

Joshua Chapter 2

Reconointering the Land

February 24, 2026

Read Joshua 2

Remembering the structure of the Book of Joshua CROSS TAKE DIVIDE
SERVE

Chapter 2 – its place in the story of conquest Why is the content of Chapter 2 in the Book of Joshua? What is the significance?

- There are basically two main plots in chapter 2:
 1. The plot involving the spies (Joshua sending them, their time in Jericho, their return and report to Joshua)
 2. The plot involving Rahab
- Rahab's story occupies the central part of the narrative
- Spying motif merely forming an inclusio, or bookends of the chapter
- Rahab's theme takes up the most of the narrative
- Rahab's confession of faith in the LORD God and her seeking the refuge in the LORD from the upcoming Day of Judgment is that main message of the chapter 2

Spies send to inspect the land Joshua, **son of Nun**, sends two spies (not named) to view the land, especially Jericho

- Let's compare (briefly) chapter 2 narrative with chapter 6:1-25 (the conquest of Jericho)
- Even if Joshua originally sent out the spies with the purpose to gather information that would be helpful in conquering the city of Jericho, we know that the LORD had other plans regarding the method of capturing Jericho. **The LORD did not send the spies to Jericho for a military purpose**
- The spies were sent to secure Rahab's and her family deliverance from the LORD's wrath and judgement
- The message of chapter 2 of the Book of Joshua is **the deliverance of Rahab by the LORD God through His servant Israel who acts as the mediator of God's saving grace**
- The seemingly "out of place" character of the chapter 2, the somewhat confusing flow of the narrative of the conquest of the land in the Book of Joshua, serves to arrest our attention towards the revelation of the LORD's incredibly gracious providence

The role of Rahab, the prostitute Let's recapitulate the story of Rahab:

1. The spies come to the house of Rahab
2. Rahab protects the spies from the king of Jericho and his men
 - Rahab's deception (her lying to the king's soldiers) does give us an example to follow
 - The spies entering the house of a prostitute is not an example to follow either
3. Rahab's confession (verse 8-11) *I know that the LORD (YHWH) has given you the land... for the LORD your God, is God in the heavens above and on the earth beneath* – merism (compare Genesis 1:1)
4. Compare Rahab's reaction with the reaction of the king of Jericho (and the rest of the inhabitants of Jericho)
5. Rahab's covenant with the spies: the promise and the sign – the spies promise on an oath (blood oath, verse 14), Rahab displays

the red cord immediately after the covenant is agreed upon and the spies leave Jericho with Rahab's help

6. Similarities with the Passover
7. Rahab mentioned in our Lord Jesus' genealogy (Matt. 1:5)
8. Rahab mentioned in Hebrews 11 as an example of faith
9. Rahab mentioned in James 2 to show how saving faith is always accompanied by works

Key takeaways What can we learn from God's work in Joshua 2?

1. The city of Jericho and the Land of Canaan were about to face the Day of the Lord, the Day of Judgement, except for one woman and her family
2. Among those destined for destruction, those who were the enemies of God, who rebelled against Him and His will, lived Rahab, who found favour with God
3. So He sends His mediators (the spies) to her as the instruments of her deliverance
4. In His great providence and faithfulness to the promise made to Abraham, the Lord not only delivers Rahab and her family out of the Day of Judgement, but also provides a powerful encouragement for the people of Israel who are about to cross the Jordan river (2:24)
5. In a miraculous and providential way The LORD God foreshadows in chapter 2 the fulfillment of the promise of rest as well as the promise of being the blessing to all the nations (Rahab) – an integral part of the LORD's covenant with Abraham
6. Rahab, just like Abraham, revealed her faith in God by doing the works of faith (James 2, Hebrews 11:31)
7. All the promises of God are YES in Christ (2 Cor. 1:20) and Jesus is the promised seed of Abraham (Gal.3:16), the true Israel (Isaiah 5:1-7 vs. John 15:1)

8. If God delivered Rahab and her family out of the Day of Judgment through an imperfect mediator (Israel), how does having the Lord Jesus Christ, the Son of God, Perfect and Unblemished Mediator enlarge our appreciation and comfort of God's providence?
9. Can we see the relevance of the message of chapter 2 to the perennial objection to the exclusivity of Jesus Christ as the Saviour: "... what about the natives of Africa, who never heard the gospel..."?