

Is Gerald Flurry a False Prophet?

Use the Bible to put him to the test.

By Joel Hilliker

GERALD FLURRY FORETOLD DONALD TRUMP'S stunning political comeback. But some critics say the way this happened exposes Mr. Flurry as a false prophet.

Before America's 2020 election, Mr. Flurry cited biblical prophecy to forecast that Trump would remain president. Then Joe Biden was inaugurated. Trump's political future was universally declared dead. Still, Mr. Flurry held fast to his forecast. He said Trump would return—even avoid assassination—and he did, dramatically.

Yet critics focus on Trump's four-year *hiatus* from the presidency, since Mr. Flurry said forcefully and unequivocally that Trump would *remain* president ("Why Donald Trump Will Remain America's President," *theTrumpet.com*/23193). That turned out to be wrong.

Does the Bible say that getting the *details* or the *timing* wrong on such a prophecy disqualifies someone as a true prophet of God?

The scripture commonly cited is Deuteronomy 18:22: "When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Thus the thought is that a single error in expounding on prophecy proves that God is not behind that prophet.

Is that what this verse says? It is not an unreasonable assumption. You need to know. Perhaps you recognize that

some prophecies Mr. Flurry has spoken about are coming to pass, but wonder how being off on certain details squares with this scripture.

If Gerald Flurry is a false prophet, YOU SHOULD NOT LISTEN TO HIM. Jesus Christ Himself specifically warned of false prophets arising in the end time (e.g. Matthew 7:15; 24:11, 24). The Apostle John admonished, "Beloved, 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 4:1). You must *test the spirits* and **KNOW** whether a man speaks for God or not.

IMPORTANCE OF PROPHECY

Firstly, should you even be concerned about prophecy? Most people pay it little or no attention.

But if you believe that the Bible is God's inspired Word and you accept the

Apostle Paul's statement that "[a]ll scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16), you must respect and study prophecy. After all, *one third* of the Holy Bible is prophecy—ONE THIRD! God took great pains to record and preserve those prophecies. Why? He has a reason for everything He does.

Many prophecies are expressly for the "end time," "the time of the end," or "the latter days"—meaning the end of this present age of man and the transition into the Kingdom of God (e.g. Jeremiah 23:20; Ezekiel 38:16; Daniel 8:17; 11:35, 40;



1 Timothy 4:1; 2 Peter 3:3). When giving Isaiah a prophecy, God instructed: “Now go, write it before them in a table, and note it in a book, that it may be for *the time to come* for ever and ever” (Isaiah 30:8). He instructed the Prophet Habakkuk: “Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but *at the end it shall speak ...*” (Habakkuk 2:2-3). After the Prophet Daniel recorded the visions and words God gave him, an angel said, “... O Daniel, shut up the words, and seal the book, even to *the time of the end ...*” (Daniel 12:4). Daniel protested: “I heard what he said, but I did not understand what he meant. So I asked, ‘How will all this finally end, my lord?’” (verse 8; New Living Translation). The answer: “Go thy way, Daniel: for the words are *closed up and sealed TILL THE TIME OF THE END*” (verse 9).

Clearly, God intends for these prophecies to be *understood*. But how? Many are difficult and confusing and could be interpreted in countless ways. Of whom are they speaking? To whom are they directed? What is the time frame? If you go searching for understanding, you will quickly find yourself in a thicket of contradictory ideas.

Here is an invaluable passage to consider. The Apostle Peter endorsed the importance of prophecy by saying, “We have also A MORE SURE WORD OF PROPHECY; whereunto ye *do well that ye take heed*, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (2 Peter 1:19). He considered prophecy *essential*—MORE SURE, firm and trustworthy, important to *take heed* to. This world is in darkness, and prophecy brings a *light* in our lives that prods us onward to the Kingdom of God!

But how to understand it? Peter says, crucially: “Knowing this first, that *no prophecy of Scripture is of any private interpretation*, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” (verses 20-21; New King James Version). When individuals try to interpret prophecy on their own, confusion results. The Bible’s prophecies were directly inspired by God to specific men through His Holy Spirit; that is how God works. And today, Peter is saying, those inspired prophecies of Scripture must be explained by men whom God specifically moves to do so by the Holy Spirit.

God does do that, as Amos 3:7 says: “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” God has secrets, but He reveals them to specific individuals—prophets—who are then to publicize them to others.

In the Old Testament, God spoke directly to His prophets and gave them special visions to record. Now all those prophecies are codified and canonized in the Bible. But those prophecies are not of private interpretation—God must reveal the meaning. So there must be a prophet on the scene to explain and publicize them.

It may seem strange to think of modern-day prophets. But “prophets” are specifically listed as ministerial offices in the New Testament Church (1 Corinthians 12:28; Ephesians 4:11; see also Ephesians 3:4-5).

A crucial end-time prophecy in Ezekiel 33 describes God calling a watchman to warn of impending disaster. Verses 30-32 foretell that he will perform a work that reaches and impacts a great number of people; but the trouble is, “they hear thy words, but they do them not.” Then comes a time when the prophesied disaster strikes. This passage concludes ominously: “And when this cometh to pass, (lo, it will come,) *then shall they know that A PROPHET HATH BEEN AMONG THEM*” (verse 33).

God sends a prophet in this end time to publicize the revealed meaning of the Bible’s prophecies and to warn on His behalf. This shows His mercy and His love.

But we must be able to discern whether someone is a true prophet. Let’s first examine another test God gives; this, in Deuteronomy 13.

IS HIS GOD THE TRUE GOD?

Before Moses recorded the Deuteronomy 18 test of a prophet, he gave this one. Deuteronomy 13:1-5 show that a prophecy coming true isn’t proof *alone* of a true prophet. *He must also be pointing his followers to the true God*. If he tries to lead you to other gods, Moses says, “Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul” (verse 3).

This is fascinating: God actually allows false prophets to speak, at times even *accurately*—to *test* His people! Could you pass that test—recognizing when a prophet who shows

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signs and wonders, impressive works, is leading you after a false god? To be able to apply this test, you must know the true God of the Bible.

Many people are casual about their religion and whom they follow. They pick up some teachings from this preacher, others from that church. But the Bible repeatedly warns against being led astray by deceitful but righteous-looking religious leaders (e.g. 2 Corinthians 11:13-15).

When evaluating a prophet, ask: Does he lead you to the true God? Does he uphold the laws of God and the pure doctrines of the Bible? Does he preach the way of righteousness? If you are unclear on these things, request our booklet *Can You Prove Which Church Is God’s?*

Now let’s study the test of Deuteronomy 18.

WHAT IS DEUTERONOMY 18 ABOUT?

In Deuteronomy 18:15, Moses says, “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” Moses is prophesying about Jesus Christ. He says he was a *type* of Christ, speaking on God’s behalf. And Moses says, *You had better listen to Him!*

God Himself prophesies of Christ in verse 18: “I [God] will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him” (verse 18). God had a *specific message* for Christ to deliver. And during His ministry, Christ performed this job exactly. “... I do nothing of myself; but as my Father hath taught me, I speak these things,” He said. “... I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. ... [W]hatsoever I speak therefore, even as the Father said unto me, so I speak” (John 8:28; 12:49-50).

Insolently lying that you received a message directly from God, seeking a following by deliberately leading people astray—in God’s sight, is a capital sin.

God put those words in Christ’s mouth. So anyone who fails to listen to Christ, God holds accountable: “And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him” (Deuteronomy 18:19). Again, this specifically foretells God sending JESUS CHRIST and giving Him specific words to speak.

The question arises, how would you know if someone came *claiming* to fulfill this prophecy but who wasn’t actually Christ? God answers: “But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die” (verse 20).

This verse describes two problems. The second is essentially like Deuteronomy 13: a prophet speaking in the name of false gods. This would certainly include prophets of non-biblical religions, traditions like the Greek oracles, Native American vision quests, and divination and appeals to deities through the use of physical objects like shells or animal parts. God commands: Shun a prophet who speaks for any god other than the one and only true God.

First, though, this verse condemns the prophet who presumes to speak a word in the name of the *true* God when God did not command him to. This is not talking about false ministers from other religions but those who counterfeit God’s true prophets within God’s nation. This requires greater discernment.

In the Old Testament, prophets said, *This is the word of God: quote, unquote*. Until the Bible was canonized, the Israelites just had the books of Moses and a series of prophetic scrolls like Amos and Isaiah. So the false prophets they encountered would have been people claiming to have a message straight from God, not an explanation of already recorded Scripture.

The Hebrew word translated *presume* in verse 20 means to act proudly, presumptuously or rebelliously. Here God addresses the heart and intent of a false prophet. He describes a prophet arrogantly, insolently making things up and saying, *This came straight from God*. Insolently lying that you received a message directly from God, seeking a following by deliberately leading people astray—in God’s sight, is a CAPITAL sin!

So if someone claims to have a message direct from God, how can you discern whether he is telling the truth? This question is asked in verse 21.

Here is God’s answer: “When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him” (verse 22). Note: This emphasizes the man speaking “in the name of the LORD.” This prophet is saying, *Here is a message God gave me to give you*. It does not say “if a prophet speaks,” or “if a prophet says something about the future” (sidebar: “In the Name of the Lord,” page 25).

One example of this is Hananiah, recorded in Jeremiah 28. This false prophet said, “Thus speaketh the LORD of hosts, the God of Israel, saying ...” (verse 2). *Presuming* to speak God’s very words, Hananiah gave the people of Judah a soothing message about being spared from the Babylonians, directly contradicting the Prophet Jeremiah. That chapter shows the grave consequences of his sin.

God says that if this man’s word fails, then clearly He didn’t speak to him and that man is a false prophet. However, if we are to take Deuteronomy 18:22 to mean that a true prophet of God can never make a mistake, then it contradicts other scriptures (sidebar: “Were Biblical Prophets Infallible?”, page 26).

EXPLAINING PROPHECY

Gerald Flurry does call himself a prophet, based on scriptures like Ezekiel 33:33. His booklet *Who Is ‘That Prophet’?* explains how he fulfills the office described as a *prophet* in John 1:21 and 25 (request a free copy). But what *type* of prophetic role is Mr. Flurry fulfilling? It is not the same as the prophets whose messages are canonized in Scripture.

In the February 1972 issue of *Tomorrow’s World* magazine, Herbert W. Armstrong wrote, “Emphatically I am NOT a prophet, in the sense of one to whom God speaks specially and directly, revealing personally a future event to happen or new truth, or new and special instruction direct from God—separate from, and apart from what is contained in the Bible. And I never have claimed to be.

“There is no such human prophet living today!”

“The Bible is the written Word of God—and, for our time now, it is COMPLETE! Never have I believed or claimed that God reveals to me new truths not contained in the Bible—in addition to, or apart from the Bible” (emphasis his).

Mr. Flurry quoted these paragraphs in *Who Is ‘That Prophet’?* and then commented, “I agree completely with this quote. Mr. Armstrong was not a prophet *in the sense that God spoke to him like He did with the prophets of old*. God spoke to Mr. Armstrong THROUGH THE PAGES OF THE BIBLE.” Mr. Armstrong probably made that distinction, Mr. Flurry wrote, because he knew that he fulfilled the end-time office of “Elijah the prophet” (Malachi 4:5-6).

Mr. Flurry likewise does not claim to deliver the exact words of God that he received in a vision or directly. Prophets like Mr. Flurry *explain* the infallible words of the Bible under divine inspiration.

How reliable are these prophetic explanations?
Are they also
infallible?



IN DEUTERONOMY 18:20, GOD WARNS against any *false prophet* who “shall presume to speak a word *in my name*, which I have not commanded him to speak.” Verse 22 warns of an unfulfilled prophecy “When a prophet speaketh *in the name of the LORD*”

What does it mean for a prophet to “speak in the name of the LORD”? The words in Hebrew indicate that the man claims his words come *directly from God*. This phrase, rarely used, nearly always refers to a prophet to whom God gave specific instructions in the form of a vision or message from an angel.

In 1 Chronicles 21:18-19, the Prophet Gad gave King David an explicit command (“go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite”) “in the name of the LORD.” 2 Chronicles 33:18 describes seers who spoke to King Manasseh “in the name of the LORD God of Israel.” Verse 10 makes plain that it *was* in fact GOD HIMSELF

speaking to this king. Ezra 5:1 says the prophets Haggai and Zechariah spoke “in the name of the God of Israel.” Both were true prophets who wrote inspired books of the Bible based on words direct from God (Zechariah 1:1; Haggai 1:1). In Jeremiah 26:2, God gave His prophet a detailed message and ordered him not to omit a word. Jeremiah delivered it exactly (verse 7). Those who heard him hated it and responded, “Why hast thou prophesied *in the name of the LORD*”? (verses 8-9). When his life was threatened, Jeremiah explained he had said exactly what God instructed (verse 15). He was deemed unworthy of death: “for he hath spoken to us *in the name of the LORD our God*” (verse 16). Again, a prophet who received and spoke God’s exact words was speaking “in the name of the LORD.”

By contrast, in Jeremiah 2:8 false prophets are said to have prophesied “by Baal.” No one ever prophesied “in the name of Baal,” since Baal could never relay specific words.

In other passages, people speak “in the name of” another human being. In 1 Samuel 25:9, David gave his servants a specific speech to read out, and they went and spoke “*in the name of David*.”

‘WE PROPHECY IN PART’

Throughout the Bible, God’s representatives have lacked complete understanding of God’s Word. The prophets of old didn’t always know themselves *how exactly* the prophecy would be fulfilled. “Enabling man to acquire *detailed, specific* knowledge of yet future events has never been God’s purpose. His prophecies reveal only a general overall picture. ... When the Prophet Daniel continued to ask for more and more detailed understanding of the broad, all-inclusive prophecies that had been revealed to him, God answered by the angel: ‘Go thy way, Daniel: for the words are closed up and sealed till the time of the end’ (Daniel 12:9). Neither Daniel nor any man was or is allowed to understand them *perfectly and precisely* until they are actually coming to pass” (*Good News*, May 1975).

Why is this so? For one, God doesn’t commit Himself to an irrevocable timetable. And He sometimes changes His prophecy, or His timing, based on how people respond. Such was the case with Jonah: He prophesied Nineveh’s destruction in 40 days (Jonah 3:4), but this *never happened* because

‘In the Name of the Lord’

In Esther 3:12, Xerxes gave his ring to Haman, who then wrote to every province; “*in the name of king Ahasuerus* was it written, and sealed with the king’s ring.” Such examples are very few because “in the name of” has such a specific meaning.

There is a clear difference between what Deuteronomy 18:20-22 is addressing and the way Gerald Flurry speaks about prophecy. One is, *God told me to say this* (“in the name of the LORD”). The other is, *God has revealed this and, based on that sure word of prophecy and what we know “in part,” events are going to happen this way*. This is not claiming to speak “in the name of the LORD.”

There has been *one instance* in the PCG’s history where Mr. Flurry claims to have heard a voice directly from God. He explains this in his book *The New Throne of David* (free upon request). However, even in that instance, the few words of this voice served to prod him to study *into the Bible*, and he wrote that book based on those biblical studies. He never asked anyone simply to accept what he said because it was “in the name of the LORD.” The new throne of David is a doctrine that can be proved from Scripture.

the Ninevites repented and God spared them (verse 10). Such instances do not make the prophet false but demonstrate God's mercy and responsiveness.

Occasionally, people misinterpret prophecies or assume a timeline that the prophet did not specify. For example, Jesus prophesied of the destruction of the Jerusalem temple (Matthew 24:1-2). Some expected it straightaway, but it did not occur until A.D. 70—and there is a greater fulfillment to come. Some prophecies may *seem* unfulfilled, but in fact their fulfillment was delayed or fulfilled differently than people expected, or it has yet to be fulfilled. For example, many prophets foretold the coming of the Messiah, and some of those prophecies referred to the Second Coming. When Jesus came but didn't establish the Kingdom of God immediately, many people thought He couldn't be the Messiah. The apostles thought they were living in the "last days" and that Christ would return in their lifetimes, and they made many statements to that effect (e.g. 1 Corinthians 10:11; 1 Thessalonians 4:15-17; Hebrews 1:1-2; 9:26; 1 Peter 1:20). In fact, Christ's own statements to them would have conveyed that impression (e.g. Matthew 10:23; 16:27-28; 24:33-34). God's men throughout history have misunderstood the time frame of God's prophecies.

The Apostle Paul wrote a lengthy explanation about the gift of prophesying in his first letter to the Corinthians. In it he explained, "For we know in part, and we prophesy in part [for our knowledge is fragmentary and incomplete]" (1 Corinthians 13:9; *Amplified Bible*). The *New English Bible* renders this verse, "For our knowledge and our prophecy alike are partial." We don't know all the details. God gives us the outline, the big picture, but reserves to Himself the knowledge of how exactly He will work things out. He said many of His prophecies would be revealed, or unsealed, in the end time. But He doesn't reveal everything at the same time. Our understanding improves as He unveils more.

"But when that which is perfect is come, then that which is in part shall be done away" (verse 10). When the prophesied events are fulfilled, that reality will supersede all of our incomplete notions.

Paul concludes, "For now [in this time of imperfection] we see in a mirror dimly [a blurred reflection, a riddle, an enigma], but then [when the time of perfection comes we will see reality] face to face. *Now I know in part [just in fragments]*, but then I will know fully, just as I have

Were Biblical Prophets Infallible?

PROPHETS ARE MEN AND MAKE MISTAKES. But do true prophets of God ever err in representing God's Word?

In 2 Samuel 7, King David approached the Prophet Nathan about the idea of building a temple for God. "And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee" (verse 3). David would have taken this to be God endorsing his plan. But Nathan hadn't consulted God. One might even argue that Nathan "spoke presumptuously in the name of the LORD." That night, God corrected His prophet and gave him a different message to deliver to David—an inspiring message that *David's son* would build a temple and that God would preserve David's throne forever (verses 4-16). Nathan, once corrected, faithfully conveyed these words to the king (verse 17). Surely he had to begin by apologizing and acknowledging that his prior counsel had been wrong. But that mistake didn't make Nathan a false prophet. God continued to use him.

The Prophet Jeremiah built his whole life around God's commission to

transplant and preserve David's throne (Jeremiah 1:10). He had deep faith in God's promise to David through Nathan, and was wholly convinced that God would perpetuate David's royal line through male descendants. Surely he spoke forcibly about this prophecy even when King Zedekiah and his kingdom were threatened by invading Babylonian forces: *God will ALWAYS protect at least one of the king's sons!* Then, shockingly, Zedekiah's sons were all slain. It cast God's prophet into a deep crisis of faith! Jeremiah's vehement accusations against God are canonized in Psalm 89: "But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground" (verses 38-39). But this was *false!* As Jeremiah learned soon after, God kept His word by protecting one of Zedekiah's *daughters*, and it was through her that He safeguarded the royal line. God used these trying circumstances to expose Jeremiah's faithlessness and help him



grow spiritually. This mighty prophet went on to do great works for God in his later years.

Prophets are not infallible. They can even speak and act presumptuously at times. But they can continue in service to God if they remain open to His correction and guidance.

been fully known [by God]" (verse 12; *Amplified*). The *New Living* reads, "Now we see things imperfectly, like puzzling reflections in a mirror, but then *we will see everything with perfect clarity.*"

We are already seeing more and more with growing clarity. But still, it is only a fraction of the light that will come when, as we saw in 2 Peter 1:19, the day dawns! Our understanding grows clearer and brighter as we approach the sunrise of the Second Coming of Christ and the World Tomorrow.

JUDGE BY FRUITS

Gerald Flurry does not receive new prophecies; he explains the prophecies of the Bible. He does not ask people to simply accept what he says in faith—he provides detailed scriptural support for everything he teaches and encourages people to "[p]rove all things" (1 Thessalonians 5:21).

God does give His prophet *special insight* into the Scriptures. Mr. Flurry didn't "figure out" or privately interpret Psalm 83, Daniel 11, 2 Kings 14, Amos 7 and countless other passages. God *revealed* those scriptures and put His servant's mind onto the relevant world events.

Some of these explanations are not obvious, and people would argue them. However, events like Donald Trump's improbable political comeback after Mr. Flurry foretold it are happening with increasing frequency. Yes, he said Trump would *remain* president. He did not foresee the scale of election fraud that enabled Joe Biden to assume the presidency. He did not foreknow all the twists and turns that would occur en route to Trump having a second term (developments that have *dramatically* strengthened Trump's political power now that he is back in office). But the biblical prophecies informing Mr. Flurry's view, and his understanding of them, have been shown to be absolutely right.

What Mr. Flurry has foretold about the destructive power of the radical left in the English-speaking nations, about the danger in the Israeli-Arab peace process, about the Jewish state trusting Europe as an ally, about Iran's radical ambitions, about Iraq falling into the Iranian orbit, about Syria and Lebanon breaking away from Iran and Germany swooping in, about German dominance within Europe, about political and economic turmoil throughout the Continent, about growing militarization in response to Russian aggression, about Russian President Vladimir Putin's role in prophecy, about the ever growing Russia-China alliance, about China taking over sea gates and building an economic empire, and many other forecasts based on his understanding of Bible prophecy, are being vindicated by events!

Watch and see whether such events, unfolding just as he said they would, don't happen more and more. After all, God does say that people will know there was a prophet among them. That truth is going to become harder and harder for people to deny. As God has done so often with His chosen men in the past—such as Moses, Elijah, Jeremiah, Jesus Christ—He uses fulfilled prophecy to establish the credentials of His servants.

"Jesus Christ said, 'You shall know them by their fruits,'" Mr. Flurry writes in *Who Is 'That Prophet'?* "You will not know a prophet by how many followers he has. Or how much property he purchases. **YOU WILL KNOW HIM BY THE PROPHECIES GOD REVEALS TO HIM.** God will also give him a powerful work to deliver those prophecies" (emphasis added).

HOW TO 'PROVE ALL THINGS'

When the Prophet of whom Moses foretold walked the Earth, plenty of people refused to hear Him. He was the very SON of God, yet many people saw only a sinner and a heathen. The human mind can easily be deceived, and people can *close their eyes* to plain truths of God (e.g. Acts 28:27).

God does expect us to "prove all things." But that does not mean viewing everything with skepticism, suspicion, cynicism and doubt. With such a mindset, no amount of proof will penetrate. As Paul wrote, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither *can* he know them, because *they are spiritually discerned*" (1 Corinthians 2:14). We must evaluate what proofs God provides in faith with a *spiritually oriented* mind.

When Peter recognized who Jesus actually was—"Thou art the Christ, the Son of the living God"—Jesus responded, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but *my Father which is in heaven*" (Matthew 16:16-17). For the proof of a spiritual truth to convict us, God the Father must *reveal* it to us.

Mr. Flurry does not ask people to simply accept what he says in faith—he provides scriptural support and encourages them to "prove all things."

And to whom will God give such revealing? Mr. Flurry makes this crucial point in *Who Is 'That Prophet'?*: "Remember, God reveals prophecy only to 'babes' (Matthew 11:25). ... God will only reveal new truth to people with a childlike attitude." In the book's quip he writes, "If you will prayerfully study this booklet, asking God for a humble, childlike attitude, you can prove the identity of that prophet."

Be sure to properly apply the biblical tests of a true prophet. Look for whether that man is pointing you to the true God. Judge by fruits. See whether the prophecies he focuses on and explains come to pass—not necessarily in every detail, since we "prophesy in part." View the whole picture, and look for God's Spirit at work. God promises that in the end, people will *know* there was a prophet among them. Ask God for the discernment to recognize this *before* it is too late—while there is yet time to respond to the warnings God is sending through that man! 