

10/5/03

Joshua 2

The first five chapters of the book of Joshua mark the first division which focuses on the entering of the land. Josh. 1-5

1. The charge to Joshua and the preparation to cross the Jordan. Josh. 1
2. The charge to the spies sent out to Jericho. Josh. 2
3. The charge for the crossing of the Jordan. Josh. 3
4. The charge to erect a memorial at the crossing of Jordan. Josh. 4
5. The charge to die to the flesh life at Gilgal. Josh. 5

Sixty times the name of Joshua appears in the book, a type of Christ for “Victorious living by faith”.

Joshua has received his commission, the preparation have been made and not the spies are sent out for intelligence information of the land.

2:1-2 The sending out of the spies to Jericho.

2:1 The departure and arrival.

- 1) The charge to the two men. Vs. 1

- a) Joshua sent out two men from Acacia Grove to spy secretly. Vs. 1a
 - 1)) The place was the last encampment under Moses’ leadership, opposite of Jericho, at the foot of the mountains. Num. 25:1
 - 2)) The reference to being secret “cherish” means silent and with craftiness, not regarding their enemies, but regarding the people of Israel
 - 3)) The last time twelve spies went out they reported to the congregation and discouraged them. Num. 13:28-14:4
 - 4)) The spies as we will see reported back directly to Joshua. Vs. 23
 - 5)) They also were the ones who brought Rahab and her family out. Josh. 6:22-23
 - * Their names are never disclosed, the prominent figure is Rahab.
- b) Joshua gave specific instructions, “saying, “Go, view the land, especially Jericho.” Vs. 1b-d
 - 1)) Some see a lack of faith in Joshua in the sending out of the spies because God had already told him he had given them the land but this

- is nothing in the text nor does God charge Joshua.
- 2)) The time was different now when the people of the land were more aware of their presence and coming, so two spies was a wiser choice, rather than another twelve.
 - a)) Kiel says, “The help of God does not preclude human action, but rather presupposes it”.
 - b)) To be presumptuous and careless is the seed for failure, not faith! Xavier
 - 3)) Jericho was the key first stronghold and citadel of the Jordan Valley into the promise land.
 - c) The men left and came to the house of a harlot named Rahab, and lodged there. Vs. 1e-g
 - 1)) Some again find fault with the spies coming to a harlot’s house which was probably an inn also, a good place to gather intelligence.
 - 2)) The text does not say they knew it was a harlot’s house or that they went there to seek harlots, but rather that they came to lodge there, having sleeping accommodations.

- 3)) Others have attempted to teach that the word of harlot “zana” means an “innkeeper” but there is no evidence to this, it means illicit heterosexual intercourse, always it refers to women, only twice for men. Ex. 34:16, Num. 25:1
* The LXX and New Testament clearly understood her to be a harlot by the word “porne”. Heb. 11:31 , Ja. 2:25
- 4)) In fact it is possible that Rahab had already put away her harlotry by the time the spies arrived, as we will see in verse six.
 - a)) By faith the harlot **Rahab** did not perish with those who did not believe, when she had received the spies with peace. Heb 11:31
- 2) The King in charge of Jericho is informed by his very efficient security. Vs. 2
 - a) The information given to the King about the exact time of the infiltration, tonight.
 - b) The individuals were identified as from the children of Israel.
 - c) The indicated purpose was to search out the country.
 - d) The location, her house.

2:3 The king sent men to the house of Rahab.

- 1) The men arrive to speak to Rahab. Vs. 3
 - a) The message of the king was to bring out the men who have come to you, who have entered your house. Vs. 3a-d
 - b) The reason again is given to her, “For they have come to search out all the country.” Vs. 3e
- 2) The woman Rahab’s answer. Vs. 4-5
 - a) She first hid the men. Vs. 4a
 - b) She then acknowledged the men came to her but she was ignorant as to where they were from. Vs. 4b-d
 - c) She stated the men at dark slipped out of the city before the gates were shut and did not know of there whereabouts. Vs. 5a-c
 - d) She told them to pursue them quickly so as to overtake them. Vs. 5d-e
 - * The obvious lies should not be defended, they are wrong nor are they condoned.
- 3) The woman Rahab had hid the men on the roof. Vs. 6
 - a) The stalks of flax is good evidence that Rahab had abandoned her old life-style and begun to earn her living by making linen clothes. Deut. 22:8, Prov. 31:13

* These stems were about three feet long, dried and spun to make cloths and ripened early in March. Ex. 9:31, 32

- b) She is called the Rahab the harlot because that was her reputation in the city of Jericho and regardless of her change she carried that stigmatism with her in life. Josh. 2:1, 6:17, 22, 25
 - * You may of come out of a life-style that people still to this day label you with the old reputation, so you are to live in such a way as to prove them wrong Peter says. 1Pet. 2:12-15
- c) James calls her a harlot yet seems to imply her change already when he says, “Likewise, was not **Rahab** the harlot also justified by works when she received the messengers and sent them out another way? Ja. 2:25
 - * He is talking about works after salvation to verify one’s faith!
- 4) The men pursued the spies. Vs. 7
 - a) They pursued them by the road to the Jordan, to the fords. Vs. 7a-c
 - b) They shut the gate as soon as they had gone out. Vs. 7-e

2:8-14 **The covenant of the spies with Rahab in Jericho.**

2:8-11-The report of Rahab to the spies.

2:8-9 *The common knowledge of Rahab and the people.*

- 1) Rahab came to the spies prior to them laying down, Rahab came up to them on the roof. Vs. 8
 - a) She knew the danger of her choices, able to loose her life, being very courageous.
 - b) She knew her choice was the right one, being strong and not dismayed.
 - * The very things Yahweh had exhorted Joshua, Rahab was exhibiting by faith!
- 2) Rahab proclaimed the basis of her faith to the spies. Vs. 9
 - a) “I know that the LORD “Yahweh” has given you the land”. Vs. 9a-b
 - * She stood alone and believed the revelation of God!
 - b) “That the terror of you has fallen on us”. Vs. 9c
 - * She had witnessed the dread as a result of God’s revelation to occupy the land!
 - c) “And that all the inhabitants of the land are fainthearted because of you”. Vs. 9d
 - * Yahweh had told them this beforehand. Ex.15:15b-16

- 1)) She attested that all in the land had the same information!
- 2)) Her faith condemned all who rejected the revelation in Jericho and the entire land!
- 3)) Her faith was greater than many of the Isrealites who had a greater evidence by what they saw, heard and experienced, yet perished in the wilderness!
- 4)) Her faith joined her in the genealogy of Jesus, “Salmon begot Boaz by **Rahab**, Boaz begot Obed by Ruth, Obed begot Jesse”. Matt. 1:5
 - a)) The grace of God is all-sufficient for all sin, where sin abounds, much more does grace abound! Rom. 5:20
 - b)) Tamar, Bathsheba and Ruth Moabite cursed by God

2:10-11 *The clear communication that had reached Jericho.*

- 1) The power of their God Yahweh was incomparable. Vs. 10a
 - * The people had heard how the LORD dried up the water of the Red Sea for them when they came out of Egypt”. Ex. 14:21-31
- 2) The progression of Israel was unstoppable. Vs. 10b-d

- a) The people heard what Israel did to the two kings of the Amorites who were on the other side of the Jordan, Sihon and Og, whom you utterly destroyed”. Num. 21:21-35
- b) The term “utterly destroyed” “charam” means that which is completely dedicated for destruction in warfare to a deity. Josh. 6:17
- 3) The personal morale of the people was low due to the reports. Vs. 11
 - a) Their fear was immediate, “And as soon as we heard these things, our hearts melted”. Vs. 11a
* To dissolve or waste away!
 - b) The extent of their fear, “Neither did there remain any more courage in anyone because of you”. Vs. 11b
 - c) The reason for their fear, “For the LORD “Yahweh” your God, He is God in heaven above and on earth beneath.” Vs. 11c-d
* Incredible confession of faith by this pagan woman!

2:12-14 The request of Rahab to the spies.

- 1) The plead for the spies to return kindness to her, in like manner. Vs. 12
* Kindness “hesed” mercy, lovingkindness with the idea of

reciprocal caring and is a key covenant word for the people of God.

- a) She requested an oath, “Now therefore, I beg you, swear to me by the LORD”. Vs. 12a-c
- b) She requested the same protection she had given to them, “Since I have shown you kindness”. Vs. 12d
- c) She requested for her family, “That you also will show kindness to my father's house”. Vs. 12e
* She was interesting in the salvation of others and her life had been the only evidence of salvation change!
- d) She requested a token, “And give me a true token”, a pledge, sign or guarantee. Vs. 12f
- e) She specifies the individuals, “And spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death.” Vs. 13
 - a)) They without any doubt had observed the change of life in their daughter and sister.
 - b)) Salvation in the Bible is always a family matter, God desires to save entire families but it is an individual decision. Josh. 4:15, Acts 16:31
- 2) The answer of the spies. Vs. 14

- a) The condition, “So the men answered her, “Our lives for yours, if none of you tell this business of ours.” Vs. 14a-c
* The entire family would have to keep the agreement a secret!
- b) The promise, “And it shall be, when the LORD has given us the land, that we will deal kindly and truly with you.” Vs. 14d-e

2:15-21 The token and specifics of the covenant at Jericho.

2:15-16 Rahab helps the spies escape.

- 1) The method. Vs. 15
 - a) Then she let them down by a rope through the window”. Vs. 15a
* Paul was let down in a basket from Damascus. Acts 9:25, 2Cor. 9:32-33
 - b) The reason was that her house was on the city wall; she dwelt on the wall. Vs. 15b-c
* Houses like Rahab’s on the wall have been discovered in Jericho.
- 2) The instructions. Vs. 16
 - a) There was to be a time of waiting, “And she said to them, “Get to the mountain, lest the pursuers meet you. Hide there three days, until the pursuers have returned”. Vs. 16a-d

- 1)) The NIV uses the past perfect tense to indicate the conversation took place before she lowered the men to the ground.
- 2)) Opposite of the pursuers!
- b) Then they would be safe, “Afterward you may go your way.” Vs. 16e

2:17-20 The spies reminded Rahab of their covenant.

- 1) They pledge their faithfulness with an escape clause, “So the men said to her: “We will be blameless of this oath of yours which you have made us swear”. Vs. 17
- 2) The particular conditions. Vs. 18
* Two in this verse, the last in verse twenty.
 - a) The token must be visible, “Unless, when we come into the land, you bind this line of scarlet cord in the window through which you let us down”. Vs. 18a-c
 - 1)) There were usually swing-thread twisted into rope, a three-fold cord is not easily broken!
 - 2)) The word scarlet “shaniy” means crimson, properly, the insect 'coccus ilicis', the dried body of the female yielding coloring matter from which is made the dye used

for cloth to color it scarlet or crimson.

- 3)) A beautiful type of the blood on the door post in Egypt for the angel of death not to strike, which pointed to the ultimate fulfillment of the blood of Christ to escape judgment!
- b) The people of her family must be in her house, “And unless you bring your father, your mother, your brothers, and all your father's household to your own home”. Vs. 18d-g
- 3) The personal blame. Vs. 19
- a) Each person bore their own blame outside the house, “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”. Vs. 19a-b
* Abiding in Christ is the exhortation of the New Testament!
- b) They would bear the blame for all inside the house, “And whoever is with you in the house, his blood shall be on our head if a hand is laid on him”. Vs. 19c-d
* “We know that whoever is born of God does not sin; but he who has been born of God keeps himself,

and the wicked one does not touch him.” 1Jn. 5:18

- 3) The permanent secrecy about the agreement. Vs. 20-21
- a) The third condition of the spies, “And if you tell this business of ours, then we will be free from your oath which you made us swear.” Vs. 20
- 1)) In the multitude of words sin is not lacking, But he who restrains his lips is wise. Prove 10:19
- 2)) Whoever guards his mouth and tongue Keeps his soul from troubles. Prove 21:23
- 3)) The book of James mentions the tongue in every chapter and the entire third is devoted to it!
- b) The loyal words of Rahab, “Then she said, “According to your words, so be it. The And she sent them away, and they departed.” Vs. 21a-e
- c) The legal token was set, “And she bound the scarlet cord in the window”. Vs. 21f

2:22-24 The return of the spies from Jericho.

2:22 The spies hid in the mountains.

- 1) They departed and went to the mountain, and stayed there three days until the pursuers returned” Vs. 22a-b
* There limestone cliffs 1500 feet high with many caves.
- 2) The pursuers sought them all along the way, but did not find them. Vs. 22c-d

2:23-24 The spies returned to Joshua.

- 1) They gave their reconnaissance report, “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.” Vs. 23
- 2) They gave personal evaluation of the situation with enthusiasm, “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.” Vs. 24
* God had promise this beforehand. Ex. 23:27, Deut. 2:25, 11:25