



SERMON 2
**JOURNEY FROM
SLAVERY TO FREEDOM**

THE BIBLE EPISODES 3 AND 4
SCRIPTURE: JOSHUA 2:1-21, 6:20-25



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INTRODUCTION

Nearly every family has a set of beloved stories they tell over and over. It may be how Grandpa came to this country with \$5 in his pocket, Or the story of an ancestor who fought in a famous battle. It may be the story of a romance, a child's rescue, or a moment of accomplishment. In some ways, the stories we remember and tell shape us.

(Draw a parallel to the Bible and to this series, which touches on the stories that have shaped all of us. Outline series: each week in sermon, how the Bible story reveals God's intentions toward each of us, his hopes and dreams, and our opportunity and potential.)

TRANSITION TO THIS WEEK'S THEME AND REFERENCE TO TEXT

The Exodus—the deliverance of God's people from slavery in Egypt—is to this day the central, shaping story of our Jewish friends and neighbors.

It is also our story—yours and mine—because it depicts the reality of salvation in vivid terms, of a God who delivers us from slavery and blesses us with freedom, as does the story we discover in today's text.

(Set up video clip.) God's people had been delivered from slavery in Egypt, led through the Red Sea, and wandered in the Sinai wilderness for forty years. There, they had received God's Law and coalesced as a nation, but they were still nomads. Their deliverance was not yet complete.

That last line in the video clip is wonderful; it is a reference to that seminal event forty years earlier, which God's people had since celebrated every year in the Passover. It is a recognition that something like that is happening again for Rahab and her family, as recorded in the first chapters of the Bible book of Joshua. And that story, it turns out, is not just Rahab's story; it is your story and mine, too:

1. My story starts out sad (Joshua 2:1–3).

- a. Jericho was a brilliant strategic choice; it was the world's oldest known fortified city, the "Bastille," the "Death Star" of Canaan, whose defeat would have struck fear into hearts all around.
- b. But Rahab seems a strange choice. She is referred to as a "prostitute;" not an auspicious start to her story, any more than hundreds of thousands of Hebrew slaves in Egypt had any reason to hope for deliverance before the Exodus.

c. This can be seen as a depiction of our situation: enslaved by sin. Dress it up however you like; it's not a pretty picture. Your sin may seem more "respectable" than mine, but it's still ugly, and it's still slavery.

- i. 2 Peter 2:19b
- ii. John 8:34
- iii. Romans 7:14

2. My story includes a choice (Joshua 2:4–14).

- a. Rahab faced a decision. "Our lives for your lives," the spies said (v. 14).
- b. God is a God who specializes in setting captives free:
 - i. Joseph, sold into slavery in Egypt, became vice-regent
 - ii. Israelites from Egypt
 - iii. Israel in the time of the Judges, succession of leaders delivered them
 - iv. Israel oppressed by Philistines, freed in David's reign
- c. Each of us faces a decision, too: Sin or salvation. Slavery or freedom.

3. My story involves a scarlet cord (Joshua 2:15–21, 6:20–25).

- a. Rahab was saved by a scarlet cord hung outside the walls, evocative of the blood on the lintels at Passover...but symbolic of something else.
 - i. She not only found a place among the people of God (Joshua 6:25); she also found a place of honor in the genealogy of Jesus Christ (Matthew 1:5).
- b. **A scarlet cord runs through my story:**
 - i. The blood of the Lamb that saved Isaac
 - ii. The blood of the Lamb that saved Israel's firstborn
 - iii. The blood of the Lamb hung outside the walls of the city

APPLICATION

By grace, through faith, I can be set free.

- iv. Galatians 4:3–7
- v. (Lead in prayer of salvation, prayer for renewal/freedom from besetting sin/addiction/dysfunction, etc.)

Complete sermons are available in *The Bible 30-Day Church Experience Kit*. [Learn More.](#)