

RAHAB AND THE SCARLET ROPE

I. Joshua 2:1-24

A. Let's begin with a reminder from Paul found in 1 Corinthians 10:11 (TLB): *11 All these things happened to them as examples--as object lessons to us--to warn us against doing the same things; they were written down so that we could read about them and learn from them in these last days as the world nears its end. 12 So be careful. If you are thinking, "Oh, I would never behave like that"--let this be a warning to you. For you too may fall into sin. (So what can we learn from our ancestors today?)*

B. Joshua has God's people preparing for invasion. This will mean crossing the Jordan River. At flood stage it could be as wide as Buckeye Lake. They're packing up stuff but also prepping for battle--sharpening swords and stringing up bows. Jericho is target one, just 5 miles west of the riverbank. Besides being a strong fortress, it's replete with springs and palm trees, a true oasis. Nicknamed the *City of Palms*, it's an ancient city. Excavations reveal inhabitants as far back to 7,000 BC. It's the flagship of Canaanite fortresses. Joshua wisely wants to scope it out...

C. Joshua 2:1-24 (ESV) God readies His people to take the land...

1) V1a: 1a *And Joshua the son of Nun sent two men secretly from Shittim as spies, saying, "Go, view the land, especially Jericho."* **(Joshua only picks 2 spies. He remembers 40 years earlier when 12 spies were sent and 10 of those spies brought back a bad report that cost Israel another 40 years of wilderness wandering. I wonder if he and Caleb collaborated on this decision? Caleb: 'Pick two like ourselves Josh! Let's get it right this time!')**

2) V1b: 1b *And they went and came into the house of a prostitute whose name was Rahab and lodged there. (Please don't get any sordid ideas about this! The Baal prostitution fiasco is still fresh in everybody's minds! The names of Zimri & Kozbi are now infamous! Their graves are fresh and this is a holy mission.)*

3) V2-3: 2 *And it was told to the king of Jericho, "Behold, men of Israel have come here tonight to search out the land."* **(Jericho had watchmen!)** **3** *Then the king of Jericho sent to Rahab, saying, "Bring out the men who have come to you, who entered your house, for they have come to search out all the land."* **(Fasten your seatbelts. Rahab's actions are not merely a matter of survival, they're a matter of faith. Her allegiance, as we'll see, is not to false pagan gods but to the One True God, Yahweh Elohim!)**

4) V4-6: 4 *But the woman had taken the two men and hidden them. And she said, "True, the men came to me, but I did not know where they were from. 5 And when the gate was about to be closed at dark, the men went out. I do not know where the men went. Pursue them quickly, for you will overtake them."* **(In football we call this a misdirection play.)** **6** *But she had brought them up to the roof and hid them with the stalks of flax that she had laid in order on the roof. (Apparently drying flax on rooftops in the Middle East is still a thing.)*

5) V7: 7 *So the men pursued after them on the way to the Jordan as far as the fords. And the gate was shut as soon as the pursuers had gone out. (By hiding these spies she's spared their lives but put her own life in grave danger!)*

6) V8-10: 8 Before the men lay down, she came up to them on the roof **9** and said to the men, "I know that the LORD (**Yahweh**) has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before 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 the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction. **(The reputation of your God precedes you!)**

7) V11-13: 11 And as soon as we heard it, our hearts melted, and there was no spirit left in any man because of you, for the LORD your God, He is God in the heavens above and on the earth beneath. **12** Now then, please swear to me by the LORD that, as I have dealt kindly with you, you also will deal kindly with my father's house, and give me a sure sign **13** that you will save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death." **(Who is Rahab acknowledging here as her God? First it's "your God" then it's "the LORD!")**

8) V14-16: 14 And the men said to her, "Our life for yours even to death! If you do not tell this business of ours, then when (**Not "if"**) the LORD gives us the land we will deal kindly and faithfully with you." **15** Then she let them down by a rope through the window, for her house was built into the city wall, so that she lived in the wall. **16** And she said to them, "Go into the hills, or the pursuers will encounter you, and hide there three days until the pursuers have returned. Then afterward you may go your way." **(The hills west of Jericho are full of caves.)**

9) V14-20: 17 The men said to her, "We will be guiltless with respect to this oath of yours that you have made us swear. **18** Behold, when we come into the land, you shall tie this scarlet cord in the window through which you let us down, and you shall gather into your house your father and mother, your brothers, and all your father's household. **19** Then if anyone goes out of the doors of your house into the street, his blood shall be on his own head, and we shall be guiltless. But if a hand is laid on anyone who is with you in the house, his blood shall be on our head. **20** But if you tell this business of ours, then we shall be guiltless with respect to your oath that you have made us swear." **(The oath by these two spies is conditional but without hesitation Rahab agrees to those conditions!)**

10) V21-24: 21 And she said, "According to your words, so be it." Then she sent them away, and they departed. And she tied the scarlet cord in the window. **22** They departed and went into the hills and remained there three days until the pursuers returned, and the pursuers searched all along the way and found nothing. **23** Then the two men returned. They came down from the hills and passed over and came to Joshua the son of Nun, and they told him all that had happened to them. **24** And they said to Joshua, "Truly the LORD has given all the land into our hands. And also, all the inhabitants of the land melt away because of us."

D. Here's a few fast takeaways: God often reaches out and apprehends those you least expect... Godly help can come from anywhere, even unlikely sources... Those whom you presume to be enemies may actually be scared of you... The word reconcile means to turn an enemy into a friend which is what God has done for each of us (or wants to)... And who you once were need not dictate who God wants you to be. Yes, God is the Lord of your future, but also of your past!

E. Just like during the first Passover 40 years earlier when Israel was instructed to put the blood of the lamb on their doorposts to spare their firstborn sons within their houses from death, Rahab's told to drape a scarlet rope from the window of her house on the city wall. Why? As a sign to the invaders to spare her family from death. Please know this: This scarlet rope, like the blood on the doorposts, points to Christ Jesus our Lord who's shed blood spares us from death and eternal punishment! Rahab is us and Jesus' shed blood saves us! (And the Bread & Cup remind us!)

F. 1 Peter 1:17-21 (NIV) affirms it like this: *17 Since you call on a Father who judges each person's work impartially, live out your time as foreigners here in reverent fear. 18 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, 19 but with the precious blood of Christ, a lamb without blemish or defect. 20 He was chosen before the creation of the world, but was revealed in these last times for your sake. 21 Through Him you believe in God, who raised Him from the dead and glorified Him, and so your faith and hope are in God. (And the Bread & Cup remind us!)*

G. Romans 3:23-26 (NLT) echoes loud and clear: *23 For everyone has sinned; we all fall short of God's glorious standard. 24 Yet God, in His grace, freely makes us right in His sight. He did this through Christ Jesus when He freed us from the penalty for our sins. 25 For God presented Jesus as the sacrifice for sin. People are made right with God when they believe that Jesus sacrificed His life, shedding His blood. This sacrifice shows that God was being fair when He held back and did not punish those who sinned in times past, 26 for He was looking ahead and including them in what He would do in this present time. God did this to demonstrate His righteousness, for He Himself is fair and just, and He makes sinners right in His sight when they believe in Jesus. (And the Bread & Cup remind us!)*

*** Pray & Officiate Communion...**

*** So what happened to Rahab? When the walls of Jericho fall, that scarlet rope, as we'll eventually read about, saved Rahab and her beloved family...**

*** Rahab goes on to be listed in the *Hall of Faith*. In Hebrews 11:30-31 (ESV) we read: *30 By faith the walls of Jericho fell down after they had been encircled for seven days. 31 By faith Rahab the prostitute did not perish with those who were disobedient, because she had given a friendly welcome to the spies. (Rahab's faith was genuine!)***

*** And if that's not enough, the brother of Jesus, in James 2:25-26 (NIV) tells us how the actions of Rahab were considered righteous: *25 In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction? 26 As the body without the spirit is dead, so faith without deeds is dead. (Rahab's faith had true substance! Mind, heart, mouth, hands and feet!)***

*** Rahab goes on to marry an Israelite from the tribe of Judah, Salmon. Salmon, a descendant of Caleb, was the founder of Bethlehem. Salmon & Rahab give birth to a son named Boaz. Boaz marries a converted Moabite widow named, Ruth. Boaz & Ruth give birth to a son named Obed and he and his wife give birth to a son named Jesse. Jesse is the father of King David. Joseph & Mary, both from the lineage of King David, give birth to Jesus. Is God not totally amazing? Yes indeed He is!**

Scriptures, Videos, & Bonus Stuff

Joshua 2:1-24 (ESV)

1 And Joshua the son of Nun sent two men secretly from Shittim as spies, saying, “Go, view the land, especially Jericho.” And they went and came into the house of a prostitute whose name was Rahab and lodged there. **2** And it was told to the king of Jericho, “Behold, men of Israel have come here tonight to search out the land.” **3** Then the king of Jericho sent to Rahab, saying, “Bring out the men who have come to you, who entered your house, for they have come to search out all the land.” **4** But the woman had taken the two men and hidden them. And she said, “True, the men came to me, but I did not know where they were from. **5** And when the gate was about to be closed at dark, the men went out. I do not know where the men went. Pursue them quickly, for you will overtake them.” **6** But she had brought them up to the roof and hid them with the stalks of flax that she had laid in order on the roof. **7** So the men pursued after them on the way to the Jordan as far as the fords. And the gate was shut as soon as the pursuers had gone out. **8** Before the men lay down, she came up to them on the roof **9** and said to the men, “I know that the LORD has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before 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 the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction. **11** And as soon as we heard it, our hearts melted, and there was no spirit left in any man because of you, for the LORD your God, He is God in the heavens above and on the earth beneath. **12** Now then, please swear to me by the LORD that, as I have dealt kindly with you, you also will deal kindly with my father's house, and give me a sure sign **13** that you will save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death.” **14** And the men said to her, “Our life for yours even to death! If you do not tell this business of ours, then when the LORD gives us the land we will deal kindly and faithfully with you.” **15** Then she let them down by a rope through the window, for her house was built into the city wall, so that she lived in the wall. **16** And she said to them, “Go into the hills, or the pursuers will encounter you, and hide there three days until the pursuers have returned. Then afterward you may go your way.” **17** The men said to her, “We will be guiltless with respect to this oath of yours that you have made us swear. **18** Behold, when we come into the land, you shall tie this scarlet cord in the window through which you let us down, and you shall gather into your house your father and mother, your brothers, and all your father's household. **19** Then if anyone goes out of the doors of your house into the street, his blood shall be on his own head, and we shall be guiltless. But if a hand is laid on anyone who is with you in the house, his blood shall be on our head. **20** But if you tell this business of ours, then we shall be guiltless with respect to your oath that you have made us swear.” **21** And she said, “According to your words, so be it.” Then she sent them away, and they departed. And she tied the scarlet cord in the window. **22** They departed and went into the hills and remained there three days until the pursuers returned, and the pursuers searched all along the way and found nothing. **23** Then the two men returned. They came down from the hills and passed over and came to Joshua the son of Nun, and they told him all

that had happened to them. **24** And they said to Joshua, “Truly the LORD has given all the land into our hands. And also, all the inhabitants of the land melt away because of us.”

1 Peter 1:17-21 (NIV)

17 Since you call on a Father who judges each person’s work impartially, live out your time as foreigners here in reverent fear. **18** For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, **19** but with the precious blood of Christ, a lamb without blemish or defect. **20** He was chosen before the creation of the world, but was revealed in these last times for your sake. **21** Through Him you believe in God, who raised Him from the dead and glorified Him, and so your faith and hope are in God.

Romans 3:23-26 (NLT)

23 For everyone has sinned; we all fall short of God’s glorious standard. **24** Yet God, in His grace, freely makes us right in His sight. He did this through Christ Jesus when He freed us from the penalty for our sins. **25** For God presented Jesus as the sacrifice for sin. People are made right with God when they believe that Jesus sacrificed His life, shedding His blood. This sacrifice shows that God was being fair when He held back and did not punish those who sinned in times past, **26** for He was looking ahead and including them in what He would do in this present time. God did this to demonstrate His righteousness, for He Himself is fair and just, and He makes sinners right in His sight when they believe in Jesus.

Hebrews 11:30-31 (ESV)

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James 2:25-26 (NIV)

25 In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction? **26** As the body without the spirit is dead, so faith without deeds is dead.

Bonus Goodies

Is God More Wrathful in the Old Testament? - Ligonier Ministries

<https://www.ligonier.org/learn/articles/is-god-more-wrathful-in-the-old-testament>

What Smaller Churches Get Wrong When They Look at Bigger Churches - Tim Wilson

<https://www.affinity.org.uk/church/what-smaller-churches-get-wrong-when-they-look-at-bigger-churches/>

To the “Uttermost” and “Always” - Hebrews 7:11-25 - Sam Storms (Enjoying God)

<https://www.samstorms.org/all-articles/post/to-the--uttermost--and--always--hebrews-711-25>

[More Verses, Quotes, Excerpts, & Extras](#)

[Deuteronomy 9:1-6 \(NIV\)](#)

1 Hear, Israel: You are now about to cross the Jordan to go in and dispossess nations greater and stronger than you, with large cities that have walls up to the sky. **2** The people are strong and tall--Anakites! You know about them and have heard it said: "Who can stand up against the Anakites?" **3** But be assured today that the LORD your God is the one who goes across ahead of you like a devouring fire. He will destroy them; He will subdue them before you. And you will drive them out and annihilate them quickly, as the LORD has promised you. **4** After the LORD your God has driven them out before you, do not say to yourself, "The LORD has brought me here to take possession of this land because of my righteousness." No, it is on account of the wickedness of these nations that the LORD is going to drive them out before you. **5** It is not because of your righteousness or your integrity that you are going in to take possession of their land; but on account of the wickedness of these nations, the LORD your God will drive them out before you, to accomplish what He swore to your fathers, to Abraham, Isaac and Jacob. **6** Understand, then, that it is not because of your righteousness that the LORD your God is giving you this good land to possess, for you are a stiff-necked people.

[Joshua 6:20-24 \(AMP\)](#)

20 So the people shouted [the battle cry], and the priests blew the trumpets. When the people heard the sound of the trumpet, they raised a great shout and the wall [of Jericho] fell down, so that the sons of Israel went up into the city, every man straight ahead [climbing over the rubble], and they overthrew the city. **21** Then they utterly destroyed everything that was in the city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword. **22** But Joshua said to the two men who had spied out the land, "Go into the prostitute's house and bring the woman and all that she has out of there, as you have sworn to her." **23** So the young men, the spies, went in and brought out Rahab and her father and her mother and her brothers and everything that she had; they also brought out all her relatives and allowed them to stay outside the camp of Israel [at Gilgal during the time required for ceremonial cleansing]. **24** Then they completely burned the city and everything that was in it. They put only the silver and the gold, and the articles of bronze and of iron, into the treasury of the house (tabernacle) of the LORD.

The Destruction of the Canaanites

Introduction to Joshua - The ESV Study Bible

The account in Joshua presents the sensitive reader with a deep problem, namely, the apparently wholesale slaughter of the indigenous Canaanite population in order to allow the people of Israel to occupy their land. How did Israel have any right to seize that land? And how can it be God's will for them to spare none of those who resisted them in

defense of their own land? Could this be a level of barbarism that God tolerated in the OT but now forbids in the NT?

Certainly people hostile to the Bible decry ancient Israel for its "ethnic cleansing," and many sensitive Christians find this deeply troubling as well. To handle the topic thoroughly would take a longer essay, but the discussion here can guide thoughts for further reflection.

One must begin by acknowledging that the questions are legitimate. Christians rightly condemn this kind of behavior in other circumstances, and there is no warrant today for nations to destroy other nations in order to take their land. But there are special features of the command to Israel that both make it unique (and therefore not open to be imitated) and allow it to be seen in a moral light. This command is one reason why Exodus records the call of Moses in such detail (Ex. 3:1-4:17; cf. Num. 12:1-15): Moses is God's unique choice to be the lawgiver for His people, and the commands given through Moses come from God's own mind (cf. Deut. 18:15-20). Believers accept God's appointment of Moses to speak His will. Without this command from God as delivered through Moses, Israel would have had no right to the land.

A second point to clarify is that the Pentateuch sets out laws for warfare, distinguishing between battles fought against cities outside the Promised Land (Deut. 20:10-15) and those fought against cities inside the land (Deut. 20:16-18). It is only the latter case that requires Israel to spare no one ("*you shall devote them to complete destruction*"); see the notes on Deuteronomy 20:1-20 and 20:16-18. The law appears to be unconditional and implacable. With these clarifications, one can now outline why this command is not an unsolvable "problem."

(1) A fundamental OT conviction is the Yahweh, the God of Israel, is the Creator of all there is, and therefore the owner of all lands. He has the right to distribute territories according to His good and holy will (cf. Ex. 19:5; Ps. 24:1). As the universal Creator, He is also the universal Judge, to whom all people everywhere are accountable: cf. Genesis 6-8 (the flood story affects all kinds of people); Genesis 11:1-9 (the Tower of Babel); Exodus 12:12 (judgment on the gods of Egypt); the prophetic oracles about the nations (see chart, p. 1264). The NT shares this basic conviction: cf. Acts 14:15-16; 17:24-31. This means that God has the ultimate rights over the land of Canaan, and that He has the right to bring the Canaanites to judgment for their moral condition and deeds.

(2) Since all people are sinners, all are rightly subject to God's judgment. The Pentateuch gives a moral rationale for the removal of the Canaanites, seeing it as divine judgment for their iniquities (see note on Gen. 15:13-16; cf. Lev. 18:24-30; Deut. 9:5). This action against these peoples, then, is an expression of God's judgment on them through the agency of Israel. This judgment therefore announces the moral nature of God to the whole world for their instruction (that announcement in all its clarity is itself part of the blessing that Israel is to bring to the whole world). In ways that are not entirely clear, the faithful will participate with God in carrying out the final judgment (1

Cor. 6:2; Ps. 149:6-7), and Israel's bringing of judgment on the Canaanites foreshadows that great responsibility as well (see note on Josh. 6:17).

God's judgment allows no double standard: He did not base His choice of Israel on any merit of theirs (Deut. 7:6-9), and He calls them to embrace His love faithfully. Unfaithfulness will lead to judgment upon Israel itself, whether at the level of the individual (Ex. 22:20) or the whole people (Josh 7:11-12; Mal. 4:6; cf. Lev. 18:28). This cannot be called "ethnic cleansing," since the treatment is just, regardless of ethnicity.

(3) Further, the Sinai Covenant sets Israel up to be a "theocracy," a unique combination of what's now called "church" and "state." Membership in the people is both political and religious, and thus "citizens" are under obligation to be faithful in observing the covenant. Those who carry out egregious violations must be removed (e.g. Deut. 13:5; 17:7; etc.), and if Israel were to allow unrepentant Canaanites to remain in the land, they would drag the whole people down into idolatry, injustice, and evil (e.g. Deut. 7:4; 12:29-31), which, sadly, is just what happened. Christians are not to carry out this kind of warfare, because the people of God are no longer identified with a particular nation-state.

(4) Finally, even though the laws about destroying the Canaanites are stated in an uncompromising and unconditional way, (in keeping with the rhetoric of ancient Near Eastern conquest accounts, which allows for this kind of unqualified statement), the way Israel applied those laws apparently made room for some of the Canaanites to surrender and survive, particularly if they professed faith in the One true God (see note on Josh. 2:9 for Rahab and her whole family; see note on 9:1-27 for the Gibeonites; cf. 11:19). This means that the appearance of implacability in these laws is just that, an appearance, and there is an implied allowance for exceptions. This is another point showing that, strictly speaking, the command given to Israel is nothing like "ethnic cleansing." since ethnicity itself is not the reason for the action.

These factors--God's right to allocate land and judge the world with perfect justice; the need to protect the purity of the Israelite theocracy; and the provisions for even the Canaanites to be saved--all illustrate the justice that lies behind these provisions. At the same time, it is also clear that the practices known as genocide and ethnic cleansing are indeed evil, and the Israelites were not commanded to commit them. These factors were a unique part of Israel's mission; no people today have any right to use them as a warrant to support injustice.

- Theological Essay, Introduction to Joshua, *The ESV Study Bible*, Crossway, p.p. 390-391.

The Significance of a Scarlet Thread

By S. Michael Houdmann

<https://www.gotquestions.org/scarlet-thread.html>

Question: *What is the significance of a scarlet thread?*

Answer: The Bible mentions a scarlet thread in several different contexts, from an unusual childbirth to the high priestly garments to the conquest of Canaan.

One reference to the scarlet thread in the Bible occurs during the birth of the twin sons of Judah and Tamar ([Genesis 38:27–30](#)). As Tamar was giving birth, the arm of one twin, Zerah, reached out of the birth canal, and immediately the midwife tied a scarlet thread to the baby's wrist to designate Zerah as the firstborn. As it turned out, however, Zerah was not the firstborn; the arm was withdrawn into the womb, and the other twin, [Perez](#), was born first.

In the case of Perez and Zerah, the scarlet thread was to indicate who was to have the designation and privileges of the firstborn. To all appearances, Zerah seemed to be the one, but God had different plans, and Perez was the firstborn. In God's providence, it was through Perez that the line of the Lord Jesus Christ proceeded ([Matthew 1:3](#)).

The Bible also mentions scarlet thread or scarlet yarn as part of the tabernacle's curtains ([Exodus 26:1](#)) and the high priest's [ephod](#) ([Exodus 28:6](#)), along with threads of gold, blue, and purple. Scripture does not comment on the significance of those colors in the curtains or ephod, but some commentators surmise that the gold, blue, and purple foreshadow Christ's glory, heavenly origin, and kingly position, while the scarlet thread represents Christ's atoning work on the cross through the shedding of His blood.

Another significant mention of scarlet thread is in [Joshua 2](#). Two spies had been sent to Jericho in advance of the Israelites' taking of that city. The spies were hidden in Jericho by [Rahab the harlot](#), who expressed her faith in Israel's God and protected the spies (see [Hebrews 11:31](#)). Rahab allowed the Hebrew spies to escape from Jericho by letting them down through her window by means of a rope made of scarlet thread. As they departed, the spies told Rahab, "Tie this cord of scarlet thread in the window" ([Joshua 2:18](#)), with the promise that she and her household would be kept safe in the coming invasion. By faith, Rahab obeyed: "And she tied the scarlet cord in the window" (verse 21).

Later, when the walls of Jericho fell down and the Israelites took the city, Joshua commanded that Rahab and her family be spared ([Joshua 6:22–23](#)). Marking her home was, of course, the "cord of scarlet thread." It's easy to dismiss the color of Rahab's rope as mere coincidence, but the scarlet color is significant. The rope in her window was a sign of her faith and led to her salvation, as she was not destroyed with the rest of Jericho. The scarlet rope—the color of blood—worked for Rahab much as the blood of the [Passover lamb](#) had worked during the exodus: every home marked with blood was spared death that night ([Exodus 12:13](#)). God's mercy and forgiveness of Rahab the harlot was signified by a rope of scarlet thread, which becomes a symbol of the blood of Christ.

Theologians and Bible students sometimes refer to "the scarlet thread running through the Bible." By this they mean that the Bible's theme is Jesus Christ and His sacrifice for the redemption of mankind. The [blood of Christ](#) runs throughout the entire Bible,

symbolically. It is seen in the animals killed in Eden to provide garments for Adam and Eve, the ram that took Isaac's place on the altar of Moriah, the Passover lamb, the institution of the sacrificial system, the scarlet rope of Rahab, and the thousands of years of sacrifices performed at the tabernacle and temple. The scarlet thread runs all the way up to John the Baptist's declaration, "Look, the Lamb of God, who takes away the sin of the world!" ([John 1:29](#)) and to the foot of the cross, where Jesus finally says, "It is finished" ([John 19:30](#)).

"Without the [shedding of blood](#) there is no forgiveness" ([Hebrews 9:22](#)), and that's why the symbolism of the scarlet thread in the Bible is significant. The scarlet thread is the theme of atonement found throughout the pages of Scripture.

For Further Study:

[The Miracle of the Scarlet Thread: Revealing the Power of the Blood of Jesus from Genesis to Revelation by Richard Booker](#)

- While he is not the author of every article on GotQuestions.org, for citation purposes, you may reference our CEO, S. Michael Houdmann.

Jesus: A Better Joshua

Sermon Excerpt by Charles H. Spurgeon

<https://www.spurgeon.org/resource-library/sermons/jesus/#flipbook/>

Joshua is the Hebrew form and Jesus the Greek form, but Jesus and Joshua are the same word. There was one, then, of old, who bore this famous name of Jesus, or Joshua, and was a type of our Jesus. What did Joshua do?

When Moses could not lead the people into Canaan, Joshua did it; and so our Jesus accomplishes what the law never could have done.

Joshua overcame the enemies of God's people: though they were very many and very strong, and bad cities walled to heaven and chariots of iron, yet in the name of Jehovah, as captain of the Lord's host, Joshua smote them. Even so doth our glorious Joshua smite our sins and all the powers of darkness, and utterly destroy our spiritual enemies. Before Him Amalek is smitten, Jericho falls, and Canaanites are put to rout, while He giveth us to triumph in every place.

Moreover Joshua conquered an inheritance for Israel, took them across the Jordan, settled them in a land that flowed with milk and honey, and gave to each tribe and to each man to stand in his lot which God had ordained for him. Precisely this is what our Jesus does, only our inheritance is more divine, and on each one of us it is more surely entailed.

Though Joshua could not give to the people the heavenly Sabbatismos, or rest of the highest kind, yet he gave them rest most pleasant to them, so that every man sat under

his own vine and fig tree, none making him afraid; but our glorious Joshua has given us infinite, eternal rest, for He is our peace, and they that know Him have entered into rest.

Joshua, the son of Nun, caused the people to serve the Lord all his days, but he could not save the nation from their sins, for after his death they grievously went astray: our Joshua reserves to Himself a people zealous for good works, for He ever liveth and is able to keep them from falling.

No more doth Joshua lift sword or spear on behalf of Israel, but Jesus still rideth forth, conquering and to conquer, and all His people have victory through His blood.

Well is His name called Jesus.”

- Excerpt by Charles Spurgeon, Sermon titled, "*Jesus*," September 15, 1878 at the Metropolitan Tabernacle, London.