

# Mysteries of the *Heart* in the Torah (Part 3):

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

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This is the third in a series of three articles on “*Mysteries of the Heart in the Torah.*” The first article examined Hebraic Meter unique to the longer spelling of the Hebrew word for *heart* (לֵבָב *lebab*, lay-bawb') in the Torah, and the second article examined Hebraic Meter unique to the shorter spelling of the Hebrew word for heart (לֵב *leb*, labe) in the Torah.

The initial goal was to learn why there are two spellings for the Hebrew word for *heart* through computer analysis of Hebraic Meter. Each of the two Hebrew words for *heart* have their own spelling and definition. This led to the discovery that the longer word for *heart* is a new word in the Bible and the two words for *heart* are the biblical foundations for the relationship between *faith* and *works* in the New Testament.

After the Captivity and conquests of Alexander the Great, many Jews could no longer read or understand Hebrew. Therefore, circa 300 BC scholars were compelled to create a Greek translation of the Hebrew Scriptures known as the Septuagint. These events led to making the relatively obscure Hebrew Scriptures accessible to the Greek and Roman world. At that time the two different Hebrew words for *heart* were translated with the only available Greek word for *heart*. Thus, any distinction between the two Hebrew words for *heart* was lost except for a small number of scholars.

This third article is first a commentary on the data gathered in the two previous articles. Second, it examines the profundity of the Hebrew theological and philosophical distinction between its two words for *heart*. Third, incorrect spellings of *heart* in the Masoretic Text are corrected in the Great Isaiah Scroll in the Dead Sea Scrolls which verify that (לֵבָב *lebab*, lay-bawb') is a new Hebrew word. Fourth, it demonstrates that the two different meanings and applications of the two Hebrew words for *heart* establish a precedent for the distinction between faith and works in the Greek New Testament based on Hebrew word reduplication.

Each New Testament writer innately understood the cause-and-effect relationship between faith and works; they debated them with each other, and effortlessly taught this ancient Hebrew distinction cross-culturally as a new religion to the Greek and Roman world. Greece and Rome conquered the Jews, but the Jewish religion first taught by Moses, introduced a new revolutionary concept of God to the world—later called Christianity.

Prior to the writing of the New Testament, no culture had known or understood the Hebrew distinction between faith and works; first penned by Moses and based on the distinction between לֵב (*leb*, labe) and לֵבָב (*lebab*, lay-bawb').

As with all nouns, לֵב (*leb*, labe) and לֵבָב (*lebab*, lay-bawb') each create their own context.

## ***Heart in the Bible Obscured by 19<sup>th</sup> Century Romanticism***

The definition of *heart* has been so distorted by Nineteenth Century European Romanticism that it is nearly impossible for Western culture to understand its use in the Torah.

Renowned Oxford philosopher, Isaiah Berlin (1909-1997), delivered six lectures on Romanticism in 1965 (available on YouTube). In the second video Berlin identifies the origins of 19<sup>th</sup> Century Romanticism with 17<sup>th</sup> Century Lutheran Pietism promulgated by Johann Arndt, Philipp Jakob Spener, August Hermann Francke, and Count von Zinzendorf.

“2 Romanticism - First Attack on Enlightenment (Isaiah Berlin 1965)”

<https://www.youtube.com/watch?v=cZV3oewbhfW&t=62s>

The “*Precept Austin*” website provides a valuable resource for research on the contemporary confusion of the biblical definition of *heart*. Western eyes are incapable of distinguishing the between the Romantic and the Hebrew definition of heart, let alone the difference between the two spellings of the Hebrew words for *heart*. Precept Austin correctly titles their study, “*Heart - Leb, Lebab (Hebrew Word Study)*” ([https://www.preceptaustin.org/heart\\_leb](https://www.preceptaustin.org/heart_leb)) without saying anything about the difference between the two words.

The following are four quotations from approximately 35 theologians listed on Precept Austin. Each one defines *heart* in the Hebrew Bible in terms of passion and emotions without any reference to the relationship between faith and works.

John MacArthur – “The “***heart***” commonly refers to the mind as the center of thinking and reason (Pr 3:3; 6:21;7:3), but also includes the emotions (Pr 15:15, 30), the will (Pr 11:20; 14:14), and thus, the whole inner being (Pr 3:5).”

John Kitto – “All the phrases, more or less metaphorical, in which this word occurs, are rendered intelligible, without detailed examples, when we are told that the ***heart*** was, among the Hebrews, regarded poetically not only as the seat of the passions and emotions, as of love, pleasure, and grief, but also of the intellectual faculties—the mind, the understanding.

Richard Watson – “The Hebrews regarded the ***heart*** as the source of wit, understanding, love, courage, grief, and pleasure....”

Oswald Chambers - “The Bible term ‘***heart***’ is best understood if we simply say ‘me,’ it is the central citadel of a man’s personality. The ***heart*** is the altar of which the physical body is the outer court, and whatever is offered on the altar of the ***heart*** will tell ultimately through the extremities of the body.”

As a comparison the following quotations from Romantic Poets demonstrate how romantic thought now dominates the interpretation of the two Hebrew words for *heart*. These quotations were taken from the “*Poem Hunter*” website where Wordsworth cites *heart* 635 times and Byron cites *heart* 777 times.

William Wordsworth:

Wordsworth's commentary on his own poetry, which he called "the most philosophical of all writing" whose object is "truth...carried alive into the ***heart*** by passion".

“There is a change--and I am poor; Your love hath been, nor long ago, A fountain at my fond ***heart's*** door, Whose only business was to flow; And flow it did; not taking heed Of its own bounty, or my need.”

[https://www.poemhunter.com/i/ebooks/pdf/william\\_wordsworth\\_2004\\_9.pdf](https://www.poemhunter.com/i/ebooks/pdf/william_wordsworth_2004_9.pdf)

Rimbaud:

“O seasons, O chateaus! Where is the flawless soul? I learned the magic of Felicity. It enchants us all. To Felicity, sing life and praise, Whenever Gaul's cock crows. Now all desire has gone-- It has made my life its own. That spell has caught both *heart* and soul, And scattered every trial.  
([https://www.poemhunter.com/i/ebooks/pdf/arthur\\_rimbaud\\_2012\\_6.pdf](https://www.poemhunter.com/i/ebooks/pdf/arthur_rimbaud_2012_6.pdf))

William Blake:

“For Mercy has a human *heart*, Pity, a human face; And Love, the human form divine; And Peace, the human dress.” ([https://www.poemhunter.com/i/ebooks/pdf/william\\_blake\\_2004\\_9.pdf](https://www.poemhunter.com/i/ebooks/pdf/william_blake_2004_9.pdf))

Lord Byron:

“What she had made the pupil of her art, None know--but that high Soul secured the *heart*, And panted for the truth it could not hear, With longing breast and undeluded ear.”  
[https://www.poemhunter.com/i/ebooks/pdf/george\\_gordon\\_lord\\_byron\\_2012\\_6.pdf](https://www.poemhunter.com/i/ebooks/pdf/george_gordon_lord_byron_2012_6.pdf)

To the American/European ear these brief quotations are indistinguishable from the Psalms of David where the word *heart* repeats 137 times. Essentially *heart* in the Bible is now read as the emotional gush of a romantic fairytale. The following quotations from the Bible repeat the identical and seemingly romantic words “*my heart...within me*” ( לִבִּי ... בְּקִרְבִּי ). These quotations are not about the writer waking up in the morning in a depressed mood. Rather, when they are read in context, they are profound statements about God testing the writers’ faith and have no affinity with Romanticism.

My heart was **hot** within me (Psa. 39:3 NAS)

My heart is in **anguish** within me (Psa. 55:4 NAS)

And my heart is **wounded** within me (Psa. 109:22 NAS)

My heart is **broken** within me (Jer 23:9. NAS)

My heart is **overturned** within me (Lam 1:20. NAS)

All these verses employ the shorter spelling of the Hebrew word for *heart* because they describe the nature of the *heart* being tested.

### **Proposed Definitions for the Two Hebrew Words for *Heart***

Hebrew scholar Karl Randolph, and Jewish philosopher Dr. Carl Dibble, offered valuable insights in forming these definitions, which will be maintained throughout this article.

The shorter Hebrew spelling for *heart* (לֵב *labe*) will be defined as: A heart’s current nature, quality, condition, persuasion, or inclinations. This includes the heart’s current desires, opinions, motivations, character, faith or lack of faith, whether for good or for evil. For example: In a statement of what a *heart* believes *heart* is written with the shorter spelling.

The longer Hebrew spelling for *heart* (לֵבָב *lebab*) will be defined as: The action taken based on the current nature, quality, condition, persuasion, or inclinations of the heart. For example: In a statement of how a *heart* responds to what it believes, *heart* is written with the longer spelling.

## Testing the Two-Word Theory for *Heart* in Genesis

With 122 repetitions of the word *heart* in the Torah, and 858 repetitions in the entire Hebrew Bible, there is more than enough opportunity to learn whether the two spellings of *heart* are indeed different words or simply a matter of the writer's preference.

This first test of the two-word theory begins with a review of the first 17 repetitions for *heart* in the Torah. These verses set the paradigm for *heart* throughout the Hebrew Bible.

This article quotes the KJV or the NASB, depending on which one translates the word *heart* in the text, if it is translated at all. The first four occurrences of the word for *heart* in Genesis address the *nature* of man's *heart* and God's *heart*, all using the shorter spelling. The anthropomorphic heart of God always takes the shorter spelling. The first two occurrences are in chiasmic order with the second two: *man's heart, God's heart, God's heart, man's heart*.

<sup>5</sup> Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his **heart** was only evil continually.

<sup>6</sup> And the LORD was sorry that He had made man on the earth, and He was grieved in His **heart**. (Gen 6:5-6 NASB)

And the LORD smelled the soothing aroma; and the LORD said to Himself, (to His **heart**) "I will never again curse the ground on account of man, for the intent of man's **heart** is evil from his youth; and I will never again destroy every living thing, as I have done. (Gen 8:21 NASB)

Genesis 17:17 uses the shorter spelling for *heart* because Abraham is reflecting on—not questioning or *acting* on he *will do*.

Then Abraham fell on his face and laughed, and said in his **heart**, "Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear *a child*?" (Gen. 17:17 NASB)

Genesis 18:5 requires the shorter spelling of *heart* because Abraham uses the imperative voice when he tells his guests (God and two angels) *be comforted*, which addresses the current state of their hearts *with no required action*. Imagine telling God to be comforted. (Further explanation will be offered on page 10 of this article.)

And I will fetch a morsel of bread, and comfort ye your **hearts**; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. (Gen 18:5 KJV)

Genesis 20:5 is the first use of the longer spelling for *heart* in the Bible. Abimelech defends the integrity of his *heart* based on *what he has done*. He asks God to judge him by his works. God then takes credit for Abimelech's good work.

"Did he not himself say to me, 'She is my sister'? And she herself said, 'He is my brother.' In the integrity of my **heart** and the innocence of my hands I have done this." (Gen 20:5 NAS)

In Genesis 24:45 Eliezer prays in his *heart* (no external action taken, just as Hannah in 1 Sam. 2:1) therefore, the text uses the shorter spelling.

In Genesis 27:41 Esau contemplates evil in his *heart* which also takes the shorter spelling before he acts—though he takes no action.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his **heart**, The days of mourning for my father are at hand; then will I slay my brother Jacob. (Gen 27:41 KJV)

Often the translations do not include *heart* because they do not understand the action taking place between the shorter and longer spelling. The KJV, NASB, NIV, RSV, ESV, TEV, NKJV, etc., do not translate *heart* in Genesis 31:20. *Heart* becomes *stole* when the translations have no idea what the word means. The Septuagint is closer to the correct meaning with *hid the matter* from Laban.

And Jacob **stole** away unawares to Laban the Syrian, in that he told him not that he fled. Gen. 31:20<sup>KJV</sup>

Genesis 31:20 should literally read: “*And Jacob stole away the heart of Laban the Syrian, by not telling him that he was fleeing.*” This verse takes the shorter spelling because Jacob, not Laban, is *performing the action*. If this is not correct, then heart becomes a nonsense word in the Hebrew. Why even bother to write *heart* in the text? The shorter spelling also emphasizes that Laban’s heart set on his idols.

The only reason this writer can give as to why translators fail to translate *heart* six verses later in verse 31:26 is because they did not translate *heart* in 31:20. They have no context for *heart* being in the text, so they do not translate it.

Then Laban said to Jacob, "What have you done by **deceiving me** and carrying away my daughters like captives of the sword?" <sup>NAS</sup> Genesis 31:26

Genesis 31:26 should read, “*What have you done, and you stole away my heart and [then]carried away my daughters like captives of the sword?*”

Hats off to Luther, whose commentary on Genesis has no problem saying “*stollen away his or my heart*” in both verses, but Henry Morris is silent in his commentary.

Laban is saying, “*you stole away my heart,*” and now *heart* takes the longer spelling because he is talking about what Jacob did to his heart. Translators think the emphasis is on Jacob stealing Laban’s daughters, when 31:20 and 26 place the emphasis on Jacob stealing Laban’s *heart*, namely his idols, and then he also carried away Laban’s daughters.

Four verses later (Gen. 31:30) Laban directly accuses Jacob of stealing his idols, which were more important to him than his daughters. Rebekah—whom Laban robbed of her dowry and compelled to accept her sister as Jacob’s first and head wife—knows Laban’s idols mean more to him than his daughters.

In two verses (Genesis 34:3 and 50:21) *heart* is translated as spoke *tenderly* and spoke *kindly* and again *heart* does not appear in the translations? Why not? This is the strange tale of how a noun becomes an adverb because the two Hebrew words for *heart* have no equivalent in Western culture.

Non-Hebrew readers can easily see that both quotations have a Hebrew hyphen (maqef) connecting the preposition on the right side of the hyphen to the word for *heart* on the left side of the hyphen וְעַל-לֵב. It is the preposition עַל *al* on the right side of the hyphen that throws off

the translators because it means *on, upon, over, above, against* and not *from*. So instead of translating *he spoke on the heart*, a Hebrew concept foreign to Western culture, the translations all follow KJV and say *he spoke tenderly or kindly*, ignoring *heart*, and replacing it with an adverb.

“*From the heart*” is not an adequate alternative for “*on the heart*” because the shorter spelling of the Hebrew *heart* focuses on the quality of the *heart* and not its activity. Words like *tenderly* and *kindly* describe process, not of the nature of the heart.

### Excursus on Speaking *Tenderly* and *Kindly* Only Found in the Hebrew Bible

The fact that these two unusual three-word Hebrew phrases are identical indicates they are an idiom. In the NASB below, like all the other translations, the noun *heart* is replaced with the adverbs *tenderly* and *kindly*.

“...and he loved the girl and spoke *tenderly* to her” (Gen 34:3 NASB).  
 “...So he comforted them and spoke *kindly* to them” (Gen 50:21 NASB).

This intriguing idiom leads to a brief detour from Genesis in order to examine all possible occurrences in the Bible. There are exactly ten repetitions of *speak on the heart*, which is coincidentally one of the three primary Hebraic Meters, multiples of 7s, 10s, and 12s. These ten idioms were written by seven different authors of more than 800 years after Moses had written the first entry in Genesis 34:3.

How is it possible that these authors could maintain the identical, obscure idiom over a period of 800 years? Many Americans have difficulty reading the 400-year-old plays by Shakespeare in the original language. The prophet Hosea is from the Northern Kingdom and his Hebrew should have some differences from the Hebrew spoken in Jerusalem. Note that the translations allow readers to know that only one of these ten idioms contain the word *heart* in 1 Sam. 1:13.

#### Spoke/speak on the heart 10 times in the Bible.

and he loved the girl and <b>spoke tenderly</b> to her.	(Gen. 34:3)
So he comforted them and <b>spoke kindly</b> to them.	(Gen. 50:21)
and went after her to <b>speak tenderly</b> to her	(Jdg. 19:3)
for you have comforted me and indeed have <b>spoken kindly</b> to your maidservant	(Ruth 2:13)
As for Hannah, she was <b>speaking</b> in her <b>heart</b> ,	(1 Sa. 1:13)
Now therefore arise, go out and <b>speak kindly</b> to your servants,	(2 Sa 19:7)
Then Hezekiah <b>spoke encouragingly</b> to all the Levites	(2 Chr. 30:22)
and <b>spoke encouragingly</b> to them, saying	(2 Chr. 32:6)
<b>Speak kindly</b> to Jerusalem;	(Isa. 40:2)
Bring her into the wilderness, And <b>speak kindly</b> to her.	(Hos. 2:14)

וַיֵּאָהֱב אֶת־הַנַּעֲרָה וַיְדַבֵּר עָלֶיהָ רַחֲמָנָא	(Gen. 34:3)
וַיְנַחֵם אוֹתָם וַיְדַבֵּר עֲלֵיהֶם	(Gen. 50:21)
וַיֵּקָם אִישָׁה וַיֵּלֶךְ אַחֲרֶיהָ לְדַבֵּר עָלֶיהָ (לְהַשִּׁיבָה) [לְהַשִּׁיבָה]	(Jdg. 19:3)
כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עָלַי שְׂפָתַיךָ	(Ruth 2:13)
וַתִּנָּה הִיא מְדַבֵּרַת עָלֶיהָ	(1 Sam. 1:13)
וַעֲתָה קוּם צֵא וְדַבֵּר עָלַי	(2 Sam. 19:8)
וַיְדַבֵּר יְחִזְקִיָּהוּ עָלֵיהֶם כְּלִי־הַלְלוּ	(2 Chr. 30:22)
וַיְדַבֵּר עֲלֵיהֶם לֵאמֹר	(2 Chr. 32:6)
דַּבְּרוּ עָלַי בְּרוּשָׁלַם	(Isa 40:2)
וְהִלַּכְתִּיָּהָ הַמִּדְבָּר וְדַבַּרְתִּי עָלֶיהָ	(Hos 2:16)

First, all ten verses above have the same three bolded Hebrew words **נִדְבַר עַל-לֵב** *spoke* or *speak on the heart*, followed by the preposition for *on, upon, over, above, against* connected with a hyphen to *heart*.

Second, in 1 Sam. 1:13 the translations manufacture “*speaking in her heart*” out of the preposition for *on, upon, over, above, and against*. This is because their mistaken understanding of *heart* makes the correct translation of the preposition **עַל** *al* untranslatable. In 1 Sam. 1:13 the translators will not say “*to her heart*” as in the other nine verses but are compelled to say “*in*.” Otherwise they may as well skip the entire verse. The idiom means “*speaking based on the nature of her heart*.”

Third, and even more interesting, is the comparison of 2 Chronicles 30:22 with 32:6. In 2 Chron. 30:22 Hezekiah speaks *encouragingly (on the heart)* to all the Levites with the shorter spelling of *heart*, but in verse 32:6 he speaks *encouragingly (on the heart)* to the troops with the longer spelling of *heart*.

*Then Hezekiah spoke **encouragingly** to all the Levites who showed good insight in the things of the LORD.*  
(2 Chr. 30:22 NASB)

*And he appointed military officers over the people, and gathered them to him in the square at the city gate, and spoke **encouragingly** to them, saying,* (2 Chr. 32:6 NASB)

The difference is that of the ten idioms, 32:6 is the only verse where a verb in Hebrew (and transitive at that) immediately follows *on the heart* with the longer spelling. The verse ends with “*saying*,” and in the next verse Hezekiah continues with a motivational address that the officers be strong and courageous. Whereas in 2 Chron. 30:22, Hezekiah speaks to the Levites *on the heart* with the shorter spelling, because they already “*showed good insight in the things of the LORD*” with no direction on what they should do. In other words, in 30:22 Hezekiah speaks to the Levites who are faithful and in 32:6 he tells the captains with the longer spelling of *heart* to trust that God will give them victory.

It is difficult for scholars today to imagine that ancient Hebrew writers were capable of such nuanced insight in the difference between the spelling of the two words for *heart*. Rather they conclude that the two spellings demonstrate inconsistencies common to a less developed language.

In every circumstance the shorter spelling of *heart* speaks about the character and/or faith of the *heart* and the longer spelling speaks about actions motivated by the nature and/or faith of the *heart*.

Fourth, the same idiom is found in Judges 19:3 above when the Levite seeks to return his runaway, adulterous concubine and speaks to her *on the heart*. *On the heart* is more intense and endearing than *from the heart* but there is no equivalent term for *speaking on the heart* in the English language.

*Then her husband arose and went after her to speak **tenderly** (on the heart) to her in order to bring her back,*  
(Jdg. 19:3 NASB)

The tale unfolds with the concubine's rape and murder, followed by three battles resulting in the death of tens of thousands of Israelites.

August Pieper's unsurpassed commentary on *Isaiah II* (Northwestern Publishing House) identifies seven of the ten idioms (page 76) but says Isaiah 40:2 means "*to speak to the heart.*" This is a better translation of 40:2 but is still not adequate. In this instance God is the speaker and He is speaking "*on the heart*"—that is "*God is speaking based on the nature of His heart to her.*" All the translations say *speak tenderly* or *kindly* which minimizes the power of what is being said. In other words, this message is the *heart* of God on the city of Jerusalem; i.e., God imputing *His* heart to Jerusalem.

*Speak kindly to Jerusalem; And call out to her, that her warfare has ended, That her iniquity has been removed, That she has received of the LORD's hand Double for all her sins.*" (Isa 40:2 NAS)

The same image of the adulterous wife with the same idiom appears in Hosea 2:14

*"Therefore, behold, I will allure her, Bring her into the wilderness, And speak kindly to her"* (Hosea 2:14).

Again, it should read "*speak on the heart to her.*" Here we have three authors, the same three idioms, the same three shorter spellings of *heart*, three unfaithful wives, three husbands revealing the nature of their heart to their wives, and three efforts to return them to their husbands. All three are saying, "I love you," but unlike the Levites and Hosea, God's love for Jerusalem is efficacious. Notice that Hosea 2:14 prefigures the wilderness in Rev. 12 as earlier represented in Exodus.

### **Back to Genesis**

Returning to Genesis, verses 42:28 and 45:26 reflect on the condition of Joseph's brothers and Jacob's *hearts* and thus the shorter spelling.

Then he said to his brothers, "My money has been returned, and behold, it is even in my sack." And their **hearts sank**, and they *turned* trembling to one another, saying, "What is this that God has done to us?" (Gen 42:28 NASB)

And they told him, saying, "Joseph is still alive, and indeed he is ruler over all the land of Egypt." But he was **stunned**, for he did not believe them. (Gen 45:26 NASB)

In Gen. 45:26 NASB and KJV simply drop the word *heart* as do many translations because they do not want to say that Jacob's *heart was numb*.

The final occurrence of the word *heart* in this section is Exodus 4:14. "*And moreover, behold, he [Aaron] is coming out to meet you; when he sees you, he will be glad in his heart.*" Again, this is the shorter spelling of *heart* because this was the reaction of Aaron's heart when he saw Moses, and not any future action.

The next verse with the word *heart* is Exod. 4:21 which begins all the Hebraic Meter associated with nature of Pharaoh's hardened heart (the subject of the second article in this series).

There is enough evidence in the book of Genesis alone to establish the existence of two definitions for the Hebrew words for *heart*; but as compelling as the evidence is, more examples need to be explored throughout the Hebrew Bible.

### **Both Spellings of the Hebrew Words for Heart in the Same Verse**

If the two Hebrew words for *heart* have the same meaning, why do the Prophets bother to change the spelling of *heart* in the same verse? Yes, over time some of the words in the Bible change in spelling, but why write the same word two different ways in the same verse? Scholars simply assume these linguistic speedbumps are inconsistencies typical of a primitive anthology of myths.

Yet, if the change in spelling is indeed based on a change in meaning and/or context, it should become apparent when there are two different spellings of *heart* in the same verse or context.

The following verses or adjacent verses with two different Hebrew spellings for *heart* will be limited to English. The bolded word for **heart** will represent the shorter spelling and the bolded italic word for *heart* will represent the longer spelling. Wherever email transmission permits the longer spelling will also appear in *red bold italic* type. The translations will alternate between KJV or NASB, depending on which one translates the Hebrew word for *heart* in the text.

A bolded **heart** is the shorter Hebrew spelling; an italic bolded red *heart* is the longer Hebrew spelling.

Deuteronomy 4:9 and 11 contrast Israel's prophesied departure from faith with a reminder that they once stood near the **heart** of heaven at Mount Sinai. Deuteronomy 4:9 takes the longer spelling with the transitive verb *depart*.

"Only give heed to yourself and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your *heart* all the days of your life; but make them known to your sons and your grandsons. (Deut. 4:9 NAS)..." And you came near and stood at the foot of the mountain, and the mountain burned with fire to the *very heart* of the heavens: darkness, cloud and thick gloom. (Deut. 4:11 NAS)

Deuteronomy 29:18-19 speaks about the change of *heart* in the same way that Pharaoh changed his *heart* in Exodus 14:5. Verse 19 employs the longer spelling with the verb *bless* versus the imagination of the faithless **heart**.

<sup>18</sup> Lest there should be among you man, or woman, or family, or tribe, whose *heart* turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

<sup>19</sup> And it come to pass, when he heareth the words of this curse, that he bless himself in his *heart*, saying, I shall have peace, though I walk in the imagination of mine **heart**, to add drunkenness to thirst: (Deut. 29:18-19 KJV)

Should the word for *heart* at the end of Deut. 29:19 take the longer spelling with the action of *walk* or the shorter spelling with the description of a heart that *imagines*? *Heart* is a noun and nouns dictate context. Here the writer intends the *imagination* in which men walk in unbelief employs the shorter spelling. This conclusion begs the question, "Is this conjecture based on fact or on opinion?"

This last question led to a search for every instance of the words for *heart* and *imagination* in the entire Bible. NASB translates *imagination* as *stubbornness*.

The result is that שְׁרִירֹּוּת *sh<sup>e</sup>rîrûṭ* (imagination, stubbornness), a strange word indeed, appears in the Bible only when it is followed by the shorter spelling for **heart**! *Sh<sup>e</sup>rîrûṭ* and **heart** are a Hebrew idiom for *the faithless heart*. *Imagination* is the preferred translation because it implies the nature of the fallen **heart** versus the act of choice. According to Hebraic Meter, a search in the entire Hebrew Bible produced *stubborn* שְׁרִירֹּוּת (*sh<sup>e</sup>rîrûṭ*) exactly ten times. Moses is the first biblical writer to employ the idiom with the shorter spelling (followed by David and Jeremiah).

**Stubbornness of heart shorter spelling 10 times in the Bible**

in the <b>stubbornness</b> of my <b>heart</b> .....	בְּשִׁרְרוּת לִבִּי	(Deu. 29:18)
to the <b>stubbornness</b> of their <b>heart</b> .....	בְּשִׁרְרוּת לִבָּם	(Psa. 81:13)
after the <b>stubbornness</b> of their evil <b>heart</b> .....	אַחֲרֵי שְׁרִירֹּוּת לִבָּם הָרַע	(Jer. 3:17)
in the <b>stubbornness</b> of their evil <b>heart</b> .....	בְּשִׁרְרוּת לִבָּם הָרַע	(Jer. 7:24)
after the <b>stubbornness</b> of their <b>heart</b> .....	אַחֲרֵי שְׁרִירֹּוּת לִבָּם	(Jer. 9:13)
in the <b>stubbornness</b> of his evil <b>heart</b> .....	בְּשִׁרְרוּת לִבָּם הָרַע	(Jer. 11:8)
in the <b>stubbornness</b> of their <b>hearts</b> .....	בְּשִׁרְרוּת לִבָּם	(Jer. 13:10)
after the <b>stubbornness</b> of his own evil <b>heart</b> ...	אַחֲרֵי שְׁרִירֹּוּת לְבוּי־הָרַע	(Jer. 16:12)
the <b>stubbornness</b> of his evil <b>heart</b> .....	שְׁרִירֹּוּת לְבוּי־הָרַע	(Jer. 18:12)
in the <b>stubbornness</b> of his own <b>heart</b> .....	בְּשִׁרְרוּת לְבוֹ	(Jer. 23:17)

The fact that this phrase remained an idiomatic figure of speech in the Hebrew Bible for more than 800 years is an unprecedented example of literary continuity. This begs the question of how Moses got the memo to Jeremiah? Critics will claim this literary phenomenon is evidence that the Hebrew Bible was edited by one writer near the time of the prophet Jeremiah.

In Judges, 19:5, 6, 8, and 9 the first two verses encourage the **heart** to *be* comforted and be merry, while the third and the fourth verses request a continuation based on the first two verses. In other words, 19:5 and 6 are repeated in 8 and 9 in the order of A, B and A, B. These verses are an example of the highly developed and linguistically superior Hebrew genre.

- (A) *Comfort thine heart* with a morsel of bread, and afterward go your way. (Judges 19:5)
- (B) Be content, I pray thee, *and tarry all night*, and let *thine heart be merry*. (Judges 19:6)
- (A) *Comfort thine heart*, I pray thee. And they tarried until afternoon, (Judges 19:8)
- (B) I pray you *tarry all night*:...lodge here, that *thine heart may be merry*; (Judges 19:9)

1 Samuel 6:6 alone should be enough to prove there are two different words for *heart* in the Hebrew Bible with two different meanings. The priests tell the Philistines not to harden their **hearts**, which takes the longer spelling, while in Exodus 4:21 and more occasions God is responsible for hardening Pharaoh’s **heart**, which takes the shorter spelling.

Wherefore then do ye harden your **hearts**, as the Egyptians and Pharaoh hardened their **hearts**? (1 Sam. 6:6 KJV)

1 Kings 3:6 contrasts David’s *walking* in uprightness, which takes the longer spelling of **heart**, with Solomon wanting God to give him an understanding **heart** in verse 9, which takes the shorter spelling. The long spelling is used in *the act of walking* and the shorter spelling indicates a request for a change in Solomon’s **heart**.

Then Solomon said, "Thou hast shown great lovingkindness to Thy servant David my father, according as he walked before Thee in truth and righteousness and uprightness of **heart** toward Thee; (1 Ki. 3:6 NAS) So give Thy servant an understanding **heart** to judge Thy people to discern between good and evil. For who is able to judge this great people of Thine?" (1 Ki. 3:9 NAS)

1 Kings 11:2-4 **heart** appears five times in three verses. Three times the text says that Solomon's wives *inclined away his heart*. The shorter spelling in 11:3 states *the nature* of his fallen **heart**. The other two say his **heart continued to turn away** with the addition of the phrase "*after their/other gods.*" Verse 11:4 contrasts Solomon's idolatrous *practice* with David's continued *devotion*, both requiring the longer spelling.

<sup>2</sup> from the nations concerning which the LORD had said to the sons of Israel, "You shall not associate with them, neither shall they associate with you, *for they will surely turn your **heart away after their gods.***" Solomon held fast to these in love.

<sup>3</sup> And he had seven hundred wives, princesses, and three hundred concubines, and his wives turned away his **heart**.

<sup>4</sup> For it came about when Solomon was old, his wives turned his **heart away after other gods**; and his **heart** was not wholly devoted to the LORD his God, as the **heart** of David his father *had been*. (1Ki 11:2-4 NAS)

In 1 Kings. 12:26-27 Jeroboam speaks in his own **heart** and then he estimates what the **heart** of the people *will do*. The first is *self-reflection* and the second is *anticipated action*.

<sup>26</sup> And Jeroboam said in his **heart**, Now shall the kingdom return to the house of David:

<sup>27</sup> If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the **heart** of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. (1 Ki. 12:26-27 KJV)

In 1 Chronicles 12:38 the people come to Hebron with a *perfect heart* while the rest of Israel agrees with a united **heart**, i.e., the first is a reference to the *act of coming*, the second describes their *unity*. The phrase *perfect heart* always refers to *good works* and always takes the longer spelling, as will be shown later in this article. (Note: here "*whole heart*" and "*perfect heart*" are alternate translations of the same Hebrew שָׁלֵם *shalem*, shaw-lame'.)

All these, being men of war, who could draw up in battle formation, came to Hebron with a perfect **heart**, to make David king over all Israel; and all the rest also of Israel were of one **heart** to make David king. (1 Chr. 12:38 NAS)

In 1 Chronicles 28:9 the first **heart** describes the *condition* of Solomon's heart, and the second refers to *God's* searching the *actions* of all **hearts**. God's judgment is always based on works.

"As for you, my son Solomon, know the God of your father, and serve Him with a whole **heart** and a willing mind; for the LORD searches all **hearts**, and understands every intent of the thoughts. If you *seek* Him, He will let you *find* Him; but if you *forsake* Him, He will reject you forever. (1 Chr. 28:9 NAS) <sup>23</sup>

2 Chronicles 6:37 refers to a *repentant heart* and verse 38 to the nature of *all their heart* when they return.

if they take thought (**heart**) in the land where they are taken captive, and *repent* and make supplication to Thee in the land of their captivity, saying, 'We have sinned, we have committed iniquity, and have acted wickedly'; (2 Chr. 6:37 NAS)

<sup>38</sup> if they return to Thee with all their **heart** and with all their soul in the land of their captivity, where they have been taken captive, and pray toward their land which Thou hast given to their fathers, and the city which Thou hast chosen, and toward the house which I have built for Thy name, (2 Ch 6:38 NAS).

Ecclesiastes 9:3, like 1 Samuel 6:6 above, should be enough evidence to prove that there are two Hebrew words for *heart* with two different meanings. The first **heart** with the shorter spelling describes the evil *nature* of all men and the second **heart** with the longer spelling means they will *keep doing evil* all their lives. There is no reference to this in any commentary we can find including *Encyclopedia Judaica*.

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, and insanity is in their **hearts** throughout their lives. Afterwards they go to the dead. (Ecc 9:3 NAS)

In Isaiah 6:10 God makes the Israelites **hearts** insensitive in order to keep their **hearts** from returning to Him.

Render the **hearts** of this people insensitive, Their ears dull, And their eyes dim, Lest they see with their eyes, Hear with their ears, Understand with their **hearts**, And return and be healed. (Isa 6:10 NAS)

Isaiah. 32:4-6 speaks of a **heart** in the *act* of discerning truth versus a **heart** predisposed to wickedness.

<sup>4</sup> And the mind (**heart**) of the hasty will discern the truth, And the tongue of the stammerers will hasten to speak clearly.

<sup>5</sup> No longer will the fool be called noble, Or the rogue be spoken of *as* generous.

<sup>6</sup> For a fool speaks nonsense, And his **heart** inclines toward wickedness, To practice ungodliness and to speak error against the LORD, To keep the hungry person unsatisfied And to withhold drink from the thirsty. (Isa. 32:4-6 NASB)

In Isaiah 47:7-8 the shorter spelling is a **heart** predisposed to ignore God and the longer spelling is the **heart** which lives in pleasures.

<sup>7</sup> And thou saidst, I shall be a lady forever: *so* that thou didst not lay these *things* to thy **heart**, neither didst remember the latter end of it.

<sup>8</sup> Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine **heart**, I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children: (Isa. 47:7-8 KJV)

Jeremiah 5:23-24 speaks about a revolting **heart** with no innate fear of God in the **heart**.

But this people hath a revolting and a rebellious **heart**; they are revolted and gone.

<sup>24</sup> Neither say they in their **heart**, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. (Jer. 5:23-24 KJV)

Ezekiel 3:7-10 writes about the nature of a hard **heart** that does not hear versus a **heart** which keeps receiving and hearing God's word.

<sup>7</sup> But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hard **hearted**....

<sup>10</sup> Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine **heart**, and hear with thine ears. (Ezek. 3:7-10 KJV)

In Ezekiel 28:6 the longer spelling of **heart** makes itself like God's **heart**. God's **heart** always takes the shorter spelling.

Therefore thus saith the Lord GOD; Because thou hast set thine **heart** as the **heart** of God; (Ezek. 28:6 KJV)

In Hosea 7: 2 and 6 God remembers what their evil **hearts** *did*, which takes the longer spelling, and the condition of their **hearts** is like hell.

<sup>2</sup> And they do not consider in their **hearts** That I remember all their wickedness. Now their *deeds* are all around them; They are before My face. (Hos 7:2 NASB)...

<sup>6</sup> For their **hearts** are like an oven *As* they approach their plotting; Their anger smolders all night, In the morning it burns like a flaming fire. (Hos 7:6 NASB)

There is little doubt that the writers knew the exact nuance they wanted to convey when they chose one spelling over the other for the word *heart* throughout the entire Hebrew Bible.

### Idioms Repeating the Same Hebrew Spelling of the Word Heart

The Hebrew writers obviously knew the grammatical rules of their language which governed which spelling of the word for *heart* they should use. This is particularly evident in the consistent spelling of *heart* in Hebrew idioms. Here we have three authors all using the same idiom “*lay it to heart*” and the shorter spelling of *heart* in the Bible seven times.

#### Lay it to heart 7 times in the Hebrew Bible

neither did they lay *it* to **heart**..... וְלֹא־יָשִׁים עַל־לֵב (Isa. 42:25)  
so that thou didst not lay these *things* to thy **heart**..... לֹא־שָׁמַתְּ אֵלֶיָּה עַל־לִבְךָ (Isa. 47:7)  
and no man takes (lays) it to **heart**..... וְאִין אִישׁ שָׁם עַל־לֵב (Isa. 57:1)  
nor laid *it* to thy **heart**..... לֹא־שָׁמַתְּ עַל־לִבְךָ (Isa. 57:11)  
Because no man lays it to **heart**..... כִּי אִין אִישׁ שָׁם עַל־לֵב (Jer. 12:11)  
and if you do not take (lays) it to **heart**..... וְאִם־לֹא תִשְׁימוּ עַל־לֵב (Mal. 2:2)  
because you are not taking (laying) *it* to **heart**..... כִּי אִינְכֶם שְׁמִים עַל־לֵב (Mal. 2:2)

The phrase “*all your heart and all your soul*” takes the longer spelling of *heart* when it is preceded by words like *obey, love, do, keep, and serve*.

#### Your **heart** and soul 10 times in the Torah

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

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

with all your **heart** and with all your soul..... בְּכָל־לִבְכֶם וּבְכָל־נַפְשְׁכֶם (Deut. 4:29 )  
with all your **heart** and with all your soul..... בְּכָל־לִבְכֶם וּבְכָל־נַפְשְׁכֶם (Deut. 6:5 )  
with all your **heart** and with all your soul..... בְּכָל־לִבְכֶם וּבְכָל־נַפְשְׁכֶם (Deut. 10:12 )  
with all your **heart** and with all your soul..... בְּכָל־לִבְכֶם וּבְכָל־נַפְשְׁכֶם (Deut. 26:16 )  
with all your **heart** and with all your soul..... בְּכָל־לִבְכֶם וּבְכָל־נַפְשְׁכֶם (Deut. 30:2 )  
with all your **heart** and with all your soul..... בְּכָל־לִבְכֶם וּבְכָל־נַפְשְׁכֶם (Deut. 30:6 )  
with all your **heart** and with all your soul..... בְּכָל־לִבְכֶם וּבְכָל־נַפְשְׁכֶם (Deut. 30:10 )

with all your **heart** and with all your soul.... בְּכָל־לִבְכֶם וּבְכָל־נַפְשְׁכֶם (Deu 11:13 )  
on your **heart** and on your soul.... עַל־לִבְכֶם וְעַל־נַפְשְׁכֶם (Deu 11:18 )  
and with all your **heart** and with all your soul.... בְּכָל־לִבְכֶם וּבְכָל־נַפְשְׁכֶם (Deu 13:4 )

This study is far from an exhaustive study. The combined three articles review about one fourth of the 858 repetitions of *heart* in the Hebrew Bible. There are at least eight more examples of the above repetitions of “heart and soul” outside of the Torah. There are exceptions that use the shorter spelling of *heart* when there is no pronoun. One example is 2 Kings 23:3 “*with all heart and with all soul.*” Yet, in such cases the translations feel compelled to add pronouns in *italics* when the context has changed, and no pronouns are intended.

### A Test for Two Spellings of Heart within the Same Phrase

Instead of examining two different spellings of *heart* in the same verse, an even more interesting challenge is to examine two different spellings of *heart* within the same Hebrew phrase. A computer search was conducted for every spelling of *say/said in my, in his, in your, etc., heart* with the following search string “.\*אמר\* \*בלב\*.”

“*Speaking in one’s own heart*” appears at least 40 times in the Masoretic Text, 20 with the shorter spelling and 20 with the longer spelling, and the question is, “Why?”

Obvious differences between the two lists are conversations in one’s own heart that take the shorter spelling, while prophetic, and directive conversations dominate the second list with the longer spelling. Every case of the pronoun “I” and “my” is in the first list and every case of “you” is in the second list.

“*His heart*” appears ten times in the first list but once in the second list because the context is *blessing* and *walking*; “that he *bless* himself in *his heart*, saying, I shall have peace, though I *walk ...*” (Deut. 29:19 KJV). However, Isaiah 38:3 and 47:10 in the first list present a contradiction to the two-word theory, which will be addressed shortly.

The brief portions of the following verses are hardly adequate to grasp the full context of each passage quoted below. Readers are encouraged to examine the KJV and NASB at the same time. In some cases, there is no alternative but to examine the Hebrew. The number of examples may look rather daunting, but they are necessary to establish continuity without exceptions.

### Said/Say in heart with short spelling 20 times in the Hebrew Bible

(Abraham) and <b>said</b> in his <b>heart</b> ,	(Gen 17:17 NAS)
and Esau <b>said</b> in his <b>heart</b> ,	(Gen 27:41 NAS)
And Jeroboam <b>said</b> in his <b>heart</b> ,	(1Ki 12:26 NAS)
And Haman <b>said</b> in his <b>heart</b> ,	(Est 6:6 NAS)
He <b>says</b> in his <b>heart</b> , "I shall not be moved;	(Psa 10:6 NAS)
He <b>says</b> in his <b>heart</b> , "God has forgotten;	(Psa 10:11 NAS)
He has <b>said</b> in his <b>heart</b> , "Thou wilt not require <i>it</i> ."	(Psa 10:13 NAS)
The fool has <b>said</b> in his <b>heart</b> , "There is no God."	(Psa 14:1 NAS)
Do not let them <b>say</b> in their <b>heart</b> ,	(Psa 35:25 NAS)
The fool has <b>said</b> in his <b>heart</b> , "There is no God,"	(Psa 53:1 NAS)
They <b>said</b> in their <b>heart</b> ,	
"Let us completely subdue them."	(Psa 74:8 NAS)
I <b>said</b> in my <b>heart</b> ,	(Ecc 2:1 KJV)
Then <b>said</b> I in my <b>heart</b> ,	(Ecc 2:15 KJV)
I <b>said</b> in my <b>heart</b>	(Ecc 3:17 KJV)
I <b>said</b> in my <b>heart</b> ,	(Ecc 3:18 LXA)
and <b>said</b> (Hezekiah),...how I have walked before Thee	

in truth and with a perfect **heart**, (Isa 38:3 NAS)  
 For you **said** in your **heart**, (Isa 47:10 NAS)  
 But if I **say**, ... then in my **heart** it becomes  
 like a burning fire (Jer. 20:9 NAS)  
 Who **says** in his **heart** (Oba 1:3 NAS)  
 Then the clans of Judah  
**said** in their **hearts**, (Zec 12:5 NAS)

וְאָמַרְתִּי... וְהָיָה בְּלִבִּי כְּאֵשׁ בֹּעֶרֶת עֶצֶר	(Jer 20:9)
וַיֹּצִיֵק וַיֹּאמֶר בְּלִבּוֹ	(Gen 17:17)
וַיֹּאמֶר עֲשׂוּ בְּלִבּוֹ	(Gen 27:41)
וַיֹּאמֶר יִרְבְּעָם בְּלִבּוֹ	(1Ki 12:26)
וַיֹּאמֶר הֶמָּן בְּלִבּוֹ	(Est 6:6)
אָמַר בְּלִבּוֹ	(Psa 10:6)
אָמַר בְּלִבּוֹ	(Psa 10:11)
אָמַר בְּלִבּוֹ	(Psa 10:13)
אָמַר נִגְל בְּלִבּוֹ	(Psa 14:1)
אֵלֵי־יְאֹמְרוּ בְּלִבָּם	(Psa 35:25)
אָמַר נִגְל בְּלִבּוֹ	(Psa 53:2)
אָמְרוּ בְּלִבָּם נִינִם יָסֹד	(Psa 74:8)
אָמַרְתִּי אֲנִי בְּלִבִּי	(Ecc 2:1)
וְאָמַרְתִּי אֲנִי בְּלִבִּי	(Ecc 2:15)
אָמַרְתִּי אֲנִי בְּלִבִּי	(Ecc 3:17)
אָמַרְתִּי אֲנִי בְּלִבִּי	(Ecc 3:18)
וַיֹּאמֶר... וְזָכַרְנָה אֶת אֲשֶׁר	
הִתְהַלַּקְתִּי לְפָנָיִךְ בְּאֵמַת וּבְלִבְ שָׁלוֹם	(Isa 38:3)
וַתֹּאמְרִי בְּלִבִּי	(Isa 47:10)
וְאָמַרְתִּי... וְהָיָה בְּלִבִּי כְּאֵשׁ בֹּעֶרֶת עֶצֶר	(Jer. 20:9)
אָמַר בְּלִבּוֹ	(Obad. 1:3)
וְאָמְרוּ אֵלַיִךְ יְהוּדָה בְּלִבָּם	(Zec 12:5)

**Said/Say in heart 20 times with longer spelling in the Bible**

If you should **say** in your **heart**, (Deu 7:17 NAS)  
 Otherwise, you may **say** in your **heart**, (Deu 8:17 NAS)  
 Do not **say** in your **heart** (Deu 9:4 NAS)  
 And you may **say** in your **heart**, (Deu 18:21 NAS)  
 And it come to pass ... and he blessed himself in his **heart**, **saying** (Deu 29:19 KJV)  
 And his armor bearer **said** to him, "Do all that is in your **heart**;  
 And Nathan **said** to the king, "Go, do all that is in your **heart**,  
 the LORD **said** to Jehu, "Because you have done ... (2 Sa 7:3 NAS)  
 according to all that *was* in My **heart**, (2 Ki 10:30 NAS)  
 Then Nathan **said** to David, "Do all that is in your **heart**,  
**saying**, "Thus ye shall do in fear... in a perfect **heart**. (1 Ch 17:2 NAS)  
 (2 Chron. 19:9 KJV)  
 And Job **said**, "Perhaps my sons have sinned  
 and cursed God in their **hearts** (Job 1:5 NAS)  
**say** in your **heart** (Psa 4:4 NAS)  
 But you (Satan) **said** in your **heart** (Isa 14:13 NAS)  
 Who **says** in her **heart** (Isa 47:8 NAS)  
 Then you will **say** in your **heart** (Isa 49:21 NAS)  
 They do not **say** in **their heart** (Jer 5:24 NAS)  
 And if you **say** in your **heart** (Jer 13:22 NAS)  
 And, He **said** to me, "Son of man, take into your **heart** all My words (Eze 3:10 NAS)  
 And it shall come to pass... Who **say** in their **hearts** (Zep 1:12 NAS)  
 Desolation *will be* on the threshold... Who **says** in her **heart** (Zep 2:14-15 NAS)

כִּי תֹאמַר בְּלִבִּי (Deu 7:17)

וְאָמַרְתָּ בְּלִבְּךָ	(Deu 8:17)
אֱלֹהֵי־תֵאמַר בְּלִבְּךָ	(Deu 9:4)
וְכִי תֵאמַר בְּלִבְּךָ	(Deu 18:21)
וְהָיָה ... וְהִתְבַּרְךָ בְּלִבְּךָ לֵאמֹר	(Deu 29:18)
וַיֵּאמֶר לוֹ נִשְׂא כְלִי עֲשֵׂה כְּלִי־אֲשֶׁר בְּלִבְּךָ	(1 Sa 14:7)
וַיֵּאמֶר נָתַן אֱלֹהֵי־הַמֶּלֶךְ פֶּלַא אֲשֶׁר בְּלִבְּךָ	(2 Sa 7:3)
וַיֵּאמֶר יְהוָה אֱלֹהֵי־הוּא ... כָּכֵל אֲשֶׁר בְּלִבְּכִי עֲשִׂיתָ	(2 Ki 10:30)
וַיֵּאמֶר נָתַן אֱלֹהֵי־דָוִד פֶּלַא אֲשֶׁר בְּלִבְּךָ עֲשֵׂה	(1 Ch 17:2)
לֵאמֹר פֶּה תַעֲשֶׂוּן בְּיָרְאֵת יְהוָה בְּאַמּוּנָה וּבְלִבְּב	(2 Ch 19:9)
אָמַר אִיּוֹב אוֹלֵי חֲטָאוֹ כִּנִּי וּבְכִרְכּוֹ אֱלֹהִים בְּלִבְּכֶם	(Job 1:5)
אָמְרוּ בְּלִבְּכֶם	(Psa 4:5)
וְאָתָּה אָמַרְתָּ בְּלִבְּךָ	(Isa 14:13)*
הָאֵמְרָה בְּלִבְּכָה	(Isa 47:8)
וְאָמַרְתָּ בְּלִבְּךָ	(Isa 49:21)
וְלֹא־אָמְרוּ בְּלִבְּכֶם	(Jer 5:24)
וְכִי תֵאמְרֵי בְּלִבְּךָ	(Jer 13:22)
וַיֵּאמֶר אֵלַי בְּוֹאֲדָם אֶת־כְּלִי־דָבָרִי	
אֲשֶׁר אֶדְבַר אֵלֶיךָ קַח בְּלִבְּךָ	(Eze 3:10)
הָאֵמְרִים בְּלִבְּכֶם ... וְהָיָה	(Zep 1:12)
הָאֵמְרָה בְּלִבְּכָה ... חֲרָב בַּסֶּף	(Zep 2:14-15)

\*In Isaiah 14:13 the translations read “you said” but should read “you say” as continuous action.

### A Test for Two Spellings of *Perfect Heart* in the Hebrew Bible

The following example contains a list of every Hebrew phrase “*perfect heart*” (mentioned earlier), where the two words are adjacent and in the same sequence. *Perfect heart* is often incorrectly translated as *whole heart*. *Whole heart* is relative, while a *perfect heart* is absolute, flawless, and Divine. All human motives and works, no matter how pure, fall short of Divine perfection, but through faith God mercifully counts believers’ works as perfect.

Ten of the phrases take the longer spelling and focus on the work that is being done, but again Isaiah 38:3 does not follow this rule. Two of the ten (1 Chron. 28:9 and 29:9) have the shorter spelling because they refer to the nature of the heart characterized by the addition of the word *willingly*.

#### *Perfect Heart* 12 times in the Bible

- Let your *heart* therefore be **perfect** with the LORD our God, to walk in his statutes, (1Ki 8:61 KJV)
- and his *heart* was not **perfect** with the LORD his God, (1Ki 11:4 KJV)
- and his *heart* was not **perfect** with the LORD his God, (1Ki 15:3 KJV)
- I have walked before thee in truth and with a **perfect heart**, and have done *that which is good* (2Ki 20:3 KJV)
- came with a **perfect heart** to Hebron, (1Ch 12:38 KJV)
- and serve him with a **perfect heart** and with a **willing** mind: (1Ch 28:9 KJV)
- because with **perfect heart** they offered **willingly** to the LORD (1Ch 29:9 KJV)
- And give unto Solomon my son a **perfect heart**, to keep thy commandments, (1Ch 29:19 KJV)
- to shew himself strong in the behalf of *them* whose *heart is perfect* toward him. (2Ch 16:9 KJV)
- Thus shall ye do in the fear of the LORD, faithfully, and with a **perfect heart**. (2Ch 19:9 KJV)
- And he did *that which was* right in the sight of the LORD, but not with a **perfect heart**. (2Ch 25:2 KJV)
- I beseech thee, how I have walked before thee in truth and with a **perfect heart**, (Isa 38:3 KJV)

וְהָיָה לִבְכֶם שְׁלֵם עִם יְהוָה אֱלֹהֵינוּ לְלֶכֶת בְּחֻקָּיו	(1Ki 8:61)
וְלֹא־הָיָה לִבְכֶם שְׁלֵם עִם־יְהוָה אֱלֹהֵיו	(1Ki 11:4)
וְלֹא־הָיָה לִבְכֶם שְׁלֵם עִם־יְהוָה אֱלֹהֵיו כְּלָבֵב דָּוִד אָבִיו	(1Ki 15:3)
אֲשֶׁר הִתְהַלַּכְתִּי לְפָנֶיךָ בְּאֵמֶת וּבְלִבְבִי שְׁלֵם וְהַטּוֹב בְּעֵינֶיךָ עֲשִׂיתִי	(2Ki 20:3)
בְּלִבְבִי שְׁלֵם בָּאוּ תְּבָרוֹנָה	(1Ch 12:39)
וַעֲבַדְתִּי בְּלִבִּי שְׁלֵם וּבְנִפְשִׁי תַפְצָּה	(1Ch 28:9)

כי בלב שלם התנדבו ליהנה	(1Ch 29:9)
ולשלמה בני תן לבב שלם לשמור מצותיה	(1Ch 29:19)
להתחזק עם לבכם שלם אליו	(2Ch 16:9)
פה תעשון ביראת יהוה באמונה ובלבב שלם	(2Ch 19:9)
ויעש הישר בעיני יהוה רק לא בלבב שלם	(2Ch 25:2)
אנה יהוה זכרנא את אשר התהלכתי לפניך באמת ובלבב שלם	(Isa 38:3)

### Heart Spelling Incorrectly in the Masoretic But Correctly in the Dead Sea Scrolls

In the above list of “said/say in heart” the phrase “said in his heart” (Isaiah 38:3) should take the longer spelling rather than the shorter spelling. Again, in the above example of “perfect heart,” Isaiah 38:3 should also take the longer spelling. The problem becomes even more pronounced when Isaiah 38:3 is compared to 2 Kings 20:3, which are identical verses except for the Hebrew spelling of *heart*.

There is not even the possibility for a strained grammatical interpretation of Isaiah 38:3 to explain the difference of the Hebrew spelling of *heart* between these two verses, as non-Hebrew readers can see bolded below.

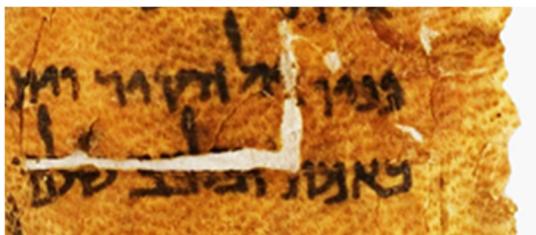
Also notice that the KJV does not translate the identical Hebrew with identical English because at the time they were not aware that these are identical verses. Isaiah was written before 1 and 2 Kings and the writer is copying Isaiah 38:3 except for the spelling of *heart*. (We follow KJV here because it translates “perfect heart.”)

*Remember now, O LORD, I beseech Thee, how I have walked before Thee in truth and with a perfect heart and have done what is good in Thy sight." And Hezekiah wept bitterly (2 Ki. 20:3 KJV)*

*And said Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. (Isa .38:3 KJV)*

- אנה יהוה זכרנא את אשר התהלכתי לפניך באמת ובלבב שלם והטוב בעיניך עשיתי ויבך חזקיהו בכי גדול 2 Kings 20:3
- ויאמר אנה יהוה זכרנא את אשר התהלכתי לפניך באמת ובלבב שלם והטוב בעיניך עשיתי ויבך חזקיהו בכי גדול Isaiah 38:3

This contradiction in spelling led to an examination of every resource, lexicon, dictionary, and Hebrew text available to this writer (including Codex Aleppo and Codex Leningradensis, also called the Masoretic Text) with no solution for the longer spelling of *heart*. The only remaining possibility was the Dead Sea Scrolls. There in Chapter 38:3 of the Great Isaiah Scroll, in the second word from the right, with a split in the parchment through the middle of the word, is the long spelling of *heart* exactly where it should be. One can clearly see the two vertical and horizontal strokes at the bottom left of the word, meaning it has two Hebrew Bs (bates) **ובלבב**.



<http://dss.collections.imj.org.il/isaiah#38:3>

Overall, the Dead Sea Scrolls are not as reliable as the consonantal text of Codex Leningradensis and contain more than the acceptable number of errors in each column (see Nathan Jastrum, *Encyclopedia of the Dead Sea Scrolls*, Oxford University Press, New York, 2000, vol. II, pp. 6-15-18.). This may be a reason substandard scrolls were buried in caves. However, in this instance, either the copyist saw that 38:3 required the longer spelling or, most likely, it is the original spelling, as this study verifies. The Masoretes had long since lost the grammatical reason for the two Hebrew spellings for *heart*, otherwise they would have offered an alternate spelling in the text as is often seen with other uncertain spellings.

To further corroborate the spelling used for heart in the Dead Sea Scrolls, the following verses show that every time the Hebrew verb for *walk* (a transitive verb) appears in the text with *perfect heart*, *heart* takes the longer spelling with the exception of Isaiah 38:3. This is the third reason to accept the reading in the Dead Sea Scrolls is the correct one.

Let your *heart* therefore be **perfect** with the LORD our God, to **walk** in his statutes, and to keep his commandments, as at this day. (1Ki 8:61 KJV)

וְהָיָה לְבַבְכֶם שָׁלֵם עִם יְהוָה אֱלֹהֵינוּ לְלַמֵּת בְּחֻקָּיו וְלִשְׁמֹר מִצְוֹתָיו כִּיּוֹם הַזֶּה (1Ki 8:61)

And he **walked** in all the sins of his father, which he had done before him: and his *heart* was not **perfect** with the LORD his God, as the heart of David his father. (1Ki 15:3 KJV)

וַיֵּלֶךְ בְּכָל־חַטָּאוֹת אָבִיו אֲשֶׁר־עָשָׂה לִפְנֵיו וְלֹא־הָיָה לְבַבּוֹ שָׁלֵם עִם־יְהוָה אֱלֹהָיו כַּלְבַּב דָּוִד אָבִיו (1Ki 15:3)

I beseech thee, O LORD, remember now how I have **walked** before thee in truth and with a **perfect heart**, and have done *that which is* good in thy sight. And Hezekiah wept sore. (2Ki 20:3 KJV)

אֲנִי אֶנְהַיֵּךְ יְהוָה וְזָכַרְנָא אֶת אֲשֶׁר הִתְהַלַּכְתִּי לִפְנֵיךָ בְּאֵמֶת וּבְלֵבִי שָׁלֵם וְהַטּוֹב בְּעֵינֶיךָ עָשִׂיתִי וְנִבְּרָה חֲזַקְתָּהּ כִּי גְדוֹל (2Ki 20:3)

I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a **perfect heart**. (Psa 101:2 KJV)

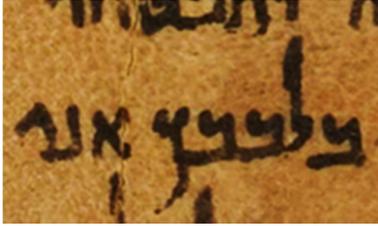
אֲשַׁכֵּילָה בְּדַרְךְ תְּמִים מִתִּי תְבוֹא אֵלַי אֲתַהַלֵּךְ בְּתִמְלֵךְ לֵבִי בְקִרְבִּי בֵיתִי (Psa 101:2)

And said, Remember now, O LORD, I beseech thee, how I have **walked** before thee in truth and with a **perfect heart**, and have done *that which is* good in thy sight. And Hezekiah wept sore. (Isa 38:3 KJV)

וַיֹּאמֶר אֲנִי יְהוָה וְזָכַרְנָא אֶת אֲשֶׁר הִתְהַלַּכְתִּי לִפְנֵיךָ בְּאֵמֶת וּבְלֵבִי שָׁלֵם וְהַטּוֹב בְּעֵינֶיךָ עָשִׂיתִי וְנִבְּרָה חֲזַקְתָּהּ כִּי גְדוֹל (Isa 38:3)

One ponders how the validation of lengthy research in these three articles, preceded by years of research into the structure of Hebraic Meter, appears to hinge on the occurrence of one consonant in one word in the Dead Sea Scrolls. This further illustrates the degree of precision, like the mechanism of a fine watch, that is contained in the Hebrew text.

The same problem with the Hebrew spelling for *heart* also appears in Isaiah 47:10 above where the pronoun “you” indicates this verse belongs in the second list of the phrase “*say in heart*” with the longer spelling of *heart* after Isaiah 47:8. To our complete astonishment, there again was the anticipated and correct Hebrew spelling for *heart* and further affirmation of the two-word theory. The publishers of Biblia Hebraica Stuttgartensia might consider adding these two corrections in their apparatus.



<http://dss.collections.imj.org.il/isaiah#47:10>

### Hebrew Word Reduplication or Word Stretching

This third and final article extended the examination of the relationship between these two words for *heart* in the Torah to the entire Bible under the title, “*Mysteries of the Heart.*” Yet, there remains the mystery as to, “Why?” “Why are there alternate spellings of the Hebrew word for *heart*?” and “How was their proper use so readily understood and employed by the various writers?”

The answer to these questions explains why the Septuagint translators had no other choice but to use the Greek word for *heart* in order to translate both Hebrew words for *heart*.

To address these questions Judges 19: 8 will serve as an introduction to the concept of *word reduplication*, which explains the mystery of why there are two Hebrew spellings for *heart*. Word reduplication is a form of word-stretching. *Gesenius' Hebrew Grammar* (1909, 1978) identifies the concept in section 84, k, and p, but does not include *heart*. Judges 19: 8 reads:

And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them. (Jdg. 19:8 KJV)

Four times the father-in-law in Judges 19: 4, 5, 6, and 7 compels his son-in-law to stay, eat, drink, and be merry. When this happens again in verse 8, we find word reduplication.

The word in question here is *tarry, delay, linger*, מָהַח (*mahahh*, maw-hah') which is stretched in the hophal conjugation to וַהֲתַמְהַחְוּ (va-het-*mah-mah*-vu) as explained by Hebrew scholar Karl Randolph. Some grammarians claim it is an imperative to the son-in-law, but the ending is clearly plural. Therefore, it cannot be an imperative because “*they*” is implied but is not in the Hebrew verb.

This is an example of word stretching with a double consonant, as is also seen in other languages (including English). Instead of writing *tarry*, Judges 19:8 writes what would sound in English like “tarrrrrry” (the same imperative is found in Isaiah 29:9). The purpose is to express exasperation with the overbearing amount of delay.

To further intensify the sense of exasperation, the verb *tarry* is followed by a verb infinitive phrase, which can literally mean “*to stretch out forever*” though it is simply translated as *until*. This is a form of biblical word-play—like Shechem (Gen. 33:19), the man who raped Dina, having a father, whose name means *ass*.

The Levite’s father-in-law appears to be as blind to his daughter’s whoredom, as Hamor is to his son’s rape of Dina.

Wikipedia offers a surprising resource on word reduplication. This resource is based on the work of renowned German/American Jewish linguistic-anthropologist, Edward Sapir 1884-1939 (<https://en.wikipedia.org/wiki/Reduplication>).

The 34-page article lists 22 languages from seven language groups that Sapir researched for word reduplication including Hebrew and English. (This is exactly what this writer was searching for.)

Sapir's article states:

*Reduplication* is often described phonologically in one of two ways: either (1) as reduplicated *segments* (sequences of consonants/vowels) or (2) as reduplicated prosodic units (syllables or moras).

Sapir offers hundreds of examples of reduplication from multiple languages. He writes: "In Hebrew, reduplication is used in nouns, adjectives, adverbs and verbs for various reasons:"

Also in Hebrew the infinitive absolute doubles a verb to intensify the action; that is seen in the doubling of *die* in Gen. 2:17 to "*die, die* 30 times in the Torah" translated as *surely die*; it is also seen in the doubling of *circumcise* in Gen. 17:3 to *surely cut off*. However, since *heart* is not a verb, the infinitive absolute is not addressed in this article.

The word for *man* שִׂיִשׁ ('*iysh*, eesh) is doubled 30 times שִׂיִשׁ\* שִׂיִשׁ\* (Lev. 15:2) in the Hebrew Bible and is translated as *every man, any man, or everyone*. *Day (yom)* is doubled to *yom yom* \*יָוֵם\* \*יָוֵם\* seven times in the Torah and is translated as *every day or each day*.

The same is true of *delay* מָחַהּ (***mahahh***, maw-hah') when the syllable is doubled to וְהִתְמַחְמַחְוּ (va-het-***mah-mah***-vu) which means *be continuously delayed*. The same redoubling takes place from the shorter to the longer spelling of *heart* where the consonant is doubled from לֵב (*leb*, labe) to לֵבָב (*lebab*, lay-bawb').

The shorter spelling states the noun, and the longer spelling is the noun for the continuous action based on the shorter noun. Spire's article offers the example *red* and *redder*, which doubles the consonant but the longer word here in English becomes an adjective. More precise examples in English are: *bat* and a *batter*, *gun* and a *gunner*, *flag* and a *flagger*, *spot* and a *spotter*, *swim* and a *swimmer*, *trap* and a *trapper*.

The second word in each set behaves as a verbal noun just like the longer spelling for *heart* in Hebrew. In fact, quite often in this article the translations make the longer spelling for *heart* a verb or an adverb because they do not understand they are dealing with two separate nouns.

The difference between the two Hebrew spellings for *heart* was as natural for the Hebrews as it is for English speakers to know when to say *a gun* or *a gunner*. Yet, in English or Greek it is not possible to say *heart* and *heartter*.

Sapir demonstrates that word redoubling is more than a pancultural, linguistic phenomena, rather it is an anthropological characteristic of human expression.

The mystery surrounding the two spellings of *heart* is not limited to linguistics or anthropology but also includes the complexities of the human *heart*. The fact that there are 858 repetitions of *heart* with two spellings and 267 examples of word reduplication is unparalleled for any other word in the Bible.

The difference in the spelling between the Hebrew words for *heart* became a fundamental paradigm for Jewish writers of the New Testament to explain the complexities of the caused-and-effect relationship between *faith* and *works*.

Obviously, “faith resulting in works” or “the obedience of faith” are not examples of word reduplication but they are based on the same cause-and-effect relationship between the word reduplication found in *leb* לֵב (*labe*) and לֵבָב (*lay-bawb'*). The Hebrew word reduplication or stretching of *heart* begins with a guiding principle that leads to achievement. There is nothing comparable to this in the Greek New Testament except a continuation of this concept in *faith* and *works*.

There are two alternatives to the overwhelming evidence drawn from computer analysis, the Dead Sea Scrolls, and Hebrew word reduplication that *leb* לֵב (*labe*) and לֵבָב (*lay-bawb'*) are two different words. The evidence is not going away.

A first alternative is that the New Testament writers from a secular perspective were completely unaware of the extensive relationship between 858 repetitions of *leb* לֵב (*labe*) and לֵבָב (*lay-bawb'*) in the Hebrew Bible, and it took 2,000 years, computer technology, the Dead Sea Scrolls, and Hebrew word reduplication to find prove it. The second alternative is that it was not ignorance but an intentional shedding of the nonessential past which made the distinction between *leb* לֵב (*labe*) and לֵבָב (*lay-bawb'*) irrelevant to the New Testament Doctrine of Faith and Works. In either case, the New Testament would be more of a departure than a continuation of Old Testament theology than we realized.

### **Compatibility of the two Hebrew words for *Heart* with the New Testament**

The initial goal of this writer was to learn why there are two spellings for the Hebrew word for *heart* through the linguistics of Hebraic Meter. This led to an unanticipated comparison—that of Moses’s two spellings of the Hebrew word for *heart* with the New Testament relationship between *faith* and *works*. This is an area of research untouched by the Early Church, the Post-Nicene Church Fathers, and the Reformation. We offer here only a brief examination on this subject.

The following quotation from Matthew is based on three passages from the Old Testament Hebrew word for *heart*.

<sup>13</sup> "Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand.

<sup>14</sup> "And in their case the prophecy of Isaiah is being fulfilled, which says, 'You will keep on hearing, but will not understand; And you will keep on seeing, but will not perceive;

<sup>15</sup> For the **heart** of this people has become dull, And with their ears they scarcely hear, And they have closed their eyes Lest they should see with their eyes, And hear with their ears, And understand with their **heart** and return, And I should heal them.' (Mat 13:13-15 NASB)

Compare this quotation with the following three quotations from Isaiah and Jeremiah.

They do not know, nor do they understand, for He has smeared over their eyes so that they cannot see and their **hearts** so that they cannot comprehend. (Isaiah 44:18 NASB)

"Render the **hearts** of this people insensitive, Their ears dull, And their eyes dim, Lest they see with their eyes, Hear with their ears, Understand with their **hearts**, And return and be healed." (Isa. 6:10 NASB)

Hear this, O foolish and senseless [**heart-less**] people, Who have eyes, but see not; Who have ears, but hear not. (Jer. 5:21 NASB)

Earlier in we noted: "In Isaiah 6:10 the condition of the **heart** is insensitive, and the goal is to prevent the conversion/change of their **hearts** as in Exodus 14:5." This is consistent with Christ applying the prophecy that people without faith will not understand His parables. Matthew 22:37 states:

*"And He said to him, 'You shall love the LORD your God with all your heart, and with all your soul, and with all your mind.'"*

There are seven quotations from Deuteronomy all making the same statement and all using the longer word for *heart* applicable to the Doctrine of Sanctification.

Questions arise between the proper understanding of *wisdom* in Proverbs and the New Testament understanding of *faith*. This is because translations have replaced some of the Hebrew words for *heart* with *wisdom*, *understanding*, and *sense* or leave *heart* out of the translation when it appears with *wisdom*. Some examples are Exod. 35:35; Job 6:25; 12:32, 34:10 and 34; Pro. 10:21, 11:12, 15:21, 19:8; Eccl. 10:3.

Many do not want to deal with the theological implications of associating *heart* and *wisdom* with *faith* in the New Testament. Thus, the reader without access to the Hebrew language could not know these verses are speaking about a *lack of heart* in the context of a *lack of faith*. Job 12:3; 34:10 and 34 use the longer spelling of **heart** and are mistranslated as those who act with or without *understanding*.

Both the KJV and/or the NASB mistranslate the shorter Hebrew word for *heart* as *understanding* or *lack sense*, though it appears as Hebraic Meter in the same two-word phrase exactly twelve times. Not once will the translations say *heart* because it conflicts with their theology.

**Lacks heart 12 times in the Bible** (shorter Hebrew spelling)

The one who commits adultery with a woman is **lacking sense**; (Pro 6:32 NAS)

A young man **lacking sense**, (Pro 7:7 NAS)

To him who **lacks understanding** (Pro 9:4 NAS)

And to him who **lacks understanding** (Pro 9:16 NAS)

who **lacks understanding** (Pro 10:13 NAS)

But fools die for **lack of understanding**. (Pro 10:21 NAS)

He who despises his neighbor **lacks sense**, (Pro 11:12 NAS)

But he who pursues vain *things* **lacks sense**. (Pro 12:11 NAS)

Folly is joy to him who **lacks sense**, (Pro 15:21 NAS)

A man **lacking in sense** pledges (Pro 17:18 NAS)

the man **lacking sense**; (Pro 24:30 NAS)

Even when the fool walks along the road his **sense is lacking**, (Ecc 10:3 NAS)  
וגם־בַּדֶּרֶךְ (כְּשֶׁהִסְכֵּל) [כְּשֶׁסָּכַל] הֵלֵךְ לְבוֹתָר וְאָמַר לְכֹל־כֹּל הוּא (Ecc 10:3)

נֶאֱמַר אִשָּׁה חֲסֵר־לֵב	(Pro 6:32)
נַעַר חֲסֵר־לֵב	(Pro 7:7)
חֲסֵר־לֵב	(Pro 9:4)
וְחֲסֵר־לֵב	(Pro 9:16)
חֲסֵר־לֵב	(Pro 10:13)
וְאֹיְלִים בְּחֲסֵר־לֵב יָמוּתוּ	(Pro 10:21)
בְּזִלְזוּתָהּ חֲסֵר־לֵב	(Pro 11:12)
וּמִרְדֵּף רֵיקִים חֲסֵר־לֵב	(Pro 12:11)
אֲנֵלֵת שְׂמִתָּה לְחֲסֵר־לֵב	(Pro 15:21)
אֲדָם חֲסֵר־לֵב תוֹקַע כָּף עֶרֶב	(Pro 17:18)
אֲדָם חֲסֵר־לֵב	(Pro 24:30)
חֲסֵר	וגם־בַּדֶּרֶךְ (כְּשֶׁהִסְכֵּל) [כְּשֶׁסָּכַל] הֵלֵךְ לְבוֹתָר (Eccl. 10:3)

In the Hebrew Scriptures there are at least eleven words in addition to *heart* that are translated as *understood, understand, or understanding*. This is further evidence that Solomon intended to say **heart** and not *understand or sense* in Prov. 10:21, 11:12, 15:21, 19:8; Eccl. 10:3.

Compare these translations of Prov. 10:21 and see how the meaning changes when the word *wisdom* in the KJV or *understanding* in the NASB are correctly translated as the shorter Hebrew word for *heart*.

<sup>KJV</sup> Proverbs 10:21 The lips of the righteous feed many; but fools die for want of **wisdom**.  
<sup>NAS</sup> Proverbs 10:21 The lips of the righteous feed many, But fools die for **lack of understanding**.

The verse means: *The lips of the righteous feed many, but fools die for lack of faith*. When translated correctly Prov. 10:21 is not a cryptic prophecy from the Old Testament but is rather a statement compatible with the New Testament such as “*without faith it is impossible to please him:*” (Heb 11:6 KJV).

In some instances, the word *wisdom* in the book of Proverbs speaks about *faith* and it is the theologian’s duty to determine which is about wisdom relating to the *Law* and which is about wisdom relating to *faith*.

Again, Eccl. 10:3 above is incorrect when it reads, “*Even when the fool walks along the road his sense is lacking*.” Here James Bollhagen’s commentary on Ecclesiastes (CPH) cuts through the confusion. Even though he mistranslates *heart*, he arrives at the correct interpretation when he writes: “*If the wise believer will open his eyes and look carefully at what other people are doing, the folly of unbelief will become obvious to him*” (page353). Bollhagen is right. This verse is about *faith*.

### **Justified by Faith or by Works in Paul and James**

Moses relationship between the two different Hebrew words for *heart* becomes the paradigm for the New Testament relationship between *faith* which produces *works* known as sanctification.

The proliferation of the two words for *heart* in the Hebrew Bible continually reveal God’s gracious pursuit of the sin-alienated human heart. A *heart* in the Hebrew Bible that is moved

directly by God or by His word is readily associated with *faith*, and the *heart* which acts on this faith is readily associated with its fruits--good works. Hebrew scholar, Karl Randolph explains that the longer spelling of *heart* implies an action based on a prior action indicated by the shorter spelling. An engine idling moves when it is placed in gear.

In the Hebrew Bible אָמַן ('aman, aw-man') is translated as faith or belief in God. However, there is not one verse in either the Hebrew Bible or the Septuagint (its third century B. C. Greek translation) that contrasts the words *faith* or *belief* with *works* as is found in the Greek New Testament. By comparison, a simple computer scan of the Greek New Testament produces nearly 40 verses containing the words *belief*, *believe*, *believed*, and *faith*, contrasted with the word used for *work(s)*.

Yet it now becomes clear the Hebrews did write about the cause-and-effect relationship between *faith and works* in terms of their two different spellings of their words for *heart*. The Greek New Testament required two new terms in order to communicate the same concept.

Therefore, the Doctrine of Faith and Works is not a New Testament innovation, but it is a distinction which originates with the Hebrew words used *heart* beginning with the authorship of Moses and continuing throughout the Old Testament. It is the introduction of Jewish theology into the Greco-Roman culture, and for that matter, the entire world. Socrates, Plato, and Aristotle never engaged in such a philosophical concept.

The unique relationship between the two Hebrew words for *heart* is based within the grammatical structure of Hebrew word reduplication; this was described earlier and verified by the Great Isaiah Scroll in the Dead Sea Scrolls. In the New Testament the Hebrew concept of a *heart* that trusts in God לב לָב (labe) is translated as *faith* and the reduplicated Hebrew word for *heart* לִבָּב (lay-bawb')—which is literally *double heart*—is translated as *work(s)*.

Confusion in Western culture over the dynamic of *faith* generating *works* has much to do with Greek philosophy's obsession with *being* versus *doing*. The two Hebrew words for *heart* focus the reader's attention on the distinction between the power which acts versus what is achieved.

Yes, the New Testament is written in Greek, but the books were all written by Jews or under the guidance of Jews. The New Testament is the revelation of Jewish thought into Greek and Roman culture. The relationship between *faith* and *works*--cardinal precepts unique to Christianity--is the continuation of the Jewish religion in the text of the New Testament.

Based on this research, James's response to Paul, "*faith without works is dead*," has a distinctly Hebrew perspective. James's context for Abraham and Rahab being "*justified by works*" (James 2:21-25) assumes that *works* (as in the longer spelling of the Hebrew word for *heart*) are based on *faith* (as in the shorter spelling of the Hebrew word for *heart*).

In verse 2:18 James says, "*I will show you my faith with my works*," which is the same as saying "I will show the basis for my power to act by the action I am taking." The same is true of the Last Judgement, which Christ teaches will be determined by *works of faith* (Matt. 25:31-40, 2 Cor. 5:10).

Just as in the Hebrew use of the two words for *heart*, Paul shows us that *faith* and *works* are independent concepts. They must be defined separately but they must also exist in a relationship of cause and effect. The Hebrews had no difficulty writing about לָב (labe) and לַבָּב (lay-bawb') as separate concepts, knowing full well that the longer spelling (the effect) cannot exist without the shorter spelling (the cause).

Martin Luther is correct when he agrees with Paul and states that “*a man is justified by faith alone.*” And James is correct when he states that, “*a man is justified by works, and not by faith alone* (Jam 2:24 NAS).” Paul and James are not contradicting each other. According to the two different Hebrew spellings for *heart*, Paul and James are talking from two different perspectives. Paul is speaking about justification in terms of leb לָב (labe) and James is speaking about justification in terms of לַבָּב (lay-bawb').

Numerous verses in this article show the shorter spelling for *heart* is independent from the longer spelling, while every case of the longer spelling assumes the existence of the shorter spelling. In other words, it is possible to speak about *faith* without *works*, but it is not possible to speak about *works* without *faith*. On the other hand, faith produces works, cf. “*work of faith with power*” (2 Thess. 1:11), “*your work of faith*” (1 Thess. 1:3), and “*obedience of faith*” (Rom 1:5; 16:26 ).

Similarly, in the Hebrew Bible it is possible to speak about leb לָב (labe) without לַבָּב (lay-bawb') but it is not possible to speak about לַבָּב (lay-bawb') without leb לָב (labe).

An imperfect illustration is that God starts the car, the engine idles, then He puts it in gear. God gives faith, faith believes in God, then God uses faith to produce works. The goal here is to illustrate the dynamic between the shorter and the longer spellings of the Hebrew word for *heart*. Christ states this dynamic as follows, applicable to this entire article: “*A good tree cannot produce bad fruit, nor can a bad tree produce good fruit*” (Mat 7:18 NAS).

We know that James is saying that works are dependent on faith because he says it: “*I will show you my faith by my works*” (James. 2:18 NASB), and he uses Abraham and Rahab as examples. In the Hebrew tongue James is saying “*I will show you my leb לָב (labe) with my לַבָּב (lay-bawb').*”

James is speaking about Justification by works (based on the longer spelling of *heart*) and not justification by faith (based on the shorter spelling of *heart*). He states, “*You see that a man is justified by works, and not by faith alone*” (Jam 2:24 NASB). James even states in 2:22 “*faith was working with his (Abraham's) works.*” Works cannot be reformed without *faith*, just as a לַבָּב (lay-bawb') cannot act without leb לָב (labe). There could not be a longer spelling of the Hebrew word for *heart* without the shorter spelling.

A critical distinction here is that the Roman Catholic Church does not teach James's doctrine of Justification by Works but the doctrine of Justification by Faith **and** Works. Here the entire Doctrine of Justification pivots on the absence of the Greek conjunction *kai* (and). Therefore, Paul can say *justified by faith* without reliance on *works*, but when James speaks about

“*justification by works*” he must add, “*and not by faith alone.*” “*Justification by works*” is only possible with faith, just as לָבָב (lay-bawb') cannot exist without לב (labe).

There cannot be a *gunner* without a *gun*, a *batter* without a *bat*, a לָבָב (lay-bawb') without a לב (labe), or a *work* without *faith*. Therefore, it is proper to say, “*justified by works*” (James 2:22-25) if faith is not dependent on works, but works are dependent on faith. Faith produces works like a good tree produces fruit, so also, לָבָב (lay-bawb') always follows לב (labe). There is no fruit without a living tree. Works do not justify faith, but faith justifies works. “And without faith it is impossible to please *Him...*” (Heb 11:6).

From James's perspective in the Doctrine of Justification, God sees the Cross of Christ as the only good work in the world; all other good works are seen through the cross.

### **Conclusion**

After considerable thought, the simplest way to communicate the presence of one or the other spelling of *heart* in the Hebrew text is to translate all 267 of occurrences of the longer spelling of *heart* in *italics*.

The study and context of the two Hebrew words for *heart* in the Bible reveals the profundity and abundance of God's pursuit of the human heart.

Habakkuk 2:4 teaches that “*the just shall live by faith*” as quoted in Romans 1:17, Gal 2:16, 3:11, 12, and Heb. 10:38. Here in six English words Habakkuk applies the cause-and-effect principle between the two Hebrew words for *heart* without using the word *heart*. Those declared righteous by faith will keep doing righteousness.

Greek philosophy led to the West's obsession with an ontological duality between the observer and what is observed. Some have speculated that if there was no death there would be no philosophy. Therefore, Alfred H. Lloyd wrote that Greek philosophy is a philosophy of death. (“*The Philosophy of Plato as a Meditation on Death*” *The Harvard Theological Review*, Vol. 1, No. 3 (Jul., 1908), pp. 325-345 (21 pages) Cambridge University Press).

We submit that the superiority of Hebrew philosophy is based on the dynamic between the actor and what is achieved, and God determines which actions are approved or condemned. This is a philosophy of life. “*The just shall live by faith.*”

This article closes on an open-ended note in anticipation of more research and insights gained from exploring the God's treasury in the Hebrew words for *heart*.