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and the events themselves are under the guidance and control of Jeh, who always condemns and punishes wrong, but approves and rewards righteousness. Thus the narrative is history utilized to convey moral truth. And its value is to be estimated, not primarily as recording the great deeds of the past, but as conveying ethical teaching; that by means of the history with all its glamor and interest the people may be recalled to a sense of their high duty toward God, and be warned of the inevitable consequences of disobedience to Him.

LITERATURE.—Upon all points of introduction, criticism and interpretation, the comms. afford abundant and satisfactory guidance. The principal Eng. comms. are by H. P. Smith in *ICC*, Edinburgh, 1899, and S. R. Driver, *Notes on the Heb Text of the Books of S.*, 2d ed, Oxford, 1913; A. R. S. Kennedy, "Samuel," *New Century Bible*, New York, Frowde, 1905; in German by R. Budde, 1902, W. Nowack, 1902, A. Klostermann, 1887. See also the arts. "Samuel" in *HDB*, *EB* and *Jew Enc.*

A. S. GEDEN

SANAAS, san'-as (A and Fritzsche, Σανάας, *Sanáas*, B, Σαμά, *Samá*; AV *Annaas*): The sons of Sanaas returned in large numbers with Zerubbabel (1 Esd 5 23)—"Senaah" in Ezr 2 35; Neh 7 38. The numbers vary in each case (Esd, 3,330 or 3,301; Ezr, 3,630; Neh, 3,930).

SANABASSAR, san-a-bas'ar (in 1 Esd 2 12.15), **SANABASSARUS**, san-a-bas'a-rus (in 6 18.10; a name appearing in many variations, A always reading Σαναβάσσαρος, *Sanabássaros*, B, Σαναασσάρω, *Sanamassáro*, in 2 12[11] [RVm *Samanassar*], Σαναασσάρου, *Samanassárou*, in 2 15[14], but Σαβανασσάρω, *Sabanassáro*, in 6 18[17] [RVm] and Σαναβάσσαρος, *Sanabássaros*, in 6 20 [19]): He was "governor of Judaea" under Cyrus, conveyed the holy vessels of the temple from Babylon to Jerus and "laid the foundations of the house of the Lord" for the first time since its destruction (1 Esd 2 12.15; 6 18-20)—"SHESHBAZZAR [q.v.] the prince of Judah" (Ezr 1 8).

Some identify him with Zerubbabel as AVm in 1 Esd 6 18: "Z., which is also S. the ruler." This view appears to be favored by the order of the words here, where, in case of two persons, one might expect "S. the ruler" to come first. Zerubbabel appears as "governor of Judaea" also in 1 Esd 6 27-29. Ezr 3 10 speaks of the foundation of the temple under Zerubbabel and 5 16 as under Sheshbazzar. There is further the analogy of 1 Esd 5 40, where Nehemias and Atharías refer to the same person. Against this identification: Zerubbabel is not styled ruler or governor either in Neh or Ezr, but in Hag 1 14; 2 2.21 he is *pehāh* or governor of Judah; no explanation is given of the double name, as in the case of e.g. Daniel, Belshezzar; the language of Ezr 5 14 f seems to refer to work commenced under a different person than Zerubbabel. Nor is there any reason against supposing a first return under Sheshbazzar (*Sanabassar*) and a foundation of the temple previous to the time of Zerubbabel—an undertaking into which the Jews did not enter heartily, perhaps because *Sanabassar* may have been a foreigner (though it is uncertain whether he was a Babylonian, a Persian, or a Jew). A later proposal is to identify *Sanabassar* with *Shenazzar*, the uncle of Zerubbabel in 1 Ch 3 18. But either of these identifications must remain doubtful. See *SHENAZZAR*; *ZERUBBABEL*.

S. ANGUS

SANASIB, san'a-sib (Fritzsche, Σανασιβ, *Sanasib*, but B and Swete, Σαναβείς, *Sanabeis*, A, Ἀνασειβ, *Anaseib*): Found only in 1 Esd 5 24, where the sons of Jeddu, the son of Jesus, are a priestly family returning "among the sons of Sanasib." The name is not found in the || Ezr 2 36; Neh 7 39, and is perhaps preserved in the Vulg "Eliasib."

SANBALLAT, san-bal'at (שַׁנְבַּלֵּט, *shan'ballat*; Gr and Vulg *Sanaballát*, Pesh *Samballat*): Sanballat the Horonite was, if the appellation which follows his name indicates his origin, a Moabite of Horonaim, a city of Moab mentioned in Isa 15 5; Jer 48 2.5.34; Jos, *Ant*, XIII, xxiii; XIV, ii. He is named along with Tobiah, the Ammonite slave (Neh 4 1), and Geshem the Arabian (Neh 6 1)

as the leading opponent of the Jews at the time when Nehemiah undertook to rebuild the walls of Jerus (Neh 2 10; 4 1; 6 1). He was related by marriage to the son of Eliashib, the high priest at the time of the annulment of the mixed marriages forbidden by the Law (Neh 13 28).

Renewed interest has been awakened in Sanballat from the fact that he is mentioned in the papyri I and II of Sachau (*Die aramäischen Papyrusurkunden aus Elephantine*, Berlin, 1908, and in his later work, *Aramäische Papyrus und Ostraka*, Leipzig, 1911; cf Staerk's convenient ed in *Lietzmanns Kleine Texte*, No. 32, 1908) as having been the governor (*pahath*) of Samaria some time before the 17th year of Darius (Nothus), i.e. 408-407 BC, when Bagohi was governor of Judah. His two sons, Delaiah and Shelemiah, received a letter from Jedoniah and his companions the priests who were in Yeb (Elephantine) in Upper Egypt. This letter contained information concerning the state of affairs in the Jewish colony of Yeb, esp. concerning the destruction of the temple or synagogue (*agora*) which had been erected at that place.

The address of this letter reads as follows: "To our lord Bagohi, the governor of Judaea, his servants Jedoniah and his companions, the priests in the fortress of Yeb [Elephantine]. May the God of Heaven inquire much at every time after the peace of our lord and put thee in favor before Darius the king," etc. The conclusion of the letter reads thus: "Now, thy servants, Jedoniah and his companions and the Jews, all citizens of Yeh, say thus: If it seems good to our lord, mayest thou think on the rebuilding of that temple [the *agora* which had been destroyed by the Egyptians]. Since it has not been permitted us to rebuild it, do thou look on the receivers of thy benefactions and favors here in Egypt. Let a letter with regard to the rebuilding of the temple of the God Jaho in the fortress of Yeb, as it was formerly built, be sent from thee. In thy name will they offer the meal offerings, the incense, and the burnt offerings upon the altar of the God Jaho; and we shall always pray for thee, we and our wives and our children and all the Jews found here, until the temple has been rebuilt. And it will be to thee a meritorious work [*sedhākāh*] in the sight of Jaho, the God of Heaven, greater than the meritorious work of a man who offers to him a burnt offering and a sacrifice of a value equal to the value of 1,000 talents of silver. And as to the gold [probably that which was sent by the Jews to Bagohi as a *bakheesh*] we have sent word and given knowledge. Also, we have in our name communicated in a letter all [these] matters unto Delaiah and Shelemiah, the sons of Sanballat, governor of Samaria. Also, from all that has been done to us, Arsham [the satrap of Egypt] has learned nothing."

The 20th of Marcheshvan in the 17th year of Darius the king."

Sanballat is the Bab Sin-uballit, "may Sin give him life," a name occurring a number of times in the contract tablets from the time of Nebuchadnezzar, Nabonidus, and Darius Hystaspis. (See Tallquist, *Neubabylonisches Namenbuch*, 183.)

R. DICK WILSON

SANCTIFICATION, sanḡ-ti-fī-kā'shun:

Etymology

I. THE FORMAL SENSE

1. In the OT
2. In the NT

II. THE ETHICAL SENSE

1. Transformation of Formal to Ethical Idea
2. Our Relation to God as Personal: NT Idea
3. Sanctification as God's Gift
4. Questions of Time and Method
5. An Element in All Christian Life
6. Follows from Fellowship with God
7. Is It Instantaneous and Entire?
8. Sanctification as Man's Task

LITERATURE

The root is found in the OT in the Heb vb. שָׁפַר, *šāphar*, in the NT in the Gr vb. ἀγιάζω, *hagiázō*. The noun "sanctification"

Etymology (ἀγιασμός, *hagiasmós*) does not occur in the OT and is found but 10 t in the NT, but the roots noted above appear in a group of important words which are of very frequent occurrence. These words are "holy," "hallow," "hallowed," "holiness," "consecrate," "saint," "sanctify,"