

THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA

JAMES ORR, M.A., D.D., GENERAL EDITOR

JOHN L. NUELSEN, D.D., LL.D.

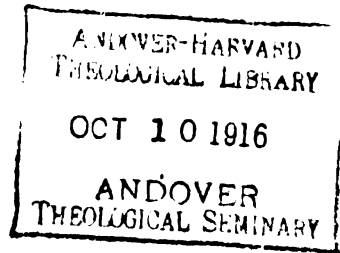
EDGAR Y. MULLINS, D.D., LL.D.

ASSISTANT EDITORS

MORRIS O. EVANS, D.D., PH.D., MANAGING EDITOR

VOLUME IV
NAARAH—SOCHO

CHICAGO
THE HOWARD-SEVERANCE COMPANY
1915



266,967

COPYRIGHT, 1915, BY
THE HOWARD-SEVERANCE COMPANY

All Rights of Translation and
Reproduction Reserved

International Copyright Secured

The Publishers supply this Encyclopaedia only through
authorized sales-agents. Booksellers cannot obtain it.

Printed by the Lakeside Press
Types cast and set by the University of Chicago Press
Chicago, Illinois, U.S.A.

passed by a fence within which none but Israelites may pass. . . . Upon its higher western end rises a house 'like a lion broad in front and narrow behind.' . . . From the open porch of this house stone steps descend to a great block of an altar perpetually smoking with sacrifices. . . . Off the N.W. of the Outer Sanctuary a castle (the Antonia) dominates the whole with its 4 lofty towers. Beyond . . . the Upper City rises in curved tiers like a theater, while all the lower slopes to the S. are a crowded mass of houses, girded by the eastern wall of the city. Against that crowded background the sanctuary with its high house gleams white and fresh. But the front of the house, glittering with gold plates, is obscured by a column of smoke rising from the altar; and the Priests' Court about the latter is colored by the slaughterers and sacrifices—a splash of red, as our imagination takes it, in the center of the prevailing white. At intervals there are bursts of music; the singing of psalms, the clash of cymbals and a great blare of trumpets, at which the people in their court in the Inner Sanctuary fall down and worship" (extracts from G. A. Smith's *Jerusalem*, II, 518-20).

To the Bible student the NT is the best guide to Olivet; tradition and "sites" only bewilder him.

7. Churches. Once the main hilltop was a mass of churches. There was the "Church of and Ecclesiastical Traditions" whereby tradition (contrary to the direct statement of Luke) states that the Ascension occurred; now the site is marked by a small octagonal chapel, built in 1834, which is in the hands of the Moslems. There a "footprint of Christ" is shown in the rock. A large basilica of Helena was built over the place where it was said that Christ taught His disciples. In 1869 the Princess de Latour d'Auvergne, learning that there was a Moslem tradition that this site was at a spot called *el Baltaniyeh* south of the summit, here erected a beautiful church known as the Church of the Pater Noster and around the courtyard she had the Lord's Prayer inscribed in 32 languages. When the church was in course of erection certain fragments of old walls and mosaics were found, but, in 1911, as a result of a careful excavation of the site, the foundations of a more extensive mass of old buildings, with some beautiful mosaic in the baptistry, were revealed in the neighborhood; there is little doubt but that these foundations belonged to the actual Basilica of Helena. It is proposed to rebuild the church.

Mention has been made of the name *Viri Galilaei* or Galilee as given to the northern summit of the main mass of Olivet. The name "Mount Galilee" appears to have been first given to this hill early in the 4th cent. and in 1573 AD Rauwolf explains the name by the statement that here was anciently a khan where the Galileans lodged who came up to Jerus. In 1620 Quaresmius applies the names "Galilee" and *Viri Galilaei* to this site and thinks the latter name may be due to its having been the spot where the two angels appeared and addressed the disciples as "Ye men of Galilee" (Acts 1 11). Attempts have been made, without much success, to maintain that this "Galilee" was the spot which Our Lord intended (Mt 28 10.16) to indicate to His disciples as the place of meeting.

The Russian inclosure includes a chapel, a lofty tower—from which a magnificent view is obtainable—a hospice and a pleasant pine grove. Between the Russian buildings to the N. and the Church of the Ascension lies the squalid village of *el Tār*, inhabited by a peculiarly turbulent and rapacious crowd of Moslems, who prey upon the passing pilgrims and do much to spoil the sentiment of a visit to this sacred spot. It is possible it may be the original site of BETHPHAGE (q.v.).

LITERATURE.—PEF. *Memoirs*, "Jerusalem" volume; G. A. Smith, *Jerusalem*; Robinson, *BRP*, I, 1838; Stanley, *Sinai and Pal*; Baedeker's *Pal and Syria* (by Socin and Bensinger); Tobler, *Die Siloahquelle und der Oelberg*, 1852; Porter, *Murray's Pal and Syria*; R. Hofmann, *Galilaea auf dem Oelberg*, Leipzig, 1896; Schick, "The Mount of Olives," *PEFS*, 1889, 174-84;

Warren, art. "Mount of Olives," in *HDB*; Gauthier, in *EB*, s.v.; Vincent (Père), "The Tombs of the Prophets," *Revue Biblique*, 1901.

E. W. G. MASTERMAN

OLIVET, ol'i-vet. See OLIVES, MOUNT OF.

OLYMPAS, ô-lim'pas ('Ολυμπας, *Olumpas*): The name of a Rom Christian to whom Paul sent greetings (Rom 16 15). Olympas is an abbreviated form of Olympiodorus. The joining in one salutation of the Christians mentioned in ver 15 suggests that they formed by themselves a small community in the earliest Rom church.

OLYMPIUS, ô-lim'pi-us ('Ολύμπιος, *Olímpios*): An epithet of JUPITER or ZEUS (q.v.) from Mt. Olympus in Thessaly, where the gods held court presided over by Zeus. Antiochus Epiphanes, "who on God's altars danced," insulted the Jewish religion by dedicating the temple of Jerus to Jupiter Olympius, 168 BC (2 Macc 6 2; 1 Macc 1 54 ff.).

OMAEERUS, om-a-ē'rus: AV=RV "Ismaerus" (1 Esd 9 34).

OMAR, ô'mar (أَمْر, 'ômar, connected perhaps with 'amar, "speak"; LXX 'Ομάν, *Ômán*, or 'Ομάρ, *Ômár*): Grandson of Esau and son of Eliphaz in Gen 36 11; 1 Ch 1 36; given the title "duke" or "chief" in Gen 36 15.

OMEGA, ô'me-ga, ô-mē'ga, ô-meg'a. See ALPHA AND OMEGA.

OMENS, ô'menz. See AUGURY; DIVINATION.

OMER, ô'mēr (אֶמֶר, 'ômer): A dry measure, the tenth of an ephah, equal to about 7½ pints. See WEIGHTS AND MEASURES.

OMNIPOTENCE, om-nip'ô-tens: The noun "omnipotence" is not found in the Eng. Bible, nor any noun exactly corresponding to it in the original Heb or Gr.

1. Terms and Usage. The adj. "omnipotent" occurs in Rev 19 6 AV; the Gr for this, παντοκράτωρ, *pantokrator*, occurs also in 2 Cor 6 18; Rev 1 8; 4 8; 11 17; 15 3; 16 7.14; 19 15; 21 22 (in all of which AV and RV render "almighty"). It is also found frequently in LXX, esp. in the rendering of the Divine names *Jeh cēbhā'ôth* and 'El Shadday. In *pantokrator*, the element of "authority," "sovereignty," side by side with that of "power," makes itself more distinctly felt than it does to the modern ear in "omnipotent," although it is meant to be included in the latter also. Cf further *ô dūnatos*, *ho dūnatos*, in Lk 1 49.

The formal conception of omnipotence as worked out in theology does not occur in the OT. The substance of the idea is conveyed in

2. Inherent various indirect ways. The notion of in OT "strength" is inherent in the OT conception of God from the beginning, Names of God being already represented in one of the two Divine names inherited by Israel from ancient Sem religion, the name 'El. According to one etymology it is also inherent in the other, the name 'Ēlōhīm, and in this case the pl. form, by bringing out the fulness of power in God, would mark an approach to the idea of omnipotence. See GOD, NAMES OF.

In the patriarchal religion the conception of "might" occupies a prominent place, as is indicated by the name characteristic of this period, 'El Shadday; cf Gen 17 1; 28 3; 35 11; 43 14; 48 3; 49 24.25; Ex 6 3. This name, however, designates the Divine power as standing in the service of His covenant-relation to the patriarchs, as transcending Nature and overpowering it in the interests of redemption.

Another Divine name which signalizes this attribute is *Jeh cēbhā'ôth*, *Jeh of Hosts*. This name, characteristic

of the prophetic period, describes God as the King surrounded and followed by the angelic hosts, and since the might of an oriental king is measured by the splendor of his retinue, as of great, incomparable power, the King Omnipotent (Ps 24 10; Isa 2 12; 6 3.5; 8 13; Jer 48 18; Mal 1 14).

Still another name expressive of the same idea is 'Abhir, "Strong One," compounded with Jacob or Israel (Gen 49 24; Ps 132 2.5; Isa 1 24; 49 26; 60 16). Further, 'El Gibbôr, "God-Hero" (Isa 9 6 [of the Messiah]; cf for the adj. gibbôr, Jer 20 11); and the figurative designation of God as 'ûr, "Rock," occurring esp. in the address to God in the Psalter (Isa 30 29, AV "Mighty One"). The specific energy with which the Divine nature operates finds expression also in the name 'El Hay, "Living God," which God bears over against the impotent idols (1 S 17 26.36; 2 K 19 4.16; Ps 18 46; Jer 23 36; Dnl 6 20.26 f). An anthropomorphic description of the power of God is in the figures of His "hand," His "arm," His "finger." See God.

Some of the attributes of Jeh have an intimate connection with His omnipotence. Under this head esp. God's nature as Spirit and

3. Other Modes of Expression His holiness come under consideration. The representation of God as Spirit in the OT does not primarily refer to the incorporeality of the Divine nature, but to its inherent energy. The physical element underlying the conception of Spirit is that of air in motion, and in this at first not the invisibility but the force forms the point of comparison. The opposite of "Spirit" in this sense is "flesh," which expresses the weakness and impotence of the creature over against God (Isa 2 22; 31 3).

The holiness of God in its earliest and widest sense (not restricted to the ethical sphere) describes the majestic, specifically Divine character of His being, that which evokes in man religious awe. It is not a single attribute coordinated with others, but a peculiar aspect under which all the attributes can be viewed, that which renders them distinct from anything analogous in the creature (1 S 2 2; Hos 11 9). In this way holiness becomes closely associated with the power of God, indeed sometimes becomes synonymous with Divine power—omnipotence (Ex 15 11; Nu 20 12), and esp. in Ezk, where God's "holy name" is often equivalent to His renown for power, hence interchangeable with His "great name" (Ezk 36 20–24). The objective Spirit as a distinct hypostasis and the executive of the Godhead on its one side also represents the Divine power (Isa 32 15; Mt 12 28; Lk 1 35; 4 14; Acts 10 38; Rom 15 19; 1 Cor 2 4).

In all these forms of expression a great and specifically Divine power is predicated of God. Statements in which the absolutely unlimited extent of this power is explicitly affirmed are rare. The reason, however, lies not in any actual restriction placed on this power, but in the concrete practical form of religious thinking which prevents abstract formulation of the principle. The point to be noticed is that no statement is anywhere made exempting aught from the reach of Divine power. Nearest to a general formula come such statements as nothing is "too hard for Jeh" (Gen 18 14; Jer 32 17); or "I know that thou canst do everything," or "God . . . hath done whatever he pleased" (Ps 115 3; 135 6), or, negatively, no one "can hinder" God in carrying out His purpose (Isa 43 13), or God's hand is not "waxed short" (Nu 11 23); in the NT: "With God all things are possible" (Mt 19 26; Mk 10 27; Lk 18 27); "Nothing is impossible with God" (RV "No word from God shall be void of power," Lk 1 37). Indirectly the omnipotence of God is implied in the effect ascribed to faith (Mt 17 20: "Nothing shall be impossible unto you"; Mk 9 23: "All things are possible to him that believeth"), because faith puts the Divine power at the disposal of the believer. On its subjective side the principle of inexhaustible power finds expression in Isa 40 28: God is not subject to weariness. Because God is conscious of the unlimited extent of His resources nothing is marvelous in His eyes (Zec 8 6).

It is chiefly through its forms of manifestation that the distinctive quality of the Divine power which renders it omnipotent becomes

5. Forms of Manifestation The Divine power operates not merely in single concrete acts, but is comprehensively related to the world as such. Both in Nature and history, in creation and in redemption, it produces and controls and directs everything that comes to pass. Nothing in the realm of actual or conceivable things is withdrawn from it (Am 9 2.3; Dnl 4 35); even to the minutest and most recondite sequences of cause and effect it extends and masters all details of reality (Mt 10 30; Lk 12 7). There is no accident (1 S 6 9; cf with ver 12; Prov 16 33). It need not operate through second causes; it itself underlies all second causes and makes them what they are.

It is creative power producing its effect through a mere word (Gen 1 3 ff; Dt 8 3; Ps 33 9; Rom 4 17; He 1 3; 11 30). Among the prophets, esp. Isaiah emphasizes this manner of the working of the Divine power in its immediateness and suddenness (Isa 9 8; 17 13; 18 4–6; 29 5). All the processes of Nature are ascribed to the causation of Jeh (Job 5 9 ff; 9 5 ff; chs 38 and 39; Isa 40 12 ff; Am 4 13; 5 8.9; 9 5.6); esp. God's control of the sea is named as illustrative of this (Ps 65 7; 104 9; Isa 50 2; Jer 5 22; 31 35). The OT seldom says "It rains" (Am 4 7), but usually God causes it to rain (Lev 26 4; Dt 11 17; 1 S 12 17; Job 36 27; Pss 29 and 65; Mt 5 45; Acts 14 17).

The same is true of the processes of history. God sovereignly disposes, not merely of Israel, but of all other nations, even of the most powerful, e.g. the Assyrians, as His instruments for the accomplishment of His purpose (Am 1–2 3; 9 7; Isa 10 5.15; 28 2; 45 1; Jer 25 9; 27 6; 43 10). The prophets ascribe to Jeh not merely relatively greater power than to the gods of the nations, but His power extends into the sphere of the nations, and the heathen gods are ignored in the estimate put upon His might (Isa 31 3).

Even more than the sphere of Nature and history, that of redemption reveals the Divine omnipotence, from the point of view of the supernatural and miraculous. Thus Ex 15 celebrates the power of Jeh in the wonders of the exodus. It is God's exclusive prerogative to do wonders (Job 5 9; 9 10; Ps 72 18); He alone can make "a new thing" (Nu 16 30; Isa 43 19; Jer 31 22). In the NT the great embodiment of this redemptive omnipotence is the resurrection of believers (Mt 22 29; Mk 12 24) and specifically the resurrection of Christ (Rom 4 17.21.24; Eph 1 19 ff); but it is evidenced in the whole process of redemption (Mt 19 26; Mk 10 27; Rom 8 31; Eph 3 7.20; 1 Pet 1 5; Rev 11 17).

The significance of the idea may be traced along two distinct lines. On the one hand the Divine omnipotence appears as a support of faith. On the other hand it is productive of that specifically religious state of consciousness which Scripture calls "the fear of Jeh." Omnipotence in God is that to which human faith addresses itself. In it lies the ground for assurance that He is able to save, as in His love that He is willing to save (Ps 65 5.6; 72 18; 118 14–16; Eph 3 20).

As to the other aspect of its significance, the Divine omnipotence in itself, and not merely for soteriological reasons, evokes a specific religious response. This is true, not only of the OT, where the element of the fear of God stands comparatively in the foreground, but remains true also of the NT. Even in Our Lord's teaching the prominence given to the fatherhood and love of God does not preclude that the transcendent majesty of the Divine nature, including omnipotence, is kept in full view and

made a potent factor in the cultivation of the religious mind (Mt 6 9). The beauty of Jesus' teaching on the nature of God consists in this, that He keeps the exaltation of God above every creature and His loving condescension toward the creature in perfect equilibrium and makes them mutually fructified by each other. Religion is more than the inclusion of God in the general altruistic movement of the human mind; it is a devotion at every point colored by the consciousness of that Divine uniqueness in which God's omnipotence occupies a foremost place.

LITERATURE.—Oehler, *Theologie des AT*, 131, 139 ff.; Riehm, *Alttestamentliche Theologie*, 250 ff.; Dillmann, *Handbuch der alttestamentlichen Theologie*, 244; Davidson, *OT Theology*, 163 ff.; König, *Geschichte der alttestamentlichen Religion*, 127, 135 ff., 391, 475.

GEERHARDUS VOS

OMNIPRESENCE, om-ni-prez'ens: Neither the noun "omnipresence" nor adj. "omnipresent" occurs

in Scripture, but the idea that God is everywhere present is throughout presupposed and sometimes explicitly of the Term formulated. God's omnipresence is in Scripture closely related to His omnipotence and omniscience: that He is everywhere enables Him to act everywhere and to know all things, and, conversely, through omnipotent action and omniscient knowledge He has access to all places and all secrets (cf Ps 139). Thus conceived, the attribute is but the correlate of the monotheistic conception of God as the Infinite Creator, Preserver and Governor of the universe, immanent in His works as well as transcendent above them.

The philosophical idea of omnipresence is that of exemption from the limitations of space, subjectively as well as objectively; subjectively, in so far as space, which is a

2. Philosophical and Popular Ideas of Omnipresence necessary form of all created consciousness in the sphere of sense-perception, is not thus constitutionally inherent in the mind of God; objectively, in so far as the actuality of space-relations in the created world imposes no limit upon the presence and operation of God. This metaphysical conception of transcendence above all space is, of course, foreign to the Bible, which in regard to this, as in regard to the other transcendent attributes, clothes the truth of revelation in popular language, and speaks of exemption from the limitations of space in terms and figures derived from space itself. Thus the very term "omnipresence" in its two component parts "everywhere" and "present" contains a double inadequacy of expression, both the notion of "everywhere" and that of "presence" being spacial concepts. Another point, in regard to which the popular nature of the Scriptural teaching on this subject must be kept in mind, concerns the mode of the Divine omnipresence. In treating the concept philosophically, it is of importance to distinguish between its application to the essence, to the activity, and to the knowledge of God. The Bible does not draw these distinctions in the abstract. Although sometimes it speaks of God's omnipresence with reference to the pervasive immanence of His being, it frequently contents itself with affirming the universal extent of God's power and knowledge (Dt 4 39; 10 14; Ps 139 6-16; Prov 15 3; Jer 23 23,24; Am 9 2).

This observation has given rise to the theories of a mere omnipresence of power or omnipresence by an act of will, as distinct from an omnipresence of being. But it is plain that in this antithetical form such a distinction is foreign to the intent of the Bib. statements in question. The writers in these passages content themselves with describing the practical effects of the attribute without reflecting upon the difference between this and its ontological aspect; the latter is neither affirmed nor denied. That no denial of the omni-

presence of being is intended may be seen from Jer 23 24, where in the former half of the verse the omnipresence of ver 23 is expressed in terms of omniscience, while in the latter half the idea finds ontological expression. Similarly, in Ps 139, cf ver 2 with vs 7 ff., and vs 13 ff. As here, so in other passages the presence of God with His being in all space is explicitly affirmed (1 K 8 27; 2 Ch 2 6; Isa 66 1; Acts 17 28).

Omnipresence being the correlate of monotheism, the presence of the idea in the earlier parts of the OT is denied by all those who assign the development of monotheism in the OT religion to the prophetic period from the 8th cent. onward. It is undoubtedly true that the earliest narratives speak very anthropomorphically of God's relation to space; they describe Him as coming and going in language such as might be used of a human person. But it does not follow from this that the writers who do so conceive of God's being as circumscribed by space. Where such forms of statement occur, not the presence of God in general, but His visible presence in theophany is referred to. If from the local element entering into the description God's subjection to the limitations of space were inferred, then one might with equal warrant, on the basis of the physical, sensual elements entering into the representation, impute to the writers the view that the Divine nature is corporeal.

The theophanic form of appearance does not disclose what God is ontologically in Himself, but merely how He condescends to appear and work for the redemption of His people. It establishes a redemptive and revelatory presence in definite localities, which does not, in the mind of the writer, detract from the Divine omnipresence. Hence, it is not confined to one place; the altars built in recognition of it are in patriarchal history erected in several places and coexist as each and all offering access to the special Divine presence. It is significant that

already during the patriarchal period these theophanies and the altars connected with them are confined to the Holy Land. This shows that the idea embodied in them has nothing to do with a crude conception of the Deity as locally circumscribed, but marks the beginning of that gradual restoration of the gracious presence of God to fallen humanity, the completion of which forms the goal of redemption. Thus God is said to dwell in the ark, in the tabernacle, on Mt. Zion (Nu 10 35; 2 S 6 2; 2 K 19 15; Ps 3 4; 99 1); in the temple (1 K 8; Ps 20 2; 26 8; 46 5; 48 2; Isa 8 18; Joel 3 16,21; Am 1 2); in the Holy Land (1 S 26 19; Hos 9 3); in Christ (Jn 1 14; 2 19; Col 2 9); in the church (Jn 14 23; Rom 8 9,11; 1 Cor 3 16; 6 19; Eph 2 21,22; 3 11; 2 Tim 3 15; He 10 21; 1 Pet 2 5); in the eschatological assembly of His people (Rev 21 3). In the light of the same principle must be interpreted the presence of God in heaven. This also is not to be understood as an ontological presence, but as a presence of specific theocratic manifestation (1 K 8 27; Ps 2 4; 11 4; 33 13 ff.; 104 3; Isa 6 1 ff.; 63 15; 66 1; Hab 2 20; Mt 5 34; 6 9; Acts 7 48; 17 28; Eph 1 20; He 1 3). How little this is meant to exclude the presence of God elsewhere may be seen from the fact that the two representations, that of God's self-manifestation in heaven and in the earthly sanctuary, occur side by side (1 K 8 26-53; Ps 20 2-6; Am 9 6). It has been alleged that the idea of God's dwelling in heaven marks a comparatively late attainment in the religion of Israel, of which in the pre-prophetic period no trace can as yet be discovered (so Stade, *Bibl. Theol. des AT*, I, 103, 104). There are, however, a number of passages in the Pent bearing witness to the early existence of this belief (Gen 11 1-9; 19 24; 21 17; 22 11; 28 12). Jeh comes, according to the belief of the earliest period, with the clouds (Ex 14 19,20; 19 9,18; 24 15; Nu 11 25; 13 5). That even in the opinion of the people Jeh's local presence in an earthly sanctuary need not have excluded Him from heaven follows also from the unhesitating belief in His simultaneous presence in a plurality of sanctuaries. If it was not a question of locally circumscribed presence as between sanctuary and sanctuary, it need not have been as between earth and heaven (cf Gunkel, *Gen*, 157).

Both from a generally religious and from a specifically soteriological point of view the omnipresence of God is of great practical importance

6. Religious Significance for the religious life. In the former respect it contains the guaranty that the actual nearness of God and a real communion with Him may be enjoyed everywhere, even apart from the places hallowed for such purpose by a specific gracious self-manifestation (Ps 139 5-10). In the other respect the Divine omnipresence assures the believer that God is at hand