(Tape 145)

JOHN: -- through with, with these people because --

DAVID: Well, it's like this. It's like you can, you know, like you can bring Israel out of Egypt, right? Right?

JOHN: Um-hum.

DAVID: But you can't get Egypt out of Israel, can you?

JOHN: Not easy, is it?

DAVID: Well, you know.

JOHN: And the Palestinians are looking for a home. Aren't they?

DAVID: Well --

JOHN: And I, and I know you, you had to be awful reassuring with the two ladies, particularly I'm sure Vivian --

DAVID: Well, I had, I had to grab them out.

JOHN: Yeah. Yeah.

DAVID: I mean I showed them right something from the Second Testament. I said now wait a minute. I said, you know, here you are saying you believe in me. I said now wait. Those that believe in me don't believe in me. You can't believe in me. You got to believe in the book that I show you.
JOHN: Sure.

DAVID: I said now here you are, and I'm showing you right here the second part of this. I mean I'm not -- you know, stop looking at me. Look at the words. What does God want?

JOHN: Yeah.

DAVID: And, and now you're, and now you're drawing back? I said that don't do you no good.

JOHN: Uh-uh.

DAVID: You know, you can't, you can't worship God in the flesh. It's impossible. 2,000 years ago --

JOHN: Well, I think if you, if you reassure them that, that you're all going to be together outside there anyhow and --

DAVID: Well, they know better than that you know.

JOHN: Well, you will. You'll see one another out there.

DAVID: Yeah. Maybe eventual.

JOHN: And as I, as I told Steven, we're probably going to get Vicky over to a hospital to make sure she gets a good, thorough check-up and, and Jack the Sheriff has said that he's going to make arrangements for her to call her son. And --
DAVID: That will work.

JOHN: -- and I think that will be a little more reassuring for her too, huh?

DAVID: Yeah, that will work.

JOHN: That -- yeah, yeah.

DAVID: Good old Jack.

JOHN: Hey. I was just talking to him a little while ago, and he's quite a guy. Nice fellow.

DAVID: See, the thing about, the thing about the Waco Sheriff's Department is that well, there was a, there's a black guy. I forgot his name. I wish I could remember his name.

JOHN: A lieutenant?

DAVID: Well, he actually, he was on a beat out here for a while. Kind of a heavyset guy.

JOHN: Uh-huh.

DAVID: And we're not talking about Dickerson. This is a guy, a younger guy.

JOHN: Uh-huh.

DAVID: And when we first got arrested in '88, we all went down there, you know. And none has ever been in jail before. And they took our fingerprints. They're like cramming my fingers and stuff into the, into the ink and on the paper. I mean talking about really rough.
JOHN: Uh-huh.

DAVID: And I said ouch. I said hey, you know, could you be a little easier on my fingers, please? And the guy looked at me like huh? You know. Most guys that get in there are all tough guys, you know what I mean?

JOHN: Yeah.

DAVID: Back mouth and all that kind of --

JOHN: Oh, I got to believe he runs a pretty tight ship.

DAVID: Huh?

JOHN: I think Jack runs a pretty tight ship and has good people working there, you know?

DAVID: Yeah, some of them are.

JOHN: And I don't think he'd put up with a lot of nonsense.

DAVID: Some, some of them are gunslingers though, you know. Some are, some are good and some are gunslingers. This one black guy, he just really, he just really warmed up to us a lot, you know?

JOHN: Yeah.

DAVID: Because like I say, the jail cell system got turned around when we were in there. And a lot of the guys that were in there, you know, piped down and everything. Because we showed them truth,
you know. We showed them the truth when we were there. Because the guys that were there were -- there's a lot of guys in prison they're religious supposedly, right?

JOHN: Yeah.

DAVID: They gap the gap.

JOHN: Religious in quotes?

DAVID: Yeah, you know. They got no other, no other thing to be, you know?

JOHN: Yeah.

DAVID: You know, we presented our, our positions and all that, and the only one that got hell after a while was the Sunday preacher that kept coming in Sunday, and he was getting questions he couldn't answer --

JOHN: (Laughing.)

DAVID: -- from the inmates.

JOHN: Putting him on the spot?

DAVID: Yeah, you know. And that -- and like I say, where Floyd and them were at, there were some guys in there, pretty tough guys, you know. And they all -- well, there was this one guy that was really bad. He was a second murder. I mean the guy wasn't in there on attempted. He had murdered another guy. The guy was a black guy. He, he had a, had one
cut off. He had just like a stub.

JOHN: Uh-huh.

DAVID: And he would just knock the crap out of people, you know? He'd just hit them with his stub.

JOHN: (Laughing.)

DAVID: And so --

JOHN: He was an inmate?

DAVID: Yeah, he was an inmate.

JOHN: Yeah.

DAVID: And you know, what happened was is Floyd and Stan were in, in that cell. Because they were older guys.

JOHN: Um-hum.

DAVID: And Floyd, Floyd is from New Bedford, Mass., and he, he'd been, he'd been semi-boxer for years and stuff. So he can hold his own, you know?

JOHN: What are they all going to fight for one bunk or something?

DAVID: No. Well, what happened was is, you know, Floyd told this guy, you know, he says, you know, hey, puts his trust in the law, you know. Kind of a black guy. He said I put my trust in the law, you know. And there's some things, you know, that,
that you need to know, you know, bros. No need for
fighting and all that, you know. We need to, need to
learn some things from God, you know. The guy says
what, what can you show me about God, you know? So
Floyd started showing him.

JOHN: Um-hum.

DAVID: So, so the guy went around and he
started, he started telling the other inmates they
were going to come in for Bible studies or he's going
to whip their butt. You know, Floyd had to tell him
you can't do that either, you know.

JOHN: (Laughing.)

DAVID: So you know, it's, it's a wild thing
there inside that, inside those prisons, you know.
It's just a, it's just a wild thing, you know.
There's, there's a lot of people in there, they got
nothing more to do but think about God. But a lot of
them get this hope, and the first thing they hit the
door when they go out, they throw that Bible away.
You know what I mean?

JOHN: Yeah, yeah.

DAVID: Because they never got the first
insight on it anyway.

JOHN: You know, it's amazing. Because
I've, I've been in and out of a bunch of correctional
facilities over the years though. And like you say, the minister comes in on Sunday to talk to them. And he can't answer their questions. And if you get the right personality and the right person in there talking to those people, they want to hear. And they want to listen. And they want to learn. If you can get to the right individuals.

DAVID: They've got time, don't they?
JOHN: One thing they have plenty of, isn't it?

DAVID: They got time.
JOHN: Sure. You bet they do.

DAVID: What were you in for?
JOHN: I was in interviewing people usually.

DAVID: Oh, I see.
JOHN: Or teaching schools.

DAVID: What do you -- what did you teach?
JOHN: Well, I had to teach various classes to police officers.

DAVID: Oh, I see.

JOHN: And corrections officers and things like that. Try and educate them a little bit.

DAVID: Yeah.

JOHN: And it's always an experience. But you know, you'd spend time talking to some of the, the
people that were in there. And never had any
difficulty communicating with them.

Of course, some of them weren't what you'd
call rocket scientists. Room temperature IQ would be
kind of high for some of them. And then others were
very bright, you know.

And you, you had people in there that had
committed one crime in their life and, you know, it
may have been a crime of passion or something and --

DAVID: Some for --

JOHN: -- they were model, they were model
inmates. Yeah. Whether, whether it was even a rape
or a murder or something. But it was a one-time deal
because of a crime of passion. And --

DAVID: The law of Moses had a remedy for
that. Cities of refuge, if a person got into a fight
with another person --

JOHN: Yeah.

DAVID: -- then what would happen is, is
they didn't mean to do it, you know. They'd run to a
city of refuge which God appointed in different places
throughout Judaea. And that way they would like have,
you know, like if you, if you run into a church, you
know. Like if you feel like that you really need an
extra hearing. It's not, not what it appears to be.
JOHN: Uh-huh.

DAVID: Then that way that Moses would come in the situation and Aaron and stuff, and they would take it before the Lord, and the Lord would make the final judgment. And that way a guy could get a real fair trial.

JOHN: Uh-huh.

DAVID: Otherwise, the obvious is an eye for an eye, a tooth for a tooth.

JOHN: Um-hum.

DAVID: But anyway. And of course, if a person, you know, had veniciously (sic) you know premeditated hurting somebody else, then if he tried to run to a city of refuge they would bring Moses and stuff in, and he'd still get the electric chair, you know.

JOHN: Um-hum.

DAVID: Couldn't hide.

JOHN: Well --

DAVID: But you know, there's a lot of people that -- just one that used to always bug me about judges.

JOHN: Uh-huh.

DAVID: Is that, you know, a lot of judges they see so many cases they get tired of it. And
they -- like in our trial in '88, our judge kept going to sleep.

    JOHN:  (Laughing.) You got to be kidding.

    DAVID:  I mean he -- seriously. We, we would, he would -- the prosecuting attorney was, was producing the evidence. And all --

    JOHN:  Uh-huh.

    DAVID:  -- of a sudden everyone started hearing (snoring).

    JOHN:  That's a little embarrassing.

    DAVID:  He was -- it was a sideshow. And, and then there --

    JOHN:  Well, I've never seen one do that in federal court. But --

    DAVID:  I guess --

    JOHN:  -- I, I can't deny it probably had to happen. That's unbelievable though.

    DAVID:  Judge Roy Bean's court you --

    JOHN:  Was he just an old-timer?

    DAVID:  Yeah he was.

    JOHN:  Was he?

    DAVID:  He was old.

    JOHN:  Probably should --

    DAVID:  Real old.

    JOHN:  -- probably should have retired a few
years ago, huh?

DAVID: He -- a kid came in and had a little pink comb.

JOHN: Uh-huh.

DAVID: And the woman, the woman brought, brought this child in, right? One of my kids.

JOHN: Uh-huh.

DAVID: And then she had a little pink comb and the judge, judge says wait a minute now. He says ma'am, he goes ma'am, you -- the child can't have an ice cream cone in the court now. Now you need to take that out.

JOHN: (Laughing.)

DAVID: And then we were like looking around --

JOHN: His, his vision wasn't real good either, huh?

DAVID: Tell it wasn't. And I mean it's like, you know, well, Your Honor, it's, it's a comb.

JOHN: Uh-huh.

DAVID: Oh, oh. I'm sorry. I'm sorry. Go ahead, ma'am. Sit down, you know.

JOHN: (Laughing.)

DAVID: And this is a judge. And he let George talk -- I mean George got up there on the, on
the jury stand.

JOHN: Uh-huh.

DAVID: I mean not on the, on the --

JOHN: On the witness stand.

DAVID: -- on the witness stand. And George went off on all this hellicious (sic), you know, metaphoric language and all that. And the judge just sat there and talked and talked and let him talk. And I got up on the, on the witness stand. And all of a sudden, you know --

JOHN: Did the defense attorney object to any of it?

DAVID: No. He wanted George to talk.

JOHN: Did he?

DAVID: He told me afterwards.

JOHN: Yeah.

DAVID: He said the more George talked, the better it looked for you all guys.

JOHN: Yeah. And it was -- was it right?

It worked?

DAVID: Well, that was his whole -- he told me later that was his whole, his whole thing. You know, George was just crazy all along --

JOHN: Sure.

DAVID: -- and everybody knew it. But, but
the thing of it was is I wanted the actual facts being
brought out too which our attorney didn't take that
position. He says look, you know, you may have the
facts. Everything is in your favor both ways. So you
know, let him work against himself.

And so anyway, so George talked and talked
and talked. And when I got up there and I was asked
questions, I always just had yes or no. Yes or no.

JOHN: Yeah.

DAVID: And so then when I'd try to explain
things, then I was just cut off every time. Cut off
every time. See, I already know how that system
works. And so what happened was after the, after the
trial and everything, I looked over at the judge and I
says, I said Your Honor, I says can I ask you a
question, please? And he goes well, why not, you
know. And I says --

JOHN: (Laughing.)

DAVID: -- why was it that when George spake
you listened to him. You let him run on and on. And
when I tried to explain, you stopped me.

JOHN: Um-hum.

DAVID: He goes -- looks over at me and he
winks at my eye and he goes well, he says, the truth
of the matter is I was kind of scared of George. We
know he's crazy.

JOHN: (Laughing.)

DAVID: I mean you know and --

JOHN: That's bizarre.

DAVID: It's, it's -- you never, you never
saw this around here. I mean I've never -- this,
this -- they should make a series on TV about some of
the court cases that take place here in Waco.

JOHN: Well, I don't think you'll run into
that in the federal system. Because it's, it's kind
of an austere system. It's -- there's not a lot of --

DAVID: (Indiscernible) put them away.

Yeah, I know.

JOHN: There's not a lot of horsing around.

It's very matter of fact. And you know, they just
don't put up with a lot of nonsense. And everybody --
when they say you get your day in court, they're,
they're very sincere about it that it's a fair shake.
And you don't get this good old boy concept and it's
serious. And federal judges take their jobs very
seriously.

DAVID: Yeah, they got to, don't they?

JOHN: Sure they do.

DAVID: They get higher and higher in
JOHN: Yeah, they do. I mean even though it's, it's not an elected position, it's an appointed position by the, the President with the consent of the Senate. They give a lot of thought to who's appointed to federal judgeships. Because they're looking for people with a real smart judicial backgrounds. You know, and you, you find very few young federal judges.

(Unidentified male voice in background not discernible.)

I guess the big thing that you see more of is federal judges that don't have a lot of criminal background. That's you know, criminal law background as opposed to civil law background. If, if I would say there's a shortcoming anyplace that, that could be it. But, but they're all pretty learned men, you know. And pretty wise men. And --

DAVID: I hope they are.

JOHN: -- they're fair.

DAVID: I hope our judge is wise.

JOHN: You know he will be. And you know he'll be fair. And the other thing is the, the court system in, in this particular issue, Lord, it's going to be thorough. I mean you know it's going to be thorough. Because of it's not just the eyes of Waco
looking at this. The, the eyes of the country are looking at this.

DAVID: It's not just the eyes of the country, John.

JOHN: Well, I hear you.

DAVID: Twinkle, twinkle little star.

JOHN: I hear you.

DAVID: Look up.

JOHN: I hear you. But you, you know what I mean. The media is going to, has been giving it so much attention so far you can --

DAVID: Oh, that -- now come on, John. That media is being fed hogwash. You know that. You all got that --

JOHN: No.

DAVID: -- you all got that wrapped up, boy. Come on (indiscernible) --

JOHN: Well, you, you stimulated the media with almost an hour's worth of dialogue.

DAVID: No, no, no (indiscernible) --

JOHN: And you really stimulated them.

DAVID: Yeah, but like I said in the, in the meeting, you know, people don't know how to categorize. They're too, they're too used to sermonizations (sic). A person doesn't --
JOHN: Well, how many members of the media even are familiar with Mt. Carmel or Branch Davidian? I mean --

DAVID: Everybody right now.

JOHN: But they're only --

DAVID: What is the Branch Davidians?

JOHN: -- somewhat familiar with it, right?

It may be a slanted familiarization.

DAVID: Right. How many people are really familiar with the actual knowledge of the gospels. Very few, right, John?

JOHN: You bet. You bet.

DAVID: I mean you know, they really don't know the real meaning of -- what's so great about God dying on a cross? I mean come on. You know how many Jews died on the --

JOHN: No, they may know some concepts or whatever they've been taught on how many --

DAVID: Portions, yeah.

JOHN: -- how many -- well, you can look at a lot of them, and how many really if, if they're raising a family. If they're, if they're working long hours and they're doing other things, maybe they just don't have the time.

DAVID: Right.
JOHN: And I'm, I'm not using that as an excuse.

DAVID: That's realistic though. It's a fact.

JOHN: I am. I am.

DAVID: It's a good, it's a good reality of seeing that.

JOHN: Yet you know, I'd be the first to tell you that there are a lot of religions that, you know, you get your education as a youngster, and you go up through the whether it's parochial system, whatever. And them zoom.

DAVID: Called tradition.

JOHN: You kind of slide away.

DAVID: This is the matter of the fact whether you understand it or not. Now quote it back to me.


DAVID: You want to, do you want a star next to your name? Quote it back to me.

JOHN: But that's the way you were taught in school too when I was taught in school. It wasn't --

DAVID: I wasn't taught that way though in school.

JOHN: Well --
DAVID: You got to remember --

JOHN: -- I'm not talking from a parochial standpoint.

DAVID: No, no. I'm talking about regular school. See I failed all my grades all the way through. There's not one grade in school that I didn't fail in.

JOHN: Really?

DAVID: Seriously. You get, check my report cards. I'm sure that will come out in the movie or whatever. I just did not have the ability to understand their format of teaching.

JOHN: Well, maybe they didn't understand you.

DAVID: Evidently.

JOHN: You know. I mean maybe they really didn't understand you.

DAVID: Failed the first grade twice. I mean goodness.

JOHN: But you and I both know that you're a very bright person so --

DAVID: Well, I have the ability to teach now --

JOHN: I mean I can look at a little fellow that used to be, a little boy that used to be one of
my neighbors. And he has like Tourette's Syndrome.

    DAVID: Uh-huh.

    JOHN: People thought that he, he had a
totally different problem for years in school. Nicest
little kid in the world.

    DAVID: Um-hum.

    JOHN: But he had the, the tick, right? And
he could be sitting someplace, and an obscenity would
come out and other things. He couldn't control that
until -- it took years to find the absolute proper
medication. And the poor little guy was having all
kinds of problems in school, because people didn't
know what his problem was.

    DAVID: Yeah. They tried to see the
obvious.

    JOHN: Oh, sure. They thought he was, you
know, something really mentally wrong with him.

    DAVID: That's like little Joshua. You all
got little Joshua down there?

    JOHN: Oh, yeah, yeah.

    DAVID: I mean, you know --

    JOHN: God bless him, huh?

    DAVID: He's, he's very, very, very hyper
and very -- you can look in his eyes, and you can see
that not all the light bulbs are burning there.
JOHN: Yeah, yeah.
DAVID: You know.
JOHN: Well, what's, what's Wayne's little boy?

DAVID: His name is -- Wayne's little boy is --

JOHN: You know the one I'm talking about?
DAVID: Yeah, Jamie.
JOHN: Jamie, yeah.
DAVID: That was a doctor's mistake.
JOHN: Was it really?
DAVID: Yeah, that was strictly a doctor.

He, he was taken in for jaundice.
JOHN: Uh-huh.
DAVID: The, the first stage of jaundice and --

JOHN: Oh, it wasn't something from birth, huh?
DAVID: No, he was a perfectly born baby.
JOHN: Oh, boy.
DAVID: And when you meet the other of Wayne's kids, they're all good-looking, smart, intelligent people.

JOHN: Yeah. Yeah.
DAVID: But she took him in to check him for
jaundice.

JOHN: Uh-huh.

DAVID: And the doctor says no. You know just, you know, a lot, a lot of general practitioners do that. They just kind of like --

JOHN: Just a misdiagnosis.

DAVID: Yeah. He just miss got a diagnosis. And it developed more. And when they finally caught it it was, it had already gotten, you know, gets up to the brain. Something that is kind of like polio or something. You can completely avoid it now, you know?

JOHN: Yeah. But there's no turning it around now, huh?

DAVID: No. No. Only, only the next phase. You know, they did a lot --

JOHN: What a tragedy, huh?

DAVID: You know, it allows the --

JOHN: What a tragedy.

DAVID: -- it allows parents to stop and consider, you know?

JOHN: Yeah, well like I told you before. I got a little goddaughter that's a little Down syndrome child. And she's in her thirties. And it's -- you give them a lot of extra love. Because most never live to be that old.
DAVID: Right.

JOHN: You know, because of heart murmurs and other problems. But they need a lot of love in there. I know, I know Jamie does, too. A lot of love. Because he probably understands what you're saying, huh?

DAVID: He can -- no, the way, the way he communicates is, is he, he becomes familiar with the way his senses perceive presence.

JOHN: Uh-huh.

DAVID: Like he can hear base signals. He can, he can understand, you know, that signals from his father's voice, from his mother's voice.

JOHN: But he knows his mother and his father though, huh?

DAVID: Oh, yeah. Definitely.

JOHN: Yeah. Yeah.

DAVID: You know, it's just like --

JOHN: And his, and his sisters and brothers and whatever.

DAVID: Yeah, you know. And he knows when his mother's around he's ready for eats. See, he had a problem to where the way, the way his mind is working like if he puts his finger in his mouth and bites.
JOHN: Uh-huh.

DAVID: You got to watch him, because it will hurt so he keeps biting harder.

JOHN: Oh, is that right?

DAVID: That's right. You know. So that was a problem that had to be dealt with. He had to learn that instead of, instead of increasing his pain by biting harder he needs to, to let go.

JOHN: Sure. Got to have a lot of patience with him, huh?

DAVID: Oh, yeah. It took, it took therapy on our part. And it also took therapy on the, on the State's part.

JOHN: Yeah. Because I spent a lot of time in the room with him here when he, when he first came out. Well, he came out with I think two other youngsters came out the same time that he --

DAVID: How -- you know how old he is, don't you?

JOHN: He's like 9, isn't he?

DAVID: What is Jamie, 13?

JOHN: I thought he was 9 or 10 or something like that.

DAVID: Oh I think he's older than that.

JOHN: Really. But I mean he's just like a
little baby.

DAVID: Oh, yeah. He's a baby all the way through.

JOHN: Yeah, yeah.

DAVID: You know, he's like, he's like 1 year old.

JOHN: How you, how you feeling today?

DAVID: Well, just tired. Like I say it's --

JOHN: Well, I know it was the Sabbath for you. And --

DAVID: And I -- and we, we tried to, we tried to preach to you all night long and --

JOHN: Yeah.

DAVID: Then I had to deal with other people too afterwards.

JOHN: Yeah. Well --

DAVID: I sure would like to read something to you.

JOHN: I bet you would, wouldn't you?

DAVID: Oh, come on, John. You (indiscernible) --

JOHN: You had -- hey. Your nose has got to be growing after last night.

DAVID: No, it's not.
JOHN: Huh?

DAVID: There's no -- well, you know, I'm going to be made into a real boy too.

JOHN: Do what?

DAVID: I'm going to be changed into a real boy too after all this.

JOHN: You are?

DAVID: My godmother's going to -- remember? Change me into Pinocchio and then he's going, I'm going to learn my lesson and be turned into a real boy.

JOHN: (Laughing.) That's right. That's right. The -- you've been busy this evening though. I know that. You and Steven both, you know, have been real busy.

DAVID: Well, you'll, you'll like I say --

JOHN: Are, are -- do you think you're going to have -- I know Rita was reluctant to come out tonight.

DAVID: She's sitting right over here right now eating. She didn't even eat supper.

JOHN: Really?

DAVID: She's, she's terrified of you. You didn't eat all day, huh?

JOHN: Of me?
DAVID: Well, you know, of, of the dragon out there.

JOHN: Well --

DAVID: The lamb-like beast that speaks as a dragon.

JOHN: Tell her not to be, huh? I mean you, you can --

DAVID: That's what I'm trying to explain. I'm trying to say look.

JOHN: You've talked to --

DAVID: Here I am --

JOHN: -- the other people, you know, other people that have come out of here. You've seen the children that have come out of here. And we certainly don't abuse people that come out, and we take care of them. She'll be able to bring her Bible. She'll be able to continue her studies. We haven't lied to you about it. Not going to either. If I thought I had to lie to you to try and resolve this thing, I'd go home.

DAVID: Now, John.

JOHN: Believe me, I'd go home.

DAVID: Now John. Whose nose is growing?

JOHN: Not mine. What have I, what have -- when have I lied to you? You tell me.

DAVID: When have you had the authority to
speak the complete truth?

JOHN: Well --

DAVID: Remember, you're one phase.

JOHN: I am.

DAVID: You're the door.

JOHN: I am. But I'm not going to lie to you.

DAVID: But, but the guy behind you might.

JOHN: That's why he's not talking to you.

DAVID: I know.

JOHN: Okay. We --

DAVID: Everything I say is true until otherwise.

JOHN: Hey --

DAVID: John, I love you guys.

JOHN: We're all --

DAVID: Like I say, I'm, I'm trying to pick at you every chance I can to try to impart to you a thought here or there or to think to yourself hmm. Hmm, hmm.

JOHN: Hmm. You don't think I'd try and do that to you, do you?

DAVID: Well, I mean because we already agree with you.

JOHN: Sure. Hey --
DAVID: I mean you're not coming -- I haven't asked you to come in here to me. You've asked me to come out to you.

JOHN: Well, you offered to let me come in there though.

DAVID: Yeah, I did. And bring a Bible.

JOHN: I know. And I told you I'd meet you halfway. And you're a little reluctant to do that.

DAVID: No, that's not the case.

JOHN: What's the case?

DAVID: Well, because if I came out too early, you wouldn't get anybody else out of here.

JOHN: If you --

DAVID: Let me tell you about human nature (indiscernible) --

JOHN: Hey. If you, if you walked out that door, it would be like a duck with all her ducklings --

DAVID: You're wrong.

JOHN: -- coming right on out.

DAVID: You're wrong.

JOHN: You really believe that?

DAVID: I, I know that as a fact. See, you got to understand about human nature. You've got to understand --
JOHN: Yeah.

DAVID: -- that for instance in the Jim Jones situation.

JOHN: Well, that was a little bent.

DAVID: The majority of those people did not die willfully.

JOHN: No, I know they didn't. A lot of them didn't.

DAVID: A lot of them didn't.

JOHN: No. No.

DAVID: Okay, and another thing. You see, when a person teaches speculation, theory, philosophy, people reach up and grab mental perceptions, and they incorporate this because it works in the mind. But event and situation proves it does not work in the flesh. Philosophy is for a couple of men sitting down talking the bull over a game of dominos. Okay?

In other words, when you go to Sunday church and when you go to Sabbath church, whichever one you choose, and you go and you and you hear philosophies of men, you hear of concepts and principles, things that appear to be right, things that seem to be right. But as soon as you go out that door, John, and you can bear me witness, that philosophy is left back in that church building. When you step out into the real
world --

    JOHN: You think so?

    DAVID: We know so. In other words, the thought --

    JOHN: I don't know.

    DAVID: Now wait a minute, John. Now the thought of being like Christ --

    JOHN: Uh-huh.

    DAVID: -- and the thought of not lying, the thought of not stealing, cheating, killing.

    JOHN: Uh-huh.

    DAVID: These thoughts and concepts of helping your fellow man all are good in theory. When it comes to actually driving home because you're hungry on Sunday morning, Sunday evening after church. Everyone's got a good appetite by that time, don't they?

    JOHN: Uh-huh.

    DAVID: When you see the guy on the side of the road with a flat tire, that doesn't mean you're going to stop and help him even though the preacher said so.

    JOHN: Uh-huh.

    DAVID: And also is the fact that everybody knows that very few preachers practice what they
preach.

JOHN: Well, you hope more than a few.

You --

DAVID: First of all --

JOHN: -- you really hope, huh?

DAVID: -- here we see the preachers preach Christ. Now if we look at Christ according to the gospels, we see a man that's a pauper. We see a man who made himself with no reputation except by the works.

JOHN: Well, I --

DAVID: You see what man --

JOHN: -- can't tell you that all priests and ministers and rabbis are going to go running around in sackcloth and ashes.

DAVID: Now, Christ didn't wear sackcloth. He wore a very well -- well, let's say it was a very expensive garment. But it was not --

JOHN: Yeah, but he lived a very moderate life.

DAVID: -- flashy. It was high quality. It was high quality. I mean let's, let's don't cut it down to Levi blue jeans now.

JOHN: And but he led a very moderate life though per se.
DAVID: Exactly. In other words, he was his doctrine in, in expression, in life.

JOHN: Sure.

DAVID: And the disciples followed the same example.

JOHN: But different churches look at this in different, you know, whether -- whatever church are involved then they have a little different view on ministers, pastors, priests, rabbis, etc.

DAVID: Well, definitely they do.

JOHN: Sure.

DAVID: Look how they live.

JOHN: And many of them all believe that they're the true church. And --

DAVID: And those, and those --

JOHN: -- and whatever. I'm not going to get in a debate over --

DAVID: It's not a debate, John. It's --

JOHN: -- what is and what isn't.

DAVID: -- it's just a reality. I mean there, there are ministers who live very luxuriously today.

JOHN: Sure. You bet they do.

DAVID: They make a lot of money off talking about Jesus.
JOHN: Hey, we had one down in Louisiana that did until some things caught up with him.

DAVID: Yeah, IRS. And that's where the church and state policy becomes something to consider.

JOHN: Old Jimmy.

DAVID: Yeah, but what happens is this. You see, the state realized that people will pay their taxes a lot more freer than they'll pay their income tax.

JOHN: Hey, can you imagine how many people still swear by this man?

DAVID: Why? They feel he's being persecuted.

JOHN: That and I guess his charisma, huh?

DAVID: That's charisma. Paul says that the Jews had a zeal but not according to knowledge. Tradition that's ingrained from the birth, that's ingrained by tradition, by the activities of a person's upbringing and life, are like the colors of spots on the back of a horse. An Appaloosa is known by its spots. You know? And it's virtually impossible for man to be able to change that. That's why Jeremiah says can an Ethiopian change the color of his skin or a leopard his spots? No. What nature has placed there is there.
Okay. So man who is of nature may go in and hear words about God. May hear words about Christ. But if the real spirit or the power of God who is the creator of all things is not attaining those words, it's just empty words. And a person cannot change of himself. So you find in religions a lot of people do hear words, but they don't have the power assisting the words.

Paul says that there are those that have a form of godliness but do not have the power thereof. They don't really have the real present, true spirit amongst them. So we have a form of religion. We have a copy of religion. But the power doesn't assist it, okay? So instead of having miraculous power to these people, God has decided since the days of John to give them truth. That's why the seven seals are a truth which is the missing key to the door. If we want power, then we have to go through these seven steps. We have to know in ourselves where the problem is.

Now we all know we need Christ. Without Christ we can do nothing for God. We could only do for ourselves. Man has the power to eat, to sleep, to work, to think, and we get by in this world. As long as it rains we got, we got, you know, seed for the ground, we got something to eat. As long as someone
gets off their rear-end --

JOHN: As long as you just use a little
initiative sometimes, huh?

DAVID: Yeah. You got to get yourself, push
yourself.

JOHN: You sure do.

DAVID: No work, no eat is the principle of
God. You know. But of course, there's other ways and
means that the world has built up through economics
where some people don't have to work hard to eat good.

You know, you get a little bit of collateral. You
start using usury, little bit of money made off of
other people's money. You know, you get these real
sophisticated systems to where hey, power and riches
are found through other means besides labor. And this
is where the world becomes very complex. And this is
where the prophets start talking about this era. It
actually cheats men from real experience of life.

So you know, I thought I just, I just wanted
to share something with you. And see, saw what you,
you know, see what you think about it.

JOHN: Um-hum.

DAVID: It's, it's a statement that's made
in, in Matthew 23 and 24. You know, just take it word
for word. You know, Christ didn't come to pat the
back of the churches, did he, in his day?

    JOHN: Uh-uh.

    DAVID: He came to witness against them, didn't he? Well, the Pharisees were living high off the hog, weren't they?

    JOHN: I can assume.

    DAVID: But they couldn't really give the people anything, could they? Except more laws and more rules.

    JOHN: Um-hum.

    DAVID: Well, Christ came, and he didn't live like that. So his life was a testament against him, wasn't it? So he says in Matthew 23, it says, you know, that Christ said to the multitude and to his disciples saying, he says hey, the scribes and the Pharisees sit in Moses' seat. Now we know anciently that Moses was one man, right? Moses didn't live high off the hog either, did he?

    JOHN: Uh-uh.

    DAVID: No. But he was the leader of Israel, wasn't he?

    JOHN: Um-hum.

    DAVID: Now here we got a situation in Christ's day where all the leaders of the churches of, of the synagogues are all trying to be Moses, right?
And then Christ says all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say, and do not. Now that's a low blow, isn't it? You think that made him popular with the Pharisees?

JOHN: Not necessarily.

DAVID: Yeah. Then he says for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. I mean they want you to do all these things, but they don't do it. But all their works they do is to be seen of men. Oh they make broad their phylacteries. You know what a phylactery is, don't you? It's the little, it's the little shroud that they wear, you know, it has little fringes on it.

JOHN: Uh-huh.

DAVID: And they enlarge the borders of their garments. You know, they got these nice robes. And they love the uppermost rooms at feasts, and the chief seats in the synagogues where everybody can see them. They love greetings in the marketplace and to be called of men, Rabbi, Rabbi, which means master. But be ye not called Rabbi: for one is your Master, even Christ, and all of you are brethren. Because now
he's just promoting himself, right?

And call no man your father upon earth: for one is your Father, which is in heaven. Neither ye be called masters: for one is your Master, even Christ.

But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe unto you, the scribes and Pharisees, hypocrites!

JOHN: Do you think I'm going to be exalted for what I've been doing here in the last twenty some days?

DAVID: I hope so --

JOHN: I've been humbling the hell out of myself.

DAVID: Yeah, to listen to this old fool talk, right?

JOHN: (Laughing.)

DAVID: God's going to, God's going to give you a seat right next to his throne.

JOHN: I hope so.

DAVID: To endure all this?

JOHN: We'll, we'll be there together, huh?

DAVID: I hope so.

JOHN: Hey. Hey. You know it.
DAVID: Okay. So it says woe unto you, scribes and Pharisees. He's not talking about -- he's talking about these scribes and Pharisees. He calls them hypocrites. For ye shut up the kingdom of heaven against men. Now to think that religious leaders can keep men from knowing the truth, right?

JOHN: Um-hum.

DAVID: For ye neither go in yourselves, neither suffer ye them that are entering in to go in. Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses. You know how they, how today the ministers will say dedicate your home and all that to the church so when you die, you know, they can have the means to spread the gospel?

JOHN: Yeah.

DAVID: They did that in the days of the Sanhedrins too.

JOHN: Many are successful too, aren't they?

DAVID: Oh, lots of them. For -- and for pretence ye make long prayer.

JOHN: Maybe I missed my calling.

DAVID: Huh?

JOHN: Maybe I missed my calling.

DAVID: Well, it's better not to be like that.
JOHN: Well.

DAVID: Therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, you hypocrites! For ye compass sea and land to make one proselyte. You know, to convert someone? And when he is made, ye make him twofold more the child of hell than yourselves. This Christ is radical, isn't it? Well, he's really nailing these guys, isn't he?

Woe unto ye blind guides which say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! See when you, when you made a pledge to bring gold, you know, for the temple, then they wanted you to hold onto it.

Ye fools and blind: for what is greater, the gold, or the temple that sanctifieth the gold? The temple represents the house of God, right?

And whatsoever -- whosoever shall swear by the altar, it is nothing; but whosoever swear by the gift upon the alter, he is guilty. Because see, when you brought a gift to the altar, guess who got it? The priest. You see? Ye fools and blind: for what is greater, the gift, or the altar that sanctifieth the gift?
And whoso swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven sweareth by the throne of God, and him that sitteth thereon.

Woe unto you, scribes and Pharisees, for ye pay tithe, you know, 10 percent, of mint and anise and cummin which are herbs, right? But you have omitted the weightier matters of the law such as judgment, mercy, faith. These ought ye to have done, and not leave the other undone.

Now it says over here, ye blind guides, woe unto you. For ye make clean the outside of the cup and of the platter, because they were very careful with washing their dishes, you know what I mean? It was a, it was a religious thing. But with -- they still do it in Israel now. But within they are full of extortion and excess.

I mean, you know, if you eat too much food, you get gas, right? Your body can only digest so much at a time. And these Sanhedrin and Pharisees were real, real big, real big, chubby men. And they are today too. They love feasting, you know?

JOHN: Many of them are, aren't they?

DAVID: Huh?

JOHN: Many of them are, aren't they?
DAVID: They, they pattern themselves after Santa Claus, don't they?

JOHN: Yeah.

DAVID: Thou blind Pharisees, cleanse first that which is within the cup and the platter, that the outside of them may be clean also. Yeah, you know, wash your dishes. But be careful what you put on it. You know? Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and you garnish the sepulchres of the righteous, and you say, if we had been in the days of our fathers, we would not have been partakers with them in the killing of the prophets.

Wherefore ye are witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, oh generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets,
and wise men, and scribes: and some of them ye shall and crucify; and some of them shall ye whup (sic) in your synagogues. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the porch and the altar.

Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, then stonest them which are sent unto thee, how often would I have gathered thy children together. See, all the prophets talk about God gathering his people together as one nation again. But the problem is even as a hen gathered her chicks under her wings, and ye would not!

Behold, your house, which is their temple, is left unto you desolate. Now here's a religion, Judaism. They've go the law. They got the prophets. They got everything. And yet they're rejecting Christ, right?

JOHN: Um-hum.

DAVID: And Christ is telling them now, from this day forward, he says for I say unto you, ye shall not see me henceforth, until ye shall say, blessed is he that cometh in the name of the Lord.
It says Jesus went out of the temple and departed from the temple. His disciples came to him to shew him the buildings of the temple. Because you know, these were beautiful buildings. And Jesus said unto them, see ye not all these things? In other words, take a look at this. Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives, the disciples came to him privately, saying, tell us, what shall -- when shall these things be? When would the temple be thrown down, right? What shall be the sign of thy coming? They thought Christ was going to do it, didn't they? And of the end of the world? Now in Daniel 9 and all that in the prophecies it talked about this would happen. So the disciples, they think yeah, this is fixing to really come down now. So when is it going to happen?

Jesus answered unto them, take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. What's going to happen? Many will come saying Christ is Lord and shall deceive many, right? And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but
the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: there shall be famines, and pestilences, and earthquakes, in diverse places. You know, the making of Europe was bloody, wasn't it? When Rome -- when the Nomadic kingdom started fighting against Rome, and it started splitting up. Lots of wars, right?

All these things are the beginning of sorrows. Then shall they deliver you up and to be afflicted, and ye shall, they shall kill you: and ye shall be hated of all nations for my name's sake. Then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, everybody's doing wrong, the love of many shall wax cold. You can't trust anybody, right?

But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. What gospel? You know, endure to the end. Keep your love, right?

JOHN: Um-hum.
DAVID: All right. When ye therefore --

JOHN: It's amazing how many people find that love at the end, isn't it?

DAVID: Well, hopefully now here's what the end comes whenever --

JOHN: They find, they find the love in the beginning. And then they -- as a child. And then they find the -- that be, that love at the end on their deathbed. And they --

DAVID: Yeah.

JOHN: -- they seem to forget what's in between. Awful lot of people that way, aren't they?

DAVID: Yeah, it's kind of sad too. I mean everybody wants to be the thief on the cross, don't they? Catch it right at the last second, huh?


DAVID: But you know, like in your job, you've, you've seen a lot of people that have done wrong.

JOHN: Yeah, I sure have.

DAVID: But you have to keep your mentality to a point to realize that problems come, and problems have to be resolved. It's just like, it's just like --

JOHN: Well, I also have to remember that we
don't resolve problems the way we did 100 years ago either. And the system has changed an awful lot over the years. And a lot of the hopefully the, the abuses that were there aren't here anymore. And I can --

DAVID: You mean the lynch mobs?

JOHN: All of -- well, not only that but, you know, somebody gets arrested, and someone says I want a confession and I, you know, I want a confession. Things have changed. Police -- I've been teaching police officers for oh, 20 years, in various courses. And I've just seen so much improvement in professionalism.

DAVID: You mean they don't put a guy in a seat now anymore with a big, bright light in his face anymore, right --

JOHN: Not in the least.

DAVID: Huh? (Laughing.)

JOHN: Not in the least. No.

DAVID: Yeah.

JOHN: I mean and it's remarkable to see those changes and to appreciate those changes. And I won't tell you that you still don't have abuses, and you still don't have problems places. But the system has improved so much over the years.

Listen, let me tell you. Vicky is at
Hillsboro Hospital right now.

DAVID: Okay. Good news.

JOHN: She's there, and I asked them to let me know when, when she was there and, so she's going to be taken care of.

DAVID: Good.

JOHN: Plus either you or I guess Steve said that she was taking her medication out with her so they'd know exactly what she was on and --

DAVID: Right. So in doing --

JOHN: You, you didn't know of any other problems, did you, that she was having?

DAVID: No, that's it. It's just, you know, she was --

JOHN: Other than that ankle. You said she had a --

DAVID: Yeah, well, she had that taken care of before.

JOHN: Okay. But there was no --

DAVID: She was just --

JOHN: -- reoccurrence of a problem there, huh?

DAVID: No. She just, she just wanted, she just wanted to, you know, she went for the past few days realizing that, you know, that this, this was it
and, you know --

JOHN: Yeah.

DAVID: -- she was going to stand her fates and, and you know. She just, she didn't want to, she didn't want to die out there, you know. She wanted to die here. And I kept saying wait a minute. That's not, that's not our purposes. We never taught that.

JOHN: You bet. You bet. And I think Steve said that she had been in bed for some time too.

DAVID: Yeah. She just kind of folded up like a snail, you know, and went into hibernation for a while.

JOHN: Really. Really. Well --

DAVID: I've had to ask about a lot of people here because --

JOHN: I'm glad that you and he were very supportive with her, you know. Because we're going to take care of her.

DAVID: Okay. So he that endure --

JOHN: Go ahead.

DAVID: -- unto the end, the same shall be saved, right?

JOHN: Uh-huh.

DAVID: Endures like what? Like Christ. Christ doesn't make money off of his doctrine. The
disciples didn't make money. They were charitable. They went around doing good. Even though people hated them, they continued to love. Even though people killed them, they continue to love. You know, and this is Christ talking. Christ is the example, you see?

Now and this gospel of the kingdom, Christ is the gospel. You know, forgiving. When Christ forgave the woman, the, the prostitute, Mary Magdalene, he told him, he says I am the light of the world. Right? Who can cast the stone, right? This is an example for all Christians, you know? You can't judge according to the appearance of things.

Now it says here when ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet. Christ is referring to something Daniel told us about, right?

JOHN: Um-hum.

DAVID: Stand in the holy place, whoso readeth, let him understand. Which means that Christ is directing his disciples to what? To read the prophecy of Daniel, right?

JOHN: Um-hum.

DAVID: Then let them which be in Judaea flee to the mountains: Let them which is on the
housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. I mean that was a pretty exaction. Those are heavy exactions, aren't they?

But woe unto them that are with child, and to them that give suck in those days! Why? Because you can't even go back for your baby, can you?

JOHN: Yeah.

DAVID: What is this abomination then? It must be bad. But pray that your flight be not in the winter, neither on the Sabbath day. So Christ still honors the Sabbath even for the future, doesn't he? Right?

JOHN: Yeah.

DAVID: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Now who are this -- who are these elect?

Then if any man shall say unto you, lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.
Behold I have told you before.

    Wherefore if they shall say unto you, behold, he is in the desert; go not forth: behold, he is in the secret chambers. Secret means he's hiding, right?

    JOHN: Um-hum.

    DAVID: Can't be found. Believe it not.

For as the lightning cometh out of the east, and shineth even to the west; so shall also the coming of the Son of man be. It will be so clear no one can deny it, John. No one will be able to deny it, will they? When the lightning shines, hey, can you see? You can see, right? For wheresoever the --

    JOHN: Had enough of that over here last night, didn't we?

    DAVID: Exactly. When it, when it goes boom, crack and you see that -- hey, no one's going to tell you that was a flashlight. That --

(End of tape 145.)