UNITED STATES DEPARTMENT OF THE TREASURY
BUREAU OF ALCOHOL, TOBACCO & FIREARMS

TAPE #43

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(Tape 43)

MR. KORESH: -- the natural laws of nature. Such as instead of having to build houses out of wood we could build houses out of plastic today can't we?

JIM: Um-hum.

MR. KORESH: All right. So, so man is able to finally eventually by perception enter out of the natural which is the present state of his existence into something super or something not common, something supernatural.

JIM: Um-hum.

MR. KORESH: In other words, if we were to fly one of these jets over into a very barbarian part of Africa which this is becoming hypothetical now today and a native had never seen such a sophisticated piece of structure taken from the earth, refined, redeveloped, you know, and redesigned to where it can fly, they would, they would think we were gods wouldn't they?

JIM: Yeah. Well, you know, David, the way you explain all that to me, what I -- I just wonder, I mean, could this, could this whole series of events be God's way of maybe like, I don't know, testing your resolve to spread your word out further than your temple there --
MR. KORESH: Well, let --

JIM: -- I mean to walk out and now that all these people know --

MR. KORESH: Well, yes, that's, that's, that's in consideration. But let me explain again.

JIM: Maybe that's why it all happens.

MR. KORESH: Let me explain the foundation of this, okay? Let's stop being so -- let's, let's stop putting God in a Renaissance type picture, let's stop putting God in a robe and, you know, an old man. Let's, let's start, let's start looking at God in a modern setting, okay?

JIM: Um-hum, um-hum.

MR. KORESH: All right. Now, we know that the prophets say that Moses was allowed to ascend into heaven and descend, that Elijah was taken up in a chariot, and we know that there were certain men of their days, prophets like Ezekiel, who began to try to explain by his natural perception of his natural existence, in other words, of nature. These men, they, they -- in their day they, they knew of lions, they knew of leopards, they knew of wolves, they knew of, of bears, they knew of the basic animals that were part of the region.

JIM: Okay, thank you. I'm sorry, sorry,
David, they're passing me a note here. Hold on a minute. Okay. Okay. Okay. You need to know this. Here. They just slipped me a note. The United States Attorney called. You know what -- you know who that is?

MR. KOresh: Yeah.

JIM: He said a bad -- excuse me -- inaccurate story on Associated Press stating that ATF and federal agents are planning to charge all women with murder, not accurate, not true. That's from the U.S. Attorney.

MR. KOresh: Well, that'll make them a lot happier to hear.

JIM: Well, I'm, I'm just saying, you may hear it on the radio because the Associated Press puts that stuff on the wire.

MR. KOresh: Right.

JIM: Okay? And the U.S. Attorney called here specifically to say it was a bunch of baloney, that's not it, okay?

MR. KOresh: Well, that's good.

JIM: So I'm telling you ahead of time, okay?

MR. KOresh: Okay.

JIM: So don't get mad at me when you hear --
MR. KORESH: Oh, I'm not. Now here's the deal, Jim.

JIM: All right.

MR. KORESH: So now in the stories of creation, remember Pharaoh thought he was God and God chose a man Moses and Moses had supernatural means. After, you know, Moses tried to talk with the Egyptian Pharaoh but he wouldn't listen, right?

JIM: Um-hum.

MR. KORESH: So then what took place was the supernatural means had to take place and even still they were means of nature out of control --

JIM: Um-hum.

MR. KORESH: -- you know, like for instance the lice and the frogs and the lightnings and the things like that. But finally Pharaoh had to consent, had to let them go. But the point I want to first bring out is that in the story of creation we hear that there is this God who forms from the metabolic substances of our earth, the dust, you know, which everything -- all material, all matter, all, all things of, of chemical/biological structure in this world. Remember, this little ball contains substances of the most highest ingenious form, the atom and all forms of atomic existence, okay? Now, we know that,
that we can, we can take any substance down to the
lowest form of matter which the lowest matter is the
atom which the building block of all matter, all
material, right?

JIM: Um-hum.

MR. KORESH: And we know that when we try to
go beyond that and we disturb the natural revolvements
of the ions, protons, neutrons which have their own
little sphere of revolvement just like the earth
revolves around the sun, right?

JIM: Um-hum.

MR. KORESH: You know, they have their own
little independent positive, negative reaction of --
you know, in (indiscernible) what happens is is that
when we try to disturb that all of a sudden all of
this energy is released isn't it? Power is released,
right?

JIM: Right.

MR. KORESH: When you, when you, when you
pop -- when you split an atom whether by fission or
fusion, what do you have? I mean, you've got like
wow, you've got this energy that hurls all the other
matters in such a frenzy -- beyond the mind's
comprehension -- force throughout all directions that
you have a gigantic effect don't you?
JIM: Um-hum.

MR. KORESH: Okay. Now, now, the question is, how did nature, how did existence put all of that power into such a small form known as the atom? So what I'm saying is I'm saying that, that the -- the things that are seen, the things that are seen which, which (indiscernible) energy or strength or power -- for instance, like, like a gun. You know, a gun is a deadly weapon, right?

JIM: Um-hum.

MR. KORESH: And it's made of many atoms isn't it?

JIM: Um-hum.

MR. KORESH: Billions of atoms, right?

JIM: Right.

MR. KORESH: Okay. The, the -- the, the, the substance of the weapon is actually more dangerous than the mechanical workings of that structure isn't it?

JIM: Um-hum.

MR. KORESH: I mean, if, if, if just -- if just a few of those atoms inside the gun barrel could react in their proper proficiency, I mean that gun barrel could, could, could move city blocks couldn't it?
JIM: Um-hum.

MR. KOURESH: Okay. So you think to yourself, how did existence originate to such a strong, powerful, powerful means and yet cloak itself into such small, insignificant, unnoticeable principles and yet man is the greatest, most intelligent being of all -- is the only being or only animal in creation that seeks these things? See, of all nature, man is the only nature that has a question. Why? Okay. Now, in the story of creation God said -- now, now, we know God did more than just say unless we understand the original purposes behind the word, the ability to speak, you know, brainwaves, muscle contractions, you know, lungs, air, oxygen, speech, sound, interpretation of sounds; we got a audio spectrum, wavelengths; we got, you know, a visual spectrum; we have, you know, the subsonic, mid-sonic, high frequency: I mean we have so many forms of wave or measurement of movements throughout all the spectrum of creation and God said, Let there be Light. Now, light also is a communication. Whether it interprets the things that we see or whether it just exposes the things that we see. I mean, we have light, like out -- right now we got light outside, it's the sun, right? And we can see the things of
this material world. We may not be able to interpret them, we cannot just look at things and understand their construction and what they are and what they mean, right? The sun may show us a guy standing out here with a gun pointed to us, but we can't -- we may see that image and we may not know exactly what the intent of his mind is, right? So the person that would do that would more likely not want the sun up to be exposed. Okay. But this God says, Let there be light, and this God created a so-called system in a world that already had been. Is that correct? I mean, when the spirit of God moved on the face of the waters, well, the waters were already there weren't they? And the earth was without form and void, scripture says. So here was this abyss of darkness and here was this earth that was void and without form like a mass and it was covered in waters. And the spirit of God moved on the face of the waters and God said, Let there be light. And God departed the waters and the earth came forth and God began to speak and started creating. And God made this garden and God called the eastern part Eden. And God formed from the dust of the earth Adamath (phonetic) which means mankind. And God said to man that they may eat or partake of all the fruit in the midst of the garden
but of one tree, right, the Tree of the Knowledge of Good and Evil. Now, here's the, here's the simple basic analogy. Why would God tell this created being not to eat of that one tree? Do you know, Jim?

JIM: Um-hum, um-hum.

MR. KORESH: Why?

JIM: I don't know.

MR. KORESH: Well, it gives -- it kind of gives a controversial point of reasoning doesn't it?

JIM: Right.

MR. KORESH: They have all these liberties, natural liberties, they, they've had a world created and they have been created with a body adaptable to that world. I mean, Adam is, is formed in the form of masculinity after God's image, after God's own kind, right? And yet from Adam's side is taken forth another personage -- same -- from the same breath and the same spirit. Now, she is a woman. Now, women are awesome aren't they? Jim, I mean, we're, we're, we're just not men without women.

JIM: Um-hum.

MR. KORESH: I mean, the, the -- who imagined that? I mean, I mean, unlike the rest of the creation, I mean we go wild over them, their, their bodies are beautiful.
JIM: We all love them.

MR. KORESH: Oh, I mean, it's just like, you know, the beauty of it is just like incredible especially when, when they have babies, you know, it's just like -- what a, what a lesson, oh if we could interpret the meaning, if we could interpret the meaning and not live so much in the natural, if we'd interpret the meaning: how did this happen, you know, and how did it get so corrupt? Well, anyway, the key is this. This intelligence that is given unto man is given a test, we have been told, that of all the trees of the field they may freely eat but of one tree in the midst of the garden, the Tree of Knowledge of Good and Evil you shall not thereof for if they eat thereof, you shall surely die. Now, you know, God's not a liar but we got to find out the meaning of this, you shall surely die. So we find that, that there was another opposition, there was another component in this story, to where the serpent was used, as a medium, to communicate to the woman. And she was told, you know, Yea, hath God not said you may not eat of any of the trees in the midst of the garden? Now, she corrects him on this point by referring to him back to the truth. God, she said, No, God says we may eat of all fruit, but of the Tree of the Knowledge of
Good and Evil we may not eat thereof because the day we eat there we shall surely die. Now, then the next point of communication the opposition states, you know, which is controversy to God, says, Ah, ye shall not surely die, meaning that God's a liar, right? For God doth know that in the day ye eat thereof ye shall be as gods knowing good and evil. Oh, oh. Well see, that explains it. You see, that explains it. You see, God had a secret and God wasn't letting anybody know, right? And thanks to the serpent the information is handed down for the, for the beings of this earth who were formed from this earth and given subpoena or given life, that they, they are lacking one element to become equal to God and that is the knowledge of good and what? Evil. So Eve partook of this fruit and a principle of trust or principle of encoded communication was broken. After eating of the fruit and giving to her husband also, after going against the original instruction of what they knew to be the author or originator of their very being, their very natures, their very habitation or sanctuary of their natures, you know, life, love, male and female, cohabitation, the shabat sabbath day was a memorial of love-making originally, you know, they twain shall be one flesh. After being given all that realm of
existence and the joy thereof, they had to move one
step further to find out really what separates them
from God: a knowledge of good and evil. Okay. So all
of a sudden they looked upon each other and they, and
they saw that they no longer had this direct, equal
communication. In other words, they realized they
were naked. Now, you know, being naked means that you
discern an embarrassment of your differences and you
also understand a censorship of your individuality. I
mean, you know, a woman with her shirt off and no bra
on is very sensual, correct, in our culture, if she
has decent knockers, right? Are you with me, Jim?

JIM: Yeah, um-hum.

MR. KORESH: I mean, if you was to go to a
beach and see a girl walking around with a nice set of
bosoms, I mean wouldn't you become intimidated,
wouldn't you become very -- your eyes are like that
and you kind of like, whoa, right?

JIM: Um-hum.

MR. KORESH: But whereas say in Africa where
it's done all the time, it probably wouldn't affect
you so much, right?

JIM: Because the culture is different.

MR. KORESH: Exactly. The, the, the
ingrained senses of the reality --
JIM: Um-hum.

MR. KORESH: -- you know?

JIM: I understand that.

MR. KORESH: They would be like just, you know there's a couple of ones, there's their milk bottles, right?

JIM: Um-hum.

MR. KORESH: Okay. So, so what happens is -- so, the sensitivity of the mind has to be guarded to a large degree and the mind which is a programmed substance is something that has to be in proper lines, you know, programmed according to this God.

Otherwise, a lot of things can be programmed into it which are not advantageous. I mean, they're not, they're not to our benefit. Okay. Now, here's the principle. So, so Adam and Eve eats this forbidden fruit and they become, they become perplexed with this sensation of guilt, of fear of the unknown, a fear of the -- now, they know, they know what nakedness is now, but now they still don't understand what this elemency of death is, right? God has promised them something to do with death or nonexistence or deceasement of existence. In other words, a destruction or a destroying of that perception of what they have already received which is life, Eden and
communion with God, okay? Now, now, not knowing where
they came from and not knowing where they're going,
you're more worried now about not knowing where
they're going than they were of where they came from.
Okay. Now, just as we weren't worried about being
born were we? No, we're worried about dying, aren't
we? That's the nature of man. Now, here's the thing.
So, all of a sudden they see or they, or they begin
to, to hear the presence of God coming into the garden
and they run and hide themselves and they take leaves
and they begin to hold these leaves, you know, to
cover their, their two separate organs in regards to,
you know, their purpose of creation or their sexual
organs trying to hide these things. And so, and so
God calls out and says (untranslated), you know, you
know, Where are you?

JIM: Hey, I'm here.

MR. KORESH: No, that's what, that's what
God said to Adam and Eve.

JIM: Oh, I see, um-hum.

MR. KORESH: You know, Where are you? And
of course, you know, this is a neat, neat story
because it, it, it shows you how that sin starts so,
so child-like. Of course, Adam answered God and
Adamath or Adam says, you know, We are over here
hiding, you know, like a child? You know, a child took a cookie -- says, Did you steal the cookie? and they go, Yes. You know?

JIM: Um-hum.

MR. KOresh: And -- or no, they say, No, and then you say, Well, what did you do with it? and they go, I ate it and the crumbs are under my pillow. You know, it's just the innocence of it at first, starts off very innocent. So and, and, and God says, and God says, you know, Well, where are you? And he says, We're hiding because we heard your voice and we hid because we were naked. And God says, Who told you that you were naked, you know, Where did you get this information from, where did you get his light from? Has thou eaten of the fruit of the midst of the garden that I commanded thee not to? Now, Adam and Eve is before God now and, and here's where everything begins. Adam in, in, in his reaction to God says -- now remember, this is, this is Adam's creator, okay? This -- Adam is facing his originator. You don't, you don't get to face your maker do you? You know, today's man doesn't, doesn't have that to where he can just talk to God direct, right?

JIM: Um-hum.

MR. KOresh: Okay, but the record says Adam
could. So, so Adam looks God face-to-face and says, The woman that you gave me, she gave me it to me and I did eat. Now, who is Adam blaming for his sin? He's blaming God. In other words, God had made a mistake by giving to Adam Eve, right? So God turns to Eve and says, Why hast thou done this? And Eve says, The serpent beguiled me, deceived me, and I did eat. Now, again, who had created the serpent?

JIM: God?

MR. KORESH: Exactly. Now, here is the elements of, of, of creation accusing the creator of the reasons for their sin. Now, God, God is a very, very, very understanding person, I know personally myself. And so God turns to the dumb animal who has in no wise means or ability of itself to be able to communicate except through mesmerism by a power outside of itself. And God says, Because thou hast done this. Now, he didn't, he didn't say nothing to Adam and Eve as of yet, you know, they're passing the buck, you see?

JIM: Um-hum.

MR. KORESH: He says, Because those hast done this, cursed are thou above all cattle. Upon thy belly shalt thou go and dust shall be the meat. And he says, I shall put enmity between thee and the
woman. So there's, there's going to be enmity or warfare between the snake and the woman, right? Between thy seed and her seed. In other words, the little snake's babies, right, which become big snakes, right?

JIM: Um-hum.

MR. KORESH: And the woman's babies which become adults, right?

JIM: Um-hum.

MR. KORESH: There's going to be warfare isn't there, between snakes and people? And it, this enmity, shall bruise they head -- talking about the serpent and that's where people mostly kill snakes, hitting them on the head -- and thou shall bruise his heel, his heel. Refers to a him, his heel. Now, this is where the seed of the woman -- somehow through the seed of the woman there's going to be a warfare and somehow through this woman's seed there's going to come a seed that's going to bruise the head of the serpent. That's what God says. Now, God begins to go into the second form, and God says to Adam and Eve -- God says to Adam, Because thou hast done this, you've harkened to the voice of your wive, he says, that you're going to live the rest of your days laboring or what you eat and the sweat of your brow you're going
to eat bread, and you're going to till the ground all the days of your life until you return back to dust for dust you came, to dust you shall return. So the death wasn't going to instant was it? No, it was going to be something for them to learn a lesson, right? And then to the woman he says, I will greatly multiply thy sorrow, in thy conception in pain you shall have children and your desire shall be unto your husband. And of course this is where man begins to become the masculine predominant over female. She forfeited her rights of equity, you see, using her glory and using her natural beauty which you know how us guys are suckers over that, right? All right. What's more powerful, a big, strong man or a nice, beautiful woman? You know what I'm saying, Jim?

JIM: The man?

MR. KORESH: I mean, who's more stronger, Samson or Delilah?

JIM: Well, Delilah I guess.

MR. KORESH: Exactly, exactly. I mean, you know, the Bible says that a man is -- a strong man is brought down to a piece of bread over the, the bosom of a whorish woman. You know, I mean, I tell you -- so anyway, so the keynote is is that the story of creation begins to tell us that God begins to
formulate a plan for men to learn a lesson, to learn a lesson. Now, here's the mystery: God is conversing with God, okay? And God says, Behold, man has become as one of us knowing good and evil. Let us therefore put him outside of the garden least he put forth his hand to the tree of life and live forever. Now, wait a minute. Hmmm.

JIM: Hey, David, they're, they're just telling me that they're going to do a shift change on those --

MR. KORESH: Okay.

JIM: -- those Bradley things.

MR. KORESH: No, no worries. And I'm not scared of your Bradleys or nothing. Just -- I'm just trying to emphasize to you that, you know, I, I, I'm not -- I, I realize --

JIM: I know.

MR. KORESH: -- that these guys are, you know --

JIM: I understand.

MR. KORESH: But anyway, here's the deal --

JIM: Hey, any chance of -- go ahead. Go ahead. I'm sorry, you wanted to tell me something?

MR. KORESH: Yeah, there'll, there'll be some more kids. Just, just hold on.
JIM: Okay. Well, good, go ahead.

MR. KORESH: The, the deal is this now: why does God say there in Genesis, Man has become one of us, knowing good and evil? If you really knew who God was, if you really knew how society and order, sociology and science work hand-in-hand together in the true religion of the Bible, then you would find that there has to be a test because heaven who has, you know, a principle of eternal existence has only a small toleration of a disordered affection called sin. Another way to terminate sin or to interpret sin is insanity, you know, craziness, foolishness; indifference, nonobservatory, uncommittal. You see, wisdom is not something that man naturally has. Nobody teaches a baby how to talk, you see? A baby teaches a baby how to talk, okay? You understand what I'm saying?

JIM: Um-hum.

MR. KORESH: A child has the instinctive chromosome or natural origin that allows the child to grow outside of the womb until it forms and formulates into a walking, talking personage, toddler, you know, and it, and it finally grows into a maturity and for a season develops into something that appears to be collective, complete, matured and proficient. But for
some reason in a short period of time, say from anywhere from 30 to 50 to, to at the max 60, 70 years, these images begin to divert, they begin to become old, weaker, they degenerate. The mind and its perception and concept becomes locked into a plateau and it begins just to die to the point to where it finally does, its actual physical force and physical being actually just -- it wears out and it dies and it's put back into the dirt. A real strange existence. And so the very perception of this existence calls within us, each one of us as individuals in this world, it says to us, you know, why am I? Where did I come from? Where was I born? What did I learn from my birth? You know, why was I a child? You know, when did my childhood end? Why am I getting older? Why have I learned so many things and yet the lessons seem never to reoccur or apply? You know, I'm getting older, I'm, I'm going to die. Why is this? What's the governing factor of these things? You know, but if we be natural or carnal, there's no question, just simply we learn by nature that we want to eat what we want to eat, and we want to eat only what we perceive what we can eat. And we can only choose from the multitude of varieties that we ourselves have perceived, right? Not knowing what
there may be to eat from a different part of the
world, we wouldn't want it would we? But we want to
sleep, we want to make love, we want to have fun. And
so the pursuit of the majority of, of the beings of
our existence really live for the day. They live for
the light and for the life that they enjoy day by day.
And they do not question by any means the reasons or
the purposes or the outcomes of the very reason of
their existence, they don't care: they know they're
going to live and they know they're going to die and
they think that it's all going to come and go and pass
and that's it. But not so. The higher purposes of
this reasoning is so that when a man has been given
this life he is to learn in full force the meaning of
good and evil so that decisions might be made in
regards to every individual mind so that they might be
judged and evaluated, well, like when you look at the
stars at night, to see whether this planet is ripe for
the quickening. Now, what's the quickening? Well,
see, other, other planets in other parts of the
universe grow by this means. You know, Orion is the
central location of the stars in the skies of the
north, the horsehead nebula Orion, you've heard about
it? Intrigued science and they say that through the
nebula that continual light exists. Are you familiar
with that? Get some documentation on it. Anyway, the
prophesies talk about Orion. Talks about where God
comes from, right? Such as in the Books of Job and,
and certain books of the Chronicles, talks about
Pleiades and Orion and Molzaroth. But anyway, it is a
modern reality that man has such a diversity of
knowledge on so many subjects which are of such great
interest which causes such delight or more greater
light and life. I mean, hey, man, like today if you
got a computer system just think of the unlimited
ability you can have, fun, with just a computer,
right, Jim? You follow me?

JIM: Yes, um-hum.

MR. KORESH: Are you interested in what I'm
saying or do you want me to stop?

JIM: Yes, I'm just trying to listen.

MR. KORESH: Okay. But do you see what I'm
leading to? So, what I'm saying is, okay, so, so now
we're -- okay, look, the world is bad, okay? I lived
in the streets of L.A. to help people, you know what I
mean? I lived out there with these people. I reached
people where they're at, you know? And there's people
out there hooked on drugs and stuff like that, you
know, there, there are just so many people suffering
and they don't know why; they, they made some wrong
turns, they made some wrong decisions; they don't know about God and the God they've heard about, Jesus Christ who saves, you know, has never done nothing for them, you know, that's just the facts of their perception of life. Okay. Now, but what happens is is that God opens the door which every mind of man is to confront and if man is foolish and doesn't open the door of his mind to perceive the door that God has opened then man is judged as vanity. And for every soul of man right now, right as we talk that is not opening their mind to the door, Solomon calls it the door, the secret place of the stairs; the prophets call it the door of cedar; they call it the door of knowledge and door of wisdom, the chambers of darkness and the secrets of light; the secret place of thunder and the end of the world that God will hide the source of all wisdom. Paul the Apostle said it pleased God that in Christ all the fullness of wisdom and knowledge should be complete that we might be complete in him. Through his testimony we see that Christ is the first and the last, the least and the greatest, it's a complete experience, wholly. And there's a reason: the very truth was given in the beginning when God said, Man has become as one of us knowing good and evil. And how does God know evil? Well, before man
was created in this world God had done it and
destroyed it. How do we know? Well, God destroyed it
again with the flood in the days of Noah didn't he?
But here's the key: there's a flood in heaven too and
God's throne in heaven is on a sea, very smooth, it's
like glass, no wind doesn't blow on it, it's just as
smooth as can be. And this God who doesn't condemn
any man for their sins will only judge men based upon
wisdom, whether they wish to perceive. And John says,
Behold, I saw a door open in heaven and the first
voice which I heard as a trumpet talked with me which
says, Come up hither and I show you that which must be
hereafter. Now, a wise man would consider whether it
be hypothetical, literal or spiritual that the words
are the words of scripture. Whether we discern them
as being any of the previously described, spiritual,
hypothetical, literal, whatever: the game is in the
computer, right? This is where everyone is evaluated
for their spiritual IQ and this is what determines
whether God puts his big guns on humanity at this time
or not. Is there any sources or natural faculty still
left in mankind that are redeemable? You know, that's
what that you with your prison systems down here.
When a person seems to be bad you sometimes lock him
up for a while, try to rehabilitate him and give him
small minor tests to see if he can be, you know, re-
allied with society. Okay, the same as here: can
heaven see if man, modern man, who's been given so
many fine and nice little gifts of modern reality, can
he be proven and can he be tested to see if he is
worthy, worthy of a connection with the mighty living
originator of this world with those who look like us
but they're not degraded as we are, with those who are
far above and beyond in science and technology, who --
well, you know how the, how the rebellious spirit of
children are, if we got a hot rod Camaro we know we're
not supposed to run that stop sign, don't we, Jim?

JIM: Um-hum, that's right.

MR. KORESH: You know, but you know how some
people they like to be daredevils?

JIM: They do, they do it anyway.

MR. KORESH: Yeah, now, you know, that is,
that is -- that cannot be tolerated in the world that
I'm talking about. For instance, we may have a
vehicle that runs on fossil fuel. Like, my Camaro out
here as a 427 four-bolt main and we produce about
close to 390 to 420 horsepower, okay? Now, now, that
car has got disc brakes and everything and it's, it's
-- everything is top condition, but I don't run stop
signs and I don't, I don't even take the chance to be
foolish to, to, to use the laws of probability to
think that if I don't stop at my stop sign I'm sure
the one at the right or left of the intersection will.

JIM: Um-hum.

MR. KORESH: Now, you see, that, that is
unnecessary because under the laws of the natural
creation it's my duty and responsibility based on
love, my interest for my own being and for the beings
of others, to simply abide by the principles of
science and to see that there's an intersection where
two paths meet and cross and I need to stop and look
to see if the way is clear. Okay. Now see, that's,
that's the principle. Now, if I was say possibly in
one of these vehicles that the prophets talk about
like the
Makkevah (phonetic) --

JIM: Um-hum.

MR. KORESH: -- okay? Now, the Makkevah has
the ability to transport from the throne which is like
I say, oh, I would say it's about, oh, if you could,
if you could imagine about a billion light years away
from the crescent of Orion, okay, and then plus from
Orion to here. Okay, it takes -- when Daniel prays
when he made his prayer in Daniel Chapters 4 and
Chapters -- actually, Chapter 8 -- Chapters 7 and 8,
the amount of time that Daniel took to pray was the amount of time it took for Gabriel to be able to transport from that distance. Let's just say it was from Orion because we know, you know, how far that is. He was able to transport from that distance to the earth and come to answer Daniel's prayers. Now, that's kind of fast isn't it? Except the dimensions of time in regards to heaven are even faster than that if need be, or slower. In other words, you don't have to just travel to any given one dimension. In other words, if I wanted to get to a certain place fast and delete all of the substances of time and images of that time, if I wanted to say wrap two points of distance together and delete the time between, I could do that. And that's kind of like cutting time in two and putting two distant ends, a far past and a far future, together, just making them at the same time.

Do you understand what I'm saying?

    JIM:  Um-hum.

    MR. KORESPH: Okay, but if I wanted to go on a trip and I wanted to, to utilize time for a leisure purpose and I wanted to see in every frame or spectrum which is a, a frequency of time what God has made, then, then I can go ahead and travel the distance of that time and I can consistently perceive all the
perceptions that God had originally created with that
spectrum of time, what you could call distance.
Distance is time. All time is punctuated by sources
of either black or illuminous light. You know,
there's two kinds of light in heaven. There is the
light which is reflective which is energies
dispersing, and there's also light which is a vacuum
of opposite energies contracting. And these, these
are things you'll learn about later. But the thing is
distance is time. All time is punctuated by sources
of either black or illuminous light. You know,
there's two kinds of light in heaven. There is the
light which is reflective which is energies
dispersing, and there's also light which is a vacuum
of opposite energies contracting. And these, these
are things you'll learn about later. But the thing is
this: so God knows this good and God knows this evil.
Well, okay, but it's so sophisticated today that man
is just so smart and man is just so intelligent, Jim,
that God has to have a, a real fair judgment. I mean,
man is so deceived now by his little Tinker Toys
called science and all that and he's just so arrogant
and so proud that, that man just don't have no faith
in the Bible no more because the Bible's just talking
about chariots and swords and horses and nobody today
is -- I mean, come on, if I had some horses out here
and some swords and a bow and arrow and I came out
after you all guys you all guys would laugh at me
wouldn't you? You wouldn't shoot me, you'd, you'd
feel sorry for me, laugh at me. Okay. Well, let me,
let me give you a better test then. Let me just
simply give you an element called truth. Let's,
let's, let's let God be the fool momentarily and let's just simply ask an honest question so that everybody can be judged fairly. Because, you know, like I say, God is not going to tolerate this nation any longer now and this is your day of judgment, my friend, this is this nation's day of judgment. Now, why? Well, because, you see, back in 1960 when you all realigned with the Papacy. Remember, God has a hard-on against the Papacy, doesn't he? You know, I'm not cutting down your religion and I'm not saying everyone in your religion knew what they were doing. But I'm simply saying that Rome, I'm saying that Pilot, knew that Christ was innocent but he went ahead as a bureaucratic personage and he went ahead and gave this man Christ over to the hands of ungodly men to crucify him, right? And I'm simply saying that God of all the nations hates Rome and everything to do Rome. And Rome took one more step: Rome not only crucified Christ, but Rome also put on the garment of Jesus and went around proclaiming that it was Jesus. Remember, the Pope claimed that he was vicarius Dei (phonetic), right? He claims to be the vice chairman of God, doesn't he? Yes, he does. Okay. Now, so God has never blessed those nations that have been underneath that banner. No, no nation that's been under the
banner of Catholicism has ever been blessed; all nations have been poor, they've been struck with famine, they've been -- you know, God has definitely shown by example he don't like the Pope. Now, he's the thing: this nation was blessed because men and women of principle, though being ignorant of God, were not ignorant of one thing: they light, they wanted freedom of speech, they wanted freedom of expression, they wanted to know and they wanted to learn within oppression. So this nation was risen up and God blessed it and God has been very well pleased with, you know, the Lutherans, although they don't know everything. You know, Christ says, Forgive them, they know now what they do, right? I mean but they're trying aren't they?

JIM: Um-hum.

MR. KORESH: God bless the man that tries, Jim. You, you know --

JIM: Hey --

MR. KORESH: -- hey, Christ, he, he, he, he --

JIM: David, I try.

MR. KORESH: I know you do, Jim.

JIM: And you try.

MR. KORESH: Well, I mean --
JIM: We both try.

MR. KORESH: -- I don't have to try because my position is a little different than yours, or anybody else's in the world.

JIM: But, but you try to do good by your people.

MR. KORESH: Well, the thing of it is is this: the people that come to me come to me for one reason. Let me catch a sip here real quick, Jim.

JIM: Catch a what?

MR. KORESH: I got to get a sip here. My mouth keeps drying out.

JIM: Okay. David?

MR. KORESH: I'm here.

JIM: Hey, this might be a good time for a break and -- hey, listen --

MR. KORESH: Well, let me finish just a bit, all right?

JIM: Okay. All right. I'll give you a minute. Go ahead.

MR. KORESH: Okay. Now, so, you know, God blessed Luther and sorry about the bloodshed but that was of man, you know?

JIM: Um-hum, I understand.

MR. KORESH: God blessed John Knox and
Wesley, Kendall and Winert, Wycliff, man, these guys they just wanted to know the truth for their day, you know? But the thing was is they could only speculate and they could only have their opinions about the Bible. But, you know, they stood up against persecution for sure because of what they thought was right and it was political. But thanks to these men's questions and thanks to their statements and thanks to their reasoning, it gave men enough knowledge to realize that the Pontiff wasn't God after all and in 1798 Napoleon's General Berthier had enough nerve to go in there and they kicked the Pope's butt didn't they? They sure did. Do you know what they found out? They found out the Pope was a man, and they found out that, that -- you know, a lot of things. And, and the Papacy apparently went out of existence for a while, received a deadly wound, but something happened. In 1929, just like Revelation 13 says, the deadly wound, one of the wounds received to the head, was healed. Mussolini entitled the Vatican back to its political power. Well, well, well. God has not blessed that Europe nor that nation with -- well, like, like for instance, we, we got people from Europe over here, right? And they can't believe how backwards and how
primitive and how stupid their government and nation
is in comparison to this great nation. I mean, Jim, I
mean --

(tape ends abruptly).