

since God has always considered lying as an abomination (Proverbs 6:16-19). It is impossible for God to lie or approve of lying (John 14:6; 16:13; Titus 1:2; Hebrews 6:18).

#### **DIVINE COMMENDATION OF RAHAB**

Why then, if Rahab was a harlot and a liar, do three inspired writers of the New Testament speak favorably of Rahab? Is Rahab the harlot a divinely approved example of situation ethics (doing evil that good might come)? The reason the New Testament commends Rahab to us is because she had an obedient faith (James 2:25; Hebrews 11:31). God does not either explicitly or implicitly commend *the sin* of Rahab. If so, where is the book, chapter and verse?

Those who believe that God rewarded Rahab for her sin either do not know or will not apply the Bible truth that *God judges a person by the whole of his life, not by one act of sin in his life*. The confusion that some possess in their interpretation of the life of Rahab should be identified. It is the author's contention that **a lack of appreciation for the implicit teaching of the Bible is seen in those who believe that God rewarded Rahab's evil-doing**. Some become distracted into the misconception that Rahab did not repent of her sins, because there is no recorded reproof of Rahab's sin. But her repentance is *implied* since the New Testament writers commend only those Old Testament characters whose lives as a *whole reflect* an obedient faith (see Hebrews chapter 11).

Today, the "Christian practitioner of situation ethics" may *attempt* to harmonize his sinful behavior by arguing there is divine approval of Rahab's sin. However, the burden of proof is upon his shoulders to prove God rewarded Rahab's practice of sin. The Bible says to **"prove all things, hold fast that which is good"** (I Thessalonians 5:21). We ask for just *one* book, chapter and verse where God commended any act of Rahab's which was not a *righteous* act (I Peter 4:11).

Hebrews 11:31 commends Rahab because **"she received the spies with peace."** This says nothing about her statements to the king's men. James 2:25 commends Rahab for her **"works."** This refers to her righteous works since James never commends **"evil work"** (James 3:16). These works of Rahab are explicitly stated by the writer: 1) Receiving the spies, and 2) Sending them out another way.

The reason her sin of lying is not mentioned in these two New Testament references is because at the time the writers penned these words, Rahab had repented and been forgiven by God. Contrast this

with the fact that the New Testament writers may refer to an evil character in the Old Testament to warn us of the danger of apostasy and unless another verse qualifies the information given, this implies he never repented (for example Cain, Jude 11). Add to this the fact that when the Holy Spirit mentioned Rahab (*Rachab*, KJV) in the **Genealogy of Christ** (Matthew 1:5), he did not refer to her as "the harlot."

The fact that some use the sin of Noah to justify their sin of drunkenness is not an excuse for their drunkenness (Galatians 5:21). The fact that some use the action of Rahab to justify lying, deception and hypocrisy in the world and in the church today is no excuse for their sin of situation ethics (Revelation 21:8). May we all determine to love God and keep His commandments. Jesus said: **"If ye love me, keep my commandments"** (John 14:15).

- ◆ Published in DEFENDER, Pensacola, FL
- ◆ Originally published by the author in 1995 through Pillars Publications.

TFTN

EMAIL: GLG@1791.COM

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Originally Published in 1995 Pillars Publications

Rahab The Harlot

An Approved Example Of

Situation Ethics?

Gary L. Grizzell