

QUESTION 6

- a) God is faithful to His word. What a wonderful gesture it is that the two spies who had promised Rahab safety are now sent into the city to bring her out.
- b) Rahab was safe from all the destruction and judgement around her. The scarlet cord in the window (2:18-21) was the sign.
- c) Like Rahab, God has set His promise on us and we are saved from His wrath. The scarlet cord represents the blood of Christ that draws away judgement. The blood on the door frames at the Passover in Exodus 12 is another example of this.
- d) It is no coincidence that the chapter finishes as it does in verse 27. God had promised to be with Joshua. Not only has he been exalted in the sight of Israel (4:14) but now throughout the land. God keeps His word!

GROUP LEADERS NOTES – STUDY 19

QUESTION 1

- a) In between the description of God's judgement (verses 20-21 & 24) stands two verses that are a story about salvation.
- b) Rahab and her family are snatched from destruction and begin a life in association with God's people.
- c) Rahab is saved because she believed (see **Hebrews 11:31** regarding her faith). God put His grace on this person among all those in the city.
- d) It has been suggested that Rahab is the first Gentile convert to Judaism. It reminds us that we are outside of the covenant and need bringing in. That was the purpose of Israel's calling as a nation. As Paul writes in **Ephesians 2:13** *"But now in Christ Jesus you who once were far off have been brought near by the blood of Christ"*.

QUESTION 2

- a) The Law was clear that anything or anyone unclean was to live outside the camp (e.g. **Leviticus 13:46**).
- b) Rahab and her family would have been considered as still being pagan and therefore unclean.
- c) The fact that they were admitted to the covenant community implies that they renounced their pagan beliefs and the males were circumcised; a sign of being part of the covenant people.
- d) This again is an illustration of being outside of Christ and then being admitted to the covenant community through repentance and faith.

QUESTION 3

- a) Interestingly, Rahab is not mentioned anymore in Joshua; indeed no more in the Old Testament. (Other references to Rahab in the OT refer to Egypt. The name means 'insolence, pride, violence').
- b) We know from **Matthew 1:5** that Rahab married a Jew named Salmon, and had a son called Boaz. Boaz married Ruth and Ruth was the grandmother of Jesse; the father of David.
- c) In other words Rahab was David's great-great-great-grandmother. The place of Jesus in the line of David becomes very significant in the unfolding covenant fulfilment. Rahab becomes part of that fulfilment.
- d) Rahab is mentioned twice more in the New Testament; in Hebrews 11:31 and James 2:25. These come in the context of teaching on faith and its relationship with works.

QUESTION 4

- a) All of Jericho heard about the God of Israel (**Joshua 2:8-11**), but only Rahab responded positively in faith towards God with that knowledge.
- b) In our last study we looked at some of the reasons why the city was to be destroyed:
 - The Israelites were not to possess the spoils for themselves. They belonged to the Lord; either through destruction or being placed in the Lord's Treasury.
 - This was God's judgment on the people of Jericho who had been given time to repent of their wickedness; but had not (see **Genesis 15:16**). God said he would give Abraham's descendants the land; but not until the sin of the Amorites had reached its full measure. God knew that the people of the land were corrupt, but He would continue to be merciful to those people until they had reached a point of rebellion that crossed a predetermined line.

- In this first victory in Canaan, Jericho was to be presented to the Lord as a total offering; the first-fruits of all the victories that would follow in the battles for the land.
- c) There is one further important point to be made here. The people were to have no share of the spoils, because they had no hand in the conquest. God alone overthrew the city; and only into His treasury were the spoils to be brought.

QUESTION 5

- a) There are two contrasting reasons for this command:
- b) Firstly; it was to remain a monument to God's displeasure towards the idolatry of the people who had lived there. It would act as a warning of His wrath.
- c) Secondly it would serve as a reminder of the miracle God had worked on behalf of His people. Rebuilding it would have been tantamount to covering up what God had done for ever; and maybe forgetting it and Him!
- d) Verse 26 talks about a curse on anyone who rebuilt Jericho. This was fulfilled some 500 years later in **1 Kings 16:34**.
- e) Note that this does not mean that no one ever lived at Jericho. There are examples of people settling there (e.g. **Joshua 18:21; 2 Samuel 10:5; 1 Chronicles 19:5**). The idea was that it was not to be rebuilt as a fortified city.
- f) Note that the New Testament Jericho was not built on the old site.