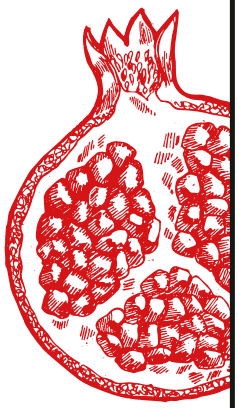
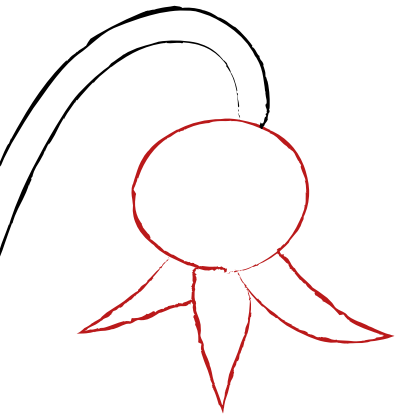
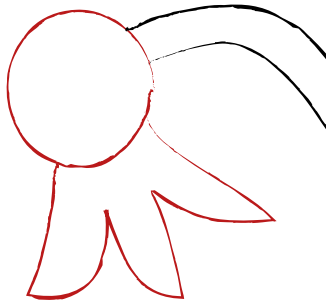
Vol 4, no. 2 December 2024



AABNER

ADVANCES IN ANCIENT BIBLICAL AND NEAR EASTERN RESEARCH





Special Issue: Hope

Guest editors:
Jennifer Singletary
Jeffrey L. Cooley
Rannfrid I. Lasine Thelle

EABS
EUROPEAN ASSOCIATION OF BIBLICAL STUDIES

EBERHARD KARLS
UNIVERSITÄT
TÜBINGEN

UNIVERSITÄTS-
BIBLIOTHEK

AABNER
ADVANCES IN ANCIENT BIBLICAL AND NEAR EASTERN RESEARCH

HOPE IN RESTORATION: GENEALOGIES AS IMAGES OF HOPE IN 1 CHRONICLES 1–9

Deirdre N. Fulton and Diane E. Dungan

Source: *Advances in Ancient, Biblical, and Near Eastern Research* 4, no. 2 (December, 2024): 149–172

URL to this article: DOI 10.35068/aabner.1026

Keywords: 1 Chronicles 1–9, C. R. Snyder, genealogies, hope theory`, postexilic Judah

Abstract

The theme of hope is evident in many places in Chronicles' retelling of the history of Israel and Judah. In 1 Chronicles 1–9, the theme of hope is envisioned through long genealogies, beginning with Adam and descending through the children of Jacob/Israel. The Chronicler spends most of the time focusing on the genealogies on Judah, Benjamin, and Levi, but the other tribes find a place within the genealogies as well. Using C. R. Snyder's model of hope theory, we explore the theme of hope in restoration and consider how the Chronicler envisions hope in postexilic Judah. We consider positive and negative images of hope depicted in the genealogical lists in 1 Chronicles 1–9.

Le thème de l'espoir est présent en de nombreux endroits de la reprise de l'histoire d'Israël et de Juda dans les livres des Chroniques. Dans 1 Chroniques 1–9, il est envisagé à travers de longues généalogies, qui commencent par Adam et vont jusqu'aux enfants de Jacob/Israël. Le Chroniqueur consacre la majeure partie de ses généalogies à Juda, Benjamin et Lévi, mais les autres tribus y trouvent également leur place. À travers le modèle de la théorie de l'espoir de C. R. Snyder, nous explorons le thème de l'espoir dans la restauration et examinons comment le Chroniqueur conçoit l'espoir dans Juda à l'époque postexilique. Nous examinons les images positives et négatives de l'espoir dans les listes généalogiques de 1 Chroniques 1–9.

AABNER 4.2 (2024)
ISSN 2748-6419

AABNER

Source: *Advances in Ancient, Biblical, and Near Eastern Research*
4, no. 2 (December, 2024): 149–172

HOPE IN RESTORATION: GENEALOGIES AS IMAGES OF HOPE IN 1 CHRONICLES 1–9

Deirdre N. Fulton and Diane E. Dungan

Introduction

The framing of the book of Chronicles is unique compared to other texts throughout the Hebrew corpus because the former opens with the largest section of genealogies among the biblical texts.[1] These genealogies in Chronicles link specific family groups to people and institutions in the distant past, beginning with Adam and moving to the twelve sons of Israel and their descendants. Eventually, this long, interwoven web

[1] Other lengthy—but shorter—genealogies in the Hebrew Bible are in Genesis (5:1–31; 10:1–32; 11:10–26, 27–32; 22:20–24; 25:1–4, 12–18, 23–29; 36:1–43; 46:8–27); Exodus (6:14–27); Numbers (3:14–39; 26:5–65); Ruth (4:18–22); and Ezra (7:1–5). Several studies have examined biblical genealogies, both in Chronicles and the rest of the biblical corpus. Marshall Johnson's (1969) book-length work is considered foundational to the study of this topic. Other studies include Wilson 1977; Sasson 1978; Levin 2001; Sparks 2008; Löwisch 2015. For a survey of scholarship, see Klip 2022.

of genealogies links the beginning of humanity to the postexilic Judean community.[2] While the genealogies focus on the twelve tribes of Israel, they are written long after the collapse of the Judean monarchy during a time when Judah was dominated by a foreign power.[3] Through this naming of their shared ancestry, the postexilic Judean community may draw hope out of the defeats and deep disappointments of their shared past in all its complexity.

Chronicles has many moments in which the theme of hope in restoration is present, such as the lengthy narratives surrounding the kingship of David and Solomon, but 1 Chronicles 1–9 grounds the book in the theme of hope in restoration by listing certain individual families of Israel.[4] While a number of scholars have argued that Chronicles conveys the theme of hope in these genealogies, the articulation of what precisely a state of hope may mean has yet to be fully explored.[5] In this article, we argue that hope is a motivational state that incorporates planning and activity (Snyder 2002). This hope is conceptualized explicitly

[2] Heda Klip states that these genealogies "describe the birth of a nation" (2022, 157). Knoppers (2004, 256) points out that the relationship among the different genealogical groups is what articulates the *ethnos*. Mark McEntire and Wongi Park (2021) examine ethnic identity formation, specifically considering fusion and fission in the biblical genealogies (Old Testament and New Testament). All these studies on biblical genealogies highlight how ethnic identity is not static but dynamic and multifaceted.

[3] Most scholars date the composition of Chronicles to anywhere in the period from after the Edict of Cyrus mentioned in 2 Chronicles 36:22–23 (538 BCE) to the second century BCE. We maintain a late-fourth-century or third-century BCE date based on several criteria, including textual references that use Chronicles in the second century BCE. For a discussion of the compositional debates, see Knoppers 2004; Dirksen 2005.

[4] For a discussion of "all Israel" in Chronicles, see, for example, Kalimi 2005; Japhet 2009; Jonker 2016; Staples 2021, 111–16.

[5] A few important studies have addressed aspects of hope, mostly implicitly, for the Chronicler's outlook on the past regarding present events. See Williamson 1982; Hill 2003; Schweitzer 2007; Japhet 2009; Jonker 2016. These studies, however, have not discussed a theoretical approach to hope within the text of Chronicles, which is the goal of this present application. For a history of scholarship on how hope and redemption have been understood in Chronicles, see Japhet 2009.

through the successes and failures of past institutions—the Temple and monarchy—in order to champion the present and (hopefully) future restoration of Israel.

That the genealogies were composed during a period of foreign domination connects them to the theme of hope in restoration in several ways. Although it may be appealing to consider the genealogies as grounded in the past since they mention the twelve tribes of Israel, the genealogies actually reconfigure and reframe the history of the traditional twelve tribes for the Chronicler's contemporary audience. For example, there are genealogies in 1 Chronicles 1–9 for groups that do not extend to the Exile and therefore are no longer part of the postexilic Judean community, most notably certain northern tribes.[6] In contrast, Judah, Benjamin, and Levi are part of the contemporary Judean community, and it is to them that all the genealogies are directed.

Moreover, the sudden appearance of genealogies, written during a period of foreign domination and therefore at a time when the kingdom lacked its former autonomy, reveals the importance of new lines of identity for the Judean communities.[7] We examine here the general view of the genealogies, focusing on certain northern tribal groups who no longer play a role in Judah, in order to explore the theme of hope in the restoration of postexilic Judah. Using C. R. Snyder's (2002) hope

[6] According to Chronicles, the northern tribes are part of the postexilic Judean community including Ephraim and Manasseh (1 Chr 9:3). The inclusion of these northern tribes reveals the Chroniclers' interest in Israel, both north and south, to be part of postexilic Israel (Kartveit 1989; Oeming 1990; Jonker 2016). Not all tribes, however, are included in the genealogies such as Zebulun and Dan. This inclusion of the northern tribes contrasts with Ezra-Nehemiah, which never names northern tribes in its articulation of Israel.

[7] Although there are no open critiques of the Persian Empire in the text of Chronicles (or in the rest of the Hebrew Bible), the depth of a genealogy may reveal subversive purposes to the genealogy. In place of dominance and control, establishing deep roots to a geographical location may serve to legitimate a group whose claims may seem threatened (Nash 2017). For a different view, see Jonker 2016, 120, which argues that the genealogies are meant to help postexilic Judah articulate its place in the Persian Empire. See further for a discussion of genealogical depth.

theory as a model, we demonstrate how the Chronicler develops his hopeful message as he examines the plight of Israel. We open with a discussion of Snyder's hope theory, move to an introduction of the genealogies in Chronicles, and then proceed to a discussion of applying hope theory to Chronicles.

Hope Theory

Hope is an important psychological concept and has been studied consistently since the 1960s (Callina et al. 2017). With the growth of positive psychology, this research has intensified. One of the earliest and most widely used models of hope was created by C. R. Snyder and has been used to explore the role of hope in contemporary society.[8] In his hope theory, he examines the ways that hope may be measured and applied to individuals (Snyder 2002). In his earlier work, Snyder, along with Lori Irving and John R. Anderson, defined hope in this way: "Hope is a positive motivational state that is based on an interactively derived sense of successful (a) agency (goal-directed energy) and (b) pathways (planning to meet goals)" (1991, 287). Later, Snyder (2002; Snyder et al. 2006) viewed hope in the context of how one frames the future through goals, agency, and pathways.

Goals are the "cognitive component that anchors hope theory" (Snyder 2002, 250). These goals are targets that can be visual or verbal descriptions and can have a range of temporal frames from immediate ("I want a cup of coffee") to long-term ("I want to finish writing my book"). Specificity impacts the motivational property of the goals and the level of hope tied to the goals. Goals that are specific tend to have high-hope thinking and help clarify the pathways or motivation to pursue them. Vague goals lack the pathway for pursuit and are generally

[8] Snyder's (2002) hope theory, which we describe in greater detail below, is certainly the most widely cited conception of hope in the psychology literature. However, critiques of Snyder's hope theory (e.g., Tennen et al. 2002) point to a need to more fully integrate ideas about hope from other scholars and from other disciplines, particularly philosophy. For further review, see Callina et al. 2017.

lower-hope thoughts. Without a requisite way to accomplish a goal, the goal will not be accomplished. Thus, pathways thinking emerges as one seeks pathways to accomplish the goal. Pathways thinking considers the relationships between past, present, and future for understanding hope. However, Snyder observes that "there need not be an absolute unidirectionality in the movement toward the future" (2002, 251). Instead, he argues for a "reciprocal thinking where the past influences the future and vice versa" (2002, 251). When individuals have high hopes, they will adapt their pathways more effectively to reach the goal—that is, the individual will see barriers, draw from past influences, and will be able to develop plans to move toward meeting the goal. The individual with high hope learns from past successes and unsuccessful goal pursuits, while the individual with low hope will ruminate on past failures and will struggle to pursue the goal (Snyder et al. 2006).

Finally, agency thoughts are "the perceived capacity to reach desired goals [and are] the motivational component behind hope theory" (Snyder 2002, 251). Agency thoughts are particularly important when facing trials or obstacles to goal attainment. These thoughts keep one motivated and seeking the best pathway possible to reach the goal.

Snyder et al. (2002) describe the relationship between hope theory and religion. They emphasize the idea that every religion provides a set of goals related to action and moral values, pathways for accomplishing those goals, and agency thoughts for applying those pathways. For example, the Chronicler, presumably, is articulating the genealogies in 1 Chronicles 1–9 to Jerusalemites, and more broadly Judeans, with a common set of goals and is clarifying the pathways to reaching those goals that are in alignment with their belief system. These goals may be as fundamental as survival and hope for renewal.

Kinship provides agency and the pathway to achieve the goal of restoration. At their basic level, kinship connections articulated through a genealogy are a way to outline a long history of agency (through intentional marriage alliances) that links the past to the present. Although one cannot change past genealogical connections—specifically who your ancestors marry—how one conceives of a genealogy reveals much

about the contemporary setting of the writer.[9] Thus, the genealogy in Chronicles is not just about the birth of a nation, but it is also about the continuation of its diverse and complex past. These genealogies portray Israel as a people and as being in a specific geographical location, and therefore also reflect a hope of future success: the past was successful, and the hope for future generations is that they experience expansion and growth like their ancestors did with a continued presence in the Land of Israel. Genealogies are not merely past-focused; they have a past focus, a present meaning, and a future implication.

Hope theory's triad of goals, pathways, and agency is the scaffold for us to consider hope in restoration in the Hebrew Bible, since the past becomes the basis for present and future hope. Through the use of genealogies, the Chronicler presents a view of how future restoration is possible: through the ongoing presence of Israel represented in the people and in the tribes with which they are affiliated. One of the many functions of the genealogies in 1 Chronicles 1–9 is to establish hope for this postexilic community living under foreign domination. Goals provide a way forward for envisioning a restoration for Judah, and these genealogies provide a mechanism to unite the descendants of these various families. Pathways thinking may be seen in the knitting together of names of people through the long and complicated history of Israel—a pathway from Adam to Judahites, Benjaminites, and Levites to those generations living under foreign rule in the Persian period. It is not a unidirectional movement to the future but rather a blending of the past so as to set a path toward the future. Agency empowers the Chronicler, who in turn empowers the people of postexilic Judah to draw on these genealogies as motivation and as evidence of their capacity to reach their goals. By using the above-mentioned triad of goals, pathways, and agency, we can analyze the thinking process of the Chronicler's genealogies and consider specifically how the northern tribes factor into this image of restoration. Further, the genealogies reveal successful and unsuccessful goal pursuits through those who continue the lineage.

[9] Several studies have highlighted how genealogies organize communities and what their motive may be. See, for example, Kartveit 1989, 2007; Knoppers 2004; Jonker 2016.

Indeed, they provide a process, or an active pathway and agency, to energize Judah toward hope in restoration by seeing the past, its impact in the present, and the implications for the future. The Chronicler knows that these genealogies are not static but are an active means of developing hope.

The Use of Genealogies in 1 Chronicles 1–9

Genealogies appear in the Bible and in other ancient Near Eastern texts for a number of reasons, including making family connections explicit, creating identity, enhancing one's own pedigree, and asserting specific claims to a position or to a group of people.[10] Genealogies tie groups together, and noticing who they include and leave out is significant when examining their function and purpose. Moreover, the sudden appearance of genealogies in Judah, written during a period of foreign domination and control, reveals the importance of new lines of identity for the Judean communities (Fulton 2011). But these new lines of identity are depicted as rooted in a long line of ancestors of all kinds and not simply members of the monarchy, a time when Judah was autonomous.

The use of genealogies in Chronicles is meant to tie specific groups of people together into a kinship group. The book of Chronicles, written a few centuries after the Kingdom of Judah had ended, focuses on the period of the monarchy and ends with what is often referred to as the "Edict of Cyrus," which has the new Persian emperor encouraging the Judean exiles to return to their homeland. While the text centers on the period of the monarchy, the narrative begins with the lengthiest series of genealogies in the biblical corpus. It begins with the first named human, Adam (1 Chr 1:1) and ends nine chapters later with a genealogy of those living in the town of Gibeon, beginning with the person Gibeon (9:39), extending through the first king, Saul (9:44), and ending with his descendants living during the Persian period.

[10] Wilson 1977; Knoppers 2004; Wright 2005; Sparks 2008; Fulton 2011; McEntire and Park 2021; Klip 2022.

Robert Wilson (1977) offers a variety of reasons for the use of genealogies in the biblical text. Borrowing on social anthropological studies of kinship, namely the examination of the different spheres of kinship ties, Wilson identifies three foci for biblical genealogies: private or domestic, political-jural, and religious. The private or domestic reasons center on the family unit; the political-jural apply to the political rights and obligations of a group of people; and, finally, the religious concentrates on cultic institutions. Wilson (1977, 37–38) maintains that in many cases there is no discernable distinction among these different classifications and that they in effect often overlap with one another.

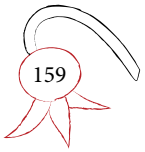
Wilson's work highlights that genealogies are not meant to provide a history and that they are not "artificial with no relation to some historical reality" (Sparks 2008, 11). Rather, genealogies are meant to draw people together through named characters in order to assert specific claims to a position or ties to a group of people. Genealogies may also have multiple purposes, which Catherine Nash's (2017) more recent work highlights. In Nash's discussion of how genealogies may cause "trouble" for the contemporary hearer/reader to understand, she observes that these troubles are related to the different ways in which genealogies are used in "different geographical and historical contexts and by different social groups, across a spectrum of agendas from naturalizing the elite transfer of power and property to the use of genealogy as a radical recovery of historical knowledge by subordinate groups" (2017, 6). Nash also observes:

> A critical engagement with genealogical models of collective identity needs to be sensitive to the significance of shared ancestry for many, including immigrant ethnic groups having multiple or diasporic senses of belonging, or indigenous groups form whom genealogical depth has huge political significance in terms of claims to ancestral land.[11]

Nash's articulation of the purpose of genealogies in former and current societies is helpful for understanding the function of these biblical genealogies and the difficulties one may face in understanding them. And while her work looks at how they can cause "trouble," it also highlights

[11] Nash 2017, 6–7.

how genealogies may ultimately build hope. In our case, we can see how they may help to build hope, as they enable a "radical recovery" for the Judeans, a subordinate group to the Persians: it allows them to imagine or reimagine their history. Yigal Levin (2003, 245) maintains that the Chronicler is telling a history that is not simply focused on the "perspective of the urban elites in Jerusalem." He states: "When the Chronicler, in his genealogical 'introduction,' lays out the ethnic and geographical framework of his 'Israel,' his perspective is that of the tribal, village, society, which was very much alive and functioning in his day" (2003, 245). Indeed, these genealogies envision Judah's realities within the contemporary realities of its "imperial existence" (Jonker 2016, 120). These genealogical articulations were a way to verify current institutions or families for specific societal functions, constructed (in some cases) out of past institutions and families.[12] This phenomenon is akin to someone in the modern era claiming to relate centuries back to famous historical characters. Notably, they also connect people to geography, which is important for building a sense of belonging and claims to an ancestral land.



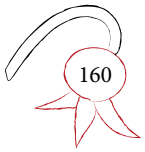
Genealogies are written to tell one's story, albeit in selective and highly curated ways. Genealogies are simply written or oral in form and express the descent of a person and/or related groups of people from an ancestor or group of ancestors.[13] This clear connection of a person to another through kinship terms—brother, sister, mother, father, son, daughter—is what makes something a genealogy and not just a list.[14] And these genealogical connections contribute to pathways thinking. Genealogies are often structured as either segmented or linear. When a segmented genealogy expresses "more than one line of descent from a

[12] For a discussion of the purpose of the genealogies in 1 Chronicles 1–9, and an outline of the different positions, see Levin 2003; Janzen 2018. See also Japhet 1979; Kartveit 1989, 2007; Oeming 1990; Kalimi 2005.

[13] Wilson 1977, 32; Sparks 2008, 14.

[14] To be clear, kinship claims are not synonymous with biological claims. Rather, they are culturally dependent and determined. See Sahlins 2013 for definitions of what kinship is and is not. See also Zerubavel 2012 for the way that contemporary readers of the Bible may understand genealogical relatedness.

given ancestor, then it will exhibit segmentation or branching" (Wilson 1977, 9). Each branch in a segmented genealogy is referred to as a "segment." First Chronicles 2–8 provides an example of one long segmented genealogy unified under the ancestor Israel. Linear genealogies are those that express only one line of descent from a given ancestor. Linear genealogies are only concerned with the one family line, and not how it relates to other lines. They may also take one of two forms: descending, that is, moving from a parent to a child, or ascending, moving from a child to a parent. While all of the names are significant in a genealogy, the first and last names are certainly the most important since they reveal *whom* the genealogy is *for* and *to whom* that particular person is connecting (Sparks 2008).



The ways that genealogies may function in relation to hope is that they are related to all Israel, and not, as David Janzen (2018) has pointed out, just the kings or Temple elite. Indeed, they are a monument to all Israel, connecting their shared past to the postexilic community. It is their shared history—leaders of the monarchy, religious institutions, and, significantly, families—that are remembered and memorialized in these lists. The genealogies highlight successes in goal pursuit from the past, difficulties in goal pursuit in the past, continued perseverance and energy toward the goal from generation to generation in the past and present, and a hope for the future. Those who are successful continue this lineage, keep moving toward restoration, and therefore continue the hope for all Israel.

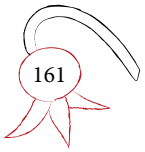
Applying Hope Theory to 1 Chronicles

Goals

In Snyder's hope theory, hope is a cognitive, goal-directed experience. Goals may be difficult or easy to accomplish and may be accomplished quickly or take years or even decades to achieve. The goal must be of enough personal value for it to occupy conscious thought for the individual. Additionally, goals must be attainable but have some level of uncertainty—that is, the goal will take work to accomplish (Snyder et al. 2018). Snyder proposes that there are two major types of goal

outcomes: positive goal outcomes and negative goal outcomes. Positive goal outcomes reflect accomplishing, sustaining, or increasing a positive consequence whereas negative goal outcomes involve delaying or avoiding a negative consequence.[15] Our proposition, that genealogies may be images of positive hope, is based on how the Chronicler constructs the genealogies for a positive goal outcome. Using a list of dead people—for that is what a genealogy of this length is mostly naming—the Chronicler looks to the future for hope. But negative goal outcomes may be evident within these genealogies as well. The absence of certain tribal groups may be a reflection of this reality.

Structurally, the Chronicler is focused on Israel and the most common tribal affiliations in postexilic Judah: Judah, Benjamin, and Levi. These tribes have the most material dedicated to them compared to other tribes in 1 Chronicles and are also mentioned in other postexilic texts such as Ezra, Nehemiah, and Malachi. The genealogies of Judah, Benjamin, and Levi clearly continue after the Exile into the Persian period, as is evident in 1 Chronicles 9:2–34. These are the genealogies that the Chronicler spends the most time delineating.



In comparison, the five northern tribes Issachar, Naphtali, Manasseh, Ephraim, and Asher have only thirty-three verses dedicated to them, specifically 1 Chronicles 7:1–5, 12–40 (Knoppers 2004, 470).[16] The segmented genealogies of these tribes are all found in Genesis 46.[17] Benjamin is also mentioned in 1 Chronicles 7:6–11.[18]

While these five northern tribal genealogies are not nearly as lengthy as those of Judah, Benjamin, and Levi, they are nevertheless present. Why does the Chronicler include these genealogies at all? Many scholars

[15] Snyder 2002; Snyder et al. 2018.

[16] Other genealogies in the North also appear and then disappear. For a discussion of the texts in Chronicles that discuss Reuben, Gad, and the half tribe of Manasseh, see Ederer 2013; Amar 2020.

[17] 1 Chronicles 7:1–12 is a list of certain tribes of Israel and their military muster. Within the list, the founder of each tribe is listed and then their sons. The list then follows Tola's line for two more generations. The Chronicles list is almost identical to the lists in Genesis 46:13 and Numbers 26:23–24 except for two minor variants. See Knoppers 2004, 450–73; Sparks 2008, 189.

[18] For the specific orthographic issues, see Knoppers 2004; Klein 2006.

have pointed out that Chronicles generally focuses on a pan-Israel ideal.[19] Julius Wellhausen (1885, 212) observes that in Chronicles tribes that were once extinct come again to life. But Gary Knoppers (2004, 470), and more recently Louis Jonker (2016), question why the Chronicler includes these northern tribes if these tribes are truly extinct. While they are not allotted to the lands that are envisioned in the Pentateuchal lists of tribes (such as in Josh 13–19), Knoppers (2004, 471) hypothesizes that there may have been members of the Chronicler's own audience that had connections to certain phratries of the northern tribes. This connection of current tribes to former tribes works as a type of present–past relationship, providing an example of how things operate in all directions in Chronicles.

The appearance of the northern tribes in the genealogies indicates a focus on all Israel; however, not all Israel is present in the postexilic reality. Jonker (2016, 155) observes that certain tribes, specifically the Transjordanian and other northern tribes (Reuben, Gad, and half of Manasseh) mentioned in 1 Chronicles 5:1–26 were probably no longer in existence in the postexilic period. The case of the Zebulun genealogy represents a noteworthy absence in the 1 Chronicles 7 text. In Genesis 46:14–15 and Numbers 26:26–27, Zebulun's genealogy of Zebulun, Sered, Elon, and Jahleel follows Issachar's genealogy, but not so in 1 Chronicles 7. In fact, in 1 Chronicles 7:6–11 a Benjaminite genealogy follows Issachar. Since a lengthy Benjaminite genealogy is found in 1 Chronicles 8:1–40 and 9:35–44, scholars have offered emendations to the 1 Chronicles 7:6–11 Benjaminite text, most commonly arguing that this should be either a genealogy of Zebulun or Dan. As Knoppers (2004, 459) observes, while there is reason to believe that there is disturbance to the text, no meaningful solution can make the Benjaminite genealogy read as that of Zebulun.

Furthermore, the northern tribe of Dan has found no place in the Chronicler's genealogy either. Dan is remembered as one of the twelve children of Israel in 1 Chronicles 2:2, but the descendants are never delineated in the text. The four subsequent references to Dan in Chronicles

[19] Japhet 1979, 1993; Williamson 1982; Willi 1995; Knoppers 2004; Klein 2006; Jonker 2016.

are to the city (1 Chr 21:2; 27:22; 2 Chr 16:4, 30:5), not the people. In all other major lists of the twelve tribes found in Genesis, Numbers, Joshua, and Judges, Zebulun and Dan and their descendants are always present. Additionally, certain tribes such as Ephraim have truncated genealogies in 1 Chronicles that do not even make it to the monarchy but rather end in the era connected to Joshua's generation.

The goal of a representative Israel in 1 Chronicles 1–9 is clear, nonetheless. These genealogies serve as a target for future restoration, even if Israel may be somewhat reimagined and missing foundational tribes (such as Dan and Zebulun). The absence of certain tribes may also reveal, as Snyder's model asserts, that not all goal outcomes are positive. As these truncated and missing genealogies represent, it may also reveal the negative side to goals—that is, if your family made poor choices in the past, you are not remembered in the present. This failure to be remembered is something to be avoided, and hope exists in doing whatever it takes to avoid this negative outcome.

Pathways

The second part of the hope theory triad is pathways. As Snyder observes: "Goals remain but unanswered calls without the requisite means to reach them" (2002, 251). For the Chronicler, genealogies function as the pathways for the community of Judah to reach the goal of restoration. And pathways run three ways—they are part of the present, but part of moving forward into the future is looking back into the past. To be clear, the genealogies are a highly refined articulation of goals through actual named people, past and present. The length of and details in these genealogies, even when they are somewhat truncated as is the case of the northern tribes, reflect the reality that the Chronicler is using a well-known structure for the purpose of articulating and understanding their community. Providing a known form of connectivity—that is genealogies—is relatable to the Chronicler's community.

It is noteworthy, however, that this relatable structure is also making a clear statement. The genealogies function as more than just lists of names. They also provide an ideological outlook for the Judean community. Just like the stories of the northern monarchy are largely removed from the narratives of Chronicles, the genealogies may also

function as a way to direct the Chronicler's contemporary community on how to proceed. The genealogies reveal the communities that (for the Chronicler) have a shared ideology and identity. Moreover, these names help to define the positive and negative goals for the postexilic Judean community, that is, where it should go and where it should not go. Thus, these truncated northern genealogies may function as a cautionary tale for Judah, Benjamin, and Levi.

Snyder and his colleagues[20] elaborated the hope theory model (Fig. 1) to demonstrate that hope thoughts are a combination of pathways (developmental lessons of correlation/causation) and agency (developmental lessons of self as author of causal chains of events). One's history of learning from events impacts their approach to events moving forward, but feedback from goal outcomes creates a feedback loop to impact learning and change hope thoughts. Surprise events and stressors are

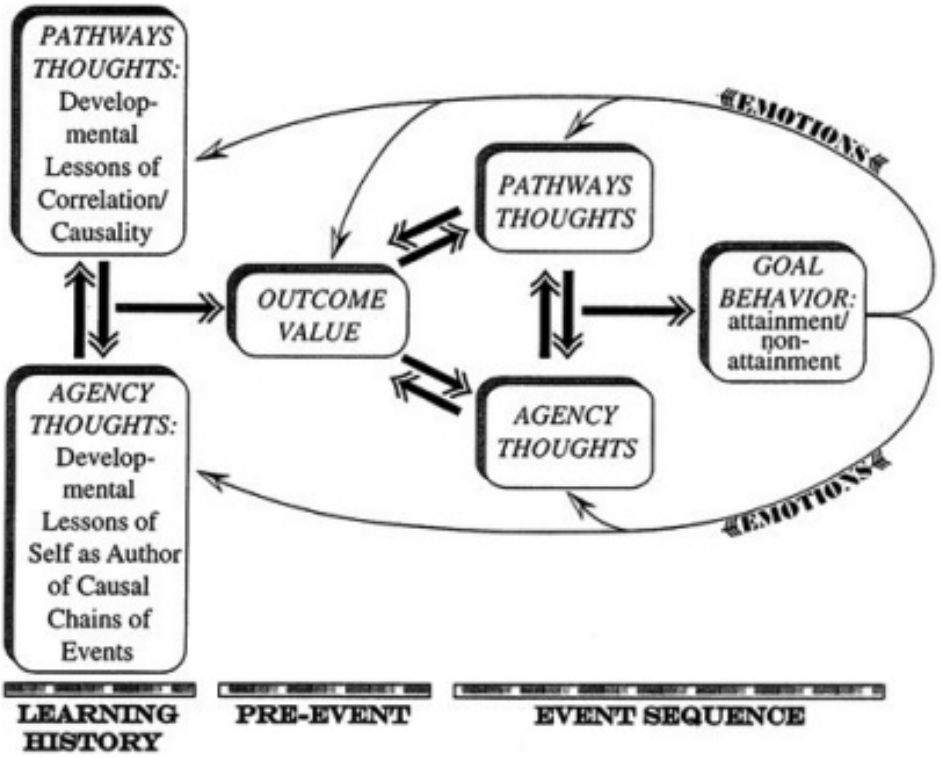


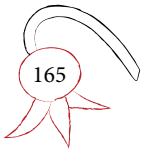
Figure 1: From Snyder et al. 2018. Schematic of feed-forward and feed-back functions involving agency and pathways (goal-directed) thoughts in hope theory.

[20] Snyder 2002; Snyder et al. 2018.

expected and are included in the model. Applying this phenomenon to the Chronicler's community in the form of genealogies makes sense. The historical record (genealogy) can influence the current community's pathways and agency thoughts, and impact the community's commitment to the goal. As Thomas Willi (1995, 124), citing Sara Japhet (1989, 393), observes, the claim of these opening chapters is to show that Israel was created as the Lord's people, which was not a historical development but the continuous unfolding of this relationship:

Agency

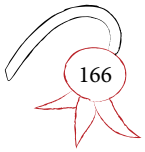
The third part of the triad is agency. According to Snyder, agency thought is the "perceived capacity to use one's pathways to reach desired goals, [and] is the motivational component in hope theory" (2002, 251). Additionally, agentic thinking is important in all goal-directed thought, but it takes on special importance when one encounters difficulties or barriers in reaching a desired goal. Agency helps the person to persist and to choose the best pathway to continue moving toward the goal. The use of genealogies reveals the Chronicler's focus on human agency as a marker of hope and restoration. What better way to focus on human agency than through begetting? Begetting is one form of agentic thinking that energizes a person to continue toward a goal—those who continue a line are remembered and included in the genealogies. Additionally, this begetting is linked to the geography of Israel, which is presented as a place that Israel has always occupied.[21] The land is not



[21] Building on scholars such as Japhet (1983) who link the people to the land of Israel in 1 Chronicles 1–9, Philippe Abadie observes: "Comme nous l'avons vu, le Chroniste occulte l'exode au profit d'un autre mode de représentation: l'habitation continue d'Israël sa terre. Cette réalité géographique est directement liée à la définition du peuple saint … Ainsi, par les nombreuses notices géographiques qui interrompent les listes généalogiques (1 Ch 2,22–23; 2,55; 4,9–10.22–23.28–33.38–43; 5,8–10.11–22.23.26; 6,39–66; 7,21–24.28–29) et disent l'occupation du sol en ses moindres parcelles. Les chapitres qui ouvrent le livre déterminent ainsi un double espace, à la fois géographique et ethnique" (1997, 84) [As we have seen, the Chronicler obscures the Exodus in favor of another mode of representation: the continued habitation of Israel in its land. This geographical reality is directly linked to the definition of the holy people ... Thus, by the numerous geographical

mapped in geographical terms that outline each tribal designation—as we see in Joshua 13–19—but rather through the people who, as Magnar Kartveit observes, "inhabit the land" (2007, 80*).[22]

The presence of the northern tribes is in direct contrast to the stories of the monarchies in 2 Chronicles, where the northern kings are conspicuously absent. Chronicles intentionally leaves out the parallel materials of the kings of Israel, rather focusing on the kings of Judah. For example, the reigns of the kings after Jeroboam, outlined in 2 Kings 8:15; 15:25–21:29; 22:52–2, are all absent from Chronicles.[23] The last six kings of Israel, outlined in 2 Kings 15:8–31 and 2 Kings 17, are also absent in Chronicles.[24] Thus, it appears for the Chronicler that, once the Northern Kingdom broke away from the Davidic monarchy and Jerusalem-centered worship, its narrative is no longer important (Japhet 1993; Knoppers 2004).



Indeed, for the Chronicler the Northern Kingdom used its own agency and broke away. Yet individual northern tribes are not synonymous with the Northern Kingdom, which is evident when the different

notices that interrupt the genealogical lists (1 Chr 2:22–23, 55; 4:9–10, 22–23, 28–33, 38–43; 5:8–10:11–22, 23, 26; 6:39–66; 7:21–24, 28–29) and tell about the occupation of the land in its smallest plots. The chapters that open the book thus determine a double space, both geographical and ethnic].

[22] Several scholars have studied how 1 Chronicles 1–9 is related to the rest of Chronicles, providing many different hypothetical connections. After outlining the general debate, Kartveit asserts that the people are central: "1 Chronicles 1–9 give no description of the land or geography itself, only of the people inhabiting the area. There is no geography in our sense in these chapters, no description of the land and its topography, its climate or vegetation. Only the people constitute the land. People fill the land, as Genesis 1 says. They develop from Adam, Seth, Enosh, and from Abraham, to take lands and territories. They inhabit the world, shape it, and dominate it" (2007, 80*).

[23] These kings are missing in Chronicles: Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, and Joram.

[24] Specifically, Zechariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea (2 Kgs 15:8–31; 17:1–6). Additionally, the entire Elijah and Elisha cycles are missing (1 Kgs 17 – 2 Kgs 6). The absence of narratives concerning the Northern Kingdom dramatically changes the narrative flow and historical arc regarding the Judahite kings.

tribal groups reappear in Chronicles as individual units. This focus on agency thinking for the Chronicler is seen in 2 Chronicles 30:1–11 when Hezekiah appeals to the northern tribes of Israel to attend his Passover celebration. The Chronicler imagines that if tribes so desire—that is, if they have the agency to do so—they can be part of this celebration. And tribes that have been left out of the genealogies—namely Zebulun and Dan—are present at this Passover celebration along with Asher, Ephraim, and Manasseh.

Hope in Restoration

Of course, it is too simplistic to imagine that these northern tribal groups relate to the contemporary context of the Chronicler. While the text contains genealogies of Asher, Issachar, and Naphtali, Knoppers observes the following in relation to the northern tribes and larger genealogies within Chronicles:

> The northern genealogies, limited and contextualized as they are, validate the importance the Chronicler ascribes to Judah, Levi, and Benjamin. He puts the various tribes of Israel in their place, much as he put the nations in their place within his universal genealogy (1:1–2:2). His work presents a broad understanding of Israel's identity in coordination with the prominent influence of Judah, Benjamin, and Levi in his own time. The minor genealogies draw attention to the major genealogies. The differences between the group identities posited in his sources and the group identity the author posits through his lineages reveal the passage of centuries. Indeed, the very fact that the Chronicler finds it necessary to contest, restructure, and supplement past traditions indicates that those traditions no longer met the needs of his contemporary situation.[25]

While the Chronicler cannot pretend to continue the traditional groups of all Israel, and it would be reductionistic to see these genealogies as mirroring the Chronicler's time, hope in restoration is grounded in the genealogical connectivity to the past. But there is a reason that

[25] Knoppers 2004, 473.

the Chronicler, in his own time, chose to narrate history in this way. These past people (not simply institutions) are what will propel Judah, Benjamin, and Levi toward future possible restoration. We could frame this idea in the context of resilience, a popular topic in the current psychological literature. Resilience can be broadly viewed as one's ability to "bounce back" or "recover" from any disturbances or negative life events, the ability to resist illness, and the flexibility to adapt to new situations to maintain one's psychological health.[26]

In Snyder's (2002) hope theory model, resilience is the continuation or persistence toward one's stated goal. People with high hope, a clearly articulated goal, a well-defined pathway, and the motivation to pursue set action in the face of obstacles would be resilient. Snyder assumes there will be stressors and events that attempt to derail the pursuit of goals. However, those higher in hope will be goal-persistent. And this kind of hope is the link the Chronicler is making to his contemporary audience: Israel has persevered a long time and will continue to do so, even under foreign occupation. This kind of thinking both boosts their perception of their capacity to achieve a goal and also supports their sense of agency.

Conclusion

Chronicles 1–9 outlines a pathway, bolsters Israel's agency, and establishes the goal of restoration. According to the components of hope theory, we conclude that it is a narrative of hope. It contains a goal of restoration, a pathway, and agency for accomplishing the goal that is clarified through genealogies. The genealogies point out the long history of Israel through the memory of Israel's lineages. While communities may be scattered—and even absent—Benjamin, Judah, and Levi are present. The Chronicler begins his account with these genealogies to remind the ancient listener that the path was not easy or linear and comprised real families, not only the royal lines or institutions. We see the Chronicler's focus on highlighting the complexity of the people's

[26] Ryff and Singer 2003; Smith et al. 2008; Schiraldi 2017.

history in the places that diverge from other versions of the genealogies—they have been here before. Their group affiliations may have changed, but survival and restoration are possible. There is hope for Benjamin, Levi, and Judah.[27]

Bibliography

Abadie, Philippe. 1997. "Une 'histoire corrective': le modèle du chroniste." [A "corrective history": The model of the Chronicler]. *Théophilyon* 2: 65–90. https://nantes.bibliossimo.info/opac_css/index.php?lvl=notice_display&id=92153.

Amar, Itzhak. 2020. "Expansion and Exile in the Chronicler's Narrative of the Two and a Half Tribes (1 Chr. 5.1–26)." *Journal of the Study of the Old Testament* 44, no. 3: 357–76. https://doi.org/10.1177/0309089219862827.

Callina, Kristina Schmid, Nancy E. Snow, and Elise D. Murray. 2017. "The History of Philosophical and Psychological Perspectives on Hope: Toward Defining Hope for the Science of Positive Human Development." In *The Oxford Handbook of Hope*, edited by Matthew W. Gallagher and Shane J. Lopez, 9–27. Oxford: Oxford University Press.

Dirksen, Pieter. B. 2005. *1 Chronicles*. Leuven: Peeters.

Ederer, Matthias. 2013. "Der Erstgeborne ohne Erstgeburtsrecht: 1 Chr 5,1–2 als Schlüsseltext für die Lektüre von 1 Chr 5,1–26" [The firstborn without birthright: 1 Chronicles 5:1–2 as the key text for the reading of 1 Chronicles 5:1–26]. *Biblica* 94, no. 4: 481–508. https://doi.org/10.2143/BIB.94.4.3186163.

Fulton, Deirdre N. 2011. "What Do Priests and Kings Have in Common? Priestly and Royal Succession Narratives in the Achaemenid Era." In *Judah and the Judeans in the Achaemenid Era*, edited by Oded Lipschits, Gary N. Knoppers, and Manfred Oeming, 225–44. Winona Lake, IN: Eisenbrauns.

Hill, Andrew E. 2003. *1 & 2 Chronicles: From Biblical Text—to Contemporary Life*. Grand Rapids, MI: Zondervan.

[27] We would like to thank Jennifer Singletary, Jeffrey Cooley, and Rannfrid Thelle for the invitation to reflect on the theme of hope in restoration in the Hebrew Bible. Also, we would like to thank Felicia Dixon for her very helpful comments and feedback, as well as our two anonymous reviewers. We dedicate this article to David N. Dixon, who helped us imagine hope in the first place.

Janzen, David. 2018. "A Monument and a Name: The Primary Purpose of Chronicles' Genealogies." *Journal for the Study of the Old Testament* 43, no. 1: 45–66. https://doi.org/10.1177/0309089215702885.

Japhet, Sara. 1979. "Conquest and Settlement in Chronicles." *Journal of Biblical Literature* 98, no. 2: 205–18. https://doi.org/10.2307/3265510.

Japhet, Sara. 1993. *I & II Chronicles: A Commentary*. Louisville, KY: Westminster/John Knox.

Japhet, Sara. 2009. *The Ideology of the Book of Chronicles and Its Place in Biblical Thought*. Translated by Anna Barber. Winona Lake, IN: Eisenbrauns.

Johnson, Marshall D. 1969. *The Purpose of Biblical Genealogies with Special Reference to the Setting of the Genealogies of Jesus*. Cambridge: Cambridge University Press.

Jonker, Louis C. 2016. *Defining All-Israel in Chronicles*. Tübingen: Mohr Siebeck.

Kalimi, Isaac. 2005. *The Reshaping of Ancient Israelite History in Chronicles*. Winona Lake, IN: Eisenbrauns.

Kartveit, Magnar. 1989. *Motive und Schichten der Landtheologie in 1 Chronik 1–9* [Motifs and layers of rural theology in 1 Chronicles 1–9]. Stockholm: Almqvist & Wiksell International.

Kartveit, Magnar. 2007. "Names and Narratives: The Meaning of Their Combination in 1 Chronicles 1–9." In *Shai Le-Sara Japhet: Studies in the Bible, Its Exegesis, and Its Languages*, edited by Mosheh Bar-Asher, 59*–80*. Jerusalem: The Bialik Institute.

Klein, Ralph W. 2006. *1 Chronicles: A Commentary*. Minneapolis: Fortress Press.

Klip, Heda. 2022. *Biblical Genealogies: A Form-Critical Analysis, with Special focus on Women*. Leiden: Brill.

Knoppers, Gary N. 2004. *I Chronicles 1–9: A New Translation with Introduction and Commentary*. New York: Doubleday.

Levin, Yigal. 2003. "Who Was the Chronicler's Audience? A Hint from His Genealogies." *Journal of Biblical Literature* 122, no. 2: 229–45. https://www.jstor.org/stable/3268444.

Löwisch, Ingeborg. 2015. *Trauma Begets Genealogy: Gender and Memory in Chronicles*. Sheffield, UK: Sheffield Phoenix Press.

McEntire, Mark, and Wongi Park. 2021. "Ethnic Fission and Fusion in Biblical Genealogies." *Journal of Biblical Literature* 140, no. 1: 31–47. https://doi.org/10.1353/jbl.2021.0000.

Nash, Catherine. "Genealogical Relatedness: Geographies of Shared Descent and Difference." *Genealogy* 1, no. 2: 7. https://doi.org/10.3390/genealogy1020007.

AABNER 4.2 (2024)
ISSN 2748-6419

Oeming, Manfred. 1990. *Das warhre Israel: Die "genealogische Vorhalle" 1 Chronik 1–9* [The true Israel: The "genealogical vestibule" 1 Chronicles 1–9]. Stuttgart: Kolhammer.

Ryff, Carol D., and Burton Singer. 2003. "Flourishing under Fire: Resilience as a Prototype of Challenged Thriving." In *Positive Psychology and the Life Well-Lived*, edited by Corey L. M. Keyes and Jonathan Haidt, 15–36. Washington, DC: American Psychological Association.

Sahlins, Marshall. 2013. *What Kinship Is—And Is Not*. Chicago: University of Chicago Press.

Sasson, Jack. 1978. "A Genealogical 'Convention' in Biblical Chronology?" *Zeitschrift für die alttestamentliche Wissenschaft* 90, no. 2: 171–85. https://doi.org/10.1515/zatw.1978.90.2.171.

Schiraldi, Glenn R. 2017. *The Resilience Workbook: Essential Skills to Recover from Stress, Trauma, and Adversity*. Oakland, CA: New Harbinger Publications.

Schweitzer, Steven James. 2007. *Reading Utopia in Chronicles*. London: T&T Clark.

Smith, Bruce W., et al. 2008. "The Brief Resilience Scale: Assessing the Ability to Bounce Back." *International Journal of Behavioral Medicine* 15, no. 3: 194–200. https://doi.org/10.1080/10705500802222972.

Snyder, C. R. 2002. "Hope Theory: Rainbows in the Mind." *Psychological Inquiry* 13, no. 4: 246–75. https://psycnet.apa.org/doi/10.1207/S15327965PLI1304_01.

Snyder, C. R., Lori Irving, and John R. Anderson. 1991. "Hope and Health: Measuring the Will and the Ways." In *Handbook of Social and Clinical Psychology: The Health Perspective*, edited by C. R. Snyder and Donelson R. Forsyth, 285–305. Elmsford, NY: Pergamon.

Snyder, C. R., Kenneth A. Lehman, Ben Kluck, and Yngve Monsson. 2006. "Hope for Rehabilitation and Vice Versa." *Rehabilitation Psychology* 51, no. 2: 89–112. https://doi.org/10.1037/0090-5550.51.2.89.

Snyder, C. R., Kevin L. Rand, and David R. Sigmon. 2018. "Hope Theory: A Member of the Positive Psychology Family." In *The Oxford Handbook of Hope*, edited by Matthew W. Gallagher and Shane J. Lopez, 27–43. Oxford: Oxford University Press.

Snyder, C. R., David R. Sigmon, and David B. Fledman. 2002. "Hope for the Sacred and Vice Versa: Positive Goal-Directed Thinking and Religion." *Psychological Inquiry* 13, no. 3: 234–38. https://www.jstor.org/stable/1449340.

Sparks, James T. 2008. *The Chronicler's Genealogies: Towards an Understanding*

of 1 Chronicles 1–9. Atlanta: Society of Biblical Literature.

Staples, Jason A. 2021. *The Idea of Israel in Second Temple Judaism: A New Theory of People, Exile, and Israelite Identity*. Cambridge: Cambridge University Press.

Tennen, Howard, Glenn Affleck, and Ruth Tennen. 2002. "Clipped Feathers: The Theory and Measurement of Hope." *Psychological Inquiry* 13, no. 4: 311–17. https://www.jstor.org/stable/1448876.

Wellhausen, Julius. 1885. *Prolegomena to the History of Ancient Israel*. Translated by J. Sutherland Black and A. Menzies. Edinburgh: A & C Black.

Willi, Thomas. 1995. *Juda—Jehud—Israel: Studien zum Selbstverständnis des Judentums in persischer Zeit* [Judah—Yehud—Israel: Studies on the self-understanding of Judaism in the Persian period]. Tübingen: Mohr Siebeck.

Williamson, H. G. M. 1982. *1 and 2 Chronicles*. Grand Rapids, MI: Eerdmans.

Wilson, Robert R. 1977. *Genealogy and History in the Biblical World*. New Haven, CT: Yale University Press.

Wright, John W. 2005. "Re-mapping Yehud: The Borders of Yehud and the Genealogies of Chronicles." In *Judah and the Judeans in the Persian Period*, edited by Oded Lipschits and Manfred Oeming, 67–89. Winona Lake, IN: Eisenbrauns.

Zerubavel, Eviatar. 2012. *Ancestors and Relatives: Genealogy, Identity, and Community*. New York: Oxford University Press.

AABNER 4.2 (2024)
ISSN 2748-6419