

## Only Faith Works... The Gospel according to Rahab

### Joshua 2

<sup>1</sup> And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view [walk in and see] the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

Joshua – OT:3091 – Yehowshuwa` (yeh-ho-shoo'-ah); or Yehowshu` a (yeh-ho-shoo'-ah); from OT:3068 and OT:3467; Jehovah-saved; Jehoshua (i.e. Joshua), the Jewish leader: -Jehoshua, Jehoshuah, Joshua. Compare OT:1954, OT:3442.

Nun – OT:5126 – Nuwn (noon); or Nown (1 Chron 7:27) (nohn); from OT:5125; perpetuity, Nun or Non, the father of Joshua: KJV - Non, Nun.

...from – OT:5125 – nuwn (noon); a primitive root; to resprout, i.e. propagate by shoots; figuratively, to be perpetual: KJV - be continued.

Shittim – OT:7851 – Shittiym (shit-teem'); the same as the plural of OT:7848; acacia trees; Shittim, a place East of the Jordan: KJV - Shittim.

...from – OT:7848 – shittah (shit-taw'); feminine of a derivative [only in the plural shittiym (shit-teem)]; meaning the sticks of wood] from the same as OT:7850; the acacia (from its scourging thorns): KJV - shittah, shittim.

Spy – OT:7270 – ragal (raw-gal'); a primitive root; to walk along; but only in specifically, applications, to reconnoiter, to be a tale-bearer (i.e. slander); also (as denominative from OT:7272) to lead about: KJV - backbite, search, slander, (e-) spy (out), teach to go, view.

Secretly – cunning, silently

Jericho – OT:3405 – Yeriychow (yer-ee-kho'); or Yerechow (yer-ay-kho'); or variation (1 Kings 16:34) Yeriychoh (yer-ee-kho'); perhaps from OT:3394; its month; or else from OT:7306; fragrant; Jericho or Jerecho, a place in Palestine: KJV - Jericho.

...from – OT:3394 – yareach (yaw-ray'-akh); from the same as OT:3391; the moon: KJV - moon. \*\*\* Yerechow. See OT:3405.

...from – OT:7306 – ruwach (roo'-akh); a primitive root; properly, to blow, i.e. breathe; only (literally) to smell or (by implication, perceive (figuratively, to anticipate, enjoy):

KJV - accept, smell, X touch, make of quick understanding.

Harlot's – OT:2181 – zanah (zaw-naw'); a primitive root [highly-fed and therefore wanton]; to commit adultery (usually of the female, and less often of simple fornication, rarely of involuntary ravishment); figuratively, to commit idolatry (the Jewish people being regarded as the spouse of Jehovah):

KJV - (cause to) commit fornication, X continually, X great, (be an, play the) harlot, (cause to be, play the) whore, (commit, fall to) whoredom, (cause to) go a-whoring, whorish.

Lodged – OT:7901 – shakab (shaw-kab'); a primitive root; to lie down (for rest, sexual connection, decease or any other purpose):

KJV - X at all, cast down, ([lover-]) lay (self) (down), (make to) lie (down, down to sleep, still with), lodge, ravish, take rest, sleep, stay.

## Only Faith Works... The Gospel according to Rahab

### Joshua 2 the Fear factor...

<sup>2</sup> And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

<sup>3</sup> And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

#### *Rahab's story to the king's messengers: She didn't know them...*

<sup>4</sup> And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

#### *...and they left*

<sup>5</sup> And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

#### *Rahab hid them in fear of God...*

<sup>6</sup> But she had brought them up to the roof of the house, and hid [covered over] them with the stalks of flax, which she had laid in order upon the roof.

Brought them up – OT:5927 – `alah (aw-law'); a primitive root; to ascend, intransitively (be high) or actively (mount); used in a great variety of senses, primary and secondary, literal and figurative (as follow):

KJV - arise (up), (cause to) ascend up, at once, break [the day] (up), bring (up), (cause to) burn, carry up, cast up, + shew, climb (up), (cause to, make to) come (up), cut off, dawn, depart, exalt, excel, fall, fetch up, get up, (make to) go (away, up); grow (over) increase, lay, leap, levy, lift (self) up, light, [make] up, X mention, mount up, offer, make to pay, + perfect, prefer, put (on), raise, recover, restore, (make to) rise (up), scale, set (up), shoot forth (up), (begin to) spring (up), stir up, take away (up), work.

Roof of the house – OT:1406 – gag (gawg); probably by reduplication from OT:1342; a roof; by analogy, the top of an altar: KJV - roof (of the house), (house) top (of the house).

...from – OT:1342 – ga'ah (gaw-aw'); a primitive root; to mount up; hence, in general, to rise, (figuratively) be majestic: KJV - gloriously, grow up, increase, be risen, triumph.

### Romans 1

<sup>17</sup> For therein is the **righteousness of God revealed from faith to faith**: as it is written, The just shall live by faith.

#### *They were covered over by the altar upon Rahab home...*

<sup>7</sup> And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued [with hostile intent] after them were gone out, they shut [surrendered] the gate.

<sup>8</sup> And before they were laid down [for sleep], she came up unto them upon the roof [top of the altar]; **We understand that the altar is the place whereupon the animal sacrificed for slaughter...**

**We do not always encounter death upon the altar, although we lay up our lives a living sacrifice...**

## **Only Faith Works... The Gospel according to Rahab**

### **Rahab's testimony of fear**

#### **Joshua 2 ...fear factor continues...**

<sup>9</sup> And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

<sup>10</sup> For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

<sup>11</sup> And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

### **Rahab's plea for herself and her family within her home...having proved her allegiance (faithfulness)**

<sup>12</sup> Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and **give me a true token:**

LORD – OT:3068 – Yehovah (yeh-ho-vaw'); from OT:1961; (the) self-Existent or Eternal; Jehovah, Jewish national name of God: KJV - Jehovah, the Lord. Compare OT:3050, OT:3069.

Kindness – OT:2617 – checed (kheh'-sed); from OT:2616; kindness; by implication (towards God) piety: rarely (by opposition) reproof, or (subject.) beauty:

KJV - favour, good deed (-liness, -ness), kindly, (loving-) kindness, merciful (kindness), mercy, pity, reproach, wicked thing.

...from – OT:2616 – chacad (khaw-sad'); a primitive root; properly, perhaps to bow (the neck only [compare OT:2603] in courtesy to an equal), i.e. to be kind; also (by euphem. [compare 1 OT:88], but rarely) to reprove: KJV - shewself merciful, put to shame.

***The enemy wouldn't bow the neck...***

#### ***Request was for salvation and removal from the ruin to follow...***

<sup>13</sup> And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

Deliver – OT:5337 – natsal (naw-tsal'); a primitive root; to snatch away, whether in a good or a bad sense:- X at all, defend, deliver (self), escape, X without fail, part, pluck, preserve, recover, rescue, rid, save, spoil, strip, X surely, take (out).

Death – OT:4194 – maveth (maw'-veth); from OT:4191; death (natural or violent); concretely, the dead, their place or state (hades); figuratively, pestilence, ruin: KJV - (be) dead ([-ly]), death, die (-d).

## Only Faith Works... The Gospel according to Rahab

### Joshua 2

<sup>14</sup> And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the **LORD** hath given us the land, that we will deal kindly [kindness, mercifully] and truly with thee.

utter not – OT:5046 – nagad (naw-gad'); a primitive root; properly, to front, i.e. stand boldly out opposite; by implication (causatively), to manifest; figuratively, to announce (always by word of mouth to one present); specifically, to expose, predict, explain, praise:

KJV - bewray, X certainly, certify, declare (-ing), denounce, expound, X fully, messenger, plainly, profess, rehearse, report, shew (forth), speak, X surely, tell, utter.

Business – God's business matter... OT:1697 – dabar (daw-baw'); from OT:1696; a word; by implication, a matter (as spoken of) or thing; adverbially, a cause:

KJV - act, advice, affair, answer, X any such (thing), because of, book, business, care, case, cause, certain rate, + chronicles, commandment, X commune (-ication), + concern [-ing], + confer, counsel, + dearth, decree, deed, X disease, due, duty, effect, + eloquent, errand, [evil favouredness-], + glory, + harm, hurt, + iniquity, + judgment, language, + lying, manner, matter, message, [no] thing, oracle, X ought, X parts, + pertaining, + please, portion, + power, promise, provision, purpose, question, rate, reason, report, request, X (as hast) said, sake, saying, sentence, + sign, + so, some [uncleanness], somewhat to say, + song, speech, X spoken, talk, task, + that, X there done, thing (concerning), thought, + thus, tidings, what [-soever], + wherewith, which, word, work.

Truly – OT:571 – 'emeth (eh'-meth); contracted from OT:539; stability; (figuratively) certainty, truth, trustworthiness: KJV - assured (-ly), establishment, faithful, right, sure, true (-ly, -th), verity.

...from – OT:539 – 'aman (aw-man'); a primitive root; properly, to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain; once (Isa 30:21; interchangeable with OT:541) to go to the right hand:

KJV - hence, assurance, believe, bring up, establish, + fail, be faithful (of long continuance, steadfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.

## **Only Faith Works... The Gospel according to Rahab**

### ***Rahab works to rescue men ...trustworthy***

#### **Joshua 2**

<sup>15</sup> Then **she** let them down by a cord through the window: for her house [she built] was upon the **town wall**, and she **dwelt upon the wall** (a watchtower).

Cord – OT:2256 – chebel (kheh'-bel); or chebel (khay'-bel); from OT:2254; a rope (as twisted), especially a measuring line; by implication, a district or inheritance (as measured); or a noose (as of cords); figuratively, a company (as if tied together); also a throe (especially of parturition); also ruin: KJV - band, coast, company, cord, country, destruction, line, lot, pain, pang, portion, region, rope, snare, sorrow, tackling.

...from – OT:2254 – chabal (khaw-bal'); a primitive root; to wind tightly (as a rope), i.e. to bind; specifically, by a pledge; figuratively, to pervert, destroy; also to writhe in pain (especially of parturition):

KJV - X at all, band, bring forth, (deal) corrupt (-ly), destroy, offend, lay to (take a) pledge, spoil, travail, X very, withhold.

Wall – OT:2346 – chowmah (kho-maw'); feminine active participle of an unused root apparently meaning to join; a wall of protection: KJV - wall, walled.

### ***Safety instructions***

<sup>16</sup> And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

*...she knew the routine...*

### ***God's witness gives assurance...***

<sup>17</sup> And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.

#### **Philippians 2**

<sup>15</sup> That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

## Only Faith Works... The Gospel according to Rahab

### Joshua

<sup>18</sup> Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

### Joshua

<sup>12</sup> Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and **give me a true token**  
True – OT:571 – 'emeth (eh'-meth); contracted from OT:539; stability; (figuratively) certainty, truth, trustworthiness:

KJV - assured (-ly), establishment, faithful, right, sure, true (-ly, -th), verity.

...from – OT:539 – 'aman (aw-man'); a primitive root; properly, to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain; once (Isa 30:21; interchangeable with OT:541) to go to the right hand:

KJV - hence, assurance, believe, bring up, establish, + fail, be faithful (of long continuance, stedfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.

token – OT:226 – 'owth (oth); probably from OT:225 (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.:

KJV - mark, miracle, (en-) sign, token.

...from – OT:225 – 'uwth (ooth); a prim root; properly, to come, i.e.(implied) to assent:

KJV - consent.

Line – OT:8615 – tiqvah (tik-vaw'); from OT:6960; literally, a cord (as an attachment [compare OT:6961]); figuratively, expectancy: KJV - expectation ([-ted]), hope, live, thing that I long for.

...from – OT:6960 – qavah (kaw-vaw'); a primitive root; to bind together (perhaps by twisting), i.e. collect; (figuratively) to expect: KJV - gather (together), look, patiently, tarry, wait (for, on, upon).

Thread – OT:2339 – chuwt (khoot); from an unused root probably meaning to sew; a string; by implication, a measuring tape: KJV - cord, fillet, line, thread.

*It is a reminder to us to show kindness when we remember the kindness of them/of him who showed us so great a kindness....*

## **Only Faith Works... The Gospel according to Rahab**

### **Joshua 2**

<sup>19</sup> And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.

<sup>20</sup> And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

### ***Immediate response of expectation...***

<sup>21</sup> And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

***...it wasn't just a way back in...it was a token and a welcome mat to reenter...***

<sup>22</sup> And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

<sup>23</sup> So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them:

### ***The testimony of Rahab was the testimony of one...***

<sup>24</sup> And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

## Only Faith Works... The Gospel according to Rahab

...**Moving Day** in 6 days from the beginning of entering into the world of Jericho and reentering to deliver kindness and wrath...

### Joshua 3

<sup>1</sup> And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

<sup>2</sup> And it came to pass **after three days**, that the officers went through the host;

<sup>3</sup> And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

<sup>4</sup> Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

<sup>5</sup> And Joshua said unto the people, **Sanctify yourselves: for to morrow the LORD will do wonders among you.**

<sup>6</sup> And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

<sup>7</sup> And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

<sup>8</sup> And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

<sup>9</sup> And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

<sup>10</sup> And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

<sup>11</sup> Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

<sup>12</sup> Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

<sup>13</sup> And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

<sup>14</sup> And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

<sup>15</sup> And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

<sup>16</sup> That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

<sup>17</sup> And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.



## **Only Faith Works...**

### **The Gospel according to Rahab**

#### **Joshua 4**

<sup>1</sup> And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

<sup>2</sup> Take you twelve men out of the people, out of every tribe a man,

<sup>3</sup> And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

<sup>4</sup> Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

<sup>5</sup> And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

<sup>6</sup> That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

<sup>7</sup> Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

<sup>8</sup> And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

<sup>9</sup> And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

<sup>10</sup> For the priests which bare the ark stood in the midst of Jordan, until everything was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.

<sup>11</sup> And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

<sup>12</sup> And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

<sup>13</sup> About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.

<sup>14</sup> On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

<sup>15</sup> And the LORD spake unto Joshua, saying,

<sup>16</sup> Command the priests that bear the ark of the testimony, that they come up out of Jordan.

<sup>17</sup> Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

<sup>18</sup> And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

<sup>19</sup> 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.

<sup>20</sup> And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

**Only Faith Works...**  
**The Gospel according to Rahab**

**Joshua 4**

<sup>21</sup> **And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?**

<sup>22</sup> **Then ye shall let your children know, saying, Israel came over this Jordan on dry land.**

<sup>23</sup> **For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over:**

<sup>24</sup> **That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.**

## Only Faith Works... The Gospel according to Rahab

### Joshua 5

<sup>1</sup> And it came to pass, **when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.**

*Those of the lineage of Israel were circumcised who had not been circumcised before entering into the period of God's judgment...*

<sup>2</sup> At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

<sup>3</sup> And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

<sup>4</sup> And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

<sup>5</sup> Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

<sup>6</sup> For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

<sup>7</sup> And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

<sup>8</sup> And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

<sup>9</sup> And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

<sup>10</sup> And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

<sup>11</sup> And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

<sup>12</sup> And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

<sup>13</sup> And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

<sup>14</sup> And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?

<sup>15</sup> And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

## Only Faith Works... The Gospel according to Rahab

### Joshua 6

<sup>1</sup> **Now Jericho was straitly shut up because of the children of Israel:** none went out, and none came in.

<sup>2</sup> And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

<sup>3</sup> And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

<sup>4</sup> And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

<sup>5</sup> And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

<sup>6</sup> And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

<sup>7</sup> And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

<sup>8</sup> And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

<sup>9</sup> And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets.

<sup>10</sup> And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

<sup>11</sup> So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

<sup>12</sup> And Joshua rose early in the morning, and the priests took up the ark of the LORD.

<sup>13</sup> And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

<sup>14</sup> And the second day they compassed the city once, and returned into the camp: so they did six days.

<sup>15</sup> And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

**Only Faith Works...**  
**The Gospel according to Rahab**

*Rahab's redemption is nigh...*

Joshua 6

<sup>16</sup> And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

*Joshua binds to him all whom were bound by the words of the servants who went in in his name...*

<sup>17</sup> And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

Accursed – OT:2764 – cherem (khay'-rem); or (Zech 14:11) cherem (kheh'-rem); from OT:2763; physical (as shutting in) a net (either literally or figuratively); usually a doomed object; abstr. extermination:

KJV - (ac-) curse (-d, -d thing), dedicated thing, things which should have been utterly destroyed, (appointed to) utter destruction, devoted (thing), net.

...from – OT:2763 – charam (khaw-ram'); a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: KJV - make accursed, consecrate, (utterly) destroy, devote, forfeit, have a flat nose, utterly (slay, make away).

Only – OT:7535 – raq (rak); the same as OT:7534 as a noun; properly, leanness, i.e. (figuratively) limitation; only adverbial, merely, or conjunctive, although:

KJV - but, even, except, howbeit howsoever, at the least, nevertheless, nothing but, notwithstanding, only, save, so [that], surely, yet (so), in any wise.

...from – OT:7534 – raq (rak); from OT:7556 in its original sense; emaciated (as if flattened out): KJV - lean ([-fleshed]), thin.

Messengers – OT:4397 – mal'ak (mal-awk'); from an unused root meaning to dispatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher):

KJV - ambassador, angel, king, messenger.

*Messengers don't always take information in... They may take away information of the place wherein they are given lodging. So we also will testify against the wicked ones who stand in judgment before the lake of fire...*

## **Only Faith Works... The Gospel according to Rahab**

### **Joshua 6**

<sup>18</sup> And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

<sup>19</sup> But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.

<sup>20</sup> **So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.**

Flat – OT:8478 – tachath (takh'-ath); from the same as OT:8430; the bottom (as depressed); only adverbially, below (often with prepositional prefix underneath), in lieu of, etc.:

KJV - as, beneath, X flat, in (-stead), (same) place (where ... is), room, for ... sake, stead of, under, X unto, X when ... was mine, whereas, [wherefore-], with.

<sup>21</sup> **And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.**

<sup>22</sup> **But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.**

*Make special note ---the foundation of the household of faith is firm even when walls are being destroyed all around us...*

<sup>23</sup> And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

<sup>24</sup> And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

*Joshua saved Rahab...not two witnesses...*

<sup>25</sup> And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

<sup>26</sup> And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

## Only Faith Works... The Gospel according to Rahab

### Joshua

<sup>27</sup> So the LORD was with Joshua; and **his fame was noised throughout** all the country.

### *The walls of Jericho*

*Archaeology confirms: they really DID come a-tumblin' down*

by [Bryant Wood](#)

'It is a sad fact that of the town walls of the Late Bronze Age, within which period the attack by the Israelites must fall by any dating, not a trace remains .... The excavation of Jericho, therefore, has thrown no light on the walls of Jericho of which the destruction is so vividly described in the Book of Joshua.<sup>1</sup>

She [Kenyon, an archeologist] concluded that the Bronze Age city of Jericho was destroyed about 1550 BC by the Egyptians. An in-depth analysis of the evidence, however, reveals that the destruction took place around 1400 BC (end of the Late Bronze I period), exactly when the Bible says the Conquest occurred.

The mound, or 'tell' of Jericho was surrounded by a great earthen rampart, or embankment, with a stone retaining wall at its base. The retaining wall was some four to five metres (12–15 feet) high. On top of that was a mudbrick wall two metres (six feet) thick and about six to eight metres (20–26 feet) high.<sup>4</sup> At the crest of the embankment was a similar mudbrick wall whose base was roughly 14 metres (46 feet) above the ground level outside the retaining wall (see [diagram](#)). This is what loomed high above the Israelites as they marched around the city each day for seven days. **Humanly speaking, it was impossible for the Israelites to penetrate the impregnable bastion of Jericho.**

Within the upper wall was an area of approximately six acres, while the total area of the upper city and fortification system was 50% larger, or about nine acres. Based on the archaeologist's rule of thumb of 200 persons per acre, the population of the upper city would have been about 1,200. However, from excavations carried out by a German team in the first decade of this century, we know that people were also living on the embankment between the upper and lower city walls. In addition, those Canaanites living in surrounding villages would have fled to Jericho for safety. **Thus, we can assume that there were several thousand people inside the walls when the Israelites came against the city.**

Such a large quantity of grain left untouched gives silent testimony to the truth of yet another aspect of the biblical account. A heavily fortified city with an abundant supply of food [even grain used also as a commodity] and water would normally take many months, even years, to subdue. The Bible says that Jericho fell after only seven days. The jars found in the ruins of Jericho were full, showing that the siege was short since the people inside the walls consumed very little of the grain.

Jericho was once thought to be a 'Bible problem' because of the seeming disagreement between archaeology and the Bible. When the archaeology is correctly interpreted, however, just the opposite is the case. The archaeological evidence supports the historical accuracy of the biblical account in every detail. **Every aspect of the story that could possibly be verified by the findings of archaeology is, in fact, verified.**

## Only Faith Works... The Gospel according to Rahab

### Psalm 87

#### *God prepared all from the foundation of the world*

<sup>1</sup> His foundation is in the holy mountains.

His Foundation is unto looming mountains...

Holy – OT:2042 – harar (haw-rawr'); from an unused root meaning to loom up; a mountain:

KJV - hill, mount (-ain).

#### *God seeks to build his kingdom*

<sup>2</sup> The LORD loveth the gates of Zion more than all the dwellings of Jacob (heel-catcher).

Zion – OT:6726 – Tsiyown (tsee-yone'); the same (regularly) as OT:6725; Tsjion (as a permanent capital), a mountain of Jerusalem: KJV - Zion.

...from – OT:6725 – tsiyuwn (tsee-yoon'); from the same as OT:6723 in the sense of conspicuousness [compare OT:5329]; a monumental or guiding pillar: KJV - sign, title, waymark.

#### *God works in the evil world of Jericho*

<sup>3</sup> Glorious things are spoken of thee, O city of [Supreme] God. Selah [pause or rest as in music].

#### *Rahab – God found Rahab*

<sup>4</sup> I will make mention of Rahab and Babylon to them that know me: behold Philistia [(area of Syria) dust], and Tyre [(area of Palestine) stone], with Ethiopia [Foreign areas - Cush]; this [one] man was born there.

Make mention – OT:2142 – zakar (zaw-kar'); a primitive root; properly, to mark (so as to be recognized), i.e. to remember; by implication, to mention; also (as denominative from OT:2145) to be male:

KJV - X burn [incense], X earnestly, be male, (make) mention (of), be mindful, recount, record (-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, X still, think on, X well.

Rahab – OT:7294 – Rahab (rah'-hab); the same as OT:7293; Rahab (i.e. boaster), an epithet of Egypt: KJV - Rahab.

...from – OT:7293 – rahab (rah'-hab); from OT:7292, bluster (-er): KJV - proud, strength.

...from – OT:7292 – rahab (raw-hab'); a primitive root; to urge severely, i.e. (figuratively) importune, embolden, capture, act insolently: KJV - overcome, behaveself proudly, make sure, strengthen.

Babylon – OT:894 – Babel (baw-bel'); from OT:1101; confusion; Babel (i.e. Babylon), including Babylonia and the Babylonian empire: KJV - Babel, Babylon.

...from – OT:1101 – balal (baw-lal'); a primitive root; to overflow (specifically with oil.); by implication, to mix; also (denominatively from OT:1098) to fodder:

KJV - anoint, confound, X fade, mingle, mix (self), give provender, temper.

...from – OT:1098 – beliyl (bel-eel'); from OT:1101; mixed, i.e. (specifically) feed (for cattle):

KJV - corn, fodder, provender.

Born – OT:3205 – yalad (yaw-lad'); a primitive root; to bear young; causatively, to beget; medically, to act as midwife; specifically, to show lineage:

KJV - bear, beget, birth ([-day]), born, (make to) bring forth (children, young), bring up, calve, child, come, be delivered (of a child), time of delivery, gender, hatch, labour, (do the office of a) midwife, declare pedigrees, be the son of, (woman in, woman that) travail (-eth, -ing woman).



## **Only Faith Works...** **The Gospel according to Rahab**

***Rahab – God revealed himself to her***  
***Rahab – God shall raise her up***

### **Psalm 87**

<sup>5</sup> And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

Highest – OT:5945 – 'elyown (el-yone'); from OT:5927; an elevation, i.e. (adj.) lofty (compar.); as title, the Supreme: KJV - (Most, on) high (-er, -est), upper (-most).

...from – OT:5927 – `alah (aw-law'); a primitive root; to ascend, intransitively (be high) or actively (mount); used in a great variety of senses, primary and secondary, literal and figurative (as follow): KJV - arise (up), (cause to) ascend up, at once, break [the day] (up), bring (up), (cause to) burn, carry up, cast up, + shew, climb (up), (cause to, make to) come (up), cut off, dawn, depart, exalt, excel, fall, fetch up, get up, (make to) go (away, up); grow (over) increase, lay, leap, levy, lift (self) up, light, [make] up, X mention, mount up, offer, make to pay, + perfect, prefer, put (on), raise, recover, restore, (make to) rise (up), scale, set (up), shoot forth (up), (begin to) spring (up), stir up, take away (up), work.

Establish – OT:3559 – kuwn (koon); a primitive root; properly, to be erect (i.e. stand perpendicular); hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous):

KJV - certain (-ty), confirm, direct, faithfulness, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, order, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, tarry, X very deed.

Born – OT:3205 – yalad (yaw-lad'); a primitive root; to bear young; causatively, to beget; medically, to act as midwife; specifically, to show lineage:

KJV - bear, beget, birth ([day]), born, (make to) bring forth (children, young), bring up, calve, child, come, be delivered (of a child), time of delivery, gender, hatch, labour, (do the office of a) midwife, declare pedigrees, be the son of, (woman in, woman that) travail (-eth, -ing woman).

### ***God counts in those he has written in the book of life***

<sup>6</sup> The LORD shall count, when he writeth up the people, that this man was born there. Selah.

Count – OT:5608 – caphar (saw-far'); a primitive root; properly, to score with a mark as a tally or record, i.e. (by implication) to inscribe, and also to enumerate; intensively, to recount, i.e. celebrate:

KJV - commune, (ac-) count; declare, number, + penknife, reckon, scribe, shew forth, speak, talk, tell (out), writer.

Writeth – OT:3789 – kathab (kaw-thab'); a primitive root; to grave, by implication, to write (describe, inscribe, prescribe, subscribe): KJV - describe, record, prescribe, subscribe, write (-ing, -ten).

People – OT:5971 – `am (am); from OT:6004; a people (as a congregated unit); specifically, a tribe (as those of Israel); hence (collectively) troops or attendants; figuratively, a flock:

KJV - folk, men, nation, people.

...from – OT:6004 – `amam (aw-mam'); a primitive root; to associate; by implication, to overshadow (by huddling together): KJV - become dim, hide.

Born – OT:3205 – yalad (yaw-lad'); a primitive root; to bear young; causatively, to beget; medically, to act as midwife; specifically, to show lineage:

KJV - bear, beget, birth ([day]), born, (make to) bring forth (children, young), bring up, calve, child, come, be delivered (of a child), time of delivery, gender, hatch, labour, (do the office of a) midwife, declare pedigrees, be the son of, (woman in, woman that) travail (-eth, -ing woman).

**Only Faith Works...**  
**The Gospel according to Rahab**

**Psalm 87 (cont)**

***God put a song in Rahab's heart***

***...and gave Rahab an I to see...***

<sup>7</sup> ***As well the singers as the players on instruments shall be there: all my springs are in thee.***

Springs – OT:4599 – ma` yan (mah-yawn'); or ma` yenow (Ps 114:8) (mah-yen-o'); or (feminine) ma` yanah (mah-yaw-naw'); from OT:5869 (as a denominative in the sense of a spring); a fountain (also collectively), figuratively, a source (of satisfaction): KJV - fountain, spring, well.

...from – OT:5869 – `ayin (ah'-yin); probably a primitive word; an eye (literally or figuratively); by analogy, a fountain (as the eye of the landscape):

KJV - affliction, outward appearance, + before, + think best, colour, conceit, + be content, countenance, + displease, eye ([-brow], [-d], -sight), face, + favour, fountain, furrow [from the margin], X him, + humble, knowledge, look, (+well), X me, open (-ly), + (not) please, presence, + regard, resemblance, sight, X thee, X them, + think, X us, well, X you (-rselves).

## Only Faith Works... The Gospel according to Rahab

### Psalm 89

<sup>9</sup> Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

<sup>10</sup> Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong [prevailing power] arm.

Broken pieces – OT:1792 – daka' (daw-kaw'); a primitive root (compare OT:1794); to crumble; transitively, to bruise (literally or figuratively):

KJV - beat to pieces, break (in pieces), bruise, contrite, crush, destroy, humble, oppress, smite.

...from – OT:1794 – dakah (daw-kaw'); a primitive root (compare OT:1790, OT:1792); to collapse (phys. or mentally): KJV - break (sore), contrite, crouch.

...from – OT:1792 – daka' (daw-kaw'); a primitive root (compare OT:1794); to crumble; transitively, to bruise (literally or figuratively):

KJV - beat to pieces, break (in pieces), bruise, contrite, crush, destroy, humble, oppress, smite.

...from – OT:1790 – dak (dak); from an unused root (compare OT:1794); crushed, i.e. (fig.) injured:

KJV - afflicted, oppressed.

### Psalm 34

<sup>17</sup> The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.

<sup>18</sup> The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

<sup>19</sup> Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

### Psalm 38

<sup>7</sup> For my loins are filled with a loathsome disease: and there is no soundness in my flesh.

<sup>8</sup> I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

<sup>9</sup> Lord, all my desire is before thee; and my groaning is not hid from thee.

Slain – OT:2491 – chalal (khaw-law'l'); from OT:2490; pierced (especially to death); figuratively, polluted: KJV - kill, profane, slain (man), X slew, (deadly) wounded.

...from – OT:2490 – chalal (khaw-lal'); a primitive root [compare OT:2470]; properly, to bore, i.e. (by implication) to wound, to dissolve; figuratively, to profane (a person, place or thing), to break (one's word), to begin (as if by an "opening wedge"); denom. (from OT:2485) to play (the flute):

KJV - begin (X men began), defile, X break, defile, X eat (as common things), X first, X gather the grape thereof, X take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

...from – 2470 – chalah (khaw-law'); a primitive root [compare OT:2342, OT:2470, OT:2490]; properly, to be rubbed or worn; hence (figuratively) to be weak, sick, afflicted; or (causatively) to grieve, make sick; also to stroke (in flattering), entreat:

KJV - beseech, (be) diseased, (put to) grief, be grieved, (be) grievous, infirmity, intreat, lay to, put to pain, X pray, make prayer, be (fall, make) sick, sore, be sorry, make suit (X supplication), woman in travail, be (become) weak, be wounded.

Scattered – OT:6340 – pazar (paw-zar'); a primitive root; to scatter, whether in enmity [hate, hostility] or bounty [prize, payment, reward] KJV - disperse, scatter (abroad).

Enemies – OT:341 – 'oyeb (o-yabe'); or (fully) 'owyeb (o-yabe'); active participle of OT:340 [meaning to hate or be hostile]; hating; an adversary: KJV - enemy, foe.

Arm – OT:2220 – zerowa` (zer-o'-ah); or (shortened) zeroa` (zer-o'-ah); and (feminine) zerow` ah (zer-o-aw'); or zero` ah (zer-o-aw'); from OT:2232; the arm (as stretched out), or (of animals) the foreleg; figuratively, force: KJV - arm, + help, mighty, power, shoulder, strength.

...from – OT:2232 – zara` (zaw-rah'); a primitive root; to sow; figuratively, to disseminate, plant, fructify: KJV - bear, conceive seed, set with sow (-er), yield.

## Only Faith Works... The Gospel according to Rahab

### Psalm 89

<sup>11</sup> The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

### Isaiah 30

<sup>13</sup> Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

<sup>14</sup> And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

<sup>15</sup> For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

*Speaking of the wicked we see the rest of those who will...*

### Revelation 2 *God has broken some to be recreated...*

<sup>26</sup> And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

<sup>27</sup> And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

<sup>28</sup> And I will give him the morning star.

### Romans 5

<sup>9</sup> Much more then, being now **justified** by his blood, we shall be **saved from wrath** through him.

<sup>10</sup> For if, when **we were enemies**, we were reconciled to God by the death of his Son, much more, **being reconciled**, we shall be **saved by his life**.

<sup>11</sup> And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

*Once an enemy...Rahab had become a friend of the saint, justified she too would be saved from the wrath of God...*

*Was is difficult to believe that God could save her...when too saints entered into her home, she received the promise of atonement...*

### Colossians 1

<sup>20</sup> And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

<sup>21</sup> And **you, that were sometime alienated and enemies** in your mind by **wicked works**, yet now hath he **reconciled**

<sup>22</sup> In the body of his flesh through death, to present you holy and unblameable and **unreproveable [no need of admonishment, or correction]** in his sight:

### James 4

<sup>4</sup> Ye adulterers and adulteresses, know ye not that the **friendship of the world is enmity with God?** whosoever therefore will be a **friend of the world is the enemy of God.**

## Only Faith Works... The Gospel according to Rahab

### Isaiah 51

<sup>8</sup> For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

<sup>9</sup> Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. **Art thou not it that hath cut Rahab, and wounded the dragon?**

Cut – OT:2672 – chatsab (khaw-tsab'); or chatseb (khaw-tsabe'); a primitive root to cut or carve (wood), stone or other material); by implication, to hew, split, square, quarry, engrave:

KJV - cut, dig, divide, grave, hew (out, -er), made, mason.

[Rahab and Epithet – nickname, label, handle] for Egypt

<sup>10</sup> Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

### Hebrews 11

<sup>30</sup> By faith the walls of Jericho fell down, after they were compassed about seven days.

Faith – NT:4102 – pistis (pis'-tis); from NT:3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: KJV - assurance, belief, believe, faith, fidelity.

...from – NT:3982 – peitho (pi'-tho); a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty):

KJV - agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

Fell down – NT:4098 – pipto (pip'-to); a reduplicated and contracted form of peto (pet'-o); (which occurs only as an alternate in certain tenses); probably akin to NT:4072 through the idea of alighting; to fall (literally or figuratively): KJV - fail, fall (down), light on.

<sup>31</sup> By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Harlot – NT:4204 – porne (por'-nay); feminine of NT:4205; a strumpet; figuratively, an idolater: KJV - harlot, whore.

...from – NT:4205 – pornos (por'-nos); from pernemi (to sell; akin to the base of NT:4097); a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine): KJV - fornicator, whoremonger.

Perished – NT:4881 – sunapollumi (soon-ap-ol'-loo-mee); from NT:4862 and NT:622; to destroy (middle voice or passively, be slain) in company with: KJV - perish with.

Believed not – NT:544 – apeitheo (ap-i-theh'-o); from NT:545; to disbelieve (wilfully and perversely): KJV - not believe, disobedient, obey not, unbelieving.

...from – NT:545 – apeithes (ap-i-thace'); from NT:1 (as a negative particle) and NT:3982; unpersuadable, i.e. contumacious: KJV - disobedient.

<sup>32</sup> And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

## **Only Faith Works... The Gospel according to Rahab**

### **James 2**

<sup>24</sup> Ye see then how that **by works** a man is justified, and **not by faith only**.

<sup>25</sup> Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

Justified – NT:1344 – dikaiōo (dik-ah-yo'-o); from NT:1342; to render (i.e. show or regard as) just or innocent: KJV - free, justify (-ier), be righteous.

...from – NT:1342 – dikaios (dik'-ah-yos); from NT:1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively): KJV - just, meet, right (-eous).

...from – NT:1349 – dike (dee'-kay); probably from NT:1166; right (as self-evident), i.e.

justice (the principle, a decision, or its execution): KJV - judgment, punish, vengeance.

...from – NT:1166 – deiknuo (dike-noo'-o); a prolonged form of an obsolete primary of the same meaning; **to show** (literally or figuratively): KJV - shew.

<sup>26</sup> For as the body without the spirit is dead, so **faith without works is dead also**.

### **Romans 1**

<sup>17</sup> For therein is the **righteousness of God revealed from faith to faith**: as it is written, The just shall live by faith.

Rahab reveal the righteousness of God in her life and it was revealed through discerning eyes and ears of 2 witnesses that she believed and it was shown to them by that which she did ... So the 2 witnesses had to already be aware that the just shall live by faith then so should the just Rahab live and all who were of the household of faith....

### **Galatians 6**

<sup>10</sup> As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

### **Galatians 3**

<sup>11</sup> But that **no man is justified by the law in the sight of God, it is evident**: for, The just shall live by faith.

**Romans 3 Rahab was justified without the deed being done, but showed to just by her works**

<sup>28</sup> Therefore **we conclude that a man is justified by faith without the deeds of the law**.

### **Galatians 3**

<sup>22</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

*Rahab lived according to a promise...as Israel lived ...as we live  
...so as we live then show good works unto righteousness...*

### **Ezekiel 20**

<sup>11</sup> And I gave them my statutes, and shewed them my judgments, which **if a man do**, he shall even **live in them**.

If your going to heaven I don't have to say anymore...  
....only faith works.