

Book of Joshua



Lesson 2: Preparing to Cross the Jordan, Rahab the Harlot

Introduction

Sometimes promises take a long time to realize.

God had promised Abraham land: “When Abram was ninety-nine years old the Lord appeared to Abram, and said to him, ‘I am God Almighty; walk before me, and be blameless. ...And I will give to you, and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God’” (Gen 17:1, 9).

Abraham expected to see the promise realized in his lifetime but died without seeing it. In fact, his children never saw it, nor his children’s children. The leathery skin on Abraham’s aged face be-



lied years of rugged living as he waited and wandered and waited some more. He moved up and down through Canaan with his flocks, carefully eyeing the local people as he “borrowed” their grazing lands. Imagine years of sleeping under the stars with sheep bleating in the background, wondering, “Well God, I’m still here. You promised, but...” After twenty-five years of wandering as a nomad, Abraham was buried in a cave he had to purchase, on land he had expected to own.

The reason Abraham is the “father of us all” is simply because he kept believing and kept trusting in God’s promise. He was content to wait—what else could he do? In the face of seemingly contrary evidence “Abraham believed the Lord; and he reckoned it to him as righteousness” (Rom 4:16, Gen 15:6). With unwavering confidence Abraham had the assurance of things hoped for, the conviction of things not seen, and for it Abraham received divine approval” (cf. Heb 11:1-2).

Now the promise made centuries earlier is on the threshold of fulfillment. Moses has brought the children of

Abraham out of bondage in Egypt and across the wilderness. They have looked out and seen the land of promise in the mist beyond the Jordan River. They all stand on the brink of entering the land for the first time. They have strength in numbers and assurance from God that the land promised to Abraham is now theirs to take. That is why it is called the Promised Land.

The possession of Canaan is the primary drama that unfolds in the book of *Joshua*. We are about to enter the Promised Land with the Israelites who have anticipated this momentous journey with great excitement. They will now see with their eyes and tread with their feet what they have only heard about for over 400 years!

Joshua 1:1 – 2:24

Chapter 1

¹ After the death of Moses the servant of the LORD, the LORD said to Joshua the son of Nun, Moses' minister, ² "Moses my servant is dead; now therefore arise, go over this Jordan, you and all this people, into the land which I am giving to them, to the people of Israel. ³ Every place that the sole of your foot will tread upon I have given to you, as I promised to Moses. ⁴ From the wilderness and this Lebanon as far as the great river, the river Euphrates, all the land of the Hittites to the Great Sea toward the going down of the sun shall be your territory. ⁵ No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you; I will not fail you or forsake you. ⁶ Be strong and of good courage; for you shall cause this people to inherit the land which I swore to their fathers to give them. ⁷ Only be strong and very courageous, being careful to do according to all the law which Moses my servant commanded you; turn not from it to the right hand or to the left, that you may have good success wherever you go. ⁸ This book of the law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success. ⁹ Have I not commanded you? Be strong and of good courage; be not frightened, neither be dismayed; for the LORD your God is with you wherever you go." ¹⁰ Then Joshua commanded the officers of the people, ¹¹ "Pass through the camp, and command the people, 'Prepare your provisions; for within three days you are to pass over this Jordan, to go in to take possession of the land which the LORD your God gives you to possess.'" ¹² And to the Reubenites, the Gadites, and the half-tribe of Manasseh Joshua said, ¹³ "Remember the word which Moses the servant of the LORD commanded you, saying, 'The LORD your God is providing you a place of rest, and will give you this land.' ¹⁴ Your wives, your little ones, and your cattle shall remain in the land which Moses gave you beyond the Jordan; but all the men of valor among you shall pass over armed before your brethren and shall help them, ¹⁵ until the LORD gives rest to your brethren as well as to you, and they also take possession of the land which the LORD your God is giving them; then you shall return to the land of your possession, and shall possess it, the land which Moses the servant of the LORD gave you beyond the Jordan toward the sunrise." ¹⁶ And they answered Joshua, "All that you have commanded us we will do, and wherever you send us we will go. ¹⁷ Just as we obeyed Moses in all things, so we will obey you; only may the LORD your God be with you, as he was with Moses! ¹⁸ Whoever rebels against your commandment and disobeys your words, whatever you command him, shall be put to death. Only be strong and of good courage."

Chapter 2

¹ And Joshua the son of Nun sent two men secretly from Shittim as spies, saying, "Go, view the land, especially Jericho." And they went, and came into the house of a harlot whose name was Rahab, and lodged there. ² And it was told the king of Jericho, "Behold, certain men of Israel have come here tonight to search out the land." ³ Then the king of Jericho sent to Rahab, saying, "Bring forth the men that have come to you, who entered your house; for they have come to search out all the land." ⁴ But the woman had taken the two men and hidden them; and she said, "True, men came to me, but I did not know where they came from; ⁵ and when the gate was to be closed, at dark, the men went out; where the men went I do not know; pursue them quickly, for you will overtake them." ⁶ But she had brought them up to the roof, and hid them with the stalks of flax which she had laid in order on the roof. ⁷ So the men pursued after them on the way to the Jordan as far as the fords; and as soon as the pursuers had gone out, the gate was shut. ⁸ Before they lay down, she came up to them on the roof, ⁹ and said to the men, "I know that the LORD has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. ¹⁰ For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites that were beyond the Jordan, to Sihon and Og, whom you utterly destroyed. ¹¹ And as soon as we heard it, our hearts melted, and there was no courage left in any man, because of you; **for the LORD your God is he who is God in heaven above and on earth beneath.** ¹² Now then, swear to me by the LORD that as I have dealt kindly with you, you also will deal kindly with my father's house, and give me a sure sign, ¹³ and save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death." ¹⁴ And the men said to her, "Our life for yours! If you do not tell this business of ours, then we will deal kindly and faithfully with you when the LORD gives us the land." ¹⁵ Then she let them down by a rope through the window, for her house was built into the city wall, so that she dwelt in the wall. ¹⁶ And she said to them, "Go into the hills, lest the pursuers meet you; and hide yourselves there three days, until the pursuers have returned; then afterward you may go your way." ¹⁷ The men said to her, "We will be guiltless with respect to this oath of yours which you have made us swear. ¹⁸ Behold, when we come into the land, you shall bind this scarlet cord in the window through which you let us down; and you shall gather into your house your father and mother, your brothers, and all your father's household. ¹⁹ If any one goes out of the doors of your house into the street, his blood shall be upon his head, and we shall be guiltless; but if a hand is laid upon any one who is with you in the house, his blood shall be on our head. ²⁰ But if you tell this business of ours, then we shall be guiltless with respect to your oath which you have made us swear." ²¹ And she said, "According to your words, so be it." Then she sent them away, and they departed; and she bound the scarlet cord in the window. ²² They departed, and went into the hills, and remained there three days, until the pursuers returned; for the pursuers had made search all along the way and found nothing. ²³ Then the two men came down again from the hills, and passed over and came to Joshua the son of Nun; and they told him all that had befallen them. ²⁴ And they said to Joshua, "Truly the LORD has given all the land into our hands; and moreover all the inhabitants of the land are fainthearted because of us."

Points to Ponder

The book of Joshua begins with the words, "After the death of Moses the servant of the Lord, the Lord said to Joshua the son of Nun, Moses' minister, 'Moses my servant is dead; now therefore arise, go over this Jordan, you and all this people, into the land which I am giving to them, to the people of Israel'" (Josh 1:1-2).

The story begins with a death. Usually stories begin with a life. But death often brings a new beginning. In this case there is a new personnel change. Moses dies, and Joshua picks up the mantle of leadership. He had been prepared in advance: “And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him; so the people of Israel obeyed him, and did as the Lord had commanded Moses” (Deut 34:9; see Num 27:15-23).

Son of Nun

The name Joshua means “Yahweh saves.” Interestingly enough, it is the Hebrew form of the name “Jesus,” which is the Greek form of the name “Joshua.” The same name might suggest parallels and typology that will illuminate our way. Did Mary think back on the person and career of Joshua when she learned her son would be named Yeshua—Joshua? Joshua was the son of Nun. Other than inciting a poor joke, we know little about the man Nun, except that his name means “fish,” and he is from the tribe of Ephraim, one of the sons of Joseph. His son is his claim to fame.

God had always spoken to Moses, but now he speaks to Joshua. His first command is a mighty one, the culmination and fulfillment of centuries of hope and longing: “Arise, go over this Jordan, you and all this people, into the land which I am giving to them, to the people of Israel” (Josh 1:2).

Joshua knew it was coming, and the moment has now arrived. The land is being given to them as a gift. They did nothing to deserve it; in fact, their ancestors had done everything *not* to deserve it. Now God was giving the land to them as he had promised Moses and Abraham and Jacob. Every place the sole of their foot treads will be owned by them.

A Land of Immeasurable Worth

God describes the geographical boundaries of the land in Joshua 1:4. The real estate is incredibly valuable because it comprises the land bridge between the great civilizations. All the caravans passing between Egypt and Europe (Hittites and Europe) and Asia (Assyria and Babylon) must pass through the land bridge of Canaan. The potential for controlling the trade route is inestimable.

With some variations, the area roughly covers the boundaries of the State of Israel today: Lebanon in the north, the Mediterranean to the west, the Dead Sea to the east, and the desert of Negev toward Egypt to the south. The land is not huge when compared to other countries, but the strategic location and fertile ground made this territory a marvelous gift from God.

The Conditions of Victory

Joshua is given a promise every military general would love to have, “No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you; I will not fail you or forsake you” (Josh 1:5). Joshua had the distinct advantage of being at Moses’ side through the innumerable conflicts, battles, and disloyalty of the people as they grumbled against God and Moses. He saw the good, the bad, and the ugly of leading these people who were stubborn and stiff-necked (Ex 33:5). At the same time, Joshua had seen the power, the faithfulness, and the righteous hand of God. God had kept his word to Moses and never abandoned him. Joshua knew God was trustworthy and able to deliver. This was a holy war, and God would direct and intervene in the battles.

The promise of victory and success is not without condition. God requires two things of Joshua. First, he must be strong and courageous. St. Paul frequently refers to his own courage as a follower of Christ, and Pope John Paul II never ceased to echo these words over and over again: “Do not be



afraid. Be strong and of good courage.” Courage and strength are required of God’s people. The Christian faith knows nothing of sloth and laziness or cowardice. It is strength and courage by which we win the spiritual battles, just as Joshua proved by winning the battles in the past.

The second condition God imposes is that Joshua must follow his laws carefully just as Moses passed them down. This is, by the way, no easy matter. The Jews have calculated that the laws of Moses comprise 613 distinct laws and commands. How can Joshua, and by extension the whole people of God down through the ages, be aware of and attentive to this massive compilation of laws? The answer is clear—God gives Joshua the formula: “This book of the law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success” (Josh 1:8). King David’s *Psalms* poetically remind us of this, especially Psalm 119, which begins, “Blessed are those whose way is blameless, who walk in the law of the LORD!” Moses suggested practical ways to do this, which are still implemented by religious Jews to this day. His directives for meditating on God’s word, as described in *Deuteronomy*, are directly related to the successful conquering of the land (Deut 11:18-26).

The word “meditate” can be likened to the word ruminant, meaning “to chew the cud.” It is interesting to watch a camel’s neck. Every few minutes a lump will move up his throat, and he suddenly begins to chew. Camels, cattle, and many other animals have a series of stomachs. The first stomach holds unchewed grass, which is later brought back up for more chewing. Meditation is similar to this in the sense that we read the word of God and then periodically during the day bring it back to mind to chew on it and apply it to our lives. God requires Joshua, and by extension all the people, to read, meditate upon, and obey his word.

Joshua has been given authority to lead. He has been instructed on the conditions for success. He now takes command. He orders the people to prepare to march in three days. Imagine the logistics of marshaling 600,000 men—according to the Hebrew text—plus women and children and herds to move through the Jordan Valley, across the river, and into battle in the Promised Land (Num 1:45-56). Verse 10 reveals that the tribes are well organized; Joshua delegates authority to “the officers of the people” to direct the preparation and advance.

Through his officers Joshua commands the people “to prepare your provisions.” They had begun purchasing food along the way; it seems the manna ceased after crossing the Jordan (Deut 2:6, Ex 16:35, Josh 5:12). They could not “pack” manna for travel since it would spoil if kept overnight (Ex 16:19-20). So the warriors are ready, the people packed, and eager to go, and Joshua stands before them ready to lead. They have prepared to cross, and they have prepared for war. It would no longer be ownership by promise, but ownership by possession.

A Divine Appointment

Chapter 2 opens with a swift reconnaissance operation before the actual invasion. The children of Israel are not strolling unto vacant land but are invading occupied territory. An advance team to scout out the territory before the incursion is a wise move on Joshua’s part. Joshua secretly sends out two men to gather information to assist the planned attack. Jericho is immediately across the Jordan River, so it was of primary interest.

The two men arrive in Jericho and lodge in the house of Rahab the harlot. (Remember, there were no Hilton Inns in those days.) Did Rahab recognize them as foreigners and invite them in? Did they seek out a harlot, knowing that it was the quickest way to find a room for the night? We are not

told the details; we only know that God arranged for them to meet. They had to get a quick look and then “disappear” because their lives were in danger. Finding a harlot’s lodging was probably the easiest way. We are not told how they arrived at Rahab’s dwelling in the city wall. God arranges “divine appointments.” He sees the heart and answers prayer. Rahab was willing to turn from the false gods and idols of her people. She was ready to convert to this new God who had brought great blessing on the Israelites. Did she pray and say, “God of the heavens, who are you? How do I come to know you?”

Rahab was in the mind of God as he designed the whole plan of salvation. Only five women are mentioned in the genealogy of Jesus delineated in the Gospel of Matthew: Tamar, Rahab, Ruth, Bathsheba, and Mary. Rahab the harlot is an ancestor of Jesus Christ. God had called her and given her a heart for the truth. He grafted her like a branch into the tree of Israel (cf. Rom 11:24). This is another great moment for Gentiles and sinners. God is no respecter of persons, and as St. Peter says, “Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him” (Acts 10:34-35).

We know very little about Rahab. Her name means “broad or wide,” and she lives among family members in the thick walls of pagan Jericho. She is described as “Rahab the harlot” five times in Scripture, and there is no attempt to sanitize the fact (Josh 2:1, 6:17, 6:25; Heb 11:31; James 2:25). She is mentioned in the genealogy of Jesus with this appellation. She survives the battle of Jericho and marries an Israelite named Salmon, and together they are the parents of Boaz, who eventually marries Ruth (Mt 1:5). Another ancestor of Jesus Christ, Ruth was also a foreigner who abandoned her people and gods to adopt Yahweh as her God and his people as her people (Ruth 1:16-17). We are informed that, “[Rahab] dwelt in Israel to this day” (Josh 6:25). In Hebrews and James, her actions are used to demonstrate exemplary faith (Heb 11:31, Jas 2:25).

Lying to Protect the Innocent

News travels fast, and fear speeds it up. The king of Jericho soon hears there are strangers who have arrived to “search out the land.” The people of Canaan are terrified by the Israelites encamped across the Jordan River. When the king receives his briefing that these spies have lodged with Rahab he immediately sends her a message to hand over the men. She refuses to assist the king, hides the men in bundles of flax on her roof, and lies to the king to protect the two Israelites.

Now this brings up a question about the morality of lying. Rahab lies and deceives the king yet is blessed for her actions. Similarly, the Israelite midwives in Egypt were commanded to kill the newborn boys but refused, saving the lives of the newborns. When confronted they lied to the Egyptian authorities (Ex 1:15-19). In spite of the women’s deceit, Scripture records, “So God dealt well with the midwives.... And because the midwives feared God he gave them families” (Ex 1:20-21). In other words, God granted mercy to these women not because of their deceit but because of their respect for God’s will and their well-intentioned benevolence toward his people.

The *Catechism of the Catholic Church* says a lie is to act or speak against the truth with the intent to lead someone into error and that there are criteria by which to judge the gravity of a lie, the prudence of being silent, or the use of “discreet language” (CCC 2484, 2489).

Rahab would be considered a traitor in the eyes of her own people, but she is a hero in the eyes of Yahweh’s people. She lies to her pagan king, but she protects the men of God and their sacred mission. Rahab is no fool. She knows God has given the land—her land—into the hands of his people, the Israelites. She sees the writing on the wall and is quick to pledge allegiance to the true God now that she knows who he is. She says, “I know that the Lord has given you the land, and that the fear of



you has fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt... And as soon as we heard it, our hearts melted, and there was no courage left in any man, because of you; for the Lord your God is he who is God in heaven above and on earth beneath” (Josh 2:9-11).

Rahab is a convert. She has abandoned Baal, the fertility god of Canaan. Like her foreigner daughter-in-law Ruth would turn from Molech to Yahweh, Rahab converts from Baal to Yahweh. “Convert” means a strong turning, a decisive change. Rahab sees the truth and turns to follow the truth. By doing so, Rahab saves herself, her family, and is eventually grafted into the people of God—even becoming part of the Messiah’s family tree.

Rahab Prefigures the Church

The salvation of Rahab and her whole family is reminiscent of New Testament passages where whole families are saved and baptized (e.g., Acts 11:14, 16:31).

But there is a huge problem in Jericho: when the thousands of Israelite warriors attack and invade the city, how do they know how to locate and save Rahab and her family? The men tell Rahab her salvation depends on three things: (1) she must “bind a scarlet cord in the window,” through which she lowers them down since her house was built into the walls overlooking the ground below; (2) she must gather her family into that room; and (3) the entire plan must be kept a strict secret. If she fails to do these three things, then the Israelites are free of their vow, and the guilt falls on Rahab herself. Everyone inside that room at the time of the invasion will be saved by the sign of the scarlet cord. All agree and swear. Rahab lowers them down to the ground, and they flee to the hills (where Jesus will later be tempted by the devil) before they sneak back to their people camped in Moab.

Rahab quickly and secretly binds the scarlet cord in her window. Many have seen deeper meaning in the scarlet cord. Some of the Church Fathers, particularly St. Jerome and St. Ambrose, say that Rahab is a type of the Church, and those gathered in the Church are saved on the day of destruction. The sign of their salvation is the scarlet cord, a symbol of the blood of Christ. St. Cyprian of Carthage explains it this way:

“Rahab, who also was a type of the church, expresses the same truth. The command given to her ran: ‘You shall gather to yourself into your house, your father, and your mother, and your brothers, and all your father’s household; and whosoever shall go out of the doors of your house into the street, his blood shall be upon his head.’ This figure declares that all who are to live and escape the destruction of the world must be gathered into one house alone, the church, while if any of the gathered goes outside, that is, if anyone who once obtained grace in the church nevertheless abandons the church, his blood will be upon his head, that is, he will have himself to blame for his damnation.” (*Letter 69.4*)

Consider the parallels with the Passover in Exodus 12. The Israelites were protected from death by remaining as families inside their homes. If they went outside the protection of their homes, they would die like the Egyptians. The sign on the outside was red blood painted on the doorframe of the houses—horizontal and vertical pieces of wood like the cross. Likewise, the scarlet cord, visible from the outside, is the sign that will save Rahab and her family from imminent death as long as the family remains inside the house.

Faith that Saves

We cannot cross the Jordan River without commenting briefly on the mention in the New Testament of Rahab's exemplary faith. The writer of *Hebrews* praises Rahab in the "Faith Chapter" with these words: "By faith Rahab the harlot did not perish with those who were disobedient, because she had given friendly welcome to the spies" (Heb 11:31). Her name and legacy is placed in the "Faith Hall of Fame" along with Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sarah, Joseph, Moses, Gideon, Barak, Samson, Jephthah, David, Samuel, and many others unnamed. This is an august group of God's champions in which to have your name included!

In James, her praise is no less pronounced. We read, "Abraham believed God, and it was reckoned to him as righteousness"; and he was called the friend of God. You see that a man is justified by works and not by faith alone. And in the same way was not also Rahab the harlot justified by works when she received the messengers and sent them out another way?" (Jas 2:22–25). This is a powerful testimony and profound theology. Had Rahab known and believed but done nothing, her faith would have been worthless, and she would have been slaughtered with everyone else in Jericho. Faith alone would have done her no good. It was her faith-filled works that justified her before God. Faith alone is worthless; however, faith *and* works are effective for our justification and salvation.

And so, the men arrive back to the camp and tell Joshua what they have seen and heard. Especially important is the report that "truly the Lord has given all the land into our hands; and moreover all the inhabitants of the land are fainthearted because of us" (Josh 2:24). This is good news indeed and confirmation of God's presence and power.

The stage is set for the impending invasion. The children of Israel are packed and ready to go. Swords are sharpened and polished. Last minute prayers are said. Food and water is prepared. They approach closer to the border. Joshua and the people await the command of God.

Study Questions

It is best to read the entire Scripture passage for this lesson (Josh 1:1-2:24) and the Points to Ponder before responding to the study questions below.

1. In Joshua 1:1, we learn that Moses is dead, and all his authority has been given to Joshua. Who is Joshua, and what does his name mean? (See Josh 1:1, Points to Ponder)

Voices of the Saints

“Do you see how with faith she takes on her lips the word of the Lawgiver? ‘And I realize that your God is up in heaven and down on the earth, and that apart from him there is no God.’ The Jews received these things and did not safeguard them; the church heard these things and preserved them. Therefore, Rahab....is a prefigurement of the church....[and] worthy of all praise.”

—*St. John Chrysostom, Homilies on Repentance and Almsgiving*

Questions for Reflection

One of the best ways to meditate on God’s word is to take it deeply into your life through memorization. The suggested memory verse is always highlighted in the text of the lesson. Or you may choose one of your own. For further reflection, consider these:

1. Think of a trial in your life that required you to “be strong and of good courage.” Did you seek out God’s presence in the Eucharist or in the words of Holy Scripture to “meditate on...day and night” in order to lead you through the trial? If so, how did this influence the way you viewed the trial set before you regardless of its outcome?
2. Did you ever stray outside of the Church and her saving sacraments? What led you away? What brought you back? How can your experience help you reach out to others who have wandered away from the sacramental life and teachings of the Church?

Catechism Connections

- CCC 760-762 describes how the Church was foreshadowed from the world’s beginning and is the means by which God desires to reunite his people who have been thrown into chaos through sin.
- CCC 846-848 explains the true meaning of the Church Father’s declaration, “Outside the Church there is no salvation.”

Rome to Home

“Dear brothers and sisters, in our prayers we should look more often at how the Lord has protected, guided and helped us in the events of our life, and praise him for all he has done and does for us. We should be more attentive to the good things the Lord gives to us. We always see problems and difficulties and, as it were, do not want to recognize that there are beautiful things that come from the Lord. This attention, which becomes gratitude, is very important for us and creates a memory of goodness that also helps us in dark hours. God does great things and those who experience them — aware of the Lord’s kindness with the attention of the heart — are filled with joy.”

—Pope Benedict XVI, “*Open to Hope, Steadfast in Faith*,” *General Audience, October 12, 2011*

Summary

In lesson two, we observed:

1. After Moses’ death, his faithful servant Joshua, the son of Nun, assumes authority and pursues the Lord’s directive to begin the conquest of Canaan and lead the Israelites into the land that God promised to Abraham and Isaac and Jacob.
2. God tells Joshua to be strong and of good courage, for God will remain with him and lead him to victory.
3. God tells Joshua he will succeed if he meditates upon the “book of the law” day and night and is careful to do all that is written.
4. Joshua commands his officers to prepare the people within three days to cross the Jordan River and to take possession of the land that God has promised them.
5. The people vow to obey Joshua as they obeyed Moses.
6. Joshua secretly sends two men into Jericho to view the land and gather information before the attack.
7. The men are taken in by Rahab the harlot and kept hidden from the king of Jericho who has heard of their entry into the city and seeks to capture them.
8. Rahab professes her faith in the God of Israel and begs the men to protect her family during the invasion in exchange for their safety.
9. The men tell Rahab to tie a scarlet cord outside the window of her home and to gather her family into the room during the attack. As long as the cord is visible to the Israelites and her family remains inside, they will be saved. If these conditions are not met, and if Rahab fails to keep the plan secret, then the Israelites cannot guarantee the family’s safety.
10. Rahab helps the men escape. They hide in the hills for three days until it is safe to return to their camp. They report to Joshua that the people of Canaan fear the Israelites, and the land is ready for their possession.