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of the intervening object, obscurely projected, constantly changing and passing away. "Shadow" is used lit. of a roof (Gen 19 8), of mountains (Jgs 9 36), of trees (Jgs 9 15, etc), of wings (Ps 17 8, etc), of a cloud (Isa 25 5), of a great rock (Isa 32 2), of a man (Peter, Acts 5 15), of the shadow on the dial (2 K 20 9, etc), of Jonah's gourd (Jon 4 5 f). It is used also figuratively (1) of shelter and protection (of man, Gen 19 8; Cant 2 3; Isa 16 3, etc; of God, Ps 36 7; 91 1; Isa 4 6, etc); (2) of anything fleeting or transient, as of the days of man's life on earth (1 Ch 29 15; Job 8 9; Ps 109 23); (3) with the idea of obscurity or imperfection (in He 8 5; 10 1, of the Law; cf Col 2 17); (4) of darkness, gloom; see SHADOW OF DEATH. In Jas 1 17, we have in AV, "the Father of lights, with whom is no variableness, neither shadow of turning" (*apostkiasma*), RV "shadow that is cast by turning"; the reference is to the unchangeableness of God as contrasted with the changes of the heavenly bodies. RV has "of the rustling of wings" for "shadowing with wings" in Isa 18 1; ARV has "shade" for "shadow" in various places (Jgs 9 15; Job 40 22; Isa 4 6, etc). In Job 40 21, 22, for "shady trees" RV has "lotus-trees."

W. L. WALKER

**SHADOW OF DEATH** (צֶלְמָוֶת, *šalmāweth*): The Heb word tr<sup>d</sup> "shadow of death" is used poetically for thick darkness (Job 3 5), as descriptive of Sheol (Job 10 21 f; 12 22; 38 17); figuratively of deep distress (Job 12 22; 16 16; 24 17 bis; 28 3; 34 22 [in the last three passages ARV has "thick darkness" and "thick gloom"]; Ps 23 4, RVm "deep darkness [and so elsewhere]"; 44 19; 107 10, 14; Isa 9 2; Jer 2 6; 13 16; Am 5 8; Mt 4 16; Lk 1 79, *skid thanátou*). The Heb word is perhaps composed of *šēl*, "shadow," and *māweth*, "death," and the idea of "the valley of the shadow of death" was most probably derived from the deep ravines, darkened by over-hanging briars, etc, through which the shepherd had sometimes to lead or drive his sheep to new and better pastures.

W. L. WALKER

**SHADRACH**, *shā'drak*: The Bab name of one of the so-called Heb children. Shadrach is probably the Sumerian form of the Bab Kudurru-Aki, "servant of Sin." It has been suggested by Meinhold that we should read Merodach instead of Shadrach. Since there were no vowels in the original Heb or Aram., and since *sh* and *m* as well as *r* and *d* are much alike in the old alphabet in which Dnl was written, this change is quite possible.

Shadrach and his two companions were trained along with Daniel at the court of Nebuchadnezzar, who had carried all four captive in the expedition against Jerus in the 3d year of Jehoiakim (Dnl 1 1). They all refused to eat of the food provided by Ashpenaz, the master who had been set over them by the king, but preferred to eat pulse (Dnl 1 12). The effect was much to their advantage, as they appeared fairer and fatter in flesh than those who ate of the king's meat. At the end of the appointed time they passed satisfactory examinations, both as to their physical appearance and their intellectual acquirements, so that none were found like them among all with whom the king communed, and they stood before the king (see Dnl 1).

When Daniel heard that the wise men of Babylon were to be slain because they could not tell the dream of Nebuchadnezzar, after he had gained a respite from the king, he made the thing known to his three companions that they might unite with him in prayer to the God of heaven that they all might not perish with the rest of the wise men of Babylon. After God had heard their prayer and the dream was made known to the king by Daniel,

Nebuchadnezzar, at Daniel's request, set Shadrach, Meshach and Abed-nego over the affairs of the province of Babylon (Dnl 2). With Meshach and Abed-nego, Shadrach was cast into a fiery furnace, but escaped unhurt (Dnl 3). See ABED-NEGO; HANANIAH; SONG OF THREE CHILDREN.

R. DICK WILSON

**SHADY, shād'i, TREES** (Job 40 21 f). See LOTUS TREES.

**SHAFT**, shaft: Isa 49 2 for פָּיִץ, *hēç*, "an arrow"; also Ex 25 31; 37 17; Nu 8 4 AV for a part of the candlestick of the tabernacle somewhat vaguely designated by the word יָרֵךְ, *yārēkh*, "thigh." The context in the first 2 verses shows that the upright stem or "shaft" is intended, but in Nu 8 4 a different context has caused RV to substitute "base." See also ARCHERY; ARMOR, ARMS.

**SHAGEE**, *shā'gē* (שָׂגִי, *shāghē*; B, Σολά, *Sōlá*, A, Σαγή, *Sagē*; AV *Shage*): The father of Jonathan, one of David's heroes (1 Ch 11 34).

**SHAHARAIM**, *shā-ha-rā'im* (שְׁהַרַיִם, *shahārāyim*; B, Σααρήλ, *Saarēl*, A, Σααρήμ, *Saarēm*): A Benjamite name (1 Ch 8 8). The passage is corrupt beyond only the most tentative emendation. "Sharaim" has no connection with the foregoing text. One of the suggested restorations of vs 8.9 reads: "And Shaharaim begat in the field of Moab, after he had driven them [i.e. the Moabites] out, from Hodesh his wife, Jobab," etc (Curtis, ICC).

**SHAHAZUMAH**, *shā-ha-zō'ma*, *sha-haz'ō-ma* (שְׁהַצִּימָה, *shahāçümāh*; B, Σαλειμ κατὰ θάλασσαν, *Saleim katá thalassan*, A, Σασειμάθ, *Saseimáth*; AV *Shahazimah*, *sha-haz'i-mah*): A town in the territory of Issachar on the boundary which ran from Tabor to the Jordan (Josh 19 22). The site, which has not yet been recovered, must be sought, probably, to the S.E. of the mountain.

**SHALEM**, *shā'lem* (שָׁלֵם, *shālēm*; εἰς Σαλήμ, *eis Salēm*): The word as a place-name occurs only in Gen 33 18. With Luther, following LXX, Pesh and Vulg, AV reads "And Jacob came to Shalem, a city of Shechem." RV with the Tgs Onkelos and pseudo-Jonathan, the Sam codex and the Arab., reads, "came in peace to the city of Shechem." There is a heavy balance of opinion among scholars in favor of the latter reading. It is certainly a remarkable fact, supporting AV, that about 4 miles E. of Shechem (*Nāblus*), there is a village bearing the name *Sālem*. If AV is right, this must represent the city referred to; and E. of *Sālem* would transpire the events recorded in Gen 44. Against this is the old tradition locating Jacob's well and Joseph's tomb near to Shechem. *Onom* gets over the difficulty by identifying Shalem with Shechem.

W. EWING

**SHALIM**, *shā'lim*. See SHAALIM.

**SHALISHAH**, *sha-li'sha*, *shal'i-shā*, **LAND OF** (שְׁלִישָׁה, *'ereç shālīshāh*; B, ἡ γῆ Σελιά, *hē gē Selchá*, A, ἡ γῆ Σαλισσά, *hē gē Salissá*): If the general indication of the route followed by Saul, given under SHAALIM, is correct, the land of Shalishah (1 S 9 4) will lie to the N.E. of Lydda on the western slope of the range. Baal-shalishah would most likely be in the district, and may indeed have given its name to it. If Conder is right in identifying this city with *Khīrbet Kejr Thilth*, about 19 miles N.E. of Jaffa, it meets well enough the general indication given above. *Onom* knows the name, but gives no guidance as to where the district is.