

Judges, Christianity, And Going To The Swine

I am always glad when the Father shows me new truth and gives understanding, and what you will read now are two such things—Part 1 came with a little probing, and Part 2 I suddenly saw and understood. Part 1 has a lot of details regarding the book of Judges, but are well worth examining, especially the latter portion. Part 2 is an incredible revelation regarding the prodigal son that has never before been seen. It is in fact the true message of that parable, given to the Bride specifically for today.

Part 1

Recently I was talking with someone on the phone and they made the brief comment that the Book of Judges is Christianity. As soon as they said that it exploded within me and I knew it was absolutely true. It is wonderful when the Father opens up truth, confirming not only the validity of the Scriptures, but the profound relevance and absolute certainty of Bride truth. And it has been present from the foundation of the world, in types and in text, but not seen or understood.

We begin by asking the question: Has the church succeeded in bringing forth the required kingdom? Not at all! Remember, it was early, “before the time” (Matthew 8:29), and has to be the crucified Body of Christ, even the period of the church for two thousand years that, as with the Israelites, cannot take full possession of the Promised Land.

Joshua had accomplished what he could in establishing the twelve tribes throughout the Land. And it is at the very end of the book of Joshua that we see the fate of the like period of the church. It had its twelve apostles, just as the Israelites had their twelve tribes. There is no mistake that those twelve tribes looked to the twelve apostles, and they both had the same weakness, the same flaw—**the flesh!**

And keep in mind here, for it is of upmost relevance, the name “Joshua” is actually the Hebrew name “Yahshua.” Joshua was in fact a testimony of Yahshua coming to this earth and bringing to man and establishing the true Promised Land. And again, the twelve tribes attest to the twelve apostles. And noteworthy, there were twelve judges in this book. Furthermore, even as Yahshua completed His work and went away, so in the last chapter of Joshua, he completed his work and went away.

So, what kind of hope did Joshua have for the success of the twelve tribes in the Promised Land? I assure you, it was the same hope that the first Remnant and even the Body of Christ had—that they would succeed. Listen to the words of Joshua, and they could have very well been Yahshua’s words.

“Now, therefore, fear Yahweh and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve Yahweh. If it is disagreeable in your sight to serve Yahweh, choose for yourselves today whom you will serve: whether the gods which your fathers

served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve Yahweh."

And the people answered with confidence:

"Far be it from us that we should forsake Yahweh to serve other gods; for Yahweh our God is He who brought us and our fathers up out of the land of Egypt, from the house of bondage, and who did these great signs in our sight and preserved us through all the way in which we went and among all the peoples through whose midst we passed. Yahweh drove out from before us all the peoples, even the Amorites who lived in the land. We also will serve Yahweh, for He is our God."

Oh yes, and such is the confidence of Christians. Even the Puritans came to the "Promised Land," America, with the same hope. And just as with the upcoming generation which departed from their hope and expectation, so has gone the church.

So what then was Joshua's reply to the people? I ask you: What kind of expectation do you think he would have after spending forty years in the wilderness with them? Remember, Joshua and Caleb were the only two who survived that journey, other than those who were nineteen years and younger. So Joshua answered them:

You will not be able to serve Yahweh, for He is a holy God. He is a jealous God; He will not forgive your transgression or your sins. If you forsake Yahweh and serve foreign gods, then He will turn and do you harm and consume you after He has done good to you."

The people then confidently said:

"No, but we will serve Yahweh."

And again Joshua/Yahshua said:

"You are witnesses against yourselves that you have chosen for yourselves Yahweh, to serve Him."

While Joshua was there, Israel served Yahweh. But just as he told them, "You will not be able to serve Yahweh, for He is a holy God," so it came about. And this is precisely what has taken place in the Promised Land of the church for two thousand years. And why was this the case? The answer to this is set forth in two witnesses found in Judges 17:6 and 21:25: "In those days there was no king in Israel; every man did what was right in his own eyes." As soon as Yahshua left, this is precisely what has happened in the church, beginning with the casting of lots for a replacement for Judas.

So, what testimonies do we see in Judges that evidence the period of Christianity? It is not until Judges 2:6-10 that Joshua died. And the very next verse, verse 11 and following, we read:

Then the sons of Israel did evil in the sight of Yahweh and served the Baals, and they forsook Yahweh, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods from *among* the gods of the peoples who were around them, and bowed themselves down to them; thus they provoked Yahweh to anger.

Such is the nature of man, even kingdom-possessing man, to this very day. And key to this is the verse we just read: "In those days there was no king [King] in Israel; every man did what was right in his own eyes." And again, this has gone on for two thousand years in the church with its multiple thousands of sects and denominations. Mystery Babylon!

At this point I am going to turn to a website called biblesummary.info. There are way too many facts to deal with when trying to traverse the entire book of Judges. What that site does is to summarize each chapter in 140 characters or less. And remember, we are looking at what the church has been for two thousand years! But there is one change here from what is at that site, and that is I replaced the standard "the LORD" with "Yahweh." Let us now see these summaries, followed by my comments. And remember, Judges is the period of Christianity.

Judges 1: "Judah defeated the Canaanites and took Jerusalem. Joseph put Bethel to the sword. But the Canaanites were not driven out completely."

Prophetically, this would have been in the period of Yahshua, for Joshua did not die until Judges 2:8.

Judges 2: "After Joshua's generation died, the Israelites served **Baals**. Yahweh sold them to their enemies but raised up judges to deliver them."

Such was the beginning of Christianity. This is evidenced at the test of Carmel between Elijah and the prophets of Baal, or Christianity. "Baal" means "lord." But it is the period when the church, the afflicted Body of Christ, is corrupted! [Click here](#) for more.

Judges 3: "After Othniel died the Israelites did evil. King Eglon defeated them. Yahweh raised up Ehud who thrust a sword into Eglon's belly."

What followed was eighty years of peace for Israel. And certainly there are periods of restoration and a revival of righteousness and reform in the church, but they do not last. Eighty years is almost three generations.

Next we find two chapters that are devoted to a most interesting and hopeful testimony, relative to the Bride today.

Judges 4: "Jabin and Sisera oppressed Israel. Deborah sent Barak against them and Yahweh routed them. Jael drove a peg through Sisera's head."

Judges 5: "Deborah and Barak sang: 'When leaders lead and people are willing, praise Yahweh! Blessed is Jael; let your enemies perish, O Yahweh!'"

There is no question that both [Deborah](#) and [Jael](#) are testimonies of the female Bride, who kills Satan.

Judges 6: "Yahweh gave the Israelites to Midian. The angel of Yahweh told Gideon to save Israel and gave him a sign. Gideon gathered an army."

Judges 7: "Yahweh told Gideon to send away all but 300 men. The 300 crept into the Midianite camp. They blew trumpets and the Midianites fled."

Judges 8: "Gideon defeated Zebah and Zalmunna and punished Succoth and Penuel. He refused to rule Israel. When Gideon died Israel served Baals."

Here again we have a cluster of chapters that speak of the Bride. And remember, this period of Judges is indeed a period of corruption. But, Yahweh establishes works that are indeed righteous judges of wrongdoing. Also, as evidenced here with Gideon, the Bride works are small and weak, but by Yahweh's grace and plan we are victorious, particularly the second Remnant. [Click here](#) for more regarding Gideon.

Judges 9: "Abimelech killed his brothers and ruled over Israel. Gaal rose against him. Abimelech destroyed Shechem but was killed by a millstone."

Judges 10: "Again the Israelites did evil. Yahweh sold them to the Philistines and the Ammonites. They cried out and put aside foreign gods."

Here again, why is it that the church might think themselves any different from the Israelites? Both are called of God to be His people. Just look at the church today with their friendship with the world, their own "foreign gods."

Judges 11: "Jephthah vowed to sacrifice whatever came out to meet him if he defeated the Ammonites. His daughter met him so he sacrificed her."

Judges 12: "The Ephraimites attacked Jephthah. Jephthah and the Gileadites defeated them and caught survivors by making them say 'Shibboleth.'"

"These two chapters are a mystery to me and I have no comments." Upon writing this conclusion, the day we were to publish this, something did come to me in an unusual way, but it is personal. All I can say is that I can relate to this account.

I lost my entire family because of the Bride. That was in 2003. And revealingly, Jephthah's daughter asked for two months to go on the mountain and weep because of her virginity. Of course, these two months look to the two thousand years of Christianity. I wish I could share with you my hope for the fulfillment of this in my own family, and pray that in type, Jephthah's daughter paid the price for one of my daughters, in a first-bird fashion. And by the way, "Jephthah" means "He will open, He will release." We do indeed need the release of that second bird, even the latter rain.

Judges 13: "Yahweh gave Israel to the Philistines. The angel of Yahweh told Manoah's wife that she would conceive. She named her son Samson. "

Judges 14: "Samson took a Philistine wife. He killed a lion and bees made honey in the carcass. He posed a riddle but his wife explained it. "

Judges 15: "Samson's wife married another man so Samson burned the Philistine crops. The Israelites bound him. He killed a thousand Philistines. "

Judges 16: "Samson loved Delilah. She had his hair shaved so he lost his strength and was captured. He died pulling down the Philistine temple. "

This account is distinctly clear in being Christianity. First, Samson was unique in that he was one of the three men who were placed under the [vow of the Nazirite](#) from their birth—Samson, Samuel, and John the Baptist. Hair is glory, and the Nazirite could not cut their hair, as with Samson. All three of these men were types of Christianity, which received the kingdom of God but failed. In the end Samson perished between the two pillars.

Judges 17: "Micah set up a shrine. There was no king so everyone did what was right in their own eyes. Micah appointed a Levite as his priest. "

Judges 18: "Spies from Dan stayed with Micah. When the Danites went against Laish they took Micah's idol and his priest. They named the city Dan. "

The New American Standard titles chapter 17 with "Micah's Idolatry." There is no question that Christianity has had its own idols over time, including today.

Judges 19: "A Levite came to Gibeah. The men of the city raped his concubine until she died. He cut up her body and sent a piece to each tribe. "

Judges 20: "The Israelites gathered to attack Gibeah. The Benjaminites defended the city but they were defeated and only 600 of them survived. "

Judges 21: "The Israelites grieved that a tribe would be cut off. They destroyed Jabesh-gilead and captured wives for the remaining Benjaminites. "

What a fitting way for Judges to end per its testimony regarding Christianity. This is an incredible account with many, many unique scenarios that are certain to be prophetic of Christianity, starting with the fact that it begins in Bethlehem. Also, chapter 19 is strangely similar to Sodom and Gomorrah. And what all it might mean for the woman's body to be chopped into twelve pieces and sent out to the twelve tribes, I do not know. However, one can surmise that it has to do with the first Remnant twelve apostles. And the fact that the Levite was detained until the fifth day, or until the fifth one-thousand-year-period of man when the church had begun, is noteworthy. And, it is undoubtedly significant/prophetic that the concubine was found dead the next morning "lying at the doorway of the house with her hands on the threshold" (vs. 27). What an incredible account! But the marvels do not end there.

The outcome of this horrific act was that the tribes of Israel joined together to do battle against Benjamin. On the first day of battle, and likewise on the second day of battle, the sons of Israel were sorely defeated by Benjamin. This has been the fate of the church

for two thousand years, and would continue to be so for the next thousand years if Yahweh does not do something. And in verses 27 and 28 we read from the literal Concordant version:

And the sons of Israel ask of Yahweh, --and there [is] the ark of the covenant of Elohim in those days, and Phinehas son of Eleazar, son of Aaron, is standing before it in those days--saying, `Do I add again to go out to battle with the sons of Benjamin, my brother, or do I cease?' And Yahweh said, `Go up, for tomorrow I give him into your hand.

In a writing titled [He Was Jealous With My Jealousy, page 3](#), this account where Phinehas is invoked is carefully examined. So what might be the fulfillment of this account where Phinehas is specifically invoked? In Numbers 25:12-13 we read the blessing given to him by Yahweh:

“Behold, I give him My covenant of peace; and it shall be for him and his seed after him, a covenant of a perpetual priesthood, because he was jealous for his God, and made atonement for the sons of Israel.”

This is the covenant we the Bride have today, and why we are seeing the most incredible truth that has ever been seen by man, effecting the consummation of all things, even as Phinehas testifies and as it is written, “Elijah is coming and will restore all things” (Matthew 17:11).

Closing this amazing book of Judges, we find a crystal clear message as to what takes place following two thousand years of Christianity. Most interestingly, there is a highly relevant and obvious testimony of the Bride. Once the Benjamites were defeated, there was a big problem. The remaining Benjamites had no wives and the men of Israel had sworn that none “shall give his daughter to Benjamin in marriage.” So, the Israelites came up with two schemes to get them wives without violating their vows. You can read about those in chapter 21, but the first scheme required death, and the second scheme was during a feast of Yahweh. And both of these were associated with Shiloh, meaning “place of rest.” And the second is remarkably relevant to the catching up of the Bride to her husband, for we read the answer to the fathers and brothers of the women:

“Go and lie in wait in the vineyards, and watch; and behold, if the daughters of Shiloh come out to take part in the dances, then you shall come out of the vineyards and each of you shall catch his wife from the daughters of Shiloh, and go to the land of Benjamin (vs. 20 21).

That is a most unique catching up, and that from a vineyard, or the kingdom. And in the next verse we see a most unique stretch to insure the families were not guilty:

“Give them to us voluntarily, because we did not take for each man of Benjamin a wife in battle, nor did you give *them* to them, *else* you would now be guilty” (vs. 22).

In the great catching up into heaven, we also may need a little twist on the Law to insure that we are not guilty as well.

And we close this examination with the closing two verses of chapter 21, the first being our hope and destiny:

The sons of Israel departed from there at that time, every man to his tribe and family, and each one of them went out from there to his inheritance.

And then finally the closing summation and reminder of what this book is truly all about in revealing what the church has done for two thousand years:

In those days there was no king in Israel; everyone did what was right in his own eyes.

But even so, Yahweh will have mercy on the corrupt Body of Christ, revealed to us in a way we have never before seen or understood. But now we do. Let us now examine this wonderful truth and testimony.

Part 2

Found only in second Remnant Luke 15:11-32 is the well-known story of the prodigal son. Up to now, Christians have assigned this to merely being the grace of God for individuals who have gone astray, which in general is of course true. But once again they have fallen short and failed to see a most wonderful and confirming testimony. Undoubtedly there is a much higher message to this parable.

You will recall that the younger son wanted his inheritance specifically, if you would, "before the time" (Matthew 8:29). In other words, it was too early to have the inheritance. And as we see in this parable, receiving it too early results in foolishness with detrimental results.

"And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living" (vs. 13).

First, in order to understand this parable we must go to yet another parable equally found only in second Remnant Luke 19, beginning in verse 11. Significantly, Yahshua was in Zaccheus's home after calling him out of the fig-mulberry tree—Christianity—teaching them, and we read:

While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and **they supposed that the kingdom of God was going to appear immediately.**

In fact, quite significantly, it was immediately following this that Yahshua made His triumphal entry into Jerusalem on the colt. But did the kingdom of God that they expected happen immediately? No, for it was not time. Yahshua came early, even

“before the time.” His answer was in fact that His kingdom reign would come later. He would come, leave, and then return later to reign. Hear me on this. It is very important! That delay would be for two thousand years, bringing us to where we are today! I cannot emphasize enough the importance of noting this delay. And immediately, in verses 12 and 13, He replied regarding Himself and His first coming:

So He said, “A nobleman went to a distant country [this earth] to receive a kingdom for himself, and *then* to return [His second coming]. And he called ten of his slaves, and gave them ten minas and said to them, ‘Do business *with this* until I come *back*.’”

And then in verse 15 he returned.

When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done.

They, of course, gave their accountings and were rewarded according to the measure of their increase. But one brought forth no increase and he lost what he was given.

Do you see, this is exactly what we have regarding the son who received his inheritance early? Both of these accounts are relative to the kingdom when the Master is away, and the first Remnant and Christianity received the kingdom early, before the time. And the older son is none other than the Jews, evidenced in the other like passage in Luke 19. These are the same ones in verse 14 who “hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’” All of this is most obvious.

So let us now continue in this account in Luke 15, starting with verses 14 thru 16:

“Now when he had spent everything, a severe famine [a famine on the words of truth] occurred in that country, and he began to be impoverished. So he went and hired himself out to one of the citizens of that country, and he sent him into his fields to feed swine. And he would have gladly filled his stomach with the pods that the swine were eating, and no one was giving *anything* to him.”

Brothers and sisters, as I have told you before, once again we are seeing swine Christianity, the two thousand swine that Legion enters into and takes them all to the sea of death. This account and that in Luke 19:11-27, are telling us the same thing. Yahshua came early, “before the time,” and the two thousand swine go to the sea of death! Likewise, the youngest son obtains his estate early, squanders it, and he too goes to the swine, even eating swine food. And swine’s food is what Christians have been eating for two thousand years—the teachings of unclean Christianity! Could it be any clearer?

But an awakening happens in the church, as we next read in verses 17 thru 19:

“But when he came to his senses, he said, ‘How many of my father’s hired men have more than enough bread, but I am **dying** here with hunger! I will get up and go to my father, and will say to him, “Father, I have sinned against heaven,

and in your sight; I am no longer worthy to be called your son; make me as one of your hired men.””

This is exactly what is happening today. The first Remnant located specifically in Jerusalem, were the first to receive the kingdom early. But what did they do? Stephen was stoned, and they left Jerusalem, thereupon beginning the fulfillment of the parable: “And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living.” The church that began in Jerusalem was dispersed into “a distant country,” the nations, and quickly became corrupted—all the way to today, which is all the more corrupted! So what now has to happen? People have to come to their senses and return to the Father with repentance, and the work that began in Jerusalem finally find completion and fulfillment. And what will then happen? We now read in verses 20 through 23:

“So he got up and came to his father. But while he was still a long way off, his father saw him and felt compassion *for him*, and ran and embraced him and kissed him. And the son said to him, ‘Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.’ But the father said to his slaves, ‘Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet; and bring the fattened calf, kill it, and let us eat and celebrate; for this son of mine was dead and has come to life again; he was lost and has been found.’ And they began to celebrate.”

Who, or what, is it, that has been “‘dead’ and has come to life again”? Who/what has been “‘lost’ and has been found”? It is the “son” who left—a vital work ended—two thousand years ago, and is now at hand, even being formed! Today is the day to come to our senses and come out of swine Christianity and receive the best robe and the ring and the sandals that cover our feet. And let us eat the fattened calf instead of swine’s food, and celebrate what the Father is indeed now performing in due season!

And what of the older son? Who/what is he? Obviously, Yahshua was directing this parable specifically to the Jews.

“And he said to him, ‘Your brother has come, and your father has killed the fattened calf because he has received him back safe and sound.’ But he became angry and was not willing to go in; and his father came out and *began* pleading with him. But he answered and said to his father, ‘Look! For so many years I have been serving you and I have never neglected a command of yours; and *yet* you have never given me a young goat, so that I might celebrate with my friends; but when this son of yours came, who has devoured your wealth with prostitutes, you killed the fattened calf for him.’ And he said to him, ‘Son, you have always been with me, and all that is mine is yours. But we had to celebrate and rejoice, for this brother of yours was dead and *has begun* to live, and *was* lost and has been found.”

So where is Christianity in all of this? Well, the clearest answer is of course the breach period of the swine. And of course Christianity will in time be restored, and Yahweh will have mercy upon them. And the Jews—the sons of Israel who were faithful, the Old Testament saints—at the return of Immanuel and the resurrection of the dead and

white throne judgment, will receive their blessing as well. Every man will be judged according to his deeds. Paul, himself a Hebrew, spoke clearly concerning this in Romans 2:5-11:

But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, who will render to each person according to his deeds: to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. *There will be* tribulation and distress for every soul of man who does evil, **of the Jew first** and also of the Greek, but glory and honor and peace to everyone who does good, **to the Jew first** and also to the Greek. For there is no partiality with God.

And, it is most revealing that this account in Luke marks the last usage of the word "swine" in the entire Bible. It is not used in kingdom John. The two thousand years of swine are complete. Amen! And most importantly, for the first time in the history of the church Yahweh has brought light and understanding as to what this parable is actually telling us—and not only this parable but the understanding of what the book of Judges is truly about. Without question, we live in the most important time there is in the history of man as we look to Yahweh for the latter rain and the consummation of the church as we have known it for two thousand years, bringing Immanuel back to this earth to rule and reign and bring even more light and truth.

Amen! Come quickly, Immanuel!

The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost (Revelation 22:17).