

~BAKE, BAKER (205)

[Hebrew, *a-phah'* bake from root *'o-pheh'*, baker]

- Bake means cook or dry out, harden, by dry heat. The most common Hebrew term for bake is *'a-phah'*, root of *'o-pheh'* baker.
- But he was very insistent with them, so that they turned aside to him and came into his house. Then he made a feast for them, and he **baked** unfermented cakes, and they went to eating. (Genesis 19:3)
- And Pharaoh grew indignant at his two officers, at the chief of the cupbearers and at the chief of the **bakers**. (Genesis 40:2)
- Another Hebrew word for **bake** *'ugh*.
- And as a round cake of barley you will eat it, and as for it, upon dung cakes of the excrement of mankind you will **bake** it before their eyes. (Ezekiel 4:12)
- Is evidently related to *'u-ghah'*, meaning **round cake**.
- So Abraham went hurrying to the tent to Sarah and said, Hurry! Get three seah measures of fine flour, knead the dough and make **round cakes**. (Genesis 18:6)

See Also CAKE

- In the Hebrew home the baking of bread and **cakes** was a chief duty of the women, though slaves did the **baking** in some larger households. Speaking for Yehowah, Samuel told the Israelites, who had requested a human king. Your daughters he will take for ointment mixers and cooks and **bakers**.
- And your daughters he will take for ointment mixers and cooks and **bakers**. (1 Samuel 8:13)
- Yet, men might oversee the work or do some **baking** themselves, as is indicated by Lot's actions when two angels visited him in Sodom. He **baked** unfermented cakes, and they went to eating the prepared feast.

- Now the two angels arrived at Sodom by evening, and Lot was sitting in the gate of Sodom. When Lot caught sight of them, then he got up to meet them and bowed down with his face to the earth. (**Genesis 19:1**)
- And he proceeded to say; Please, now, my lords, turn aside, please, into the house of your servant and stay overnight and have your feet washed. Then you must get up early and travel on your way. To this they said; No, but in the public square is where we shall stay overnight. (**Genesis 19:2**)
- But he was very insistent with them, so that they turned aside to him and came into his house. Then he made a feast for them, and he **baked** unfermented cakes, and they went to eating. (**Genesis 19:3**)
- Bread was generally **baked** in ovens in Bible times. Occasionally, however, **baking** was done by kindling a fire on stones that had been laid together. When they were well heated, the cinders were swept aside and dough was placed on the stones. After a while, the cake was turned and then left on the stones until the bread was thoroughly **baked**.
- As for Ephraim, it is among the peoples that he personally mingles himself. Ephraim himself has **become a round cake not turned on the other side**. (**Hosea 7:8**)
- Travelers might **bake** coarse bread in a shallow pit filled with hot pebbles, upon which a fire had been built. After the embers were removed, dough was laid on the heated stones, perhaps being turned several times while the bread was **baking**.
- When he looked, why, there at his head **was a round cake upon heated stones** and a jug of water. And he began to eat and drink, after which he lay down again. (**1 Kings 19:6**)

See Also OVEN

- Grain offerings made by the Israelites were often something **baked** in the oven, came from off the griddle, or were from out of the deep-fat kettle.
- And in case you would present as an offering a grain offering in the way of something **baked** in the oven, it should be of fine

- flour, unfermented ring-shaped cakes moistened with oil or unfermented wafers smeared with oil. (**Leviticus 2:4**)
- And if your offering is a grain offering from off the griddle, it should prove to be of fine flour moistened with oil, unfermented. (**Leviticus 2:5**)
 - There should be a breaking of it up into pieces, and you must pour oil upon it. It is a grain offering. (**Leviticus 2:6**)
 - And if your offering is a grain offering out of the deep-fat kettle, it should be made of fine flour with oil. (**Leviticus 2:7**)
 - The griddle was a thick pottery plate having depressions, comparable to a modern waffle iron, though iron griddles were also used.
 - And as for you, take to yourself an iron griddle, and you must put it as an iron wall between you and the city, and you must fix your face against it, and it must get to be in a siege, and you must besiege it. It is a sign to the house of Israel. (**Ezekiel 4:3**)
 - Professional **bakers** were in business in the cities. While Jeremiah was in custody in the Courtyard of the Guard in Jerusalem during the time of scarcity prior to that city's overthrow in **607 B.C.E.**, he was given a daily ration of a round loaf of bread from the street of the **bakers**, as long as the supply lasted.
 - Accordingly King Zedekiah commanded, and they then put Jeremiah in custody in the Courtyard of the Guard, and there was a giving of a round loaf of bread to him daily from the street of the **bakers**, until all the bread was exhausted from the city. And Jeremiah continued dwelling in the Courtyard of the Guard. (**Jeremiah 37:21**)
 - So, commercial **bakers** evidently occupied a particular street in Jerusalem. Years later, when Jerusalem's walls were restored under Nehemiah's supervision, the Tower of the **Bake** Ovens was also repaired.
 - Another measured section was what Malchijah the son of Harim and Hasshub the son of Pahath-moab repaired, and also the Tower of the **Bake** Ovens. (**Nehemiah 3:11**)

- And the other thanksgiving choir was walking in front, and I after it, also half of the people, upon the wall up over the Tower of the **Bake** Ovens and on to the Broad Wall. (**Nehemiah 12:38**)
- Just how the tower came to be named is uncertain, but it is possible that it was given its unusual name because the ovens of commercial **bakers** were located there.
- The royal **baker** was evidently a man of some importance in ancient Egypt. A wall painting from the tomb of Ramses III in the Valley of the Kings at Thebes depicts an Egyptian royal **bakery** in full operation, showing the kneading of dough with the feet, the making of cakes of bread, and the preparing of the oven.
- As reported in Genesis, one Egyptian royal **baker** gained particular notoriety because he sinned against the king and was cast into prison. There he had a dream in which he saw himself carrying three baskets of bread on his head, with fowls eating from the topmost basket.
- This chief of the **bakers** was taken out on the third day and hung up, thus fulfilling Joseph's interpretation. The three baskets are three days. In three days from now Pharaoh will lift up your head from off you and will certainly hang you upon a stake, and the fowls will certainly eat your flesh from off you.
- Now after these things it came about that the cupbearer of the king of Egypt and the **baker** sinned against their lord the king of Egypt. (**Genesis 40:1**)
- And Pharaoh grew indignant at his two officers, at the chief of the cupbearers and at the chief of the **bakers**. (**Genesis 40:2**)
- So he committed them to the jail of the house of the chief of the bodyguard, to the prison house, the place where Joseph was a prisoner. (**Genesis 40:3**)
- When the chief of the **bakers** saw that he had interpreted something good, he, in turn, said to Joseph; I too was in my dream, and here there were three baskets of white bread upon my head. (**Genesis 40:16**)
- And in the topmost basket there were all sorts of eatables for Pharaoh, the product of a **baker**, and there were fowls eating

them out of the basket on top of my head. (**Genesis 40:17**)

- Then Joseph answered and said; This is its interpretation. The three baskets are three days. (**Genesis 40:18**)
- In three days from now Pharaoh will lift up your head from off you and will certainly hang you upon a stake, and the fowls will certainly eat your flesh from off you. (**Genesis 40:19**)
- Now on the third day it turned out to be Pharaoh's birthday, and he proceeded to make a feast for all his servants and to lift up the head of the chief of the cupbearers and the head of the chief of the **bakers** in the midst of his servants. (**Genesis 40:20**)
- Accordingly he returned the chief of the cupbearers to his post of cupbearer, and he continued to give the cup into Pharaoh's hand. (**Genesis 40:21**)
- But the chief of the **bakers** he hung up, just as Joseph had given them the interpretation. (**Genesis 40:22**)