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Start your review of the Deuteronomistic History of Classics in OT Research, obviously a lot controversial but still influential. The note claims that the section, which stretches from Joshua to the kings, was the product of a single deuteronomist author (Dtr.) in the mid-6th century BC. Deuteronomistic History offers many very good and thought-provoking ideas that can be lucrative even for evangelical/inerrantist readers. Classic text though is one that is now much disputed. This remains one of the most significant theories for the composition of the history of the Hebrew Bible/Old Testament. In short, Noth claims that one compiler organized what we now call Deuteronomy, Joshua, Judges, 1-2 Samuel, and 1-2 Kings; these form one literary unit (arranged from various older materials). This is indicated, according to Noth, there is a consistent theological basis, compiler using the speeches of major figures in Classic text, although one that is now much disputed. 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I was told that a later edition (from the 1990s) corrected the 1981 version and was therefore preferable. ... more important work even for evangelical scholars home to the Index of the contents of the Bible's Book of de facto history is a deuteronomistic history question: What is a deuteronomistic history? Answer: Deuteronomistic History is a name given to a group of books known as the Former Prophets in the Hebrew Bible (Jesus Navin, Judges, 1 Samuel, 2 Samuel, 1 Kings and 2 Kings), as well as books of Deuteronomy. Supporters see the Deuteronomistic Story as the original one work compiled during the exile. The theory of deuteronomistic History believes that, instead of being recorded during the events themselves, Deuteronomy, Joshua, the judges, and the books of Samuel and were drawn up later to explain why, in light of Israel's covenant with God, it seemed that God had left behind allowing them to be defeated by Assyrians and Babylonians. Deuteronomistic history is seen as a continuation of the theology of second-law, especially the blessings and curses of Chapter 28. The Old Testament scholar Martin Noth of the University of Bonn is a name most often associated with the theory of deuteronomistic history that emerged in the first half of the 20th century. The music considered the book of Deuteronomy an introduction to history books, rather than a summary of previous law books. He regarded Deuteronomy as having nothing more in common with the first four books of the Bible, in terms of literary style and theological theme, than with the books that followed. Those who have laid out the theory of Noth, thus, speak of Tetrateuch, not about Pentateuch. Some aspects of the theory of deuteronomistic history are feasible. For example, there is nothing in the biblical text that prohibits former prophets from being the sole work of one author. Nor is there much trouble with the exilic date or the prospect of a job that demonstrates the grace of God when He repeatedly warned monarchs who persisted in their idolatry. Although there were several kings who tried to reform the southern kingdom of Judah, the overwhelming disposition of kings after David was to forget the commandments of God. The writer or writers of the former prophets would naturally have a special perspective and theological agenda, regulating the production of their work, under the special inspiration of the Holy Spirit. These books do not claim to be eyewitness accounts, but rather refer to source materials that could be read at the time of writing (e.g., the Book of The Chronicles of the Kings of Israel, mentioned in 1 Kings 14:19). Conservative scholars tend to reject the idea that former prophets are the work of one author because of stylistic differences between individual books. Since Scripture does not denote the author (s) of former prophets, both one author and several authors are within the scope of the possible realm. In addition, conservative scientists usually date the work in question a little earlier, closer to when the events actually occurred. Since Scripture never claims to date the writing of these books, the view of the dates of their writing is not a matter of immoderation or inspiration. An exception may be Deuteronomy, which actually claims to be essentially the work of Moses (Deuteronomy 31:9). Jesus also confirmed the mosaic authorship of Deuteronomy in Matthew 19:8. Regardless of whether Joshua's books through Kings were written or edited by one person or a later, exilic day or whether they were written by different individuals closer to the time when the events recorded happened there there is no objection to references to Deuteronomy and former prophets as Deuteronomistic stories as they have a similar perspective. Recommended Resource: Inspiration and Authority of the Benjamin Warfield Bible Related Topics: What is a Documentary Hypothesis? What is a synoptic problem? What is Deuteronomistic history? Has the Book of Isaiah been written by several Isaiahs? What is editorial criticism and higher criticism? What is the theory of the pillar authorship of Genesis, and is it biblical? Back to: The questions about the Bible What is Deuteronomistic History? Get our questions of the week delivered straight to your inbox! 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