

# Making Cain Clean

Recently I was in the home of a family who has been studying Remnant Bride truth and were watching "[The Kingdom of Heaven Series](#)" videos. The subject of Moses came up and Zipporah's act of circumcising their son, which saved Moses' life (Exodus 4:24-26). Her genealogy was mentioned, and I added that the Scriptures equally identify her as being a Kenite. The Kenites are the descendants of Cain, or Cainites. "Kenites" and "Cain" are both derive from the same Hebrew word (Qayin); but strangely, translators have spelled them differently.

What puzzled the wife in this home was how Yahweh could use a descendant of Cain to perform such a redeeming act. And what she did not know was how many other Kenites were used in equally redeeming manners. The question thus arises: How could Yahweh change Cain's outcome so dramatically from one who yields to sin that crouches at the door and becomes the murderer of his brother, Abel, to one possessing redemptive qualities? How did He make him clean and use his offspring for good? Also, most puzzling, how could his descendants have survived Noah's flood and continued on this side of it? We will address these questions here, but first let us look at these other Kenites.

In the Scriptures, we find two unique individuals, a couple, and a group who are all identified as Kenites, the descendants of Cain. First, there is Zipporah, the wife of Moses. In Judges 1:16 and 4:11, we read that her father, Hobab, was a Kenite.

Next is a couple. Also in Judges 4:11 and 17, as well as in Judges 5:24, a man by the name of Heber, who was a descendant of Moses' Kenite father-in-law, had a wife by the name of Jael. In Judges 5:24, she is called "the wife of Heber the Kenite." Therefore, one can assume that she was a Kenite with her husband.

The third is Jehonadab, the son of Rechab the Kenite (1 Chronicles 2:55). Here we find a most inspiring event. When Jehu was on his way to destroy the prophets of Baal, he saw Jehonadab and said to him, " 'Is your heart right, as my heart is with your heart?' And Jehonadab answered, 'It is.' *Jehu said, 'If it is, give me your hand.'* And he gave him his hand, and he took him up to him into the chariot. He said, 'Come with me and see my zeal for Yahweh' " (2 Kings 10:15-16).

Fourth is the entire family of the same man, Jehonadab, who were known by his father's name—the Rechabites. (Jehonadab and Jonadab are the same man.) These were the ones whom Jeremiah called into the temple and they served as an example of faithful obedience (Jeremiah 35). (The Kenites were also shown favor

and their lives spared by King Saul because they showed kindness to the sons of Israel when they came up from Egypt [1 Samuel 15:4-6].)

So what redeeming acts came from these four Kenites? We have already seen that Moses' life was spared by the actions of Zipporah, a type of the Bride. The second, Jael, took a tent peg and killed Sisera, the commander of the Canaanite army (Judges 4). Jael equally evidences the Bride, who receives the glory at putting away Satan. Jehonadab is a type of those who have a zeal for Yahweh and ascend—"And he gave him his hand, and he took him up to him." And finally, the Rechabites are likewise a type of the Remnant, in that they represent those who are Nazirites who are faithful to their vow. The Rechabites, like John the Baptist, were under the vow of not drinking wine, and refused to break that vow when so presented by Jeremiah (Jeremiah 35:5-11). For their faithfulness, Yahweh declared that "Jonadab [the same who ascended into Jehu's chariot] the son of Rechab shall not lack a man to stand before Me always" (vs. 19). This is the place of the enduring Bride.

So we ask once again: How could Yahweh change Cain's outcome so dramatically from one who yields to sin that crouches at the door and becomes the murderer of his brother, Abel, to one possessing clear redemptive qualities? How did He make him clean and use his offspring for good, even repeatedly representing the Bride work? The answer? Were Manasseh and Ephraim clean and acceptable to Yahweh? Not until after He split and flipped them. As addressed in [The Revelation of the Millennium, page 3](#), the two were an unacceptable mix of Egyptian and Israelite. Therefore Israel split and flipped them, making the latter the greater, the first last and the last first. Thereupon, they were made clean, making it possible for both to become select tribes numbered among the twelve. **This is precisely what Yahweh did to Cain and Abel.** Let us see this.

Upon Cain killing Abel, it is quite interesting that Yahweh did not deal with Cain according to the Law of a murderer whereby he was to be killed, which he justly deserved (Numbers 35:16-21). Instead, He dealt with him in grace, not only excusing him from death, but going so far as assigning vengeance upon anyone who might kill him. Here was Yahweh's judgment upon Cain:

**"When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth."**

Cain said to Yahweh, "My punishment is too great to bear! Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me."

So Yahweh said to him, "Therefore whoever kills Cain, vengeance will be taken on him sevenfold." And Yahweh appointed a sign for Cain, so that no one finding him would slay him [Genesis 4:12-15].

This is an incredibly unique judgment after murdering one's own brother, particularly after having been forewarned. So what does it mean? Also, without question this event taking place at the very outset of mankind would be highly prophetic. What then was Yahweh doing and even saying here in this Genesis seed testimony?

First, you might know that these events all began when Yahweh accepted Abel's offering of the firstlings of his flock, but did not accept Cain's offering of the fruit of the ground. It is quite significant to note here that Abel was a "keeper of flocks," and Cain was a "tiller of the ground." What did this mean? Obviously, as a farmer, Cain was always at or near home. But as a keeper of flocks, Abel would have been transient—out leading his flocks to new pasture. He would have been a man who traveled about with them, sleeping in a tent or under the stars. In fact, Abel's name even identifies his transient lifestyle as a shepherd. "Abel" means "transitoriness, fleeting, or vanity."

So, what again was the judgment upon Cain? He would be "a vagrant and a wanderer on the earth." And when his offering was rejected, what was he? He was a farmer. Along with the fact that the earth would no longer yield its strength to Cain, how much farming could a wanderer get accomplished? None whatsoever. So, what then was his fate? **He had to take up the trade of his brother!** He had to become a tender of the flocks, taking the lifestyle of a wandering Bedouin. And the fact is, all of this was to his redemption! He was in truth flipped so as to become like, even to take the place of, his brother. And most importantly, this judgment was the extension of Yahweh's grace, even His merciful redemption. By virtue of this change, Cain could now offer up to Yahweh the acceptable offering of the firstlings of his flock. He was made clean.

Furthermore, this redeeming transient lifestyle continued to be the requirement upon his offspring, the Kenites. Moses' father-in-law was a tender of flocks, which Moses joined in with. Heber and Jael obviously were shepherds as well, for they too lived in a tent, the very place where Sisera was killed. And most clearly, the requirement upon the Rechabites was explicitly in harmony with that which was placed upon Cain: "You shall not build a house, and **you shall not sow seed and you shall not plant a vineyard or own one**; but in tents you shall dwell all your days, **that you may live many days** in the land where you sojourn" (Jeremiah 35:7).

It is quite interesting that, as stated here by Cain's descendants, the very thing that he thought would lead to his ruin and death, was in fact the promise of life—"that you may live many days." That which Yahweh effected on Cain in fact preserved his life—"Therefore whoever kills Cain, vengeance will be taken on him sevenfold." And Yahweh appointed a sign for Cain, so that no one finding him would slay him."

Therefore, once again, what do we see in this testimony? The flip! Splitting and flipping the two so as to make Cain clean. Cain thereupon took the place of Abel. Cain was the first, the first-born; but like Manasseh, he was made last. And MOST importantly, in the same way he was made clean. And having been

made clean he was blessed of Yahweh, so that not even the flood could kill and take away his descendants. They were preserved through it, and later used as a testimony of the Bride. Like Nazirites Samuel, Sampson, and John the Baptist, as well as Yahshua, one could equally say that the Kenite Rechabites were like miracle births—passing alive through the birth-water of the flood with the eight. (How did Yahweh accomplish this? There are theories, but the more important fact is that the primary purpose of the Scriptures is to prophesy, and here they most certainly do.)

Let us now bring all of this to today and see its prophetic relevance. “That which has been is that which will be.” So, what are the fulfillments of Cain and Abel? What do they evidence?

Clearly, we find in this seed testimony the two-part Remnant—the first being made last, and the last made first. Like Abel, the first Remnant was a fleeting work that could not endure. They too had to die. And even as the descendants of Cain somehow made it through on the other side of the flood, so we, the second Remnant, must miraculously appear—to preserve the life of a Moses, to kill Sisera Satan, to be the testimony of those who are zealous for the works of Yahweh and ascend alive, and to be faithful to our Nazirite vow and thereupon never lack a man to stand before Yahweh.

Thus we clearly see that the Bride fulfills the testimonies of the Kenites. They foreshadowed the Bride. Like Cain and Abel, we, the two-part Bride, are equally split and flipped, making us clean. We too will be wandering shepherds, able to present an offering of the firstlings that are acceptable to Yahweh. In like truth, so it is proclaimed in Daniel 12:4: “But as for you, Daniel, conceal these words and seal up the book until the end of time; **many will go to and fro, and knowledge will increase.**” As knowledge from the Bride increases, we will be as Kenites who will go to and fro, teaching and counseling others.

Given this testimony, this brings new perspective and meaning to why an angel appeared specifically to the shepherds that were staying out in the fields on the night of Yahshua’s birth. They alone were visited by the angel, with the glory of Yahweh around them. They alone saw the heavenly host praising God and declaring, “Glory to God in the highest, and on earth peace among men with whom He is pleased.” And they alone went to behold newborn Yahshua and gave testimony regarding Him. These shepherds testified to the second Remnant. Therefore, is it any wonder that this shepherd Kenite testimony is recorded solely in second Remnant Luke, 2:8-20? (Moses was also made a shepherd before he was a deliverer, and David was tending the sheep when called and anointed by Samuel.)

Also encouraging and hopeful that we are indeed in the place of Cain is that “Cain” means “spear.” In like regard, my name, “Gary,” means the same—“spear.” Herein, we indeed hope that we possess the mercy and blessings attested to in the Kenites, fulfilling that which was set forth in hope in Yahweh’s mercy upon Cain—Yahweh taking full responsibility for the results, making him clean according to His will and His plan. May Yahweh be glorified forever!

Additionally, let us briefly explore the same flip that Yahweh made regarding some other brothers, and in other ways as well. First, undoubtedly you have heard of:

Shem, Ham, and Japheth

This specific order is exclusively used when identifying these three brothers, occurring six times in the Scriptures. However, based on Genesis 5:32 and 11:10, Genesis 10:21 is best translated, "Japheth the elder." Also, Genesis 9:24 explicitly states that Ham is the youngest. Therefore, their true birth order is:

Japheth, Shem, and Ham

Once again, Yahweh flipped them, making the first last. But interestingly, you will notice that He did not completely flip them so as to make Ham first. Obviously, Ham was disqualified from being first. Instead, He made Shem first—the chosen line of the patriarchs leading to Yahshua—placing Ham in the center. Also, governmentally, this might indicate why Yahweh cursed Canaan instead of Ham for exposing Noah's nakedness. That curse had to endure, and therefore was placed outside of this flip and shift. This is MOST interesting and true governmental order in action. And why shouldn't it be so? This is the same God who designed DNA.

In addition, in Genesis 11:26 and 27, Terah's sons are identified as:

Abraham, Nahor, and Haran

Yet their actual birth order was just the reverse (Jasher 7:22 and 51, 9:1 and 4, and 24:27, as well as indications in the Scriptures):

Haran, Nahor, and Abraham

In this case, Yahweh precisely flipped them, making the first last and the last first.

And most interesting, revealing, and confirming concerning Yahweh's ways and works, when you compare these two flipped sets of three brothers with Zechariah 4, we see two things. Shem and Japheth, as well as Abraham and Haran, occupy the places of the two Remnant. Likewise, Ham and Nahor occupy the places of the breach, the body of Christ. Regarding Ham, this is most relevant, for as addressed in the book, [The Curse of 1920](#), we see that Ham's descendants clearly take that place on the nations level. They are the Simon of Cyrene, who was from Africa and had to bear Yahshua's cross, even as the body of Christ has had to do the same. Furthermore, "Nahor" means "piercing," whereupon the body of Christ is pierced so that the Bride can be obtained.

And regarding Yahweh flipping things, this is of course not just with men. In [The Revelation of the Millennium, page 3](#), we saw how Yahweh flips time. Also, quite remarkably and highly significant for us at this time, we have addressed in

[The Great Tribulation, page 1](#), that Yahweh even flipped the covenant with the many. Messiah the Prince, Yahshua, came in the middle of that seven-year covenant and walked out the last half. This means that the first half is still to be fulfilled, and that by Elijah. Thus we see once again that Yahweh flipped these two parts, making the last first, and the first last. Yahweh consistently performs this, which is precisely what we saw in Cain and Abel.

In Haggai 2:9 we see this same truth, where we read: “ ‘The latter glory of this house will be greater than the former,’ says Yahweh of hosts, ‘and in this place I will give peace,’ declares Yahweh of hosts.” This is a MOST wonderful and hope-filled statement, evidencing and affirming the very thing we have been addressing. Again, this is indeed the consistent way of Yahweh.

When you look at this passage in context with the message in Haggai 2, clearly it speaks of the two Remnant—**that the glory of the latter Remnant will be greater than the former**. These are the two houses that Yahweh is building, the two houses built upon the two rocks—the rock, Peter; and the rock, Elijah. In light of the circumstances at that time and the specific account of Haggai, one would think that this statement applied to natural Zerubbabel’s temple. But this could not be the case. There was no way that that temple had a glory greater than that of the former—Solomon’s temple. Clearly, that which was being spoken was prophetic, and looked to the two Remnant, the two houses that are built on the two rocks.

As addressed in Teaching #9 of “[The Kingdom of Heaven Series](#),” these are the two rocks with the same name—Meribah—once again revealing this same truth. In clear relation to the two Remnant works, the first Meribah marked the sons of Israel’s entrance into the wilderness, while the second Meribah preceded their entrance into the Promised Land. Also, like flipped Abel and Cain, the first rock was to be struck, and the second was to be spoken to. This second testimony Yahweh seems to be evidencing now as He reveals, for the first time ever, this marvelous Bride truth as we enter into the Millennial Reign.

Let us examine more carefully Haggai 2:1-9. First, in verse 2 we see that it is directed specifically to “the **remnant** of the people.” Then in verse 3 we read:

“Who is left among you who saw this house in its former glory? And how do you see it now? Does it not seem to you like nothing in comparison?”

Yes, we today read of and marvel at the glory of the former house, the first Remnant. And at this point, what we have in the way of glory (other than this marvelous truth) is nothing in comparison. We are weak and even foolish. Verses 4-5 continue to speak to us, the second Remnant:

“But now take courage, Zerubbabel,” declares Yahweh, “take courage also, Joshua son of Jehozadak, the high priest, and all you people of the land take courage,” declares Yahweh, “and work; for I am with you,” declares Yahweh of hosts. “As for the promise which I made you when you came out of Egypt, My Spirit is abiding in your midst; do not fear!”

This is precisely that for which we have sought—the latter rain of Yahweh’s Spirit abiding in our midst. It indeed will give us courage. And in further hope for this time, in verses 6-8 we read:

“For thus says Yahweh of hosts, ‘Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land. I will shake all the nations; and they will come with the wealth of all nations, and I will fill this house with glory,’ says Yahweh of hosts. ‘The silver is Mine and the gold is Mine,’ declares Yahweh of hosts.”

Yahweh indeed must shake the heavens and the earth so as to prepare the way for Immanuel. He must shake even the nations, as well as Christianity. And He must fill this second house, the second Remnant, with His glory. He must flip the two houses **and make the latter house as Solomon’s**—filled with Yahweh’s glory (Remnant-attesting 2 Chronicles 5:13-14), and a double portion of Zerubbabel’s temple (which Solomon’s temple was in size)! This is the glory of the Millennial Reign where “Solomon’s” house is indeed built and Immanuel’s throne will endure forever (1 Chronicles 17:12-14).

This is the glory that the shepherds in Luke saw evidenced on the night of Yahshua’s birth. And the silver and gold we need is not the natural, but the spiritual. This is the glory that is needed in order to build the house—the second Remnant. Thus, we read in verse 9:

“ ‘The latter glory of this house will be greater than the former,’ says Yahweh of hosts, ‘and in this place I will give peace,’ declares Yahweh of hosts.”

This too is the peace that was declared to the shepherds in Luke 2:14: “Glory to God in the highest, and on earth peace among men with whom He is pleased.”

Also, many state that fifteen years lapsed from the time the foundation of Zerubbabel’s temple was laid, and when the actual temple construction began. If indeed Yahweh laid a foundation stone in 1994 when He began speaking to a rock, it is quite hopeful that now, fifteen years later, in 2009, He will begin building His house. This is the very time we hope to receive the latter rain, beginning the remaining three-year ministry that builds the Bride. Also let us note here that it took five years to build Zerubbabel’s temple. The first Remnant was a work of a year and a half duration. The second Remnant fulfills the former three-and-a-half-year portion of the covenant with the many. Combining these two is a total of five years, the time it took to build Zerubbabel’s temple.

In Genesis 4:15 we read: “And Yahweh appointed a sign for Cain, so that no one finding him would slay him.” What is the “sign” that the Bride will not die? This is to be seen, but clearly the Elijah Bride will not die but will ascend alive. One sign could well be the latter rain, the attesting power of Yahweh God’s Spirit upon us. We will watch and see.

There is however another sign that is at hand that tells us that it is time for Sisera Satan to be killed by the Kenite Jael Bride. We read in Judges 4 that Barak was summoned to lead the Israelites into victory against the Canaanites. He refused to go into battle without Deborah. For this reason, he did not receive the glory of the victory. That glory went to a woman—Jael, the Kenite. Today, we have our own testimony of a Barak, and that newly-elected Barack will not receive the glory either. It will go to the Bride who will rule and reign with Immanuel for a thousand years. It seems evident that Barack Obama attests for the need of and call for a victorious Jael.

May Yahweh fulfill His word.