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# What is the "Little Book" of Revelation 10?

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By Peter Salemi

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## What is the "Little Book" of Revelation 10?

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***Gerald Flurry a leader of the Cult called the "Philadelphia Church of God," that has apostatized into following a man and not Christ, claims that he knows what is the "Little Book" in the book of Revelation!***

Gerald Flurry is making fantastic claims to try and justify his office as an Apostle and his ministry as a continuation of the ministry of Herbert W Armstrong and the Worldwide Church of God. He is doing all of this to try and legitimize his claim that God is *only* working through him.

In the book of Revelation chapter 10, John sees an angel holding a "little book." It says, "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: "And he had in his hand *a little book open*: and he set his right foot upon the sea, and *his left foot* on the earth," (Rev 10:1-2). Gerald Flurry claims that this "little book" is an *addition* to the Bible, and he claims that *he is the one who wrote this book!*

### **Gerald Flurry Proclaims!**

Right in the beginning of his booklet called "The Little Book" he says, "There is a 'little book' discussed in Revelation 10. There have been many theories about what it is. God has finally revealed the truth about this little book" Yes God has revealed what that little book is, if we look into the *Bible* and letting the Bible interpret itself, we can know. But Flurry takes a different approach. He thinks it is a *new book*, an *addition* to the Bible, kind of like Joseph Smith and his book of Mormon, or Muhammad and his Koran. But the Bible says after the Apostles *there is no more Bible* (Isaiah 8:16-20), and warns *in the book of Revelation itself*, "For I testify unto every man that heareth the words of the prophecy of this book, *If any man shall add unto these things, God shall add unto him the plagues that are written in this book:*

"And if any man *shall take away* from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book." (Rev 22:18-19). Flurry is really playing with fire, claiming to have an *addition* to the Bible! After we examine Flurry's claims we will examine what the Little book is according to the Bible.

Notice what Flurry says in his booklet, "The whole Bible is referred to as a BOOK-*not* a 'little book' (Ezek. 2:9-10; Rev 5:1-2). So this passage is *not referring to the Bible.*" (The Little Book, p.2, emphasis mine and his). He begins saying that the Little book is *not* the Bible, but something else. His two reference scriptures are Ezekiel 2:9-10 and Revelation 5:1-2.

When one reads Ezekiel chapters 2 and 3 one understands that God told Ezekiel to, "eat that thou findest; eat this roll" (3:1), and "go speak unto the house of Israel." This was *not* the *whole* Bible, but just the Book of Ezekiel. "The prophet is to announce to the people of Israel only that which the Lord inspires him to announce...that there was written upon it all that the prophet was to announce, and what we *now read in his book.*" (K&D Commentary, emphasis added). The book of Ezekiel is *one part* of the 66 books that comprise the *whole* Bible.

The same can be said of Revelation the 5th chapter. The book with 7 seals is revealed in chapter 6, and is *part* of the book of revelation, it *does not mean the whole bible.* The same can be said of

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the book of Exodus. God told Moses, "And the LORD said unto Moses, Write this *for* a memorial in a *book*, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." (Ex 17:14). Did this mean the *whole* Bible? No!

The same can be said of Isaiah and Jeremiah (Isaiah 30:8; Jer 30:2). These individual "books" are God's revelation at different times in history revealed to prophets, kings, shepherds, Apostles etc... then the time would come when the last book of the Bible would be written, Revelation, and that would be the end of God's written word, and all these books would comprise one book, the book we call the Bible. So these books do not mean the *whole* Bible as Flurry claims but *parts* of the Bible. Actually, these are *smaller* books that comprise the whole Book, the Bible. So these books of Moses, Ezekiel, Isaiah, Jeremiah, etc...are "Little" books *that make up the whole*.

### **The Seven Thunders**

Now Flurry also claims this "little book has seven thunders" (ibid, p.2), and that, "The little book is speechless and silent. Yet it has a thunderous message if you read it or hear its message proclaimed.

"However, during the Tribulation, those seven thunders are going to be pounded into the heads of those who reject them at that time...It is a message that has one blast of thunder after another—a series of seven thunders" (ibid, pp.2-3). Wow! He is really building up this "little book" that he claims to have written. But does the Bible really say that the "little book has seven thunders"?

The Bible says, "And cried [The mighty Angel v.1] with a loud voice, as *when* a lion roareth: and when he had cried, *seven thunders uttered their voices*."

"And when the *seven thunders had uttered their voices*, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things *which the seven thunders uttered*, and write them not." (Rev 10:3-4). Does it say these thunders came from the "Little book"? No! It says, "the *seven thunders had uttered their voices*." Where did these come from?

These thunders came from the throne of God, the seven spirits of God, "And out of the *throne* proceeded lightnings and *thunderings and voices*: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God." (Rev 4:5). So it is clear that it comes from the throne of God and *not* from the Little Book!

Also, the seven thunders were "sealed up" and *not* written (v.4). The Little book is "open", and *is a book, it is written*, and like Ezekiel, John had to eat the book (vv.8-10), then it was told to *John*, NOT Gerald Flurry, "...Thou must prophesy again before many peoples, and nations, and tongues, and kings" (v.11). So the little book and the thunders are two completely *separate* things.

### **The Mystery of the Ages and Flurry's Book**

Flurry goes on to say, "In the past, some of us have thought the little book was Mr. Armstrong's book *Mystery of the Ages*," "but" he says, "*Mystery of the Ages* does not contain seven thunderous messages like a lions roar!" (ibid, pp.3-4). He says, "When the little book comes on

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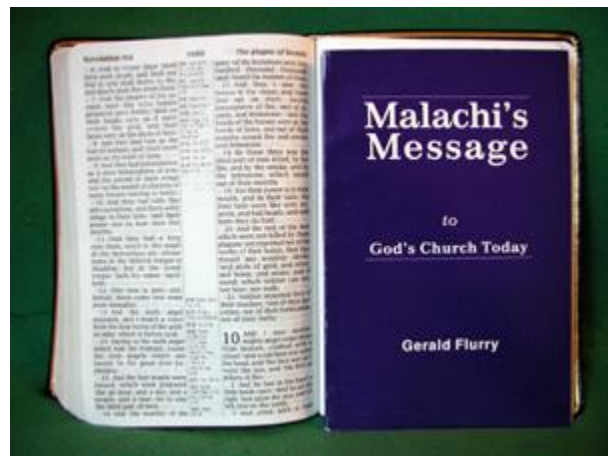
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the scene, it is a time of fear in God's church and on the world scene" (ibid, p.4). Obviously he is leading up to what this little book is.

Now he says, "The angel told John *not* to write this vision of the little book" (ibid, p.4). No! It says not to write what the seven thunders said that came from the throne of God (Rev 10:4). Flurry is adding his own narrative-his own ideas into the Bible and not letting the Bible speak to us.

Now here is the kicker, "Imagine. The message of this little book was revealed 1900 years ago! However, IT WAS NOT WRITTEN UNTIL 1989!"

"Why did God reveal his message 1900 years ago and not record it until the very end? If Mr. Armstrong had understood Malachi's Message, WHICH IS THE LITTLE BOOK he would have warned us about the Judas-type betrayal" (ibid, p.4, emphasis his). There you have it! He wrote the "little book" of Revelation the 10th chapter, his book called Malachi's Message. Again he says, "As we said before the LITTLE BOOK IS MALACHI'S MESSAGE. And God *commands* us to 'eat it up'"(ibid. p.9, emphasis his). So he is basically saying that we are to believe and take in everything in the book, and acknowledge him as God's apostle-and whatever he writes is what God wants and commands. Is this any different from the religion of Islam? Muhammad says the same thing!



### Flurry's Theology

With this theology in place, now Flurry begins to spiritualize chapter 10 and 11 in this way.

There is a church split in this end time (Rev 11:1-2). The church is told in Amos 2:11-12 not to prophesy, "this upsets God and his loyal followers and causes a church split...God's Philadelphia church does prophesy" (ibid, p.3), then Quotes Amos 3:7-8.

Then he says, "One of God's church prophesy and one church refuses to Prophesy...After Mr. Armstrong died, the church he founded started to say, 'prophesy not' So God prophesy message stopped. Then God raised up the Philadelphia Church of God and said, 'prophesy again'" (Rev 10:11) (ibid, p.3). Unbelievable! Flurry's problem is he *spiritualizes* practically everything away when there is no need. God tells us in his Bible when something is spiritual and when something is not (Rev 11:8). Another example, Jesus said, "Destroy this temple, and in three days I will raise it up." John explained, "But he spake of the temple of his body." (John 2:19).

The three scriptures he cites for proof when examined, prove something totally different.

Revelation 11:1-2 speaks of the Temple of God in Jerusalem, the "altar" and "them that worship therein." It also speaks of the "court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months." Anyone can see it means a literal temple. When spiritualized, the church is called the

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"Temple," it means *we are* the temple, and God is dwelling in us (2 Corinth 6:16; Ephesians 2:21). But when one reads Revelation 11 it reveals that *believers are worshipping in the* temple. The church of God IS the temple! This passage states that *believers are separate* from the Temple. The language here is totally different, it literally means a real temple and city that is being "measured."

It is interesting that the word "Temple" in this passage is "*naos*" (Strong's 3485). The term employed in the original does not mean the Temple-buildings as a whole, but the sanctuary, that was built in the wilderness (Exodus 25) upon which the Temple was modeled.

This literal tabernacle was modeled after the tabernacle in heaven (Hebrews 8:1-5). It is in this *context* that John writes that there is a literal Temple IN HEAVEN AND ON EARTH. In Revelation 11, we read that John sees both an earthly Temple (vv.1-2) and a heavenly Temple (v.19). At the end of the chapter, John writes, "The temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple" (Rev. 11:19). Clearly, two *literal* temples are in view here, the heavenly, and the earthly temple which is the copy of the heavenly.

Paul also refers to a literal Temple at the end of history. For instance, Paul writes, "He [the false prophet] will oppose and will exalt himself over everything that is called God or is worshiped, so that *he sets himself up in God's temple*, proclaiming himself to be God" (2 Thess. 2:4 NIV).

Jesus also directly implied that there would be a literal Temple at the end of human history. He said, "Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet [see Dan 12:11], standing in the holy place (let the reader understand), then those who are in *Judea* must flee to the mountains" (Mt. 24:15-16). Daniel 12:11 speaks of the "daily sacrifice" being "taken away" and the abomination set up. This entire prophecy makes no sense, unless there is a literal Temple in Jerusalem.

Jesus also added, "They will fall by the edge of the sword, and will be led captive into all the nations; *And Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled*" (Luke 21:24). This would make sense of John's comment that the nations "will tread under foot the holy city for forty-two months" (Rev. 11:2). The phrase "holy city" typically refers to Jerusalem in the OT (Neh. 11:1; Isa. 48:2; 52:1; Dan. 9:24) and the NT (Mt. 4:5; 27:53). So clearly Revelation 11:1-2 is speaking of a literal temple (sanctuary) in Jerusalem, and it is not symbolic of the church of God.

What of Amos 2:11-12? The context must be considered. God pronounces judgments on Damascus, Gaza, Edom Tyrus, Moab, Ammon, Judah and Israel. "The threatening prophecies concerning all the nations and kingdoms mentioned from Amos 1:6 *onwards were fulfilled by the Chaldeans, who conquered all these kingdoms, and carried the people themselves into captivity.*" (K&D Commentary, emphasis added).

Clarke adds, "The same judgments were predicted by other prophets, *and fulfilled, partly by the kings of Assyria, and partly by those of Babylon*; though, like many other prophecies, they had their accomplishment by degrees, and at different periods." (Clarke's Commentary, emphasis added). So these prophecies were fulfilled *already!*

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Now when God prophesied about the prophets, it says, "Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof...

*"Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.*

"And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

*"But ye gave [past tense] the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not."* (Amos 2:1, 10-12). Notice the context! God is not speaking of a future time, but times *past*.

Barnes comments on this passage, "God had, from the time of Moses, 'raised up' prophets. Eldad and Medad Num 11:26-29 were images Of those, whom God would raise up beyond the bounds of His promise. Samuel was an Ephrathite 1Sam 1:1; Ahijah the Shilonite, that is, of Shiloh in Ephraim, lived on to old age in the kingdom of the ten tribes after their schism, the witness against the apostasy of Jeroboam 1Kings 14:7-14; 1Kings 15:29, yet acknowledged by the king whose rise and of the destruction of whose house he prophesied 1Kings 14:2, 1Kings 14:4.

"Jehu, son of Hanani, was the prophet of both kingdoms 1Kings 16:1, 1Kings 16:7, 1Kings 16:12; 2Chron 19:2; 2Chron 20:34; Micaiah, son of Imlah, was well known to Ahab, as 'prophesying evil concerning him' 1Kings 22:8, 1Kings 22:18 continually; unknown to Jehoshaphat 1Kings 22:7. That wondrous pair, marvelous for superhuman sanctity and power among the marvelous miracles of God, Elijah and Elisha, were both 'sons' of Israel, whom God 'raised up; Elijah the Tishbite' 1Kings 17:1, born doubtless at Thisbe, a village of Naphthali, and one of the sojourners in Gilead; Elisha of Abelmeholah 1Kings 19:16, on the west side of the valley of the Jordan. And even now He had raised up to them of their own 'sons,' Hosea and Jonah. Their presence was the presence of God among them, who, out of the ordinary way of His Providence, 'raised' them 'up' and filled them with His Spirit; and where the presence of God is, if there is fear, yet there is also hope." (Barnes Notes).

As in the case of Eldad and Medad, notice what Numbers says, "And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that, when the spirit rested upon them, they prophesied, and did not cease.*

"But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and *they prophesied in the camp.*

"And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

"And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, *My lord Moses, forbid them.*

"And Moses said unto him, Enviest thou for my sake? *would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!"* (11:25-29). So God is giving a historical account of the prophets and Nazarites and *what the people of Israel did to them!* There is nothing here about God's church, this is the typical method of reading something, (someone's idea baby) *into* the Bible as in the case of Gerald Flurry!

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What of Amos 3:7-8? Here God says he will not implement his punishments without a warning to his people Israel first. This is the work of the Church of God to do the work of the Watchman to Israel. This is appointed for the whole church to do, not just one man (*Read our booklet Where is the True Church, and What is the Work of the Watchman for details*).

### **The Contents of Malachi's Message**

This book Malachi's message has seven chapters that Flurry calls the seven "thunders." But originally Malachi's Message had no chapters. You can read this 1990 version of Malachi's Message and see this is the case.

The first chapter (thunder) speaks about the so-called "Laodicean era." Church era's has been disproved over and over again, if this was the little book there would be no errors. (*Read our booklet on Church eras for details*).

The second so-called thunder or chapter is called "Following Elijah." A chapter dedicated to follow God's "end time" Elijah. Teaching people to follow a man, instead of Jesus Christ. Another error. It has been proven the Herbert W Armstrong was not the end time Elijah. The end time Elijah is one of the Two Witnesses of Revelation 11. (*Read our booklets The Two Witness, and Who is the End Time Elijah? for details*).

The third is end time Joshua. He believes there are two Joshua's-an evil Joshua (Joseph Tkach Sr.) and a Lawful Joshua meaning Gerald Flurry. (*We prove this to be totally false in our Booklet Who is end time Joshua and Zerubbabel? for details*). The end time Joshua is Jesus Christ!

The Fourth thunder-Chapter is the "Man of Sin." He claims the "man of sin" is Joseph Tkach Sr. All commentaries recognize that the Man of Sin is the False Prophet of Revelation 13, and the "little horn" of Daniel 7. But not according to Flurry he has spiritualized the prophecies to the point that one cannot understand anything *due to the fact that this man's ideas has obscured the true message of the Bible, instead of letting the Bible interpret itself*. One follows this method, the true message of the Bible is crystal clear!

Number Five is called "prophesy not" The Old Worldwide Church has stopped prophesying.

Number Six is "Church Division"

And Thunder number seven is called "Malachi's Message."

### **Claims of Malachi's Message**

Gerald Flurry makes these outrageous claims about this book as well as himself.

He writes, "This new revelation is God's way of saying that we must give the little book a special importance and the majesty it deserves"

Gerald Flurry says it is "the centerpiece of God's work" (ibid, p.22).

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And that it is "the centerpiece of our literature."

Malachi's Message is "the centerpiece of our religion, absolutely!"

So all doctrines and beliefs are centered around this book, and the man that wrote the book Gerald Flurry. One can see the ego and the self exaltation that this man is giving himself, instead of being a humble servant of God. This is what Flurry wants, to be praised and recognized as God's Apostle!

### **The Warning from the Bible**

The Bible teaches us that we should, "...believe not every spirit, but try the spirits whether they are of God: because many *false prophets* are gone out into the world." (1 John 1:4).

That, "To the law and to the testimony: if they speak *not according to this word, it is because there is no light in them*" (Isaiah 8:20). Gerald Flurry has done exactly that! Speaking about false prophecies and manmade ideas about the church, his office, Herbert W Armstrong and his office.

The whole purpose for this is to gather a following, as he says in the "Little Book" (p.9). This is what cult leaders want. To gain and control their followers with a strong hand. God warned his church, "For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ...I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: *and thou hast tried them which say they are apostles, and are not, and hast found them liars:*"(2 Corinth 11:13; Rev 2:2). Flurry claims to be an Apostle to the church of God. The age of the Apostles is over, and Paul warned of those who claimed to be the "chiefest Apostles" (2 Corinth 11:5), that they claim to be the Apostles of Jesus but are not and are liars. They are just after power, money and control. They "feed themselves" and "fed not my flock " (Ezekiel 34:2, 8).

Paul warned that this would happen in the very church of God, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

"For I know this, that after my departing shall *grievous wolves enter in among you, not sparing the flock.*

"*Also of your own selves* shall men arise, speaking perverse things, *to draw away disciples after them.*

"Therefore *watch*, and remember, that by the space of three years I ceased not to warn every one night and day with tears." (Acts 20:28-31). That's the motive, and that is what Flurry admits is his motive, to get those from the so called "Loadicean era" church into the Philadelphia church of God. He wants to have "dominion over your faith" instead of being "helpers of your joy" (2 Corinth 1:24).

### **The Little Book of Revelation 10 is...?**

So can we know what the Little Book really is? Yes!



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There are several clues in the 10th chapter that points to what the Little Book is. The Bible is written in such a way, it's like a jig saw puzzle and when all the pieces are together you get the whole picture. God says, "Whom shall he teach knowledge? *and whom shall he make to understand doctrine?*... For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little... But the *word of the LORD* was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little..." (Isaiah 28:9, 10,13). A little here and there, put all the scriptures together and you get the complete story.

The first clue is, we *know* since there is no more Bible as Isaiah 8 says, this little book must be one of the *smaller* books *within* the Bible itself, and *not* a later addition to the Bible; that would be contrary to the word of God itself!

Notice what clues 10th chapter gives, "And he set his right foot upon the sea, and his left foot on the earth"(v.2). "Thus it is indicated that the revelation which is to follow affects the whole world," (Pulpit Commentary).

Another clue-The Little book is also an "open" book that was previously sealed, Barnes writes, "the fact that it was open: 'a little book open' - ἀνεῳγμένον *aneōgmenon*. The word used here means, properly, 'to open or unclose' in respect to *what was before fastened or sealed*, as what is covered by a door, Matt 2:11; tombs, which were closed by large stones, Matt 27:60, Matt 27:66; a gate, Acts 5:23; Acts 12:10; the abyss, Rev 9:2 - 'since in the east pits or wells are closed with large stones, compare Gen 29:2' (Robinson's Lexicon). *The meaning of this word, as applied to a book, would be, that it was now opened so that its contents could be read.* The word would not necessarily imply that it had been sealed or closed, though that would be the *most natural impression from the use of the word.*" (Barnes notes, emphasis added). So the book was closed and sealed to man's understanding, but *now* God has open the book for man to understand its contents.

Clarke's Commentary agrees, "[The] Meaning probably some design of God *long concealed*, but now about to be made manifest." (emphasis added).

This Little book *cannot* be the book in Revelation 5:1. The word in the 10th chapter for book is *bibliaridion* and "appears only in the present chapter." This word appears *nowhere* else in the New Testament and "As *contrast* with the scroll (*biblion*) on the hand of God in ch.5.1, this little scroll is *distinctly* smaller" (Verse by Verse Commentary on Daniel and the Revelation, p.797, emphasis added).

The Apostle John then has to "eat it up" (v.9). After he eats the book (v.10) he is told, "Thou must *prophesy* again before ["rather as *Greek* (epilaois), '*concerning* many peoples,' etc.." JFB Commentary] many peoples, and nations, and tongues, and kings" (v.11). So it is a book of prophecy! It is a prophetic book!

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## Important Points to consider:

- The Book was one previously sealed now open
- It's a book of prophecy
- It's a one of the already smaller books in the Bible itself, not a later addition.
- Concerns the whole world, and world events
- It is not the scroll of Revelation 5

## Time or Delay?

Notice what the mighty Angel says, before he tells John to eat the book "that there should be time no longer:" (v.6). This is a very important clue to knowing the identity of the Little Book.

Many take this to mean "no more delay." (NIV). But the earliest English translation of the New Testament (Wycliffe, 1382), and *The English Hexapla* has in Revelation 10:6, "tyme schal no more be." Tyndale's translation (1525) in the same compilation has, "there shulde be no lenger tyme." Other early Protestant and Catholic versions are similar. The Authorized or King James Version (1611) has "there should be *time* no longer."

But in the nineteenth century, private translators like Alexander Campbell (1826) and George R. Noyes (1869) used the word *delay* instead of *time*, and the (English) Revised Version (1881) honored *delay* by placing it in the margin. The American Standard Version (1901) placed *delay* right into the text. And this is where it has remained for most translators since then, though some have used *waiting*, which conveys about the same idea.

The key Greek word involved is *chronos*. It is familiar to us in such words as *chronology* and *chronometer*. Chronology is the study of time itself and also of events with respect to the time when they occurred. A chronometer measures time with unusual precision. *Chronos* is translated "time" in some thirty places in the New Testament, as in Matthew 2:7, "what time the star appeared," and Luke 1:57, "the time came for Elizabeth to be delivered." *Chronos* is *rendered* "delay" only *once*, in Revelation 10.

The great lexicon of ancient Greek edited by Liddell and Scott provides numerous examples of *chronos* as meaning "time" in ancient Greek writings. It provides almost no space at all to the possible interpretive meaning "delay" in ancient documents.

The great lexicon of patristic Greek edited by G. W. H. Lampe provides numerous examples of *chronos* as meaning "time" in the writings of early Christians, but it provides no examples at all of its use meaning "delay."

The Greek clause in question is *hoti chronos ouketi estai*, which translated in the most literal fashion reads, "that time no longer will be." New Testament Greek, like modern English, had an unambiguous way of speaking about experiencing a delay. To do so, it used the related but clearly distinct verb *chronizo*, apt in Matthew 24:48, "My master is delayed." This word is *not* used in Revelation 10:6.

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The plainest meaning of *chronos* in Revelation 10:6 is simply "time." The translation "no more delay" actually *obscures the direct linkage* that exists between Revelation 10 and the *identity* of the little book. This "cryptic declaration has been variously interpreted. Many expositors have understood it to mark the *end of time*." (Verse by Verse Commentary on Daniel and the Revelation, p.798, emphasis added). *The "time of the end" shall these things be*, "that time should be no more." (Geneva Bible). This declaration gives us a great clue to the *identity of the little book!*

There is only **one book** that God ordered sealed but opened at the *time of the end* in which the book of Revelation is set in the time of the end, "for the time *is* at hand." (Rev 1:2). It was at the revealing of the book of Revelation that the *little book would be opened as well*, and that book is the BOOK OF DANIEL! "But you, Daniel, shut up the words and **seal the book**, until the time of the end... He said, Go your way, Daniel, for the **words** are *shut up and sealed until the time of the end*." (Daniel 12:4, 9). It is *not* an *addition* to the Bible, it was a book *IN* the Bible, that was sealed and is now opened! This was God's intent all along, for the book of Daniel to be opened during the time of the Revelation to John. Then he was to "prophesy" again "concerning" peoples, nations, tongue and kings.

Did John do this? Yes! He prophesied about the coming beast power (Rev 13). He prophesied about the Whore that rode the beast and, "The waters which thou sawest, where the whore sitteth, are *peoples, and multitudes, and nations, and tongues*." (Rev 17:15). The book of Daniel was revealed to John and *the revelations of what Daniel saw were expanded and additional revelations were given to John, and the two books complete one another*. The Book of Daniel is the Little book!

One example:

Daniel saw 4 beasts, a Lion, Bear, Leopard, & the indescribable Beast with ten horns.(Daniel 7).

John sees, *one* beast, with the composites of all the previous beasts in it. It was "like unto a leopard" had the "feet of a bear" and a "mouth of a lion" At the time of Daniel all these kingdoms were *separate*. By the time of John, the Roman Empire absorbed them all, and incorporated all the strongest features of the previous kingdoms into the Roman empire. Without Daniel's vision, the revelation of the one beast in John's book cannot be understood-one could *not* understand the fulfillments in history and to identify the Kingdom as the Roman Empire. Without the opening of the book of Daniel to John, the prophecies of the book of Revelation could not be complete. The two books complement and complete the prophecies of the end time. Without both books, world events cannot be understood-you cannot have one without the other.

### **The Angel and the Man Clothed in Linen**

Notice as well the similarities between the angel in Revelation 10 and the man clothed in linen of Daniel 12, "And the angel whom I saw standing on the sea and on the land raised his right hand to heaven

## What is the "Little Book" of Revelation 10?

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"and swore by him who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there would be no more delay [time should be no more]" (Revelation 10:5, 6).

Now Daniel says, "Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream.

"And someone said to the man clothed in linen, who was above the waters of the stream, "How long shall it be till the end of these wonders?"

"And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and *swore by him who lives forever that it would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things would be finished.*

"I heard, but I did not understand. Then I said, "O my lord, what shall be the outcome of these things?"

"He said, "Go your way, Daniel, for the **words** are *shut up and sealed until the time of the end.*" (Dan 12:5-9). The "words" of the book of Daniel were sealed, but are now open for John to digest and then prophesy.

The two events are very similar and complete one another and can be understood. In Daniel there is a Man clothed in Linen swears by God. The book is sealed till the time of the end, and then it shall be opened.

In John, the mighty Angel proclaims it's the time of the end, swears by God in heaven and has the "little book" opened, and that the prophecies of this little book are revealed to John, and John was to prophesy again, these prophecies of Daniel but this time these prophecies of revealed not concealed. You see how John and Daniel complement each other! Daniel's book is the Little Book!

### The Book of Daniel is:

- The Book previously sealed now open
- A smaller book *within* the Bible Itself.
- It's a book of prophecy
- Concerns the whole world, and world events.

Now the "words" were sealed, but "This instruction did *not* apply to the *whole book of Daniel*, for a portion of the message has been understood and thus being a blessing to believers for centuries. It is applied to *Daniels prophecy that dealt with the last days.*" (ibid, p.879, emphasis added). This was the time setting of the Book of Revelation, and when the Little book was to be opened. Then when the time actually came, "could a message based on the fulfillment of these prophecies be proclaimed" (ibid, p.879).

So Gerald Flurry in his desperate attempt to legitimized himself as an Apostle and a special messenger from God when tested failed. And are we not to "...test the spirits to see whether they are from God, for many false prophets have gone out into the world" (1 John 4:1), and this is what Gerald Flurry is according to the BIBLE, A FALSE PROPHET!