TAPE #85

3/7/93

7:15 P.M. - 8:02 P.M.
(Tapr 85)

DAVID KORESH: -- at verse 19 if you've got one.

JOHN: Oh, I know.

DAVID KORESH: And it says the Hebrew -- and it says when he shall make you to understand doctrine. Okay?

JOHN: Go ahead.

DAVID KORESH: Okay. And those who have transgressed, those whose mouths have spoken contempt against the truth, those who have not taken heed to the direction that the Spirit has tried to lead them are going to find a situation to where they can't sleep anymore, verse 20. For the bed is shorter than that a man can stretch himself on it and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in Mount Perazim, like he did anciently with the Philistines. He shall be wroth in the valley of Gibeon that he may do his work, his strange work, and bring to pass his act, his strange act. And it is strange, you know?

JOHN: It's just hard to interpret by many, right?

DAVID KORESH: No, they'll in -- they'll interpret the act.
JOHN: Oh, it was hard to interpret by many.

DAVID KORESH: Well, you see, these prophecies are not to be interpreted by anybody but the Lamb. Now, therefore, be ye not mockers, lest your hands be made strong, lest you tie you up -- yourself up in your own conceit, for I have heard from the Lord, the God of hosts, a consumption. Do you know what a consumption is? It's a fire. When something's consumed. Even determined upon the whole earth. Now, you may not believe in hell. You may not believe in paying for your sins --

JOHN: Well, the fire is one interpretation also, right?

DAVID KORESH: Well, if you knew what all the other prophets thought --

JOHN: Do you consume food?

DAVID KORESH: Look.

JOHN: Huh?

DAVID KORESH: Look, take it in context. Okay? All the prophets we've heard so far deals with the Lord coming, flaming chariot, consuming his enemies.

JOHN: Um-hum.

DAVID KORESH: Now, this consumption, it's from the Lord of hosts, is not something to do with
eating. And it's -- from the whole earth. So give ye ear and hear my voice and harken to my speech. Now, does the plowman plow all day to sow? Does he?

JOHN: I'm sorry.

DAVID KORESH: Verse 24. Doth the plowman plow all day to sow? Does the guy get up there in his field and work all day long break -- does, does he plow so he can sow some seed? Doesn't he?

JOHN: Sure. He opens and breaks the clods on this ground.

DAVID KORESH: Okay. Yeah, definitely, to put seed in there, don't he?

JOHN: Sure.

DAVID KORESH: And when he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin and cast the principal wheat, the appointed barley and the rye in their place. Doesn't he? Now, remember Christ said the Kingdom of Heaven is like a seed sower? That's Christ talking. This is where he got this parable from.

For his God doth instruct him to discretion and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin, but the fitches are beaten out with a rod -- staff, and the cummin with a
rod. Bread corn is bruised, because he will never be threshing it. You don't go out and thresh bread corn, do you? Neither break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, which is wonderful in counsel and excellent in working.

Now, what did he mean by that? We just got through looking at a prophecy about a warning to Ephraim. We find out there are scornful people that rule God's people in Jerusalem and God makes them to know for sure that in Zion there is a rock, a foundation for those who think that they have a connection with the Messiah. Well, the keynote is is that this death and this hell, how does it relate to the fourth seal? Is this death and hell a person? Is this death and hell a person? What is Christ revealed as, according to the fourth seal?

JOHN: Pale -- a rider on a pale horse.

DAVID KORESH: And his name is what?

JOHN: Death.

DAVID KORESH: Now, do you know what the name Koresh means?

JOHN: Go ahead.

DAVID KORESH: It means death. You see, the name of God is Yahweh, but the way it's actually
pronounced since the first punctuation of time from the ancient writers, is when it says in the Tenach, thou shalt not take the name of the Lord thy God in vain, it means thou shall not take his name. His name is Yahweh. And the way it's pronounced is like this.

(Breathing in and out.) Every time you breathe you're saying the name of God. That's why in Judaism and stuff they never, they never pronounce it according to the word form Yahweh. You fix it --

JOHN: Um-hum.

DAVID KORESH: Okay. So everyone who breathes is taking God's name and if we live without knowing his testimony or his word, we're living in vanity. And we're taking his name in vain. Some people say, well, when I say goddam, that's taking the Lord's name in vain. Well, now, wait a minute. Let's break this down. Does God condemn -- damn means to condemn. Well, no one has the right to tell God to condemn anybody, do they? Do they?

JOHN: No.

DAVID KORESH: No. But God or Got (phonetic sp.), the German word Got, you know, is another word from another country, you know. There's no such word in the Hebrew, God. There's the word, the Adonai, which means Lord, but the actual proper names of, of
the sovereignty of heaven is Yahweh, El Shaddai, and then what? That's it. Off of the manuscript. Yahweh and El Shaddai. But, according to the prophecies God proclaims to Deuteronomy that he will publish his name somewhere.

So when it talks about Koresh, it's a surname. A surname from God. Now, you get the concordances and the dictionaries out and you'll find out that they'll tell you it's from an unused root word that they don't know what the meaning is. No scholar, no teacher, no concordance in this whole world can tell you what the name Koresh means. They don't know. It's kind of weird, isn't it?

JOHN: No, but you've told me it means death.

DAVID KORESH: Wait a second.

JOHN: Right?

DAVID KORESH: Revelation says Christ has a name that no one knows but he, himself. And his name is the word of God. Okay. Now, if it's true that the proper name of God is Yahweh, which is (Breathing in and out). When you breathe you go Yahweh, Yahweh, Yahweh, Yahweh. Okay? What do you do when you die? What's the sound your body makes when you die?

JOHN: It doesn't make any sound when you
die.

DAVID KOresh: Yes it does.

JOHN: No it doesn't.

DAVID KOresh: Yes it does. You don't know what you're talking about.

JOHN: Your last dying breath? Is that what you want?

DAVID KOresh: Yeah. What does your body do?

JOHN: Rattle.

DAVID KOresh: Exactly. It goes (rasping breath), just like that. And unless you're blown to pieces, everybody does it. And there's a meaning to that in Psalms 119 called the Alpha and Omega, life and death is the whole title of God. Havech Koresh is the name of my father. And my name is David Koresh. I know -- it sounds funny to you, but anyway.

The keynote is, there's a death that's beloved as the death of all the prophets, is the death of all those who've lived this life. The righteous perish Isaiah 57 says. The merc -- are taken away. None considering the righteous is taken away from the evil to come. They shall rest in their beds, each one walking in his uprightness.

There is a sleep and there is a death, which
is not eternal. But to the wicked there is a death which is eternal. Now, this rock comes up a lot of different places throughout Isaiah, doesn't it? Through all the prophets. Have you noticed that? Okay. Let's go back over here to Chapter 50. Let's take a look at just a couple of titles and I'll put you on with these girls, okay?

JOHN: You bet.

DAVID KORESH: Okay. Let's see here. Let's start -- let's actually start with Chapters 44 of Isaiah. Hello.

JOHN: Somebody must be walking on your cable over there.

DAVID KORESH: Yeah. Yeah. Our Israeli friend just walked on it.

JOHN: Pablo.

DAVID KORESH: Pavla. Okay. It says right here -- are you there yet?

JOHN: Yeah.

DAVID KORESH: Okay. Verse 24 --

JOHN: 44.

DAVID KORESH: No, Chapter 44, verses 24.

JOHN: Okay.

DAVID KORESH: Okay. Okay. Thus saith the Lord, they redeemer, he that formed thee from the
womb. I am the Lord that maketh all things, that stretcheth forth the heavens alone and spreadeth abroad the earth by myself. That frustrateth the tokens of the liars and maketh diviners mad, that turneth wise men backwards and maketh their knowledge foolish. That confirmeth the word of his servant and performeth the counsel of his messengers, that saith to Jerusalem, thou shalt be built unto the cities of Judah ye shall be built, shall be laid, shall be built. Okay?

JOHN: Um-hum.

DAVID KOresh: And I'll raise up decayed places and saith to the deep be dry and I'll dry up thy rivers. That saith of Cyrus, he is my shepherd to perform all my pleasure. Now, Cyrus is the translated word of the word Koresh. Do you understand that? Okay. Now, it says here, perform all my pleasure, even saying to Jerusalem thou shalt be built, and to the temple, thy foundation shall be laid.

Now, thus saith the Lord who is anointed. The word anointed in Hebrew is Mashiach, which means Messiah. To Koresh, whose right hand I have holden. Why? To subdue nations before him and I will loose the loins of kings, like I was fixing to do, was going to make kings crap their britches, you know. To open
before him the two leaved gates, the gates shall not be shut.

I'll go before thee, make the crooked places straight. I'll break in pieces the gates of brass, cut asunder the bars of iron. I'll give the treasures of darkness, the hidden riches of secret places, that thou mayest know that I, the Lord, which called thee by thy name, am the God of Israel. Why? Why is this going to happen?

For Jacob my servant's sake, and for Israel mine, I have even called thee by thy name, I have surnamed thee. What's a surname? It's a last name, isn't it?

JOHN: Sure.

DAVID KORESS: Though thou has not what? Known me. I am the Lord and there is none else. There is no God beside me, I girded thee, though thou hast not known me. Why? That they may know. Who may know? From the rising of the sun and from the west, that there is none beside me. I am the Lord and there is none else. Wait a minute. What, what direction does the angel from the east come in Revelation. From the east, right?

JOHN: Um-hum.

DAVID KORESS: And he's got the seal of the
living God, right? Sure he does. I form the light and create darkness. I make peace and create evil. I the Lord do all these things. Well, what's fixing to happen? Well, drop down, ye heavens, from above, and let the skies pour down righteousness. That's what that angel brings in Revelation 10 -- clothed in a cloud. There's nothing more righteous than the seven thunders, my friend.

Let the earth open and let them bring forth salvation, let righteousness spring up together, I the Lord created it. Woe on him that striveth with his maker. Let the potsherd strive with the potsherds of the earth. You know, man can argue with man. Right? But not with God. Right? Shall the clay say to him that fashioneth it, what makest thou? Or thy work, he hath no hands?

Woe to him that say unto his father, what begettest thou, or to the woman. Remember the woman in Revelation 12? What has thou brought forth? See, those who argue against God are going to be in big trouble. Thus saith the Lord, the Holy One of Israel, and his Maker, ask of me things to come concerning my sons, concerning the work of my hands command ye me.

I have made the earth and created man upon it. Even my hands have stretched out the heavens and
all their host have I commanded. I have raised him up -- that's Koresh, right? In righteousness. And I will direct how many. All his what?

JOHN: Ways.

DAVID KORESH: Okay. Now, over here in 46, verses 9 --

JOHN: Um-hum.

DAVID KORESH: We're just going to do this real quick. Remember the former things of old, for I am God and there is none else. I am God, there is none like me. Declaring the end from when? From the beginning. How did God create the world? By his word. How is God going to -- the world, by his word.

In seven days he created the world, right? And in seven seals he's going to destroy it. Uh-huh!

And from ancient times the things that are not yet done saying, my counsel shall stand and I will do all my pleasure. Calling a ravenous bird from the east. Ecclesiastes 12, it says God will rise up at the voice of the bird. That bird's a man, you know. The man that executes my counsel from a far country, yea, I have spoken it. I will also bring it to pass. I have purposed it, I will also do it. Hearken unto me, ye stout-hearted that are far from righteousness.

I bring near my righteousness. It shall not be far
off and my salvation shall not tarry and I will place
salvation in Zion for Israel my glory.

Then, of course, 47 is the virgin daughter
of Babylon's going to come to the ground, right?
Okay. Now, it says right here. Let's go over here in

JOHN: Um-hum.

DAVID KORESH: For my name's sake will I
defer mine anger and for my praise will I refrain for
thee that I cut thee not off. Behold I refined thee,
but not with silver. I have chosen thee in the
furnace of affliction. For mine own sake, even for my
own sake will I do it. For how should my name be
polluted? And I'll give -- not give my glory to
another. So it says right here. Hearken unto me, O
Jacob and Israel, my called. I am he, I am the first,
I am the last. Mine hand also laid the foundation of
the earth and my right hand spanned the heavens. When
I called on them, they stand up together.

So all you, assemble yourselves together and
hear. Which among them hath declared these things?
Who only can declare these things? Well, it says
the --

JOHN: The Lord.

DAVID KORESH: -- Lord, the Lord if -- no.
It says the Lord hath loved him, because Christ is the Lord too, you know.

JOHN: Um-hum.

DAVID KORESH: He will do his pleasure on Babylon and his arm shall be on the Chaldeans. I, even I, have spoken, yea, I have called him. I have brought him and he shall make his way prosperous. So, we know someone's going to overthrow Babylon, right?

JOHN: Um-hum.

DAVID KORESH: Okay. Now, we get over here and we find out how this begins to work. Okay? In Chapters 50 God has some questions about those who are going to be lost. And it says right here in Chapter 50, verses 2, how come or wherefore when I came was there no man? When I called there was none to answer? Is my hand shortened at all that it cannot redeem? What's in God's hand?

JOHN: The Book.

DAVID KORESH: All right. Have I no power to deliver? Behold, at my rebuke I dry up the sea. Okay? Now, what happens we find in this hand there's a revelation of who. Christ, right? So he says in verse 4, the Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary. He wakeneth morning by
morning, he wakeneth my ear to hear as the learned.

The Lord God hath opened mine ear and I was not rebellious, neither turned away back. I gave my back to the smiters and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded. Therefore have I set my face like a flint and I know that I shall not be ashamed. He is near that justifieth me. Who will contend with me? Let us stand together. Who is mine adversary? Let him come near to me.

Behold, the Lord God will help me. Who is he that shall condemn me? Low, they all shall wax old as a garment, and the moth shall eat them up. But who is among you that fears the Lord, that obeyeth the voice of his servant. That walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God. And what's the name of the God? What's the name of the Lord? What's God's last name? What was the surname? Koresh, right? You know the 144,000 know that the only name in scripture that is the surname of God is Koresh, right?

JOHN: Um-hum.

DAVID KORESTH: Now, I would think I would treat that name with more respect than what's been
done here lately. Behold, all ye that kindle a fire that compass yourselves about with sparks. You guys that are causing friction, walk in the light of your fire. Go ahead and make your move. And the sparks ye have kindled, go ahead. Do what you think you've got to do, my friend.

But this ye have of my hand. You don't know the book. Ye shall lie down in sorrow. So hearken to me, ye that follow after righteousness. Ye that seek the Lord, look unto the rock when ye are hewn. God's doing all the making around here. You know what I mean? You know the rock with seven eyes? And look to the hole of the pit from which you are digged. Look at this world we're coming out of. We're getting out of here, friend. You can stay back here and die if you want to, but we're not going to.

Have faith. Look to Abraham, your father, and to Sarah that bare you. Didn't Abraham and Sarah leave Babylon when God told them to? Didn't they?

JOHN: Um-hum.

DAVID KORESH: For I called him alone and blessed and increased him. For the Lord shall comfort Zion. It's a promise. He will comfort all her waste places. He will make her wilderness like Eden, her desert like the garden of the Lord. Joy and gladness
shall be found therein. Thanksgiving and the voice of melody. You think this nation's going to be great too much longer? No, my friend, it's not.

JOHN: I know it is. Keep going.

DAVID KORESH: No. You don't know nothing.

Hearken unto me, my people. Give ear unto me, O my nation, God says, for a law shall proceed from me and I will make my judgment to rest for a light of the people. What was the law that the father sent? What are those seven seals? The law of his word. Isn't it? When you look to the rock you see he's got his law right there in his right hand. It's a revelation of Christ, the word of God made flesh.

Anyway, we find out over here a very sad thing, in Chapters 52. In Chapter 52, in verse 6, God promises therefore my people shall know my name. Therefore, they shall know in that day that I am he that doth speak. Behold, it is I. How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace and bringeth good tidings of good, that publisheth salvation. That saith unto Zion, Thy God reigneth!

Now, the watchmen, those who know about this, shall lift up the voice, won't they? With the voice of the Lamb together shall they sing, for they
shall see how? Eye to eye, right? How many eyes does a Lamb have?

JOHN: The magic figure, right?

DAVID KORESH: Seven, right? How many seals are there? Seven. When he shall bring again Zion.

We're almost there. Break forth in joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he redeemed Jerusalem. The Lord has made bare his holy arm in the eyes of all the nations and all the ends of the earth shall see the salvation of our God.

Now, depart ye, depart ye, go out from thence. Touch no unclean thing. Go ye out of the midst of her. Be ye clean that bear the vessels of the Lord. Now, who are these girls here that are bearing the vessels of the Lord? Do you know who they are?

JOHN: Uh-uh.

DAVID KORESH: Some of -- they're right here with me. You don't know about the babies and all that, do you? But ye should not go out with haste, nor by flight, for the Lord God will go before you and the God of Israel will be your rereward. Who's following them? God, the Father. Behold, my servant shall deal prudently. He shall be exalted and
extolled and be very high. Do you know why? Many are going to be astonished at thee, his visage was so marred more than any man, and his form more than the sons of men.

So shall he sprinkle many nations. And the kings shall shut their mouths at him. Do you know why? For that which had not been told them shall they see, and that which they have not heard shall they consider. But who's believed our report and to whom is the arm of the Lord revealed. Anyway, the arm will grow up before God as a tender plant and as a root out of dry ground. He has no form nor comeliness. When we shall see him there is no beauty we should desire him, you know.

Besides, he's a guy that's despised and rejected of men. Did you know that? A man of sorrows and acquainted with grief. And because of that people just kind of hide their faces from him, don't they? Now, he was despised, and so therefore they don't esteem him not, right? He's not your number one, grade A brand of person, is he?

But surely he's bearing their griefs and he's carrying their sorrows, yet they think he's being stricken, smitten of God, and afflicted. But he's being wounded for his transgressions, he's bruised for
their iniquities, and while he's being chastised,
they're having peace.

And anyway, as we can work this deal out,
maybe with his stripes they'll be healed. Because
tHEY, like sheep, have all gone astray and they've
turned everyone to his own way and the Lord has laid
on him the iniquity of them all. Yes, he's oppressed,
he's afflicted, yet he's not opening his mouth. He's
brought as a lamb to the slaughter and as a sheep
before her shearers is dumb, he opens not his mouth.
He's not telling really what's fixing to happen to
him.

He's taken from prison and from judgment.
Who shall declare his generation? He's cut off out of
the land of the living. Why? Because of the
transgression of the people he was stricken. And
he'll make his grave with the wicked and with the rich
in his death, because he had done no violence, neither
was any deceit in his mouth.

Yet it pleased the Lord to bruise him, he
had put him to grief and thou shalt make his soul an
offering for sin. He shall see his seed. You know
what his seed is? His babies. You know who's had his
babies? Those who were bearing the vessels of the
Lord. He shall prolong his days and the pleasure of
the Lord shall prosper in his hand. That's where the whole subject is found. He shall see the travail of his soul and shall be satisfied by his knowledge shall my righteous servant justify many, for he shall bear their iniquities.

Therefore, will I divide him a portion of the great and he shall divide the spoil with the strong, because he hath poured out his soul unto death, he was numbered with the transgressors, he bare the sin of many and made intercession for the transgressors. What about those who don't have babies? That's all right.

Sing, O barren, thou that didst not bear, break forth in singing thou that didst not travail with child, for more are the children of the desolate than children of the married wife. Enlarge the place of thy tent and let them stretch forth the curtains of thy habitation. Spare not, lengthen thy cords, strengthen thy stakes. Thou shalt break forth on the right hand and the left and thy seed shall inherit the Gentiles and make the desolate cities to be inherited -- inhabited.

Fear not, for thou shalt not be put to shame, neither be thou confounded. Thou shalt not be put to shame. For thou shalt forget the shame of thy
youth. Is this a young girl here? Thou shalt not rue
the reproach of thy widowhood anymore. What widow?
How come she's a widow? Did her husband get killed?
You know he got killed. For thy Maker is thine
husband, the Lord of hosts is his name, the Redeemer
of the whole earth -- Redeemer of the Holy One of
Israel, the God of the whole earth shall he be called.
The Lord hath called thee as a woman grieve --
anyway. You can read Psalms 113 when you want to read
all this.

JOHN: Um-hum.

DAVID KORESPH: So anyway, through 55,
through 56, all the way through -- you, you know. You
need to really, really, really get into this. Because
there's so much here that you just don't know. Like
in 59, verse 1. It explains why people like yourself
have a high probability of being lost. Okay? The
argument is is that look, behold the Lord's hand is
not shortened, that it cannot save.

You know there's a God, you know that he's
got a book with seven seals, you know you're supposed
to know these seals. You know that I'm here trying to
teach you these seals. And you can go ahead and roll
your eyes and do as you wish. Keep your
interpretations as you wish, but you know, it's not
the problem with God. Behold, the Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear.

For your hands are defiled with blood and your fingers with iniquity. Your lips have spoken lies. You in verse 3 now? 59 verse 3?

JOHN: Um-hum. Go ahead.

DAVID KOURESH: Your lips have spoken lies and your tongue has muttered perverseness. None calls for justice nor any pleads for truth. They trust in vanity, though. They speak lies, they conceive mischief, and bring forth iniquity. They hatch cocratice' eggs and weave the spider web. He that eats of their eggs dieth, that which is crushed breaketh out into a viper.

God doesn't look too highly on this class here, does he? And their webs, the way they try to use to hook other people, shall not become garments, neither shall they cover themselves with their own works. For their works are works of iniquity and the act of violence is in their hands. Oh, their feet run to evil and they make haste to shed innocent blood.

Their thoughts are thoughts of iniquity and waste and
destruction are in their paths.

   The way of peace they know not. They don't know the seven seals, do they? There's no judgment in their goings. They have made them crooked paths, whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us. We wait for light, but behold obscurity; for brightness, but we walk in darkness. Maybe that's why you guys can't understand these things.

   We grope for the wall like the blind and we grope as if we had no eyes. We stumble at noon day as in the night, we are in desolate places as dead men. We roar all like bears and mourn like doves -- sore like doves. We look for judgment, but there is none, for our salvation is far from us. For our transgressions are multiplied before thee. Our sins testify against us, for our transgressions are with us, and as far as our iniquities, we know them.

   Now, what was the sin that they get punished for? In transgressing and lying against who? The Lord. Departing away from their God. Instead they wanted to speak oppression, right? They wanted to revolt, didn't they? They wanted to conceive and utter from the heart words of falsehood, right. So
therefore the judgment's turned back away from them
and justice stands afar off, for truth, the seven
seals, falls in the streets, don't it? And equity
cannot enter.

Yea, truth faileth and he that departeth
from evil -- those who want to do the seals make
themselves a prey. Now, the Lord sees it and it
displeases him that there's no judgment. He saw
there's no man and wonders if there's no intercessor.
Not a one of you guys yet have, have, have shown us
anything yet, have you? Therefore, someone's going to
have to show you something.

His arm brought salvation to him and his
righteousness sustained him. For he put on
righteousness as a breastplate and a helmet of
salvation upon his head. He put on the garments of
vengeance. That's what you guys are asking for, isn't
it? For clothing and was clad with zeal as a cloak
according to your deeds. According I'm going to
repay, fury to mine adversaries, recompense to mine
enemies, to these independents, these islands repay
recompense. And everyone that sees what's fixing to
happen to you guys, everyone shall fear the name of
the Lord from the west and his glory from the rising
of the sun.
Now, when the enemy, those of you guys, come in like a flood, which is what you've done, the Spirit of the Lord will lift up a standard against you. The Redeemer shall come to Zion and unto them that turn from transgression in Jacob. As for me, this is my covenant with them saith the Lord. My spirit that's upon thee and my words which I have put in thy mouth shall not depart out of thy mouth, right? What God is giving to his son, the Lamb, is going to stand, isn't it? Right?

Nor out of the mouth of thy seed -- you know, I got a lot of babies here, you know. And they're going to live. Nor out of the mouth of thy seed's seed. A granted, God's going to be not just a grandpa, he's going to be a great-grandpa, isn't he? Huh. Did you know that Christ had a father? Did you know Christ is a father now? You didn't know that, did you? There's a lot of things you probably don't know. A bunch of things I can promise you you don't know.

And one day I'm going to be a grandfather too. You know, God can do what he wants to do. He's let you in, hasn't he? Saith the Lord from henceforth and forever. So we're going to have to rise and shine here before long, because the light's going to come
and the glory of the Lord is going to rise up me. You know why? Because in verse 2, let me tell you what's fixing to happen to this old world. Darkness is going to cover the earth. The sun and the stars are going to be darkened. Did you know that?

And those who don't know about these things, gross darkness is going to cover the people. But the Lord's going to rise upon somebody. And the glory of the Lord's going to be seen upon somebody. I'm going to end up shining out of this deal. And I wish you all guys could shine with me, you know? But anyway, there's a lot of things here you just don't know. Okay. These girls are ready to talk to you.

JOHN: Hey, David.

DAVID KOresh: Sir?

JOHN: Are you a patient person?

DAVID KOresh: Yeah, I'm fairly patient. I mean, I've been patient ever since 1985.

JOHN: Well, you're going to see patience, because the only thing that we're going to do is sit and wait. You know that, don't you?

DAVID KOresh: Look.

JOHN: You understand that?

DAVID KOresh: When my father tells me to come out, we'll see what you do.
JOHN: Do you understand that? And I, and I just -- I really want you to understand that. That no matter what feelings you might have and what you see and what movement and whatever, the only thing we're going to do is sit and wait. Because I know you're coming out and you know you're coming out and it's when you're told to come out, you're going to come out. You're going to bring your flock out with you, aren't you?

DAVID KORESH: Oh, I want to.

JOHN: Well, I know you do.

DAVID KORESH: I, I want, I want you guys to have a fair chance to judge me and to try me.

JOHN: Not, not you guys. Your peers.

DAVID KORESH: Yeah, those who are my peers.

JOHN: That's right. That's our system, isn't it?

DAVID KORESH: That's your system as of now.

JOHN: No, our system.

DAVID KORESH: That's your system as of now.

JOHN: I hear you. I hear what you're saying. But it's the best system we have, isn't it?

DAVID KORESH: In the world today, yes it is.

JOHN: You bet.
DAVID KOresh: But it's not good.

JOHN: Hey.

DAVID KOresh: But it's the best.

JOHN: The bottom line is, were the laws of God and man broken?

DAVID KOresh: No, just the laws of man.

JOHN: Uh-uh.

DAVID KOresh: Uh-huh.

JOHN: No, no, no, no, no.

DAVID KOresh: Yes, yes, yes, yes, yes.

Anyway, a young lady wants to talk to you here.

JOHN: Good.

DAVID KOresh: Her -- she's --

JOHN: I'll talk to you a little later, huh?

I'm sure.

DAVID KOresh: Okey-dokey. Yeah. I'm going to get a little something else here to drink and, and we'll get back with you.

JOHN: Did you get up walking around today?

DAVID KOresh: Yeah. I walked around a little bit today.

JOHN: Did you?

DAVID KOresh: I was going to get some pictures out to you, but evidently you all don't want that, so I said well, you know --
JOHN: I thought you told me last night you were going to get me some pictures.

DAVID KORESH: Yeah. I was.

JOHN: Well, why didn't you?

DAVID KORESH: Well, because you tell me, all right, give me some pictures and bring us four kids out.

JOHN: No, you just --

DAVID KORESH: That's what -- exactly that's what Dick --

JOHN: You can send a picture out with one child. That's fine.

DAVID KORESH: (Laughter.)

JOHN: You know that.

DAVID KORESH: I was going to send you the pictures because I thought you wanted them.

JOHN: Well, I do.

DAVID KORESH: I was going to send you the pictures of the babies --

JOHN: I know what you were going to send me a picture of.

DAVID KORESH: The babies and the mothers and my bullet wounds.

JOHN: Well, why don't you?

DAVID KORESH: Well, there ain't no girl
going to come with them though.

JOHN: Why not? These --

DAVID KORESH: Because they don't want to.

JOHN: -- these pictures going to fly out here?

DAVID KORESH: Well, they'll bring them up to the gate and drop them off in the gate.

JOHN: Well, why not just let somebody come out?

DAVID KORESH: Or maybe Sita can bring them to you.

JOHN: That's fine.

DAVID KORESH: But I guarantee you --

JOHN: Melissa?

DAVID KORESH: No, no. She don't want to come out yet.

JOHN: How come?

DAVID KORESH: Because you're full of shit.

JOHN: No, how can you say that?

DAVID KORESH: Because, because it's true.

JOHN: No, you said that to me a little while ago so I had somebody check as to what you called barrels and what the barrels are is gone, but there are tubes in a barrel mount and it's a vision device on there and a mount for a barrel and that's
all that's on those things. There, there are no barrels on them. It's a vision device and a mount, no barrel. So I -- what I'm trying to tell you is we are not trying to raise any adversarial level here. Trust me.

DAVID KORESH: -- this young lady wants --

JOHN: Trust me.

DAVID KORESH: -- to talk with you, okay?

Will you talk to her now?

JOHN: I'll talk to you, I'll talk to you later, too.

DAVID KORESH: Okay. Here she is.

RACHEL SYLVIA: Hello.

JOHN: Hi. Who's this?

RACHEL SYLVIA: I'm Rachel.

JOHN: Rachel? I've talked to you before, huh?

RACHEL SYLVIA: Excuse me?

JOHN: I've talked to you before? A couple of days ago?

RACHEL SYLVIA: No.

JOHN: You sure?

RACHEL SYLVIA: Um-hum.

JOHN: What's your last name, Rachel? Hm?

Hello. Rachel.
RACHEL SYLVIA: Oh, hello.
JOHN: Rachel.
RACHEL SYLVIA: Yeah.
JOHN: What's your last name?
RACHEL SYLVIA: Sylvia.
JOHN: Rachel Sylvia.
RACHEL SYLVIA: Um-hum.
JOHN: My name's John, Rachel.
RACHEL SYLVIA: Oh, hi, John.
JOHN: Do you have somebody out here that you'd like to -- like for us to give a message to?
RACHEL SYLVIA: No.
JOHN: No mother, father, sister, brother? Huh?
RACHEL SYLVIA: No.
JOHN: You sure?
RACHEL SYLVIA: Yeah, I'm sure.
JOHN: Where are you from, Rachel?
RACHEL SYLVIA: Massachusetts.
JOHN: Massachusetts? Where in Massachusetts?
RACHEL SYLVIA: I don't remember.
JOHN: Huh?
RACHEL SYLVIA: I don't remember.
JOHN: How long ago did you leave
Massachusetts? Are you from the eastern part of the state? The western part of the state?

RACHEL SYLVIA: I don't know.

JOHN: Up around Boston?

RACHEL SYLVIA: I don't know.

JOHN: Well, how long ago did you leave there? Years?

RACHEL SYLVIA: Yeah.

JOHN: How old are you?

RACHEL SYLVIA: I'm 13.

JOHN: 13?

RACHEL SYLVIA: Um-hum.

JOHN: Is your mother and dad inside there?

RACHEL SYLVIA: My mom is.

JOHN: Uh-huh.

RACHEL SYLVIA: Um-hum.

JOHN: Your dad's not?

RACHEL SYLVIA: Uh-uh.

JOHN: What's your mom's name?

RACHEL SYLVIA: Why?

JOHN: Well, I'd just like to know.

RACHEL SYLVIA: Lorraine.

JOHN: Lorraine.

RACHEL SYLVIA: Yeah.

JOHN: Okay. Now, do you, do you know, do
you understand that David said that everyone in there, you, your mom, and everyone else is free to leave if they would like to leave. Do you understand that?

RACHEL SYLVIA: Could you please repeat that?

JOHN: Do you understand that David said -- he said to me, he said to other people, that everyone in there, you, your mother, and everyone, all the women, all the men, all the children --

RACHEL SYLVIA: Um-hum.

JOHN: -- are free to leave if they want to leave.

RACHEL SYLVIA: Oh, yeah. Everyone has their own choice, but nobody wants to leave.

JOHN: Well, I, I just want you to understand that. And you, and you don't care to leave. That's your business. I understand that also.

RACHEL SYLVIA: Yeah. There's nowhere better to go anyway.

JOHN: There's nowhere better to go? What makes you say that? Do you have -- you've got nice, fresh running water in there and good sanitary conditions and a lot of food.

RACHEL SYLVIA: There's plenty of water here.
JOHN: And heat?

RACHEL SYLVIA: Yeah.

JOHN: You do?

RACHEL SYLVIA: I'm very hot right now.

JOHN: Not because of the temperature?

RACHEL SYLVIA: Excuse me?

JOHN: You have all the, all the comforts that you want in there, huh?

RACHEL SYLVIA: Um-hum.

JOHN: Well, I want you to understand that not only did David say that you're free to leave, but that as far as the people on the outside here are concerned, not only myself and the people that represent law enforcement, but the media and, and all of the others really expect this to be resolved nice and peacefully and everyone to come out. And David has said that you all are coming out as soon as he hears the word.

RACHEL SYLVIA: Um-hum.

JOHN: You know? But you choose to stay inside. Is that correct?

RACHEL SYLVIA: Um-hum.

JOHN: Now, you said your mom, Lorraine, is in there with you?

RACHEL SYLVIA: Um-hum.
JOHN: Any other brothers and sisters in there with you?

RACHEL SYLVIA: Does it really matter? I mean --

JOHN: Well, I'd just like to know. Does it offend you that I ask you that?

RACHEL SYLVIA: Not really, I mean, you know.

JOHN: Well, do you have any other brothers and sisters in there with you?

RACHEL SYLVIA: Well, yeah, one of my brothers left -- I mean, my brother left.

JOHN: Which brother is that?

RACHEL SYLVIA: Joshua.

JOHN: Joshua.

RACHEL SYLVIA: Yeah.

JOHN: I met him.

RACHEL SYLVIA: He's only about seven, I don't know how old he is -- seven.

JOHN: Yeah.

RACHEL SYLVIA: Yeah.

JOHN: Uh-huh. Well, I want you to know that Joshua's being well-taken care of.

RACHEL SYLVIA: Um-hum.

JOHN: He's being well-clothed, well-fed,
and he's being well-taken care of. And I hope that you will come out soon and be able to spend some time with Joshua. He's a nice young fella.

RACHEL SYLVIA: Um-hum.

JOHN: Wouldn't you like to be with him?

RACHEL SYLVIA: Well, when it's time.

JOHN: What do you mean, when it's time?

RACHEL SYLVIA: Well, I'm going to come out, you know, and -- when --

JOHN: I know you are.

RACHEL SYLVIA: Huh?

JOHN: I know you are going to come out, because David said that he wants to come out and it's just a matter of time.

RACHEL SYLVIA: Yeah. When God says.

JOHN: Um-hum. I'm sure. But you, you would like to come out, huh? When it's time?

RACHEL SYLVIA: When it's time. Not yet.

JOHN: No. Now is there anything that, that you're lacking in there? Food? Drink? Blankets?

RACHEL SYLVIA: I have plenty of blankets.

JOHN: Heat? You do?

RACHEL SYLVIA: Yeah.

JOHN: Clothing? Clean clothing?

RACHEL SYLVIA: Um-hum.
JOHN: Because that's the things that we have provided to Joshua.

RACHEL SYLVIA: Um-hum.

JOHN: You know. Fresh food, milk, clothing, blankets, sanitary conditions. And he has all of those things and there's no reason that you don't have the same things.

RACHEL SYLVIA: Yeah, I'm, I'm fine. Yeah, I'm fine.

JOHN: You are fine?

RACHEL SYLVIA: Yeah, I'm fine right now.

JOHN: Well, just remember that you and your mom are free to leave at any time. Do you have any other brothers and sisters in there? Let me ask you something, Rachel. Did you see the video that we sent in?

RACHEL SYLVIA: Yeah. There's nothing on it.

JOHN: Well, there was something on it when we sent it in. I'll tell you that. There was something on it when we sent it in. And Joshua was on it, too. So that you could have seen him and you could see that we are taking care of him and he's being well-fed and he's being well-clothed. Because we looked at the video before it went in and it was
nice and clear and there was no problem with it, so whether there's a problem with the equipment in there or there's a problem with the manner in which it was played, I can't tell you. But it was clear when it left here.

RACHEL SYLVIA: Um-hum. When are you going to move that dead body that's out there, laying on the road?

JOHN: Well, you know, that's -- I'm, I'm glad you asked that, because we discussed that with David last night and we discussed it with Steven last night and we said whenever they would like to pick up that body and bring it out to the front gate and bring an adult out with that body to accompany the body to talk to the medical examiner and to ensure that the body is cared for and properly given a Christian burial, that we would be happy to accept that body. And any other bodies that may be inside the compound, under the same conditions. So, it's really up to David to decide when he wants to have someone bring the body out to us.

RACHEL SYLVIA: Well, why -- well, why does somebody have to come. I mean, you know --

JOHN: Hm?

RACHEL SYLVIA: -- can't you just take the
body?

JOHN: No. It's not our responsibility to do that. And we're not just going to have somebody walk up to that compound. That wouldn't be a prudent thing to do, would it? It wouldn't be a safe thing to do either. But we told them and, and David understands that we'll be happy to take the body as a humanitarian gesture and that all we want is somebody to accompany the body to be able to discuss the matter with the, the County Coroner's office, the State Coroner and to ensure that it's given a good, Christian burial. And that's, that's the bottom line.

RACHEL SYLVIA: Um-hum.

JOHN: Do you have any other women or children that would like to talk to us there?

RACHEL SYLVIA: I don't -- repeat that, please?

JOHN: I said, do you have any other women or children that would like to talk to us there?

RACHEL SYLVIA: Oh, hold on one moment, please.

JOHN: Okay.

RACHEL SYLVIA: He wants to know if there's any other women and children that want to talk to him.

(Pause.)
RACHEL SYLVIA: Okay. Right here.

JOHN: Okay.

(Pause.)

AYESHA: Hello.

JOHN: Hi.

AYESHA: Hi.

JOHN: Who's this?

AYESHA: My name is -- this is Ayesha.

JOHN: Ayesha. How do you spell your name, Ayesha?

AYESHA: How do I spell my name?

JOHN: Yeah.

AYESHA: Do you want to try it?

JOHN: Go ahead.

AYESHA: It doesn't really matter, does it?

JOHN: Well, yeah. I'd like to know how you spell your name. Sounds like an unusual name to me. A-I-S-H-A? How do you spell your name?

AYESHA: That's pretty close, yeah.

JOHN: Well, get me a little closer.

(Pause.)

JOHN: My name's John. I know how to spell that. J-O-H-N. How do you spell Ayesha?

AYESHA: It's Arabic, so there's so many ways you can spell it, it doesn't matter.
JOHN: Just give me one.
AYESHA: Okay. Here's one. A-Y --
JOHN: Uh-huh.
AYESHA: It's the same.
JOHN: Hello.
JOHN: Uh-huh. And your last name?
AYESHA: It's just one of the ways to spell it, you know.
JOHN: Well, what other way is there?
AYESHA: Oh, there's a lot of ways.
JOHN: And your last --
AYESHA: My last name is Hungarian. It's Gyarfas.
JOHN: It's what?
AYESHA: Gyarfas.
JOHN: How do you spell that?
AYESHA: Well, it's Hungarian, so I don't really, really know. If I --
JOHN: You don't know how to spell your last name?
AYESHA: G-Y
JOHN: G-Y?
(Tape 85 ends.)