

Joshua Lesson 2 Article

Rehab pictures to us the spiritual history of the believer in Jesus Christ:

A. She was a sinner.

The sin in this case was moral impurity, but “all have sinned and come short of the glory of God” (Rom. 3:23). It was not uncommon in that day for harlots to manage inns.

B. She was under condemnation.

Rahab’s city had already been declared condemned by God; it was just a matter of time before the sentence of death would be executed. Everything and everyone in the city would be destroyed (6:21), whether the people “felt” condemned or not! Jericho is a picture of the condemned world today. The people could not feel confident and peaceful, for death was coming.

C. She was given a period of grace.

The city had been set aside for judgment for many years (Deut. 7:1–5, 23–24; 12:2–3). Rahab and all the other residents of Jericho had heard about the Exodus from Egypt (Josh. 2:10), which had taken place forty years before. Joshua 4:19 and 5:10 add other days of waiting, leading up to the additional week that Israel marched around the city (6:14). How patient God is!

D. She heard the Word of God.

It was a message of judgment that Rahab heard, but it introduced her to the true God. Note how she calls God “the LORD” in her conversation.

E. She believed the Word.

“Faith comes by hearing, and hearing by the Word of God” (Rom. 10:17, NKJV). It is faith that saves the sinner, even the most ungodly (Rom. 4:5). We are told in Heb. 11:31 that Rahab was saved by faith. Note that her assurance came from the Word: “I know that the Lord has given you the land” (v. 9, NKJV).

F. She proved her faith by works.

The fact that she risked her life to receive, hide, and protect the spies is proof that Rahab trusted God. She identified herself with God’s people, not with the heathen around her. See James 2:25.

G. She sought to win others.

Think of the risk Rahab was taking in sharing the Word with her family! When people trust Christ, their first desire will be to share it with others, especially their own family (John 1:35–42; Mark 5:18–20).

H. She was delivered from judgment.

There was a two-fold judgment on the city: first, the shaking that destroyed the city; then, the fire that destroyed all its contents. Rahab and her family may have been troubled when things began to shake, but they were perfectly safe in the hands of God (6:22–25). Christians today see the world shaking all about them, but they can be sure God will rescue them before He sends His fiery judgment on the world (1 Thes. 1:10; 5:9).¹

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Martin Luther was impatient with what he saw as an undue fastidiousness toward sin. “If you are a preacher of grace, then preach a true grace and not a fictitious grace.... Be a sinner and sin boldly, but believe and rejoice in Christ more boldly, for he is victorious over sin, death, and the world.”¹³³²

¹ Wiersbe, W. W. (1993). *Wiersbe’s Expository Outlines on the Old Testament* (Jos 2). Wheaton, IL: Victor Books.

¹³³ M. Luther, “Letter to Philip Melanchthon, August 1, 1521,” in *Luther’s Works*, vol. 48 (Philadelphia: Fortress, 1963), 281–82, quoted in R. Higginson, *Dilemmas: A Christian Approach to Moral Decision Making* (Louisville: Westminster/John Knox, 1988), 131.