

U.S. DEPARTMENT OF THE TREASURY  
BUREAU OF ALCOHOL, TOBACCO & FIREARMS

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TAPE # 60

3/5/93

8:38 P.M. - 9:25 P.M.

1 (Tape 60)

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

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

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

24           DAVID KORESH: Well, actually, what happened  
25 is is that when you just simply let them read word for

1 word and just guide your finger underneath the word, I  
2 mean, it's very obvious communication. John's telling  
3 us that no man in heaven -- Watch out, baby.

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

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

12 JOHN COX: Sure, sure.

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

23 JOHN COX: You know, that's, that's obvious  
24 to some people, but some that are stronger towards the  
25 New Testament as opposed to the Old Testament.

1                   DAVID KORESH: No, no, this is New  
2 Testament. This is Revelation.

3                   JOHN COX: Sure. Sure.

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

17                   JOHN COX: Interpret it.

18                   DAVID KORESH: Exactly.

19                   JOHN COX: Sure.

20                   DAVID KORESH: Now, you can't say that a man  
21 doesn't have the right to give a fair opinion. God  
22 put it in there for everybody to see. We are all told  
23 blessed is he that readeth, and may they hear the  
24 words of this prophesy and those that keep the things  
25 written therein. Now, if we don't understand it, we

1 can't keep it. If we don't understand it, we can't be  
2 judged by it because if we don't know what we're  
3 doing, we can't be condemned, can we? Jesus said so,  
4 right?

5 JOHN COX: You've got it.

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

17 JOHN COX: Um-hum.

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

1 servants the prophets. Okay. So there, there,  
2 there's, there's our footnote.

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

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

25           And I can give opinions on it, what I think,

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

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

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

24           JOHN COX: But you can ask some people that  
25

1 and they really can't give you the answer, right?

2 DAVID KORESH: Well, now, remember --

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

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

10 JOHN COX: Yeah.

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

14 JOHN COX: Sure, sure.

15 DAVID KORESH: You know, God on the throne,  
16 does he sit on a throne? Has he got a book in his  
17 hand? Who'd he give it to? You know, (indiscernible)  
18 before the lamb. What was the first seal? What does  
19 this mean? Who knows? Chapter 10 -- Well, is it true  
20 when there's time no longer, whatever that time may  
21 be, this mystery of God -- What is the mystery of God?

22 Is God mysterious? Sure, he is. Does he sit on a  
23 throne? Sure, he does. What's the mystery of God?  
24 He's got a book. What's in the book? Nobody knows.

25 What do these symbols reveal? Nobody knows.



1 It's the mystery of God, seven thunders. When the  
2 lamb opened the first seal, the sound of thunder,  
3 seven thunders, a message for the last days, the last  
4 time. Okay. Well, so the question is what is this  
5 reward that Christ received that no man in heaven nor  
6 earth, neither under earth, was able to receive? And  
7 then everyone thinks and they go ahhh, a book.  
8 Exactly. Only Christ himself can reveal the seven  
9 seals. Exactly.

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

21 God claims to have that power to do so.  
22 Now, that would be a miracle, that after all the  
23 scholars of the world have been able to read and  
24 research scripture that such messages as the seals  
25

1 | could be found actually in the writings of the  
2 | prophets of the Bible. Okay, now, that --

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

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

9 |           JOHN COX: Sure. Sure.

10 |           DAVID KORESH: Makes it even a better  
11 | challenge in --

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

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

18 |           JOHN COX: No, no.

19 |           DAVID KORESH: But we know that if the lamb  
20 | really is going to come and when it's time, that's  
21 | going to be the big horn honk that's going to be  
22 | pronounced around the world, because he's got one  
23 | thing to -- Okay, look, Isaiah made the statement --  
24 | Isaiah is a prophet, right? Isaiah said behold, the  
25 | Lord God shall come with a strong hand. His reward is

1 with him. His work before him. He shall gather his  
2 flock like a shepherd.

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

5 DAVID KORESH: Well, now, wait --

6 JOHN COX: Just a strong hand.

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

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

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

23 JOHN COX: To?

24 DAVID KORESH: To the Prince of Princes, the  
25 King of Kings, the Lord of Lords. In other words, you

1 see, in, in such a free enterprise system as we have  
2 today, men are allowed to vote on who they would have  
3 rule over them, such as in the Jews' case. Shall it  
4 be Christ or shall it be Barrabas? Okay? Now, if  
5 they choose Barrabas, then no doubt Christ will be  
6 crucified and he will ascend back to heaven and the  
7 gifts of the church will be subsided. There'll be no  
8 more resurrection of the dead, no more gifts of  
9 healing. The last administration will be given to  
10 those who accepted them, for those who received  
11 Christ. To them he gave power to be come the sons of  
12 God.

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

23 JOHN COX: I think, I think an, an important  
24 thing that's out there, too, is we're talking about a  
25 merciful Lord, aren't we?

1                   DAVID KORESH: We're talking about a  
2 merciful Christ who's --

3                   JOHN COX: Sure.

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

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

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

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

13                   DAVID KORESH: A very good reason for it.

14                   JOHN COX: You bet.

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

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

24                   DAVID KORESH: Now, scripture, scripture  
25 explains to us why they didn't believe on it. And

1 Christ said, he said they believe not Moses and the  
2 prophets. Even though one rose from the dead, they  
3 would not believe. Okay. So the Jews lost their  
4 covenant promises, they lost their blessings with God,  
5 and the New Testament writers tell us the gentiles now  
6 have privilege to wait and receive this salvation.

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

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

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

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

16 DAVID KORESH: Are you sure?

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

20 DAVID KORESH: Exactly.

21 JOHN COX: Sure.

22 DAVID KORESH: Now, but what happens is is  
23 that it becomes a political matter, no doubt. I mean,  
24 for instance, say God was to do to the gentiles as God  
25 did to the Jews. The Jews, who went by the prophets,

1 believe in a Messiah who was a warrior. They believe  
2 in a Messiah who is going to come, make the covenant  
3 with Israel, according to Daniel 9 or -- Zephaniah or  
4 Habakkuk or whichever of the prophets we're, we're  
5 referring to, and that the Messiah was going to  
6 destroy the oppressive power of whatever part of --  
7 Remember, in Daniel 2, when Daniel saw the vision as  
8 Nebuchadnezzar saw it, remember that the head of gold,  
9 the arms of silver, the belly of brass, and the legs  
10 of iron were all one complete body. In other words,  
11 when it comes to wickedness, even though the  
12 Babylonian nation may have fallen into the hands of  
13 Middle Persia, the Meds and Persians were really no  
14 better than the Babylonians. Do you understand what  
15 I'm saying?

16 JOHN COX: Sure.

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

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

24 DAVID KORESH: Well, actually, it was  
25 political, but, of course --

1           JOHN COX: Sure.

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

5           JOHN COX: Their own gods in their own ways.

6           DAVID KORESH: Exactly.

7           JOHN COX: Sure.

8           DAVID KORESH: Exactly.

9           JOHN COX: Sure.

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

20                 Okay, this gave the nation, the leaders, a  
21 chance to recant from their ignorance of not knowing  
22 who they were really worshipping and somehow get  
23 somewhat a step towards learning about the true and  
24 living God that Israel themselves defend against. I  
25 mean, you know, it's just a way that God tries to



1 | steer nations back into the path of his truth.

2 | Sometimes

3 | God --

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

6 |           DAVID KORESH: Exactly. Sometimes --

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

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

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

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

23 |           JOHN COX: Well, it's kind of difficult to  
24 | look at that when it comes to infants that really  
25 | don't have the ability to, to reason.

1                   DAVID KORESH: Oh, exactly. And so God  
2 places the burden upon their parents and God says --

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

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

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

18                   JOHN COX: Sure.

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

20                   JOHN COX: And I appreciate that.

21                   DAVID KORESH: But the gin and the snare is,  
22 is that, for instance, let's count, let's see, if we  
23 were simple Bible students and we really believed in  
24 Daniel 2, we would have to know that the empires that  
25 were to rule Europe would have to be under the number

1 of the sea. A head of gold, which was Babylon, that's  
2 one. A dual kingdom of arms of silver, Middle Persia.  
3 That's two. A belly of brass or bronze, which would  
4 be Grecia, number three. Legs of iron, 'cause there  
5 was two providences of Rome, which would be Rome.

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

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

1 all other kingdoms and it shall rule forever. Now,  
2 sometime --

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

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

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

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

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

15 DAVID KORESH: No, no. What they believe is  
16 this. This is the basic knowledge of all theology in  
17 all denominations. And that is in the time of this  
18 empire, the broken state of Europe, Rome, whatever  
19 the, the final facet of where Rome has its name still  
20 numbered over the nations, which we again know as  
21 Roman Catholicism, that when the kingdom is set up  
22 they believe that that will be the time of the coming  
23 of Christ, because it says -- Daniel says to  
24 Nebuchadnezzar that thou saw and behold a stone  
25 without hands and smote the image in the feet.

1                   And the stone smote the image so that the,  
2 the iron, the brass, the clay, the silver, and the  
3 gold was broke into pieces and became as the, as the  
4 chaff on the summer threshing floor and the wind blew  
5 it away. In other words, these, these empires are  
6 gone now forever. The rulership of men, men being  
7 given power over other men, is once and forever  
8 broken. Now, they know this to be the coming of  
9 Christ, but that coming is what we interject by saying  
10 yes, you are correct, but what we interject is that  
11 God who sits on a throne in heaven is that rock.

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

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

20                   DAVID KORESH: Okay, so God will be. So  
21 then we find, the last book of the Bible before these  
22 events meet their ultimate fulfillment, is that I  
23 come, my reward is with me to give to every man  
24 according as his word shall be. Just as in Matthew 24  
25 Christ says to the disciples that when you see the

1 abomination and desolation, spoken of by Daniel the  
2 Prophet, Christ referring to the Prophet Daniel,  
3 right? Evidently, Christ believed in Daniel, didn't  
4 he? He said --

5 JOHN COX: Certainly.

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

17 That's what scripture plainly teaches.  
18 Okay. Now, that being the case, it needs to be  
19 tested. I mean, man on earth who has a mind and the  
20 comprehension, should be able to thoroughly test such  
21 a doctrine. Okay. So then man has the right to  
22 question and to have opinions and to continue on in  
23 his religion as he knows to do so, continue on in his  
24 religious government and to follow whatever he  
25 believes, until the time comes, till finally someone

1 says hey, I will show you the seven seals.

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

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

12 JOHN COX: Did they comprehend what you were  
13 saying?

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

16 JOHN COX: Did they?

17 DAVID KORESH: Especially Larry --

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

20 DAVID KORESH: Oh, we was --

21 JOHN COX: -- to comprehend?

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

24 JOHN COX: Wow.  
25

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

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

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

21                   DAVID KORESH: Exactly. But either I, I  
22 either meet with just extreme you're not going to do  
23 it, there ain't no way, even if you could I know  
24 you're the devil, or people with surprise saying well,  
25



1 okay, I'm, I'm sitting here, I'm ready to, to be shown  
2 then. You see? Because the prophecy already state  
3 very clearly that only the lamb can do this. Now, the  
4 meeting is because well, right before the world and  
5 this, this great nation is to be judged we've got to  
6 understand in Revelation what Daniel tried to already  
7 tell us in the 13th Chapter.

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

22           Okay. So what happens is we already know  
23 that the symbol of the image is the head of gold, arms  
24 of silver, belly of brass, legs of iron. Now, that's  
25 one way of depicting the world empires. But Daniel

1 also says a next way of understanding them as in  
2 images of certain beasts. So he had this dream of  
3 these beasts, these four beasts, and he said the first  
4 was like a lion, which was Babylon; the second was  
5 like a bear, which was Middle Persia; the third was  
6 like a leopard, which was Grecia; and the fourth, he  
7 said, he couldn't really describe. It was  
8 nondescript.

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

22 Rome devoured all the empires and all the  
23 cultures of men and mingled the seeds of men, just  
24 like Daniel said they would. So here we have a  
25 picture of this Europe still under Roman Catholic

1 rule, but yet Revelation states that the dragon gave  
2 him his power, seat, and great authority. That's not  
3 too good. Okay. Now, we know that the devil likes  
4 religion, too, doesn't he? Doesn't he?

5 JOHN COX: His own interpretation.

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

9 JOHN COX: He tempted him more than once.

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

21 Now, this lamb-like beast, no doubt, is the  
22 beast that denotes Christianity. Lamb-like is also  
23 it's peaceful, promotes peace, believes in peace. But  
24 John says that it speaks as a dragon. It causes all,  
25 both small and great, rich, poor, free and bond, to

1 receive a certain mark in his right hand or forehead,  
2 and that no one can buy or sell unless they have this  
3 mark. Well, you know, the question is who possibly or  
4 what empire can rise to, you know, pre-eminence after  
5 Europe that has such world-wide influence?

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

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

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

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

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

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

25 DAVID KORESH: Well, not really. And let me

1 explain this way. The prophet Isaiah discusses the  
2 nation who's overshadowed with wings, which is way  
3 beyond the rivers of Ethiopia. You know, if we say we  
4 will assume, then we have to back-track and say that  
5 we have to assume that God first sits on a throne,  
6 because naturally the first focal point is that we  
7 know that the revelation of Jesus Christ which God  
8 gave to him was originally written or compiled by the  
9 Apostle John on the Isle of Patmos. Okay, let's go  
back 2,000 years ago first.

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

13 JOHN COX: Sure.

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

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

22 DAVID KORESH: Well, God --

23 JOHN COX: -- I think we can look at that at  
24 so many churches today and then. You know, they may  
25

1 not be accurate in someone else's heart, minds,  
2 viewpoint, but at least they're a believing truth, you  
3 know. They, they, they shouldn't have negative views  
4 just because of a person's belief, particularly  
5 religious belief.

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

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

18           DAVID KORESH: Okay. So --

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

25           DAVID KORESH: What, what's the avenue left

1 open or the door remain open for us to come into unity  
2 in one of the greatest, one of the greatest --

3 JOHN COX: Taking vacations, huh?

4 DAVID KORESH: Well, no.

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

8 DAVID KORESH: Oh, definitely.

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

12 DAVID KORESH: Definitely, every day.

13 JOHN COX: Sure.

14 DAVID KORESH: Now --

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

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

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

22 DAVID KORESH: And they did, didn't they?

23

24

25

1                   JOHN COX: Sure. Throughout history.  
2 Whatever the particular religion may have been,  
3 whether it was Catholicism or Judaism or, or whatever  
4 it was. You know, and, and I think something that,  
5 that you mentioned earlier that is certainly -- kind  
6 of strikes a nerve with me anyhow, and, and I think it  
7 should with most, most people that believe in the  
8 Lord, is, is that he is merciful and that we all have  
9 to be willing to accept the consequences of our  
10 actions. You know, you, me, anyone else. And yet, he  
11 still will be merciful. And --

11                   DAVID KORESH: Are you sure?

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

13                   DAVID KORESH: No, not really.

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

16                   DAVID KORESH: Uh-uh.

17                   JOHN COX: Well, I pray that he is.

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

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

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

24                   JOHN COX: Sure.  
25



1                   DAVID KORESH: It's clear Matthew, Mark,  
2 Luke, and John states he's merciful, right?

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

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

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

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

13                   JOHN COX: Life everlasting, I presume.

14                   DAVID KORESH: No, punishment without mercy.

15                   JOHN COX: Um-hum.

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

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

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

22                   JOHN COX: And, and the difficult thing is  
23 to say how people reject it. You know, I can go down  
24 the street, and in my line of work and I deal with so  
25 many different people, as you do and as you have over

1 the years, and we see people that, that you just in  
2 your own mind you say well, this is a nonbeliever, in  
3 quotes nonbeliever, you know. I'm not telling  
4 somebody that they should believe in, in what I  
5 believe in as far as religion's concerned, but it's,  
6 it's again interpretation, isn't it?

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

12           JOHN COX: Sure, sure.

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

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

21           DAVID KORESH: Now --

22           JOHN COX: -- you're trying to accurately  
23 accept them. You're trying to see if they're being  
24 candid with you or they're not being candid with you.  
25 And you're constantly assessing someone and --

1                   DAVID KORESH: Well, now, in our  
2 interpretation, at the present situation what took  
3 place is very obvious. The ATF came in here and  
4 already the two agents already admitted they fired  
5 first. One said it was an accident.

6                   JOHN COX: Well, I don't --

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

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

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

21                   JOHN COX: Sure, sure.

22                   DAVID KORESH: And they --

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

25                   DAVID KORESH: They said that --

1                   JOHN COX:  -- and we can kick that around,  
2 and it's a tragedy.  And --

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

6                   JOHN COX:  Sure.  Sure.

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

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

11                   DAVID KORESH:  Well, I'm saying --

12                   JOHN COX:  -- is why did it happen?

13                   DAVID KORESH:  I'm saying that either --

14                   JOHN COX:  Why did it have to happen?

15                   DAVID KORESH:  -- the local, the state  
16 authority is being charged with attempted murder.  You  
17 have stated from your system that you were trying to  
18 offer me a warrant or a search warrant, which it's  
19 plainly known by my next door neighbors and all the  
20 people around here that I'm always available on the  
21 premises or off the premises to be addressed on this  
22 thing.  And like I was trying to tell the Sheriff's  
23 Department, I said now, the threats that have been  
24 made against my life have been primarily been made  
25 against my life by religious members.

1                   Not because they don't believe what I say,  
2 but they believe what I say, they just don't believe  
3 it's me saying it.

4                   JOHN COX: Or they don't understand it.

5                   DAVID KORESH: No, they do understand.

6                   That's why --

7                   JOHN COX: Do you think so?

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

20                   And we're going to ourselves and I say hey,  
21 what's this Peter Pan and Jack? And I put my hand up  
22 and I say excuse me, sir, you mean Peter Pan and  
23 Tinkerbell? Oh, no, Peter Pan and Jack. And I look  
24 and I say, you know, hey, where's this guy coming  
25 from? There's no such thing as Jack --

1                   JOHN COX:  Somebody read a different story,  
2 didn't they?

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

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

1 one person better than the other. On the contrary.

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

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

17           DAVID KORESH: Go ahead.

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

21           DAVID KORESH: I did.

22           JOHN COX: Did you really?

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

1 JOHN COX: Yeah.

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

4 JOHN COX: Yeah.

5 DAVID KORESH: -- you know, it had a real  
6 short squeeze and all that. And I says -- And he says  
7 oh, really? Oh, really? And I said look, one in  
8 seven twists. Come on, you're shooting a heavy .22,  
9 5.56 ammo. I said come on, you're a sniper. You  
10 know, I told him, I says come on Robert, you know in  
11 your line of business what this is used for. You  
12 know, we, we did everything.

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

14 DAVID KORESH: We told him without --

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

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

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

23 DAVID KORESH: I --

24 JOHN COX: -- you didn't appreciate what was  
25 going on, huh? If you, if you truly didn't --



1                   DAVID KORESH: Well, no, he -- We --

2                   JOHN COX: -- like what was going on.

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

8                   JOHN COX: Do you think you were successful?

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

13                   JOHN COX: Yeah.

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

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

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

25                   JOHN COX: No, I mean just say hey, you're -

1 - DAVID KORESH: If he wanted to say --

2 JOHN COX: -- you're not welcome here  
3 because of what you're doing, that type of thing.

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

6 JOHN COX: Was he?

7 DAVID KORESH: Exactly. He was going to  
8 move in for two weeks. I already told him he could.  
9 He could have been with all the guys here.

10 JOHN COX: And knowing that he had another  
11 purpose in mind?

12 DAVID KORESH: It didn't make any  
13 difference.

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

16 DAVID KORESH: I have nothing to hide.

17 JOHN COX: Yeah.

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

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

21 DAVID KORESH: No, one second. Just talk to  
22 Steve for a second.

23 JOHN COX: Sure.

24 DAVID KORESH: I need to move, adjust myself  
25 again.

1                   JOHN COX:  Go ahead.  Go ahead.

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

5                   STEVE:  John.

6                   JOHN COX:  Sure, go ahead.

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

12                   JOHN COX:  Yeah.

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

14                   JOHN COX:  Yeah.

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

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

23                   STEVE:  Well, I tried to.

24                   JOHN COX:  -- don't appreciate you being  
25 here?

1                   STEVE: Well, no, it wasn't -- because  
2 here's a possible guy, here's a soul maybe, here's  
3 someone like myself --

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

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

8                   JOHN COX: Wait a minute. I know.

9                   STEVE: Maybe that -- along the way.

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

11 (End of Tape #60.)  
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