrew words appear on the left.

This time there is an anomaly, the explanation of which (accompanied with numerous examples), will be addressed in the third article. There is the introduction of a 15<sup>th</sup> repetition which has the longer spelling of heart at Exodus 14:15 with an accompanying change of context. Exodus 14:5 is the only time Pharaoh *acts* and *obeys* the Lord (something he would soon regret). Therefore, Exodus 14:5 requires the longer spelling because it describes Pharaoh’s actions. It is not possible to knowingly obey God from the heart without committing an act of faith, namely a good work.

When the king of Egypt was told that the people had fled, Pharaoh and his servants had a **change of heart** toward the people, and they said, "What is this we have done, that we have let Israel go from serving us?" (Exo 14:5 NASB)

This begs the question: “*Change of heart*” from what? The change is that after one act of obedience to God Pharaoh returns to war with God. For Pharaoh to have a *change of heart*, for him to obey God and free Israel, God had to send Moses, ten plagues, and even kill Pharaoh’s son. But Pharaoh quickly had a *change of heart* from his newfound longer spelling (act of obedience) back to his innate hate for God indicated with the shorter spelling. As a result of Pharaoh’s disobedience, God hardens Pharaoh’s *heart* again in 14:8.

This computer-search also produced seven repetitions of the *Lord* or a pronoun for *Lord* and *Pharaoh’s heart* in the same verse. Ten of the twelve words for *harden* are the same חֲזַק (chazaq, khaw-zak') as published above. There are even seven repetitions of אֶת (et) preceding

*Pharaoh's heart*. The point is that the Hebraic meter is layered and integrated in the text one series of meter on top of the other. The shorter spelling of the Hebrew word for *heart* is intentionally incorporated into an intricate matrix of Hebraic Meter.

The Lord gives Pharaoh the punishment of his own heart's desire. Consider that it takes courage to the point of absolute insanity to lead chariots through two walls of water in defiance of the laws of nature!

***Pharaoh's heart* לב־פֶּרְעֹה 14 times in the Torah**

***Pharaoh's heart hardened* (three verbs) 12 times in the Torah**

***Pharaoh's heart hardened* same verb חָזַק 10 times in the Torah**

***Pharaoh's heart* (preceded by et) 7 times**

I will <b>harden</b> Pharaoh's heart	(Exo 7:3)
And Pharaoh's heart was <b>hardened</b>	(Exo 7:13)
Pharaoh's heart	(Exo 7:14)
And Pharaoh's heart was <b>hardened</b>	(Exo 7:22)
And Pharaoh's heart was <b>hardened</b>	(Exo 8:15)
And Pharaoh's heart was <b>hardened</b>	(Exo 9:7)
And the <b>Lord hardened</b> Pharaoh's heart	(Exo 9:12)
And Pharaoh's heart was <b>hardened</b>	(Exo 9:35)
And the <b>Lord hardened</b> Pharaoh's heart	(Exo 10:20)
And the <b>Lord hardened</b> Pharaoh's heart	(Exo 10:27)
And the <b>Lord hardened</b> Pharaoh's heart	(Exo 11:10)
And I will <b>harden</b> Pharaoh's heart	(Exo 14:4)
<i>Pharaoh's heart</i>	(Exo 14:5)
And the <b>Lord hardened</b> Pharaoh's heart	(Exo 14:8)

וְאָנֹכִי אֶקְשֶׁה אֶת־לֵב פֶּרְעֹה	(Exo 7:3)
וַיִּחְזַק לֵב פֶּרְעֹה	(Exo 7:13)
לֵב פֶּרְעֹה	(Exo 7:14)
וַיִּחְזַק לֵב־פֶּרְעֹה	(Exo 7:22)
וַיִּחְזַק לֵב־פֶּרְעֹה	(Exo 8:15)
וַיִּכְבֹּד לֵב פֶּרְעֹה	(Exo 9:7)
וַיִּחְזַק יְהוָה אֶת־לֵב פֶּרְעֹה	(Exo 9:12)
וַיִּחְזַק לֵב פֶּרְעֹה	(Exo 9:35)
וַיִּחְזַק יְהוָה אֶת־לֵב פֶּרְעֹה	(Exo 10:20)
וַיִּחְזַק יְהוָה אֶת־לֵב פֶּרְעֹה	(Exo 10:27)
וַיִּחְזַק יְהוָה אֶת־לֵב פֶּרְעֹה	(Exo 11:10)
וַיִּחְזַקְתִּי אֶת־לֵב־פֶּרְעֹה	(Exo 14:4)
לֵב פֶּרְעֹה	(Exo 14:5)
וַיִּחְזַק יְהוָה אֶת־לֵב פֶּרְעֹה	(Exo 14:8)

A preliminary definition for the shorter Hebrew spelling of heart (לב־ labe) will be defined as: *A heart's current nature, faith or lack of faith, whether for good or for evil*. For example: In any discussion of what a heart believes, heart is written with the shorter spelling.

The following is the final in a series of five examples of *Pharaoh's heart* in the Torah. There are exactly 20 (2 x 10) repetitions where *Pharaoh* and the shorter spelling of *heart* appear in the same verse. (For later reference, the shorter spelling for *heart* repeats twice in Exodus 10:1, once without Pharaoh's name, for a total of 21 (3 x 7) repetitions.) In every instance the shorter spelling for *heart* maintains the identical context and meaning.

**Pharaoh/heart 20**

(short spelling) **times in the Pentateuch**

- And do them before **Pharaoh**, and I will harden his **heart**. (Exo 4:21)
- But I will harden **Pharaoh's heart** (Exo 7:3)
- Yet **Pharaoh's heart** was hardened, (Exo 7:13)
- Pharaoh's heart** is stubborn; (Exo 7:14)
- and **Pharaoh's heart** was hardened, (Exo 7:22)
- Then **Pharaoh** turned and went into his house with no **heart** (Exo 7:23)
- But when **Pharaoh** saw that there was relief, he hardened his **heart** (Exo 8:15)
- But **Pharaoh's heart** was hardened, (Exo 8:19)
- But **Pharaoh** hardened his **heart** this time also, (Exo 8:32)
- But the **heart** of **Pharaoh** was hardened, (Exo 9:7)
- And the LORD hardened **Pharaoh's heart**, even for this. (Exo 9:12)
- And...**Pharaoh**....sinned again and hardened his **heart**, (Exo 9:34)\*
- And **Pharaoh's heart** was hardened, (Exo 9:35)
- Go to **Pharaoh**, for I have hardened his **heart** and the **heart** of his servants (Exo 10:1 )
- But the LORD hardened **Pharaoh's heart**, (Exo 10:20)
- But the LORD hardened **Pharaoh's heart**, (Exo 10:27)
- yet the LORD hardened **Pharaoh's heart**, (Exo 11:10)
- us I will harden **Pharaoh's heart**, (Exo 14:4)
- And the LORD hardened the **Pharaoh's heart** of, (Exo 14:8)
- I will harden the **hearts** of the Egyptians... and I will be honored through **Pharaoh** (Exo 14:17)\*
- \* But when **Pharaoh** saw that the rain and the hail and the thunder had ceased, he sinned again and hardened his **heart**, (Exo 9:34)
- \* I will harden the hearts of the Egyptians so that they will go in after them; and I will be honored through **Pharaoh** (Exo 14:17)

- וַעֲשִׂיתֶם לִפְנֵי פַרְעֹה וְאָנֹכִי אֶחְזַק אֶת־לִבּוֹ (Exo 4:21)
- וְאָנֹכִי אֶקְשֶׁה אֶת־לֵב פַּרְעֹה (Exo 7:3)
- וַיִּחְזַק לֵב פַּרְעֹה (Exo 7:13)
- כִּבְד לֵב פַּרְעֹה (Exo 7:14)
- וַיִּחְזַק לִב־פַּרְעֹה (Exo 7:22)
- פַּרְעֹה נִיבָא אֶל־בֵּיתוֹ וְלֹא־שָׁת לְבוֹ גַּם־לְזָאת (Exo 7:23)
- וַיֵּרָא פַרְעֹה כִּי הָיְתָה הַרְנוּחָה וַחֲכַבְדֹּ אֶת־לִבּוֹ (Exo 8:11)
- וַיִּחְזַק לִב־פַּרְעֹה וְלֹא־שָׁמַע אֲלֵהֶם (Exo 8:15)
- וַיִּכְבַּד פַּרְעֹה אֶת־לִבּוֹ (Exo 8:28)
- וַיִּכְבַּד לֵב פַּרְעֹה וְלֹא (Exo 9:7)
- וַיִּחְזַק יְהוָה אֶת־לֵב פַּרְעֹה (Exo 9:12)
- וַיֵּרָא פַרְעֹה ... וַיִּסָּף לִחְטֹאֹ וַיִּכְבַּד לְבוֹ (Exo 9:34)
- וַיִּחְזַק לֵב פַּרְעֹה (Exo 9:35)
- בָּא אֶל־פַּרְעֹה כִּי־אָנֹכִי הַכְּבַדְתִּי אֶת־לְבוֹ וְאֶת־לֵב עַבְדֵּי (Exo 10:1)
- וַיִּחְזַק יְהוָה אֶת־לֵב פַּרְעֹה (Exo 10:20)
- וַיִּחְזַק יְהוָה אֶת־לֵב פַּרְעֹה (Exo 10:27)
- וַיִּחְזַק יְהוָה אֶת־לֵב פַּרְעֹה (Exo 11:10)
- וַחֲזַקְתִּי אֶת־לִב־פַּרְעֹה (Exo 14:4)
- וַיִּחְזַק יְהוָה אֶת־לֵב פַּרְעֹה (Exo 14:8)
- וְאָנֹכִי הִגַּנִּי מִחֲזוֹק אֶת־לֵב מִצְרַיִם... וְאֶפְבְּדָה בְּפַרְעֹה (Exo 14:17)\*
- \* וְאָנֹכִי הִגַּנִּי מִחֲזוֹק אֶת־לֵב מִצְרַיִם וַיִּבְאוּ אֶחְרֵיהֶם וְאֶפְבְּדָה בְּפַרְעֹה וּבְכַל־חֵילוֹ בְּרַכְבוֹ וּבַפָּרָשָׁיו (Exo 14:17)

For all the research over the centuries dedicated to the study of *Pharaoh's heart*, we have yet to find one notation recognizing the presence of meter in the text.

This research demonstrates that the Torah is hardly a random, cobbled together anthology of Hebrew sayings, and myths. At the same time the Hebrew spelling for *heart* is also anything but random. Scholars simply will not acknowledge the presence of linguistic order necessitating the existence of one original author.

## Excursus on the Hardening of Pharaoh

Before introducing more examples using the shorter spelling of *heart* in the Torah, there is more still to be said about Hebraic Meter associated with the hardening of Pharaoh and/or of his heart. In the Hebrew language both a verb and its derivative adjective have the same consonants, but vowel points were added by the Masoretes in order to identify the difference between verbs, nouns, and adjectives.

According to Hebrew scholar Karl Randolph, the original Hebrew was spoken with vowels as whole syllables but was not written with vowels. How Hebrew remained a stable written language nearly 1,000 years from Moses to Daniel is beyond this writer. For the sake of comparison, college students need dictionaries in order to read the original words written by Shakespeare.

The verb/adjective for *harden* (חָזַק *chazaq*, khaw-zak') appears with the word *Pharaoh* ten times (as shown earlier). A computer search in the Torah for כָּבַד (*kabed*, kaw-bade') *harden, severe, or honor* with *Pharaoh* produced a series of ten repetitions in Exodus, but not as was expected.

The word *Kabed* is used in a play on words. Three times here God says He will be *honored* by Pharaoh. In other words, the same word that means “*harden Pharaoh*” also means “*honors God*.” It is a chilling revelation of Divine retribution. Exodus 14:4, 17, and 18 below must be translated as God being “*honored through Pharaoh*.”

The lines are too long to arrange on the page in English, but the Hebrew is aligned below with כָּבַד (*kabed*, kaw-bade'), *harden/sever/honor* in bold type.

### *Pharaoh harden/hard 10 times in the Torah*

And the LORD said unto Moses, <b>Pharaoh's heart is hardened</b>	(Exo 7:14)
But when <b>Pharaoh</b> saw that there was relief, he <b>hardened</b> his heart	(Exo 8:15)
And a <b>severe</b> [hard] swarm of insects came into <b>Pharaoh's</b> house	(Exo 8:24)
But <b>Pharaoh hardened</b> his heart this time also	(Exo 8:32 )
But the heart of <b>Pharaoh</b> was <b>hardened</b>	(Exo 9:7 )
But when <b>Pharaoh</b> saw that the hail ceased, he <b>hardened</b> his heart	(Exo 9:34)
Go to <b>Pharaoh</b> , for I have <b>hardened</b> his heart and the heart of his servants	(Exo 10:1)
and I will be <b>honored through Pharaoh</b>	(Exo 14:4)
and I will be <b>honored through Pharaoh</b>	(Exo 14:17)
when I am <b>honored through Pharaoh</b>	(Exo 14:18)

(The repetitions of harden/hard/honor/severe are aligned and bolded.)

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כָּבַד לֵב פַּרְעֹה	(Exo 7:14)
בַּיּוֹם הַהוּא כִּי הִיטָה הָרְנוּחָה וְהַכְבִּיד אֶת־לִבּוֹ	(Exo 8:11)
וַיָּבֹא עָרֹב כָּבֵד בֵּיתָה פַּרְעֹה	(Exo 8:20)
וַיַּכְבֵּד פַּרְעֹה אֶת־לִבּוֹ גַּם	(Exo 8:28)
וַיַּכְבֵּד לֵב פַּרְעֹה	(Exo 9:7)
בַּיּוֹם הַהוּא כִּי־חָלַל הַמָּטָר וְהַכְבֵּד וְהַקָּלִת וְנִסַּף לְחַטָּא וַיַּכְבֵּד לִבּוֹ	(Exo 9:34)
בֹּא אֶל־פַּרְעֹה כִּי־אָנֹכִי הַכְבֵּדְתִי אֶת־לִבּוֹ וְאֶת־לֵב עַבְדָּיו	(Exo 10:1)
וְאֶכְבְּדָה בַּפַּרְעֹה	(Exo 14:4 )
מִסֻּלְ וְאֶכְבְּדָה בַּפַּרְעֹה	(Exo 14:17)
בְּהַכְבֵּדְתִי בַּפַּרְעֹה	(Exo 14:18)

## Let My People Go

While searching for Hebraic Meter, a rather common occurrence is finding meter where it was not expected. The classic phrase about God telling Pharaoh, “*let my son/people go*” repeats ten times in the Torah. Seven of the ten, are followed by the phrase, “*that he/they may serve Me.*” This is the very first time in the Bible Israel is called God’s son. The death of Pharaoh’s son freed God’s son.

### *Let My son/people go 10 times in the Torah*

#### *Let My son/people go...that he/they may serve Me 7 times in the Torah*

#### *The LORD 7 times*

	So I said to you, 'Let My son go	(Exo 4:23)
	Thus says the LORD, the God of Israel, 'Let My people go	(Exo 5:1)
The LORD, the God of the Hebrews, sent me to you, saying, "Let My people go		(Exo 7:16)
	Thus says the LORD, "Let My people go	(Exo 8:1)
	Thus says the LORD, "Let My people go	(Exo 8:20)
	For if you will not let My people go	(Exo 8:21)
	Thus says the LORD, the God of the Hebrews, "Let My people go	(Exo 9:1)
	Thus says the LORD, the God of the Hebrews, "Let My people go	(Exo 9:13)
	Thus says the LORD, the God of the Hebrews ...“Let My people go	(Exo 10:3)
	'For if you refuse to let My people go	(Exo 10:4)

נאמר אליך שלח את־בני	(Exo 4:23)
כה־אמר יהוה אלהי ישראל שלח את־עמי	(Exo 5:1)
יהוה אלהי העברים שלחני אליך לאמר שלח את־עמי	(Exo 7:16)
כה אמר יהוה שלח את־עמי	(Exo 7:26)
כה אמר יהוה שלח עמי	(Exo 8:16)
כי אם־אניך משלח את־עמי	(Exo 8:17)
כה־אמר יהוה אלהי העברים שלח את־עמי	(Exo 9:1)
כה־אמר יהוה אלהי העברים שלח את־עמי	(Exo 9:13)
כה־אמר יהוה אלהי העברים שלח עמי	(Exo 10:3)
כי אם־מאן אתה לשלח את־עמי	(Exo 10:4)

### *That he/they may serve Me, 7 times in the Torah*

(Continuation from previous example)

that he may serve Me.....	ויעבדני	(Exo 4:23)
that they may serve Me.....	ויעבדני	(Exo 7:16)
that they may serve Me.....	ויעבדני	(Exo 7:26)
that they may serve Me.....	ויעבדני	(Exo 8:16)
that they may serve Me.....	ויעבדני	(Exo 9:1)
that they may serve Me.....	ויעבדני	(Exo 9:13)
that they may serve Me.....	ויעבדני	(Exo 10:3)

The reader may have noticed that this is the fourth set of ten repetitions associated with the word *Pharaoh*, who is famously associated with the ten plagues. It was discovered as well that the Greek word for *plagues* repeats ten times in the Book of Revelation and seven more times in the singular.

## Wise Heart Instead of Hard Heart

There is a natural break in the progression of the word for *heart* with one Hebrew “B” at Exodus 15:8 where Moses speaks about the “*heart of the sea.*” In the Torah the shorter spelling for heart is always used for all Hebrew references to the *heart of God* or anything inanimate, such as “*heart of the sea.*”



After verse Exodus 15:8 the text contrasts Pharaoh's *hard heart* with numerous examples of people who desire to serve God. Rather than harden their hearts, we read that God fills their hearts with additional wisdom and/or skill. Just as God strengthened and enabled Pharaoh's heart to hate and resist Him, so now in order to complete His work, God also gives those who love and want to serve Him wisdom and skill.

Ten times in the Torah wisdom appears with the shorter Hebrew spelling of heart. (*Heart* appears twice in 31:6.)

**Wise/wisdom heart 10 times in the Torah**

And you shall speak to all the **wise hearted** people (Exo 28:3)  
 and in the **hearts** of all who are **wise hearted** I have put wisdom (Exo 31:6)  
 And let every **wise hearted** man among you come, (Exo 35:10)  
 And all the **wise hearted** women spun with their hands, (Exo 35:25)  
 And all the women whose **heart** is lifted with **wisdom** (Exo 35:26)  
 He has filled them with a **wise heart** (Exo 35:35)  
 and every **wise hearted** person in whom the LORD has put wisdom (Exo 36:1)  
 and every **wise hearted** person in whom the LORD had put wisdom (Exo 36:2)  
 in whom the LORD had put a **wise heart** (Exo 36:2)  
 And all the **wise-hearted** men among those who were performing the work (Exo 36:8)

וְאִתָּהּ תְּדַבֵּר אֶל-כָּל-חַכְמֵי-לֵב	(Exo 28:3)
וְקָלֶב כָּל-חַכְמֵי-לֵב נִתְּתִי חֻכְמָה	(Exo 31:6)
וְכָל-חַכְמֵי-לֵב בְּכֶם יָבִיאוּ	(Exo 35:10)
וְכָל-אִשָּׁה חַכְמַת-לֵב בְּיָדֶיהָ טָווּ	(Exo 35:25)
וְכָל-הַנְּשִׂיִם אֲשֶׁר נָשְׂא לִבָּן אֶתְנֶנָּה בְּחֻכְמָה	(Exo 35:26)
מֵלֵא אֲתֵם חַכְמַת-לֵב	(Exo 35:35)
וְכָל אִישׁ חַכְמֵי-לֵב אֲשֶׁר נָתַן יְהוָה חֻכְמָה	(Exo 36:1)
וְאֵל כָּל-אִישׁ חַכְמֵי-לֵב	(Exo 36:2)
אֲשֶׁר נָתַן יְהוָה חֻכְמָה בְּלִבּוֹ	(Exo 36:2)
וַיַּעֲשׂוּ כָל-חַכְמֵי-לֵב בְּעֲשׂוֹי הַמְּלָאכָה	Exo 36:8)

For all the commentary and questions surrounding God's hardening of Pharaoh's heart, the Doctrine of Election, the Wrath of God, and the Mercy of God, rare is the reference to the corresponding Divine enlightenment and empowerment of those who love God.

**Giving Hearts and Aaron's Heart and Breast Plate**

There are ten more repetitions of the shorter spelling of *heart* in Exodus after 15:8. Seven of them deal with the willingness of the people to make contributions and the other three speak about the Breastplate of Judgement on Aaron's heart. Seven and three are the most common division of ten repetitions in Hebraic Meter, and especially the Book of Revelation. It is easier to see the bolded arrangement for the shorter spelling for *heart* in the Hebrew.

**Hearts empower by God, 10 times in the Torah**

**Hearts moved by God to work on the Tabernacle 7 times in the Torah**

from every man whose **heart** moves him you shall raise My contribution (Exo 25:2)  
 children of Israel in the breastplate of judgment upon his [**Aaron's**] **heart**, (Exo 28:29)  
 the Urim and the Thummim, and they shall be over **Aaron's heart** (Exo 28:30)  
 and **Aaron** shall carry the judgment of the sons of Israel over his **heart** (Exo 28:30)  
 Take from among you a contribution to the LORD; whoever is of a willing **heart** (Exo 35:5)  
 And everyone whose **heart** stirred him (Exo 35:21)  
 Then all whose **hearts** moved them, (Exo 35:22)

every man and women, whose **heart** moved them to come *with material*, (Exo 35:29)  
 He also has put in his **heart** to teach, both he and Oholiab, (Exo 35:34)  
 everyone whose **heart** stirred him, to come to the work (Exo 36:2)

מאת פל־איש אָשֶׁר יִדְבְּנוּ לִבּוֹ תִקְחוּ אֶת־תְּרוּמַתִּי	(Exo 25:2)
בְּנֵי־יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל־לִבּוֹ	(Exo 28:29)
אֶת־הָאוּרִים וְאֶת־הַתְּמִים וְהָיוּ עַל־לִב אֶהְרֹן	(Exo 28:30)
וְנָשָׂא אֶהְרֹן אֶת־מִשְׁפַּט בְּנֵי־יִשְׂרָאֵל עַל־לִבּוֹ	(Exo 28:30)
קָחוּ מֵאֲתַכֶּם תְּרוּמָה לַיהוָה פֶּל נְדִיב לִבּוֹ	(Exo 35:5)
וַיָּבֹאוּ פְל־אִישׁ אָשֶׁר־נָשָׂאוּ לִבּוֹ	(Exo 35:21)
וַיָּבֹאוּ הָאֲנָשִׁים עַל־הַנְּשִׁים פֶּל נְדִיב לִב	(Exo 35:22)
פְל־אִישׁ וְאִשָּׁה אָשֶׁר נָדַב לִבָּם אֲתָם לְקַבֵּי	(Exo 35:29)
וּלְהוֹרֹת נָתַן בְּלִבּוֹ הוּא וְאֶהְלִיאָב	(Exo 35:34)
כָּל אָשֶׁר נָשָׂאוּ לִבּוֹ לְקַרְבָּה אֶל־הַמִּלְאָכָה	(Exo 36:2)

### Conclusion

Thus far we have accounted for 43 (21 + 1 + 21) of the 67 repetitions of the shorter spelling of *heart* in the Torah. Of the remaining 24 (2 x 12), the first 14 (2 x 7) begin at Genesis 6:5 and end at Exodus 4:14 (Gen. 6:5, 6; 8:21 (x2); 17:17; 18:5; 24:45; 27:41; 31:20; 34:3; 42:28; 45:26; 50:21; Exod. 4:14.). The final ten repetitions include two passages that refer to *Pharaoh's heart* without mentioning his name (Exod. 9:14 and 21) and eight more in Num. 16:28; 24:13; 32:7; 9; Deut. 4:11; 28:65; 29:3; 18.

The subjects of these 24 repetitions include speaking about the hearts of God, Abraham, Eleazer, Esau, Laban, Shechem, Joseph's brothers, Jacob, Aaron, Pharaoh, Joseph, the Children of Israel, Moses, and Balaam 14 (2 x 7), twelve names in all.

The goal of this second article is to demonstrate the consistent use of the shorter spelling for *heart* in identical or similar phrases and contexts, which are also arranged in Hebrew Meter.

The third article in this series focuses on the distinction between the longer and the shorter spelling of the Hebrew word for *heart* throughout the Bible, beginning with events in this last group of 24 repetitions in Genesis.

The preservation of Hebrew Meter in both spellings of *heart*, as found in the consonantal Masoretic Text, proves that we possess the original words of Torah and we have always possessed the original words of the Torah.