

**Welcome to: -
Bible House of Grace.**



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Oo

Bible Dictionary
And
Various Biblical Meanings.
2017

The Bible not only reveals God's eternal plans purposes and promises
But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

Oblation

Oblation means a sacrifice or a present, it comes from the Hebrew word (*minchah*) and literally means to apportion, (i.e. bestow a donation) it specifically refers to a sacrificial gift offering (usually bloodless and voluntary). It embraces any offering that is not a bloody sacrifice such as a thank-offering; an offering of incense; an offering of flour and grain etc. In contrast to oblations, the word sacrifice refers to the slain victims.

Obelisk

An obelisk is a pillar of stone, especially one built as a monument, that has a square base and sides that taper like a pyramid towards a pointed top

O God

In the book of Hebrews, it is written: Of the Son, he says, "Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. (Heb. 1:8). The expression, O God, comes from the Greek word (*theos*) which is a general name of deities or divinities, especially the supreme Divinity. It can apply to any of the following titles, God, godly, a god or a goddess. O God, (*theos*) is used for whatever can in any respect be likened unto God, or resemble Him in any way (i.e., God's representative or vice-regent of magistrates and judges.

Oil

Oil (*Hebrew shemen*) means grease and especially refers to the liquid from the olive, often perfumed. Figuratively it carries the idea of richness, fruitfulness and anointing. Oil (*Hebrew shaman*) means to shine, to be or make oily. Oil (*Hebrew yitshar*) means oil (as producing light) and figuratively anointing and anointing, oil. Oil (*Hebrew tsahar*) means to glisten, it carries the idea of pressing out oil or to make oil. Oil (*Hebrew m^eshach*) means oil while oil (*Hebrew mashach*) means to rub with oil, (i.e. to anoint by oil) and by implication to consecrate with oil. Oil (*Greek elaion*) means olive oil and oil (*Greek elaia*) means olive and can refer to the tree, the berry or the fruit.

Ointment

Ointment often refers to myrrh and by implication perfumed oil or a bitter ointment.

Offspring

Offspring (thy seed in KJV) (*Hebrew zera and zara*) means seed. To bear or conceive a child with the idea of being fruitful, figuratively it refers to fruit or plants.

Old Lang Syne

Means, time remembered with fondness.

Old-Self

The Old-Self is also referred to as being, earthly, the flesh or human nature. The character of the old-self is: -

- Sexual immorality, impurity of passion and evil desire.
- Covetousness (which is idolatry), anger wrath and malice.
- Slander, obscene talk and lying to one another (Col. 3:5-9).

Olive Tree

The olive tree can represent priests or in a wider sense different aspects of Israel, it can be good or bad tree (i.e., and obedient or disobedient nation or priest.

- When it was told to Jotham, he went and stood on top of Mount Gerizim and cried aloud and said to them, "Listen to me, you leaders of Shechem, that God may listen to you. ⁸The trees once went out to anoint a king over them, and they said to the olive tree, 'Reign over us.' ⁹But the olive tree said to them, 'Shall I leave my abundance, by which gods and men are honored, and go hold sway over the trees?' ¹⁰And the trees said to the

fig tree, 'You come and reign over us.' ¹¹But the fig tree said to them, 'Shall I leave my sweetness and my good fruit and go hold sway over the trees?' ¹²And the trees said to the vine, 'You come and reign over us.' ¹³But the vine said to them, 'Shall I leave my wine that cheers God and men and go hold sway over the trees?' ¹⁴Then all the trees said to the bramble, 'You come and reign over us.' ¹⁵And the bramble (Abimelek) said to the trees, 'If in good faith you are anointing me king over you, then come and take refuge in my shade, but if not, let fire come out of the bramble and devour the cedars of Lebanon.' (Judges 9:7-15).

Omnipresent

Omnipresent means that there is no creature hidden from God's sight all things are open and laid bare to the eyes of God (Hebrews 4:13).

One God

The only true God in the Old Testament: the following Old Testament verses show that the immortal, invisible Almighty, Holy God of all creation and source of all life the heavenly Father of the Lord Jesus Christ is the only God and that there is no other. The LORD says: -

- He is the LORD who alone stretched out the heavens, and spread out the earth by Himself (Isaiah 44:24).
- I am the LORD, and there is no other, besides me there is no God; though you do not know me, I equip you, there is none besides me; I am the LORD, and there is no other. (Isaiah 45:5-7).
- There is no other God besides me, a righteous God and a Saviour; there is none besides me turn to me and be saved, all the ends of the earth! For I am God, and there is no other (Isaiah 45:21-22).
- Remember the former things of old; for I am God, and there is no other; I am God, and there is none like me (Isaiah 46:9).

The only true God in the New Testament: the following New Testament verses show that God the Father is the only God and that there is no other. The LORD says: -

- This is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. (John 17:3).
- For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God (1 Peter 3:18).
- James, a servant of God and of the Lord Jesus Christ, (James 1:1).
- Jesus himself said, "The most important thing is to know that the Lord our God, the Lord is one" (Mark 12:29-32).
- Paul said, "For the apostles there is one God, the Father and one Lord, Jesus Christ" (1 Corinthians 8:6).
- Jesus said, "Call no-man your father on earth, for you have one Father, who is in heaven" (Matt 23:9).
- It will be counted to us who believe in God who raised from the dead Jesus our Lord (Romans 4:24).

God and Jesus are one: Jesus prayed to his heavenly Father that: -

- Those in Christ may be one, as he and the Father are one (John 17:11).

Jesus is praying that that a collective group of individuals would be one as God the Father and Jesus Christ are one. This clearly shows that Jesus and the Father are not one God or one individual because multitudes of believers or a collective group cannot become one person, likewise, Jesus the Son and God the Father are not

one individual. Becoming one in this context means becoming one in mind and thought it is about having the same motive, plans, goals and purposes and becoming one in perfect love and perfect unity.

It does not mean that Jesus and God the Father are the same person, but that they are one in purpose plans and motivation they have the same mind and are in perfect unity together. This is what Jesus meant when he prayed that his disciples would become one as he and his heavenly Father are one. Being one is about becoming one in mind, love, unity and purpose.

The Father in Jesus, disciples in Jesus and Jesus in the disciples: further on in the same chapter Jesus told his disciples when he appears to them after the resurrection that: -

- They will know that he is in his Father and they are in him and he is in them. (John 14:20).

Jesus words, "I am in my Father" does not mean Jesus Christ is the Father, just as the statement, "The disciples are in Christ" does not mean that the disciples are Jesus, the same principal applies to the statement, "Jesus is in the disciples" which obviously does not mean Jesus is the disciples.

The words, "I am in the Father" simply means Jesus Christ completely embraces all that the Father is, likewise the declaration, "The disciples are in Jesus" means they completely embrace all that Jesus is. Likewise, the statement, "Jesus is in the disciple's" means Jesus has totally invested his life in those who will believe in him and the words, "I in you and you in me" carries the idea that one person entirely embraces another person and accepts all that they are and do.

God Jesus and the disciples are one: continuing in the same chapter Jesus prayed that his disciples: -

- May all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. ²²The glory that you have given me I have given to them, that they may be one even as we are one, ²³I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. (John 17:21-23).

Clearly the words, "They may all be one" does not mean they would all become one person, it carries the idea that: -

- Multitudes of individual believers would all become one in love, unity, mind plans, goals, motivation and purpose.
- Their lives would become entirely devoted to the will of God and to the will of the Lord Jesus Christ.
- The emotions, affections thoughts and feelings would be set on God the Father and the Lord Jesus Christ and that the heart and minds greatest desire of those who belong to Christ would be to please him and God the Father.

Jesus and the Father are one: in the same sense that multitudes of individual believers are one in Jesus Christ. God the Father and Jesus Christ the Son are one in each other meaning, they have the same in mind, plans, goals, motivation and purposes making them both one in perfect love and perfect unity.

Jesus is in the Father: when Jesus says, "He is in the Father," he does not mean that he is the Father, the statement, "I am in the Father," carries the same idea as his prayer for his disciples to be in him. It means that Jesus has the same mind plans goals motivation and purposes as God the Father they are in perfect unity together in all that they think, do and plan

That they may be one even as we are one: Jesus prayed that, "Multitudes of individual believers would be one as he and God the Father are one" (v22). The fact that multitudes of believers cannot become one person shines a spotlight upon the reality that Jesus Christ the Son is not God the Father and God is not Jesus

Christ the Son (as many believe). The statement, "That they may be one even as we are one" means that Jesus desire for his followers was that multitudes of individual believers would become one in mind, plans, goals, motivation and purposes and one in love and unity.

It is in this sense that God the Father and the Lord Jesus Christ are one. It is in relationship to being one in mind, love, unity and purpose that the Father is in Christ and Christ is in the Father. Being one does not mean that God the Father and the Lord Jesus Christ (the Son) are the same person (as many believe), but that they are one in perfect unity and perfect love.

It means that they will do everything they are, able to do, to benefit the other person and vice versa, both persons embrace the same plans goals and purposes and have the same mind, both are completely devoted to each other in love and unity. It is this same relationship that Jesus has with his heavenly Father that he is praying that those in his family would have toward each other so that the world would not only know that God sent him, but also know that He loves those who belong to His family as much as He loves Jesus (v23).

The love that God loved Jesus with may be in His Disciples: later in the chapter Jesus said: -

- I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them." (John 17:26).

Jesus desired that the love with which his heavenly Father has loved him would be in his disciples, and that Christ's love would be in them. These words of Jesus show that God the Father is in Jesus by His love and Jesus is in Father by his love. It is by love that God is in Jesus and Jesus is in God and it is Jesus desire that the love of God that is in him would also be in his disciples.

Jesus is in his disciples by his love toward them and likewise they are in him by their love for him. When two people love each other with all their heart, soul and mind and all their affections, emotions and feelings it can be said that they are in each other and have become one in love and unity. Jesus desire is for those who belong to him to have this kind of relationship with himself and with his Father. It is by this relationship of love that we are said to be all one and in each other.

Words of comfort and encouragement: since the teaching that Jesus is God has such a strong hold on much of traditional Christianity the following will encourage and comfort faithful brothers and sisters in Christ who maybe in some doubt and unsure of what to believe concerning the Father and the Son. The Bible very clearly shows that even if Jesus was God no one has, to know this to be saved to eternal life since there is not one verse in the entire Bible that states: -

- We must believe that Jesus is God to be saved.

Nor is there one verse from Genesis to Revelations that says: -

- Whoever believes that Jesus is God will be saved.

In total contrast to this silence there are literally multitudes of Scriptures throughout the pages of the New Testament that very clearly proclaim: -

- We must believe that Jesus is the Son of God to be saved.

And that say: -

- Whoever believes that Jesus is the Son of God will be saved.

Surely if it was important to believe that Jesus was God to be saved to eternal life Jesus, the apostles and Paul would have told us at least once in all their teaching concerning salvation, but all we hear from Paul, the apostles and Jesus himself is them saying that we must believe that Jesus is the Son of God to be saved to eternal life. Jesus himself said, "This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent" (John 17:3).

For further information, see the title: "Trinity (The Doctrine of the Trinity)" in, Various Topics (ON WEBSITE MENU).

Onesimus

Onesimus (Onesimos) (oninemi) means profitable it carries the idea of notoriety to gratify and derive pleasure or advantage from or to have joy. He was a fugitive slave and convert of Paul (Col. 4:9-11) (Philemon 1:10).

Open and Shut

He shall open, and none shall shut: in the book of Isaiah, it is written: -

- I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open. (Isaiah 22:22).

The robe and the girdle mentioned in the preceding verse and the key of the house of David were emblems of power and authority and as such gave those who had them in their possession the power of opening and shutting, of binding and loosing, meaning they have the power to: -

- Exalt into office or remove from office who they wished.
- Establish rules and laws in the kingdom or abolish them.
- Determine what, is acceptable behaviour in the kingdom and what is not.

Giving someone the keys to a house is not only giving them the total access to every room and thing in that house, but also shows that the one giving the key totally trusts the one they are handing the keys over to will do the right thing.

Ophir (the gold)

The gold of Ophir was the finest of gold and came from a gold region in the East it is spoken of in the following verses: -

- Hiram sent with the fleet his servants, seamen who were familiar with the sea, together with the servants of Solomon. ²⁸And they went to Ophir and brought from there gold, 420 talents, and they brought it to King Solomon. (1 Kings 9:27-28). (For the House of the LORD or the Kings House).
- The fleet of Hiram, which brought gold from Ophir, brought from Ophir a very great amount of almug wood and precious stones. (1 Kings 10:11). (For the House of the LORD or the Kings House).
- 3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined silver, for overlaying the walls of the house of the LORD (the walls of the residential houses within the Sanctuary). (1 Chron. 29:4).
- All the work of Solomon was accomplished from the day the foundation of the house of the LORD was laid until it was finished. So the house of the LORD was completed. ¹⁸Then Hiram sent to him by the hand of his servants ships and servants familiar with the sea, and they went to Ophir together with the servants of Solomon and brought from there 450 talents of gold and brought it to King Solomon. (2 Chron. 8:16-18).
- The servants of Hiram and the servants of Solomon, who brought gold from Ophir, brought algum wood and precious stones. ¹¹And the king made from the algum wood supports for the house of the LORD and for the king's house. (2 Chron. 9:10-11).
- Receive instruction from his mouth, and lay up his words in your heart. ²³If you return to the Almighty you will be built up; if you remove injustice far from your tents, ²⁴then you will lay gold in the dust, and gold of Ophir among the stones of the brooks. (Job 22:23-24).
- It (wisdom) cannot be valued in the gold of Ophir, (Job 28:16).
- Daughters of kings are among your (the kings) ladies of honour; at your right hand stands the queen in gold of Ophir. (Psalm 45:9).

- The LORD will make people more rare than fine gold, and mankind than the gold of Ophir. (Isaiah 13:12).

The reason (1 Kings 9:28) says four hundred and twenty talents of gold and (2 Chron. 8:18) says four hundred and fifty talents of gold is because they are two separate expeditions. During the Roman era, a talent was equal to an average day's wage so one talent was a lot of money.

The gold of Ophir and the Queen: the queen is pictured as being clothed in the gold of Ophir which means she is clothed in the richest garments, made of the choicest gold. This carries the idea that she was precious and greatly treasured by the king as was the gold of Ophir. The king in this context is a symbol of the Lord Jesus Christ while the Queen is a symbol of his Bride and wife who he has betrothed to himself.

She is pictured as being adorned in the choicest gold which is a symbol of Christ's righteousness and grace which he clothes all those who come to him with. The faithful are compared to the gold of Ophir because the cost of the garment the faithful are clothed in was the life of the Lord Jesus Christ. All the faithful in the global Kingdom of God owe their redemption and their adorning to the precious blood of the Son of God.

The Queen has the title, "The Queen" not of herself or her own right, but because of her relationship to the king and because of this relationship she shares all she has with him and he shares all he has with her. There is none closer to the king than the Queen.

Likewise, it is with the faithful believer and Christ their King, there is none closer to him than those who by faith walk with him. They share all with him and he shares all with them and when he returns in glory he will sit them at his right hand upon his own throne to rule and reign with him.

The gold of Ophir was the finest of gold: it came from a gold region in the East it was used for the House of the LORD; the Kings House; wisdom is spoke of as being of greater value than the gold of Ophir; the queen is pictured as standing beside the king in the gold of Ophir; Eliphaz says, "lay up the LORD'S words in your heart and then you will lay the gold of Ophir among the stones of the brooks, meaning you will be abundantly blessed and during the Roman era a talent was equal to an average days wage so one talent was a lot of money.

The following verses show that the gold of Ophir was the choicest gold (1 Kings 9:27-28) (1 Kings 10:11) (1 Chron. 29:4) (2 Chron. 8:16-18) (2 Chron. 9:10-11) (Job 22:23-24) (Job 28:16) (Psalm 45:9).

Opinions

Paul in his letter to the Romans wrote: "Welcome the one who is weak in faith, but not to quarrel over opinions." (Rom. 14:1). In this context opinions (doubtful disputations in KJV) means to hold, think, reckon or muse in the mind. It can carry the idea of internal reflections discussions or considerations or external debate, dispute or discussion over doubtful imagination through deliberate reasoning or thought.

When Paul said, "Some in the faith have the greater knowledge, but use it to quarrel over doubtful opinions and to puff themselves up." He revealed the hidden sin of pride dwelling in the heart and was often found in the church during Paul's era and because of this he told those who have the greater knowledge not to argue over opinions that are doubtful (speculations) against those with weaker faith or less knowledge because it may destroy them spiritually (Romans 14:1).

Oppress

In the book of Proverbs, it is written, "Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him. (Prov. 14:31). The word oppress literally means to press upon. In this context, it carries the idea of oppressing and defrauding the helpless and of taking something by deceit, defraud and violence (especially from the poor and helpless). Oppressing the poor is the same as insulting God, but being generous to the less fortunate, the helpless and the poor honours Him, His character and His name.

Oppressors

Oppressors (*Hebrew `arats*) means fearful, powerful and tyrannical (i.e., dictatorial cruel harsh and domineering) it refers to a mighty terrible, violent and prideful oppressor who has great power over an individual, a group, a community or a nation.

Oracle

Oracle (burden in the KJV) comes from the Hebrew word (*massa'*) it carries the idea of a prophecy of burden and an utterance of doom.

Orion

Orion (*Hebrew K^cciyl*) means, "as if a burly one," it refers specifically to Orion, but can refer to any notable constellation. The Zondervan Bible Dictionary explains Orion by saying that it refers to a number of individual stars and constellations that are mentioned in the Old Testament. Orion (*Kesil*) is mentioned in (Isaiah 13:10) (Amos 5:8) (Job 9:9). The Great Bear (*Hebrew Ash or Ayish*) or possibly Hyades or Pleiades occurs in (Job 9:9) (Job 38:32). Also in (Job 38:32) we find Mazzarot, which may possibly be the Northern or Southern Crown.

Ostrich

Ostrich (*Hebrew word nowtsah*) in the sense of flying and the wing or feathers of a bird (especially the feathers of an ostrich) it carries the idea of going forth and by implication to bring to ruin, to strive and quarrel (together) and lay waste and desolate. It is a large flightless bird with a long neck and very large eyes 50mm (2.0 inches) in diameter that help them see predators at a great distance. Male ostriches can be from 2 to 2.8 metres in height, while female ostriches are slightly smaller.

Their lifespan is up to 40–45 years and they weigh from 63 to 145 kilograms or as much as two adult humans and their wings span about 2 metres (6ft 7 in). The legs of an ostrich in a single stride can cover 3 to 5m. They run much like a four-footed animal and though they cannot fly their wings act as sails in that they make them lighter and are therefore able to reach speeds that exceed 70km/h (43mph) making them the fastest bird on land.

Farmers around the world farm them for their very valuable decorative feathers which are also used as feather dusters. The feathers of adult males are mostly black on the body and white on the tail they have about 50–60 tail feathers, and about 40 on their wings. Arab's named the ostrich, "the crying bird," because of its night cries. The prophet Micah said, "I will lament and wail; I will go stripped and naked; I will make lamentation like the jackals, and mourning like the ostriches." (Micah 1:8).

Our

Our is plural and means, our, us and we. Our, implies more than one and can mean any of the following, likeness, similitude, in like manner, like as, or to fashion in the likeness.

Outer

Outer means, exterior and outer, it carries this idea of being outside (i.e., outside of doors) or of being without or being away from.

Overseer

Overseer (Bishop in KJV) (*Greek episcopo and episkeptomai*) means, inspection for relief it carries the idea of selecting to a Christian office for, the purpose of supervising, guiding influencing, managing, and controlling with responsibility and care and can refer to a superintendent, an overseer, a bishop or pastor and elder etc. It embraces within its meaning the idea of visiting, relieving, caring and looking out for.

Ox

The ox, lion, man and eagle: are sometimes used in Scripture to signify various things at different times. Some commentators say these four can signify the following four books of the New Testament: -

- The ox being a working animal represents the book of Mark because it primarily focuses upon the service of Jesus.

- The lion being the king of beasts represents the book of Matthew because its central focus is Jesus as King.
- The man represents the book of Luke because its principal focus is Jesus as a man.
- The eagle being the most majestic of birds represents the book of John because it chiefly presents the majesty of Jesus.

Oxen

Oxen Hebrew (*baqar*) refers to an animal of the ox kind, a bull, calf, cow or heifer of either gender (as used for ploughing). Collectively a herd of bulls, calves, cows, heifers or cattle. The following verses show that oxen and bulls were a symbol of majesty and princes and of mighty warriors.

- A firstborn bull—he has majesty, and his horns are the horns of a wild ox; with them he shall gore the peoples, all of them, to the ends of the earth; they are the ten thousands of Ephraim, and they are the thousands of Manasseh. (Deut. 33:17).
- Many bulls encompass me; strong bulls of Bashan surround me (Psalm 22:12).
- Rebuke the beasts that dwell among the reeds, the herd of bulls with the calves of the peoples. Trample underfoot those who lust after tribute; scatter the peoples who delight in war. (Psalm 68:30).

End