

ENTERING 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 Mitsrym (Egypt), from twenty (20) years old and upward, shall see the land which I swear unto Abraham, unto Yithaq (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 Moshah (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 Aluhym. **Joshua 14:9**

The first (1st) 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 their 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 (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 his 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 Turah, 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 Moshah (Moses) and the congregation of Yasharalites. 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 Moshah (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 **אֵלֹהִים** (Yahuah) did in delivering them from Mitsrym (Egypt). And all the children of Yasharal complained against Moshah (Moses) and Aaron saying, “If only we had died in the land of Mitsrym (Egypt)! Or if only we had died in this wilderness! Why has **אֵלֹהִים** (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 Mitsrym (Egypt)?” So they said to one another, “Let us select a leader and return to Mitsrym (Egypt) **Joshua 14:4**.

At that point, **וַיֹּשֻׁעַ** (Yahusha/Joshua) and Kaleb tore their clothes and said to the entire Yasharalite assembly, “The land we passed through and explored is exceedingly good. If **אֵלֹהִים** (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 **אֵלֹהִים** (Yahuah). And do not be afraid of the people of the land, because we will devour them. Their protection is gone, but **אֵלֹהִים** (Yahuah) is with us. Do not be afraid of them” (**Numbers 14:6–9**).

But the people refused to believe in **אֵלֹהִים** (Yahuah) and wanted to stone Kaleb and **וַיֹּשֻׁעַ** (Yahusha/Joshua) **Numbers 14:6–10**. So, **אֵלֹהִים** (Yahuah) was displeased with the people’s unbelief and said to Moshah (Moses), “because all these men who have seen My glory and the signs which I did in Mitsrym (Egypt) and in the wilderness, and have put Me to the test now these ten (10) times: (twice (2) at the sea, **Exodus 14:11**; twice (2) concerning water, **Exodus 15:23**; twice (2) about manna, **Exodus 16:2**; twice (2) about quails, **Exodus 16:12**; once (1) by the calf, **Exodus 32:1**; and once (1) in the wilderness of Paran, **Numbers 14:1**, which the tenth (10th) was the present temptation) 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 **אֵלֹהִים** (Yahuah) added that all those that left Mitsrym (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 **אֵלֹהִים** (Yahuah)’s Word came to pass. Forty (40) years after Moshah (Moses’) death, from all the congregation that left Mitsrym (Egypt) at the Exodus, only **וַיֹּשֻׁעַ** (Yahusha/Joshua) and Kaleb reached the Promised Land and inherited it because of their Amunah (faith) in **אֵלֹהִים** (Yahuah).

Those who live by humble Amunah (faith) enter into the fullness of **אֵלֹהִים** (Yahuah)’s provisions of unmerited favor (grace). "**אֵלֹהִים** (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 the we are given for our learning, is the Yasharalites' experience in the Wilderness. Although all of Yasharal were brought out of Mitsrym (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 Mitsrym (Egypt), only **OWYAZL** (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 — **OWYAZL** (Yahusha/ Joshua) and Kaleb — were allowed to enter in, and we will see who **OWYAZL** (Yahusha/Joshua) and Kaleb represent today. Together, **OWYAZL** (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 **OWYAZL** (Yahusha/Joshua) and Kaleb, it is important to notice two (2) things:

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

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 Yasharalites in that earlier generation! Thus we see the Brit Hadashah (NT) Scripture passages telling us that the Yasharalites' example is for our warning — telling us clearly that the Yasharalites were prophetic of New Covenant Believers of today!

Because of the importance of these warnings, we will briefly summarize the exact nature of the unbelief [disobedience] as the reason why the rest of that generation of Yasharalites failed to enter in, as we see clearly stated in **Ezekiel 20**: •They continued to disobey **AYAZL** (Yahuah)'s Turah ['Law'], His statutes and His judgments — **AYAZL** (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 **AYAZL** (Yahuah)'s Sabbaths — His appointed days of rest and communing with Him (**Ezekiel 20:13, 16, 20, 21, 24**).

These two (2) items summarize why many today among the 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) 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 **קלבל** 'kaleb' in Hebrew means "Whole Hearted." The name Kaleb in pictograph **קלבל**, **ל** (Kaph) Open, Bend, Allow, Tame. **ל** (Lamed) Teach, Yoke, to Bind. **ק** (Bet) Tent, House (you the Temple).

The name Kaleb is the Hebrew Strong's number 3612, and is used 35 times. The number "35" in Scripture speaks of "Repentance". Kaleb the "Whole repentant heart" is he who will enter, together with **והושע** (Yahusha) in the Promised land of the Kingdom of **יהוה** (Yahuah). 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 "**יהוה** (Yahuah)'s Sabbaths" ("**יהוה** (Yahuah)'s weekly and annual Scriptural Sabbaths and Festivals, the appointed times in which **יהוה** (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 **יהוה** (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 **והושע** (Yahusha), according to the New Covenant.

והושע (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 "**והושע** (Yahusha)-in-you." You and I are Kaleb, "Whole repentant hearted". However, "Kaleb" is not allowed to enter in alone. But only if "**והושע** (Yahusha) is present, then we too may enter in.

והושע (Yahusha/Joshua) said: "I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture. **John 10:9**

Indeed, "**והושע** (Yahusha) in you" is our only hope of entering in to His promised Kingdom. **והושע** (Yahusha/Joshua) is a prophetic picture of **והושע** (Yahusha) our Mashiach. Notice that Kaleb did not enter in alone. Kaleb entered in with **והושע** (Yahusha/Joshua), and so in the same way, we must enter in with our Mashiach "**והושע** (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.

Kaleb, Kal means: "all or whole" + Leb (Lamed + bet) meaning "heart." Therefore, Kaleb actually means "with all the heart" or "whole-hearted." 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 labor. The fruit of this labor, 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 **OWYAZL** (Yahusha/Joshua), according to the New Covenant.

Let us see why this is true. Who is **OWYAZL** (Yahusha/Joshua)? **OWYAZL** (Yahusha/Joshua), who was originally called **OWYA** "Husha" with the root Yasha, which means Salvation or Deliverance, was renamed by Moshah (Moses) to become "**OWYAZL** (Yahusha)," or what English Bible alternatively call "Joshua" (**Numbers 13:16**).

The name 'Husha' in Hebrew means "Salvation," thus when the name was changed to the name Yahusha (Joshua) we get the meaning: "Yah is Salvation." **OWYAZL** (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 **OWYAZL** (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. "Yahusha" (Joshua) is a prophetic picture of **OWYAZL** (Yahusha) our Mashiach (Messiah).

Notice that Kaleb did not enter in alone. Kaleb entered in along with **OWYAZL** (Yahusha/Joshua), and so in the same way, we must enter in, joined with our "**OWYAZL** (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, **OWYAZL** (Yahusha) must become 'birthed' within us, through his Ruch and we must then allow Him to grow and mature and empower us from within.

So let's now look at a few Scripture passages, to see why **OWYAZL** (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 **OWYAZL** (Yahusha)-living-in-us," or "Mashiach-in-you" as Shaul (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 idolatry's 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 first-fruits harvest!

Let us now learn of the first-fruits 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 Yasharal'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 strong's: 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 first-fruit 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 first-fruit 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; Philippians 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! Shaul (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). Shaul (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 (**Colossians 1:27**) of entering in to the Promised Land, and of being called by **AYAZL** (Yahuah)'s intimate nickname that 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 Yasharalites being set free from slavery in Mitsrym (Egypt). **AYAZL** (Yahuah) brought the Yasharalites out of Mitsrym (Egypt), so that they could enter in to the Promised Land. Notice however, that even though the Yasharalites had been 'saved' out of the land of Mitsrym (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 Yasharalites failed to enter in to the Promised Land. Why is the Yasharalites' example so important, and of such great significance for us today?

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

In summarizing the Yasharalites' testing in the wilderness, **AYAZL** (Yahuah) tells us that **AYAZL** (Yahuah), having "saved" the people out of the land of Mitsrym (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 Yasharal Failed to Enter In. Found within the Book of Hebrews, the entire 3rd and 4th chapters are devoted to revealing why most of that generation of Yasharal 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 Yasharalites' example. For detailed descriptions of exactly why the Yasharalites 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 **AYAZL** (Yahuah) that sanctify them.

But the house of Yasharal 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 Yasharal did. How do the above Scripture passages compare with what you hear from your spiritual Leaders today about 'entering in' to the Promised Land?

A Warning For Us **Psalms 106** reveals further details, for our warning, of why most of that generation of Yasharal 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 Turah (law:) for sin is the transgression of the Turah (law). **1 John 3:4**

So we see from the Brit Hadashah (NT) that Yasharal fell in the wilderness, because they Transgressed the Turah (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 labor therefore to enter into that rest, lest any man fall after the same example of unbelief. **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 Turah (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 Turah (law) was given by Moshah (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) that we see in the above Scripture passages, is that the Turah [Law] was given by Moshah (Moses), but Chen (unmerited favor/grace) — the power and ability to fulfill the Turah, 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 Turah] — **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 **AYAZL** (Yahuah), that I will make a new covenant with the house of Yasharal, and with the house of **AYAZL** (Yahudah/Judah)...But this shall be the covenant that I will make with the house of Yasharal; After those days, saith **AYAZL** (Yahuah), I will put my Turah (law) in their inward parts, and write it in their hearts; and will be their Aluhym, and they shall be my people. **Jeremiah 31:31-33**

For this is the covenant that I will make with the house of Yasharal after those days, saith **AYAZL** (Yahuah); I will put my Turah (laws) into their mind, and write them in their hearts: and I will be to them a Aluhym, and they shall be to me a people: **Hebrews 8:10**

Moshah (Moses) gave us the externals of the Turah [written on tables of stone]. But **OWYAZL** (Yahusha) HaMashiach gave us the internals of the Turah (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, Shaul (Paul) had much to say on the subject of scriptural Chen (Grace), and the source of Chen (unmerited favor/grace). Notice what Shaul (Paul) said: For I delight in the Turah (law) of **AYAZL** (Yahuah) after the inward man: **Romans 7:22**

Shaul (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 **OWYAZL** (Yahusha) would actually live within us, and would write the Turah internally on our heart, rather than externally on tables of stone, or in Scripture.

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

According to the words of **OWYAZL** (Yahusha), and all of Scripture, you and I will enter in, only if we meet **AYAZL** (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 **OWYAZL** (Yahusha). As we have seen, **AYAZL** (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**.

Yasharal's calling by **AYAZL** (Yahuah) from bondage in Mitsrym (Egypt) to fullness in the land pictures this truth. "So I have come down to deliver them out of the hand of the Mitsrym (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**.

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

OWYAZL (Yahusha/Joshua) would not only enter the land, he would lead Yasharal into **AYAZL** (Yahuah)'s victory. "Then Moshah (Moses) called **OWYAZL** (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 **AYAZL** (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 Moshah (Moses) sent me; just as my strength was then, so now is my strength for war" **Joshua 14:11**.

Unlike **OWYAZL** (Yahusha/Joshua) and Kaleb, the other Yasharalites followed **AYAZL** (Yahuah)'s calling out from Mitsrym (Egypt), but they did not follow Him into the land. Many believers repeat this same error today. They have followed **AYAZL** (Yahuah) as He led them out of the spiritual death of Sin and Death. Their Mitsrym (Egypt)."

They are forgiven of their Sins. They have new life in **OWYAZL** (Yahusha). However, they do not follow **OWYAZL** (Yahusha) on "into the land." They do not follow by Amunah (faith) into abundance of life. They do not follow **AYAZL** (Yahuah) in humble dependence for transformation, for fruitfulness, for a life of spiritual victory, thus they will fail to enter into the Promised Land of **AYAZL** (Yahuah)'s Kingdom for eternity. Let this not be you, Follow and obey the truth found within the word of **AYAZL** (Yahuah), allow yourself to be enabled by the Ruch to follow the Ancient paths, which lead us to the door (**OWYAZL** (Yahusha) who is the door the leads to the Promised land. Follow his lead, follow him in.