

24-0128p - Detailed Summary

24-0128p - *Did Moses Have a Laptop?*, John Nousek

Bible Reader: Mike Mathis

This detailed summary by Grok, xAI

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

(Transcription by TurboScribe.ai)

Did Moses Have a Laptop?

Summary of Transcript (0:03 - 28:07)

Scripture Reading

Bible Reader: (0:03 - 1:13), Mike Mathis

Hebrews 5:12-14 - The scripture reading is from Hebrews 5:12-14, discussing the need for spiritual maturity in understanding God's Word, comparing it to moving from milk to solid food.

Summary

Preacher: John Nousek

(1:18 - 4:31) Sermon Introduction

- The sermon titled "Did Moses Have a Laptop?" begins with an acknowledgment of modern technology, humorously questioning if Moses had access to a laptop when he wrote the Torah.
- The pastor notes that the first true mobile computer, the Osborne 1, was introduced in 1981, humorously highlighting the anachronism of Moses having one.

(4:31 - 5:05) Exodus 24:1-8 - Covenant Ritual

- Moses, as instructed by God, communicates God's words and judgments to the Israelites, who agree to follow them.
- A covenant ritual is described where Moses writes down God's words, builds an altar, sets up twelve pillars for the tribes, and involves animal sacrifices.

(5:05 - 7:18) Explanation of the Torah and the Pentateuch

- The pastor clarifies that the Bible claims Moses wrote the law, which is synonymous with the Torah or Pentateuch.
- The Pentateuch is described as consisting of the first five books of the Old Testament: Genesis,

Exodus, Leviticus, Numbers, and Deuteronomy, derived from Greek words meaning "five books."

- The Hebrew term "Torah" is introduced, linked to the same books, with a cultural reference from the TV series "The Chosen."

(7:18 - 8:18) Importance of Moses' Authorship

- The sermon addresses the significance of Moses' authorship, arguing that doubting it could undermine the credibility of the entire Bible.
- It's posited that attacks on Moses' authorship aim to discredit the Bible, emphasizing the inerrancy of scripture.

(8:21 - 9:21) Criticism of Moses' Authorship

- The sermon discusses one main criticism: the claim that writing was not developed during Moses' time, thus he could not have written the Torah.

(9:24 - 11:16) Biblical Evidence of Writing by Moses

- Reference to Exodus 17 where Moses is commanded by God to write an account of the battle with Amalek, showing that writing was part of Moses' role.

(11:17 - 12:57) Further Biblical References to Writing

- Deuteronomy 31 is cited where Moses writes down the law, which is to be publicly read during the Feast of Tabernacles, reinforcing the written tradition.

(12:59 - 14:43) Old and New Testament Affirmations

- Malachi 4:4 and John 1:43-45 are mentioned to underline the continuity of Moses' law from the Old to the New Testament.
- The pastor emphasizes the importance of remembering Moses' law as a testament to its divine origin.

(14:49 - 16:42) New Testament References to Moses' Writing

- Mark 12:24-27 is used to show Jesus acknowledging Moses' writings, specifically the book of Moses, further supporting Moses' authorship.

(16:46 - 17:11) Introduction to the Documentary Hypothesis

- The sermon introduces the documentary hypothesis, which suggests that the Pentateuch was compiled from four different documents written much later than Moses' time.

(17:18 - 18:16) Critique of the Documentary Hypothesis

- The timeline of Moses' life versus the alleged late development of writing is discussed, challenging the hypothesis's foundation.

(18:18 - 19:22) Historical Assumptions of the Hypothesis

- The pastor quotes scholars like Julius Wellhausen and Herman Schultz, who believed Moses lived in a pre-literate society, thus could not have written the Torah.

(19:22 - 20:45) Refutation with Archaeological Evidence

- The sermon begins to refute the hypothesis by mentioning archaeological discoveries like the Ugaritic alphabet, indicating that writing existed during Moses' era.

(20:46 - 24:48) Archaeological Evidence of Writing

- Details the discovery in 1928 of Ugaritic tablets at Rosh Shammara, suggesting an advanced scribal culture contemporary to or before Moses, directly challenging the assumption that writing was not known in Moses' time.

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(24:49 - 27:02) Further Evidence from Ugarit and Other Sites

- In 1949, more tablets were found at Rosh Shammara by the same archaeologist, confirming the sequence of the Ugaritic alphabet matches modern Hebrew, dating it back at least 3500 years.
- In 1933, J. L. Starkey excavated Lachish, finding a pottery pitcher with an inscription in 11 archaic letters, known as the earliest Hebrew inscription.
- The discovery of the Code of Hammurabi in 1901-1902 at Susa, written on black diorite, establishes that laws similar to Mosaic laws were written centuries before Moses, around 2000-1700 BC, proving writing was known well before Moses' time.
- The sermon argues that these archaeological findings dismantle the foundational assumptions of the documentary hypothesis, likening the debate to that between Darwin's theories and factual evidence.

(27:03 - 28:07) Jesus' Affirmation of Moses' Writings

- The sermon concludes with Jesus' words from John 5:45-46, where Jesus references Moses as his accuser and confirms that Moses wrote about him, emphasizing the importance of believing in Moses' writings for believing in Jesus.
- The pastor underscores that the belief in Moses' authorship is supported not only by biblical claims but also by extra-biblical writings and archaeological discoveries, advocating for the inherent truth of the Bible.