

Col. 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:

Strong's 4521 *sab'-bat-on*; of Heb. Or. [7676]; the *sabbath* (i.e. *Sabbath*), or day of weekly *repose* from secular avocations (also the observance or institution itself; by extens. *se'night*, i.e., the interval between two sabbaths; likewise the pour. In all the above application: sabbath (day), week.

The Bible must not be interpreted to suit the ideas of men, however long they may have held these ideas to be true. We are not to accept the opinion of commentators as the voice of God; they were erring mortals like ourselves. God has given reasoning powers to us as well as to them. ***We should make the Bible its own expositor.*** TM 106.2

Sabbaton In Col.2:16.

LUTHER LEE, in his "Theology," p. 375, presents the following criticism on Col.2:16. The text reads thus: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days."

On which Mr. Lee says: "To what Sabbath does the apostle refer? He uses the Greek word *sabbaton*, which is everywhere used to denote the seventh-day Sabbath, without giving any notice that he means anything else; and while, by a holy day and the new moon, he includes all other feasts and rests which might be called sabbaths, he leaves nothing but the seventh-day Sabbath to be meant by the sabbath days."

The arguments which Mr. Lee presents to show that Paul refers to the seventh-day Sabbath in Col.2:16, and that consequently, that Sabbath is not binding on Christians, are these: First, the apostle uses the word *sabbaton*, which everywhere denotes the seventh-day Sabbath; and, secondly, the other terms used in the text cover all other kinds of sabbaths, so that this word must refer here to the seventh-day Sabbath.

He evidently designed to convey to the mind of the reader the idea that the term *sabbaton*, always and in every place, means the seventh-day Sabbath; and we can see the object of this; for unless it does always have this meaning, his argument on the use of the term here is null and void. But it will be noticed that he does not directly assert this; nor do we think he would be willing to so far risk his reputation as a scholar as to make such a declaration. He says the term *sabbaton* "is everywhere used to denote the seventh-day Sabbath;" which is true so far as the

fact is concerned that whenever the seventh-day Sabbath is spoken of, the term *sabbaton* or its synonym, *sabbata*, is used. But it is quite another thing to say that the word *sabbaton* never means anything else, as he evidently designed to have the reader understand. It may be used to denote the seventh-day Sabbath in every instance where that Sabbath is brought to view; and yet it may have a much wider signification, and be applied, in other places, to other objects.

The question to be decided is, Does the term *sabbaton* ever refer to the ceremonial sabbaths of the Jews? If it does, then the apostle may have used it in that sense in Col.2:16; and the argument of Mr. Lee so far falls to the ground. We therefore refer the reader to Lev.16:31; 23:32; and 25:2,4,6, as found in the Septuagint, where he will see that the term *sabbaton* is used in reference to the day of atonement, one of the yearly sabbaths of the Jews, and is even applied to the seventh year in which the land should rest.

This is conclusive on this point. But there is in the New Testament evidence enough that the term *sabbaton* does not always mean the seventh-day Sabbath. Every lexicon tells us that it sometimes means the whole week, the interval from Sabbath to Sabbath; and Luke 18:12, furnishes an instance where it must have this signification.

So much for his argument on *sabbaton*. Let us now look for a moment at his other statement, that the remaining terms in Col.2:16, namely, the "holy day" and "new moon" include all other feasts and rests which might be called sabbaths, so that the term *sabbaton* is necessarily restricted to the seventh-day Sabbath. The term translated "holy day" is *heorte*, which is defined by Greenfield, a "solemn feast, public festival, holy day; specially spoken of the passover." Robinson adds, "Specially a) The passover, and the festival of unleavened bread connected with it, the paschal festival. b) The feast of tabernacles." The passover festival occupied seven days, and the feast of tabernacles, eight. The first and last days of these feasts were special days. In them the people were to have a holy convocation, and perform no servile work. They were sabbaths. The other days of the feast were simply holidays, and were designated by this term, *heorte*; while the solemnity and cessation from labor that pertained to the first and last days called for another title, and they were termed sabbaths. So Kitto says, respecting the feast of tabernacles, "It began on the fifteenth day of the seventh month, and continued eight days, the first and last being sabbaths." The new moon, *noumenia*, was another kind of festival, and did not include any which could properly be called a sabbath; that is no day was a sabbath, or day of rest, on account of its being the festival of the new

moon.

Thus we see that the term, “holy day” and “new moon” are not sufficient, as Mr. Lee asserts, to cover all the subjects which the apostle wished to introduce; namely, the ordinary feast days of the Jew, the new moons, and the sabbaths connected with their feasts; and these latter he designates by the word *sabbatone*, just as they were designated in the Greek version of the Old Testament then in use.

But there are other considerations which should have been sufficient to save Mr. Lee from so false a criticism upon this text:—

1. The sabbaths here mentioned are those associated with meats, drinks, new moons, and festivals. But the seventh-day Sabbath never was so associated.

2. The sabbaths here spoken of were, like the new moons and feasts with which they were connected, shadows of things to come. But the seventh-day Sabbath never was a shadow; it was instituted before the fall, when, from the very nature of the case, a type could not have existed. This language of the apostle, therefore, in the most emphatic manner, excludes the weekly Sabbath from the days of which he speaks.

3. All that is mentioned in verse 16 is included in the handwriting of ordinances of verse 14, which was against us, and which was blotted out and nailed to the cross. But the seventh-day Sabbath never was a part of these ordinances, as such.

It owed its existence to enactments entirely distinct, not being written by the hand of Moses, but being proclaimed by the voice of God from the summit of Sinai, and engraved with his finger upon the tables of stone. And to speak of blotting out such a document would be to say that a person could, with pen and ink, erase the chiseled inscription of the marble monument. If Mr. Lee is correct, Paul did not write by inspiration of God; for that never thus bungles in the use of language.

The word *sabbatone* is in the plural, and should here be so rendered. If it was in the singular number, it might with propriety be claimed that it referred to the weekly Sabbath. But being plural, it may properly be so rendered; and the context, showing that it must refer to the ceremonial sabbaths of the Jews, demands that the plural rendering be here given it. So if the word *days*, which our translators have supplied, be omitted, it should be rendered sabbaths. In this manner God speaks of the sabbaths of the Jewish church, when by the prophet Hosea (2:11) he calls them “her sabbaths,” and predicts that they should cease, as Paul here declares that they had ceased. Robinson says sabbaton, in Col.2:16, has a plural signification.

Mr. Lee's criticism thus fails in every particular; for, 1. The terms holy day (or feast day) and new moon do not cover the ceremonial sabbaths of the Jews. 2. The term sabbaton is applied to those sabbaths, and is needed in this text to denote them. 3. The sabbaths of this text are associated with ceremonies. 4. They are shadows, or types. 5. They are blotted out. 6. The word is plural. All which considerations prove that the text has no reference whatever to the Sabbath of the moral law; and hence contains no evidence that we are not morally bound to observe it.

U.S.

United States Constitution

Amendment 1 - Freedom of Religion, Press, Expression. Ratified 12/15/1791.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Note: Congress should not encourage observance of to establishment of religion. Exemptions given on mans authority will be revoked, that was the fear of those who faced such a law in the late 1880's.

[AmericanStatePapers.indb](#) see page:

31;32.1,4;158.1;215.4;216.1;312.4;315.2;320.5,6;323.4;327.1;330.1,3;332.2;334.3;593;

[History of the Sabbath and first day of the week](#) page Appendix 529 top of page.

[ComingConflict_Littlejohn.indb](#) page xxviii.1,2.

[AMC.indd](#)

Rhode Island sunday law says exemptions can only be issued by pastors or churches.

[Public Statutes of Rhode Island, ,882, page 686, chapter 244.]

SECTION 18. Every professor of the Sabbatarian faith or of the Jewish religion, and such others as shall be owned or acknowledged by any church or society of said respective professions as members of or as belonging to such church or society, shall be permitted to labor in their respective professions or vocations on the first day of the week, but the exception in this section contained shall not confer the liberty of opening shops or stores on the said day for the purpose of trade and merchandise; or lading, unlading, or of fitting out of vessels, or of working at the smith's business, or any other mechanical trade in any compact place, except the compact villages in Westerly and Hopkinton, or of drawing seines or fishing or fowling in any manner in public places, and out of their own possessions; and in case any dispute shall arise respecting the person entitled to the benefit of this section, a certificate from a regular pastor or priest of any of the aforesaid churches or societies, or from any three of the standing members of such church or society, declaring the person claiming the exemption aforesaid to be a member of or owned by or belonging to such church or society, shall be received as conclusive evidence of the fact.

But mark the current attempt in the following Bold lettered section try to silence opposition to religious legislation by exemptions carefully:—

Project 2025. 589. 2-4

Department of Labor and Related Agencies

Alternative View. While metrics on the state of American families and civil society are important and useful, monthly statistics would be of little additional value and could end up causing unnecessary confusion and concern. Funding should be oriented towards improving the timeliness of annual family statistics.

Sabbath Rest. God ordained the Sabbath as a day of rest, and until very recently the Judeo-Christian tradition sought to honor that mandate by moral and legal regulation of work on that day. Moreover, a shared day off makes it possible for families and communities to enjoy time off together, rather than as atomized individuals, and provides a healthier cadence of life for everyone. Unfortunately, that communal day of rest has eroded under the pressures of consumerism and secularism, especially for low-income workers.

- **Congress should encourage communal rest by amending the Fair Labor Standards Act (FLSA)⁹ to require that workers be paid time and a half for hours worked on the Sabbath.** That day would default to Sunday, except for employers with a sincere religious observance of a Sabbath at a different time (e.g., Friday sundown to Saturday sundown); the obligation would transfer to that period instead. Houses of worship (to the limited extent they may have FLSA-covered employees) and employers legally required to operate around the clock (such as hospitals and first responders) would be exempt, as would workers otherwise exempt from overtime.

Alternative View. While some conservatives believe that the government should encourage certain religious observance by making it more expensive for employers and consumers to not partake in those observances, other conservatives believe that the government's role is to protect the free exercise of religion by eliminating barriers as opposed to erecting them. Whereas imposing overtime rules on the Sabbath would lead to higher costs and limited access to goods and services and reduce work available on the Sabbath (while also incentivizing some people—through higher wages—to desire to work on the Sabbath), the proper role of government in helping to enable individuals to practice their religion is to reduce barriers to work options and to fruitful employer and employee relations. The result: ample job options that do not require work on the Sabbath so that individuals in roles that sometimes do require Sabbath work are empowered to negotiate directly with their employer to achieve their desired schedule.

Teleworking. COVID made telework ubiquitous, but the law and regulations are still stuck in an era when telework was unique.

- **Congress should clarify that overtime for telework applies only if the employee exceeds 10 hours of work in a specific day (and the total hours for the week exceed 40).**