

~BASKET (354)

- A container made of such materials as palm-leaf fibers, reeds, rushes, rope, twigs, and willows was often used by persons in ancient times for agricultural, domestic, or other purposes. Their baskets varied greatly in shape, size, and construction. There were those with an open weave and others with a close weave. Some had handles and lids, whereas other baskets lacked either or both of these things.
- The Scriptures do not provide detailed descriptions of the different kinds of baskets used in antiquity in Bible lands, and various Hebrew and Greek words are used for baskets. The **Hebrew** word most often employed to denote a basket is **sal**. It is used for the three baskets containing white bread that Pharaoh's chief of the bakers dreamed he was carrying on his head, a dream Joseph rightly interpreted as signifying death for the dreamer.
- 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**)
- But the chief of the bakers he hung up, just as Joseph had given them the interpretation. (**Genesis 40:22**)
- **Sal** is also used for the **basket** in which unfermented bread, cakes, and wafers were placed for use when installing Israel's priesthood, it further being called **the installation basket**.
- And you must put them upon a **basket** and present them in the **basket**, and also the bull and the two rams. (**Exodus 29:3**)

- Also a round loaf of bread and a ring-shaped cake of oiled bread and a wafer out of the **basket** of unfermented cakes that is before Yehowah. (**Exodus 29:23**)
- And Aaron and his sons must eat the flesh of the ram and the bread that is in the **basket** at the entrance of the tent of meeting. (**Exodus 29:32**)
- Take Aaron and his sons with him and the garments and the anointing oil and the bull of the sin offering and the two rams and the **basket** of unfermented cakes. (**Leviticus 8:2**)
- And out of the **basket** of unfermented cakes that was before Yehowah he took one unfermented ring-shaped cake and one ring-shaped cake of oiled bread and one wafer. He then placed them upon the fatty pieces and the right leg. (**Leviticus 8:26**)
- Then Moses said to Aaron and his sons; Boil the flesh at the entrance of the tent of meeting, and there is where you will eat it and the bread that is in the **installation basket**, just as I was given the command, saying; Aaron and his sons will eat it. (**Leviticus 8:31**)
- This same **Hebrew** term was used for the **basket** containing the unfermented cakes and wafers used ceremonially on the day that one's Naziriteship came to the full.
- Now this is the Law about the Nazirite. On the day that the days of his Naziriteship come to the full, he will be brought to the entrance of the tent of meeting. (**Numbers 6:13**)
- And a **basket** of unfermented ring-shaped cakes of fine flour, moistened with oil, and unfermented wafers smeared with oil, and their grain offering and their drink offerings. (**Numbers 6:15**)
- And he will render up the ram as a communion sacrifice to Yehowah along with the **basket** of unfermented cakes, and the priest must render up its grain offering and its drink offering. (**Numbers 6:17**)
- And the priest must take a boiled shoulder from the ram and one unfermented ring-shaped cake out of the **basket**, and one unfermented wafer, and put them upon the palms of the Nazirite

after he has had the sign of his Naziriteship shaved off. (**Numbers 6:19**)

- Also, it was into a *sal* that Gideon put the meat he set before Yehowah's angel.
- And Gideon went in and proceeded to make ready a kid of the goats and an ephah of flour as unfermented cakes. The meat he put in the **basket**, and the broth he put in the cooking pot, after which he brought it out to him under the big tree and served it. (**Judges 6:19**)
- While the Scriptures do not describe the *sal*, it seems that this type of **basket** was of fine weave and, in later times at least, was made of peeled willows or palm leaves. It may have been fairly large and flat, thus being a type convenient for carrying bread, as in the royal bakers prophetic dream.
- In the British Museum there is a painted wooden model of an Egyptian woman balancing on her head a large flat and open **basket** filled with food provisions supposedly for the dead.
- During the Israelites bondage in Egypt and their hard slavery at clay mortar and bricks.
- And they kept making their life bitter with hard slavery at clay mortar and bricks and with every form of slavery in the field, yes, every form of slavery of theirs in which they used them as slaves under tyranny. (**Exodus 1:14**)
- They evidently used **baskets** to carry construction materials, clay for bricks, and bricks themselves. Reflecting on the way in which Yehowah effected the release of Israel from Egyptian slavery, the psalmist Asaph represents God as saying; His own hands got to be free even from the **basket**. Hebrew *mid-dudh'*.
- For it is a regulation for Israel, a judicial decision of the God of Jacob. (**Psalms 81:4**)
- As a reminder he laid it upon Joseph himself, when he was going forth over the land of Egypt. A language that I did not know I kept hearing. (**Psalms 81:5**)
- I turned aside his shoulder even from the burden, his own hands

got to be free even from the **basket**. (Psalms 81:6)

- This same term, **Hebrew** *dudh*, is applied to a **basket** for carrying figs.
- And Yehowah showed me, and, look! Two **baskets** of figs set before the temple of Yehowah, after Nebuchadrezzar the king of Babylon had carried into exile Jeconiah the son of Jehoiakim, the king of Judah, and the princes of Judah and the craftsmen and the builders of bulwarks, from Jerusalem that he might bring them to Babylon. (Jeremiah 24:1)
- As for the one **basket**, the figs were very good, like early figs, and as for the other **basket**, the figs were very bad, so that they could not be eaten for badness. (Jeremiah 24:2)
- It also denotes a type of cooking pot, two-handled cooking pot round-bottomed pot.
- And made a thrust into the **basin** or the two-handled cooking pot or the caldron or the one-handled cooking pot. Anything that the fork might bring up the priest would take for himself. That is the way they would do in Shiloh to all the Israelites coming there. (1 Samuel 2:14)
- And they went boiling the Passover offering over the fire according to the custom, and the things made holy they boiled in cooking pots and in **round-bottomed pots** and in banquet bowls, after which they brought it quickly to all the sons of the people. (2 Chronicles 35:13)
- And a furnace.
- Out of its nostrils smoke goes forth, like a **furnace** set aflame even with rushes. (Job 41:20)
- The **Hebrew** *te'ne* ' was the **basket** in which the harvest firstfruits were placed for presentation to God, being deposited before the altar of Yehowah.
- You must also take some of the firstfruits of all the fruitage of the soil, which you will bring in from the land of yours that Yehowah your God is giving you, and you must put them in a **basket** and go to the place that Yehowah your God will choose to

have his name reside there. (**Deuteronomy 26:2**)

- And the priest must take the **basket** out of your hand and deposit it before the altar of Yehowah your God. (**Deuteronomy 26:4**)
- This **basket** served as a container for products of the soil and was probably a large, deep receptacle. Moses used the Hebrew term *te'ne'* for **basket** when he apprised Israel of the consequences of obedience and of disobedience to Yehowah.
- Blessed will be your **basket** and your kneading trough. (**Deuteronomy 28:5**)
- Cursed will be your **basket** and your kneading trough. (**Deuteronomy 28:17**)
- The **Hebrew** word *keluv'* may denote a **basket** woven of rushes or leaves. This term is employed for **basket** at;
- This is what the Sovereign Lord Yehowah caused me to see, and, look! there was a **basket** of summer fruit. (**Amos 8:1**)
- Then he said; What are you seeing, Amos? So I said; A **basket** of summer fruit. And Yehowah went on to say to me; The end has come to my people Israel. I shall no more do any further excusing of them. (**Amos 8:2**)
- Where the prophet reports that Yehowah caused him to see a **basket** of summer fruit. It is also used to refer to a cage for birds in.
- As a **cage** is full of flying creatures, so their houses are full of deception. That is why they have become great and they gain riches. (**Jeremiah 5:27**)
- One other **Hebrew** word referring to a kind of **basket** is *kar*, rendered woman's saddle **basket** in,
- Now Rachel had taken the teraphim, and she resorted to putting them in **the woman's saddle basket** of the camel, and she kept sitting upon them. So Laban went feeling through the whole tent, but did not find them. (**Genesis 31:34**)

- After Jesus Christ miraculously multiplied loaves and fishes to feed about 5,000 men, besides women and young children, there were 12 **baskets** full of surplus fragments.
- So all ate and were satisfied, and they took up the surplus of fragments, twelve **baskets** full. (**Matthew 14:20**)
- And they took up fragments, twelve **baskets** full, aside from the fishes. (**Mark 6:43**)
- So they all ate and were satisfied, and the surplus that they had was taken up, twelve **baskets** of fragments. (**Luke 9:17**)
- Therefore they gathered them together, and they filled twelve **baskets** with fragments from the five barley loaves, which were left over by those who had eaten. (**John 6:13**)
- For the type of **basket** used to gather the leftovers, all four Gospel writers use the **Greek** word *ko'phi-nos*. This type may have been a relatively small wicker hand basket in which one could carry provisions on a journey, or, possibly, it had a cord serving as a handle by which the **basket** could be carried on one's back.
- Its general capacity may be deduced from the fact that this Greek term is also used for the Boeotian measure of approximately 7.5 Liters (2 gallons).
- After Matthew and Mark tell that Jesus fed about 4,000 men, besides women and young children, from the seven loaves and a few little fishes, they show that seven **baskets** of surplus fragments were collected. But they use a different **Greek** word, *sphy-ris'*, or, *spy-ris'*; this denotes a **large provision basket** or hamper.
- And all ate and were satisfied, and as a surplus of fragments they took up **seven provision baskets** full. (**Matthew 15:37**)
- Accordingly they ate and were satisfied, and they took up surpluses of fragments, **seven provision baskets** full. (**Mark 8:8**)
- Whereas the smaller *ko'phi-nos* would suffice when one was traveling in Jewish territory and away from home only a short time, a larger **basket** would be needed when going on an extended journey through foreign areas. At times this type was quite large, big enough to hold a man.

- Gospel writers draw a distinction between the *ko'phi-nos* and *sphy-ris'* NW using **baskets** for the former and **provision baskets** for the latter when reporting Jesus Christ's later references to his acts of miraculously multiplying food.
- Do you not yet see the point, or do you not remember the five loaves in the case of the five thousand and how many **baskets** you took up? (**Matthew 16:9**)
- Or the seven loaves in the case of the four thousand and how many provision **baskets** you took up? (**Matthew 16:10**)
- When I broke the five loaves for the five thousand men, how many **baskets** full of fragments you took up? They said to him; Twelve. (**Mark 8:19**)
- When I broke the seven for the four thousand men, how many provision **baskets** full of fragments did you take up? And they said to him; Seven. (**Mark 8:20**)
- The *sphy-ris'* is the kind of **basket** in which Paul was lowered to the ground through an opening in the wall of Damascus.
- So his disciples took him and let him down by night through an opening in the wall, lowering him in a **basket**. (**Acts of Apostles 9:25**)
- In telling the Corinthian Christians about this escape, the apostle used the Greek word *sar-ga'ne*, which denotes a **plaited** or **wicker basket** made of **rope** or **entwined twigs**. Both of these Greek terms can be used for the same type of **basket**.
- In Damascus the governor under Aretas the king was guarding the city of the Damascenes to seize me. (**2 Corinthians 11:32**)
- But through a window in the wall I was lowered in a wicker **basket** and escaped his hands. (**2 Corinthians 11:33**)
- Jesus Christ, after identifying his disciples as the light of the world, told them; People light a lamp and set it, not under the measuring **basket**, but upon the lampstand, and it shines upon all those in the house.

- Such a measuring basket **Greek, *mo'di-os*** was a dry measure that had a capacity of about 9 Liters, (8 dry quarts), but Christ used it illustratively as a covering. Jesus encouraged his disciples not to hide their spiritual light under a figurative **measuring basket**. Instead, he admonished them; Let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens.
- When he saw the crowds he went up into the mountain, and after he sat down his disciples came to him. (**Matthew 5:1**)
- And he opened his mouth and began teaching them, saying; (**Matthew 5:2**)
- You are the light of the world. A city cannot be hid when situated upon a mountain (**Matthew 5:14**)
- People light a lamp and set it, not under the measuring **basket**, but upon the lampstand, and it shines upon all those in the house. (**Matthew 5:15**)
- Likewise let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens. (**Matthew 5:16**)
- And he went on to say to them; A lamp is not brought to be put under a measuring **basket** or under a bed, is it? It is brought to be put upon a lampstand, is it not? (**Mark 4:21**)
- After lighting a lamp, a person puts it, not in a vault nor under a measuring **basket**, but upon the lampstand, that those stepping in may behold the light. (**Luke 11:33**)