

## Joshua 2

1And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, “Go look over the land, even Jericho.” And they went and came to the house of a harlot named Rahab. And they stayed there.

2And the king of Jericho was told about it, saying, “Behold, men from the children of Israel came in here tonight to search out the country.”

3And the king of Jericho sent to Rahab, saying, “Bring out the men that have come to you, those who have entered into your house, for they have come to search out all the country.”

## يَشُوع 2

1فَأَرْسَلَ يَشُوعُ بْنُ نُونٍ مِنْ شِطِّيمَ رَجُلَيْنِ جَاسُوسَيْنِ سِرًّا، قَائِلًا: «أَذْهَبَا أَنْظُرَا الْأَرْضَ وَأَرِيحَا». فَذْهَبَا وَدَخَلَا بَيْتَ امْرَأَةٍ زَانِيَةٍ اسْمُهَا رَاحَابُ وَأَضْطَجَعَا هُنَاكَ. 2فَقِيلَ لِمَلِكِ أَرِيحَا: «هُوَذَا قَدْ دَخَلَ إِلَى هُنَا اللَّيْلَةَ رَجُلَانِ مِنْ بَنِي إِسْرَائِيلَ لِكَيْ يَتَجَسَّسَا الْأَرْضَ». 3فَأَرْسَلَ مَلِكُ أَرِيحَا إِلَى رَاحَابَ يَقُولُ: «أَخْرِجِي الرَّجُلَيْنِ الَّذِينَ أَتَيَا إِلَيْكَ وَدَخَلَا بَيْتَكَ، لِأَنَّهُمَا قَدْ أَتَيَا لِكَيْ يَتَجَسَّسَا الْأَرْضَ كُلَّهَا».

4And the woman took the two men and hid them. And she said, "Two men came to me, but I did not know from where they came.

5And it came to pass when it was dark, at the time of shutting the gate, the men went out. Where the men went I do not know. Go after them quickly, for you shall overtake them."

6But she had brought them up on the roof, and had hidden them with the stalks of flax which she had laid in order upon the roof.

4فَأَخَذَتِ الْمَرْأَةُ الرَّجُلَيْنِ وَخَبَأَتْهُمَا

وَقَالَتْ: «نَعَمْ جَاءَ إِلَيَّ الرَّجُلَانِ وَلَمْ أَعْلَمْ

مِنْ أَيْنَ هُمَا. 5وَكَانَ نَحْوُ أَنْغْلَاقِ الْبَابِ

فِي الظَّلَامِ أَنَّهُ خَرَجَ الرَّجُلَانِ. لَسْتُ أَعْلَمْ

أَيْنَ ذَهَبَ الرَّجُلَانِ. اسْعَوْا سَرِيعًا

وَرَاءَهُمَا حَتَّى تُدْرِكُوهُمَا». 6وَأَمَّا هِيَ

فَأُطْلِعَتْهُمَا عَلَى السَّطْحِ وَوَارَتْهُمَا بَيْنَ

عِيدَانِ كَتَّانٍ لَهَا مُنْضَدَّةً عَلَى السَّطْحِ.

7 And the men went after them on the way to Jordan to the fords. And when those who pursued them had gone out, they shut the gate.

8 And before they had laid down, she came up to them upon the roof.

9 And she said to the men, “I know that the Lord has given you the land, and that your terror has fallen upon us, and that all those who live in the land faint because of you,

7 فَسَعَى الْقَوْمُ وَرَاءَهُمَا فِي طَرِيقِ

الْأُزْدُنِّ إِلَى الْمَخَاوِضِ. وَحَالَمَا خَرَجَ

الَّذِينَ سَعَوْا وَرَاءَهُمَا، أَغْلَقُوا الْبَابَ.

8 وَأَمَّا هُمَا فَقَبْلَ أَنْ يَضْطَجِعَا، صَعِدَتْ

إِلَيْهِمَا إِلَى السَّطْحِ 9 وَقَالَتْ لِلرَّجُلَيْنِ:

«عِلِمْتُ أَنَّ الرَّبَّ قَدْ أَعْطَاكُمْ الْأَرْضَ،

وَأَنَّ رُغْبَكُمْ قَدْ وَقَعَ عَلَيْنَا، وَأَنَّ جَمِيعَ

سُكَّانِ الْأَرْضِ ذَابُوا مِنْ أَجْلِكُمْ،

10 For we have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites that were on the other side of Jordan, Sihon and Og, whom you utterly destroyed.

11 And we had heard, and our hearts melted, nor did any more spirit remain in any man because of you, for the Lord your God, He is God in heaven above and in earth beneath.

12 Now therefore, I pray you, swear to me by the Lord, since I have dealt with you in kindness, that you will also deal with kindness to my father's house. And give me a true token,

10 لِأَنَّنَا قَدْ سَمِعْنَا كَيْفَ يَبْسَ الرَّبُّ مِيَاهَ بَحْرِ  
سُوفَ قُدَّامَكُمْ عِنْدَ خُرُوجِكُمْ مِنْ مِصْرَ، وَمَا  
عَمِلْتُمُوهُ بِمَلِكِي الْأُمُورِيِّينَ الَّذِينَ فِي عَبْرِ  
الْأَرْدُنِّ: سِيحُونَ وَعُوجَ، الَّذِينَ حَرَّمْتُمُوهُمَا.  
11 سَمِعْنَا فَذَابَتْ قُلُوبُنَا وَلَمْ تَبْقَ بَعْدُ رُوحٌ فِي  
إِنْسَانٍ بِسَبَبِكُمْ، لِأَنَّ الرَّبَّ إِلَهُكُمْ هُوَ اللَّهُ فِي  
السَّمَاءِ مِنْ فَوْقُ وَعَلَى الْأَرْضِ مِنْ تَحْتِ.  
12 فَالْآنَ أَخْلِفَا لِي بِالرَّبِّ وَأَعْطِيَانِي عِلَامَةً  
أَمَانَةٍ - لِأَنِّي قَدْ عَمِلْتُ مَعَكُمْ مَعْرُوفًا - بِأَنْ  
تَعْمَلَا أَنْتُمَا أَيْضًا مَعَ بَيْتِ أَبِي مَعْرُوفًا.

13 And shall save alive my father and my mother, and my brothers and my sisters, and all that they have, and deliver our lives from death.”

14 And the men answered her, “Our life shall be for yours if you do not tell our business. And when the Lord has given us the land, we will deal kindly and truly with you.”

15 Then she let them go down by a cord through the window, for her house was upon the town wall, and she lived upon the wall.

13 وَتَسْتَحْيِيَا أَبِي وَأُمِّي وَإِخْوَتِي

وَأَخَوَاتِي وَكُلَّ مَا لَهُمْ وَتُخَلِّصَا أَنْفُسَنَا مِنْ

الْمَوْتِ». 14 فَقَالَ لَهَا الرِّجَالَانِ: «نَفْسُنَا

عَوَضُكُمْ لِلْمَوْتِ إِنْ لَمْ تُفْشُوا أَمْرَنَا هَذَا.

وَيَكُونُ إِذَا أَعْطَانَا الرَّبُّ الْأَرْضَ أَنَّنَا

نَعْمَلُ مَعَكَ مَعْرُوفًا وَأَمَانَةً».

15 فَأَنْزَلَتْهُمَا بِحَبْلِ مِنَ الْكُوَّةِ، لِأَنَّ بَيْتَهَا

بِحَايِطِ السُّورِ، وَهِيَ سَكَنْتُ بِالسُّورِ.

16 And she said to them, “Get up into the mountain lest the pursuers meet you. And hide yourselves there three days until the pursuers have returned. And afterward you may go your way.”

17 And the men said to her, “We will be blameless of this oath to you which you have made us swear.

18 Behold, when we come into the land, you shall set this line of scarlet thread in the window from which you let us down. And you shall bring your father and your mother, and your brothers, and all your father’s household, home to you.

16 وَقَالَتْ لَهُمَا: «أَذْهَبَا إِلَى الْجَبَلِ لِنَلَا  
يُصَادِفَكُمَا السَّعَاءُ، وَاخْتَبِئَا هُنَاكَ ثَلَاثَةَ أَيَّامٍ  
حَتَّى يَرْجِعَ السَّعَاءُ، ثُمَّ أَذْهَبَا فِي طَرِيقَكُمَا».  
17 فَقَالَ لَهَا الرَّجُلَانِ: «نَحْنُ بَرِيئَانِ مِنْ  
يَمِينِكَ هَذَا الَّذِي حَلَفْتِنَا بِهِ. 18 هُوَذَا نَحْنُ  
نَأْتِي إِلَى الْأَرْضِ، فَأَرْبِطِي هَذَا الْحَبْلَ مِنْ  
خُيُوطِ الْقَرَمِزِ فِي الْكُوَّةِ الَّتِي أَنْزَلْتِنَا مِنْهَا،  
وَاجْمَعِي إِلَيْكَ فِي الْبَيْتِ أَبَاكَ وَأُمَّكَ وَإِخْوَتَكَ  
وَسَائِرَ بَيْتِ أَبِيكَ.



19 And it shall be, whoever shall go out of the doors of your house, his blood shall be upon his head, and we will be blameless. And whoever shall be with you in the house, his blood shall be on our head if a hand is upon him.

20 And if you tell our business, then we will be free of the oath which you have made us swear to you.”

21 And she said, “Let it be according to your word.” And she sent them away, and they departed. And she set the scarlet line in the window.

19 فَيَكُونُ أَنَّ كُلَّ مَنْ يَخْرُجُ مِنْ أَبْوَابِ بَيْتِكَ  
إِلَى خَارِجٍ، فَدَمُهُ عَلَى رَأْسِهِ، وَنَحْنُ نَكُونُ  
بَرِيئِينَ. وَأَمَّا كُلُّ مَنْ يَكُونُ مَعَكَ فِي الْبَيْتِ  
فَدَمُهُ عَلَى رَأْسِنَا إِذَا وَقَعَتْ عَلَيْهِ يَدٌ. 20 وَإِنْ  
أَفْشَيْتِ أَمْرَنَا هَذَا نَكُونُ بَرِيئِينَ مِنْ حَلْفِكَ  
الَّذِي حَلَفْتِنَا». 21 فَقَالَتْ: «هُوَ هَكَذَا حَسَبَ  
كَلَامِكُمَا». وَصَرَفْتُهُمَا فَذَهَبَا. وَرَبَطْتُ حَبْلَ  
الْقَرْمِزِ فِي الْكُوَّةِ.

**Sermon for 12 October 2025 on Joshua 2:1-21 by  
Lector Ronald Stoffers**

**عظة يوم ١٢ أكتوبر ٢٠٢٥ حول يشوع ٢: ١-٢١ للقارئ رونالد ستوفرز**

**Dear congregation,**

1. “There is no distinction between Jew and Greek”: Jesus Christ, whom “God raised from the dead”, is “Lord of all, and richly blesses all who call on him” (Romans 10:12). We just heard this in the Epistle as a deep conviction of faith by the Apostle Paul. In matters of faith, there are no distinctions of origin or nationality. Those who have always belonged to God’s people Israel can open their hearts to it - but just as well anyone else from the Greek-speaking world of that time. And everyone who “believes with the heart will be made righteous”, no matter where they come from. “No distinction”!

**اخوتى الاحباء !**

1. نبدأ اليوم بتأملنا في كلمة الله بما قرأناه من رسالة الرسول بولس: «لا فرق بين اليهود واليونانيين، لأن يسوع المسيح هو رب الجميع وغني لكل من يدعوهُ». هذه الكلمات التي تبدو بسيطة في ظاهرها، تحمل ثورة فكرية وإيمانية عظيمة في عمقها. بولس، الذي كان يهوديًا متشدّدًا، أدرك أن الخلاص لا يُعطى بحسب الدم أو النسب أو الانتماء القومي، بل بحسب الإيمان الحي بيسوع المسيح. فكل إنسان، مهما كان أصله أو خلفيته، يمكنه أن ينال نعمة الله. هذا الإعلان كان صادمًا في زمنه، لكنه هو الأساس الذي نبني عليه إيماننا نحن اليوم: أن محبة الله لا تعرف الحدود.



2. Yet in the Gospel we also heard that even Jesus Himself initially struggled with this. A woman came to him: “Have mercy on me” and help my daughter who is so terribly afflicted! She truly “called on him” - in fact, she cried out to Him. And what was Jesus’ first reply? He declared at first that He was not responsible!

2 لقد كان شعب إسرائيل يعتبر نفسه مميزًا، وأنه وحده وارث مواعيد الله. ولكن بولس يضع النقاط على الحروف ويقول: نعم، إسرائيل هو الشعب المختار، ولكن الآن في المسيح فُتحت الأبواب على مصراعيها أمام كل الأمم. من كان يهوديًا أو يونانيًا، من كان عبدًا أو حرًا، رجلًا أو امرأة، غنيًا أو فقيرًا – الجميع مدعوون. هذه المساواة في محضر الله لم تكن مجرد نظرية، بل كانت دعوة للانفتاح، دعوة لكنيسة المسيح أن تكون بيتًا يضم كل الشعوب.

3. "I was sent only to the lost sheep of the house of Israel." For Him, at that point, there was indeed still a distinction between Jews and those of other peoples. But the woman's faith was greater. Her trust - born out of deep distress - that He could help her and her daughter, convinced Him in the end: "Woman, great is your faith." And at that moment, for him too, there was no longer any difference "between Jew and Greek", no difference toward the plea of a Canaanite woman.

3. لكن الإنجيل يعطينا مثالاً ملموساً ليظهر لنا أن هذا الانفتاح لم يكن أمراً سهلاً حتى بالنسبة إلى يسوع نفسه. جاءته امرأة كنعانية، غريبة عن شعب إسرائيل، تصرخ: «يا رب، ارحمني! ابنتي مجنونة ومعذبة جداً». لقد صرخت من قلبها، صرخة أم لا ترى أمامها إلا ألم ابنتها. كانت كلماتها استغاثة تتبع من عمق اليأس والرجاء في الوقت ذاته.

4. I find this deeply moving. I am impressed by the persistence of this woman. But I am also struck by the fact that this story was not censored out of Scripture. For here, Jesus at first appears in quite an ambiguous light. But He listened. And He allowed Himself to be persuaded, leaving His earlier boundaries behind. His faith showed itself to be capable of learning - across borders. And we too can take an example from this, so that we do not fall back into old patterns of distinction.

4. ومع ذلك، كانت إجابة يسوع الأولى صادمة: «لم أرسل إلا إلى الخراف الضالة من بيت إسرائيل». وكأنه يقول: مشكلتك لا تخصني، لست مسؤولاً عنك. في هذه اللحظة بدا وكأن يسوع يتمسك بالحدود القديمة: هو مرسل لشعبه، لا لغيرهم. وهنا نرى وجهًا بشريًا ليسوع، وجهًا مترددًا أمام توصلات الآخر المختلف.

5. For today's sermon, we now turn to another story, much older still, from the Old Testament, in the book of Joshua. It is the story of Rahab. In the New Testament, Rahab is mentioned several times as exemplary. In the Letter to the Hebrews, she is considered a model of faith. In the Letter of James, she is commended as an example because her faith was accompanied by corresponding action.

5. لكن هذه المرأة لم تستسلم. إصرارها وإيمانها دفعها لتبقى متمسكة برجاءها. فقال لها يسوع أخيرًا: «يا امرأة، عظيم هو إيمانك! ليكن لك كما تريد». في تلك اللحظة انكسرت الحدود القديمة، واتضح أن رحمة الله أوسع من أي تصنيف أو قيد بشري. لم يعد هناك فرق بين اليهودي واليوناني، بين القريب والغريب.

6. And at the beginning of Matthew's Gospel, she is even counted among the direct ancestors of Jesus - as great-great-grandmother of King David. Yet Rahab had a profession that was certainly not regarded as exemplary. She was a prostitute, perhaps the keeper of a brothel. The "whore Rahab" - this is how she is openly named. And that alone may already stir our curiosity.

6. هذه القصة تعلّمنا شيئاً عميقاً: أحياناً نحن أيضاً نميل إلى وضع الحدود، فنفكر أن الله قريب من "المتدينين" أو من "الأبرار" فقط، وأنه بعيد عن الخطأة أو الغرباء. لكن الإنجيل يظهر لنا أن الله يصغي إلى كل صرخة حقيقية من قلب متألم. حتى يسوع نفسه تعلّم من هذه المرأة. وهذا أمر مذهش: أن ابن الله قبل أن يغيّر نظرتَه بفعل إيمان إنسانة غريبة ومحتقرة.

7. At the beginning of our story today, Joshua sends out two spies. Joshua, as the successor of Moses, is the new leader of the people of Israel. Behind them lie many years since the exodus from Egypt, during which God had led them through the wilderness. But now they have come near the Jordan. On the other side lies the land that God has promised them. Yet also on the other side lies a fortified city: Jericho. And to Jericho Joshua sends two young men. Let us say it clearly: their mission was espionage.

7. إِذَا، يَسُوع نَفْسَهُ أَعْطَانَا مِثَالًا عَلَى  
التَّوَاضُّعِ وَالْإِنْفِتَاحِ. لَمْ يَتَشَبَّثْ بِمَوْقِفِهِ  
الْأَوَّلِ، بَلْ أَصْغَى، وَتَأَثَّرَ، وَتَغَيَّرَ. وَعَلَيْنَا  
نَحْنُ أَيْضًا أَنْ نَتَعَلَّمَ أَنْ نَصْغِي، أَنْ نَسْمَحَ  
لِلْآخِرِ الْمَخْتَلَفِ أَنْ يَفْتَحَ قُلُوبَنَا. فَالْإِيمَانُ  
لَيْسَ جُمُودًا بَلْ مَسِيرَةٌ تَعْلَمُ وَنَمُو،  
وخطوة نحو تجاوز الحواجز التي  
نصنعها بأنفسنا.



8. And about these two it is said: "They went and came into the house of a prostitute whose name was Rahab, and they lodged there." Whether they were first of all following the temptations of the city, or whether they were professionally seeking especially good information in such a discreet place - the storytellers leave this open. In any case, the two find shelter here and perhaps, over the course of the day, also come into contact with other guests.

8. والآن، نذهب إلى العهد القديم، إلى قصة أخرى تتحدث أيضًا عن الغريب والمحتقر، ولكنها تكشف لنا كيف يمكن لله أن يستخدم حتى الأشخاص الذين هم على هامش المجتمع. إنها قصة راحاب من سفر يشوع، تلك المرأة التي صارت رغم كل شيء بطلة من أبطال الإيمان.

9. Then evening falls. Suddenly there is a loud banging at the door. Rahab opens. Outside stand armed soldiers who shout at her: “Out of the way, woman! Some Israelites have been seen with you. They must be spies! Where are they?” But Rahab does not give way. “Yes, some men were here”, she answers, “but they have long since gone. Before the city gates were closed at evening, they left. Hurry, and you will surely catch them!”

9. الكتاب المقدس لم يتجاهلها. بالعكس، ذكرها في أماكن عديدة. في رسالة العبرانيين وُضعت كقدوة للإيمان، وفي رسالة يعقوب قُدمت كمثال على الإيمان الذي يُترجم إلى أفعال. والأمر الأروع أنها ذُكرت في نسب يسوع المسيح بحسب إنجيل متى، كجدة بعيدة للملك داود. تخيلوا: زانية كنعانية تصبح جزءًا من نسب المخلص! أليست هذه علامة على أن الله قادر أن يحوّل المهانة إلى كرامة؟

10. The soldiers believe her and run off, all the way to the fords of the Jordan. The city gates are locked behind them, just in case the men are still inside. And indeed, that is the case! In reality, the two spies are still in Rahab's house. She had prudently sent them up to the roof, where they hid. When calm returned outside, Rahab went up to them and told them what had happened. And in this moment we also learn why she did not hand them over, although she had long since recognized who they were and what had brought them to Jericho.

10. لكن دعونا لا نغفل الواقع:  
كانت راحاب صاحبة بيت  
دعارة. المجتمع نظر إليها  
كنجسة، كإنسانة على الهامش.  
ومع ذلك، الكتاب لا يخفي هذه  
الحقيقة، بل يذكرها صراحة:  
"راحاب الزانية". وكأن الرسالة  
هنا واضحة: الله لا يخجل من أن  
يستخدم أشخاصًا مكسورين،  
مهمشين، ليتم مقاصده.

11. “Everyone in this city is terrified of you Israelites”, she tells them. Word has spread of how your God brought you safely through the sea, and of the victories you have already won along the way. Here I quote directly from Scripture: “As soon as we heard it, our hearts melted, and no courage remained in any man because of you” (Joshua 2:11). Paralyzing fear everywhere! But Rahab refuses to be paralyzed.

11. القصة تبدأ حين أرسل  
يشوع جاسوسين ليستطلعوا مدينة  
أريحا قبل الهجوم. كان يشوع قد  
أخذ القيادة بعد موسى، والشعب  
مستعد لعبور الأردن ودخول  
أرض الموعد. أريحا كانت العقبة  
الأولى: مدينة محصنة بأسوار  
عظيمة.

12. Instead, she proposes a bargain:  
“Promise me that you will spare me and my family when you capture the city. In return, I will help you now so that you can leave unnoticed.” The two swear a solemn oath: “To you, Rahab, and to all your relatives - everyone who will be in your house with you - not a single hair will be harmed. Unless, of course, you betray us afterward. And only if you all truly remain inside the house and stay out of everything.”

12. الجاسوسان دخلا بيت  
راحاب. النص لا يذكر السبب  
بوضوح. هل دخلا بدافع بشري  
إلى بيت زانية؟ أم لأن بيتها كان  
مكانًا مناسبًا للمسافرين  
والجواسيس حيث يسهل تبادل  
المعلومات؟ الكتاب يترك السؤال  
مفتوحًا، لكنه يبين أن الله كان له  
قصد أعظم في هذه الخطوة.

13. Rahab's establishment stands directly on the city wall. The house is high enough that one of its windows looks straight outside. Through this window she lets the two down into the night. She even gives them advice on where best to hide in the land until their pursuers have given up the search. And indeed, her plan works. After a few days, the two cross back over the Jordan, return to their people, and report to Joshua. Whether they really bring back militarily important information is left open.

13. لم يطل الأمر حتى شاع الخبر.  
في المساء طرق الجنود الباب،  
وأمرُوا راحاب أن تسلّم الرجلين.  
كانوا متأكدين أن جاسوسين من بني  
إسرائيل دخلا بيتها.



14. At the very least, the spies could report: “They are all terrified! Many have already given up the fight in their hearts.” So the way was clear for the Israelites! Only a week later, Jericho was conquered. How that happened is another story. What matters for us here is this: the Israelites kept the promise their agents had made. Rahab tied the red cord in her window - the same rope she had used to let the spies down the city wall. And this agreed-upon sign was respected.

14. لكنها أظهرت شجاعة. لم تسلمهما. كذبت وقالت: نعم، كانا هنا، لكنهما غادرا قبل إغلاق أبواب المدينة. أسرعوا ربما تلحقون بهم. كانت مخاطرة كبيرة، إذ لو انكشف أمرها لدُفعت حياتها ثمناً.

15. Nothing happened to her, nor to her family gathered in the house marked by the red cord - parents, brothers, sisters, and everything belonging to them. Even more: they were allowed, from that time forward, to live in peace among the Israelites in the land. This is how the story in the book of Joshua ends. One could well imagine it as an episode in a spy film, with Rahab as the dazzling main character.

15. الجنود صدقوها، وغادروا  
يركضون نحو نهر الأردن، وأغلق  
باب المدينة. أما الجاسوسان، فقد  
كانا مختبئين على سطح بيتها، كما  
خططت لهم.

16. Rahab, who with cunning and wisdom saved herself and her family. A screenwriter would likely turn this into a love story between Rahab and one of the spies. Or perhaps he would begin with a dramatic scene in Jericho: “Can we really stand against the might of this great people? Or would it not be wiser to make them an offer for peaceful coexistence in the land?”

16. بعد أن هداً الموقف، صعدت إليهما وقالت: "الكل هنا في أريحا خائفون منكم. لقد سمعنا ما فعله إلهكم حين شق البحر لكم، وكيف أعطاكم الانتصارات على أعدائكم". كلماتها تكشف أنها لم تر الله بعينيها، لكنها سمعت عنه وآمنت به.

17. Rahab - who knew the boastful talk of many of her customers, and who understood that compromise belongs to life - would surely have argued for negotiations. But she would have been drowned out. None of this, however, appears in Scripture. As told in the Bible, Rahab acts decisively for her own cause. She is realistic enough to know: “Our city and its defenses are no match for this overwhelming power.” Against that, she could do nothing.

17. وأضافت: "منذ سمعنا هذه الأخبار ذاب قلبنا ولم تبق فينا شجاعة". الخوف شل الجميع، لكن راحاب لم تستسلم لذلك الخوف. على العكس، آمنت أن خلاصها الوحيد هو أن تتعلق بإله إسرائيل.

18. So she wisely seizes the opportunity before her - for her own survival, and at least for the survival of her extended family. She has to trust that her guests will keep the oath they swore to her by their God. All of this unfolds in multiple layers of twilight. It happens in a brothel - a place already considered morally shady - and also quite literally in the twilight between sunset and deep night.

18. فطلبت منهم: "أقسموا لي  
بالرب أن تحموا حياتي وحياة أبي  
وأمي وإخوتي وأخواتي وكل  
عائلي". أرادت النجاة لا لنفسها فقط  
بل لكل أسرتها. هذا يكشف قلبها  
المحب لعائلتها، رغم أنها عاشت في  
مجتمع رفضها.

19. The whole matter is morally ambiguous as well. For what Rahab does to save herself and her family is, at the same time, betrayal of the rest of the city. Even if the information gained was not militarily decisive, the spies' return nonetheless hastened the attack and ultimately the conquest and destruction of Jericho. And Rahab made no attempt to save her fellow citizens.

19. الجاسوسان أقسما لها باسم الرب. لكنهما وضعا شروطًا: أن تبقى هي وعائلتها داخل بيتها حين يبدأ الهجوم، وأن تضع علامة مميزة على بيتها ليعرف الجنود ألا يمستوه بسوء.



20. Could this have had to do with the fact that she herself lived on the margins of society because of her profession? Her brothel stood not by chance at the edge of the city wall, on the literal margin of Jericho. It is easy to imagine that many of her supposedly respectable fellow citizens avoided her in public and made her life difficult.

20. بيتها كان ملاصقًا للسور وله نافذة للخارج. فربطت حبلًا أحمر في النافذة، وأنزلت الرجلين ليفلتوا في الليل. أعطتهم نصائح حكيمة أن يختبئوا في الجبال حتى يتوقف البحث عنهم.

21. A screenwriter could imagine film scenes for this too, to illustrate the point. But in the biblical story, nothing of that kind is even hinted at. Instead, something is said there that modern scriptwriters likely would not have thought of. Rahab, the woman from Canaanite Jericho, connects what she tells the spies about the fear of the people around her with a kind of confession of faith in the God of Israel: “For the Lord your God is God in heaven above and on earth beneath.”

21

وبعد أيام عاد الجاسوسان إلى يشوع.  
لم يأتوا بخطط عسكرية دقيقة، لكنهم  
حملوا خبرًا أهم: "الكل مرتعب، الله  
قد سلمهم ليدنا". كان هذا كافيًا  
ليشوع أن يتشجع ويقود الشعب إلى  
الأمام.

22. This became clear to this Canaanite woman through how the people of Israel had been able to walk their way since the exodus from Egypt and how their God had guided them. And it is by this God - “in heaven above and on earth beneath” - that she asks the spies to swear: “that you also will deal kindly with my family, because I have dealt kindly with you” (Joshua 2:12a).

بعد أسبوع، عندما سقطت أريحا  
بمعجزة سقوط الأسوار، كان الحبل  
الأحمر في نافذة راحاب علامة  
العهد. لم يُمسّ بيتها بأذى.

23. “Have mercy on me”, the mother had cried, pressing Jesus to help her daughter. “Mercy” is what Rahab also asks for - and what she is at the same time prepared to give, as far as she is able, appealing to the Lord of heaven and earth, who, with the advancing Israelites, has now inevitably become significant for her as well.

نجت هي وعائلتها جميعًا. والأرواح  
من ذلك أنهم لم يكونوا مجرد ناجين،  
بل صار لهم مكان بين شعب الله.  
دخلوا في جماعة إسرائيل وعاشوا  
بينهم بسلام.

24. Both of them act under extreme distress and with the courage of desperation. Both also do something that one would normally not do: the mother humbles herself completely before Jesus, until she manages to move Him. And Rahab saves enemy spies from capture, committing what could be seen as treason. But neither of them had another choice. And had they not done it, no one would have been helped.

القصة تشبه فيلما درامياً أو قصة تجسس. امرأة في الهامش، بذكائها وشجاعتها، قلبت الأحداث وأنقذت عائلتها. لكن الكتاب لا يرويها ك فيلم، بل كقصة إيمان: إيمان خرج من قلب امرأة خاطئة لتصبح شاهدة حقيقية لله.

25. Such ambiguous stories are what the Bible tells us! And more than that: in Scripture people dared to interpret such things, despite their ambiguity, as stories of faith! “Woman, great is your faith”, Jesus says in astonishment to the mother. And already in the earliest Christian tradition, Rahab could be honored as an early witness of faith for the people of God.

لكن لا نغفل أن ما فعلته كان خيانة لمدينتها. لم تفكر في إنقاذ بقية الناس. ربما لأنها اعتادت أن تُرفض وتُهان منهم، فلم تر نفسها مدينة لهم بالولاء. هنا نلمس الجانب المظلم والواقعي من القصة: أن الإيمان أحيانًا يختلط بقرارات صعبة ومؤلمة.

26. Because “by faith”, that is, by listening to God, “she welcomed the spies in peace”, because she sought an alternative to the logic of violent struggle as far as she could. And because “she received the messengers and sent them out another way” - that is, because her actions matched her faith. For that reason, Rahab the prostitute was explicitly regarded as a role model.

راحاب عاشت على هامش المجتمع،  
على سور المدينة حربيًا. ربما الناس  
احتقروها وتجنبوا التعامل معها. لكن  
الله اختار هذه المرأة المهمشة لتكون  
أداة في مخططة الخلاصي. وهذا  
درس لنا أن الله يعمل من خلال من  
لا نتوقعهم.

27. And this can apply “to Jew and to Greek”, that is, to all of us, wherever we may come from. Faith does not always have the clarity and security we might wish for. Life can lead us into very burdensome and ambiguous situations - sometimes even into the twilight. It can demand difficult compromises from us, where much seems to speak against them.

27

الأهم أن راحاب أعلنت إيمانها:  
"إلهكم هو الله في السماء من فوق  
وعلى الأرض من أسفل". هذه  
شهادة قوية من امرأة كنعانية، عابدة  
أوثان سابقًا. لم يكن لديها تعليم  
لاهوتي، لكنها أدركت أن الرب هو  
الإله الحق. ومن هذا الإيمان طلبت  
الرحمة.



28. Perhaps Rahab also struggled with serious doubts, even if nothing of that sort is told in the text. But she had already been touched - albeit from a distance - by the God whom the Israelites brought with them, the God from Sinai, the “God in heaven above and on earth beneath”. Already from afar she had heard enough to place her hope and her trust in the way that now opened before her. And in that moment she did not give herself over to the paralysis of fear but stepped forward with purpose. In this, too, she could become an example for us. Amen!

وهكذا، مثل المرأة الكنعانية التي  
صرخت ليسوع، نجد راحاب  
تصرخ بطريقتها. كلتاها في ضيق،  
كلتاها محتقرة، لكن كلتاها أظهرتا  
إيمانًا عظيمًا. ورغم الظروف  
الملتبسة، استجاب الله لهما. الرسالة  
لنا اليوم: حتى في الظلام والالتباس،  
يمكننا أن نثق أن الله يسمع صرختنا.  
هذا هو معنى الإيمان الحقيقي. آمين.