



# Regarding the attitudes of men and women in congregational worship: hermeneutic study of 1 timothy 2:8-15

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## Abstract

The development of a woman's way of dressing and the attitude of men in worship currently continues to change and the problem is that the attitude of men and women in worship continues to transform according to the contemporary context, but in the text of 1 Timothy 2:8-15 in the context of the text having a critical historical background study which of course will always be relevant until later in its theological meaning to be analyzed and interpreted, the author tries to study it in a hermeneutic study with the aim of finding out the contextual meaning that can be achieved in the modern era regarding how to dress and behave in worship. The research method used is a qualitative research method to find the theological meaning of the text. Through this discussion the author will offer research results as a new perspective but in accordance with the hermeneutic study of the text to reveal the meaning of the text 1 Timothy 2:8-15 and how both women and men can worship before God and be saved. My thesis in this research is that both Adam, namely men, and Eve, namely women, can worship in the midst of congregational fellowship. This article ends with a conclusion.

**Keywords:** worship, adam, eve, 1 timothy 2:8-15

## 1. Introduction

The letters 1, 2 Timothy, and Titus are addressed to two of Paul's fellow workers who accompanied him on his mission of preaching the Gospel. In Paul's letters (1 Thess. 1:1, 1 Cor. 1:1; Phil. 1:1; Phil. 1:1), Timothy's name is mentioned as a fellow worker. Timothy became a Christian because of Paul's preaching of the Gospel in Lystra (Acts, 16:1; band, 1 Cor. 4:17) Paul really appreciated Timothy as a beloved and loyal son (band. 1 Cor. 4:17; 1 Thess. 3:2-3; Phil 2:20-22; Rom 16:21). In 1 Corinthians 6:10, Paul says, "He is doing God's work just as I am."

According to D.A. Carson, Douglas J. Moo, and Leon Morris, The term "pastoral" (shepherding) is applied to the letters of 1, 2 Timothy, and Titus by D.N. Bardot in 1703, followed by Paul Anton in 1726, because when this letter was addressed to two people (Timothy and Titus) who were carrying out their duties as pastors (shepherds). Meanwhile, according to Edwin D. Freed, the use of the term pastoral has occurred since the thirteenth or fourteenth century. Regardless of these differences of opinion, what is clear is that they agree that the term pastoral is applied to these three letters because they are addressed to pastors (shepherds) who carry out pastoral duties in the congregation.

Judging from their contents, these letters contain advice for those who hold the position of pastor and rules regarding church organization. These rules are linked to the position of Shepherd, so that the idea of pastoral letters can be accepted.

Later it was thought that these letters were more of a collection of loose notes, left by Paul which were later edited by his followers or other people after Paul died or were compiled in the early 2nd century, in Asia Minor. If this is true, of course the editor's intention is to perpetuate Paul's teachings or it could

also be to answer concrete problems in the congregation (by using Paul's thoughts or teachings because of their relevance).

### a) Recipient

1 & 2 Timothy are addressed to Timothy, who is called in 1 Timothy 1:2 gnesion teknon en pistei (legitimate son in the faith) and in 2 Timothy 1:2 agapeton teknon (beloved son), an address to Titus 1:4 gnesion teknon said the coinen pistin (legitimate children according to our common faith). This truly formal similarity is in accordance with the considerable similarities in the content of 1 Timothy and Titus, however different they are from Timothy.

Timothy according to Acts 16:1 was the son of a Jewish Christian woman and a Gentile father from Lystra, perhaps he became a Christian through Paul's influence (1 Corinthians 4:17).

### b) Author, place, time of writing

Traditionally, these letters are seen as written by Paul according to the sender's name on each letter. (1 Tim 1:1; 2 Tim 1:1; Tit 1:1). However, when looking at the contents and development of the church reported in the three letters, New Testament scholars doubt the authenticity of these letters as Paul's work. New Testament exegetes argue that this letter was not written by Paul. This letter was written by a successor (disciple) of Paul who used Paul's style of language and theology, which had been developed in congregational ministry.

The place and time of writing of these letters is difficult to determine, if Paul wrote pastoral letters, then it can be estimated that they were written in Rome, between 60-64 AD, before Paul's death. However, if not based on the

considerations above, it can be estimated that these letters were written in Ephesus, around 100 AD.

### c) Purpose of writing 1 timothy

This letter also aims to help Timothy both personally and, in his ministry, so that he reaches the level as written in 1 Timothy 4:12 "Let no one look down on you because you are young. Be an example to believers, in your words, in your behavior, in your love, in your faithfulness and in your holiness." In other words, the book of 1 Timothy is instructions regarding what must be done in ministry to the Ephesian church.

This letter is a mandate to Timothy that he eradicate the teachings of heretical teachers who teach teachings that are not in harmony with God's Gospel. This letter gives Timothy instructions on how he should organize worship services in the congregation. It also states the requirements for elders, church overseers, and deacons (servants) in the congregation. Timothy also had to pay attention to the people and had to warn the people that they should be careful and not be greedy, because that was a sin that was rampant in Ephesus. Timothy was told to teach people so that they would continue to do good work and do what was right.

## 2. Lexical analysis/interpretation

### Division of main ideas 1 Timothy 2:8-15

- Verse 8 : Men's Prayer Attitude.
- Verses 9-10 : Women's Attitudes to Dress Up.
- Verses 11-14: Things women need to do to be saved.

### Comparison of the text of 1 Timothy 2:8-15 (LAI "Indonesian Bible Institute" version, NIV "New International Version" and the Greek Bible)

**Title:** "Mengenai sikap orang laki-laki dan perempuan dalam ibadah jemaat."

(Instruction on Worship)

#### ❖ Verse 8

- **LAI:** 2:8 Oleh karena itu aku ingin, supaya di mana-mana orang laki-laki berdoa dengan menadahkan tangan yang suci, tanpa marah dan tanpa perselisihan.
- **NIV:** Therefore, I want the men everywhere to pray, lifting up holy hands without anger or disputing.
- **Greek (Yunani):**
  - ✓ **βουλομαι:** I have a mind to (verb, pres-mi/p, De-ind, 1st-p si)
  - ✓ **ουν:** therefore( conjunction)
  - ✓ **προσευχεσθαι:** to pray (verb, pres-mi/pDe-inf)
  - ✓ **τους:** the (def art, acc-pl-mas)
  - ✓ **ανδρας:** men (noun, acc-pl-mas)
  - ✓ **εν:** in (to) preposition
  - ✓ **παντι:** to all (adjective, dat-si-mas)
  - ✓ **τοπω:** to place (noun, dat-si-mas)
  - ✓ **επαιροντας:** lifting up (participle, pres-act-par)
  - ✓ **οσιους:** holy (acc-pl-mas)
  - ✓ **χειρας:** hands (noun, acc-pl-fem)
  - ✓ **χωρις:** apart (adverb)
  - ✓ **οργης:** of liquation (noun, gen-si-fem)
  - ✓ **και:** and (conjunction)
  - ✓ **διαλογισμου:** of contemplation (noun, gen-si-mas)

#### ❖ Verse 9

- **LAI:** 2:9 Demikian juga hendaknya perempuan. Hendaklah ia berdandan dengan pantas, dengan sopan dan sederhana, rambutnya jangan berkepang-kepang, jangan memakai emas atau mutiara ataupun pakaian yang mahal-mahal,
- **NIV:** I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes,
- **Greek (Yunani):**
  - ✓ **Ωσαντως:** in the same manner (adverb)
  - ✓ **Και:** and (conjunction)
  - ✓ **Τας:** the (def art, acc-pl-fem)
  - ✓ **Γυναικας:** women (noun, acc-pl-fem)
  - ✓ **Εν:** in or to (preposition)
  - ✓ **Καταστολη:** to modesty (noun, dat-si-fem)
  - ✓ **Κοσμιω:** to world-orderly (adjective, dat-si-fem)
  - ✓ **Μετα:** with or in (preposition)
  - ✓ **Αιδους:** decency and propriety
  - ✓ **Και:** and (conjunction)
  - ✓ **Σωφροσυνης:** of a state of sound verbal discipline (noun, gen-si-fem)
  - ✓ **Κοσμειν:** to put in order (verb, pres-act-inf)
  - ✓ **Εαυτας:** themselves (3rd-p refl pron, acc-pl-fem)
  - ✓ **Μη:** not (conjunction)
  - ✓ **Εν:** in or to (preposition)
  - ✓ **Πλεγμασιν:** elaborate
  - ✓ **η:** or (conjunction)
  - ✓ **χρυσω:** to gold (noun, dat-si-mas)
  - ✓ **η:** or (conjunction)
  - ✓ **μαργαριταις:** pearls
  - ✓ **η:** or (conjunction)
  - ✓ **ματισμω:** to clothing (noun, dat-si-mas)
  - ✓ **πολυτελει:** to most precious/expensive (adjective, dat-si-mas)

#### ❖ Verse 10

- **LAI:** 2:10 tetapi hendaklah ia berdandan dengan perbuatan baik, seperti yang layak bagi perempuan yang beribadah.
- **NIV:** but with good deeds, appropriate for women who profess to worship God.
- **Greek/Yunani:**
  - ✓ **Αλλ:** but (conjunction)
  - ✓ **Ο:** which (rel pron, nom-si-neu)
  - ✓ **Πρεπει:** appropriate
  - ✓ **Γυναξιν:** to women (noun, dat-pl-fem)
  - ✓ **Επαγγελλομεναις:** to avowing (participle, pres-mi/pDe-par, dat-pl-fem)
  - ✓ **Θεοσεβειαν:** reverence of God (noun, acc-si-fem)
  - ✓ **δι:** through (preposition)
  - ✓ **εργων:** of works (noun, gen-pl-neu)
  - ✓ **αγαθων:** of good (adjective, gen-pl-neu)

#### ❖ Verse 11

- **LAI:** 2:11 Seharusnya perempuan berdiam diri dan menerima ajaran dengan patuh.

- **NIV:** A woman should learn in quietness and full submission.

- **Greek/Yunani**

- ✓ **Γυνή:** woman (noun, nom-si-fem)
- ✓ **Εν:** in or to (preposition)
- ✓ **Ησυχία:** silence
- ✓ **μανθάνετω:** she learn (verb, pres-act-imp, 3rd-p si)
- ✓ **εν:** in or to (preposition)
- ✓ **παση:** to all (adjective, dat-si-fem)
- ✓ **υποταγή:** to subjection (noun, dat-si-fem)

❖ **Verse 12**

- **LAI:** 2:12 Aku tidak mengizinkan perempuan mengajar dan juga tidak mengizinkan memerintah laki-laki; hendaklah ia berdiam diri.

- **NIV:** I do not permit a woman to teach or to assume authority over a man; she must be quiet.

- **Greek/Yunani**

- ✓ **Γυναίκε:** to woman (noun, dat-si-fem)
- ✓ **δε** (conjunction)
- ✓ **διδασκείν:** to teach (verb, pres-act-inf)
- ✓ **ουκ:** not (conjunction)
- ✓ **επιτρέπω:** I commission (verb, pres-act-ind, 1st-p si)
- ✓ **ουδε:** neither (conjunction)
- ✓ **αυθεντείν:** to domineer (verb, pres-act-inf)
- ✓ **ανδρος:** of man (noun, gen-si-mas)
- ✓ **αλλ:** but (conjunction)
- ✓ **ειναι:** to be (verb, pres-act-inf)
- ✓ **εν:** in or to (preposition)
- ✓ **ησυχία:** silence

❖ **Verse 13**

- **LAI:** 2:13 Karena Adam yang pertama dijadikan, kemudian barulah Hawa.

- **NIV:** For Adam was formed first, then Eve.

- **Greek/Yunani**

- ✓ **αδαμ:** Adam (noun, name, indeclinable)
- ✓ **γαρ:** for (conjunction)
- ✓ **πρωτος:** first (adjective, nom-si-mas)
- ✓ **επλασθη:** formed
- ✓ **ειτα:** then
- ✓ **εβα:** Eve (noun, name, nom-si-fem)

❖ **Verse 14**

- **LAI:** 2:14 Lagipula bukan Adam yang tergoda, melainkan perempuan itulah yang tergoda dan jatuh ke dalam dosa.

- **NIV:** And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

- **Greek/Yunani**

- ✓ **Και:** and (conjunction)
- ✓ **Αδαμ:** Adam (noun, name indeclinable)
- ✓ **Ουκ:** not (conjunction)
- ✓ **Ηπατηθη:** deceived
- ✓ **η:** the (def art, nom-si-fem)
- ✓ **δε:** conjunction
- ✓ **γυνή:** woman (noun, nom-si-fem)
- ✓ **απατηθεισα:** who was

✓ **εν:** in or to (preposition)

✓ **παραβασει:** to sidestep (noun, dat-si-fem)

✓ **γεγονεν:** she has become sinner (verb, 2perf-act-ind, 3rd-p si)

❖ **Verse 15**

- **LAI:** 2:15 Tetapi perempuan akan diselamatkan karena melahirkan anak, asal ia bertekun dalam iman dan kasih dan pengudusan dengan segala kesederhanaan.

- **NIV:** But women-will be saved through childbearing—if they continue in faith, love and holiness with propriety.

- **Greek/Yunani**

- ✓ **σωθησεται:** she will be saved (verb, fut-pas-ind, 3rd-p si)
- ✓ **δε:** conjunction
- ✓ **δια:** through (preposition)
- ✓ **της:** of the (def art, gen-si-fem)
- ✓ **τεκνογονιας:** childbearing
- ✓ **εαν:** if (conditional)
- ✓ **μεινωσιν:** they might stay (verb, aor-act-sub, 3rd-p pl)
- ✓ **εν:** in or to (preposition)
- ✓ **πιστει:** to sureness (noun, dat-si-fem)
- ✓ **και:** and (conjunction)
- ✓ **αγαπη:** to "love" (noun, dat-si-fem)
- ✓ **και:** and (conjunction)
- ✓ **αγιασμο:** to sanctification (noun, dat-si-mas)
- ✓ **μετα:** with or in (preposition)
- ✓ **σωφοροσυνης:** propriety of a state of sound verbal discipline (noun, gen-si-fem)

**Title: Explanation of the interpretation according to the main idea**

❖ **Verse 8: Men's prayer attitude**

**βουλομαι:** I have a mind (I want) in verse 8 has the same meaning as *Ωσαυτως* in the same manner which is addressed to both men and women that there is hope from Paul that men can pray by lifting up their hands or stretching out their hands when pray without anger or strife. In the public worship of the NT church, apparently it was customary for prayers to be said aloud (cf. Acts 4:24-31; cf. Ezr 3:12-13). In order to please Him, prayers must be offered by those whose lives are holy and righteous before God, namely with "holy hands".

❖ **Verses 9-10: Women's Dressing Attitudes.**

Wesley Brill said that the word "likewise" already expresses a connection with verse 8.

- **God wants Christian women to dress appropriately and modestly**

- The word "proper" (*aidos*) means feeling embarrassed when showing parts of the body. This term includes the refusal to dress in a way that draws attention to the body and crosses the boundaries of proper licentiousness. The source of a person's licentiousness lies in the nature or mind. In other words, licentiousness is an outward manifestation of inner purity.
- Dressing in an inappropriate manner that might arouse

impure desires is as much a mistake as arousing lascivious desires. There is no activity or circumstance that would justify dressing inappropriately in a way that would expose the body so as to stimulate lust in others (compare Gal. 5:13; Eph. 4:27; Tit. 2:11-12)

- It is a sad testimony if the church ignores the biblical standards for proper dressing and instead accepts worldly fashions. In today's sexually permissive era, the church must act and dress differently from a degenerate society that ignores and mocks the Spirit's desire for licentiousness, purity, and godly restraint (compare Rom. 12:1-2).

The main clothing worn by people, both men and women, is a dress called a "tunic" (robe). The tunics or robes they wear are knee-length or lower. This style of clothing was considered common at that time, whether they were at home, in the market, or in places of worship and recreation. What underlies this view is the tradition of the Jewish people themselves. Of course it will be a difficult thing for those who have a low economy, who can only afford one piece of clothing to wear on weekdays and the Sabbath. Paul uses the word *aidos* which means that Christian women in Ephesus felt ashamed if they were busy adorning themselves in beautiful clothes outwardly, so that they forgot to dress themselves up with true adornment inwardly through their actions.

William said that women initially wore their hair simply, but there began to be a change in haircut styles since the Augustan period, namely the latest hair styles involving braiding and twisting the hair on the head became higher. Livia, the wife of Augustus, increased the prestige of her braided hairstyle to a formal style when entering the imperial palace and participating in marble statue representations that appeared on Roman currency. This braided hairstyle started to increase in style from one row to two rows and then three rows.

In the early Middle Ages, this hairstyle began to be combined with jewels, making it complex and striking. At that time, braided hairstyles became popular, so many women started using wigs to twist with their natural hair. The sale of wigs began to spread throughout the Roman Empire with blonde hair trading goods originating from Germany and France. This hair style is considered to show one's luxury and wealth.

Paul saw this as a form of wanting to stand out by making something striking. Even though the Ephesian women of that time wore braids using gold, it was accepted by the general public, as Christians they were advised to avoid excessive things. Paul does not mean to say that women should not dress well or decorate themselves, but rather that the main beauty that must be pursued is inner beauty because every external appearance reflects the person's inner state. Inner beauty must be reflected in good deeds. The words "as befits women who worship" remind us of 1 Peter 3:5, so it is this holiness of life that should accompany the prayer of women of faith.

#### ❖ Verses 11-14: Things women need to do to be saved

After in verse 10 Paul discussed the purity of life that women need for prayer, now in verses 11 & 12 he discusses the appropriate attitude for women in congregational worship,

namely the attitude of obeying and not commanding. The word *ἥσυχια* (silence) is in the form of a dative word which functions to describe a noun or word that will make something happen. Paul told the women in the church at Ephesus that they were not to speak loudly in public. They must study in complete silence and submission. The problem that occurred at that time was that women were not allowed to teach because most of the education regarding priestly teachings was carried out by men. There is also the problem of women treating their husbands badly but women have the authority to educate their children.

#### - Paul said that women in general would be saved by faith in God and by accepting the tasks assigned to them by their Creator.

- The highest position and true dignity of women is as a godly wife and mother. There is no joy, inner pleasure, blessing, or higher honor that she can obtain as a Christian wife and mother, than by giving birth to children (1 Tim 5:14), loving them (Titus 2:4), raising them to live for Christ to glorify God (compare 2 Tim 1:5; 3:14-15) and he remained faithful to his Savior (verse 1 Tim 2:15).
- The honor and dignity of giving birth to children should not be underestimated by Christians. It was Mary's ability to give birth to children that became the channel of salvation for mankind (Gen. 3:15; Matt. 1:18-25).
- Societies, cultures, and churches that devalue or reject God's purpose for women, and thereby devalue the Christian family, home, and motherhood will experience more and more destruction in marriages, families, and society.

Paul's statement to Christian women does not mean to demean the dignity of women who are not married or cannot have children. The faith, love and holiness of such women can be at the same level as women who have families.

The rule for women to remain silent and not teach was not because of gender differences but because of the cultural context at that time. At that time, women did not receive proper education like men because most men took part in religious education. The problem here was not women's gender which made them unable to teach, but rather the fundamental problem at that time was women's inability to teach because they themselves were not educated in this matter. In teaching, teachers need teaching skills and expertise as well as good knowledge first to carry out the teachings.

The expression "obey" includes respect, submission and obedience. This means that women must submit to male authority and accept all teachings with humility and obedience. The word command means to control and control so that women are expected to be submissive wives in the sense that men are the source of existence and who protect women. This means there is no discrimination between men and women.

Paul's argument in verses 13 & 14 because Adam was created first and then Eve and not Adam was seduced actually refers to the subsequent order of men's responsibilities as spiritual leaders and formations, both at home and in the church (see Eph. 5:23; or Eph 5:23) which has two foundations, namely:

- Based on God's purpose in creation. God created men first, and in doing so expressed His intention that men should regulate and provide leadership to women and the family. Women, who were created after men, were planned as companions and helpers in fulfilling God's will for their lives (Gen. 2:18; 1 Cor. 11:8-9; 14:34).
- Paul's argument is also based on the destructive consequences if men and women ignore the role that God gave them in the Garden of Eden. Eve, acting independently of Adam as head, ate the forbidden fruit. Adam, ignoring his responsibility as a leader under God, approved of Eve's disobedience. As a result he also fell and brought sin and death to all mankind (verse 1 Tim 2:14; Gen 3:6,12; Rom 5:12).

Paul does not continue to place women under the curse of sin and subjugate women but also conveys the conditions for salvation "as long as he perseveres in faith and love and sanctification with all simplicity." Sanctification is a close unity with faith. There are privileges for women or women that men cannot do, namely conceiving and giving birth. As creations in the image of God, both men and women are equally blessed and receive blessings from God for the good of all people and His creation as He willed.

### 3. Conclusion

In the end, after seeing the interpretation, the author draws conclusions and analyzes theologically that God created men and women to have roles, duties, responsibilities and even advantages and disadvantages to complement each other, especially in an attitude of worship before God. Women are the crown of men and women are encouraged to live in simplicity and radiate inner beauty by dressing simply and modestly. There is a historical and cultural context when Paul wants to remind his legitimate son in the faith, Timothy, to educate and teach men and women in matters of worship. Men should not be angry or contentious when raising their hands in prayer. This indicates that men must have a clean heart and pure hands, meaning they must not do evil to their wife, family or brothers before facing God in prayer so that their prayers are not hindered. Women are often said to be the prayer pillars of the family who pray for their husbands and children, so they are encouraged to live as role models through good deeds and not be too busy dressing up.

A woman's obedient or submissive attitude to her husband or man is not to demean women but rather to educate women so that they can equip themselves and not do evil or abuse their husbands. Women are also given the privilege of safety when giving birth and educating children and living diligently in faith, love and sanctification as well as simplicity.

The conclusion from the text of 1 Timothy 2: 8-15 also talks about men and women which can be applied in today's modern era, including:

- Worshiping the Lord God can be carried out by men and women as long as they follow the instructions and direction of the Apostle Paul as stated in the text, namely by avoiding anger, disputes and with modesty to continue doing good, while maintaining modesty and living a life worthy of God.

- If women have been educated or taught and equipped, they can also be entrusted with various tasks according to their roles for the common good to help and help each other.
- Being silent and obedient shows a relationship of love and mutual respect between husband and wife or man and woman.
- Giving birth to children, persevering in faith, love, sanctification and simplicity are ways of salvation for women to be taken into account by God, so Paul's advice to Timothy is for the good of arranging relationships between household members so that they are orderly and mutually respectful and appreciative.
- The Bible text ultimately reveals the truth that men and women have the same rights in serving and worshiping God.
- Both men and women must be aware of and also carry out their roles and responsibilities in the order of service in the Church but also in the family and society which must be carried out according to instructions or provisions and also based on the truth of God's Word.
- Problems or problems that often occur between husbands and wives or families must be resolved by reflecting again on the truth of God's Word and its theological meaning for the entire Christian family to live side by side because both men and women are equally blessed by God.

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