



Joshua 2:21

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.

וַתֹּאמֶר
בְּדַבְרֵיכֶם
בֶּן-הוּא,
וַתְּשַׁלַּחַם וַיֵּלְכוּ.
וַתְּקַשֵּׁר אֶת-תְּקוּת
הַשָּׁנִי, בַּחַלּוֹן.

24th July 2022

KALLERSON

Joshua 2:12-24
(According to Your Words, So Be It)
July 24, 2022

¹² 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, ¹³ and spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death." ¹⁴ 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." ¹⁵ Then she let them down by a rope through the window, for her house was on the city wall; she dwelt on the wall. ¹⁶ 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." ¹⁷ So the men said to her: "We will be blameless of this oath of yours which you have made us swear, ¹⁸ 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. ¹⁹ 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. ²⁰ And if you tell this business of ours, then we will be free from your oath which you made us swear." ²¹ 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. ²² 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. ²³ 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. ²⁴ 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."

When we were in Deuteronomy, we saw that the Lord told the people they were to exterminate every person in Canaan, letting no one survive. That was recorded in Deuteronomy 20 –

"But of the cities of these peoples which the LORD your God gives you as an inheritance, you shall let nothing that breathes remain alive, ¹⁷ but you shall utterly destroy them: the Hittite and the Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite, just as the LORD your God has commanded you, ¹⁸ lest they teach you to do according to all their abominations which they have done for their gods, and you sin against the LORD your God." Deuteronomy 20:16-18

But even before that, this was recorded in Deuteronomy 7 –

"...you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them. ³ Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son."

-Deuteronomy 7:2, 3

Without connecting the two, Adam Clarke says the following –

"She [Rahab] had learned, either from the spies or otherwise, that all the inhabitants of the land were doomed to destruction, and therefore she obliges them to enter into a covenant with her for the preservation of herself and her household." Adam Clarke

He is right; that is exactly what will come about in the verses today. Even before Israel officially enters the land, this word of the Lord is going to be violated. Rahab, after all, is an inhabitant of the land, and an oath is made between the two men of Israel and her.

Despite this, Rahab's life, faith, and actions are used to teach us truths in typology and pictures about the work of God in Christ. In the end, our disobedience and failings can be used by God to bring much glory to Himself.

This doesn't mean we should actively be disobedient in order for good to come about. Paul warns about such a perverse notion, but it does show the greatness of God that such things can – and often do – occur. Just look at what He did with Joseph's brothers selling him off to Egypt!

Text Verse: *"I was alive once without the law, but when the commandment came, sin revived and I died. ¹⁰And the commandment, which was to bring life, I found to bring death. ¹¹For sin, taking occasion by the commandment, deceived me, and by it killed me. ¹²Therefore the law is holy, and the commandment holy and just and good."* Romans 7:9-12

The law is good; it is we who are not. The law highlights that for us. What we need, and what Rahab will find out about – even before Israel does – is grace. And that comes when we demonstrate faith. Rahab did and she is remembered for that almost 3500 years later.

Good stuff from God's precious word. Something else came out of the text, a definite chiasmic structure. It's a little hard to see in the English translation, but it comes out clearly in the Hebrew. However, you will get the gist of it.

Joshua 2:15-21 – Conditions or penalties.
A lesson concerning faith (5/16/2022)

- a Then she let them down by a rope through the window
- b 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
- c So the men said to her: "We *will be* blameless (naqiy) of this oath (shevuah) of yours which you have made us swear (shava)
- d unless, *when* we come into the land, you bind this line of scarlet cord in the window through which you let us down (condition for safety)
- e unless you bring your father, your mother, your brothers, and all your father's household to your own home (Condition for safety)
- e 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 (penalty for violation)

- d And whoever is with you in the house, his blood *shall be* on our head if a hand is laid on him (penalty for violation)
- c And if you tell this business of ours, then we will be free (naqiy) from your oath (shevuah) which you made us swear (shava)
- b And she sent them away, and they departed
- a And she bound the scarlet cord in the window

It's pretty wonderful to find these for several reasons. One is that it helps you to figure out what a difficult passage is telling you. Another is that it lets you know there is more than just a narrative being told, but there is a purposeful narrative, with a set intent that is being conveyed.

Also, things like this help solidify your faith in the fact that this really is God's word and that He really is relaying special and important information for us to consider.

Great things like salvation by grace through faith and chiasms are to be found in His superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. The Expectation, the Scarlet (verses 12-24)

¹² Now therefore, I beg you, swear to me by the LORD,

Rahab has shown kindness to the spies in hiding them from arrest. But more, she had actually endangered her own life in the process. As such, she will ask for a return favor in both regards, saying: *v'atah hishaveu na li b'Yehovah* – "And now swear, I pray, to me in Yehovah."

Most translations say, "swear to me by the Lord." The ISV is closer, saying, "in the name of the Lord." This is the intent of saying "in Yehovah." His name stands for who He is. To swear in His name is to wholly identify with the name. For now, she says...

^{12 (con't)} since I have shown you kindness, that you also will show kindness to my father's house,

This is the anticipated exchange. She had helped them and spared their lives while risking her own, and so she is asking now that they will respond in kind. In saying "my father's house," it implies everyone associated with it. All who stem from her father are to be included in the agreement. In hopes of this, she says...

^{12 (con't)} and give me a true token,

u-netatem li oth emet – “and give to me sign true.” The word translated as “token” is *oth*. It signifies a sign, coming from the verb *uth*, meaning to consent or agree. It is something that stands for something else.

If one swears a vow such as this, that stands for performance of the vow. Thus, the sign does not necessarily have to be something physical, as we would think of a token today. There is an agreement to be sworn in the name of Yehovah which will stand as a sign between them. The substance of that oath is...

¹³ and spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death.”

As noted, all that stems directly from her father is included in the request. The request is not unreasonable. As she saved two men of Israel, she essentially saved two households of Israel. Everything associated with them as the heads of a household, even if only future to them now, is to be considered as having been delivered.

Therefore, for her to ask for the household of her father is a just and reasonable request. The fulfillment of this will be seen in Joshua 6 –

“But Joshua had said to the two men who had spied out the country, ‘Go into the harlot’s house, and from there bring out the woman and all that she has, as you swore to her.’ ²³ And the young men who had been spies went in and brought out Rahab, her father, her mother, her brothers, and all that she had. So they brought out all her relatives and left them outside the camp of Israel.” Joshua 6:22, 23

Due to the reasonable nature of what has happened, they agree to the conditions. As noted in the analysis of Deuteronomy 20, and which I referred to in the sermon introduction, this is not at all in accord with the clear and explicit command to destroy every person.

Nothing is said about agreeing to help someone who first helped an Israelite. The command is given without exception and was to be performed. Understanding this, and despite the good that resulted from the events that take place, one can see that even before Israel has entered the land, a violation of the law has taken place.

This truly shows the nature of the law. It is a law of death. It was given to bring to an end those that were in Canaan. That is the Lord’s prerogative, and it is to be obeyed. However, a violation of it means that the life promised for obedience cannot be obtained. In other words, it takes us back to Leviticus 18:5 –

“You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the LORD.”

The good intentions of these two men in making this agreement means that they have violated the precept. In violation of the precept, Paul’s words of our text verse become clear, “And the commandment, which *was* to *bring* life, I found to *bring* death” (Romans 7:10).

One can see how desperately Jesus is needed in our lives to remove from us the guilt of the law. Adam died in violation of the law, and all who followed after him died in Adam. The Law of Moses only heaped up more sin upon the people. But this was given to hopefully lead them as a tutor would, directly to the saving grace of Christ Jesus. As for the narrative now...

14 So the men answered her, “Our lives for yours,

naphshenu takhtekem la’mut – “our soul under yours (pl.) – to die.” The meaning of “under” is that which replaces. Something rises from under and replaces that which is above. They have agreed that if the soul of any of them is taken, that their own soul is forfeit. They will take the place of the one lost, as long as...

14 (con’t) if none of you tell this business of ours.

im lo tagidu eth devarenu zeh – “if no you (pl.) disclose our word this.” By saying this in the plural, the onus is on Rahab to ensure that none of the family says a word. If the matter is disclosed by any, it negates the agreement for all, including her.

The agreement is not for her to keep quiet that they are spying out the land. That is already known. The agreement is that this applies only to Rahab and her father’s house. To share with others the sign of her protection, which will be mentioned in verse 18, would negate the oath. The agreement does not extend to any others.

Further, the agreement will not apply to any of the family who are not brought into her house, as will be noted as well.

14 (con’t) And it shall be, when the LORD has given us the land,

The words confirm that they are completely certain of the outcome: *v’hayah b’tet Yehovah lanu eth ha’arets* – “And it shall be in giving Yehovah to us the land.” They are as certain it will happen as Rahab is. Rahab had heard and believed. The spies see and know. The only thing left was for time to catch up with the certain outcome. Once it does, the agreement is...

14 (con’t) that we will deal kindly and truly with you.”

The words are nouns, not adverbs and the addressee is singular. “that we have done with you (sg.) kindness and truth.” What is promised will be formalized with a state, not just actions, that will match the promises that have been made. The fulfillment of this is also recorded in Joshua 6 –

“And Joshua spared Rahab the harlot, her father’s household, and all that she had. So she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.” Joshua 6:25

¹⁵ Then she let them down by a rope through the window,

Well, she was no Rapunzel. Instead, it says: *va’toridem ba’khevel b’ad ha’khalon* – “And she caused them to descend in the cord through the window.” She could do this...

¹⁵ (con’t) for her house *was* on the city wall; she dwelt on the wall.

The Hebrew reads, “for her house in side the wall and in the wall she dwelt.” The meaning is probably that her house butted up to the wall with the back wall of the house being the city wall.

From there, the top of the house would have extended above the wall where there was a window, or that there was a window directly in the wall that could be blocked up during a siege. Either way, it would allow those inside to look out over the surrounding country. Being against the wall, it would make the climb down very easy for the men.

This is similar to what happened to Paul in Acts 9, and which he refers to in 2 Corinthians 11 –

“Now after many days were past, the Jews plotted to kill him. ²⁴ But their plot became known to Saul. And they watched the gates day and night, to kill him. ²⁵ Then the disciples took him by night and let him down through the wall in a large basket.”

-Acts 9:23-25

“In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; ³³ but I was let down in a basket through a window in the wall, and escaped from his hands.” 2 Corinthians 11:32, 33

¹⁶ And she said to them, “Get to the mountain, lest the pursuers meet you.

These words are not unimportant, and they are specifically included in what James finds noteworthy concerning her actions –

“Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?” James 2:25

Up until this point, she could have done all of this to simply not get killed by the spies, but these words completely destroy any notion of this. If she had feared for her life and wanted them to get caught, she would have sent them in the same direction as those sent to find them.

It is true that she could still report them, saying they were hiding in the mountain. However, they would have the advantage of seeing pursuers coming from their elevated position, and so that is not an acceptable notion.

But more, anyone familiar with the area can tell you that there are innumerable caves in the mountains. A resourceful person could hide there for months while remaining undetected. Without going into all of the detail that he would have been aware of, James is careful to note both her receiving of them and of her sending them out in another way.

Her actions are based on her faith, and her words to the men are words of faith in the promises and integrity of the men as well as in the capabilities of the Lord.

¹⁶ (con't) **Hide there three days, until the pursuers have returned. Afterward you may go your way.”**

Here is a new word, *khavah*, to hide or conceal. It is from *khavav*, meaning to love. The connection is that just as one hides his love in the heart, or secrets away his love, so a person will hide himself or another for protection.

As for hiding three days, this might mean traveling at night to the mountains, staying for two days or so, and then leaving on the third night to avoid anyone seeing them. Jericho is not a full-day walk to the Jordan, but going to it, searching the fords in the immediate area, and then returning from it would take a good two days or so. Therefore, this would explain her recommendation.

¹⁷ **So the men said to her: “We *will be* blameless of this oath of yours which you have made us swear,**

The Hebrew seems incomplete: *neqiyim anakhnu mishevuatekh ha'zeh asher hishbatanu* – “Blameless we from oath yours, the this, which you made us swear.” As it is written, it appears that they are claiming they are acquitted of any guilt that arises. As such, translators add the word “unless” into the next verse.

The Geneva Bible says, “We will be released from our oath if you perform this condition that follows for so shall you and yours be delivered.” But it doesn’t say that. It simply says, “We [are] blameless from this oath of yours, which you made us swear.”

My guess is that they are indicating that to them, as if it is a done deal. They will perform and be blameless. The conditions are up to Rahab and her family to meet, but as for them, they will fulfill what they agreed to...

18 unless, when we come into the land,

hineh anakhnu baim ba’arets – “Behold, we come in the land.” It is not a conditional “unless.” Rather it is a statement of fact. They are avowing that it will come to pass. As this is the case...

18 (con’t) you bind this line of scarlet cord in the window through which you let us down,

This is the first condition of safety. It is not the same cord by which they scaled down the wall: *eth tiqvah khut ha’shani hazeh tiqsheri ba’khalon asher horadtenu bo* – “expectation, thread the scarlet, the this, you bind in the window which you caused us to descend.”

There is a new noun here, *tiqvah*, translated by almost everyone as “line” or “cord.” It signifies expectancy, hope, or a thing longed for, coming from the verb *qavah*, to wait for. The Septuagint, and two Catholic Bibles translate the clause using the word “sign.” That is probably closer to the intent than “cord.”

The idea is that the expectancy is to see it – “the expectation.” If it isn’t in the window, there is nothing to identify them. Hence, there is no protection to be given to them. Also...

18 (con’t) and unless you bring your father, your mother, your brothers, and all your father’s household to your own home.

The second condition for safety. Again, the word “unless” is not in these words. The directions simply continue on – “and you ... bring into your home.” Just as if there is no scarlet thread to identify the house, there is no way to identify anyone who should be in the house but who is not.

19 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.

The instructions here are so similar to the Passover that it is hard not to call that to remembrance –

“Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.” Exodus 12:13

“And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning. ²³ For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike you.” Exodus 12:22, 23

Those inside where the blood has been applied are under protection. Those who are not inside are not protected. Whether the blood of the Passover, or the crimson-colored thread now, either is that which identifies the “where” and “for whom it is so.”

²⁰ And if you tell this business of ours,

It is the third condition for safety: *v'im tagidi eth devarenu zeh* – “And if you (sg.) disclose our word this.” Just as if there is no scarlet thread to identify the house, and just as if anyone is not safely in the house, so Rahab is not to tell the matter to anyone else.

Notice the difference between the words of verse 14 and the words of this verse –

14. *im lo tagidu eth devarenu zeh* – “if no you (pl.) disclose our word this.”

20. *v'im tagidi eth devarenu zeh* – “And if you (sg.) disclose our word this.”

Verse 14 was dealing with the lives of these two men in relation to the lives of those who don't disclose the situation. Now, verse 20 is dealing with the oath which Rahab made. In both instances, it is up to Rahab to ensure that either her father's family remains silent, or that she personally remains silent. If she doesn't...

²⁰ (con't) then we will be free from your oath which you made us swear.”

v'hayinu neqiyim mishvuatekh asher hishbatanu – “And we become blameless from oath yours which you made us swear.” Three conditions set forth must be met. If they are not, then the two men will be blameless in regard to the oath she made them swear.

Again, see the difference between this verse and verse 17 –

17. *neqiyim anakhnu mishevuatekh ha'zeh asher hishbatanu* – “Blameless we from oath yours, the this, which you made us swear.”

20. *v'hayinu neqiyim mishevuatek asher hishbatanu* – “And we become blameless from oath yours which you made us swear.”

They say that they are blameless before the oath she made them swear. They will uphold their part of the bargain. But that is conditional upon her complying with her part of the bargain. If she performs, they will be blameless before the oath she made them swear.

In other words, “Be like us and perform what you are to do. We are blameless, and if you don't do what you are to do, we will be blameless.” Jericho will be destroyed either way, and her betrayal of the spies would not stop that.

However, her betrayal of them might destroy them, but it would also remove any chance of protection for her. Doing what they have put forth is her only chance of salvation. As such, she chooses wisely...

21 Then she said, “According to your words, so *be* it.”

Her words bear emphasis: *va'tomer k'divrekem ken hu* – “And she said, “According to your words, so IT.” Exactly as they have said, so shall it be. Her life depends on what has been said, and she will follow through accordingly.

21 (con't) And she sent them away, and they departed.

It is the final act of what has already been stated. She directed them to the mountain to stay for three days. As we saw, that is what James said was an act of justifying work. It, being an act of faith, can be reckoned as such. Next, in an act of hope it says...

21 (con't) And she bound the scarlet cord in the window.

va'tiqsor eth tiqvat ha'shani ba'khalon – “And she bound the expectation, the scarlet in the window.” This could have happened at any time, from immediately even to right up until the last moment before Israel arrived to begin their short siege.

One would think that she did it right then as the two men were watching. They would see she complied, they would remember the location and how it was displayed, and it would be a reminder to her to stay the course because deliverance was on the way.

22 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*.

They put faith in Rahab's words and followed through with what she had said. While the pursuers were chasing the wind, these two were safely in the mountains, probably in a nice cool cave. They obviously had provision to accomplish their task and it would have been a quiet time.

And more, the term three days can signify any part of three days being considered as a three-day period. Regardless of the exact hours they spent there, they avoided the pursuers and then headed back to make their report.

²³ So the two men returned, descended from the mountain, and crossed over;

Without giving any specifics, any time of day, or which day it is, a good guess is that this occurred in the early morning. It would be cooler, they could get by Jericho without notice, and they could then ford the river in some manner. By the time they did, it would be light enough to do so without any danger. From there, they headed directly to the boss...

^{23 (con't)} and they came to Joshua the son of Nun, and told him all that had befallen them.

The word is *saphar*. It means "to recount." They went through all of the details of their expedition, recounting each thing that was of note. That is especially so with the main point...

²⁴ And they said to Joshua, "Truly the LORD has delivered all the land into our hands,

This goes back to the words of Rahab from verse 9 –

"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 fainthearted because of you." Joshua 2:9

It was perfectly evident that if a prostitute that lived on the wall of a city knew this, it was common knowledge to all the people. The fact that pursuers were sent out after them only confirmed this. They would not bother with passing strangers unless there was a great reason to do so. With that understood...

***^{24 (fin)} for indeed all the inhabitants of the country are fainthearted because of us."**

v'gam namogu kal yosheve ha'arets mipanenu – "And also, have melted all dwelling the land from our presence." It is practically a repeat of the words of Rahab in verse 9. The God who had executed great judgments upon Egypt and who had parted the Red Sea was now just across the Jordan with His people.

And it is the same people who had crushed both Sihon and Og in the land which they were now located. It was perfectly understood that there was no hope if the Lord determined to disinherit them from the land. It was sure to come to pass.

*If you are told there is something that you need to do
Do you take that as meaning, "This is a work"?
Or is it just a condition to find out about you?
Is what I am asking only a linguistic quirk?*

*Yes, there are things we must do to be saved
But that doesn't mean our salvation is earned
Rather, the Lord sets the conditions for the path He has paved
The difference is something that must be learned*

*Faith is not a work. It is obedience to the call
We are to believe the gospel we have heard
It is the path to salvation for one and all
God sets the parameters, so believe on His word*

II. Pictures of Christ

I would suggest that Joshua 2 anticipates the work of Christ. It is a typological and anticipatory look into how His work will accomplish salvation for Israel and how His word details that. The chapter begins with these words –

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

As we already know, Joshua means "The Lord is Salvation." He anticipates Jesus who is the Lord and who is salvation. Joshua's father's name being included anticipates Christ also. Nun is from the verb *nun*, to propagate, or increase. This is what Christ would do, increasing the family of God through His completed work.

The number two in Scripture signifies that there is a difference. As such, it signifies division or difference. I would suggest these two then represent the two testaments in Scripture. In them, there is a contrast, and yet they confirm the whole of the word of God.

Israel has not yet entered the promise, and they cannot without faith in Christ. They picture the people of Israel who have not yet received Him in our world today.

The place the men depart from is the Shittim, or the Acacia Grove. That is derived from *shotet*, a scourge. That word is used only once in the Bible. In Joshua 23:13, it says –

“...know for certain that the Lord your God will no longer drive out these nations from before you. But they shall be snares and traps to you, and scourges on your sides and thorns in your eyes, until you perish from this good land which the Lord your God has given you.” Joshua 23:13

As such, this place is a place of scourges. This was certainly seen in Numbers 25 where this place was first mentioned –

“Now Israel remained in Acacia Grove, and the people began to commit harlotry with the women of Moab. ²They invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. ³So Israel was joined to Baal of Peor, and the anger of the LORD was aroused against Israel.” Numbers 25:1, 2

It is also true that the law itself can be equated to scourges, simply because “by the law *is* the knowledge of sin” (Romans 3:20). In Joshua 23, the people of Canaan are equated to scourges who would afflict Israel. Thus, the scourges are that which draw the people away from faith in the Lord and to that which is false. However, that can be avoided or overcome.

The two men are to go into Canaan, typical of the spiritual state found in Christ. The goal is Jericho, the Place of Fragrance, typical of heaven, or a return to that which was lost at the fall.

Immediately, still in verse 1, Rahab is introduced. Her name means Spacious. She is given to demonstrate salvation in Christ. He is the narrow path that leads to the broad places of heaven. She has invited the two to lodge, but then she is told to bring them out.

She has the key to understanding the Lord in both Testaments of the word. When she is told to bring them out, thus giving them up, if you remember it curiously said in the singular, “And took the woman two the men and hid him.”

Being in the singular, it would indicate one word, even if two testaments. She has secreted the whole counsel of God away. While the enemy is out chasing after these two, and not finding anything, she is safely keeping them.

And not only that, it says that she caused them to ascend to the *gag*, or roof. That comes from *gaah*, exalted or majestic. She has placed the word, the two testaments, in the exalted place in her home among the stalks of flax that she had there.

Flax is the basis of linen, a covering that depicts righteousness. This speaks of her tending to the word of God, exalting it, in order to seek and find righteousness.

Meanwhile, the enemy pursues these two all the way to the Jordan, upon the fords. The Jordan, the Descender, pictures Christ Jesus. But without the word, they will find nothing. Mankind can only come to Christ through His word which tells of Him. There is no crossing over except through the One Christ and through His one gospel.

While they are out pursuing, the two men are on the roof. Rahab ascended to them and showed her faith in the Lord, saying that she knows that He is God in heaven above and on the earth beneath. With that, she asks for kindness to be shown to her father's house by sparing it.

The two men agree. If she is faithful to the conditions according to their word, they offer their lives in exchange. The token, the sign, is their word that it will be so. The word of God is sure. It is a sign of the truth of God. It testifies to His faithfulness.

With that, she lets them down by a cord. The word signifies to bind tightly, coming from a word meaning to pledge. She has accepted their word as a pledge of truthfulness. After that, the two state that they are blameless of the oath which she made them swear.

The word of God cannot fail. It is blameless. What it proclaims is absolutely certain. Their word to her is "expectation, thread the scarlet, the this, you bind in the window which you caused us to descend." It is the crimson thread that runs throughout Scripture and that which testifies to Christ.

It is a typological picture that salvation comes through His blood. Any who are willing to hide themselves with this protective mark will be saved, just as was the case with the Passover. Destruction is inevitable, but salvation can be obtained for those who accept the conditions.

This is exactly how it is for salvation in Christ. The proposition is set forth, certain conditions must be met, and when they are, salvation is obtained. As we saw in the previous sermon, the conditions are stated by Jesus –

"Then they said to Him, 'What shall we do, that we may work the works of God?'
²⁹ Jesus answered and said to them, 'This is the work of God, that you believe in Him whom He sent.'" John 6:28, 29

The scarlet thread is given in typology of that faith in Christ. The two testaments testify to this, and nothing else will do. If you think about it, Israel has not yet crossed through the Jordan (Christ), and thus they are not yet saved. However, Rahab is, even if it has not yet come about.

She put the cord up and awaited in hope of the deliverance that was promised to her. She was a Gentile sinner, and yet she obtained the promise before the people who were given the promise in the first place. Her name reflects her state. She obtained the broad places of heaven through her acts of faith.

Her statement to them was, *va'tomer k'divrekem ken hu* – “And she said, “According to your words, so IT.” That is what God expects of us. His word is written. It is laid out in two testaments, and they together form a unified whole that testifies to the workings of God in Christ. When we accept the conditions and apply faith as instructed, salvation is realized.

In her life profession while in Jericho, she was not morally inferior to those around her. Rather, it is just the opposite. She was willing to humble her heart before the Lord, she exalted those who came to her, and she was obedient to their word.

This is not unlike those of Israel who were considered the dregs of society, but who Jesus said would enter the kingdom of God before those who were supposedly righteous. They accepted the message of John, they looked for the Messiah of whom he spoke, and they accepted Him for who He is.

Israel is given an example of this in their own history, even before they enter through the Jordan. In fact, it is the last main message given to them before Joshua musters them and gets them ready to enter Canaan. Israel of today must learn this. It is only by faith in Christ that the inheritance can be obtained.

Moses, the law, died outside of Canaan. A harlot who simply trusted in the word of the Lord will be exalted within the borders of Canaan – even to becoming an ancestor of the Savior whom the actions of her life anticipate. What an amazing thing to consider.

Closing Verse: *“Jesus said to them, ‘Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you. ³²For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw it, you did not afterward relent and believe him.’” Matthew 21:31, 32*

Next Week: Joshua 3:1-13 *To do it, they won't need a Land Rover, but it would be fun...* (And the People Crossed Over, Part I) (5th Joshua Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who has defeated the enemy and who now offers His people rest. So, follow Him and trust Him and He will do marvelous things for you and through you.

According to Your Words, So Be It

Now therefore, I beg you
Swear to me by the LORD, so your vow you cannot douse
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 too
And all that they have
And deliver our lives from death, this I beg of you

So the men answered her, "Our lives for yours
If none of you tell this business of ours, so you shall not do
And it shall be, when the LORD has given us the land
That we will deal kindly and truly with you

Then she let them down
By a rope through the window
For her house was on the city wall
She dwelt on the wall, so out the window they did go

And she said to them
"Get to the mountain, lest the pursuers meet you, so she did say
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
-----and we find it there

The window through which you let us down
And unless you bring your father, your mother, your brothers too
And all your father's household to your own home
This is what we require of you

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, when his death he does meet

And whoever is with you in the house
His blood shall be on our head if a hand is laid on him there
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
She was no longer fearful or fainthearted

They departed and went to the mountain
And stayed there three days until their pursuers returned
They sought them all along the way
But did not find them and the matter was adjourned

So the two men returned
Descended from the mountain, and crossed over as well
And they came to Joshua the son of Nun
And told him all that had to them befell

And they said to Joshua
"Truly the LORD has delivered all the land into our hands
-----triple A and plus, plus, plus
For indeed all the inhabitants of the country
Are fainthearted because of us

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...