



OT Book	Basic Information and Key Characteristics (see also SWSR #2)	Contributions/Characteristic Teachings
<b>[Habakkuk]</b>	Prophet on the “hinge” between: <ul style="list-style-type: none"> <li>• Monarchy and Exile</li> <li>• Traditional and Questing Theology</li> </ul>	+First to raise questions of theodicy +Optimistic: WAIT, stand your ground, and God will take care of everything.
<b>Proverbs</b>	+Early/Traditional Wisdom +Post-exilic writing/pre-exilic oral sources +Collection of sayings/poetry & parallelism +Practical: How to succeed +Parts attributed to Solomon	+Traditional Wisdom as touchstone for all Wisdom Literature +Harmony in God’s creation/order (includes social relationships) as ideal of Wisdom +Prosperity as a sign of Wisdom +Gift/Task +RULE OF TWO: Wisdom/Folly as “Two Paths” → lead to life or death +Connects God with feminine via Lady Wisdom
<b>Job</b>	+Skeptical/Questing Wisdom +Narrative Frame/Folklore setting provides safe environment to explore theodicy +God revealed in personal relationship and not in theological formulas	+Question of God’s justice in the face of innocent suffering (theodicy) +Affirms God’s desire for intimacy in relationship with humanity +Questioning spirit moves Israel’s theology/spirituality forward +Demands that theology/spirituality “mesh” with human experiencing +Highlights disparity between traditional wisdom and human experience
<b>Qoheleth</b>	Monologue: Optimistic or Pessimistic? <ul style="list-style-type: none"> <li>• All is vanity/find joy where you can</li> </ul> OR <ul style="list-style-type: none"> <li>• REJOICE now, because the meaning is beyond our grasp</li> </ul>	+Questioning spirit moves Israel’s theology/spirituality forward +Influenced by Hellenistic philosophy +Demands that theology/spirituality “mesh” with human experiencing +Highlights difficulties with traditional Israelite theology +Concludes “All is vanity” because we cannot know God’s purposes +Imperative to “Rejoice!” gives only meaning to human living
<b>Ben Sira</b>	+Wisdom=Fear of the Lord (right relationship)=the LAW (chap 24)  +Wisdom is communion with God	+Teachings tied to post-exilic restoration impulses (Law/Temple) +Begins to recognize the universal nature of Wisdom +Ties Wisdom to Jewish institutions: Law, Covenant relationship, Temple +Elitist/Misogynist tendencies +In Praise of the Ancestors (Ben Sirach 44-50)
<b>Wisdom of Solomon</b>	+Context: Immersed in / with Hellenization +Author is “Pseudo Solomon” NOT Solomon (contrary to indications in your Workbook!)	+Seeks common ground with Hellenistic ideas +“Melds” Hellenistic ideas and practices with something similar in Judaism +Widens the scope of Wisdom +Immortality of the Soul ( <i>one</i> vision of afterlife in late OT era) +Shared Life: God and Sophia/Sophia and Humanity