

Rahab's Faith.

Joshua 2:1-24

Sunday evening, September 13, 2009.

I. Rahab's faith supplied.

A. A saving faith is not a mere academic exercise.

It is not a mere giving of our assent to a number of propositions.

B. A saving faith is living and active.

It always grows in a context of providential circumstances.

See Hebrews 11; the hall of the faithful.

For each life mentioned in Hebrews 11, this life is placed for us in a context of providential circumstances with which this person interacted in faith.

C. The providential circumstances in which Rahab's faith grew were:

1. Having the nation of Israel encamped just across the Jordan River, East of Jericho. It constituted a sort of threatening presence much like that of gathering storm clouds on the horizon at the end of a nice summer day.

2. Rahab was aware of what the Lord had done for Israel in delivering her out of Egypt, and in bringing her through the Red Sea. She was aware of what the Lord had done for Israel in delivering the kings of the Ammonites into Israel's hand. Vs. 10.

3. She was aware of the effect the presence of Israel had on Jericho and the surrounding kingdoms and cities. They were very afraid.

4. Rahab did not have her head in the sand and hoped for the best.

Rahab discerned the signs of her times and she read them correctly.

"I know that the Lord your God has given you the land..." she said in vs. 9.

D. Faith then is a conviction and an assurance regarding things unseen. Hebr. 11:1.

Yet it is more than such a bare conviction alone. It is an embracing such a conviction; a making it your own; a confessing it, and an acting upon it. This we see next in Rahab.

II. Rahab's faith confessed.

A. Is it not an amazing providence that the two spies should come to the house of Rahab? Not really for "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of those whose heart is loyal to Him." 2 Chron. 16:9.

B. Listen to her confession of faith:

1. "I know that the Lord has given you the land..." Vs. 8.

2. "...the Lord your God, He is God in heaven above, and the earth beneath." Vs. 11.

C. These words remind us of another Gentile woman, Ruth and her confession:

"Entreat me not to leave you, or turn back from following after you; for wherever you go I will go; and wherever you lodge I will lodge. Your people shall be my people, and your God, my God." Ruth 1:16.

D. In speaking these words her budding faith was strengthened and enabled to cast her lot in with the people of God, and to take their side in the ensuing conflict.

III. Rahab's faith resulting in works.

- A. Rahab's faith was no mere intellectual assent to certain truths.
- B. Her confession was not the utterance of mere words.
- C. Her convictions and confessions drove her to active participation in the cause of the kingdom of God.
- D. True faith always drives you to the point where you realize that if God is not real, and if He does not act in behalf of His people, then you are on a fools errand; worse still, you will look foolish in the eyes of all and you stand to loose much, if indeed not all.
- E. Standing in this place true faith causes us to make the decision to cast our lot in with the Lord and His people.
 - 1. Standing here Abraham was ready to take the life of Isaac, reckoning that God was able to raise him from the dead.
 - 2. Standing here Esther said "If I perish, I perish..."
 - 3. Standing here Daniel committed himself to the Lions' den.
 - 4. Standing here the three godly Jews committed themselves to Nebuchadnezzar's fiery furnace.
 - 5. And standing here Rahab casts her lot in with the people of God; for better or for worse; in humble dependence on the mercies of the God of Israel to which she had no claim. Ruth would do the same later.
- F. Here we see that the nature of saving faith is a losing, and a leaving, and a letting go. Rahab left everything that was familiar behind; her past; her people; her city, her customs and her country. She did so to walk into the arms of a people she did not know; a God she barely knew, and a future that was totally unknown. She did so for better or for worse.
- G. This brings us to another characteristic of saving faith: It is a going without knowing. Abraham went out, not knowing where he was going. Hebr. 11:8. So Rahab also launched out into a future she did not know, entrusting herself to the God of heaven and earth, and His people, for better or for worse.

Applications:

1. Do you have the conviction and assurance regarding the Lord and His kingdom which Rahab had?
2. Has that conviction led you to the place of confessing your faith in the context of the Lord's people? See how Rahab's confession is closely related to our own public profession of faith?
3. Have you reflected on your own providential circumstances in which you entrusted yourself to the Lord Jesus Christ?
4. Do you know the nature of your faith as a leaving; a losing, and a letting go. See this concept at work in the life of the apostle Paul in Phil 3:4-8.
What have you lost, or do you need to lose, or what are you losing? Your own independence? Your abilities; your control, or your perceived wisdom, health and strength? Your sense of timing; your self-righteousness, or your self-sufficiency?
5. Do you know your faith as a going without knowing? How and where will you end up? What will the journey to the end be like? Are you content not to be in charge?