

Rahab's Remarkable Faith

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- [0 : 00] Let us now turn to the chapter that we read, but to verse 31 of the chapter.
- Hebrews chapter 11 and at verse 31. By faith, Rahab the prostitute did not perish with those who were disobedient.
- Because she had given a friendly welcome to the spies. By faith, Rahab the prostitute did not perish with those who were disobedient.
- Because she had given a friendly welcome to the spies. In this chapter, the writer tells how faith characterized the lives of Old Testament believers.
- And he mentions many of them by name in what some would call the Scripture Hall of Fame.
- [1 : 18] I am not sure that those who are inscribed in this chapter would themselves consider that they are in a Hall of Fame.
- But some would designate them in that way. That they are in the Scripture Hall of Fame. The writer doesn't give us, I believe, an exhaustive definition of faith.
- But he highlights for us how faith has characterized the lives of those whom he mentions. He tells how faith grasps the promises of God that have not yet been fulfilled.
- And which have not yet even been fulfilled. Which were not fulfilled in their lifestyle, in their lifetime, and have not still been fulfilled.
- So that from his writing you can make the deduction that faith is not a leap in the dark. But that faith, saving faith, the lives of these men and women that he speaks of.
- [2 : 35] That saving faith, it grasps the promises of God. And it does so because saving faith rests on a God who is faithful.
- A God who keeps his promises. In the words of the hymn writer, The Lord has promised good to me. His word my hope secures.
- In other words, they have come to understand that the word of God is dependent. And that they can trust in the God of truth. Faith is convinced even of the things that are not seen.
- People to Homeroites were used to having the visible placed before them in the forum of worship that was conducted in the temple in Jerusalem.
- In the service of the priests. In the sacrifices that were offered that could be touched. God had been teaching them like children.
- [3 : 42] With building blocks, if you like. Almost as if they were at Kraligan level. Or at play school level. That is how they were.
- Under the Old Testament dispensation. And God is building upon that. So that they come to embrace the New Testament dispensation.
- And yet, even under the Old Testament dispensation, there were things that they could not see. They couldn't see the forgiveness of sin.

Although they could see its effect. They couldn't see the high priest when he entered once per year into the Holy of Holies. They believed that he was there.

But they couldn't see him once he went out of sight. Until they heard the sound of the pomegranate bells that were on the bottom of his robes.

[4 : 40] That signified that he was alive and that he was emerging from the Holy of Holies. From the presence of God. So these things were hidden from them.

Yet, because they were hidden from them, they had to exercise faith. And to learn that they were not to walk by sight.

And so in this chapter, we are told of those who exercised faith. They trusted in what God would do. Although they could not see it being done.

For example, Abraham was called to a place that he had never seen. He went out in response to the call. As one who trusted in the God who had called him.

So, right through the chapter, we see how these people exercised the grace of faith in their lives.

[5 : 43] And we see that faith is not something that is ignorant. But this faith is something that possesses understanding. Through faith we understand that the worlds were framed by the word of God.

So that things which are seen were not made of things which do appear. Faith goes before knowledge even of the most superior knowledge.

Faith is ahead of even scientific knowledge. Because it accepts what many in our world refuse to accept.

With regard to the creation that we occupy for a while. And so he goes on to list examples from the lives of these Old Testament believers.

Abel, Enoch, Noah. Abraham, Abraham, the father of the faithful. Sarah, his wife. Isaac, Jacob, Joseph, Moses.

[6 : 57] The children of Israel. Going through the Red Sea. It was an act of faith. And then, entering into the promised land.

Surrounding the city of Jericho. All of these are examples of faith. The lives of individuals. And in the lives collectively of the people of God.

And as you look and read that list. Most of them are exemplary and renowned people. And then you read about this woman.

Who has a place in the scriptural hall of fame. Rahab the prostitute. The scripture doesn't hide.

The kind of life that she had led. The way that she once lived. The things that she did. Are highlighted in that little sentence.

[8 : 00] Rahab the prostitute. There are only two places in the New Testament. Where this woman Rahab is mentioned. In this chapter.

And in the letter. That is written by the Apostle James. In the letter written by the Apostle James. The reference occurs in the context.

Where James is placing emphasis. That where there is the grace of faith. It will be exercised. And it is always accompanied by works.

And in order to further emphasize the teaching. He uses the example of one of the most renowned. And outstanding figures. In the Old Testament.

Abraham. And the second person that he uses. To illustrate what he is teaching. That works. That faith is always accompanied by works.

[9 : 01] Works. Is Rahab the prostitute. You might say one of the least. Outstanding people. In the Old Testament.

James expresses it like this. A person is justified by works. And not by faith alone. And in the same way. Was not also Rahab the prostitute. Justified by works.

When she received the messengers. And sent them out. For as the body apart from the spirit is dead. So also faith apart from works is dead.

And isn't it striking. The comparison that is made. Abraham. A great figure. Like a colossus.

On the stage of the Old Testament. Rahab. Almost an unknown. Abraham. Abraham the father of the faithful. Rahab.

[10 : 02] A stranger. A foreigner. To the people of Israel. Abraham a man who had gained a great reputation. As one who frequently conferred with God.

And Rahab a woman. Abraham. Of no reputation. Abraham a man. Rahab. A woman.

And before you think that that is some kind of. Chauvinistic comment. And you get all fired up about it. In biblical times. A woman was very much.

A secondary citizen. What. Was the peculiar work of Abraham. Well he kept nothing back from God.

That's where his faith. Is particularly highlighted. Even the most precious. Person in his life. His son.

[11 : 03] He gave him. To God. What was. How is the work. That accompanies the faith of Rahab. Demonstrated. She protected the man.

Who required help. Despite the great. Personal cost. To herself. The account of this woman.

And what she did. Is found. In the Old Testament book of Joshua. And whatever else we might say. About Rahab. What comes across. Loudly and clearly.

From the. The scriptural narrative. How wonderful. And all impressive. The grace of God is. And that is surely.

What moved. And motivated. John Newton. To write the well-known words. Of his hymn. Amazing grace. How sweet the sound. That saved a wretch like me. I once was lost.

[11 : 58] But now I'm found. Was blind. But now. I see. And so. When we look. At the.

Life of this woman. And I don't wish to. To tell the story over again. How Joshua sent two men. Secretly. From Shittim. How he sent them as spies.

To view the land. Especially Jericho. It was a highly dangerous. Expedition. On which they were sent. Working behind. As it were. Enemy lines.

The risk of exposure. Was very high. The consequences of exposure. Most likely would be death. And the Bible tells us. That these two men.

That they were not deterred. That they. Followed out the mission. That was entrusted to them. They went. And came. To the house. Of. Of a prostitute. Whose name was Rahab.

[12 : 57] And lodged there. We're not told. How they came. Particularly. To this house. Whether there was. Some element. Of divine guidance.

Or not. That is. That is. Kept from us. All we are told. Is that they came. To this house. We are told. Too. How their mission.

Did not remain. A secret. For long. And how the ruler. Of Jericho. Was seeking them out. We are told. How this woman. Hid them. With the. Stalks of flax.

That she had laid. In order. On the roof. Of her house. We are told. How she acknowledged. Her faith. In the God of Israel. And how she. Protected the spies.

So that. She received. A due reward. And did not perish. When the walls. Of the city. Of Jericho. Came crumbling down. And the point.

[13 : 52] Of interest. Is. Yeah. Notwithstanding. Her. Previous position. And history. One of the few. In the Bible.

In the Old Testament. In which. A Gentile person. Is brought in. To the Commonwealth. Of Israel. And enjoys. The blessings. Of the covenant.

People of God. And so. In this particular. Context here. The writer. Is contrasting. Her faith. With the lack.

Of faith. In the lives. Of the citizens. Of the city. Of Jericho. And I'd like. Just to highlight. Some of the things. That seem to me. That make her faith.

Exceedingly. Remarkable. And the first thing. I want to highlight. Is this. You cannot say. About this woman. For example.

[14 : 47] That she was instructed. In the scriptures. By her. By her parents. Many of us. Perhaps. Have enjoyed.

That particular. Blessing. This woman's parents. Belonged. To the people. Of Canaan. They didn't.

Have faith. In the God. Of Israel. She wasn't. Among. The worshipping. People of God. Because. The family.

She belonged to. Were worshippers. Of God. That's not. How. She came. To saving faith. She's the first. Person. As far.

As we know. Out of this. People. Who are called. By the grace. Of God. God. Had chosen her. We believe.

[15 : 39] From all eternity. God. Had chosen her. From a family. And his elect. In love. Rested on the life.

Of this individual woman. Perhaps. We don't see it. As particularly. Amazing. Although it is just as God.

Glorifying. When the descendants. Of godly parents. Or the families. Of godly parents. Become believers. We perhaps. Remember. The number of prayers.

That were offered. On their behalf. The teaching. And example. That they received. In the home. The loving counsel. That was frequently.

Addressed. To them. And because of that. Perhaps. We are not so surprised. When such people. Are brought to faith.

[16 : 33] In Christ. And yet. It is the work. Of the Holy Spirit. Of God. Every individual. Who is brought.

To Christ. Is brought. Through the work. And operation. Of the Holy Spirit. Of God. And we ought. To be amazed. But perhaps.

We are not. But. When we see. Someone brought. To faith. Who comes. Out. Of a background. Where there is no.

Influence. Of any kind. Where there is no. Biblical teaching. Where they are not. Under the. The proclamation. Of the gospel. Or under the influence.

Of the word. Of God. In the home. Then we are surprised. When these people. Come. To faith.

[17 : 27] In Jesus Christ. Because. They are like a. They are like a. Single palm tree. For want of a. Better example. In a desert. That is barren.

And you might be here. This evening. And you might. You might. You be the only witness. In a family. That is how.

Rehab was. A lily. Among thorns. And yet. Her faith. Was none the less. Strong. Perhaps. It was all the more. Unwavering. Because.

Of the circumstances. And situation. In which. She found herself. And if you are here. This evening. As a sole. Christian. In a family. Perhaps.

You can empathize. With this woman. In. Her faith. In God. That's one reason.

[18 : 24] I believe. Why the faith. Of this woman. Is extraordinary. And the second one. I'd like to highlight. Is this. That she was.

In a place. Where. Faith. Was not evidenced. It's not just. That there was nobody. In her home.

Who was a worshiper. Of the living God. And who might be. Sympathetic. With her stance. And her position. But it would. Appear. That there was no one. Even in the whole city.

Of Jericho. Who would be sympathetic. To her position. There was no believer. As far as we know. In the city of Jericho. Apart. From herself.

Makes you wonder. If there were even. Ten believers. In the city of Jericho. Would it have been destroyed.

[19 : 21] You remember. Abraham's argument. When he was pleading. For the cities. Of the plain. If there were even. Ten souls. He was bargaining. With God. Would God.

Prevent. These cities. From being destroyed. But here. In Jericho. As far as we know. She was a solitary believer. And if we were able.

To step back. Into. Into Old Testament. History. And into that period. And we were told. That there was. There was one believer. In the city of Jericho. I wonder.

How many of us. Would have thought. That it was. Rahab the prostitute. How many of us. Would have looked. For a believer. In the home. Of this woman.

She might have been. The last person. We would have expected. To be a believer. In the city of Jericho. And does that not tell us.

[20 : 24] That the Lord. Has a people. Where we least expect it. People who are chosen. By God. People whom we least expect.

To see. And they are brought. Into the kingdom of God. By the power. Of his marvelous grace. Perhaps people. Whom we expected.

To see in the kingdom of God. And to enjoy. The privileges. Of a lifetime. Of teaching. Under the. Sound of the gospel. And remain.

Hard. And indifferent. To the message. Of truth. And yet. Other people. Who have never enjoyed. These privileges. And they are brought. Into the kingdom of God. To demonstrate.

How powerful. And how gracious. God is. In bringing souls. To himself. Here.

[21 : 20] Was a woman. In a city. On her own. And the grace. Of God. Comes into her life. Irrespective.

Of how. Sinful. Her life. Had been. How immoral. Her life. Had been. In the past. She is a soul. Saved. By grace. Her lifestyle.

Was known. In. Throughout the city. Doesn't matter. How sinful. She had been. The grace.

Of God. Came to be. Infused. In the life. Of this woman. So. That she. Comes. To shine. Like a bright. Star. On a dark night. In this city. That God. Is going. Is going. To destroy. That her faith.

[22 : 20] Grew. And brought forth. Glory to God. I don't know. What God. They worshiped. In Jericho. But the whole city. Was full of idolatry.

And she alone. Looked. To the living God. When she was. Reclaimed. By. Sovereign. Grace. Rahab.

Must have found. Herself. As much alone. In Jericho. The sole. Believer. In that city. Amongst.

An idolatrous. And depraved. Generation. And you know. That leads me. To the conclusion. That there is no. Say. What grace.

May be. Silently doing. Throughout. The world. In calling. Those. Those. Whom God. Has purposed. To save. Those. Whom he has chosen.

[23 : 14] From all eternity. In Christ. In ones. And twos. Israel. Possibly. Never dreamt. Of finding. An ally. Within the walls.

Of this city. Yet. The Lord. Had purposed. That it would be so. So that's the second. Reason. Why I believe. Her faith.

Is. Surprising. And. There is another reason. That I would suggest. That her means. Of knowledge. Was very slender.

And faith. Requires knowledge. Knowledge. Knowledge. Of God. It reminds me. Of. Of. A woman.

Who once. Came to a. Kirk session. Her. Vision. Was extremely. Limited. In fact.

[24 : 13] I think. She was. Virtually blind. And when. She was. Questioned. At the. Kirk session. What was it. That had. Such an effect.

Upon you. How did you come. To faith. In Christ. She had no. She wasn't. Able to read. The scriptures. She didn't have it. In prayer. And the reply.

She gave. Was this. I remembered. The songs. That my grandfather. Used to sing. At family. Worship. There.

She heard. The word. Of God. Her knowledge. May have been. Limited. It. But it was. Sufficient. To bring her. To the place. Where she sought. The Lord.

And found. Christ. But now. Rahab. Didn't even. Have that. She didn't.

[25 : 10] Even. Have that. She didn't. Have these. Benefits. And you might say.

That. The food. For her faith. Was very limited. She didn't. Have the scriptures. She didn't. Have the privilege. Of listening. To a prophet. It. And all. She had. To bring her. To. To. To. To. To. Faith.

In Christ. Was what. She heard. About. This people. Who had come. Out of Egypt. Listen.

To what. She says. For we have heard. How the Lord. Dried up. The water. Of the Red Sea. Before you. When you came. Out of Egypt. What you did. To the two kings. Of the Amorites. Who were beyond.

[26 : 05] The Jordan. To Zion. And all. Whom you devoted. To destruction. And as soon as. We heard it. Our hearts melted. There was no spirit. Left in any man.

Because of you. That was. As it were. The beginnings. Of the knowledge. That was given for. She heard. Of the mighty acts.

Of God. And her faith. Was based. Upon the actions. Of a powerful God. She not only. Acknowledges.

The power of God. But the majesty. Of God. For the Lord. Your God. She says. To these spies. He is God. In the heavens above. And on the earth beneath.

And so. You see. How the Holy Spirit. Blessed. These truths. To her heart. That it brought. Illumination. To a sin. Darkened mind. To a soul.

[27 : 00] Who was. Imprisoned. In the. In. By the power. Of sin. So. That she was. Marvelously. Liberated. And set free. And brought.

Into the light. Of truth. So. Our faith. Is based.

Upon a similar. Conclusion. To which. Israel came. Know therefore. This day. And consider. In thine heart. That the Lord. He is God. In heaven above. Upon the earth beneath.

There is none else. And this knowledge. Compels her. As it were. Drives her. To seek. The mercy. Of God. In Christ. Now.

Then. She says. Please. Swear to me. By the Lord. That as I. As I have. Dealt. Kindly. With you. You also. Will deal. Kindly. With my father's.

[27 : 58] House. And give me. A sure sign. That you will. Save alive. My father. And mother. My brothers. And sisters. All who belong. To them. And deliver. Our lives. From death. Saving faith.

Always seeks. Shelter. Under the wings. Of God. So that the person. Who is in possession. Of saving faith. Can say. God. Is not just.

My. Not just. Our refuge. But my refuge. And strength. A very present. Help. In time of trouble. Here is someone.

Who was not only. Trembling. And fearful. And apprehensive. At the demonstration. Of divine power. But someone. Who understood.

That mercy. Is to be found. In God. God. She believed. In Jehovah. The God. Of Israel. And she began. To worship.

[28 : 58] The God. Of Israel. Expecting. That the cause. Which she espoused. Would be successful. And that those.

Who were his enemies. Would certainly. Come to destruction. Yes. Her knowledge. Was slender. But.

It was. Sufficient. For her to believe. In the power. And the majesty. Of almighty God. And is this not.

Our condemnation. As a people. We have the word. Of God. We have it. In our language. And is it true.

Of you tonight. That you did not. Believe. In the Christ. Of God. We have the witness.

[29 : 59] Of many. Many. Many witnesses. We have their testimony. We have their testimony.

Is it true of you. Not only that you have. In possession. Of the word of God. But that you did not. Believe. The testimony. Of those.

Who witnessed. To you. Here is this woman. With very slender. Means. And yet.

She comes. To be a believer. Oh. Should we not. Take care. Lest she arise. On the great day. When Christ comes.

And condemns us. She believed. When she had such. Minuscule.

- [30 : 54] Almost information. And here we have the whole counsel of God. In the scriptures. Of God. And if we.
- Have not believed. We are without excuse. Do you remember. Do you remember. How Christ. How he.
- Rebuked. Those who were listening to him. During his earthly ministry. Truly. I say to you. The tax collectors. And the prostitutes. Those who were considered.
- To be. The very lowest. In. In Jewish society. The tax collectors. And the prostitutes. Go into the kingdom of God. Before you.
- For John. Came to you. In the way of righteousness. And you did not believe. But the tax collectors. And the prostitutes. Believed him. And even when you saw it. You did not afterward.
- [31 : 50] Change your minds. You did not afterward. Repent. And believe him. So here is a woman. Who on the face of it. Was perhaps.
- The most unlikely person. To become. A believer. In the Lord. Jesus Christ. A prostitute. Woman who had.
- Who had. Demeand herself. And who was universally known. As such. But you see.
- The Lord. Receives. Sinners. And we ought to give the glory. To divine grace. Why should we wish.
- To rob God of his honor. In having delivered. Such a woman. From her sin. Because after the Lord.
- [32 : 52] Delivered it. She forsook. Her sin. Became another character. Altogether. Although. She was still known. By her former title.
- And way of life. And I base that. Upon this fact. That. We read in the Bible. That. She took the spies. To the roof of the house.
- And hid them. With the stalks of flax. That she had laid in order. On the roof. And some commentators. Would argue. And argue strongly. That the stalks of flax.
- On the rooftop. Were an indication. That a radical transformation. Had occurred in her life. Prior. To the visit of the spies. And although she is named.
- And although she is named. As Rahab the prostitute. That she no longer engaged. In prostitution. Although the name. Matured. Just like the name of Simon the leper. In the New Testament.
- [33 : 52] Who was no longer. A leper. And it seems to me. That. To be most probable. That she had forsaken.
- Her unhallowed life. That the grace of God. Had flooded into her heart. Even before these men came in. Lifted her up. Out of the.
- The degradation. And the miserable life. In which she lived. And transformed her. And made her.
- A trophy. Of divine grace. Grace. You see. That is what grace does. God raises outcasts.
- From the dust. And from the ash heap. Lifts the poor. Exalting them to dignity. With noblemen. To sit secure.
- [34 : 49] As it is. Put down. In the Singed Psalms version. That is what grace does. That is what it does. In all of our lives.
- Was. Because none of us can boast. Perhaps. We feel kind of self-righteous. Oh well. We didn't engage. In prostitution. Oh. Perhaps.
- Not literally. But spiritually. We did. We can't afford. To be self-righteous.

About our former lives. Our former lives. If you are tonight. In Christ. Our former lives. They speak volumes.

Of the sins. In which we engaged. And even our present life. If you are in grace. Speak still. Of the sin. That is in your heart. And in your life.

[35 : 46] And from which you. Require. Daily. To be cleansed. And washed. Christ. Christ.

We save sinners. That is the testimony. Of scripture. And he eats with them. And just in passing. Isn't it. Does it strike you. As. As.

Peculiar. The number of women. In the. Genealogy. Of Christ. Who were deeply. Flawed. In their characters. Tamer.

Rahab. An idolatrous. Ruth. An adulterous. Bathsheba. And when you reflect. On all of these. As it were.

In the genealogy. Of Christ. It shows. How the grace. Of God. Reaches out. How it brings. In sinners. Here and there. Makes you marvel.

[36 : 47] At the depths. Of the grace. Of God. And if you. This evening. Have had your life.

Transformed. By the grace. Of God. You are indebted. To that grace. Every day. For what God. Has done. In your life.

And if your life. This evening. Remains untouched. By the grace. Of God. And perhaps. You are concluding. That you. That you have. Gone so far. In sin. That the grace.

Of God. Cannot reach. Or touch. Your life. Friend. You don't understand. The grace of God. If you believe that. The grace.

Of God. Can reach out. And touch. The greatest sinner. The deepest sinner. God. And transform you. And lift you.

[37 : 43] Out of the dark depths. Where you reside. Into the marvelous. And glorious light. Of God.

But there is something else. About the faith of this woman. That I think is striking. Remember how the writer puts it. No faith is the assurance of things.

Hoped for the conviction of things. Not seen. What was it. That had not yet. Been revealed. That this woman believed.

Was it not this. That Israel would destroy. The walled city of Jericho. Now between Jericho. And the people of Israel.

The people of Israel. Floored the river Jordan. The Israelites. Had no means. Of crossing it. There was no bridge. They had no boats. Only a miracle.

[38 : 44] Could divide. The overflowing. River of Jordan. Because it was in spate. At that particular. Time of year. When the people of Israel. Entered. Into the land.

Did Rahab's face. Expect America. If so. Her faith. Was remarkably strong. And vibrant. And not only that.

But there was a further obstacle. Around the city of Jericho. Stood a gigantic wall. There was no likelihood. Of the assailant scaling it. Or making a breach in it.

Did Rahab think. That those walls. Would fall flat to the ground. Or did she leave. The way of the captured.

With God. But firmly believe. That it would be conquered. If so. She was a woman. Of no small face. She was sure.

[39 : 42] That the God of the Red Sea. Would be the God of the Jordan. And that he who had smitten Og. The king of Bashan.

Could smite the king of Jericho. Her faith. Her faith. Was special. Because it was strong. Stronger than faith.

Often is in the lives of those. Who are far more of a basis. On which to rest it. Now if this woman's faith.

If we think that this woman's faith. Is remarkable. Why should we not have. The same faith. In the living God.

Irrespective of the kind of life. That we may have had. Because faith. Is the way for a sinner.

[40 : 48] To enjoy. Friendship with God. Faith.

Means believe in God. Even when you cannot imagine. That he loves you. Huh? You know.

When grace began. To deal with you. And the Lord. Intervened in your life. And he showed you the ugliness. Of your own individual life.

Perhaps you found it very hard. To believe. That a gracious. And a holy God. And a righteous God. could ever love.

Such a miserable sinner. Or could we have not. Say the same. And yet.

[41 : 55] Here is this woman. Identifying herself. Not with. The unbelieving people. Of Jericho. But. With. With. With. The believing people.

Of God. As one. Who is admitted. To the privileges. Of the people. Of God. God.

Blessed her. God. Saved her. And not only that. But he made her. The great. Grandmother. Father. Of King David. She is mentioned.

In the genealogy. Of Christ. And as I said. You may be here. This evening. And you may be thinking. That.

You are beyond. The reach of the grace. Of God. Friend. You are not beyond.

[42 : 56] The reach. Of the grace. Of God. So these are some of the reasons. I would suggest. Why her faith is remarkable. She was. She was.

She didn't receive instruction. In the scriptures. From her parents. She lived in an idolatrous place. Where faith was not an evidence. Her means of knowledge.

Was very slender. And again. Because of the obstacles. That faith. Had to overcome. How now.

Was her faith. Demonstrated. Well. Was it not demonstrated. In the way. That she met. These spies. She had given. A friendly welcome. To the spies.

Instead of sending. Word. Immediately. To the authorities. In Jericho. That these people. Who were.

[43 : 54] Enemies. To the people of Jericho. Had entered the city. She. Aligns herself. With the people of God.

She was. In the words of the apostle. At that time. At one time. Separated from Christ. She was alienated. From the commonwealth. Of Israel.

And a stranger. Of the covenants. Of promise. But by faith. She is an example. Of the truth. Of the covenantal promise. Given to Abraham.

In your offspring. Shall all nations. Of the earth. Be blessed. Because you have obeyed. My voice. And it seems to me.

That that is proven. By the. The. Peculiar. Place. That is given to. As one.

[44 : 54] Who is mentioned. In the genealogy. Of the Lord Jesus Christ. Sam. On the father of Boaz. By Rahab. Boaz. The father of Obed.

By Ruth. Obed. The father of Jesse. And Jesse. The father. Of David. The king. And you will find the genealogy. In Matthew's gospel. Her sin.

Had not hardened her heart. To the extent. That she. Refused. To believe. In the Lord.

And not only that. But there is another evidence. Of her faith. In the cave. That she has. For her immediate family. That they might be delivered.

Literally. From. Literal death. And. It may be. That that led her to pray. For their spiritual salvation.

[46 : 01] Too. Because her faith. Is an exercise. It's not satisfied. With merely. One's own salvation. It wants.

Others. To share. In that salvation. So that you too. Come to experience. The wondrous power. Of redemptive grace.

In your life. Oh my friend. Is this faith. Operative. In your life. And your heart. Tonight. Can you testify.

That you too. Are shining for Christ. In your home. By your fireside. In your. Neighborhood.

In your place of work. In whatever village. You live. In this area. Can you be identified. As one.

[47 : 02] Who lives for Christ. As one who trusts. In the Lord. Just as this woman. Who by faith.

Is put down for us. In the scriptures. For our encouragement. For our strengthening. Who is put down for us here.

So that we see. How rich. How rich. And how great. And how resourceful. The grace of God is.

In bringing souls. To himself. By faith. Rahab the prostitute. Did not perish. With those who were disobedient. Because she had given.

A friendly welcome. To the spies. And you see. What is implied. In the verse. Is. Without faith. We can only expect.

[47 : 59] To perish. And that's a solemn note. Perhaps you want to leave it. To some other time.

But who knows. What time. You have left. It. It. It. In that. Helicopter accident.

That took place. Just. A couple of days ago. Reports. Would indicate. That in ten seconds. It plunged to the ground.

Ten seconds. How quickly. Ten seconds. Go past. Yet. It. It may be.

That if. There was anyone. On that. Helicopter. Who cried to God. Even in these seconds. For mercy. That they found mercy. But friend.

[48 : 57] Don't leave. Your salvation. To the end of life. Don't leave it. Expecting that somehow.

God. It will be all right. On the day. Or the night. When you are called out of time. Into eternity. Be like Rahab.

Accept the evidence of the word of God. Accept the teaching of the word of God. Imbibe it into your heart. And into your life.

And come to trust. In the God of divine power. That you might share. In the same heritage. In which she came to share.

It is a approved God. Imbibe it into your love. That you may be from you.