

Lydia: Called to Serve

Bible Background • Acts 16:11-15, 40; 1 Corinthians 1:26-30

Printed Text • Acts 16:11-15, 40; 1 Corinthians 1:26-30 | Devotional Reading • Psalm 33:1-12

Aim for Change

By the end of this lesson, we will **CONSIDER** how Lydia used her gifts and her place in society to support Paul's ministry, **REPENT** of the times we have looked down on others who have not had the same opportunities or advantages, and **SERVE** others joyfully through whatever means are at our disposal.

In Focus

William lounged on the couch by the window in the Saturday afternoon sun. His wife Betty was off at her book club across town, and he had the house to himself. So quiet, he thought happily. But as he listened more to the ticking of the clock in the kitchen, he grew restless.

They had lived in this house for over thirty years, long enough to have three kids and see them off to homes of their own. William and Betty were certainly enjoying the time to themselves, but now their empty nest just didn't feel right to him. He almost missed the little feet traipsing loudly upstairs or the chatting teens in the TV room. Dinners at the kitchen table were definitely less lively without the kids and their fiancés. It seemed to William like a waste of space. He wasn't ready to move to a smaller apartment; he wanted the guest rooms. He wanted to be hospitable. Over dinner, William talked with Betty about the feeling.

"You're right, dear," Betty said. "Things are so different now without the kids. In fact, I was just thinking on my drive over there, how far away my book club is. It used to make sense when Billy's baseball practice was out that way, but that was years ago."

"I was thinking," William said. "How about we tell the church office that we're offering to host something here. Could be a new book club, maybe a small group ..."

How can you show God's love to others through hospitality?

Keep in Mind

"She and her household were baptized, and she asked us to be her guests. 'If you agree that I am a true believer in the Lord,' she said, 'come and stay at my home.' And she urged us until we agreed" (Acts 16:15, NLT)

Words You Should Know

A. Eloquent (Acts 18:24) *logio* (Gk.) — Skilled in speech, as well as wise and learned

B. Perfectly (v. 26) *akribes* (Gk.) — Accurately, exactly, carefully

Say It Correctly

Troas. TROE-as.

Samothrace. SAH-moe-thray-ss.

Neapolis. ne-AH-poe-liss.

Thyatira. thigh-ah-TIE-rah.

KJV

Acts 16:11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

1 Corinthians 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

NLT

Acts 16:11 We boarded a boat at Troas and sailed straight across to the island of Samothrace, and the next day we landed at Neapolis.

12 From there we reached Philippi, a major city of that district of Macedonia and a Roman colony. And we stayed there several days.

13 On the Sabbath we went a little way outside the city to a riverbank, where we thought people would be meeting for prayer, and we sat down to speak with some women who had gathered there.

14 One of them was Lydia from Thyatira, a merchant of expensive purple cloth, who worshiped God. As she listened to us, the Lord opened her heart, and she accepted what Paul was saying.

15 She and her household were baptized, and she asked us to be her guests. "If you agree that I am a true believer in the Lord," she said, "come and stay at my home." And she urged us until we agreed.

40 When Paul and Silas left the prison, they returned to the home of Lydia. There they met with the believers and encouraged them once more. Then they left town.

1 Corinthians 1:26 Remember, dear brothers and sisters, that few of you were wise in the world's eyes or powerful or wealthy when God called you.

27 Instead, God chose things the world considers foolish in order to shame those who think they are wise. And he chose things that are powerless to shame those who are powerful.

28 God chose things despised by the world, things counted as nothing at all, and used them to bring to nothing what the world considers important.

29 As a result, no one can ever boast in the presence of God.

30 God has united you with Christ Jesus. For our benefit God made him to be wisdom itself. Christ made us right with God; he made us pure and holy, and he freed us from sin.

The People, Places, and Times

Purple Cloth. The ancient Mediterranean peoples used a dye from a certain kind of sea snail found in the eastern Mediterranean Sea. This dye was very expensive because of its rarity and the labor intensity of extracting it. Clothing made from this dye was equally expensive and reserved for notable members of society. The color is now called Tyrean purple, after Tyre, the Phoenician city that perhaps discovered the dye.

Philippi. A predominantly Roman city at this time, Philippi was eight miles inland from Neapolis, which was a seaport in northern Macedonia. The city is named for Alexander the Great's father, Philip II of Macedon. The city Philippi was located near two rivers and connected with coastal cities by several good roads; therefore, trade was enjoyed and was financially lucrative. Philippi lay along the Egnatian Way, the major east-west Roman road connecting lands in Greece and Turkey.

Background

After Paul and Barnabas' successful journey planting many churches in Syria and surrounding provinces, a new journey to plant churches was planned—this time throughout the Roman province of Asia. Paul and Silas set out from Antioch and were joined by Timothy while visiting a previously established church in Lystra. Soon after, the Holy Spirit deflected the group's plans to go into Asia and guided the men instead of to Macedonia. At this point, Luke (the writer of Acts) joined the team too, and they set sail from the eastern shore of the Aegean Sea.

After meeting Lydia, the team stays in Philippi preaching. They cast a demon out of a slave girl and her masters provoked an uproar that ended with Paul and Silas in jail. When an earthquake opened the chains of every cell in the prison and the jailer was about to kill himself, Paul and Silas led the man to Christ instead.

Paul and Silas benefited from the hospitality of wealthy converts, but Paul also knew that most Christians did not have much worldly wealth or status to boast of. He wrote to the Corinthian church to show how God uses that fact to His advantage so Christians should feel no shame in their lowly status.

Compare and contrast the conversion of Lydia and the jailer. Describe other biblical and present-day examples of how God works.

At-A-Glance

1. The Ministry at Philippi (Acts 16:11-13)
2. The Conversion of Lydia (vv. 14-15, 40)
3. The Wisdom of the Cross (1 Corinthians 1:26-28)
4. The Benefits of the Cross (vv. 29-30)

In Depth

1. The Ministry at Philippi (Acts 16:11-13) It took two to five days for Paul and his team to travel from Troas to Macedonia. The first colony they visited in Macedonia was Philippi. On the Sabbath, Paul and the others traveling with him made their way through the city gate and to the water's edge. They had discovered that there was no synagogue in Philippi, indicating that there were not ten Jewish men in the community, as this is the number of men required to hold a Sabbath service. Those who sought to worship God, then, were mostly women and did so down by the riverside, where women often gathered to draw water, do laundry, and enjoy female companionship.

Paul and his friends began to preach Christ to these women. Paul had learned that God did not show favoritism and the women who had converted to Christ had become a major source for the spread of Christianity in other places where he had preached.

Where have you seen women take the initiative to start a gathering when men could not or did not do so?

2. The Conversion of Lydia (vv. 14-15, 40) Lydia's heart is already open to receive God's Word, so when Paul begins to speak, she listens and accepts the truth of the things he has to say. Lydia became the first convert in Europe. Then after accepting Christ for herself and being baptized, she was blessed to see her entire household baptized into the Christian community of believers. The joy she experienced in Christ must have been tremendous, for after her conversion she invited Paul and his companions to stay in her home as her guests and refused to let them say no. Paul and the other missionaries traveling with him stayed with Lydia until their ministry in the city had concluded. Her home became the first church at Philippi. Paul later referred to the Philippian church as his "joy and crown" (Philippians 4:1). Lydia became one of Paul's financial supporters and was a loyal helper in his ministry. Lydia even fearlessly opened her house to Paul and Silas after they were released from prison. She did not let the fear of associating with people accused of rabble-rousing keep her from supporting God's workers.

What effort have you made to lead your family and close friends to Christ?

3. The Wisdom of the Cross (1 Corinthians 1:26-28) As we have seen in this past month of lessons, God does not hesitate to call people to spread the Word even though society has overlooked them. Lydia was rich, but most converts were poor or working class. Paul tells these converts that formal education, political power, and economic status are not what put you ahead in the kingdom of God.

Instead, God specifically chooses those the world counts as low to show His glory. The Lord ordained twelve social outcasts to be His disciples, to learn from Him, and be empowered with the Holy Spirit. They, in turn, were responsible for sharing the message of the Cross worldwide. Perceived as a powerless baby born in a manger, Jesus escaped the murderous rampage of a king. A despised Cross and physical death, instead of ending Jesus' existence, demonstrated His wisdom and power over sin and the grave itself.

How has God used the weaknesses in your life to show His glory?

4. The Benefits of the Cross (vv. 29-30) When we look back and remember how the Lord has brought us, sheer necessity compels us to sing, "If it had not been for the Lord on my side, where would I be?" Those who know we would be nothing without God have reason to rejoice and brag. True wisdom is knowing that our rejoicing and bragging is in what God has done for us through Christ Jesus.

God chooses the lowly, and completed the entire work of salvation by Himself, so that no one has anything to boast about to God (v. 29). The marvel is that God makes Jesus everything—and then includes us! He makes Christ all the deep, lasting, spiritual things we could boast about: wisdom, righteousness, sanctification, and redemption (v. 30). But he doesn't keep them to Himself. He shares them with us. God specifically gives these gifts to the lowly so that the world can see how far a person is lifted solely by the power of Christ.

How have you expressed your gratitude for all God has done for you?

Search the Scriptures

1. Who was baptized along with Lydia (Acts 16:15)?
2. What aspects of the world does God confound, shame, and bring to nothing? (1 Corinthians 1:27)

Discuss the Meaning

1. Why did God lead Paul to Macedonia to the women at the river, but forbid him to go to other places?
2. Why is it significant that Lydia already worshiped God?

3. Christians are not saved because we are wise, strong, or wealthy. In fact, Scripture reminds us of how little merit we have on our own. However, Scripture also reminds us of our unity with Christ, who is everything glorious. In light of these two opposite self-images, how should Christians understand themselves and present themselves to the world?

Liberating Lesson

Missionaries who travel to Africa report that the nature of hospitality is such that within the community whenever anyone needs food or shelter, the members of the church rise up and take them into their own homes until they can correct whatever problem might have caused their circumstance. Such hospitality is not uncommon across the world. What do you think would happen in America if Christians practiced that type of hospitality?

Application for Activation

Through Lydia’s successful trade of purple, God equipped her to perform the task of hospitality. When Paul’s team came, Lydia faithfully jumped at the chance to make use of the skills and means that God had given her. Take time this week to examine how God has equipped you and presented you with the opportunity to make use of your gifts. Find a way to take that opportunity this week and just like Lydia, don’t take no for an answer!

Follow the Spirit

What God wants me to do:

Remember Your Thoughts

Special insights I have learned:

More Light on the Text

Acts 16:11-15, 40; 1 Corinthians 1:26-30 Before arriving at the welcome mat of Lydia’s hospitality the principal point of this passage, we are compelled to pause and empathize with these spiritually frustrated disciples. As Paul and his companions zealously set out to fulfill the Great Commission (Matthew 28:18-20), they were held back by the Spirit from following a logical path to the next place to preach and to baptize.

They were restrained by the Holy Spirit from going to places that were conveniently along the way. Before celebrating Lydia’s conversion and commitment, it is important that we feel the frustration of releasing our desire to simply do good works in the church. Instead, we should want to mature in the Spirit—to grow up from being generally obedient to becoming strictly obedient to God’s will. When we listen to and are led by the Holy Spirit, we can be assured that our fervent efforts will bring God glory.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

Paul had the vision, but he told it to his companions who obligingly followed him. As the disciples set sail from Troas, even the wind was in their favor, providing a straight course or smooth sailing in two days. They traveled

promptly to the island of Samothracia and stayed overnight. The next day, they sailed to Neapolis. There, they journeyed on foot to their stated destination—the great city of Philippi.

This region of Macedonia is a Roman colony and populated mostly by Roman citizens. Although located away from the center of Rome, this region nonetheless was a military conquest and was regarded as a part of the Roman Empire. The inhabitants of such colonies were protected and governed, therefore, by Roman laws. Paul and Silas will use their status as Roman citizens to embarrass the leaders of the city who unjustly imprison them. Paul and his companions lodged in the city for several days. No one contacted them. In the past, when the apostles entered new territory, someone was there to meet and greet them (Acts 11:26; 13:14-15). The Jewish community had not spread out from Jerusalem so far as Macedonia, though. The missionary team knew no one in this new land.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. The Sabbath is the seventh day of each week, which was a sacred day when the Israelites were required to abstain from all work. On the Sabbath, it was customary for Paul and all Jews to gather for worship, prayer, and read the Scriptures in the synagogue. There was no synagogue of the Jews in Philippi, though. For a synagogue to be established in a city, ten Jewish men had to convene and lead it. With no synagogue in Philippi at this time, in the absence of ten male heads of household to found a synagogue, the women were still determined to be found faithful, worshiping God in spirit and truth (John 4:23-24) as they could where they could.

The meeting took place located outside the city at a river, likely the Gangites River a mile or two west of Philippi. Although the apostles could have taken a day off from the work of preaching the Gospel, they found out where the local God-fearers worshiped and joined them. At the riverside, they found a small group of proselytized women praying to God. The Greek noun *proseuche* (pros-yew-KHAY) or “prayer,” describes both a prayer addressed to God and a place of prayer. Traditionally, Jews were supposed to wash their hands before prayer (to be clean when addressing their King), and the river would certainly provide water for such cleansing.

The disciples were drawn to join this woman’s prayer meeting and encouraged them to continue to worship the true God, but to worship God through the knowledge of Jesus Christ. The apostles did not bypass or dismiss this gathering of women worshiping God outside the city on the Sabbath. Ever modeling Jesus’ radical paradigm of teaching to the outcasts, the disciples were not constrained by gender (Galatians 3:28) nor limited by their surroundings when teaching and preaching God’s Word. All they required was that hearts were open to hear what the Spirit was saying to the church!

It is while attending to the divine act of worship that a certain woman and a gathering of women became the first European converts to our Christian faith. May women’s work and women’s worship ever be heralded in the annals of biblical and local church history as integral, not incidental, to the Good News—to the Gospel preached, taught, and believed!

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

Lydia was a woman of Thyatira, the city of commerce in western Asia Minor. It was wellknown throughout the region for its dyer’s guild and textiles. Thyatira is a far distance from Philippi—nearly 400 miles. We are never told why she is living in Philippi.

Roman law did not prevent women, whether freeborn or former slaves, from engaging in business enterprises on their own. No husband was mentioned along with Lydia, so she was likely a widow since a woman who had not yet married would not live on her own. To support herself without a husband, Lydia was a “seller of purple,” either the dye or cloth dyed this color. Such cloth was an expensive luxury good, used for official Roman garments. This was a noble profession. Today we also see that successful, professional people are also called to serve Christ. One should not let their professional responsibilities deter them from worship. The name

Lydia is Greek, and Thyatira is in a region of Asia Minor that had been thoroughly Hellenized. It is therefore likely that Lydia was a Gentile. She does, however, worship (Gk. sebo, SEH-bo) the One True God, a word often used to connote a Jewish proselyte (Acts 13:43, 17:4, 18:7). She worshiped God according to the knowledge she had. When she heard the truth of the Gospel, the Lord opened her heart, and she wanted to know more about it. While attending this prayer gathering, Lydia welcomed the opportunity to hear the apostles preach, to hear the disciples teach, and to learn more about the God she worshiped and Christ, God's Son.

Lydia's enthusiastic and attentive listening was fertile ground for God to open her heart to understand and accept the Gospel. The "heart" (Gk. kardia, kar-DEE-ah) represents the soul or mind as the resident place of one's thoughts, passions, desires, appetites, affections, purposes, understanding, intelligence, will, character, and intentions. Lydia's "open heart surgery" was appreciably more than an emotional response to a well-crafted sermon and loquacious rhetoric. As she listened, Lydia engaged her thoughts, affections, and understanding about God to believe in Christ Jesus! While Lydia had been seeking God, God was in the background working His way into her heart and this nation.

It is not enough to worship God the Father. We must believe in Jesus Christ the Son. There is no coming to God, but through Jesus Christ as Mediator. God offers us salvation by His grace through faith in Jesus Christ. Jesus stands at the door to our hearts. It is up to each individual to open their heart to Jesus Christ. The opening is on the inside; the choice is ours. God touched Lydia's heart, and she believed the Gospel of Jesus Christ.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Lydia's response to accepting the Gospel of Christ Jesus was to be baptized. Lydia's baptism and that of her household marked the beginning of the Philippian church. "Baptized" (Gk. baptizo, bap-TEED-zo) means to submerge in water. Since they were already gathered praying at the riverside, it was convenient to baptize Lydia and her household immediately following conversion. Such a set up recalls Philip's conversion of the Ethiopian eunuch (Acts 8:36-38). Lydia was not the only person present at the prayer meeting listening to the disciples preach and teach. Her whole household (made up of family members and servants alike) heard the Good News, believed, and were baptized. Baptism into the Christian family is a cause for celebration!

After becoming a baptized member of the family of God, Lydia extended hospitality to her newfound family—the apostles. She was very grateful to Paul, Silas, and Luke, and wanted to show her gratitude by inviting them to stay in her home with her and her family. Although her quantifiable wealth is not recorded, evidently Lydia had the means to comfortably accommodate her household as well as Paul and his companions.

They were at first reluctant because they did not want to impose. However, she insisted that they stay. She was so emphatic to extend hospitality to these brothers in Christ that she "constrained" (Gk. parabiazomai, pahrah-bee-ODD-zo-my), or made a persuasive appeal, for them to stay at her home while in Philippi. Central to this plea for them to accept her hospitality was Lydia's assertion that the apostles found her "faithful" (Gk. pistos, peese- TOCE), meaning trustworthy and reliable. Lydia extended a hospitality paradigm that is simple to follow: Show kindness to one another, especially to those in the household of faith (Galatians 6:10). When the disciples accepted Lydia's hospitality, she and her household, as well as her Philippian neighbors, had the opportunity to receive more teaching and preaching of the Good News; share in discipleship, fellowship, and good company; and help birth and bless this new Christian community.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

After establishing an enthusiastic following in Philippi and leading many to Christ, Paul and Silas are arrested. They had healed a girl of a demon, but this interfered with her master's income, so the master complained to the leaders of the city that Paul's group was preaching things illegal under Roman law. They were not, but since the Romans disapproved of any religion that did not make allowances for the divinity of the emperor, Paul and

Silas were beaten and imprisoned. This imprisonment leads to singing praises in chains, a midnight earthquake, and the conversion of the jailer and his whole family. When released, Paul raises objections to their treatment, which should not have been allowed since Paul was a Roman citizen. Although he had not been causing a political or legal stir before imprisonment, he actually did afterward.

Our passage picks up just after Paul and Silas are released from prison. They head to Lydia's house and experience the same hospitality they did at her conversion. Lydia knows their character and knows they did nothing to deserve jail time or a beating. The missionary team recognizes the rest of the town is too hostile to them and decides to leave, but they know Lydia will provide them with one last stay of hospitality. She is not afraid of her own reputation being affected by associating with these men. She takes her stand with God's men, even when it is frowned upon in her city.

1 Corinthians 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

To close the lesson, we have several verses from 1 Corinthians, one of several letters Paul wrote to the church at Corinth about how to live in unity and holiness before God. God calls us to offer what we have to one another. Lydia had a place where the missionary team could stay, so she offers it. But let us not think that our having something to offer makes us better than the people we are helping. The Corinthian believers thought they had wisdom, strength, and social standing to offer God. Paul reminds them that while such things are impressive and perhaps even helpful to the world's viewpoint, to God such things are all filthy rags. Paul outright tells the Corinthian church that they do not truly have the socially admired attributes they think they have. They are not wise, or strong, or powerful. And yet God calls them.

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

Even though Paul has just asserted that the Corinthian church has nothing much to offer God to use, he also asserts that God specifically chooses those without much to offer to do His work. The foolish confound the wise. God makes Jesus our wisdom (v. 30) and we are in Christ, so we do not need to worry about how much wisdom we already have before Christ. We will have all the knowledge we need when we are unified with Christ.

The weak confound the mighty, by the work of God. Identifying people who are unlikely heroes is not odd in the life of Israel. This is the way God has been working with His people since the beginning. The nation of Israel was born to an infertile couple. The second king of Israel (David) was the youngest of seven brothers, yet he was anointed to depose a king who had the appearance of a warrior (Saul).

The "base" things are the elementary things, things so obvious and common that no one regards them. These "base" things are exactly what God chooses. "Things which are not" means "things that do not exist" and is paired with the phrase "things that are," meaning "things that do exist." God uses those things that are considered by some as lowly and despised to show up the things that humans consider important. In this case, in the context of the Godhead working out salvation, the "things which are not" likely refers to things that have died or passed away, i.e. Jesus. God chose Jesus, who "was not" considered by the religious aristocracy to be of God, especially after the Cross when they supposed He was dead. But God brought "to nought" the things that they considered important. To bring to "nought" is to bring to nothing "things that are." This is a reference to systems of behavior and interaction that are rendered powerless in light of God's power. God gives us the power we need to bring down strongholds and make a difference in our world.

29 That no flesh should glory in his presence.

Paul says God specifically chooses those who do not have a lot as the recipients of His glory to do His work. God makes this choice, rather than a more qualified candidate, to keep humans from boasting in His presence. We have all known people who, because they have good looks, wealth, or talent, consider themselves better than others. God would have us remember that these things are worthless to Him; they are actually marks of pride.

Had God chosen workers who already had blessings of wisdom, wealth, and the rest, non-believers or new believers might think they deserve some glory for the tasks they completed. In reality, every blessing we have comes from God in the first place, so whoever does well is simply doing so because God allows it and could miraculously end their prosperity at a moment's notice. The only one who deserves glory is God, and His selecting the lowly to be His servants helps us remember that.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Throughout each of these Corinthian verses, we see God is the only one who acts. God does all the choosing, and He makes the arrangements of verse 30. God has placed Christians in Christ. Therefore, Jesus is our only source of wisdom, righteousness, sanctification, and redemption. Jesus Christ did the work of our salvation, but God the Father orchestrated that it should all work the way it did.

After understanding all this—our lowliness, our lack of reason to boast, God's actions placing us in Christ and Christ at His right hand—some would be tempted to cower at the unapproachable majesty of the Father. Note, however, why God does all this. God makes Jesus all that He is “unto us,” meaning “for us.” All of redemption history was orchestrated for us. God is in full possession of every good thing and is immeasurably glorious, and the one thing He wants is us. God shows us that He can do everything, but then also quietly reminds us that He does everything to restore a rich relationship and a more abundant life with us in Him.

Daily Bible Readings

MONDAY

Don't Complain but Serve One Another
(1 Peter 4:7–11)

TUESDAY

Everyday Expressions of Hospitality
(Romans 12:9–19)

WEDNESDAY

Hospitality Practiced in Jail and Home
(Acts 16:35–40)

THURSDAY

Hospitality Practiced by Widow and Bishop
(1 Timothy 5:9–10, 3:2)

FRIDAY

Christ, God's Power and Wisdom
(1 Corinthians 1:8–25)

SATURDAY

Know Jesus Christ Crucified
(1 Corinthians 2:1–5)

SUNDAY

Lydia, Model of Hospitality Practice
(Acts 16:11–15, 40; 1 Corinthians 1:26–30)