

1. If they followed God's battle strategy, they'd have victory and God would give them \_\_\_\_\_ in the Promised Land.
2. Rahab told a series of lies. The Bible is simply recording this as part of the story—but it is not \_\_\_\_\_ or condoning it in any way.
3. "Far from perfect, she [Rahab] was a prostitute and not hesitant to tell a lie when she thought it necessary. But God received her as she \_\_\_\_\_, accepted her faith on the level of her knowledge and experience. Like a diamond in the rough, she appeared a most unlikely candidate to be God's 'item of value' in the spy story. But her life gives encouragement to all of us. God wants to save and use mightily even the apparently least-promising individuals" (Richard Davidson, *In the Footsteps of Joshua*, pg. 49).
4. "I \_\_\_\_\_ that the Lord has given you the land.... For we have \_\_\_\_\_ how the Lord....the Lord your God, He is \_\_\_\_\_ in heaven above and on earth beneath" (Joshua 2:9-11).
5. "Many who before their conversion led wicked lives may thereafter distinguish themselves as heroes of \_\_\_\_\_" (*Seventh-day Adventist Bible Commentary*, Vol. 2, p. 182).
6. "As the apostle James recognizes, Rahab's experience is one of the most singular, balanced examples of righteousness by faith in all of Scripture. Basing her response upon the report of God's mighty acts in behalf of Israel—their deliverance from Egypt, crossing the Red Sea, and conquering the Amorite kings east of the Jordan—Rahab trusts in Yahweh as 'God in heaven above and on earth beneath' (Joshua 2:11)), even when she had not personally witnessed any evidence of Yahweh's activity. Yet her trust does not reflect a mere passive acceptance of an abstract truth. It led to action— \_\_\_\_\_ made her faith active as she received and hid the spies, and sent them out to safety" (Davidson, pg. 50).
7. "It is especially intriguing to observe that the Hebrew word for 'cord' used in the Joshua narrative is *tiqwah*, which everywhere else in the Hebrew Bible—31 times—means ' \_\_\_\_\_.' The biblical author seems to be employing a play on words in this story: the scarlet cord hung by Rahab signifies the source of redemptive hope for the spies, for Israel, for Rahab and her household, and ultimately—as the cord, like the blood of the Paschal lamb, typologically prefigures \_\_\_\_\_ —for the whole world!" (Davidson, pg. 51-52).
8. In the Hebrew, the phrase "in the midst" can actually mean "in the womb". So Rahab and her family were welcomed and fully \_\_\_\_\_ into God's family, and became part of His chosen people.
9. God \_\_\_\_\_ a prostitute into a faithful woman who became an ancestor of the Messiah (see Matthew 1:1-6).
10. "We too, once spiritual harlots because of our unfaithfulness to God, may be part of the seed of Abraham and part of the spiritual seed of the Messianic line. \_\_\_\_\_ of us, like Rahab, have been spiritually promiscuous and deserving of death. But if we choose to believe in the God of heaven and the earth beneath, if we choose to come under the sign of the scarlet cord, to remain under the \_\_\_\_\_ of the Lamb, we find ourselves welcomed into the family of God, into the midst of His covenant people—and not only become spiritual members of the Messianic lineage, but part of the very body of Christ!" (Davidson, pg. 53).