

A Prostitute's Faith

Joshua 2

Pastor John Miller

After Joshua's call in chapter one, in his commission, it's interesting that the first story we find is not about war, it's about a woman. In a book of soldiers and swords and victory and fighting, isn't it odd that the first story we find in the book of Joshua is about a woman? And not just about a woman, but a woman that the Bible very clearly says was the woman Rahab. Not just any woman, but she was a Canaanite. She was of the condemned people of the land. But she believed in the God of Israel and was saved along with her whole household. In Romans chapter five, verse 20, Paul said, "Where sin abounded, grace did much more, abound or overflow." And certainly, Rahab lived in a very dark city, in a very dark land, in a very dark city, and she was living a very dark life. But God was about to bring light to this woman, even as you and I were living in darkness and we were in condemnation and we were outside of the covenant promises of Israel. But God in his love and God in his mercy, like he did with Rahab, reaches down and saves us by his grace and by his mercy. I am amazed at the places that you find faith in the Bible. Here's this pagan prostitute living in Jericho in this Canaan land of Kersin, and yet she had faith in the God of Israel. She's also one of the three women whose faith is held up as an example in Hebrews chapter 11. In the eleventh chapter of Hebrews, we have what's called the Hall of Faith. And great men and women are mentioned there of faith. There's Sarah, there is Jacob, the mother of Moses, and there is Rahab, the harlot. All three of these women are mentioned in Hebrews chapter 11 as being examples of saving faith. Now there's also the book of James where James, and we're going to get there in just moment, James mentioned was not Rahab the harlot justified by her works when she hid the spies and sent the messengers out another direction.

We want to look at what kind of faith Rahab had. What are the marks of Rahab's faith? Now I want you to write these down. There are four of them as we go through this passage. We're going to cover the entire second chapter, four marks of Rahab's faith. First of all, she had a courageous faith. She had a courageous faith. A true faith, a saving faith is a faith that is willing to really even risk it all or to risk your life for belief in God. Follow with me, verses 1 down to verse 7. It says, "And Joshua the son of Nun sent out two men to spy secretly saying, 'go into the land and view the land, even Jericho.' And so, they went and they came into the harlot's house. Her name was Rahab and lodged there. And it was told the king of Jericho...". Now in those days the cities had their own kings, so there wasn't just one king over the whole land of Canaan, but each town or city had a little city king. So, the king of Jericho said, "...saying, Behold, there came men in hither to night of the children of Israel to search out...", or they search out, "...our country. And the king of Jericho sent unto Rahab, saying, bring forth those men that are coming to thee, which are entered into thy house: that they've come to search out all of our country. And the woman that is Rahab took the two men...", verse four, "...she hid them, and said thus, There came two men unto me, but I knew not from whence they were: and it came to pass that about the time of the shutting of the gates, when it was dark, that the men went out: whither the men went I do not know: if you pursue after them quickly, you can

overtake them. But she brought them up unto the roof...", verse six, "...on top of her house. She hid them with stalks of flax, which she had laid there in order upon the roof. And the men...", verse seven, "...pursued after them and the way to the Jordan unto the fords: and as soon as they which passed after them had gone out, they shut the gate."

Now Joshua sent in two spies. Why two spies? We don't know, but it's interesting that years earlier, Joshua was in a group of what, 12 spies. And he went out to spy the land. You remember that story? And ten of the spies came back and said, "There's giants in the land, we can't take the land, you know, we should turn back now." But two of the 12, Joshua and Caleb, brought back a good report. They said, "yeah, there's giants in the land, but they're bred for us. Let's go in, we can take it, it's a good land, flowing with milk and honey." Now, that memory might've stuck in Joshua's mind, so instead of sending 12 in, he only sends two in. Now this spy mission was covert and they couldn't be detected. So, these two men come into the city and they go to Jericho, which is the first city that the children of Israel are going to take. And by the way, we'll get this in the next few weeks, Jericho represents the world, the world. So, they come to Jericho. And what better place for two guys, strangers in the city, to go spend the night than at the prostitute's house, right? Best, because they wouldn't be detected. And so they went to Rahab's house, you know men going into this place, no one's going to think twice about it, men go there all the time, all times in the night, and so these two spies, so they wouldn't be detected, no doubt, went to Rahab's house, but I believe, as God had a plan, he was going to save Rahab. He sent these spies there, not only to spy the land, but so that Rahab and her household could be saved. So, she takes them up on the roof, she hides them with flax, and the messengers from the King come, they pound on the door, where are those two men that came in there? She goes, "well, two guys came here, but they went out, they're gone, I don't know where they went, I don't know where they were from." Now, interesting that Rahab is actually lying here. God doesn't condone her lie, and we have a real prickly, sticky, sticky kind of issue here. Does the end justify the means? Is it okay to lie for a good reason? Generally speaking, no, you don't lie for a good end. The end does not justify the means. But here we have to concede that she was saving life. In World War II, people hid Jews in their homes from the Nazis to save their lives. They had to break the law to obey God. They had to break the law and lie about it in order to save and preserve life. So, there is a time when possibly you could do that and still be in the will of God. But it's a real touchy situation. But she says, "no, I don't know where they are." She was lying, they were up on her roof. And she's covered them with this flax.

Now, some lessons about this opening seven verses and her courageous faith. She was a gentile. She was an Amorite, Genesis 15:6 says that "the iniquity of the Amorites is full," so God was sending in Israel to judge them for their sin, she was a prostitute. So, you might say that Rahab was a sinner under condemnation. Now does that remind you of someone? It reminds me of me. I am a sinner, I was a sinner, and I was under condemnation. Romans says, "All have..." what? "Sinned and fallen short of..." what? "The glory of God." There is, listen very, very carefully, no one righteous, no not one. I'm a Rahab, you're a Rahab. We're all guilty sinners under condemnation. Now a lot of pastors won't preach from this chapter because they don't want to talk about a prostitute in the church. It's in the Bible. God saves who? Sinners. Have you forgotten what we were before we were saved? Living in darkness, under

condemnation, without hope, and without God in this world? God specializes in saving lost people. That's what He's into. Jesus said I've come to seek and to what? Save that which is lost.

I see in Rahab a picture of the condemned, guilty sinner. But we also see the providence of God and his grace and mercy to guilty, condemned sinners. Why were the spies sent in to Jericho? Well, to spy out the land, to get a feel for what's going on because they're going to conquer the land. But I believe with all of my heart, that it was also to save a woman, and to save her family. That God in his love and grace saw Rahab's faith. And the Bible says by grace are you saved through faith. It's not of yourself. It is a gift of God, not of works, lest anyone should boast. You know how God saves sinners today? Same way he saved Rahab. By his grace through their faith. Just the same way he saved Abraham, a religious man, by grace through faith.

So here she is, a guilty, condemned sinner, but God sent these messengers. You were living in darkness. You were under condemnation. And God sent someone to you to say, "God loves you; God sent his son to die for you. You can be forgiven; you can have the hope of heaven." Or God brought you to church and you heard a message like you're hearing right now about the love of God and the mercy of God and how you can be forgiven and have a home in heaven for eternity. You see, God sent those spies to be his messengers to this woman and her family living in darkness.

I believe that God also saved a woman years later. John 4 had a very similar situation where the Bible says in John chapter four that Jesus, who was up in the area of Galilee, must needs to go through Samaria to get down to Judea. Now I just got back from Israel and just kind of touring the land, kind of just revived my love for the topography and the geography and the location of places. And we went from Galilee down to Judea or Jerusalem. But when the Bible says in John 4, "Must needs go through Samaria," that's interesting because he didn't really have to go through Samaria, which is in the center of the land to get from Galilee down to Judea. You go, well, how could he get there? He crosses over to the eastern side of the Jordan, called Transjordan, which most orthodox Jews, or Jews would do, then they would go south down the Jordan, cross over the Jordan by the Dead Sea, go up through Jericho, and into Jerusalem. Why would they do that? Because they didn't want to go through Samaria. Why didn't they want to go through Samaria? Because to the Jews, Samaritans had "cooties." After they left Samaritan territory, they take their sandals off and go, they knocked the dirt off their sandals. They didn't want to take "cooties" into Jewish territory. Say, well, what were Samaritans? They were half Jew, half Gentile. And they were living in the heart of the land. But He must needs go through Samaria. Why? Because there was a woman there. And this woman was going to be going out to the well at Jacob's well to draw water. And this woman, like Rahab, was an immoral woman, sinful woman. She had five husbands. Think about that, married five times and now she's shacking up with a dude. Now most Christians would go, "Ooh, cooties, I don't want to talk to her." But Jesus sat on this well and he waited for this divine appointment and this woman approached. He said, "Can you give me something to drink?" And she said in shock, "I can't believe you, a Jew, are talking to me, a woman of Samaria? And I don't know why. Why would you talk to me?" And Jesus said, "If you knew who I was talking to you, you

would ask me for living water and I would give it to you.” And then started the whole dialogue, you know, “This is a deep well, do you have a rope or a bucket? Where are you going to get this living water?” Jesus was the living water. Jesus told her to go call her husband. She goes, “I don’t have a husband.” He goes, “Yes, that’s true. You’ve had five and you’re living with a guy you’re not married to right now.” She’s like, “Busted.” You know she turned red right then like, “Whoa, who is this dude?” Actually, I love her response. She said, “Sir, I perceive you are a prophet.” You got it, sister. Much more than a prophet. He’s the Son of God. And after a moment of talking to Jesus, she believed that He was the Savior, the Messiah. When she ran back into the city, she became the first evangelist. And she preached to those that were in the city, “Come see a man which told me everything I’ve ever done.”

God is saving this sinner in Jericho as he did in John 4. God in His grace and mercy reached down, touched the heart of a harlot. What an amazing thing that is.

Then we see her faith is put into action. She hides the spies on the roof. In James chapter two, verse 20, James says, “But will thou know, O vain man, that faith without works is dead? Was not Rahab the harlot justified by works when she received the messengers and sent them out another way?” So, what she did was courageous. Do you have a courageous faith? Do you believe in God? Do you trust in God? Do you look to God so much that you’re willing to even risk your life? Had those messengers from the king found the spies on Rahab’s roof, she would have been tortured and put to death. Not only her, but her whole family. Think how scary that would have been. But she was willing to risk her life for her faith in God. What are you willing to give? What sacrifices are you willing to make for your faith in God? She had a courageous faith. Rahab’s faith is seen in her action. True faith cannot be hidden. Can others see your faith? Can they look at your life and see by your courage and faith in God that your faith is genuine?

Second thing about Rahab’s faith, write this down, is that she had a confession of faith in verses 8 to 11, verses 8 to 11, follow with me: “And before they were laid down, she came up to them upon the roof. And she said unto them...”, Rahab speaking, she said, “...I know that the Lord hath given to you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you, for we have heard...”. I want you to take notice of that. She said, “...we heard how the Lord dried up the waters of the Red Sea for you when you came out of Egypt, and what you did unto the two kings of the Amorites that were on the other side of the Jordan, Sihon and Og, whom you utterly destroyed, and as soon...”, verse 11, “...as we heard these things, our hearts melted. Neither did there remain in any of us courage anymore or any man because of you. For the Lord your God, he is God in heaven above and in earth beneath.”

Now, Rahab had a courageous faith, and she had a proclamation or a confession of faith in God. Faith is only as good as the object it’s placed in. Where was Rahab’s faith? It was placed in the God of Israel. Certainly couldn’t be in her race. A lot of people think they’re going to go to heaven because of their race. Certainly couldn’t be because of her religion. She was irreligious. She was a pig. Certainly couldn’t be because of her morality. Well, I’m a good person. I am a prostitute, but I’m a good prostitute. Doesn’t work that way. You know, it’s funny when you talk to people, why do you think you’re going to go to heaven? Well, because I’m a good person. How

good do you have to be to get to just "real good"? Anytime someone tells you they're going to go to heaven because they're good, ask them, "How good do you have to be?" They won't know. They'll just go, "Well, just good." How good? "Well, just real good." Could you be a little bit more specific as to what is "real good"? "I don't know what you mean by that." How good is good enough to get to heaven? Bible says there's no one good enough. Our righteousness is like filthy rags in the sight of God.

Her faith was in God alone. Faith is only as good as the object it's placed in. Matter of fact, you ought to write that down. That's a really important thought. Faith is only as good as the object is placed in. If you have faith in money, what do you get? What money can do? Can't do much. If you have faith in government, what do you get? Not much, right? God have mercy on us. If you have faith in the church, if you get what your church can do, if you have faith and man, you know what man can do. But if you have faith in God, you get what God can do, amen. And what can God do? God can do anything. Is anything too hard for the Lord? So we need to place our faith in God and in God alone. I want you to notice the things that Rahab confessed about God and believed about God. In verse nine, she believed that God had given to Israel the land of Canaan. So she believed God's promises. In verse 10, she believed that God was powerful, "We heard what God did to the kings of the Amorites, Og and Sihon and how you wiped them out. God is powerful and how God parted the seas for you."

Then thirdly, she believed that God was personal. I love it at the end of verse 11, "The Lord your God." He's not a force, but he is a personal God, "He's your God." And then lastly, fourthly, verse 11, she believed that God was everywhere present. She believed in the presence of God. She said, "He is the God in heaven above and in earth beneath." Isn't that great? You know where God is? Everywhere. God is everywhere. I heard an atheist say to a young Christian boy once, "Tell me where God is and I'll give you \$100." The boy said to him, "Tell me where God isn't and I'll give you \$1,000." Where God is? You dodo bird. Where isn't God? He's everywhere. In him we live, we move, we have our being.

I love what Rahab, this pagan prostitute living in Canaan, she said, "He's the God in heaven and he's the God on the earth." Now where did Rahab get this information? How did she know about this God? And the answer is in verse 10, "For we have heard how the Lord dried up the waters of the Red Sea." Notice that, we heard. Faith comes by what? And hearing by what? The word of God. And the Greek, by the way, that's interesting. It's actually a word preached about God. The preaching of the word God uses to bring faith into the hearts of his people and to bring people in faith to Christ. "We heard." How did she hear? Where did she hear from? Probably the men coming to her establishment. They probably said, "Rahab, you can't believe what's going on. There was this group of slaves in Egypt, and God brought plagues upon the Egyptians and brought them out with a mighty hand. Strongest nation on earth, Egypt. And God judged them and brought Israel out. They came to the Red Sea, and God parted the waters of the Red Sea, and they walked across on dry land, and then when Pharaoh's army pursued after water came down and destroyed Pharaoh's army. Now God brought the manna and quail and God wiped out the kings of the Amorites on the other side of the Jordan and God is victorious for them and they're coming here." And fear struck everyone's heart, oh no but fear

mixed with faith in Rahab's heart she heard the words and then she believed in God.

How was a person saved by hearing the message and believing God's promises? So she had a covenant faith, she was trusting in God and she believed God's promises in his word. But there's a third aspect to her faith and I like this in verse 12 to 20, or 14, she had a concerned faith. It says in verse 12 that "Now therefore, I pray you...", now Rahab is still speaking to these spies on the roof, "...I pray you swear unto me by the Lord...". She used the covenant name of God, the word Jehovah, Yahweh. "...Since I have shown you kindness, that you will also show me kindness and my father's house and give me a true token: and that you will save alive my father and my mother and my brothers and my sisters, and that all that they have and deliver our lives from death. And the men answered her, our life for yours, if we utter not this our business...", or if you utter not our business, "... And it shall be that when the Lord hath given unto us the land, that we will deal kindly and truly with you." Rahab had a concerned faith. Rahab's faith gave her a concern for others. She says to the spies, "Listen, I've showed you mercy, I've protected you, I've watched out for you. Now I want to make a covenant with you. I want you to promise me, I want you to promise me that when you come in and you destroy the city of Jericho that you will save not only me, but my father and my mother and my brothers and my sisters."

You know what real faith does? Real faith gives you a love and a concern for other people. The idea that you're a Christian, you know God, but you don't care about anyone else. I don't witness, I don't share my faith, I don't care if my husband gets saved, or my wife gets saved, or my kids get saved, or my family gets saved, my brothers and sisters, I'm going to heaven, that's all that matters. What kind of a Christian is that? A real Christian cares and a real Christian shares. They reach out to their family. They reach out to their friends. They reach out to their neighbors. They reach out to their coworkers. When Andrew, the friendly apostle, got saved, what was the first thing he did after his conversion? He ran to find his brother Peter. He said, "Peter, we found the Messiah, the Savior of the world, the one the prophets have spoken of. Peter, put down your net right now. You've got to come with me. You've got to meet this man, Jesus." That's the sign of a person who's really been born again. They want to tell others. They don't want to keep it secret. They have a care and a concern in their heart for others. Do you have a concerned faith? Have you shared the gospel with your husband or your wife? Have you shared the gospel with your family, with your brothers, with your sisters? Do you have people in your neighborhood that don't know Christ that you haven't shared with? Have you gone to your co-workers? Do people at work know you're a Christian? You go, "Shh, no, I keep it real quiet. I'm of Christ of the secret order." Don't do that. Tell them about Jesus. Tell them what God has done for you and invite them to come to Christ. Bring them to church so they can hear the gospel as well.

She had a concerned faith. But fourthly and lastly, write this down, she had a covenant faith. There was a sign of her agreement with the spies that she would be saved. In the longer section, verse 15, down to verse 24, "Then she let them down by a cord...", take note of that, "... through her window: for her house was upon the town wall and she dwelt upon the wall." Now Jericho, it is believed, we were in Jericho just a few weeks ago, that Jericho had a double wall

and that the houses were built on this double wall so that the outside of their houses can hang over the outside of the wall and the inside would be inside the city. So, outside the wall of the city, she lets down this rope, which take note was red. It was a scarlet colored rope that she let these spies down from the window. And she said unto them, verse 16, "Get you to the mountains, lest the pursuers meet you, and hide yourself there for three days until the pursuers be returned, and afterwards then you can go your way. And so the men said unto her, We will be blameless of this thine oath or thy covenant, which thou hast made us swear. Behold...", verse 18, "...when we come into the land that thou binds this line, the scarlet thread...", or rope, "...through the window, which thou just let us down by, and that thou bring thy father and thy mother and thy brother and thy father's household home unto thee." Get your whole family in this house and let down the scarlet rope. "And it shall be that whosoever shall go out of the doors of thy house unto the street, his blood shall be upon his head. And we will be guiltless and whosoever shall be with thee within the house, his blood shall be on our heads, if any hand be upon him. And if thou utter into this business, then we will be quiet of thine oath...", But, excuse me, "which thou hast made unto us swear." Then she said, "According to thy words...", verse 21, "so be it. She sent them away and they departed: and she bound the scarlet line in the window. And so they went, they came to the mountain, they abode there for three days until the pursuers were gone...", or turned, "...and the pursuers sought them throughout all the way but found them not. So the two men returned, they descended from the mountain, They passed over, they came to Joshua, the Son of Nun. They told him all things that befell them. And they said unto Joshua...", verse 24, "Truly the Lord hath delivered unto our hands this land, even all the inhabitants of the country, they do faint because of us."

Now the spies made an agreement with Rahab. Verse 18, "You take this rope, scarlet rope, you run it down out of your window down the wall that they had let the spies down, when we come to take the city of Jericho." By the way, the walls were all going to fall down, so they go first to Rahab's house to save her. "But this will be the sign, this will be the token, this will be the mark of your faith, and everyone that's to be saved must be in this house. If they're outside the house, they won't be saved. the blood will be upon their heads. But while they're in this house with the scarlet rope hanging out the window, if any harm comes to them, then their blood will be on our heads." This was the covenant; this was the picture.

Now what is this scarlet rope? Verse 18 and verse 21. What is it? A picture. None other than the precious blood of Jesus, Christ, our Lord and Savior. Amen. That scarlet red robe hanging out of the harlot's house represented the blood of Jesus Christ. In the Old Testament, book of Exodus, when they put the blood of the lamb on the doorpost in the lintels, and the death angel passed through Egypt that night. Everyone who was in the home where the blood was applied was spared, right? God said, "When I see the blood, I will pass over." So that scarlet robe was the token, symbol of the covenant that she had made with them. Her faith was not in the rope; her faith was in the God of Israel. When we hold the cup of communion in our hand, that little cup of juice can't save you. Your faith needs to be in the blood of Jesus Christ, who died on the cross for your sins. But that is a symbol that is a token, the bread, His body, the cup, His blood of what Jesus did for us on the cross. He said, "Well, what did Jesus do for us on the cross?" He died. When the Bible speaks of His blood, it's speaking of His death. He died a sacrificial,

substitutionary death on the cross for man's sin. He took your place. He took my place. And He willingly, voluntarily went to that cross and spilled his blood and died for you and I, because the wages of sin is death. He took your punishment. He took your penalty. He was buried and three days later he did what? He rose from the dead, up from the grave, he arose. So he conquered sin, he conquered death, and he lives today. Whoever puts their faith in Jesus Christ, whoever trusts in him, so to speak, gets in the house with a scarlet rope, where the blood is applied, will be saved. You say, what a silly thing, a scarlet rope, and that's going to save her life. You bet it did. And people mocked the idea that a man, Jesus could die on the cross, and their sins will be forgiven. They forget that he was more than a man. He was God in the flesh. He was God reconciling the world back to himself. He was the God man. And when Jesus died on the cross, he died as a man, but he also was the Son of God who would carry away the sins of the world.

She was saved by her faith. Now what were the rewards as we wrap this up for Rahab's faith? Well, as we just saw to verse 25. In chapter 6, verse 25, they've taken the city of Jericho, it's all being destroyed. It says in verse 25 of Joshua 6, "And Joshua saved Rahab the harlot alive. And her father's household and all that she had, she dwelt in Israel even into this day...". That is the day of the writing of the book of Joshua. "...because she hid the messengers, which Joshua sent to spy out Jericho." So her faith moved her to hide the spies and send them out another way. She was saved by what? Faith. By grace you have been saved through faith. And that not of yourself, it is a gift of God, not of works, lest any man should boast. So says Paul the Apostle in Ephesians 2 verses 8 and 9. How are we saved? By grace through faith. It's not by our righteousness that we are saved. It's not by our works that we're saved. But if we have a saving faith, the faith that saves is not alone. Faith alone saves, but the faith that saves is not alone. It produces a courageous faith. It produces a concerned faith. It produces a confessing faith. It produces a covenant faith. We put our faith and our trust in God.

Now, Rahab was not a member of the chosen race, the people of Israel. She was under condemnation in a dark place, but God saves sinners, amen. God saved you, God saved me, God saved Rahab, He can save anyone. There's no sin too great; there's no sin too dark; there's no heart too hard. You may be here this morning saying "I'm beyond saving, there's no way I could become a Christian, there's no way I can get to heaven." God saves wretches like you and I. Is there any wonder John Newton wrote in his song, "amazing grace, how sweet the sound that saved a wretch like me?" If you look at the story of Rahab and you think, "Oh, I don't think God's going to save her. She's a prostitute." Then you get the whole message wrong. Or if you look at your old life and say, "I'm too great of a sinner. God won't save me." You get the message wrong.

The second result or benefit of Rahab's faith, I want you to turn real quick. I don't want to just relate this to you, I can't wait for you to see it, Matthew chapter one. Matthew chapter one, verse five and six. God rewarded her and exalted her by salvation and exaltation. Matthew chapter one, verse five and six. Now what do we have in Matthew one, verses 1 to 17? The genealogy of who? Jesus Christ. This is the family record, the genealogy of all those who are in the line of Jesus Christ, the Savior of the world. And follow me, verse five, "And Salmon begat Boaz of...", who? Rahab. You go, "I can't believe it. There's a harlot in the genealogy of Jesus." You bet you

there is. He came to save sinners. There's Rahab. She got married. She married an Israelite man of the tribe of Judah. His name was Salmon. And they had a son named Boaz, who married a second woman, mentioned in verse five, Ruth. Notice that. "And Obed beget Jesse," and then notice verse six, "Jesse beget David the king of the king, and David the king beget Solomon of her that had been the wife of Uriah." There are three women mentioned there in verse five and six the first is a pagan prostitute, the second, Ruth is a Moabite. She's outside the land and promise of Israel, she's a Gentile. The third, at the end of verse 6, was the wife of Uriah. You know who that was? Bathsheba. We know her history, right? She committed adultery with King David. So you have a pagan prostitute, you have a Moabite woman, and then you have a woman who is an adulteress in the very line of Jesus Christ, the Messiah, the Savior of the world. Isn't God's grace marvelous?

You and I are all Rahabs. We're all Ruths, we're all Bathshebas. But God so loved the world that He gave His only begotten that whoever believes in Him will never perish, but have everlasting life. Message of the Bible is a message of God's love for sinners. The Bible says we've all sinned, we've all fallen short of the standards of God. There's no one righteous, no not one. But God in His love provided salvation in the blood of Jesus Christ, that scarlet thread. That scarlet thread that runs all the way through the Bible. And if you will put your faith and you will put your trust and you will put your hope in Jesus Christ today, you can have all of your sins forgiven. I imagine Rahab getting up that morning sweeping her porch, straightening out the flowers in the window and getting ready for her day of opening her little institute there, her little place of business there. Faith was building in her heart. Faith was strengthening in her heart. And then the two men that came were messengers. They were from Israel. And she put her faith in God and she was saved. And she gets married and she ends up in the lineage of Jesus Christ, the savior of the world. Isn't God amazing?

You know the Bible says if any man be in Christ, he's a new creation, old things pass away, all things become new. And today, right here, right now, before you leave this service, you can be changed by the power of God. You can be transformed. You can have new life. You can have forgiveness. I want to give you an opportunity today to say to Jesus, come into my heart, forgive my sins. I don't want anyone to leave here without being given this opportunity to say, "I want Jesus Christ to forgive me of my sins. I want Jesus Christ to come into my heart and be my savior. I want to know that if I die, I'll go to heaven. I want to know that I'm a child of God." So, if you haven't made that commitment today, you can make it and be saved and forgiven. Let's bow our heads in a word of prayer.