

# Wednesday Night BIBLE STUDY

Wednesday, April 21, 2026 – First Baptist Church Buda  
Midweek Prayer Meeting & Bible Study



## COLOSSIANS: ROOTED IN CHRIST – PART 1 *“In Christ”* *Colossians 1:1-2*

*“<sup>1</sup>Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, <sup>2</sup>To the saints and faithful brethren in Christ who are in Colosse: Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>3</sup>We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, <sup>4</sup>since we heard of your faith in Christ Jesus and of your love for all the saints; <sup>5</sup>because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel, <sup>6</sup>which has come to you, as it has also in all the world, and is bringing forth fruit, as it is also among you since the day you heard and knew the grace of God in truth; <sup>7</sup>as you also learned from Epaphras, our dear fellow servant, who is a faithful minister of Christ on your behalf, <sup>8</sup>who also declared to us your love in the Spirit.” – Colossians 1:1-8 (NKJV)*

### Application Questions

1. Someone has observed that every person is a theologian, but some are better theologians than others. How can you grow more solid as a theologian?
2. Discuss: Can those who hold seriously wrong doctrine about Christ be saved?
3. What are the practical benefits of seeing yourself “in Christ”?

**4. How can we be more intentional about being Christ's church *in Buda and the our surrounding area*? Be specific.**

Garrison Keillor has made a career out of his monologues about the fictitious Minnesota town, Lake Wobegon, “the little town that time forgot and the decades can’t improve.”

- It’s the town “where all of the women are strong, the men are good looking, and the children are above average.”
- He says that in Lake Wobegon, people lock their cars in the summer, not because they’re afraid of theft, but because they’re afraid that someone will throw a lot of unwanted zucchini from their garden into the car.
- Over the years, I’ve read a few other characteristics of small towns... especially having pastored in only small towns and growing up in one...
- “It’s a small town when you don’t have to use your turn signal, because everyone knows where you’re going.”
- “It’s a small town when you can’t walk for exercise because every driver offers you a ride.”
- “It’s a small town when people know the news before the paper comes out, but they take the paper anyway to see whether the editor got the stories right.”
- And in a small town you better not say anything bad about anybody because they are probably kin.
- Well, I think we could rightly call Buda a small town... at least it used to be when some of us were growing up around here... a place where you could play outside after dark, run into any house for safety, no body locked their doors, everyone slept with their windows open, and any adult could spank you like you were their own... I could tell stories...
- And we’re still surrounded by small towns, such as Driftwood, Creedmor, Neiderwald, and Uhland (though I’m don’t think we live in that same world)



I mention small towns because Colossae was a small town, about 100 miles east of Ephesus in western Asia Minor (modern Turkey). It was about 10 miles from Laodicea and 13 miles from Hieropolis. Colossae had once been a fairly important town, but the trade route had shifted to go through Laodicea so that by Paul's day, its importance had dwindled. The population was mostly Gentile, but a sizeable Jewish population had settled there several centuries before. Dr. J.B. Lightfoot wrote, "Without doubt Colossae was the least important church to which any epistle of St. Paul was addressed." It would be as if in our day Paul wrote an inspired letter to a little church on the back streets of Buda... FBC Buda.

## **BIBLICAL BACKGROUND FOR COLOSSIANS**

The following is some of the general background information for the book of Colossians. In this introductory we get into more background information and hammer some important details, but lets begin with some generals for the book...

### **Some General Background Information for Colossians:**

(1) **AUTHOR = The Apostle Paul** - The apostle Paul, joined in his salutation by Timothy (Col 1:1), and signed by Paul himself at the end of the letter (Col 4:18). Early sources in church history that attribute this letter to Paul include: Eusebius (300 A.D.), Origen (250 A.D.), Clement of Alexandria (200 A.D.), Tertullian (200 A.D.), Irenaeus (200 A.D.), and the Muratorian Fragment (180 A.D.)

(2) **TYPE OF LITERATURE/WRITING = Letter/Epistle (possibly circular)** -

(3) **SETTING = The City of Colosse** - The city was located about 100 miles east of Ephesus in Asia Minor (modern day Turkey). Together with Hieropolis (Col 4:13) and Laodicea (Col 2:1; 4:13-16; Re 3:14-22), Colosse made up a tri-city area. Each city had its own distinction:

- **Hierapolis, a place for health, pleasure, and relaxation**
- **Laodicea, known for its commercial trade and politics**
- **Colosse, known simply as a small town**

Colosse was mostly a pagan city, with a strong intermingling of Jews (in 62 B.C., there were 11,000 Jewish freemen in the tri-city area). This may explain the nature of some of the problems that arose among the church in Colosse (problems with both pagan and Jewish origin)

(4) **RECEPIENTS = The Church at Colosse** - The establishment of the church is uncertain. At issue is whether Paul himself had ever been there. Some suggest that Paul may have done some work there during his third journey, on the way to Ephesus (cf. Ac 18:23; 19:1). Others point out that Paul's comments imply that he had not personally been in Colosse (cf. Col 2:1). One possibility is that the church was established during Paul's extended stay at Ephesus, where the effect of his work spread throughout Asia Minor (cf. Ac 19:8-10). It may not have been Paul himself, but one of his co-workers who went out to Colosse. Paul's remarks in the epistle indicate that Epaphras was the one who preached the gospel there (Col 1:5-8) and in Hierapolis and Laodicea (Col 4:12-13). Though he was with Paul at the time the epistle was written, Epaphras is identified as

"one of you" (Col 4:12), suggesting that he may have originally been from Colosse. Other members of the church at Colosse included Philemon, Apphia, and Archippus, who may have been father, mother, and son. By comparing the epistle to the Colossians with that written to Philemon, it is reasonable to suppose that the church at Colosse met in their home (cf. Col 4:17 with Phe 1-2, and the references to Archippus). If Philemon and his family were hosts of the church at Colosse, then Onesimus (Philemon's slave) would have also been a member there upon his return (cf. Col 4:7-9 with Phe 8-16)

(5) **PLACE OF WRITING = A Roman prison** - Colossians is one of Paul's four "prison epistles" (Col 4:18; cf. Ephesians, Philippians, and Philemon). The general consensus is that these epistles were written during Paul's imprisonment at Rome (cf. Ac 28:16,30-31).

(6) **DATE = 61-63 A.D. (Dated by Paul's Roman imprisonment)** - If such is truly the case, then Paul wrote Colossians around 61-63 A.D. from Rome. The indication is that the epistles to the Colossians, Philemon and the Ephesians were carried to their destination by Tychicus and Onesimus (cf. Col 4:7-9; Phile 10-12; Ep 6:21-22)

(7) **PURPOSE OF WRITING = False teaching** - Paul had received a report of the situation at Colosse by way of Epaphras (**Col 1:7-8**). This report was for the most part favorable (**Col 2:5**). But the subject matter in the epistle strongly suggests that the church was facing a two-fold danger:

- The danger of relapse into paganism with its gross immorality (cf. **Col 1:21-23; 2:6; 3:5-11**)
- The danger of accepting what has been come to known as "**The Colossian heresy**". This heresy was a syncretism involving four elements of both pagan and Jewish origin:
- **Philosophies of men** - which denied the all sufficiency and pre-eminence of Christ (**Col 2:8**)
- **Judaistic ceremonialism** - which attached special significance to the rite of circumcision, food regulations, and observance of special days (**Col 2:11,16-17**)
- **Angel worship** - which detracted from the uniqueness of Christ (**Col 2:18**)
- **Asceticism** - which called for harsh treatment of the body as the means to control its lusts (**Col 2:20-23**)

To guard against these dangers, Paul writes to: Warn the Colossians against relapse (**Col 1:21-23**), Warn them against the "solution" being urged upon them by those denying the all-sufficiency of Christ (Col 2:8-23), Direct their attention to the "Beloved Son", the "All-Sufficient and Pre-Eminent Savior" (Col 1:13-18; 2:8-10)

(8) **THEME OF THE WRITING = The Sufficiency of Christ** - With the focus on Jesus Christ as the answer to the "Colossian heresy", the theme of this letter is clearly: CHRIST - THE FULNESS OF GOD, AND THE PRE-EMINENT, ALL-SUFFICIENT SAVIOR

(9) **THEME VERSE = Colossians 2:6-7 "Rooted in Christ"** - **"<sup>6</sup>As you therefore have received Christ Jesus the Lord, so walk in Him, <sup>7</sup>rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving."**

**(10) KEY VERSE = Colossians 2:9-10, "The Sufficiency of Christ" - "For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power."**

So you have to ask, "Why would Paul write to this relatively insignificant church?" The answer is that this small town church had some big time doctrinal threats to its well-being. We can be thankful for this problem, because it prompted Paul to write this wonderful little letter that sets forth the supremacy and all-sufficiency of Christ more forcefully than in any of his other letters.

- Paul had not yet visited Colossae personally (Col. 2:1).
- The church there had been planted by Epaphras, a native (Col. 1:7; 4:12)
- Epaphras was probably converted and discipled during Paul's extended stay in Ephesus (Acts. 19:10).
- Epaphras also probably planted churches in Laodicea and Hieropolis (Col. 4:13).
- The church in Colossae met in the home of Philemon (Philem. 2), whose runaway slave, Onesimus, had met Paul and Christ during Paul's Roman imprisonment.
- Paul sent Onesimus back to Philemon, urging him to forgive and welcome back his runaway slave as a brother in Christ.
- But the church in Colossae was being plagued by false teaching, and Epaphras was not sure how to deal with it.
- So he went to Rome and found Paul, who was under house arrest in his own quarters (Acts. 28:30-31).
- In response, Paul wrote Colossians and then probably expanded it into the letter to the Ephesians. Both epistles are similar in structure and content, but in Colossians the emphasis is on Christ as the head of the church, whereas in Ephesians it's on the church as the body of Christ, the head. **Colossians is much more focused in attacking the false doctrine that was infiltrating that church**, whereas Ephesians is more general.
- Some scholars think that Ephesians may have been a circular letter, intended for several churches in Asia Minor. If so, it could be the letter coming from Laodicea that Paul mentions in Colossians 4:16. If not, then the letter to Laodicea is a lost letter, which in God's sovereignty was not intended to be included in the New Testament. At the same time, Paul also wrote the short letter to Philemon and probably sent all three letters back with Tychicus (Eph. 6:21; Col. 4:7), while Epaphras stayed with him in Rome.

### **THE EMPHASIS ON FALSE TEACHING IN COLOSSIANS**

It's not easy to figure out the exact nature of the false teaching in Colossae. The precise identification of the source of the false teaching Paul addresses is not identified, though certain teaching from these false sources is addressed. In the past two centuries commentators have suggested at least 44 different views of what precisely the identity of the false teachers were... 44 different suggested possibilities.

Essentially we are left to piece together the elements of the false teaching by looking at various emphases in the letter, much like listening to one side of a phone conversation. Probably, like most false teaching, it was a blend of several errors. Rather than this being a problem for the modern reader/student I personally feel that may be advantage to us for several reasons...

**Some reasons it may be helpful that we don't know who the false teachers in are in the book of Colossians...**

- (1) **Limited appeal** – We may feel bored, disinterested, confused, or confounded by things like Gnosticism, Angel Worship, Judaism, etc. and therefore dismiss book/letter like Colossians
- (2) **Limited appreciation** – We may feel less appreciative of the actual struggles and challenges the church and Christians at Colosse were experiencing if we knew the names of the false teacher/teachers and the false religious movements they were dealing with, feeling like we can't relate
- (3) **Limited application** – It leaves the application of Paul's words for dealing with false teaching for these in the Colossian church open to being applied to false teaching we may encounter without being enticed to apply it only to one false religion or religious group (or cult)

*Observation: It is not nearly as important that we can identify the exact name or title of the false teaching/teacher or false religion as it is that we learn to recognize false teaching that is inconsistent and with the Word of God and the key tenets and doctrines of the Christian faith, that we know how to adequately confront what is false and help others (including ourselves) grow in their faith*

**Characteristics of the False Teachers/Teachings in Colossians:**

- (1) **Jewish asceticism** - There was a strong Jewish ascetic element (asceticism is the belief that holiness comes by denying yourself certain basic needs and comforts), which emphasized circumcision, dietary and ceremonial laws, and the observance of holy days as the way to victory over the flesh (Col. 2:11, 14, 16, 18, 20-23). So it was legalistic, emphasizing rule-keeping as the way to be holy.
- (2) **Early Gnostic-like beliefs** - Also, the false teachers promised their followers deeper wisdom and knowledge (Col. 2:8). Paul counters this by saying that in Christ "are hidden all the treasures of wisdom and knowledge" (Col. 2:3). The false teachers may have promised that people would experience "fullness" through their insights. Paul counters this by asserting that all the fullness of deity dwells in Christ in bodily form (Col. 1:19; 2:9) and that "in Him, you have been made complete" (Col. 2:10). You don't need to add anything else.
- (3) **Angel worship** - Called "Angelolarty" the practice of venerating and worshipping angels or angelic beings. The false teachers also over-emphasized the role of angels. The Bible teaches the existence and importance of angels (Heb. 1:14), but the false teachers were

teaching that we should worship angels, based on visions that they claimed to have seen (Col. 2:18). Paul counters this by showing that Jesus Christ created all angelic beings for His purpose and glory (Col. 1:16) and He is over them all, including the fallen angels (Col. 2:10, 15). Thus we should worship Him, not angels.

Thus, like most false teaching, the Colossian heretics mixed a number of false teachings that they had taken from different religious, philosophical, and cultural views. Dr. Douglas Moo writes, “The false teachers were probably people from within the Colossian Christian community who were bragging about their ability to find ultimate spiritual “fulfillment” via their own program of visions and asceticism. This program was drawn partly from Judaism, particularly in its focus on rules about eating and observing certain days. They were preoccupied with spiritual beings, probably because they viewed them as powerful figures capable of having a significant influence on their lives. The false teachers were appealing to spiritual beings, visions, and rules to find security in this very uncertain universe. In doing so, they were questioning the sufficiency of Christ.”

So Paul’s corrective was to proclaim the supremacy of Jesus Christ over all (Col. 1:18) and His sufficiency for all (Col. 3:11) and our need as believers/Christian to be rooted/grounded in the faith and the teachings of the Word of God.

We can divide the book into two broad sections...

## **2 Sections of Colossians:**

- (1) **The *polemical* (chapters 1 & 2)** - A “polemic” an argument, debate, or defense. In the first half of the letter Paul argues against the false teaching by exalting Christ alone as preeminent
- (2) **The *practical* (chapters 3 & 4)** - In the second half of the book Paul shows how Christ’s preeminence should affect us and our relationships. Chapter 4 contains a relatively lengthy personal section, probably because Paul didn’t know most of the people receiving this letter and he wanted to couch his corrective teaching in this personal framework.

## **THREE IMPORTANT OBSERVATIONS CONCERNING COLOSSIANS**

With that as an overview, I want to make three observations before we look at the first two verses...

### **Three Important Observations on Colossians:**

- (1) **Paul did not write Colossians as a theological treatise to be analyzed by scholars, but as a pastoral letter to be read and understood by common, small town people who were relatively young in their Christian faith** - The most mature of these people were probably no more than five years old in the Lord! Since they were mostly Gentile

(Col. 1:21, 27; 2:13; 3:5-7), they weren't coming from a biblical background. If the Holy Spirit directed Paul to write these profound truths about Jesus Christ to these original readers, many of whom probably couldn't even read, but had to listen to the letter as it was read, then it's not too deep for us to grasp if we depend on the Spirit to teach us. Many modern American Christians, if they read at all, stick to pretty shallow self-help books or sensational testimonies, but avoid wrestling with meaty theological books. I encourage you to go deeper! You can do it!

- (2) **Right theology is the basis for right living** - We tend to avoid theology because we find it either too difficult or just plain boring. If a preacher starts talking about theology, our eyes glaze over and we tune out. We want him to skip the theology and get to the practical stuff. We prefer amusing anecdotes and heart-warming stories. But Paul wanted these small town folks to know that what we believe about Jesus Christ is not irrelevant to life. Rather, it's absolutely crucial. It affects our morals (Col. 3:5-9) and our relationships in the church, in our homes, in our jobs, and with those in the world (Col. 3:12-4:6). False teaching never leads to true godliness (Col. 2:23).
- (3) **The test of solid theology can be summed up by answering the question, "Where does it put Jesus Christ?"** - Does He merely have a place in it, or does He occupy the central and supreme place? Is He presented as fully God and fully man in one person, or has either side of that truth been slighted? Is His sacrificial death on the cross presented as sufficient for life and godliness, or do we need to add the latest insights from the world to deal with our problems?

## **2 Suggested Resources/Book to Read:**

Here are couple of good books I suggest to you to read along with his study Colossians. These book do not deal particularly with Colossians, but they do help to understand the important of what Paul is teaching and tell us in his letter...

(1) **J.D. Ryle's book, "Holiness"**

(2) **Dr. John MacArthur's book, "Our Sufficiency in Christ"**

So, the test of solid theology is that it exalts Christ as supreme and sufficient for all who believe in Him.

## **IMPORTANT FOCUS IN COLOSSIANS 1:1-2**

### **READ: Colossians 1:1-2**

***"<sup>1</sup>Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, <sup>2</sup>To the saints and faithful brethren in Christ who are in Colosse: Grace to you and peace from God our Father and the Lord Jesus Christ."***

Now I want to focus on Colossians 1:1-2, where Paul shows us that ...

***God has equipped His church in Christ so that we might be His church in Buda, Texas (our surrounding area)...***

My two points come from two parallel phrases in the Greek text of verse 2, “*in Colossae*” and “*in Christ.*” I’m taking the liberty of replacing “in Colossae” with “in Buda (and our surrounding area).” When we see how God has equipped us in Christ, then we can be what He wants us to be as His church in our church, in our homes, in our community...

## **2 Part Focus in Colossians Opening:**

**(1) God has equipped His church in Christ**

**(2) God has equipped believers to be His church in Colosse (in Buda)**

## **2 Part Focus in Colossians Opening:**

**(1) God has equipped His church in Christ** - We see three ways God has equipped His church in Christ:

### **3 Ways God Has Equipped His Church in Christ:**

**1. God has given apostles to His church** - Colossians 1:1, “*Paul, an apostle of Jesus Christ by the will of God...*” *Apostle* means “sent one,” and is used in two ways in the New Testament.

- Sometimes it refers to a messenger sent out by the church for a special task (2 Cor. 8:23; Phil. 2:25; Rom. 16:7)
- But it is mainly used of the twelve plus Paul, probably James, the Lord’s brother, and perhaps Barnabas (1 Cor. 9:5-6; 15:7; Acts 14:4, 14; Gal. 1:19). These men had seen the risen Lord (Acts 1:21-22; 1 Cor. 9:1); they had unique authority to perform miracles (2 Cor. 12:12); and they were directly appointed by Christ (Mark 3:14; Acts 9:15; Gal. 1:1), who gave them authority to found the New Testament church (Eph. 2:20; 1 Thess. 2:6; 1 Cor. 12:28-29).

**As such, the office passed away with John’s death at the end of the first century.**  
(NOTE: There is no biblical warrant for the Roman Catholic doctrine of apostolic succession)

We have the foundational, authoritative apostolic teaching in the New Testament. Paul was not an apostle because he took an aptitude test and decided that this would be a good career fit. Rather, He was an apostle “by the will of God.” God had sovereignly laid His hand on Paul to save him and to conscript this formerly zealous Jew as His apostle to the Gentiles. Although there are no true apostles today, if you know Christ it’s by the will of God. And the Holy Spirit sovereignly distributes various spiritual gifts to all whom He saves (1 Cor. 12:11). The point is, serving Him is not optional for believers. It’s mandatory. You’re a conscript, not a volunteer!

**2. God has set apart believers into a family in Christ** - Note the family terms that Paul uses here. Timothy was not an apostle because he had not seen the risen Lord. But he was "*the brother.*" Paul refers to the church as *brethren* and God is our common *Father*. (After "Father," the KJV adds, "and the Lord Jesus Christ," but the earliest and best manuscripts lack the phrase.) God becomes your Father through the new birth, when He gives you new life and you believe in the Lord Jesus Christ. You share this new life in Christ in common with all who have been born again. You begin a relationship with God as your Heavenly Father and with all of your brothers and sisters in Christ. It's always wonderful when you meet a fellow believer who may be from a different country, but there's an instant bond in Christ that makes you feel closer to this brother in Christ than you feel to natural family members who don't know Christ. Families, by their very nature, are set off from the rest of the world. You can crash a party, but you can't crash a family. You join a family only by birth, adoption, or marriage. If you haven't come in through one of those ways, you're an outsider and don't belong. In the same way, God's family, the church, is set apart from the world. We are to be distinct from the world because we share new life in Jesus Christ. Paul underscores our distinction from the world by calling us "saints." Some versions translate it as "holy," which is the meaning of "saints." The Roman Catholic Church sets apart some especially noteworthy Christians as saints, but the Bible refers to all believers as saints or holy ones. It means that we are set apart from the world for the Lord. We are a people for His possession (1 Pet. 2:9). Paul also refers to the Colossians as "faithful brethren." Some commentators say that it should be translated "believing brethren," but that's a tautology. All true believers are brethren and vice versa. Since this is the only place in Paul's letter greetings that he uses this phrase, he may be referring to those who had remained true to the faith and had not been carried away by the false teachers. The enemy continually stirs up false teaching to try to deceive the saints (Eph. 4:14). That's why you need to be doctrinally grounded so that you can remain faithful when the winds of false doctrine try to blow you off course. But also, our distinctiveness as God's family is seen in Paul's favorite phrase, "in Christ." Formerly, born into this world as sinners, we were "in Adam." Now, born into God's family we are "in Christ," the new man. This refers to our secure position before God where He views us just as He views His Son. In Him, we have redemption, the forgiveness of sins (Col. 1:14). In Him are hidden all the treasures of wisdom and knowledge (Col. 2:3). In Christ, we have been made complete (Col. 2:10). As Paul sums it up in Ephesians 1:3, in Christ God has blessed us with every spiritual blessing in the heavenly places. We inherit everything we need for life and godliness in Christ, and you're in Christ if you're a member of God's family through faith in Christ. If you put a message into a bottle and secure it with a cork, that message will be protected because it's in the bottle. It may get battered around by the waves, but it won't sink and be destroyed because it's in the bottle. In the same way, if you're in Christ, you are protected from the evil forces of this world

that seek to destroy you. You are secure in Him, because He is at the right hand of the Father, “far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the age to come” (Eph. 1:21). That’s ultimate security! Thus God has equipped us by giving us His Word through the apostles and by setting us apart in His family in Christ.

**3. God relates to us in grace and in peace -** *“Grace to you and peace from God our Father”* is a form of greeting, but it is more than just an empty phrase. It’s a prayer that we as God’s people would experience the riches of His grace and peace. God’s grace is His unmerited favor toward us in Christ. It means that He does not deal with us according to our sins. We are accepted in His presence, not because of our performance, but because “He chose us in Him before the foundation of the world” (Eph. 1:4). God’s grace is a motivating, liberating power that gives victory over sin and the desire to draw near to our loving Father. God’s peace comes from the Hebrew “shalom,” and refers to total well-being, both inward and outward. Through Christ, we have peace with God (Rom. 5:1). He Himself is the basis of our peace with one another (Eph. 2:14). Because our God is both sovereign and loving, we can have inward peace even in trials, knowing that He is working them together for our good (Rom. 8:28). So this short opening greeting shows us how God has equipped us to be His church in Christ. But He hasn’t saved us to live for ourselves. Thus ...

**(2) God has equipped believers to be His church in Colosse (and in Buda, Texas) -** These saints were in Christ, but they were also in the pagan city of Colossae, just as we are in pagan Buda, Texas... don’t kid yourself. We live just next door to a most pagan place, Austin, Texas. God puts us in Christ, but He doesn’t want us to join monasteries to live apart from this world. As Jesus prays (John 17:15-18), *“I do not ask You to take them out of the world, but to keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; Your word is truth. As You sent Me into the world, I also have sent them into the world.”*

Even though Colossae was a small, insignificant town, God placed His people there to proclaim the good news of Christ to all who would hear. And He has placed us in this city to be both “in Christ,” but also “in Buda.” Buda claims to be a “dark sky” city, which is great for looking at the stars. But it’s also a just plain *dark* city in so many way today! We His people are His light in this dark city to point lost people to the Light of the world.

## CONCLUSION

Sadly, thirty years after Paul wrote to Colossae and to Laodicea, the apostle John wrote to the church of Laodicea, warning them that the Lord was about to spew them out of His mouth because of their spiritual lukewarmness (Rev. 3:14-22). The testimony for Christ there was flickering dimly. Now (in modern Turkey) it is almost totally extinguished. Jesus said (Matt. 5:14, 16), *“You are the light of the world... Let your light shine before men in*

*such a way that they may see your good works, and glorify your Father who is in heaven.”*

That's our mandate in Christ and in Buda and the surrounding area where He has placed us! We can either grow lukewarm, indifference, apathetic to what is happening all around us, or we can the call of God from the Word of God and be light in this present darkness. I'm excited about the place we are and this little book we are going to be studying and how we might become all that Christ has called us to be in Him!