

The Apis Bull-Understanding God  
-Elder Parminder Biant  
LGC October 15, 2020

I got a very interesting question yesterday. It was an extra one that wasn't on my list and I wanted to answer this question first today. This question will be the third question I will be dealing with.

This question was the following: In yesterday's presentation what was I talking about? I obviously failed yesterday because the questioner had no idea what I was referring to.

I would ask but I already know the answer. How many of you watch, in the UK they call it soap operas, TV series? These drama shows that go on every week, on and on, never ending. Obviously everyone's good here and they don't watch them; but if you did then you would know that the way they keep your interest in these TV shows is by dealing with lots of little pieces of information. Something might happen to someone one week. The story doesn't end, it just closes on that issue and it could be weeks before an explanation is given to what happened on that issue that you saw recently. That's how these studies work. I sometimes jump back in time.

I received a question yesterday. The question asked what I was talking about. It didn't seem to make sense or it was directionless. So I tried to give an analogy of what I'm doing. Unlike Elder Tess's studies, my studies wander or meander over a long extended period of time. I may mention a subject and then leave it for weeks. Sometimes I might pick that subject up twelve, eighteen months later.

I've gone beyond apologizing for this methodology. I guess everybody just goes in the direction that I go but I have warned people of this issue many times in the past. If you miss presentations or camp meetings, in the future when I mention an issue it may not make sense.

Yesterday's presentation was a continuation of a study that I did on October the 10th [2020]. The study on October the 10th [2020] was a question and

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answer session on relationships. What distracted or threw people in that study was that I switched from pure relationship counseling to parabolic teaching. I felt I needed to do that in order to set the stage to answer some questions. Yesterday's presentation was a recap of what I had done in a previous presentation. That was an introductory thought to a future question.

We spoke about the Apis bull yesterday and I wanted to make a few points. Some of the study was based upon a presentation that Elder Tess did, I think on the 16th of May [2020]. What she did in her first presentation yesterday was reiterate that May [2020] study. She rephrased it or I want to say repackaged or formalized what she had said in May [2020].

I'm not saying this was the formalization of the message, that's not the point I'm making. The point that she made in May [2020] and she reiterated yesterday in her own words, paraphrased. In May [2020] it was the form and the character. If you want to represent God by someone who has a lot of strength and you call him Hercules or Achilles. You wouldn't represent that person in the form as a skinny man. It would be a well-built muscular person. Then you would have to give him certain characteristics, a personality. I think people understand that you match the character with the form.

In yesterday's presentation Elder Tess used two words, form and spirit. The way she expressed herself was she took the history of 2019, last year, where the form was wearing trousers and laying hands on women. It was a form.

People objected when they were told to obey the form because they felt that was not sufficient; it was not a true religious experience. The reason they think that, incorrectly, is because they don't understand how parable teaching works. If you go back to the story of the Exodus it's not the spirit

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that's important it's the form that's important. We should all acknowledge and recognize that.

Where did this form come from? Whose idea was it? I'll give you a choice: Satan or the people? Now I'm going to give an answer. Someone says people, people. I tricked you all because I was not speaking about the golden calf. I was talking about the cloud, the fire. God invented this system, the people just copied God. Why did God not tell them just believe in the spirit? Why did he give them a physical representation of himself? Because that's how parables work. You go from the natural to the spiritual. The literal to the spiritual. The people didn't invent this evil, they got it from God. God represents himself as a cloud, as fire. This is not an unusual thing to make a calf.

Last year when we said worship God in the form and many of you objected to that, I want you to see the wisdom in that policy. Because you all needed that form. Now Elder Tess has said we need to move away from the form and go to the spirit or the character. Many people are now struggling with the spirit. That was one point that I wanted to bring out yesterday.

Another point that I wanted to bring out was the issue of leadership. Most of you have no idea what good leadership looks like. Why? Is there something wrong with you? Are you blind? Some people would say yes. I wouldn't. I would say the problem is if you just had a leader on their own you wouldn't know if they're good or bad. What do you have to do with that leader? To answer your question, you have to compare them to something else.

Wrapped in the story of the golden calf, the Apis bull, is the issue of leadership. A crisis is going to be created, itself based upon the true and the false. The cloud and the cow. In this crisis there will be an opportunity to decide what is good and bad leadership. Aaron or Moses. Last year, this movement or FFA. That was the form, today it's the spirit.

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We have examples in our movement of bad leadership, incorrect organization. To find out what good organization looks like you compare it to the bad. That was another point that we brought forth in that study yesterday.

Then we compared the alpha of ancient Israel with the omega of ancient Israel. How did we make the link? What was the link between the alpha and the omega? A separate point, the form in 2019 was trousers. In the alpha of ancient Israel it was the golden calf. We connected the two histories with the number 3000.

Then I made another point that not only do we have compare and contrast we have progression. What was the progressive idea or concept that we saw? It starts with 3,000 something and it ends with 3,000 something. 3,000 men, 3,000 souls. It starts with men and it ends with men and women.

There are many themes, many ideas that we can develop from the Apis bull study. We ended with this thought, if you do a simple study on the Apis bull you'll see that this bull is obviously a representation of God. Now is this one God or many gods? This is a simple but also a complex question.

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Now remember, the bull had a mother. To make a special bull you have to have a special mother. She's going to be impregnated by the spirit. The spirit is light, the light is lightning. She's impregnated, virgin conception. She has a virgin birth and never produces again.

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You have to remember that this bull is real. It's a real bull in real life. This is clever propaganda or PR work. They get the bull and take it to Memphis. It's a real bull and eventually it will die. But this bull is God. How can God die? You can begin to see why it becomes complex.

They have to represent this bull that dies in different ways. It cannot just be a normal god. God controls life and death. This bull must represent not only the god of life it must represent the god of death.

We have Tar, the god of life and Osiris, the god of death. Another way to express it [is] Osiris is the god of the underworld, hell. They would combine all of these ideas of god into a single entity. A small animal then becomes a big phenomenon.

We identified 3 characteristics, courage, strength and a fighting spirit, but there was a fourth one, fertility. Elder Tess has focused on the first three. These are all characteristics of a king or a pharaoh. Remember that there's this cow that's going to give birth to this king. This idea of new life is incorporated into the image of the bull. It's a living bull so it will die. What will the priest do when it dies? They'll search through Egypt and find a new one.

You don't have just life, you have the renewal of life. We would call it the cycle of life. You start as a baby, you as a youth, you get old, you die and then you repeat the cycle. In order to renew life you have to have fertility. This concept of fertility begins to be incorporated in the imagery of the bull.

When we were in Exodus chapter 32 and in verse 5 it says the following, we're just going to read the last part of verse 5, Aaron says, "Tomorrow is the feast to the LORD", to God They're going to have a feast tomorrow and they're going to worship Jehovah. This is the one true God. Even though it's the one true god yet Aaron says "these are the gods that led you out of

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Egypt", verses 1 and 4. Whether you see it as multiple gods or a god who is multifaceted for the purpose of this study you can interchange those two ideas.

This is not an argument against multiple gods. They know it's Jehovah, one God, but you can equally say it's many gods. This bull is how many gods, as we have it on the board? Two gods, the god of war and the god of love. Two gods.

Verse 6 they rise up early in the morning. We'll read "they rose up early on the morrow and offered burnt offerings and brought peace offerings and the people sat down to eat and drink and rose up to play". This playing was not a game of football. This was an act of intimacy or open sex. If you go to Genesis chapter 26 verse 8, this is a story about Isaac, Rebecca and the Philistines. In the last part of the verse it says "behold Isaac was sporting with Rebecca his wife".

That word sporting in Genesis 26 is the same word as play in Exodus 32. In Genesis 26 Isaac is not playing tag or chase with his wife. He's flirting with her. It's a sexual interplay between them and that's what's happening in Exodus 33. En masse the people are all flirting with one another. And what I'm saying they are doing is a religious experience. This is not as I called it yesterday just a plain orgy or open sex. This is a religious experience and we must see it that way.

The point that I wanted us to see on the issue of the golden calf or the Apis bull was not the issue of a warrior king. That's the point that elder Tess brought up. She compared that to king Saul in First Samuel 8:4. This calf was the god that led them out of Egypt and would do what? Lead them back and in the same way. Saul was that same being that would lead them.

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Now when you do a study of the Apis bull, the bull doesn't start off being God. It starts off being his agent, spokesperson. We would call it the messenger of the Lord. By and by, over time, as time progresses, this messenger of God becomes more and more powerful and turns into a god. When you go to the Exodus story is the cloud God or is it the messenger of God? I remember reading when God speaks to the people he says "my Angel will lead you". So is the cloud the messenger of God? People are saying it's the messenger of God and yet I'm sure we all know that it is actually Jesus. Sometimes Jesus is a cloud pretending He's a messenger. Then He changes His clothes, goes on the mountain and shouts and pretends to be another god, or the boss of the cloud. And you think the Egyptians have a hard time.

This bull grows in its stature over time. Now the point that I want us to see in this study is that you have this issue of fertility. In this spirit world you have the lightning and the immaculate conception. Is that the literal or the spiritual? I'm going to say it's the spiritual because what's the literal? Give me a Bible verse for the literal. Someone said Exodus 32:8. Remember sister Debbie we're talking about a sexual act between what and what? In the spiritual, a cow and lightning. So that's the spiritual.

What's the literal? Exodus 32:6. They rose up to do what? To do what the Apis bull's mother did. Which is what? To play. So this sexual act that they're doing is a literal representation of the spiritual. Exodus 32 verse 6, they play, they have intimacy with each other. This is a literal representation of the spiritual. The spiritual was the mother cow and the lightning. This calf, the Apis bull, is miraculous birth.

I hope I've given enough evidence now to say that this fertility issue on the literal level is two human beings coming together. And in our story it's male and female. The act of a man and a woman coming together is what? It's a literal representation of something spiritual. I'm hoping we can all see it that

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way. Now in our story we have a man and a woman coming together to give life or rebirth. You start this cycle.

The point I want us to see is that when we start looking at either idolatry or Christianity it's all based upon this modeling. Whether we look at the true or the counterfeit, will you get the same answer? Will you get the same answer if you look at idolatry or Christianity? Good I got a couple of yeses, I agree.

Which is the easiest one to examine or to investigate? I would suggest the counterfeit, easy. You can begin to see why much of conservative Christianity is so ugly. You have this poor cow and what's going to happen to it? You're going to get this lightning and come and do its thing with this cow. Who's in charge, who's in control? It's not the cow is it? So you begin to see, hopefully, that the whole model that we call Christian headship is being modeled in these idolatrous services or stories. So if we think this is ugly, crazy, what we want to see is that this is the counterfeit representation of the true. If the counterfeit is ugly the true is ugly.

What I want us to see is that all this idolatrous imagery is modeling fallen human relationships. When we see it in idolatrous services we can recognize the ugliness. Yet when we bring that same issue, the relationship between two human beings, we seem to think that that modeling is all beautiful, good and lovely. But I want to suggest that it's not.

Egyptian idolatry is much more complex than just this Apis bull. Whichever country you go to, whichever culture; whether it's the Babylonians, the Philistines, the Canaanites, the Egyptians. They're all going to have the same stories, just different names.

Dagon, does everybody know about Dagon? We'll pick up Dagon in Judges chapter 16:23. Judges 16:23 says "then the lords of the Philistines



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gathered them together to offer a great sacrifice unto their god". This is the god of the Philistines and you probably all know that Dagon is a fish god. That means that he's the god of the sea. Is the god of the sea a top god or a second rated god? it depends on one's perspective What does the sea do?

You're a Philistine and the Philistines live on the coast. They are coastal people. You're going to be driven in your whole cultural experience by what phenomena? The sea. What will you see everyday? Who's the most important god? The sun. The sun is the most important god. Therefore Dagon must be number two.

What does the sea do every day? I like that [answer], the sea eats the sun every day. Now who's the more powerful one? The one who eats the sun or the sun? So you begin to see it's not about importance it's about roles. You can keep on eating the sun and what will the sun do every day? It will not just come back, it will resurrect. It's going to resurrect every day, a rebirth. Is the sun male or female? Let's get gross now. What does the fish do? The sun enters into the fish is that graphic enough? Good. So the sun is the man and therefore Dagon is the female. You can go for image after image.

The sun is the man, another story. If the sun is man, the woman is the moon. This was a new model I was referring to. The moon, this woman, is standing in the glory of the man. All I want us to see, if you think all of these idolatrous practices are crazy. What's more crazy, to believe that men are the heads of women or to believe a fish god eats the sun? They're the same story.

Now I'm pretty sure that the Philistines of today no longer believe in fish gods. They have moved on. My question is why have we not moved on? If you read Judges 16 you would laugh at these Philistines, but we don't laugh at ourselves.

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Let's conclude. We've been speaking about the Apis bull and I've wanted to introduce a number of concepts or ideas connected to this bull. Some of them are relevant right now and some of them you need to put in place because they're going to be brought up in the future. The main point I want us to see is that when you do a study on the Apis bull you see it's an idolatrous representation, counterfeit, of a Christian practice called headship.

Like any normal person in the 21st century who would read about Dagon and throw it away, you have to ask yourself the question: why are you not approaching the subject of headship in the same way? We are not reading inspiration uniformly. We pick and choose which bits we like and which bits we don't like.

This is not a new point, this is a point that we, elder Tess and myself, have been developing over a number of years. The problem is many of us are not connecting the dots, particularly of the studies that I have done over the years. So when I come to a study like this and I compare the bull with headship people get agitated. You find it a shock.

Now I could just say we believe in equality let's get rid of headship and that's the end of this story. But I wanted us to see it through this story. You can do it through the story of a king. Now this is not just a king. This is a warrior king. For those who are willing to see it this is Deuteronomy 22:5. Women are not meant to fight. It's only men of war, men who are over 20 that go to battle. Women stay at home. So whether you tackle it with respect to the warrior or fertility, you now see it's a repeat and enlarge. The same story. Men fight, women don't. That's what Deuteronomy 22:5 says.

We know that at the end of the world everyone is required to fight the good fight. We call it giving the gospel. Just like the three thousand that were baptized at Pentecost. They were men and women. Today, those who put

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on the gospel armor, who become warriors; you might call them the 144 000, these are men and women.

The Spirit is equality. The form "a woman shall wear men's clothing". You can call it trousers. So whether you use this model [king] or the model of fertility you see that both stories teach the same thing. Women are not warriors and men impregnate women like the lightning. All of these models are showing us something about our own experience which is wrong.

The doctrine of headship is no longer fit for purpose. It hasn't been for a long time. It's only recently that we have begun to develop the prophetic tools to demonstrate this. Most of what you believe, many of the decisions that you are making, the lifestyle choices are all based upon this modeling, that men come before women. We should know that that is wrong.