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holds that "Sheshach" represents Šš-kû-KI of an old Bab regal register, which may have stood for a part of the city of Babylon. (For a refutation of this interpretation see Schrader, *KAT*<sup>2</sup>, 415; *COT*, II, 108 f.) Lauth, too, takes "Sheshach" to be a Hebraization of Ššika, a Bab district. Winckler and Sayce read *Uru-azagga*. Finally, Cheyne and a number of critics hold that the word has crept into the text, being "a conceit of later editors." See further JEREMIAH, 6.

HORACE J. WOLF

**SHESHBAZZAR**, shesh-baz'ar (שֶׁשְׁבַצָּר, *shesh-baččar*, or שֶׁשׁ, *shēshbaččar*): Sheshbazzar is the Heb or Aram. form of the Bab *Shamash-aba-ušur*, or *Shamash-bana-ušur*: "Oh Shamash, protect the father." It is possible that the full name was *Shamash-ban-zeri-Babilt-ušur*, "Oh Shamash, protect the father [builder] of the seed of Babylon." (See Zerubbabel, and compare the Bab names *Ashur-bana-ušur*, *Ban-ziri*, *Nabu-ban-ziri*, *Shamash-ban-apli*, *Shamash-apil-ušur*, *Shamash-ban-ahi*, and others in Tallquist's *Neubabylonisches Namenbuch*, and the Aram. names on nos. 35, 44, 36, and 45 of Clay's *Aramaic Dockets*.) If this latter was the full name, there would be little doubt that Sheshbazzar may have been the same person as Zerubbabel, since the former is called in *Ezr* 5 14 the governor of Judah, and the latter is called by the same title in *Hag* 1 1.14; 2 2.21. It is more probable, however, that Sheshbazzar and Zerubbabel were different persons, and that Sheshbazzar was governor of Judah in the time of Cyrus and Zerubbabel in that of Darius. It is possible that Sheshbazzar came to Jerus in the time of Cyrus and laid the foundations, and that Zerubbabel came later in the time of Darius Hystaspis and completed the building of the temple (cf *Ezr* 2 68; 4 2; *Hag* 1 14).

According to *Ezr* 1 8 Sheshbazzar was the prince (Hannasi) of Judah into whose hands Cyrus put the vessels of the house of the Lord which Nebuchadnezzar had brought forth out of Jerus and had put in the house of his gods. It is further said in ver 11 that Sheshbazzar brought these vessels with them of the captivity which he brought up from Babylon to Jerus. In *Ezr* 5 14 f it is said that these vessels had been delivered by Cyrus unto one whose name was Sheshbazzar, whom he had made governor (*pehāh*), and that Sheshbazzar came and laid the foundations of the house of God which was in Jerus. See SANABASSAR.

R. DICK WILSON

**SHESHAI**, shē'shāi (שֶׁשַׁי, *shēshay*): One of the sons of Anak, perhaps an old Hebronite clan name. (Sayce combines the name with *Šasu*, √ שָׁסַד, the Egypt name for the Syrian Bedouins.) The clan lived in Hebron at the time of the conquest and was expelled by Caleb (*Nu* 13 22, B, *Σεσεί*, *Sessel*, A, *Σεμεί*, *Semei*; *Josh* 15 14, B, *Σουσεί*, *Sousei*, A, *Σουσαι*, *Sousai*; *Jgs* 1 10, B, *Σεσεί*, *Sessel*, A, *Γεθθί*, *Geththi*).

**SHESHAN**, shē'shan (שֶׁשָׁן, *shēshan*; *Σωσαν*, *Sōsān*): A Jerahmeelite whose daughter married his servant Jarha (1 Ch 2 31.34.35). The genealogical list which follows embraces some very early names (cf Curtis, *ICC*, ad loc.).

**SHETH**. See SETH.

**SHETHAR**, shē'thār (שֶׁתָּר, *shēthar*; B and Luc., *Σαρραθαίος*, *Sarsathaíos*, A, *Σαπέροθεός*, *Sarēstheos*): One of the "seven princes" at the court of Abasuerus (*Est* 1 14); these princes "sat first in the kingdom" and had the right of entrance to the king's presence at any time, except when he was in the company of one of his wives. (According

to Marquart, *Fund.*, 69, Shethar comes from שֶׁתָּר, with which the Pers *šiyātis*, "joy," is to be compared.) The word has never really been satisfactorily explained; it is presumably Pers.

**SHETHAR-BOZENAI**, shē'thār-boz'ē-nī, **SHETHAR-BOZNAI**, shē'thār-boz'nī, -boz'nā-ī, (שֶׁתָּר בִּזְנַי, *shēthar bōznay*, meaning uncertain): The name of a Pers (?) official mentioned with Tattenai in connection with the correspondence with Darius relative to the rebuilding of the Temple (*Ezr* 5 3.6; 6 6.12; B, *Σαθαρβουζάνης*, *Satharbouzáns*, A, *Σαθαρβουζανάι*, *Satharbouzanai*, in 5 3; 6 13; *Σαθαρβουζανής*, *Satharbouzanēs*, in 5 6; *Σαθαρβουζανέ*, *Satharbouzané*, in 6 6; Luc., throughout, *Θαρβουζανῆος*, *Tharbouzanaios*), called in 1 *Esd* 6 3.7.27; 7 1 "Shathrabuzanes."

Among the conjectures as to the meaning and derivation of the name, the following may be mentioned: (1) Shethar-boznai may be a corruption of מִתְרָבִּזְנַי *metharbōznay* = Μετροβουζάνης, *Mithrobouzanēs*, Old Pers *Mithrobauzana*—i.e. "Mithra is deliverer." (2) שֶׁתָּר is identical with the Old Pers *šithra* ("seed," "brilliance"); names have been found that are confounded with this word. (3) שֶׁתָּר בִּזְנַי may be a title, but שֶׁתָּר, *sethar*, must then be read for שֶׁתָּר, *shethar*. (4) שֶׁתָּר בִּזְנַי is equivalent to the Old Pers *Sēthrabūzano*, "empire-delivering"; cf *EB*, art. "Shethar-boznai," and *BDB*.

HORACE J. WOLF

**SHEVA**, shē'va (שֶׁוָּא, *shēvā*; B, *Σαού*, *Saou*, A, *Σαούλ*, *Saoul*, Luc., *Σουέ*, *Soué*):

(1) A son of Caleb by his concubine Maacah (1 Ch 2 49).

(2) See SHAVSHAH.

**SHEW, SHOW**, shō: "Show" (so always ARV) is simply a modernized spelling of "shew" (so always in AV and generally in ERV), and it should be carefully noted that "shew" is never pronounced "shoo," not even in the combination "shewbread"; cf "sew."

In AV "shew" as a vb. is the tr of a very large number of terms in the original. This number is reduced considerably by RV (esp. in the NT), but most of these changes are to secure uniformity of rendition, rather than to correct obscurities. The proper sense of the vb., of course, is "to cause a person to see" (*Gen* 12 1, etc) or "to cause a thing [or "person"] to be seen" (*Dt* 4 35; *Jgs* 4 22, etc). "Seeing," naturally, can be taken as intellectual or moral (*Jer* 38 21; *Pss* 16 11, etc), and can even be used for "hearing" (*Isa* 43 9, etc; contrast RV 1 S 9 27). Hence "shew" can be used as a general tr for the most various phrases, as "be shewed" for *γίνομαι*, *gínomai*, "come to pass" (*Acts* 4 22, RV "be wrought"); "shew forth themselves" for *ἐνεργέω*, *energēō*, "be active" (*Mt* 14 2, RV "work"); "shew" for *ποιέω*, *poiēō*, "do" (*Acts* 7 36, RV "having wrought"); for *διηγέομαι*, *diēgēomai*, "relate" (*Lk* 8 39, RV "declare"); for *δηλόω*, *dēlōō*, "make clear" (*2 Pet* 1 14, RV "signify"), etc. In *Cant* 2 9 AV (ERV) "shewing himself" and ARV (ERVm) "glanceth" both miss the poetry of the original: "His eyes shine in through the lattice" (*עֵץ*, "blossom," "sparkle").

AV's uses of the noun "shew" usually connote appearance in contrast to reality. So *Lk* 20 47, "for a shew" (*πρόφασις*, *prōphasis*, "apparent cause," RV "pretence"); *Col* 2 23, "shew of wisdom" (so RV, *λόγος*, *lógos*, "word," "repute"); *Gal* 6 12, "make a fair shew" (so RV, *εὐπροσωπέω*, *euprosōpēō*, "have a fair face"); *Pss* 39 6, "vain shew" (so ARV *צֶלֶם*, *čelem*, "image," RVm "shadow"). However, in *Sir* 43 1 (*δραμα*, *hórama*, "spectacle" [so RV]) and in *Col* 2 15 (*δειγματίζω*, *deigmatizō*, "to display") "shew" = "spectacle."