Assignment # 1--Introduction/Clothing
Step 1  Read the related textbook materials
Step 2  Answer the assigned study questions.
Step 3  Apply truths learned from this lesson to your life and ministry.
Step 4  Write a one page summary of this lesson.

Assignment # 2--Dwellings/Domestic Activities
Step 1  Read the related textbook materials
Step 2  Answer the assigned study questions.
Step 3  Apply truths learned from this lesson to your life and ministry.
Step 4  Write a one page summary of this lesson.

Assignment # 3--Food/Family/Education
Step 1  Read the related textbook materials
Step 2  Answer the assigned study questions.
Step 3  Apply truths learned from this lesson to your life and ministry.
Step 4  Write a one page summary of this lesson.

Assignment # 4--Occupations Part I-Agriculture/Foods/Shepherding
Step 1  Read the related textbook materials
Step 2  Answer the assigned study questions.
Step 3  Apply truths learned from this lesson to your life and ministry.
Step 4  Write a one page summary of this lesson.

Assignment # 5--Occupations Part II-Craftsmen/Trading/Money and Goods
Step 1  Read the related textbook materials
Step 2  Answer the assigned study questions.
Step 3  Apply truths learned from this lesson to your life and ministry.
Step 4  Write a one page summary of this lesson.

Assignment # 6--Towns and Villages
Step 1  Read the related textbook materials
Step 2  Answer the assigned study questions.
Step 3  Apply truths learned from this lesson to your life and ministry.
Step 4  Write a one page summary of this lesson.

Assignment # 7--Travel
Step 1  Read the related textbook materials
Step 2  Answer the assigned study questions.
Step 3  Apply truths learned from this lesson to your life and ministry.
Step 4  Write a one page summary of this lesson.

Assignment # 8--Hospitality
Step 1  Read the related textbook materials
Step 2  Answer the assigned study questions.
Step 3  Apply truths learned from this lesson to your life and ministry.
Step 4  Write a one page summary of this lesson.
Assignment # 9--Social and Political Groupings
Step 1  Read the related textbook materials
Step 2  Answer the assigned study questions.
Step 3  Apply truths learned from this lesson to your life and ministry.
Step 4 Write a one page summary of this lesson.

Assignment # 10--Government and Society
Step 1  Read the related textbook materials
Step 2  Answer the assigned study questions.
Step 3  Apply truths learned from this lesson to your life and ministry.
Step 4 Write a one page summary of this lesson.

Assignment # 11--Warfare
Step 1  Read the related textbook materials
Step 2  Answer the assigned study questions.
Step 3  Apply truths learned from this lesson to your life and ministry.
Step 4 Write a one page summary of this lesson.

Assignment # 12--Leisure/Religion
Step 1  Read the related textbook materials
Step 2  Answer the assigned study questions.
Step 3  Apply truths learned from this lesson to your life and ministry.
Step 4 Write a one page summary of this lesson.

SPECIAL NOTE

1. If you are taking this course for Master degree credits you must complete each step in each assignment, turn in a notebook, and take all examinations.

2. If you are taking this course for Bachelor degree credits you must complete the study questions for each assignment and turn in a notebook for grading.

3. If you are taking this course for a Bible Certificate you must take all examinations and pass with "C" average.

4. If you are taking this course for personal enrichment you do not have to complete any of the assignments or take any examinations.
INTRODUCTION

This study is on Bible Manners and Customs. George M. Mackie who lived many years in Palestine and Syria wrote his book titled Bible Manners and Customs in 1898 states:

In modern Palestine and Syria there are a great many things in the climate and landscape, in plant and animal life, in the habits and occupations of the people, in their modes of dress and forms of speech, that are exactly the same as those alluded to in the Bible.

This wonderful continuance of unchanged custom, during so long a period, is chiefly due to the following causes: (1) the Oriental kinship of the present inhabitants with the ancient Israelites; (2) the close resemblance between the Hebrew language and the Arabic which is now spoken; (3) the suitableness of the customs to the climate and industries of the land; (4) the reluctance to admit changes under what is called the patriarchal form of government, where the sheikhs or heads of chief families, from father to son, rule over their several districts.¹

Mackie further states: “There are three principal advantages connected with this study of Bible Manners and Customs. (1) It helps us to understand better the life and character of the men and women of the Bible. (2) It explains and emphasises the figurative language of Scripture. (3) It explains the relationship of the Divine and human elements in the Bible.”²

Harper’s Encyclopedia of Bible Life states:

How did the people in the Bible live? What did they do for a living? Answers to these two basic questions are offered in this book because the Bible never attempts to do this for us. The Bible was not written to introduce us to ancient people with seemingly strange ways. It was written to introduce us to the ways of God Himself. But we live so far away from the people of the Bible, both in distance and in time, that we are puzzled and confused by certain elements that were neither puzzling nor confusing to the writers themselves or to their earliest readers.³

Fred H. Wight in his book Manners and Customs of Bible Lands states:

Knowing Oriental manners and customs necessary to understand the Bible. Many passages of Scripture that are hard for the Westerner to understand, are readily explained by a knowledge of the customs of Bible lands.

In the seventh century, an army of Arabs broke away from Arabia and invaded the Near East. They brought with them the habits of life inherited from countless generations before them. Since they lived in these lands ever since, they have largely become the conservators of the manners of Bible times.⁴

With this information in mind we want to began our stud on Bible Manners and Customs. Upon completion of this

²Ibid., pp. 2-4.
course you should have a better understanding of how the people during Biblical times lived, how they dressed, and know some of the foods which they ate. You will have a general knowledge of the geography of the Bible lands and understand the climate and other factors which played a role in peoples lives during this time in history. You will have a general knowledge of the various types of government which existed. This promises to be an interesting study because it will help you understand the Scriptures in the time frames in which they were written.

Two textbooks selected as textbooks for this course are: The New Manners & Customs of Bible Times Student Edition by Ralph Gower published by Moody Press 2000 and Illustrated Manners and Customs of the Bible by J.I. Packer and M.C. Tenney, editors published by Thomas Nelson Publishers Bible Encyclopedias, Bible Dictionaries and other books which have articles on customs of the Bible are recommended.

RECOMMENDED BOOKS

Ralph Gower, The New Manners and Customs of Bible Times, Moody Press, 1987. This is the standard textbook used by many conservative Bible colleges today for courses on manners and customs.

George M. Mackie, Bible Manners and Customs [A revised edition of this book is available on eBay on the internet, revised and expanded by John W. Schoenheit and published by Christian Educational Services, 2144 E 52nd Street. Indianapolis, IN, www.cesonline.org


Fred H. Wight, Manners and Customs of Bible Lands, Moody Press, 1953, no longer in print.

James M. Freeman, The New Manners & Customs of the Bible, Bridge-Logos Publishers, 1998. [Some state that this book contains errors regarding Bible customs and manners so it needs to be used with caution.]


BI 204113 Bible Manners & Customs Study Questions

NOTE: Some of the answers to these study questions will be found in your books while others may be found in reference books such as Bible dictionaries, and Bible encyclopedias, supplemental textbook, etc.

Assignment # 1--Introduction/Clothing

DRESS

In the Hebrew and Greek there is a wonderful wealth of terminology having to do with the general subject of dress among the ancient Orientals. This is reflected in the numerous synonyms for “dress” to be found in English Versions of the Bible, “apparel,” “attire,” “clothes,” “raiment,” “garments,” etc. But the words used in the originals are often greatly obscured through the inconsistent variations of the translators. Besides there are few indications even in the original Hebrew or Greek of the exact shape or specific materials of the various articles of dress named, and so their identification is made doubly difficult. In dealing with the subject, therefore, the most reliable sources of information, apart from the meaning of the terms used in characterization, are certain well-known facts about the costumes and dress-customs of the orthodox Jews, and others about the forms of dress worn today by the people of simple life and primitive habits in modern Palestine. Thanks to the ultraconservatism and unchanging usages of the nearer East, this is no mean help. In the endeavor to discover, distinguish and deal with the various oriental garments, then, we will consider:

1. MEANING OF TERMS:

There was originally a sharp distinction between classical and oriental costume, but this was palpably lessened under the cosmopolitanism of the Roman Empire. This of course had its effect both in the modification of the fashions of the day and upon the words used for articles of clothing in the New Testament.

(1) The terms most used for clothes in general were, in the Old Testament, cadhin, simlah, salmah, and in the New Testament himation (Matthew 21:7; 24:18; 26:65; Luke 8:27) and enduma (Matthew 22:11 f; compare 7:15), plural, though the oldest and most widely distributed article of human apparel was probably the “loin-cloth” (Hebrew ‘ezor), entirely different from “girdle” (Greek zone). Biblical references for clothes are nearly all to the costume of the males, owing doubtless to the fact that the garments ordinarily used indoors were worn alike by men and women.

(2) The three normal body garments, the ones most mentioned in the Scriptures, are cadjin, a rather long “under garment” provided with sleeves; kethoneth (Greek chiton), a long-sleeved tunic worn over the cadhin, likewise a shirt with sleeves (see Masterman, DCG, article “Dress”); and simlah (Greek himation), the cloak of the King James Version and the Revised Version (British and American), used in the plural for “garments” in general; and the “girdle” (Greek zone; Arabic zunar). The “headdress” (two types are now in use, the “turban” and the “kufiyeh”) is never definitely named in the Bible, though we know it was the universal custom among ancient Orientals to cover the head.

(3) The simlah (Greek himation) signifies an “outer garment” (see below), a “mantle,” or “cloak” (see lexicons). A kindred word in the Greek himatismos, (translated “raiment” in Luke 9:29, “garments” in Matthew 27:35, and “vesture” in John 19:24) stands in antithesis to himation. The Greek chiton, Hebrew kethoneth, the “under garment,” is translated “coat” in Matthew 5:40, “clothes” in Mark 14:63. The Hebrew word me’il, Greek stole, Latin stola, stands for a variety of garment used only by men of rank or of the priestly order, rendered the Revised Version (British and American) “robe.” It stands for the long garments of the scribes rendered “long robes” (Mark 12:38; Luke 20:46) and “best robe” in the story of the Prodigal Son (Luke 15:22). (For difference between me’il and simlah, see Kennedy, one-vol HDB, 197.) Oriental influences led to the adoption of the long tunic in Rome, and in Cicero’s time it was a mark of effeminacy. It came to be known in its white form as tunica alba, or “white tunic,” afterward in English “alb.” Other New Testament terms are porpuran, porphuran, the “purple” Luke 16:19; the purple robe of Jesus is called himation in John 19:2; lention, “the towel” with which Jesus girded himself (13:4,5); then othonion, “linen cloth” (Luke 24:12; John 19:40); sindon, “linen cloth” (Matthew 27:59); and bussos, “fine linen” (Luke 16:19). The primitive “aprons” of Genesis 3:7, made of “sewed fig-
leaves,” were quite different from the “aprons” brought to the apostles in Acts 19:12. The latter were of a species known among the Romans as semicinctium, a short “waist-cloth” worn especially by slaves (Rich, Dict. of Roman and Greek Antiq.).

2. THE MATERIALS:
Anthropology, Scripture and archaeology all witness to the use by primitive man of skins of animals as dress material (Genesis 3:21, “coats of skin”; compare Hebrews 11:37, “went about in sheEPSkins, in goatSKinS”). Even today the traveler will occasionally see in Palestine a shepherd clad in “a coat of skin.” Then, as now, goat’s hair and camel’s hair supplied the materials for the coarser fabrics of the poor. John the Baptist had his raiment, enduma, of camel’s hair (literally, “of camel’s hairs,” Matthew 3:4). This was a coarse cloth made by weaving camel’s hairs. There is no evidence that coats of camel’s skin, like those made of goat’s skin or sheep’s skin have ever been worn in the East, as imagined by painters (see Meyer, Bleek, Weiss and Broados; but compare HDB, article “CAMEL”). The favorite materials, however, in Palestine, as throughout the Orient, in ancient times, were wool (see Proverbs 27:26, “The lambs are for thy clothing”) and flax (see Proverbs 31:13, where it is said of the ideal woman of King Lemuel, “She seeketh wool and flax, and worketh willingly with her hands”). The finest quality of ancient “linen” seems to have been the product of Egypt (see LINEN). The “silk” of >Proverbs 31:22 the King James Version is really “fine linen,” as in the Revised Version (British and American). The first certain mention of “silk” in the Bible, it is now conceded, is in Revelation 18:12, as the word rendered “silk” in Ezekiel 16:10,13 is of doubtful meaning.

3. THE OUTER GARMENTS:
(1) We may well begin here with the familiar saying of Jesus for a basal distinction: “If any man would go to law with thee, and take away thy coat (Greek chiton), let him have thy cloak (himation) also” (Matthew 5:40). Here the “coat” (Hebrew kethoneth) was the ordinary “inner garment” worn by the Jew of the day, in which he did the work of the day (see Matthew 24:18; Mark 13:16). It resembled the Roman “tunic,” corresponding most nearly to our “long shirt,” reaching below the knees always, and, in case it was designed for dress occasions, reaching almost to the ground. Sometimes “two coats” were worn (Luke 3:11; compare Matthew 10:10; Mark 6:9), but in general only one. It was this garment of Jesus that is said by John (19:23) to have been “without seam, woven from the top throughout.”

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(2) The word himation, here rendered “cloak,” denotes the well-known “outer garment” of the Jews (see Matthew 9:20,21; 14:36; 21:7,8; but compare also 9:16; 17:2; 24:18; 26:65; 27:31,35). It appears in some cases to have been a loose robe, but in most others, certainly, it was a large square piece of cloth, like a modern shawl, which could be wrapped around the person, with more or less taste and comfort. Now these two, with the “girdle” (a necessary and almost universal article of oriental dress), were commonly all the garments worn by the ordinary man of the Orient. The “outer garment” was frequently used by the poor and by the traveler as his only covering at night, just as shawls are used among us now.

(3) The common Hebrew name for this “outer garment” in the Old Testament is as above, simlah or salmah. In most cases it was of “wool,” though sometimes of “linen,” and was as a rule certainly the counterpart of the himation of the Greek (this is its name throughout the New Testament). It answered, too, to the pallium of the Romans. It belonged, like them, not to the endumata, or garments “put on,” but to the periblemata, or garments “wrapped, around” the body. It was concerning this “cloak” that the Law of Moses provided that, if it were taken in pawn, it should be returned before sunset — “for that is his only covering, it is his raiment for his skin: wherein shall he sleep? .... for I am gracious” (Exodus 22:27). The Jewish tribunals would naturally, therefore, allow the “inner garment” to be taken by legal process, rather than the outer one (Matthew 5:40; Luke 6:29); but Jesus virtually teaches that rather than have difficulty or indulge animosity one would better yield one’s rights in this, as in other matters; compare 1 Corinthians 6:7. Some identify the simlah of the ancient Hebrews with modern aba, the coarse blouse or overcoat worn today by the Syrian peasant (Nowack, Benzinger, Mackie in HDB); but the distinction between these two garments of the Jews, so clearly made in the New Testament, seems to confirm the conclusion otherwise reached, that this Jewish “outer garment” closely resembled, if it was not identical with, the himation of the Greeks (see Jew Encyclopedia, article “CLOKE” and 1-vol HDB, “Dress,” 197; but compare Masterman, DCG, article “Dress,” 499, and Dearmer, DCG, article “Cloke”). In no respect has the variety of renderings in our English Versions of the Bible done more to conceal from English readers the meaning of the original than in the case of this word simlah. For
instance it is the “garment” with which Noah’s nakedness was covered (Genesis 9:23); the “clothes” in which the Hebrews bound up, their kneading troughs (Exodus 12:34); the “garment” of Gideon in Judges 8:25; the “raiment” of Ruth (3:3); just as the himation of the New Testament is the “cloak” of Matthew 5:40, the “clothes” of Matthew 24:18 the King James Version (the Revised Version (British and American) “cloak”), the “garment” (Mark 13:16 the King James Version, the Revised Version (British and American) “cloak”).

4. THE UNDER GARMENTS:
(1) In considering the under garments, contrary to the impression made by English Versions of the Bible, we must begin with the “loin-cloth” (Hebrew ‘ezor), which unlike the “girdle” (see GIRDLE), was always worn next to the skin. The figurative use made of it in Isaiah 11:5, and Jeremiah 13:11, e.g. will be lost unless this is remembered. Often it was the only “under garment,” as with certain of the prophets (Elijah, 2 Kings 1:8; compare John the Baptist, Matthew 3:4; Isaiah, 20:2, and Jeremiah, 13:1 ff). In later times it was displaced among the Hebrews by the “shirt” or “tunic” (see TUNIC). The universal “sign of mourning” was the girding of the waist with an ‘ezor or “hair-cloth” (English Versions, “sack-cloth”). A “loincloth” of “linen” was worn by the priests of early times and bore the special name of ‘ephodh (1 Samuel 2:18; compare 2 Samuel 6:14 ff).

(2) The ordinary “under garment,” later worn by all classes — certain special occasions and individuals being exceptions — was the “shirt” (Hebrew kethoneth) which, as we have seen, reappears as chiton in Greek, and tunica in Latin. It is uniformly rendered “coat” in English Versions of the Bible, except that the Revised Version, margin has “tunic” in John 19:23. The well-known piece of Assyrian sculpture, representing the siege and capture of Lachish by Sennacherib, shows the Jewish captives, male and female, dressed in a moderately tight garment, fitting close to the neck (compare Job 30:18) and reaching almost to the ankles; which must represent the kethoneth, or kuttoneth of the period, as worn in towns at least. Probably the kuttoneth of the peasantry was both looser and shorter, resembling more the modern kamis of the Syrian fellah (compare Latin camisa, and English “chemise”).

(3) As regards sleeves, they are not expressly mentioned in the Old Testament, but the Lachish tunics mentioned above have short sleeves, reaching half-way to the elbows. This probably represents the prevailing type of sleeve among the Hebrews of the earlier period. An early Egyptian picture of a group of Semitic traders (circa 2000 BC) shows a colored tunic without sleeves, which, fastened on the left shoulder, left the right bare. Another variety of sleeves, restricted to the upper and wealthy classes, had long and wide sleeves reaching to the ground. This was the tunic worn by Tamar, the royal princess (2 Samuel 13:18, “A garment of divers colors upon her; for with such robes were the king’s daughters that were virgins apparelled”), “the tunic of (i.e. reaching to) palms and soles” worn by Joseph, familiarly known as the “coat of many colors” (Genesis 37:3), a rendering which represents now an abandoned tradition (compare Kennedy, HDB). The long white linen tunic, which was the chief garment of the ordinary Jewish priest of the later period, had sleeves, which, for special reasons, were tied to the arms (compare Josephus, Ant., III, vii, 2).

(4) Ultimately it became usual, even with the people of the lower ranks, to wear an under “tunic,” or “real shirt” (Josephus, Ant., XVII, vi, 7; Mishna, passim, where it is called chalug). In this case the upper tunic, the kuttoneth proper, would be removed at night (compare Song 5:3, “I have put off my garment”). The material for the tunic might be either (1) woven on the loom in two pieces, and afterward put together without cutting (compare Dict. of Roman and Greek Antiq., article “Tunic”), or (2) the garment might be woven whole on a special loom, “without seam,” i.e. so as to require no sewing, as we know from the description given in John 19:23, and from other sources, was the chiton worn by our Lord just before His crucifixion. The garments intended by the Hebrew (Daniel 3:21-27), rendered “coats” the King James Version, have not been certainly made out. The King James Version margin has “mantles” the English Revised Version “hozen” the American Standard Revised Version “breeches” (see HOSEN). For “coat of mail” (1 Samuel 17:5) see ARMOR.

5. THE HEADDRESS:
When the Hebrews first emerged into view, they seem to have had no covering for the head except on special demand, as in case of war, when a leather-helmet was worn (see ARMOR). Ordinarily, as with the fellah of Palestine today, a rope or cord served as a fillet (compare 1 Kings 20:32, and Virgil, Aeneid (Dryden), iv.213: “A golden fillet binds his awful brows”). Such “fillets” may be seen surviving in the representation of Syrians on the monuments of Egypt. Naturally, in
the course of time, exposure to the Syrian sun in the tropical summer time would compel recourse to some such covering as the modern kufiyeh, which lets in the breeze, but protects in a graceful, easy way, the head, the neck and the shoulders. The headgear of Ben-hadad’s tribute carriers (see above) resembles the Phrygian cap. The head covering, however, which is best attested, at least for the upper ranks of both sexes, is the turban (Hebrew tsaniph, from a root meaning “wind round”). It is the ladies’ “hood” of Isaiah 3:23, the Revised Version (British and American) “turban”; the “royal diadem” of Isaiah 62:3, and the “mitre” of Zechariah 3:5, the Revised Version, margin “turban” or “diadem.” Ezekiel’s description of a lady’s headdress: “I bound thee with attire of fine linen” (Ezekiel 16:10 margin), points to a turban. For the egg-shaped turban of the priests see BONNET (the Revised Version (British and American) “head-tires”). The hats of Daniel 3:21 (the Revised Version (British and American) “mantles”) are thought by some to have been the conical Babylonian headdress seen on the monuments. According to 2 Macc 4:12 the Revised Version (British and American) the young Jewish nobles were compelled by Antiochus Epiphanes to wear the petasos, the low, broad-brimmed hat associated with Hermes. Other forms of headdress were in use in New Testament times, as we learn from the Mishna, as well as from the New Testament, e.g. the suddar (soudarion) from Latin sudarium (a cloth for wiping off perspiration, sudor) which is probably the “napkin” of John 11:44; 20:7, although there it appears as a kerchief, or covering, for the head. The female captives from Lachish (see above) wear over their tunics an upper garment, which covers the forehead and falls down over the shoulders to the ankles. Whether this is the garment intended by the Hebrew in Ruth 3:15, rendered “vail” by the King James Version and “mantle” by the Revised Version (British and American), and “kerchiefs for the head” (Ezekiel 13:18 the Revised Version (British and American)), we cannot say. The “veil” with which Rebekah and Tamar “covered themselves” (Genesis 24:65; 38:14) was most likely a large “mantle” in which the whole body could be wrapped, like the cadhin (see above). But it seems impossible to draw a clear distinction between “mantle” and “veil” in the Old Testament (Kennedy). The case of Moses (Exodus 34:33) gives us the only express mention of a “faceveil.”

6. FOOTGEAR:
The ancient Hebrews, like Orientals in general, went barefoot within doors. Out of doors they usually wore sandals, less frequently shoes. The simplest form of sandal then, as now, consisted of a sole of untanned leather, bound to the foot by a leather thong, the shoe-latchet of Genesis 14:23 and the latchet of Mark 1:7, etc. In the obelisk of Shalmaneser, however, Jehu’s attendants are distinguished by shoes completely covering the feet, from the Assyrians, who are represented as wearing sandals fitted with a heelcap. Ladies of Ezekiel’s day wore shoes of “sealskin” (Ezekiel 16:10 the Revised Version (British and American)). The soldiers’ “laced boot” may be intended in Isaiah 9:5 (the Revised Version (British and American), margin). Then, as now, on entering the house of a friend, or a sacred precinct (Exodus 3:5; Joshua 5:15), or in case of mourning (2 Samuel 15:30), the sandals, or shoes, were removed. The priests performed their offices in the Temple in bare feet (compare the modern requirement on entering a mosque).

7. THE DRESS OF JESUS AND HIS DISCIPLES:
In general we may say that the clothes worn by Christ and His disciples were of the simplest and least sumptuous kinds. A special interest must attach even to the clothes that Jesus wore. These consisted, it seems quite certain, not of just five separate articles (see Edersheim, LTJM, I, 625), but of six. In His day it had become customary to wear a linen shirt (chalwaq) beneath the tunic (see above). That our Lord wore such a “shirt” seems clear from the mention of the laying aside of the upper garments (himatia, plural), i.e. the “mantle” and the “tunic,” before washing His disciples’ feet (John 13:4). The tunic proper worn by Him, as we have seen, was “woven without seam” throughout, and was of the kind, therefore, that fitted closely about the neck, and had short sleeves. Above the tunic would naturally be the linen girdle, wound several times about the waist. On His feet were leather sandals (Matthew 3:11). His upper garment was of the customary sort and shape, probably of white woolen cloth, as is suggested by the details of the account of the Transfiguration (Mark 9:3), with the four prescribed “tassels” at the corners. As to His headdress, we have no description of it, but we may set it down as certain that no Jewish teacher of that day would appear in public with the head uncovered. He probably wore the customary white linen “napkin” (sudarium), wound round the head as a turban, with the ends of it falling down over the neck. The dress of His disciples was, probably, not materially different. In conclusion it may be said that, although the dress of even orthodox Jews today is as various as their lands of residence and their languages, yet there are two garments worn by them the world over, the Tallith and the ‘arba’ kanephoth (see DCG, article “Dress,” col. 1). Jews who affect special sanctity, especially those living in the Holy Land, still wear the Tallith all day, as was the common custom in Christ’s time. As the earliest mention of the ‘arba’ kanephoth is in 1350 AD, it is clear that it cannot have existed in New Testament times.
LITERATURE.
Nowack’s and Benziger’s Hebrew Archaologie; Tristram, Eastern Customs in Bible Lands; Rich, Dict. of Roman and Greek Antiq.; Edersheim, Life and Times of Jesus the Messiah, 625, and elsewhere; articles on “Dress,” “Clothing,” “Costumes,” etc., HDB, DCG, Jew Encyclopedia (by Noldeke) in Encyclopedia Biblica (by Abrahams and Cook); Masterman, “Dress and Personal Adornment in Mod. Palestine,” in Biblical World, 1902, etc.  

George B. Eager

Bonnet

bon΄et: In the King James Version the designation of the special headdress of the rank and file of the priesthood, the Revised Version (British and American) “head-tire” (Ex 28:40). It consisted of a long swath of fine white linen wound around the head in oriental fashion. The Hebrew word found in Ex 29:9 the Revised Version (British and American), “to bind head-tires,” literally “to wind head-tires,” means, in the light of usage, “to form an egg-shaped turban.” Compare Josephus, Ant, III, vii, 3; and see Rich, Dict. Roman and Greek Ant, under the word pileus, for illustration of the egg-shaped cap of Ulysses, with which Jerome compared the priestly turban. See DRESS; MITRE, etc.

1. Why has the manner of dress among the Hebrews remained much the same since Bible times?
2. Describe the clothing worn by the Hebrews.
3. What scriptural support do we have for believing the early Hebrews wore their hair long?
4. Describe the Oriental sandal.
5. Describe the difference between the wearing apparel of Hebrew men and women.
6. Define: turban; phylactery.

Assignment # 2--Dwellings/Domestic Activities

Tent

tent (יָּאָה, oֹהֶל; ὀξάον, skeóneôñ; oôhel is a derivative of יָּא—S, aôhal, “to be clear,” “to shine”; hence, oôhel, “to be conspicuous from a distance”): In the great stretches of uncultivated lands in the interior of Syria or Arabia, which probably have much the same aspect today as in Abraham’s time, it is an easy matter to espay an encampment of roving Bedouin, “a nation … that dwelleth without care … that have neither gates nor bars” (Jer 49:31). The peaks of their black (compare Song 1:5) goats’ hair tents stand out in contrast against the lighter colors of the soil. There seems to be little doubt about the antiquity of the Arab tent, and one can rightly believe that the dwelling-places of Abraham, Sarah, Jacob, and their descendants were made on the same pattern and of the same materials (Gen 4:20; 9:27; 12:8; 13:3; 18:6; 31:25, 30; Ps 78:55; Heb 11:9, etc.). Long after the children of Israel had given up their tents for houses they continued to worship in tents (2 Sam 7:1-6; 2 Ch 1:3, 4) (for the use of tents in connection with religious observances see TABERNACLE). The Arab tents (called baiùt sha€r, “house of hair”) are made of strips of black goats’ hair cloth, sewed together into one large piece (see &GOATS’ HAIR; WEAVING). Poles are placed under this covering at intervals to hold it from the ground, and it is stretched over these poles by ropes of goats hair or hemp (compare Job 4:21; Isa 54:2; Jer 10:20) “fastened to hard-wood pins driven into the ground (Isa 54:2; Jdg 4:21; 5:26). A large wooden mallet for driving the pegs is part of the regular camp equipment (Jdg 4:21; 5:26). The sides (curtains) of the tent (Isa 54:2) are made of strips of goats hair cloth or from mats woven from split cane or rushes (see Illustration, p. 2948). Where more than one family occupies the same tent or the animals are provided with shelter under the same roof (compare 2 Ch 14:15), curtains of the same materials mentioned above form the dividing walls. A corner of the matting where two ends meet is turned back to form the door of the tent (Gen 18:1). In the summer time the walls are mostly removed. New tents are not water-proof, and the condition of the interior after a heavy rain is not far from squalid. The tent material becomes matted by use, especially


if wool has been woven into the fabric, and is then a better protection against the rain. It is the women’s duty to pitch the tents. The poorer Arabs have no mats to cover the ground under their tents. Straw mats, goats’ hair or woolen rugs (compare Jdg 4:18), more or less elaborate as the taste and means of the family allow, are the usual coverings for the tent floor. The food supplies are usually kept in goats’ hair bags, the liquids, as oil or milk products, in skins. One or two tinned copper cooking-vessels, a shallow tray of the same material, a coffee set consisting of roasting pan, mortar and pestle, boiling-pot and cups, make up the usual camp furniture. The more thrifty include bedding in their equipment, but this increases the difficulties of moving, since it might require more than the one animal, sometimes only a donkey, which carries all the earthly belongings of the family. A sheikh or chief has several tents, one for himself and guests, separate ones for his wives and female servants, and still others for his animals (compare Gen 31:33). Other Hebrew words translated “tent” are forms of äðˆç˜, hÖaônaôh (Nu 13:19; 1 Sam 17:53; 2 Ki 7:16; 2 Ch 31:2; Zec 14:15); äkÈñ™, sÔukkaôh (2 Sam 11:11; 22:12); ùBðkÀLÔîÄ, mishk/nodîh (Song 1:8).

Figurative: “Neither shall the Arabian pitch tent there” typified utter desolation (isa 13:20). “Enlarge the place of thy tent … stretch forth the curtains … lengthen thy cords … strengthen thy stakes” prophesied an increase in numbers and prosperity of God’s people ( Isa 54:2; compare 33:20; Lk 16:9; 2 Cor 5:4). Tent cords plucked up denoted death. (Job 4:21). Jer 10:20 is a picture of a destroyed household as applied to Judah. Hezekiah in his sickness bewails that his dwelling (life) had been carried away as easily as a shepherd’s tent is plucked up (Isa 38:12). Isaiah compared the heavens to a tent spread out (Isa 40:22). “They shall pitch their tents against her” i.e. they shall make war (Jer 6:3).  

House
(úPa—, bayEòth; isêïo, oÊñkos, in classical Greek generally “an estate,” ìkêbá, oïkÊña, ïoêçìá, oŒñkeôma (literally, “habitation”), in Acts 12:1, “prison”):

I. Cave Dwellings
II. Stone-Built and Mud/Brick-Built Houses
  1. Details of Plan and Construction
     (1) Corner-Stone
     (2) Floor
     (3) Gutter
     (4) Door
     (5) Hinge
     (6) Lock and Key
     (7) Threshold
     (8) Hearth
     (9) Window
     (10) Roof
  2. Houses of More than One Story
     (1) Upper Chambers and Stairs
     (2) Palaces and Castles
  3. Internal Appearance
III. Other Meanings

Literature