

Amazing Grace

GOD USED RAHAB, AN IMPERFECT PERSON, TO ACCOMPLISH HIS PLANS.

Scripture Passage: Joshua 2:4-21 Memory Verse: Hebrews 11:31

We're all familiar with the expression "nobody's perfect." We often use it to excuse a shortcoming or failure. However, from Genesis to Revelation, Scripture reminds us that we're far from perfect. The Bible is filled with the accounts of imperfect people: criminals, doubters, liars, cheaters, and hypocrites. Yet, God worked through these imperfect characters to accomplish His purposes. In fact, He still uses imperfect people.

As you prepare to lead this session, think about times when you've failed to measure up to God's expectations. While you're at it, reflect on occasions when you knew without a doubt that God had used you to bless another person's life despite your imperfections. Spend time thanking God for His willingness to work through imperfect people and asking Him to show you where He wants to use you next. Pray that He will give you wisdom as you share lessons from Rahab's life with the adults in your Bible study. Look for ways you can help your group open themselves to God's plans and purposes, even when they're feeling the weight of their imperfection.



Weekly Podcast: Group Leader Training

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The Bible demonstrates God often uses flawed, unlikely people to do His will. For example, Abraham and Sarah both laughed in unbelief when God told them they would have a son in their old age. God made David the greatest king of Israel and established an eternal covenant with him even though David came from humble beginnings and committed egregious sins. Paul had been a persecutor of believers before his conversion. Rahab, the Canaanite prostitute, is another unlikely person God used to accomplish His plans. (PSG, p. 19)

Why does God so often use unlikely, imperfect people to accomplish His purposes?



Understand the Context (Joshua 2:1-24)

The time had arrived for the Israelites to enter the promised land. Moses had died, and the Lord had prepared Joshua to lead the people into Canaan. He also had promised to be with Joshua just as He had been with Moses (Josh. 1:5). He had repeatedly charged Joshua to demonstrate strength and courage. This new leader's role as a military commander would demand fortitude and boldness.

With a name that means “Yahweh delivered” or “Yahweh is salvation,” Joshua would serve as God’s human instrument to give His people possession of Canaan. Following the leadership of his Divine Commander, Joshua had instructed the Israelites to get ready to cross the Jordan River. The people also had encouraged their new leader to “be strong and courageous” (1:18).

To take the promised land, Joshua initiated a policy of divide and conquer. His plan of conquest began with a central campaign followed by southern and northern campaigns. The central campaign initially focused on the city of Jericho, a fortified stronghold that held a strategic location between the Jordan River and the nearby hill country. An oasis compared to the surrounding wilderness, Jericho was known for its date palms.

Before leading the people across the Jordan, Joshua sent two spies to scout out Jericho and the surrounding area. Pursued by their enemies, the spies took refuge in the house of a prostitute in Jericho named Rahab (2:1-2). Rahab hid the spies among stalks of flax on her roof. When the king

of Jericho ordered Rahab to turn the spies over to him, she misdirected the king’s arresting officers and sent them off toward the Jordan River.

Before the Israelite spies fell asleep, Rahab expressed her faith to them. She acknowledged that the Lord had given the Israelites the land of Canaan and shared that Canaan’s inhabitants were panicking because of the Israelites’ presence. Rahab asked for a promise that the Israelite army would spare her and her father’s family when they conquered Jericho.

The spies swore to provide protection in return for Rahab’s refusal to report their mission. They also instructed her to bring all her father’s family into her house and to tie a scarlet cord in the window. This cord would serve as a sign and indicate the location of her family.

Rahab helped the spies escape by letting them down by a rope from a window in her house located in the city wall. These two scouts hid in the hill country for three days until their pursuers returned to Jericho without their quarry. In time, the spies came back to Joshua and reported their experience. They assured the Israelite leader that Canaan’s inhabitants greatly feared the Israelites’ presence.

Read Joshua 2:4-21. List the reasons Rahab was an unlikely candidate to serve the Lord. (PSG, p. 20)

ENGAGE



PREPARE: Prior to the group time, move the construction paper circles to highlight the appropriate places on **Pack Item 3** (Poster: *Key Characters in Joshua, Judges, Ruth*). Display **Pack Item 2** (Poster: *Outlines of Joshua, Judges, Ruth*) on a focal wall.

INTRODUCE:

Direct a volunteer to read the opening paragraph on page 19 of the PSG. Encourage adults to suggest other imperfect Bible characters used by God to fulfill His plans.

ASK:

Why does God so often use unlikely, imperfect people to accomplish His purposes? (PSG, p. 19)

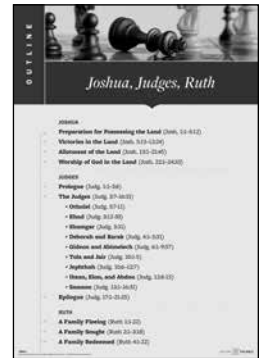
REVIEW:

Direct attention to “Preparation for Possessing the Land” on **Pack Item 2** (Poster: *Outlines of Joshua, Judges, Ruth*). Remind adults that the previous session focused on God calling Joshua as a leader to prepare the people to cross the Jordan River. Share that this week’s session examines another step he took to get the people ready. Summarize this content from “Understand the Context” (PSG, p. 20):

“Joshua sent two spies to scout the area so they could bring him a report on what his troops should expect when they went up against it. Archaeologists believe Jericho is one of the oldest cities in the world. It is located in the well-watered lower Jordan Valley. Its location was important because several routes that led west into the central hill country of Canaan emanated from the city. Therefore, it was a key junction for those traveling east. . . . Rahab and her family were citizens of Jericho . . . [and] her house was part of the outer fortifications located on the city wall.”

TRANSITION:

Rahab was a prostitute, which means she was an imperfect person. But like other imperfect people—including each of us—God was able to move in her life and use her to make a difference for His kingdom.



Group Activity Option

Music

Share the lyrics to “Our God” by Chris Tomlin. Ask: **What is the main message of this song?** Play the song and encourage the group to identify times when God has done something awesome in their lives. Ask: **How can God use people, things, and situations that we might not understand in a way that glorifies Him?**

A Bold Act (Josh. 2:4-7)

4 But the woman had taken the two men and hidden them. So she said, “Yes, the men did come to me, but I didn’t know where they were from. **5** At nightfall, when the city gate was about to close, the men went out, and I don’t know where they were going. Chase after them quickly, and you can catch up with them!” **6** But she had taken them up to the roof and hidden them among the stalks of flax that she had arranged on the roof. **7** The men pursued them along the road to the fords of the Jordan, and as soon as they left to pursue them, the city gate was shut.

(v. 4) The biblical writer did not include the king’s name. He would not have been an important ruler controlling a vast territory. Instead, his authority would have been limited primarily to a single city—in this case, Jericho.

When the king ordered Rahab to bring out the spies, she was ready. She said that while the **two men** had come to her home, she **didn’t know where they were from**. Apparently, this prostitute knew what the spies were doing and supported their cause. In fact, she had **hidden** them before the king’s men ever came to her door.

Although Rahab clearly lied, Scripture does not justify her dishonesty any more than it justifies her prostitution. Later, the writer of Hebrews praised her faith in God (Heb. 11:31).

Why did the spies choose to take refuge at Rahab’s house? Any suggestion of a sexual encounter with a harlot must be rejected. Rather, her abode likely served as an inn for travelers and a community meeting spot for locals. As such, it was a logical place for the spies to blend in and possibly gain information about Jericho.

(v. 5) Rahab told the king’s messengers that the men had exited Jericho **at nightfall**, just before the **city gate** closed. Ancient gates controlled access into cities like Jericho. Open gates (under the watchful eye of gatekeepers) allowed people to enter or leave the city freely, while closed gates offered residents heightened security. A gate could be an open spot in a wall or a complex structure with multiple rooms and passages.

Referring to the spies, Rahab added that she didn’t know **where they were going**. She encouraged the king’s agents to **chase after them quickly** in hopes of catching up to them.

(v. 6) Clearly, Rahab’s words to the king’s agents were false. Rather than leaving Jericho, the spies were hidden **among the stalks of flax** on Rahab’s **roof**.

In Old Testament times, people used *flax* fibers to make linen. The process included removing any seeds, soaking the *stalks* until the fibers could be separated, and drying them again. Fabric makers used a long-toothed comb-like instrument to separate the fibers from a stalk’s core. Another round of combing prepared the fibers for spinning and weaving.

Meanwhile, the roofs of most homes were flat. This allowed people to sleep on them when it was too hot indoors. These roofs also offered additional storage space for families.

(v. 7) The king’s messengers believed Rahab and set out after the spies, heading toward **the fords of the Jordan**. This was a logical choice since Israel’s camp was just across the river. **The city gate was shut** as soon as the king’s agents left Jericho.

Based on Rahab’s deception, the pursuers likely believed they could catch the Israelites before the spies got back to their camp across the Jordan River (v. 5).

Key Doctrine

Man

Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. (See 1 Corinthians 1:26-31; Titus 2:11-14.)



APPLICATION POINT: Following God often requires leaving one's comfort zone and stepping out in faith.

READ: As a volunteer reads Joshua 2:4-7, instruct the group to listen for evidence of Rahab's bravery.

DISCUSS: Direct attention to **Pack Item 3** (Poster: Key Characters in Joshua, Judges, Ruth) and review the description of Rahab. Discuss ways Rahab demonstrated courage in these verses.

ASK: **What is the relationship between boldness and faith?** (PSG, p. 22)

SAY: *The spies were not immoral for visiting Rahab's house. Her home would have been similar to a tavern or inn, a place where people of the town would gather. As result, it was a place where the spies could learn a lot about Jericho and its vulnerabilities.*

SHARE: Highlight Rahab's actions and why the roof was an effective hiding place:

Rahab apparently expected the king's men to come, understood the spies' mission, and was sympathetic to their cause. . . . In anticipation of the arrival of the king's men, Rahab had hidden the spies from the king's men. . . . The flat roofs on houses in ancient Canaan enabled people to expose things to the sun—like fruit that needed to ripen and wet grain and laundry that needed drying. . . . [Rahab's] drying stalks of flax provided a perfect place under which Rahab could hide the spies because of the size of the stalks and because the king's agents would have been accustomed to seeing them on rooftops. (PSG, pp. 21-22)

PRAY: Affirm that Rahab stepped out of her comfort zone to help the Israelite spies. Allow volunteers share where they need prayer related to stepping out of their comfort zone in faith. Take a moment to pray for boldness to follow God's leading.

TRANSITION: *Scripture does not justify Rahab's lying any more than it justifies her life as a prostitute. However, in His omnipotence, the Lord could save the spies any way He chose. As we will see, what is commended in Scripture is Rahab's faith in God.*



A Kind Action (Josh. 2:8-13)

8 Before the men fell asleep, she went up on the roof **9** and said to them, “I know that the LORD has given you this land and that the terror of you has fallen on us, and everyone who lives in the land is panicking because of 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 Sihon and Og, the two Amorite kings you completely destroyed across the Jordan. **11** When we heard this, we lost heart, and everyone’s courage failed because of you, for the LORD your God is God in heaven above and on earth below. **12** Now please swear to me by the LORD that you will also show kindness to my father’s family, because I showed kindness to you. Give me a sure sign **13** that you will spare the lives of my father, mother, brothers, sisters, and all who belong to them, and save us from death.”

(vv. 8-9) Before the spies fell asleep, Rahab shared her confidence that the Lord had *given you this land*. She also noted that the people were filled with *terror* and were *panicking* because of what God had done through Israel. The Hebrew wording suggests an overwhelming sense of dread among the residents of the region. The Israelites had sung about this result of God’s work as they celebrated the Red Sea crossing (Ex. 15:14-16).

Rahab’s words and actions also revealed a personal loyalty to the Lord. She wanted Israel’s God as her own God. The writer of Hebrews revealed that she didn’t perish because she “welcomed the spies in peace” thereby demonstrating her faith (Heb. 11:31). James also noted that Rahab affirmed her faith in hiding the spies and “sending them out by a different route” (Jas. 2:25).

(v. 10) Rahab recited the Lord’s mighty acts on the Israelites’ behalf. First, He had *dried up the water of the Red Sea*. When the terrified Israelites were trapped between Pharaoh’s army and the Red Sea, God rolled back the waters and the people crossed on dry ground (see Ex. 14).

Rahab also recalled Israel’s destruction of *•Sihon and •Og*. These Amorite kings had attacked God’s people as Israel approached the Jordan River (see Num. 21:21-35). They were defeated, and their land was given to the tribes of Reuben, Gad, and half of Manasseh.

(v. 11) Strong morale is vital in battle. Even armies with superior forces can fall if they allow fear to influence their movements. The Hebrews associated the heart with the emotions, thought, and human will, and the phrase *we lost heart* can mean “our hearts melted.” Losing heart means the weakening of morale. The reference to failing *courage* conveys the same idea.

The pinnacle of verse 11 is Rahab’s confession of faith: *The LORD your God is God in heaven above and on earth below*. This statement on the lips of a pagan worshiper is extraordinary for at least three reasons. First, Rahab affirmed God’s reign over all creation. Nothing stands outside His authority. Second, she asserted that the idols her people worshiped were not true gods. Finally, the reference to *heaven* and *earth* also appear in the Torah to emphasize God’s sovereignty and His right to exclusive worship (Ex. 20:4; Deut. 4:39; 5:8). The Lord’s mighty acts on Israel’s behalf had convinced Rahab that He was the true God, and she had altered her entire worldview based on that conviction.

(vv. 12-13) As a sign of her faith in God, Rahab had shown tremendous *kindness* to the Israelite spies. In turn, she appealed to them to *show kindness* to her family. The Hebrew term for *kindness* here often appears in contexts of covenant responsibilities. While some scholars view the spies’ agreement with Rahab as a violation of the Lord’s command not to enter into covenants with the Canaanites, the Israelites’ dealings with Rahab were different. She confessed faith in God alone, rejecting the gods of her people. Thus, in a sense, she acted the part of a genuine Israelite.

Rahab requested a *sure sign* to confirm the spies’ faithfulness to her and her family. She wanted a token to seal the promise that they would *save us from death*.

Rahab may not have understood everything about God and His ways, but she understood enough to ground her faith in the great things the Lord had done for Israel. We can be encouraged that the Lord’s acts will always demonstrate His character.



APPLICATION POINT: We can be encouraged that God's acts will always demonstrate His character.

READ:

Call for a volunteer to read Joshua 2:8-13 as the group identifies how God's works affected the people of Jericho and influenced Rahab.

DISCUSS:

Encourage adults to contrast Rahab's reaction to God's works with the other residents of the land. Affirm her confession of God in these verses:

Before the spies settled down for the night . . . [Rahab] went up to them to explain why she covered for them. Rahab began by sharing her knowledge of Israel's God, declaring, "I know that the LORD has given you this land." She used the Lord's personal, covenant name, revealing that she had an understanding of who He is. What's more, Rahab used the past tense, "given," not "is giving" or "will give." Her faith in the Lord was such that she believed whatever He said was as good as already done. (PSG, p. 23)

SHARE:

Rahab knew about the way God had parted the Red Sea decades earlier. And she knew about Israel's more recent victories over Sihon and Og. As a result, she embraced Israel's God as the one, true God.

EXPLAIN:

Use information from verse 11 on page 30 of the Leader Guide to highlight the meaning of "lost heart" and to identify the three key truths about Rahab's confession. Point out that her request for kindness was rooted in her demonstration of kindness. Note that this was Rahab's attempt to live out her faith in a meaningful way.

ASK:

How should our beliefs about God impact the way we treat others? (PSG, p. 24)

Group Activity Option

Bible Skill

Look up the word "kindness" (Hebrew *hesed*) in a Bible dictionary. **What special significance does this term have in the Old Testament?** Read Exodus 15:13 and 2 Samuel 16:17 and compare how the term is used in those verses to its use in Joshua 2:12. **How did Rahab show kindness toward the Israelite spies? How did the spies demonstrate kindness toward her?**

A Daring Escape (Josh. 2:14-16)

14 The men answered her, “We will give our lives for yours. If you don’t report our mission, we will show kindness and faithfulness to you when the LORD gives us the land.” **15** Then she let them down by a rope through the window, since she lived in a house that was built into the wall of the city. **16** “Go to the hill country so that the men pursuing you won’t find you,” she said to them. “Hide there for three days until they return; afterward, go on your way.”

(v. 14) The Israelite spies promised to show loyalty to Rahab on the condition that she not betray them. She was not to **report** their **mission**. The Hebrew verb translated *report* basically means “to make something conspicuous,” thus “to announce” or “to tell.” In some contexts it refers to God’s making Himself known to people (see Ps. 19:1, where the verb is “proclaims”).

The term for *mission* often refers to “word” or “speech.” In Hebrew, **if you don’t report** is plural. So, the spies held Rahab’s entire household accountable for their secret. They also emphasized the seriousness of this agreement by offering their own lives in exchange if Rahab and her relatives suffered harm despite keeping their vow.

The Israelite spies promised to **show kindness and faithfulness** toward Rahab during the conquest. The Hebrew term rendered *kindness* (here and earlier in v. 12) can be written in English as *hesed*. It often appears in contexts of trustworthiness related to covenants. The word translated *faithfulness* basically means “truth” and carries an underlying sense of certainty. The spies’ words call to mind terms of Rahab’s request of them. Their vow to sacrifice their lives served as the “sure sign” she wanted (see v. 12).

(v. 15) Rahab helped the spies escape by lowering them **by a rope through the window**. Bible scholars are uncertain about the exact nature of Rahab’s house, but it is clear that somehow it was built into the city’s wall. It might have been built between double walls. Many cities in biblical times had defensive fortifications known as “casemate walls” surrounding them. These fortifications consisted of double walls with cross walls that created chambers. The chambers might then be filled with rubble to strengthen the walls. Some of these compartments might also have served as storage areas or as living quarters.

On the other hand, Rahab’s house could have been constructed in such a fashion that it literally was part of the wall. Archaeologists have discovered homes built within the city’s walls in ancient Jericho’s ruins.

The Hebrew term for *rope* also can be translated “cord” and could refer to a strong utilitarian cable. In other contexts, the word describes a decorative cord of linen. Regardless, the rope Rahab used to lower the spies most likely differs from the scarlet cord mentioned in verse 18. Scholars note that two distinct Hebrew words appear in verses 15 and 18. The CSB translators appropriately rendered the terms “rope” (v. 15) and “cord” (v. 18) respectively.

(v. 16) Further demonstrating her concern for the spies’ safety, Rahab instructed them to hide in the **hill country**. This area lay in the opposite direction from the way the king’s agents had gone. The spies’ pursuers had headed east toward the Jordan River (v. 7), whereas the hills near Jericho lay west of the city.

In general, these hills are a barren wasteland. However, limestone clefts and caves in the area offered suitable hiding places. The reference to **three days** appears throughout the Scriptures and commonly means “in a few days” or “the day after tomorrow” (see 1:11).

After secluding themselves *three days* in the hill country, the men could safely return to their camp at the Acacia Grove (also known as Shittim), located near the Jordan River (see 2:1). Both Rahab and the Israelite spies had to rely on one another for safety. Even more, they had to trust God’s grace. Believers today can still affirm that relying on His grace leads to security, even in the middle of difficult situations.



APPLICATION POINT: Relying on God’s grace leads to security, even in difficult times.

READ:

Call for the group to read Joshua 2:14-16 silently and to look for the offer made to Rahab by the two spies.

DISCUSS:

Encourage adults to share any words, phrases, or ideas that stuck out to them as they read verses 14-16. Encourage them to summarize the spies’ promise to Rahab. Lead a brief discussion on why they would pledge their own lives. Note that their response included language similar to Rahab’s request.

ASK:

What kind of sign did the men give Rahab?

RECAP:

To provide more context, summarize this information from page 25 of the PSG related to Rahab’s house:

“The wall of the city was also a wall of Rahab’s house. It was not unusual for large, populated, walled cities to utilize every inch of space within them in this way. Acting in good faith, Rahab lowered a rope out her window, allowing the two spies to escape. As she did, she gave them instructions. . . . She directed them to go to the Judean hill country in the opposite direction of the Jordan River where the king’s men expected them to flee since Israel was camped on the other side of it. She instructed them to stay hidden in those hills for three days until the king’s men gave up their search.”

ASK:

How does faith in God require obedient action? (PSG, p. 25)

TRANSITION:

Rahab and the spies had come to trust one another. What’s more, they trusted God and committed to protect one another in a way that would honor Him.

Group Activity Option

Reflective

Distribute index cards and pens. Lead adults to list three to five things they believe about God and Jesus on their cards. Emphasize that these are foundational beliefs. After a few minutes, allow volunteers to share what they wrote and why. Distribute lyrics to the song “I Believe” by Phil Wickham. Direct the group to review the lyrics as the song plays. Suggest they add additional beliefs about God to their cards as they listen. Encourage adults to keep their cards in a visible location this week to remind them of God’s work around them.

A Firm Assurance (Josh. 2:17-21)

17 The men said to her, “We will be free from this oath you made us swear, **18** unless, when we enter the land, you tie this scarlet cord to the window through which you let us down. Bring your father, mother, brothers, and all your father’s family into your house. **19** If anyone goes out the doors of your house, his death will be his own fault, and we will be innocent. But if anyone with you in the house should be harmed, his death will be our fault. **20** And if you report our mission, we are free from the oath you made us swear.” **21** “Let it be as you say,” she replied, and she sent them away. After they had gone, she tied the scarlet cord to the window.

(vv. 17-18) Before they left, the spies reiterated their promise to Rahab, but they also added three conditions to the agreement. Violation of any of these conditions would set them *free from this oath you made us swear*.

First, they emphasized again that Rahab must not report their mission (v. 14, and again in v. 20). Second, they told her to tie a *scarlet cord to the window* through which she let the spies escape (v. 18). Finally, she needed to bring *all your father’s family* into her house (vv. 18-19).

To swear an *oath* in the Old Testament meant to give one’s sacred, unbreakable word. For Israelites, making such a vow also held them accountable before God to fulfill their promise.

The *scarlet cord* would identify Rahab’s house as the one to be spared when Israel captured Jericho. At this point, the spies were unaware of the mighty miracle the Lord would perform at Jericho, so they likely expected a house-to-house battle with the city’s inhabitants. While some have associated the cord with Christ’s blood, Scripture nowhere states any typological connection.

However, some similarities do exist with the Passover at the time of the exodus from Egypt. For example, the stipulation that Rahab and her family remain in their home may correspond to the directive that the Passover meal be eaten in family units with no one leaving the house (Ex. 12:21-23).

Some scholars also see a connection between the scarlet thread that a midwife tied around the wrist of one of Tamar’s twins (Gen. 38:27-30). Zerah, who wore the cord, is included in the genealogy of Christ (Matt. 1:3). Rahab and Tamar also are mentioned in this genealogy. They are further linked by a scarlet thread. They provide another example of God working in unexpected ways and often through people regarded as societal outcasts (see 1 Cor. 1:26-29).

(v. 19) As noted, the Israelite spies assumed personal responsibility if anyone within Rahab’s house should be killed during the conquest of Jericho. But this was true only if her family remained in the house. If her family members went *out the doors of your house*, they would be responsible for any harm they experienced. Their deaths would be their *own fault*, and the spies would *be innocent*.

(v. 20) The spies emphasized the consequences if Rahab decided to *report* their mission. If she broke her promise, the men would be free from the oath they had sworn. Some scholars see a relationship between the Hebrew verb translated *swear* and the Hebrew word for “seven” because the consonants are the same.

They also point to Genesis 21:22-34, where Abraham sealed an oath with Abimelech by giving the king seven lambs. He also named the well “Beer-sheba,” which means “Well of the Oath” or “Well of the Seven.” It was common in the ancient world to seal an agreement by the number seven. However, it should be noted that no such connection to “seven” is apparent in Joshua 2.

(v. 21) Rahab affirmed their agreement (*Let it be as you say*) and sent the spies on their way. Then, she *tied the scarlet cord to the window*, fulfilling the initial condition of her agreement. This action shows Rahab putting her words of faith into practical action (see Heb. 11:31). God still works in the lives of His people, and we draw strength and encouragement for the future by reflecting on what He has done in the past.



APPLICATION POINT: We can be assured of God’s work in our lives by regularly reflecting on what He has done in the past.

READ:

Call for a volunteer to read Joshua 2:17-21 as the group considers the conditions the spies placed on Rahab.

ASK:

If you were Rahab, how would you feel about the spies’ conditions? Why?

RECAP:

Review why it was important to follow the conditions:

The spies gave Rahab some vital instructions. If she did not follow these instructions, then they would no longer be obligated to the oath they had sworn to her. First, they told her to tie a scarlet cord to the window through which they were escaping. Its purpose was to show the Israelites what household’s inhabitants they were to spare in their assault. It is reminiscent of the blood that was placed on the doorframes of the Israelites and the spared lives of the Israelite firstborn in Egypt during the tenth plague. . . . Second, Rahab needed to bring her family into the house and make sure they stayed there. If any of her family members failed to stay within, then the spies would not be responsible for their deaths. . . . Third, if Rahab should betray the spies by reporting their mission to the authorities in Jericho, they would be released from the oath they made. (PSG, pp. 25-26)

ASK:

What are some signs that remind us of God’s grace in our lives? (PSG, p. 26)

SHARE:

Emphasize that believers can trust God to work in their lives as they walk in faith before Him. Note that God used Rahab, an imperfect person, to accomplish His plans for His people. Affirm that He still uses imperfect people today.

Group Activity Option

Object Lesson: Signs

Before class, prepare a short scarlet cord for each adult. Also, print photos of various traffic signs. During the session, lead adults to identify the purpose of each sign. Say: *These signs lead us to act in certain ways on the road.* Distribute the scarlet cords and discuss the significance of the cord in Joshua 2:17-21. Ask: **How can this small cord remind you that God keeps His promises and offers grace to His people?** Encourage adults to use the cord as a bookmark.

CHALLENGE

SUMMARIZE:

Review these points from Apply the Text on page 27 of the *Personal Study Guide*:

- *Following God often requires leaving one's comfort zone and stepping out in faith.*
- *We can be encouraged that God's acts will always demonstrate His character.*
- *Relying on God's grace leads to security, even in difficult times.*
- *We can be assured of God's work in our lives by regularly reflecting on what He has done in the past.*

DISCUSS:

Guide the group to discuss the first question set on page 27 of the PSG. Talk about how both Rahab and the spies encouraged one another to trust in God. Allow adults to discuss why it's important for them to encourage each other to pursue God's grace as well.

CHALLENGE:

Direct adults to read and reflect on the second question set on page 27 of the PSG during the week. Challenge them to share an example of God's grace in their lives with at least two people this week.

PRAY:

Close in prayer, thanking God for His faithfulness to work in and through us. Thank Him especially for the grace received because of the sacrifice of Jesus on the cross for our sin.

AFTER THE SESSION

During the week, text Hebrews 11:31 (the memory verse for this session) to the group. Lead them to consider how they are stepping out in faith or displaying faith in God this week. Encourage them to share any opportunities they had to share God's grace with someone else as noted in the "Challenge" activity.

ADULT COMMENTARY



Want to go deeper in your study?
Explore the Bible Adult Commentary offers additional information and biblical insights related to the key passages. (Available for purchase at [Lifeway.com](https://www.lifeway.com).)

EXPLORE  THE BIBLE.