

Joshua and Caleb: "Messiah-in-You"

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 the Bible for our learning is the Israelites' experience in the Wilderness. Although all of Israel was brought out of Egypt by the Blood of the Lamb, only Joshua and Caleb of that original generation were allowed entry into the Promised Land!

We are told in Scripture that out of the multitudes of the original generation that came out of Egypt, only Joshua and Caleb entered into the Promised Land (Num 14:29-30; Num 26:64-65; Num 32:11-12).

Together, Joshua and Caleb paint a "prophetic" picture for us today that tells us who will be allowed to "enter in" to 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's look into this.

In order to learn from Joshua and Caleb, it is important to notice two things:

- 1) Why were the rest of that generation not allowed to enter in; and
- 2) Why were Joshua and Caleb allowed to enter in.

The first item above, the reason the rest of that generation were not allowed to enter in, has been discussed in [The Way of Salvation: Part 2- Israel as Our Example](#). So in this writing, we will look at Joshua and Caleb, and see why they entered in.

To begin, we must ask, "Why were Joshua and Caleb allowed to enter in?" And why were they the only ones from that original generation to enter in? To answer these questions, let's look at their names and other characteristics, to see how they describe, and define, the characteristics of those who will enter in today.

Who is Caleb?

The name 'Caleb' in Hebrew means "a dog." The name is the Hebrew Strong's number <03612>, and is used 35 times. The number "35" in Scripture speaks of "Repentance," and is the same as "7 x 5," which speaks of complete preparation of the Bride. Caleb the "dog" speaks of you and I and everyone who, without Messiah, must remain outside the City (Rev 22:15). Caleb the "repentant" dog is he who will enter, together with Joshua.

Next, we notice Caleb is called "the son of Jephunneh." This name '*Jephunneh*' 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 "Caleb the son of Jephunneh" occurs 15 times, which number speaks of "entering His Rest" and of "YHWH's Sabbaths" (Not "Jewish" sabbaths, but "MY" Sabbaths – His annual Biblical Festivals).

Taken together, the phrase "Caleb the son of Jephunneh" 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 YHWH's statutes, precepts, and commandments, and begin to Honour His Sabbaths. Searching out and Finding these Truths in Scripture, and practicing them according to the New Covenant provisions laid out in Scripture, requires much labour. However, the fruit of this labour is the very essence of "Entering His Rest."

The Bible character of Caleb aptly describes those who will enter in. However, no matter how well Caleb does, he may NOT enter in without Joshua, according to the New Covenant. Let us see why this is true.

Who is Joshua?

Joshua, who was originally called "Hoshea" and "Oshea," was re-named by Moses to become "Yehoshua," or what the Bible alternatively calls "Joshua" (Num 13:16) and "Jeshua" (Neh 8:17). The names 'Oshea' and 'Hoshea' in Hebrew mean "Salvation," and the new name '*Joshua*' (pronounced "Yahoshua"), means "Yah is Salvation."

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 Joshua'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 ("Yahushua") is a prophetic picture of Yahushua our Messiah. Notice that Caleb did not enter in alone. Caleb entered in with Joshua, and so in the same way, **we** must enter in with our "Joshua." No matter how "right" we may be, no matter how "well" we may do, we will not enter in without "Yahushua-in-us" to make it happen.

So let's now look at a few Scripture passages, to see why Joshua and Caleb entered in to the Promised Land in that day. Perhaps we may see how Joshua and Caleb will enter in, in our day!

Why Did Joshua and Caleb Enter In?

Scripture tells us in many ways why Joshua and Caleb entered in. Here are a few of these. Let's notice the following Scripture passages:

Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed Me: Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed YHWH. (Numbers 32:11-12)

Surely there shall not one of these men of this evil generation see that good land, which I swore to give unto your fathers, Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed YHWH. (Deuteronomy 1:35-36)

And Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed YHWH my Elohim. (Joshua 14:9)

The first item that stands out is that Joshua and Caleb, wholly and completely, followed YHWH. Notice this is YHWH's testimony of these men, and it reveals an important quality necessary for one to enter in – of following YHWH completely.

In order to follow YHWH 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, but on 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 (Mat 15:8-9; Mark 7:7-10; 2 Tim 4:4; Titus 1:14).

It is "Messiah" that brought us out of Bondage of Sin and death, by His Favour, by the death and the Blood of the Lamb. It is likewise "Messiah-in-us" who provides the day-by-day 'Favour' to us from within, when we allow Him-in-us to live in obedience to the Father. In order to allow Him-in-us to walk in obedience, however, we must examine ourselves, to see whether we are "in the Faith," or practicing Doctrines of Men.

If we persist in practicing Lies, we actually prevent Yahushua from obeying His, and our, Father. Do we persist in keeping non-Biblical Holidays of pagan-origin, and continue to refuse Messiah's Feasts? Do we continue to believe men – or are we believing Scriptures – about YHWH's eternal Torah 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."

Joshua and Caleb going in together pictures the only way each of us, as New Testament Believers, may enter in to the Promised Land: only as "You" – along with "Messiah-in-you." You and I are Caleb, a "repentant" dog. However, "Caleb" is not allowed to enter in alone. But if "Joshua" ("Yahushua-in-us" or "Messiah-in-you") is present, then we too may enter in. Indeed, "Messiah in you" is our only hope of entering in to His Esteem.

A Warning!

However, the question remains: Do we 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 walk together, except they be agreed?

Most of what 20th Century "Churchianity" consists of bears NO resemblance to the early first-Century Faith of Yahushua. For those who truly desire to enter in, one must come out from the Doctrines and Commandments of Men, and the pagan religious practices, and embrace the Word of Scriptures only.

Joshua and Caleb at Gilgal

When Joshua and Caleb and the rest of Israel's new generation entered the Promised Land, we are told:

And the people came up out of Jordan on the tenth day of the first 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 <05927>, 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 41 times in Scripture. The 13th mention of <01537> is in Joshua 14:6, the only verse where Joshua and Caleb are mentioned along with Gilgal. The number "13" is a strong Bride characteristic number, whose primary meaning is *agape-Love*, and whose secondary and opposite meaning is rebellion. The association of Joshua, Caleb, and "Gilgal," all together in the 13th occurrence of the word, tells us a message that Joshua and Caleb together form a prophetic picture of the Bride, who will be a part of the firstfruit resurrection – simply by allowing Messiah-in-you to provide the Favour to enter in.

Joshua and Gilgal are mentioned together 9 times, the 9th of which includes Caleb. The number 9 attribute speaks of fruit, implying that Joshua and Caleb "together" signifies the "fruit" of the Harvest-resurrection, and fruitfulness in general. Now to see a prophetic word of warning for us today, let's notice the following passage:

And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of YHWH toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people. (Numbers 32:14-15)

Notice these passages begin with the word "Behold." Wherever we see the word "Behold" in Scripture, we are seeing a "prophetic" reference tag for our generation, indicating a passage that contains a very important "prophetic" message for the Bride. The phrase "yet again" speaks of our time, and a warning of not "entering in" because of turning away from following after YHWH. Brethren, this is a warning to **us!** Let us follow YHWH fully, as did Joshua and Caleb! To observe a few things our "Joshua" (Yahushua) did to completely follow YHWH, as our example, see [WWYD? What Would Yahushua Do?](#).

Conclusion

We saw that Joshua in the Bible is a prophetic picture of Yahushua, and all that will "enter in" may enter only together with Yahushua.

We saw that Caleb ("a dog") is prophetic of each of us today. Together, Joshua and Caleb reveal to us "The Way" – the only way – that we, in our generation, may enter in!

Yahushua has told us "I am the Way" (John 14:6). Yahushua's death and redemption, and then His life-in-us, is the only way to the Father! The apostle Paul tells us (Rom 5:9-10) that although we were redeemed by His death, by His blood (the "come-out" phase of salvation) – it is 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!

Yahushua's Life-in-us is our only hope of "Glory" – of entering in to the Promised Land, and of being called by YHWH's intimate nickname He has given His people: "MY GLORY."

Caleb's only hope of entering in, is "**together**" with Joshua – with Yahushua-in-Him! So once again, we see that "Joshua and Caleb" together, are the only ones who will enter in.

"...this mystery among the Gentiles; which is Messiah in you, the hope of glory..."
(Colossians 1:27b)