

The Aphis Bull – A Warning

Elder Parminder

October 10,2020

It's imperative that we follow the development of the message. If we don't, one day we'll hear the message say something that we didn't expect coming. And many people who think their faith is strong enough find themselves shaken out of this movement when that happened. And there is a danger in this time of trouble that as people's concerns heap around them they cease to follow the steady steps of the movement distracted by other things. I won't go into Pilgrim's Progress, but we see it in that story.

So, I'd encourage people to send through their questions, when we know we have a Camp Meeting in two weeks. Even if it isn't answered immediately, it helps to be aware of the issues people are facing in the movement. But if you have a question and you're not asking it, it's not safe to just let it fester and grow.

We need to keep up with the advancing steps of the movement. We are past the Increase of Knowledge Waymark. God is shining light upon this movement; it's been coming for some time now and it's advancing rapidly. If we aren't following that increase of knowledge, when it's formalized, it'll come as a surprise, and we won't be ready. Every dispensation has a testing message. So, every dispensation has people who fail that test.

In the Sabbath presentations in Oceana, Islands of the Sea on YouTube last week and today, we've discussed methodology. People were sending questions and I focused on the following question. There was a study last year that compared and contrasted the external and internal changes of leadership. And what people were asking is if Trump loses this election, there's another change of leadership in America. Does that mean there's an internal change of leadership in this movement?

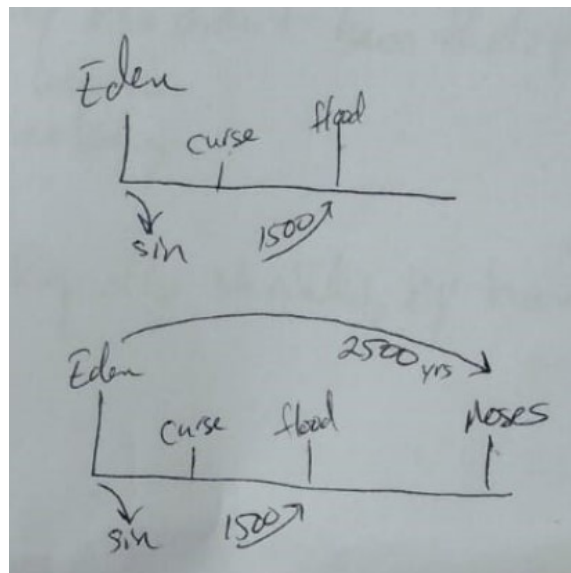
Instead of just immediately addressing that question what we instead did is looked at why she thought people were asking that question. And the reason that she thought people were asking that question is because we were having still some confusion about how we treat reform lines and fractals. So, these two meetings for the Midnight Watch Ministry [on fractals], please make sure you watch them, because we're dealing with the methodology of fractals and that's going to be important to understand going forward.

Elder Tess begins by introducing a couple of thoughts. Beginning in May there was a series that began in Australia beginning with a study titled "The Aphis Bull". The intention was for that to bring us to a study of Millerite history. And in some ways, it has, but with a few tangents. I know that there are questions about the subject of Sabbath and the Sunday Law in Millerite history. So, the intention is to target that question, and ask you to do your own preparation with the two studies on fractals.

I've already drawn up on the board. I haven't been specific about the Alpha. To begin the study of the Aphis Bull, she drew Alpha and Omega lines on the board, but didn't specify the Alpha history, and also a history in the middle. Now this structure, it could apply to Ancient or Modern Israel. Until you start labeling Waymarks, you don't know if she's drawn up Ancient or Modern. This could be 34 AD or the Sunday Law.

But this is the Beginning and End of the History of Israel, whichever Israel it is. In Omega history there's two calls to the church and one call to the world. And I hope that everyone in this movement is now comfortable with that, where you could go to Ancient or Modern Israel and label every one of those Waymarks.

If you can, pull out a piece of paper and please draw it yourself at the break; that way, it will retain in your mind. At the top is a long line; it's a line of Eden to Eden. We know the end Eden comes after 1000 years. So, she is speaking about the time on earth. Keep in mind the study of Eden to Eden as we have this discussion of Ancient Israel. To put it in context, you have Eden, sin, a curse, because of the fall from Eden, to the flood - in very general terms. You'd be dealing with about 1500 years later, after the flood. And then about two and a half thousand years after the fall you come to the beginning of Ancient Israel.



The point she wants to make is: you have the flood, 1500 years after fall, and how much do they have written about God? Nothing. Why? Why isn't there any written old testament scriptures in that 1500 years? Now for much of that time Adam is still alive. If not, there's others, and they are telling people. People have good memories. Someone [in the chat] says the people were very intelligent. And yet, at the flood only eight people are saved. So, they are intelligent in some respects, but their memories, their minds are much more exact than ours. There was no need of writing. But they also didn't have that: people didn't write. The invention of letters had not yet begun. It wasn't necessary.

Then you come to the time period after the flood. What starts happening to their lifespans? It rapidly shrinks by hundreds of years. So, there is this deterioration. Written language is beginning to be introduced, because quite frankly it starts to become needed. It's now necessary to keep records. And so, the knowledge of God starts getting transmitted into written form. But still two and a half thousand years after the fall it has not been formalized. It becomes the work of Moses. So, two and a half thousand years later, the people have been in Egypt for about 400 years, they have themselves lost the knowledge of God.

Humanity is forgetting his character. And this is a crisis. So, at the Time of the End there's the raising up of Moses. Beginning of Ancient Israel, he leads out the people. There's something else he's going to do for the people. Quoting from Review and Herald, January 9, 1894, the third sentence in.

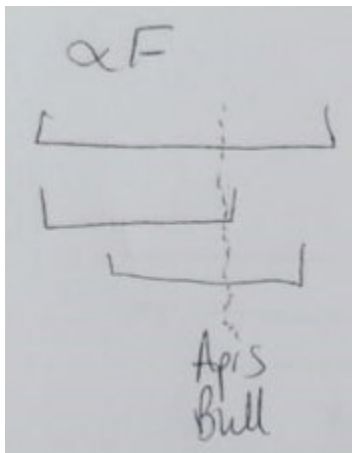
“They, the Israelites, had been corrupted by idolatry.”

Try and picture the big picture of what has happened. Personal contact between God and Adam and Eve comes to an end. 1500 years of word of mouth. The flood. A thousand years of that deterioration, the people do not have anything in writing to hold on to. The word of mouth is failing them. They're surrounded by Egyptians and idolatry. Moses is part of that, is he not? For all his good qualities, he's part of the same system, damaged by the same system. So, I've asked this question before: Who understands God's character better, You or Miller? This should be simple. So, who understood God's character better: You or Martin Luther? I think you would say "You". Who understood better: You or Peter? You or John the Baptist? You or Moses? I hope the answer would be "You". Because we're thousands of years in. Abraham did not know that slavery was a sin. They didn't understand polygamy, not all of them.

There was much lacking. That is what the study of Eden to Eden teaches us. It's clear in that study, that God is restoring His image. If he's restoring it, it's a process. Not just over your lifetime, but a 6000-year process. It's going to need another thousand years in heaven.

So, Moses is a part of the same damaged system. He's trying to lead a people damaged by that system. They are corrupted by idolatry. They have no written word to turn to, so God leads them into the Wilderness. She is not going to go into the full Aphis Bull study.

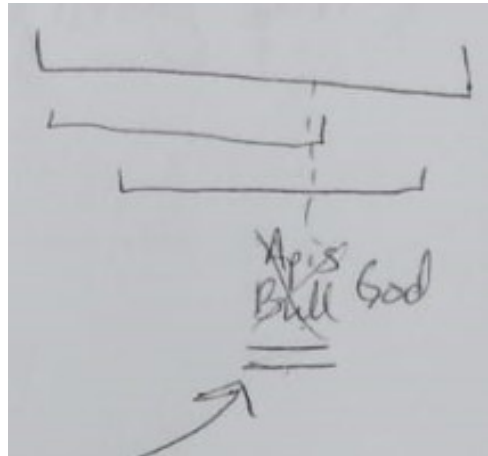
We know what happens in the Wilderness. They reach a point in this time period, where they make themselves the golden calf. That golden calf was the Aphis Bull. In this time period they're damaged by idolatry. And idolatry says: if you want to be safe, what do you need? This strong, war-like, god-king. He's going to kill all your enemies. They can't see God, Moses has disappeared, and they're going to recreate the Aphis Bull of the Egyptians. The SDA Bible Commentary says the following: "The calf would naturally suggest itself to the Israelites." An Israelite then would naturally think to build the golden calf, because in Egypt they'd watched the worship of the Aphis Bull.



As a side note, in their excavations they discovered the burial chambers of the Aphis Bull in 1850. So now in 1798 they found the Rosetta Stone, in 1850 they find the burial chambers of the Aphis Bull.

They're not going to say that this is the Aphis Bull, they're going to say that this is god. They're just saying that this Bull is what he looks like. This is a representation of him, so they aren't saying they're

worshipping an entirely different god. Instead they're taking the character of the Aphis Bull and subscribing it to God. Because they want a strong warlike god-king who's going to kill their enemies.

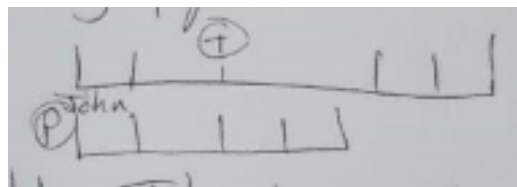


1 "Aphis Bull" = "god".
Not a different god than God.

In that study we go through the characteristics of the Aphis Bull. It had to be borne by miraculous conception. It was seen to have a fighting spirit. It had to be a manifestation of the king: it was pictured as tearing down the walls of the city, it was a symbol of strength and fertility. Egyptian male kings were sometimes referred to as a strong bull. Courage, strength, fighting spirit, conquering of enemies, kingship. All the things that they were taking from the Aphis Bull and subscribing to God.

Then we looked at their issues once they entered Canaan. They're in Ramah, which means the "Seat of Idolatry". What do they ask for? They ask for a strong king. Why? Because all these characteristics of this idol that they've transcribed onto God, that they were also wishing to see in Moses, they still want. So, over here in Ramah, they're going to ask for the Aphis Bull. And God says, "If that's what you want, that's what you'll have".

They come out of Babylon; they're cured of building any more images. But the problem was, it was never just the image. It's the image (form) and the character. They came out of Babylon cured of the form; they are not going to build any more statues. Associated with that image are two things: form and character. But the greatest danger that they had held on to back here was not just the form. The fact that they'd subscribed the character of this idol to God. Because after all this time, they no longer knew what God's character looked like. And if you don't know what God's character looks like, you're going to mold something with your own hands.



So, they come into the Omega history. They're looking for the Messiah. John is teaching. They are steeped in idolatry. John is saying: "There's this great warrior king rising up. He's going to clean out the house of God and destroy the Romans." Because John is steeped in idolatry, as are all the people around

him: his father, the Pharisees, the Sadducees. So, when Jesus comes, he comes in His humiliation to our earth. No conquering armies were visible to human eyes, and the unbelieving Jews decided that He could not be the illustrious king for whom they were looking. So, they rejected the Son of God. When He was standing right in front of them, they could not recognize him. Because, while they might have destroyed the form of their idols, they'd never destroyed the character of their idols.

So, all through their history, they're looking to God as having the same character as the idols they see in paganism, however moral they are in this history, however stringently they keep the Sabbath. However stringently they keep all the laws, they completely misunderstand the character of God.

If we were to go back to Exodus 20 and read verses 18-22.

20:18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw [it], they removed, and stood afar off.

20:19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

So, the ten commandments have just been pronounced, and the people are terrified. And they said, "don't let God speak to us again. He can speak to Moses. Moses can tell us, but don't let God speak to us again."

20:20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

20:21 And the people stood afar off, and Moses drew near unto the thick darkness where God [was].

I'm going to paraphrase various portions of Patriarchs and Prophets, chapter 27. So, I'm going to skip through this chapter quite quickly just paraphrasing a few parts.

She [Ellen White] begins by speaking about Moses climbing up the mountain to meet with God. "God was wishing to bring Israel into a close and peculiar relationship with Himself. "To be incorporated as a church and a nation under the government of God." A true church/state union. "Jehovah revealed Himself not alone in the awful majesty of the judge and law giver, but as the compassionate guardian of His people. All was based on the great fundamental principle of love. And then she quotes from Luke 10:27. "Love they God with all they heart and they neighbor as thyself." "But the people of Israel were overwhelmed with terror. "They cried to Moses: 'You speak with us and we will hear, but let not God speak with us or we will die.' Moses said 'don't be afraid'. The people however remained at a distance gazing in terror upon the scene, while Moses drew near under the thick darkness where God was. The minds of the people, blinded and debased by slavery and heathenism, were not prepared to appreciate fully the far-reaching principles of God's ten precepts."

At the Oceana Camp Meeting, we spoke about the constitution. Obama called it the "North Star". The problem is with humanity. Thomas Jefferson could not see the far-reaching principles of the Constitution. They were supposed to see how far-reaching those principles were. You find Ancient Israel in the same position. So, God is going to break it down into simple instructions that they can implement

and understand. But He's going to do that privately to Moses. He won't speak to them again, because they pleased for him not to do that.

So, can you see the difficulty God is in? After two and a half thousand years, people don't understand His character anymore. Not only do they hope that He is that fearful god-king, they hope for it but they're also terrified of it. But even through that fear, that is what they want all the way through their history. And in some ways, that's actually what He gives to them. He was trying to show them His love. And they ask Him to remove Himself and be distant from them. Just like when they asked for a king, He actually honors their request.

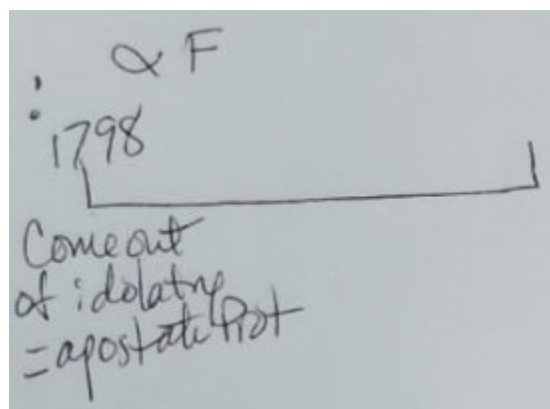
The first thing after the ten commandments He's going to start telling them how to be nice to their slaves. Is he telling them not to have slaves? No, no, he's restrained by their own condition. So, he withdraws himself. He gives instructions suited for their condition.

He only speaks through Moses from now, all the way up to when they ask for a king, and he gives it to them. He's restrained by the damaged condition of his own people. And He starts having Moses record. So, Moses is now going to start putting together the book of Genesis, Exodus, and Leviticus. So, they have this written form.

Now the point of the Aphis Bull Study wasn't just historical, it's our own condition. In the Alpha History, the people do not understand the character of God. Now, over here in our history, Jeff may understand it a whole lot better than Moses did. But the standard is that much higher.

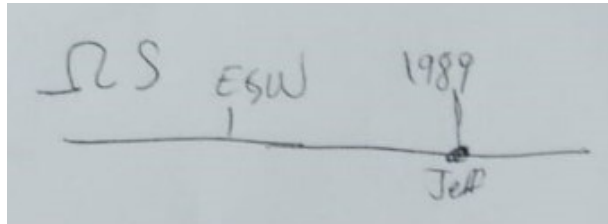


Back in Ellen White's history, she isn't telling people how to be nice to their slaves. The issue in America wasn't that they weren't nice to their slaves, it was that they had slavery at all. That was a higher standard than at the beginning of Ancient Israel. So, if we were to make this Modern Israel. 1798.



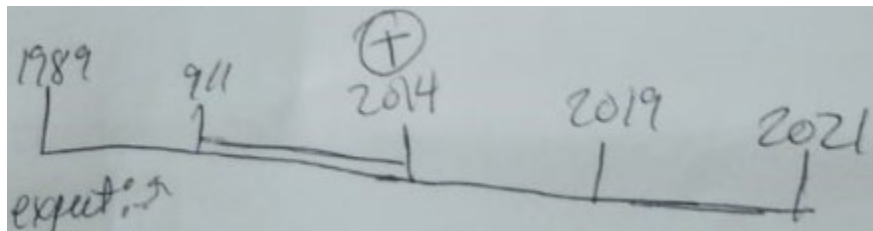
God's people are meant to come out of idolatry. What idolatry? It's not pagan nations. It's apostate Protestantism. And all through this history, you have apostate Protestantism. Ancient Israel to pagan nations. Modern Israel, apostate Protestantism. As they're coming out of apostate Protestantism, somewhere in the Alpha history it fails. And, they go into the Laodicean condition. In 1888 they meant to come out of that Laodicean condition, but that coming out fails. It's a history of failure.

And we come down to this history and Elder Jeff is neck deep in the apostate Protestant idolatry. He does not understand the character of God. This study was to help us consider idolatry in a different light. It's not all about the form of the idol, it's about the character associated with the idol.



In Alpha Ancient Israel = Aphis Bull

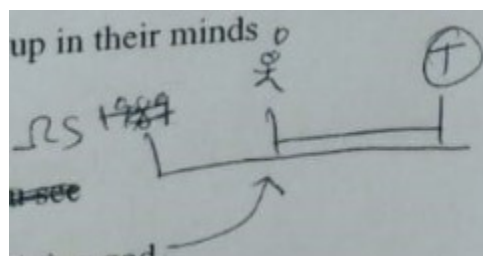
In our history, what does it look like?



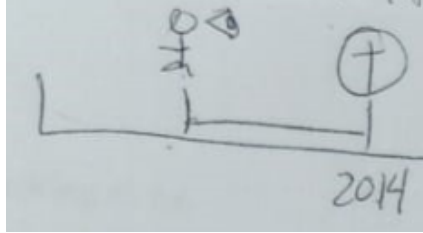
1Dispensation we'd expect.

There's no issue with Sabbath here, everyone's keeping Sabbath. There's no graven image. What does Adventism not understand? The character of God. So, we need an understanding of parable teaching to show us the character of God. And that takes people by surprise. Because, it looks nothing like the idol they've built up in their minds.

Back here they're worshipping god, and what does that god look like to them?



In 2014 He looks like a white male republican. What the Midnight Cry Message began to do in 2018 is start to take apart that idol for the priests. What we're saying is: "Come out of Babylon my people." "Come out of the idolatry of apostate Protestantism." "Destroy your idols."



And from September 2018 to September 2019, the message made an increasing attack on that idol worship. Many people were not willing to let go of their idol worship. I hear the following thoughts all the time. If I can try to phrase it correctly. "There are good lines." "This is all very interesting." "No major problem with the message, but where is the love?" "Where is the experience?" "We need to spend more time just dwelling on God, thinking about how nice Jesus was, how He died for us, just thinking about love." And people feel that it's lacking as we focus on these lines.

Try and imagine the following situation: Tess comes to you one day and says, "I really love you. I think about you all the time. I just want to spend every moment of every day dwelling on you, contemplating how wonderful you are." And you say, "What do you think when you do that?" "What's going through your mind?" And Tess says, "I think you're really nice." "You like to cook." "You play the piano." "So, I think about your piano playing." "I think about that pet dog that you love." "I think about how you struggle with excel spreadsheets." "I think about your red hair and freckles." "And I just want to spend all day thinking about you." Would you feel particularly loved, when you realized that Tess was spending all day thinking about herself? This is what we do to God. We think we spend all day dwelling on Him. This fictional model in our minds, this idol. Because when you think Tess is loving you, who is she actually in love with? She's in love with herself.

We could say this about someone else. You could come to Tess, and say you really love her and you think about her all the time. And she would say, "What goes through your mind?" And you would say, "How good you are with computers. I really like how you do this certain thing. How you can paint. She knows she can't do those things and she realizes that you're not in love with her, you're in love with my friend. She's not me.

People all over the world: Catholics, Protestants, Adventists, people in this meeting right now, worship a god made in their own image. And that is the definition of idolatry. You do not need the form for that to be idolatry.

Last year we brought this point to a head, because all of those people in the movement were worshipping a white, conservative, republican, male, god. Because that's what they were taught was their hero. They were presented with the true character of God. And like the Jews of old they could not recognize him. And I would suggest, we're not even in the Latter Rain of the 144,000. If you think you understand Him now, you don't. But you only need to understand what is so far revealed.

Paganism forms god in their own image. Catholicism is a good example of this. Is it conservative Catholics or liberal Catholics who revere Mary the most? Who looks up to Mary? Is it John Paul II or Francis? Conservative Catholics and John Paul II. So why are the sexist conservatives revering Mary? They've taken this woman, an ordinary flesh-and-blood woman, and they've lifted her up to this holy standard. They created a halo around her head; they make her holy. Why?

Why is Mary holy to them? Because she is two things that you have to be to be worth anything in conservative Catholicism. One, you have to be a virgin. The minute your virginity is gone you're not worth anything.

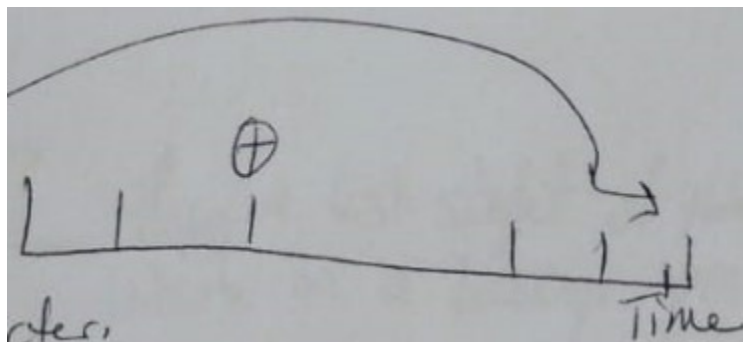
They have this Catholic saint, a young girl. She was attacked one day by a man who was going to rape her. She caused him to kill her rather than be raped. Because she'd rather die than lose her virginity. And they supposedly made her a saint for that act. Because they think that good girl was so holy, she recognized it would be better for her to lose her life than her virginity. From that ultra conservative Catholic point of view, it becomes something disgusting.

But then they have another problem, if you're a woman, unless you are bearing children, you're worthless. So, to be a holy Catholic woman, with nothing to be ashamed of, you have to be two things: 1. You have to be a virgin. 2. And you have to bear children. Because, that's your job function in life. That's why you exist. You see the problem they've put women in? Mary is a demonstration of absolute sexism. Because that's what they say a woman has to be to be worth anything. And a flesh and blood woman can never reach that standard.

But the real Mary was nothing like that. She did not die a virgin. She was flesh and blood. So, they've taken her, and they've constructed a god in their own image. Something that fits their worldview. An entirely sexist construct. We do the same thing. That was what caused the shaking last year.

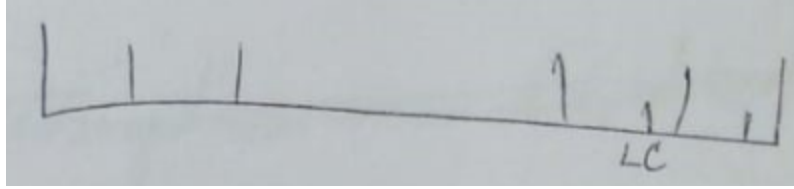
Early Writings 14.1

"In the history of the Time of Trouble of the 144,000, God gives them the time of the Second Advent." What Waymark is that? It's the formalization. "When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God." When Moses face shone with the glory of God, what had he just seen? What does Ellen White say he had seen? The glory was the character. So, this formalization, when time is given, we're given the glory of God. We see His character.

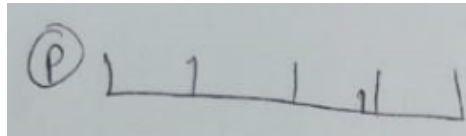


Review and Herald, May 10, 1887. 20

"The earth is to be lighted with the glory of the third angel." "The message shall go with a loud cry." So, when the earth is lighted with the glory of the third angel's message, you would expect to see the earth being lighted with the glory of God. "The tongues of fire in the upper room, the disciples were lighted up with the glory of God."

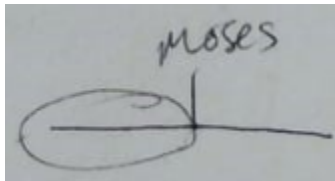


It is the formalization of the message that you see the lighting up of the glory of God, the revelation of His character.



The only reason that people cannot see the love of God in this message, and every parabolic component of it, is because, to whatever degree they are still worshiping a god of their own construction, a god made in their own image.

Right back here they've lost sight of Him. We're on a 6000-year process of understanding Him. It's slow and laborious, because God is patient. And yet for many, the tests are still too hard.



If I'm holding something in my hand, and you try and pull it from me, that can be easy or that can be hard. It depends on how hard you grip. The tests are not hard, unless we have a strong grip on our own idols.

People have already started to say, "You've changed our view of God so far, don't say anything radical in the future." My response to that, "For those saying that, what hope is left. Because we're only in the Early Rain, we have a Latter Rain and a Harvest to go yet. Wait till you see the Loud Cry light up the whole earth with the glory of God's character." The problem is if you think you already know what that character looks like. If you had a thought it was racist and sexist you'd already be out of the movement. I hope we all understand it's not homophobic. We are in the Increase of Knowledge. It is swelling to a Loud Cry as we speak. It will be a further revelation of the character of God. So, it will require a further cleansing from our own idolatry.

People are saying they don't see love in this message, and they need more love. I would ask them who they think they love? Because if you loved me, I'd want you to know who I am, what I believe, what I stand for. And this movement, this message, this methodology, is the only way God has to tell us what He is like. Every other broad-way and broad-door is easy. Because it's easy to build a god in your own image. You know you're going to like what you see. Because people do love themselves. But when you start having to construct a god that you're not comfortable with... Why can't God show us His character, His glory? We're told if He showed us His glory it would destroy us. That just sounds spiritualistic, like tongues of fire.

Tess suggest that the reason it would destroy people, if they saw the glory-character of God, it's just like the last dispensation, when people saw this glory, they didn't want it. They saw the glory and it destroyed them. God can't show us His glory because we wouldn't want Him. Because in the last dispensation, we were racist and sexist. And it was hard to accept a god that wasn't.

In this dispensation, let's not think we've come so far in two years. We have a long way to go. But I want to get to know Him. Because so far, I love what I see. And I don't care if He doesn't look like me. Because I want to construct myself in His image, not the other way around.

