DAVID KORESH: -- the fact of, you know, oh, I'm scared, apprehensive, wondering. Okay. So I began explaining. I said look, in the Book of Revelation, very clearly -- And I grabbed the book and I showed him. I said look, right here, God sits on the throne and there's a questions asked in regards to this book in his hand. Who is worthy to open this book and loose the seals thereof? There are seven messages here. There's, there's something to do with God, God's mind, God's will, and God's perception. And who is able to open this book and loose the seals thereof? The scripture says no man in heaven or on earth.

And, you know, they could see that and they both shook their head yes. And I said now, it says that the lamb, the lamb (indiscernible) he can open it. So I said this is Christ, isn't it? Of course --

JOHN COX: I think you can confuse them there a little bit, too, if they're not really knowledgeable of, of all of theology, and they may be looking at who can accurately interpret the seals, you know.

DAVID KORESH: Well, actually, what happened is is that when you just simply let them read word for
word and just guide your finger underneath the word, I mean, it's very obvious communication. John's telling us that no man in heaven -- Watch out, baby.

JOHN COX: I think you have somebody calling you, huh?

DAVID KOresh: Yeah. No, no man in heaven -- Hey, Cyrus, take her into her room real quick, okay? Bobby, be good baby. Anyway, the point is no man in heaven -- have opened and looked thereon. I mean, it's just -- it's a mystery, and it's called a mystery by Revelation.

JOHN COX: Sure, sure.

DAVID KOresh: But the content, though, that the lamb does come and he, and he takes the book, and the book is called -- The very first opening chapter, the subject is called the Revelation of Jesus Christ which God gave to him to show to his servants and what God clearly gives to Christ is a book with seven seals. Very obvious, very clear. And the, and the gentlemen were just like, you know, hey, it's very simple. That's what makes it so awesome is it's so simple. Now, I said now, remember --

JOHN COX: You know, that's, that's obvious to some people, but some that are stronger towards the New Testament as opposed to the Old Testament.
DAVID KORESH: No, no, this is New Testament. This is Revelation.

JOHN COX: Sure. Sure.

DAVID KORESH: This is the New -- This is the last book of the New Testament. Now, but what this book does for us is it makes a very clear picture for those who are going to follow after John's day to be informed of who giveth to the churches of Asia, to be shown what must be after their day, that there would be this revelation Jesus Christ which God would give to him to show to his servants. Now, John's a servant and John sees the lamb opens the first seal and there's a white horse, the second seal's a red horse, and so forth, these horses and events of which scholars have busted their brains ever since the Apostolic Church and they've tried to --

JOHN COX: Interpret it.

DAVID KORESH: Exactly.

JOHN COX: Sure.

DAVID KORESH: Now, you can't say that a man doesn't have the right to give a fair opinion. God put it in there for everybody to see. We are all told blessed is he that readeth, and may they hear the words of this prophesy and those that keep the things written therein. Now, if we don't understand it, we
can't keep it. If we don't understand it, we can't be
judged by it because if we don't know what we're
doing, we can't be condemned, can we? Jesus said so,
right?

    JOHN COX: You've got it.

    DAVID KOresh: Forgive us for we don't know
what we're doing. Okay. But there comes a time,
uniquely enough, to where in the event of the seventh
seal the trumpets are being administered, which,
remember, each seal is a revelation to do with Christ
somehow, some way. In the seventh seal, the trumpets
begin to sound and during the sixth trumpet an
interruption is made and a mighty angel ascends from
heaven and he has this little book in his hand and
it's opened. I mean, all seven seals have been
opened, you see?

    JOHN COX: Um-hum.

    DAVID KOresh: At the time of this event.
In heaven, that is. And he comes to the earth and he
cries and the lion roareth and seven thunders are
uttered. Now, John was going to write, but a voice
says seal up those things and reveal them not, John.
And so the voice said, the angel said that he swore by
God that when there's time no longer then this mystery
of God will be finished, as God has declared to his
servants the prophets. Okay. So there, there, there's, there's our footnote.

Whatever this mystery of Christ is, whatever, whatever God has to say about Christ that we don't know yet, when there's time no longer this book will come to earth and it will be revealed, of which the events connected to that is that at that time there's a measuring of the Temple of God, there's an event in Chapter 11 and 12 in Revelation dealing with a woman in heaven bringing forth a manchild, of which this dragon fights against the manchild.

The event finally turns into Revelation 13 of how that there's this political power on earth that's lamb-like but it'll speak as a dragon, you know. The lamb is a symbol of Christianity. Speaking as a dragon. Well, we know who the dragon is. But, anyway, the event finally ends up to where a student of scripture who avails themselves of the written word are to fill their heads full of what the book may be saying, but honesty will always bring the fruit of realizing that I, I don't know what the book really means. I know what it's saying, I can quote word for word what it's saying, but I still as of yet do not know what it means.

And I can give opinions on it, what I think,
but the realities I cannot really honestly say. Now, in Chapter 22, the last chapter of this book, the statement is so clear, it's so obvious that it answers any question in regard to why men do not understand this book in its entirety. Jesus says now, I Jesus, he tells us, have sent my angel to testify to you these things in the churches. Now, the churches (indiscernible) were the churches of Asia. Okay? He says I am the root and offspring of David and the bright morning star.

Then he goes on to say behold, I come quickly. My reward is with me to give unto every man according as his work shall be. Okay, now, the question that I presented to the law enforcement officers, as well I have always presented to any institution of theology or any of the higher, you know, levels of, of theology and philosophy, whether apostolic, apocalyptic, prophetic or whatever they may profess to, to follow, the keynote is that I asked them a simple question: Now, what is the reward that Christ received?

The natural obvious answer is he received power, glory, riches, honor, and all this. But when I asked the question again --

JOHN COX: But you can ask some people that
and they really can't give you the answer, right?

DAVID KORESH: Well, now, remember --

JOHN COX: They, they kind of feel different under the -- under some pressure and they may not be able to give you the accurate answer that you're looking for. Yet, you accept that.

DAVID KORESH: Well, God -- Well, now, here's the thing. That's true, I do accept that. But here's the key. I never ask anybody that question --

JOHN COX: Yeah.

DAVID KORESH: -- unless we've already looked at the facts thus stated in Chapter 4 and 5 of Revelation.

JOHN COX: Sure, sure.


What do these symbols reveal? Nobody knows.
It's the mystery of God, seven thunders. When the lamb opened the first seal, the sound of thunder, seven thunders, a message for the last days, the last time. Okay. Well, so the question is what is this reward that Christ received that no man in heaven nor earth, neither under earth, was able to receive? And then everyone thinks and they go ahhh, a book. Exactly. Only Christ himself can reveal the seven seals. Exactly.

Now, now, at this point, at this point with anybody that I talk to, everybody that opens the book and sees what we've built up thus far logically and clearly sees without any excuse that it's obvious that the reason why none of the denominations, from the Papacy to the most present offshoot or upshoot, whatever, is able to really give a satisfactory answer to these subjects of the seven seals. And it's because God in his own power, the God of creation, has placed in his power over the minds of men the privilege to keep sealed from men the knowledge of the truth until it's time for it to be revealed.

God claims to have that power to do so. Now, that would be a miracle, that after all the scholars of the world have been able to read and research scripture that such messages as the seals
could be found actually in the writings of the prophets of the Bible. Okay, now, that --

JOHN COX: David, you've got to understand how it's difficult to grasp, how many theologians have, have tried to address that. I mean, you couldn't put a, you couldn't put a number on it.

DAVID KORESH: Exactly. That makes it even more interesting, doesn't it?

JOHN COX: Sure. Sure.

DAVID KORESH: Makes it even a better challenge in --

JOHN COX: And not saying that any of them are wrong. You know, they're all trying to address that question.

DAVID KORESH: Okay. Now, but the issue is not something that's published every Sunday or Sabbath morning in the churches.

JOHN COX: No, no.

DAVID KORESH: But we know that if the lamb really is going to come and when it's time, that's going to be the big horn honk that's going to be pronounced around the world, because he's got one thing to -- Okay, look, Isaiah made the statement -- Isaiah is a prophet, right? Isaiah said behold, the Lord God shall come with a strong hand. His reward is
with him. His work before him. He shall gather his flock like a shepherd.

JOHN COX: It doesn't mean it's an angry hand, either, huh?

DAVID KORESH: Well, now, wait --

JOHN COX: Just a strong hand.

DAVID KORESH: Now, wait a minute. Exactly. But, you see, that strength is first ministered in weakness because, remember, he comes as a lamb. But the progression is that because men are ignorant of the prophecies God, in position of judging the last generation, is going to give the last nation of which that scripture foretells, that last empire that God has given rule over his people, a probation whereof if they choose to be negligent to hear the subject of the seals, they will in turn be fully and forcibly denied the God of creation. Remember, it's the Father's book. Remember --

JOHN COX: And what you're saying is they're going to be denied their place in heaven?

DAVID KORESH: No, I'm saying they're fixing to be uprooted their place out of the earth.

JOHN COX: To?

DAVID KORESH: To the Prince of Princes, the King of Kings, the Lord of Lords. In other words, you
see, in, in such a free enterprise system as we have today, men are allowed to vote on who they would have rule over them, such as in the Jews' case. Shall it be Christ or shall it be Barrabas? Okay? Now, if they choose Barrabas, then no doubt Christ will be crucified and he will ascend back to heaven and the gifts of the church will be subsided. There'll be no more resurrection of the dead, no more gifts of healing. The last administration will be given to those who accepted them, for those who received Christ. To them he gave power to be come the sons of God.

And, finally, the last testament and will of God will be revealed in the revelation, the last written record of the last living apostle, so that if any such men of this world who have chosen the world to be their god, if they desire again another chance of liberty, they are to foreknow it and see how and the way and the means it shall come. Okay, so, men may be ignorant of these things but God in mercy will always bring these things to light if possible. But, naturally, remember --

JOHN COX: I think, I think an, an important thing that's out there, too, is we're talking about a merciful Lord, aren't we?
DAVID KORESH: We're talking about a merciful Christ who's --

JOHN COX: Sure.

DAVID KORESH: -- who, who cannot be judged by his actions. Now, remember, when Christ was in the Temple and he overthrew the moneychangers' tables --

JOHN COX: Well, he kind of wrecked the place, didn't he?

DAVID KORESH: Just a little bit. But the thing of it is is that --

JOHN COX: There was a good reason for it, though, wasn't there?

DAVID KORESH: A very good reason for it.

JOHN COX: You bet.

DAVID KORESH: But the thing of it is is that, remember, now, let's be honest, Matthew, Mark, Luke, and John says very clearly that they did not believe on him. Okay? That's, that's, that's the stumbling block. Eventually, it should be a stepping stone --

JOHN COX: And it's, and it's tough. I mean, that's, that, that was tough for a lot of people, too.

DAVID KORESH: Now, scripture, scripture explains to us why they didn't believe on it. And
Christ said, he said they believe not Moses and the prophets. Even though one rose from the dead, they would not believe. Okay. So the Jews lost their covenant promises, they lost their blessings with God, and the New Testament writers tell us the gentiles now have privilege to wait and receive this salvation.

Peter says it shall come unto you in the latter days at the revelation of Jesus Christ. Now --

JOHN COX: And that's been interpreted an awful lot of different ways, too, hasn't it?

DAVID KORESH: Well, okay, we've got to find out --

JOHN COX: From Judaism to Buddhism to Catholicism to -- They all have interpreted that differently.

DAVID KORESH: Are you sure?

JOHN COX: Well, there are some, some strong differences in how this is finally going to be revealed, huh?

DAVID KORESH: Exactly.

JOHN COX: Sure.

DAVID KORESH: Now, but what happens is is that it becomes a political matter, no doubt. I mean, for instance, say God was to do to the gentiles as God did to the Jews. The Jews, who went by the prophets,
believe in a Messiah who was a warrior. They believe
in a Messiah who is going to come, make the covenant
with Israel, according to Daniel 9 or -- Zephaniah or
Habakkuk or whichever of the prophets we're, we're
referring to, and that the Messiah was going to
destroy the oppressive power of whatever part of --
Remember, in Daniel 2, when Daniel saw the vision as
Nebuchadnezzar saw it, remember that the head of gold,
the arms of silver, the belly of brass, and the legs
of iron were all one complete body. In other words,
when it comes to wickedness, even though the
Babylonian nation may have fallen into the hands of
Middle Persia, the Meads and Persians were really no
better than the Babylonians. Do you understand what
I'm saying?

JOHN COX: Sure.

DAVID KORESH: In other words, and when
Middle Persia fell into the hands of Alexander the
Great, the Greeks, they were really no better, you
know, than the Mead or Persians. And when --

JOHN COX: Well, how the actions were
conducted back then and given the "label", it was
being done for religious purposes.

DAVID KORESH: Well, actually, it was
political, but, of course --
JOHN COX: Sure.

DAVID KORESH: -- in all the ancient governments they all worshipped gods, no doubt about it. I mean, they all --

JOHN COX: Their own gods in their own ways.

DAVID KORESH: Exactly.

JOHN COX: Sure.

DAVID KORESH: Exactly.

JOHN COX: Sure.

DAVID KORESH: And this was why throughout the Babylonian kingdom the God of Israel was dealing with the God of Prophecy. Daniel and then his three Hebrew servants were, were prophets. They were able to interpret the dreams of Nebuchadnezzar, you know, and they always gave God the credit, just as in Middle Persia when they, when they threw Daniel into the lion's den because he would not adhere to the Persian belief of God. What happened was that God intervened and saved this man from the lion's den.

Okay, this gave the nation, the leaders, a chance to recant from their ignorance of not knowing who they were really worshipping and somehow get somewhat a step towards learning about the true and living God that Israel themselves defend against. I mean, you know, it's just a way that God tries to
steer nations back into the path of his truth.

Sometimes

God --

JOHN COX: Could be -- the problems we have today, too.

DAVID KOresh: Exactly. Sometimes --

JOHN COX: We don't give God enough credit, huh?

DAVID KOresh: Yeah. Sometimes God may allow crises to take place so that man can be steered, hopefully, back to the foundation or the real direction of his truth. Now --

JOHN COX: And we, and we, we question that and I, I know it's difficult for you, it's difficult for me, it's difficult for a lot of people to question how some things can be allowed to happen, wars and, and tragedies and suffering. Particularly suffering of infants and things like that. And, and that's a tough test for us.

DAVID KOresh: Well, God explains in his prophecies why he allows it to happen. It's the choice of the people that do not turn to his law.

JOHN COX: Well, it's kind of difficult to look at that when it comes to infants that really don't have the ability to, to reason.
DAVID KORESH: Oh, exactly. And so God places the burden upon their parents and God says --

JOHN COX: If they're willing to accept that burden.

DAVID KORESH: Exactly. And if they're not willing to, just as in the days of Noah when they reject the last offering of mercy via God who so long forbore with them and their foolishness and their vanity, then they have to bear the consequences. And this is where we have arrived to today. We have a problem in communicating because the authorities of this nation and this government have seen, according to the appearances that they perceive, an injustice done to their system. Okay.

Whereas, on the other hand, we would have to say that we feel, or actually we know that injustice has been done against us, the people.

JOHN COX: Sure.

DAVID KORESH: I'm the little guy right now.

JOHN COX: And I appreciate that.

DAVID KORESH: But the gin and the snare is, is that, for instance, let's count, let's see, if we were simple Bible students and we really believed in Daniel 2, we would have to know that the empires that were to rule Europe would have to be under the number
of the sea. A head of gold, which was Babylon, that's one. A dual kingdom of arms of silver, Middle Persia. That's two. A belly of brass or bronze, which would be Grecia, number three. Legs of iron, 'cause there was two providences of Rome, which would be Rome.

And then the feet, part of iron and part of clay, which says that the kingdom shall be partly strong and partly broken, but in the kingdom there shall be, you know, within it the strength of iron and then the weakness of clay. But you have to say well, see, when Rome fell, it didn't really fall — Politically it did but religiously it didn't. It became Roman Catholicism and it ruled over what was finally combined or organized as a nation called Europe.

And within Europe there were many providences and many countries, some being strong, you know, such as — Well, like (indiscernible) when you had the Visigoths, the (indiscernible) and all the different nations. Some were strong and some were weak. And Daniel says to us in scripture that while Europe remains in existence, that in the days of these kingdoms shall the God of heaven set up a kingdom which shall never be destroyed nor given unto other people again, for this kingdom shall arise and destroy
all other kingdoms and it shall rule forever. Now, sometime --

    JOHN COX: And how many, how many different religions or religious sects, religious groups, et cetera, you know, whatever label you would want to put on them, who all feel they are that chosen religion?

    DAVID KORESH: Well, now, here's the thing.

    JOHN COX: Have a, have a different interpretation of that, huh?

    DAVID KORESH: Well, nobody basically in theology has a different interpretation, but their interpretation is --

    JOHN COX: Is to whether or not they are that chosen church, religion, group, et cetera.

    DAVID KORESH: No, no. What they believe is this. This is the basic knowledge of all theology in all denominations. And that is in the time of this empire, the broken state of Europe, Rome, whatever the, the final facet of where Rome has its name still numbered over the nations, which we again know as Roman Catholicism, that when the kingdom is set up they believe that that will be the time of the coming of Christ, because it says -- Daniel says to Nebuchadnezzar that thou saw and behold a stone without hands and smote the image in the feet.
And the stone smote the image so that the, the iron, the brass, the clay, the silver, and the gold was broke into pieces and became as the, as the chaff on the summer threshing floor and the wind blew it away. In other words, these, these empires are gone now forever. The rulership of men, men being given power over other men, is once and forever broken. Now, they know this to be the coming of Christ, but that coming is what we interject by saying yes, you are correct, but what we interject is that God who sits on a throne in heaven is that rock.

God is the (indiscernible) starting stone, God is the rock, God is the one that's going to hit the image in the feet. Now, the question is will God be merciful if man on earth has not been given proper provision or opportunity to know what aforetime God has spoken he will do? Well, Christ doesn't think so.

JOHN COX: Well, we all, we all believe and hope that God will be merciful, though.

DAVID KORESH: Okay, so God will be. So then we find, the last book of the Bible before these events meet their ultimate fulfillment, is that I come, my reward is with me to give to every man according as his word shall be. Just as in Matthew 24 Christ says to the disciples that when you see the
abomination and desolation, spoken of by Daniel the Prophet, Christ referring to the Prophet Daniel, right? Evidently, Christ believed in Daniel, didn't he? He said --

JOHN COX: Certainly.

DAVID KORESH: -- that they were to flee from Judea. But he also talks about a time where there's a carcass and the eagles will be gathered there. Now, that's a, a statement again that only Christ himself would know. Okay. So, anyway, the coming of Christ, no doubt we hope, is the coming that will inform us and to the events that we ourselves are to get in line with God. In other words, if God has some information called seven seals, we already know by the revelation that no man on earth can reveal such a subject but Christ himself.

That's what scripture plainly teaches.

Okay. Now, that being the case, it needs to be tested. I mean, man on earth who has a mind and the comprehension, should be able to thoroughly test such a doctrine. Okay. So then man has the right to question and to have opinions and to continue on in his religion as he knows to do so, continue on in his religious government and to follow whatever he believes, until the time comes, till finally someone
says hey, I will show you the seven seals.

    Now, knowing what this may mean, mankind should submit himself to a thorough honest understanding and saying hey, this is what prophecies foretold, I know that there's one thing that'll separate the truth from the error and that is if somebody can show me the seven seals, that whoever that somebody is I will know who they are. Okay? 'Cause only the lamb can do that. So the acid test remains who can show us the seven seals?

    Now, I presented this to the law enforcement agencies and --

    JOHN COX: Did they comprehend what you were saying?

    DAVID KORESH: Oh, oh, yeah, they comprehended it very well.

    JOHN COX: Did they?

    DAVID KORESH: Especially Larry --

    JOHN COX: How much time did you spend with them --

    DAVID KORESH: Oh, we was --

    JOHN COX: -- to comprehend?

    DAVID KORESH: -- we was out there for about an hour.

    JOHN COX: Wow.
DAVID KORESH: Probably an hour. You know, you know, 'cause they were, they were -- the ladies were watching the kids and talking with the kids. We have a lot of kids here. And so what happened was is that I said now, you see -- I said now, Larry, here's the deal. Once we establish this foundational truth that no one but the lamb can reveal this, which is exactly what Revelation teaches, you know, clear-cut, you know, no way around it, impossible to misunderstand if anybody's honest at all, I said now, here's what I do. I come along and I tell these churches, I say here, let me show you.

Now, all of a sudden, Larry, I tell him, I say now, Larry, all of a sudden, either I meet with direct anger, wrath and opposition, people saying are you saying you're Christ, you know, blasphemy. They've already made a judgment. Or I meet with the element of surprise and people say well, hmmm, oh, okay, okay, well, show me then, let me see.

JOHN COX: There's got to be a happy medium someplace, doesn't there?

DAVID KORESH: Exactly. But either I, I either meet with just extreme you're not going to do it, there ain't no way, even if you could I know you're the devil, or people with surprise saying well,
okay, I'm, I'm sitting here, I'm ready to, to be shown then. You see? Because the prophecy already state very clearly that only the lamb can do this. Now, the meeting is because well, right before the world and this, this great nation is to be judged we've got to understand in Revelation what Daniel tried to already tell us in the 13th Chapter.

Revelation, John says he saw this beast emerge out of the sea. It had the head of a lion, the body of a leopard, the feet of a bear, and that it spate great things against the most high God and wore out the saints of the most high God and changed God's tongues and laws, and we've got to find out what that possibly means in Revelation 13. Well, Daniel also presented to Nebuchadnezzar another dream. And just as the empires that would rise and fall to the end of time over God's people, that is the empires that God would have his people be subject to, they didn't want to be subject to him or his law, they wanted to be like the heathens, so God says all right, get on out there and let the heathen rule over you then.

Okay. So what happens is we already know that the symbol of the image is the head of gold, arms of silver, belly of brass, legs of iron. Now, that's one way of depicting the world empires. But Daniel
also says a next way of understanding them as in images of certain beasts. So he had this dream of these beasts, these four beasts, and he said the first was like a lion, which was Babylon; the second was like a bear, which was Middle Persia; the third was like a leopard, which was Grecia; and the fourth, he said, he couldn't really describe. It was nondescript.

But Daniel says the fourth beast devoured and ate up the three beasts that were before it. So the three beasts were eaten up, which became a part of the fourth beast. Well, Daniel says he wouldn't know the meaning of this until the time when the saints would possess the kingdom, which would be in the latter days. Of course, Revelation discusses the subject and tells you what Daniel didn't tell you. Revelation tells you that this beast with the head of a lion, body of a leopard, and feet of a bear is a, a composite beast or the remnants of the ancient empire that have commingled together into one co-optic beast, complete beast.

Rome devoured all the empires and all the cultures of men and mingled the seeds of men, just like Daniel said they would. So here we have a picture of this Europe still under Roman Catholic
rule, but yet Revelation states that the dragon gave him his power, seat, and great authority. That's not too good. Okay. Now, we know that the devil likes religion, too, doesn't he? Doesn't he?

JOHN COX: His own interpretation.

DAVID KORESH: Exactly. Exactly. And he tried to go to bat with Christ in the wilderness temptation, didn't he?

JOHN COX: He tempted him more than once.

DAVID KORESH: Exactly. And Christ kept referring back to it is written, right? So the knowledge of scripture is definitely an advantage to have when we're confronting the powers of darkness. Okay. Now, but that's not the beast really to fear, because, you see, Revelation takes you another step. It tells you that because of something to do with judiciary of heaven there will arise another beast after Europe. Now, it says -- another beast rose up out of the earth having two horns. It was lamb-like but, lo and behold, it speaks as a dragon.

Now, this lamb-like beast, no doubt, is the beast that denotes Christianity. Lamb-like is also it's peaceful, promotes peace, believes in peace. But John says that it speaks as a dragon. It causes all, both small and great, rich, poor, free and bond, to
receive a certain mark in his right hand or forehead, and that no one can buy or sell unless they have this mark. Well, you know, the question is who possibly or what empire can rise to, you know, pre-eminence after Europe that has such world-wide influence?

You know, what empire do we know of in our modern time that's a great nation that has great power, that's lamb-like, that's Christian, that trusts in God, and yet maybe what it says, its interpretation may be as the dragon? Do you know of such a nation? Well, it's a nation of nations, the United States of America.

JOHN COX: You're talking about an awful large time span between then and now, right?

DAVID KORESH: Well, remember, to God a day is a thousand years.

JOHN COX: We went through a lot of, a lot of different not only religious nations, but nations as we know them.

DAVID KORESH: Exactly. And that's why Daniel was told that the time of the end would be the vision and it would be for many days.

JOHN COX: And, and it's a presumption on our part that it's the United States.

DAVID KORESH: Well, not really. And let me
explain this way. The prophet Isaiah discusses the nation who's overshadowed with wings, which is way beyond the rivers of Ethiopia. You know, if we say we will assume, then we have to back-track and say that we have to assume that God first sits on a throne, because naturally the first focal point is that we know that the revelation of Jesus Christ which God gave to him was originally written or compiled by the Apostle John on the Isle of Patmos. Okay, let's go back 2,000 years ago first.

You know, John was a Christian, wasn't he? He was a follower of Christ first, wasn't he? Before you or I were born, correct?

JOHN COX: Sure.

DAVID KORESH: Okay. Now, he does write his letter to the churches of Asia of which those churches being Christian were gentile churches, but yet they had, had become righteous to the belief in Christ. The Messiah that the Jews had rejected was the Messiah that the gentiles were accepting. Now --

JOHN COX: You know, their, their belief was, was accurate as far as they were concerned and --

DAVID KORESH: Well, God --

JOHN COX: -- I think we can look at that at so many churches today and then. You know, they may
not be accurate in someone else's heart, minds, viewpoint, but at least they're a believing truth, you know. They, they, they shouldn't have negative views just because of a person's belief, particularly religious belief.

DAVID KORESH: Well, remember, as we say, the Christian church originally started out as a sect. That's why in Acts 28 the Jews are talking to Paul the Apostle and they say yeah, we've heard of this sect forever where it's evil spoken of. That's the way, that's the way to merge.

JOHN COX: Yeah. It's like Christ is seen in different forms, whether it be a lamb, whether it be a dove, you know. So the devil's seen in different forms, or Satan or whatever, you know, what, whatever character you want to, to call the devil in many different forms.

DAVID KORESH: Okay. So --

JOHN COX: And are they all, you know, are they all looked at accurately? You may yes, I may say yes in different forms, but I'm certainly not a theologian, you know, and certainly never expressed to be one. But we see all these different forms, don't we?

DAVID KORESH: What, what's the avenue left
open or the door remain open for us to come into unity in one of the greatest, one of the greatest --

JOHN COX: Taking vacations, huh?

DAVID KOresh: Well, no.

JOHN COX: Is certainly one in trying to accurately accept the Lord in, in whatever manner that may be. But not to prejude people because of our own feelings, you know.

DAVID KOresh: Oh, definitely.

JOHN COX: I certainly wouldn't. Because of my religious beliefs, I'm not going to be prejuding other people's religions. And yet, we see it happen every day, don't we?

DAVID KOresh: Definitely, every day.

JOHN COX: Sure.

DAVID KOresh: Now --

JOHN COX: And, and just no one wants to have any beliefs forced upon anyone else, you know, which is certainly logic, too, isn't it?

DAVID KOresh: In the days of Noah and there was -- A lot of people didn't want Noah's religion forced upon them.

JOHN COX: Yeah, and a lot of them had to suffer for it, didn't they?

DAVID KOresh: And they did, didn't they?
JOHN COX: Sure. Throughout history. Whatever the particular religion may have been, whether it was Catholicism or Judaism or, or whatever it was. You know, and, and I think something that, that you mentioned earlier that is certainly -- kind of strikes a nerve with me anyhow, and, and I think it should with most, most people that believe in the Lord, is, is that he is merciful and that we all have to be willing to accept the consequences of our actions. You know, you, me, anyone else. And yet, he still will be merciful. And --

DAVID KORESH: Are you sure?

JOHN COX: I believe it. Do you believe it?

DAVID KORESH: No, not really.

JOHN COX: You don't believe that the Lord is going to be merciful?

DAVID KORESH: Uh-uh.

JOHN COX: Well, I pray that he is.

DAVID KORESH: You want me, you want me to explain why?

JOHN COX: And I shouldn't say I pray he is, I pray he, she, whatever form he may be in.

DAVID KORESH: Well, would you like me to explain why I would make a statement like that?

JOHN COX: Sure.
DAVID KORESH: It's clear Matthew, Mark, Luke, and John states he's merciful, right?

JOHN COX: Sure. I mean, I've always been taught to believe that the Lord is merciful.

DAVID KORESH: Did Matthew, Mark, Luke, and John teach you that?

JOHN COX: The Bible certainly did. And they did.

DAVID KORESH: Okay. Okay. Also, what the same apostles stated is is that those who reject Christ in his mercy, what will they receive? What did Jesus say? Punishment without what?

JOHN COX: Life everlasting, I presume.

DAVID KORESH: No, punishment without mercy.

JOHN COX: Um-hum.

DAVID KORESH: Okay? Isn't that what Christ said?

JOHN COX: And that's those that rejected, right?

DAVID KORESH: Those, those who reject he and his truth.

JOHN COX: And, and the difficult thing is to say how people reject it. You know, I can go down the street, and in my line of work and I deal with so many different people, as you do and as you have over
the years, and we see people that, that you just in
your own mind you say well, this is a nonbeliever, in
quotes nonbeliever, you know. I'm not telling
somebody that they should believe in, in what I
believe in as far as religion's concerned, but it's,
it's again interpretation, isn't it?

DAVID KORESH: In your line of work, going
down the street, I don't think it's a matter when you
deal with the people of Biblical interpretation. I
think it's a matter of your interpreting their actions
in social reality.

JOHN COX: Sure, sure.

DAVID KORESH: I mean, a person beating up
on another person, you're not going to stop and
question them what religion they are of. You're going
to, you're going to have to evade the situation based
on reality --

JOHN COX: It's the context of sitting down
talking to somebody and, and after, whether it's an
interview, whether it's an arrest situation --

DAVID KORESH: Now --

JOHN COX: -- you're trying to accurately
accept them. You're trying to see if they're being
candid with you or they're not being candid with you.
And you're constantly assessing someone and --
DAVID KORESH: Well, now, in our interpretation, at the present situation what took place is very obvious. The ATF came in here and already the two agents already admitted they fired first. One said it was an accident.

JOHN COX: Well, I don't --

DAVID KORESH: You know, they said that I was at the door.

JOHN COX: I don't know that they admitted that.

DAVID KORESH: Well, you need to research that because it's all on the news and it's verified by the ATF agents. And I was the one in the front of the door when they first drove up. I'm the one who was standing there, and I told them I says, you know, I says get back. I says there are women and children in the house, let's talk about this. I didn't want them running and rushing in all over the place. And, lo and behold, popping off, sent a bunch of popcorn all over the place.

JOHN COX: Sure, sure.

DAVID KORESH: And they --

JOHN COX: And I, and I know what happened and --

DAVID KORESH: They said that --
JOHN COX: -- and we can kick that around, and it's a tragedy. And --

DAVID KORESH: Well, now, wait a minute now.
Okay, so now I don't -- I'm not asking them what their religion is.

JOHN COX: Sure. Sure.

DAVID KORESH: You see, what I'm stating is --

JOHN COX: But what you are asking, maybe rightfully so --

DAVID KORESH: Well, I'm saying --

JOHN COX: -- is why did it happen?

DAVID KORESH: I'm saying that either --

JOHN COX: Why did it have to happen?

DAVID KORESH: -- the local, the state authority is being charged with attempted murder. You have stated from your system that you were trying to offer me a warrant or a search warrant, which it's plainly known by my next door neighbors and all the people around here that I'm always available on the premises or off the premises to be addressed on this thing. And like I was trying to tell the Sheriff's Department, I said now, the threats that have been made against my life have been primarily been made against my life by religious members.
Not because they don't believe what I say, but they believe what I say, they just don't believe it's me saying it.

JOHN COX: Or they don't understand it.

DAVID KORESPH: No, they do understand. That's why --

JOHN COX: Do you think so?

DAVID KORESPH: I know so. You see, it's like yourself. Whether you believe the Bible or not, that's not the question. You see, it's not a matter of whether you believe in the Bible or not, it's a simple story, like I've told the other agents. It's the story of Peter Pan. Okay, me and you have just read the book Peter Pan and we're clear as far as we perceive on this entertainment story. Now, we go to school Monday morning to start another week, and as we're in literature class the teacher gets up to the front and says wasn't that a wonderful story on Peter Pan and Peter Pan and Jack.

And we're going to ourselves and I say hey, what's this Peter Pan and Jack? And I put my hand up and I say excuse me, sir, you mean Peter Pan and Tinkerbell? Oh, no, Peter Pan and Jack. And I look and I say, you know, hey, where's this guy coming from? There's no such thing as Jack --
JOHN COX: Somebody read a different story, didn't they?

DAVID KORESH: Right. And, and I ask the question again. Excuse me, sir, our assignment was Peter Pan and it had Dr. Hook in there and it had, you know, I don't remember it having this Peter Pan and Jack in it. And he begins to tell us that we're not interpreting it properly, we're misreading it, you know, we, we shouldn't, we shouldn't question his authority, he is the teacher, he's the one that's going to grade us, this is his test paper and we need to just stifle ourselves before we cause too much commotion.

We're in the wrong. Okay, so what happens is is I still question it and he comes over and slugs me in the nose and I get up and I put some Kung Fu on him. And now, now I'm in trouble 'cause I went against the system. Okay, now, now, now we've got a, now we've got a real reason here to fight, you know, because the thing of it is is like I told the Sheriff's Department. I said look, there's one thing about a true Christian and that is the knowledge of the truth. And when a person has the knowledge of the truth, he realizes that others do not. And he also realizes that the knowledge of the truth does not make
one person better than the other. On the contrary.

The person with the knowledge of the truth
becomes more sensitive to the person that doesn't have
it. So for the last month-and-a-half we have been
very sensitive with the, what do you call them?
Plants or spies or covers. Anyway, Robert and Jeff
and the guys that were, you know, our temporary
neighbors over here. And that morning -- You know,
let's drop the religious thing for a second. And that
morning I did everything in my power to, to allow
Robert to know that, you know, if he wanted to arrest
me or something like that, I told him, I says Robert,
you know, you've got to do what you've got to do and
I've got to do what I've got to do.

JOHN COX: How come prior to that time, and,
and I'm just asking --

DAVID KORESH: Go ahead.

JOHN COX: -- because I don't, I don't have
the answer, you never set down with Robert, said I
know who you are and, and --

DAVID KORESH: I did.

JOHN COX: Did you really?

DAVID KORESH: I did, honestly. I kept
telling -- You can ask Jeff, too. When they brought
the two AR's out --
JOHN COX: Yeah.

DAVID KORESH: -- I started talking about his trigger job, I had the real, the real nice --

JOHN COX: Yeah.

DAVID KORESH: -- you know, it had a real short squeeze and all that. And I says -- And he says oh, really? Oh, really? And I said look, one in seven twists. Come on, you're shooting a heavy .22, 5.56 ammo. I said come on, you're a sniper. You know, I told him, I says come on Robert, you know in your line of business what this is used for. You know, we, we did everything.

JOHN COX: No, but I, I mean --

DAVID KORESH: We told him without --

JOHN COX: -- that was, that was probably one of the initial occasions that you spent some time with him.

DAVID KORESH: And then that, that Sunday morning. See, I loved his soul, all right? I didn't want to scare him off. I wanted to show him --

JOHN COX: No, but you could have, you could have told him --

DAVID KORESH: I --

JOHN COX: -- you didn't appreciate what was going on, huh? If you, if you truly didn't --
DAVID KORESH: Well, no, he -- We --

JOHN COX: -- like what was going on.

DAVID KORESH: -- we don't mind, we didn't mind what was going on. As a matter of fact, his cover gave me the best advantage to be able to teach these young men where I'm coming from. You see, he -- it was, it was a --

JOHN COX: Do you think you were successful?

DAVID KORESH: Well, you have to ask Robert, don't you? You have to say Robert, every time when you were sitting in that class with some of the people there --

JOHN COX: Yeah.

DAVID KORESH: -- and you looked all the way around, did you happen to think that nobody knew that you were looking all around? You know, but the thing of it is, when Robert saw what he saw, he was convicted. He cannot deny Psalm 45. He cannot deny Psalms 1, Psalms 2, Psalms 3, Psalms 4.

JOHN COX: Well, you, you just didn't want to have a confrontation with him. Is that what the bottom line was?

DAVID KORESH: No. Well, the thing -- There was no reason to.

JOHN COX: No, I mean just say hey, you're --
DAVID KORESH: If he wanted to say --

JOHN COX: -- you're not welcome here

because of what you're doing, that type of thing.

DAVID KORESH: Oh, look, it didn't make any
difference and he was welcomed here.

JOHN COX: Was he?

DAVID KORESH: Exactly. He was going to
move in for two weeks. I already told him he could.

He could have been with all the guys here.

JOHN COX: And knowing that he had another

purpose in mind?

DAVID KORESH: It didn't make any
difference.

JOHN COX: You really, you really didn't
care?

DAVID KORESH: I have nothing to hide.

JOHN COX: Yeah.

DAVID KORESH: Here, Steve, tell him what
you and Robert was talking about.

JOHN COX: Well, I trust you. You tell me.

DAVID KORESH: No, one second. Just talk to

Steve for a second.

JOHN COX: Sure.

DAVID KORESH: I need to move, adjust myself
again.
JOHN COX: Go ahead. Go ahead.

DAVID KORESH TO STEVE: You know, tell him about Robert, about how we liked that guy. He's really a good guy. I mean, you know --

STEVE: John.

JOHN COX: Sure, go ahead.

STEVE: Yeah, like he was saying, I mean, right from the beginning we suspected, because you don't have, you know, -- seven guys almost 40 years of age, very articulate in their speech. You could tell they were professional people.

JOHN COX: Yeah.

STEVE: We didn't care. It didn't matter.

JOHN COX: Yeah.

STEVE: But like when Gonzalez came over here, we sat down, spent a lot of time with the guy.

JOHN COX: Oh, I just, I just asked David, I said, you know, if, if you really didn't have any positive idea, I guess, about him and you know that he was over there for the purpose that he was over there, why didn't you have a confrontation and say look, I just --

STEVE: Well, I tried to.

JOHN COX: -- don't appreciate you being here?
STEVE: Well, no, it wasn't -- because here's a possible guy, here's a soul maybe, here's someone like myself --

JOHN COX: Yeah, but he wasn't there to have his soul saved, right?

STEVE: Well, who knows, though? You never can tell.

JOHN COX: Wait a minute. I know.

STEVE: Maybe that -- along the way.

JOHN COX: I mean, to be very real --

(End of Tape #60.)