

Calvary Chapel of Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

## Sunday Morning

Study 20

*By Faith Rahab...*

# Rahab

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

**Objective** To portray the saving faith that Rahab placed in Yahweh, and to contrast that with the disbelief of the Canaanites.

## Key Verses

Hebrews 11:31

Joshua 2

Joshua 6:22-25

**Memory Verse** - Acts 16:31

"Believe on the Lord Jesus Christ, and you will be saved, you and your household."

## Hook

Review last week's memory verse, Luke 11:28.

Ask the students, "Is there any sin that is too great for God to forgive?" Next ask, "Is there any person that is so wicked and evil that God cannot forgive them?"

Tell the students that no matter we have done, or how sinful our lives have been, God's grace is able to forgive anyone who calls on His name. In this week's study, we are going to see a woman who does exactly that.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

## BOOK

Having studied the story of Jericho last week, we now look at the faith shown not by an Israelite, but rather by a citizen of Jericho itself, a woman named Rahab. Rahab was presented to us as a sinful woman, yet when confronted with the people of the true God, Rahab showed that she understood where her salvation lied. She boldly stated that Yahweh is the one true God, that she had heard how He brought judgment on the Egyptians, and also how He was able to save the Israelites from certain doom.

After hiding the Israelite spies, she begged that when the Lord brought judgment on Jericho, she and her family would be saved. She trusted not only that Yahweh was the true God (and in doing so rejected the false gods of the Canaanites), but she also threw herself at His mercy, believing that He can save her from the coming destruction. By submitting to the Lord, Rahab was saved, given a new life, and became a part of God's people. Not only this, but Rahab would also become the great (many times over) grandmother of Jesus Christ.

## LOOK

Sometimes choosing to do the right thing can be really, really difficult. Sometimes it is hard enough just to know what the right thing to do is. Rahab was placed in an incredibly difficult position. She knew that "enemy" spies had made their way into the city. In fact, they were staying in her very own house. Knowing that if those spies get caught they will be killed, Rahab had to make a decision. Would she reveal the hiding place of the spies, or would she turn against her own people and side with the Israelites?

What made Rahab's choice even more difficult was that she had heard the stories of what God had done in Egypt. She knew about the plagues, the Red Sea, the faithfulness of the Lord to His people in the wilderness. She knew that the gods that the people of Jericho worshipped did not have that kind of power. If she chose to reveal the spies, she would be turning against the true God. If she hid them, she would be turning against her people.

The choice that Rahab made changed her life forever. She protected the spies from certain death, submitting herself to the Lord, forsaking her old way of life, and choosing Him to be her God and rule her life. Rahab placed her hope, her trust, and most importantly her faith, in the Lord. God, of course, did not let Rahab down. When the Israelites were commanded to enter Jericho and bring God's judgment to the inhabitants,

The interpretation/  
exegesis of the passage.  
What does this passage  
mean? How does this  
passage apply to my  
life?

# LOOK (Continued)

they were also commanded that anyone who was in Rahab's house was to be spared. This is almost like Rahab's own personal Passover: a scarlet cord in place of the blood was placed on her house. Anyone inside the house was saved, but anyone outside the house fell under the judgment of God. Through her faith, Rahab and her whole family were not just saved, but they were given a completely new life. They gave up their old, sinful lives and lived according to God's ways.

Did you notice that Rahab told us that everyone else in the city of Jericho had heard the same truths about God? Everyone else had the same opportunity that Rahab did. They could have turned from their old lives and chosen to follow God's ways. In so many ways, the destruction of Jericho can only be attributed to the sinfulness of the inhabitants.

You and I are just like Rahab. We have lived sinful lives in opposition to God, and like Rahab we have a choice. We can choose to turn away from our old lives and turn to the true and living God, or we can continue to keep living exactly as we are, hoping that God's judgment won't actually come upon us. The Bible says that if we believe that Jesus is the Savior, that we can be saved. Have you put your hope and trust in Him?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

# TOOK

As a class, memorize Acts 16:31.

**Pray:** Thank the Lord that no matter what we have done, His love can overcome all sin. Praise Him that we can not only be saved from the coming destruction, but also have new life, right here and now. Ask Him to help us to walk daily in His will.

**Parent Question:** Why did Rahab tie a scarlet cord outside her window?

# FURTHER STUDY

## Commentary on Joshua 2 by David Guzik

### Joshua 2 - The Salvation of Rahab

A. Spies sent to the city of Jericho.

1. (1a) Joshua sends forth spies.

Now Joshua the son of Nun sent out two men from Acacia Grove to spy secretly, saying, "Go, view the land, especially Jericho."

a. Remember that all this takes place during the three days Joshua has commanded the nation to wait on the banks of the Jordan (Joshua 1:11). God has a special purpose for these three days.

b. **Joshua the son of Nun sent out two men from Acacia Grove to spy secretly**: This kind of careful preparation shows faithfulness, not a lack of faith. God's promises of success to us should never lull us into inaction. They should spur us on to a step out in godly activity.

i. We aren't told who the two spies are, but Jewish tradition - speculation, really - says they were faithful Caleb and the High Priest Eliezer.

c. **To spy secretly**: Joshua also shows wisdom by sending them **secretly**. The last spies that went out publicly turned out badly for Israel, when a majority of the spies came back with a discouraging report (Numbers 13).

d. **Go, view the land, especially Jericho**: God has greater things in mind for this spy mission; it will fail as a mission of military reconnaissance, but it will succeed in God's purpose.

2. (1b) The spies at Rahab's house.

So they went, and came to the house of a harlot named Rahab, and lodged there.

a. **Came to the house of a harlot named Rahab**: Through the history of Christianity, it has embarrassed some Bible interpreters that these two spies went to the house of a prostitute. Some have tried to say that Rahab was simply an "innkeeper," but the language is clear enough. She was a **harlot**.

i. In the second century Origen wrote: "As the first Joshua sent his spies before him and they were received into the harlot's house, so the second Joshua sent his forerunners, whom the publicans and harlots gladly received".

ii. It is great when sinners receive Jesus; not those who deny their sinfulness or don't know what they are capable of apart from Jesus - the gospel is for those who know they are sinners.

b. **And lodged there:** Why did they go to the harlot's house? Though it was an awkward place, it must be admitted that it was a perfect place to hide out and remain anonymous, and this was necessary because the city was on strict guard.

i. There isn't even the hint of immorality with Rahab. Anyone who assumes that there was immoral conduct forces their own bias on the text.

3. (2-7) Rahab hides and protects the spies.

And it was told the king of Jericho, saying, "Behold, men have come here tonight from the children of Israel to search out the country." So the king of Jericho sent to Rahab, saying, "Bring out the men who have come to you, who have entered your house, for they have come to search out all the country." Then the woman took the two men and hid them. So she said, "Yes, the men came to me, but I did not know where they *were* from. And it happened as the gate was being shut, when it was dark, that the men went out. Where the men went I do not know; pursue them quickly, for you may overtake them." (But she had brought them up to the roof and hidden them with the stalks of flax, which she had laid in order on the roof.) Then the men pursued them by the road to the Jordan, to the fords. And as soon as those who pursued them had gone out, they shut the gate.

a. **Then the woman took the two men and hid them:** In the culture of that day, there was a strong tradition of hospitality. If someone was a guest in your house, you had a strong duty to protect them and care for them. Even considering this, Rahab went much further than the respect of cultural traditions regarding hospitality. She put her own life on the line for these men.

b. **Yes, the men came to me, but I did not know where they were from:** The Bible simply *reports* Rahab's lie; it does not praise it or excuse it. Perhaps if she had beforehand determined in her heart to not lie in obedience to God, He would have made a way for her to preserve the life of the spies *without* lying.

c. Rahab's lie is not justified, but it does show courage. Consider that she was a pagan sinner in a city and culture wholly given over to the worship of false gods and immorality, with no previous contact with the word of God or the things of God. What is your excuse?

B. Salvation for Rahab.

1. (8-14) Rahab's confession of faith.

Now before they lay down, she came up to them on the roof, and said to the men: "I know that the LORD has given you the land, that the terror of you has fallen on us, and that all the inhabitants of the land are faint-hearted because of you. For we have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites who *were* on the other side of the Jordan, Sihon and Og, whom you utterly destroyed. And as soon as we heard *these things*, our hearts melted; neither did there remain any more courage in anyone because of you, for the LORD your God, He *is* God in heaven above and on earth beneath. Now therefore, I beg you, swear to me by the LORD, since I have shown you kindness, that you also will show kindness to my father's house, and give me a true token, and spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death." So the men answered her, "Our lives for yours, if none of you tell this business of ours. And it shall be, when the LORD has given us the land, that we will deal kindly and truly with you."

a. **I know that the LORD has given you the land:** This surprising outburst of faith shows how God had a plan in bringing Rahab and the spies together. It is the same kind of thing we see when God supernaturally brings us to people who are believers or open to the gospel.

b. Rahab's declaration **He is God in heaven above and on earth beneath** is proof of her faith. It is not strong faith and it is not perfect faith, but her faith is commendable nonetheless (Hebrews 11:31 and James 2:25).

i. We may be appalled at the fact that Rahab was a prostitute, or that she was a liar. But the fact is that she was not saved by her works, but by her faith. She knew who God was, she knew who she was, and she trusted God for her very life.

c. **That you also will show kindness to my father's house:** Rahab's desire to see her family saved, and the length she goes to in order to save their lives shows that her love should be noticed, as well as her faith.

d. **Swear to me by the LORD:** This shows that Rahab longed for assurance by asked for an oath. She *wanted* to leave her sinful life and culture and come with God's people.

2. (15-21) The means of Rahab's salvation: the scarlet cord.

Then she let them down by a rope through the window, for her house *was* on the city wall; she dwelt on the wall. And she said to them, "Get to the mountain, lest the pursuers meet you. Hide there three days, until the pursuers have returned. Afterward you may go your way." So the men said to her: "We *will be* blameless of this oath of yours which you have made us swear, unless, *when* we come into the land, you bind this line of scarlet cord in the window through which you let us down, and unless you bring your father, your mother, your brothers, and all your father's household to your own home. So it shall be *that* whoever goes outside the doors of your house into the street, his blood *shall be* on his own head, and we *will be* guiltless. And whoever is with you in the house, his blood *shall be* on our head if a hand is laid on him. And if you tell this business of ours, then we will be free from your oath which you made us swear." Then she said, "According to your words, *so be it.*" And she sent them away, and they departed. And she bound the scarlet cord in the window.

a. **Bind this scarlet cord in the window:** This was the signal to the army of Israel that the people in this home were to be spared. Despite Rahab's desire, despite her faith, despite the promises of these spies, she would have perished unless she put her trust in a blood red cord cast down from her window. Without the scarlet cord, she could not have been saved.

i. As early as the first century, commentators such as Clement of Rome, Justin Martyr, Irenaeus, Origen and more saw **this scarlet cord** as a symbol of the blood of Jesus.

b. **And she bound the scarlet cord in the window:** Rahab *immediately* put her faith into both the identification and safety of the scarlet cord. She also trusted in the ones who made the promise about the scarlet cord (**according to your words, so be it**).

i. Joshua would be a savior for Rahab, but a judge of the rest of Jericho. In the same way Jesus is a savior for those who trust Him, but a judge for those who reject Him.

c. Rahab's destiny was to marry one of the princes of Judah and be found in the lineage of King and David and Jesus Himself.

3. (22-24) Mission accomplished.

They departed and went to the mountain, and stayed there three days until the pursuers returned. The pursuers sought *them* all along the way, but did not find *them*. So the two men returned, descended from the mountain, and crossed over; and they came to Joshua the son of Nun, and told him all that had befallen them. And they said to Joshua, “Truly the LORD has delivered all the land into our hands, for indeed all the inhabitants of the country are fainthearted because of us.”

a. **And told him all that had befallen them:** Considering how God will have them conquer the city of Jericho, how did the information from these spies help in the battle for Jericho? Jericho was one of the strongest and most heavily fortified cities of Canaan; if Israel could conquer it, the whole land would be before them - but how did this reconnaissance help them with the eventual battle? It didn't help them at all!

b. **Truly the LORD has delivered all the land into our hands, for indeed all the inhabitants of the country are fainthearted because of us:** The reconnaissance mission didn't help with military strategy, but it did help in encouraging the faith of these spies and the whole nation. This was far more important than a good battle plan.

i. There was another purpose at work in sending the spies: to save Rahab. In this, we see the extent God goes to in bringing one woman and her father's house to salvation - Someone seemingly “impossible” to save.

ii. You may know some that seem “impossible” to save, but God's hand is not short to save people like Rahab, and He can work in amazing ways to bring salvation.