

Audio file

[Gospel Message Rahab's Conversion. by Pastor G. S. Marley. Joshua 2 v10. mp3](#)
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Transcript

00:00:00

Turn with me in the Old Testament to Joshua in chapter 2.

00:00:04

Joshua in chapter 2 and verse 1.

00:00:11

Let us hear the word of God.

00:00:13

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 an harlot's house, named Rahab,

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and lodge there.

00:00:31

And it was told the king of Jericho, saying, Behold, there came men in hither tonight of the children of Israel to search out the country.

00:00:41

And the king of Jericho sent on to 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.

00:00:54

And the woman took the two men, and hid them, and said thus,

00:00:59

there came men unto me, but I wist not, I know not, where they were.

00:01:06

And it came to pass after about the time of the shutting of the gate, that's evening, when it was dark, that the men went out whether the men went I know not.

00:01:17

Pursue after them quickly, for ye shall overtake them.

00:01:22

But she had brought them up to the roof of the house.

00:01:25

and hid them with the stalks of flax which she had laid an order upon the roof.

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And the men pursued after them the way to Jordan unto the fords, and as soon as they were which pursued after them were gone out, they shut the gate.

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And before they were laid down, she came up unto them upon the roof, and she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us.

00:01:53

and that all the inhabitants of the land faint because of you.

00:01:58

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.

00:02:15

And as soon as we had heard these things, our hearts did melt neither did there remain any more courage in any man,

00:02:24

for the Lord your God, he is God in heaven above, and in earth beneath.

00:02:33

Now therefore, I pray you, swear unto me by the Lord, since I have showed you kindness, that he will also show kindness unto my father's house, and give me a true token and that he will save alive my father and my mother, and my brethren and my sisters, and all that they have,

00:02:51

and deliver our lives from death.

00:02:54

And the men answered her, Our life are yours, if ye utter not this our business.

00:03:01

And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee.

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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.

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And she said unto them, Get you to the mountain, lest the pursuers meet you, and hide yourselves there three days, unto the pursuers be returned, and afterward may ye go your way.

00:03:30

And the Lord will bless his word to our hearts.

00:03:33

Now our subject tonight is Rahab's conversion, and the key text is found in verse 10.

00:03:42

10, For we have heard how the Lord dried up the water of the Red Sea for you, when he came out of Egypt, and what he did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom he utterly destroyed.

00:03:58

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.

00:04:11

and on earth beneath.

00:04:13

And the Lord will bless his word to our hearts.

00:04:15

Now, we are here confronted with a historical event that led up to one of the most memorable miracles in the whole of the Old Testament.

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I refer, of course, to the city of Jericho.

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There are invaders in the land, they are hostile.

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But they're not, as it were, sent by some other king.

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They're sent by the King Almighty God himself.

00:04:48

They have come to take the promised land.

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Israel was about to establish supremacy.

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But first, God focuses on one woman in a pagan city.

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And this text has so much to teach us.

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Now you might think, well, this is very unjust.

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This is the God of the Old Testament that people have dismissed and rejected.

00:05:18

but we need to remember who this God is.

00:05:21

This God is a God who shows mercy and grace to countless generations.

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In Joshua chapter 3, verse 10,

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we are told that these are the people, the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites.

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The Jebusites refers, of course, to the tribe or to the people that had taken control of Jerusalem.

00:05:46

But this isn't the first mention of these people group.

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The first mention of these people group is found in the Book of Genesis, in chapter 15, when God tells

00:06:02

Now let me read it for you.

00:06:04

Genesis chapter 15, he tells Abraham something, something very instructive, something very wonderful, something very glorious.

00:06:16

Look what the Bible says.

00:06:21

And here we have the mention of the Amorites, the author of the Amorites, the Canaanites, the Girgashites, and the Jebusites.

00:06:31

And what does God say to Abraham about these people?

00:06:36

Abraham has arrived in the land, and yet he's not going to inherit the land in the same way as Joshua will, but God says in the fourth generation, they shall come hither again, for the iniquity of the Amorites is not yet full.

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In other words, God was giving them time.

00:07:01

Time to repent.

00:07:04

Time to forsake their idolatry.

00:07:07

Time to forsake their old religion.

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Time to seek the true God.

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but we're left with this question, will they?

00:07:17

Will they?

00:07:19

Well, you now need to fast forward over 1000 years and you come to that place of the same place where Abraham stood.

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Now it's changed.

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There are now so many people living in this land.

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There are so multitude.

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They're as grasshoppers, as described in one of the Psalms.

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But God now in Jeshua is warning the people, through his own people, that the time of the Amorites has come to an end.

00:07:55

God is merciful, dear friends.

00:07:59

And he's long-suffering.

00:08:02

But he's not eternally long-suffering.

00:08:06

Judgment was about to be unleashed on the land of the Canaanites, a judgment they had never expected.

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And here we have as well just a little insight to the grace of God.

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No other religion has this.

00:08:23

A God who is a God of justice and righteousness and truth and holiness and His standards are unquestionably right, and yet a God who is also gracious.

00:08:38

You know, once upon a time in this land, God was known and His word was preached.

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But even in this fair land, unless people turn from their idols

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of self and spirituality to serve the living and true God, we may face the same consequences as was experienced by these Canaanites.

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The modern Canaanites aren't idolaters in the sense of the Canaanites, but nonetheless they're as disregarding of God as in ancient times.

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Canaanites are still alive and kicking.

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as one writer puts it.

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You don't see them running around in some prehistoric garb.

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No, But nonetheless, they hate God.

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And so when you come to Jericho and you read, sorry, you come to Joshua in chapter 1, we read there of God stepping in and commissioning Joshua to take, how would I put it, authority, to become the supreme leader

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of the Israelite army.

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Moses has died.

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Moses, the great servant of God.

00:10:00

Moses, the man who went to the tabernacle and came out of the tabernacle and his face shone that he had to cover his face.

00:10:08

Moses, who had gone up on the Mount Sinai and received the Ten Commandments twice, Moses was gone.

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Moses had been buried.

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There had been no funeral service for Moses.

00:10:23

Moses was buried by the Lord.

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You read that at the end of Deuteronomy.

00:10:31

But nonetheless, God hasn't finished with his people and he hasn't finished with us.

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And so he calls this man, Joshua, who by the way, had spent quite a long time with Moses in the tabernacle, worshiping the Lord, great preparation for the service of God.

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But let's now move to this situation in chapter 2.

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Joshua now, like a good military general, does some reconnaissance.

00:11:02

Verse 1, he sends out two spies to spy the land.

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Here they are, secret agents in the land.

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They're spying out the defenses.

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They're seeing whether Jericho is truly impregnable, as has been reported to them.

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Jericho had two walls, one on the outside and one on the inner side.

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Jericho's walls were so high that most tribes couldn't overcome Jericho.

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God was going to oversee that in Joshua chapter 6.

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The name Rahab is first mentioned here when the two spies arrive in Jericho.

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They're undercover, of course.

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They're not coming as representatives of the Israelites.

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They're coming as probably just traders or maybe even just people traveling through.

00:12:06

And they arrive at the harlot's house.

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Her name is Rahab.

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Who was she?

00:12:14

the word Rahab, the name Rahab, is used 10 times in the Bible.

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Egypt is referred to as Rahab.

00:12:24

God will defeat his great enemy.

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You find this in the prophecy of Isaiah.

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In the New Testament, Rahab is mentioned three times.

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Matthew chapter 1, Hebrews chapter 11, and James chapter 2 verse 25.

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What is Rahab to teach us?

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We're in the 21st century.

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What is she to teach us?

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How can she be an instructor, instructive to us?

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Well, let me share a couple of things, three things in introduction.

00:12:55

Number one, Rahab's identity.

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Rahab's identity.

00:13:01

They went and came into an harlot's house named Rahab, and lodged there.

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Verse 4, And the woman took the men and hid them, and said thus.

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And as you read through that passage, you'll find that Rahab, first of all, is a woman, a native of Jericho.

00:13:23

The name means proud, arrogant, conceited,

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And she's all of those things by the very occupation she's involved in.

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She's a proud, arrogant, conceited woman with great abilities.

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What has she been proud of?

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Well, we're not told what the names of her parents, but we presume that she's from the upper class.

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And perhaps she was of the aristocracy.

00:13:58

But Rahab was a woman, a native of Jericho.

00:14:01

She was also a woman of courage.

00:14:04

You find, as you read through the passage, how she cares for these two spies and how she stands up to the king's soldiers.

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And as you read through the passage and you read through the other passages in the New Testament, you discover something about Rahab that might surprise you.

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Oh yes, she was a clever lady.

00:14:28

yes, she didn't quite tell the truth.

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She didn't tell the soldiers exactly where the men had been.

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She told half truths.

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We're not going to go into the moral ins and outs of that.

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That's not the point tonight.

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But Rahab, this is surprising, was a woman of faith.

00:14:49

She was a woman of faith.

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We'll come back to that in a moment.

00:14:53

She had heard about the God of Israel.

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And from this passage, and you'll see in a moment why, she became a follower of the true God.

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There's one other thing you need to know about Rahab, she put others first.

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She put others first.

00:15:12

She's not just concerned about herself, she's also concerned about her family.

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No doubt she could have escaped from the impending doom and

00:15:24

Jericho and fled to the Israelites and pleaded for mercy and for refuge, or in modern terms, asylum.

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But no, she's thinking about family.

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So that's Rahab's identity.

00:15:39

Secondly, Rahab's immorality.

00:15:42

Rahab's immorality.

00:15:43

Look at this.

00:15:44

They went and came into an harlot's house.

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It's very interesting how the account shows what she was involved in before it gives her name.

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She's infamous.

00:16:00

That's the harlot's house.

00:16:03

How did the Israelites know it was the harlot's house?

00:16:07

Maybe they had been told so.

00:16:10

Maybe they'd heard that this is a woman who lived on the walls of the city.

00:16:16

We read that in the passage as well.

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The Rahab, the harlot, she's mentioned again in chapter six, verse 22, when the Israelite army comes back to take control of Jericho.

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She's mentioned as Rahab, the harlot.

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And also in verse 25, she's referred to as Joshua saved Rahab, the harlot alive.

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A harlot?

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What's a harlot?

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Well, our modern term would be a prostitute.

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She's a prostitute.

00:16:56

It doesn't mean that, for instance, God can't save prostitutes, but it does show how she occupied her time and we presume that she was an aristocratic prostitute.

00:17:11

She is well known.

00:17:12

See how the king had such, was on familiar terms with her.

00:17:15

The king of Jericho, of all people.

00:17:18

The man who's in charge of the city.

00:17:20

He sends his soldiers there.

00:17:22

Maybe he was one of our customers.

00:17:28

She prostituted her body for favors, and she was well rewarded for them.

00:17:37

Harlotry is one of the oldest occupations in the world.

00:17:42

The modern liberals try to excuse Rahab of her harlotry by calling her an innkeeper.

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It does not fit with the text.

00:17:52

It is not the right term.

00:17:55

She is a woman who prostitutes herself for favours.

00:18:01

She may be paid for those, or she may not be.

00:18:05

There are many harlots today.

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They are not just the people who

00:18:10

are in the brothels, the women, and there's male prostitutes too.

00:18:16

And we live in an online world where there's prostitution is rife.

00:18:23

And sadly, it's even in the church.

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But prostitution is not the only sin here, because she's not only immoral, she's an idolater.

00:18:41

She's an idolater.

00:18:43

She lives for her gods and goddesses.

00:18:48

And believe you me, those ancient gods and goddesses were nothing like the true God.

00:18:54

So there's Rahab's identity, Rahab's immorality, and thirdly, Rahab's invitation.

00:19:00

Look at verse four with me very briefly.

00:19:03

The woman took the two men and hid them.

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They came to her house

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In verse three, she hides them in verse four, and then she's interrogated by the soldiers as to their whereabouts of these spies.

00:19:23

What has she heard?

00:19:27

Well, she tells us what she's heard.

00:19:32

In verse nine,

00:19:36

She said unto the men, they're now up on the roof.

00:19:38

They're hiding under the flax, the bundles of flax that had just been taken in at harvest.

00:19:43

And she says, I know that the Lord hath given you the land, that your terror is fallen upon us.

00:19:52

In other words, we're terrified of what's going to happen to us and that all the inhabitants of the land faint.

00:20:00

They're weak.

00:20:01

as water because of you, not just because of them, but because of what God has done for them.

00:20:08

For we have heard how the Lord dried up the water of the Red Sea.

00:20:12

This had happened 40 years before.

00:20:15

When you came out of Egypt and what you did unto the two kings of the Amorites, that had happened more recently, and how the kings of the Amorites on the other side of the Jordan, Sihon and Og, were completely destroyed.

00:20:31

Ah, you see, she invites these spies and she hides these spies because she recognizes that these spies represent the true God.

00:20:44

Now, why is this passage in the Bible?

00:20:48

Why?

00:20:50

What's the reason?

00:20:52

It's good history, it's accurate history, but is that the only reason?

00:20:57

It's an interesting narrative?

00:21:00

There are plenty of complex moral dilemmas in here.

00:21:05

No.

00:21:07

Why did the Holy Spirit record this account in our Bibles?

00:21:12

Why?

00:21:14

What is the purpose?

00:21:19

Well, perhaps we need to realize the context.

00:21:27

of Rahab's life.

00:21:28

Not only was she a prostitute, but I did hint she was an idolater.

00:21:33

She worshipped false gods.

00:21:37

And we see here something of her faith.

00:21:41

We have here explained to us the nature of faith.

00:21:44

It's very interesting how this little phrase receiving as she did.

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This is an expression of faith.

00:21:59

God has done something in our life in spite of our sin.

00:22:05

She has heard about the true God.

00:22:08

She has heard about the parting of the Red Sea.

00:22:11

She has heard about the miraculous provision of bread from heaven called manna.

00:22:17

She has heard about the provision of quails.

00:22:20

She has heard about the water that was provided for the Israelites when they were thirsty.

00:22:26

She's also heard of how God divided the Jordan River when Joshua crossed it.

00:22:33

That's only a flavor of what she's heard.

00:22:36

She's heard about how this 1 million people are marching towards their promised land.

00:22:45

She's heard how the Egyptian army had been destroyed, routed, absolutely destroyed in the Red Sea.

00:22:56

Ah yes, somebody smiles and say, ah yes.

00:22:59

This young man doesn't really know his geography because actually it all happened in the Reed Sea.

00:23:05

Well, isn't it extraordinary?

00:23:07

It's even a more wonderful miracle if a whole army of the Egyptians, including all their chariots and their horses, were destroyed in six feet of water, which is the Reed Sea, rather than what the Bible says, the Red Sea.

00:23:24

That's a great miracle, isn't it?

00:23:27

Of course it was the Red Sea.

00:23:30

God tells us again and again, the psalmist recount to us that it happened at the Red Sea.

00:23:36

Even Joshua here in Joshua 2 and verse 10, we have heard, this is Rahab's own words, we have heard how the Lord dried up the water of the Red Sea.

00:23:48

See how accurate that is?

00:23:50

We're told something very significant in the book of Exodus about this miracle.

00:23:56

The Israelites walked over on dry land.

00:24:03

Is that the only reason it's in the Bible?

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To show us something of Rahab's faith?

00:24:09

Well, let's look at one last thing.

00:24:12

Let's maybe ask this question.

00:24:17

We have something of explaining of our nature of faith.

00:24:20

We see the steps here, but we also see how faith and works go together.

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And that's why James 2 verse 25 is so significant.

00:24:31

But I want now to apply it to ourselves.

00:24:36

I want us to think of Rahab.

00:24:39

Maybe you're like this tonight.

00:24:42

Maybe you're seeking God.

00:24:45

Maybe it's secret and silent.

00:24:47

Nobody else knows about it.

00:24:50

But you're counting the cost.

00:24:53

You're weighing up the merits and demerits of true faith and following God.

00:24:58

Maybe you're using the weighing scales and saying, is it worth it?

00:25:04

Look what I have to give up.

00:25:06

Here she is a Canaanite.

00:25:09

a traditional historical enemy of the Jews.

00:25:12

Her people hated the Jews.

00:25:14

They wanted the Jews destroyed.

00:25:17

But God has a purpose in her confession.

00:25:20

Maybe she's asking questions like this: What will it involve?

00:25:26

What will I have to give up?

00:25:28

Will I have to leave my country and my people?

00:25:33

Will I have a city to go back to?

00:25:36

You see,

00:25:38

That is the genuine experience of us here.

00:25:42

All of us here have had this experience at some stage.

00:25:46

The Lord Jesus called it counting the cost, weighing up the pros and cons, seeing whether what it would cost to follow the Lord.

00:26:00

Let me show you some contrasts here.

00:26:04

What is she facing?

00:26:07

The first thing she's facing is polytheism or monotheism.

00:26:13

Polytheism is a term that simply means many gods.

00:26:19

And oh, the Canaanites had many gods, many of them.

00:26:25

Their gods were cruel and capricious and evil and demanding.

00:26:34

You read about it in the Psalms.

00:26:36

You read about it in the Old Testament, what the sacrifices in these pagan rituals involved.

00:26:46

Polytheism.

00:26:47

She's grown up with it.

00:26:50

She's known nothing else.

00:26:52

We have to excuse her, says the modern sociologist.

00:26:58

But there's monotheism.

00:27:01

Do I follow one God?

00:27:03

This one God who is the God of Israel.

00:27:08

This one God who has revealed his power and authority as far greater than anything that any of our gods or goddesses have ever achieved.

00:27:19

It's the age-old dilemma, friend.

00:27:22

Whom will I worship?

00:27:28

It involves taking God's word seriously.

00:27:35

In Psalm 119, we're given many words to take something of the panoramic extent of the Word of God.

00:27:51

In Psalm 19, it's much shorter.

00:27:56

The Word of the Lord is perfect, converting the soul.

00:28:03

You see, Rahab is like many of us.

00:28:07

We don't worship little gods and goddesses.

00:28:09

We don't worship statues.

00:28:11

We don't go to shrines and temples, although many people in Britain do now.

00:28:16

There's a vast number of people who've never known anything but pagan idolatrous worship.

00:28:26

The sooner the British people realize and the British establishment realize that we are no longer in a country that the Christian is in the majority, the Christian is in the minority.

00:28:40

But whatever that idol might be.

00:28:44

But as we sang in that hymn, O thou, my soul, forget no more the friend who all thy misery bore, let every idol be forgot.

00:28:54

But O my soul.

00:28:57

Forget it not.

00:29:00

Or another hymn.

00:29:02

Whatever that idol be, help me to tear it from the throne and worship only thee.

00:29:15

Polytheism or monotheism.

00:29:18

One God in three persons.

00:29:22

Triune God, Father, Son, and Holy Spirit are the many gods of the modern age.

00:29:31

Before I was converted, I had two religions, just two.

00:29:38

Some of you might have more.

00:29:40

My two religions were these, the Roman Catholic religion, on which I was convinced that God had called me to be a missionary priest,

00:29:51

And the other religion was football.

00:29:53

And they were both idols.

00:29:56

And I lived for them both.

00:29:58

And you might say, how did you keep both in balance?

00:30:01

How did you manage to train as a priest and also play your football?

00:30:06

It's amazing how you can do these things.

00:30:09

After leaving the priesthood, football was my only god.

00:30:13

I loved my football.

00:30:16

I lived for my football.

00:30:17

I played three times a week.

00:30:20

I trained the other days.

00:30:23

But when you become a Christian, you have this dilemma.

00:30:27

Before you truly trust in Christ, you have this dilemma in your heart.

00:30:32

It means that I need to give up this particular idol.

00:30:35

That was the wrestling in my heart, dear friend.

00:30:40

I have to give it up.

00:30:42

It doesn't mean you can never play football again as a Christian.

00:30:45

It just means that Christ takes priority.

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So it's polytheism or monotheism.

00:30:53

The second dilemma could be morality and immorality.

00:30:57

Here we have a prostitute, a woman who's a woman of ill repute.

00:31:05

There was a woman in Spurgeon's Tabernacle in London.

00:31:10

Her name was Bartlett, and she's absolutely amazing.

00:31:16

She used to go out and rescue women like this.

00:31:20

She'd bring them home.

00:31:22

They were destitute.

00:31:25

They were slaves in more ways than one.

00:31:31

And she rescued them in two ways.

00:31:33

She rescued them from the streets.

00:31:36

She rescued them from the slavery they were in.

00:31:40

She rescued them from the brothels, but she also rescued them in grace.

00:31:47

She brought the gospel to them and they came to Christ.

00:31:53

Morality or immorality.

00:31:56

But here's Rahab.

00:31:58

They don't have a system written down.

00:32:01

They don't have Ten Commandments.

00:32:03

They have probably many statutes and instructions given them by their pagan priests.

00:32:09

But here's God's protocols.

00:32:13

Ten Commandments.

00:32:15

If you call them headings, and underneath are a whole list of subheadings, protocols of holiness, of a different way of life and living, standards in home, in life, in work, in community and in worship.

00:32:34

These standards were expected by God for his people to serve him.

00:32:42

The Bible teaches us

00:32:44

the difference between a false morality and a true morality.

00:32:50

A fake morality built upon a social agenda and a true morality built upon the inerrant word of God.

00:33:04

Man's opinion is of no consequence to God when it comes to moral standards.

00:33:10

God's standards are his standards, they're all that matter.

00:33:15

And the Bible teaches us that either we accept this standard of morality or not.

00:33:22

What about one wife?

00:33:25

Thou shalt not commit adultery.

00:33:28

What's the difference between adultery and unfaithfulness?

00:33:33

Very little.

00:33:35

Adultery is basically being unfaithful to your marriage partner.

00:33:41

And sex before marriage is prohibited by God.

00:33:45

Might not sound right and proper for the day we live in, but it's true.

00:33:51

But you see, here's morality and immorality, but there's a third one.

00:33:57

We've seen something of polytheism and theism and monotheism and morality and immorality, and thirdly, power and powerlessness.

00:34:06

What do I mean by this?

00:34:11

Who's in power in Jericho?

00:34:15

The king and his family, because that's how it went.

00:34:23

The tribal leader, the chief, and his family.

00:34:26

They ruled.

00:34:28

But who's in power in Israel?

00:34:31

Joshua is the commander of the Lord's army.

00:34:37

God is in control in Israel.

00:34:40

God is the king in Israel.

00:34:43

He is the ruler in Israel.

00:34:46

He holds a scepter in Israel.

00:34:48

We read in the book of Esther how Ahasuerus, the king, had this way of allowing you into his presence.

00:35:02

He held out the golden scepter.

00:35:06

And then you were accepted.

00:35:07

You could come to him and you could speak to him freely, obviously respectfully.

00:35:16

And Esther is very exercised because she's going to approach her husband and her king without due protocol.

00:35:29

She comes in fear and trembling and she comes to the court

00:35:34

And she comes to the throne room and just to the outside and the king sees his wife and he holds out the golden scepter.

00:35:44

God holds the golden scepter.

00:35:47

God holds the golden scepter in his church as well as in Israel.

00:35:54

God's golden scepter is a distinct demonstration

00:36:05

of its ultimate sovereignty or sovereignty.

00:36:12

So is it polytheism or montheism, morality or immorality, power or powerlessness?

00:36:18

What's the powerlessness?

00:36:21

Here she was, she had given herself over to a life of sin.

00:36:25

Here she was that she had got herself into this situation.

00:36:29

She'd done well for herself in human terms and worldly terms.

00:36:34

But she didn't know the God of heaven and earth.

00:36:37

She saw that her people were powerless, that they were about to be overcome by the God who was all-powerful.

00:36:46

The same God who had divided the rage, she could easily destroy Jericho.

00:36:51

That's the reasoning, you see.

00:36:56

Powerlessness.

00:36:58

You see, some people have the wrong idea about the Christian God.

00:37:02

They think he's a weak God.

00:37:05

This God of the Bible, he's very weak.

00:37:09

If he acted according to his power, he would destroy us all.

00:37:14

And one day he will destroy the world and everything in it.

00:37:18

And he will destroy the whole universe and everything in it.

00:37:23

It will be such a nuclear fervent heat that there will be nothing left.

00:37:27

And then he'll remake it again.

00:37:32

All of it.

00:37:35

Perfect.

00:37:37

You see, we have this notion, dear friends, that we're on the losing side.

00:37:45

The Bible teaches us the complete opposite.

00:37:48

We're on the winning side.

00:37:51

God will have the final victory.

00:37:54

God will be declared the God.

00:37:58

Every eye shall see the one who is sent of God to be the judge of the living and the dead.

00:38:07

All glory to his name.

00:38:10

Power or powerlessness?

00:38:12

It may seem that the church in the West is powerless at the moment.

00:38:16

It may seem that we're facing a tsunami that will overtake us and sweep us away.

00:38:23

Ah, but we forget.

00:38:25

that the God of the Bible, the God we worship, is all powerful.

00:38:31

And even if we're swept away, he still hasn't been dethroned.

00:38:37

His sovereignty has not been diminished.

00:38:39

But there's one last thing.

00:38:43

Polytheism or monotheism?

00:38:44

Morality or immorality?

00:38:46

Power versus powerlessness?

00:38:48

Lastly, tyranny versus liberty.

00:38:51

Tyranny versus liberty.

00:38:54

Here's

00:38:55

Rahab.

00:38:58

She's been under a dictatorship.

00:39:01

We don't know what the king of Jericho is like, but there's another dictatorship.

00:39:05

Her own sin.

00:39:08

It's a tyrant.

00:39:11

It has dominated her for so long.

00:39:14

And the religion that she has followed has just fed this sin and nurtured this sin.

00:39:25

She's been in slavery for so long.

00:39:30

She has submitted to it and she's been subjected to it.

00:39:36

And here's liberty.

00:39:38

Liberty from sin.

00:39:41

Liberty to have a new life.

00:39:42

Liberty to live for God.

00:39:46

Which one is it?

00:39:48

Which one is it?

00:39:52

in the Bible we're told that those who trust in their God are free truly.

00:40:02

It's the complete opposite to what you might expect.

00:40:06

It's complete opposite to what you've been told in education.

00:40:11

The Bible teaches us that those who are trusting in the true God and trusting in the Savior Jesus Christ are truly free.

00:40:19

What does our Lord Jesus say?

00:40:21

In John chapter eight and verse 36, If the Son of Man, as the Son of Man has made you free, you're free indeed.

00:40:32

Imagine being free, not free from serving God, but free to serve God, free from the lordship and dominance of our sin, the tyrant of sin.

00:40:50

there's a sermon in that.

00:40:52

The tyranny of sin.

00:40:55

The dictatorship of sin.

00:40:58

King sin.

00:41:01

He needs to be dethroned.

00:41:04

And Christ comes and he

00:41:07

takes our sin upon himself on the cross the king of love my shepherd is his goodness faileth never I nothing lack if I am his and he is mine forever but how can he become my king how can he become my shepherd only through the cross you see it's in the cross we find freedom it's in the cross that that tyranny is smashed and destroyed

00:41:31

It's in the cross that we find the one true God revealed to us in Jesus Christ.

00:41:36

It's in the cross we find that he is the only God worthy of worship.

00:41:43

In the cross we find that our sins are dealt with and a new life is promised.

00:41:50

You see, dear friends, it all boils down to this: Rahab knew the Savior.

00:41:58

And you might think, Well, he's just drawn that out of thin air.

00:42:03

let me show you a couple of places she's mentioned in the New Testament and we'll be done.

00:42:11

The Gospel of Matthew in chapter 1.

00:42:17

Rahab was delivered.

00:42:21

Rahab survived.

00:42:25

Rahab became

00:42:35

a descendant, an ancestor of Jesus Christ.

00:42:51

Think about this for a moment.

00:42:59

The genealogy of Jesus Christ includes a woman who once upon a time lived for her sin.

00:43:12

In Matthew 1 you have it, but also again we have it a little further on in Hebrews 11.

00:43:19

I want you to just note this.

00:43:21

As we go through James, in James 2 and verse 25, what do you discover?

00:43:28

You discover that Rahab was a woman of faith.

00:43:32

It's interesting how James takes Abraham, whom we are all familiar with,

00:43:39

as a great example of a man who is saved by grace and proved his salvation by his works.

00:43:49

And the female example that James brings to us is Rahab.

00:43:57

In James chapter 2 verse 25, Like was also, was not Rahab the harlot justified by works when she had received the messengers and had sent them out another?

00:44:07

way here's James he's familiar with his Old Testament he knows what it involves and yet he takes rehab as an example of faith and Paul reminds us of rehab's faith and

00:44:32

31, By faith the harlot Rahab perish not with them that believe not, when she had received the spies with peace.

00:44:43

Here is the climax.

00:44:45

Rahab was looking forward to a Savior that would come.

00:44:52

Yes, she was physically delivered from the judgment on Jericho, but we also believe she was spiritually delivered.

00:45:00

by the grace of God.

00:45:02

And so it is for every dear friend here tonight.

00:45:05

You too can be delivered in exactly the same way.

00:45:10

Of course, it's through the gospel.

00:45:13

It's through Christ.

00:45:14

Rahab joined with the tribes of Israel.

00:45:19

She became involved with a man, we believe, who was one of the leaders in Israel under Joshua, and out of her family,

00:45:29

came forth men and women who served the Lord.

00:45:33

But it all began with our coming to God, seeking his face.

00:45:39

And it all begins for us here tonight to trust in the Lord God Almighty and the Savior Jesus Christ.

00:45:48

When Christ was lifted up on Calvary's cross, he died not just for the sins of Moses and Abraham and all those, but he also died for Rahab's sins.

00:45:59

She would say to you tonight, come to him.

00:46:02

He won't turn you away.

00:46:04

Come to him.

00:46:05

Fall at his feet.

00:46:07

Come to him.

00:46:08

He will embrace you and he will forgive you and he will give you a new life.

00:46:14

But come to him now.

00:46:16

Do not delay.

00:46:18

Come as you are.

00:46:20

What have I got to bring to God?

00:46:22

We have nothing to bring to him but our sin.

00:46:24

Nothing in my hands I bring, simply to the cross I cling.

00:46:29

Will you come like Rahab, empty-handed, heavy-hearted, down-spirited?

00:46:36

Will you come to the foot of the cross, dear friend?

00:46:39

Repent and weep and believe on Christ alone as your Saviour, and he'll be yours now and forever.

00:46:47

You see, it all boils down to this.

00:46:50

Rahab found salvation in Jesus Christ who was to come.

00:46:55

And we can find salvation and forgiveness for sin and a new life tonight in the same Savior who has come, who has lived, who has died and risen from the dead and soon to return.

00:47:10

Will you come to him tonight?

00:47:12

Will you trust in him tonight?

00:47:14

Will you believe in him tonight?

00:47:16

He's here to deliver you.

00:47:18

He's here to save you.

00:47:20

He's here to redeem you.

00:47:21

He's here to forgive you.

00:47:25

Oh, come dear friend.

00:47:27

Come and be welcome.

00:47:30

Let us pray.

00:47:31

Gracious God in heaven, we pray tonight, help us to understand, to grasp these deep truths.

00:47:37

Help us to understand what it means to be a Christian.

00:47:40

what it means to count the cost and follow Christ.

00:47:44

Oh, that some here tonight may be, as it were, on the precipice of coming to Christ, and others may be on the precipice of turning away from the Lord.

00:47:54

But draw them graciously, Lord, draw them mercifully, draw them wonderfully, draw them effectually.

00:48:02

Oh, that as the cross is lifted up, souls will be saved.

00:48:06

Like Rahab, many will be in the kingdom rejoicing

00:48:10

over the Lord's grace to their souls.

00:48:13

We ask in Jesus name, Amen.