

“Hospitable – Able to Teach – Not a Drunkard”, 1 Timothy 3:1-7
Pastor Shawn Newberry, January 25, 2026

These are **outward-facing virtues**:

- They shape how elders **relate to people**
- They require **proximity, presence, and consistency**
- They reflect the **character and ministry of Jesus**

1. Hospitable (φιλόξενον) — Loving the Stranger

Meaning & Theology

- φιλόξενον = **love of the stranger**
 - φίλος — loving, friend
 - ξένος — stranger, foreigner, guest
- Reflects:
 - God’s welcome of outsiders
 - The gospel’s movement toward the rejected
 - A lived expression of love, not mere friendliness
- Leaders must model God’s impartial love

2. Able to Teach (διδασκικόν) — Living What Is Taught

Core Meaning

- One Greek word with **two inseparable aspects**:
 - Knowing the truth
 - Living the truth
- Teaching is not just instruction — it is **modeling**

Biblical Emphasis

- “Consider the outcome of their way of life, and imitate their faith” (Heb. 13:7)
- Jesus is the perfect teacher because He **obeyed what He taught**
- Knowledge without obedience leads to hypocrisy

3. Not a Drunkard (μη πάροινον) — Self-Control for the Sake of Others

Meaning

- πάροινον = “one who stays beside wine”
- Describes:
 - Habitual excess
 - Being controlled by alcohol
- Does **not** forbid all drinking

Biblical Balance

- Scripture allows celebration and enjoyment (Deut. 14; Eccl. 9)
- Scripture condemns addiction and loss of wisdom (Prov. 20:1)

Pastoral Wisdom

- Addiction disqualifies leadership
- Enjoyment does not
- Walking away from temptation is **wisdom, not weakness**

Summary

- Elders are called to **visible faithfulness**
- These qualifications protect:
 - The credibility of the gospel
 - The health of the church
- Leadership is not about status — it is about **Christlike care**

Hospitable, able to teach, and not a drunkard are three deeply connected, outward-facing qualifications that reveal how an elder lives among and for others. Hospitality shows how an elder welcomes people without favoritism, creating spaces of dignity, and belonging; being able to teach shows how an elder communicates God's truth in both word and example, guiding others toward faith, repentance, and maturity; and not being a drunkard shows how an elder exercises self-control so that nothing masters them in a way that damages relationships or undermines trust. Together, these qualities assume proximity and visibility—people are close enough to be welcomed, taught, and influenced—and they reflect the ministry of Christ himself, who welcomed all, taught with authority and integrity, and lived with perfect self-control for the good of others and the glory of God.

Discussion questions:

- **Hospitality:**
In what ways might I unintentionally show partiality—who I gravitate toward, who I overlook, or who feels most welcome around me—and what would it look like to love the “stranger” more intentionally this week?
- **Presence & Attention:**
When I am with people, am I truly present and attentive, or distracted and guarded? What might it reveal about my heart if others do not feel fully seen or heard around me?
- **Teaching by Example:**
Is there a gap between what I believe, what I say, and how I live? Where might God be inviting me to align my life more closely with the truth I confess?
- **Teachability:**
How open am I to being taught, corrected, or shaped by Scripture and by others? Do I receive instruction as a gift or as a threat?
- **Self-Control:**
Are there habits, comforts, or freedoms in my life that may not be sinful in themselves but could be exercising too much control over me or affecting others negatively?
- **Christlike Influence:**
If someone were to draw conclusions about Jesus by watching my life up close, what would they learn—and what one change could I make to reflect His welcome, truth, and self-control more clearly?