

Joshua – Rahab

Joshua 2:1-24 (ESV)

God is gracious in all His ways, particularly in the work of Christ.

1. The Spies' Confession: God is Faithful

2. Rahab's Confession: God is Sovereign

3. Our Confession: God is Gracious

1. The Spies' Confession: God is faithful

a. **Structural Highlight: Focus on this story** – Story is significant, significance is Rahab's speech

i. Break in the Action

ii. Beginning and end of chapter/story – v. 1, 23

iii. Spies remix – Numbers 13:25-33 (ESV)

b. **The Spies' Confession - God is faithful**

i. v. 24

ii. Assurance and reassurance – God told them to take the land-why spy it out?

c. **Application**

i. Biblical faith vs. blind faith – biblical faith is entrusting ourselves to what we have good reason to believe

ii. Big decisions that God has called you to do

2. Rahab's Confession: God is mighty

a. **Structural Highlight: Focus on Rahab**

i. Structure of **Chapter** – importance of Rahab's speech

ii. Structure of **Speech** – importance of v. 9, 10, 11

b. **Rahab's Confession – God is mighty**

i. v. 9-11 [

c. **Application**

i. Faith is a belief in facts – Rahab knew about God

ii. Faith without works is dead – **James 2:25-26 (ESV)**

3. Our Confession: God is Gracious

a. Structural Highlight: NT references

- i. Hebrews 11:31, Matthew 1:5

b. Seeing Jesus – How does this story point to Christ

- i. Rahab is a paradigm of grace
 1. Outsider – not Jewish
 2. Unqualified - prostitute
 3. Asks for mercy (Mercy is sympathy that leads to helpful action) – **Joshua 2:12-13 (ESV)**
 4. Receives grace (Grace is God's sovereign, unmerited favour, given to those who deserve his wrath) – **Joshua 6:22-25 (ESV)**
- ii. Rahab's story foreshadows Christ's justification of us
 1. **Galatians 3:7-9, 14 (ESV)**
 2. A blog post

God's Glory in Salvation through Judgment: Yahweh did not choose the greatest nation on earth; he chose the fewest, Israel (Deut. 7:7). And when he is pleased to show his mercy to an inhabitant of Jericho, he does not choose the most virtuous or noble of the citizenry; he chooses Rahab, a harlot (cf. Josh 6:17, 22-23, 25). No one in Jericho deserves to live. None of them has honored Yahweh as God or given thanks to him (cf. Rom. 1:21). Yet Yahweh is pleased to show kindness, and as he declared to Moses that he would show mercy to whomever he pleased (Ex. 33:19), he chooses to show mercy to one whose unworthiness underscores the riches of his grace. Thus is the free, unconstrained mercy of God displayed in all its glory, and the burning of all Jericho makes the salvation of Rahab and her family more heavy with the weight of the glory of God.

The story of the destruction of Jericho is surely one of the most famous stories of the Old Testament. Any child who attended Sunday school for any length of time knows about Joshua and Jericho. Marching. Trumpeting. Seven times. Walls come tumbling down.

Even now, as an adult, my desire is still to imagine myself as Joshua. I put myself in the sandals of the great warrior and leader of the children of God. I trust in God despite the seemingly silly request to march around the city. I'm a man of action, but I obey the command to walk instead of fight. And then victory.

As I contemplate this excerpt from Dr. Hamilton's biblical theology, it occurs to me that I should be associating with the harlot, not the hero. Aren't all of our stories more akin to Rahab's than to Joshua's. I know mine is. An unworthy sinner is called out from among the enemies of God and shown salvation in the midst of judgment all because of the grace and mercy of God.

I wasn't marching around the city when God moved in my life. I was in the city. I was an idol worshiper and a God-hater. I was Rahab the harlot not Joshua the hero. And yet, he saved me from the flames and the destruction. Not because I deserved, but because it was his pleasure.

I want to be a Joshua; my roots will always be with Rahab. Thank God for his mercy.

IN RAHAB'S STORY WE SEE THE GRACE OF GOD TO NON-JEWS WHICH IS A SHADOW OF HOW GOD WILL POUR OUT HIS GRACE TO ALL MANKIND. WE SEE THIS GRACE IN GOD SENDING HIS SON TO EARTH TO LIVE A LIFE OF PERFECT OBEDIENCE, DIE A DEATH ON OUR BEHALF, THAT WE MIGHT BE RECONCILED TO GOD AND BROUGHT INTO HIS FAMILY. WE DID NOT DESERVE OR EARN THIS; THROUGH OUR SIN WE EARNED DEATH AND PUNISHMENT. IT IS ONLY BECAUSE GOD WAS PLEASED TO SAVE US. RAHAB GIVES A PICTURE OF THE GLORIOUS GRACE OF GOD IN JESUS CHRIST.