



Gordon Watts <gww1210@gmail.com>

Plz help! I can't debunk Gilgamesh, and agnostic friend says this proves Bible false!?

3 messages

Gordon Watts <gww1210@gmail.com>

Sat, Feb 25, 2023 at 9:18 AM

To: Jon Gauger <jon.gauger@moody.edu>

Cc: "Dr. Charlie Dyer" <charles.dyer@moody.edu>, thelandandthebook@moody.edu, "Gww1210@aol.com" <gww1210@aol.com>, gordon <Gordon@contractwithamerica2.com>, Gordon Watts <gww1210@gmail.com>

Bcc: annewmwatts@gmail.com, BobbyFWatts@gmail.com

Charlie and Jon, thank you once again for all your help. You MAY drop my name to the station manager or whomever if you like... but anyhow, I need your help:

Our family's best friend, Richey (a neighbor and a childhood schoolmate), who is agnostic (admits there MAY be some God), nonetheless says that IF there's a God, he's not the one of the Bible, and as proof, he cites the Gilgamesh flood legend which we do know was probably written long before Noah's account, and says Noah's author copied Gilgamesh, thus proving the Bible is false! The only argument I could find to refute or debunk Gilgamesh was the possibility that fallen angels saw Enoch prophesied and predicted it before in Jude 1:14 of judgment (and probably mentioned the coming flood), thus, the fallen angels saw this in advance & stole the idea & made up a similar story (Gilgamesh) so it would seem as if Noah's story was a copy cat. But thus argument seems weak. Please help! **<<Red font= Red 🚨 Alert**

Anyhow, with regard to my previous email, I accept your assessment of Revelation being literal on the issue of the 2 witnesses.

But that begs the question: Can there be 2 or more valid interpretations of a Bible passage, eg, is "Duel Fulfillment" a valid hermeneutic principle when exegesis is done -- like how Ezekiel 28 refers to both a literal man, King of Tyre (Ez 28:1-2) AND the Lucifer/ the devil (Ez 28:13-14; cf: Is 14:12, Ez 28:16, Rev 12:7-9).

Thanks. Gordon in Plant City FLORIDA via WKES 91.1



Sent from my mobile Gmail app///

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On Wed, Feb 15, 2023, 7:47 PM Gordon Watts <gww1210@gmail.com> wrote:

That's OK. But thanks for your efforts. With limited books available, you can only help so many, and, as you recall from my prior email, mom's a hoarder, so I'll be ok with online books and programs, and pass on the hard copies.

Thank you for writing back, Jon.

We all participate in various ministries and projects, and besides your radio program, your occasional email replies and your online resources are helpful.

I hope that my online resources are helpful in addressing many diverse topics on my online newspapers.

On a personal note, I will add something that I haven't previously said, but since I'm not great at distinguished voices until I become familiar with a radio host (even THEN I'm not great), it helps me that Charlie has a very slight stutter, *and I can tell it's him, not you, when I occasionally listen to your radio program.*

Of course, I certainly don't mean any insult, Jon, and it's so slight that I'm not sure most would notice, but just in case anyone else has noticed (Mel Tillis, a famous singer, was famous for stuttering real bad when not singing, just for context), anyhow, just in case anyone else noticed, that's my take on it.

I wasn't planning on saying anything as it might accidentally be offensive, but you all know me well enough now to know I have no desire to insult anyone, friend or enemy. Also, this is an example of how the differences and variety in God's creation are good.

Anyhow, I didn't mean to be so talkative. Have a good evening, and than you both, once again, for your program. Should you need a reference, you may cite me as a happy listener and forward my email... let's hope things aren't so bad you'd have to do that... but, if needed, you MAY drop my name. :)

Sent from my mobile Gmail app///

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___///

On Wed, Feb 15, 2023, 5:56 PM Jon Gauger <jon.gauger@moody.edu> wrote:

Hi, Gordon--

Thanks so much for your enthusiasm and kind comments for ***The Land and the Book***.

We're grateful you took the time to write and enter our "Commentary Kickstart" contest.

It's been a blast!

As usual, we wish we had a set of books to give every listener who writes and enters.

But unfortunately, we can't quite do that.

We sure hope you'll stay listening to ***The Land and the Book***, because we've got some great programs coming up. For example:

March 18, Finding Jesus in the Pain

We'll learn how the sufferings of Job can actually bring us comfort in our own hurts and trials.

March 25, I Found the Truth

Mike, a former Muslim, shares his remarkable journey out of Islam.

April 1, The Characters of Easter

We meet fearful fishermen, despised tax collectors, marginalized women, feeble politicians, and traitorous friends—the characters of Easter.

April 8, The Agony of Jesus

We interview a medical doctor about the physical sufferings of Christ.

As you can see, we're excited for what's coming up—and hope you are, too!

For *The Land and the Book* team,

Jon Gauger

Special Projects |Programming

(312)-329-2034



Moody Radio

Author, Kids Say the Wisest Things

 A picture containing text Description automatically generated

From: Gordon Watts <gww1210@gmail.com>
Sent: Saturday, February 11, 2023 12:59 PM
To: Charlie Dyer <charles.dyer@moody.edu>
Cc: Jon Gauger <jon.gauger@moody.edu>; thelandandthebook <thelandandthebook@moody.edu>; Gww1210@aol.com; Gordon Watts <gww1210@gmail.com>
Subject: Re: End Times Q: identity of 2 witnesses in Rev 11:3

Moody ITS Alert: This email is from an external source. Please exercise caution when opening attachments, clicking on links, or replying to the sender.

Hello, Charlie. It's so nice to hear from you again.

Yes, I lean strongly in favour of a literal hermeneutics exegesis (is that the right terminology?), when possible--just as the old saying says: **"When the plain sense of Scripture makes common sense, seek no other sense, lest it result in nonsense."**

Also, you're right that much of Revelation is literal. (Context.) That said, I can't dispute a symbolic interpretation of church as incorrect, especially given that "Scripture interpreting Scripture" and "other context" of close-by passage has a tempting argument when considering Rev. 2:1 calls 7 churches the 7 candlesticks or lampstands. The church's could be witnesses. (Of course, would this be 2 more churches besides the original 7 in Revelation chapters 2 and 3?) I, too, don't have a sure answer here, just a few well-thought guesses.

But I think an equal (or greater) consideration here is that we remember that while, obviously, all Scripture is important, nonetheless, if we "get it wrong" on this interpretation, it's thankfully not something on which our salvation depends, and this being the case, it's always good to keep things in perspective as in "keeping the main things the main things." Also, while it's also possible (tho not likely) that we'd have a disagreement on some point of theology, these academic points are always a good exercise in diplomatic communication skills as an ambassador for Jesus, or, as Dr. Rydelnik might put it: He doesn't believe in speaking in tongues in this dispensation, but makes it a point to never have anger or argument with a brother or sister in The Lord over non-essential matters, where salvation is likely not impacted by someone "going south" in a particular point.

A healthy balance of academic curiosity between the extremes is a good indication of self-control and Godly love for our brothers.

Anyway, I didn't add much to the discussion, but I just wanted to acknowledge your good reply with a few more details. It's nice to hear from you again. Take care.

Gordon

On Sat, Feb 11, 2023, 12:34 PM Charlie Dyer <charles.dyer@moody.edu> wrote:

Gordon,


Thanks for the email! In terms of the two witnesses in Revelation 11, let me start by saying that I don't believe taking the account allegorically or symbolically is the proper approach to interpreting the passage or the book. All the details in the chapter point to literal future events. There will be a rebuilt temple in Jerusalem, and the 42 months of Gentile domination parallels the 1,260 days the two witnesses are said to prophesy. The reference to olive trees and lampstands is more likely a reference back to Zechariah 4 where similar imagery is used to refer to two specific individuals (Zerubbabel and Joshua the high priest) who were accomplishing God's will in rebuilding the temple following the Babylonian captivity. Revelation uses the same imagery to describe two future men of God who will be serving the Lord in Jerusalem.

We're not given their identity in Revelation 11. However, the specific deeds they perform make me suspect that they might be Moses and Elijah. I say that because they are said to be able to shut up the sky so it doesn't rain (like Elijah) and to turn water into blood and strike the earth with every kind of plague (like Moses). It's interesting that Satan and Michael the archangel disputed over Moses' body following his death (Jude 9), and Elijah was physically transported into heaven without dying (2 Kings 2:11–12). But it's also possible Revelation 11 is describing future individuals who will come in the power of Moses and Elijah, even if they are not the actual individuals. The Old Testament ends in Malachi 4 with the prophet describing the coming of the "great and dreadful day of the LORD." And in that section he calls on the people of that day to "remember the law of my servant Moses" (4:4) and to watch for the coming of "the prophet Elijah" (4:5). Two witnesses—Moses and Elijah—who point the people back to God's Word and forward to God's return.

Anyway, I write all that to say I believe if we take such passages literally rather than figuratively or symbolically we are on far more solid interpretive ground. We still don't have all the answers, but this does help us allow Scripture to fit together rather than trying to force the puzzle pieces into the wrong slots!

I hope this is helpful!

Charie

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Dr. Charlie Dyer

Professor-at-Large of Bible | Host: *The Land and the Book* radio program

820 N. LaSalle Blvd., Chicago, IL 60610

thelandandthebook.org

From: Gordon Watts <gww1210@gmail.com>

Date: Friday, February 10, 2023 at 8:45 PM

To: thelandandthebook <thelandandthebook@moody.edu>

Cc: Charles Dyer <charles.dyer@moody.edu>, Jon Gauger <jon.gauger@moody.edu>

Subject: End Times Q: identity of 2 witnesses in Rev 11:3

Moody ITS Alert: This email is from an external source. Please exercise caution when opening attachments, clicking on links, or replying to the sender.

Charlie, we all very much enjoyed your visit to Dr. Rydelnik's program last week, but I still have an u answered question, which is a more well-known end times question: Confusion on identity of 2 witnesses in Rev 11:3

VIEW A-CHURCHES: Are they the Christian & Jewish believers/ churches (Rev 11:4 identifies them as the 2 olive trees & candlesticks/ lampstands, which Rev 2:1 identifies as churches).

VIEW B-INDIVIDUALS: Or could this be literal people (some suggest Moses, Elijah, Enoch, etc), as implied by Zechariah 4:11-14, which identifies them as 2 two sons of oil, eg, 2 anointed ones.

(There's actually a View-C regarding symbolism like Old/ New Testaments, etc, but I consider this a minor theory, lacking Bible basis.)

Dr. Rydelnik often asks what WE think, and I think that both main interpretations, A & B, above, are correct, eg, dual fulfillment like how Ezekiel 28 refers to both a literal man, King of Tyre (Ez 28:1-2) AND the Lucifer/ the devil (Ez 28:13-14; cf: Is 14:12, Ez 28:16, Rev 12:7-9). But what do you think, Charlie?

Thanks. Gordon in Plant City FLORIDA via WKES 91.1

Sent from my mobile Gmail app///

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Charlie Dyer <charles.dyer@moody.edu>
To: Gordon Watts <gww1210@gmail.com>

Sun, Feb 26, 2023 at 2:45 PM

Hi Gordon!

Sorry to take so long to respond. I was attending a two-day seminar that didn't end until last night.

In response to your first question, I think there's a rather simple way to answer your friend's objection. The fact that the Gilgamesh Epic contains an account of a worldwide flood doesn't argue against the account in the Bible since there's no evidence that the biblical account borrowed from the Babylonian account. Rather, I believe these two versions actually point to the reality that there was a worldwide flood. The Bible preserves the correct version of the account, which was given by God directly to Moses, while the Babylonian version became distorted as it was passed down over time. (If you have ever played the telephone game—where someone whispers a phrase to the person next to them, who then whispers it to the next person, etc.—then you have seen how something can become misunderstood and distorted as it is passed on.) There are details in the biblical account that better match what we know about how life really works. For example, in the Bible the boat is rectangular. (Genesis 6:15—“The ark is to be 450 feet long, 75 feet wide and 45 feet high.”) But in the Gilgamesh Flood Epic the boat is square. (Tablet XI—“The boat which you are to build, its dimensions must measure equal to each other: its length must correspond to its width...its walls were each 10 times 12 cubits in height [ca. 180 feet], the sides of its top were of equal length, 10 times 12 cubits [180 feet]each.”) A rectangular-shaped boat that is longer and wider than it is high, is far more likely to remain upright in a storm. A floating box that is the same width, height, and length—as in the Gilgamesh Epic—is far more likely to tip or roll over in rough seas, killing or severely injuring everything inside. The biblical account just makes more sense! Here's a helpful article that compares the two accounts:

<https://www.icr.org/article/noah-flood-gilgamesh/>

In response to your second question, I personally believe that in general there is just one valid interpretation for any given passage. Our job as interpreters is to determine what the meaning intended by the original author is. If a passage can have multiple meanings, then there really isn't a way to validate what its original meaning really is. God gave language to communicate truth, and since He's the same yesterday, today, and forever, what He intended through His word should also remain consistent. Now there are a very small number of times when something can have multiple meanings. But in those instances I believe God also makes it very clear. For example, in Hosea 1 God tells Hosea to name his first child “Jezreel” (1:4), which literally means “the Lord scatters” or “the Lord sows.” (Think about how an ancient farmer sowed his seed...by taking a handful and throwing it out onto the land!) The child's name is a sign of judgment as God was about to scatter the northern kingdom of Israel. God then specifically says, “I will soon punish the house of Jehu for the massacre at Jezreel.” This is referring to the fact that Jehu killed all the descendants of Ahab and Jezebel in the city of Jezreel once he became king. And then God says, “I will break Israel's bow in the Valley of Jezreel.” Now the child's name is used to describe the exact location where the Assyrian army would defeat Israel's army (her

“bow”). So the name Jezreel referred to the actual son, the town where the sin happened, the valley where the army was to be defeated, and the reality that God was about to “scatter” the nation. But in this case of multiple meanings, God is the one making it very clear that the symbolic name being given to the child had those multiple meanings. In the absence of such clear identification, I think it’s always best to look for the one meaning intended by God.

I hope this is helpful! Thanks for writing!

Charlie



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From: Gordon Watts <gww1210@gmail.com>
Date: Saturday, February 25, 2023 at 7:19 AM
To: Jon Gauger <jon.gauger@moody.edu>
Cc: Charles Dyer <charles.dyer@moody.edu>, [thelandandthebook](http://thelandandthebook.org) <thelandandthebook@moody.edu>, "Gww1210@aol.com" <gww1210@aol.com>, [gordon](mailto:gordon@contractwithamerica2.com) <Gordon@contractwithamerica2.com>, Gordon Watts <gww1210@gmail.com>
Subject: Plz help! I can't debunk Gilgamesh, and agnostic friend says this proves Bible false!?

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Moody Radio

Author, Kids Say the Wisest Things

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From: Gordon Watts <gww1210@gmail.com>

Sent: Saturday, February 11, 2023 12:59 PM

To: Charlie Dyer <charles.dyer@moody.edu>

Cc: Jon Gauger <jon.gauger@moody.edu>; thelandandthebook <thelandandthebook@moody.edu>;

Gww1210@aol.com; Gordon Watts <gww1210@gmail.com>

Subject: Re: End Times Q: identity of 2 witnesses in Rev 11:3

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Also, you're right that much of Revelation is literal. (Context.) That said, I can't dispute a symbolic interpretation of church as incorrect, especially given that "Scripture interpreting Scripture" and "other context" of close-by passage has a tempting argument when considering Rev. 2:1 calls 7 churches the 7 candlesticks or lampstands. The church's could be witnesses. (Of course, would this be 2 more churches besides the original 7 in Revelation chapters 2 and 3?) I, too, don't have a sure answer here, just a few well-thought guesses.

But I think an equal (or greater) consideration here is that we remember that while, obviously, all Scripture is important, nonetheless, if we "get it wrong" on this interpretation, it's thankfully not something on which our salvation depends, and this being the case, it's always good to keep things in perspective as in "keeping the main things the main things." Also, while it's also possible (tho not likely) that we'd have a disagreement on some point of theology, these academic points are always a good exercise in diplomatic communication skills as an ambassador for Jesus, or, as Dr. Rydelnik might put it: He doesn't believe in speaking in tongues in this dispensation, but makes it a point to never have anger or argument with a brother or sister in The Lord over non-essential matters, where salvation is likely not impacted by someone "going south" in a particular point.

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Anyhow, I didn't add much to the discussion, but I just wanted to acknowledge your good reply with a few more details. It's nice to hear from you again. Take care.

Gordon

On Sat, Feb 11, 2023, 12:34 PM Charlie Dyer <charles.dyer@moody.edu> wrote:

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following the Babylonian captivity. Revelation uses the same imagery to describe two future men of God who will be serving the Lord in Jerusalem.

We're not given their identity in Revelation 11. However, the specific deeds they perform make me suspect that they might be Moses and Elijah. I say that because they are said to be able to shut up the sky so it doesn't rain (like Elijah) and to turn water into blood and strike the earth with every kind of plague (like Moses). It's interesting that Satan and Michael the archangel disputed over Moses' body following his death (Jude 9), and Elijah was physically transported into heaven without dying (2 Kings 2:11–12). But it's also possible Revelation 11 is describing future individuals who will come in the power of Moses and Elijah, even if they are not the actual individuals. The Old Testament ends in Malachi 4 with the prophet describing the coming of the "great and dreadful day of the LORD." And in that section he calls on the people of that day to "remember the law of my servant Moses" (4:4) and to watch for the coming of "the prophet Elijah" (4:5). Two witnesses—Moses and Elijah—who point the people back to God's Word and forward to God's return.

Anyway, I write all that to say I believe if we take such passages literally rather than figuratively or symbolically we are on far more solid interpretive ground. We still don't have all the answers, but this does help us allow Scripture to fit together rather than trying to force the puzzle pieces into the wrong slots!

I hope this is helpful!

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Gordon Watts <gww1210@gmail.com>

Mon, Feb 27, 2023 at 4:39 AM

To: Charlie Dyer <charles.dyer@moody.edu>

Cc: Jon Gauger <Jon.Gauger@moody.edu>, thelandandthebook@moody.edu, "Gww1210@aol.com" <gww1210@aol.com>, Gordon Watts <gww1210@gmail.com>, gordon <Gordon@contractwithamerica2.com>

Bcc: "Gww12102002@yahoo.com" <gww12102002@yahoo.com>, BobbyFWatts@gmail.com, Richey Polk <RPolk115@gmail.com>, Thirstforjustice777 <thirstforjustice777@gmail.com>, thirst4justice <thirst4justice@yahoo.com>, annewmwatts@gmail.com

Thank you, once again, Charlie, for your detailed reply. Before I even take a look at it, I'm taking a moment to download a PDF print of it and get the snapshot links at 2 popular archives so I'll be sure and have a copy to review and share with my friend (you can never be too careful).

■Link: <https://www.icr.org/article/noah-flood-gilgamesh/>

■Archive-1: <https://Archive.vn/Wu2du>

■Archive-2: <https://Web.Archive.org/web/20221218010633/https://www.icr.org/article/noah-flood-gilgamesh/>

But anyhow, just to clarify: Even though 2 different prophecies seem appropriate here, is it nonetheless possible and valid hermeneutic exegesis to be open to the possibility of dual fulfillment aka 2 or more valid interpretations? And, if so, is it very rare? Oops, nevermind, I see you answered that below. I am reading your 1st reply 2nd. I'm still not fully awake yet.

Anyhow, as soon as I reply, I'm going to take a close look at the ICR article. Thanks again for your help.

Gordon

On Sun, Feb 26, 2023, 3:50 PM Charlie Dyer <charles.dyer@moody.edu> wrote:

Hi again Gordon!

I just realized I didn't answer the final part of your question! I don't see dual fulfillment in Ezekiel 28. I say that for two reasons.

First, Ezekiel very clearly indicates the beginning of each new part of his message against Tyre with the phrase "the word of the Lord came to me"

- 26:1-21 Prophecy of Tyre's fall
- 27:1–36 Lament (poetic funeral song) to be sung over Tyre's fall
- 28:1–10 Prophecy of the human ruler of Tyre's fall
- 28:11–19 Description of the ultimate "king" of Tyre's fall
- 28:20–26 Prophecy of Sidon's (sister city to Tyre) fall

By using that specific phrase to introduce each separate section, Ezekiel makes it clear that the human ruler (28:1–10) and the ultimate ruler (28:11–19) are distinct individuals.


Second, within those sections Ezekiel makes it clear that the human ruler is an actual person. Though he might claim to be a god (28:2), God will ultimately show him that he is nothing more than "a man, not a god" (28:9). He also makes it clear that the ultimate power behind the throne (vv. 11–19) was someone who was more than just a mere human. He was:

- In Eden
- Anointed as a guardian cherub
- On the holy Mount of God
- Blameless from the moment of creation till "wickedness was found in you"
- Expelled from God's presence

Ezekiel's reason for doing this was to show that the human king—who thought he was a god—wasn't even the real person in charge of Tyre. Rather the ultimate "king" of Tyre was the one we know as Satan. The only things the two shared in common was a sense of pride that made them think they were equal to God...and the reality that God would judge them both for that pride. Anyway, I don't see dual interpretation but rather a very clear presentation of the work of two separate individuals who were both being judged.

I hope this is helpful!

Charlie

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Dr. Charlie Dyer

Professor-at-Large of Bible | Host: *The Land and the Book* radio program

820 N. LaSalle Blvd., Chicago, IL 60610

thelandandthebook.org

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3 attachments



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