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After Six Days of Creation, the Complicated Day

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The seventh day of Genesis—a day when nothing was created—is complicated by four mysteries: *blessed time*, *seventh day*, *rest*, and *holy day*, which we have yet to fully comprehend. “*Then God blessed the seventh day and sanctified it [made it holy], because in it He rested from all His work which God had created and made*” (Gen 2:3). The word *Sanctified* (dynamic holiness), according to Miriam Webster, is an English word used to define what God did to the seventh day: *to set apart to a sacred purpose or to religious use: consecrate*. This is an inadequate and partial definition.

Adam was created after the animals on the sixth day and Eve near the eponymous *eve* or *evening*. Luther does not comment, but Henry Morris notes that on the sixth day “and God said to them,” multiply, have dominion, and this is what you will eat. God must also have said the next day, the seventh day, is the *holy day*, or how were they to observe it? Christ tells us the sabbath day was created for man: Note He doesn’t say for Israel (Mark 2:27; Ezek. 20:20). Morris does not comment on *Sabbath*, *holy*, or *worship* on the seventh day. Luther postulates that on the seventh morning God instructed Adam on preaching and worship at *The Tree of the Knowledge of Good and Evil*.

The medieval view and also Luther’s conclusion was that Adam and Eve ate the forbidden fruit on the day after they were created (LW Vol. 1, pp.80-82), not giving them the opportunity to multiply. The medieval view ignores the reality that God is the sole author of life and death, and parents are the means of creating life, not the creators. The decision to multiply does not necessarily result in a new life regardless of perfection or imperfection. The medieval Roman Catholic Church invented the *Sacrament of Marriage* to forgive people for what they do their wedding night because Roman Catholics view multiplying as an abomination to *holiness*. Therefore, they believe the “Fall” took place on the seventh day.

If time was to continue, the seventh day after Creation had to happen. The text says God stopped His work of Creation; it does not say He stopped doing everything on the seventh day or we would not be here to talk about it. A perpetual motion machine is something that runs nonstop forever. We know that is impossible, yet the Earth, which was created out of nothing—something on which the Bible and Evolutionists agree—keeps spinning and keeps moving around the sun, powered by an unknown energy. In the 20th Century, according to the renowned Danish physicist, Niels Bohr (Nobel Prize 1922), we learned that electrons spin and move around the helium nucleus forever at five million miles per hour, how or why we don’t know.

Speculation about how God governs the universe was once considered a divinely manageable task. Bohr made the task so incomprehensible that now it’s not possible that a God could be controlling electrons in every atom in the universe at the same time. Hence, human beings have to fill the vacuum, because there is no one driving the bus. Fortunately, we got here just in time to save the planet, and humankind became the mechanism Evolution makes use of to save itself.

Traditionally, *holiness* means without sin, which doesn't answer the question, "What is holiness?" Before going further, let's get *seven* out of the way (because this article is not about *seven*). God made the seventh day a *holy*, repeating, numbered event. In many verses time is counted in multiples of seven days. He also counts time in multiples of *tens* and *twelves*, whether in days, months, or years. He organized *key words* in the Bible around these three numbers similar to the many numbers He used to organize all the elements on the periodic chart.

In the 1800's many believed the Devil put dinosaur bones in the ground as a temptation to unbelief. So today the fear is that computer analysis of the Bible is also a tool of the Devil. We may not be able to explain why God choose seven days, but computer search engines certainly record their ordered numerical repetition. In the following example, *seven days* repeats in the entire Hebrew Bible with the same form exactly 80 times (10 x 8). After 3,500 years, beginning in Genesis Chapter 2:3, every repetition remains where God placed it, from Genesis to Ezekiel.

Seven Days 80 times in the Bible

שְׁבַע יָמִים (Gen 8:10)	שְׁבַע יָמִים (Lev 13:21)	שְׁבַע יָמִים (Lev 23:42)	שְׁבַע יָמִים (1Ki 16:15)
שְׁבַע יָמִים (Gen 8:12)	שְׁבַע יָמִים (Lev 13:26)	שְׁבַע יָמִים (Num 12:14)	שְׁבַע יָמִים (1Ki 20:29)
שְׁבַע יָמִים (Gen 31:23)	שְׁבַע יָמִים (Lev 13:31)	שְׁבַע יָמִים (Num 12:14)	שְׁבַע יָמִים (2Ki 3:9)
שְׁבַע יָמִים (Gen 50:10)	שְׁבַע יָמִים (Lev 13:33)	שְׁבַע יָמִים (Num 12:15)	שְׁבַע יָמִים (1Ch 10:12)
שְׁבַע יָמִים (Exo 7:25)	שְׁבַע יָמִים (Lev 13:50)	שְׁבַע יָמִים (Num 19:11)	שְׁבַע יָמִים (2Ch 7:8)
שְׁבַע יָמִים (Exo 12:15)	שְׁבַע יָמִים (Lev 13:54)	שְׁבַע יָמִים (Num 19:14)	שְׁבַע יָמִים (2Ch 7:9)
שְׁבַע יָמִים (Exo 12:19)	שְׁבַע יָמִים (Lev 14:8)	שְׁבַע יָמִים (Num 19:16)	שְׁבַע יָמִים (2Ch 7:9)
שְׁבַע יָמִים (Exo 13:6)	שְׁבַע יָמִים (Lev 14:38)	שְׁבַע יָמִים (Num 28:17)	שְׁבַע יָמִים (2Ch 30:21)
שְׁבַע יָמִים (Exo 22:29)	שְׁבַע יָמִים (Lev 15:13)	שְׁבַע יָמִים (Num 28:24)	שְׁבַע יָמִים (2Ch 30:23)
שְׁבַע יָמִים (Exo 23:15)	שְׁבַע יָמִים (Lev 15:19)	שְׁבַע יָמִים (Num 29:12)	שְׁבַע יָמִים (2Ch 30:23)
שְׁבַע יָמִים (Exo 29:30)	שְׁבַע יָמִים (Lev 15:24)	שְׁבַע יָמִים (Num 31:19)	שְׁבַע יָמִים (2Ch 35:17)
שְׁבַע יָמִים (Exo 29:35)	שְׁבַע יָמִים (Lev 15:28)	שְׁבַע יָמִים (Deu 16:3)	שְׁבַע יָמִים (Ezr 6:22)
שְׁבַע יָמִים (Exo 29:37)	שְׁבַע יָמִים (Lev 22:27)	שְׁבַע יָמִים (Deu 16:4)	שְׁבַע יָמִים (Neh 8:18)
שְׁבַע יָמִים (Exo 34:18)	שְׁבַע יָמִים (Lev 23:6)	שְׁבַע יָמִים (Deu 16:13)	שְׁבַע יָמִים (Est 1:5)
שְׁבַע יָמִים (Lev 8:33)	שְׁבַע יָמִים (Lev 23:8)	שְׁבַע יָמִים (Deu 16:15)	שְׁבַע יָמִים (Job 2:13)
שְׁבַע יָמִים (Lev 8:33)	שְׁבַע יָמִים (Lev 23:34)	שְׁבַע יָמִים (1Sa 10:8)	שְׁבַע יָמִים (Eze 3:15)
שְׁבַע יָמִים (Lev 8:35)	שְׁבַע יָמִים (Lev 23:36)	שְׁבַע יָמִים (1Sa 11:3)	שְׁבַע יָמִים (Eze 3:16)
שְׁבַע יָמִים (Lev 12:2)	שְׁבַע יָמִים (Lev 23:39)	שְׁבַע יָמִים (1Sa 13:8)	שְׁבַע יָמִים (Eze 43:25)
שְׁבַע יָמִים (Lev 13:4)	שְׁבַע יָמִים (Lev 23:40)	שְׁבַע יָמִים (1Sa 31:13)	שְׁבַע יָמִים (Eze 43:26)
שְׁבַע יָמִים (Lev 13:5)	שְׁבַע יָמִים (Lev 23:41)	שְׁבַע יָמִים (1Ki 8:65)	שְׁבַע יָמִים (Eze 44:26)

Seven days means seven days. Ten is the symbolic number of *completion*, eight is the symbolic number of *eternity*, and seven is the symbolic number of *blessing*. Right there in the text God says He blessed the seventh day. Seven, often misrepresented as indicating *fulfillment*, *completion*, or *power*, symbolizes *blessing*. Here we are 3,500 years after Moses began writing Genesis and we have every single word Moses, and all the other prophets wrote.

Hebrew scholar, Rabbi Umberto Cassuto (died, Jerusalem 1951), was the first to observe the repetition of key words and phrases in multiples of sevens, tens, and twelves in the Hebrew text. His goal was to prove that the Documentary Hypothesis is a false doctrine promoted by 19th Century Germans who called themselves Lutherans. The hypothesis teaches that the Torah was written by four unknown tribes, edited by a Redactor, and that Moses was a fictional

character similar to those in Aesop's Fables. Today this is taught in nearly every university and seminary. *Seven days* or the *seventh day* is a major theme in the Bible because of Genesis Chapter 2:3. Below are just a few more examples but we could offer more pages on the subject.

All forms of the Seventh day 40 times in the Torah

In the seventh day 20 times in the Torah

The seventh day 10 times in Leviticus

The seventh day 10 times in Numbers

בְּיוֹם הַשְּׁבִיעִי (Gen 2:2)	אֶת־יוֹם הַשְּׁבִיעִי (Gen 2:3)
בְּיוֹם הַשְּׁבִיעִי (Gen 2:2)	עַד־יוֹם הַשְּׁבִיעִי (Exo 12:15)
בְּיוֹם הַשְּׁבִיעִי (Exo 16:27)	וּבְיוֹם הַשְּׁבִיעִי (Exo 12:16)
בְּיוֹם הַשְּׁבִיעִי (Exo 16:29)	וּבְיוֹם הַשְּׁבִיעִי (Exo 13:6)
בְּיוֹם הַשְּׁבִיעִי (Exo 16:30)	וּבְיוֹם הַשְּׁבִיעִי (Exo 16:26)
בְּיוֹם הַשְּׁבִיעִי (Exo 24:16)	וְיוֹם הַשְּׁבִיעִי (Exo 20:10)
בְּיוֹם הַשְּׁבִיעִי (Exo 20:11)	וּבְיוֹם הַשְּׁבִיעִי (Exo 23:12)
בְּיוֹם הַשְּׁבִיעִי (Lev 13:5)	וּבְיוֹם הַשְּׁבִיעִי (Exo 31:15)
בְּיוֹם הַשְּׁבִיעִי (Lev 13:6)	וּבְיוֹם הַשְּׁבִיעִי (Exo 31:17)
בְּיוֹם הַשְּׁבִיעִי (Lev 13:27)	וּבְיוֹם הַשְּׁבִיעִי (Exo 34:21)
בְּיוֹם הַשְּׁבִיעִי (Lev 13:32)	וּבְיוֹם הַשְּׁבִיעִי (Exo 35:2)
בְּיוֹם הַשְּׁבִיעִי (Lev 13:34)	וּבְיוֹם הַשְּׁבִיעִי (Lev 23:3)
בְּיוֹם הַשְּׁבִיעִי (Lev 13:51)	וּבְיוֹם הַשְּׁבִיעִי (Num 19:12)
בְּיוֹם הַשְּׁבִיעִי (Lev 14:9)	וּבְיוֹם הַשְּׁבִיעִי (Num 19:12)
בְּיוֹם הַשְּׁבִיעִי (Lev 14:39)	וּבְיוֹם הַשְּׁבִיעִי (Num 19:19)
בְּיוֹם הַשְּׁבִיעִי (Lev 23:8)	וּבְיוֹם הַשְּׁבִיעִי (Num 28:25)
בְּיוֹם הַשְּׁבִיעִי (Num 6:9)	וּבְיוֹם הַשְּׁבִיעִי (Num 29:32)
בְּיוֹם הַשְּׁבִיעִי (Num 7:48)	וּבְיוֹם הַשְּׁבִיעִי (Num 31:19)
בְּיוֹם הַשְּׁבִיעִי (Num 19:19)	וְיוֹם הַשְּׁבִיעִי (Deu 5:14)
בְּיוֹם הַשְּׁבִיעִי (Num 31:24)	וּבְיוֹם הַשְּׁבִיעִי (Deu 16:8)

Seven days/ unleavened bread or no leaven 10 times in the Tora	
..... Seven days you shall eat unleavened bread,	(Exo 12:15)
..... Seven days there shall be no leaven found in your houses	(Exo 12:19)
..... seven days you shall eat unleavened bread	(Exo 13:6)
..... seven days unleavened bread shall be eaten	(Exo 13:7)
..... seven days you are to eat unleavened bread	(Exo 23:15)
..... seven days you are to eat unleavened bread,	(Exo 34:18)
..... seven days you shall eat unleavened bread.	(Lev 23:6)
..... seven days the unleavened bread <i>shall be</i> eaten.	(Num 28:17)
..... seven days you shall eat with it unleavened bread	(Deu 16:3)
..... seven days no leaven shall be seen with you in all your territory	(Deu 16:4)

.....שִׁבְעַת יָמִים מִצּוֹת תֹּאכְלוּ	(Exo 12:15)
.....שִׁבְעַת יָמִים שָׂאֵר לֹא יִמָּצָא בְּבֵיתְכֶם כִּי	(Exo 12:19)
.....שִׁבְעַת יָמִים תֹּאכַל מִצָּת	(Exo 13:6)
.....מִצּוֹת יֹאכַל אֶת שִׁבְעַת הַיָּמִים	(Exo 13:7)
.....שִׁבְעַת יָמִים תֹּאכַל מִצּוֹת	(Exo 23:15)
.....שִׁבְעַת יָמִים תֹּאכַל מִצּוֹת	(Exo 34:18)

..... מצות תאכלו	שבעת ימים (Lev 23:6)
..... מצות יאכל	שבעת ימים (Num 28:17)
..... תאכל-עליו מצות	שבעת ימים (Deu 16:3)
..... וְלֹא־יֵרָאֶה לָּךְ שָׁרָר בְּכָל־גְּבֻלָּה שבעת ימים	(Deu 16:4)

The priest...seven days 10 times in the Torah	
For seven days the one of his sons who is the priest	(Exo 29:30)
and the priest shall isolate <i>him who has</i> the infection for seven days .	(Lev 13:4)
and the priest shall isolate him for seven days more.	(Lev 13:5)
and the priest shall isolate him for seven days ;	(Lev 13:21)
and the priest shall isolate him for seven days ;	(Lev 13:26)
and the priest shall isolate <i>him</i> with the scaly infection for seven days .	(Lev 13:31)
and the priest shall isolate <i>him</i> with the scale seven days more.	(Lev 13:33)
and the priest shall look at the mark, and shall isolate the article with the mark for seven days .	(Lev 13:50)
and the priest shall order them to wash the thing in which the mark occurs, and he shall isolate it for seven days more.	(Lev 13:54)
and the priest shall come out of the house, to the doorway, and isolate the house for seven days .	(Lev 14:38)

שבעת ימים ילבשם הכהן	(Exo 29:30)
והסגיר הכהן את־הַנֶּגֶף ע שבעת ימים	(Lev 13:4)
והסגירו הכהן שבעת ימים שנית	(Lev 13:5)
והסגירו הכהן שבעת ימים	(Lev 13:21)
והסגירו הכהן שבעת ימים	(Lev 13:26)
והסגיר הכהן את־הַנֶּגֶף הַנֶּתֶק שבעת ימים	(Lev 13:31)
והסגיר הכהן את־הַנֶּתֶק שבעת ימים שנית	(Lev 13:33)
וְרָאָה הכהן את־הַנֶּגֶף ע והסגיר את־הַנֶּגֶף שבעת ימים	(Lev 13:50)
שבעת־ימים שנית וצוה הכהן נכבסו את אֲשֵׁר־בו הַנֶּגֶף ע והסגירו	Lev 13:54)
את־הַבַּיִת שבעת ימים ויצא הכהן מן־הַבַּיִת אֶל־פֶּתַח הַבַּיִת והסגיר	(Lev 14:38)

The example with 40 repetitions exhibits a complex and integrated arrangement of the *seventh day* with at least four subsets arranged in multiples of 10. *Forty* is the symbolic number of a completed Divine interaction between God and man—such as Noah, Moses, Elijah and Jesus each responding to God’s call for 40 days (which would be an article in itself).

All forms of the *seventh day* in the Torah, plus *seven days* above, total 120 repetitions. All forms of the *seventh day* in the Hebrew Bible total 48 (4 x 12). All forms of the *seventh day* and *seven days* in the Hebrew Bible (Tanakh) total 140 repetitions or 2 x 70 or 2 x 7 x 10. How this occurs in Scripture is a mystery. Why do so many who believe that the same God who created numerical order in the universe is incapable of placing numerical order in His book? God may not have created “a thing” on the seventh day, but He certainly created the numerical order of worship on the seventh day. The *seventh day* separates the tangible from the intangible, the object from its purpose, and answers the question, “What are we doing here?”

The Creation of Holiness on Earth

God is eternally and infinitely holy but in Genesis 2:3 He creates holiness on the Earth by sanctifying the seventh day as the holy Day. There is no mention of anything *holy* again until *holy ground* (Exod. 3:5).

Any word in the Bible such as “*holy*” has only one meaning in a given context (unless it’s a pun) in one place at a time for all time. However, the word *holy* has more meanings—depending on context—than any other word this writer has encountered in the Bible. In English *Holy* is the adjective, *Holiness* is the noun, and *Sanctified* is the verb for the same Hebrew word. A

complete examination of holy would require a book, rather than this brief review. *Holy*, can't be seen, touched, or heard, rather it is a divine quality, an attribute of God. Only God can declare something is *holy*, which means He endows *it, he, she, or them* with some aspect of His holiness. It is interesting to note that *Circumcision, Passover, Baptism, and the Lord's Supper* are never referred to in the Bible as *holy* and Psalm 105:42 is the only verse in which we find the phrase "*holy word*." More on this later.

The Proliferation of Holiness in Hebraic Meter

In the Hebrew Bible God declares numerous other things to be holy, but not possibly equivalent to His holiness: *ground, places, days, gatherings, festivals, rituals, worship, and priests*—including *tunics, water, anointing oil, bread, incense, Tent of Meetings, Tabernacle, Temple, utensils, altar, table, laver, grain offering, sin offering, trespass offering, meat offering, guilt offering, burnt offering, Ark of the Covenant, devoted thing, the first born male*, etc. Every item which is enumerated to some length as *holy* is arranged in multiples of 7s, 10s, and 12s. This literary phenomenon, first observed by Hebrew Scholar Rabbi Umberto Cassuto, is now identified as Hebraic Meter. Every complete meter in the text is further evidence that we possess the original text of the Hebrew Scriptures. As readers scroll through the following 16 examples, note the variety with which *holy* is incorporated into sets of 7s, 10s, and 12s. Each series of Hebraic Meter is sorted out by the computer. Who did this? How did it get there? Why is this in the text? Notice that all these manifestations of *holiness* are based on the Ceremonial Law.

All the following examples are derivatives of *holy* which first appear on the sanctified seventh day in Genesis Chapter 2:3.

Sabbath day—Keep it holy 7 times in the Bible	
Remember the sabbath day, to keep it holy .	(Exo 20:8)
Therefore, the LORD blessed the sabbath day and made it holy .	(Exo 20:11)
Keep the sabbath day to keep it holy ,	(Deu 5:12)
to sanctify the sabbath day .	(Neh 13:22)
but keep the sabbath day holy,	(Jer 17:22)
but to keep the sabbath day holy	(Jer 17:24)
to keep the sabbath day holy	(Jer 17:27)
זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ	(Exo 20:8)
עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ	(Exo 20:11)
שָׁמֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ	(Deu 5:12)
לְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת	(Neh 13:22)
וּקְדַשְׁתֶּם אֶת־יוֹם הַשַּׁבָּת	(Jer 17:22)
וּלְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת	(Jer 17:24)
לְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת	(Jer 17:27)

Priests sanctify themselves 7 times in the Bible	
And also let the priests who come near to the LORD sanctify themselves	(Exo 19:22)
So the priests and the Levites sanctified themselves	(1Ch 15:14)
And they [priests and Levites] assembled their brothers, sanctified themselves	(2Ch 29:15)
and until the <i>other</i> priests had sanctified themselves	(2Ch 29:34)
And the priests and Levites were ashamed and sanctified themselves	(2Ch 30:15)
and a large number of priests sanctified themselves	(2Ch 30:24)
when they [the priests] faithfully sanctified themselves	(2Ch 31:18)

וְהָיָה הַכֹּהֲנִים הַנִּגְזָשִׁים אֶל־יְהוָה יִתְקַדְּשׁוּ (Exo 19:22)	
וַיִּתְקַדְּשׁוּ הַכֹּהֲנִים וְהַלְוִיִּם (1Ch 15:14)	
וַיֵּאָסְפוּ אֶת־אֲחֵיהֶם וַיִּתְקַדְּשׁוּ (2Ch 29:15)	
וַיַּעַד יִתְקַדְּשׁוּ הַכֹּהֲנִים (2Ch 29:34)	
וְהַכֹּהֲנִים וְהַלְוִיִּם נִקְלְמוּ וַיִּתְקַדְּשׁוּ (2Ch 30:15)	
וַיִּתְקַדְּשׁוּ כֹהֲנִים לָרֹב (2Ch 30:24)	
כִּי בְּאַמִּינָתָם יִתְקַדְּשׁוּ־קֹדֶשׁ (2Ch 31:18)	

The holy things 14 times in the Bible
The holy things 7 times in the Torah
the holy things..... הַקֳּדָשִׁים (Exo 28:38)
the holy things..... הַקֳּדָשִׁים (Lev 21:22)
the holy things..... הַקֳּדָשִׁים (Lev 22:3)
the holy things..... הַקֳּדָשִׁים (Lev 22:6)
the holy things..... הַקֳּדָשִׁים (Lev 22:7)
the holy things..... הַקֳּדָשִׁים (Lev 22:12)
the holy things..... הַקֳּדָשִׁים (Num 18:19)
the holy things..... הַקֳּדָשִׁים (1Ki 15:12)
the holy things..... הַקֳּדָשִׁים (2Ki 12:5)
the holy things..... הַקֳּדָשִׁים (2Ki 12:19)
the holy things..... הַקֳּדָשִׁים (2Ki 23:7)
the holy things..... הַקֳּדָשִׁים (1Ch 26:20)
the holy things..... הַקֳּדָשִׁים (1Ch 26:26)
the holy things..... הַקֳּדָשִׁים (1Ch 28:12)

Holy mountain 20 times in the Bible
My holy mountain 12 times in the Bible
My holy mountain..... הַר־קֹדֶשׁ (Psa 2:6)
From His holy mountain..... מִהַר קֹדֶשׁ (Psa 3:5)
In Your holy mountain..... בְּהַר קֹדֶשׁ (Psa 15:1)
To Your holy mountain..... אֶל־הַר־קֹדֶשׁ (Psa 43:3)
His holy mountain..... הַר־קֹדֶשׁ (Psa 48:2)
To His holy mountain..... לְהַר קֹדֶשׁ (Psa 99:9)
In all My holy mountain..... בְּכָל־הַר קֹדֶשׁ (Isa 11:9)
To My holy mountain..... אֶל־הַר קֹדֶשׁ (Isa 56:7)
My holy mountain..... הַר־קֹדֶשׁ (Isa 57:13)
My holy mountain..... אֶת־הַר קֹדֶשׁ (Isa 65:11)
In all My holy mountain..... בְּכָל־הַר קֹדֶשׁ (Isa 65:25)
On My holy mountain..... עַל הַר קֹדֶשׁ (Isa 66:20)
For on My holy mountain..... כִּי בְהַר־קֹדֶשׁ (Eze 20:40)
In the holy mountain..... בְּהַר קֹדֶשׁ (Eze 28:14)
Your holy mountain..... הַר־קֹדֶשׁ (Dan 9:16)
On the holy mountain..... עַל הַר־קֹדֶשׁ (Dan 9:20)
In My holy mountain..... בְּהַר קֹדֶשׁ (Joe 2:1)
My holy mountain..... הַר־קֹדֶשׁ (Joe 4:17)
On My holy mountain..... עַל־הַר קֹדֶשׁ (Oba 1:16)
On My holy mountain..... בְּהַר קֹדֶשׁ (Zep 3:11)

Holy to the LORD 10 times in the Torah
Holy to the LORD..... קֹדֶשׁ לַיהוָה (Exo 16:23)
Holy to the LORD..... קֹדֶשׁ לַיהוָה (Exo 28:36)

Holy to the LORD..... קדש ליהוה (Exo 31:15)
Holy to the LORD..... קדש ליהוה (Exo 39:30)
Holy to the LORD..... קדש ליהוה (Lev 27:14)
Holy to the LORD..... קדש ליהוה (Lev 27:21)
Holy to the LORD..... קדש ליהוה (Lev 27:23)
Holy to the LORD..... קדש ליהוה (Lev 27:30)
Holy to the LORD..... קדש ליהוה (Lev 27:32)
Holy to the LORD..... קדש ליהוה (Deu 26:19)

Holy garments for Aaron 7 times in the Torah	
You shall make holy garments for Aaron	(Exo 28:2)
They shall make holy garments for Aaron	(Exo 28:4)
And the holy garments for Aaron	(Exo 29:29)
and the holy garments for Aaron	(Exo 31:10)
they made the holy garments for Aaron	(Exo 35:19)
the holy garments for Aaron	(Exo 35:19)
and the holy garments for Aaron	(Exo 39:41)
וַעֲשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן	(Exo 28:2)
וַעֲשׂוּ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן	(Exo 28:4)
וּבְגָדֵי הַקֹּדֶשׁ אֲשֶׁר לְאַהֲרֹן	(Exo 29:29)
וְאֵת־בְּגָדֵי הַקֹּדֶשׁ לְאַהֲרֹן	(Exo 31:10)
אֶת־בְּגָדֵי הַקֹּדֶשׁ לְאַהֲרֹן	(Exo 35:19)
אֶת־בְּגָדֵי הַקֹּדֶשׁ אֲשֶׁר לְאַהֲרֹן	(Exo 39:1)
אֶת־בְּגָדֵי הַקֹּדֶשׁ לְאַהֲרֹן	(Exo 39:41)

In the holy place 10 times in the Torah	
In the holy place..... בַּמָּקוֹם קֹדֶשׁ	(Exo 29:31)
In the holy place..... בַּמָּקוֹם קָדָשׁ	(Lev 6:9)
In the holy place..... בַּמָּקוֹם קֹדֶשׁ	(Lev 6:19)
In the holy place..... בַּמָּקוֹם קֹדֶשׁ	(Lev 6:20)
In the holy place..... בַּמָּקוֹם קָדוֹשׁ	(Lev 7:6)
In the holy place..... בַּמָּקוֹם קָדָשׁ	(Lev 10:13)
In the holy place..... בַּמָּקוֹם הַקֹּדֶשׁ	(Lev 10:17)
In the holy place..... בַּמָּקוֹם הַקֹּדֶשׁ	(Lev 14:13)
In the holy place..... בַּמָּקוֹם קָדוֹשׁ	(Lev 16:24)
In the holy place..... בַּמָּקוֹם קֹדֶשׁ	(Lev 24:9)

To the holy place 10 times in the Tanakh	
to the holy place..... אֶל־הַקֹּדֶשׁ	(Exo 28:29)
to the holy place..... אֶל־הַקֹּדֶשׁ	(Exo 28:35)
to the holy place..... אֶל־הַקֹּדֶשׁ	(Lev 10:18)
to the holy place..... אֶל־הַקֹּדֶשׁ	(Lev 16:2)
to the holy place..... אֶל־הַקֹּדֶשׁ	(Lev 16:3)
to the holy place..... אֶל־הַקֹּדֶשׁ	(Lev 16:23)
to the holy place..... אֶל־הַקֹּדֶשׁ	(Num 4:15)
to the holy place..... אֶל־הַקֹּדֶשׁ	(Num 8:19)
to the holy place..... אֶל־הַקֹּדֶשׁ	(Eze 44:27)
to the holy place..... אֶל־הַקֹּדֶשׁ	(Eze 45:2)

The Holy One of Israel 30 times in the Tanakh
The Holy One of Israel 24 times in Isaiah

קדוש ישראֵל (2Ki 19:22)	בְּקִדּוֹשׁ יִשְׂרָאֵל (Isa 29:19)	קִדְּשׁוּ יִשְׂרָאֵל (Isa 43:3)
לִקְדוֹשׁ יִשְׂרָאֵל (Psa 71:22)	קִדְּשׁוּ יִשְׂרָאֵל (Isa 30:11)	קִדְּשׁוּ יִשְׂרָאֵל (Isa 45:11)
וּקְדוֹשׁ יִשְׂרָאֵל (Psa 78:41)	קִדְּשׁוּ יִשְׂרָאֵל (Isa 30:12)	קִדְּשׁוּ יִשְׂרָאֵל (Isa 47:4)
וְלִקְדוֹשׁ יִשְׂרָאֵל (Psa 89:19)	קִדְּשׁוּ יִשְׂרָאֵל (Isa 30:15)	קִדְּשׁוּ יִשְׂרָאֵל (Isa 54:5)
קִדְּשׁוּ יִשְׂרָאֵל (Isa 1:4)	קִדְּשׁוּ יִשְׂרָאֵל (Isa 31:1)	קִדְּשׁוּ יִשְׂרָאֵל (Isa 48:17)
קִדְּשׁוּ יִשְׂרָאֵל (Isa 5:19)	קִדְּשׁוּ יִשְׂרָאֵל (Isa 37:23)	וְלִקְדוֹשׁ יִשְׂרָאֵל (Isa 55:5)
קִדְּשׁוּ יִשְׂרָאֵל (Isa 5:24)	קִדְּשׁוּ יִשְׂרָאֵל (Isa 41:14)	וְלִקְדוֹשׁ יִשְׂרָאֵל (Isa 60:9)
קִדְּשׁוּ יִשְׂרָאֵל (Isa 10:20)	בְּקִדּוֹשׁ יִשְׂרָאֵל (Isa 41:16)	קִדְּשׁוּ יִשְׂרָאֵל (Isa 60:14)
קִדְּשׁוּ יִשְׂרָאֵל (Isa 12:6)	וּקְדוֹשׁ יִשְׂרָאֵל (Isa 41:20)	קִדְּשׁוּ יִשְׂרָאֵל (Jer 50:29)
קִדְּשׁוּ יִשְׂרָאֵל (Isa 17:7)	קִדְּשׁוּ יִשְׂרָאֵל (Isa 43:14)	מִקְדוֹשׁ יִשְׂרָאֵל (Jer 51:5)

<i>Profane/defiled My holy name 7 times in the Tanakh</i>	
and to profane My holy name	(Lev 20:3)
so as not to profane My holy name	(Lev 22:2)
And you shall not profane My holy name	(Lev 22:32)
they profaned My holy name	(Eze 36:20)
and I shall not let be profaned My holy name anymore	(Eze 39:7)
And they have defiled My holy name	(Eze 43:8)
In order to profane My holy name.	(Amo 2:7)
וּלְחַלֵּל אֶת־שֵׁם קִדְּשִׁי (Lev 20:3)	
וְלֹא יִחַלְלוּ אֶת־שֵׁם קִדְּשִׁי (Lev 22:2)	
וְלֹא תִחַלְלוּ אֶת־שֵׁם קִדְּשִׁי (Lev 22:32)	
וַיִּחַלְלוּ אֶת־שֵׁם קִדְּשִׁי (Eze 36:20)	
וְלֹא־אֲחַל אֶת־שֵׁם־קִדְּשִׁי עוֹד (Eze 39:7)	
וְשִׁמְאוֹ אֶת־שֵׁם קִדְּשִׁי (Eze 43:8)	
לְמַעַן חַלֵּל אֶת־שֵׁם קִדְּשִׁי (Amo 2:7)	

<i>It is most holy 12 times in the Bible</i>	
<i>It is most holy 10 times in Leviticus</i>	
it is most holy..... קִדְּשִׁים הֵוא (Exo 30:10)	
it is most holy..... קִדְּשִׁים הֵוא (Lev 6:10)	
it is most holy..... קִדְּשִׁים הֵוא (Lev 6:18)	
it is most holy..... קִדְּשִׁים הֵוא (Lev 6:22)	
it is most holy..... קִדְּשִׁים הֵוא (Lev 7:1)	
it is most holy..... קִדְּשִׁים הֵוא (Lev 7:6)	
because it is most holy..... קִדְּשִׁים הֵוא (Lev 10:12)	
because it is most holy..... קִדְּשִׁים הֵוא (Lev 10:17)	
it is most holy..... קִדְּשִׁים הֵוא (Lev 14:13)	
because it is most holy..... קִדְּשִׁים הֵוא (Lev 24:9)	
it is most holy..... קִדְּשִׁים הֵוא (Lev 27:28)	
it is most holy..... קִדְּשִׁים הֵוא (1Ch 23:13)	

<i>a holy convocation shall be to you 10 times in the Torah</i>	
<i>a holy convocation shall be to you, all work 7 times in the Torah</i>	
a holy convocation shall be to you, all work (Exo 12:16)	
a holy convocation shall be to you, all work (Lev 23:21)	
a holy convocation shall be to you, all work (Lev 23:27)	
a holy convocation shall be to you, (Lev 23:36)	
a holy convocation shall be to you, all work (Num 28:25)	

a holy convocation shall be to you, all work (Num 28:26)
a holy convocation shall be to you, all work (Num 29:1)
a holy convocation shall be to you, (Num 29:7)
a holy convocation shall be to you, all work (Num 29:12)
.....מקרא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָה (Exo 12:16)
.....מקרא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָה (Lev 23:7)
.....מקרא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָה (Lev 23:21)
.....מקרא־קֹדֶשׁ יִהְיֶה לָכֶם (Lev 23:27)
.....מקרא־קֹדֶשׁ יִהְיֶה לָכֶם (Lev 23:36)
.....מקרא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָה (Num 28:25)
.....מקרא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָה (Num 28:26)
.....מקרא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָה (Num 29:1)
.....מקרא־קֹדֶשׁ יִהְיֶה לָכֶם (Num 29:7)
.....מקרא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָה (Num 29:12)

Holy people 12 times in the Bible
Holy people 7 times after the Torah
holy people.....עַם קְדוֹשׁ (Deu 7:6)
holy people.....עַם קְדוֹשׁ (Deu 14:2)
holy people.....עַם קְדוֹשׁ (Deu 14:21)
holy people.....עַם־קֹדֶשׁ (Deu 26:19)
to the holy people.....לְעַם קְדוֹשׁ (Deu 28:9)
the holy people.....עַם־הַקֹּדֶשׁ (Isa 62:12)
Your holy people.....עַם־קְדוֹשְׁךָ (Isa 63:18)
holy people.....עַם־קְדוֹשִׁין (Dan 7:21)
to holy people.....לְעַם קְדוֹשִׁי (Dan 7:27)
and holy people.....וְעַם־קְדוֹשִׁים (Dan 8:24)
holy people.....עַם־קֹדֶשׁ (Dan 12:7)
and holy people.....וְעַם־קְדוֹשִׁים (Hos 12:1)

No explanation will suffice as to how all these ordered repetitions survived 3,500 years without error, deletion, or detection. Current definitions of *holy* are insufficient to describe the above data. It's not possible to separate the repetition of these words from the meaning of the words.

The title “the Word of God” does not require the modifier “holy” which appears only once in the Bible. Of the approximate 800 times “holy” appears in Hebrew, *God* or *LORD* is only described as ‘holy’ five times (Jos. 24:19; 1 Sam. 6:20; Isa. 5:16, Ps. 99:9, Isa. 6:3). This article presents the most extensive publication of *holiness* of which this writer is aware. Prior to computers, who had any idea phrases such as “*the Holy One of Israel*” were in the text exactly 30 times (3 x 10)? Each of these numerically arranged series pulls together its own predetermined organization of *holy*.

Holiness in the New Testament

Holy undergoes a radical change in the New Testament where it is limited to people (called *saints*) and to God—except “holy kiss,” which is assumed to be motivated by Christian (not amorous) love, and in First and Second Peter the use of “holy conversation” about God. *Sharing the Peace* in congregations is an American custom of shaking hands (adapted from the “holy kiss”). The Early Church did not allow strangers in the Communion Service where it is assumed that the “holy kiss” was shared. Today, how many wives and husbands want to see their spouses

kiss strangers on the cheek as an act of worship? (As a child my wife recalls worshipping with men on one side of the church and women on the other, for one thing, allowing women the freedom to nurse their babies). At the time of Christ women did not attend the synagogue and in the Early Church the “holy kiss” was not shared between genders (see Wikipedia).

The Holy day/Sabbath is now replaced by the day we choose to gather for worship each week. An infant in the congregation is just as holy as any pastor, bishop, or elected office holder. In the New Testament era there is no longer any *holy day, altar, cup, sacrifice, robe, garment, place, ritual, Holy of Holies, water, etc.*, or any manmade object that is *holy*. Congregations are certainly free to designate and regard certain *objects, rituals, instruments, traditions, or places* as holy by human rite or tradition, but not by Divine rite. Of course, things such as bathing suits, cell phones, laptops, and Kentucky Fried Chicken are not appropriate for the worship service.

Holy Worship in Eden

The first Sabbath took place before there was sin in the world, which means there was an entirely different purpose for the worship which we practice today. *The Tree of the Knowledge of Good and Evil* was the place where Adam and Eve worshipped their Creator, which explains why they were together at the tree on the day they fell into sin. Martin Luther is adamant in his description of worship on the seventh day at *The Tree of the Knowledge of Good and Evil* (LW Vol. 1, pp. 94-95, 97, 105-6, 109, 140, 144).

At the Fall, rather than listening to God, Adam and Eve listened to the Devil’s sermon—which likely took place on the holy seventh day. According to the four Gospels, Christ was falsely accused of sin, executed on a dead tree, and was dead and buried for the entire Sabbath Day. In this regard, the eighth day, beyond the *Holy Day*, is the Day of Resurrection, and Christ is the New Creation, eight being the symbol of eternity. Thus Sunday, the first day of the week, is also symbolic of the eighth day and eternal life.

Degrees of Holiness

Holiness in the Bible unavoidably leads to degrees of holiness. God is infinitely holy without degree, but other things designated as holy are equal to God’s holiness. If the seventh day is *holy*, why aren’t the first six days of Creation also declared holy—unless the seventh day is extra holy? Also *holy* cannot be a synonym for justification because there are degrees of holiness.

In the Jewish Temple, there were distinct “degrees of holiness,” meaning different areas within the Temple which were considered progressively more sacred. The “Holy of Holies,” being the most holy space, followed by the “Holy Place” and then the outer courtyard, signifying a hierarchy of access and ritual purity required to enter each section. Another example is that the altar is declared *most holy* but whatever touches the altar is *holy*, but not *most holy* (Exod. 29:37, 30:29, Lev. 26:25-26).

In the process of writing this article I viewed Chad Bird’s video (ChadBird@birdchadlouis for February 23, 2025) which addresses Jesus cleansing the Temple. At the end of the video, Bird declared that we are *saved by holiness*. Our reply is that if one takes all the sin out of something, that does not make it holy. The inability of the Law to effect lasting change is demonstrated by all the corruption returning. According to John 2:14 Christ’s first cleansing of the Temple,

followed by a second cleansing of the Temple three years later, are both acts of Divine Law. “Without faith it is impossible to please God” (Heb. 11:6). Fallen sinners need *justification, forgiveness, mercy, grace, propitiation, redemption, vicarious satisfaction, atonement, salvation, expiation, regeneration*, etc., none of which are given by degree. *Holiness* is not the cause of justification or any of its synonyms; it is the result, which is why Christians through the sanctifying work of the Holy Spirit are holy/saints.

Double Holiness

Holy holies, repeats 40 times in the Bible (4 x 10) with subsets of seven times in Exodus, twelve times in Leviticus, and 24 times (2 x 12) in the Torah.

In the example below, the first word on the right is the singular for *holy* (excluding construct plurals) and the second word on the left is a plural for *holy*. Translations disagree widely on when *holy holies* should be translated as *the Holy of Holies, most holy, the most holy, the holy things, the most holy things*. Therefore, the Septuagint translation was followed instead of the KJV or the NASB. If the Jews in the Third Century BC didn’t know how to translate *holy holies*, neither does anyone to this day.

The ultimate value of Hebraic Meter in the text is that every word is present from the original text, without the need of faith to see it or believe, we have it.

The last example in the list from Daniel is regularly mistranslated as “to anoint the most holy,” or “to anoint that most holy place,” when the correct translation is, “to anoint the Most Holy One,” namely Jesus Christ (Steinmann, *Concordia Commentary* agrees). All this double *holiness* leads to and ends with the Christ.

<i>The holy of holies/holy things/ most holy things 40 times in the Bible</i>	
<i>The holy of holies/holy things/ most holy things 24 times in the Torah</i>	
<i>The holy of holies/holy things/ most holy things 17 times</i>	
(12/5 with definite article) in the Torah	
<i>The holy of holies/holy things/ most holy things 12 times in Leviticus</i>	
<i>The holy of holies/most holy things 7 times Exodus</i>	
the holy of holies.....	קֹדֶשׁ הַקֳּדָשִׁים (Exo 26:33)
in the holy of holies.....	בְּקֹדֶשׁ הַקֳּדָשִׁים (Exo 26:34)
most holy.....	קֹדֶשׁ קֳדָשִׁים (Exo 29:37)
most holy.....	קֹדֶשׁ-קֳדָשִׁים (Exo 30:10)
most holy.....	קֹדֶשׁ קֳדָשִׁים (Exo 30:29)
most holy.....	קֹדֶשׁ קֳדָשִׁים (Exo 30:36)
most holy.....	קֹדֶשׁ קֳדָשִׁים (Exo 40:10)
most holy.....	קֹדֶשׁ קֳדָשִׁים (Lev 2:3)
most holy.....	קֹדֶשׁ קֳדָשִׁים (Lev 2:10)
most holy.....	קֹדֶשׁ קֳדָשִׁים (Lev 6:10)
most holy.....	קֹדֶשׁ קֳדָשִׁים (Lev 6:18)
most holy.....	קֹדֶשׁ קֳדָשִׁים (Lev 6:22)
most holy.....	קֹדֶשׁ קֳדָשִׁים (Lev 7:1)
most holy.....	קֹדֶשׁ קֳדָשִׁים (Lev 7:6)
most holy.....	קֹדֶשׁ קֳדָשִׁים (Lev 10:12)
most holy.....	קֹדֶשׁ קֳדָשִׁים (Lev 10:17)

most holy.....	קֹדֶשׁ קְדוּשִׁים	(Lev 14:13)
most holy.....	קֹדֶשׁ קְדוּשִׁים	(Lev 24:9)
most holy.....	קֹדֶשׁ קְדוּשִׁים	(Lev 27:28)
the most holy things.....	קֹדֶשׁ הַקְדָּשִׁים	(Num 4:4)
the holy of holies.....	קֹדֶשׁ הַקְדָּשִׁים	(Num 4:19)
from the holy of holies.....	מִקְדָּשׁ הַקְדָּשִׁים	(Num 18:9)
most holy.....	קֹדֶשׁ קְדוּשִׁים	(Num 18:9)
in the most holy	בְּקֹדֶשׁ הַקְדָּשִׁים	(Num 18:10)
to the holy of holies.....	לְקֹדֶשׁ הַקְדָּשִׁים	(1Ki 6:16)
to the holy of holies.....	לְקֹדֶשׁ הַקְדָּשִׁים	(1Ki 7:50)
the holy of holies.....	קֹדֶשׁ הַקְדָּשִׁים	(1Ki 8:6)
the holy of holies.....	קֹדֶשׁ הַקְדָּשִׁים	(1Ch 6:34)
most holy.....	קֹדֶשׁ קְדוּשִׁים	(1Ch 23:13)
the holy of holies.....	קֹדֶשׁ הַקְדָּשִׁים	(2Ch 3:8)
the holy of holies.....	קֹדֶשׁ הַקְדָּשִׁים	(2Ch 3:10)
to the holy of holies.....	לְקֹדֶשׁ הַקְדָּשִׁים	(2Ch 4:22)
the holy of holies.....	קֹדֶשׁ הַקְדָּשִׁים	(2Ch 5:7)
from the most holy things.....	מִקְדָּשׁ הַקְדָּשִׁים	(Ezr 2:63)
from the most holy.....	מִקְדָּשׁ הַקְדָּשִׁים	(Neh 7:65)
the holy of holies.....	קֹדֶשׁ הַקְדָּשִׁים	(Eze 41:4)
most holy.....	קֹדֶשׁ קְדוּשִׁים	(Eze 43:12)
the holy of holies.....	קֹדֶשׁ קְדוּשִׁים	(Eze 45:3)
the holy of holies.....	קֹדֶשׁ קְדוּשִׁים	(Eze 48:12)
The Most Holy One.....	קֹדֶשׁ קְדוּשִׁים	(Dan 9:24)

The first reaction to the above was, “How did all of this double holiness become organized in the Bible and how was anyone to find it without a computer?”

While looking for *holiness* in the Hebrew Bible, we find that the last entry for double *holiness* is the promised Christ. The context of Daniel 9:24 is that God is without sin, which is not the same as being *set apart*. The quintessential verse on *holiness* is Isaiah 6:3, "...Holy, Holy, Holy, is the LORD of hosts, the whole earth is full of His glory" (Isaiah 6:3 NASB). In his two-volume commentary on Isaiah Luther has no comment. He is well aware that he cannot explain God's holiness except in terms of the Law. Edward Young has much to say, summarized by, “As here used, *qadosh* signifies the entirety of the divine perfection which separated God from His creation,” which assumes degrees of holiness. Leupold writes, “The one attribute (holiness) is and must largely remain hidden, being the very essence of God;” which means he too cannot define *holiness*. Finally, Keil-Delitzsch quotes Oetinger and Bengel who say that “God's holiness is His veiled and hidden glory”—again not defining it. The Gospel is not hidden.

Our conclusion is that God's holiness is beyond human explanation, but the revelation of God in the flesh of Jesus Christ is the visible manifestation His *holiness*. Daniel 9:24 is understood as a summary statement on holiness. According to Isaiah 49:5, Matthew 12:17-18 should be translated as *son* or *child*, Acts 3:13 and 26 as *son*, and Acts 4:27, 30 as *holy child*. In other words, God's holiness for us is defined in the birth of Christ into the world, separate but held in Mary's arms.

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