



July 12, 2026
Moving Into The Promised Land
Grafted In By Faith
Joshua 2



1. **Sermon Outline:**

- a. A Gentile Sinner Played An Important Role In God's Plan for Israel
 - i. Joshua sent spies to Jericho
 - ii. Rahab risked everything to protect the spies
 - iii. She truly believed in the Lord!
- b. Like Us, Rahab Was Graciously Grafted Into God's People By Faith
 - i. Rahab and her family became part of Israel
 - ii. What happened to Rahab also happens to every believer in Jesus
- c. Like Us, God Used Rahab to Accomplish His Saving Purpose In the World
 - i. Rahab was an ancestor of Jesus!
 - ii. God has good, important things prepared for every believer

2. **Sunday** – As soon as possible after the sermon, consider:

- a. What stood out to you the most in this sermon?
- b. What new truth did you learn, or what truth were you reminded of?
- c. Is there a particular Scripture passage you feel God is leading you to meditate on or commit to memory?
- d. What is one thing God is leading you to do after hearing this message?
- e. Did God convict you of a need to make any changes in your life and walk with Him?

3. **Monday:**

- a. Start the week by reading the entire focal passage, Joshua 2.
- b. While this is a very well-known story that you have probably heard/read many times, make a mental effort to step back and view it as if it were the first time you read it.
 - i. Who is the main character in the chapter?
 - ii. Who are the supporting characters, in their order of importance to the story?
 - iii. What are the most surprising details in the story?
 - iv. Based just on your reading of Joshua 2, what do you see as “the good, the bad, and the ugly” in the passage?
 - v. What do you think motivates Rahab’s actions in this chapter?
- c. Again, based just on this first reading, how would you describe the message God has for us in Joshua 2?
- d. When reading the Bible, it is important to remember that some passages are prescriptive (telling us what we should do) while others are just descriptive (telling us what others did). Into which category would you place Joshua 2? Why do you think it matters?

4. **Tuesday:**

- a. Read and meditate on Joshua 2:1-3. Then read Joshua 1:1-9 and Numbers 13:1, 16-20, 27-29, & 14:5-10a.
- b. What was Joshua's first act in preparing to enter the Promised Land?
 - i. In what ways was Joshua's sending of spies motivated differently from what Moses did (see especially Numbers 13:1)?
 - ii. What had God commanded Joshua to do and what assurances had He given him (Joshua 1:2-3 & 5-6)?
 - iii. In your view, does sending spies demonstrate that Joshua is a prudent military commander or that he is not fully convinced that God can keep His promises? What does Joshua's sending of spies suggest to you about his faith?
 - iv. What were the spies' instructions, and how did they differ from those given to Moses' spies?
 - v. How do you think Joshua's experience as one of Moses' spies influenced his decision to send only two spies and to do so secretly?
- c. Reading the opening words of verse 2, how much time would you imagine might have gone by between they "went" and they "came" (Note: Shittim is about 8 miles from Jericho)? Why is it unlikely the spies would have gone directly into Jericho?
- d. When did they enter Jericho, and where did they stay (there were no Holiday Inns)?
 - i. Why would the home of a prostitute be a logical place for spies to seek shelter?
 - ii. Apparently, to avoid stigmatizing Rahab, some translations use "innkeeper" instead of "prostitute" since the Hebrew word can mean either. How do Hebrews 11:31 and James 2:25 confirm that she was indeed a prostitute?

5. *Wednesday:*

- a. Read and meditate on Joshua 2:3-7.
- b. Why do you think the king merely asked Rahab to hand over the spies rather than sending an armed contingent to search for the spies? How might this rightly be seen as evidence of God's sovereign providence at work?
- c. What does the king's question tell us about his understanding of the spies' mission?
- d. What is your opinion about how Rahab responded to the king's messenger?
 - i. Being very blunt, what did she do?
 - ii. Was she right to do so (see Exodus 20:16; Leviticus 19:11, Psalm 5:6; Proverbs 12:22)? Is this a valid example of "the ends justify the means"?
 - iii. Given Rahab's occupation, what would the king's messenger have probably understood Rahab to be saying in verses 4-5? Why would such a confession have made her lie more believable?
- e. Like the crooks of our day that try to get us to respond to bogus emails, what technique did Rahab employ to get the king's men away from her house?
- f. What do you think of Rahab's reaction to the king? Did she have time to think up a plan, or does she seem to be reacting instinctively? Did she seem to have thought of the consequences if her lie was discovered? How would the king likely have dealt with her?
- g. What happened immediately after the king's men left in pursuit of the spies? In what sense does this tend to seal the fate of both Rahab and the spies?

6. Thursday:

- a. Read and meditate on Joshua 2:8-12.
- b. What do you think the spies were feeling when we get to verse 8, and they find themselves locked inside Jericho and their lives dependent upon a “lying prostitute”?
- c. What explanation did Rahab give the spies for her behavior?
 - i. What three truths did she reveal to the spies in verse 9 and 11?
 - ii. What does she credit for her belief and the people’s condition? Why do you think the people of Jericho responded so completely to just hearing what God had done for Israel, but the Israelites, who lived through the events, so often refused to trust God?
 - iii. What does her use of the perfect tense “has given” in verse 9 indicate about her belief in the certainty of what was going to happen?
- d. Who does Rahab credit for what has happened to the Israelites and what will happen in the Promised Land (verses 8,9, 10, 11, and 12)?
 - i. Why is it surprising that this woman in Jericho seems so familiar with the God of Israel and repeatedly uses His proper name, Yahweh (usually written as LORD in modern translations)?
 - ii. Compare Rahab’s description of God in verse 11b with Exodus 20:4, Deuteronomy 4:39, 5:8, and 1 Kings 8:23. What does her description suggest about her understanding of God?

7. Friday:

- a. Read and meditate on Joshua 2:12-21. Then read Deuteronomy 7:1-5 and 20:16-18.
- b. Upon what does Rahab base her request in verse 12, and what does she ask the spies to do in return?
 - i. The word that is translated “kindness” is the Hebrew word *hesed*, often translated elsewhere as lovingkindness, faithfulness, goodness, or love. Read Psalm 136, where the ESV translates it “steadfast love” to gain appreciation for this important word.
 - ii. How much importance is Rahab giving to “hesed” kindness as she negotiates this deal?
 - iii. Who has already demonstrated “hesed” and who has yet to do so? What did Rahab have to possess if she was going to proceed with this agreement (see Hebrews 11:31)?
- c. What is your reaction to the deal Rahab makes with the spies in verses 12-14?
 - i. Does it seem that the spies have the authority necessary to make such an agreement?
 - ii. What do they seem to be relying on for their safety? Was their safety and the success of their mission really dependent upon Rahab?
- d. Based solely on the spies' statement in verse 14, what did Rahab do?
 - i. What instructions did she give the spies?
 - ii. Once safe outside the city, what did the spies immediately do?

- iii. By beginning their redefinition of the agreement with the statement that Rahab made them swear, what does it show about their sincerity?
- iv. How do you think you would have reacted if you had been in Rahab's place? Would the spies placing new requirements on the agreement have made you want to trust them with your life?
- v. How does Rahab respond? What is she demonstrating by this response? In whom must she be placing her faith, the spies or the LORD?

8. ***Saturday:***

- a. Read and meditate on Joshua 2:22-24. Then read Matthew 1:5, Hebrews 11:6 & 31, and James 2:21-26.
- b. How did the spies eventually show faith in Rahab? What would have likely happened if they had not obeyed her and instead gone directly to the river (remember they were hiding under the flax on the roof, so they probably did not know exactly what Rahab told the king's men)?
- c. What report did they give Joshua? How did this differ from the report of the 12 spies Moses sent out to spy the land?
- d. After what must have seemed like a miraculous rescue, every step of which clearly showed God's providence at work, what seems strange about the final part of their report? Who are they crediting?
- e. After studying the entire chapter, how do you feel about Rahab becoming part of the lineage of Jesus? About the accolades she is given in Hebrews and James?

9. **Application:**

- a. It is often said that "God works in mysterious ways". Possibly that is no more true than in whom he selects to work through. Left to our own devices, none of us would have been likely to choose a lying prostitute from an enemy nation to be the "hero" of our story, but God, who knows the heart, does. Here, in John 4, when Jesus talks with the Samaritan woman at the well, and repeatedly in the history of the Church, we see Him do so. It should cause us to be extremely careful about how we judge and treat people – some with what seems to be the worst pasts become His most faithful servants.
- b. Faith is a gift from God (Ephesians 2:8-9). There is no other way to explain Rahab's faith than to acknowledge God at work in her life. And Rahab demonstrated that faith by action—she did "the good works which God had prepared in advance for her to do" (Ephesians 2:10). Without them, her story would have been meaningless. Our story as a Christian is no better if we fail to do the works He has prepared for us.

10. **Pray:** The Operation World prayer country for the past week has been Indonesia, a country we hold dear. Pray for these unreached people groups on the Indonesian island of Sumatra (now considered the largest unevangelized island on earth) this week:

- a. Kikim: 95,000 live in South Sumatra and are believed to be 100% followers of Islam. Most are rice farmers or work on the rubber plantations. The Kikim are known for a traditional ceremony called *Sedekah Rame*, where the whole village eats a ceremonial meal together while seated at the Tanah Badahe Setue (Future Burial Ground), in the middle of the rice fields.
- b. Gayo: The Gayo live in the central highlands at the northern end of Sumatra. They are an oral culture with no written script of their own but have a mournful poetic form known as *Sebuku*, which is chanted while working. Almost all of the 350 thousand Gayo are Muslim, with a small percentage practicing traditional religions.