

Rahab and Patriotic Duty.

Joshua 2.

Sunday evening, September 20, 2009.

I. Rahab's treachery.

- A. We so often look at Rahab and her actions from the perspective of the people of God that we forget to consider her actions in relation to her own countrymen.
- B. Our own country and our own people are as it were our common mother, and it is proper for us to have a love and a loyalty toward them.
- C. We all regard those who betray their own people and country into the hands of their enemies as belonging among the worst of mankind.
- D. In hiding the spies, and in lying about their whereabouts, Rahab did precisely that. She aided and abetted the enemy, and she betrayed her own people into the hands of their enemies.
Were Rahab's actions excusable? Were they free from fault? Were they acceptable in the sight of God?
- E. We can understand Rahab's actions from the perspective of a self-serving interest. From the perspective of personal gain her actions make sense, but how can we reconcile it with the concept of loving our neighbors as ourselves?
- F. James 2:25 and Hebrews 11:19 tell us that Rahab did these things by faith, and James goes so far as to say that Rahab was justified by those works, flowing from her faith, in the sight of God.

II. Rahab's identity.

Who was Rahab? On the surface we know who she was, but really, in the eyes of God who was she?

- A. Rahab was a Hebrew, meaning "one who has crossed over or is crossing over." She was one who had passed from death unto life.
She had passed from the darkness of paganism to the light of God's truth.
- B. Rahab became a pilgrim and stranger upon the earth; she joined a pilgrim people.
 - 1. Even though this people stood on the verge of inheriting the earthly promised land, this land, like the priesthood and sacrifices and the city of Jerusalem, served them only so as to point them to the better country and city laid up as yet in heaven.
 - 2. Rahab inherited the promised land with the people of God, but only temporarily. All too soon death would separate her from this inheritance. But the anti-type, the heavenly country and city she would never lose.

III. Rahab's unique circumstances.

- A. Rahab lived at a time when the Lord God was claiming a people and an earthly land for Himself to serve as a type of the heavenly country and city He has prepared for His people.
- B. There were many people living in that land; it was a cultivated land; it was a land with many well built cities.
- C. It was a land whose inhabitants had filled up the measure of their iniquity, and they were ripe for judgment.

- D. This judgment would serve as a type of the judgment when the Lord will redeem the entire earth and give it as His inheritance to His own pilgrim people. It is the day when the Lord Jesus Christ will return to take vengeance on His enemies in flaming fire. 2 Thess 1:7,8.
- E. Never again in the history of redemption has the Lord laid claim to an earthly country. As such none of us will ever be in the place where Rahab found herself.
1. Rahab had to choose between owning God's just judgment on her countrymen, or rebelling against God's just judgment and so to try to protect her countrymen from God's just judgment.
 2. Owning God's just judgment meant for Rahab that she gave her countrymen over to the justice of God. Indeed she gave herself over to this God, pleading only for His mercy, which she found not only for herself, but also for her parents and siblings.
 3. Only at the end of the world, when the Lord Jesus returns will this scene repeat itself in the lives of those of the Lord's people who remain upon the earth until that day. They too will have to give their fellow countrymen over into the hands of their sovereign God who comes with flaming fire to take vengeance on His enemies. That day too will come when the measure of the iniquity of the earth is full. They too will escape the judgment only by resting in the mercy of their God.
 4. Rahab owned the justice and the sovereignty of God in her twofold confession.
 - The sovereignty of God: "...The Lord your God, He is God in heaven above, and in the earth beneath." Joshua 2:11
 - The justice of God: "I know that the Lord has given you the land..." Joshua 2:9.

Applications:

1. We are in a similar position as Rahab in this regard: We live as it were in old Canaan or in this old world. On the other side of the Jordan, or on the other side of the veil, there is a vast army of men women and children, under the leadership of the Greater Joshua, the Lord Jesus Christ, who are awaiting to inherit the earth. Like Rahab, when the time comes we let this world go, having declared our allegiance with that noble army on the other side of the Jordan. Have you from your heart become a part of this Pilgrim People?
2. In the mean time, as a pilgrim people, we do good to all men, and we seek the eternal and temporal good of all men. We also seek the good of the countries we live in. We do so realizing that this country is our temporary home; indeed the countries of this world themselves make only a temporary appearance on the stage of history. Lk 10:15
Countries come and go also. All things in this world come and go as history shows us. What are some ways you can do good to your country?
Jeremiah 29:7 "Seek the peace of the city where I have caused you to be carried away captive; and pray to the Lord for it; for in its peace you will have peace."
3. Rahab, in becoming part of God's pilgrim people, asked for the lives of her parents and siblings also; and they were given to her. How should this embolden us in prayer?