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Glossary

ADONAI: the Tetragrammaton, meaning the four-letter name of **YHVH.** Both **ADONAI** and **Ha'Shem** are substitute names for **YHVH**. **ADONAI,** however, is more of an affectionate name like *daddy*.

ADONAI-Tzva'ot: The LORD of heaven's angelic **armies.**

Adversary, the: Satan, the devil, and **the old dragon.**

Antimony: *Two biblical truths that seem to be mutually exclusive, but both are true.*

Avraham: Abraham.

Beit-Lechem: Bethlehem, birthplace of David and **Yeshua,** meaning *house of bread*.

B'rit Chadashah: New Testament.

Chaff: The dry, scaly protective casings of the seeds of cereal grain.

Chesed: *Faithfulness*, *kindness*, *goodness*, *mercy*, *love* and *compassion*, but primarily *loyalty* to a covenant. Such commitment requires taking unusual risks.

Coda: A concluding section of a book forming an addition to the basic structure.

El Shaddai: *the ever-existent One*, *the eternal One***,** *the One who fills and makes fruitful.*

Epilogue: A section at the end of a book.

Gleaned: To gather leftover grain or other produce after a harvest.

Goyim: the Nations, non-Jews, Gentiles.

Grace: To receive something you don't deserve.

Ha'Shem: the Tetragrammaton, meaning the four-letter name of **YHVH.** Both **ADONAI** and **Ha'Shem** are substitute names for **YHVH**. While **ADONAI** is more of an affectionate name like *daddy*, while **Ha'Shem** is a more formal name like *sir*.

Kinsman-Redeemer or **go'el:** There were three obligations of **the kinsman-redeemer**. First, **he** was to redeem **his** brother and **his** brother's inheritance according to **his** ability to do so if it was poverty that compelled **his** brother to sell himself into slavery or to dispose of **his** land. Secondly, **he** was to serve as the avenger of **his** brother's blood. And thirdly, **he** was to rise up a successor to **his** brother, if **his** brother had died without leaving a son.

Levirate: The key root *yavim*, meaning *to perform the duty of the brother-in-law.*

Marah: Bitter.

Midrash: allegorical interpretation or application of a text. The hearer is expected to understand that the maker of the midrash is not expounding the plain meaning of the text, but introducing his own ideas.

Mercy: Not to receive something you do deserve.

Messiah: Christ, the Anointed One.

Moabitess: A Gentile female from the country of Mo'av.

Mo'av: Mo'ab

Narrator, the: The person who wrote the book of **Ruth**.

Prologue: A separate introductory section of a book.

Redeem or **Redemption:** To set free by paying a price.

Ruach ha-Kodesh: The Spirit of God, the Holy Spirit.

Shabbat: Judaism's day of rest and the seventh day of the week. It is the most important ritual observance instituted in the Ten Commandments. It is also the most important special day, even more important than Yom Kippur.

Shaddai, El: The name first appears in connection with **Abraham** in **Genesis 17:1-2** as **God Almighty**, or, **El Shaddai**. **He is the God (El) of Isra'el who gives power and strength to His people (Psalm 68:35).** Thus, **El Shaddai** reveals **Himself** by special deeds of power. **He** is **the One** who fills and makes fruitful. **El Shaddai** appears 48 times in the TaNaKh and in the book of **Revelation** appears in connection with the pouring out of judgments.

Shavu'ot: Since **the festival of Weeks** comes seven weeks after Pesach it is also called Pentecost, from the Greek word for fifty because one counts fifty days after Passover. It is one of the three "pilgrim festivals" that all able bodied Jews were expected to celebrate before **YHVH** in **Yerushalayim**.

Sh'khinah glory: The visual manifestation of the presence of **God**.

Shuwb: *to repent* (from evil), *to return*, or *to turn back* (to something or someone good).

TaNaKh: The Hebrew word **TaNaKh** is an acronym, based on the letters **T** (for "Torah"), **N** (for "**N**evi'im," or the Prophets), and **K** (for "**K**etuvim," or the Sacred Writings). It is the collection of the teachings of **God** to human beings in document form. This term is used instead of the phrase, "the Old Testament."

The LORD: the Tetragrammaton, meaning the four-letter name of **YHVH. ADONAI**, **Ha'Shem** and **the LORD** are substitute names for **YHVH**.

The Promised Land: Palestine.

Threshing: The grain was beaten out of the stalks by having an animal like an ox or donkey drag a wooden threshing sledge (with stones inserted into it) over it continually on the threshing floor.

Threshing floor: It was a flat, hard area, usually the bedrock on a slightly raised hill or platform, but always downwind of the village.

Torah: This is a tricky one, because it can mean different things in different contexts. In its most limited sense, **Torah** refers to the Five Books of Moshe: **Genesis, Exodus, Leviticus, Numbers** and **Deuteronomy**. But the word **Torah** can also be used to refer to the entire **TaNaKh**, or in its broadest sense, to the whole body of Jewish law and teachings.

Tziyon: Zion, Mount Zion, was originally **the City of David**, south of the modern **Old City** of **Yerushalayim** (see **Zion** below). Later the name **Tziyon** came to refer metaphorically to **the Temple Mount**, **Jerusalem**, or **the people of Isra'el**. The hill now called **Mount Tziyon** was given its name in the fourth century AD.

Unnamed redeeming kinsman: When **Bo'az** said: **Come over here, my friend** (Hebrew: *peloni'almoni* meaning something like *Mr. So-and-so*)**.**

Winnowing: Followed threshing and involved throwing the grain into the air with a fork or shovel, allowing the wind to carry the light husks of chaff would be blown away.

Yeshua: Jesus, and is a masculine form, and a word play on yeshu'ah (salvation).

Yerushalayim: Jerusalem.

Y'hudah: Judah.

YHVH: the Tetragrammaton, meaning *the Name,* the four-letter name of **God**. **Therefore, God does not have many names, He has only one name – YHVH (Yud Hay Vav Hay). All the other names in the Bible describe His characteristics and His attributes.**

Yisra'el: Isra'el.

Zion: the hill of **Jerusalem** on which **the city of David** was built. The word **Zion** is also used in a theological or spiritual sense in the Bible. In the TaNaKh **Zion** refers figuratively to **Isra'el** as the people of **God (Isaiah 60:14).** In the B'rit Chadashah, **Zion** refers to **God's** spiritual Kingdom. We have not come to Mount Sinai, says the apostle, but **to Mount Zion and to the city of the living God, the heavenly Jerusalem (Hebrews 12:22)**. **Kefa (Peter)**, quoting **Isaiah 28:16** refers to **Messiah** as **the Cornerstone of Zion**, saying: **See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in Him will never be put to shame (First Peter 2:6).**