



BBC UPDATE

EXPLANATION OF *SHE WENT* IN RUTH 3:15



Dr. Chester Kulus

“Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.”

Ruth 3:15

A problem arises in this verse concerning the expression *and she went*, which is from **וָיָחַד**, which is a Qal imperfect third masculine singular with waw consecutive from **יָחַד**. Since this is a masculine form why does the King James Version translate it *and she went*, instead of *and he went*?

It is true that in some Hebrew manuscripts the feminine form for this verb does occur.¹ However, the Traditional Hebrew Masoretic Text has the masculine form. Since Jesus validated the Traditional Hebrew Text (Matthew 5:18), then the masculine form must be the correct reading.

Is, then, the KJV in error in this verse? No. According to Gesenius’ Grammar, “most forms of the finite verb include a specification of the subject in the form of *personal affirmatives* (in the imperfect also in the form of preformatives). Not infrequently, however, masculine forms are used in referring to feminines, e.g. **וַיִּדְעָה** Ez 23:49; **וַיִּשְׁעַ** Ru 1:8; in the imperfect, Jo 2:22, Ct 2:7; in the imperative, Am 4:1, Zc 13:7 (for other examples, see § 110 k).”²

Two things are of interest from the above quote. First, according to Gesenius it is possible to have a masculine form of the verb refer to a feminine subject, which is what the KJV has done in Ruth 3:15. Furthermore, Gesenius states that such a thing is not infrequent.

A second point of interest from the above quote is the citing of an example from Ruth 1:8 where the masculine verb **וַיִּשְׁעַ** (*ye have dealt*) has Ruth and Orpah as its subjects. According to the passage in Ruth 1, Ruth and Orpah were maintaining a tie to Naomi through their dead husbands. In other words, there was a masculine component to how Ruth and Orpah were conducting themselves. *The Pulpit Commentary* states concerning the masculine component in the expression *with you, as ye have dealt*, “There is a little peculiarity in the Hebrew pronouns in this clause. They are masculine instead of feminine. The influence of the stronger sex overrides grammatically, for the moment, the influence of the weaker.”³

¹ The majority of Hebrew manuscripts actually have “he (that is, Boaz) went back to town,” but the feminine form “is found in 17 manuscripts Kennicott and in 37 manuscripts de Rossi.” (Jan de Waard and Eugene Albert Nida, *A Translator’s Handbook on the Book of Ruth*, 2nd ed., UBS Handbook Series (New York: United Bible Societies, 1991), 58).

² This is from § 144 a in Friedrich Wilhelm Gesenius, *Gesenius’ Hebrew Grammar*, ed. E. Kautzsch and Sir Arthur Ernest Cowley, 2d English ed. (Oxford: Clarendon Press, 1910), 459.

³ James Morison, Ruth in Ruth I & II Samuel in *The Pulpit Commentary*, ed. by H.D.M. Spence and Joseph S. Exell (Peabody, MA: Hendrickson, n.d.), 4:11.

EXPLANATION OF SHE WENT IN RUTH 3:15

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The same thing occurs in Ruth 3:15 where Boaz has agreed to perform the part of a kinsman for Ruth (Ruth 3:12-13) at which point she is under him and is acting at his command in leaving (Ruth 3:13-14) with the barley (Ruth 3:15) and returning to her mother in law (Ruth 3:15-16) while awaiting his settling of the estate (Ruth 4). In other words, there is a very clear masculine component involved in Ruth's actions in Ruth 3. In light of this the Traditional Hebrew Text of Ruth 3:15 is right to have the masculine verb (אָבַד) and the KJV is right in translating it with a feminine subject.

There is no error in either the Traditional Hebrew Text or the KJV.

THE VALUE OF THE MAN OF GOD



Dr. M. Ryan Strouse

INTRODUCTION

What is the attitude of paying the pastor in your church? Double honor or muzzle? Bless or be stingy? The Lord gives each assembly different levels of stewardship over tithes, offerings, and in some cases property. Scripture is clear that the primary utilization of tithes and offerings is to support the Gospel preaching ministry of the Pastor. However, Christ and Paul reveal the persistent attitude of undervaluing the labor of the pastor (Mt.10:10; I Cor.9:3-14; I Tim.5:17-18). Furthermore, the normalization of major capital expenditures in churches has justified attitudes of stinginess in paying the man of God. Again, each church has different stewardships and different scenarios with their pastor (is he a tentmaker like Paul? Does he refuse remuneration?). The simple point to be made: what is the heart attitude toward paying a pastor?

Sadly, many churches have finance committees comprised of “captains in industry” that apply secular, stingy attitudes towards blessing the highest spiritual ministry in the Lord's churches (Rev.1:20). One must begin to consider how the predominant idol of this world (money – Mt.6:24) drives covetous hearts within assemblies. The “self-made” captains of industry come into assemblies with haughty, covetous attitudes that passively or actively demand a platform in the financial decision-making process. Subsequently, the “muzzle the ox” attitude creeps in.

What is the outcome? An insidious vice-grip on the pastor from the so called “finance committee.” The proverbial tail is wagging the dog. The pastor is given his rations, which in many cases is not enough to invest in any equity outside the “pastor's package” (parsonage, insurance, etc.); subsequently, the pastor can lose freedom to preach the Word since his temporal livelihood is completely bundled by those with a “muzzle the ox” attitude.

Biblicist churches need to reassess the motivating attitude of their church finances:

- What is the prevailing attitude?
- Who has the authority in the church? Finance committee or Pastor?
- What is more important?
 - * Long term capital investments that may not house sound doctrine in the future?
 - * Or a pastor who is given the freedom (no secret tentacles of control) to preach the Gospel to the lost and combat self-deception in the assembly?

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The following is a brief, non-comprehensive outline on the value of the pastor.

Apostle Paul's Advocacy for Paying Pastors

- Paul instructed Timothy and the Ephesian church (I Tim.5:17-18), and separately the Corinthian church (I Cor.9:3-14) – pay your pastor what he is worth!
- Why? There has always been a secular heart attitude that *undervalues the labor of pastors* in the Word.
- Furthermore, we will see how covetous hearts that seek to muzzle the pastor parallels the behavior of false teachers that undermine and speak evil of the pastor in an effort to overthrow an assembly (II Peter 2:10-14).

What is the value of a pastor? Do you place value on the visible or spiritual?

- Secular: sight based, materialism, volume based, outcome based
- Biblical: faithful, fear of the Lord, steadfast, unmovable, and his fruit is the sanctification of LC.

Value of the Pastor

- Ministry of the Gospel: Redemptive reversal of lives...darkness to light (Jn.1:5)
 - * Anything more valuable than your salvation from hell and sanctification from self-deception?
 - * How quickly we secularize the excellency and glorious gospel of Christ (II Cor.4:4, 7; Eph.1:17)
- Position: Right hand of Christ (Rev. 1:20)
- Responsibility:
 - * Spiritual direction of assembly: Rev.1:20, 2:1
 - * Rule and Watch over souls: Heb.13:7, 17
 - * Prayer and study: Acts 6:4 *“But we will give ourselves continually to prayer, and to the ministry of the word.”*
 - * Doctrine, reproof, correction, instruction.: II Tim. 3:16-17
 - * Care of the church: II Cor.11:28
- Authority: final say on decisions.
 - * Acts 15:13 *“And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:”*

Does he Rule well? Worthy of Double Honor

I Timothy 5:17-18 *“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.”*

- Double honor or Muzzle the ox? No middle ground...attitude to bless or to be stingy?
 - * What is your heart attitude toward paying the pastor.
- Rule well → in line with the previous responsibilities of the pastor.
- Historically poor attitudes on compensating pastors
 - * The pastor makes more money than church members to instruct them from the Word...rubs against pride...keep them poor.

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THE VALUE OF THE MAN OF GOD

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- * Treat their work as volunteerism since there is “no external fruit” of labor
- * Parsonage, poor benefits, and tight salaries – great for the church, bad for the pastor
 - ◆ gives church power to manipulate spiritual direction of pastor through the livelihood of the pastor...this is cruel, but a normalized deviance.
- * Bless the missionaries, muzzle the pastor.
- Meanwhile, the masses pay false teachers abundantly and willingly to tickle their ears (Mic.2:6, 3:11; II Pt.2:3ff).
 - * Assemblies allow covetous false teachers to beguile others into speaking evil and muzzling the pastor

Church Money Attracts Covetous Hearts

- Churches must realize the persistent issue – the storehouse of tithes and offerings is “blood in the water” for covetous hearts and false teachers (Micah 2:6-11, 3:11; II Peter 2).
- II Peter 2:10-14
 - * Church tithes and offerings attract covetous hearts à undermine to control or overthrow pastor.
 - * False teachers arise from within churches.
 - * V.3 – (cf. Micah 2:6, 3:11). “*through covetousness*” – motivated by a money grab
 - * V. 10 – “*speak evil of dignities*” – subtle coup against the pastor...erode confidence in the pastor
 - * V.13 – intimate subterfuge and deception - “*while they feast with you*” (v.13b)

Do Not Undervalue those in the labor of the Gospel!

I Corinthians 9:14 “*Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*”

- There should be no apology for paying a pastor according to his labor.
- V.1 – “*Are not ye my work in the Lord?*”
- V.6 – “*power to forbear working*”
- V. 7-8 – warriors, farmers, and shepherds eat of their own labor.
- V.9 – cite Deut.25:4 – “*Thou shalt not muzzle the mouth of the ox that treadeth the corn*”
- V.11 – Is it such a great matter to reap carnal (temporal payment) for spiritual labor?
- V.15 – Preach the Gospel, live of the Gospel.

Pastor’s set the example for diligent ministry in the Word

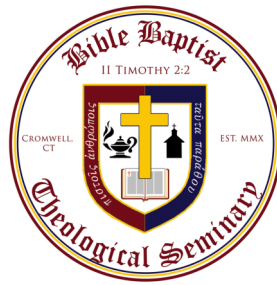
II Thessalonians 3:8 “*Neither did we eat any man’s bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you.*”

- Paul ate bread provided for him in exchange for his labor and travail in the ministry.
- He set the example of diligence for the disorderly busybodies
- II Thessalonians 3:10 “*For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*”



BBTS FALL SEMESTER

Beginning August 28, 2023
 Monday (6-9 PM)
Studies in the Fear of the LORD
 TH 703
 Dr. M. Ryan Strouse



Beginning August 31, 2023
 Thursday (6-9 PM)
Greek Studies
 BL 602; 604
 Dr. Thomas M. Strouse

GALILEAN BAPTIST CHURCH SUMMER RETREAT

On July 31– August 4th several BBC Church members attended the annual Galilean Baptist Church summer retreat in Stafford Springs, CT as campers, counselors, team leaders, teachers, or helpers. The theme this year was “All to Him I Owe”

1 Samuel 12:24



BBC/BBTS 2023-2024 SCHEDULE

August 28
BBTS Semester begins

September 4
Labor Day Cookout
 Strouse House
 2-7PM

September 10-12
Community Baptist Church
 Coopersburg, PA
Conference on the Blessed Hope

September 25-29
Bible Baptist Church
 Nashua, NH
Book of Hebrews

October 22-25
Willow Grove Baptist Church
 Waynesburg, PA
Timeless Truths Bible Conference

October 28-29
Calvary Baptist Church
 Mannington, WV
 TBA

November 10
BBTS Fall Lecture Series
 Galilean Baptist Church
 Stafford Springs, CT
 TBA

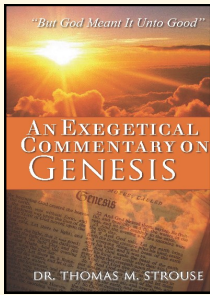
December 10
Commencement Service
 Seoul, Korea

2024
January 1-5, 2024
Ireland Module
 TBA

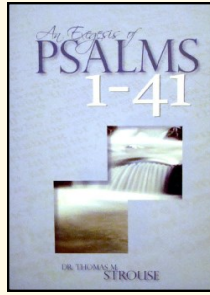
January 15-19, 2024
Fairhaven Baptist College
 Chesterton, IN
 Module TBA

Feb 26-March 1, 2024
Philippines Module
 Quezon City
 Module TBA

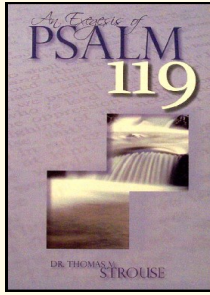
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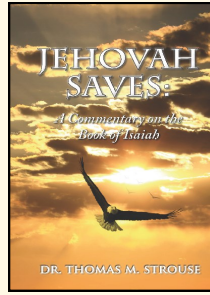
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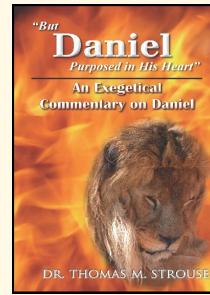
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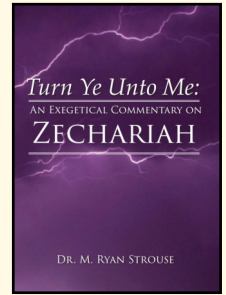
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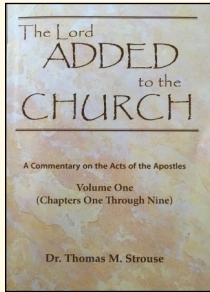
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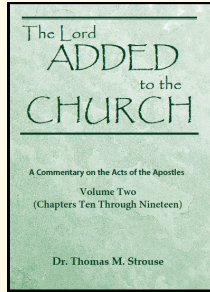
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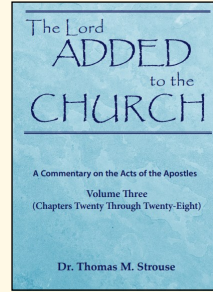
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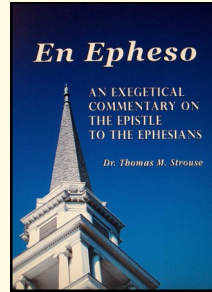
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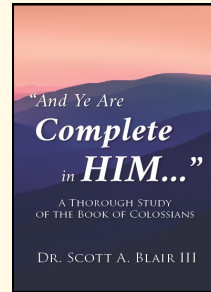
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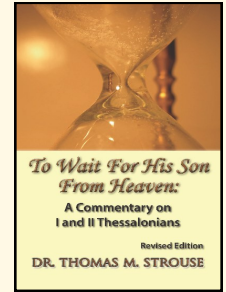
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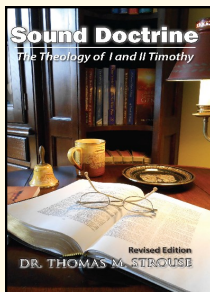
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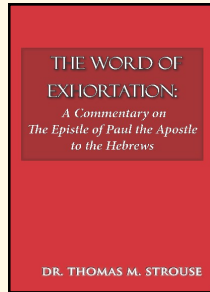
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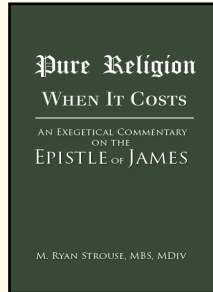
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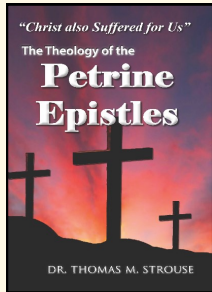
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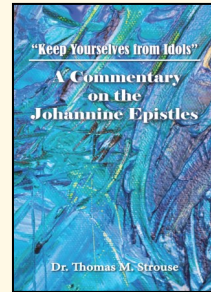
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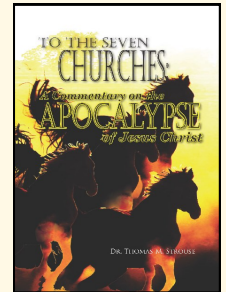
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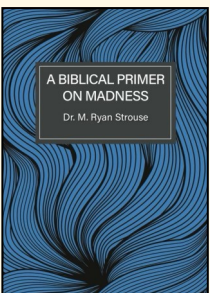
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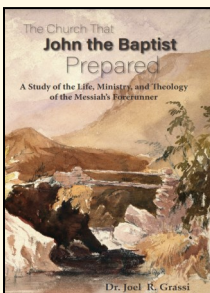
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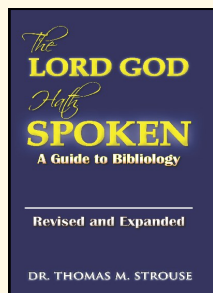
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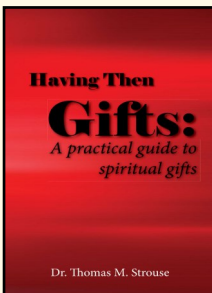
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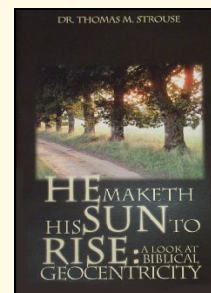
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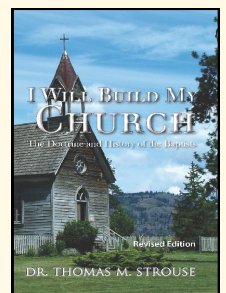
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Bible Baptist Theological Seminary
A Ministry of Bible Baptist Church
40 Country Squire Drive
Cromwell, CT 06416
860-613-2096
www.bbc-cromwell.org