

WHY YAHUSHA AND KALEB WERE ALLOWED TO ENTER THE PROMISED LAND

Scripture tells us in many ways why **OWYAZL** (Yahusha/Joshua) and Kaleb were allowed to enter into the promised land given by **AYAZL** (Yahuah). Let's notice the following Scripture passages:

Surely none of the men that came up out of Mitsryim (Egypt), from twenty (20) years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Yaaqob (Jacob); because they have not wholly followed me: Save Kaleb the son of Yephunneh the Kenezite, and **OWYAZL** (Yahusha/Joshua) the son of Nun: for they have wholly followed **AYAZL** (Yahuah). **Numbers 32:11-12**

Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers, Save Kaleb the son of Yephunneh; he shall see it, and to him will I give the land that he walked upon, and to his children, because he has completely followed **AYAZL** (Yahuah). **Deuteronomy 1:35-36**

And Moshe (Moses) swore on that day, saying, 'Surely the land on which your foot has walked upon shall be an inheritance for you and your children forever, because you have wholly followed **AYAZL** (Yahuah) your Aluahym. **Joshua 14:9**

The first item that stands out is that **OWYAZL** (Yahusha/Joshua) and Kaleb, wholly and completely, followed **AYAZL** (Yahuah). Notice this is **AYAZL** (Yahuah)'s testimony of these men, and it reveals an important quality necessary for one to enter in to our promised land, which is following **AYAZL** (Yahuah) completely.

In order to follow **AYAZL** (Yahuah) fully and completely, one must remove all "leavened" teaching and practice from his life. Indeed, one must remove all religious practices which are based not on Scripture, this includes the traditions of men, and the doctrines and commandments of men; and fables, and Lies, all of which "turn" men from (turn men from being "do-ers" of) the truth (**Matthew 15:8-9; Mark 7:7-10; 2 Timothy 4:4; Titus 1:14**).

It is "Mashiach" that brought us out the Bondage of Sin and death, by His Mercy, by the death and the shed Blood of the Lamb. It is likewise "Machiach-in-us" who provides us the day-to-day 'Grace' to live in obedience to **AYAZL** (Yahuah). In order to walk in obedience, however, we must examine ourselves, to see whether we are "in the Amunah (Faith)," or practicing Doctrines of MAN.

Do we persist in keeping non-Scriptural Holidays of pagan-origin, and continue to refuse to observe scriptural Feasts? Do we continue to believe men or are we believing Scripture about **AYAZL** (Yahuah)'s eternal Torah, which he wants to write on our hearts? To what extent are we willing to continue practicing "Lies?" It is only by walking together, in obedience, day-by-day, that we will "enter in" to the "Promised Land".

OWYAZL (Yahusha/Joshua) and Kaleb were chosen with ten other men to spy the Promised Land and give a report to Moshe (Moses) and the congregation of Yisraelites. After 40 days of exploration, the spies gave the report, "We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit. But the people who live there are powerful, and the cities are fortified and very large.

We even saw descendants of Anak (Giants) there” (**Numbers 13:27–28**). And, Kaleb encouraged the people before Moshe (Moses) saying, “Let us go up at once and take possession, for we are well able to overcome it” (V.**30**).

But instead of being encouraged, the people were afraid of the inhabitants and raised their voices and cried forgetting the mighty works that אַיָּהּ (Yahuah) did in delivering them from Mitsryim (Egypt). And all the children of Yisrael complained against Moshe (Moses) and Aaron saying, “If only we had died in the land of Mitsryim (Egypt)! Or if only we had died in this wilderness! Why has אַיָּהּ (Yahuah) brought us to this land to fall by the sword, that our wives and children should become victims? Would it not be better for us to return to Mitsryim (Egypt)?” So they said to one another, “Let us select a leader and return to Mitsryim (Egypt)

Joshua 14:4.

At that point, **וַיֹּשֻׁעַ** (Yahusha/Joshua) and Kaleb tore their clothes and said to the entire Yisraelite assembly, “The land we passed through and explored is exceedingly good. If אַיָּהּ (Yahuah) is pleased with us, he will lead us into that land, a land flowing with milk and honey, and will give it to us. Only do not rebel against אַיָּהּ (Yahuah). And do not be afraid of the people of the land, because we will devour them. Their protection is gone, but אַיָּהּ (Yahuah) is with us. Do not be afraid of them” (**Numbers 14:6–9**). But the people refused to believe in אַיָּהּ (Yahuah) and wanted to stone Kaleb and **וַיֹּשֻׁעַ** (Yahusha/Joshua) **Numbers 14:6–10**.

So, אַיָּהּ (Yahuah) was displeased with the people’s unbelief and said to Moshe (Moses), “because all these men who have seen My glory and the signs which I did in Mitsryim (Egypt) and in the wilderness, and have put Me to the test now these ten (10) times, and have not heeded My voice, they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it” (v.**22-23**).

And אַיָּהּ (Yahuah) added that all those that left Mitsryim (Egypt) but didn’t believe, they will surely die in the wilderness (every person that is 20 years and older) except for Kaleb and **וַיֹּשֻׁעַ** (Yahusha/Joshua). “Not one of you will enter the land I swore with uplifted hand to make your home, except Kaleb son of Yephunneh and **וַיֹּשֻׁעַ** (Yahusha/Joshua) son of Nun” (V. **29-30**).

And אַיָּהּ (Yahuah)’s Word came to pass. Forty (40) years after Moshe (Moses)’ death, from all the congregation that left Mitsryim (Egypt) at the Exodus, only **וַיֹּשֻׁעַ** (Yahusha/Joshua) and Kaleb reached the Land of Promise and inherited it because of their Amunah (faith) in אַיָּהּ (Yahuah).

Those who live by humble Amunah (faith) enter into the fullness of אַיָּהּ (Yahuah)’s provisions of unmerited favor (grace). “אַיָּהּ (Yahuah) resists the proud, but gives unmerited favor (grace) to the humble...we have access by Amunah (faith) into this unmerited favor (grace) in which we stand” (**James 4:6** and **Romans 5:2**). **וַיֹּשֻׁעַ** (Yahusha/Joshua) and Kaleb illustrated this truth by entering the Promised Land.

The Scriptures have much to say about the preparation of New Covenant Believers, and how we are to prepare to “enter in” to the Promised Land. Perhaps one of the greatest illustrations in Scripture we are given for our learning, is the Yisraelites’ experience in the Wilderness. Although all of Yisrael were brought out of Mitsryim (Egypt) by the Blood of the Lamb, most of that generation, because of unbelief, were

not allowed to enter the Promised Land!

Scripture tells us that of the multitudes of the original generation that came out of Mitsryim (Egypt), only **OWYאז** (Yahusha/Joshua) and Kaleb were allowed to enter the Promised Land — and the rest died in the wilderness (**Numbers 14:29-30; Numbers 26:64-65; Numbers 32:11-12**).

In this writing we will see why only two (2) of that generation — **OWYאז** (Yahusha/Joshua) and Kaleb — were allowed to enter in, and we will see who **OWYאז** (Yahusha/Joshua) and Kaleb represent today. Together, **OWYאז** (Yahusha/Joshua) and Kaleb paint a prophetic picture for us today, telling us who will be allowed to enter into the "Promised land," and how we might be among those who enter in. This example is very important for our learning and instruction, so let us look carefully into this.

First (1st), in order to learn from the example of **OWYאז** (Yahusha/Joshua) and Kaleb, it is important to notice two (2) things:

- Why the rest of that generation were not allowed to enter in; and
- Why **OWYאז** (Yahusha/Joshua) and Kaleb were allowed to enter in.

Let us look at these two (2) items. In the first (1st) item above, we are told in Scripture the reason the rest of that generation were not allowed to enter in was because of certain, specific forms of disobedience.

As we see, the Scriptures are very specific, and go into great detail to tell us why most of that generation failed to enter in. In some of the Brit Hadashah (NT) warnings (**1 Corinthians 10:6-12; Hebrews 3:7, Hebrews 4:11**), we are told that disobedience is unbelief. We are given these warnings, so that we as Believers today might not fail to enter in for the very same reason of unbelief [disobedience], as the Yisraelites in that earlier generation!

Thus we see the Brit Hadashah (NT) Scripture passages telling us that the Yisraelites' example is for our warning — telling us clearly that the Yisraelites were prophetic of New Covenant Believers of today! Because of the importance of these warnings, we will briefly summarise the exact nature of the unbelief [disobedience] as the reason why the rest of that generation of Yisraelites failed to enter in, as we see clearly stated in **Ezekiel 20**:

- They continued to disobey **אזאז** (Yahuah)'s Torah ['Law'], His statutes and His judgments — **אזאז** (Yahuah)'s eternal Instructions, and His 'Rules of the House' by which His people are to live (**Ezekiel 20:13, 16, 19, 21, 24**);
- They continued to despise **אזאז** (Yahuah)'s Sabbaths — His appointed days of rest and communing with Him (**Ezekiel 20:13, 16, 20, 21, 24**).

These two (2) items summarise why many today among the Reborn from above, Redeemed, Blood-washed, Ruach-filled Believers of this generation will also fail to enter in. But in order to fully grasp the New Covenant details of the matter, we will see below what the Scriptures tell us about being 'in' Mashiach, and about 'abiding' in Mashiach, and how Mashiach accomplishes these requirements with our cooperation.

And so it is, for those who are 'whole-hearted' about following Mashiach, the Reader is recommended to read carefully and prayerfully the above Scripture passages.

The second (2nd) item above — the reason **OWYAZL** (Yahusha/Joshua) and Kaleb were allowed to enter in — we will discover. But To begin, we must ask, "Why were **OWYAZL** (Yahusha/Joshua) and Kaleb allowed to enter in?" And why were they the only two (2) from that original generation to enter in?

To answer these questions, we will look at their names and other features, to see how they describe, and define, the characteristics of those who will enter in today.

WHO IS KALEB (CALEB)?

The name 'kaleb' in Hebrew means "Whole Hearted." The name is the Hebrew Strong's number 3612, and is used 35 times. The number "35" in Scripture speaks of "Repentance". Caleb the "Whole repentant heart" speaks of you and I and everyone who, without Mashiach (Messiah), must remain outside the City **Revelation 22:15**. Kaleb the "Whole repentant hearted" is he who will enter, together with **OWYAZL** (Yahusha).

Next, we notice Kaleb is called "the son of Yephunneh." This name Yephunneh is a Hebrew word, whose derivative root word means "turn around, look, and prepare." The phrase "son of" has the prophetic meaning of "having the characteristics of." The phrase "Kaleb the son of Yephunneh" occurs 15 times, which number speaks of "entering His Rest" and of "**AYAZL** (Yahuah)'s Sabbaths" (Not "Jewish" Sabbaths, but "**AYAZL** (Yahuah)'s weekly and annual Scriptural Festivals, the appointed times in which **AYAZL** (Yahuah) has commanded His people to assemble together **Leviticus 23:2-4**).

Taken together, the phrase "Kaleb the son of Yephunneh" reveals to us one of the main characteristics of the "preparing" of the Bride is to "Repent", to turn around, and begin to walk in **AYAZL** (Yahuah)'s statutes, precepts, and Commandments, and begin to Honor His Sabbaths. Searching out and Finding these Truths in Scripture, and practicing them according to the New Covenant provisions laid out in Scripture.

The Scripture character of Kaleb describes those who will enter into the promised land (The Kingdom). However, no matter how well Kaleb does, he may NOT enter in without **OWYAZL** (Yahusha), according to the New Covenant.

OWYAZL (Yahusha/Joshua) and Kaleb going in together pictures the only way each of us as New Covenant Believers may enter in to the Promised Land (The Kingdom): only "You" along with "**OWYAZL** (Yahusha)-in-you." You and I are Kaleb, "Whole repentant hearted".

However, "Kaleb" is not allowed to enter in alone. But if "**OWYAZL** (Yahusha) is present, then we too may enter in. Indeed, "**OWYAZL** (Yahusha) in you" is our only hope of entering in to His promised Kingdom. **OWYAZL** (Yahusha/Joshua) is a prophetic picture of **OWYAZL** (Yahusha) our Mashiach. Notice that Kaleb did not enter in alone.

Kaleb entered in with **OWYAZL** (Yahusha/Joshua), and so in the same way, we must enter in with our "**OWYAZL** (Yahusha)." No matter how "right" we may be, no matter how "well" we may do, how many good deeds we do, we will not enter in without

"YAH-in-us".

Next, we see that according to the various Hebrew dictionaries and concordances, the apparent meaning of the name Kaleb is "a dog." The name Kaleb is actually a compound word in Hebrew, and is apparently quite common in ancient Hebrew. The name is 'Kol-Leb' (Cof + Lamed) meaning "all or whole" — Leb (Lamed + bet) meaning "heart." Therefore, Kaleb (or Col-Lev as pronounced in Hebrew) actually means "with all the heart" or "whole-hearted." The word for dog must therefore have originated from the word Col-Lev, and not the other way around.

If we look at the definitions for the words 'dogged' and 'doggedness,' we see this same quality that describes a dog: "stubbornly unyielding" and "persistent determination." This 'doggedness' perfectly describes one who is 'whole-hearted,' and fits the description of the Amunah (faith) and determination exhibited by Kaleb!

As Bride-Candidates, we desire to be as Kaleb. Thus it is our responsibility to search out and find these Truths in Scripture, and to practice them according to the Everlasting [New] Covenant provisions laid out in Scripture. This process of seeking Truth, and of adjusting our walk accordingly, requires much labour. The fruit of this labour, however, is the very essence of "Entering His Rest."

The Scriptural character of Kaleb aptly describes those who will enter in. However, no matter how well Kaleb does, he may NOT enter in without **OWYֶאֱל** (Yahusha/Joshua), according to the New Covenant. Let us see why this is true.

Who is OWYֶאֱל (Yahusha/Joshua)?

OWYֶאֱל (Yahusha/Joshua), who was originally called "Hoshea" and "Oshea," was re-named by Moshe (Moses) to become "**OWYֶאֱל** (Yahusha)," or what the Bible alternatively calls "Joshua" (**Numbers 13:16**). The names 'Oshea' and 'Hoshea' in Hebrew means "Salvation," and the new name 'Joshua' (pronounced "Yahusha"), means "Yah is Salvation."

OWYֶאֱל (Yahusha/Joshua) is called the "son of Nun" a total of 29 times. The prophetic meaning of the phrase 'son of Nun' is "having the characteristics of Nun." The word 'Nun' means "fish," and has a derivative Hebrew root word that means "increase or multiply or propagate." This reference to Nun, and fish, and multiply is a message to the Bride, calling out **OWYֶאֱל** (Yahusha)'s prophetic identity, and refers to the sign of the Feeding of the 5,000, and to other Bridegroom signs that identify the Bridegroom.

Joshua (Hebrew "Yahusha") is a prophetic picture of **OWYֶאֱל** (Yahusha) our Mashiach (Messiah). Notice that Kaleb did not enter in alone. Kaleb entered in along with **OWYֶאֱל** (Yahusha/Joshua), and so in the same way, we must enter in, joined with our "**OWYֶאֱל** (Yahusha)."

In order for Him to be living within us (**2 Corinthians 13:5; Galatians 4:19; Colosians 1:27**), we must first (1ST) become 'Reborn from Above.' That is, **OWYֶאֱל** (Yahusha) must become 'birthed' within us, and we must then allow Him to grow and mature within us.

So let's now look at a few Scripture passages, to see why **OWYֶאֱל** (Yahusha/Joshua) and Kaleb entered in to the Promised Land in that day. Perhaps we may see how

OWYAZL (Yahusha) and Kaleb will enter in, in our day!

It is only by walking together with **OWYAZL** (Yahusha), cooperating with Him day-by-day in obedience to **AYAZL** (Yahuah)'s Commandments spoken by **OWYAZL** (Yahusha) (**John 14:24**), that we remain or continue to abide in Him (**John 15:10**). It is only as we remain in Him, joined with Him, that we will enter in to the Promised Land.

OWYAZL (Yahusha/Joshua) and Kaleb, entering in together, is a prophetic picture of how each of us, as Brit Hadashah (NT) Believers, must enter in to the Promised Land. Like **OWYAZL** (Yahusha/Joshua) and Kaleb together, you and I will enter in, only if joined with "Mashiach-in-you." You and I are to be as the prophetic Kaleb, a "repentant" and whole-hearted follower of **OWYAZL** (Yahusha), doggedly persistent and unyielding in our determination.

Nevertheless, no matter how committed we may be, Kaleb is not allowed to enter in alone. But if our "Joshua" ("**OWYAZL** (Yahusha)-living-in-us," or "Mashiach-in-you" as Paul described) is present with us, and we cooperate with Him by our obedience, then we too may enter in with Him. Indeed, "Mashiach in you" is our only hope of entering in to His esteem (Glory)!

A Warning!

However, the question remains: Do we currently allow Him to live and walk in us, in obedience — or do we prevent Him from doing so by our "Doctrines of Men" that we have learned, and continue to practice? Can two (2) walk together, except they agree?

Many of the familiar doctrines and practices of today's evangelical communities bear NO resemblance to the Amunah (Faith) of **OWYAZL** (Yahusha). The Scriptures are clear, however. In order to truly follow in the footsteps of **OWYAZL** (Yahusha) HaMashiach (the Messiah), to enter in with Him, we must come out from among the Doctrines and Commandments of Men, and from the pagan religious practices, and embrace only the Living Word of **AYAZL** (Yahuah), the written Word of the Scriptures.

In order to follow **AYAZL** (Yahuah) fully, the Bride is now removing the idolatries and abominations from their life and practice. They are now separating themselves from the man-made doctrines and pagan religious practices of the Foolish Virgins, and are coming out from among them. They are preparing themselves for the soon-coming firstfruits harvest!

Let us now learn of the firstfruits harvest, the ascension of the Bride, as we look at **OWYAZL** (Yahusha/Joshua) and Kaleb at Gilgal.

OWYAZL (Yahusha/Joshua) and kaleb at Gilgal

When **OWYAZL** (Yahusha/Joshua) and Kaleb and the rest of Yisrael's new generation entered the Promised Land, we are told:

And the people came up out of Jordan on the tenth (10th) day of the first (1st) month, and encamped in Gilgal, in the east border of Jericho. **Joshua 4:19**

Notice that "the people came up out of Jordan...." The phrase "came up" is the Hebrew word **strongs: 5927**, meaning "ascended" — giving us a clue that Gilgal is prophetically a very significant word. The Hebrew word for Gilgal has a derivative root meaning is "whirlwind," which forms the root basis of the word "barley," and

denotes the firstfruit of the harvest.

The word 'Gilgal' is mentioned 42 times in Scripture as Strong's number 1536 and 1537. The 13th mention of Gilgal is in **Joshua 14:6**, the only verse where **OWYAZL** (Yahusha/Joshua) and Kaleb are mentioned together with Gilgal. The association of **OWYAZL** (Yahusha/Joshua), Kaleb, and Gilgal, all together in the 13th occurrence of the word, gives us a further prophetic message. Here we see that **OWYAZL** (Yahusha/Joshua) and Kaleb together speak of the Bride as part of the firstfruit resurrection — a further separation — simply by allowing 'Mashiach-in-you' to provide the unmerited favor (Grace) that enables us to enter in.

OWYAZL (Yahusha/Joshua) and Gilgal are mentioned together 9 times, the 9th of which includes Kaleb. Implying that **OWYAZL** (Yahusha/Joshua) and Kaleb joined together, signifies the fruit of the Harvest-resurrection, and speaks of the fruitfulness brought about by **OWYAZL** (Yahusha) when we allow Him to live within us, and to manifest Himself within us **John 14:21; Phippians 1:11**.

We saw that Kaleb (a fully repentant, whole-hearted, doggedly persistent one) is prophetic of those today who will enter in with **OWYAZL** (Yahusha). Together, **OWYAZL** (Yahusha/Joshua) and Kaleb reveal to us "The Way" — the only way — that we, in our generation, may enter in!

OWYAZL (Yahusha) has told us "I am the Way" (**John 14:6**). **OWYAZL** (Yahusha)'s death and resurrection, His redemption of us by His Blood, and then His life-in-us, walking in obedience — is the only Way to the Father!

Paul tells us something of The Way to the Father as a two (2)-phase process (**Romans 5:9-10**): 1) the 'come-out' phase (His Blood); and 2) the 'enter-in' phase (His Life). Paul tells us that although we were redeemed by His death, by His Blood (the "come-out" phase of salvation) — it is only by His Life (His Life-in-us) that we will be saved (the "enter-in" phase of Salvation). Thus we must allow Him-in-us to live His Life-in-us, in full obedience!

OWYAZL (Yahusha)'s Life-in-us is our only hope of Glory (**Colosians 1:27**) — of entering in to the Promised Land, and of being called by **AYAZL** (Yahuah)'s intimate nickname He has given His people: "MY GLORY."

Kaleb's only hope of entering-in, is "together" with **OWYAZL** (Yahusha/Joshua)! Likewise, our only hope of remaining ('abiding') with **OWYAZL** (Yahusha), to enter-in together with Him, is by our obedience to Father's commandments spoken by **OWYAZL** (Yahusha) (**John 15:10; John 14:24**).

AYAZL (Yahuah)'s plan for His people can be clearly seen in the example of the Yisraelites being set free from slavery in Mitsryim (Egypt). **AYAZL** (Yahuah) brought the Yisraelites out of Mitsryim (Egypt), so that they could enter in to the Promised Land.

Notice however, that even though the Yisraelites had been 'saved' out of the land of Mitsryim (Egypt), they did not immediately enter in to the Promised Land. Instead, they were brought into the wilderness to be tested, to prove whether they would meet **AYAZL** (Yahuah)'s conditions for entering in. We are then told that because of unbelief, most of that original generation of Yisraelites failed to enter in to the Promised Land.

Why is the Yisraelites' example so important, and of such great significance for us today?

אֲדָמָא (Yahudah/Jude) the writer to Hebrews both give this example of the Yisraelites, as a warning to us today who follow Maschiah, of how we must likewise enter in (**Jude 1:5; Hebrews 3:7-19; Hebrews 4:1-11**).

In summarising the Yisraelites' testing in the wilderness, אֲדָמָא (Yahudah/Jude) tells us that אֲיָהוּא (Yahuah), having "saved" the people out of the land of Mitsryim (Egypt), afterward destroyed them that were not "continuing to believe" (**Jude 1:5**). Then we are told (**Hebrews 4:6-11**) that they failed to enter in because of disobedience, which we are then told (**Hebrews 3:19**) is a form of unbelief.

Why Yisrael Failed to Enter In

In the Book of Hebrews, the entire 3rd and 4th chapters are devoted to revealing why most of that generation of Yisrael failed to enter in to the Promised Land. These passages go on to warn us that that we today, also might not enter in, unless we heed the Yisraelites' example.

For detailed descriptions of exactly why the Yisraelites failed to enter in, and what they did, let's look at a few writings of the Prophets:

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am אֲיָהוּא (Yahuah) that sanctify them. But the house of Yisrael rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. **Ezekiel 20:12-13**

Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. **Ezekiel 20:15-16**

Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. **Ezekiel 20:21**

I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. **Ezekiel 20:23-24**

In the above passages, notice the items highlighting what Yisrael did. How do the above Scripture passages compare with what you hear from your spiritual Leaders today about 'entering in' to the Promised Land?

Their Example: A Warning For Us

Psalms 106 reveals further details, for our warning, of why most of that generation of Yisrael failed to enter in. Let's look at some Brit Hadashah (NT) passages:

But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? **Hebrews 3:17**

What is the Brit Hadashah (NT) conclusion from **Hebrews 3:17**, as to what they did? Notice the following passage:

Whosoever commits sin transgresses also the Torah (law:) for sin is the transgression of the Torah (law). **1 John 3:4**

So we see from the Brit Hadashah (NT) that Yisrael fell in the wilderness, because they Transgressed the Torah (Law).

Now let us notice the advice given to us today, as Brit Hadashah (NT) Believers:

Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinks he stands take heed lest he fall. **1 Corinthians 10:11-12**

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. Strongs: 543 **Hebrews 4:11**

The Greek word used here in **Hebrews 4:11** is 'apeitheia,' Strong's #:543, and comes from the word 'apeithes,' Strong's #: 543, which means "disobedience."

So we are warned in **1 Corinthians**, and in the book of Hebrews, that we too could fail to enter in, because of disobedience — because of transgression of the Torah (Law)!

Only By Chen (unmerited favor/grace)

Lest anyone think that Chen (unmerited favor/grace) is a separate idea from obedience to the Commandments, we must look briefly at two (2) of the many examples of Scriptural 'Chen (unmerited favor/grace)' seen in the Scriptures. Notice the following:

For the Torah (law) was given by Moshe (Moses), but Chen (unmerited favor/grace) and truth came by **OWYAZL** (Yahusha) HaMashiach. **John 1:17**

To whom **AYAZL** (Yahuah) would make known what is the riches of the esteem (glory) of this mystery among the Gentiles; which is Mashiach in you, the hope of esteem (glory): **Colossians 1:27**

One truth of Scriptural Chen (unmerited favor/grace) we see in the above Scripture passages, is that the Torah (Law] was given by Moshe (Moses), but Chen (unmerited favor/grace) — the power and ability to fulfill the Torah, to keep it, obey it, and walk in it — came by **OWYAZL** (Yahusha) HaMashiach. This is the Chen (unmerited favor/grace) that **OWYAZL** (Yahusha) gives us from within, as He lives within us.

Not only Chen (unmerited favor/grace), but likewise Truth, came by **OWYAZL** (Yahusha) HaMashiach. **OWYAZL** (Yahusha) HaMashiach came as the Living Truth. He revealed Truth by showing us, by the example of His life, demonstrating for us exactly how He would provide the Chen (unmerited favor/grace) to us as needed, the ability He gives us to live in obedience to the Written Truth [the Torah] — **Psalms 119:142**], just as He did, when He lived and walked on the earth 2,000 years ago.

Another truth of scriptural Chen (unmerited favor/grace) in Scripture can be seen in

the Scriptural definition of the New Covenant. Notice the following passages:

Behold, the days come, saith אַיָּהוָה (Yahuah), that I will make a new covenant with the house of Yisrael, and with the house of אַדְוָהוּ (Yahudah/Judah)...But this shall be the covenant that I will make with the house of Yisrael; After those days, saith אַיָּהוָה (Yahuah), I will put my Torah (law) in their inward parts, and write it in their hearts; and will be their Aluahym, and they shall be my people. **Jeremiah 31:31-33**

For this is the covenant that I will make with the house of Yisrael after those days, saith אַיָּהוָה (Yahuah); I will put my Torah (laws) into their mind, and write them in their hearts: and I will be to them a Aluahym, and they shall be to me a people:

Hebrews 8:10

Moshe (Moses) gave us the externals of the Torah [written on tables of stone]. But **וַיָּהוֹשֻׁעַ** (Yahusha) HaMashiach gave us the internals of the Torah (Law) — by writing them on tables of flesh, on our mind, and our heart [so that we would have the heart-felt desire to obey them], exactly as the New Covenant promises are described above, in Jeremiah and in the Book of Hebrews.

Likewise, Paul had much to say on the subject of scriptural Chen (Grace), and the source of Chen (unmerited favor/grace). Notice what Paul said:

For I delight in the Torah (law) of אַיָּהוָה (Yahuah) after the inward man: **Romans 7:22**

Paul must have fully understood the mystery of Mashiach in-you, and must have understood the goal of the New Covenant fulfillment within Yah's people — that **וַיָּהוֹשֻׁעַ** (Yahusha) would actually live within us, and would write the Torah internally on our heart, rather than externally on tables of stone, or in Scripture.

וַיָּהוֹשֻׁעַ (Yahusha), as He lives within us, would then provide us His Chen (unmerited favor/grace) — the enablement He gives us to obey the Torah — even when we step out in 'blind obedience' to the Torah.

Conclusion

Beloved, you may have come out by אַיָּהוָה (Yahuah)'s Chen (unmerited favor/grace), by the Blood of the Lamb. You may have been baptised in Water. You may have been baptised in the Ruach (Spirit), and may have received all spiritual gifts.

According to the words of **וַיָּהוֹשֻׁעַ** (Yahusha), and all of Scripture, you and I will enter in, only if we meet אַיָּהוָה (Yahuah) requirements — by being obedient to Father's Commandments, by His Chen (unmerited favor/grace).

This is How to enter in to the Promised Land, according to the Words of **וַיָּהוֹשֻׁעַ** (Yahusha).

As we have seen, אַיָּהוָה (Yahuah)'s great salvation is both "from" and "unto." "We have passed from death unto life" (**1 John 3:14**). Also, this life we have been given is to be experienced in abundance. "I have come that they may have life, and that they may have it more abundantly" **John 10:10**.

Yisrael's calling by אַיָּהוָה (Yahuah) from bondage in Mitsryim (Egypt) to fullness in the land pictures this truth. "So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a

land flowing with milk and honey" **Exodus 3:8**.

OWYAZ (Yahusha/Joshua) and Kaleb were the only adult Yisraelites in that first (1st) generation who went "into the fullness" of **AYAZ** (Yahuah)'s calling. They alone went into the land. "Surely none of the men who came up from Mitsryim (Egypt), from twenty (20) years old and above, shall see the land... because they have not wholly followed Me, except Kaleb...and **OWYAZ** (Yahusha/Joshua)."

OWYAZ (Yahusha/Joshua) would not only enter the land, he would lead Yisrael into **AYAZ** (Yahuah)'s victory. "Then Moshe (Moses) called **OWYAZ** (Yahusha/Joshua) and said to him...you must go with this people to the land...and you shall cause them to inherit it" (**Deuteronomy 31:7**). Kaleb would not only enter the land, he would still be strengthened by Amunah (faith) in **AYAZ** (Yahuah) even in his old age. "Here I am this day, eighty-five (85) years old. As yet I am as strong this day as I was on the day that Moshe (Moses) sent me; just as my strength was then, so now is my strength for war" **Joshua 14:11**.

Unlike **OWYAZ** (Yahusha/Joshua) and Kaleb, the other Yisraelites followed **AYAZ** (Yahuah)'s calling out from Mitsryim (Egypt), but they did not follow Him into the land. Many believers repeat this same error today. They have followed **AYAZ** (Yahuah) as He led them out of the spiritual death of Sin and Death. They are "out of Mitsryim (Egypt)." They are forgiven of their Sins. They have new life in **OWYAZ** (Yahusha). However, they do not follow **AYAZ** (Yahuah) on "into the land." They do not follow by Amunah (faith) into abundance of life. They do not follow **AYAZ** (Yahuah) in humble dependence for transformation, for fruitfulness, for a life of spiritual victory, thus they will fall to enter into the Promised Land of **AYAZ** (Yahuah)'s Kingdom for eternity.