

**The Decoded Message of the
Seven Seals of the Book of
Revelation**

By David Koresh

EDITORIAL PREFACE

On Wednesday, April 14th, following the eight day Passover celebration David Koresh released what turned out to be his final letter through his lawyer, Dick DeGuerin. In it he joyfully reported that "his waiting period was over" and that upon completion of a manuscript containing the "decoded message of the Seven Seals" he would come out. He considered the composition of this manuscript to be a privilege allowed him by God, the direct answer to his prayers which he had sought for the past seven weeks.

Although many questioned both the ability and intention of David Koresh to produce this manuscript, we received this news with great relief. We had been urging David for several weeks through radio broadcasts and cassette tapes to exit Mt. Carmel peacefully as he now proposed to do. We had based our case to him on interpretations of the Book of Revelation which we felt he might find persuasive. This was only five days before the tragic fire on April 19th.

We now know that David Koresh did begin work on his manuscript and truly took it most seriously. A computer disk containing his dictated text was carried out of Mt. Carmel by Ruth Riddle, a survivor of the fire. Indeed, Ruth tells us that she and David worked for several hours on Sunday night, the last night of his life; him dictating and she typing out his thoughts. She reports that the Branch Davidians were calm and joyful that evening at the prospect of David completing his work and their impending exodus.

David's work will speak for itself to those who are interested in his exegesis and understanding of the mysterious Seven Seals of the Book of Revelation. Regardless of one's evaluation of the content, one point is clear--in a short time, under most trying circumstances, David Koresh had produced a rather substantial piece of work. He had completed the Preface, which is a poem, the Introduction to the work as a whole, and Chapter One, which covered the First Seal. Judging from this work we can estimate that the finished product would have run about 50-75 pages and might have taken him another two or three weeks.

David Koresh, in that last letter, asked that the completed manuscript be given to his lawyer, Dick DeGuerin, then passed on first to us. He had apparently come to trust our knowledge and integrity in discussing with him his interpretations of Revelation. He then authorized our release of copies to scholars, religious leaders, and the general public. Although David died a few days later, and was thus prevented from finishing this work, we still thought it best to release this portion which he did complete, following his instructions. Actually, his exposition of the First Seal was perhaps the most vital in understanding his sense of his own mission, the reasons for the Waco siege, and what ultimately transpired.

The text is produced here precisely as it came to us from the computer disks. In the interest of accuracy we have also carefully consulted Ruth Riddle, who typed it on the Sunday evening before the fire. For the sake of brevity she did not type all of David's verbal quotations of scripture -- planning to insert them later. We have put these citations in *italics*. On rare occasions, we have supplied punctuation and a missing word in [brackets].

David's last sentence is a suggestive one which urges readers and followers to be ready to "come out of our closet." He calls upon those of us on the outside to forsake our own personal dark closets and he summons the Branch Davidians to "come out" of Mt. Carmel and face the world as lovers of Christ. Chapter One concludes with two scriptural quotations which promise the reader that God will one day re-establish David's fallen community.

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EDEN TO EDEN

Search forth for the meaning here,
Hidden within these words
'Tis a song that's sung of fallen tears,
Given way for two love birds.

Love birds yet not of feathered creed
Shot down for gambled play,
And caged a far distance betweenst themselves
For the hunter felt it best that way.

"She bird is mine," the hunter said,
'Twas this bird I raised and faithfully fed."
'Twas he bird who released her from her cage,
Sought her womb in youthful age.

Love birds the name, these birds they call,
Two, plural, love bird, takes two.
'Twas not her womb of which he sought,
And certainly not her youth.

Love birds, the name these birds they call,
Two, plural, love bird, takes two,
It's just that he needed she,
To fly the skies of blue.

And now we see the hunter man,
Robbed without a prey,
The evil which he sought to do,
Caused the birds to pass away.

For loneliness and solitaire,
Is death to every soul.
For birds of God were meant to pair,
The two to complete the whole.

And now we see the final meaning
Of this rhyme and verse:
The pending judgment of the King
Who rules the universe.

For with Adam and his spirit Eve,
To share the kingdom fair;
But when they sinned they lost their crown
In exchange for shame to bear.

So Eve travailed and brought forth death,
And passed the crown to all;
For each to learn the lesson here,
The kingdom of the fall.

For virgins do not bring forth sons,
Until God does reverse,
The inner meaning of the law,
To remove man from the curse.

For in the Christ, we've seen a bride,
The water mixed with blood,
The wife with cloven tongues of fire,
Of whom the Christ has loved.

And now He's back to sing His song,
The life of every spring,
And love birds gather, each one with mate,
For the marriage of the King

INTRODUCTION

John 18:33-38

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and chief priests have delivered thee unto me. What hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from here. Pilate therefore said unto him, Art thou a king, then? Jesus answered, Thou sayest that I am a king. To this end I was born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

Strange indeed for the judgment of man, for who knows within himself that his judgment be true?

Scripture tells us that Pilate was convicted of the truth in Christ, but failing to take heed thereto, he lost his soul, causing the blood of the innocent to be shed. How many of us since the dawning of time have committed such things? Who was this Jesus? Who was this Saviour that nearly a whole religious nation rejected?

Matthew told us. Mark, Luke, and John all recorded their side of the story of which remains unto this day, read and judged of all. Likewise, the Acts, the Book of Romans, Corinthians, Ephesians, Galatians and such books open for our learning this most unique mystery of judgment and justice undone. But of all the records the most awe inspiring remains to be the most misunderstood, that being the Revelation of Jesus Christ written by the Apostle John to the churches of Asia and left on record that all who follow may ask the question:

"Who is this Christ and what remains to be the mystery of Him?"

In my work to unfold this mystery to you I will not use great techniques of scholarly display nor in-depth reasonings of philosophy, no sophisticated, congenial language shall be used, just simple talk and reason.

First of all, *"the Revelation of Jesus Christ which God gave unto Him to show unto His servants things which must shortly come to pass"* are to be seen just as that: a revelation of Jesus to reveal to men His wishes and His desires for those who make up His church. For the kingdom of God being that of heaven, and not of this world, is to be revealed unto this world by the means He has chosen --*"the foolishness of preaching."* John the Apostle while on the Isle of Patmos received the Lord's messenger and in obedience placed in written form all that he saw and all that he heard pertaining to the mysteries of Christ. And in good faith the Apostle stated, *"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein for the time is at hand"* (Revelation 1:3).

Likewise John was commanded of the angel, *"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter"* (Revelation 1:19). Simply, John's record contains the past, present, and future events that revolve around the Revelation of Jesus Christ. John in faithfulness sent his writings to the seven churches in Asia and the will of Christ for these churches is plainly revealed from chapter 2 to chapter 4 of Revelation. Therefore on record, all may read and see how Christ has dealt with His churches of old.

Our subject of interest will be taken up from chapters 4-22, for these passages entail the events that are to be after John's time. For it is written (Revelation 4: entire chapter):

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

John states that *"that which must be hereafter"*--sometime after his day there will be a God who sits on His throne. There will be a jury of twenty-four elders. God will be declared as *"worthy to receive glory and honour and power,"* because unto Him and for Him all things were created.

John continues to say (Revelation 5: entire chapter):

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb

as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Very clearly John tells of a judgment in which only one question is asked, "Who is worthy" to open or to reveal a book found in the right hand of God clearly sealed with seven seals. John states, "No man in heaven nor in earth, neither under the earth was able to open the book neither to look thereon." Then John is pointed to the hope of all men: the Lamb that was slain. Here is a revelation of Christ as our High Priest in heaven. Here His work is revealed: the opening of the mysteries of God. These mysteries of which reveal Christ and His sufficiency to save all whose prayers are directed to God through Him. Likewise Paul the Apostle has stated:

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God...But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Hebrews 5:5; 7:19,24-25; 8:6; 9:24; 10:12-14,26,29; 12:18-25.

Clearly then, John is showing us of that very event of which Paul the Apostle so clearly writes. Christ is the mediator of the New Covenant and that New Covenant is contained in the seven seals. If we the church have been so long awaiting that which must be hereafter, why is it that so many of us in Christendom have not even heard of the seven seals?

Why is this Revelation of Jesus Christ which God gave to Him such a mystery? The Apostle Peter gives us a clue when he said (1 Peter 1:3-5):

Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Truly Christ is our only Saviour, our only Mediator between man and God. Likewise, it is true the opening of the seven seals by Christ is as much or more so important for our salvation as any other former gospels. If this salvation is "ready to be revealed in the last time," as Peter says, then we should hear another statement from the Apostle Peter (1 Peter 1:13):

Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ

So the question remains--What are the seven seals? And the answer remains--a Revelation of Jesus Christ which God gave unto Him to show unto His servants things which must shortly come to pass. If these things were to have shortly come to pass then surely they

must have already been fulfilled, and if so, does that mean we are His servants if we know these things not? Or could it be that the things which must be hereafter pertaining to God's throne, the judgment, the book, and the Lamb receiving that book are events directed primarily to the last times or the last days? If that's the case are we in the last days? If so then it must be time for God's servants to know these things (Psalms 90:12-17; 91:1-4; 11:3-4).

So teach us to number our days, that we may apply our hearts unto wisdom. Return, O LORD, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

If the foundations be destroyed, what can the righteous do? The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men.

The servant of God will find as we continue in our searching of the scriptures that every book of the Bible meets and ends in the book of Revelation. Gems of most sacred truth are to be uncovered, golden promises never before seen are to be brought to view, for when has grace ever been needed more than now in the time of which we live?

CHAPTER 1 THE FIRST SEAL

Although we, the servants of God, do not live in Asia, we are none the less to be beneficiaries of their counsels; and they likewise, not being alive today are no doubt to be a part of the grace which we are to receive.

Revelation 6:1-2. *And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.*

Here in our Heavenly Zion we see the Lamb loose the first seal. This preview of God's revelation of His Son is to be of our utmost interest, for not only will it more clearly reveal the nature of Christ, but it will likewise unfold more clearly the Divine nature of God who is the Author of this revelation.

Now let's turn to Psalms 45:

My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour. The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

Verse 1: *"My (God's) heart is inditing a good matter: I (God) speak of the things which I (the Creator of all things) have made touching the King (Christ), my (God's) tongue is the pen of a ready writer."* Here we see God not only creates all things by His Word but in His

wisdom, He has chosen some things to be written that by the power of His word He may bring to pass in His own time. Here we see God by His written Word foretelling his determined purpose for His Son, Christ.

Verse 2: *"Thou art fairer than the children of men, grace is poured into thy lips; therefore God hath blessed thee forever, Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things."* Clearly in the Revelation Christ is fairer than the fairest. Those who receive the seals receive the grace found therein. Christ is capable of destroying his enemies for His majesty truly is great in heaven, for it is witnessed that all angels bow before him. What is it that Christ shall ride but the white horse because the book given to Him is the truth and He shall ride prosperously.

Verse 5: *"Thine arrows are sharp in the heart of the king's enemies whereby the people fall under thee."* Here we see the meaning of the bow of which the first seal speaks. Let us pray that none of us refuse *"Him that speaks from heaven"* and the Spirit of Truth that is now speaking from heaven for it is likewise written in verse 6:

"Thy throne O God, is for ever and ever; the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness: therefore God (Christ), thy God (Father), hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Kings's daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir, Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, thy father's house; so shall the King (Christ) greatly desire thy beauty; for he is thy Lord; and worship thou him."

How can any man deny that the first seal is a preview into the event spoken of by the 45th Psalm? How important is this insight? How important is it to God, or to Christ, or to the church? While on earth Christ spoke many parables regarding His kingdom and his bride. Let's hear one and see if we cannot more clearly understand the importance of these things. Matthew 22:1-14:

And Jesus answered and spake unto them again by parables, and said, the kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the

guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Notice that in this parable of Matthew, Christ clearly teaches that those with indifferent attitudes who would not come to the Marriage Supper were to be slain. Their disinterest offended the King who we know is God. So, likewise, today if we disregard the truth of the first seal we really disregard Christ, who opened it and in so doing we disregard God who gave it. This indifference most surely will place one's salvation in jeopardy.

Matthew 21:42:

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?

In this passage we see Christ pointing his hearers to the Rock (His God). We know in Revelation 4 God is pictured as one who appears to be as jasper and sardine stone. This one is the same stone to which Christ referred to. So again we are reminded that what the Father gives to Christ is a revelation of Jesus Christ that God gives to Him to show unto his servants.

Was it really David who wrote the Psalms or was it God who spoke through David? Was it really the prophets who wrote their books or was it God who spoke through the prophets? If it was God, we must conclude God claims the book as His and we should more earnestly take it as God's Word.

We find now in Revelation 19 a verification of the events we have just read.

Revelation 19:1-13.

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.

And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

Notice how in verse 9 it says, "*Blessed are they which are called unto the marriage supper of the Lamb!*" And he said unto me, "*These are the true saying of God!*" Being the true saying of God, the first seal of Revelation 6:1-2 must be true according to the saying of God in Psalms 45. And how can we be *blessed* if we know nothing about the *Marriage Supper of the Lamb* nor what it entails?

Isaiah 33:17:

Thine eyes shall see the king in his beauty; they shall behold the land that is very far off.

Are we starting to see the King a little more clearly? And how about that heavenly land very far off?

Isaiah 55:3-4:

Incline your ear, and come unto me; hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people.

Has not David truly witnessed on behalf of God by God's own power this beautiful marriage of which all are called to receive the knowledge of.

Isaiah 61:8-10:

For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

We should surely at this moment realize the importance of learning more thoroughly the meaning of Christ according to the seals lest we be found without "*the wedding garment*" of God's judgment, for if we receive this enlightenment, this grace which comes from heaven, we

shall surely be partakers of *the marriage of the Lamb* for we are the guests who will *"Hearken and consider."*

Jeremiah 23:5,6,7,8,18,19,20:

Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land...For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it? Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

This beautiful prophecy, the Desire of Ages, entails of Christ the Lord our Righteousness and also warns us of the latter days should we be found not standing in the counsel of the Lord. If we, the church of God, stand in the counsel of Christ, especially in the light of the seven seals, shall we not be a part of that beautiful bride spoken of in Jeremiah 33?

Jeremiah 33:14-16:

Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name of which she shall be called, THE LORD, OUR RIGHTEOUSNESS.

She, the city, she, the saints, those who are clothed with the righteousness of Christ and His Word, for it is also promised in verse 17, *"David shall never want a man to sit upon the throne of the house of Israel."* For Christ remains a King *"forever."* (Psalm 45:6)

Ezekiel 37:24-25 Daniel 12:1:

And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

If we are to be found written in the book, surely we should be found in the first seal for where Christ is revealed, shall not we also be revealed as one who *"hearkens and considers"* for is not He *"our Lord"* and shall not we *"worship"* him *"in spirit and in truth"* (John 4:24).

In Hosea 2:14 we read, *"Therefore, behold I will allure her and bring her into the wilderness, and speak tenderly unto her."* The Christian Church being scattered from Jerusalem went throughout all nations. Being amongst the Gentiles, the gospel was to impart unto the Gentiles the riches of God's mercy.

Verse 15: *"And I will give her her vineyards from thence, and the Valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."* Here it is promised that once the unfaithful ones as Achan are taken from amongst God's people we will definitely have a deliverance as all the prophets agree.

Verse 16: *And it shall be at that day, saith the LORD, that thou shalt call me Ishi, and shalt call me no more Baali.* If we are to call God by such an endearing term, we are to know Him a little better and what better [way] to know him than in the revelation of Jesus Christ.

Verse 17: *For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.* All false teachers and false prophets are to be forgotten for there is one God, and one Lamb and one seven seal truth.

Verse 18: *And in that day will I make a covenant for them with the beasts of the field, and with the fowls of the heavens, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.* Just as Isaiah 11 has promised, so Hosea also promises, peace for those who are called to the Marriage Supper of the Lamb.

Verses 19 and 20: *And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the LORD.* So again, here we see the importance of this opportunity of learning these seven seals and the complete entailment of what that includes.

Verse 21: *And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth.* Are we not a part of this event by faith? Is not heaven in total unity to the receiving of these seals from God? Is not God's word supreme in heaven? And it being the Word which reveals Christ now is the time like never before to pray that we may be worthy to understand these things more clearly.

Verse 22 and 23: *And the earth shall hear the corn and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them who were not my people, Thou art my people; and they shall say, Thou art my God.* We will not go at this point into the in depth meaning of the book of Hosea in every particular for our primary subject at this point is the first seal and the Marriage is that subject. This should inspire us to look into the meaning of Hosea 3:5: *"Afterward shall the children of Israel return, and seek the LORD, their God, and David, their king, and shall fear the LORD and his goodness in the latter days".*

Joel 2:15,16: *Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that nurse at the breasts; let the bridegroom go forth from his chamber, and the bride out of her closet.* Yes, the bride is definitely to be revealed for we know that Christ is in the Heavenly Sanctuary anticipating His Marriage of which God has spoken. Should we not eagerly ourselves be ready to accept this truth and come out of our closet and be revealed to the world as those who love Christ in truth and in righteousness.

Amos 9:11,14,15: *In that day will I raise up the tabernacle of David that is fallen, and close up the breaches of it; and I will raise up his ruins, and I will build it as in the days of old ... And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink their wine; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD, thy God.*

Obadiah 21: *And saviors shall come up on Mount Zion to judge the mount of Eeaa; and the kingdom shall be the LORD's.*

COMMENTS AND CLARIFICATIONS
Drs. James D. Tabor and J. Phillip Arnold

David Koresh asked that his completed manuscript be given to us through his lawyer, Dick DeGuerin. Evidently he expected that we would read it with sensitivity and offer some reaction and evaluation based on our academic study of Biblical texts and our knowledge of the history of the interpretation of the Book of Revelation. The following preliminary comments will help the reader who is not technically trained in these esoteric texts to follow David's rather involved thinking and interpretation. Whatever one thinks of the Branch Davidians and their Biblical views, one can at least endeavor to understand their systematic interpretation of Scripture which they obviously found so compelling.

The key to understanding David Koresh and his perception of his identity and mission clearly centers on one question taken from the book of Revelation--"Who is worthy to open the scroll and to loose its seals?" (Revelation 5:2). The text identifies a figure known as the Lamb, or "Root [Branch] of David" who alone is able to open this mysterious book sealed with Seven Seals (5:5). Traditional Christianity has, of course, always understood this one to be none other than Jesus Christ of Nazareth. Hence the endless confusion as to whether or not David Koresh actually claimed to be "Jesus," or even God himself, for that matter. This manuscript makes it clear that he claimed to be neither, despite all the confused and misleading reports about his self-understanding. However, he certainly *did* claim to be this Lamb who opens the sealed scroll, as well as the figure who rides the White Horse when the First Seal is opened, and appears at the end of the book, still mounted on the same White Horse, when the "marriage of the Lamb" takes place (Rev 6:1-2; 19:7-19).

Part of the confusion has to do with the use of the term "Christ." This Greek word is not a name, but a title. It means "an anointed one" or to use the original Hebrew word, a "messiah." All the ancient high priests and kings of Israel were "anointed," and in that sense can be called "christ" or "messiah." This is standard Biblical usage. However, the Prophets began to focus on a specific and ideal Christ or Messiah who is to come. This one was to be a "Branch of David," that is, a descendant of King David, and would rule as a King in Jerusalem, bringing peace to Israel and all nations (Isaiah 11:1; Jeremiah 23:5). This Christ, like David of old, is also called the "Son of God" (Psalm 2:6; 2 Samuel 7:14). David Koresh clearly believed that Jesus of Nazareth was this Christ. However, he also maintained that the prophets foretold of another "Christ," a Branch of David, who would appear at the end of time and open the Seven Seals.

Psalm 45 is the key to the First Seal, according to David. Here the King is anointed, that is made "Christ," and rides his horse triumphantly (verses 1-7). This is parallel to Revelation 6:1-2 and 19:7-19--so this figure is none other than the Lamb. After conquering his enemies, the marriage feast takes place. This Lamb marries virgin "daughters" and has many children who are destined to rule with him over the earth (Psalm 45:10-17). Jesus of Nazareth, though anointed as Christ, never fulfilled this role 2000 years ago. Accordingly, David believed that Psalm 45, along with several other key Messianic texts, could not apply to this appearance of Jesus Christ of the first century. Jesus never married and had children, as this text requires. Psalm 40 also speaks of the same figure: "Then said I, Lo, I come; in the *scroll of the book* it is written of me, I

delight to do thy will, O my God, yea thy law is within my heart" (verses 6-7). The text goes on to speak of this one as having "iniquities more than the hairs of mine head" (verse 12). This so-called "*sinful messiah*" is none the less the one written of in the scroll--which David connected, obviously, to the Seven Sealed Scroll of Revelation 6.

David believed that this same figure is mentioned in Isaiah 45:1 and called by name: "Thus says the LORD, to his *anointed* (christ), to Cyrus (Koresh in Hebrew), whose right hand I have held, to subdue nations before him ..." This Cyrus, or Koresh, is called Christ. His mission is to destroy Babylon. Historians have understood the reference to be to the ancient Persian King Cyrus, who literally destroyed ancient Babylon. But there is a deeper spiritual and prophetic meaning according to David, and for that matter, the book of Revelation. The whole religious-political system is called "mystery Babylon the Great." As the text says, "Babylon is fallen, is fallen," hinting at a *double* meaning and fulfillment (Rev 18:2). The last Babylon is defeated by the last Christ/King/Koresh, the "Branch of David."

In his manuscript David barely begins to get into the many texts of the Prophets who speak of this "Davidian" figure (Jeremiah 23:5-8; 19-20; 33:14-16; Ezekiel 37:24-25; Hosea 3:5). He makes the point repeatedly that this Christ comes in the *latter* times, and perceives that Jesus of Nazareth, who came 2000 years ago, never fulfilled these texts. The Lamb who opens the Seals comes right before the End, is humiliated and maligned, and like Jesus 2000 years ago, offers the world God's truth. In other words, David is regarded as the actual, final manifestation of the Lamb, who will fulfill these prophecies regarding the Messiah.

According to this perspective, the Waco standoff and "waiting period" was a test for all humanity. It did not have to end as it did. David believed that the world was being offered a chance to listen to this last Christ/Koresh, who could open the Seals, and thus show the way of repentance to our society. There was even an opportunity given for the actual decoding of the Seven Seals in written form, to be openly shared with all who wanted to hear. This was all cut short. The rejection and death of David, at age 33, around Passover time, became a strange repetition of the past. The Fifth Seal, which allowed for a time of repentance while the message went forth, ended with the "rest killed" as they believed Rev 6:11 predicted. The Branch Davidians now believe that the probation period is up, and the Sixth Seal of the Judgment of God is pending.

The manuscript indicates that those who respond to the message of repentance, who turn to God and begin following the Law of God, through accepting the Lamb / Koresh / Christ / King, will be invited to the "Marriage" feast. They are those "elect" ones who make up the Bride of the Lamb. He concludes this chapter with the thought that those who are truly part of the "Bride" are to come out of the "closet" and be revealed for who they are.

The manuscript also carefully maintains the distinction between the God the Father and His Lamb or Messiah. In that sense David Koresh never claimed to be God. However, like the Hebrew Prophets of old, and like Jesus of Nazareth, he did claim to speak the words of Yahweh God (the Father) directly, and in that sense could use, as they did, the first person mode of discourse.

The Poem, entitled "Eden to Eden," is quite fascinating. Like Paul, David implies that the "marriage of the Lamb" is a mystery which somehow rectifies what happened at Eden in the Fall (Ephesians 5:31-32). The physical sexual union ("the two shall become one flesh") has a deeper meaning, and involves the perfect bonding of "Adam and his spirit Eve" in the "new Man" to come. David taught the importance of the feminine side of the Divine and implies that Adam was created to express this dual image. However, through sin, Adam and his descendants were separated from the spiritual, feminine side, and remain in need of restoration. Through the revelation of Christ in the person of the Lamb, people are being reunited with their fragmented selves and gathered as lovers of God for the ultimate marriage union which will restore Eden.

DAVID'S PROMISE TO "COME OUT" AND THE EVIDENCE OF THE MANUSCRIPT

What evidence is there from the manuscript that David Koresh would have kept his pledge to "come out" of Mt. Carmel, as he stated in his letter to his attorney, Dick DeGuerin on April 14th? We know that the first chapter of this work was completed on Sunday evening, the night before the fire, and was typed onto a computer disk by Ruth Riddle. This disk survived the fire, carried out by Ruth Riddle in her jacket pocket.

The existence of the manuscript itself, as well as internal evidence within the text, confirm that David was keeping his promise to produce an interpretive document. Such evidence also supports the view that David actually intended to lead his group out peacefully. A literary analysis of the text clearly shows that David was not merely "pretending" to write on the seals, and that his pledge of April 14 was not a con or sham.

An analysis of this newly-released manuscript offers three reasons to conclude that David genuinely planned to compose a full written interpretation of the Seven Seals and that he intended, upon completion, to make this work available to the public.

First, the form and structure of the manuscript indicate that David's efforts were genuine, purposeful, and tangibly productive. After conceptualizing the project over that last weekend, David dictated to his typist on Sunday evening, April 18, in one long sitting of approximately four hours. The text consists of about twenty-five double-spaced pages of coherent and organized exegesis and commentary on biblical passages. Using both deductive and inductive logic, David presents his interpretation of biblical prophecy. Although his interpretation is unique in its specific application and reference, it is similar in method and style to other well known exegetes such as Isaac Newton, Joseph Smith, Ellen G. White, J.N. Darby, C. I. Schofield, or Hal Lindsey.

The structure of the manuscript is well planned and suggests that the author took pains to organize it in such a way that it would be well-received as a readable exposition. For example, the work begins with a preface consisting of a poem written by David. The poem is entitled EDEN TO EDEN and contains fifty-two lines divided into thirteen stanzas of four lines of metered and rhyming verses.

Further evidence of a careful hand at work appears in the section which follows the Poem. David entitles this section the "Introduction." It sets forth the hermeneutical principles

and general themes which follow in the main body of the work. Following this Introduction the author begins "Chapter One," in which he turns his attention to the meaning of Seal One.

Chapter One is subdivided into major headings which consist of specific passages from the Bible. David comments on each of these biblical chapters and creatively associated them with the First Seal found in the Book of Revelation. In this way he combines insights from the Old Testament and the New Testament using traditional Rabbinic and Christian exegetical techniques. He closes with a clarion call for his readers to consider his presentation and decide for themselves if it is true. The Chapter ends with two biblical quotations, offering a sense of closure in regards to the First Seal and expectancy regarding Chapter Two on the Second Seal, which would have been dictated at the next sitting--probably on the very day of the fire.

The second indication within the manuscript that validates David's pledge to exit Mt. Carmel concerns the intended audience to whom it is written. Throughout the work David carefully directs his words to those on the outside of Mt. Carmel, assuming an audience who would not know the meaning of the Seven Seals. The writer's vocabulary, his style, and approach show that he expects that his words will be read by non-believers outside Mt. Carmel. It is evident that David attempts to persuade his hearers. The implied audience is non-Davidian. The writing and the delivery of the manuscript to the world would grant outsiders an opportunity to hear the message. Once the seals were delivered to the world, the need to remain in Mt. Carmel would be gone.

Finally, specific statements in the text support David's pledge to "*come out*." Ironically, the very last words we have from David in this manuscript read: "Should we not eagerly ourselves be ready to accept this truth and *come out* of our closet and be revealed to the world as those who love Christ in truth and in righteousness?" David not only expects some readers to accept his teaching, but he also prepares his followers inside Mt. Carmel to "*come out*" of the center. This is seen further in his reference to Joel 2:15,16, which is quoted immediately before his call to exit. This passage orders those in Zion (read: Mt. Carmel) to "gather the people ... assemble the elders ... gather the children" and infants and follow the bridegroom (read: David), "from his chamber and the bride out of her closet." The Davidians understood other passages from Isaiah to refer to their refuge at Mt. Carmel as a "chamber" where they could wait for God's intervention. This use of the term "*come out*," drawn from Scripture, used in David's April 14th letter, and now appearing in the manuscript, clearly indicates what was on his mind.

Evidence from the manuscript indicates that David was in the process of fulfilling his pledge to "*come out*" and surrender to authorities, as he had come to believe God commanded. The waiting period inside Mt. Carmel had been necessary, he believed, because it caused the sinful world to focus its attention on the Biblical message of the seven seals. Had the world waited for David to finish writing the seals, it would have appeared to him worthy of mercy. He would have considered his mission to bring his message to the world accomplished. David then would have been in position to leave Mt. Carmel as he pledged in his letter of April 14th.