

## The Salvific Role of Rahab in the Conquest Narratives (Joshua 2-6): A Model for African Christian Women Leaders

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### Abstract

Salvation is the hallmark of Christianity which should be extended to others. God is the orchestrator of this salvation but human beings are the recipients and catalysts which also includes the women. The word salvific in its etymological meaning from the Latin word *salvificus* meaning salvation, is being able or intending to provide salvation or redemption. Therefore, this paper examined the salvific role of Rahab in the conquest narratives of the Israelites in Jericho. Historical critical method and exegetical approach were adopted in this study; these methods have helped in deciphering the world behind the text in the African context. A close reading of the text showed that the salvific role of Rahab was indeed apparent in the conquest narratives. She was catalyzed by God's universal plan of salvation, God's tool of deliverance, and the fulfillment of God's promise to the Israelites' ancestors, and she was portrayed as a patroness of salvation. The role Rahab played in working out her salvation, the spies and her entire family, made her and her entire family members become members of the Israelites' covenant community, enlisted her in their genealogy and was naturally recognized as a rare Heroine of faith and salvation. The study thus recommended that African Christian women leaders should prioritize the salvation of others in their various ecclesiastical positions of leadership beginning with their families, as this would enhance the better future of Christianity in Africa.

**Keywords:** Salvific, Model, Rahab, Christian Women Leaders, Africa

### 1. Introduction

The liberation role played by Rehab in sparing the life of the spies and that of her family has not been given an adequate place in scholarship; rather, existing studies focused more on her personality and the expression of her faith in the God of Israel. The author of Hebrews (11:31) says that "by faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient." Many Church Fathers emphasized this faith which Rahab displayed<sup>1</sup>. Chrysostom, in response to the type of faith Rahab displayed, argues that Rahab could have said to herself: "And how can they that are captives and exiles, and refugees, and live the life of vagabond tribes, get the better of us who have a city, and walls, and towers?" As a matter of fact, these were indeed the type of questions which were asked by the forefathers of these spies. When they saw the tall men, they questioned the manner of victory, and eventually, all of them perished, without battle or array. Chrysostom then uses these accounts to highlight the pit of unbelief versus the wall of faith.

Chrysostom also opines that when she heard what the men had related, she immediately believed. She did not argue that she would be with her many friends. And if Rahab managed to believe, it is a disgrace for us to appear to be more faithless than even a harlot<sup>2</sup>.

However, Malachy Theophilus examines in a general term the role of Rahab in the conquest story of Joshua. He asserts that the continuity of, and progression in, the outworking of the salvation purposes of God, as canonically proclaimed, provide the matrix within which the three meaning-freighted references to Rahab in the New

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<sup>1</sup>H.P Stander, 2006. The Greek Church Fathers and Rahab. Pretoria: Acta Patristica et Byzantina, 39.

<sup>2</sup>H.P Stander, 2006. The Greek Church Fathers and Rahab. Pretoria: Acta Patristica et Byzantina, 39

Testament Scriptures find their warrant as ancestress to the Messiah. He also pointed out that even though Rahab was depicted as “other” and a woman of loose virtue, the focus of the episode swings onto Rahab and evaluates her positively as a woman of wisdom and faith, and God’s tool of deliverance; thereby showing that despite her “otherness” she still has a place in God’s global plan of salvation<sup>3</sup>.

We cannot rule out the salvific role of Rahab in the conquest narratives; her reaction and dialogue with the spies’ centers on salvation which is very key to Christian ministry. This is the crux of this paper. The study does not argue for the inclusion of women in the ecclesiastical hierarchy and position of leadership, this is because many denominations have seen the need for women’s ordination and have given them recognitions in the church. For example, the Methodist Church Nigeria started women’s ordination over a decade ago<sup>4</sup>; but the effectiveness of women in such ecclesiastical positions in engendering salvation of others is the focus of this work. This is more so because the gospel of salvation seems to have been reduced to and substituted for prosperity messages and materialism by many denominations. Therefore, there is a need for African Christian women leaders to prioritize the ministry of salvation in their various ecclesiastical positions as this will enhance the future of Christian ministry in Africa.

## 2. The Personality of Rahab?

Who was Rahab? Rahab was a Canaanite foreigner who sojourned in Jericho, the Amorite City. According to rabbinic tradition, Rahab was one of the four most beautiful women in the world and an ancestress of eight prophets, including Jeremiah and a prophetess<sup>5</sup>. The Septuagint and the New Testament use the name Rahab when they refer to the harlot of Jericho. In the genealogy of Matthew (Mt. 1:5) it is read that the name of the wife of Salmon and the mother of Boaz is Rachab. This has gingered the interest of many scholars to write a lot of articles on the identity of this woman. Some scholars argue that Rahab and Rachab are not the same woman.

Brown, on the other hand, argued that the woman in Matthew’s genealogy is indeed the harlot of Jericho. Brown substantiates his point of view with various arguments. He contends, for instance, that every other name in the first two sections of Matthew’s genealogy is the name of an identifiable figure in the Greek Bible, even if it is peculiarly spelled. He also argues that in that genealogy, Rachab’s name occurs in approximately the place where the Biblical Rahab would have to appear were she included. Furthermore, Brown points out that various names in the Matthean account are spelled differently when one compares them with the names in the Septuagint<sup>6</sup>. Above all, there is still a point of convergence on the identity of Rahab that she is truly the Rahab of Jericho whose profession was innkeeper, that is, harlot.

## 3. The Salvific Role of Rahab (Joshua 2&6)

### a. Historical Context

The book of Joshua opens with a divine speech calling Joshua to lead Israel forward to receive the land that Yahweh swore to their ancestors to give them (1:6). In the same vein as it were, God charges Joshua to embrace holistic fidelity to the Law of Moses, establishing an important connection between faith and obedience that continues throughout the book<sup>7</sup>.

The book presents the Late Bronze situation in very similar terms. Cities in Canaan sometimes cooperate militarily as in Joshua 10: 1-6 and sometimes stand alone, just as Jericho. Israel destroys only a few cities – Jericho, Ai, and Hazor; so that no widespread destruction occurs. Israel’s population often melds with the indigenous Canaanite population so that cultural and archaeological traces are often indistinct (Jos. 13: 13, 15:63, 17:13, 23:7,12)<sup>8</sup>.

Historically, the conquest was in the first place for Israel and against the Canaanites. Theologically, Yahweh’s gift of the land to Israel presents that process as an important precursor to God’s ultimate, eschatological salvation and judgment in and through the work of his son<sup>9</sup>. Let us now examine the text closely as we highlight the role of Rahab.

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<sup>3</sup> M.U Theophilus. The Role of Rahab in the Conquest story of Joshua: Towards an Igwebuiké Theology. OSA Santa Maria University of Theology, San Francisco, US.A Accessed: 4-4-2022. 40&41.

<sup>4</sup> Ogba Okey, 2002. *Womn for ordination*, Ibadan: Day Star Press. 20

<sup>5</sup> J.F. Ross, 1962. “Rahab” in *The Interpreter’s Dictionary of the Bible*. New York: Abingdon Press.

<sup>6</sup> R.E Brown. 1982. “Rachab in Matt 1:5 probably is Rahab of Jericho” in *Biblica*, 63.1, 79-80

<sup>7</sup> M.V. Van Pelt (Edt). 2016. *A Biblical Theological Introduction to the Old Testament*, Weaton: Crossway, 162

<sup>88</sup> M.V. Van Pelt (Edt). 2016. *A Biblical Theological Introduction to the Old Testament*, Weaton: Crossway, 161

<sup>99</sup> M.V. Van Pelt (Edt). 2016. 163

**b. The rendering of key verses of Joshua 2 and 6**

2:1 וַלֵּלְכוּ בְּאֹרֶבֶת אִשָּׁה זְוִלְגָה הַיְהוּדִי שֶׁמְהַרְתָּה בְּבִנְיָמִן שְׂכֵמוֹתָ:  
2:4 וַתִּקַּח הָאִשָּׁה אֶת שְׁנֵי הָאֲנָשִׁים וַתַּצְפֵּן וַתֹּאמֶר לָבוֹאוּ אֵלַי אֲנִי עֲשִׂימָצִי וְהָמָּה:  
2:6 וְהִיא עָלְמָתְהָ הִגְגָה וְנִתְמַנְמֵנֵם בְּפִשְׁתֵּי הָעֵץ הָעֹרְכֹת לַהֶעֱלֵה־הֶגֶג:  
2:12 וְעַתָּה שָׁבְעוּ גְאֻלֵּי יְהוָה כִּי עֲשִׂיתִי עִמָּכֶם כְּסֹדוֹ עֲשִׂיתֶם גַּם אֵת עַם־בֵּית אָבִי כְּסֹדוֹ וְנִתְמַנְמְלֵי אֹתָם:  
2:13 וְהָיִתְם אֲבִינָאֵת אֲמִינָאֵת אֲחֵינָאֵת אֲחֵי יוֹתָאֵת אֲחֵי יוֹתָאֵת כָּל־אֲשֶׁר לְהִסְתֵּר לְהַצִּילְתֶּם אֶת־נַפְשֵׁי תִינוֹמָנָתָם:  
2:15 וְתוֹרַדְתֶּם בְּקַבְלֵךְ דַּחְלוֹן כִּי בֵית הַבְּקִיר הַחֹמָה הַיְהוּדִי אִיוֹשְׁבֹתָ:  
6:22 וְלִשְׁנֵי הָאֲנָשִׁים הַמְרַגְלִים אֶת־הָאָרֶץ לֵאמֹר יְהוֹשֻׁעַ עַבְדְּאֹרֶבֶת הָאִשָּׁה הַזֹּאת הִיא הַשְּׂכֵמָה הַשְּׂכֵמָה הַזֹּאת כָּל־אֲשֶׁר־לָהּ כָּאֲשֶׁר נִשְׁבַּעְתֶּם לָהּ:  
6:23 וַיָּבֹאוּ הַנְּעָרִים הַמְרַגְלִים יַצִּיאוּ אֶת־רַחָב וְאֶת־אֲבִיהָ וְאֶת־אִמָּהּ וְאֶת־אֲחֵיהָ וְאֶת־כָּל־אֲשֶׁר־לָהּ וְאֶת־כָּל־מִשְׁפַּחַתִּיהָ וְיָצִיאוּם מִתְּהוֹמֵי הַחַיִּים וְיָשִׁירָאֵל:

**Translations**

**Joshua 2:1**... And they went, and came into the house of a harlot whose name was Rahab, and lodged there.

**2:4** But the woman had taken the two men and hidden them; and she said, "True, men came to me, but I did not know where they came from..."

**2:6** But she had brought them up to the roof, and hid them with the stalks of flax which she had laid in order on the roof.

**2:12** Now then, 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,

**2:13** And save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death."

**2:15** Then she let them down by a rope through the window, for her house was built into the city wall, so that she dwelt in the wall.

**6:22** And Joshua said to the two men who had spied out the land, "Go into the harlot's house, and bring out from it the woman, and all who belong to her, as you swore to her."

**6:23** So the young men who had been spies went in, and brought out Rahab, and her father and mother and brothers and all who belonged to her; and they brought all her kindred, and set them outside the camp of Israel.

**Rahab and Prostitution in Ancient Near East Jericho**

Rahab was a Canaanite who lived in Jericho. Her culture was in every way the opposite to the nation of ancient Israel. Whereas Israel could be described as "conservative" regarding sexual ethics and practice, Canaanite culture was "liberal."

Within Canaanite society, prostitution was acceptable. It was actually deeply associated with their religious practices. It is worthy to note that we can't know if Rahab was a cultic prostitute. Some scholars think she was but the text just doesn't tell us. Either way, prostitution didn't carry the same taboos that it does for some of us today or as it did for the nation of ancient Israel.

The scripture told us that Rahab had her own house. She had living family. Her father and mother were still alive. She had brothers and sisters. She even had people "who belonged to her." There is no hint that she was a prostitute because of a series of bad circumstances. She wasn't widowed or orphaned and pushed into this vocation. It's quite the opposite. The text presents her as an affluent person with a full life. Prostitution is merely presented as her vocation. She could be called an empowered woman. Her career wasn't frowned upon in her city. It was perfectly acceptable. And if she was actually a cultic prostitute, her career would have even put her in a place of influence.

**c. Exegetical analysis and summary of the text**

The text engages us with the first part of the conquest narratives which commences fully with chapter two. Our interest in this narrative is the role of Rahab as reflected in the key verses above. Joshua the son of Nun sent two spies to Jericho who lodged with Rahab the gate-keeper. When they were being searched for by the King's messengers, Rahab hid them under drying stalks of flax on the roof. The pursuers were sent off on a false trail and then Rahab made terms with her lodgers. She knew that Jericho must fall to the servants of Yahweh and so she

asked for protection and deliverance for herself and her family. The spies escaped from a window, with her help. When Jericho was destroyed the family was saved and Rahab joined up with the Israelites<sup>10</sup>.

Some key words from the narratives need to be closely examined. First, the spies were accepted by Rahab in such a strange land. As the text indicates, they lodged there- *וַיִּשְׁכְּבוּ*. This word means to lie down, **qal**: perfect, that is to lie in safety. It could be contended that every act of hospitality, directly or indirectly is an act of saving life. Salvation in its original meaning is an act of deliverance from danger.

Another key phrase here is, “to hid” *וַיִּכְסֶה* (Joshua 2:4). She hid them for safety, to save their lives from the death that would have come upon them by the King. This is a remarkable role she has played in the narrative. This word hidden is also repeated in the same chapter 2:6 probably to emphasize the importance of this very act of salvation; “*But she had brought them up to the roof, and hid them with the stalks of flax which she had laid in order on the roof.* Probably, it seems she had already prepared the roof for them having sensed such danger ahead.

In chapter 2: 12, she committed the spies to an oath by Yahweh that as she has dealt kindly with them, they too would deal kindly “with my father's house” *בְּבֵית אָבִי* and she demanded a sure sign. Her attention was shifted from herself to her father's house which means that she prioritizes the salvation and deliverance of her family members. In chapter 2:13, at this time, she mentions in a superior gender order those members of his family that would be preserved as remnants of Jericho, “And save alive- *וַיִּחַי* my father and mother, my brothers and sisters, and all who belong to them, and deliver *וַיִּצַל* our lives from death.” The terms “save alive” (*chayah*) and deliver of snatch (*nasal*- hiphil), all connote acts of salvation and preservation.

The saving role of Rahab towards the spies was consummated in letting them down by the rope through the window in verse 15 of chapter two. By this, Rahab herself acts as a catalyst for the destruction of the Amorite city as well as the fulfillment of the promise of the land by Yahweh to the Patriarchs; which is a pointer to universal redemption. It was indeed a shadow of what was to come.

In chapter 6:22 to 23, it is now time for the expectations of Rahab to be met and the fulfillment of the oath taken by the spies to be established. Since Joshua has been informed of the whole scenario, he said to the two men who had spied out the land, “Go into the harlot's house, and bring out from it the woman and all who belong to her, as you swore to her. “And the young men went in, and brought out Rahab, and her father and mother and brothers and all who belonged to her; and they brought all her kindred, and set them outside the camp of Israel. This liberation disposition by Rahab is similar to the role Noah played in saving his immediate family members from the flood. Although there is no evidence from the text that Rahab in any way preached to her family members, it could be deduced that this was born out of her belief in the God of Israel as indicated in chapter 2: 9. Having tested and confirmed that the God of Israel was the only God in heavens and on earth, she needed to extend this saving grace to her family members as well.

There are different scholarly positions as regards the role of Rahab in the narrative which do not only center on her saving act. For example, the Church Fathers often praised her for the hospitality which she had shown to these spies<sup>11</sup>. Gregory of Nazianzus says that both good and bad people can show hospitality. Lot, the Sodomite, is an example of a righteous person who showed hospitality, while Rahab the harlot is an example of a sinner who showed hospitality. Because of her hospitality, Rahab received salvation which was later extended to her family members. In this narrative, her hospitality is also linked with the salvation of the spies. There is a possibility that we are meant to understand that Rahab immediately pushed them into a temporary hiding place before later taking them up onto the roof.

Clement, the Bishop of Rome in the first century, said that Rahab was not only an example because of her faith, but “there was also prophecy in the woman”. Though Rahab herself was not a prophetess, she served as a “prophetess” when she hung out a scarlet thread from her house. Clement interpreted this as foreshadowing that all who believe in God shall have redemption through the blood of Christ. Justin elaborates on this theme and says that Rahab's scarlet thread is a symbol to show that all those who were at one time harlots and unrighteous now have the promise of salvation<sup>12</sup>. Irenaeus also mentions that Rahab was preserved through faith in the scarlet sign, and he, too, sees this as a foreshadowing of the blood of Christ which is efficacious and capable of saving<sup>13</sup>.

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<sup>10</sup>Moore, S. R. (2016). Rahab the Prostitute . In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham BibleDictionary* . Bellingham, WA: Lexham Press.)

<sup>11</sup>see 1 Clement 12.1; Clement of Alexandria, *Miscellanies* 4.17.

<sup>12</sup>*Dialogue with the Jew Trypho* 111

<sup>13</sup>*Against Heresies* 4.20

Chrysostom asserts that Rahab is called a “patroness of salvation” since she displays what is necessary to obtain salvation<sup>14</sup>. Rahab did not receive salvation merely because she received the spies in peace. Chrysostom makes it clear that any hostess would do the same without being saved. But Rahab’s hospitality proceeded from her faith and her “attitude towards God. Rahab had faith in God for her salvation, while the spies fixed their hope on Rahab for their salvation<sup>15</sup>.

In a nutshell, Rahab proclaimed in a brothel what Israel denied in the desert. God told Israel that there is no other god but the God who is in heaven above, and on the earth below. Israel had witnessed the acts of God, yet they asked Aaron to make a calf for them, and they then praised man-made gods for leading them out of Egypt. Rahab, the harlot, did not experience the miraculous events in the desert, yet she proclaimed in the brothel: “We know what your God has done to the Egyptians.” On this note, Chrysostom contrasts the Jews who said to idols “These are your gods who led you out of Egypt”, while the harlot assigned their salvation to God<sup>16</sup>.

#### 4. The Salvific Role of Rahab as a Model for African Christian Women Leaders

The Word of God teaches us that we should rescue one another from danger and evil. And this is not only the task of men. Women too have the task of rescuing others from sin, evil, and danger as is seen in the role of Rahab. Let us look at how her role and salvation experience serve as a model for African Christian Women.

##### 1. A Model of Hospitality

Rahab’s hospitality was the bedrock for the salvation experience for her, the Spies, and her family members. The question of whether Rahab was a harlot or an innkeeper has been a major concern for scholars. D.J Wiseman proposes that the meaning of the word here and in other Old Testament contexts may suggest “one who conducts friendly dealings with the alien person.” He also draws a comparison between the role of Old Babylonian *sabitu*, “one who gives drink,” and various laws regarding inns from earlier law codes.<sup>17</sup>

However, the lexical form of רַחַבִּית is the verb רַחַב which is used predominantly in the Old Testament as a broad term for sexual misconduct of many sorts, including adultery, fornication and prostitution. In addition, when רַחַבִּית is used as a participle and preceded by אִשָּׁה- woman, it refers unequivocally to a woman of prostitution. Thus, Rahab was indeed a prostitute. Be it as it may, we must not forget that most at times harlots play dual roles, as sex for money and innkeepers; their major concerns are not the kind of services they render at times but the money or gain attached to them. Thus, here Rahab rendered a hospitality service that bent towards the preservation of lives. Her brothel is here regarded as a house of hospitality.

In the ministry of the church, the ministers’ manses should serve as a house of hospitality for both the members and non-members of the church. In this way, it becomes an avenue for the ministers to extend the love of Christ to such people. However, most of the time, the attitudes of the ministers’ wives or the female ministers towards strangers are not welcoming. This always generates questions of doubt about the salvation of such women, at the same time, debarring those souls that would have been won through their hospitality. The attitude of Rahab therefore should be a challenge and a model for such Christian women leaders.

##### 2. Rahab was a Patroness of Salvation

What caught my attention in this narrative is that Rahab prioritizes salvation over every other thing. Although many biblical scholars are motivated by her faith in the God of Israel rather than her emphasis on salvation; however, this faith in Yahweh is a step toward salvation. Having worked out her salvation as evidenced in her confession of faith in the God of Israel, she wants this salvation for her entire family. Even though she was into prostitution, she did not demand money or material things in returns for saving the lives of the spies. But her interest was in the salvation of her “father, mother, brothers, sisters and all those that belong to them”. This is credible. If she had asked for any other things besides from the salvation of herself and her family members, they too might have been destroyed with the rest of the Canaanites. She did not merely request for protection from the spies in return as some people may think, she was working the salvation of her people as well; this is seen in the use of the phrase *chayah*- save alive. This word has the same meaning as *yesuah*- salvation.

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<sup>14</sup>Chrysostom, *On Repentance* MPG 49.330

<sup>15</sup>Origen, *Selections on Joshua* MPG 12.820

<sup>16</sup>Chrysostom, *On penitence* MPG 49.330

<sup>17</sup> D.J Wiseman, 1964. *Rahab of Jericho*,” TynB 14 8-11

The era we are now is the era of prosperity messages by many ministers of the gospel and church leaders. Attention is being shifted from the haul mark of the church which is the salvation of souls. Fame and materialism have either taken away or dominated the ministry of many ministers and thus the ministry of the church is suffering stagnation in spiritual growth particularly in African churches.

Therefore, this is a challenge for African Christian women ministers and leaders to model their ministries after the saved Rahab whose priority was in the salvation of her souls and family members. They must begin their ministries of salvation from their families. It is a pity that many Christian women's homes are in disarray simply because their immediate family members are yet to be saved, while they are busy going about in the name of ministry. Believers are to first of all work towards the salvation of their immediate families before they can extend it to others.

### 3. A Woman of Great Honour

The salvific role of Rahab brought her a great honour in Israel. First, after the destruction of Jericho, Rahab and her entire family integrated with the Israelites. Having become the member of the covenant community of Israel, she married a Jewish man named Salmon, one of the two spies she had sheltered in her home. In time, she gave birth to Boaz, who married Ruth, who gave birth to Obed, the father of Jesse; the father of David, through whose lineage Jesus was born. Thus she became King David's and Jesus' great, great, grandmother. She is one of the only women mentioned in the genealogy of Christ<sup>18</sup>.

It should be noted that this woman was not remembered or honoured for her many material possessions neither was she not honoured for her profession as a harlot but she was honoured for her act of salvation and redemption. Rahab has the intention to bring salvation to others and she did. The word salvific in its etymological meaning is being able or intending to provide salvation or redemption; it is from the Latin word *salvificus* meaning saving. Thus while Rahab might not have the ability to save, she provides salvation and redemption. This a model worth emulating. African Christian women should note that the earthly material acquisitions at the expense of the essence of Christian ministry will not bring them honour and lasting remembrance, but their attitudes of ensuring that a true gospel of salvation is preached to the unreached.

### Conclusion

Although; Rahab was not in any position of leadership, she has the quality of a good leader at the same time; she played the role of a good leader; which justifies the fact that women tend to do well in leadership positions. It is also pertinent to note that God can use any individual to accomplish His purpose on earth. No one should be written off or condemned of not being worthy of the mercy of God. If God can use a prostitute to accomplish his will in the life of his people, and such individual became a heroine of faith, anybody can become something in the hands of God.

The narrative of Rahab was very popular amongst the Fathers of the Church. Though they continued to refer to her as Rahab, the harlot, they always used her story in a positive sense. Her previous questionable profession never counted against her. Rahab is used inter alia, as a patroness of salvation, an example of faith, and hospitality, and of repentance, and as a model of the Church, and as proof of God's love for man. She was the catalyst of the conquest of Jericho who was admitted into the covenant community of Israelites by adoption and marriage and became a heroine in the genealogy of Israel; this serves as an encouragement to people who may be in a hopeless situation to remain courageous and focused in God. There is hope for every living soul in God.

### Recommendations

Having examined the salvific role of Rahab in the conquest narrative as a model for African Christian women, the study comes up with the following recommendations.

1. African Christian women leaders should prioritize salvation of others including their immediate family members in their various ecclesiastical positions as this will enhance the future of Christian ministry in Africa in this era of insecurity in the nations of the world that people need succor and a sense of belonging; and at this time when the gospel of materialism and prosperity are placed above the true gospel of salvation, the Christian women leaders should act fast like Rahab in snatching the souls that are perishing, knowing fully that the mandate is for both men and women. It was such role that brought

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<sup>18</sup>Moore, S. R. (2016). Rahab the Prostitute . In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary* . Bellingham, WA: Lexham Press.)

Rahab to the limelight. As pointed out by Theophilus, despite her “otherness” she still has a place in God’s global plan of salvation.<sup>19</sup>

2. The women should make it as a point of duty to support the mission of God and the ministry of the church by encouraging and supporting the missionaries who are out there for mission work in a strange land just as Rahab did for the Spies in Jericho. Such support can come in form of cash and kind. Food stuff could be arranged and sent to such missionaries where identified.
3. The women should care for the needs in their various ministries. This is because caring is part of the christian ministry as demonstrated by Rahab.
4. They should ensure that their immediate family members are saved through their ministries by preaching, caring, and mentoring them spiritually and morally.

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<sup>19</sup> M.U Theophilus. The Role of Rahab in the Conquest story of Joshua: Towards an Igwebuiké Theology. OSA Santa Maria University of Theology, San Francisco, US.A Accessed: 4-4-2022. 40&41.