

## Joshua Chapter 2

Verses 1-16: For the two spies to lodge in the home of “Rahab” the harlot made sense, “for her house was upon the town wall” and was constantly frequented by foreigners, giving the men greater opportunity to blend in.

**Joshua 2:1 "And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into a harlot's house, named Rahab, and lodged there."**

“Two men to spy” These scouts would inform Joshua on various features of the topography, food, drinking water and defenses to be overcome in the invasion.

“Shittim”, formerly a place of spiritual failure (compare Num. 25:1-13), became here a springboard for spiritual victory. Joel (Joel 3:18), reports that one day the Valley of Shittim will be reinvigorated by waters from the house of the Lord. Places and occasions of spiritual defeat and barrenness can be transformed into areas of spiritual victory and blessing by the life-giving power of God. “Rehab” is not promised deliverance (compare verses 17-21; 6:23), simply because of her shrewd evaluation of the situation (verses 9-13), or her efforts on behalf of the spies (verses 3-7, 21), but on the basis of her faith (Heb. 11:31). Neither her harlotry nor her lying is approved of. In His gracious providence, God had prepared her heart to receive both the messengers and their God (verses 10-11). Though she acted out of her old habits in hiding and delivering the spies, her newly found faith was being tested at the risk of her life (compare verse 14). God’s further grace toward Rahab may be seen in her subsequent marriage to Salmon, through whom was born Boaz, Ruth’s husband (Ruth 4:21), so that she thus became an ancestress of David (1 Chron. 2:11-12), and hence of Christ Himself (Matt. 1:5-6, 17). God’s sovereign grace is sufficient for the vilest of sinners (compare Rom. 5:8; Eph. 2:1-10; 1 Tim. 1:15).

“Rehab” was a harlot of Jericho, at whose house two spies stayed just before Joshua conquered Palestine around 1407 B.C. (verses 1-21). She believed that the God of Israel was the true God (verses 10-13), and her faith is commended in the New Testament, in (Heb. 11:31, and in James 2:25, her demonstration of faith by good works). At the fall of Jericho, Joshua spared Rehab and her relatives (6:17, 22, 25). Rehab’s son, Boaz, married Ruth and became the father of Obed, the grandfather of Jesse, and the great-grandfather of David. Thus, a Canaanite harlot became part of the lineage of King David, from whom the Messiah descended (Ruth 4:20-21; Matt. 1:4-5; Luke 3:32). This demonstrates that God’s grace and forgiveness is extended to all, and is not limited by nationality or by the nature of a person’s sins (Joshua 2:1-21).

“Jericho” is one of the oldest inhabited cities of the world. It is situated in the wide plain of the Jordan Valley (Deut. 34:1, 3), at the foot of the ascent to the Judean mountains. Jericho is about eight miles northwest of the site where the Jordan River flows into the Dead Sea. The city is about eight hundred feet below sea level and has a tropical climate that is at times very hot. Even though only a few inches of rainfall are recorded each year, the city is a wonderful oasis. Known as the “city of palm trees” (Deut. 34:3; Judges 3:13), Jericho has many date palms, banana trees,

balsams, sycamores, and henna (SOS 1:14; Luke 19:4). Old Testament Jericho first appears in the biblical record when the Israelites encamped at Shittim on the east side of the Jordan River (Num. 22:1; 26:3). Joshua sent spies to examine the city (verses 1-24). Then he placed a curse on anyone who would attempt to rebuild Jericho after the Israelites took it (6:26; 1 Kings 16:34). Jericho was awarded to the tribe of Benjamin (16:1, 7). During the days of Elijah and Elisha, Jericho was a community of the prophets (2 Kings 2:5; Ezra 2:34; Neh. 3:2; Jer. 39:5). New Testament Jericho lay about a mile south of the Old Testament site.

This place is the same as the plains of Moab across from Jericho. The Israelites had stopped here for a while. Jericho was known as the city of fragrance. It was also known as the city of the palm trees. It is, even today, a very fertile area. There is safety in two going, instead of one. It seems these two young men found a place of rest in Rahab's house. This same Rahab the harlot, is mentioned in the genealogy of Jesus.

**Joshua 2:2 "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."**

"The king": He was not over a broad domain, but only the city-state. Kings over other city areas appear later during this conquest (compare 8:23; 12:24).

It appears the king had suspicioned the Israelites would send spies into his land. He probably, had men stationed to watch for just such an entrance. They have now reported to the king that his fears have come true. The Israelites have indeed, come to search the land.

**Joshua 2:3 "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."**

Not merely because she kept a public house, or being a prostitute had often strangers in it. And so conjectured that the men he had notice of might be there. But he sent upon certain information that they were seen to go in there, as it follows.

"Saying, bring forth the men that are come to thee": Not to commit lewdness with her, though this is the sense some Jewish commentators give. But this neither agrees with the character of the men Joshua had chosen for this purpose, nor answers any end of the king to suggest. Nor can it be thought that Rahab would so openly and freely own this (as in Joshua 2:4). But what is meant by the phrase is explained in the following clause.

"Which are entered into thine house": In order to lodge there that night.

"For they be come to search out all the country": So it was suspected, nor was the suspicion groundless.

Now we see they not only saw them come into the city, but actually saw them enter Rahab's house. Some writers believe that Rahab is a symbol of the forgiven church. Perhaps these young

men thought the fact this was a harlot's house would have caused less suspicion of their presence in town.

Verses 4-5: Compare verses 9-11. Lying is sin to God (Exodus 20:16), for He cannot lie (Titus 1:2). God commended her faith (Heb. 11:31; James 2:25), as expressed in verses 9-16, not her lie. He never condones any sin, yet none are without some sin (Rom. 3:23), thus the need for forgiveness. But He also honors true faith, small as it is, and imparts saving grace (Exodus 34:7).

**Joshua 2:4 "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]:"**

As soon as she understood from her neighbors that there was a suspicion of the matter, and guessed that search would be made. And this is justly mentioned as a great and generous act of faith (Heb. 11:31). For she apparently ventured her life upon a steadfast persuasion of the truth of God's word and promise given to the Israelites.

"Whence they were": Her answer, contained in these and the following words was false. And therefore, unquestionably sinful, though her intention was good therein. But it is very probable she, being a heathen, might think that an officious lie was not unlawful.

This could have cost Rahab her life, if the king found her out. She actually told the king's men that they had been there, but left. She probably had already hid the men, when she knew the king's men were on their way.

**Joshua 2:5 "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."**

Of the city, which was done every night, and at a certain time.

"When it was dark": The sun set, and night had come.

"That the men went out": Out of her house, and out of the city too, as she said. Though it was a downright lie, as well as what follows.

"Whither the men went I wot not": Though she knew they were not gone, but were now in her house. She might not have scruples telling a lie, being brought up a Heathen. And being done with a design to save the lives of persons that belonged to a people she was persuaded were the people of God. And to whom he had given the land. Though her lies are not to be justified; evil is not to be done that good may come. Nor are men to tell lies one to another upon any account. But these sins, with others, the Lord forgave her.

"Pursue after them quickly, and ye shall overtake them": This she encouraged them to do, to get rid of them the sooner. And to remove all suspicion of her having any respect for them, and of being concerned in concealing them.

Rahab is telling lies to save the spies. Just about dark is the time she told the king's men they left. She encourages them to go, and look elsewhere for them. Rahab did not know the law of God, and probably had no idea that telling lies was a sin. She probably did not even realize harlotry was a sin. These people were not taught in the ways of God.

**Joshua 2:6 "But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof."**

Flax is set out to dry once it is harvested and then used to make linen. Its presence on "the roof of the house" would not arouse suspicion, so it made a convenient hiding place for the two spies.

These stalks of "flax", were stems about 3 feet long, which had been soaked in water, would have been laid out in short piles on the "roof" to dry. The use of flax in ancient Canaan is confirmed by its mention in the famous Gezer Calendar, variously dated between the eleventh and ninth centuries B.C.

We have discussed before how their homes had flat roofs and were used for daytime activities. It appears from this, that Rahab had stacked some flax on her roof. She hid the spies under the flax. Linen is made from flax. God had saved these spies. It was He who had Rahab to stack the flax. It was His idea planted in Rahab's mind to hide the spies here. God will hide His own in time of trouble.

**Joshua 2:7 "And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate."**

As they thought.

"The way to Jordan": On the other side of which the people of Israel lay encamped. To which they supposed, according to Rahab's account, these two men directed their course.

"Unto the fords": The fords of Jordan, the passages through it. For in some places, and at some times, it was fordable. Which accounts for the way in which these spies could get over Jordan (see Gen. 32:10). It was most reasonable to conclude they would return the same way. And so far the king's messengers went, but further they did not choose to go, because it would be to no purpose. And they might expose themselves to the camp of Israel, which lay on the other side.

"And as soon as they which pursued after them were gone out, they shut the gate": That is, either as soon as the king's messengers were gone out of Rahab's house. Either the spies, or rather the men of the house, Rahab's servants, shut the door of it to prevent their return, or others coming in. Or rather, when they were got out of the city, the watchmen of the city, the porters of the city gates, shut them. That if they were not out of the city, to prevent their escape, or however to keep out others from entering, that might be on some such design, or worse.

The men, who had come from the king, went to look for the spies outside the city gates. It must have been about dusk, because just after they left to look for the men, the city gate was closed.

**Joshua 2:8 "And before they were laid down, she came up unto them upon the roof;"**

Under the stalks of the flax. Or rather, since they are said to be hid in them, before they were fallen asleep, so Kimchi and Abarbanel.

"She came up unto them upon the roof": To acquaint them how things were, and to converse with them on the following subjects.

She did not disturb them after they had lain down. She went up before they lay down to sleep. She wanted to talk to them.

Verses 9-11: Rahab's profession of faith is remarkable, coming from a woman in a pagan city with a pagan background. The reports she had probably heard from the men who came to her establishment, along with the few facts she knew herself, led her to believe that the One who had done all these marvelous wonders on behalf of His people was the true "God in heaven above, and in earth beneath (Deut. 2:25; 4:39). God, in His grace, reaches out to those with sordid pasts and no history with Him.

**Joshua 2:9 "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."**

Rahab speaking to the two spies.

"I know that the Lord hath given you the land": The land of Canaan, of which she was an inhabitant, and in which they now were. This she knew either by some tradition that was among them; or by divine revelation, a supernatural impulse upon her mind. Or by observing what the Lord had done already, in putting the land of the Amorites into their hands, which were one of the seven nations of Canaan. And by this it also appears, and more clearly by what follows, that she had knowledge of the Lord God, the God of Israel.

"And that your terror is fallen upon us": Which was another token or sign by which she knew the land would be delivered to them. That they who were a formidable people, and struck terror into others, now were terrified themselves, at the rumor of Israel having come to invade them. This was what the Lord said should be the case (Deut. 11:25).

"And that all the inhabitants of the land faint because of you": Or "melt", like wax before the fire, as Moses had predicted (Exodus 15:15).

She, like many of the other inhabitants, had heard that God had given the Israelites this land. It is obvious she was more terrified of God than she was of her own king. Rahab has great faith in the

ability of God to do what He says. She speaks of it as if it is inevitable. It appears fear had already gripped the people of this land. They were afraid of Israel's God.

**Joshua 2:10 "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."**

To make a passage for them through it, to walk in as on dry land. This they had heard of and remembered, though it was forty years ago.

"And what you did unto the kings of the Amorites that were on the other side Jordan": Which were things more recent, done but a few months ago.

"Sihon and Og, whom ye utterly destroyed": The history of which see in (Num. 21:21). Who were destroyed by them under Moses and Joshua their commanders.

It seems that the miracles that God had done for them 40 years ago at the Red Sea, was still known of these people. Of a more recent time, God had destroyed Og and Sihon, and gave their land to Reuben, Gad, and the half tribe of Manasseh. Word brought to these people of Jericho had them frightened of Israel's God.

**Joshua 2:11 "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."**

"God in heaven above, and in earth beneath": She confessed the realization that He is the sovereign Creator and Sustainer of all that exists (compare Deut. 4:39; Acts 14:15; 17:23-28), thus the Supreme One.

The recognition of God for who He is will get a person saved. Rahab has fulfilled the Scripture in Romans:

Romans 10:10 "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Rahab does not know this God of Israel personally, but she believes in her heart that He is truly God. Rahab realizes the idols are not real. She expresses here, that the LORD, He is God of everyone. This type of faith gets God's attention. The sinful life she is living cannot keep her from being redeemed. God will wash her and make her sins white as snow.

**Joshua 2:12 "Now therefore, I pray you, swear unto me by the LORD, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token:"**

Which being a religious action, and done by men that feared the Lord. She knew it would be binding upon them. The Targum is, "swear to me by the Word of the Lord:"

"Since I have showed you kindness": By receiving them with peace into her house, and hiding them when inquired for and demanded of her. In doing which she risked her own life, had this treachery to her country, as it would have been deemed, been discovered.

"That you will also show kindness unto my father's house": She mentions not herself and household, for if this was granted that would be implied and included. And this she presses for by the law of retaliation and friendship. For since she had shown kindness to them, it was but reasonable it should be returned.

"And give me a true token": That she and her father's house would be saved by them when the city should be taken and the inhabitants destroyed. A token that would not deceive her, on which she might depend and would be firm and sure.

Rahab risked her life for their safety, because she believed in their God. Notice Rahab pleads for her family, as well as herself. I think it is commendable on her part that she saved their lives, before she asked for her family's safety. She did not bargain with them, before she hid them. She is asking for something that will identify her and save her family, when the siege comes.

**Joshua 2:13 "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."**

She makes no mention of any husband or children she had, as harlots seldom have. And which seems to confirm her character as such. And so Abarbinel observes, that her father's house is only mentioned to tell us that she had no husband, for she was a harlot and had no children. And puts her father and mother instead of a husband, and her brethren and sisters instead of children.

"And all that they have": Not their substance only, but their children more especially. The children of her brethren and sisters.

"And deliver our lives from death": Here she manifestly includes herself. And requests the saving of her life, and the lives of all her relations. When she knew the inhabitants of the city would be all put to death upon the taking of it. Thus, she provided for the safety of her family, as Noah in another case and manner did (Heb. 11:7). And indeed, seemed more concerned for them than for herself. And thus, souls sensible of their own estate and condition, by nature and grace, are very solicitous for the salvation of their relations and friends (Rom. 9:3).

We see the specific persons now, she desires saved. She is not satisfied to be saved herself, she wants them saved also. This is similar to Christianity. Each Christian's desire is that his family will be saved.

**Joshua 2:14 "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 and truly with thee."**

Or "our souls in your stead to die". That is, we engage for the security of your lives, should they be in danger. We promise to die in your room and stead rather than you should. This they said

not as though their lives would be required of them for them, but to assure her of the safety of her and her father's house, on the following condition.

"If ye utter not this our business": Not their business in searching the land, for the discovery of that would be of little avail after they were gone. For it was known already that there were persons come to search the land. But "this our word", what they were going to say to her and bid her do, as a sign of safety to her and hers. Which, if she discovered, others would give out the same sign, and then they could not promise her safety. Or if she did not take care to bring in her father, mother, brethren, and sisters, and theirs into her house, they could not engage to protect them.

"And it shall be, when the Lord hath given us the land": Not the whole land, but Jericho and the land about it, that when that part of it should be delivered into their hands.

"That we will deal kindly and truly with thee": "Kindly", by sparing her and her father's house; "truly", by faithfully performing the promise and oath they made to her.

Rahab had already committed herself to saving their lives. They have agreed to Rahab's terms, if she remains silent about their plans.

Verses 15-16: Her home was on the city wall, with the Jordan (verse 7), to the east. The rugged mountains to the west provided many hiding places.

**Joshua 2:15 "Then she let them down by a cord through the window: for her house [was] upon the town wall, and she dwelt upon the wall."**

The existence of "houses" on the thick walls of ancient cities in the Near East has been confirmed by archaeology. Mountainous cliffs reaching some 1500 feet about the plain lay west of the city, so Rahab's house was probably perched on Jericho's western wall, from which escape directly to the mountain might be accomplished without observation. Further, Rahab had sent the king's pursuers eastward toward the Jordan River (verse 7), where several known fording places existed.

It appears this window was in the wall of the city. It also, appears that her house was part of the wall of the city. It could have been on the top of the wall, the same as it could have been part of the wall. The main idea is that Rahab let them down by rope to the ground outside the wall. We know of a similar happening, when Paul was let down by a basket outside the wall.

**Joshua 2:16 "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."**

I.e. to some of the mountains wherewith Jericho was encompassed, in which also there were many caves where they might hide.



"Three days": Not three whole days, but one whole day, and parts of two days (Joshua 1:11).

"Lest the pursuers meet you": On their return from the fords of Jordan, being disappointed.

"And hide yourselves there three days": Some of the Jewish Rabbins, as Jarchi and Kimchi, observe that she had this by the revelation of the Holy Ghost. That the pursuers would return at the end of three days. But the latter more truly remarks, that this was said by conjecture. That Jericho being, as he says, one day from Jordan, and a little more, by going, returning, and searching for the spies, they would be three days in doing it.

"Until the pursuers be returned": Into the city; for until they were they could not be in safety, but must be in danger of being met by them and taken up.

"And afterward may ye go your way": To Jordan, and so to the camp of Israel, and that without fear.

Not only had Rahab helped them out of the city, but she tells them of a good hiding place in the mountains where they will be safe. Near Jericho the mountains were full of caves, and they would be safe hiding in one of them. In just such a cave, the Dead Sea Scrolls were found, years after they were hidden there.

**Joshua 2:17 "And the men said unto her, We [will be] blameless of this thine oath which thou hast made us swear."**

Some think that this discourse, which passed between the spies and her, was while in the house before she let them down. Or otherwise they would have been in danger of being overheard, and so the whole affair discovered. But as it was on the other side of the house, and under the wall of the city, and outside of it, they might with the greater safety converse together.

"We will be blameless of this thine oath which thou hast made us swear": That is, they would most faithfully and punctually keep it, it should be sacred to them. And she should have no occasion to lay any blame upon them in the least.

They did not want to be blamed for not keeping their promise to Rahab. They give her the following instructions for her safety.

**Joshua 2:18 "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."**

Rahab's "scarlet thread", bound to the window of her house, made the house easily identifiable by the Israelite troops. The incident is reminiscent of the protection accorded the Israelites in Egypt at the first Passover (Exodus 12:7, 21, 23). The scarlet may also contain an indication of Rehab's sin, covered by the blood (compare Isa. 1:18; 1 Cor. 5:7; Heb. 9:22).

Those, whose lives Rahab had begged for, will have to be in her home to be safe. The scarlet thread is speaking of red. Red means blood or life. This red thread is symbolic of the blood of Jesus Christ, which saves all who will dare to believe. It was the blood of the lamb, which saved the Hebrews in Egypt. This type of sign of safety is throughout the Bible. It began with the blood covenant God made with Abraham.

**Joshua 2:19 "And it shall be, [that] whosoever shall go out 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."**

After they have been taken in, and when the Israelites were come into the city.

"His blood shall be upon his head, and we will be guiltless": If he is killed by any person, his death will be owing to himself, and no blame to be laid on us. Nor shall we reckon ourselves guilty of the breach of the oath taken.

"And whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him": If anyone within doors is killed by an Israelite entering in, the guilt of the blood shall lie upon us, and we will be answerable. According to the tenor of the oath, "our life for yours" (Joshua 2:14).

This is the very same thing as the blood on the door of the Hebrews houses. If they were not inside the house with the blood, they were killed like the Egyptian firstborn. This is speaking of the blood of the Lamb of God protecting Rahab and her family, who are covered in the blood. Christians are washed in that same blood, and made righteous in God's sight.

Revelation 1:5 "And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,"

Revelation 7:14 "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

**Joshua 2:20 "And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear."**

So that others would either hang out scarlet threads or get into her house for shelter (see Joshua 2:14).

"Then we will be quit of thine oath which thou hast made us to swear": Be under no obligation to make it good, by saving her and her father's house.

She must not only put the red thread of rope on her house, but she must not tell of their mission as well.

**Joshua 2:21 "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."**

By immediately tying a “scarlet line in the window”, Rahab was acting out her faith in these men and their God. Its color represents the blood of sacrifice, symbolizing redemption (Exodus 30:10).

She did not wait until the attack came. She prepared herself then. People who are thinking about becoming a Christian, should not wait until the trumpet blows in the sky. It might be too late. Rahab shows her eagerness to be ready, by binding the scarlet line in the window ahead of time. Her redemption is sealed, with that action upon her part.

**Joshua 2:22 "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."**

Rahab had directed them to the mountain Quarantania (see Joshua 2:16).

"And abode there three days": Being, no doubt, supplied with food by Rahab. And it might not be three wholly, but one whole day and part of the other two.

"Until the pursuers were returned": To the city of Jericho, as might reasonably be supposed.

"And the pursuers sought them throughout all the way": From Jericho to the fords of Jordan, searching every hedge, field, and village as they went and returned.

"But found them not": Rahab having hid them in her house, and then sent them to the mountain, there to remain till the return of the pursuers.

Rahab had given them good advice. They were able to hide safely until the searchers from the king stopped looking. Perhaps they were in a cave, we do not know. We do know they were in the mountains three days and not found out.

Verses 23-24: The spies returned with a word that God had already promised: “the LORD hath delivered into our hands all the land”. Their faith sharply contrasts that of the 10 spies (in Numbers chapters 13 and 14).

**Joshua 2:23 "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:"**

Or came down from it again, by which, it seems, they went to the top of it, and hid themselves in some cave there. This descent, Kimchi says, was, "on the third day of their being sent", which was the second day of the three days. Joshua made mention of when he said, "within three days" (see Joshua 1:11).

"And passed over": That is, the river Jordan, at the fords of it.

"And came to Joshua the son of Nun": At Shittim, where he still continued and from whence he sent them (Joshua 2:1).

"And told him all things that befell them": What house they went into when come to Jericho and what reception they met with. The report of them to the king of Jericho and how messengers were sent by him to demand them, and by what means they were preserved and made their escape.

They were young, so they probably swam over the river to get back to Joshua. I am sure Joshua was pleased that the people feared them. An enemy who fears defeat, will probably experience defeat. They told Joshua of their promise to Rahab as well.

**Joshua 2:24 "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."**

Made a report of what they had got knowledge of, which was the end of their mission.

"Truly the Lord hath delivered into our hands all the land": Which they concluded by the terror the inhabitants of it were in. And so, in no condition to make resistance and defend themselves. And they not only judged of the whole land by the case of the inhabitants of Jericho, but were assured by Rahab that all the inhabitants of the land were in the same plight and condition (Joshua 2:9).

"For even the inhabitants of the country do faint because of us": This was the temper and disposition they appeared in, and seems to be what Joshua was chiefly desirous of knowing. Since nothing else is told by the spies nor inquired of by him. But immediately upon this report began his march towards Canaan, as in the next chapter is related.

There were no negative reports this time. The two spies found they truly could take this land of promise. The best news of all is the fact that the land they are about to enter, is fearful of the God of the Israelites. The enemy will probably give up easily, since they know that Israel's God fights for Israel.

## **Joshua Chapter 2 Questions**

1. Who did Joshua send on a spying mission?
2. Where did he send them?
3. Where did they stay, when they got there?
4. Jericho was known as the city of \_\_\_\_\_.

5. What else was it known as?
6. Rahab is mentioned in the genealogy of \_\_\_\_\_.
7. Who was their presence in the city reported to?
8. Who came to check with Rahab about the spies?
9. Some writers believe that Rahab is a symbol of the \_\_\_\_\_.
10. What did Rahab do, to keep the two men safe?
11. What did she tell the men the king had sent?
12. What happened to the men that came to find the spies?
13. Did Rahab realize that lying and committing adultery was sin?
14. Where did Rahab hide the spies?
15. What happened immediately after the king's men went out of the city, looking for the spies?
16. When did Rahab go and talk to the spies?
17. Why had terror fallen upon them?
18. Who were they afraid of?
19. What had Rahab heard of God?
20. Who received the land of Og and Sihon?
21. What confession did Rahab make in verse 11?
22. What does Rahab ask the spies to do, so she will know they will keep their word?
23. Who is Rahab begging for?
24. Each Christian's desire is that his \_\_\_\_\_ will be saved.
25. How did Rahab get them out of town?
26. What good advice did she give the spies?
27. What did the spies tell Rahab to do, to be saved?
28. The scarlet thread is speaking of \_\_\_\_\_.
29. Verse 19 is similar to what other happening?

30. What was the condition that would quit them of their promise?
31. When did she put the scarlet line in the window?
32. What lesson could we learn from that?
33. After 3 days, where did the spies go?
34. What type of report did they give?
35. What was the best news of all?
36. Why will the enemy give up easily?
37. \_\_\_\_\_ fights for Israel.