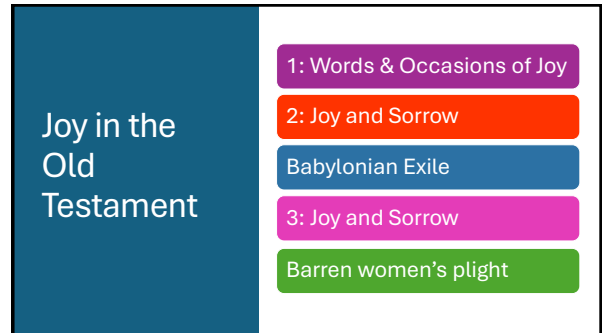




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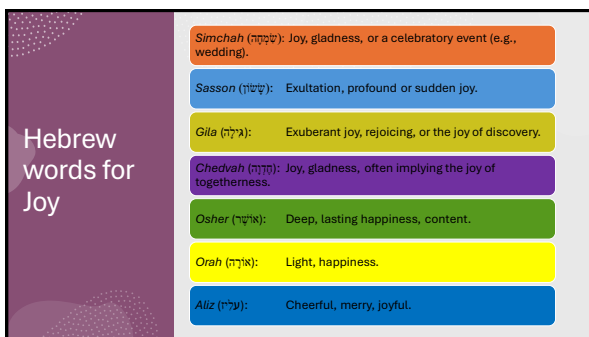
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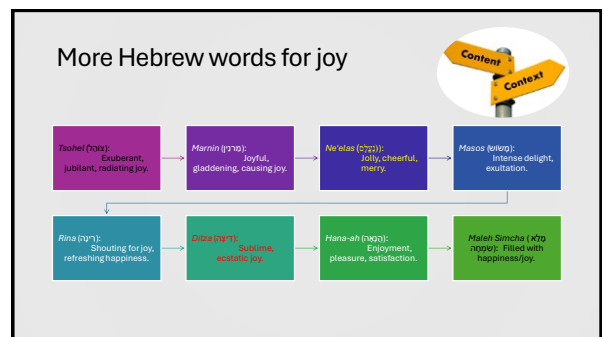
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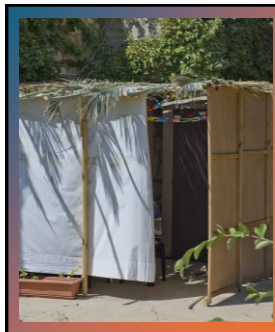
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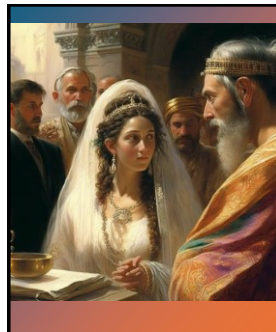


### WORSHIP

#### Deuteronomy 16:13-14

Celebrate the Festival of Tabernacles ... **Rejoice** during your festival, you and your sons and your daughters, your male and female slaves ...

7



### HUMAN AND DIVINE JOY



#### Isaiah 62:5

As the bridegroom **rejoices** (*masows*) over the bride so shall your God **rejoice** (*soos*) over you

8



### VICTORY

#### 1 Samuel 18:6

As they were coming home, when David returned from killing the Philistine, the women came out of all the towns of Israel, singing and dancing, to meet King Saul, with tambourines, with songs of **joy**, and with musical instruments.

9



### NATIONAL CELEBRATION

#### 2 Samuel 6:12

So David went and brought up the ark of God ... to the city of David with **rejoicing**

10

### JOY OF HEART

#### Jeremiah 15:16

##### [joy in God's word]

When your words were offered, I devoured them; your words became to me **a joy** and **the delight** of my heart



#### Isaiah 30:29

##### [future joy promised]

You shall have a song as in the night when a holy festival is kept and **gladness** of heart, as when one sets out to the sound of the flute to go to the mountain of the Lord, to the Rock of Israel.

11

### Singing as a sign of joy



#### Exodus 15:20-21

Then Miriam the prophet, Aaron's sister, took a timbrel in her hand, and all the women followed her, with timbrels and dancing. Miriam sang to them: "Sing to the Lord, for he is highly exalted.

Lucy D'Souza, Biblical Women - Signposts to the Kingdom of God (2014)

12

## Use of multiple words for joy in a passage



Prophet  
Zephaniah

### Zephaniah 3:14 (People's joy)

**Sing** aloud, O daughter Zion;  
shout, O Israel!

**Rejoice** and **exult** with all your heart,  
O daughter Jerusalem!

### Zephaniah 3:17 (God's joy)

The Lord, your God, is in your midst,  
a warrior who gives victory;  
he will **rejoice** over you with **gladness**;  
he will renew you in his love;  
he will **exult** over you with loud **singing**.

▪ Sing & singing = Verb and noun

13

You will grieve, but your  
grief will turn to

# Joy.

JOHN 16:20

## Part 2: Babylonian Exile

14

## The Path to Exile



| DIVIDED KINGDOM <small>Starting c. 930 B.C.</small> |                          |                            |
|-----------------------------------------------------|--------------------------|----------------------------|
|                                                     | Israel                   | Judah                      |
| Location                                            | North                    | South                      |
| Kings                                               | Several<br>Dynasties     | Davidic<br>Line            |
| Conquerors                                          | Assyrians<br>c. 722 B.C. | Babylonians<br>c. 587 B.C. |

15

## 586 BC: Siege of Jerusalem

### • 2 Kings 25:1, 3

King Nebuchadnezzar of  
Babylon came with all his army  
against Jerusalem, and laid  
siege to it ...



Petrus Comestor's *Bible Historiale*  
(1372)

the famine became so severe in  
the city that there was no food  
for the people of the land.

16



17



18

## The Trauma of Exile

### LOST

#### ➤ Land

#### ➤ King (end of the Davidic dynasty & the kingdom of Judah)

#### ➤ Temple

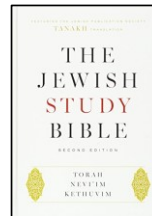
#### ➤ Priesthood

#### ➤ God had abandoned them totally – the end of Israel as God's covenantal people



19

## A silver lining?



- From this point on, a significant proportion of Jews would live outside of the land of Israel, without king, Temple, or priesthood.
- The Torah and other writings that would eventually comprise the Bible gained new importance in this period, filling the vacuum left by the core institutions.

20

## The Birth of the Bible



- The preservation and compilation of older texts, and the creation of new ones during and after the exilic period, preserved and developed the national identity of the Jews.
- It may not be putting it too strongly to say that had it not been for the cataclysmic event of the destruction of Judah, there would be no Bible.



21

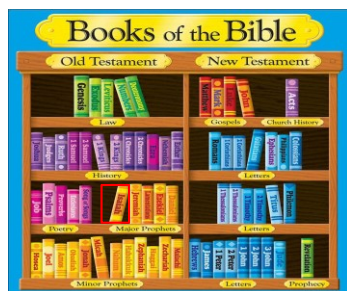
## Joy and Sorrow in Isaiah



Giovanni Francesco Barbieri (il Guercino), The Prophet Isaiah

22

## Book of Isaiah



23

## Book of Isaiah

- A complex collection of prophetic writings compiled from 8th to 5th centuries BC.
- Possibly 3 main sections:
  - [1]. **First Isaiah**: chapters 1-39. Produced by a prophet who lived in Jerusalem during the 8th century BC
  - [2]. **Second Isaiah**: chapters 40-55 [& 34-35]. Prophecies delivered to the exiles in Babylon on the eve of their deliverance from exile after the conquest of Babylon in 538 BC by the Persian King Cyrus the Great.
  - [3]. **Third Isaiah**: chapters 56-66. Written after the return from exile.

24

## READING 1: Isaiah 35

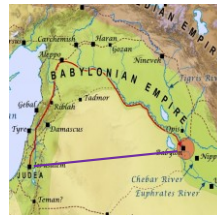


### Questions:

1. What aspects of sorrow/difficulty are mentioned or implied?
2. How does the writer hint at better times to come?
3. What explicit references are made to joy?

25

## Isaiah 35: The desert is transformed



- *Judean exiles in Babylonian can pass through it with ease on their journey to Zion.*
- *This prophecy insists that the exiles will be able to go directly and quickly through the desert, because the LORD will provide water and safety for them there.*

26

## Isaiah 35: A New Exodus



- The return to Zion is portrayed as a new exodus.
- Like the Israelites fleeing slavery in Egypt, the returning exiles will receive water and protection in the desert as they go to the land of Israel.

27

## Isaiah 35:10 Joy and Sorrow

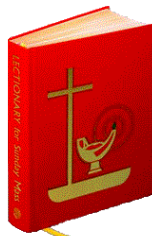
10 And the ransomed of the LORD shall **return** and come to Zion with **singing**; everlasting **joy** shall be upon their heads; they shall obtain **joy** and **gladness**, and **sorrow** and **sighing** shall **flee away**.

Same Hebrew word: Joy (line 3) = gladness (line 4)

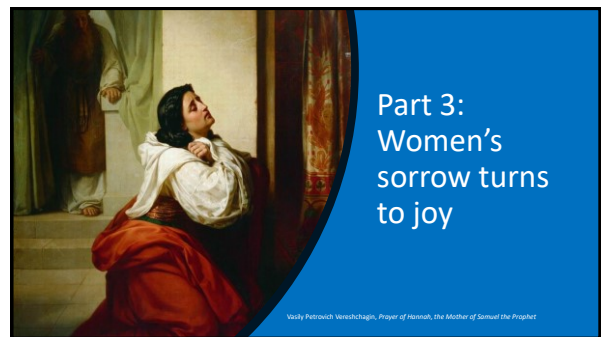
28

## Isaiah 35 in the Lectionary

- **Isaiah 35:1-6, 10**  
Third Sunday of Advent: Year A
- **Isaiah 35:4-7**  
23rd Sunday in Ordinary Time: Year B
- **Isaiah 35:1-10**  
Monday in Second Week of Advent  
Year I & Year II

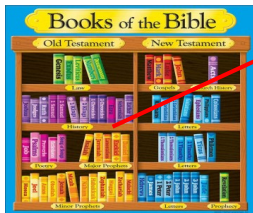


29



30

## Reading from Books of Samuel



- Transition from a loose federation of tribes under judges to a united monarchy
- Life of prophet Samuel
- Rise and fall of King Saul
- Reign of King David

31

## Shiloh



- According to the Bible Shiloh served as a sacred site in ancient Israel:
- The tent of meeting was established there after the Israelites entered the land of Canaan.
- The primary cultic location until the time of the prophet Samuel. The Israelite people travelled there to perform acts of worship.

32

## READING 2: 1 Samuel 1:1-20



*N.B.* A Nazirite dedicated himself to the service of God and abstained from wine and cutting their hair. [Hebrew verb *Nazar* = separate or set apart]

Questions:

1. What are the causes of Hannah's sorrow?
2. Does Hannah cope well with her sorrow?
3. How does Hannah reveal her joy?

33

## Barren women in the Old Testament

- Genesis 18: Sarah (wife of Abraham)
- Genesis 25: Rebekah (wife of Isaac)
- Genesis 30: Rachel (wife of Jacob)
- Judges 13: Samson's mother
- 1 Samuel 1: Hannah
- 2 Kings 4: The Shunammite woman

34



## Importance of child-bearing

*In agrarian societies during the biblical period (1200-600 BCE), bearing children was highly valued and women's primary role was that of mother. Birthing and raising children, however, were fraught, given the high rate of maternal death in childbirth and of infant mortality; only half of all children born survived to the age of five.*

Rachel Adelman

35

## Rachel Adelman: Infertility was women's fault

- In the Bible and until quite recently, the problem of infertility was attributed physiologically to women, though ultimately it was God who was seen as holding the keys to opening and closing the womb.
- Only **female** figures are identified by the descriptor "barren ['*aqarah*]" (Genesis 11:30, 25:21, 29:31; Judges 13:2, 3; 1 Samuel 2:5; Psalms 113:9; Job 24:21), derived from a Hebrew root, meaning "to uproot or pluck up," the opposite of "to plant" (Ecclesiastes 3:2).
- A woman's infertility might also be marked by the phrase "she had no progeny" (as in Genesis 11:30, Judges 13:2, 2 Kings 4:14).

36

## Barren women suffered stigma and shame

❖ Their barrenness attributed to some hidden wrong, sin, or flaw.

### • Genesis 30:2

Jacob became very angry with Rachel and said, "Am I in the place of God, **who has withheld from you the fruit of the womb?**"

### • Genesis 30:23

(Rachel) conceived and bore a son and said, "God has taken away **my reproach**"

### • Cf. Luke 1:25 (Elizabeth)

This is what the Lord has done for me in this time, when he looked favourably on me and **took away the disgrace** I have endured among my people."

37

## Rachel's despair



### • Genesis 30:1

When Rachel saw that she bore Jacob no children, she envied her sister; and she said to Jacob, "Give me children, or I shall die!"

Tiziano da Verolio, Jacob and Rachel

38



## Distress exacerbated by fertile co-wife

### • Genesis 16:5 (Sarah)

I gave my slave to your embrace, and when she saw that she had conceived, **she looked on me with contempt.**

### • 1 Samuel 1:6 (Hannah)

Her rival used to provoke her severely, **to irritate her**, because the LORD had closed her womb.

39

## "Annunciation Scene" - prophet, divine messenger, or even God appears to the woman with promise of conception

### • Genesis 18:10 (Sarah)

One said, "I will surely return to you in due season, and your wife Sarah shall have a son."

### • Judges 13:3 (Samson's Mother)

The angel of the LORD appeared to the woman and said to her ... you shall conceive and bear a son.

### • Genesis 25:23 (Rebekah)

The LORD said to her, "Two nations are in your womb"

### • 2 Kings 4:17 (Shunammite)

The woman conceived and bore a son at that season, in due time, as Elisha had declared to her.

40

## Reactions to motherhood or the promise of motherhood

### • Genesis 21:2, 6-7 (Sarah)

Sarah conceived and bore Abraham a son in his old age ... Now Sarah said, "God has brought **laughter** for me; everyone who hears will laugh with me." And she said, "Who would ever have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."

### • 1 Samuel 1:18 (Hannah)

Then the woman went her way and ate and drank with her husband, and **her countenance was sad no longer.**

### • 1 Samuel 2:1

Hannah prayed and said, "My heart **exults** in the Lord; my strength is exalted in my God.



41

## The divine role in conception and birth

### • Genesis 21:1

The LORD dealt with Sarah as he had said, and the LORD did for Sarah as he had promised.

### • Genesis 30:22-23

Then God remembered Rachel, and God heeded her and opened her womb. She conceived and bore a son and said, "God has taken away my reproach"

### • 1 Samuel 1:19-20

Elkanah knew his wife Hannah, and the LORD remembered her. In due time Hannah conceived and bore a son.

42

## The future of the promised sons



### Genesis 22:17

I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore.

❖ Isaac, Jacob and Joseph play a role in the continuation of the divine plan.

☐ Samson and Samuel dedicated to God

43



## Samuel dedicated by Hannah at the Temple

### • 1 Samuel 1:26-28

I am the woman who was standing here in your presence praying to the **LORD**. For this child I prayed, and the **LORD** has granted me the petition that I made to him. Therefore I have lent him to the **LORD**; as long as he lives, he is given to the **LORD**."

Frank W.W. Topham, Samuel dedicated by Hannah at the Temple

44

## I Samuel 1 in the Lectionary

### • 1 Samuel 1: 20-22, 24-28

Feast of the Holy Family of Jesus, Mary and Joseph: Year C

### • 1 Samuel 1:1-8

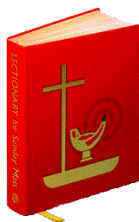
Monday in First Week in Ordinary Time: Year II

### • 1 Samuel 1:9-20

Tuesday in First Week in Ordinary Time: Year II

### • 1 Samuel 1:24-28

The Weekdays of Advent: 22 December



45

## Hannah's joyful gratitude to God

- There are many joyful occasions and references in the Old Testament.
- It is also true that in numerous circumstances God brings joy out of sorrowful situations.
- In the personal tragedy of the barren women, they appeal to God and they rejoice in the birth of the promised son.

- Remarkably, Hannah is so grateful for the gift of her son Samuel, that she lends him back to God as a nazirite. Her gratitude can find expression only in this total giving of her beloved child.
- In 1 Samuel 2 the words of an ancient prayer of praise and thanks are put into her mouth. Mary will echo Hannah's prayer in the Magnificat.

46

## Jeremiah, like Isaiah, depicts the God-given joyful return of the exiles

### • Jeremiah 31:12-13

They shall come and **sing** aloud on the height of Zion, and they shall be radiant over the goodness of the **LORD**, over the grain, the wine, and the oil, and over the young of the flock and the herd; their life shall become like a watered garden, and they shall never languish again.

Then shall the young women **rejoice** in the dance, and the young men and the old shall be merry.

I will turn their **mourning** into **joy**;

I will comfort them and give them **gladness** for **sorrow**.

47



48