



Unit .08

Session .02

The Promise of Victory

Scripture



Joshua 2:8-13; 6:15-17, 20-25

8 Before the men lay down, she came up to them on the roof **9** and said to the men, “I know that the LORD has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. **10** For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction. **11** And as soon as we heard it, our hearts melted, and there was no spirit left in any man because of you, for the LORD your God, he is God in the heavens above and on the earth beneath. **12** Now then, please swear to me by the LORD that, as I have dealt kindly with you, you also will deal kindly with my father’s house, and give me a sure sign **13** that you will save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death.” ... **15** On the seventh day they rose early, at the dawn of day, and marched around the city in the same manner seven times. It was only on that day that they marched around the city seven times. **16** And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, “Shout, for the LORD has given you the city. **17** And the city and all that is within it shall be devoted to the LORD for destruction. Only

Rahab the prostitute and all who are with her in her house shall live, because she hid the messengers whom we sent. ... **20** So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpet, the people shouted a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they captured the city. **21** Then they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword. **22** But to the two men who had spied out the land, Joshua said, “Go into the prostitute’s house and bring out from there the woman and all who belong to her, as you swore to her.” **23** So the young men who had been spies went in and brought out Rahab and her father and mother and brothers and all who belonged to her. And they brought all her relatives and put them outside the camp of Israel. **24** And they burned the city with fire, and everything in it. Only the silver and gold, and the vessels of bronze and of iron, they put into the treasury of the house of the LORD. **25** But Rahab the prostitute and her father’s household and all who belonged to her, Joshua saved alive. And she has lived in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

Option 1

If your car has ever run out of gas, had a flat tire, or broken down—especially in an unfamiliar area—you probably understand what it is like to feel vulnerable and helpless. Perhaps you have even needed to rely on the mercy and kindness of a stranger to call a tow truck, give you a ride to a gas station, or help repair your vehicle.

- **When have you found yourself at the mercy of others? How did it make you feel?**

Times like these can be challenging—frightening even. Many of us want to be strong on our own. We want to be able to handle ourselves, to provide for ourselves, to make our own way in life. We don't want to be a burden to others, and we don't want to be viewed as weak. And so, relying on the kindness, generosity, and mercy of someone else makes us feel in many ways like a failure.

But these moments of relying on others are actually good for us. God can use them to chip away at our pride and independence, both of which are antithetical to the gospel. Relying on the kindness, generosity, and mercy of another—of Christ Jesus—is at the very heart of the gospel. We cannot come to God in any other way than in a posture of humility, submission, and neediness.

Option 2

Wimbledon 2001 was the scene of one of the greatest dramatic events ever in tennis—at least for Goran Ivanisevic. The former 1992 Australian Open champion had fallen so far from his glory days that he needed the gift of a wild card to enter the Wimbledon tournament. He and the other players probably thought his presence would not be much more than an uninteresting rerun. He had made it to three previous Wimbledon finals and was the lucky loser all three times. This year was different, even though the final included a formidable opponent. Against all odds, the 125th seeded wild card triumphantly held up the Wimbledon trophy. To say the least, it was an unusual victory.

Joshua 6 contains one of the most dramatic scenes in all of Scripture. There is the protagonist—Israel; the antagonist—the city of Jericho; the rising action—the marching around the walls of Jericho once a day for six days and seven times on the seventh day; and there is the climax—the walls of Jericho come tumbling down! Like Ivanisevic's win many years later, Israel's dramatic victory was against all odds.

- **When have you been surprised by the way God worked something out in your life? How does remembering how God has worked in the past help you to trust Him with the future?**

TEACHING PLAN

Read Joshua 2:8-13



As the Israelites began their conquest of the promised land, first up was the fortified city of Jericho. In this session, we will see that word of God's works and power had gone before the Israelites and the people of Jericho were terrified. And yet, that did not prevent them from retreating behind their city walls, hoping they could hold out against the advancing Israelites. Everyone, that is, except for a woman named Rahab, known for her profession as a prostitute. Risking danger to herself, Rahab gave safe harbor to Israelite spies who had infiltrated the walls to scout out the city. Not only did she allow them to stay, but she also hid them from the authorities who had heard about their infiltration. Before the spies left her home, she revealed how the citizens of Jericho really felt about the Israelites, and she made an important request.



Rahab had heard of God's mighty acts (v. 10) and understood what was coming: God would be victorious. She found herself on the losing side with no weapon that could withstand such power. But accepting stories as truth was only the first step; Rahab followed her understanding with a statement of faith where she confessed the Lord as the God of heaven and earth (v. 11). Now the Israelites had, for hundreds of years, heard from God, received His Word, and witnessed His power. Rahab, on the other hand, had not experienced any of that. She had only heard about it second-hand. And yet, she believed that, though she knew little about this God, He was the ultimate authority of heaven and earth. Rahab was calling on Yahweh Elohim, the Creator God, through His representatives, the spies, to show mercy to her and her family. Rahab placed the kind of faith in God that the children of Israel had struggled to walk in for generations.

- **What do you “know” about the Lord? In what ways might you feel like you understand God without “knowing” Him?**

Rahab's belief and faith in God was not all that set her apart. She took the next step and acted on what she knew—she placed her life in the hands of this all-powerful God.

- **Describe the moment you went from merely knowing about God to placing your life in His hands?**

99 Essential Doctrines (p. 48, DDG)

People of God

Scripture describes the church as “the people of God” (2 Cor. 6:16). Comprised of both Jew and Gentile, the church is created by God through the atoning death of Christ. The term “church” is used in two senses—of individual local churches composed of people who have covenanted together under the lordship of Christ and of the universal church composed of all believers in Christ in all times. As the people of God, the church seeks to live under God's ruling care while we are protected and cared for by Him.

COMMENTARY

Main Point:
God responds to whoever
calls on His mercy.

Joshua 2

8-13. When Rahab said she knew the Lord, she used a very strong verb: *yada*. Its base meaning is “to know,” but it carries with it the idea of knowing intimately through observation or experience. Its first use in the Bible is when the serpent said to Eve, “God *knows* that when you eat it your eyes will be opened and you will be like God, *knowing* good and evil,” (Gen. 3:5, italics added to denote the use of *yada*). It was also used when God told Moses, “I *know* you by name, and you have also found favor with me” (Ex. 33:12).

Hebrews 11:1 defines faith as “the reality of what is hoped for, the proof of what is not seen.” Faith and hope are intertwined, and we see both in Rahab’s conversation with the spies: her hope and faith were not in herself, her city, or her people. It was in God alone, because He is all-powerful. She could hope when all the others of her city were without hope because she knew to put her faith in the only One who could save.

Rahab may not have known the law that God gave to the people at this point, but she knew that God was a God of mercy. A God who had rescued His people time and time again. And this is what she clung to in her newfound faith. This was the basis of her request for the Israelites to show kindness to her and her family and to spare them from the coming destruction. Not because of who *they* were—but because of who *their* God was.

In Defense (p. 50, DDG)



When it comes to the driving out of these people groups from the promised land, it is important to remember that God was willing to wait about 430 years because “the iniquity of the Amorites [a Canaanite people group] has not yet reached its full measure” (Gen. 15:16). In other words, Israel’s conquering of this land was a form of judgment by God in light of the people’s sins. And to demonstrate the long-suffering patience of God, He waited more than four hundred years before finally judging them for their unrepentant sins.

What kind of wickedness did the Canaanites keep pursuing? All kinds of sexual sin, even as far as incest and bestiality, in addition to child sacrifice (Lev. 18:20-30), among others. According to one biblical scholar, “The evidence for profound moral corruption was abundant. God considered them ripe for divine judgment, which would be carried out in keeping with God’s saving purposes in history.”¹

Not only that, but in regard to the seemingly harsh language of destroying everyone, “the average person isn’t going to pick up on the fact that this stereotypical ancient Near Eastern language actually describes attacks on military forts or garrisons, not general populations that included women and children. There is no archaeological evidence of civilian populations at Jericho or Ai. ... The use of ‘women’ and ‘young and old’ was merely stock ancient Near Eastern language that could be used even if women and young and old weren’t living there. The language of ‘all’ (‘men and women’) at Jericho and Ai is a ‘stereotypical expression for the destruction of all human life in the fort, presumably composed entirely of combatants.’”²

TEACHING PLAN

As Israel's emissaries, the spies vowed to protect Rahab and her family and made a plan to identify them by a scarlet cord hanging from her window. The spies left Jericho unharmed, thanks to Rahab's protection, and returned to Joshua and the other Israelites, who had been waiting to hear their report.

With Jericho in sight, God gave Joshua the battle plan, and it was a curious one: they were to march. For six days, the soldiers—men of war—were to circle the city once. That was it. No fighting, no siege, no military tactics. God had already promised victory (6:2), but they needed to wait on His perfect timing and His perfect plan.

- **What questions do you think you might have had after hearing Joshua's instructions?**
- **Have you ever questioned something you sensed God leading you to do? If so, how did you respond?**

Read Joshua 6:15-17; 20-21




Picture the scene through Rahab's eyes: she had risked everything, believing that the men representing a God she did not know would keep their word. And as everything around her was destroyed, we can only imagine her heartbreak, her fear, and her hope.


Would the God of the Israelites really come through? Her people were gone. Her city was in ruins. Yet, in time, the terrible noises subsided. The dust settled. And there she was, still alive, along with her family. And in that moment, her faith in God was vindicated. She had trusted that God would be victorious, and so she placed herself at His mercy, demonstrated to her through His people. And because of her faith, she and her family stood alone from all the people of Jericho. She lived to see God's victory. But God was not done with her yet.

- **When have you trusted in God and later saw Him come through in a powerful way? How did you feel?**

Read Joshua 6:22-25



Rahab's story is pretty remarkable. Her victory was not just avoiding death—not just surviving—she was now brought into the victorious people of God. A former enemy was now more than a friend. God had shown her kindness (2:12). In His mercy, Rahab and her family were allowed to live. In His grace, Rahab and her family were brought into the people of God. 

And this is what God does with us through Christ. He likewise showers us with mercy and grace. We are spared from the punishment of our sin in God's mercy, and in His grace, we are brought into His family—we become His children, part of His church. We, who were once enemies, are now His righteous children (Rom. 5:10). Only by God's kindness, mercy, and grace. 

- **What are some ways that God has showed you unexpected kindness, mercy, and grace that exceeded your expectations?**

COMMENTARY

Main Point:
God responds to whoever
calls on His mercy.

Joshua 6

15-17. It is interesting to note the content of Joshua's last speech before the battle at Jericho began. Sure, he mentions God and the fact that God is actually the one fighting on their behalf—all of which is true—but he also has the forethought to include Rahab in his speech. Can you remember a single battlefield speech where the commander reminds every fighter to take care of one woman, let alone a woman on the enemy's side? Joshua had never even met Rahab; the two spies had sealed the deal. It would have been easy for Joshua to ignore their request. After all, he had so much more on his mind, right? And how was it reasonable to ask his forces, in their first battle, to worry about one woman and her family?

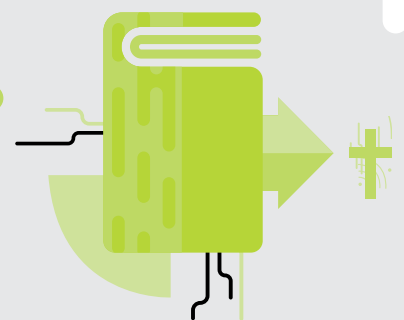
But Joshua understood that this woman—a foreigner, an enemy, a woman of ill-repute—had professed faith in God and had risked her life to prove that she believed in Israel's God. And so, he called out to his warriors to spare Rahab and her family. Then the trumpets blew, the men shouted, and the walls fell. The troops advanced into the city and destroyed everything and everyone—except Rahab and her family.

Joshua delivered God's marching orders, and the people prepared for victory by obeying. Regardless of any inward doubt, the Israelites obeyed God. They marched in silence around Jericho's massive wall once a day for six days. Were their feet tired? Were they exhausted? Were they yearning to whisper a small complaint to a neighbor or friend? Maybe the mighty men of war felt embarrassed as they marched in silence. Or did they feel a sense of renewed strength because they were doing the will of God in God's way?

At the end of the seventh trip around the wall, on the seventh day, Joshua gave the command. The people shouted before the wall fell—not after. They shouted in faith, believing God had given them the city. God moved at the sound of the shout and brought the wall down in such a convincing way that the text says the wall fell down flat! The word means just that—flat. Not one stone was on top of another.

(p. 49, DDG) Christ Connection

Rahab recognized God's future victory and appealed to the spies for mercy so she would be spared from the coming destruction. When Jericho fell, Rahab received mercy and was brought in to become part of the people of God. Whoever trusts in Jesus and appeals to Him for mercy is spared from the judgment of sin and is brought in to become part the church.



Our Mission

God's Story has always been designed to connect with our story. It is because of His Story that our stories make sense, have meaning, and carry on into eternity. Use the questions below to help think through how His Story connects with your own. Suggested answers to these questions can be found on the right-hand side of the page for leaders.

Head



How does Rahab's story reflect our own?

How have you seen your understanding of God and your faith grow and mature since you first believed?

Heart



What does this story teach us about trusting God and His plan for our lives?

How have you seen God use you and your experiences for His glory?

Hands



How is God's grace on display in this story?

How can Rahab's story challenge us when it comes to sharing the gospel with others today?

Main Point: **God responds to whoever calls on His mercy.**



Head

It might be tempting to look at Rahab and wonder why she was spared. She was of the wrong people, she was of the wrong profession, and her faith was raw, at best. But this is what makes Rahab's salvation from Jericho's fall that much more beautiful. For it is in Rahab we are able to see ourselves—if we look closely enough and honestly enough. For none of us are the right people. We all are dreadful sinners, enemies, in open rebellion against God. None of us live in a way deserving of God's love and kindness. And none of us had shining faith in the moment we first believed. We all came to Christ needy. We all came to Christ recognizing in a primitive way just enough of the gospel to be saved—just enough revealed to us by God Himself. We all came to Christ dependent on His undeserved mercy. And in this, we see the beauty of the gospel.



Heart

Even after the rescue, God was not done with Rahab. The ending of Joshua 6:25 tells us that Rahab survived the rest of the conquest—she remained in Israel as part of God's people. Her story continues in Matthew 1 when we see her in the lineage of Jesus. The woman who was once a prostitute, of an enemy people, was given life by God's mercy, a new people by God's grace, and a vital role in God's plan of redemption by His providence. She surely had no idea what was in store for her on the day she asked a pair of spies to spare her life and when she fell on the mercy of God.

And in the same way, we have no way of knowing what is in store for us when we first turn to Jesus and fall on Him, trusting Him for God's mercy and grace. We cannot know what lies ahead of us—both the victories and the trials—but we can know one thing: that God will use us beyond our greatest expectations. That He is at work providentially to use all we experience for His glory and to continue His unfolding plan of redemption through His Son, Jesus.



Hands

Like Rahab, believers are called to share the good news with unbelievers. We are to call people “into the house,” letting them know they can be spared from the judgment of God through the blood of Jesus if they trust in Him. God spared Rahab and her family among the Israelites. They were preserved for a divine purpose.