

Scholars agree

Anderson, B.W., Understanding the O.T. 1966

p. 146 The story of David's domestic troubles is recorded in the Court History found in II Samuel 9-20 and I Kings 1-2.¹⁴ Scholars generally regard this narrative as first-hand historical writing, so vivid and reliable that it must have come from one who was a contemporary of David and probably a member of his court.

Anderson, B. W. ibid , 1966

p. 167 Footnote 8 Reference to the first chapter of Genesis is omitted here because, by general agreement, the story found in Gen. 1:1-2:4 comes from the Priestly writer, whose work will be considered in Chapter 12.

Anderson, B. W. , Understanding the O.T. 1966

p. 230 Here we shall not go into the question of when this literature [the Elohist] arose -- whether in the time of Jeroboam I to express and justify the nationalism of the newly formed Northern Kingdom . . . , or ~~not~~ in the time of Jeroboam II to give expression to the nationalism of the Northern Kingdom in the eighth century B. C. (as most scholars hold).

Anderson, B. W. Understanding the O.T., 1966

p. 295, 296 Like Ahaz before him, Manasseh believed that the best political policy was for Judah to play ball with Assyria . . . There is some evidence that Manasseh was once taken captive to Babylon, presumably because of his part in an insurrection (II Chron. 33.10-13). If he tried to revolt, however, he failed completely. In any event, most scholars doubt the historicity of this account, for which there is no parallel in II Kings or in the Assyrian annals.

Anderson, B.W. Understanding the O.T., 1966

p. 323 Most scholars believe that the psalm in chapter 3 [of Habakkuk] , though appropriate here, comes from another hand.

Driver, IOT, 1913, p. 11 In Genesis, as regards the limits of P, there is practically no difference of opinion amongst critics.

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