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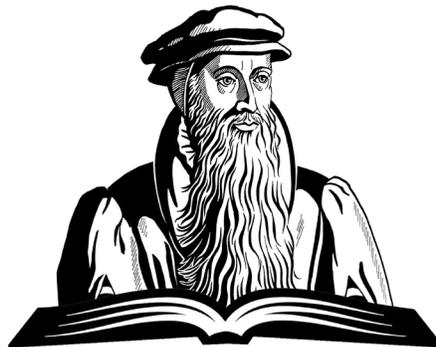
**BIBLE FOR
6TH GRADE STUDENTS**

Old Testament

Lesson 47:

A Promise to Rahab

Lecture Presenter: Mr. Daniel Van Brugge



The John Knox Institute
of Higher Education

Entrusting our Reformed Inheritance to the Church Worldwide

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Module

BIBLE FOR 6TH GRADE STUDENTS

Old Testament

62 LESSONS

(Additional lessons forthcoming)

Mr. Daniel Van Brugge

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| 01. The Bible: The Word of God | 26. Joseph and His Brethren |
| 02. Creation: The Work of an Almighty God | 27. Jacob Comes to Joseph |
| 03. Man: A Special Place in God's Creation | 28. God Heard Their Cry |
| 04. A Gracious Promise | 29. Moses and the Burning Bush |
| 05. Cain and Abel | 30. Let My People God |
| 06. Only Noah Found Grace | 31. Deliverance |
| 07. The Coming Judgment –A Way of Escape | 32. God's Patience with a Complaining People |
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| 13. Righteous by Faith | 38. Walk Not According to the World |
| 14. Two Sons | 39. Hearts of Ingratitude |
| 15. Lessons from Lot's Life | 40. Aaron's Rod Blossoming |
| 16. Faithless Abraham – Faithful God | 41. The Serpent of Brass Lifted Up |
| 17. Abraham Tested – God's Provision | 42. Phinehas: Turning Away God's Wrath |
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| 21. God Preserves Jacob | 46. Joshua—God's Promise Fulfilled |
| 22. Jacob Returns to Beth-el | 47. A Promise to Rahab |
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| 24. An Eye upon God | 49. Gideon—God with Him |
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51. Ruth the Moabitess
52. Samuel Judges Israel
53. Israel's First King
54. The Kingdom Established
55. David Anointed the Next King
56. David Hunted by Saul
57. The Last Days of Saul
58. David, the Next King
59. Fetching the Ark
60. Thou Art the Man
61. David's Return to Jerusalem
62. Seven Sons of Saul Killed

Lesson 47

A Promise to Rahab

The Book of Joshua, chapters 1, 2, and 6

Memory Verse

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

Joshua 2:18

Spies Strengthened by Faith

At the end of Deuteronomy, we find that Moses had died. God, however, would not leave his people without a leader. God, being faithful to the end, set Joshua over the people. “Joshua” means “Jehovah saves.” In this we see that Joshua is a type of the Lord Jesus Christ: “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins” (Matt. 1:21).

Joshua, now appointed to lead the people into the promised land, sent two spies to spy on the city of Jericho. How different was the report of these two spies than of the spies that searched the land earlier! Remember their words?

“The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight” (Num. 13:32–33).

These were the words of all the spies, except Joshua the son of Nun, and Caleb the son of Jephunneh. These words show an absence of faith. Comparing themselves to the inhabitants of the land, they were overwhelmed with the magnitude of the conflict. They melted in the face of the enemy, for they did not have an eye of faith upon the Lord of Hosts. The words of Paul in Romans, were not their thoughts—“If God be for us, who can be against us?” (Rom. 8:31).

How different was the report of the two spies sent out by Joshua. When they returned, they said, “Truly the LORD hath delivered into our hands all the land: for even all the inhabitants of the country faint before us” (Josh 2:24). Note how their faith was evident. Trusting in the Lord, they saw the victory before the battle commenced—“Faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1).

What is it that made their report different than the report of the earlier spies? Were they better men? Were they more courageous? No, these were men, who by faith, had their eye set upon God. They did not look to the strength of the armies of Israel as opposed to the armies of the Canaanites. They looked to the LORD, the faithful God, the covenant keeping God—“The LORD has delivered into our hands all the land.” (Josh. 2:24). When confronted by the enemies of righteousness, where do we look? When confronted by the enemies of God, where do we look? When confronted by the mockers of our faith, where do we look? When confronted by the haters of Christ, where do we look? Where do we look for strength for the day? When we look to ourselves and our own strength, is it any wonder that Christians waver and wither, like Peter when he began to sink.

“And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?” (Matt. 14:29–31).

But when we, like the two spies, have an eye faith and dependency upon God, then is their strength our strength. May the faith of the two spies be the faith we pray for.

“Lord, I believe; help thou mine unbelief.” (Mark 9:24)

“Lord, Increase our faith.” (Luke 17:5)

Rahab—Saved by Grace

Rahab did not have much to commend herself. She was not born a descendent of Abraham and was therefore outside the covenant promise. She lived in a city that was set for destruction. She had lived a life of sin—her house was known as an “harlot’s house.” (Josh 2:1) What hope was there for Rahab? What hope that she would escape the coming destruction?

Two men, sent out of Shittim by Joshua, entered Jericho. They found lodging in the house of Rahab. The king of Jericho, hearing of the two spies, commanded Rahab to bring the spies to him. Rahab, hearing the command of the king, refused. Refused! How could she refuse the king? Rachel heard about the God of the Israelites. She knew in her heart that the living God, the God of the Israelites would deliver all the land into the hand of the Israelites—“I know that the LORD hast given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you” (Josh. 2:9). Knowing that the might of the king was nothing in comparison to the might of the God of Israel, she hid the spies.

Rahab saw no hope in the power of the king. She does not look to the king of Jericho to save from the coming destruction, rather she looks to the God of Israel to deliver her and her family. The God whom she acknowledges to be the “God in heaven above, and in the earth beneath” (Josh. 2:11). Rahab, having no hope in herself or the king of Jericho, pleads for mercy. In mercy rests her only hope—“I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness...and give me a true token:...that ye will save alive...and deliver our lives from death” (Josh. 2:12–13). Here is faith—looking not inside oneself for an answer, but looking outside of oneself—looking to another to deliver.

The spies gave Rahab a scarlet thread to hang in a window. When the army approaches, and sees the scarlet thread in the window, all they that are behind the scarlet thread will be saved. On that day, when the city of Jericho fell, what do we find? Joshua commanding the spies to go to Rahab's house and fulfill the promise they made—"But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her" (Josh. 6:22). "Joshua saved Rahab the harlot alive and all her father's household, and all that she had" (Josh. 6:25).

Rahab was saved—saved by grace. Believing in the faithfulness of the promiser, Rahab remained in the room, behind the scarlet thread. The scarlet thread points to the blood of Jesus Christ. All those, who by faith are covered in the blood of Christ, will be saved.

Questions

Joshua 1

1. In order to possess the land which the Lord had promised to the children of Abraham, Joshua had to lead the people across the _____ River.
 - a. Jordan
 - b. Nile
 - c. Tigris
 - d. Dan
2. There shall not any _____ be able to _____ before thee all the days of thy _____: as I was with _____, so I will be with _____: I will not _____ thee, nor _____ thee.
3. Regarding the book of the law, what were the Israelites commanded to do?
 - a. Give it a prominent place in the house.
 - b. Hide it from their enemies.
 - c. Meditate upon it day and night.
 - d. Kiss it morning, noon and night
4. After commanding the people to prepare "victuals" (Josh. 1:11), Joshua told the people that they would pass over the Jordan within _____ days.
 - a. One
 - b. Three
 - c. Seven
 - d. Twelve
5. True or False: Because the Reubenites, the Gadites and the half the half tribe of Manasseh had received land on "this side Jordan", they were not required to cross the Jordan and help their brethren fight the enemies on the other side Jordan.

Joshua 2

6. And Joshua the son of Nun sent out of _____ two men to spy secretly, saying, “Go view the land, even Jericho.”

- a. Gad
- b. Shittim
- c. Elim
- d. Pihahiroth

7. Rahab dwelt

- a. Outside the city of Jericho.
- b. Upon the wall of the city of Jericho.
- c. Near the wall of the city of Jericho.
- d. In the city of Ai.

8. In order to ensure that the spies were not captured by the kings men, Rahab told them to hide _____ for _____ days.

- a. By the river – three
- b. In the mountain – three
- c. In the mountain – seven days
- d. By the river – seven days

9. In order to be preserved from the coming destruction, Rahab was told to hang a _____ tread from the window.

- a. Azur Blue
- b. Brown
- c. Emerald green
- d. Scarlet

Discussions

1. Explain how Joshua is a type of the Lord Jesus Christ.

2. Explain the difference between merely reading the Bible and meditating upon the Bible. Why is meditation upon the Bible important?

3. Paul, in Galatians, directs Christians to “bear ye one another’s burdens, and so fulfill the law of Christ” (Gal. 6:2). After reading Joshua 1:12–15, discuss how this principle, uttered by Paul, is evident.

4. Looking at Rahab, explain how free grace was evident in her life. Why is God’s gracious dealing with Rahab encouraging?
