

od
puščave
do mize

*from
the desert
to the table*



od puščave do mize

SINAGOGA

CENTER JUDOVSKÉ KULTURNE
DEDIŠČINE SINAGOGA MARIBOR

Univerza v Ljubljani
Teološka fakulteta



Enota v Mariboru

Razstava

Biblične arheološke zbirke

Teološke knjižnice Maribor

ob 50. obletnici

Enote v Mariboru

Teološke fakultete Univerze v Ljubljani

*Exhibition
of the Biblical Archaeological Collection
of the Theological Library Maribor
on the occasion of the 50th anniversary
of the Unit in Maribor,
Faculty of Theology, University of Ljubljana*

*from
the desert
to the table*

od puščave do mize *from the desert to the table*

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risbe artefaktov *Drawings of the artefacts*

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Knjiga vseh knjig

Zgodovino sem začel študirati še v času socialistične Jugoslavije. Profesor obče zgodovine 20. stoletja je pri uvodni uri, gotovo z željo, da ugotovi, kakšne študente bo poučeval, vprašal, ali morda kdo ve, katera je najbolj znana in brana knjiga v vsej človeški zgodovini. Sošolka je odgovorila kot iz topa: »Karl Marx, Kapital.« Profesorjev kratki odgovor: »Kolegica: še vedno Biblija ali Sveto pismo,« in prizanesljivi nasmeh sta povedala več, kot bi lahko povedalo stotine besed. Ne bom ugibal, kakšni bi bili odgovori današnjih študentov zgodovine ali, bognasvaruj, splošne javnosti, a bojim se, da bi prevladovali mnogo manj zahtevni avtorji in naslovi od zgoraj navedenega. Tudi se bojim, da bi zelo preprosto vprašanje, zakaj ima teden bibličnih sedem dni, veliko ljudi pustilo brez odgovora. Verjetno bi bila tišina odgovor tudi pri vprašanju o bibličnem izvoru osmih od desetih najpogostejših moških imen in štirih od desetih najpogostejših ženskih imen v Sloveniji. Kljub temu, da v Sloveniji na vseh področjih radi

iščemo grešne kozle, sem prepričan, da večina ne pozna bibličnega izvora frazema. Verjamem pa, da vsaj težkometalci vedo, zakaj velja petek, ki je trinajsti dan meseca, za nesrečen dan. Tako tudi v začetku 21. stoletja, ko v Sloveniji le še manjšina prebivalcev bere Biblijo, Biblija še vedno živi tudi v večini, ki je ne bere. A ne glede na ta nezavedni vsakdanji pomen, ki ga ima Biblija tudi za najbolj zagrizenega ateista, Biblija živi še na drugi, drznem si zapisati višji ravni. Ali ni Dekalog obvezen moralni minimum, ki nam omogoča normalno življenje v današnji, kot radi rečemo, civilizirani družbi? In ali ne bo tako tudi v prihodnosti? Le redki naši pismeni in latinščine večči srednjeveški predniki so se lahko z Biblijo seznanili neposredno, za vse druge je zadostovala *Biblia pauperum*. Od Trubarjevega prvega delnega prevoda iz leta 1555 in Dalmatinovega celotnega prevoda iz leta 1584 se z Biblijo lahko seznanimo v materinščini. Doslej je bila Biblija kar sedemkrat v celoti prevedena v slovenščino, to pa je podatek,

The Book of books

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I started to study history in the time of the socialist Yugoslavia. To get to know his students, at the introductory lesson, the teacher of general history of the 20th Century asked which book among all books in the human history is best-known and most-read. One of my co-students gave a speedy answer: »Karl Marx, Capital.« The teacher's short reply was: »Dear colleague: the Bible still,« and his indulgent smile told more than thousands of words could tell. I will not guess what the answers by today's history students would be, or the answers by, God forbid!, the general public but I am afraid that far less demanding authors and titles than the one above would prevail. I am also afraid that a simple question why the week has seven days, would leave many people speechless. Most probably silence would be the answer to the question of the biblical origin of eight out of the ten most frequent male and four of the ten most frequent female personal names in Slovenia. Even though scapegoats are searched for in all fields in Slovenia, I am positive that the majority of people does not know the biblical origin of the idiom. But I believe that at least fans of heavy metal know why Friday which falls on the 13th day of the month, is considered to be unlucky. Thus at the beginning of the 21st Century

when only a minority of the Slovenian inhabitants reads the Bible, the Bible still lives also within the majority which does not read it. But regardless of this unconscious everyday meaning which the Bible bears also for even strongest atheist, the Bible lives at another, I dare to write, higher level. Is not the Decalogue the obligatory moral minimum which enables normal life in the present, as we like to say, civilized society? Will not be so in the future, as well?

Only some our medieval ancestors who were literate and knew Latin could get to know Bible directly, all the others had to be satisfied with Biblia pauperum. Since the first partial translation by Trubar in 1555 and the total translation by Dalmatin in 1584, we can read Bible in our mother tongue. Up to now, the total Bible was translated into Slovenian for seven times. It is a piece of information which testifies of the enormous importance of The Book of books. It is one of the reasons why the Center of Jewish Cultural Heritage Synagogue Maribor, which is strongly connected to the Bible with its name, could not turn down the initiative of the Faculty of Theology in Maribor of the common exhibition of the Faculty's Biblical Archaeological Collection. An exhibition was created which



Opeka z besedilom v klinopisu
(605–562 pr. Kr., kat. št. 31)
Brick with the cuneiform text
(605–562 B.C., Cat. No. 31)

ki sam po sebi govori o izjemnem pomenu *Knjige vseh knjig*. Tudi zato Center judovske kulturne dediščine Sinagoga Maribor, ki je že z imenom tesno povezan z Biblijo, ni mogel zavriniti pobude Teološke fakultete v Mariboru o skupni razstavi njihove Biblične arheološke zbirke. Nastala je razstava, ki obiskovalce nagovarja z napisano in govorjeno besedo ne samo v slovenščini, pač pa tudi v hebrejščini in stari grščini, s sliko v obliki fotografije in filma ter – kar je najpomembnejše – s predmeti iz bibličnega časa in prostora. Prav ti, na prvi pogled skromni predmeti so najpristnejši izraz tega, kar želimo z razstavo pokazati: dolgo pot do današnje civilizirane družbe.

Od začetka delovanja leta 2001 v Sinagogi Maribor še nismo imeli takšnega izziva, kot je razstava Biblične arheološke zbirke. Upam, da

bodo razstava in njena gostovanja, spremljajoči dogodki in katalog dokazali, da smo bili kos temu izzivu. Zahvala za to gre tistim, ki so različno, a vselej ključno pomagali pri uresničitvi razstave in kataloga: akademiku prof. ddddr. Jožetu Krašovcu, dr. Faniki Krajnc-Vrečko, Aleksandri Nestorović, Andreju Preložniku, doc. dr. Samu Skralovniku, Marjetki Bedrač, Mestni občini Maribor in Veleposlaništvu Države Izrael.

Maribor, 5. tišri 5779 / dan povišanja svetega križa 2018 / 4. muharam 1440

BORIS HAJDINJAK,
direktor Centra judovske kulturne dediščine
Sinagoga Maribor

addresses its visitors not only with written and spoken words in Slovenian but also in Hebrew and Old Greek, with photographs and a film, as well as – which is most important – with artefacts from the biblical time and space. These artefacts, humble at the first sight, are the most authentic expression of what the exhibition wants to show: the long way to the civilized society.

Since the beginning of the operation in 2001, the Synagogue Maribor has not faced a challenge as the exhibition of the Biblical Archaeological Collection presents. I hope that the exhibition and its hostings, the accompanying events and the catalogue will prove that we were equal to the challenge. I would like to thank to all who in

different ways, but all crucially helped to carry out the exhibition and the catalogue: Jože Krašovec, Acad., PhD, Prof., Fanika Krajnc-Vrečko, PhD, Aleksandra Nestorovič, Andrej Preložnik, Samo Skralovnik, PhD, Assist. Prof., Marjetka Bedrač, the Municipality of Maribor, and the Embassy of the State of Israel.

*Maribor, 5th Tishrei 5779 / Holy Cross Day 2018 /
4th Muharram 1440*

BORIS HAJDINJAK
Head of the Center of Jewish Cultural Heritage
Synagogue Maribor

Katalogu na pot

Leto 2018 je posvečeno praznovanju kulturne dediščine Evrope. Poznavanje in odkrivanje kulturne dediščine je pomembno, saj odstira pot v preteklost in po stopinjah, ki jih je človeštvo naredilo v svojem razvoju, pojasnjuje sedanost ter nakazuje pot v prihodnost. Poznavanje kulturne dediščine pomeni poznavanje korenin človeštva, poznavanje identitete naroda in končno svoje lastne identitete. Poznavanje in ohranjanje kulturne dediščine nas osvobaja vsakodnevnih ujetosti v predsodkovnost, omogoča nam, da se za hip ustavimo v času in se zavemo skupnih korenin ter se tudi tako prebujamo za vzpostavljanje medkulturnega dialoga.

Najverjetneje ni naključje, da prav v letu kulturne dediščine dajemo na ogled in tako širši javnosti odpiramo del bogate Biblične arheološke zbirke, ki jo hrani Teološka knjižnica Maribor, knjižnica Enote Teološke fakultete v Mariboru, ki letošnje leto obhaja svoj zlati jubilej, 50-letnico delovanja. Zato smo lahko še posebej veseli in ponosni, da so ob odličnem sodelovanju dveh imenitnih ustanov – Sinagoge Maribor in Teološke fakultete, Enote v Mariboru s svojo Teološko knjižnico – na straneh pričujočega kataloga in na razstavi v Sinagogi Maribor ponovno zaživel predmeti

Biblične arheološke zbirke ter tako na poseben način obeležili zlati jubilej mariborske Enote Teološke fakultete in leto kulturne dediščine. Predmeti arheološke zbirke, ki jih najdemo na razstavi, njihove opise pa v tem katalogu, nas vodijo v daljno preteklost. Vodijo nas v skrivnostne kraje in čase, ki so od nas in od sedanjega trenutka oddaljeni več tisočletij. Primerki, ki jih lahko danes občudujemo, niso zgolj predmeti iz preteklosti, predmeti, ki jih je v davni izdelala človeška roka, temveč so mnogo več. So živi pripovedovalci, priče, ki pripovedujejo zgodbe preteklosti, zgodbe o človeku in njegovem hrepenenju, o stiskah in radostih, pripovedujejo o življenju in smrti, o iskanju smisla in iskanju tistega, ki presega vso tukajšnjost, Tistega, ki daje življenje in vodi »od puščave do mize«.

Predmeti Biblične arheološke zbirke so na videz preprosti, a nosijo v sebi pečat lepote, pečat, ki je vtisnjen v vsak predmet s posebno skrbjo in ljubeznijo. Posode, vrči, oljenke ... Vse te umetelne oblike nam odstirajo pogled v notranost človekovega doživljanja samega sebe, okolice, sil v naravi, celotnega stvarstva. So priče časa, ki ga ni več, a je hkrati tako resničen in navzoč, da se nas dotakne z vso močjo in pristnostjo ter nas ne

catalogue preface

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The year 2018 is dedicated to the celebration of the cultural heritage of Europe. Knowledge about the cultural heritage and the discovery of its secrets is important, since it uncovers the path to the past, and following the steps that mankind took in its development, explains the present and directs the path into the future. Knowledge about cultural heritage means knowledge about the roots of mankind, about the identity of a nation and finally about one's own identity. Knowledge and the preservation of cultural heritage frees us from everyday entrapment into the prejudices and enables us to stop in time for a moment and become aware of our mutual roots and get ready to establish intercultural dialogue also in this manner.

It is probably not coincidental that a part of the rich Biblical Archaeological Collection held by the Theological Library Maribor, the library of the Maribor Unit of the Faculty of Theology, which celebrates its golden anniversary, 50 years in operation, is exhibited and shown to a broader public just in the year of the cultural heritage. Therefore, we can be especially satisfied and proud that as the result of an excellent cooperation between two prominent institutions – the Synagogue Maribor and the Maribor Unit of the Faculty of Theology

with its Theological Library – the artefacts of the Biblical Archaeological Collection were revived on the pages of the present catalogue and at the exhibition in the Synagogue Maribor, and thus mark the golden anniversary of the Unit, as well as the year of cultural heritage, in a special manner.

The artefacts of the Archaeological Collection in the catalogue and at the exhibition, lead us to the distant past. They guide us to mysterious places and times which are several thousand years away from us and the present moment. The specimens which we can admire today, are not only objects from the past; objects made by human hands in antiquity and now exhibited, but are a lot more. They are live narrators; they are witnesses which tell stories about the past, stories about mankind, their desires, pains and joys, they tell about life and death, about searching for what is sense and searching for what transcends being here, the One who gives life and leads »from the desert to the table«.

The artefacts of the Biblical Archaeological Collection are simple at first sight but carry a stamp of beauty, a stamp which is impressed on each object with special care and love. Bowls, jugs, oil lamps..., all these artistic forms reveal the inner side of man's experiencing of himself, his surroundings,



Skleda s klekom v obliki črke S
(1800/1750–1550 pr. Kr., kat. št. 9)
Bowl with an S-shaped carination
(1800/1750–1550 B.C., Cat. No. 9)

more pustiti ravnodušnih. Predmeti nosijo v sebi pečat najglobljih doživljanj in čutenj človeka, ki je od najzgodnejših obdobj svojega samozavedanja v svoje delo želel vtisniti sledi doživljanja in hrepenenja duše. Tako nam razstava in katalog predmetov odstirata pogled v našo preteklost, v našo človeško zgodovino. Poznavanje zgodovine nam pomaga odgovoriti na preprosti, a hkrati najzahtevnejši vprašanji, ki si ju človek poleg zgodovinskega vprašanja (Od kod prihajam?) enako zavzeto postavlja tako danes kot tudi nekoč: Kdo sem? in Kam grem? Poznavanje zgodovine – svoje lastne, zgodovine naroda in človeštva – in odgovori na vprašanje Od kod prihajam? nas spontano vodijo do soočanja s to zgodovino in s postavljanjem ciljev, ki jih želimo doseči oziroma h katerim smo usmerjeni. Brez zgodovine in soočenja z njo ni sedanjosti niti prihodnosti. Pričujočemu katalogu na pot in razstavi želim, da duh časa, ki ga odstirata – poimenovali smo ga biblični čas –, poneseta v sedanji čas, da bi nas opomnil, da ni vseeno, kakšen pečat dajemo svojemu času, da ni vseeno, kakšne sledi puščamo za seboj, da ni vseeno, kako živimo in kam gremo. Vsem sodelavcem in odgovornim, ki skrbijo za zbirko, in vsem, ki so omogočili razstavo zbirke

in izid tega kataloga, se zahvaljujem in iskreno čestitam ter želim, da bi skupno delo obrodilo bogate sadove: da bi se vseh obiskovalcev razstave in vseh, ki bodo vzeli v roke ta katalog, dotaknila preteklost, ki se daje na ogled v sedanjosti, in vsakogar posebej popeljala po sledih zgodovine, po sledih človeka. Da bi se s tem okreplil občutek pripadnosti skupnim koreninam ter pripadnosti skupnemu evropskemu prostoru in človeškim vrednotam, ki ostajajo v vseh časih nespremenjene in večne. Da bi ostali zavezani univerzalnim vrednotam človeštva: lepoti, dobroti, resnici, pravičnosti, plemenitosti, spoštovanju in ljubezni. Naj razstava, katalog in delo vseh ustvarjalcev spregovorijo na srce vsakega izmed nas, spregovorijo o iskanju in hrepenenju po Bogu, ki z enako močjo in ljubeznijo kot nekoč vodi človeka tudi danes »od puščave do mize«, vse do mize v nebeškem Jeruzalemu.

V Mariboru, 1. septembra 2018

doc. dr. mateja pevec rozman,
prodekanja in predstojnica Enote v Mariboru
Teološke fakultete UL

nature's forces, the entire creation. They are witnesses of a time which does not exist anymore but is at the same time so real and present, that it touches us with all its power and authenticity and cannot leave us indifferent. The artefacts carry the stamp of man's innermost experiences and the feelings of the man who has tried to leave traces of his experiences and the desires of his soul into his work since the earliest periods of his self-awareness. Thus the exhibition and the catalogue of the artefacts reveal our past, our human history. Knowledge about history helps us answer two simple but most difficult questions which humanity has posed, next to the historical question («Where do I come from?»), equally enthusiastically today and in the past: »Who am I?« and »Where do I go?« Knowledge about history – one's own, the history of the nation and mankind – and answers to the question »Where do I come from?« spontaneously lead us to facing up to this history and setting goals

one wants to reach or to which one is headed. Without history and facing up to it, there is neither present nor past.

I would like to accompany the catalogue and the exhibition with the wish that they bring the spirit of the time that they reveal, it is called the biblical time, into the present, to remind us that it is important what kind of stamp we leave on our time, what traces we leave behind, that it is not irrelevant how we live and where we are heading.

I would like to thank all the co-workers and the workers who take care of the collection and to all who made the exhibition of the collection and the publication of the catalogue possible and congratulate them. I wish that this common work will bear fruit: that the past which is exhibited in the present would touch the visitors to the exhibition and all who take the catalogue into their hands and guide them after the traces of the history, the traces of man. That thus the feeling of belonging to common

roots and belonging to the common European space and the human values which remain unchanged in all times and are eternal. That we will stay bound to the universal values of humanity: beauty, goodness, truth, justice, nobility, respect, and love.

Let the exhibition, the catalogue and the work of all the creators address the hearts of all of us, talk about the search and desire for God who, with the same power and love as in the past, guides mankind today »from the desert to the table«; just to the table in celestial Jerusalem.

Maribor, 1st September 2018

***mateja pevec BOZMAN, PhD, Assist. prof.**
Vice-Dean and Head of Maribor Unit,
University of Ljubljana, Faculty of Theology*

sestava svetega pisma in uporabljene kratice

STARA ZAVEZA

Stara zaveza vsebuje 46 knjig. 39 knjig, zapisanih v hebrejskem jeziku (z odlomki v aramejščini), sestavljajo t. i. hebrejsko Biblijo, Sveto pismo Judov v Palestini. 7 preostalih knjig je bilo zapisanih v grščini za Jude v izseljenstvu (diaspora) in so prišle k nam v prevodu, ki ga imenujemo Septuaginta (LXX). Te knjige imenujemo deveterokanonične: Tobit, Judita, Prva in Druga knjiga Makabejcev, Baruh, Knjiga modrosti, Sirah (in odlomki Estere in Daniela).

Knjige Stare zaveze razvrstimo v štiri skupine:

PETEBOKNJIŽJE (PENTATEVH)

1. Prva Mojzesova knjiga (Geneza) **1 MZ**
2. Druga Mojzesova knjiga (Eksodus) **2 MZ**
3. Tretja Mojzesova knjiga (Levitik) **3 MZ**
4. Četrta Mojzesova knjiga (Numeri) **4 MZ**
5. Peta Mojzesova knjiga (Devteronomij) **5 MZ**

ZGODOVINSKE KNJIGE

6. Jozue **JOZ**
7. Sodniki **SOD**
8. Ruta **RUT**
9. Prva Samuelova knjiga **1 SAM**
10. Druga Samuelova knjiga **2 SAM**
11. Prva knjiga kraljev **1 KR**
12. Druga knjiga kraljev **2 KR**
13. Prva kroniška knjiga **1 KRŃ**
14. Druga kroniška knjiga **2 KRŃ**
15. Ezra **EZR**
16. Nehemija **NEH**
17. Tobit **TOB**
18. Judita **JDT**
19. Estera **EST**
20. Prva knjiga Makabejcev **1 MKB**
21. Druga knjiga Makabejcev **2 MKB**

PESNIŠKE IN MODROSTNE KNJIGE

22. Job **JOB**
23. Psalmi **PS**
24. Pregovori **PRG**
25. Pridigar (Kohelet) **PRD**

26. Visoka pesem **VP**
27. Knjiga modrosti **MDR**
28. Sirah **SIR**

PREBOŠKE KNJIGE

29. Izaija **IZ**
30. Jeremija **JER**
31. Žalostinke **ŽAL**
32. Baruh **BAR**
33. Ezekiel **EZK**
34. Daniel **DAN**
35. Ozej **OZ**
36. Joel **JL**
37. Amos **AM**
38. Abdija **ABD**
39. Jona **JON**
40. Mihej **MIH**
41. Nahum **NAH**
42. Habakuk **HAB**
43. Sofonija **SOF**
44. Agej **AG**
45. Zaharija **ZAH**
46. Malahija **MAL**

composition of the Bible and abbreviations

14

THE OLD TESTAMENT

The Old Testament comprises 46 books. 39 books written in the Hebrew language (with passages in Aramaic) constitute the so-called Hebrew Bible, the Bible of the Jews in Palestine. The remaining 7 books were written in Greek for the Jews in emigration (diaspora) and came to us in a translation called the Septuagint (LXX). These books are called deuterocanonical: Tobit, Judith, First and Second Maccabees, Baruch, Wisdom of Solomon, Sirach (and passages of Esther and Daniel).

The books of the Old Testament are divided into four groups:

TOBAH (PENTATEUCH)

1. Book of Genesis (Genesis) GN
2. Book of Exodus (Exodus) EX
3. Book of Leviticus (Leviticus) LV
4. Book of Numbers (Numbers) NU
5. Book of Deuteronomy (Deuteronomy) DT

HISTORICAL BOOKS

6. Joshua JOS
7. Judges JG
8. Ruth BU
9. 1 Samuel I S
10. 2 Samuel 2 S
11. 1 Kings I KI
12. 2 Kings 2 KI
13. 1 Chronicles I CH
14. 2 Chronicles 2 CH
15. Ezra EZRA
16. Nehemiah NE
17. Tobit TOB
18. Judith JDT
19. Esther EST
20. 1 Maccabees I MACC
21. 2 Maccabees 2 MACC

POETICAL AND WISDOM BOOKS

22. Job JOB
23. Psalms PS
24. Proverbs PR
25. Ecclesiastes (Kohelet) EC

26. Song of Songs SGS
27. Wisdom of Solomon WIS
28. Sirach SIR

PROPHETIC BOOKS

29. Isaiah IS
30. Jeremiah JR
31. Lamentations LM
32. Baruch BAR
33. Ezekiel EZ
34. Daniel DN
35. Hosea HO
36. Joel JI
37. Amos AM
38. Obadiah OB
39. Jonah JON
40. Micah MIC
41. Nahum NAH
42. Habakkuk HAB
43. Zephaniah ZEP
44. Haggai HG
45. Zechariah ZEC
46. Malachi ML

NOVA ZAVEZA

Nova zaveza je sestavljena iz 27 »knjig«, napisanih v grščini. Glede kanona novozaveznih knjig obstaja danes popolno soglasje med vsemi Cerkvami, tudi zaporedje knjig je v vseh izdajah Svetega pisma isto. Razvrstimo jih v štiri skupine:

EVANGELIJI IN APOSTOLSKA DELA

1. Evangelij po Mateju **MT**
2. Evangelij po Marku **MR**
3. Evangelij po Luku **LK**
4. Evangelij po Janezu **JN**
5. Apostolska dela **APD**

PAVLOVA PISMA

6. Pismo Rimljanom **RIM**
7. Prvo pismo Korinčanom **I KOR**
8. Drugo pismo Korinčanom **2 KOR**
9. Pismo Galačanom **Gal**
10. Pismo Efežanom **Ef**
11. Pismo Filipljanom **Flp**
12. Pismo Kološanom **Kol**
13. Prvo pismo Tesaloničanom **I Tes**
14. Drugo pismo Tesaloničanom **2 Tes**
15. Prvo pismo Timoteju **I TIM**
16. Drugo pismo Timoteju **2 TIM**
17. Pismo Titu **TIT**
18. Pismo Filemonu **Flm**
19. Pismo Hebrejcem **Heb**

KATOLIŠKA OZ. SPLOŠNA PISMA

20. Jakobovo pismo **Jak**
21. Prvo Petrovo pismo **I PT**
22. Drugo Petrovo pismo **2 PT**
23. Prvo Janezovo pismo **I JN**
24. Drugo Janezovo pismo **2 JN**
25. Tretje Janezovo pismo **3 JN**
26. Judovo pismo **Jud**

PREBOŠKA KNJIGA

27. Razodetje (Apokalipsa) **ROZ**

THE NEW TESTAMENT

The New Testament comprises 27 »books«, written in Greek. A perfect agreement on the canon of the New Testament books exist among all Churches, also the sequence of the books is the same in all editions of the Bible. They are divided into four groups:

GOSPELS AND ACTS OF THE APOSTLES

1. Gospel of Matthew *MT*
2. Gospel of Mark *MK*
3. Gospel of Luke *LK*
4. Gospel of John *JN*
5. Acts of the Apostles *AC*

PAULINE EPISTLES

6. Epistle to the Romans *RO*
7. First Epistle to the Corinthians *1 CO*
8. Second Epistle to the Corinthians *2 CO*
9. Epistle to the Galatians *GA*
10. Epistle to the Ephesians *EPH*
11. Epistle to the Philippians *PHIL*
12. Epistle to the Colossians *COL*
13. First Epistle to the Thessalonians *1 TH*
14. Second Epistle to the Thessalonians *2 TH*
15. First Epistle to Timothy *1 TI*
16. Second Epistle to Timothy *2 TI*
17. Epistle to Titus *TITUS*
18. Epistle to Philemon *PHIM*
19. Epistle to the Hebrews *HE*

CATHOLIC OR GENERAL EPISTLES

20. Epistle of James *JAS*
21. First Epistle of Peter *1 P*
22. Second Epistle of Peter *2 P*
23. First Epistle of John *1 JN*
24. Second Epistle of John *2 JN*
25. Third Epistle of John *3 JN*
26. Epistle of Jude *JD*

PROPHETIC BOOK

27. Revelation (Apocalypse) *REV*

MEDITERRANEAN SEA
SREDOZEMSKO MORJE

Jerusalem
Jeruzalem

satelitski posnetek bližnjega vzhoda
satellite imagery of the middle east



ARARAT
ARARAT

HITTITES
HETITI

MEDIA
MEDIJA

LYDIA
LIDIJA

Nineveh
Ninive

MESOPOTAMIA
MEZOPOTAMIJA

Der
Deir

Ugarit
Ugarit

Ebla
Ebla

Mari
Mari

Euphrates
Evfrat

Tigris
Tigris

ELAM
ELĀM

Babylon
Babilon

Nippur
Nipur

Larsa
Larsa

Ur
Ur

CRETE
KRETA

CYPRUS
CIPER

SYRIA
SIRIJA

Damascus
Damask

CANAAN
KĀNAAN

MEDITERRANEAN SEA
SREDOZEMSKO MORJE

LIBYA
LIBIJA

Memphis
Memfis

EGYPT
EGIPT

El-Amarna
El Amarna

ARABIA
ARABIJA



rodovitni polmesec
fertile crescent



Abrahamovo potovanje
Abraham's journey



časovnica

absolutna kronologija	arheološka obdobja	biblična oz. judovska zgodovina
ZAČETKI (1 Mz 1–11)		
pred ok. 12500 pr. Kr.	starejša kamena doba	
ok. 12500–9500 pr. Kr.	epipaleolitik	
ok. 9500–4500 pr. Kr.	mlajša kamena doba/neolitik	Kajn in Abel
ok. 4500–3500 pr. Kr.	bakrena doba/halkolitik	Noe
ok. 3500–1550 pr. Kr.		OČAKI (1 Mz 12–50)
ok. 3500–2000 pr. Kr.	zgodnja bronasta doba	Abrahamovi predniki nomadi v Mezopotamiji
ok. 2000–1550 pr. Kr.	srednja bronasta doba	ok. 1850 pr. Kr.: Abraham pride v Kánaan; po ok. 1720 pr. Kr.: Jožef v Egiptu
ok. 1550–1200 pr. Kr.	pozna bronasta doba	IZHOD IZ EGIPTA IN NASELITEV KÁNAANA (2 Mz; 4 Mz; 5 Mz; Joz)
		ok. 1250 pr. Kr.: Mojzes, izhod iz Egipta, Sinajska zakonodaja; ok. 1220–1200 pr. Kr.: Jozue osvoji Kánaan
ok. 1200–1030 pr. Kr.	starejša železna doba	DOBA SODNIKOV: OD PLEMENSKE UREDITVE DO KRALJESTVA (Sod; 1 Sam)
		ok. 1040 pr. Kr.: začetek Samuelovega delovanja
ok. 1030–587/86 pr. Kr.	mlajša železna doba	DOBA KRALJEV: OD KRALJESTVA DO IZGNANSTVA (1 Sam; 2 Sam; 1 Kr; 2 Kr; 1 Krn; 2 Krn; Am; Oz; Iz; Mih; Sof; Nah; Hab; Jer; Ezk)
		ok. 1030–1010 pr. Kr.: Savel; ok. 1010–970 pr. Kr.: David; ok. 970–931 pr. Kr.: Salomon; ok. 931: razcep na Izrael (do 722/21 pr. Kr.) in Judo (do 587/86 pr. Kr.)
587/86 pr. Kr. – 70 po Kr.	novobabilonska doba, perzijska doba, helenistična doba in zgodnja rimska doba	OD KONCA JUDOVEGA KRALJESTVA DO »NEBEŠKEGA KRALJESTVA« (Ezr; Neh; Ag; Zah; Mal; 1 Mkb; 2 Mkb; Dan 11; Mr; Mt; Lk; Jn)
		587/86–538 pr. Kr.: babilonsko suženjstvo; pred ok. 440 pr. Kr.: Pentatevh; 167–160 pr. Kr.: upor Makabejcev; ok. 150 pr. Kr.: Kumran; 143–63 pr. Kr.: Hasmonejci; pred 132 pr. Kr.: Septuaginta; 37–4 pr. Kr.: Herod Veliki; 7/4 pr. Kr. – 30 po Kr.: Jezus; 66–70: 1. judovski upor
70–638	zgodnja rimska doba, pozna rimska doba in bizantinska doba	ŠIRJENJE KRŠČANSTVA (Apd; Pavlova in druga pisma)
		pred 120: Nova zaveza; 132–136: 2. judovski upor; ok. 326–328: romanje sv. Helene; pred 406: Vulgata; 637: Arabci zavzamejo Jeruzalem

zo

from the desert to the table

obča zgodovina	slovenska zgodovina
ok. 12500 pr. Kr.: konec zadnje ledene dobe	ok. 60000 pr. Kr.: piščal iz Divjih bab; ok. 33000 pr. Kr.: Potočka zijalka
ok. 12500 pr. Kr.: stalno naseljeni lovci in nabiralci	
ok. 9500 pr. Kr.: živinoreja in poljedelstvo; ok. 8000 pr. Kr.: lončarstvo	
ok. 4000 pr. Kr.: mesta	
ok. 3200 pr. Kr.: začetek pisave; ok. 2270–2215 pr. Kr.: Sargon I.	ok. 3200 pr. Kr.: barjansko kolo; pred ok. 2000 pr. Kr.: barjanski idol
ok. 1728–1686 pr. Kr.: Hamurabi	
ok. 1458–1425 pr. Kr.: Tutmozis III.; ok. 1350–1333 pr. Kr.: Ehnaton; ok. 1333–1323 pr. Kr.: Tutankamon; ok. 1279–1212 pr. Kr.: Ramzes II.	ok. 1400–1300 pr. Kr.: Oloris/Dolnji Lakoš
ok. 1184–1153 pr. Kr.: Ramzes III.	ok. 1200–900 pr. Kr.: svetišče Mušja jama pri Škocjanu
ok. 945–924 pr. Kr.: Šišák I.; 722/21–705 pr. Kr.: Sargon II.; 605–562 pr. Kr.: Nebukadnezar II.	ok. 1000 – po 600 pr. Kr.: Ormož; ok. 800–300 pr. Kr.: Most na Soči; po 800 pr. Kr.: Poštela; ok. 750 pr. Kr.: Vir pri Stični
559–530 pr. Kr.: Kir II. Veliki; 336–323 pr. Kr.: Aleksander III. Veliki; 323–285 pr. Kr.: Ptolemej I. Soter; 223–187 pr. Kr.: Antioh III. Veliki; 63 pr. Kr.: Pompej osvoji Jeruzalem; 44/27 pr. Kr. – 14 po Kr.: Oktavijan/Avgust; 54–68: Neron; 69–79: Vespazijan	ok. 500/450 pr. Kr.: situla z Vač; ok. 450/350 pr. Kr.: negovske čelade; 181 pr. Kr.: Akvileja; po 60 pr. Kr.: novci iz Keleje; 14/15: Emona; po 50: nekropola v Šempetru; pred 54: Celeja; 69: Petoviona
79–81: Tit; 98–117: Trajan; 117–138: Hadrijan; 161–180: Mark Avrelij; 284–305: Dioklecijan; 306–337: Konstantin I. Veliki; 379–395: Teodozij I. Veliki; 527–565: Justinijan I. Veliki; 570–632: Mohamed	pred 79: Nevioudun; pred 186: Mark Valerij Maksimijan; 303/04: sv. Viktorin Petovionski; 394: bitka pri Frigidu; 434–453: Atila; 489–547/48: Ostrogoti; 547/48–568: Langobardi; po 550: Slovani; ok. 630: Valuk

Timeline

<i>Absolute chronology</i>	<i>Archaeological periods</i>	<i>Biblical or Jewish history</i>
THE BEGINNINGS (Gn 1–11)		
<i>before ca. 12500 B.C.</i>	<i>Early Stone Age</i>	
<i>ca. 12500–9500 B.C.</i>	<i>Epipalaeolithic</i>	
<i>ca. 9500–4500 B.C.</i>	<i>Late Stone Age/Neolithic</i>	<i>Cain and Abel</i>
<i>ca. 4500–3500 B.C.</i>	<i>Copper Age/Chalcolithic</i>	<i>Noah</i>
ca. 3500–1550 B.C.		PATRIARCHS (Gn 12–50)
<i>ca. 3500–2000 B.C.</i>	<i>Early Bronze Age</i>	<i>Abraham's ancestors nomads in Mesopotamia</i>
<i>ca. 2000–1550 B.C.</i>	<i>Middle Bronze Age</i>	<i>ca. 1850 B.C.: Abraham arrives in Canaan; after ca. 1720 B.C.: Joseph in Egypt</i>
ca. 1550–1200 B.C.	Late Bronze Age	THE DEPARTURE FROM EGYPT AND THE SETTLEMENT IN CANAAN (Ex; Nu; Dt; Jos)
		<i>ca. 1250 B.C.: Moses, departure from Egypt, the Sinai legislation; ca. 1220–1200 B.C.: Josue conquers Canaan</i>
ca. 1200–1030 B.C.	Early Iron Age	THE AGE OF JUDGES: FROM THE TRIBAL ORDER TO THE KINGDOM (Jg; 1 S)
		<i>ca. 1040 B.C.: the beginning of Samuel's operation</i>
ca. 1030–587/86 B.C.	Late Iron Age	THE AGE OF KINGS: FROM THE KINGDOM TO THE EXILE (1 S; 2 S; 1 Ki; 2 Ki; 1 Ch; 2 Ch; Am; Ho; Is; Mic; Zep; Nah; Hab; Jr; Ez)
		<i>ca. 1030–1010 B.C.: Saul; ca. 1010–970 B.C.: David; ca. 970–931 B.C.: Solomon; ca. 931: division to Israel (to 722/21 B.C.) and Judah (to 587/86 B.C.)</i>
587/86 B.C.–70 A.D.	Neo-Babylonian Period, Persian Period, Hellenistic Period and Early Roman Period	FROM THE END OF THE KINGDOM OF JUDAH TO THE »KINGDOM OF HEAVEN« (Ezra; Ne; Hg; Zec; Ml; 1 Macc; 2 Macc; Dn 11; Mk; Mt; Lk; Jn)
		<i>587/86–538 B.C.: Babylonian slavery; before ca. 440 B.C.: Pentateuch; 167–160 B.C.: Maccabean revolt; ca. 150 B.C.: Qumran; 143–63 B.C.: the Hasmoneans; before 132 B.C.: Septuaginta; 37–4 B.C.: Herod the Great; 7/4 B.C.–30 A.D.: Jesus; 66–70: 1st Jewish revolt</i>
70–638	Early Roman Period, Late Roman Period and Byzantine Period	SPREADING OF CHRISTIANITY (Ac; Paul's and other Epistles)
		<i>before 120: New Testament; 132–136: 2nd Jewish revolt; ca. 326–328: pilgrimage of St Helena; before 406: Vulgata; 637: the Arabs conquer Jerusalem</i>

General history	Slovenian history
<i>ca. 12500 B.C.: the end of the last Ice Age</i>	<i>ca. 60000 B.C.: flute from Divje Babe; ca. 33000 B.C.: Potočka zijalka</i>
<i>ca. 12500 B.C.: permanently settled hunters and collectors</i>	
<i>ca. 9500 B.C.: cattle breeding and agriculture; ca. 8000 B.C.: pottery</i>	
<i>ca. 4000 B.C.: cities</i>	
<i>ca. 3200 B.C.: the beginning of the alphabet; ca. 2270–2215 B.C.: Sargon I</i>	<i>ca. 3200 B.C.: Ljubljana Marshes wheel; before ca. 2000 B.C.: Ljubljana Marshes idol</i>
<i>ca. 1728–1686 B.C.: Hammurabi</i>	
<i>ca. 1458–1425 B.C.: Thutmose III; ca. 1350–1333 B.C.: Akhenaten;</i>	<i>ca. 1400–1300 B.C.: Oloris/Dolnji Lakoš</i>
<i>ca. 1333–1323 B.C.: Tutankhamun; ca. 1279–1212 B.C.: Ramesses II</i>	
<i>ca. 1184–1153 B.C.: Ramesses III</i>	<i>ca. 1200–900 B.C.: sanctuary Mušja Cave near Škocjan</i>
<i>ca. 945–924 B.C.: Shishak I; 722/21–705 B.C.: Sargon II;</i>	<i>ca. 1000–after 600 B.C.: Ormož; ca. 800–300 B.C.: Most na Soči;</i>
<i>605–562 B.C.: Nebuchadnezzar II</i>	<i>after 800 B.C.: Poštela; ca. 750 B.C.: Vir pri Stični</i>
<i>559–530 B.C.: Cyrus II the Great; 336–323 B.C.: Alexander III the Great;</i>	<i>ca. 500/450 B.C.: Vače situla; ca. 450/350 B.C.: Negau helmets; 181 B.C.: Aquileia;</i>
<i>323–285 B.C.: Ptolemy I Soter; 223–187 B.C.: Antiochus III the Great;</i>	<i>after 60 B.C.: coins from Keleia; 14/15: Emona; after 50: Šempeter necropolis;</i>
<i>63 B.C.: Pompey conquers Jerusalem; 44/27 B.C.–14 A.D.: Octavius/Augustus;</i>	<i>before 54: Celeia; 69: Poetovio</i>
<i>54–68: Nero; 69–79: Vespasian</i>	
<i>79–81: Titus; 98–117: Trajan; 117–138: Hadrian; 161–180: Marcus Aurelius;</i>	<i>before 79: Neviodun; before 186: Marcus Valerius Maximianus; 303/04:</i>
<i>284–305: Diocletian; 306–337: Constantine I the Great; 379–395: Theodosius I the Great; 527–565: Justinian I the Great; 570–632: Muhammad</i>	<i>St Victorinus of Poetovio; 394: battle at Frigidus; 434–453: Attila; 489–547/48: the Ostrogoths; 547/48–568: the Langobards; after 550: the Slavs; ca. 630: Valuk</i>



Biblična arheološka zbirka Teološke knjižnice Maribor

Zbirka predmetov iz Svete dežele izvira z območij današnjega Izraela, Palestine in Egipta in je edinstvena zbirka v Sloveniji. Nekateri muzeji v Sloveniji sicer hranijo posamezne predmete z Bližnjega vzhoda, ta zbirka pa je edina, ki je v celoti posvečena biblični arheologiji. Sestavljena je bila z mislijo, da bi bila uporabljena kot didaktični pripomoček, ki naj študentom in drugim približa zgodovino Svetega pisma.

Zbirka obsega 91 predmetov. Prevladujejo glineni predmeti – posodje različnih oblik in za različne namene (vrči, čaše, lonci, skledi) ter oljenke.

Dobro so zastopani tudi stekleni predmeti (posodice, balzamariji) in kamniti pečatniki.

Zbirka vsebuje še dve bazaltni skledi (najverjetneje možnarja), tri primere figurativne umetnosti in opeki z besedilom v klinopisu.

Zbirka je časovno zelo heterogena, v njej so predmeti iz obdobja od bakrene dobe (5. oziroma 4. tisočletje pr. Kr.) do obdobja arabske ekspanzije (7. stoletje po Kr.). Obdobja so različno zastopana, najbolje srednja bronasta in mlajša železna doba. Najstarejša predmeta v zbirki sta bazaltni skledi oziroma možnarja iz bakrene dobe (4500–3500 pr. Kr., kat. št. 1).

Osnovni katalog zbirke je rokopisni popis predmetov, ki ga je v Izraelu pripravil arheolog Jean-Baptiste Humbert na francoski biblični in arheološki šoli École Biblique et Archeologique v Jeruzalemu. Leta 2006 je knjižnica sodelovala v mednarodnem projektu digitalizacije v sklopu CULTURE 2000. Takrat je zbirko digitalizirala na pobudo vodje knjižnice dr. Fanike Krajnc-Vrečko, arheologa Aleksandra Nestorovič in Andrej Preložnik pa sta dopolnila arhiv zbirke z arheološkimi risbami in opisi in jih primerjala z razpoložljivo literaturo. Opisi posameznih predmetov tako vsebujejo podatke o najdišču, dataciji, materialu, izdelavi, okrasju, merah, hranjenju.

Nenazadnje je Biblična arheološka zbirka Teološke knjižnice Maribor edinstvena tudi v tem, da v njej ne najdemo orožja, nakita ali denarja, temveč prevladujejo lončenina in predmeti, povezani z vsakdanjim življenjem. In prav zato smo se odločili, da naj bo rdeča nit, s pomočjo katere zbirko tokrat predstavljamo javnosti, prehrana in njena vloga v Svetem pismu.

Bazaltni skledi oziroma možnarja
(4500–3500 pr. Kr., kat. št. 1)
Basalt bowls or mortars
(4500–3500 B.C., Cat. No. 1)

The Biblical Archaeological collection of the Theological Library Maribor

26

The collection of artefacts from the Holy Land originates from the area of today's Israel, Palestine, and Egypt, and represents a unique collection in Slovenia. Some museums in Slovenia hold individual artefacts from the Middle East, however, this collection is the only one devoted to biblical archaeology. It was collected with the idea of being used as a teaching aid with the aim of illustrating the history of the Bible to students and others.

The collection comprises 91 artefacts. Clay artefacts predominate – pottery of different forms and for different uses (jugs, cups, pots, bowls) and oil lamps. There is also a considerable number of glass objects (pots, balsamaria) and stone signets. The collection also comprises two basalt bowls (possibly mortars), three examples of figurative arts and two bricks with the cuneiform text.

From the temporal point of view, the collection is quite heterogeneous, it comprises artefacts from the periods from the Copper Age (5th or 4th Millennium B.C.) to the period of the Arabic expansion (7th Century A.D.). The periods are variously represented; the most represented are the Middle Bronze and Late Iron Ages. The oldest two artefacts in the collection are basalt bowls or mortars from the Copper Age (4500–3500 B.C., Cat. No. 1).

The basic collection catalogue is the manuscript inventory of the artefacts, prepared in Israel by the archaeologist Jean-Baptiste Humbert at the French biblical and archaeological school École Biblique et Archeologique in Jerusalem. In 2006, the Library cooperated in the international project of digitalization within the CULTURE 2000 framework. On the initiative of the head of the Library, Fanika Krajnc-Vrečko, PhD, the collection was then digitalized, while the collection archive was completed using archaeological drawings and descriptions and compared with the available literature by the archaeologists Aleksandra Nestorović and Andrej Preložnik. The descriptions of individual artefacts thus include the data about the site of the finding, time, material, production, decoration, dimensions and storing.

Last but not the least, the Biblical Archaeological Collection of the Theological Library Maribor is unique also in the fact that it does not contain weapons, jewellery and money, but mainly includes pottery and objects connected to everyday life. This is the reason we have decided that the red thread by the means of which the collection is presented to the public this time, is food and its role in the Bible.

Zbirka je v zasebni lasti, hrani jo Teološka knjižnica Maribor. Predmeti iz zbirke so bili kupljeni v različnih antikvariatih v Jeruzalemu in imajo certifikate, iz katerih je razvidno njihovo poreklo.

Al-Kaj Omar Y. M. Lafi El-Badawi, Jerusalem
 الحاج عمر يوسف محمد لافي البديوي
 4th Station, Shop No. 82 Old City
 № 933 **Lafi Antiquities**
 Legally Authorised Dealer, Authorisation No. 221

272622

CERTIFICATE OF AUTHENTICITY

This is to guarantee the authenticity of the following :-
~~POTERY~~ - ~~COINS~~ **GLASSES** ~~BRONZE~~
 SIX GLASSES FROM PALESTINE FROM
 THIRD CENTURY A.D.

Date _____ Signature *الكامل لافي*

27

The collection is privately owned, held by the Theological Library Maribor. The artefacts were purchased from different antique shops in Jerusalem and have certificates which prove their origin.

Omar Khayam Museum
Antiquities & Fine Arts
 4 VIA DOLOROSA STR.
 Old City - Tel. 284117
 JERUSALEM - ISRAEL
 Cable: KHAYAM MUSEUM
 MUSEUM LICENCE - No. 220

ANTIQUITIES - STATUES - COINS
 FIGURES - GLASSES - BRONZE

Certificate

Passport No. _____ Date *22/2/90*
 Name _____
 Address _____
 Description *Byzantine Plate*
300-600 A.D.
Found in Jerusalem

Director _____ Stamp _____
 JERUSALEM

od puščave do mize

I.



konična bazaltna skleda z
vrezanim okrasom visečih
šrafiranih trikotnikov na
notranjem robu ustja

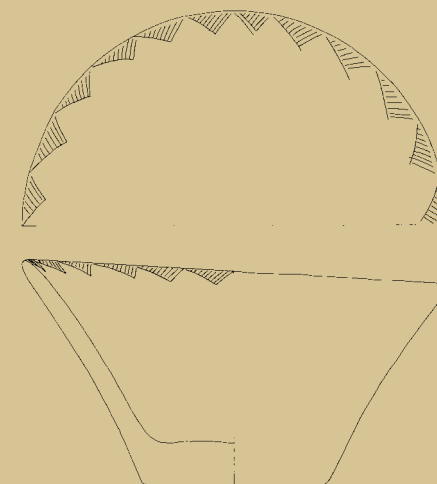
Najdišče: Beeršéba

Višina: 18,6 cm

Premer ustja: 37,4 cm

Inv. št.: 57

Datacija: bakrena doba / halkolitik
(4500–3500 pr. Kr.)



*conical basalt bowl with
engraved decoration of
hatched triangles on the
inner side of the rim*

Location: Beersheba

Height: 18.6 cm

Opening diameter: 37.4 cm

Inv. No.: 57

Dated: Copper Age / Chalcolithic
(4500–3500 B.C.)



pomen hrane v svetem pismu

»Človek ne živi samo od kruha.« (5 Mz 8,3)
Sveto pismo vabi k spoznanju, da so v življenju pomembnejše stvari, kot je *lehem*, kruh, a pogostost te besede in njenih izpeljank v svetopisemskih besedilih in širše – kdo npr. ni slišal za Betlehem, »hišo kruha« – jasno kaže na njegovo pomembnost.
Prehranjevanje je temeljna človeška potreba, ki je pomembno sooblikovala vsako kulturo, v preteklosti še bolj kot danes. Življenje večine ljudi starih ljudstev se je vrtelo okoli zagotavljanja hrane, njene pridelave, spravila, priprave in zaužitja. Ker je imela hrana središčno in vseprisotno vlogo, je imelo to, kaj so jedli in kdo je bil vpleten v pripravo hrane, velik pomen, zato nam lahko dobro osvetli življenje v starem Izraelu. Hrana uteleša družbene odnose, ki povezujejo njeno pridelavo, razdelitev in pripravo, območja božanskega in človeškega. Hrana v Svetem pismu predstavlja ne le pomembno zgodovinsko in kulturno presečišče – številni pomembni dogodki, opisani v Svetem pismu, so se zgodili »za mizo« –, temveč doživi tudi pomembno teološko transformacijo. Dogajanje ob koncu časov je podrobno naslikano z mesijansko gostijo (Iz 25,6-8). Jezus v govoru o ponovnem prihodu predstavlja kot temeljni kriterij sodnega

dne prav odnos do hrane oziroma pripravljenost deliti to hrano: »Pridite, blagoslovljeni mojega Očeta! Prejmite v posest kraljestvo, ki vam je pripravljeno od začetka sveta! Kajti lačen sem bil in ste mi dali jesti, žejen sem bil in ste mi dali piti ...« (Mt 25,34-35) Jestu za isto mizo v Svetem pismu označuje pripravljenost sprejeti nekoga kot sebi enakega, kot prijatelja. Ko se Jezus v evangelijih družu in obeduje z grešniki, sporoča, da grešnika, torej slehernika, sprejema kot prijatelja. Podobno je v današnji kulturi. Si lahko prikličete v spomin podobo, kako skupaj obedujeta klošar in politik ali direktor banke? Morda najbolj očitna in tudi najlažje preverljiva metoda pa je domača kuhinja, hladilnik. Odgovor na vprašanje, komu dovolite, da sam brska po vašem hladilniku, je odgovor na vprašanje, kdo je vaš bližnji.
Čeravno bi bilo mogoče primakniti še kakšen razlog, naj omenimo še najpomembnejšega. Hrana ima v Svetem pismu tako pomembno vlogo, da lahko izrečemo naslednjo trditev: v resnici ni bilo dovolj, da si je Bog Svetega pisma nadel podobo človeka, moral se je spremeniti v hrano, v kruh. Nova zaveza se sklene prav za mizo tako, da Bog sam postane (naša vsakdanja) hrana. V enem bolj znanih svetopisemskih odlomkov, v katerem Jezus

učence uči moliti, prosimo za hrano, vsakdanji kruh, ki v tem kontekstu že prerašča dobesedni pomen (hrane) v splošne človeške potrebe in pogoje za življenje: »Človek ne živi samo od kruha.« (5 Mz 8,3)
Hebrejska beseda *lehem* pomeni »kruh«, označuje pa tudi hrano na splošno. Beseda prvotno ni pomenila le kruha. V arabščini je kasneje pomenila meso in označevala »glavno hrano«. Ko so bila žita (moka) osnova prehranjevanja, je *lehem* pomenil kruh, za tiste, ki so se večinoma prehranjevali z mesom, pa meso. »Jedilnik« je vedno pogojen s časom in načinom življenja. Puščava v naslovu tako predstavlja nomadski način življenja (prehranjevanja) Izraelcev, miza pa način življenja v civilizaciji (stalni naselitvi). Miza hkrati kaže na zadnjo večerjo, prostor, kjer je bila sklenjena Nova zaveza. Obe zavezi sta bili sklenjeni ob hrani, prva na peščenih tleh Sinajskega pogorja, »zrli so Boga, jedli so in pili« (2 Mz 24,11), druga za mizo pri Jezusovi zadnji večerji.

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The meaning of food in the Bible

30

»People need more than food to live.« (Dt 8:3) The Bible invites us to the awareness that in life there are more important things than lehem, bread, but the frequency of the word and its derivatives in the biblical texts and beyond – e.g. the well known example of Bethlehem – »House of Bread«, – clearly proves its importance.

Nourishment is a fundamental human need which has significantly co-shaped each culture, in the past even more than today. The life of the majority of men of ancient people was centred around the provision of food, its growing, conservation and preparation, distribution and consumption. Since food was central and ubiquitous, what they ate and who cooperated in its preparation, had a great significance, therefore it can well throw a light on life in old Israel. Food embodies social relationships, which connect its growing, distribution and preparation, the sphere of the divine and the human.

The food in the Bible is not only an important historical and cultural intersection – numerous important events, described in the Bible, happened »at the table« – but also exceeds an important theological transformation. The happening at the end of times is presented in detail as the Messiah's feast (Is 25:6-8). Jesus in his speech about his return presents the attitude

towards food or the willingness to share this food as the basic criterion of the Judgement Day: »My father has blessed you! Come and receive the kingdom that was prepared for you before the world was created. When I was hungry, you gave me something to eat, and when I was thirsty, you gave me something to drink.« (Mt 25:34-35). To eat at the same table in the Bible means to be prepared to accept someone as equal, as a friend. When Jesus in the gospels socializes and dines with sinners, he communicates that he accepts a sinner; an ordinary man, as a friend. Similarly, in modern culture. Can you ever remember an image of a tramp and a politician or a director of a bank dining together? Perhaps the most obvious method and easiest to test is the home kitchen, or the refrigerator. The answer to the question, »Who is allowed to dig into your refrigerator?« is the answer to the question »Who is your neighbour?«. It would be possible to give some other reasons, but let us focus on the most important one; the food in the Bible has such an important role that one can conclude: in reality it was not enough that the God of the Bible had to assume a human image; He had to change himself into food, into bread. The New Testament concludes, just at a table in a way that God alone becomes human food. In one of the most

well-known biblical passages, where Jesus teaches his disciples to pray, we ask for food, everyday bread, which in this context surpasses the literal meaning (food) into general human needs and conditions for living: »People need more than food to live.« (Dt 8:3) The Hebrew word lehem means »bread«, but it also denotes food in general. Originally, the word does not mean only bread. In Arabic, the word later means meat and denotes »main food«. When cereals (flour) represented the basis of the nourishment, lehem meant bread; for those who mainly consumed meat, it meant meat. The »diet« is always conditioned by the time and the way of living. The »desert« in the title thus represents the nomadic way of living (nourishment) of the Israelites, and the table, the way of living in civilization (permanent settlement). At the same time, the table directs us to the Last Supper; the place where the New Testament was concluded. Both testaments were concluded with eating; the first one on the sandy ground of Mount Sinai, »so they ate and drank« (Ex 24:11), and the other at the table at Jesus's Last Supper.

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Coriander (Coriandrum sativum) is a meadow plant. Its ground grains are used as a spice.

Bdellium is the resin of a tree growing in Arabia (most likely Commiphora Africana).

MANNA

The oldest artefacts in the collection are basalt bowls (possibly mortars) from the Copper Age (4500–3500 B.C., Cat. No. 1). These kinds of prestigious vessels were found in settlements and graves, therefore it is assumed that they had a role both in everyday life and in ceremonies. For some it is believed that they served as censers or sacrificial bowls, while the traces of wear in others prove that they were used as mortars which were indispensable in grinding spices and other cultural plants. The Bible reports that the Israelites ground manna with mortars, »the bread down from heaven« (Ex 16:4), which »was like small whitish seeds and tasted like something baked with sweet olive oil. [...] the people would collect the manna, [...] crush it into flour, then boil it and make it into thin wafers« (Nu 11:7-9). Such a combination of the practical and ceremonial functions indicated very nicely the meaning that food and vessels in which it was prepared and served in the lives of the old Near-Eastern cultures.



Koriander je travniška rastlina (*Coriandrum sativum*). Zmleta zrna uporabljamo kot začimbo.

Bdelij je smola drevesa, ki raste v Arabiji (najbrž *Commiphora Africana*).

MANA

Najstarejša predmeta v zbirki sta bazaltni skledi (verjetno možnarja) iz bakrene dobe (4500–3500 pr. Kr., kat. št. 1). Tovrstne prestižne posode so bile odkrite v naselbinah in grobiščih, zato domnevamo, da so imele vlogo tako v vsakdanjem življenju kot pri obredih. Za nekatere domnevamo, da so služile kot kadilnice ali žrtvene posode, sledovi obrabe v drugih pa pričajo, da so bile uporabljane kot možnarji, ki so bili nepogrešljivi pri trenju začimb in drugih kulturnih rastlin. Sveto pismo denimo poroča, da so Izraelci v možnarjih trli mano, »kruh z neba« (2 Mz 16,4), ki je »bila kakor koriandrovo seme in podobna bdeliju. Ljudstvo je hodilo okoli, jo nabiralo in [...] trlo v možnarjih, kuhalo v loncih in delalo iz nje kolače; imela je okus oljnatega kolača« (4 Mz 11,7-8). Preplet uporabne in obredne funkcije lepo kaže na pomen, ki sta ga imela hrana in posodje, v katerem so jo pripravljali in stregli, v življenju bližnjevzhodnih starih kultur.



Od leve: skleda s klekom v obliki črke S (1800/1750–1550 pr. Kr., kat. št. 9); skleda z blagim klekom (1300–1200 pr. Kr., kat. št. 16); skodela s klekom na ostenju (2000–1800/1750 pr. Kr., kat. št. 7)
From the left: bowl with an S-shaped carination (1800/1750–1550 B.C., Cat. No. 9); bowl with a vestigial carination (1300–1200 B.C., Cat. No. 16); carinated bowl (2000–1800/1750 B.C., Cat. No. 7)

OČAKI

I MZ 12 — 50

ZGODNJA IN SREDNJA BRONASTA DOBA 3500 — 1550 pr. Kr.

Izraelova zgodovina se začne v puščavi: »Moj oče je bil blodeč Aramejec.« (5 Mz 26,5) Beseda »blodeč« kaže na Izraelove nomadske korenine, predniki Izraelcev in Izraelci sami so v začetku svoje zgodovine živeli nomadsko in polnomadsko življenje. Natančna časovna določitev tega obdobja, t. i. obdobja očakov (Abrahama, Izaka in Jakoba), je nemogoča. Trigeneracijska pripoved najverjetneje odseva stoletja dolge procese naseljevanja semitskih plemen v predele rodovitnega polmeseca.

Potovanje Abrahama oziroma Abrahamovega rodu tako postavljajo v sklop ekspanzije nomadskih plemen iz puščavskih in stepskih predelov Azije na območje mestnih držav Mezopotamije, rodovitne dežele med Tigrisom in Evfratom, in (kasneje) Kánaana v prvi polovici 2. tisočletja pr. Kr. Čeprav manjka zadostnih dokazov za natančno določitev časa, v katerem so živeli očaki, je mogoče njihov prihod v Kánaan postaviti v obdobje med 20. in 17. stoletjem pr. Kr.

Kánaanska regija – ki zajema današnji Izrael in Libanon, ozemlje Palestine ter dele Jordanije, Sirije in severovzhodnega Egipta – je bila tedaj razdeljena med majhne mestne države, od katerih je morda najpomembnejša Hacór (arheološka izkopavanja so pokazala, da je bilo mesto uničeno ob prihodu Izraelcev), Sveto pismo pa omenja še mnoge druge, npr. Gazo, Lahíš, Megído. V Svetem pismu (Stare zaveze) izraz Kánaan označuje vso deželo, ki jo je Bog obljubil Izraelcem in so jo pod njegovim vodstvom zavzeli.

Nomade je arheološko težko izslediti, ker niso gradili in živeli na istem mestu, ob stalni naselitvi pa so se pogosto prilagodili dotedanji kulturi v deželi. Nomadsko življenje narekuje posebno družbeno ureditev in poseben način vedenja. Takšen je zakon gostoljubnosti, ki ima korenine v nomadskem načinu življenja prednikov Izraela. Gostoljubnost je nujnost življenja v puščavi, toda ta nujnost je postala »etični imperativ«, krepost, ki jo nomadi najbolj cenijo, tudi po naselitvi. V puščavi

mora posameznik, ki se je ločil od svoje skupine, nujno računati na sprejem pri skupinah, mimo katerih potuje ali katerim se pridruži. Vsakdo utegne potrebovati tako pomoč in vsakdo jo mora nuditi: to je temelj zakona gostoljubnosti in zaščite. Gostoljubje se je kazalo v različnih oblikah, vsem pa je skupna zaščita in obilna pogostitev gostov: Abraham je razkošno sprejel »tri može« pri Mamrejevih hrastih (1 Mz 18,1-8); Laban je tekel, da bi sprejel in pogostil Abrahamovega služabnika (1 Mz 24,28-32). Rabi Natán pripoveduje, da je Abraham imel vrata na vseh štirih straneh svojega doma, da je lahko hitro sprejel gosta, tujca. Na podlagi predmetov iz ustreznega zgodovinskega obdobja, najdenih na različnih lokacijah v današnjem Izraelu in Palestini, lahko sklepamo o predmetih, ki so jih nomadski predniki Izraelcev ob prihodu uporabljali »za mizo« (v šotoru).

PATRIARCHS

Gn 12—50

EARLY AND MIDDLE BRONZE AGE 3500—1550 B.C.

The history of Israel begins in the desert: »My ancestor was homeless, an Aramean...« (Dt 26:5) The word »homeless« indicates Israel's nomadic roots, the predecessors of the Israelites and the Israelites alone lived a nomadic and semi-nomadic life at the beginning of their history. It is impossible to determine the exact time of the period, the so-called period of the patriarchs (Abraham, Isaac and Jacob). The three-generation narrative most probably reflects the centuries-long processes of the settlement of the tribes in the Fertile Crescent. The journey of Abraham or Abraham's tribe is thus set into the context of the expansion of nomadic tribes from the desert and steppe areas of Asia to the area of the city states of Mesopotamia, the fertile land between the Tigris and the Euphrates, and (later) Canaan in the first half of the 2nd Millennium B.C. Even though there is no sufficient proof for the exact determination of time when the patriarchs lived, it is possible to set their arrival in

Canaan into the period between the 20th and 17th Century B.C.

In that time, the Canaan region – which includes today's Israel and Lebanon, the area of Palestine and parts of Jordan, Syria and the North-Eastern Egypt – was divided into small city states, the most important being Hazor (the archaeological excavations showed that the city was destroyed with the arrival of the Israelites), while the Bible mentions many others, e.g. Gaza, Lachish, Megiddo. In the Bible (in the Old Testament), the expression Canaan denotes the whole land which God promised to the Israelites and they conquered it under His leadership.

Archaeologically, nomads are difficult to trace, since they do not build and live in the same place. However, when they do settle down permanently, they often adapt to the existent culture in the area. The nomadic life dictates a special social order and a special type of behaviour. One example is the law of hospitality which originates in the nomadic life

of Israel's ancestors. Hospitality is a necessity of the life in the desert, but this necessity became an »ethical imperative«, a virtue most appreciated by the nomads, also after settlement. In the desert, an individual who separates from his group, depends on the acceptance by the groups which he meets on his travel and to which he can join. Anybody might need such help and everybody should offer it: this is the foundation of the law of hospitality and protection. Abraham accepts the »three men« at the trees of Mamre (Gn 18:1-8); Laban runs out to accept and treats Abraham's servant (Gn 24:28-32). Rabbi Natan tells that Abraham had doors on all four sides of his home, so that he could quickly accept a guest, a stranger. On the basis of artefacts from the corresponding historical period found at different locations in today's Israel and Palestine, it can be inferred what objects the nomadic ancestors of the Israelites used on the table (in a tent).

ABRAHAM'S THREE GUESTS

Book of Genesis 18:1-8

One hot summer afternoon while Abraham was sitting by the entrance to his tent near the sacred trees of Mamre, the LORD appeared to him. Abraham looked up and saw three men standing nearby. He quickly ran to meet them, bowed with his face to the ground, and said, »Please come to my home where I can serve you. I'll have some water brought, so you can wash your feet, then you can rest under a tree. Let me get you some food to give you strength before you leave. I would be honored to serve you.« »Thank you very much,« they answered. »We accept your offer.« Abraham went quickly to his tent and said to Sarah, »Hurry! Get a large sack of flour and make some bread.« After saying this, he rushed off to his herd of cattle and picked out one of the best calves, which his servant quickly prepared. He then served his guests some yogurt and milk together with the meat. While they were eating, he stood near them under the tree...

BOG V GOSTEH PRI ABRAHAMU

Prva Mojzesova knjiga 18,1-8

GOSPOD se je prikazal Abrahamu pri Mamrejevih hrastih, ko je ob dnevni vročini sedel pred vhodom v šotor. Povzdignil je oči, pogledal in glej, pred njim so stali trije možje. Ko jih je zagledal, jim je stekel naproti od vhoda v šotor in se jim priklonil do tal. Rekel je: »Moj gospod, če sem našel naklonjenost v tvojih očeh, nikar ne hodi mimo svojega služabnika! Naj prinesejo malo vode, da si umijete noge. Potem se spočijte pod drevesom! Jaz pa prinesem kos kruha, da se okrepčate, potem pa lahko greste naprej. Čemu bi sicer prišli mimo svojega služabnika!« Rekli so: »Stori, kakor si rekel!« Abraham je pohitel v šotor k Sari in rekel: »Hitro vzemi tri merice boljše moke, zamesi jo in speci kolače!« Potem je Abraham tekel k živini. Vzel je mlado in lepo tele in ga dal hlapcu; ta ga je hitro pripravil. Vzel je masla in mleka ter tele, ki ga je bil pripravil, in vse to položil prednje. Stal je pri njih pod drevesom in so jedli.

Dvoročajni vrč z ravnim dnom, ustjem z izlivom in rdečkastim premazom

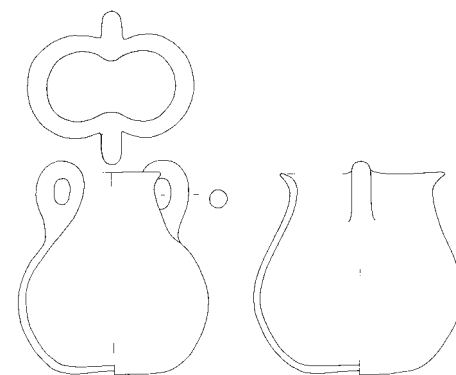
Najdišče: Tell el Farah, Samarija (?)

Višina: 15,4 cm

Premer ustja: 12,5 cm

Inv. št.: 23

Datacija: zgodnja bronasta doba (3500–3050 pr. Kr.)



two-handled jug with a flat base, a rim with a spout and a reddish slip

Location: Tell el Farah, Samaria (?)

Height: 15.4 cm

Opening diameter: 12.5 cm

Inv. No.: 23

Dated: Early Bronze Age (3500–3050 B.C.)

polkrožna skodela s
koničnim omfalosom in
vboklim dnom

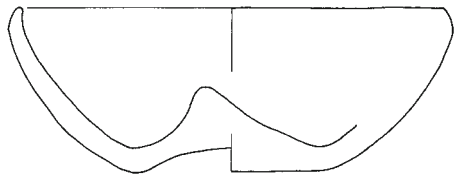
Najdišče: Tell el Farah, Samarija (?)

Višina: 4,8 cm

Premer ustja: 12,6 cm

Inv. št.: 61

Datacija: zgodnja bronasta doba
(3500–3050 pr. Kr.)



*semi-circular bowl with a
conical omphalos and a
concave base*

Location: Tell el Farah, Samaria (?)

Height: 4.8 cm

Opening diameter: 12.6 cm

Inv. No.: 61

Dated: Early Bronze Age
(3500–3050 B.C.)

3.



dvoročajni kroglast lonec
(amforiskos) z ravnim dnom
in perforacijo na trupu,
narejeno po žganju

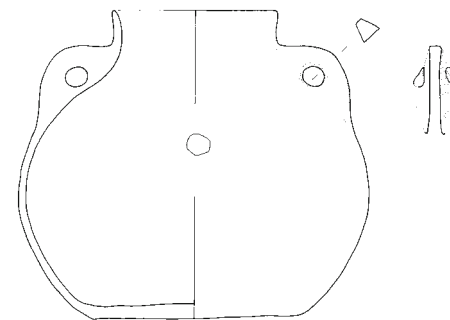
Najdišče: Ain Samiyeh

Višina: 15,4 cm

Premer ustja: 8,3 cm

Inv. št.: 18

Datacija: zgodnja bronasta doba
(2300–2000 pr. Kr.)



*two-handled amphoriskos
with a flat base and a
perforation on the body
that was made after firing*

Location: Ain Samiyeh

Height: 15.4 cm

Opening diameter: 8.3 cm

Inv. No.: 18

Dated: Early Bronze Age
(2300–2000 B.C.)



trebušast lonec z lijakastim vratom, ravnim dnom in tremi pasovi z glavnikom izdelanih linij na ramenu

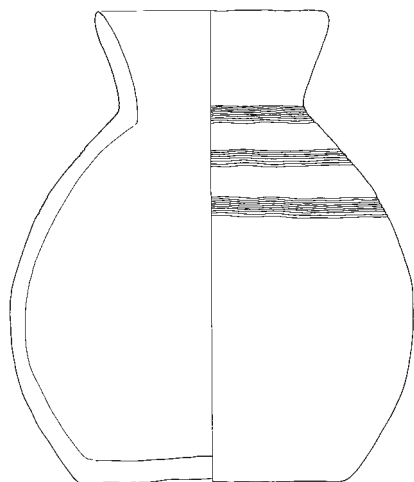
Najdišče: Ain Samiyeh

Višina: 21,5 cm

Premer ustja: 10,4 cm

Inv. št.: 15

Datacija: zgodnja bronasta doba
(2300–2000 pr. Kr.)



bellied jar with a funnel-shaped neck, a flat base and three stripes of lines made with a comb at its shoulder

Location: Ain Samiyeh

Height: 21.5 cm

Opening diameter: 10.4 cm

Inv. No.: 15

Dated: Early Bronze Age
(2300–2000 B.C.)



6.

skleda z rahlo uvihanim
ustjem in ravnim dnom

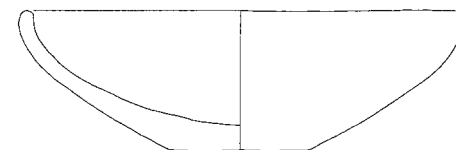
Najdišče: Ain Samiyeh

Višina: 5,7 cm

Premer ustja: 18,2 cm

Inv. št.: 1

Datacija: srednja bronasta doba
(2000–1800/1750 pr. Kr.)



*Bowl with slightly in-turned
rim and a flat base*

Location: Ain Samiyeh.

Height: 5.7 cm

Opening diameter: 18.2 cm

Inv. No.: 1

Dated: Middle Bronze Age
(2000–1800/1750 B.C.)

skodela s klekom na
ostenju, ravnim dnom in
izvihanim ustjem

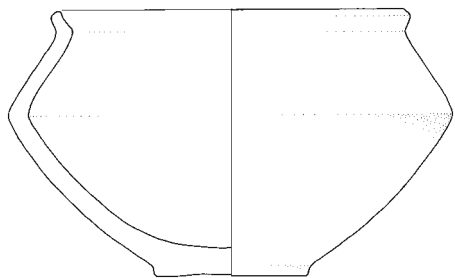
Najdišče: Ain Samiyeh

Višina: 9,9 cm

Premer ustja: 13,1 cm

Inv. št.: 2

Datacija: srednja bronasta doba
(2000–1800/1750 pr. Kr.)



*carinated bowl with a flat
base and an out-turned rim*

Location: *Ain Samiyeh*

Height: *9.9 cm*

Opening diameter: *13.1 cm*

Inv. No.: *2*

Dated: *Middle Bronze Age*
(*2000–1800/1750 B.C.*)

7.



8.

skleda z uvihanim ustjem in
vboklim dnom

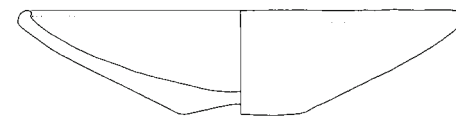
Najdišče: Ain Samiyeh

Višina: 4,7 cm

Premer ustja: 20,1 cm

Inv. št.: 3

Datacija: srednja bronasta doba
(1800/1750–1650 pr. Kr.)



*Bowl with an in-turned rim
and a concave base*

Location: Ain Samiyeh

Height: 4.7 cm

Opening diameter: 20.1 cm

Inv. No.: 3

Dated: Middle Bronze Age
(1800/1750–1650 B.C.)

skleda s klenkom v obliki črke
s in prstanastim dnom

9.

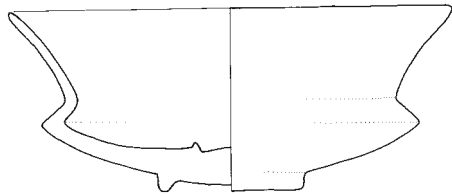
Najdišče: Hebron (?)

Višina: 6,4 cm

Premer ustja: 15,6 cm

Inv. št.: 60

Datacija: srednja bronasta doba
(1800/1750–1550 pr. Kr.)



*Bowl with an s-shaped
carination and a ring base*

Location: Hebron (?)

Height: 6.4 cm

Opening diameter: 15.6 cm

Inv. No.: 60

Dated: Middle Bronze Age
(1800/1750–1550 B.C.)



skodela z izvihanim ustjem,
klekom v obliki črke s in
nogo

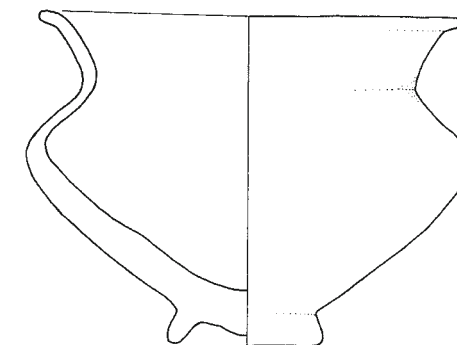
Najdišče: Ain Samiyeh

Višina: 9,2 cm

Premjer ustja: 11,6 cm

Inv. št.: 55

Datacija: srednja bronasta doba
(1800/1750–1550 pr. Kr.)



*bowl with an out-turned
rim, s-shaped carination
and a foot*

Location: Ain Samiyeh

Height: 9.2 cm

Opening diameter: 11.6 cm

Inv. No.: 55

Dated: Middle Bronze Age
(1800/1750–1550 B.C.)

ciborij na votli nogi

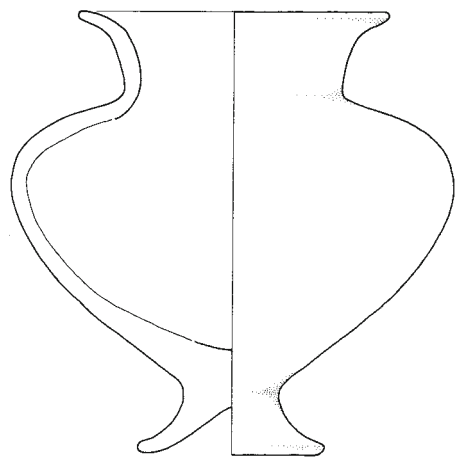
Najdišče: Ain Samiyeh

Višina: 13,1 cm

Premer ustja: 9,1 cm

Inv. št.: 53

Datacija: srednja bronasta doba
(1800/1750–1550 pr. Kr.)



ciborium on a trumpet foot

Location: Ain Samiyeh

Height: 13.1 cm

Opening diameter: 9.1 cm

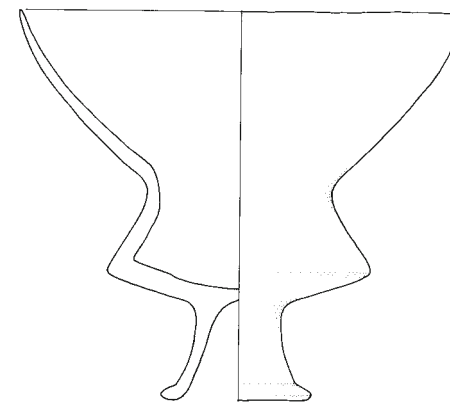
Inv. No.: 53

Dated: Middle Bronze Age
(1800/1750–1550 B.C.)

II.



kelih na votli nogi

Najdišče: Ain Samiyeh*Višina:* 13,4 cm*Premer ustja:* 15,2 cm*Inv. št.:* 13*Datacija:* srednja bronasta doba
(1800/1750–1550 pr. Kr.)*chalice on a trumpet foot**Location:* Ain Samiyeh*Height:* 13.4 cm*Opening diameter:* 15.2 cm*Inv. No.:* 13*Dated:* Middle Bronze Age
(1800/1750–1550 B.C.)

KOMENTAR K ARHEOLOŠKEMU GRADIVU IN IZBBANIM EKSPONATOM

Lončenina je eden najboljših pokazateljev tehnološkega, gospodarskega in družbenega razvoja starih civilizacij. S časom se je namreč spreminjala tehnologija priprave gline in žganja lončenine. Sprva se je pojavilo preprosto, potem pa tudi hitro lončarsko kolo. Uvoženo posodje kaže na trgovske povezave, novi ornamenti in oblike pa na kulturne vplive.

Najstarejši lončeni posodi iz Biblične arheološke zbirke sta dvoročajni lonec in skledica s koničnim omfalosom – izboklino na dnu posode (kat. št. 2 in 3). Obe obliki sta značilni za začetek zgodnje bronaste dobe, čas prvih večjih utrjenih naselbin.

Prehod iz zgodnje v srednjo bronasto dobo je zaznamovalo kratko obdobje ponovne prevlade nomadsko-ruralne ureditve z značilnim posodjem, odkritim večinoma v grobovih. Posode so kroglaste ali sodčaste oblike, narejene prostoročno, zgornji in spodnji del lahko celo ločeno, ki sta bila nato spojena. To je mogoče razbrati iz sledov glajenja oziroma prstnih odtisov in nepravilne oblike posod. Nekatere so bile naknadno dodelane na lončarskem vretenu ali okrašene z uporabo glavnika. Dekoracija je izvedena na ramenu posode in verjetno skuša prekriti zgladitev na spoju zgornjega in spodnjega dela posode (kat. št. 4 in 5).

V srednji bronasti dobi II se je dokončno uveljavila uporaba lončarskega kolesa, zaradi česar je oblika posod postala pravilnejša. Ob enostavnih odprtih ali zaobljenih skledicah (kat. št. 6) so se v fazi II A pojavile tudi takšne s klekom na ostenju (kat. št. 7). Prototipi za take oblike izhajajo iz kovinskih posod, kleki pa postanejo še izrazitejši in stene manj zaobljene v naslednji fazi, fazi II B-C (kat. št. 9 in 10). Tipična skledica iz te faze ima ravno steno in uvihano ustje (kat. št. 8). Pojavile so se tudi nove oblike lončenine na visoki votli nogi trobentaste oblike (kat. št. 11 in 12). Za to vrsto namiznega posodja so značilne tanke stene, ostri prelomi in kakovostno žganje.

An example of a tent as it is still used today by Arabic tribes with a similar nomadic way of living.

Unleavened bread

A COMMENTARY ON THE ARCHAEOLOGICAL MATERIALS AND THE SELECTED ARTEFACTS

Pottery is one of the best indicators of the technological, economic, and social development of old civilizations. The technology of the preparation and firing of clay changes over time. At first a simple, and then later a fast pottery wheel appears. Imported pottery shows trade links, and new ornaments and forms indicate the cultural influences.

The oldest clay pots from the Biblical Archaeological Collection are the two-handled jug and the bowl with conical omphalos – embossing at the bottom of the bowl (Cat. Nos. 2–3). They are both typical of the beginning of the Early Bronze Age, the time of the first larger fortified settlements. The transition from the Early to the Middle Bronze Age is characterized by a short period of the repeated predomination of nomadic-rural order with typical pottery, mainly found in graves.

The pottery is spherical or barrel-shaped, made using bare hands, sometimes even primarily in two separate parts, the upper and the lower ones, which are later joined into one. This can be inferred from the traces of strokes or fingerprints and the irregular form of the bowls. Some of them are subsequently completed at the pottery wheel or ornamented using a comb. The decoration is made at the shoulder of the bowl and most probably tries to cover the smoothing at the junction of the upper and lower part of the bowl (Cat. Nos. 4–5).

In the II Middle Bronze Age, the use of a pottery wheel was finally established, and so the form of the bowls became more regular. In phase II A, next to the simple open or rounded bowls (Cat. No. 6), carinated bowls appeared (Cat. No. 7). Prototypes for such forms originated from metal bowls. The carination becomes even more explicit and the walls less rounded in the next phase II B-C (Cat. Nos. 9–10). A typical bowl in this phase has a flat wall and in-turned rim (Cat. No. 8). New forms of pottery appear, bowls on high trumpet foot (Cat. Nos. 11–12). The characteristic of this type of table-ware are the thin walls, sharp breaks and quality firing.

HOSPITALITY

The remains of the nomadic way of life: some old habits of the Israelites were kept long after their (permanent) settlement. The language, which is more conservative than practices, preserved some signs of past experiences. For example, »a tent« in the songs and also in everyday speech often denotes a home, and such is the standard English translation of the Bible (Jg 19:9; 1 S 13:2; 1 Ki 8:66; the released soldiers return »to their homes«: 1 S 4:10; 2 S 18:17). If they want to express that they would like to set out on a journey early in the morning, they use the verb meaning »to load the stock« which is a nomadic expression denoting an early morning start from the tent (the standard English translation of the Bible follows this meaning and simplifies it; see Jg 19:9; 1 S 17:20 etc.). These expressions were used later long after Israelites became attached to the land.

It is necessary to draw attention to the frequent use of metaphors in the poetry of the Old Testament borrowed from the nomadic life. Death is a broken tent rope or tent pegs pulled up (Job 4:21), a moved tent (Is 38:12). Despair and sadness are broken tent ropes, or a destroyed tent (Jr 10:20); there are many allusions to the pastoral life and they often present God (or his Messiah) as the Good Shepherd (Ps 23; Is 40:11; Jr 23; Ez 34 etc.).



Prikaz šotorskega bivališča kot se uporablja še danes pri arabskih plemenih s sorodnim nomadskim načinom življenja.

Nekvašen kruh (opresnik)

GOSTOLJUBJE

Stanki nomadskega načina življenja; nekatere stare navade Izraelcev so se obdržale še dolgo po (stalni) naselitvi. Jezik, ki je bolj konservativen kot navade, je ohranil znamenja nekdanjih izkušenj. »Šotor« v pesmih in tudi v vsakdanjem govoru pogostokrat označuje hišo (Sod 19,9; 1 Sam 13,2; 1 Kr 8,66); odpuščeni vojaki so se vrnili »vsak v svoj šotor« (1 Sam 4,10; 2 Sam 18,17); »Vsak v svoj šotor, Izrael!« je bil klic k uporabi proti Davidu (2 Sam 20,1) in po Salomonovi smrti (1 Kr 12,16). Če so hoteli reči, da bodo odrinili na pot zgodaj jutraj, so pogostokrat uporabili glagol, ki pomeni »otovoriti živino« (Sod 19,9; 1 Sam 17,20 ipd.); to je nomadski izraz, s katerim so označili zgodnji jutranji odhod iz šotorišča. Ti izrazi so bili še naprej v rabi, ko je bil Izrael že dolgo vezan na zemljo, ko je živel kmečko življenje in je bil njegov ideal živeti v miru »vsak pod svojo trto in pod svojo smokvo«. Opozoriti je treba še na pogosto uporabo prisposodob v pesništvu Stare zaveze, ki so si jih izposodili pri nomadskem življenju. Smrt je prerezana šotorska vrva ali izravnani kolec (Job 4,21), odnesen šotor (Iz 38,12). Obup, žalost so pretrgane šotorske vrvi, razdejan šotor (Jer 10,20); mnogo je namigovanj na pastirsko življenje in pogosto predstavljajo Boga (ali njegovega Mesijo) kot dobrega pastirja (Ps 23; Iz 40,11; Jer 23; Ezk 34 ipd.).



Bikonični vrč (1400-1300
pr. Kr., kat. št. 13)
*Bi-conical jug (1400-1300
B.C., Cat. No. 13)*

IZHOD IZ EGIPTA IN NASELITEV KÁNAANA

2 MZ, 4 MZ, 5 MZ, JOZ

POZNA BRONASTA DOBA 1550 — 1200 pr. Kr.

Sveto pismo poroča, da so Abrahamovi potomci zaradi lakote potovali iz Kánaana naprej proti zahodu in se naselili v Egiptu (1 Mz 12), »žitnici« antičnega sveta. V Egiptu so postali številčna skupnost, ki so jo faraoni zaslužnili. Toda moč Egipta je v 14. stoletju pr. Kr. zelo oslabila, preživel je tudi versko krizo. To je bil čas vladanja faraonov Amenofisa IV. (Ehnatona, ok. 1350–1333 pr. Kr.) in Tutankamona (ok. 1333–1323 pr. Kr.). Nekoliko kasneje je general Horemheb (ok. 1319–1291 pr. Kr.) ustanovil 19. dinastijo (13. stoletje pr. Kr.). Novi vladar Ramzes II. (ok. 1279–1212 pr. Kr.) je moral utrjevati Nilovo delto pred nevarnostjo Hetitov in zaradi uporov vazalov mestnih držav v Kánaanu. Domnevajo, da je za ta dela uporabil polnomadske delavce, hebrejsko delovno silo, ki so jo imeli »pri roki«. V Drugi Mojzesovi knjigi beremo: »Postavili so jim torej [Egipčani Izraelcem] priganjače pri tlaki, da bi jih stiskali s težkimi deli; tako so zidali za faraona skladišni mesti Pitóm in Ramesés.« (2 Mz 1,11) Mesti Pitóm in Ramesés so arheologi izkopal na vzhodnem robu Nilove delte pri današnjih naseljih Kantir in Tel el Daba. Besedilo Druge Mojzesove knjige poudarja faraonovo nasilje nad Izraelci, ker

uvaja pripoved o osvoboditvi in sklenitvi zaveze. Čas odhoda iz Egipta zgodovinarji postavljajo v 13. stoletje pr. Kr.

V puščavi se je Mojzesu razodel »JAZ SEM, KI SEM«, Bog Abrahama, Izaka in Jakoba (2 Mz 3), nekoliko kasneje je bila na peščenih tleh Sinajskega pogorja sklenjena »Stara zaveza«. Ne glede na domneve nekaterih strokovnjakov, da je bila ta tradicija prvotno ločena od odhoda iz Egipta in dodana kasneje, je prav ta osrednjega pomena v teološki in nacionalni pripovedi judovstva. Bog je povabil Izraela »za mizo« – »zrli so Boga, jedli so in pili« (2 Mz 24,11). Od tistega trenutka naprej je bila miza v svetišču vedno polna, obložena s »hlebi obličja«, kar je znamenje posebnega odnosa, izvoljenosti. Hlebi se imenujejo tako, ker so bili položeni pred »obličje« Boga (prim. 3 Mz 24,5-9; 1 Sam 21,5).

Po odhodu iz Egipta so se Izraelovi rodovi postopoma naselili v Kánaanu. Po svetopisemskem poročilu je bila obljubljena dežela osvojena v kratkotrajni vojni. Gre za teološko kroniko osvajanja in prihoda Izraelcev v obljubljeno deželo, osvajanje »dežele, v kateri se cedita med in mleko« (2 Mz 3,8), je za svetega pisca predvsem verski dogodek. To poenostavljeno izročilo o hkratni,

vsesplošni in neprekinjeni izraelski osvojitvi se ujema z nagnjenji in pristopom kasnejših redaktorjev Svetega pisma. Francoski biblicist R. de Vaux je zapisal: »Za svetega pisca zavzetje Kánaana ni sveten, marveč teološki dogodek.« Podrobnejša analiza svetopisemskih virov in arheološke najdbe prikazujejo zapleten in dolgotrajen proces osvajanja. V Svetem pismu omenjena ozemeljska razdelitev med plemeni je bolj odraz stanja ob koncu naselitve kakor pa stanja takoj po osvojitvi. Kánaan je bil zaradi egiptovskega izkoriščanja in občasnih vojaških posegov dokaj osiromašen, dežela sama pa je bila razdeljena na veliko število mestnih držav. Kljub temu je Izraelcem v prvi fazi uspelo prevladati le v hribovitih predelih, predvsem na območju osrednje Judeje. Bivanje v puščavi je bilo za Izrael posebna verska izkušnja, ki je ob različnih krizah oblikovala Izrael – v verskem in nacionalnem smislu. Nezvestoba in pomanjkanje vere sta razkriti v nizu »uporov«, povezanih s prehranjevanjem in temeljnimi telesnimi potrebami, in po biblični pripovedi je bilo potrebnih 40 let, da je bil Izrael pripravljen za vstop v obljubljeno deželo.

THE DEPARTURE FROM EGYPT AND THE SETTLEMENT IN CANAAN

EX, NU, DT, JOS

LATE BRONZE AGE 1550 — 1200 B.C.

The Bible reports that due to famine, Abraham's descendants travelled from Canaan forward to the West and they settled down in Egypt (Gn 12), the »granary« of the antique world. In Egypt, they became a numerous community which was treated as slaves by the pharaohs. But in the 14th Century B.C., the power of Egypt diminished, and it went through a religious crisis, as well. It is the time of the reign of the pharaohs Amenophis IV (Akhenaten, ca. 1350–1333 B.C.) and Tutankhamun (ca. 1333–1323 B.C.). Some years later, general Horemheb (ca. 1319–1291 B.C.) established the 19th Dynasty (13th Century B.C.). The new ruler Ramesses II (ca. 1279–1212 B.C.) had to fortify the Nile delta against the dangers from the Hittites and because of the up-risings of the vassals of the city states in Canaan. It is assumed that for this work, he used semi-nomadic workers, the Hebrew work force which they had »at hand«. The Book of Exodus states: »The Egyptians put slave bosses in charge of the people of Israel and tried to wear them down with hard work. Those bosses forced them to build the cities of Pithom and Rameses, where the king could store his supplies.« (Ex 1:11) The cities of Pithom and Rameses were excavated

at the Eastern edge of the Nile's delta where today's villages of Qantir and Tell el-Dab'a are standing. The text in the Book of Exodus emphasizes pharaoh's violence against the Israelites, since it introduces a narrative on their liberation and covenant. Historians have set the time of departure from Egypt to be in the 13th Century B.C. In the desert, Moses met God: the God who was worshiped by Abraham, Isaac, and Jacob (Ex 3). A bit later on the desert soil of the Mount Sinai, the »Old Testament« was concluded. Regardless of some hypotheses by some scientists that this tradition was originally separated from the departure from Egypt and added later, this same tradition is of central significance in the theological and national narrative of Judaism. God invited Israel »to the table« – »so they ate and drank« (Ex 24:11). From this moment on, the table at the sanctuary was always full, laden with »the sacred loaves of bread«, which was a sign of a special relationship, or peculiarity. The loaves were named like this because they were laid in front of God's face (comp. Lv 24:5-9; 1 S 21:4). After the departure from Egypt, the Israelites gradually settled down in Canaan. According to the biblical report, the Promised Land was conquered

by means of a short war. It is a theological chronicle of the conquest and arrival of the Israelites to the Promised Land; the author of the sacred text regards the conquest of the »good land, rich with milk and honey« (Ex 3:8) most of all as a religious event. This simplified report about the simultaneous, universal and continuous Israelites' conquest corresponds with the inclinations and the approach of later editors of the Bible. A detailed analysis of the biblical sources and archaeological findings show a complex and long-lasting process of conquest. Due to Egyptian exploitation and periodical military interventions, Canaan was rather impoverished, and the land was divided into many city states. Even though in the first phase, the Israelites managed to predominate only in the highland areas, especially in the area of central Judea. The Israelites experienced the stay in the desert as a special religious experience which formed Israel in various crises – in the religious and national sense. Unfaithfulness and a lack of faith were revealed in a series of »rebellions« connected to nutrition and basic corporal needs, and according to the biblical narrative, forty years was required for the Israelites to be ready to enter the Promised Land.

IZRAEL SE V PUŠČAVI PRITOŽUJE ZARADI POMANJKANJA

Četrta Mojzesova knjiga 11,4-9

Drhal, ki je bila med njimi, je začela hlepiti po hrani in tudi Izraelovi sinovi so spet začeli jokati in govoriti: »Kdo nam bo dal jesti meso? Spominjamo se rib, ki smo jih zastonj jedli v Egiptu, kumar, lubenic, pora, čebule in česna. Zdaj pa naša duša hira; ničesar več ni, le mano imamo pred očmi.« Mana pa je bila kakor koriandrovo seme in podobna bdeliju. Ljudstvo je hodilo okoli, jo nabiralo in mlelo v žrmljah ali trlo v možnarjih, kuhalo v loncih in delalo iz nje kolače; imela je okus oljnatega kolača. Ko je na tabor ponoči padala rosa, je z njo padala tudi mana.

VODA V MASI IN MERÍBI

Druga Mojzesova knjiga 17,1-7

Ko so se utaborili v Refidímu, tam ni bilo vode, da bi ljudstvo moglo piti. Zato so se prepirali z Mojzesom; rekli so: »Dajta nam vode, da bomo pili!« Mojzes jim je rekel: »Kaj se pripravate z menoj? Zakaj preizkušate GOSPODA?« Ljudstvo je bilo tam žejno in tako je godrnjalo zoper Mojzesa: »Zakaj si nas izpeljal iz Egipta, da z žejo pomoriš nas, naše otroke in našo živino?« In Mojzes je vpil h GOSPODU ter rekel: »Kaj naj storim s tem ljudstvom? Še malo in kamnali me bodo.« GOSPOD je rekel Mojzesu: »Pojdi pred ljudstvom in vzemi s seboj nekaj Izraelovih starešin! Tudi palico, s katero si udaril Nil, vzemi v roko in pojdi! Glej, stal bom pred teboj tam na skali na Horebu. Udari po skali in iz nje bo pritekla voda, da bo ljudstvo moglo piti!« Mojzes je storil tako pred očmi Izraelovih starešin. In dal je temu kraju ime Masa in Meríba, ker so se Izraelovi sinovi prepirali in preizkušali GOSPODA ter rekli: »Ali je GOSPOD med nami ali ne?«

THE PEOPLE GRUMBLE ABOUT BEING HUNGRY

Book of Numbers 11:4-9

One day some foreigners among the Israelites became greedy for food, and even the Israelites themselves began moaning, »We don't have any meat! In Egypt we could eat all the fish we wanted, and there were cucumbers, melons, all kinds of onions, and garlic. But we're starving out here, and the only food we have is this manna.« The manna was like small whitish seeds and tasted like something baked with sweet olive oil. It appeared at night with the dew. In the morning the people would collect the manna, grind or crush it into flour, then boil it and make it into thin wafers.

THE LORD GIVES WATER FROM A ROCK

Book of Exodus 17:1-7

Once they camped at Rephidim, but there was no water for them to drink. The people started complaining to Moses, »Give us some water!« Moses replied, »Why are you complaining to me and trying to put the LORD to the test?« But the people were thirsty and kept on complaining, »Moses, did you bring us out of Egypt just to let us and our families and our animals die of thirst?« Then Moses prayed to the LORD, »What am I going to do with these people? They are about to stone me to death!« The LORD answered, »Take some of the leaders with you and go ahead of the rest of the people. Also take along the walking stick with which you struck the Nile River. When you get to the rock at Mount Sinai, I will be there with you. Strike the rock with the stick, and water will pour out for the people to drink.« Moses did this while the leaders watched. The people had complained and tested the LORD by asking, »Is the LORD really with us?« So Moses named that place Massah, which means »testing« and Meribah, which means »complaining.«

bikonični vrč z narebrenim
vratom in prstanastim
dnom

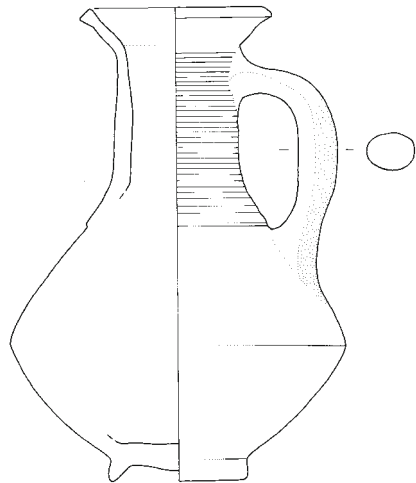
Najdišče: Hebron (?)

Višina: 18,5 cm

Premer ustja: 7,5 cm

Inv. št.: 59

Datacija: pozna bronasta doba
(1400–1300 pr. Kr.)



*bi-conical jug with a ribbed
neck and a ring base*

Location: Hebron (?)

Height: 18.5 cm

Opening diameter: 7.5 cm

Inv. No.: 59

Dated: Late Bronze Age
(1400–1300 B.C.)

13.



I4.

zaobljena skleda z ravnim
dnom

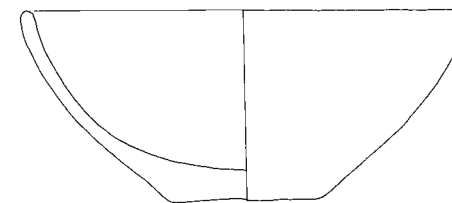
Najdišče: Hebron

Višina: 7 cm

Premer ustja: 16 cm

Inv. št.: 6

Datacija: pozna bronasta doba
(1400–1300 pr. Kr.)



*rounded bowl with a flat
base*

Location: Hebron

Height: 7 cm

Opening diameter: 16 cm

Inv. No.: 6

Dated: Late Bronze Age
(1400–1300 B.C.)



skleda z blagim klekom in
prstanastim dnom

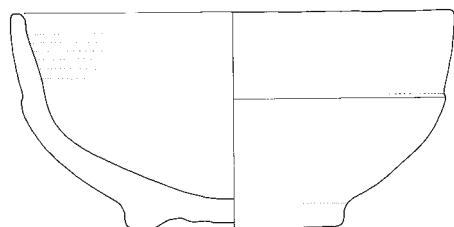
Najdišče: Hebron

Višina: 8,5 cm

Premer ustja: 17,5 cm

Inv. št.: 4

Datacija: pozna bronasta doba
(1300–1200 pr. Kr.)



*Bowl with a vestigial
carination and a ring base*

Location: *Hebron*

Height: *8.5 cm*

Opening diameter: *17.5 cm*

Inv. No.: *4*

Dated: *Late Bronze Age*
(*1300–1200 B.C.*)

15.



16.

skleda z blagim klekom in
prstanastim dnom

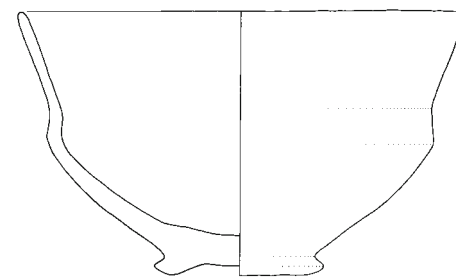
Najdišče: Hebron

Višina: 9,8 cm

Premer ustja: 16,5 cm

Inv. št.: 5

Datacija: pozna bronasta doba
(1300–1200 pr. Kr.)



*Bowl with a vestigial
carination and a ring base*

Location: *Hebron*

Height: *9.8 cm*

Opening diameter: *16.5 cm*

Inv. No.: *5*

Dated: *Late Bronze Age*
(*1300–1200 B.C.*)



KOMENTAR K ARHEOLOŠKEMU GRADIVU IN IZBRANIM EKSPONATOM

Lončenina pozne bronaste dobe je precej bolj groba in tehnološko manj zahtevna kot v predhodnem obdobju. Zmanjšuje se pestrost oblik in dekoracije, oblike so enotnejše. Še vedno je pogosta razgibana profilacija posod, zlasti skled in čaš. Ravna ali izvihana ustja posod so značilna za večje odprte posode, vrči pa imajo visoke vratove z zavihanim robom. Posode so okrašene z vodoravnimi ali valovitimi potezami glavnika na ramenu ali zgornjem delu. V Biblični arheološki zbirki je prevladujoča oblika poznobronastodobne lončenine odprta skledica. Različica z zaobljeno steno in ravnim dnom (kat. št. 14) sodi v fazo II A, bolj profilirane s prstanasto nogo pa v pozno bronasto dobo II B (kat. št. 15 in 16). V fazo II A sodi tudi vrč z bikoničnim trupom in visokim, drobno narebrenim vratom (kat. št. 13).

A COMMENTARY ON THE ARCHAEOLOGICAL MATERIALS AND THE SELECTED ARTEFACTS

The pottery of the Late Bronze Age is more coarse and technologically less sophisticated than in the previous period. The variety of forms and decoration is reduced and the forms are more unified. The profilation of the vessels, especially the bowls and beakers, is still often diversified. Flat or out-turned rims are typical for large open vessels, while jugs have high necks with pinched rims. The vessels are decorated with horizontal or undulating comb strokes at the shoulder or in the upper part.

In the Biblical Archaeological Collection, the predominating form of the pottery of the Late Bronze Age was an open small bowl. The variant with a rounded wall and flat base (Cat. No. 14) belongs to the II A phase, while more profile variants with a ring foot belong to the II B Late Bronze Age (Cat. Nos. 15–16). The jug with a bi-conical body and high finely ribbed neck too belongs to the II A phase (Cat. No. 13).

WATER

Water in the Bible represents the source of life and fruitfulness. To »drink water of his own cistern« (2 Ki 18:31 WEB) was the proverbial wish of every Israelite, therefore they collected water in underground rain water containers (cisterns).

Human thirst or the need for water is a basic human need but it should not become the standard and the goal of human life (Ex 17:1-7). According to the rabbinic tradition, the rock out of which water poured (Ex 17:1-7; Nu 20:2-13), accompanied the Israelites on their journey across the desert. In this rock, Paul saw Christ's image: »All of them also ate the same spiritual food and drank the same spiritual drink, which flowed from the spiritual rock that followed them. That rock was Christ.« (1 Co 10:3-4)



Poti izhoda (iz Egipta)

VODA

Voda je v Svetem pismu vir življenja in rodovitnosti. »Piti vodo iz svoje kapnice« (2 Kr 18,31) je bila pregovorna želja vsakega Izraelca, zato so v deževnem obdobju vodo zbirali v izkopane kapnice (cisterne). Človeška žeja oziroma potreba po vodi je temeljna človeška potreba, vendar ne sme postati merilo in cilj človeškega življenja (2 Mz 17,1-7). Po rabinskem izročilu je skala, iz katere je pritekla voda (2 Mz 17,1-7; 4 Mz 20,2-13), Izraelce spremljala na potovanju po puščavi. V tej skali je Pavel videl Kristusovo podobo: »Vsi so jedli isto duhovno jed in vsi so pili isto duhovno pijačo. Pili so namreč iz duhovne skale, ki jih je spremljala. In ta skala je bil Kristus.« (1 Kor 10,3-4)

Od leve: dvoročajni kroglast lonec/amforiskos (2300–2000 pr. Kr., kat. št. 4); ciborij na votli nogi (1800/1750–1550 pr. Kr., kat. št. 11); bikonični vrč (1400–1300 pr. Kr., kat. št. 13)

From the left: two-handed amphoriskos (2300–2000 B.C., Cat. No. 4); ciborium on a trumpet foot (1800/1750–1550 B.C., Cat. No. 11); bi-conical jug (1400–1300 B.C., Cat. No. 13)



DOBA SODNIKOV: OD PLEMENSKE UREDITVE DO KRALJESTVA

sod, i sam

STAREJŠA ŽELEZNA DOBA 1200 — 1030 pr. Kr.

Podatki iz Knjige sodnikov kažejo, da so Izraelci sprva živeli v nekakšni ohlapni zvezi rodov brez skupnega uradnega organa (voditelja) in brez prave politične učinkovitosti. Izročilo v tem času ne pozna nobene osebnosti, ki bi jo lahko primerjali z Mojzesom ali Jozuetom, govorimo o obdobju sodnikov. Redaktor Knjige sodnikov je to dobo razdelil med poglavarje (sodnike), ki naj bi eden za drugim vodili ves Izrael. Kasneje so proučevalci Svetega pisma spoznali, da je bila ta delitev umetna. Osebe, o katerih poroča Knjiga sodnikov, imenujemo »sodniki«, heb. *šopetím*, iz glagola *šapát*, ki pomeni soditi, pa tudi varovati ali braniti. Tako je bil sodnik tisti, ki je (ponovno) utrdil položaj enega ali več rodov, kadar je bil ta položaj iz katerega koli vzroka ogrožen. Sodniki so bili voditelji enega samega klana ali enega rodu, samo

izjemoma se je njihovo delovanje razširilo na več (skupin) rodov. Pripovedi o osvojitvi Kánaana so bile shematizirane na račun združenega Izraela in na škodo značilnosti posameznih rodov. Čeprav se sodniki med seboj razlikujejo, imajo skupni imenovalec, kot beremo v Svetem pismu: za rešitev jih je izbral Bog (Sod 3,9.15; 4,7; 6,14; 13,5), nad njimi je Gospodov duh (Sod 3,10; 6,34; 11,29; 13,25; 14,6.19). Gre za način vladanja, pri katerem je bilo vodstvo osnovano na osebni karizmi. S tem se je ločilo tako od tradicionalnega patriarhalnega vodstva starešin in poglavarjev plemen kakor tudi od institucionalizirane avtoritete kasnejše monarhije. Politični režim sodnikov je bil spontane in občasne narave, saj so se po prenehanju nevarnosti ponovno umaknili v ozadje, vsakdanje zadeve

pa so še vedno nadzorovali voditelji družin. V tem obdobju je patriarhalna avtoriteta v različnih plemenih začela popuščati, predvsem zaradi vse manj nomadskega in vse bolj poljedelskega značaja izraelskega življenja, večje navezanosti na zemljo in delne prilagoditve na kánaansko mestno okolje. Pripoved o sodniku Gideónu se, podobno kot Abrahamova, začne »za mizo«, z Gideónovo postrežbo Gospodovega angela: »Prosim te, ne hodi od tod, dokler se ne vrnem k tebi, prinesem svoj dar in ga postavim predte! Rekel mu je: »Ostanem, dokler se ne vrneš.« Tedaj je Gideón odšel, pripravil kozjega mladiča in nekvašenega kruha iz škafa moke. V košaro je položil meso in vlil juho v lonec.« (Sod 6,18-19)

THE AGE OF JUDGES: FROM THE TRIBAL ORDER TO THE KINGDOM

Jg, 1 S

EARLY IRON AGE 1200 — 1030 B.C.

64

The data from the Book of Judges show that the Israelites primarily lived in a kind of loose association of kindreds without an official common organ (leader) and without real political efficiency. In this time, tradition does not recall anybody who could be compared to Moses or Joshua, it is spoken about the Age of Judges. The editor of the Book of Judges divided the period among heads (judges), who are believed to have led the whole of Israel. The researches of the Bible later found that this division was artificial.

The people, about whom the Book of Judges reports, are called »judges« (heb. *shopetím*, originating from the verb *shapát*, meaning to judge, but also to protect or to defend. Thus it was a judge who (re-) established the position of one or several kindreds when it was threatened for any reason. The judges were leaders of one single clan or one family,

their operation was only on exceptional occasions spread to several (a group of) families. The narratives on the conquest of Canaan were schematized on behalf of the united Israelites and to the detriment of the characteristics of individual kindreds. Even though the judges differ, they have a common nominator, as the Bible states: they were chosen by God to rescue the Israelites (Jg 3:9.15; 4:7; 6:14; 13:5), the Lord's Spirit took control of them (Jg 3:10; 6:34; 11:29; 13:25; 14:6.19). It was the type of ruling in which leadership was based on personal charisma. In that it differs from the traditional patriarchal leadership of the elders, as well as from the institutionalized authority of the later monarchy.

The political order of the judges was of a spontaneous and temporary nature, since after the danger had ceased, they retreated into the background,

while the everyday issues were monitored by the family leaders. In this period, the patriarch authority within different tribes started to slacken, primarily due to the increasingly less nomadic and more agricultural nature of the Israelite life, a stronger attachment to the land and a partial adjustment to the Canaan city environment.

The story of judge Gideon, like Abraham's, begins »at the table,« with Gideon's hospitality towards the Lord's angel: »And wait here until I bring you an offering.« »All right, I'll wait,« the Lord answered. Gideon went home and killed a young goat, then started boiling the meat. Next, he opened a big sack of flour and made it into thin bread. When the meat was done, he put it in a basket and poured the broth into a clay cooking pot.« (Jg 6:18-19)

THE LORD CHOOSES GIDEON

Judges 6:11-22

One day an angel from the LORD went to the town of Ophrah and sat down under the big tree that belonged to Joash, a member of the Abiezer clan. Joash's son Gideon was nearby, threshing grain in a shallow pit, where he could not be seen by the Midianites. The angel appeared and spoke to Gideon. »The LORD is helping you, and you are a strong warrior.« Gideon answered, »Please don't take this wrong, but if the LORD is helping us, then why have all of these awful things happened? We've heard how the LORD performed miracles and rescued our ancestors from Egypt. But those things happened long ago. Now the LORD has abandoned us to the Midianites.« [...] Gideon went home and killed a young goat, then started boiling the meat. Next, he opened a big sack of flour and made it into thin bread. When the meat was done, he put it in a basket and poured the broth into a clay cooking pot. He took the meat, the broth, and the bread and placed them under the big tree. God's angel said, »Gideon, put the meat and the bread on this rock, and pour the broth over them.« Gideon did as he was told. The angel was holding a walking stick, and he touched the meat and the bread with the end of the stick. Flames jumped from the rock and burned up the meat and the bread. When Gideon looked, the angel was gone. Gideon realized that he had seen one of the LORD's angels.

BOG POKLIČE GIDEÓNA

Sodniki 6,11-22

Tedaj je prišel GOSPODOV angel in se usedel pod terebinto v Ofri, last Abiézerjevca Joáša. Njegov sin Gideón je v stiskalnici s palico otepal pšenico, da bi jo spravil na varno pred Midjanci. Tedaj se mu je prikazal GOSPODOV angel in mu rekel: »GOSPOD s teboj, močni junak!« Gideón mu je rekel: »Toda, moj gospod, če je GOSPOD z nami, zakaj nas je potem vse to zadelo? Kje so vsa njegova čudežna dela, o katerih so nam pripovedovali naši očetje, ko so rekli: »Ali nas ni GOSPOD izpeljal iz Egipta?« Zdaj pa nas je GOSPOD zavrgel in izročil v roke Midjancem.« [...] Tedaj je Gideón odšel, pripravil kozjega mladiča in nekvašenega kruha iz škafa moke. V košaro je položil meso in vlil juho v lonec. Vse to je odnesel k njemu pod terebinto in daroval. Božji angel mu je tedaj rekel: »Vzemi meso in nekvašeni kruh in ju položi na to skalo, juho pa zlij proč!« Storil je tako. GOSPODOV angel je tedaj vzel konec palice v svojo roko in se dotaknil mesa in nekvašenega kruha. Iz skale je tedaj švignil ogenj in uporil meso in nekvašeni kruh; GOSPODOV angel pa je odšel izpred njegovih oči. Tedaj je Gideón videl, da je bil GOSPODOV angel.

17.



vrč s kroglastim trupom,
prstanastim dnom,
koničnim vratom, trolistnim
ustjem in ročajem, ki ustje
povezuje z ramenom

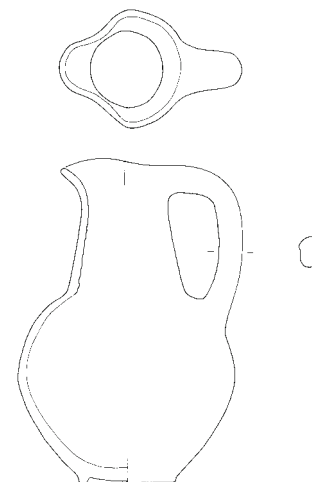
Najdišče: območje Ramale, grobna
najdba

Višina: 24,9 cm

Premer ustja: 9 cm

Inv. št.: 24

Datacija: starejša železna doba
(1200–1030 pr. Kr.)



*jug with a spherical body,
a ring base, a conical neck,
a trefoil rim and a handle
drawn from the rim to the
shoulder*

*Location: the area of Ramallah,
found in a grave*

Height: 24.9 cm

Opening diameter: 9 cm

Inv. No.: 24

*Dated: Early Iron Age
(1200–1030 B.C.)*

dvoročajna piksida s
hruškastim trupom in z
okrasom črnih in rdečih
prog na trupu

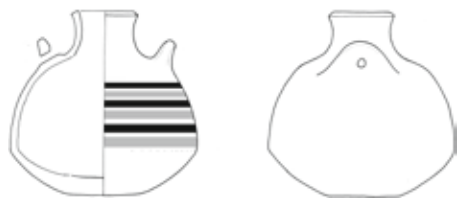
Najdišče: neznano

Višina: 10 cm

Premer ustja: 3,6 cm

Inv. št.: 111

Datacija: starejša železna doba
(1200–1030 pr. Kr.)



*two-handled pyxis with
a piriform body and a
decoration of black and red
stripes on the body*

Location: unknown

Height: 10 cm

Opening diameter: 3.6 cm

Inv. No.: 111

Dated: Early Iron Age
(1200–1030 B.C.)



19.

zaobljena skledica s
prstanastim dnom in
rdečkastim premazom na
zunanji in notranji strani

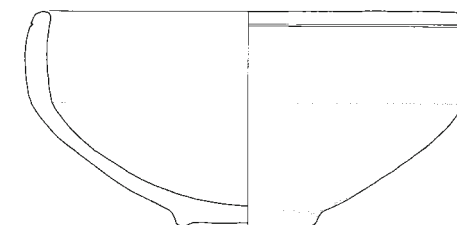
Najdišče: območje Hebrona

Višina: 9 cm

Premjer ustja: 18 cm

Inv. št.: 9

Datacija: starejša železna doba
(1150–1030 pr. Kr.)



*Rounded bowl with a ring
base and a reddish slip
inside and outside*

Location: the area of Hebron

Height: 9 cm

Opening diameter: 18 cm

Inv. No.: 9

Dated: Early Iron Age
(1150–1030 B.C.)

Spremembe, ki jih je povzročila doselitev izraelskih plemen v Kánaan, so se odražale tudi v predmetih vsakdanje uporabe, v lončenini. Lončenina starejše železne dobe je povezana s kánaanskim izročilom, vendar so bile uvedene tudi novosti. Opazen je razvoj tehnologije izdelovanja keramike na lončarskem vretenu in pri žganju. Številne različice posod so ena od značilnosti železne dobe in pričajo o visokih standardih lončarske obrti. Posode so okrašene drugače, le malo je ostalo slikanega okrasa pozne bronaste dobe, posode imajo delno ali v celoti sijajen premaz, večinoma rdeč, rumen, črn in rjav. Razvoj tehnologije in krašenja keramike je bil posledica stikov s sosednjimi kulturami, s Feničani, Aramejci, Asirci, Egipčani in Ciprom.

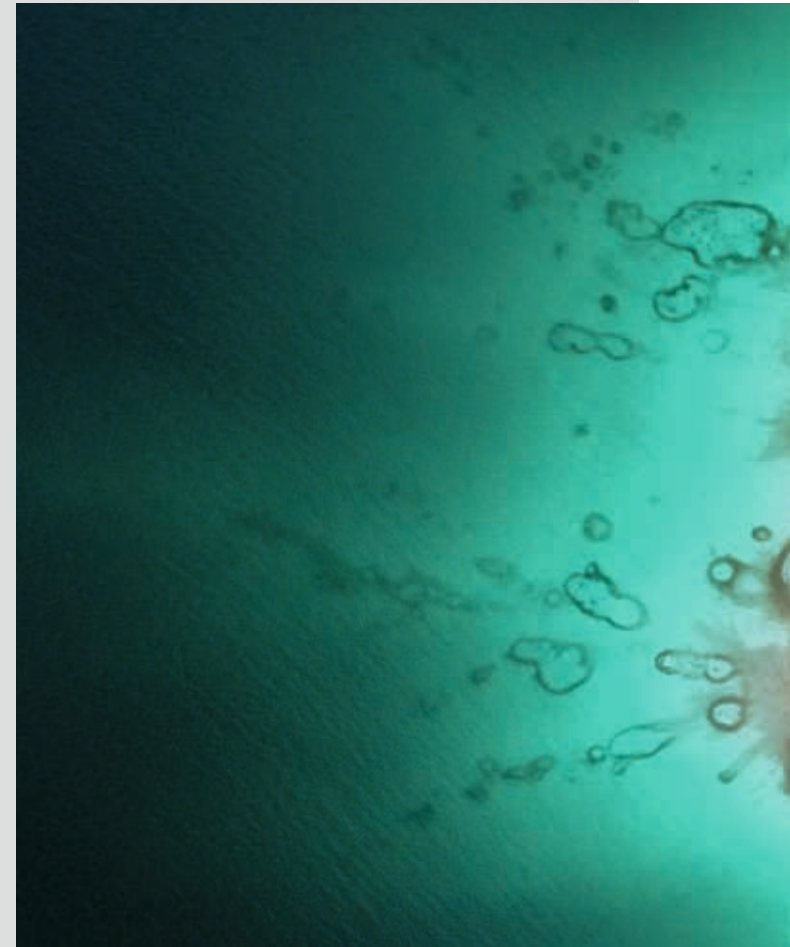
V Biblični arheološki zbirki lahko starejšemu delu železne dobe pripišemo tri posode. Skledica z nekoliko zaprtim ostenjem (kat. št. 19) predstavlja razvoj tradicionalne oblike. Piksida je majhna vrsta posode mikenskega izvora. V Kánaanu se je hitro udomačila tako med Kánaanci kot med Izraelci, izdelovali so jih v velikem številu in številnih različicah. Dvoročajna piksida (kat. št. 18) je tak lokalni proizvod in pripada severni različici. Tudi vrči s trolistnim ustjem (kat. št. 17) imajo vzore v egejskem prostoru, od koder so se razširili po celotnem Sredozemlju.

A COMMENTARY ON THE ARCHAEOLOGICAL MATERIALS AND THE SELECTED ARTEFACTS

The changes caused by the settlement of the Israelite tribes to Canaan, reflect also in the objects of everyday use, in the pottery. The pottery of the Early Iron Age is connected to the Canaanite tradition but it also introduces some novelties. The technology of pottery production had developed on the pottery wheel and in firing of clay. Numerous variants of the vessels is one of the characteristics of the Iron Age and testify about high standards of the pottery trade. Vessels are ornamented differently, only a few of the painted ornaments of the Late Bronze Age had left. The vessels are partly or wholly covered in a glossy slip, mostly of the red, yellow, black, and brown colour. The development of the technology and ornamentation of the pottery is the consequence of the contacts with the neighbouring cultures of the Phoenicians, Arameans, Assyrians, Egyptians and Cyprus.

In the Biblical Archaeological Collection, there are three artefacts that can be attributed to the Early Iron Age. The bowl with somewhat closed walls (Cat. No. 19) represents the development of the traditional form. A pyxis is a small bowl of Mycenaean origin. In Canaan, it quickly became popular both among the Canaanites and the Israelites, they were made in significant numbers and numerous variants. The two-handled pyxis (Cat. No. 18) is one of such products and belongs to the Northern variants. The jugs with a trefoil rim (Cat. No. 17) have also a model in the Aegean area from where they spread to the whole Mediterranean.

Salt Coast of the Dead Sea. The Dead Sea, Heb. jam hamelah (יַם הַחֶמְלָה), is a salt lake at the border between Israel and Jordan. The average salinity of the water is around 28%, up to 33% in most salty areas. The Dead Sea is the second among the most salty lakes on Earth.



SALT AND YEAST

Gideon »killed a young goat, then started boiling the meat. Next, he opened a big sack of flour and made it into thin bread. [...] He took the meat, the broth, and the bread and placed them under the big tree.« (Jg 6:19)

Before the sacrifice, the meat was salted. Salt has, according to the thinking of the antiquity, a purifying power; therefore it was also used in (some) sacrifices: »Salt is offered when you make an agreement with me, so sprinkle salt on these sacrifices.« (Lv 2:13; Ez 43:24) Salt provides taste, preserves and even purifies (comp. 2 Ki 2:19-22). The Jews used it in their worship, in the preparation of the offering (comp. Ex 30:35) and in concluding an agreement (comp. Nu 18:19; 2 Ch 13:5 WEB); this is the origin of the expression the »salt of the covenant (and the covenant of salt).« It is an agreement which is permanent as the taste of salt is permanent. In antiquity, salt symbolized permanence and value. The main source of salt in Israel was the Dead Sea.

Gideon (like Abraham in Gn 18) served unleavened bread which could be prepared the fastest. The haste when serving (hospitality) did not allow using yeast. Similarly, on the Passover holiday, the Jews did not add yeast to their bread, since they left Egypt in haste (the bread did not have time to rise). When celebrating Passover, they do not consume anything leavened. All houses had to be thoroughly cleaned, so that any trace of chametz (yeast) was removed: »And on the first of these seven days, you must remove all yeast from your homes. If you eat anything made with yeast during this festival, you will no longer be part of Israel.« (Ex 12:15)

In the Bible, yeast is a metaphor for the power of influence, but in the Jewish and Christian (comp. 1 Co 5:6-8; Ga 5:9) literature it predominantly symbolizes the negative aspect of such power, the power of spreading impurity and corruption. With time, they started to see yeast as a symbol of sin and corruption; thus Paul states: »Stop being proud! Don't you know how a little yeast can spread through the whole batch of dough? Get rid of the old yeast! Then you will be like fresh bread made without yeast, and that is what you are. Our Passover lamb is Christ, who has already been sacrificed. So don't celebrate the festival by being evil and sinful, which is like serving bread made with yeast. Be pure and truthful and celebrate by using bread made without yeast.« (1 Co 5:6-8)



Slana obala Mrtvega morja. Mrtvo morje, heb. *jam hamelah* (יַם הַמֶּלַח), je slano jezero na meji med Izraelom in Jordanijo. Povprečna slanost vode znaša okoli 28 %, v najbolj slanih predelih pa tudi do 33 %. Mrtvo morje je drugo najbolj slano jezero na svetu.

SOL IN KVAS

Gideón je »pripravil kozjega mladiča in nekvašenega kruha iz škafo moke [...]«, »vse to je odnesel [...] pod terebinto in daroval.« (Sod 6,19)

Meso je bilo pred daritvijo osoljeno. Po antičnem mišljenju ima sol očiščevalno moč, zato so jo uporabljali tudi pri (nekaterih) daritvah: »Sleherni dar jedilne daritve osoli; ne daj, da bi na tvoji jedilni daritvi manjkala sol zaveze s tvojim Bogom; pri vsakem daru daruj sol!« (3 Mz 2,13; Ezk 43,24). Sol daje okus, ohranja in celo očišča (prim. 2 Kr 2,19-22). Judje so jo uporabljali v bogoslužju, pri pripravi žrtve (prim. 2 Mz 30,35) in pri sklepanju zaveze (prim. 4 Mz 18,19; 2 Krn 13,5); od tod izraz »sol zaveze« (in »solna zaveza«). Gre za zavezo, ki je trajna, kakor je trajen okus soli. Sol je v antiki simbolizirala trajnost in vrednost. Glavni vir soli v Izraelu je bilo Mrtvo morje.

Gideón je (kakor Abraham v 1 Mz 18) postregel nekvašen kruh, ki je najhitreje pripravljen. Naglica pri postrežbi (gostoljubje) ni omogočala uporabe kvasa. Podobno na praznik pashe Judje kruhu niso smeli dodati kvasa, ker so Egipt zapustili v naglici (kruh ni imel časa vzhajati). Pri obhajanju pashe zato ne uživajo ničesar kvašenega. Vsako hišo je treba temeljito očistiti, da se odstrani vsaka sled hameca (kvasa): »Že prvi dan odstranite kvas iz svojih hiš! Kajti kdor koli bo od prvega do sedmega dne jedel kaj kvašenega, bo iztrebljen iz Izraela.« (2 Mz 12,15)

Kvas je v Svetem pismu prisposoba za moč prežemanja nasploh, vendar pa v judovski in krščanski (prim. 1 Kor 5,6-8; Gal 5,9) književnosti pretežno simbolizira negativni vidik takšne moči, moč razširjanja nečistosti in pokvarjenosti. Sčasoma so na kvas začeli gledati kot na simbol greha oziroma pokvarjenosti, tako Pavel: »Ni lepo to, s čimer se ponašate. Mar ne veste, da malo kvasa prekvasi vse testo? Postrgajte stari kvas, da boste novo testo, ker ste nekvašeni. Kristus, naše pashalno jagnje, je bil namreč žrtvovan. Praznujmo, pa ne s starim kvasom hudobije in zla, ampak z nekvašenim kruhom iskrenosti in resnice.« (1 Kor 5,6-8)





Lesena pogrebna maska z obrobjenimi
očmi v egipčanskem slogu
(747-332 pr. Kr., inv. št. 89)

*Wooden funerary mask with rimmed
eyes in the Egyptian style
(747-332 B.C., Inv. No. 89)*

DOBA KRALJEV: OD KRALJESTVA DO IZGNANSTVA

I SAM, 2 SAM, I KR, 2 KR, I KRŃ, 2 KRŃ, AM, OZ, IZ, MIH, SOF, NAH, HAB, JER, EZK

MLAJŠA ŽELEZNA DOBA 1030 — 587/86 pr. Kr.

V času sodnikov so se v sklopu vsesplošne invazije indoevropskih pomorskih ljudstev na jugovzhodno Sredozemlje na obalo Kánaana naselili Filistejci. S tehnološko in vojaško premočjo (železo, lokostrelci, bojni vozovi) so si sčasoma podredili Kánaance in Izraelce in ohranili premoč vse do časa kralja Davida. Toda prav ta grožnja je v sebi nosila seme transformacije plemenske zveze v kraljevino. Sosednja sorodna kraljestva v Amónu, Moábu in Edómu so bila ustanovljena že dolgo časa, ko je bila izraelska zveza politično še brezoblična. Razvoj je pospešila ravno filistejska nevarnost, ko so se v bojih plemena tesneje povezala in izvolila kralja. Zadnji sodnik Samuel je tako mazilil Savla (ok. 1030 pr. Kr.), prvega kralja. S tem se je končala zgodovina izraelske plemenske zveze in se začela zgodovina kraljestva.

Po Savlovi smrti je David (ok. 1010–970 pr. Kr.) združil vseh dvanajst plemen in malo pred letom 1000 pr. Kr. postal kralj celotnega Izraela. Temu so botrovale tudi takratne mednarodne razmere, v katerih sta bila oba centra moči, severni in južni – torej egipčanski in mezopotamski –, hkrati brez zunanjih političnih tendenc. Egipt

je bil v zatonu, imperij Hetitov se je sesul dve stoletji poprej in Asirija še ni postala velesila. Največji razcvet v političnem in vojaškem smislu je Izrael doživel v času vladanja Salomona, Davidovega sina in naslednika. Salomonov sloves je presegal meje Izraelovega kraljestva, o tem npr. beremo v »poročilu« o obisku kraljice iz Sabe, iz kraljevine z juga Arabije (1 Kr 10). Pod Salomonovo dolgotrajno in skorajda popolnoma mirno vladavino (ok. 970–931 pr. Kr.) je Izrael postal relativno veliko in bogato kraljestvo. Največ pozornosti je bilo namenjene Jeruzalemu, kjer je dal Salomon postaviti tempelj (1 Kr).

Poizkus enotnega kraljestva je trajal le dve generaciji. Po Salomonovi smrti se je kraljestvo razdelilo na Severno kraljestvo Izrael (10 plemen) in Južno kraljestvo Juda, vsako s svojo prestolnico, Juda z Jeruzalemom, Izrael s Samarijo. Leta 722 ali 721 pr. Kr. je pod asirskim nakovalom padlo Severno kraljestvo, nato je leta 587 ali 586 Nebukadnezar II. (605–562 pr. Kr.), babilonski kralj, opustošil še Južno kraljestvo z Jeruzalemom; mesto je bilo takrat uničeno in razdejano, tempelj porušen, ljudstvo pa odpeljano v izgnanstvo.

Preroki so opustošenje in izgnanstvo razlagali kot posledico Izraelovega nemoralnega življenja. V relativno kratkem obdobju nekaj stoletij, v procesu vzpostavljanja in vzdrževanja monarhije, so se politične in gospodarske razmere drastično spremenile in poslabšale. Družinski nomadski ideal (rodovniška povezanost), ki je stoletja predstavljal družbeno vezivo, je zbledel. Kraljevo vojskovanje je oslabilo kmečko gospodarstvo, uprava in bogastvo sta se koncentrirala v rokah peščice kraljevih uradnikov, bogatih trgovcev, veleposestnikov, sodnikov. V obrambo zatirane večine so se postavili preroki, razgaljajoč neusmiljeno pohlepno izkoriščanje, ki je bilo v Izraelu v nekaterih obdobjih tako globoko zasidrano, da sta Jeruzalem in Samarija (prestolnici razdeljenega kraljestva) postala prisposodbi za greh (Mih 1,5). Zato ta čas pomeni razcvet preroštva na področju obeh kraljestev. Srečamo jih že v 10. stoletju pr. Kr. pri Samuelu in Savlu kot preroške bratovščine, na Davidovem dvoru pa posameznika Natána, vidno vlogo imata nekoliko kasneje tudi Elija (9. stoletje pr. Kr.) v Severnem kraljestvu in Jeremija (7.–6. stoletje pr. Kr.) v Južnem.

THE AGE OF KINGS: FROM THE KINGDOM TO THE EXILE

1 S, 2 S, 1 Ki, 2 Ki, 1 Ch, 2 Ch, Am, Ho, Is, Mic, Zep, Nah, Hab, Jr, Ez

LATE IRON AGE 1030—587/86 B.C.

In the age of Judges, in the context of the ubiquitous invasion of the Indo-European maritime peoples of South-Eastern Mediterranean, the coast of Canaan was settled by the Philistines. With their technological and military superiority (iron, archers, chariots) in time they subjected the Canaanites and the Israelites and preserved their predominance up to the time of King David. But this threat itself carried the seed of transformation from the association of the tribes into a kingdom. The similar neighbouring kingdoms of Ammon, Moab and Edom had been formed for a long time, when the Israelites association was still politically shapeless. It was just the Philistinian danger that accelerated the development, since the tribes firmly connected in the battles and elected a king. The last judge Samuel thus anointed Saul (ca. 1030 B.C.), as the first king. Thus the history of the Israelites association ended and the history of the kingdom began.

After Saul's death (ca. 1010–970 B.C.), David united all the twelve tribes and some years before year 1000 B.C. became the king of the whole of Israel. This was also supported by the then international circumstances, in which both centres of power, the Northern and the Southern ones – the Egyptian and the Mesopotamian –, were at the same time

without external political tendencies. Egypt was in decline, the imperium of the Hittites had fallen apart two centuries before, and Assyria had not become a superpower yet. The Israelites experienced the biggest expansion in the political and military sense in the time under the rule of Solomon, David's son and successor. Solomon's fame extended beyond the borders of the Kingdom of Israel, e.g. it is mentioned in the »report« on the visit by the Queen of Sheba, from the kingdom in the South of Arabia (1 Ki 10). In the time of Solomon's long and almost perfectly peaceful reign (ca. 970–931 B.C.), Israel became a relatively large and rich kingdom; most attention was devoted to Jerusalem, where Solomon ordered the building of a temple (1 Ki). The experiment of the united kingdom lasted only for two generations. After Solomon's death the kingdom was divided into the Northern Kingdom of Israel (10 tribes) and the Southern Kingdom of Judah; each having its own capital, Jerusalem being the capital of Judah and Samaria the capital of Israel. In 722 or 721 B.C., the Northern Kingdom was conquered by the Assyrians, then in 587 or 586, Nebuchadnezzar II (605–562 B.C.), the Babylonian king, annihilated the South Kingdom, together with Jerusalem; the city was destroyed,

demolished, as the temple, and the inhabitants taken into slavery.

The prophets explained the devastation and exile as the consequence of Israel's immoral life. In the relatively short period of a few centuries, in the process of establishing and maintaining the monarchy, the political and economic circumstances drastically changed and deteriorated. The family nomadic ideal (the connectedness of the kindred), which had maintained social coherence for centuries, faded away. The King's warfare weakened the rural economy, the management and wealth were concentrated in the hands of a handful of the King's officials, rich merchants, large landowners, judges. The prophets wanted to defend the repressed majority, revealing the merciless greedy exploitation which used to be so deeply rooted in Israel in some periods that Jerusalem and Samaria (the capitals of the divided kingdom) became metaphors for sin (Mic 1:5). Therefore, in the area of both kingdoms, prophecy prospered. Prophets were present from the 10th Century B.C. with Samuel and Saul as prophet brotherhoods, Nathan is active at David's court, later Elijah played a prominent role (9th Century B.C.) in the Northern Kingdom and Jeremiah (7th–6th Century B.C.) in the Southern Kingdom.

ČUDEŽ Z MOKO IN OLJEM

Prva knjiga kraljev 17,10-16

Ko je [Elija] prišel do mestnih vrat, glej, je bila tam vdova, ki je nabirala drva. Zaklical je za njo in rekel: »Prinesi mi, prosim, malo vode v vrču, da bom pil!« Ko je šla, da mu jo prinese, je zaklical za njo in rekel: »Prinesi mi, prosim, še kos kruha v roki!« Rekla je: »Kakor živi GOSPOD, tvoj Bog, nič pečenega nimam, samo prgišče moke v loncu in malo olja v vrču. In glej, nabiram suhljad, da pojdem in pripravim to zase in za sina, da bova pojedla in potem umrla.« Elija ji je rekel: »Ne boj se; pojdi in pripravi, kakor si rekla, vendar naredi iz tega najprej meni kolaček in mi ga prinesi; sebi in svojemu sinu pa ga boš pripravila potem. Kajti tako govori GOSPOD, Izraelov Bog: »Moka v loncu ne bo pošla in olja v vrču ne bo zmanjkalo do dne, ko bo GOSPOD poslal dež na zemljo.« Šla je in storila po Elijevi besedi. In dan za dnem so imeli jesti, ona, on in njena družina. Moka v loncu ni pošla in olja v vrču ni zmanjkalo, po besedi, ki jo je GOSPOD govoril po Eliju.

JEREMIJA PRI LONČARJU

Jeremija 18,1-11

Beseda, ki se je zgodila Jeremiju od GOSPODA, rekoč: »Vstani, pojdi v lončarjevo hišo; tam ti bom naznanil svoje besede.« Šel sem torej v lončarjevo hišo in glej, lončar je ravno delal pri lončarskem kolovratu. Kadar se mu je posoda, ki jo je oblikoval iz gline, v roki pokvarila, je iz nje naredil drugo, kakor se je lončarju zdelo prav. Tedaj se mi je zgodila GOSPODOVA beseda, rekoč: Mar ne morem, Izraelova hiša, storiti z vami kakor ta lončar? govori GOSPOD. Glejte, kakor je glina v lončarjevi roki, tako ste vi v moji roki, Izraelova hiša! Včasih zagrozim kakšnemu narodu ali kraljestvu, da ga bom izruval, zrušil in ugonobil. Če pa se tisti narod odvrne od svoje hudobije, zaradi katere sem mu grozil, mi je žal nesreče, ki sem mu jo mislil prizadeti. Spet drugič govorim kakšnemu narodu ali kraljestvu, da ga bom zidal in sadil. Če pa potem dela, kar je hudo v mojih očeh, in ne posluša mojega glasu, mi je žal dobrote, ki sem mu jo nameraval izkazati. Zdaj torej reci Judovim možem in jeruzalemskim prebivalcem: Tako govori GOSPOD: Glejte, nesrečo snujem proti vam in naklep kujem zoper vas. Odvrnite se vendar vsak od svoje hudobne poti, popravite svoje poti in svoja dela.

ELIJAH'S WONDER: A HANDFUL OF FLOUR AND A LITTLE OLIVE OIL

1 Kings 17:10-16

When Elijah came near the town gate of Zarephath, he saw a widow gathering sticks for a fire. »Would you please bring me a cup of water?« he asked. As she left to get it, he asked, »Would you also please bring me a piece of bread?« The widow answered, »In the name of the living LORD your God, I swear that I don't have any bread. All I have is a handful of flour and a little olive oil. I'm on my way home now with these few sticks to cook what I have for my son and me. After that, we will starve to death.« Elijah said, »Everything will be fine. Do what you said. Go home and fix something for you and your son. But first, please make a small piece of bread and bring it to me. The LORD God of Israel has promised that your jar of flour won't run out and your bottle of oil won't dry up before he sends rain for the crops.« The widow went home and did exactly what Elijah had told her. She and Elijah and her family had enough food for a long time. The LORD kept the promise that his prophet Elijah had made, and she did not run out of flour or oil.

JEREMIAH GOES TO THE POTTERY SHOP

Jeremiah 18:1-11

The LORD told me, »Jeremiah, go to the pottery shop, and when you get there, I will tell you what to say to the people.« I went there and saw the potter making clay pots on his pottery wheel. And whenever the clay would not take the shape he wanted, he would change his mind and form it into some other shape. Then the LORD told me to say: People of Israel, I, the LORD, have power over you, just as a potter has power over clay. If I threaten to uproot and shatter an evil nation and that nation turns from its evil, I will change my mind. If I promise to make a nation strong, but its people start disobeying me and doing evil, then I will change my mind and not help them at all. So listen to me, people of Judah and Jerusalem! I have decided to strike you with disaster, and I won't change my mind unless you stop sinning and start living right.

vrč s kroglastim trupom,
prstanastim dnom, kratkim
vratom in ročajem, ki
povezuje vrat z ramenom

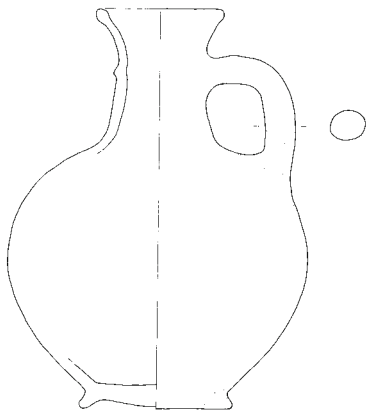
Najdišče: območje Ramale, grobna
najdba

Višina: 22,7 cm

Premer ustja: 7,2 cm

Inv. št.: 22

Datacija: mlajša železna doba
(1030–720 pr. Kr.)



*Jug with a spherical body, a
ring base, a short neck and
a handle drawn from the
neck to the shoulder*

*Location: the area of Ramallah,
found in a grave*

Height: 22.7 cm

Opening diameter: 7.2 cm

Inv. No.: 22

*Dated: Late Iron Age
(1030–720 B.C.)*

20.



21.

*Dvoročajna kroglasta
posoda z zaobljenim dnom*

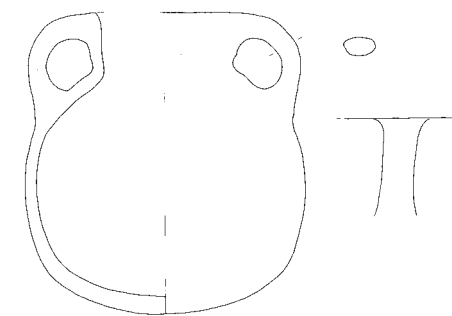
Najdišče: Hebron (?)

Višina: 18,2 cm

Premer ustja: 13,6 cm

Inv. št.: 79

Datacija: mlajša železna doba
(720–587/86 pr. Kr.)



*two-handed spherical pot
with a rounded base*

Location: Hebron (?)

Height: 18.2 cm

Opening diameter: 13.6 cm

Inv. No.: 79

Dated: Late Iron Age
(720–587/86 B.C.)

enoročajna kroglasta
posoda z zaobljenim dnom

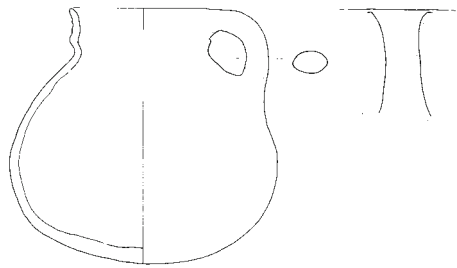
Najdišče: Hebron

Višina: 14,9 cm

Premer ustja: 7,9 cm

Inv. št.: 78

Datacija: mlajša železna doba
(720–587/86 pr. Kr.)



*one-handed spherical pot
with a rounded base*

Location: *Hebron*

Height: *14.9 cm*

Opening diameter: *7.9 cm*

Inv. No.: 78

Dated: *Late Iron Age*

(720–587/86 B.C.)

22.



čutara s sledovi okrasa
koncentričnih krogov

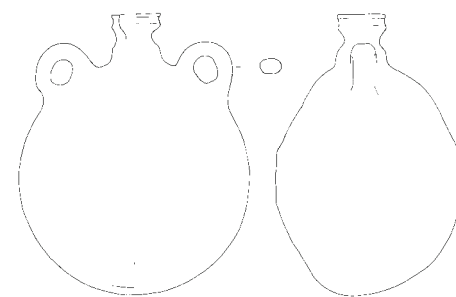
Najdišče: neznano

Višina: 26 cm

Premer ustja: 4,5 cm

Inv. št.: 29

Datacija: mlajša železna doba
(720–587/86 pr. Kr.)



*pilgrim flask with traces
of decoration of concentric
circles*

Location: *unknown*

Height: 26 cm

Opening diameter: 4.5 cm

Inv. No.: 29

Dated: *Late Iron Age*
(720–587/86 B.C.)

trinožna skodelica

Najdišče: neznano

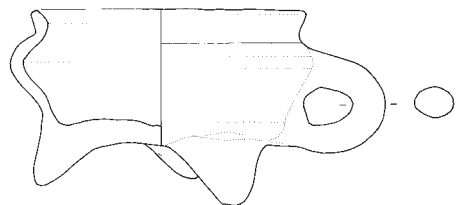
Višina: 7,6 cm

Premer ustja: 10,7 cm

Inv. št.: 112

Datacija: mlajša železna doba

(720–587/86 pr. Kr.)



tripod cup

Location: *unknown*

Height: *7.6 cm*

Opening diameter: *10.7 cm*

Inv. No.: *112*

Dated: *Late Iron Age*

(*720–587/86 B.C.*)

24.



25.

skleda z zaobljenim dnom
in rdečim premazom v
različnih odtenkih

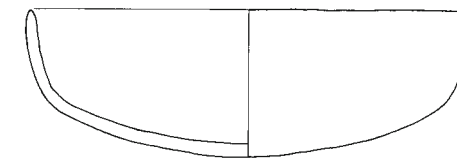
Najdišče: neznano

Višina: 4,9 cm

Premer ustja: 14,5 cm

Inv. št.: 63

Datacija: mlajša železna doba
(720–587/86 pr. Kr.)



*Bowl with a rounded base
and a red slip in different
shades*

Location: *unknown*

Height: *4.9 cm*

Opening diameter: *14.5 cm*

Inv. No.: *63*

Dated: *Late Iron Age
(720–587/86 B.C.)*



KOMENTAR K ARHEOLOŠKEMU GRADIVU IN IZBRANIM EKSPONATOM

Geografsko-politična delitev na dve kraljestvi se kaže tudi v razlikah v obliki lončenine iz severnih oziroma južnih območij.

Kroglasta vrča z zaobljenim dnom (kat. št. 21 in 22) sta predstavnika južnih različic.

Romarske čutare so se pojavile že v pozni bronasti dobi in postale ena najpogostejših oblik lončenine. Od druge lončenine se ne razlikujejo le po obliki, ampak tudi po načinu izdelave. Oba dela trebuha sta bila narejena posebej na lončarskem kolesu in nato združena, posebej so bili dodani še vrat in ročaja. Na severu se je nadaljevala proizvodnja čutar z bihromnim okrasom koncentričnih krogov. Čutara (kat. št. 23) iz mlajše železne dobe C je južna različica.

Trinožna skodelica (kat. št. 24) je ena značilnih oblik amonitske lončenine (mlajša železna doba, 8.–6. stoletje pr. Kr.).

Dovršeno izdelana skleda z zaobljenim dnom z ostanki svetlečega premaza (kat. št. 25) je t. i. samarijska skleda s tankimi stenami. Skleda ima rdeč premaz na zunanji in notranji strani. Tovrstne posode imajo premaze najpogosteje v rdeči in rumeni barvi, včasih tudi črni.

A COMMENTARY ON THE ARCHAEOLOGICAL MATERIALS AND THE SELECTED ARTEFACTS

The geographical and political division into two kingdoms reflected in the differences in the form of the pottery from the Northern or Southern areas.

The spherical jugs with rounded base (Cat. Nos. 21–22) are the representatives of the Southern variants.

Pilgrim flasks appeared in the Late Bronze Age and became one of the most frequent forms of pottery. From the rest of the pottery, they do not differ just in their form but also in the method of production.

Both parts of the body were made separately on the pottery wheel and are joined afterwards, the neck and handles were added individually. In the North, the production of pilgrim flasks with bi-chromatic decoration of concentric circles continued. The pilgrim flask (Cat. No. 23) from the Late Iron Age C is a Southern variant.

The tripod cup (Cat. No. 24) is one of the typical forms of Ammonite pottery (Late Iron Age, 8th–6th Century B.C.).

The faultlessly made bowl with a rounded base with the remains of a glossy slip (Cat. No. 25) is the so-called Samarian bowl with thin walls. The bowl has a red slip on the outer and inner side. Such bowls are most frequently covered with red, yellow, and sometimes a black slip.



MEAT

The Bible reports that King Solomon and the whole of Israel with him on the occasion of the consecration of the temple in Jerusalem sacrificed to God, i.e. ritually slaughtered, »twenty-two thousand cattle and one hundred and twenty thousand sheep as sacrifices to ask the LORD's blessing« (1 Ki 8:62-63).

In the time before the arrival of Israel, the slaughtering of animals had a religious meaning, which meant that meat for domestic needs was slaughtered in the nearest temple. Deuteronomy abolishes the old temples (and thus the religious practices) and announces that only one was legal (the one in Jerusalem), which also brought changes in the field of nutrition. Before, the slaughtering of domestic animals was regarded as an act of ritual sacrifice. It had to be performed in the local temple where blood was sacrificed to God. With the abolition of all local temples, except for the temple in Jerusalem, it was not possible anymore and thus slaughtering of animals became secularized. After the consecration of the temple, the Israelites were also allowed to slaughter animals at home, »where you live« (Dt 12:5-19), and in this they only had to follow the blood rules (Dt 12). Since the slaughter of animals as an religious act was restricted to the temple or conditioned by the requirements of the divinities, it meant that an individual had limited access to meat (as nutrition). The provisions in the Bible (Dt 12) brought novelty and enabled the free consumption of meat.

Solomon built a temple in Jerusalem on Mount Moriah (2 Ch 3:1). The Jewish tradition associates the mount with the place where Abraham decided to sacrifice his son Isaac (Gn 22). In the end, Abraham sacrificed a ram »caught by its horns in the bushes« (Gn 22:13), thus he is considered as the forerunner of the later temple sacrifice.

Duhovnik pred oltarjem žgalnih daritev
(pred templjem v Jeruzalemu)



MESO

Sveto pismo poroča, da sta kralj Salomon in z njim ves Izrael ob posvetitvi templja v Jeruzalemu darovala Bogu, torej obredno zaklala, »dvaindvajset tisoč glav goveda in sto dvajset tisoč ovc. Tako so kralj in vsi Izraelovi sinovi posvetili GOSPODOVO hišo.« (1 Kr 8,63)

Klanje živali je imelo v času pred Izraelom religiozni značaj, kar pomeni, da so za domače potrebe klali v najbližjem svetišču. Peta Mojzesova knjiga je stara svetišča (in s tem verske prakse) odpravila in razglasila, da je zakonito le eno samo (v Jeruzalemu), kar je prineslo spremembe tudi na področju prehranjevanja. Pred tem je bil zakol domače živali obravnavan kot obredno žrtveno dejanje. Izvesti ga je bilo treba v lokalnem svetišču, kri pa je bila darovana Bogu. Z odpravo vseh lokalnih svetišč, razen svetišča v Jeruzalemu, to ni bilo več mogoče in tako se je zakol živali sekulariziral. Izraelci so od posvetitve templja v Jeruzalemu smeli klati živali tudi doma, »znotraj vseh svojih vrat« (5 Mz 12,15), pri tem pa so morali spoštovati samo pravila o krvi (5 Mz 12,16). Ker je bilo klanje živali kot religiozno dejanje omejeno na svetišče oziroma pogojeno z zahtevami božanstev, to pomeni, da je imel posameznik do mesa (kot prehrane) omejen dostop. Določila v Svetem pismu (5 Mz 12) so prinesla novost in omogočila svobodno uživanje mesa.

Salomon je pozidal tempelj v Jeruzalemu na griču Morija (2 Krn 3,1). Judovsko izročilo enači ta grič s krajem, kjer je Abraham sklenil darovati svojega sina Izaka (1 Mz 22). Abraham je na koncu daroval ovna, »ki se je z rogovi zapletel v grmovje« (1 M 22,13), s tem pa velja za začetnika kasnejšega tempeljskega darovanja.



Odtis pečatnika v obliki skarabeja z vgraviranim
imenom Tutmozisa III.
(945-716 pr. Kr., kat. št. 29)

*Impression of a signet in the form of a scarab with
the engraved name of Thutmose III
(945-716 B.C., Cat. No. 29)*

TUJI VPLIVI V DOBAH SODNIKOV IN KRALJEV

STAREJŠA IN MLAJŠA ŽELEZNA DOBA 1200 — 587/86 pr. Kr.

Od tujih vplivov je bil v tem času najizrazitejši egiptovski. V Svetem pismu beremo, da je v petem letu kralja Roboáma (ok. 931–913 pr. Kr.), Salomonovega sina, nad Jeruzalem prišel faraon Šišák I. (ok. 945–924 pr. Kr.) z vojsko in da se je kralj odkupil z dragocenostmi iz templja in kraljeve palače (1 Kr 14,25–26). Tako po Šišákovem napisu na steni templja v Karnaku kot po arheoloških podatkih o rušenjih in požigih vidimo, da je Šišák opustošil velik del Kánaana, vendar Egipčani niso imeli dovolj moči, da bi obdržali svojo oblast. Vseeno o njihovem vplivu in razvejani birokraciji na tem področju pričajo ohranjeni pečatniki, ki imajo vgravirano faraonovo ime. Pečatnike z imeni faraonov so uporabljali tudi po njihovi smrti. V zbirki sta dva takšna primerka z imenom Tutmozisa III. (ok. 1458–1425 pr. Kr.), ki pričata o tradiciji in dolgi rabi pečatnikov (kat. št. 29 in 30). Pečat je imel podoben pomen kot danes podpis. Pečate so uporabljali v javnem in zasebnem

življenju, pečatili so npr. osebno korespondenco, trgovske pogodbe, vojaške dokumente, upravne odredbe in diplomatske sporazume. V vosek ali glino vtisnjen pečat je bil jamstvo pristnosti in nedotaknjenosti vsebine dokumenta ali embalaže. Izraelci so uporabljali pečatnike, ki so bili najverjetneje po egiptovskem vzoru narejeni lokalno, najpogosteje v obliki skarabeja. Oblika izhaja iz egipčanskega svetega hrošča – skarabeja, ki je simbol sonca ter obenem vstajenja in novega življenja. Skarabej je zato močan amulet. Skarabeji so bili pogosto del nakita, vstavljeni v obeske in prstane. Napise na skarabejih so včasih nadomestili s preprostimi ornamentami, včasih pa so skušali posnemati hieroglife, ki jih verjetno niso razumeli. Oblika skaraboida izhaja iz skarabeja; po obliki sta si podobna, vendar je skaraboid brez anatomskih podrobnosti. Skaraboid je vzdolžno prevrtan kamen ovalne oblike, s poudarjeno stransko steno in izbočeno zgornjo površino, značilen za železno

dobo. Skaraboide so izdelovali tudi v starem Izraelu, imajo lokalne posebnosti in ne kažejo tipičnih egiptovskih oblik.

Priljubljen motiv v gliptiki je ibeks (kat. št. 27 in 28), ki se prav tako pojavlja na lončenini. Ti pečatniki bi lahko bili izdelani ali lokalno ali v Egiptu.

Priča nemirnega obdobja tujih vplivov s sledovi babilonske arhitekture je opeka z žigom z imenom in kraljevskimi naslovi Nebukadnezarja II.

(kat. št. 31). Nebukadnezarjev obsežni gradbeni program je zahteval veliko gradbenega materiala, zato opeke najdejo razmeroma pogosto. Opeke z besedilom, njegovim imenom in vladarskimi naslovi so bile zelo kakovostne. Napis v klinopisu je bil odtisnjen v opeko tako, da je bil berljiv v odtisu. Pečat je bil odtisnjen še v vlažno glino. Iz besedila je razvidna kraljeva najpomembnejša dejavnost – odgovornost za izvajanje in vzdrževanje kultov.

FOREIGN INFLUENCES IN THE AGES OF JUDGES AND KINGS

EARLY AND LATE IRON AGE 1200—587/86 B.C.

88

Among all the foreign influences, the Egyptian one is the most powerful at this time. The Bible reports how in the fifth year of King Rehoboam (ca. 931–913 B.C.), Solomon's son, pharaoh Shishak I (ca. 945–924 B.C.) attacked Jerusalem with an army and how the king ransomed himself with the valuables from the temple and the king's palace (1 Ki 14:25-26). Thus according to Shishak's inscription on the wall of the temple in Karnak and according to the archaeological data on the demolitions and arsons, it is obvious that Shishak devastated a significant part of Canaan but the Egyptians did not have enough power to retain their authority. However, the preserved signets with the engraved pharaoh's name, testify to their influence and developed bureaucracy. The signets with the names of the pharaohs were also used after their deaths. The collection includes two such examples with the name of Thutmose III (ca. 1458–1425 B.C.), which shows the tradition and enduring use of signets (Cat. Nos. 29–30). Signets had a similar meaning as today's signatures.

They were used in public and private life, they sealed, for example, personal correspondence, trade contracts, military documents, administrative decrees and diplomatic agreements. The signet was impressed into wax or clay which guaranteed the authenticity and intactness of the document or packaging content. The Israelites used signets which were probably locally made, following the Egyptian influence, most often in the form of scarabs. The form originates from the Egyptian holy beetle – scarab, which was a symbol of the Sun and of resurrection and a new life. Therefore, a scarab is a strong amulet. Scarabs were often a part of jewellery, and inserted into pendants and rings. The inscriptions on scarabs were sometimes replaced by simple ornaments, and sometimes they tried to imitate hieroglyphs, which they probably did not understand. The scaraboid form originates from scarab, they are similar, but the scaraboid form is devoid of anatomic details. It is an oval-shaped rock, longitudinally perforated, with an emphasized side

wall and convex upper surface, typical of the Iron Age. Scaraboids were also made in old Israel, they have local typicalities and do not exhibit typical Egyptian forms. A popular motif in glyptics is the ibex (Cat. Nos. 27–28), which also appears on pottery. These signets could be made locally or in Egypt. A testimony to the turbulent period of foreign influences with traces of Babylonian architecture, is a brick with a signet with a name and king Nebuchadnezzar II's titles (Cat. No. 31). Nebuchadnezzar's vast building programme required a lot of building material, therefore bricks were a frequent finding. The bricks with his name and titles were of good quality. The inscription in cuneiform was impressed into the brick in such a manner that it could be read in the impressed form. The signet was impressed into a still damp clay. The text reveals the king's most important activity – the responsibility for the implementation and maintenance of cults.

KING SHISHAK OF EGYPT INVADES JUDAH

2 Chronicles 12:1-9

Soon after Rehoboam had control of his kingdom, he and everyone in Judah stopped obeying the LORD. So in the fifth year of Rehoboam's rule, the LORD punished them for their unfaithfulness and allowed King Shishak of Egypt to invade Judah [...] Shishak attacked Jerusalem and took all the valuable things from the temple and from the palace...

FARAON ŠIŠÁK NAPADE JUDA

Druga kroniška knjiga 12,1-9

Ko si je Roboám utrdil kraljevsko oblast in postal močan, je zapustil GOSPODOVO postavo, in z njim ves Izrael. V petem letu kralja Roboáma pa je prišel nad Jeruzalem egiptovski kralj Šišák - ker so se izneverili GOSPODU. [...] Egiptovski kralj Šišák je torej šel nad Jeruzalem. Pobral je zaklade iz GOSPODOVE hiše in zaklade iz kraljeve hiše: vse je odnesel.

z6.



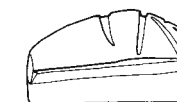
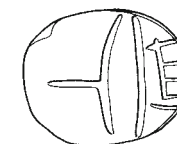
pečatnik v obliki skarabeja
z vgraviranim motivom
vertikalnih in horizontalnih
črt

Najdišče: območje Hebrona (?)

Mere: 1,24 × 1 × 0,68 cm

Inv. št.: 50

Datacija: starejša železna doba
(1250–1075 pr. Kr.)



*signet in the form of a
scarab with the engraved
motif of vertical and
horizontal lines*

Location: the area of Hebron (?)

Dim.: 1.24 × 1 × 0.68 cm

Inv. No.: 50

Dated: Early Iron Age
(1250–1075 B.C.)



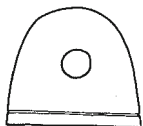
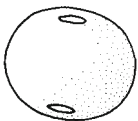
konični pečatnik z
vgraviranim motivom koze
s palmovo vejo (?) pred njim

Najdišče: območje Hebrona (?)

Mere: 1,9 × 1,6 × 1,7 cm

Inv. št.: 52

Datacija: starejša in mlajša železna
doba (1200–900 pr. Kr.)



*conical signet with the
engraved motif of a goat
with a palm branch (?) in
front of it*

Location: the area of Hebron (?)

Dim.: 1.9 × 1.6 × 1.7 cm

Inv. No.: 52

Dated: Early and Late Iron Age
(1200–900 B.C.)

27.





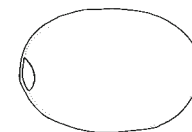
pečatnik v obliki
skaraboida z vgraviranim
motivom dveh nasproti si
stoječih koz

Najdišče: območje Hebrona (?)

Mere: 1,53 × 1,05 × 0,6 cm

Inv. št.: 47

Datacija: mlajša železna doba
(1000–800 pr. Kr.)



*signet in the form of a
scaraboid with the engraved
motif of two goats standing
opposite each other*

Location: the area of Hebron (?)

Dim.: 1.53 × 1.05 × 0.6 cm

Inv. No.: 47

Dated: Late Iron Age
(1000–800 B.C.)

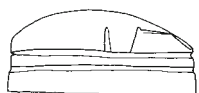
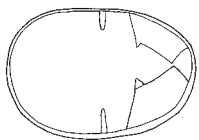
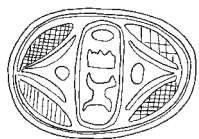
pečatnik v obliki skarabeja
z vgraviranim imenom
Tutmozisa III., ki ga
obdajata krilata sončna
diska

Najdišče: območje Hebrona (?)

Mere: 1,79 × 1,26 × 0,8 cm

Inv. št.: 40

Datacija: mlajša železna doba
(945–716 pr. Kr.)



*signet in the form of a
scarab with the engraved
name of Thutmose III
between two solar discs*

Location: the area of Hebron (?)

Dim.: 1.79 × 1.26 × 0.8 cm

Inv. No.: 40

Dated: Late Iron Age

(945–716 B.C.)

29.





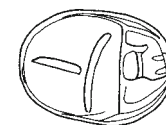
pečatnik v obliki skarabeja
z vgraviranim imenom
Tutmozisa III., ki ga
obdajata krilata sončna
diska (?)

Najdišče: območje Hebrona (?)

Mere: 1,18 × 0,88 × 0,7 cm

Inv. št.: 45

Datacija: mlajša železna doba
(945–716 pr. Kr.)



*signet in the form of a
scarab with the engraved
name of thutmose III
between two solar discs (?)*

Location: the area of Hebron (?)

Dim.: 1.18 × 0.88 × 0.7 cm

Inv. No.: 45

Dated: Late Iron Age
(945–716 B.C.)



opeka z besedilom v klinopisu

Najdišče: neznano

Mere: 7,8 × 8,3 × 2,8 cm

Inv. št.: 116

Datacija: novobabilonsko obdobje
(605–562 pr. Kr.)

1. *Nebukadnezar,*
2. *kralj Babilona,*
3. *zaščitnik Esagile*
4. *in Ezide, najstarejši sin*
5. *Nabopolasarja,*
6. *kralja Babilona.*

1. [d AG-ku-dúr-ri]-ŠEŠ
2. [LUGAL ba-bi-i]-luKI
3. [za-ni-in É-SA]G.ÍL
4. [ú É-ZI.D]A DUMU.NITA
5. [a-ša-re-du ša dA]G-A-ŠEŠ
6. [LUGAL ba-bi-i-luKI]

brick with the cuneiform text

Location: *unknown*

Dim.: 7.8 × 8.3 × 2.8 cm

Inv. No.: 116

Dated: *Neo-Babylonian Period*
(605–562 B.C.)

1. Nebuchadnezzar,
2. the king of Babylon,
3. protector of Esagila
4. and Ezida, the oldest son
5. of Nabopolassar,
6. the king of Babylon.

31.





Krožnik iz terre sigillate s kristogramoma
(vidna desna stran; 440–500, kat. št. 33)

*Plate made of terra sigillata, decorated with two christograms
(as visible on the right side; 440–500, Cat. No. 33)*

OD KONCA JUDOVEGA KRALJESTVA DO »NEBEŠKEGA KRALJESTVA«

Ezr, Neh, Ag, Zoh, Mal, 1 Mkb, 2 Mkb, Dan II, Mr, Mt, Lk, Jn

NOVOBABILONSKA, PERZIJSKA, HELENISTIČNA IN ZGODNJA RIMSKA DOBA 587/86 pr. Kr. — 70 po Kr.

97

Padec Jeruzalema leta 587/86 pr. Kr. označuje konec Izraelovih političnih institucij – in premik v razumevanju Boga. Judeja je bila odtlej kot sestavni del novobabilonskega, perzijskega, ptolomejskega in selevkidskega kraljestva – in končno rimskega imperija – podvržena pravu in režimu okupatorjev; ko so si Hasmonejci za kratek čas pridobili samostojnost in kraljevsko krono (143–63 pr. Kr.), so ostali vazali.

Palestina, kakor so Rimljani to območje uradno poimenovali približno stoletje kasneje, je od leta 63 pr. Kr. pripadala rimskemu cesarstvu, ki je v Jezusovem času predstavljalo »ves svet«. Vrhunec politične stalnosti je dosegla pod cesarjem Avgustom (27 pr. Kr. – 14 po Kr.; prim. Lk 2,1). V njegovem času se je Mariji rodil sin, ki sta mu z Jožefom dala ime Jezus (Ješua). Jezus je bil usmrčen pod Avgustovim naslednikom Tiberijem (14–37). V času Jezusovega javnega delovanja,

opisanega v evangelijih, je bil rimski upravitelj nad Palestino Poncij Pilat (26–36). Njegovi nasledniki so bili do judovskega prebivalstva brezobzirni, zato je bil odpor vedno močnejši; leta 66 je izbruhnila prava vojna in zajela célo Palestino. Poveljnik rimskih enot Vespazijan je upor postopoma in kruto zatiral. Ko je leta 69 po Kr. Vespazijan postal rimski cesar, je vodenje rimske vojske predal svojemu sinu Titu. Leta 70 po Kr. je bil Jeruzalem zavzet in mesto deloma, (drugi) tempelj pa ponovno v celoti porušen. Ker od tedaj v templju ni bil več mogoč daritveni obred, so farizeji uvedli nov pogled na Sveto pismo kot podlago za judovsko vero in tako zagotovili nadaljnji obstoj judovstva.

Po vnovičnem porušenju templja (leta 70) se je v Izraelu postopoma razvilo drugačno razumevanje Boga. Značilno teološko razmišljanje v starozavezni dobi, drugačno od razumevanja

okoliških narodov in ljudstev, je predpostavljalo, da Izrael za kralja nima človeka, temveč svojega Boga (prim. Ps 47; 93–100). Ta besedila predstavljajo Boga kot »najvišjega«, »strašnega«, »velikega kralja nad vso zemljo«, »oblečenega v veličastvo in moč«, »sodnika zemlje«. Uporaba besedil hebrejskega Svetega pisma v sinhronem dialogu z besedili Nove zaveze, kot sta nasičenje pet tisoč mož (Lk 9,10-17) in prilika o veliki gostiji (Lk 14,15-24), je želela svetopisemskemu Bogu nadeti materinsko podobo, ki jo je dokončno potrdil Jezus Kristus v podobi evharistije. Opise obedov v Stari zavezi, kot sta pashalna večerja (2 Mz 12) in mesijanska gostija (Iz 25,6-8), lahko tako razumemo kot predhodnico zadnje večerje ali evharistije. V Stari zavezi Bog Izraela povabi »za mizo«, v prijateljski odnos, Nova zaveza se sklene prav za mizo, in to tako, da Bog sam postane »kruh«, ki se »daje za vas« (Lk 22,19).

FROM THE END OF THE KINGDOM OF JUDAH TO THE »KINGDOM OF HEAVEN«

EZRA, NE, HG, ZEC, ML, 1 MACC, 2 MACC, DN II, MK, MT, LK, JN

98 NEO-BABYLONIAN, PERSIAN, HELLENISTIC AND EARLY ROMAN PERIOD 587/86 B.C. — 70 A.D.

The fall of Jerusalem in 587/86 B.C. indicated the end of Israel's political institutions – and a change in understanding God. From this point onwards, Judea would be a component part of the Neo-Babylonian, Persian, Ptolemaic and Seleucid kingdoms – and finally the Roman Empire – subjected to the law and regime of the occupants. When the Hasmonians would gain independence and the king's crown (143–63 B.C.) for a short time, they would still stay vassals.

Palestine, as the Roman officially named the area approximately a century later, after 63 B.C. belonged to the Roman Empire, which in the time of Jesus represented the »whole world«. It reached its peak of political stability under Emperor Augustus (27 B.C. – 14 A.D.; comp. Lk 2:1). At this time Mary bore a son whom she and Joseph named Jesus (Yeshua). Jesus was killed under Augustus's successor, Tiberius (14–37 A.D.). In the time of Jesus's public ministry, the Roman procurator of Palestine

was Pontius Pilate (26–36 A.D.). His successors were unscrupulous towards the Jewish people, therefore the resistance was growing stronger; a real war broke out in 66 A.D. and spread over the whole Palestine. Roman forces commander Vespasian gradually and cruelly suppressed the rebellion. When in 69 A.D. Vespasian became the Roman emperor, he handed the leadership of the Roman army to his son Titus. In 70 A.D., Jerusalem was occupied, and the city was partly and the (second) temple again totally destroyed. Since then rituals of sacrifice could not be carried out in the temple, the pharisees introduced a new aspect to the Bible as the basis for Judaism and thus ensured its further existence.

After the re-destruction of the temple (in 70 A.D.), gradually a different understanding of God developed in Israel. The typical theological thinking in the age of the Old Testament, different from the thinking of the surrounding nations and peoples,

presupposes that Israel's king was not a human but its God (comp. Ps 47; 93–100). These texts refer to God as the »Most High«, »fearsome«, »the ruler of all the earth«, »the judge of all the earth«. The use of the text of the Hebrew Bible in the synchronous dialogue with the texts of the New Testament, like the feeding of the five thousand (Lk 9:10-17) and the parable of the great feast (Lk 14:15-24), tries to give the biblical God a maternal image, which is finally confirmed by Jesus Christ in the form of the Eucharist. Descriptions of the meals in the Old Testament, such as the Passover meal (Ex 12) or the Messianic feast (Is 25:6-8), can thus be understood as the predecessors of the Lord's last supper; i.e. the Eucharist. In the Old Testament, God invites Israel »to the table«, into a friendly relationship, and the New Testament concludes just at the table by God himself becoming »bread«, »which is given for you« (Lk 22:19).

THE LORD'S SUPPER

Gospel of Matthew 26:17-29

On the first day of the Festival of Thin Bread, Jesus' disciples came to him and asked, »Where do you want us to prepare the Passover meal?« Jesus told them to go to a certain man in the city and tell him, »Our teacher says, »My time has come! I want to eat the Passover meal with my disciples in your home.« They did as Jesus told them and prepared the meal. [...]

During the meal Jesus took some bread in his hands. He blessed the bread and broke it. Then he gave it to his disciples and said, »Take this and eat it. This is my body.« Jesus picked up a cup of wine and gave thanks to God. He then gave it to his disciples and said, »Take this and drink it. This is my blood, and with it God makes his agreement with you. It will be poured out, so that many people will have their sins forgiven. From now on I am not going to drink any wine, until I drink new wine with you in my Father's kingdom.«

PASHALNA VEČERJA IN POSTAVITEV GOSPODOVE VEČERJE

Evangelij po Mateju 26,17-29

Prvi dan nekvašenega kruha so prišli k Jezusu učenci in mu rekli: »Kje hočeš, da ti pripravimo, da boš jedel pashalno jagnje?« Dejal jim je: »Pojdite v mesto k temu in temu in mu recite: »Učitelj pravi: Moj čas je blizu, pri tebi bom obhajal pasho s svojimi učenci.« In učenci so storili, kakor jim je Jezus naročil, in pripravili pashalno jagnje. Ko se je zvečilo, je sedel z dvanajsterimi. [...] Medtem ko so jedli, je Jezus vzel kruh, blagoslovil, razlomil, dal učencem in rekel: »Vzemite, jejte, to je moje telo.« Nato je vzel kelih, se zahvalil, jim ga dal in rekel: »Pijte iz njega vsi. To je namreč moja kri zaveze, ki se preliva za mnoge v odpuščanje grehov. A povem vam: Odslej ne bom več pil od tega sadu vinske trte do tistega dne, ko bom z vami pil novega v kraljestvu svojega Očeta.«

enoročajni vrč z izbočenim
dnom in horizontalno
narebrenim trupom

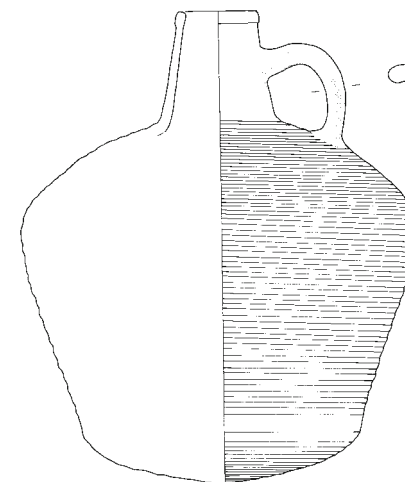
Najdišče: neznano

Višina: 22,7 cm

Premjer ustja: 3,7 cm

Inv. št.: 114

Datacija: zgodnja rimska doba
(37 pr. Kr. – 70 po Kr.)



*one-handed jug with
a rounded base and
horizontally ribbed body*

Location: unknown

Height: 22.7 cm

Opening diameter: 3.7 cm

Inv. No.: 114

Dated: Early Roman Period
(37 B.C. – 70 A.D.)

krožnik iz terre sigillate s kristogramoma, okrašen z radialnimi kanelurami ter koncentričnimi žlebovi in vtisi

Najdišče: Egipt

Višina: 6,5 cm

Premer ustja: 35,5 cm

Inv. št.: 107

Datacija: pozna rimska doba
(440–500)

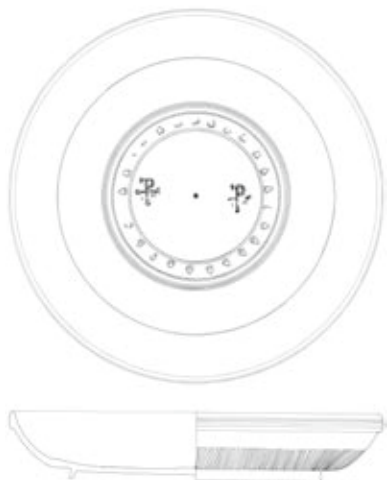


plate made of terra sigillata, decorated with two christograms, radial fluting, concentric grooves and impressions

Location: Egypt

Height: 6.5 cm

Opening diameter: 35.5 cm

Inv. No.: 107

Dated: Late Roman Period
(440–500)



KOMENTAR K ARHEOLOŠKEMU GRADIVU IN IZBRANIM EKSPONATOM

Helenistično in rimsko obdobje sta v izdelavo posod prinesla številne novosti tako v tehnologiji kot v oblikah. Posledično je lončenina tega časa mešanica izdelkov lokalnih tradicij, prevzetih novosti in uvoženih predmetov. Vrč s kat. št. 32 sodi med t. i. herodsko lončenino, za katero je značilna horizontalno narebrena površina. Tako posodje je bilo priljubljeno v prvem stoletju. Zaobljeno dno zahteva podstavek za pokončno lego, je pa zato nadvse primerno za prenašanje na glavi.

Terra sigillata je rimsko fino namizno posodje z značilno rdečo površino. Izdelano je bilo v kalupih ali na lončarskem kolesu, včasih neokrašeno, pogosto pa okrašeno v različnih tehnikah, med katerimi izstopata žigosanje s pečati in lepljenje v kalupu izdelanih aplik. Takšno posodje je bilo proizvedeno v specializiranih delavnicah na različnih koncih imperija. Najstarejše so bile v Italiji, v pozni antiki pa so terro sigillato izdelovali predvsem v severni Afriki. Po prevladi krščanstva so bile posode velikokrat okrašene z verskimi simboli ali motivi iz Svetega pisma. Globoki krožnik iz Biblične arheološke zbirke (kat. št. 33) so lahko uporabljali pri prazničnih večerjah, vsekakor pa sta kristograma klicala blagoslov na postrežene jedi in ljudi, ki so jih zaužili.

A COMMENTARY ON THE ARCHAEOLOGICAL MATERIALS AND THE SELECTED ARTEFACTS

The Hellenistic and Roman Period introduces into the production of pottery numerous novelties, both in technology and in forms. Therefore the pottery of this time is a blend of the products of local traditions, borrowed novelties and imported objects. The jug under Cat. No. 32 belongs among the so-called Herodic pottery for which horizontally ribbed surfaces are typical. Such vessels were popular in the 1st Century. The rounded base requires a pedestal, but it is very suitable for carrying on the head.

Terra sigillata are Roman fine table vessels with a typical red surface. They are made in moulds or on a pottery wheel, sometimes they stay undecorated but often they are decorated with different techniques, among which imprinting with signets and the adding of appliques made in moulds are most prominent. Such pottery was produced in specialized workshops in different parts of the empire. The oldest were made in Italy, while in Late Antiquity terra sigillata was produced most of all in Northern Africa. With the predominance of Christianity, the vessels often were ornamented with religious symbols or biblical motifs. The plate from the Biblical Archaeological Collection (Cat. No. 33) could be used at solemn suppers, in any case the christograms called for a blessing to the served food and the people who ate it.



Krožnik iz terre sigillate s kristogramoma
(vidna leva stran; 440-500, kat. št. 33)

*Plate made of terra sigillata, decorated with two christograms
(as visible on the left side; 440-500, Cat. No. 33)*

BREAD

Jesus celebrated the Passover dinner «on the first day of the Festival of Thin Bread» (Mt 26:17). The Jews celebrated the Passover for seven days. The Passover is regarded as the beginning of the Festival of Thin Bread, and they together form a single festival lasting seven days. Since the Jews cannot do the offering in the temple, after its demolition in 70, they do not eat lamb for the Passover dinner; only a leg remains on the table in remembrance of the Passover sacrifice. The Jews associate unleavened bread with the so-called «poor man's bread» which was eaten in Egypt (Dt 16:3). It is reminiscent of the Exodus, the departure from Egypt which is represented as a model of salvation. For the Christians, the unleavened bread which Jesus broke at the Last Supper, is reminiscent of Jesus's sacrifice on the cross and redemption. The remembrance in the biblical sense is not only the restoration of the past, but making it present; in the celebration, the past becomes the present.

In the biblical times, bread was made of wheat or barley. Barley grows ripe earlier than wheat, therefore first spring bread was made of barley flour. Bread was baked on fire, on hot stones or hot coals. In the time when they did the temple worship, Jews baked bread from the best flour every Saturday and put it fresh in front of God in the temple (the sacred loaves).

In Judaism, there is a special blessing used before a meal made of one of five corns which grow in Israel. When this blessing (of bread) is said, the rest of food and drink is blessed at the same time, therefore it can be consumed without saying other blessings; only wine and fruits have to be blessed using a special blessing.

The Hebrew expression meaning bread «lehem», is used for food in general, it comprises everything that is needed for a living. Thus God says to Adam after he had sinned: «By the sweat of your face will you eat bread (lit. food) until you return to the ground» (Gn 3:19 WEB). The Talmud metaphor of a fool is a man eating bread with bread (as if eating a sandwich with a slice of bread in the middle).

In Judaism, the expression «breaking bread» means to share the loaves of bread at the beginning of the meal, which the father of the family broke and said his prayers of thanks and blessing. This ritual is the basis of Jesus's Last Supper. Therefore in the first Christian communities, the ritual at which they celebrated the Eucharist was called breaking of bread.





KRUH

Jezus je obhajal pashalno večerjo »prvi dan nekvašenega kruha« (Mt 26,17). Judje so pasho praznovali sedem dni. Pasha je razumljena kot začetek praznika nekvašenega kruha, povezana pa tvorita en sam praznik, ki traja sedem dni. Odkar Judje ne morejo več opravljati daritev v templju, po porušenju leta 70, pri pashalni večerji ne uživajo več jagnjeta, na mizi je samo njegova noga v spomin na pashalno daritev. Jude nekvašen kruh spominja na »kruh zatiranih«, ki so ga jedli v Egiptu (5 Mz 16,3). Spominja in ponavzoča eksodus, izhod iz Egipta, ki se predstavlja kot model osvoboditve. Kristjane nekvašen kruh, ki ga je Jezus razlomil pri zadnji večerji, spominja na Jezusovo daritev na križu in odrešitev. Spominjanje v svetopisemskem smislu ni le obnavljanje preteklosti, ampak ponavzočanje; preteklost v obhajanju postane sedanost.

V bibličnih časih so kruh pripravljali iz pšenice ali ječmena. Ječmen dozoreva bolj zgodaj kot pšenica, zato so prvi pomladni kruh pekli iz ječmenove moke. Kruh so pekli na ognju, na vročem kamenju oziroma žerjavici. Judje so v času, ko so opravljali tempeljsko bogoslužje, vsako soboto pekli kruh iz najboljše moke in ga svežega postavljali pred Božje obličje v templju (položni hlebi).

V judovstvu obstaja poseben blagoslov, ki se izgovarja pred jedjo, narejeno iz enega od petih žit, ki rastejo v Izraelu. Ko se izgovori ta blagoslov (nad kruhom), se z njim blagoslovi tudi preostala hrana in pijača, ki se lahko uživa brez izgovarjanja drugih blagoslovov, le za vino in sadje je treba posebej izgovoriti poseben blagoslov.

Hebrejski izraz za kruh, lehem, se uporablja tudi za hrano nasploh, oznaka za vse tisto, kar je potrebno za življenje. Tako Adamu po grehu Bog reče: »V potu svojega obraza boš jedel kruh (db. hrano), dokler se ne povrneš v zemljo.« (1 Mz 3,19) Talmudska prispodoba za tepca je človek, ki uživa kruh s kruhom (kakor da bi jedel sendvič z rezino kruha na sredi).

Izraz »(raz)lomi kruh« je v judovstvu izraz za razdelitev hlebcev kruha na začetku obeda, ki jih je družinski oče razlomil in ob tem izrekel zahvalo, blagoslov. Ta običaj je osnova Jezusove zadnje večerje. Zato so tudi prve krščanske skupnosti obed, pri katerem so slavile evharistijo, imenovale lomljenje kruha. Zdi se, da izraz prvotno ni imel nujno istega pomena kot evharistija. Poudarek je bil na socialni skrbi, ki je določala liturgično življenje prvotne Cerkve.



Oljenke razliĉnih datacij
Oil lamps of different dates

ŠIRJENJE KRŠČANSTVA

Apd, pavlova in druga pisma

ZGODNJA IN POZNA RIMSKA DOBA, BIZANTINSKA DOBA 70 — 638

Čas po Jezusu je zaznamovalo delovanje apostolov in evangelistov in širjenje nove vere po imperiju. Mož, ki je imel posebno mesto v zgodnjem obdobju in širjenju krščanstva, je bil (apostol) Pavel. Veliko spisov Svetega pisma Nove zaveze predstavlja prav Pavlovo misijonsko dejavnost, ki je evangelij ponesel »do konca sveta«, kar je takrat pomenilo do Rima, prestolnice Rimskega imperija. Rimljani so povsod gradili trdne ceste, ki so omogočale mobilnost rimskih legij in trgovanje. Isti sporazumevalni jezik v celotnem imperiju in dobre prometne zveze so bistveno pripomogli k hitremu širjenju evangelija.

Do nastopa Kristusove Cerkve v javnosti rimska država ni poznala verskih nemirov in neredov. Podjarmljeni narodi so prešli pod njeno oblast hkrati s svojimi bogovi. Čeprav so veljali rimski bogovi za močnejše, so Rimljani sprejemali božanstva podvrženih narodov med svoja. Verska strpnost je ohranila mir v državi brez posebnih verskih zakonov. Vzporedno s krščanstvom se je začel uveljavljati kult cesarjeve osebnosti, ki so ga na Zahodu združevali s čaščenjem Rima.

Krščanstvo se v tako stanje ni moglo vključiti, ker je imelo dve bistveno drugačni lastnosti: strog monoteizem, ki je izključeval mnogoboštvo, ter nadkulturni (narodni) univerzalizem oziroma vero, ki je presegala narodne okvire.

Ker se kristjani niso udeleževali poganskih obredov, so v javnosti kmalu veljali za brezbožneže, sovražnike cesarjev in države. Čaščenje bogov je veljalo kot nujen pogoj za nadaljnji obstoj cesarstva in javne blaginje. Za kristjane je to pomenilo stanje, ki je neizogibno vodilo v krvava preganjanja v prvih stoletjih. Krščanstvo so si prizadevali uničiti predvsem trije cesarji, Neron (54–68), Decij (249–251) in Dioklecijan (284–305). Novo obdobje je zaznamovala vladavina Konstantina I. (306–337), ki je z verskim tolerančnim razglasom iz leta 313, s t. i. Milanskim ediktom, kristjane v Rimskem imperiju izenačil s pripadniki drugih verstev. To je za kristjane pomenilo svobodo verovanja in prenehanje preganjanj. Krščanstvo je postalo uradna vera leta 391 v času Teodozija I. (379–395). Od najstarejših virov naprej je izpričano, da so bile prve krščanske skupnosti v okolici prepoznavne

po »lomljenju kruha«, kar vključuje evharistijo, ki so jo obhajali pri skupnih obedih. Lomljenje kruha je osrednji del vsakega judovskega obeda. Obredno lomljenje kruha pri pashalni večerji pomeni spominjanje mogočnih Božjih del v času egiptovskih stisk (prim. 2 Mz 16). Na večer pred svojim trpljenjem je Jezus z istim obredom spominjanja rešitve napovedal dokončno Božjo odločenost, da bo med svojim ljudstvom ne samo kot Rešitelj, ampak kot Kruh sam. Lomljenje kruha je tako postalo najstarejši izraz vere Cerkve v trajno Gospodovo navzočnost in znamenje njihove pripravljenosti, da uresničujejo njegovo besedo v vsakdanjem življenju: »Bili so stanoviti v nauku apostolov in v občestvu, v lomljenju kruha in v molitvah.« (Apd 2,42; 2,46; 20,7.11; 27,35; 1 Kor 10,16) Kljub dejstvu, da ni dokazov o liturgični rabi svetilk v prvih dveh stoletjih, je bila njihova raba zelo razširjena, saj so bile najdene v vseh antičnih središčih zgodnjega krščanstva. V Apostolskih delih beremo, da je v gornji izbi pri lomljenju kruha gorelo veliko svetilk (20,7-12).

SPREADING OF CHRISTIANITY

Ac, Paul's and other epistles

EARLY AND LATE ROMAN PERIOD, BYZANTINE PERIOD 70 — 638

108

The time after Jesus is characterized by the operation of the apostles and the evangelists and spreading of the new religion across the empire.

The man who had a special place in the early period and in the spreading of Christianity, was (apostle) Paul. Many writings of the Bible of the New Testament represent just Paul's missionary activities, which bring the Gospel »to the end of the world«, which in those times meant to Rome, the capital of the Roman Empire. The Romans everywhere constructed steady roads, which enabled mobility of Roman legions and trade. The common language of communication in the whole empire and good transport infrastructure significantly helped to spread the Gospel fast.

Up to the appearance of Christ's Church in public, the Roman state did not know any religious turmoil and riots. The subjugated nations were subjected to its authority together with their gods. Even though the Roman gods were regarded as more powerful, the Romans accepted the deities of the subjugated nations among their own gods. Religious tolerance kept peace in the empire without special legislation. In parallel to Christianity, the cult of the emperor's personality started to establish, which was joined with the worship of the

Rome in the West. Christianity could not integrate in such a state, since it had two fundamentally different characteristics; the strict monotheism which excluded polytheism and supercultural (national) universalism, i.e. faith which exceeds national borders.

Since the Christians did not participate in pagan rites, they soon started to be seen as impious, hostile towards the emperor and the state in public. The worship of gods was regarded as a necessary condition for the further existence of the empire and the common well-being. For Christians, this state inevitably brought to bloody persecution in the first centuries. Three emperors especially strived to destroy Christianity: Nero (54–68), Decius (249–251) and Diocletian (284–305). The new era is characterized by the rule of Constantine I (306–337), who equalled the Christians within the Roman Empire with the followers of other religions with the religious tolerance proclamation of 313, the so-called Edict of Milan. For the Christians, it meant the freedom of religion and cessation of persecution. Christianity became the official religion of the empire in the time of Theodosius I (379–395) in 391.

Since the oldest sources, it has been testified that the

first Christian communities were recognizable by »breaking of bread«, which includes the Eucharist which they celebrated at common meals. Breaking of bread represents the central part of each Jewish meal. The ritual breaking of bread at the Passover dinner commemorates the mighty God's works in the time of Egyptian distress (comp. Ex 16). In the evening before his suffering, Jesus announced the final God's decision that he would come to his people not only as a Saviour but as Bread itself with the same ritual of commemoration of the salvation. Breaking of bread thus became the oldest expression of the Church's belief in permanent God's presence and a sign of their readiness to realize his word in the everyday life: »They spent their time learning from the apostles, and they were like family to each other. They also broke bread and prayed together.« (Ac 2:42; 2:46; 20:7.11; 27:35; 1 Co 10:16) Despite the fact that there are no proofs of the liturgical use of lamps in the first two centuries, their use was widespread, since they were found in all antique centres of the early Christianity. In the Acts of the Apostles, it is stated that in the breaking of bread, in the upstairs room, there were a lot of lamps (20:7-12).

PAUL'S LAST VISIT TO TROAS

Acts of the Apostles 20:7-12

On the first day of the week we met to break bread together. Paul spoke to the people until midnight because he was leaving the next morning. In the upstairs room where we were meeting, there were a lot of lamps. A young man by the name of Eutychus was sitting on a window sill. While Paul was speaking, the young man got very sleepy. Finally, he went to sleep and fell three floors all the way down to the ground. When they picked him up, he was dead. Paul went down and bent over Eutychus. He took him in his arms and said, »Don't worry! He's alive.« After Paul had gone back upstairs, he broke bread, and ate with us. He then spoke until dawn and left. Then the followers took the young man home alive and were very happy.

PAVLOV POSLOVILNI OBISK V TROADI

Apostolska dela 20,7-12

Ko smo se prvi dan v tednu zbrali k lomljenju kruha, se je Pavel pogovarjal z njimi. Ker je nameraval naslednji dan odpotovati, se je njegov govor zavlekel do polnoči. V gornji izbi, kjer smo bili zbrani, je gorelo veliko svetilk. Na oknu je sedel mladenič, po imenu Evtih, ki je med Pavlovim dolgim govorom trdnó zaspal. V spanju je padel s tretjega nadstropja in pobrali so ga mrtvega. Pavel je stopil dol, se sklonil nadenj, ga objel in rekel: »Ne delajte hrupa! Še je življenje v njem.« Nato se je povzpел nazaj, lomil kruh, ga zaužil ter še dolgo govoril, vse dokler se ni zdanilo. Potem je odšel. Mladeniča pa so pripeljali živega domov in to jim je bilo v nemajhno tolažbo.

odprta svetilka školjkaste
oblike z izvihanim
ustjem, na sprednji strani
stisnjenim v nosek

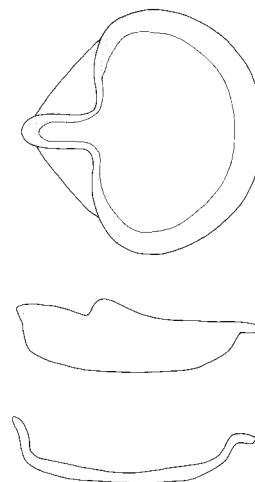
Najdišče: neznano

Višina: 2,7 cm

Dolžina: 11,5 cm

Inv. št.: 33

Datacija: mlajša železna doba
(720–587/86 pr. Kr.)



*open lamp of a shell-shaped
form with a folded rim
pinched at front to form a
spout*

Location: unknown

Height: 2.7 cm

Length: 11.5 cm

Inv. No.: 33

Dated: Late Iron Age
(720–587/86 B.C.)

odprta svetilka školjkaste
oblike z blago nakazanim
ustjem, na sprednji strani
stisnjenim v nosek

Najdišče: neznano

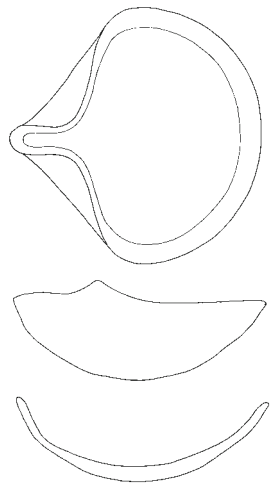
Višina: 5,5 cm

Dolžina: 14,9 cm

Inv. št.: 34

Datacija: mlajša železna doba

(720–587/86 pr. Kr.)



*open lamp of a shell-shaped
form with only indicated
rim pinched at front to form
a spout*

Location: unknown

Height: 5.5 cm

Length: 14.9 cm

Inv. No.: 34

Dated: Late Iron Age

(720–587/86 B.C.)

35.



36.

svetilka z okroglim trupom
in majhnim zaobljenim
noskom, okrašena z nizom
vtisnjenih s-spiral

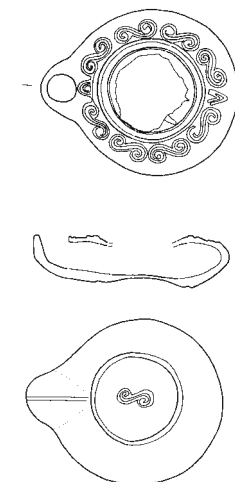
Najdišče: neznano

Višina: 2,2 cm

Dolžina: 8 cm

Inv. št.: 27

Datacija: zgodnje rimsko obdobje
(100–300)



*Lamp with a spherical body
and a small rounded nozzle,
decorated with a sequence
of imprinted s-formed
spirals*

Location: unknown

Height: 2.2 cm

Length: 8 cm

Inv. No.: 27

Dated: Early Roman Period
(100–300)

svetilka z okroglim trupom
in majhnim zaobljenim
noskom, okrašena z nizom
vtisnjenih polkrogov

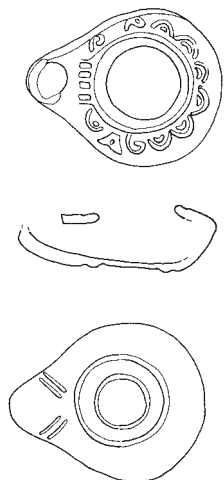
Najdišče: Hebron (?)

Višina: 2,5 cm

Dolžina: 7,4 cm

Inv. št.: 102

Datacija: zgodnje rimsko obdobje
(100–300)



*lamp with a spherical body
and a small rounded nozzle,
decorated with a sequence
of imprinted semicircles*

Location: Hebron (?)

Height: 2.5 cm

Length: 7.4 cm

Inv. No.: 102

Dated: Early Roman Period
(100–300)



svetilka s hruškastim trupom, zaobljenim noskom in zgolj nakazanim držajem, okrašena z izstopajočimi krožci in kvadrati

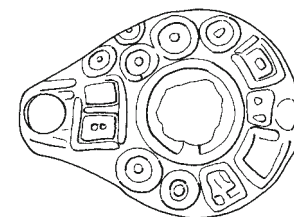
Najdišče: Hebron (?)

Višina: 3 cm,

Dolžina: 8,3 cm

Inv. št.: 104

Datacija: zgodnje rimsko obdobje (200–300)



Lamp with a peariform body, a rounded nozzle and an only indicated handle, decorated with prominent circles and squares

Location: Hebron (?)

Height: 3 cm

Length: 8.3 cm

Inv. No.: 104

Dated: Early Roman Period (200–300)

svetilka s hruškastim trupom in jezičastim držajem, okrašena z izstopajočimi krožci in polkrožnimi liki

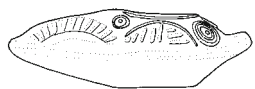
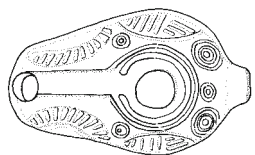
Najdišče: Hebron (?)

Višina: 3 cm

Dolžina: 9,3 cm

Inv. št.: 105

Datacija: pozno rimsko obdobje (200–400)



Lamp with a pear-shaped body and a tongue-shaped handle, decorated with prominent circles and semi-circular shapes

Location: Hebron (?)

Height: 3 cm

Length: 9.3 cm

Inv. No.: 105

Dated: Late Roman Period (200–400)



svetilka s hruškastim trupom, okrašena z izstopajočimi krožci, polkrožnimi liki in smrekovo vejico ter stiliziranim križem nad zaobljenim noskom

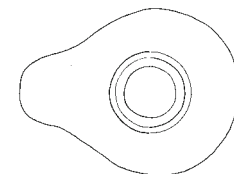
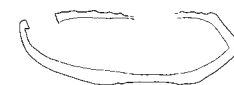
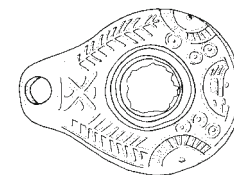
Najdišče: Tayibeh (?)

Višina: 3,4 cm

Dolžina: 10,6 cm

Inv. št.: 100

Datacija: pozno rimsko obdobje (200–400)



Lamp with a piriform body, decorated with prominent circles, semi-circular shapes, a pine branch and a stylized cross above the rounded nozzle

Location: Tayibeh (?)

Height: 3.4 cm

Length: 10.6 cm

Inv. No.: 100

Dated: Late Roman Period (200–400)



svetilka s hruškastim
trupom, okrašena z
izstopajočimi rebri

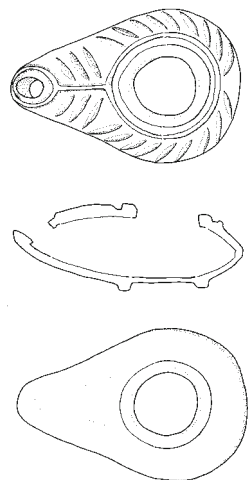
Najdišče: Ramala

Višina: 4 cm

Dolžina: 10,4 cm

Inv. št.: 99

Datacija: bizantinsko obdobje
(400–700)



*Lamp with a piriform body,
decorated with prominent
ribs*

Location: Ramallah

Height: 4 cm

Length: 10.4 cm

Inv. No.: 99

Dated: Byzantine Period
(400–700)

4I.



svetilka z ovalnim trupom
in jezičastim držajem,
okrašena z izstopajočim
motivom smrekove vejice

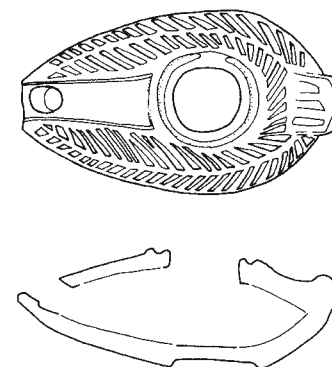
Najdišče: Hebron (?)

Višina: 3,3 cm

Dolžina: 9,1 cm

Inv. št.: 106

Datacija: bizantinsko obdobje
(400–700)



*Lamp with an oval body
and a tongue-shaped
handle, decorated with a
prominent motif of a pine
branch*

Location: Hebron (?)

Height: 3.3 cm

Length: 9.1 cm

Inv. No.: 106

Dated: Byzantine Period
(400–700)

vse predstavljene oljenke ne datirajo v čas zgodnjega krščanstva, temveč služijo za ponazoritev razvoja oljenk preprostih oblik iz železne dobe do manufakturne natančnosti rimskega, bizantinskega in zgodnjega islamskega obdobja.

not all the exhibited oil lamps date back to the time of early christianity, but serve as an illustration of the development of oil lamps of simple forms from the iron age to the manufactural precision of the roman, byzantine and the early islamic period.

KOMENTAR K ARHEOLOŠKEMU GRADIVU IN IZBRANIM EKSPONATOM

Glinene svetilke so bile najobičajnejši vir svetlobe v starih bližnjevzhodnih kulturah. Zaradi pomena luči so močan simbol in se kot take omenjajo tudi v Svetem pismu (npr. Pavlov poslovilni obisk v Troádi v Apostolskih delih 20,7-12; prilika o nespametnih devicah v Evangeliju po Mateju 25,1-13). Kot gorivo zanje se je uporabljalo oljčno olje ali živalska maščoba. Oljenke so lahko bile bolj zaprte, lojenke pa so zahtevale bolj odprt trup za lažji dovod zraka. Najstarejše so preproste svetilke »školjkaste« oblike, izdelane iz odprte skledice, ki ji je lončar z uvijanjem oboda oblikoval noseč, v katerem leži stenj. Takšne svetilke poznamo že iz zgodnje bronaste dobe, oblika pa se je ohranila vse do srednjega veka. V Biblični arheološki zbirki zastopane (kat. št. 34 in 35) so iz mlajše železne dobe.

S helenizmom in v rimskem obdobju so se uveljavile zaprte oblike svetilk z ločenima odprtinama za gorivo in stenj. Izdelane so bile v kalupih in imajo vidno površino pogosto okrašeno z reliefnim ornamentom. Uvožene ali v rimskih delavnicah izdelane oljenke imajo v osrednjem medaljonu pogosto mitološke prizore, lokalne delavnice pa so zaradi verskih razlogov take prizore odklanjale in uporabljale geometrijsko ali stilizirano rastlinsko ornamentiko (kat. št. 37 in 38). V poznorimskem in bizantinskem obdobju so oljenke postajale večje in bolj podolgovate, razvilo se je tudi več tipov, značilnih le za območje starega Izraela (kat. št. 39 in 40). Najmlajši svetilki iz zbirke sta okrašeni z motivom smrekove vejice (kat. št. 42) oziroma z rebri, ki na nosku tvorijo stilizirano menorah – judovski sedmeroramni svečnik (kat. št. 41).

A COMMENTARY ON THE ARCHAEOLOGICAL MATERIALS AND THE SELECTED ARTEFACTS

Clay lamps were the commonest source of light in old Middle-Eastern cultures. Due to the meaning of light, they are a strong symbol and are mentioned in the Bible as such (e.g. Paul's Last Visit to Troas in the Acts of the Apostles 20:7-12; a story about ten girls in the Gospel of Matthew 25:1-13). Olive oil or animal fat was used as fuel for them. Oil lamps could be more closed, while tallow lamps required a more open body for an easier air flow. The oldest are simple »shell-shaped« lamps, made out of an open bowl, the rim of which was formed into a nozzle in which the wick was put. Such lamps are known from the Early Bronze Age, and the form is preserved up to the Middle Ages. The lamps from the Biblical Archaeological Collection (Cat. Nos. 34–35) originate from the Late Iron Age.

With Hellenism and in the Roman Period, closed forms of lamps with separated openings for the fuel and the wick were established. They were made in moulds and had the visible surface often covered with relief decorations. The imported oil lamps or oil lamps produced in the Roman workshops often displayed mythological scenes, while local workshops, due to religious reasons, rejected mythological scenes and used geometrical or stylized plant ornaments (Cat. Nos. 37–38). In the Late Roman and Byzantine Period, oil lamps became larger and longer, several types typical of the area of old Israel (Cat. Nos. 39–40), developed. The youngest lamps from the collection are decorated with the motif of a pine branch (Cat. No. 42) or with ribs which formed a stylized menorah – the Jewish seven-lamp candelabrum – at the nozzle (Cat. No. 41).

OIL

Oil was extracted from olives. Olive trees grow all across the Mediterranean. In the area of Israel where the soil is especially suitable for olive trees, several types of olive trees are found (Dt 28:40; 33:24). They are collected by shaking the branches or by beating them with a stick (Is 17:6; 24:13).

Oil was used in food sacrifices (comp. Lv 2), for lamps (comp. Lv 24:1-4) and for anointing (comp. Lv 8:2.12).

The »purest olive oil«, means oil which had been strained from the crushed olives before they were put into the oil press, was used for lamps and especially the temple candelabrum (menorah): »Command the people of Israel to supply you with the purest olive oil. Do this so the lamp will keep burning...« (Ex 27:20) In the old East, subjects and people, especially kings, were anointed and thus consecrated (1 S 10:1).

The medicine of that time also used oil for easing pain (comp. Lk 10:34), and in the Bible it often symbolizes abundance.

The oil cake was a very appreciated kind of sweet pastry (Nu 11:8), made of unleavened bread, to which oil was added or which was coated with oil (Lv 2:4; 1 Ki 17:12-16).



Oljenka

Stiskalnica za olive



OLJE

Olje so pridobivali iz oliv. Oljka raste po vsem Sredozemlju, na območju Izraela, kjer je zemlja zanjo še posebej primerna, najdemo več vrst oljke (5 Mz 28,40; 33,24). Nabirajo jih tako, da veje tresejo ali jih otepajo s palicami (Iz 17,6; 24,13). Olje so uporabljali pri jedilnih daritvah (prim. 3 Mz 2), za svetilke (prim. 3 Mz 24,1-4) in za maziljenje (prim. 3 Mz 8,2,12). Za svetilke in predvsem tempeljski svečnik (menoro) so uporabljali »čisto olje«, to je olje, ki so ga odcedili iz zdrobljenih oliv, preden so jih dali v stiskalnico: »Zapovej pa Izraelovim sinovom, da ti prinesejo čistega olja iz stolčenih oliv za svečnik, da prižgejo svetilko, ki bo stalno gorela.« (2 Mz 27,20) Na starem Vzhodu so z oljem mazilili (in s tem posvečevali) predmete in ljudi, posebno kralje (1 Sam 10,1). Olje je tedanje zdravilstvo uporabljalo tudi za blažitev bolečin (prim. Lk 10,34), v Svetem pismu je pogosto podoba izobilja. Zelo cenjeno pecivo je bil oljnat kolač (4 Mz 11,8) iz nekvašenega, z oljem umesenega ali premazanega kruha (3 Mz 2,4; 1 Kr 17,12-16).

An ancient winepress was a rock-hewn open-air system. Grapes were pressed by being trodden underfoot in a treading floor. The juice would pour through a channel into a vat, where it would ferment. It would then be collected in jars.

1 - Grapes. The yeast from the skin of the grapes would begin fermenting the grape juice at the time of pressing. 2 - Pressed plant fibres were used to filter the grape juice. 3 - Plug rock. 4 - Vat. The fermentation would take a few days, bubbling vigorously, especially during the first day. When the bubbling stopped, the juice - now wine - was ready to be taken out. 5 - Channel. 6 - Wine jars were often stoppered with unfired clay. 7 - The chalk/limestone bedrock in Israel makes excellent winepress - it cuts easily and holds liquid well.



WINE

» *The LORD your God is bringing you to a good land with streams that flow from springs in the valleys and hills [...] Wheat and barley fields are everywhere, and so are vineyards...« (Dt 8:7-8)*

Wine was a very important part of the alimentary culture (Sir 39:26) of the whole Mediterranean area. There was no (official) meal without wine. Since the water was impure and caused stomach illnesses, people often drank wine (or grape juice). Paul taught Timothy to stop drinking water (which most probably caused his stomach problems) and start to drink wine: »Stop drinking only water. Take a little wine to help your stomach trouble and the other illnesses you always have.« (1 Ti 5:23)

At feasts, they usually added various spices to the wine, so that it was tastier and more intoxicating (Is 5:22). Vinegar, diluted with water (dry wine), was a common drink in Mediterranean countries (Mt 27:48), while together with bread, dipped in vinegar, it was a common meal (Ru 2:14).

The medicine at that time used wine for disinfection after injuries; thus the good Samaritan went over to the dying man, and »treated his wounds with olive oil and wine and bandaged them« (Lk 10:34).

Vines and vineyards were popular images for the chosen people. A vineyard was a metaphor for the chosen people and it was cared for by God like a plantation (comp. Is 5:1-7; 28:23-29). The vine in the Old Testament often illustrates the people of Israel, while the winegrower illustrates God who planted his vine and protected it, so that it could bring him the fruits of justice and holiness, and threatens it with destruction at the eschatologic judgement in case it does not meet his expectations (comp. Is 5:1-7; Jr 2:21). The abundance of wine in the Old Testament was a sign of eschatologic fullness (comp. Ho 14:8; Am 9:13-14). Jesus expressed this same reality with the use of the metaphor of the vine and branches: »I am the vine, and you are the branches.« (Jn 15:5) In the Jewish tradition, wine became one of the important symbolic signs for God's word, the Law. In the Messianic context (Jn 1:17) the old wine of the Law of Moses became »the best wine« of the announcement about Jesus Christ.

The Bible states that Noah was the first who planted vines (Gn 9:20). A rabbinic opinion exists that the tree of knowledge from which Adam and Eve consumed the forbidden fruit, was a vine.

The collected grapes were trodden underfoot on a treading floor and the juice collected in jars (Jr 13:12) and wineskins (Mt 9:17).



Stiskalnica za grozdje v Izraelu iz bibličnih časov



Antične stiskalnice grozdja so bile vsekane v skalnato podlago na prostem. Sok grozdja, ki so ga stiskali z nogami, je po kanalu pritekel v kad in v njej fermentiral. Vino so nato shranjevali v (glinenih) vrčih.

1 - Grozdje. Fermentacija grozdnega soka je sprožil kvas na grozdnih kožicah (olupkih). 2 - Za filtriranje grozdnega soka so uporabili trnje ali druga rastlinska vlakna. 3 - Kamniti čep. 4 - Kad. Fermentacija z močnim brbotanjem (zlasti prvi dan) je trajala nekaj dni. Ko se je brbotanje ustavilo, je bil sok, zdaj vino, pripravljen. 5 - Kanal. 6 - Vinske vrče so pogosto začepili (zamašili) z nežgano glino. 7 - Apnenčasta podlaga v Izraelu je omogočala odlične stiskalnice - apnenec se enostavno obdeluje in dobro zadržuje tekočino.

VINO

»Kajti GOSPOD, tvoj Bog, te pelje v lepo deželo, v deželo potokov, studencev in podzemskih vodá, ki izvirajo po dolinah in gorah; v deželo pšenice, ječmena, vinske trte ...« (5 Mz 8,7-8)

Vino je bilo zelo pomemben del prehrabne kulture (Sir 39,26) v celotnem sredozemskem območju. Brez njega ni bilo (svečanega) obreda. Zaradi nečiste vode, ki je povzročala bolezni želodca, so ljudje pogosto pili vino (ali grozdni sok). Pavel je učil Timoteja, naj preneha piti vodo (ki je najverjetneje povzročala njegove trebušne težave) in začne piti vino: »Ne pij več le vode, temveč popij malo vina zaradi želodca in svojih pogostih bolezni.« (1 Tim 5,23) Pri gostijah so običajno dodajali vinu razne dišave, da je bilo bolj okusno in opojno (Iz 5,22). Z vodo razredčen kis (trpko vino) je bil običajna pijača v sredozemskih deželah (Mt 27,48), skupaj s kruhom, ki so ga namakali v kis, pa običajen obrok (Rut 2,14).

Tedanje zdravilstvo je pri poškodbah vino uporabljalo za razkuževanje; tako je usmiljeni Samarijan pristopil k napol mrtvemu človeku, »zlil olja in vina na njegove rane in jih obvezal« (Lk 10,34). Trta in vinograd sta priljubljeni podobi za izvoljeno ljudstvo. Vinska gorica je prisposoba za izvoljeno ljudstvo, za katero skrbi Bog kakor za svoj nasad (prim. Iz 5,1-7; 28,23-29). Vinska trta v Stari zavezi večkrat ponazarja izraelsko ljudstvo, vinogradnik pa Boga, ki je zasadil svojo vinsko trto in jo varuje, da bi mu prinašala sadove pravičnosti in svetosti, ter ji grozi z uničenjem ob eshatološki sodbi, če ne bo izpolnila njegovih pričakovanj (prim. Iz 5,1-7; Jer 2,21). Obilje vina je bilo v Stari zavezi znamenje eshatološke polnosti (prim. Oz 14,8; Am 9,13-14).

Jezus je izrazil to isto resničnost s podobo trte in mladik: »Jaz sem trta, vi mladike.« (Jn 15,5) V judovski tradiciji je vino postalo ena pomembnih simbolnih oznak za Božjo besedo, za Postavo. V mesijanskem kontekstu (Jn 1,17) je staro vino Mojzesove postave postalo »dobro vino« oznanila o Jezusu Kristusu.

V Svetem pismu beremo, da je Noe prvi sadil vinsko trto (1 Mz 9,20). Obstaja rabinsko mnenje, da je bilo drevo spoznanja, s katerega sta Adam in Eva zaužila prepovedan sad, vinska trta. Zbrano grozdje so septali v tlačilnici ter s sokom napolnili vrče (Jer 13,12) in mehove (Mt 9,17).



Trinožna skodelica
(720-587/86 pr. Kr., kat. št. 24)
Tripod cup
(720-587/86 B.C., Cat. No. 24)

od puščave do mize — od gline do življenja

Razstava Biblične arheološke zbirke Teološke knjižnice Maribor in spremljajoči katalog z naslovom *Od puščave do mize*, ki sta nastala v sodelovanju Teološke fakultete in Sinagoge Maribor, predstavljata uspešen primer ustvarjalne interdisciplinarnosti, ki odpira išočemu človeku nove poglede in nove pristope. Ko sedejo za skupno mizo arheolog, zgodovinar, biblicist in teolog, lahko tudi tisočletja stari predmeti in teksti zasijejo v novi luči in spregovorijo na nov način. Da je to uspelo v tako dovršeni obliki, sta svoj pomemben delež prispevala tudi avtor vrhunskih fotografij ter mojster grafike in oblikovanja. Avtorjem razstave in kataloga je uspelo ustvariti prepričljive prehode, ki bodo gledalca in bralca večplastno nagovorili in vključili v vznemirljivo popotovanje od davne preteklosti do aktualne sedanjosti. Prvi prehod zaznamuje že sama arheološka zbirka različnih posod, ki zajema predmete od bakrene dobe (ok. 4000 pr. Kr.) do predmetov iz pozne bizantinske dobe (do ok. 700 po Kr.). Ker je lončenina najboljša priča tehnološkega, gospodarskega in družbenega razvoja, bo lahko pozoren gledalec opazoval

postopen razvoj materialne kulture, na katerem temelji tudi naša civilizacija. Drugi prehod tvori izbor bibličnih tekstov, ki bralca povede od devteronomistične tradicije, preko evangelijev, do poznih pavlinskih pisem. Tretji prehod ustvarjajo zgodovinski opisi obdobj, v katerih je potovalo izvoljeno ljudstvo. Začne se s prihodom Abrahama na območje Kánaana v 17. stoletju pr. Kr. in zaključi z opisom življenja novih pavlinskih skupnosti v Mali Aziji in drugod po Rimskem imperiju. Četrty prehod, v katerem najdejo presečišče tudi preostali trije, pa je tematsko-teološki. Razstava sledi podobi prehranjevanja kot temeljni človeški dejavnosti, v kateri se križajo človekova materialna, duhovna in družbena dimenzija. Ob človekovem odnosu do hrane se je razvijal tudi njegov odnos do najbližjih, do družbe in do svetega. Ob hranjenju se ni razvijala le tehnika pridelovanja in priprave hrane, temveč tudi morala, etika in teologija. Človek je prav ob hrani doživel tako svojo končnost in odvisnost kot tudi svojo ustvarjalnost ter poklicanost v presežno – v odnos. Odnos do hrane je odslikaval odnos do vira življenja, zato je judovsko-krščanska tradicija od vsega začetka

v svoje obrede vključevala hrano in hranjenje. Na tem ozadju lahko torej razumemo veliko angažiranost in ustvarjalnost, ki jo je judovsko-krščanska civilizacija posvečala izdelavi posodja in priprav, ki so jih uporabljali pri obedih in pri bogoslužju.

Estetsko dovršeno in vsebinsko argumentirano prepletanje teh štirih tokov, ki popeljejo obiskovalca skozi tisočletja rasti in zorenja človeškega duha, je posrečena izvirnost te razstave. Njen namen gotovo ni samo odstirati detajle zgodovinskega potovanja »od puščave do mize«, ki jih je izvoljeno ljudstvo zapustilo kot duhovno dediščino človeštvu, temveč tudi pričevati o veličini duha, ki navdihuje te prehode, da iz mrtve gline spregovori živa podoba, da se v puščavi rodi življenje, da se iz posameznika prerodi človek, ki lahko ustvarja, ljubi in občuduje.

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from the desert to the table — from clay to life

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The exhibition of the Biblical Archaeological Collection of the Theological Library Maribor and the accompanying catalogue titled From the desert to the table, which were created with the cooperation of the Faculty of Theology and the Synagogue Maribor, represents a successful example of creative interdisciplinarity which opens up new perspectives and new approaches for someone who is searching. When an archaeologist, historian, Bible scholar and theologian sit together at a table, thousands of years old artefacts and texts can start to shine in a new light and start talking in a new way. Also the author of the excellent photographs and the master of graphics and design significantly contributed their share, that the final result comes in such a perfect form.

The authors of the exhibition and the catalogue have managed to create convincing transitions which will address the viewer and the reader at many levels and bring them to the exciting journey from the ancient past to the present. The first transition is characterized by the archaeological collection of pottery which includes artefacts from the Copper Age (ca. 4000 B.C.) to the artefacts of the Late Byzantine Period (up to ca. 700 A.D.). Since pottery is the best proof of the technological,

economic, and social development, an attentive viewer will observe the gradual development of material culture, which is the basis of our civilization. The second transition is represented by the selection of biblical texts which accompanies the reader from the deuteronomist tradition, across the gospels to the late Paulinian epistles. The third transition is the historical descriptions of the periods in which the Chosen People travelled. It starts with the arrival of Abraham to the area of Canaan in the 17th Century B.C. and concludes with the description of the life of the new Paulinian communities in Asia Minor and elsewhere across the Roman Empire. The fourth transition when all the other three intersect, is the thematic and theological one. The exhibition follows the culture of nourishment as the basic human activity in which man's material, spiritual and social dimensions meet. Next to man's attitude towards food, their attitudes towards his closest people, towards society and that which was sacred developed. Nourishment supported not only the development of the technology of food production and its preparation, but also morality, ethics, and theology. Just for nourishment, man has experienced both his finality and dependence, and also creativity and the appeal into the

spiritual – the relationship. The attitude towards food reflected the attitude towards the source of life, therefore the Jewish-Christian tradition included food and nourishment into its rituals from the very beginning. With this background, one can understand the great engagement and creativity which the Jewish-Christian civilization devoted to the production of vessels and devices which were used in rituals and worship.

The perfect aesthetics and well-justified content of the interplay of the four streams which carry the visitor through the thousands of years of growth and the maturing of the human spirit, is the felicitous originality of this exhibition. Its aim is not only to reveal the details of the historical journey »from the desert to the table«, which the Chosen People left to humanity as the spiritual heritage, but to testify to the greatness of the spirit which inspired the transitions, so that a live image speaks from the dead clay, so that life is born in the desert, so that an individual becomes a human who can create, love and admire.

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Ko posoda približuje besedo

Razstava in razstavni katalog *Od puščave do mize* prihajata v Sinagogo Maribor ob obeleževanju petdesete obletnice delovanja Enote v Mariboru Teološke fakultete Univerze v Ljubljani. Že takoj na začetku je mogoče reči, da gre za posrečeno izbiro. Predmeti svetopisemske arheološke zbirke, ki jih sicer hranijo v knjižnici te izobraževalne ustanove, je namreč eno najzanimivejših pričevanj o delovanju Enote.

Kot glavno odliko razstave in kataloga bi izpostavil dosledno povezovanje arheoloških, zgodovinskih in teoloških vidikov. Za to je zaslužno sodelovanje biblicista dr. Sama Skralovnika, arheologov Aleksandre Nestorović in Andreja Preložnika ter zgodovinarja Borisa Hajdinjaka pri pripravi gradiva. Nespregledljiv je tudi delež teologinje dr. Fanike Krajnc-Vrečko, skrbnice zbirke.

V skladu z okvirom postavitve predstavljata ogrodje kataloga dva poglobljena razdelka. V prvem razdelku se pisec kratko ustavi ob genezi in strukturi svetopisemske arheološke zbirke, nato pa spregovori o rdeči niti razstave, prehrani v Svetem

pismu. Ta je glede na gradivo, ki je na razpolago v zbirki, izbrana zelo umestno in omogoča prav tisto povezovanje znanstvenih disciplin, ki sem ga že omenil.

Drugi del kataloga je najboljše in najpomembnejši. Odlikuje ga najprej pregledna struktura. Predstavitvi obdobja, vezanega na svetopisemsko pripoved, sledijo fotografije predmetov iz zbirke in zanimivosti, ki svet Stare zaveze povezujejo s sodobnostjo, pa tudi z Novo zavezo. Nepogrešljiv del predstavitve so slednjič odlomki starozaveznih besedil, za katere je značilna srečna roka pri izbiri.

Pisati o zgodovinskem ozadju starozaveznih tekstov je vedno zahtevna naloga, tudi zato, ker ni lahko uskladiti obsežnih naracij z arheološkim gradivom. Zapisom v katalogu je lastno, da zmerno vozijo slalom med skrajnimi možnostmi. Po eni strani se oklepajo razmeroma tradicionalne, na knjigah Stare zaveze utemeljene kronologije, a po drugi strani jasno ločijo med zgodovinsko in teološko plastjo svetopisemskega sporočila. Tako

bralca dosledno opozarjajo na razkorak med iz Stare zaveze znanim in današnjim prevladujočim mnenjem zgodovinarjev, denimo pri sodnikih, pri katerih je jasno izpostavljeno, da je njihova podoba voditeljev vseh izraelskih rodov močno pretirana. Za obiskovalke in obiskovalce razstave pa bodo kajpak najpomembnejše navezave predmetov iz arheološke zbirke na povedano o prehrani v svetopisemskih besedilih. Četudi je šlo tukaj verjetno za najtežji del naloge pripravljavcev razstave in predstavitev, so mu bili več kot kos in so predmetom, predvsem keramiki in svetilkam, dejansko vdihnili življenje. S tem niso le omogočili dostopa do ene pomembnejših arheoloških zbirk v Mariboru širši javnosti, marveč so tudi potrdili relevantnost biblicistike in teologije nasploh za sodobnost.

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when the vessel approaches the word

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The exhibition and the exhibition catalogue From the desert to the table come to the Synagogue Maribor on the occasion of the fiftieth anniversary of the operation of the Unit in Maribor, Faculty of Theology of the University of Ljubljana. Right from the beginning, it could be said that a fortunate choice was made. Artefacts from the Biblical Archaeological Collection which are held in the library of this educational institution, represent one of the most interesting testimonials on the operation of the unit.

The main distinction of the exhibition and the catalogue is the consistent linking of archaeological, historical and theological aspects. It is the result of the cooperation of Bible scholar, Samo Skralovnik, PhD, archaeologists Aleksandra Nestorovič and Andrej Preložnik and historian Boris Hajdinjak in the preparation of the material. Fanika Krajnc-Vrečko, PhD, the curator of the collection, also contributed a significant share.

In accordance with the framework, the concept of the catalogue is represented by two main sections. The first section briefly describes the genesis and the structure of the Biblical Archaeological

Collection and then the leitmotif of the exhibition, the food in the Bible. According to the available materials, the topic has been chosen very appropriately and enables the cooperation of disciplines, as I have mentioned above.

The second part of the catalogue is the most comprehensive and most important. It has a clear structure. The presentation of the age, connected to the biblical narrative, is followed by photographs of the artefacts and interesting details which connect the world of the Old Testament to the present, as well as to the New Testament. An indispensable part of the presentation is the passages of texts from the Old Testament; they were well-chosen after much consideration.

It is always a difficult task to write on the historical background of texts of the Old Testament, also for the same reason it is difficult to harmonize the extensive narratives with the archaeological materials. The texts of the catalogue moderately switch between the extreme options. On the one hand, they follow the rather traditional chronology, based on the books of the Old Testament, while on the other hand, they clearly distinguish between the

historical and the theological layer of the biblical message. Thus they consistently draw the reader's attention to the difference between the statements of the Old Testament and the opinion of today's historians; for example in the judges, where it is clearly stated that the image of the leaders of all Israelite generations is greatly exaggerated. For the visitors of the exhibition, the connection of the artefacts from the Archaeological Collection to the facts about the diet in the biblical texts will be most important. Even though this was the most difficult part of the preparation of the exhibition and the presentation, the creators were equal to the task and they breathed life into the artefacts, especially the pottery and lamps. Thus they did not only enable access to the public for one of the most important archaeological collections in Maribor, but also confirmed the relevance and theology in general in modern times.

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