YHWH himself sanctifies us then why not keep it as a badge that God is the one working salvation? The he states that the Sabbath means Christ, and Christ "is our Sabbath" in the typical symbolic reinterpretation of a Gnostic heretic.[468] But this is muddled half truth because Christ never meant to observe the Sabbath for us. He only atones for breaking it, but expects us to keep it.

He then mentions the sign of Jonah, clearly not paying any attention to the "three nights". He adds to his allegory, "Now that the era of the Old Testament Sabbaths has come to an end inasmuch as Jesus Who was typified by those Sabbaths had finished His work and was now resting from His labors ". "God is instructing us that never again are we to observe the Sabbath on the seventh day of the week. ". So here is the secret meaning of his allegory.

He continues:

> Notice what follows and how beautiful the language is, "In the end of the Sabbaths, as it began to dawn toward the first of the Sabbaths" (Matthew 28:1). What does that mean? It means that God has a new era of Sabbaths. It is Sunday morning; it is the dawning of a new era of Sabbaths. "As it began to dawn toward the first of the Sabbaths." It is not just one Sabbath that is beginning. God is teaching that there is a whole series of Sabbaths to come. God is saying, by His own definition, that these new Sabbaths are each and every Sunday.[469]

This is a perfect analogue of how first century gnostics would have dealt with "first of the Sabbaths", and their followers would have believed it. The sort of reasoning exhibited by Camping is the norm for religious leaders throughout the history of the world. This was the thinking pattern of the Church, infected with various Gnostic heresies, in the late first to third centuries after Christ.

It should serve as a warning to us to choose the results of the hard chronological facts over the tradition of the Church. The tradition of the Church was corrupted by the Gnostic era, and then infused into the Catholic Church. All the other Churches have inherited that tradition to one degree or another. There is no doubt that this was a continually changing and evolving traditions that has created splits. Many have run to and fro to find the lost truth.

A Note on Psalm Titles

Certain Psalms were recited in the Temple on various days of the week.[470] This tradition is reflected in the LXX superscription, "first day of the week"[471] and so on, but not in the Hebrew MSS. If these titles originated before "one in the seven" was corrupted to "one in the Sabbath," then it is probable that the Hebrew paradigm was: אחד לשבת, *one to the Sabbath*.[472] This usage would be liturgical, and would echo Luke 18:12, "I fast twice to/after/for the Sabbath" = לשבת.

A possible historical development was to use לשבת in pious liturgy at the first, but in regular usage it was אחד בשבוע. Under the influence of the Church in Syria this changed to חד בשבא, which was then confused with חד בשבתא on account of misinterpreting the Greek Gospels. The final stage comes with mistaken scholarly usage in the more recent layers of the Talmud. It is not certain at which stage of change that the LXX superscriptions were introduced.

One thing should be emphasized. The development of אחד בשבוע into חד בשבא and then חד בשבתא is not what one would expect from a natural Hebrew construction for reckoning to or after the Sabbath. The natural expression is אֶחָד־לַשַּׁבָּת. One may query why this form, if used, would have been supplanted? It was probably of very limited liturgical use.

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of the eighth day by the same eschatological reasons advanced previously to abrogate the Sabbath."

[468] A text taken out of context is a pretext. The overuse of symbols and figures leads straight to confusion and the confounding of the literal truth. It muddles straight historical thinking and lays a labyrinthine trap of types and figures.

[469] "Sunday The Sabbath" *by Harold Camping* (internet file).

[470] This is confirmed by the Mishna, but there is some doubt as to the tradition that it was just these Psalms.

[471] LXX, Psalm 23, "ψαλμὸς τῷ Δαυιδ τῆς μιᾶς σαββάτων"; Ps. 37 "ψαλμὸς τῷ Δαυιδ εἰς ἀνάμνησιν περὶ σαββάτου"; Ps. 47:1, "ψαλμὸς ᾠδῆς τοῖς υἱοῖς Κορε δευτέρᾳ σαββάτου"; Ps. 91:1 "ψαλμὸς ᾠδῆς εἰς τὴν ἡμέραν τοῦ σαββάτου"; (לְיוֹם הַשַּׁבָּת) Ps. 93:1 "ψαλμὸς τῷ Δαυιδ τετράδι σαββάτων" (var σαββατου). Ps 92:1, "εἰς τὴν ἡμέραν τοῦ προσαββάτου" (var. προς σααββατου). Ps. 81(80) "πεμπτη σαββᾶ του"? (Not in Std. ed.). Ps. 82? The extant DSS mark only Ps. 92.

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"At a purely formal and stylistic level one cannot help but notice a measure of diversity in the Greek of these superscripts. In Ps 24(23) the note begins with an articular genitive. Psalms 48(47), 81(80), and 92(93) have anarthrous datives. In 92(91) and 93(92) we meet εἰς ("regarding") plus an articular accusative but inarticular (by reason of sense) in 38(37). Furthermore, σαββατον ("Sabbath") is plural in 38(37) and 94(93) but singular in 48(47) and 81(80), though all refer to the week rather than a specific day (that is found elsewhere, however). Psalms 92(91) and 93(92) render "day" explicit while the rest do not. And finally, the marker of grammatical relationship is a genitive in 24(23), περὶ plus genitive in 38(37), a dative in 48(47), 81(80) and 94(93), and εἰς plus accusative in 92(91) and 93(92). This variety in linguistic expression is considerable and some of it may be rooted in a differing Hebrew parent text, or (less likely) in the translator's differing treatment of the same Hebrew. The high degree of predictability and formalism found in the other parts of the Septuagint psalm titles is clearly lacking in the psalms for the days of the week. *This strongly suggests their secondary origin.*" (http://biblical-studies.ca/blog/2005/07/lxx-psalm-superscriptions-part-3.html). "Ps. xciii 1 with its reference to τετράδι σαββάτων is still a problem. I am inclined to agree with Hedly, pg. 65, that there is some suspicion about its originality" (Pietersma, Albert, "David in the Greek Psalms", *Vetus Testamentum*, Vol. 30, Fasc. 2. (Apr., 1980), pp. 213-226.

[472] This is suggested in BLASS §247.l, "Is there such a thing as אֶחָד־לַחֹדֶשׁ? (אֶחָד־לַשַּׁבָּת) is attested), δευτέρᾳ σαββάτου 47(48), τετράδι σαββάτων 93(94), moreover in a cursive πεμπτη σαββατου 131; cf. Swete, Introduction 251". The LXX texts show a preference for σαββατου sing. The occasional plural is no doubt due to the influence of μιᾶ σαββάτων in the NT.