

Concise Bible Dictionary

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By George Morrish

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Oak

There are four Hebrew words so translated, but they are all apparently from the same root, signifying “strong, hardy,” and are mostly applied to the oak, which lives to a great age. Three species of the *Quercus* are known in Palestine, the *pseudo-coccifera*, *cegilops*, and *iafectoria*. It is symbolical of strength, and affords shade from the heat of the sun (Gen. 35:8; Josh. 24:26; Isa. 1:29; Isa. 2:13; Ezek. 27:6; Hos. 4:13; Amos 2:9; Zech. 11:2). The word *elah* is judged to refer to the terebinth (*pistacia terebinthus*), though generally translated oak (Gen. 35:4; Judg. 6:11,19; 2 Sam. 18:9-14; 1 Kings 13:14; 1 Chron. 10:12; Isa. 1:30; Ezek. 6:13).

Oath

A solemn asseveration with an appeal to God that what is said is true. The apostle said that among men an oath for confirmation is the “end of all strife” or dispute; and God, willing to show “the immutability of his counsel, confirmed it by an oath; that by two immutable things [His word and His oath] in which it was impossible for God to lie, we might have a strong consolation” (Heb. 6:16-18). Jehovah swore that the Lord Jesus should be a priest forever after the order of Melchizedek (Psa. 110:4).

Leviticus 5:1 has been interpreted as signifying that when the voice of adjuration was heard, persons were compelled to confess what they knew as to any charge. Thus the Lord Jesus when adjured by the high priest answered him. The Lord was under an accusation, and was adjured

to say if it was true. He acknowledged that He was “the Christ the Son of God” (Matt. 26:63-64).

The Lord exposed the folly of the tradition that some oaths were not binding (Matt. 23:16-22).

In the common intercourse of life there should be no oaths, the simple “yea” and “nay” should be enough, “swear not at all” (Matt. 5:34-37; James 5:12): the context of these passages shows that they do not refer to judicial oaths (compare also Heb. 6:13,16; Heb. 7:21; Rev. 10:6).

Obadiah

1. The governor of Ahab’s house. He feared the Lord greatly, and had the boldness, in spite of Ahab and Jezebel, to hide a hundred of the prophets of Jehovah, and feed them with bread and water, when Jezebel was cutting off the prophets. When Elijah sent Obadiah to tell Ahab that he was there, he feared that the Spirit of the Lord would catch away Elijah, and he would be slain; but he obeyed, and Elijah met the king. Obadiah is a remarkable instance of how a servant who feared the Lord could maintain his integrity amid flagrant wickedness, though otherwise he seems out of his right place, for he was not separate like Elijah. His false position may account for his dwelling upon his own work for the Lord, and his fear for his life before Ahab (1 Kings 18:3-16).

2. Descendant of David (1 Chron. 3:21).

3. Son of Izrahiah, a descendant of Issachar (1 Chron. 7:3).

4. Son of Azel, a Benjamite (1 Chron. 8:38; 1 Chron. 9:44).

5. Son of Shemaiah, a Levite (1 Chron. 9:16). Apparently called ABDA in Nehemiah 11:17.

6. Gadite who resorted to David at Ziklag (1 Chron. 12:9).

7. A Zebulunite, father of Ishmaiah (1 Chron. 27:19).

8. Prince sent by Jehoshaphat to teach the people (2 Chron. 17:7).

9. Levite who was overseer in the repairs of the temple (2 Chron. 34:12).

10. Son of Jehiel: he returned from exile (Ezra 8:9).

11. Priest who sealed the covenant (Neh. 10:5).

12. Levite who acted as doorkeeper (Neh. 12:25).

13. The prophet, of whom personally nothing is known (Obad. 1:1).

Obadiah, Book of

There is nothing in this prophecy to fix its date. The whole of it relates to Edom or the Edomites. Edom (Esau) is characterized in scripture by his deadly hatred to his “brother Jacob” (Obad. 1:10). His pride is spoken of, exalting himself as the eagle, setting his nest in the firmament of heaven, and seeking his safety in the high caves of the rocks, which well answers to their habitations in Idumea.

Part of the prophecy may refer to the time when Jerusalem was destroyed by Babylon. In Psalm 137:7-8, Edom is associated with Babylon as against Jerusalem. Obadiah 1:12-14 of the prophecy exactly describe the manner of a people like the Arabs when a city was captured. There are seven reproaches against them: they helped to pillage the place, stood in by-places to cut off any that escaped, and delivered them up to their enemies. These intimations of their assisting in the destruction of

Jerusalem have led to the prophecy being usually dated B.C. 587, the year following the destruction.

The prophecy, however, probably looks onward to the last days, when Israel, restored to their land, will be attacked by Edom, and kindred nations (Psa. 83). Idumea will be their rendezvous, and the sword of the Lord will be filled with blood (Isa. 34:5-6). Obadiah depicts the Jews themselves as God's instruments for the destruction of Esau; which agrees with Isaiah 11:14 and Daniel 11:41. "Upon mount Zion shall be deliverance...the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble" (Obad. 1:17-18). The destruction shall be complete: "every one of the mount of Esau" shall be cut off by slaughter; "there shall not be any remaining of the house of Esau" (Obad. 1: 9,18). Their land shall be possessed by Israel, for God's ways are retributive. The prophecy ends with "the kingdom shall be Jehovah's."

Obal

See EBAL.

Obed

1. Son of Boaz and Ruth the Moabite, and father of Jesse (Ruth 4:17-22; 1 Chron. 2:12; Matt. 1:5; Luke 3:32).
2. Son of Ephlail, a descendant of Jarha, the Egyptian slave of Sheshan (1 Chron. 2:37-38).
3. One of David's mighty men (1 Chron. 11:47).
4. Son of Shemaiah, a Korhite (1 Chron. 26:7).
5. Father of Azariah (2 Chron. 23:1).

Obed-Edom

1. The Gittite at whose house the ark rested for three months (2 Sam. 6:10-12; 1 Chron. 13:13-14; 1 Chron. 15:25).

2. A Levite musician and doorkeeper of the sanctuary (1 Chron. 15:18,21,24; 1 Chron. 16:5,38; 1 Chron. 26:4,8,15).

3. A Levite, son of Jeduthun (1 Chron. 16:38).

4. One who had charge of the vessels of the sanctuary in the days of Amaziah (2 Chron. 25:24).

Obil

An Ishmaelite, camel-herdsman of David (1 Chron. 27:30).

Oblation

Anything presented to God. All the Hebrew words so translated are also rendered “offering,” except *maseth* in Ezekiel 20:40; it signifies “lifting up,” a gift. See OFFERINGS.

Oboth

One of the stations of the Israelites east of Moab (Num. 21:10-11; Num. 33:43-44).



Ocran

Father of Pagiel, a chief of the tribe of Asher (Num. 1:13; Num. 2:27; Num. 7:72,77; Num. 10:26).

Oded

1. A prophet and father of the prophet Azariah (2 Chron. 15:1,8).

2. Prophet in Samaria who protested against the captives from Judah being brought into the city (2 Chron. 28:9).

Offense

See SIN.

Offering, Offering up

There were two distinct actions connected with the sacrifices. Any Israelite could bring an offering, or offer a

gift, or a sacrifice; but only the priest could offer up the sacrifice on the altar to God. In the New Testament there are two Greek words translated “to offer.” One is *προσφέρω*, “to bring to,” “present.” This is used in Matthew 2:11, of the wise men who “presented” their gifts unto the Lord. So too vinegar was “offered” to the Lord on the cross (Luke 23:36). The word is referred to the Lord in Hebrews 9:14, 25,28 and Hebrews 10:12. The other word is *ἀναφέρω*, “to bring up,” and hence “to offer up.” In Matthew 17:1, Jesus “bringeth up” Peter; and in Luke 24:51 the Lord was “carried up” into heaven. This word is employed in Hebrews 7:27, both as to the high priest “offering up” sacrifices and to Jesus who “offered up” Himself. It occurs also in Mark 9:2; Hebrews 9:28; Hebrews 13:15; James 2:21 and 1 Peter 2:5,24.

In the LXX the word *προσφέρω* is mostly a translation of *qarab*, “to draw near,” which constantly occurs in Leviticus and Numbers in the laws respecting the offering of sacrifices, and is translated “to offer.” On the other hand *ἀναφέρω* is chiefly the rendering adopted for *alah*, “to ascend, to make to ascend.” The word *alah* is frequently translated “to offer,” but only twice in Leviticus (Lev. 14:20; Lev. 17:8); and four times in Numbers (Num. 23:2,4,14,30), when Balaam and Balak offered up sacrifices. Both Greek words are applied to Christ as to the offering of Himself (Heb. 9:14; Heb. 7:27). They are both also used of Abraham offering Isaac; he gave Isaac, and as a priest virtually offered him up (Heb. 11:17; James 2:21).

Offerings, the

The sacrifices described in the Old Testament show the ground and means of approach to God. They are all

typical, having no intrinsic value, but they foreshadowed Christ, who, as antitype, fulfilled them all. The principal offerings are four: the Burnt offering, the Meat offering, the Peace offering, and the Sin offering, with which the Trespass offering may be associated. This is the order in which they are given in the opening chapters of Leviticus, where we have their significance presented from God's side, beginning with Christ in devotedness to God's glory even unto death, and coming down to the need of guilty man. If the question be of a sinner's approach to God, the sin offering must necessarily come first: the question of sin must be met for the conscience before the one who approaches can be in the position of a worshipper.

The offerings, in one respect, divide themselves into two classes, namely, the sweet-savor offerings, presented by worshippers, and the sin offerings, presented by those who having sinned needed to be restored to the position of worshippers. But even in the sin offering the fat was burnt on the brazen altar, and it is *once* said to be for a sweet savor (Lev. 4:31), thus forming a link with the burnt offering. The sweet-savor offerings represent Christ's perfect offering of Himself to God, rather than the laying of sins on the substitute by Jehovah.

The various kinds and the sex of the animals presented in the sin offerings are proportioned to the measure of responsibility in Leviticus 4, and to the offerer's ability in Leviticus 5. Thus the priest or the whole congregation for a sin offering had to bring a bullock, but a goat or a lamb sufficed for one of the people. In the sweet-savor offerings the offerer was left free to choose a victim, and the different value of the animals offered gave evidence to the measure of appreciation of the sacrifice: thus if a rich

man brought a sheep instead of a bullock, it would show that he undervalued the privileges within his reach.

The *blood* was sprinkled and poured out; it might not be eaten; the blood was the life, and God claimed it (compare Lev. 17:11). The fat of the offerings was always to be burnt, for it represented the spontaneous and energetic action of the heart of Christ godward (Psa. 40:7-8). Leaven, which always signifies what is human and hence evil (for if the human element is introduced into and works in the things of God it is evil), might never be burnt on the altar to God, nor be in any of the offerings except in one special form of the meat offering (Lev. 23:16-21), and in the bread accompanying a peace offering (Lev. 7:13). *Honey* was forbidden in the meat offering, as denoting mere human sweetness. *Salt* was to be added to the meat offering and used in the *corbans* (Lev. 2:13; Ezek. 43:24). Salt is preservative and gives a savor (Num. 18:19; 2 Chron. 13:5; Col. 4:6). The breast of the victim may be taken as emblematic of love, and the shoulder of strength.

The principal Hebrew words used in reference to the offerings are:

1. *Olah, Alah*, from “to make to ascend.” Translated burnt offering.
2. *Minchah*, from “a present, gift, oblation.” Translated meat offering. Others prefer to translate it meal offering.
3. *Shelem*, from “to be whole, complete,” to be at peace, in friendship with anyone. Translated peace offering. The ordinary form is plural, and may be rendered “prosperities offering.”
4. *Chattath*, from “to sin.” Constantly translated sin offering.

5. *Asham*, from “to be guilty.” Translated trespass offering.
6. *Tenuphah*, from “to lift up and down, wave.” Translated wave offering.
7. *Terumah*, from “to be lifted up.” Translated heave offering.

As to the *burning* of the sacrifices different Hebrew words are employed. Besides the word *alah*, mentioned above, the word *qatar* is commonly used for burning on the altar: it signifies “to burn incense,” “to fumigate.” But where the carcass of the sin offering was burnt, the word used is *saraph*, which signifies “to burn up, consume.” Thus what ascends as a sweet savor is distinguished from what is consumed under the judgment of God.

THE BURNT OFFERING. This is typical of Christ presenting Himself according to the divine will for the accomplishment of the purpose and maintenance of the glory of God where sin was taken account of. In the type, the victim and the offerer were essentially distinct, but in Christ the two were necessarily combined. The burnt offering, where not specifically prescribed, was brought for a man’s acceptance. The expression “of his own voluntary will” in Leviticus 1:3 is better translated, “He shall offer it for his acceptance.” The victim might be a male of the herd, or a sheep or a goat of the flock, or be turtle doves or young pigeons, according to the ability of the offerer, or the appreciation he had of the offering. These offerings were different in degree, but the same in kind. The male is the highest type of offering: no female is mentioned in the burnt offering.

After the offerer had laid his hands on the victim, he killed it (except in the case of birds, which the priest killed). From Leviticus 1 it would appear that the offerer

also flayed it, cut it in pieces, and washed the inward parts and legs in water; but the expressions can be taken in an impersonal sense, "Let it be flayed," and these acts may have been done by the priests or the Levites. (The Levites flayed the sacrifices in 2 Chronicles 29:34, when the priests were too few.) The priest sprinkled the blood round about upon the altar, and, except the skin which was the priest's, the whole of the animal was burnt as a sweet savor on the altar. It made atonement for the offerer, who found acceptance in its value. It was typical of Christ's perfect offering up of Himself, being tested in His inmost parts by the searching fire of divine judgment (Lev. 1). This aspect of the cross is seen in such passages as Philippians 2:8; John 10:14-17; John 13:31; John 17:4; Rom. 5:18.

Leviticus 6 gives the law of the burnt offering. "It is the burnt offering because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it...it shall not be put out." This refers to the morning and evening lambs; they formed a perpetual burnt offering (Ex. 29:38-41). It is to be remarked that it was "all night unto the morning" (although it was perpetual), doubtless to point out that Christ is for Israel ever a sweet savor to God, even during the present period of Israel's darkness and forgetfulness. Aaron had to put on his linen garments to remove the ashes from the altar to "the place of ashes" beside the altar: he then changed his dress and carried the ashes outside the camp. The ashes were the proof that the sacrifice had been completely accepted (Psalm 20:3, margin). In "the morning" Israel will know that their acceptance and blessing is through the work of their Messiah on the cross. The daily sacrifice was offered by the priest as acting for the whole nation, and presented

typically the ground of its blessings and privileges. Hence faith made much of it (Ezra 3:3; Dan. 8:11, 13,26; Dan. 9:27).

THE MEAT OFFERING. In Leviticus 2 the intrinsic character of this offering is given, though in offering the burnt offering a meat offering was added. Here was no blood-shedding, and consequently no atonement. The burnt offering typified the Lord Jesus in devotedness to *death*; the meat offering represents Him in His *life*—the pure humanity of Christ—in the power and energy of the Holy Ghost. It consisted of fine flour, unleavened, mingled with oil, and anointed with oil and with frankincense: in its simple elements a handful of flour with oil poured on was burnt on the altar; but it might, in the form of cakes, be baked in an oven, or in a pan, or frying pan. Only a part of the flour and of the oil but all the frankincense was burnt upon the altar, as a sweet savor unto Jehovah: the rest was food for the priest and his sons, not his daughters. The excellence of Christ as a man, in whom every motion even to death was for God, can only be enjoyed in priestly nearness: it is an offering which essentially belonged to the sanctuary.

All the savor of the Lord's life was *to* God. He lived not to men or for their praise: hence *all* the frankincense was to ascend from the altar. The *fine* flour is typical of the evenness of character in the Lord: in Him no special trait had undue prominence, as in man generally. With the Lord as man all was perfection, all *evenness*, and to the glory of God. He was begotten of the power of the Holy Ghost (antitype of the oil), and anointed at His baptism; His graces and moral glory answer to the frankincense. In beautiful connection with the perpetual burnt offering every morning and

evening, there was a perpetual meat offering. It was “most holy”; neither leaven nor honey might be burnt with the meat offering, but salt must accompany it. The traits here symbolized were remarkably witnessed in the life of the Lord (Lev. 2; Lev. 6:14-18; Ex. 29:40-41).

In Leviticus 23:17 there is leaven with the meat offering because it there represents the church, the first-fruits of God’s creatures, presented at Pentecost in the sanctification of the Spirit.

THE PEACE OFFERING. This is distinct from both the burnt offering and the meat offering, though founded upon them. Its object was not to show how a sinner might get peace, nor to make atonement: it was rather the outcome of his having been blessed—the response of his heart to that blessing. The soul enters into the devotedness of Christ to God, the love and power of Christ as the blessing of the priestly family, and its own sustainment in life where death has come in. The peace offering might be of the herd or of the flock, male or female. The offerer laid his hands on the head of the offering and killed it. The blood was sprinkled round about the altar. All the fat, the two kidneys, and the caul above the liver were burnt upon the altar, an offering made by fire of a sweet savor unto the Lord. These were God’s portions, literally His bread. The breast of the offering was waved for a wave offering, and was then food for Aaron and his sons and daughters. The right shoulder was a heave offering, and was for the offering priest. The offerer and his friends also ate of the offering on the same day; or, if it were a vow or a voluntary offering, it might be eaten on the second day. What remained was burnt with fire: indicating that communion to be real must be *fresh*, and not too far separated from the work of the altar.

The peace offering was accompanied by a meat offering, namely, unleavened cakes mingled with oil, and unleavened wafers anointed with oil; together with *leavened* bread. The last named recognized the existence of sin in the worshipper (1 John 1:8), which, if inactive did not disqualify, though sin *on* him did disqualify. All that typified Christ was without leaven. That the peace offering typified communion is plain from the directions as to its disposal: part of it was accepted of God on the altar, called “the food of the offering”; part was the food of the priest (Christ), and the priest’s sons (Christians); and part was eaten by the offerer and his friends (the people, and perhaps also the Gentiles, who in the kingdom will “rejoice with his people”). This thought of communion finds expression in the Lord’s table, in the *communion* of the blood and of the body of the Lord (1 Cor. 10:16). It is said of the peace offering that it “pertains to Jehovah”; so all worship pertains to God: it is the fruit and expression of Christ in believers (Lev. 3; Lev. 7:11-21, 28-34).

THE SIN OFFERING. This and the trespass offering stand apart from all the other offerings. In the burnt offering and the peace offering the offerer came as a worshipper, and by the imposition of hands became identified with the acceptability and acceptance of the victim: whereas in the sin offering the victim was identified with the *sin* of the offerer.

The sin offering was to make an atonement for sin — to avert judgment from the offerer. This general characteristic is always the same, though the details differ, as will be seen in the following table:

When/For Whom The Animal Offered	Placement of Blood	Use of the Fat
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On the day of atonement (Lev. 16). Bullock for Aaron; two goats for the people. Blood sprinkled on the mercy seat and before the mercy seat; also placed on the horns of the brazen altar and sprinkled there. A l l the fat was burnt upon the altar, and the whole carcass consumed without the camp.

For the anointed priest (Lev. 4) B u l l o c k .
Blood sprinkled in the holy place, and placed on the horns of the altar of incense, and poured out at the bottom of the brazen altar. (Same as on the day of atonement.)

For the whole congregation. B u l l o c k .
(Same as for the priest.) (Same as on the day of atonement.)

For a ruler. Male kid of the goats. Blood placed on the horns of the brazen altar, and the blood poured out at the bottom. The fat burnt on the altar, the rest eaten by the offering priests (Lev. 6:26, 29).

One of the common people. Female kid of the goats, or female lamb. (Same as for a ruler.) (Same as for a ruler.)

The Day of Atonement stands alone—the blood of the sin offering being taken then into the holy of holies, and sprinkled on and before the mercy seat. Atonement had to be made according to the requirement of the nature and majesty of God's throne. This type was repeated yearly to maintain the relationship of the people with God, because the tabernacle of Jehovah remained among them in the midst of their uncleanness. Atonement was also made for the holy place and the altar: all were reconciled by the blood of the sin offering, and on the ground of the same blood the sins of the people were administratively borne away into a land not inhabited (Lev. 16).

In the case of sin on the part of the priest or the whole congregation, all approach was interrupted: so the blood had to be carried into the holy place, sprinkled there seven times, and placed on the horns of the altar of incense—the place of the *priest's* approach—for the re-establishment of approach. See ATONEMENT, DAY OF. In the case of a ruler or of one of the people, the blood was sprinkled on the brazen altar, the place where the *people* approached: this also was to restore approach for the individual.

The sin offering is not, as a whole, said to be a sweet savor: *sin* is the prominent idea, yet the fat was burnt upon the altar for a sweet savor (Lev. 4:31). Christ was at all times (on the cross as elsewhere) a delight to God. The sin offering that was eaten by the priest is declared to be “most holy” (Lev. 6:29). This is typical of Christ, priest as well as victim, having our cause at heart.

In the cases provided for in Leviticus 5:1-13, where it was chiefly for acts which were sins by reason of infraction of some enactment or ordinance, the ability of the offerer was considered. If a person was unable to bring a goat for a sin offering, he was allowed to bring two doves; and if he were unable to bring even these, then he might bring the tenth part of an ephah of fine flour. This does not seem to agree with the necessity of bloodshedding for remission, but the memorial burnt upon the altar typified the judgment of God in dealing with sin. It brought the offering within the reach of all, so that the very poorest soul could have a way of meeting God as to its sin. Poverty represents little light or ignorance, not rejection of or indifference to Christ. And as the flour reached the *fire* of judgment on the altar, the death of Christ for sin was not left out in this most simple form of sin offering.

THE TRESPASS OFFERING differs from the sin offering in that it contemplates God's *government*, whereas the sin offering refers to God's holy *nature*, and hence His necessary dealing with sin in judgment. The Lord is also the true trespass offering, as seen in Isaiah 53:10-12 and Psalm 69. He restores more to God than the wrong done to Him by man's sin, and the effects of the trespass offering will be manifested in the kingdom.

The trespass offering is first found in Leviticus 5-6 concerning cases of wrong done to the Lord or to a neighbor. In these cases a man needed to offer a trespass offering—for a trespass against a neighbor encroached on the rights of God—and to make restitution also, with a fifth added. In Leviticus 5:6-9 the same offering is called both a trespass offering and a sin offering; but in Leviticus 14, for the cleansing of a leper, both a sin offering and a trespass offering were needful; and the same two offerings were to be brought if a Nazarite were defiled (Num. 6:10-12). It appears therefore that the trespass offering is a variety of sin offering.

THE RED HEIFER was also a sin offering. In the AV it is called "a purification for sin" in Numbers 19:9, 17, but the meaning is a sin offering. It was for defilement by the way. See HEIFER, RED.

THE DRINK OFFERING. This was not usually offered alone, but see Genesis 35:14. It was offered with the morning and evening sacrifice, which was a burnt offering, accompanied by a meat offering. It consisted of wine, the quantity varying with the animal offered (Num. 28:14). "In the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering" (Num 28:7). In the land of Canaan a drink offering was to be joined to the

sweet savor oblations. The quantity of oil and of wine was equal, and proportionate to the importance of the victim (Num. 15:1-11). The drink offering may be typical of joy in the Spirit in the sense of the value of Christ's work as done to God's glory. Philippians 2:17 may allude to the drink offering.

THE HEAVE AND THE WAVE OFFERINGS. These are not separate offerings, but on some occasions certain portions of an offering were heaved or waved before the Lord. Thus at the consecration of Aaron and his sons, the fat, the fat tail, the caul, the kidneys, and the right shoulder of the ram, together with one loaf of bread, one cake of oiled bread, and one wafer, were placed in the hands of Aaron, and in the hands of his sons, to wave them for a wave offering before the Lord, and then they were burnt on the altar for a burnt offering (Lev. 8). The breast of the ram was also waved for a wave offering before the Lord, and the shoulder was heaved up for a heave offering; these were eaten by Aaron and his sons (Ex. 29:23-28). Of the peace offerings, the breast was always a wave offering, and the right shoulder a heave offering, and were for the priests (Lev. 7:30-34).

The rabbis explain that the heave shoulder was moved up and down, and the wave breast waved from side to side. The actions were done "before the Lord," and seem to symbolize that those who moved the offerings were really in His presence, with their hands filled with Christ.

Christ is thus the antitype of all the sacrifices: in them is foreshadowed His devotedness unto death; the perfection and purity of His life of consecration to God; the ground and subject of communion of His people; and, finally, the removal of sin by sacrifice. In the Epistle to the

Hebrews is brought out in detail the *contrast* between the status of the Jew, for whom all the sacrifices needed to be *repeated* (the typical system existing on repetition), and that of Christians, who by the *one* sacrifice of Christ (non-repetition) are perfected forever, and also have access to the holiest, because the great high Priest has entered in.

In the New Testament offerings are also alluded to in a moral sense. Christians being priests are exhorted to present their bodies a living sacrifice, holy, acceptable to God (Rom. 12:1); and are to lay down their lives for the brethren (1 John 3:16). Having come as living stones to the living Stone, they are a holy priesthood to offer up spiritual sacrifices (1 Peter 2:5; compare Phi. 4:18; Heb. 13:15-16; Mark 9:49).

Officer

This word is used in scripture indefinitely for any one in authority, there being seven Hebrew words so translated. In the New Testament are

1. *πράκτωρ*, from “to do or act,” it occurs only in Luke 12:58. It is used for the officer appointed to exact the money adjudicated by the judge.

2. *ὕπηρέτης*, literally “an under-rower,” a subordinate officer, who assisted the priests and the Roman governors (Matt. 5:25; John 7:32,45-46; John 18:3-22; John 19:6; Acts 5:22,26). It is also translated “minister” and “servant.”

Offscouring

Scrapings, refuse (Lam. 3:45; 1 Cor. 4:13).

Og

The Amorite king of Bashan, one of the giant warriors who ruled over sixty cities, inhabited by a hardy and warlike race. He came against Israel, but was smitten by Moses, and his land was possessed by the half-tribe of Manasseh. His bedstead is spoken of as measuring 9 cubits by 4 cubits, about 13 feet 6 inches in length by 6 feet wide (Num. 21:33; Deut. 3:1-13; Neh. 9:22; Psa. 135:11; Psa. 136:20). See BASHAN.

Ohad

Third son of Simeon (Gen. 46:10; Ex. 6:15).

Ohel

Son of Zerubbabel (1 Chron. 3:20).

Oil

In the description of the goodness of the land of promise one of the advantages mentioned is "a land of oil olive"; and among the blessings enumerated with which God would endow His obedient people is that their oil should be multiplied (Deut. 7:13; Deut. 8:8). It was an article of value, and the people had their olive yards as well as their vineyards. Oil was employed for various purposes. It was used as food (2 Chron. 2:10,15; 2 Chron. 11:11; Psa. 55:21); for anointing the kings (1 Sam. 10:1; 1 Sam. 16:1,13); in the sacrifices of the meat offering (Lev. 2:1-16); as an ingredient in the holy ointment (Ex. 30:24-25), see OINTMENT; as a cosmetic (Psa. 23:5; Psa. 92:10; Luke 7:46); to give light in the lamps (Ex. 35:8,14); as an

emollient (Luke 10:34). Oil is a type of the Holy Spirit (Matt. 25:3-10; Heb. 1:9).

Oil Tree

This occurs but once in the AV (Isa. 41:19), but the Hebrew (*ets shemen*) occurs also in 1 Kings 6:23, where it is translated “olive tree”; and in Nehemiah 8:15, where it is rendered “pine branches”; “olive branches” being mentioned in the same verse would seem to indicate that the “tree of oil” is distinct from the olive tree. Some believe it to be the *Balanites Aegyptiaca*; but others identify it with the *Elaeagnus angustifolius*.

Ointment

Except in Exodus 30:25 (where the Hebrew words are *mishchah* and *roqach*, and may be translated “an oil of holy ointment, a perfume”), and in 1 Chronicles 9:30 and Job 41:31 (where the words are derived from *roqach*), the Hebrew word is *shemen*, which is constantly translated “oil.” It is used for “fatness, oil, spiced oil,” and hence “ointment,” with which on joyful occasions the head was anointed (Psa. 133:2), and is elsewhere called: “the oil of gladness” (Psa. 45:7; compare Prov. 27:9,16; Eccl. 7:1; Eccl. 9:8; Amos 6:6). As an emollient it was applied to wounds or bruises (Isa. 1:6). In the New Testament the word is *μύρον*, “oil mingled with fragrant spices,” with such Mary anointed the Lord, and its perfume filled the house (John 12:3,5); it was also used by a woman “which was a sinner” (Luke 7:37-38). The ointment would be more or less costly according to the ingredients.

Ointment, the Holy

This was compounded of pure myrrh, sweet cinnamon, sweet calamus, cassia and olive oil. With it was anointed the whole tabernacle with all its vessels. Aaron and his sons also were anointed and consecrated to the priest's office. No one was allowed to make or to use such an ointment. After speaking of Aaron and his sons, this remarkable injunction is given, "Upon man's flesh shall it not be poured," that is, not upon man as man, only upon Aaron and his sons as priests (Ex. 30:22-33). It is typical of the Holy Spirit, with whom only the Lord Jesus and believers are anointed (Acts 10:38; 1 John 2:20,27; compare Lev. 8:24,30).

Old Man

A term used in the New Testament to express a moral condition or order of man which has been superseded for the Christian by the introduction of the new man. "Our old man *has been* crucified with him [Christ), that the body of sin might be annulled, that we should no longer serve sin" (Rom. 6:6). The old man is corrupt according to the deceitful lusts, and the Christian is appealed to as *having* put off the old man (Eph. 4:22; Col. 3:9). If he has learned this in his soul, "as the truth is in Jesus," he has to maintain consistency with it, and to act in the character of the *new man*, which he has put on, and in which Christians are one in Christ Jesus.

Old Testament

See BIBLE.

Old Time

The Lord referred to what was said to “the ancients” by Moses (Matt. 5:21,33). (The words are omitted from verse 27 by the editors.) Moses had been proclaimed “from old time” in the synagogues (Acts 15:21).

Olive, Olive Tree

This was the principal source of oil in the East, the trees being extensively cultivated on the sides of the hills, and formed into “olive yards.” See OIL. In the temple, within the holy of holies, Solomon made two cherubim of olive wood; the doors into the oracle were also made of the same wood (1 Kings 6:23-33).

Israel in general is called a green olive tree, fair and of goodly fruit (Jer. 11:16); and a good olive tree, with root and fatness; in contrast to the Gentiles who are compared to a wild olive tree. The fact that the *wild* olive tree needs grafting gives point to the passage in Romans 11:17-24. God’s two Jewish witnesses in a future day are called the two olive trees and the two candlesticks standing before the God of the earth. They will then be the fruit and light bearers on the earth (Zech. 4:3,11,14; Rev. 11:3-4). The Hebrew is *zayith*, and the Arabic name is *zeitun*; it is the *Olea Europaea*.

Olives, Olivet, Mount of

The mountain range on the east of Jerusalem, separated from the city by the Kidron valley. It doubtless derived its name from the olive-trees that grew on it. This name occurs but seldom in the Old Testament, and apparently

the mountain is not referred to under any other name. David when he hastened from Jerusalem at the rebellion of Absalom ascended Mount Olivet (2 Sam. 15:30). In a future day its configuration will be changed, for the prophet says the feet of the Lord will stand upon it and the mount will be cleft asunder (Zech. 14:4).

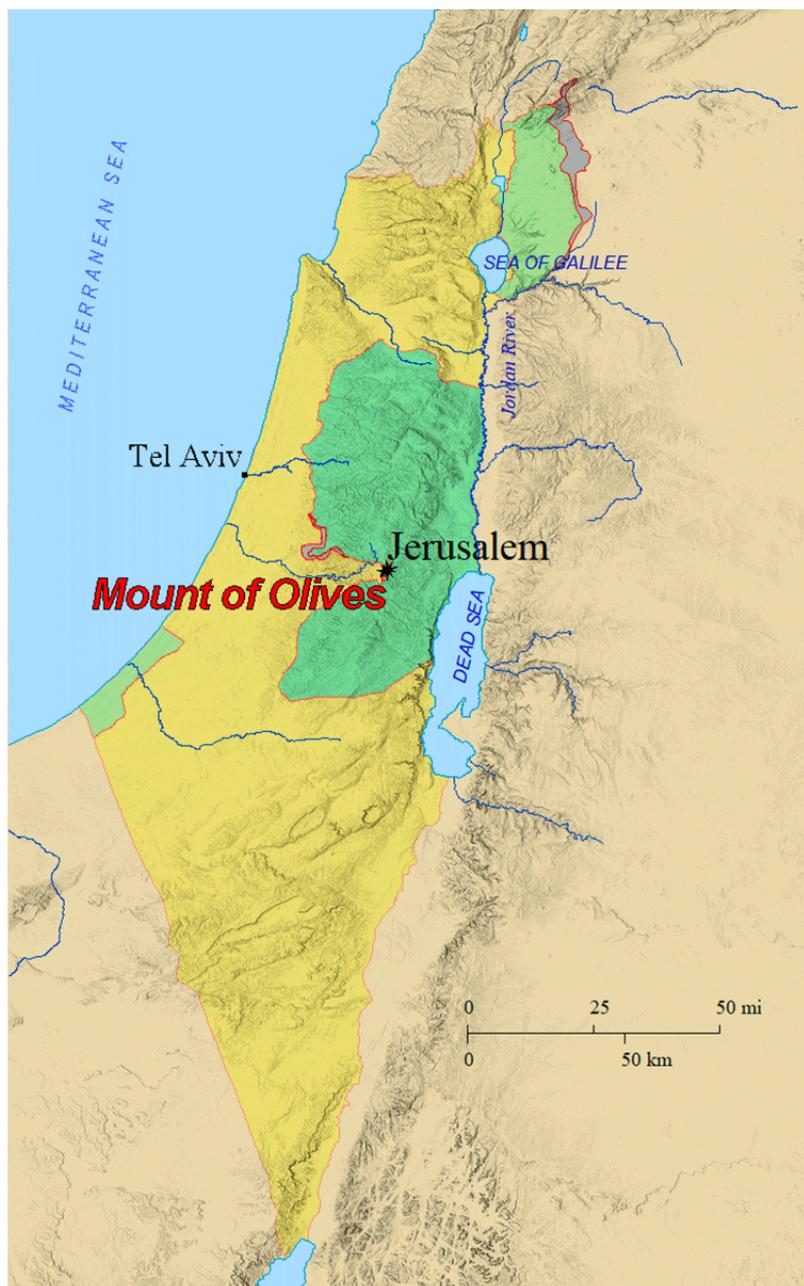
It comes into prominence in the New Testament because of the Lord's association with it: He was "wont" to go there and "at night he went out and abode in the mount" (Luke 21:37; Luke 22:39; John 8:1). The Lord sat on this mount, opposite to the temple, when He spoke to His disciples of the future tribulations and coming judgment (Mark 13:3). Apparently the Lord ascended to heaven from a low part of the mount near to Bethany (Luke 24:50; Acts 1:12); and, as noticed above, He will again stand on that mount on His return.

On the northern slope of the mount is a walled garden kept by the Franciscan monks, with a few old olive trees, said to be the garden of Gethsemane, but another site is now shown by the Greek church. There are two principal roads over the mount. One nearly due east from St. Stephen's gate which passes the old so-called garden of Gethsemane. This was doubtless the road most frequented by the Lord in retiring for the night. The other road, from the same gate but farther south, led to Bethany and from there to Jericho. It was doubtless by this road that the Lord came when riding on an ass.

A great part of the mount is cultivated with wheat and barley, with a vine here and there; also a few fig trees, but of trees there are still more of olives than any other. Its modern name is *Jebel et Tor*, "Mount of the Summit," signifying "mount of importance," or *Jebel ez Zeitun*,

Olives, Olivet, Mount of

“Mount of Olives.” It is 2,683 feet above the sea, and about 250 feet above Moriah. From its summit the best view of Jerusalem is obtained.



Olympas

A Christian at Rome saluted by Paul (Rom. 16:15).

Omar

Son of Eliphaz, a son of Esau (Gen. 36:11, 15; 1 Chron. 1:36). The name is supposed to survive in the *Amir* tribe of Arabs.

Omega

The last letter of the Greek alphabet: with Alpha, the first letter, it is descriptive of Jehovah as the beginning and the ending of all purpose concerning man (Rev. 1:8,11; Rev. 21:6; Rev. 22:13).

Omer

See WEIGHTS AND MEASURES.

Omnipotent

The word *παντοκράτωρ* is only once translated “omnipotent” (Rev. 19:6). Elsewhere it is rendered ALMIGHTY. See God.

Omri

1. Commander of the army under Elah, king of Israel. When this king was slain the soldiers made Omri king. He had to overcome first Zimri and then Tibni before he could reign alone: altogether he reigned from B.C. 929 to 918, and was succeeded by his son Ahab: It is recorded of him that “he did worse than all that were before him” (1 Kings 16:16-30). In Micah 6:16 it is said “the statutes

of Omri are kept”; they with “all the works of the house of Ahab,” were kept in remembrance for punishment. Omri is mentioned on the “black obelisk” of Shalmaneser II in the British Museum, and on the Moabite Stone. See Moab.

2. Son of Becher, a son of Benjamin (1 Chron. 7:8).

3. Son of Imri, a descendant of Judah (1 Chron. 9:4).

4. Son of Michael, and a ruler of Issachar (1 Chron. 27:18).

On

1. The “city of the Sun,” in Egypt. Poti-pherah, the father of Asenath, Joseph’s wife, was priest of the city (Gen. 41:45,50; Gen. 46:20). It is regarded as the same as BETH-SHEMESH in Jeremiah 43:13, and as AVEN in Ezekiel 30:17; and is supposed to be alluded to in Isaiah 19:18 (see margin). Identified with the ruins of *Heliopolis*, 30° 8' N, 31° 23' E: about ten miles N.E. of Cairo. On has been found in the inscriptions as AN and AN-T.

2. Son of Peleth, a Reubenite: he joined with Korah in murmuring against Moses and Aaron (Num. 16:1). He is not mentioned after verse 1. The Jews say he separated from the guilty company and was saved.

Onam



Onam

1. Son of Shobal, a son of Seir (Gen. 36:23; 1 Chron. 1:40).
2. Son of Jerahmeel (1 Chron. 2:26,28).

Onan

Second son of Judah by a Canaanitess, “daughter of Shua”; he was slain by Jehovah for his sin (Gen. 38:4-10; Gen. 46:12; Num. 26:19; 1 Chron. 2:3).

Onesimus

Slave of Philemon, converted when with Paul, and sent back to his master not simply as a servant, but as “a brother beloved” (Col. 4:9; Philem. 1:10). Christianity did not come in to set the world right thus: Onesimus was sent back to his master, and slaves are elsewhere exhorted to be

faithful to their masters; but slavery is doubtless one of the fruits of man's sin.

Onesiphorus

One who sought out Paul at Rome and ministered to him; Paul commended his household to God (2 Tim. 1:16; 2 Tim. 4:19).

Onions

The well-known vegetable, only once mentioned. The Israelites, having enjoyed them in Egypt, lamented their loss in the wilderness (Num. 11:5). The onions in Egypt are mild in flavor, and sweet, and are much prized.

Ono

City and plain in Benjamin, some men of which returned from exile (1 Chron. 8:12; Ezra 2:33; Neh. 6:2; Neh. 7:37; Neh. 11:35). Identified with *Kefr Ana*, 32° 1' N, 34° 52' E.



Onycha

One of the ingredients of the holy “perfume” which was burnt as incense (Ex. 30:34). The Hebrew is *shecheleth*; onycha is from the Greek *ὄνυξ*, “nail or claw,” and it is supposed to refer to the *operculum* or claw of one or more species of the *Strombus*, a shell fish: the claw gave a sweet odor when burnt.

Onyx

The precious stone in each shoulder piece of the ephod, and one of those in the breastplate of the high priest. Its Hebrew name is *shoham*; but this has five different translations in the LXX, and its identity is uncertain (Gen. 2:12; Ex. 25:7; Ex. 28:9,20; Ex. 35:9,27; Ex. 39:6,13; 1 Chron. 29:2; Job 28:16; Ezek. 28:13).

Ophel

A part of Jerusalem, first mentioned in 2 Chronicles 27:3, where it is said that Jotham built much “on the wall of Ophel.” Manasseh in his building, “compassed about Ophel and raised it up a very great height” (2 Chron. 33:14). On the return from exile the Nethinim dwelt there (Neh. 3:26-27; Neh. 11:21). It is supposed to have been at the S.E. corner of Jerusalem, outside the present walls, near the Virgin’s fountain. The same word is translated “tower” in 2 Kings 5:24, as in the margin of some of the above passages.

Ophir

1. Son of Joktan, a descendant of Shem (Gen. 10:29; 1 Chron. 1:23). He is judged to have settled in Arabia.

2. Place from whence Solomon imported gold, precious stones, and almug trees. These were brought by ships to the Gulf of Akaba. Possibly southern Arabia is alluded to; but India and Africa have also been suggested (1 Kings 9:28; 1 Kings 10:11; 1 Kings 22:48; 1 Chron. 29:4; 2 Chron. 8:18; 2 Chron. 9:10; Job 22:24; Job 28:16; Psa. 45:9; Isa. 13:12).

Ophni

City in Benjamin (Josh. 18:24). Identified by some with *Jufna*, 31° 58' N, 35° 13' E.

Ophrah

1. City in Benjamin (Josh. 18:23; 1 Sam. 13:17). Perhaps the same as EPHRAIN in 2 Chronicles 13:19 and EPHRAIM in John 11:54. Identified with *et Taiyibeh*, 31° 57' N, 35° 18' E.

2. City in Manasseh, the native place of Gideon (Judg. 6:11, 24; Judg. 8:27, 32; Judg. 9:5). Identified by some with *Fer'ata*, the old name of which was Ophrah. It is six miles west of Shechem.

3. Son of Meonothai (1 Chron. 4:14).

Oracle

It was said of Ahithophel that his counsel was “as if a man had inquired at the oracle of God,” or at the “word”

of God (2 Sam. 16:23). In all other places in the Old Testament the word “oracle” applies to the holy of holies. It is doubtless so called because God said, “There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel” (Exod. 25:22). And it was from there that Moses received many of the laws (1 Kings 6:5-31; 1 Kings 7:49; 1 Kings 8:6,8; 2 Chron. 3:16; 2 Chron. 4:20; 2 Chron. 5:7,9; Psa. 28:2).

In the New Testament the word thus translated is *λόγιον*; it is applied to the law given to Moses, and committed to Israel; and also to truths revealed in New Testament times (Acts 7:38; Rom. 3:2; Heb. 5:12; 1 Peter 4:11). It signifies “a message or answer given by God,” and thence the place from which such were given.

In the learned heathen world, Satan had places in imitation of this, at which it was professed that an answer from their gods could be obtained; but the answers were often purposely vague in order that afterward they could be interpreted differently according as the event turned out. Thus the persons were duped who asked the questions.

Orator

1. *lachash*. This is joined with “eloquent” in Isaiah 3:3, AV, but signifies “a whisper,” “incantation,” and may be translated “one versed in enchantments.” The RV has “skilful enchanter.” See DIVINATION.

2. *ρήτωρ*, “a speaker.” At the trial of Paul before Felix, Tertullus was hired to argue their case, and plead for Paul’s condemnation (Acts 24:1).

Ordain

In the Old Testament there are eleven words so translated, with a variety of meanings and applications. God ordained the moon and the stars (Psa. 8:3). Jeroboam ordained priests for the high places, and for the devils, and for the calves which he had made (2 Chron. 11:15). None of God's priests or prophets were ordained, in the sense now understood by that word, as inducting into some spiritual place, with power and authority imparted by man. In Jeremiah 1:5, where God said to the prophet, "I sanctified thee, and ordained thee a prophet unto the nations," the word translated "ordained" is *nathan*, which means simply "to give," as in the margin. See also 2 Kings 23:5.

In the New Testament there are ten words translated "ordain." The passages that might seem to have some reference to the impartation of a sacerdotal supremacy are:

1. Christ ordained his twelve apostles (Mark 3:14). Here the word is *ποιέω*, "to do, make."

2. Matthias was ordained to take the place of Judas (Acts 1:22): *γίγνομαι*, "to become."

3. Paul ordained elders in every city (Acts 14:23): *χειροτονέω*, "to appoint by stretching out the hand": this is translated "chosen" in 2 Corinthians 8:19.

4. Paul said, "I am ordained a preacher and an apostle" (1 Tim. 2:7): *τίθημι*, "to put, place" (compare John 15:16).

5. Elders ordained, and high priests ordained (Titus 1:5; Heb. 5:1; Heb. 8:3): *καθίστημι*, "to place, appoint." The meanings of the Greek words show that, though elders were appointed by the apostles and were called "bishops," there was no sacerdotal power conveyed thereby, nor was

any authority to continue such appointments handed down.

Ordinance

This term in the Old Testament generally signifies that which God “ordered” for His people to observe. “They kept His testimonies, and the ordinance that He gave them” (Psa. 99:7). “Ye are gone away from Mine ordinances” (Mal. 3:7). It is also applied to things in creation: God giveth “the ordinances of the moon and of the stars for a light by night” (Jer. 31:35). David made an ordinance (Ezra 3:10: Compare Neh. 10:32). In the New Testament it refers especially to the enactments of the law: “ordinances of divine service” (Heb. 9:1,10); “blotting out the handwriting of ordinances” (Col. 2:14). It is also applied to human laws (Rom. 13:2; 1 Peter 2:13); and to the rules of the moralists (Col. 2:20). The directions that Paul had given to the Corinthians are in the AV called “ordinances” (1 Cor. 11:2); margin, “traditions.”

Oreb

Prince of Midian: he invaded Israel, but was defeated by Gideon, and slain at the ROCK OREB—this occurrence apparently giving to the rock its name (Judg. 7:25; Judg. 8:3; Psa. 83:11; Isa. 10:26).

Oren

Son of Jerahmeel, the son of Hezron (1 Chron. 2:25).

Organ

Uggab, ugab. A wind musical instrument, of either one or several pipes. The Egyptian monuments show a double pipe, with holes as in a flute: several pipes of different lengths were also joined together (Gen. 4:21; Job 21:12; Job 30:31; Psa. 150:4). The syrinx, or Pan's pipe, is still used in Syria, and sometimes has as many as twenty-three pipes.

Orion (Kesil, 'Strong')

Supposed to refer to the constellation now known by this name, which Orientals call "the giant" (Job 9:9; Job 38:31; Amos 5:8). In Isaiah 13:10 *kesil* is translated "constellations."

Ornan

See ARAUNAH.

Orpah

Wife of Chilion son of Elimelech. She wept at parting from her mother-in-law, but she returned to Moab when Naomi with Ruth came to Canaan (Ruth 1:4, 14). She stands in contrast to Ruth, whose faith and trust in the God of Israel were so highly rewarded.

Osee

See HOSEA.

Oshea

Son of Nun, afterward named JOSHUA (Num. 13:8, 16).

Ospray (Ozniyyah)

The ospray is a bird allied to the large fish-eating eagles. It steadily balances itself over the water with scarcely a wing moving, and darts down upon a fish when it comes to the surface, strikes its sharp hooked talons into its side, and carries it to the shore. It was classed among the unclean birds (Lev. 11:13; Deut. 14:12). The ospray belongs to the family of *Falconidæ*, of the order of birds which seize their food with violence. The *Pandion haliaeetus* is the species probably alluded to.

Ossifrage

The Hebrew is *peres*, which signifies “breaking,” and ossifrage signifies “bone breaker.” This has led to the identifying the bird with the one now known as the Lammergeier (*Gypaetus barbatus*), which is a species of vulture, though it has the appearance of an eagle, its neck being covered with feathers. It attacks a carcass when the vultures have finished: picks the bones, and then breaks them to feed upon the marrow. It does this by carrying them up to a height and letting them fall upon a stone or rock till they break. The shells of tortoises are broken in the same way by them. In the Levitical economy it was an unclean bird (Lev. 11:13; Deut. 14:12).

Ostrich

This name occurs but twice in the AV.

1. *yaen* (Lam. 4:3), where its cruelty is referred to. A kindred Hebrew word (preceded by *bath*, signifying the female), *bath yaanah*, “daughter of howling,” is eight times

translated "owl" (Lev. 11:16; Deut. 14:15; Job 30:29; Isa. 13:21; Isa. 34:13; Isa. 43:20; Jer. 50:39; Mic. 1:8). It is classed among the unclean birds, and is characterized by dwelling in waste places, and also by its wailing cry, which well agree with the habits of the ostrich. Though some passages may seem to point to the owl, doubtless the ostrich is referred to in all the above passages.

2. *notsah*, signifying "plumage," is translated ostrich in Job 39:13-18: the ostrich, however, is referred to in Job 39:13 by the word *renanim, pl.*, which signifies, "a crying or wailing," but in the AV is translated "peacocks." The passage is obscure, but Job 39:13 may be better translated thus: "The wing of the ostrich beats joyously: but is it the stork's pinion and plumage?" The passage then speaks of the ostrich leaving its eggs unprotected, and being hardened against its young. The ostrich leaves its eggs in the sand, well covered up. The sun keeps them warm by day, and the parent sits upon them at night. Other eggs are left unprotected nearby for the young birds when hatched to eat, and these may be trampled on. As to the indifference of the parents to their young, it is asserted that when a hunter approaches they will leave their nests and then often they cannot find the place again in the wide desert; but dead jackals have been found near the nests, which have been killed by the parent birds. Some suppose that Job 39:16 refers to other birds laying eggs in the ostrich's nest, from which are hatched birds that are "not hers." Job 39:18 refers to the speed of the bird, which has often exceeded that of the best horses. The ostrich is of the family *Struthionidae*, order *Cursores*.

Othni

Son of Shemaiah, a Korhite (1 Chron. 26:7).

Othniel

Son of Kenaz, brother or nephew of Caleb. He took Kirjathsepher, and married Achsah, Caleb's daughter. He afterward became one of the judges, and prevailed against Chushan-rishathaim, king of Mesopotamia. Under him the land had rest forty years (Josh. 15:17; Judg. 1:13; Judg. 3:9,11; 1 Chron. 4:13). An Othniel is mentioned in 1 Chronicles 27:15, which may be the same or a descendant.

Ouches

Sockets or settings for gems (Ex. 28:11-25; Ex. 39:6-18).

Outlandish

Applied to any stranger or foreigner (Neh. 13:26).

Oven

Except in cities where there were those who followed the trade of the baker, with built-up ovens, it was customary for every household to have its own simple oven. A hole was dug in the ground and coated with clay, which hardened with the heat of the fire. Any species of grass soon dried in the sun and was then thrown into the oven to heat it. The bread was made into thin cakes which were baked by being stuck to the sides of the oven, or placed on a cover at the top. There are many instances in scripture where on the arrival of a visitor bread had to be kneaded and baked

for them (Ex. 8:3; Lev. 2:4; Lev. 7:9; Lev. 11:35; Lev. 26:26; Lam. 5:10; Hos. 7:4-7; Matt. 6:30; Luke 12:28). The heat of the oven is used symbolically for rapid destruction (Psa. 21:9; Mal. 4:1).

Overseer

Used in scripture for any one that had the oversight or leadership of others (Gen. 39:4-5, and more). In the AV. it is once the translation of *ἐπίσκοπος*, (Acts 20:28), which is elsewhere translated BISHOP.

Owl

In the passages that speak of the unclean birds “the owl...the little owl...and the great owl,” are enumerated (Lev. 11:16-17; Deut. 14:15-16). The Hebrew for the first is *bath yaanah*. (See Ostrich.) The second is *kos*: it occurs in the above two passages and in Psalm 102:6; and doubtless refers to the owl. The third, *yanshuph*, occurs also in Isaiah 34:11. This in the LXX and Vulgate is the “ibis,” and has been supposed by some to refer to the *Ibis religiosa*, a sacred bird of Egypt. There is also *lilith* in Isaiah 34:14 only, translated “screech owl” (margin and RV, “nightmonster”); its reference is doubtful. Also *qippoz* in Isaiah 34:15 only, “great owl,” (RV, “arrowsnake”; LXX and Vulgate “hedgehog,” reading perhaps *qippod* with six Hebrew MSS.) There are several well-known species of the owl, but to which of them these various words refer cannot be specified with certainty. The *Athene meridionalis* is the owl most common in Palestine; the *Strix flammea* is the white owl.

Ox-Goad

See GOADS.

Ox, Oxen

Several Hebrew words are translated both Ox, Oxen, and Bull, Bullock. The principal word for “bullock” is *par*, this is constantly spoken of as offered in the sacrifices (Ex. 29:3-14). The same word is used in Psalm 22:12: “many bulls have compassed me.” The principal words translated “oxen” are:

1. *baqar*, so called because used for labor, though also offered in sacrifice (Num. 7:3-88; 2 Chron. 35:8-12).

2. *shor*, so called from its strength, boldness (Ex. 21:28-36; Prov. 14:4; Ezek. 1:10). In Psalm 22:12 for “strong [bulls]” the word is *abbir*, signifying “mighty one,” it is translated “bulls” in Psalm 50:13; Psalm 68:30; Isaiah 34:7 and Jeremiah 50:11. The ox is typical of attributive power in patience as found in the living creatures in Ezekiel 1:10; and in Revelation 4:7.

For WILD BULL in Isaiah 51:20 the word is *to*; and the WILD OX in Deuteronomy 14:5 is *teo*. Both of these are supposed to refer to some large antelope, which could be caught in a strong net.

Ozem

1. Son of Jesse and brother of David (1 Chron. 2:15).

2. Son of Jerahmeel, the son of Hezron (1 Chron. 2:25).

Ozias

See UZZIAH. No. 1.

Ozni, Oznites

Son of Gad and his descendants (Num. 26:16). Called EZBON in Genesis 46:16.

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