



RAHAB THE HARLOT

WORKSHEET



WOMEN OF THE BIBLE

LESSON 4

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BACKGROUND

1. The first part of her name “Ra” was one of the names of an Egyptian god. Ra was the god of the _____ and was the most important god in Ancient Egypt. Rahab was an Amorite. She lived among an _____ people and her name means insolence, broad fierceness or spaciousness. The Amorites were corrupt and very immoral people. God _____ the Amorites because of their wickedness, and Israel was commanded to wipe them off the face of the earth [Deut. 20:16-17].
 - A. Amorites worshipped many gods — sun, water, storm, fertility, etc. They were pagans who lived their lives in direct _____ to God [Josh 24:15].
 - B. They appeased their gods through _____ sacrificing, sexual rituals and cutting of their flesh [Lev. 20:2].
 - C. They were people without _____ and they lived deviant lifestyles. They had male and female prostitutes in their temple worship.
 - D. They were known for their extreme cruelty. The Amorites were so evil that God marked them for _____.
2. Scriptures clearly states that she was a harlot — _____. Five times Rahab is referred to as “a harlot” [see Scriptures listed above]. Because some Christian and Jewish writers cannot reconcile that a harlot could be in the lineage of Jesus Christ, some suggest the word “harlot” can be translated as “_____.” This would make Rahab a landlady of a tavern of ill repute. However, the Hebrew word for harlot is “*zoonah*” and the Greek word for harlot is “*porne*” [like in our English language for pornography.] Neither of these words at any time mean anything else but for a woman who sells herself to _____ men seeking her services. In her business of prostitution, it was essential that she kept her dealings strictly _____.
3. Rahab’s house was most likely situated on the north side of the city. The position of her house would be a _____ spot for the spies. Her location on the wall offered a close up look of the walls which was the city’s chief line of defense, and it also afforded the spies a quick _____ for it was a short distance for them to flee to the hills of the Judean wilderness. Both Rahab and her business were well known because of her location. Because she lived in such a _____ society, her profession may not have been scorned as it is in other cultures. If she was doing it for the service of Ashteroth, the goddess of sexual love, she may have even been _____ in such a wicked culture.
4. Rahab lived in Jericho which was the strongest of all the fortified cities in Canaan. Jericho was surrounded and _____ by two walls about fifteen feet apart. She probably lived on the embankment between the upper and lower walls in which the back

of the lower wall was the back of her house. Jericho was located in a very _____ location and offered a very important _____ into the Promised Land. The area where Jericho was built was a well-watered area because of the Jordan River. Jericho was in a lush green valley surrounded by palm trees. This city was known for its commercial achievements and for its _____ fruits and crops. It was definitely a land flowing with milk and honey [Exodus 3:17].

RAHAB'S DIVINE ENCOUNTER

5. Joshua sent two spies on a reconnaissance mission to spy out the heavily, fortified city of Jericho. These two men were to bring _____ information back to Joshua so he could prepare a plan to overtake the city. Although Scripture is silent in how they got into the city, they probably mingled among the other people as they entered the gate of Jericho. No doubt, it didn't take them long to hear about Rahab's house of ill repute and lodged there [Josh.2:1]. There they would avoid _____ and have at least some measure of safety because strangers were often seen in her home. These godly spies were not there to indulge in sin or take advantage of her. She, no doubt, saw they were _____ from all the other men that visited her. She realized they were Israelites.
6. It didn't take long for the king of Jericho to hear about the two spies [Josh. 1:2-3]. Rahab knew the _____ of hiding these two men; yet she was willing and _____ to put her life in jeopardy to protect these men. Instead of turning the spies over to the king, she decided to hide them under the flax upon her roof [Josh. 1:4, 6]. She realized that to protect these men were to side with Israel's God. She _____ planned their protection as well as their successful escape.
7. Rahab told a _____ to protect the life of the spies [Josh 2:4b-7]. She told the king's men that the two men left at dark before the shutting of the gate, and if they would hurry, they would be able to overtake the spies and capture them. She was not only a liar but she was willing to _____ her own nation — a crime punishable by death. Is a lie or deception ever justified? Two thoughts on lying:
 - A. It is never _____ to lie or deceive [Prov. 12:22; Prov. 6:16-17; Acts 5: 3; 8-9]. God cannot condone or sanction lying at any time or under any circumstances. God can still _____ no matter what the circumstances [Dan. 3:16-18; 6:20-21, 27].
 - B. Some believe that lying is justified in times of _____ or to save a life [Exodus 1:17,20-21; Judges 4:18-19; 1 Sam. 21:12-13]. God blessed the midwives because they _____ God. Rahab was praised for her faith [Heb. 11:31] and Jael was praised for her bravery [Judges 5:24-26] but Scripture never praised them for their lies and deception.

RAHAB'S FAITH

8. Rahab finally gives us the reason for her actions. Her declaration of _____ is found in Joshua 2:9-11. She probably learned from the travelers that stopped by her place of the God of Israel — the miracles of the Exodus, the Red Sea and the overthrow of two Amorite kings. Rahab had a remarkable _____ of the sovereignty of the true God for she acknowledges that "the LORD your God, he is God in heaven above, and in earth beneath." Rahab's requests

to the spies were straightforward for she believed in God's _____ and recognized that her people were under His condemnation. She believed in Jehovah's ultimate _____ over her people. Since she showed kindness to the spies, she wanted them to show her the same kindness. She asked for two things:

- A. Save her and her family [Josh. 2:12-13]— Rahab loved her family and wanted to _____ them from the coming judgment of Jericho. She wanted the spies to save her parents, brothers and sisters from destruction and death. No doubt, she wanted her family to come to _____ the God of Israel like her.
- B. Give her a token — Rahab wanted the spies to give her something _____ to show that they would keep their _____ to her. She wanted to have something tangible to hold onto when Joshua and the people of Israel came into their land to destroy her city and occupy the land.

10. The spies agreed to Rahab's requests with one _____ — do not tell our business and we will deal kindly with you [Josh. 2:14]. If you fail to do that, then our oath with you will be void [Josh 2:17, 20]. The spies also gave her the token she asked for — the _____ cord that she used to secure the spies' escape [Josh 2:15-16]. They also told Rahab that she needed to bind the scarlet cord in her window and all her family would be _____ as long as they were under her roof [Josh.2:18-19]. Anyone found outside her home would be under God's condemnation. It sounds a lot like what happened in Exodus 12:13.

11. When the day came and the walls of Jericho fell down, Rahab and her family were _____ just like the spies promised. The Jericho wall crumbled to the ground except for the portion of the wall where Rahab _____ and where the scarlet cord hung in her window [Josh. 6:17; 22-25]. Rahab and her family lived among the Israelites. God cursed Jericho and that area is still _____ today because of the wickedness of the Amorites. [Josh. 6:26].

RAHAB'S DESTINY

12. Rahab's love and loyalty to God changed the direction of her life forever. _____ erased her former life and her faith led her to live a pure life [2 Cor. 5:17]. She remained faithful to God all the days of her life. Because Rahab _____ in the God of Israel, He took a prostitute who lived a vile life and transformed her into a godly woman of honor and _____.

- A. Rahab married into one of the _____ families of Israel [Matt. 1:5a]. Her courage and loyalty to God blossomed into _____ between her and Salmon who was one of the spies she sheltered. Salmon was a leader in the house of Judah.
- B. Her name is mentioned in the _____ genealogy of Jesus Christ [Matt. 1:1-17]. It is very unusual for women to appear in Hebrew genealogies. Yet, her name appears among _____ other women — Tamar, Ruth, Bethsheba and Jesus' mother, Mary. Rahab was the mother of Boaz who married Ruth. Ruth had Obed and Obed had Jesse, and Jesse had David. Therefore, she was the great, great grandmother of king David and a _____ descendant of Jesus Christ through the line of Joseph [Matt. 1:5-6, 17].

- C. Rahab is mentioned with the great _____ of faith in Hebrews chapter 11:31. Scriptures says that Rahab perished not because of her faith in receiving the spies. _____ is the only other woman listed in this chapter as an example of faith because she judged God faithful to His promises [Heb. 11:11].
- D. The name of Rahab is also mention in James 2:25. James says Rahab's faith was _____, for it was proved by her works. She put her life in danger to hide the spies. Her convictions were _____ in faith, and she chose to stand with God, even if it meant death.

CONCLUSION:

Rahab the Harlot, steeped in wickedness and sexual perversion placed her faith in God, and He _____ her from a life of sin. There is no one _____ God's reach that He cannot save. God honored her by putting her in the ancestry line of His Son, Jesus Christ. She is also a wonderful example of her deep concern for others. She wanted her family to be _____ not only from the destruction of Jericho but from their own life of sin. Rahab went from the dunghill of depravity to being a _____ of the King. Even today, her life is still an outstanding example to us of God's transforming power through His amazing grace.