

1) Christ made on various occasions very definite statements as to the Mosaic authorship of the Pentateuch.

He uses expressions like "the law of Moses", "as Moses has commanded you", he sends the leper whom he has cleansed to offer the sacrifice which Moses commanded. In the narrative of Lazarus and the Rich Man Christ uses the words "If ye did not believe Moses and the prophets...."
 So Christ makes it very clear that he believes fully in the authorship of Moses.

The Jews use in their discussions with Jesus very frequently the statement, that Moses is the author of the Pentateuch, when they say "Moses commanded us...", "as it is written in the Law of Moses..." etc. In none of these rather frequent cases does Christ contradict the Jews, in spite of the fact that he contradicts very definitely other things they say.

Critics have raised the statement (Le Clere) that Christ had the view of accommodation, that Christ after all came to teach brotherly love and to set an example for Christian living and not to engage into discussions on criticism. And so he simply accommodated himself to the usual views of the Jews as to the authorship of the Pentateuch. This could be only applied to the non-contradicting of the statements of the Jews, not to Christ's statements regarding the Mosaic authorship, for no accommodation could make Christ to make a wrong statement or plainly spoken, to lie. But we see that Christ did not accommodate himself as to the usual ideas of the Jews and contradicted them very definitely.

Christ engages in various debates on the Pentateuch, never speaking against it or against Moses, only against the exegesis of the Rabbis.

The importance, which Christ gives to Moses can be seen from his attitude toward Moses. On the Mt. of Transfiguration Moses appears, and the fellowship of the Son of God with Moses in that scene certainly shows that Moses was very extraordinary esteemed by Christ. This is one of the many factors which seems to make it probable that a man of such extraordinary standing could have written a so extraordinary part of the Bible.

The attitude of Christ toward the authorship of the Pentateuch is therefore very positive; Christ believed in the authorship of Moses.

2). The supplementary hypothesis was started by Ewald, a German scholar, in 1823.

Ewald thought that there is one main and original part of the Pentateuch the document E forming the Grundschrift. This document was supplemented by document J in various parts. Here and there a part of J was inserted. This theory is taken up by Bleek and Colenzo. Colenzo an English missionary to the Zulus is often asked questions by the Zulus, which he is unable to answer because there are contradictions in the Pentateuch. But soon he finds out that those contradictions are only found in the insertions, while the Grundschrift does not offer those problems. So converted by the Zulus, he simply preaches only the Grundschrift and gets rid of all doubts.

This view of Ewald was later on taken up by Hupfeld who develops it further and finds out that not only J is later on inserted in various places into E but that there are two different parts of E, even E1 and