

Colossians 2:16-17

Louis T. Talbot

[Music until 00:23]

Announcer:

The Bible Institute of Los Angeles Inc., half century old Christian training center of the West, presents verse by verse with Dr. Louis T. Talbot, Biola Chancellor and one of America's great evangelical leaders. And now once again, your radio Bible teacher, Dr. Louis T. Talbot.

Louis T. Talbot:

And thank you Mr. Announcer. Good morning, my radio friends and friends of the Bible Institute of Los Angeles. This is Louis T. Talbot greeting you and welcome you to another broadcast of Bible study in the Epistle of Paul to Colossians. And I welcome you in the wonderful name of our wonderful Lord.

You know that we here in the Bible Institute look all, upon all of you folks in the radio class as a part of the Bible Institute family. We have about 700 young men and young women who will be returning from their homes in a, a few weeks to enter upon the Bible Institute again. That is upon their studies. And by the way, that in September, when the school convenes, it will be in La Mirada. And you folks will not be there, of course, because of circumstances: you have homes and you have children. And therefore, you belong to the Bible Institute by way of radio. And we are looking to you, we look to you and look upon you as students of the Bible Institute, just as definitely as we do the, upon the young men and young women who room here.

Now I want you to please turn your Bibles to Colossians chapter 2. My friends, I had quite a number of announcements to make. But I'm just going to eliminate them all this morning, in order to devote all the time to this portion of the study that is before us. I do not know any subject that is more important for Christians to understand. If you are going to have confidence, then you're going to have assurance that just think of the future as you think of heaven. I want to say that I do not know any subject that is more important for you to know than these lessons that we are following in Colossians.

I think that we have seen, in our former studies, that the Lord Jesus Christ is the creator and the upholder of the universe, and how that in grace He came down here. And He took upon Himself a human body in order that He might stand in the place of death for you and for me. And He died for our sins. And He rose again for our justification. And that's through His death and resurrection, all believers who put their trust in the Lord Jesus Christ are complete, and they are saved solely by grace without works of any kind. And that here in our lesson is the thing that the apostle Paul is emphasizing, as he writes to these Colossians.

You know that the devil was very very busy back then. In those days, just as he is today. And he had his emissaries, who came in among those unbelievers and, uh, those believers rather young people who were rejoicing in the Lord Jesus Christ. And they came in the false teachers, did not taught them that was all right for them to believe on the Lord Jesus Christ. But they had to keep the Mosaic law, they had to keep the Sabbath day, Sabbath, and the whole lot of other things that

they had to do. And if they did not do these things, then their, their salvation that is their faith in the Lord Jesus Christ would not mean anything at all.

Now, the apostle Paul, by the Spirit of God, is writing to those folks because evidently the Spirit of God saw that, that had that emissaries, such as those that bothered the Colossians were, would continue that the devil would see to it, that they, that that generation would continue right on until this day. And so he writes in, in the 2nd chapter of Colossians, verse 2. I want you to note we got down to this verse, this verse yesterday. He says, "Let no man therefore judge you," that is condemn you or impose upon you. "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath." Now I am leaving out the word "days," because you will note, my dear friends that that word is in italics, which means that it is not in the original. And so the apostle Paul did not put the word days there at all.

Oftentimes, the translators put in a, a word just to help things. And my dear friends, often times instead of, uh, putting in a word to help things, that they just muddle, muddy the very thing that is in the mind of the apostle Paul. The apostle Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath," which is evident that he is referring to the seventh day Sabbath. And then in verse 17, he says "which are a shadow of things to come; but the body," that is the substance of the shadow is "of Christ."

Now my friends, I take it for granted that all of you my listeners clearly understand how that the bloody sacrifices, the blood sacrifices of the Old Testament, such as the Passover lambs and all those other animals that were offered on Jewish altars, including the feast days, were shadows of

the Lord Jesus Christ. But I want you to note that Paul includes here, the seventh-day Sabbath, and it may be my dear friends that that is something that puzzles many of you folks.

You know that there are thousands of people today, I guess, that well-meaning people, but they're certainly deluded people, who are hold that even today that the seventh-day Sabbath is the only day on which to worship. And it has to be kept, and it is just as binding upon the Christian as it ever was. And you know that when you, when you put before them a text of this kind, that is in Colossians chapter 2, uh, that he'll, they'll ring the changes. They lay emphasis on the word, uh, "days."

I remember years ago that I was holding a Bible conference in Indianapolis Indiana, and I was spea-, speaking on the grace of God. Now that God saves without works of any kind. And at the close of the service, a group of men gathered around me, and they were arguing that the seventh-day Sabbath was just as much binding today as it ever was. While I turned to 2 Cra-, Co-, uh, 2 Colossians, the 2nd chapter of Colossians and read to them this verse, and you know that they argued. They laid emphasis on the word "days." "Here's," they said, "you know that Paul does not say the Sabbath." But they said the Sabbath days, which just mean that there were other Sabbath, beside the seventh-day Sabbath. For instance, you take the feast days, such as the, uh, the Feast of, of the Passover and the Feast of Unleavened Bread and the Feast of the Firstfruits and the Feast of the Trumpets. That they were also Sabbaths, in addition to the regular seventh-day Sabbath. And these men argued that the word "days" there makes it clear that he's not talking about the seventh-day Sabbath that is the regular weekday Sabbath, but that these are the feast days that he was talking about.

Well, my dear friend, I shall never forget the look on their face, when I emphas-, pointed out the fact that the word "days" there is in italics, which means that it is not in the original at all, and that the apostle Paul, without a doubt, had in mind the seventh-day Sabbath. That very word, my dear friend, upon which they were basing all of their arguments, that the apostle Paul was not referring to the seventh-day Sabbath, that it was a word that was not in the original at all.

For instance, the verse in the original reads on this wise, let no man judge you, or impose upon you, meats, or drinks, or in respect of a holyday, or of the new moon, or of the Sabbath. And here, the apostle Paul puts the Sabbath, the weekly Sabbath, the seventh-day Sabbath, as one of the shadows of Christ. And it means, my dear friends, this that the seventh-day Sabbath was given in the Old Testament as a, as a definite shadow of the Lord Jesus Christ, just as definitely as was the Passover lamb and all the other sacrifices that were offered on Jewish altars. you know that there is a difference between the seven days Sabbath and the Lord's day.

And I want to say, my dear friends that we ought to get over calling the Lord's Day the Sabbath. You know I find that Presbyterians and Methodists and a lot of other well-meaning people, they talk about the Sabbath, my friends, the Sabbath was the seventh day, not the first day of the week. And you know that no system of mathematics can make the seventh day the first day. The Lord says the seventh is the Sabbath of the Lord, thy God. And you cannot, by any system of mathematics, turn the, make the seventh-day Sabbath into the first day.

You know that if we are to keep the Sabbath, then we are keeping the wrong day by coming together on the first day of the week. My dear friends, have you ever noticed in the Old Testament, that we have no command to keep the first day of the week? But we do know that the disciples, after Jesus rose from the dead on the first day of the week, they always met on the first day of the week to worship and to break bread. And that is why we meet on the first day of the week. We do it not because God says "thou shalt meet on the first day of the week." He does not say that. We do it, my dear friends, because we are under grace. And we do it, we meet together on the first day of the week as the apostles did, uh, with gladness to commemorate, to think of the Lord Jesus Christ, who died for our sins and rose again for our justification.

You know it just means this, let him, uh, don't let anybody condemn you by making you keep the Sabbath that is the seventh day. Why? Because the Sabbath, my dear friend, is condemnation. The Sabbath, like all other parts of the Mosaic law, condemn you to the death. For instance, I want to spend a little time just clearing your thinking in regard to this. And I'm going to turn to the Book of Exodus chapter 31 verses 14 to 17. And if you have a pencil and a paper, my dear friends, you just put down Exodus chapter 31 verses 14 to 17. All those of you who call the first day of the week the Sabbath and all yo-, the other folks who worship on the seventh day and you think that you have to do that, if you are going to be saved and, and that you will look upon it as the seal of God, I want you to read what God says a-, about the Sabbath, when it was given. Exodus chapter 31, uh, verses 14 to 17.

Now listen to what God says. "Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever does, doeth any work therein, that

soul shall be cut off from among the people. Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death." I want to tell you, my dear friends, that's pretty serious, isn't it? Then g-, Moses goes on to say, "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generation, for a perpetual covenant. It is a sign between me and the children of Israel for ever." Do you know, my dear friends that the seventh-day Sabbath you will find it's never said to be a sign between God and the church? "It's a sign between me," said Jehovah, "and the children of Israel for ever." Now my dear friends,` that is the law, and it was given to Israel. Nobody can show me, between the covers of the Bible, where God ever gave the Sabbath to the Gentiles. But God gave it to Israel. And God says six days you can work and on the seventh day, you shall not work. No work was to be done.

And in a-, another portion in the book of Exodus, it says no man was to do, do any work, nor thy son, thy daughter, thy manservant, and thy maidservant. And it goes on, even extending it to the cattle, that everything had to cease from the labor on the seventh-day Sabbath. My dear friends, the Sabbath in the Old Testament was not a day of worship at all. It was a day of enforced idleness. And they were to do nothing, no work of any kind. And God says that if any man does any walk, he shall be put to death.

You know that I was talking to a, a person who emphasize the seventh-day Sabbath. And, and I said to him. I said, "My dear friend," I said, "the word of God says that on the Sabbath thou shall do no manner of work. Thou thy son and thy daughter, thy manservant and thy maidservant." I said, "Do you do that?" And he said, "Yes, I have a business and, and, and I close up on

Saturday. I do not do any transaction." "Well," I said to him, "now, that's, uh, that takes care of you personally. But," I said, "You know that God says neither thy manservant, nor thy maidservant." "Now, I want to ask you a question." I said, "Do you have ever turn on the electric light on the Sabbath?" And he said, "Yes." He said, "We do." And I said, "Well, do you have ever turn on the gas to cook anything on, on, on the Sabbath?" And he said "yes, we do."

"Well," I said, "do you know, my dear friends, that you're distinctly breaking the Sabbath, and if you were living under the law, that you would be put to death?" I said, "You have electric light, because there are some folks down there in the power house on Saturday that are working there. While they're your manservants, they are working for you. And because you use the electric light on Saturday, they have to be in that place on Saturday." I said, "What about the gas?" I said it's the same thing. That men that manufacture the gas from coal or whatever way they get gas, I said that they are kept working on Saturday in order to supply you with gas. And they have been one for the fact that you and others use electric like you, uh, those fellows wouldn't have to work. And so they are men, they are your men servants. And I said according to the law of God, that you would be put to death.

And of course, my dear friends, the fella s-, looked a little confused in regard to that. And he said to me, "Well, I do my best and I tried to do my level best to keep the Sabbath." "Well," I said, "my dear friend, God didn't tell you to, to do your level best. He told you to do it. And He says he that doeth any work, or even his manservant or his maidservant, that they would be put to death.

Do you know, my dear friends, in the Book of Numbers, put down the book of Numbers chapter 15 verses 33 to 36? You will find the account of how they found a man gathering sticks on the, on the seventh day. That is the Sabbath. He was a fellow, I guess, he wanted to warm himself or for some other reason. He wanted a bunch of sticks. And he went out, and he was gathering sticks. And they said to Moses, now we found this fella that was gathering sticks on the, on the Lord's Day. Now, that didn't seem to be very serious, did it? But you know that's what he was doing. And they said to Moses what we gonna do with this fella. And Moses said the Lord is to put him to death. And you know, my dear friends that they took that man out and they stoned him to death. Because he was gathering sticks, and God said "thou shalt do no manner of work." My dear friends, one could hardly lift his finger on the Sabbath day.

The Sabbath, my dear friends, was not a day of gladness. It was not a day of rejoicing. It was not a day of singing. It was a day of fear. And God wanted to show the children of Israel as He wanted to show to all the law of Moses that work was not pleasing to Him. You know that work is to be done by somebody for us. And the law was given, my dear friends, in order to show to a man, every man, that he cannot please God by work. And it was just a preparation for the coming into this world of the Lord Jesus.

And let me tell you this, my dear friend that Jesus is not only your Passover lamb, but He is also your Sabbath. And you know that Jesus, when He stood a-, among men 1900 years ago, He said to the most rigid bunch of Sabbath keepers that ever live. He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." My dear friends, Christ is your Passover lamb and Christ is also your Sabbath. And if you're going to keep the seventh-day Sabbath, my

dear friends, which was one of the shadows of the Old Testament, you might as well go on and offer a, a Passover lamb, because they're all in these bunch of, of shadows.

What did the Passover lamb point on to? It pointed on to the Lord Jesus Christ is the Lamb of God that take the way the sinner of the world. And my friends, what does the Sabbath day, uh, point on to? It pointed on to the Lord Jesus Christ to ease your Sabbath. And you, if you are ever going to know the Lord Jesus Christ, you must cease from your works. And you must put your faith in a work that the Lord Jesus Christ did on Calvary. And you know that when He died on Calvary, my dear says, my friends, He cried, "It is finished." And you and I, for salvation, we cease from our works and we enter into rest through the work that the Lord Jesus Christ did on Calvary.

Well, you may say that this fella that was found gathering sticks on the seventh day, what, what he's the a picture of. I tell you, my dear friends, what he is a picture of. That man that was gathering sticks was a picture of a man who disbelieve God in the command that he was to cease from his works and put his faith in another. An-, and he went about gathering sticks, that is gathering is, uh, that going about to establish his own righteousness. He was gathering sticks. And when they found him with this bunch of sticks in his hand, God says put him to death. Do you know, my dear friends that God is emphasizing through that man that not only are the wages of sin death, but the wages of works is death too. You know that when a man goes about establishing his own righteousness, and he turns away from the finished work of Christ, who is our Sabbath, and he goes about to establish his own righteousness, he is just like that man gathering sticks.

Do you know, my friend, that if you, said, go out on the street today and talk to the average men or women that you would meet, even church members, and ask them if they're, if they have any hope of heaven, then that they would, the greater number of them would say "yes, we hope to get to heaven." And then if you should ask them, "What is the basis of their hope of getting to heaven?" They would talk to you about what they doing. They would tell you that they have lived a pretty clean life, and then they are good husbands and good wives and good fathers and good mothers and good citizens, and they haven't killed anybody. And when they talk that way, my dear friends, they are doing exactly in New Testament like what that fella was doing: in the Old Testament days gathering sticks on the Sabbath, when God said that you were to cease from your labor.

When you come to Christ, my dear friends, you say this "nothing in my hand I bring, simply to thy cross I cling." But the great tragedy is, my dear friends, that there are thousands and thousands of folks in this world today and are rushing on to the judgment bar of God with a few beggarly sticks in their hands. An-, and the sticks are just their good works and the gifts that they have made to various organizations, good organizations. But I tell you, my dear friend, you cannot get to heaven that way.

Let me say that Christ is the answer to all of the shadows of the Old Testament, including the Passover lamb. And, and He is also the ends of that, the Sabbath. John the Baptist pointed to the Lord Jesus Christ and then said, "Behold the Lamb of God that taketh away the sin of the world." And Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you a

rest." That is the Sabbath, my dear friends. You and I have a Sabbath, but our Sabbath is not a day. Our Sabbath is a person. All those who emphasizing the seventh-day Sabbath, my dear friends, they are worshippers of a day. But a real believer, who understands the gospel of the grace of God, he is a worshipper of a person. And when we get together on the Lord's Day, we sing Jesus paid it all. Do you know, my dear friends, He is your Sabbath?

When we have the, when we come together on the first day of the week, my dear friends, what we come for? What do we do when we gather? Why we gather together on the first day of the week to talk about the Lord Jesus? Why the first day of the week, my dear friends, is a day of rest? Why I do more work on the first day of the week than I do during all of the rest of the days put together? But when I work on the first day of the week, my dear friends, and when you work that is teaching Bible classes and going house to house visitation, you are not doing that in order to be saved. You're doing that because you know the Lord, and because you are saved.

And you want to know, uh, you're one of the folks to know about him. You know that on the first day of the week that we gather together, and we talk about the Lord Jesus Christ, and we sing His praises, and we make His name known. And I want to tell you, my dear friends, that when you get together on the first day of the week, you make the service of, if I'm talking to any pastors at all, you just make the service just as simple as you possibly can. And the similarity is the better. We come together, but there is no bondage, there is no fear. We have perfect freedom. We have freedom to love and freedom to serve and freedom to praise His name and freedom to talk about Him and re-, rejoice in the knowledge of Christ. And that is all, but the Lord's Day is, my dear friend, it's the first day of the week, the day on which the Lord Jesus rose from the dead.

Now the apostle Paul is speaking about those shadows of the Old Testament and mark you that the Sabbath is one of them, the seventh-day Sabbath. He, he sums them all up by saying in verse 17. Have a look at this. He says, "Which are a shadow of things to come; but the body is of Christ." Now, my dear friends, you know what a shadow is. A shadow is cast by the light, shining on a body of substance. For instance, the light, the sun shines upon you and casts a shadow. Now what is the shadow? Why it is, what you have in the Old Testament, the Sabbath and the ho-, other holy days and, and Holy seasons, and the priests and the way that they were, uh, dressed and also the high priest, and then all those offerings, my dear friends, they were no more than shadow, than the shadow that He is cast by your body, uh, when you are in the sun.

We have Christ, we have the body, we are the substance of all those shadows. And my dear friends, if you got the substance, what in the world do you need were the shadows. Before Christ came, those Old Testament saints, they studied the shadows, in order to know something about the one who was going to come. And consequently, they had, uh, gowns in those days, and they had priests in those days. And God had a, had a high priest in the Old Testament. And God told the high priest and told the priest ought to dress. And the high priest put on beautiful garments, garments that were, uh, that were, had colors of blue and purple and scarlet. And every garment that he wore means something, uh, that, and pointed on to Christ and the purple and the, and the, and the blue and the fine twine linen and the gold that was all woven, all spoke to us of the heavenlies, and of the divinity, the deity of the Lord Jesus Christ, and His purity. And the pop, of course, represent the, the sacrifice that He was going to offer. And my dear friends, every garment that the priest wore pointed on to the Lord Jesus Christ.

Now let me tell you this. You and I now have the substance, my dear friends, that we have the substance what in the world do we need were the shadows. I would like to ask, my dear friends, why do you need an ecclesiastical fella, all dressed up, to represent you, and, and, and, that him to go through certain ceremonies and it's being done for you. My dear friends, garments today do not mean one thing. They were shadows of the Old Testament. The garments that they wore back then meant something. But my dear friends, the garments that some folks wear today do not mean a thing.

For instance, I'd like to ask you what do you think is meant by a, uh, a fella walking along with a collar buttoned in the back? Now, I don't do that. When I preach, my dear friends, I preach on, in ordinary clothes. But my dear friends, what does that collar the back represent? I once asked a preacher that. He said "well," he says that, "when I go to visit that, that I don't want them to think that I'm the Fuller Brush man that has come." Well, I think, my dear friends, that's about as good a reason as any.

But I've just looked at the clock. And I wanna say that you and I have the substance of everything that is in the Old Testament. Well, we haven't gotten very far this morning. But tune in tomorrow, and we'll continue where we have left off today.

Goodbye and God bless you all.

[Music until 29:01]

Talbot – Colossians 2:16-17

Announcer:

You've been listening to your radio Bible teacher Dr. Louis T. Talbot, Chancellor of the Bible Institute of Los Angeles Inc. Address all mail to Dr. Louis T. Talbot, 558 South Hope Street, Los Angeles 17, California.

[Music until the end]