

Faith in Hebrews and James: A Study of Hebrews 10:19-12:14 and James 1-2

(Below I have attached a sheet with all, or at least nearly all, of the verses referenced in this paper typed out in order if you are interested in following along or in having them to refer to later. I mention many verses, but do not read many of them in full, so this is to help fill in the gaps)

In this paper I am seeking to understand how Hebrews 10:19-12:14 and James 1-2 define “faith.” I chose these two texts to compare because of their common emphasis on and explanation of faith. This paper, therefore, first examines their similar use of the word πίστις, then the centrality themes of “endurance” and adoption, and finally their common use of Abraham and Rahab. Because of significant similarities in the mechanics of their writing, it seems worth looking more closely at the theological implications for a biblical definition of “faith” as presented in these epistles.¹

In Hebrews 10:19-12:14, πίστος first appears in 10:22-23 where it says: “let us draw near with a true heart in *fullness of faith*, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of hope without wavering, for *faithful* is he who has promised” (translation mine). That first expression, *fullness of faith* or πληροφορία πίστεως, parallels the author’s statement from Hebrews 6:11,² where he urges his audience to show diligence “so as to realize the *fullness of hope* until the end.”³ Throughout the epistle the author consistently links hope and faith,⁴ such that the two words become nearly interchangeable and faith is given a future orientation. Even here, where we draw near *in assurance of faith*, we hold fast *to the confession of hope*. The content of the confession is hope in the promises of God and the faith to enter is based not merely on having been cleansed, but on God’s character as *faithful*. The confession of hope is based on an as-yet unfulfilled promise, and the readers are encouraged in verse 25 to anticipate this coming Day of fulfillment when Christ will be made Lord over the cosmos.

¹ One obvious place to start is a brief look at the term πίστις itself in both texts. In Hebrews it appears thirty-two times, twenty-seven of those in chapter 11 alone. In James it appears sixteen times, thirteen of those in chapter 2. These two books together account for nearly twenty percent of the entire New Testament’s count for the term πίστις. Though such a word count fails to include variations in the term like the verb or adjective from the same root, but it does indicate the importance of this one concept in these two books relative to the rest of the New Testament. With the other forms included in the count, these two books drop to 11% of the NT usage of the πιστ-root, a count still disproportionately high.

² Attridge, *Hebrews*, 288.

³ These two verses use the same πληροφορία plus the genitive combination that can also be translated as “full assurance” of hope or faith.

⁴ E.g., Hebrews 3:6; 4:14; 6:11-12, 18-19; 7:19; 10:22-23; 11:1, 13, 39.

Moving forward, we arrive at verse 1 of chapter 11, “Faith is the assurance of things hoped for, the conviction of things not seen.” Via summarizes this sentence, saying: “In the concise definition of 11:1 faith is an act and/or stance that somehow puts one in touch with its goals—what is hoped for (the fulfillment of eschatological promises) and what is unseen (the eternal, heavenly realities).”⁵ The “unseen,” however, does not need to refer to a Platonic dualism, contra Attridge.⁶ Rather, Brawley argues that the background to Hebrews 11:1 is found in Hebrews 2:8, with the ultimate subjugation of all things to Christ as the “hoped for and not yet seen” reality of faith.⁷ An interpretation within that context refutes the notion that faith is any sort of “power that confers that for which it hopes.”⁸ The chapter gives example after example of people who suffered for their faith, none of whom “received what had been promised,” as verses 13 and 39 repeat. Verse one, as the introduction to the list of the faithful, instead indicates a settled trust in God’s character, ability and certain fulfillment of his promises, as 10:23 laid out: “he who has promised is faithful.” Hebrews 11:6 reminds the reader that “without faith it is impossible to please God, for the one approaching God *must* believe that He is, and that he will be the rewarder of the one earnestly seeking him.” Here the author focuses on both the content of faith—God’s existence and his character as one who in his very nature rewards those who seek him—and that this faith is active because the person who believes seeks God.⁹

What does the rest of chapter 11 bring out with its repetition of “*by faith*”? Illustration after illustration verbally hammers home the point that these “heroes of the faith” acted a certain way as a result of their faith.¹⁰ Stressing an element of right content to faith, the author states in

⁵ Dan O. Via, “Revelation, Atonement and the Scope of Faith in the Epistle to the Hebrews: A Deconstructive and Reader-Response Interpretation,” *BibInterp* 11 (2003): 518. Via’s conclusions are theologically problematic and should be handled cautiously, but this definition is helpful. Alan Culpepper (“A Superior Faith: Hebrews 10:19-12:2,” *RevExp* 82 [1985]: 381) comments “Faith is the confidence of those who live in the certainty that God’s redemptive work and its future fulfillment are more significant than the empirical world,” and I would add that this certainty therefore changes their behavior.

⁶ See Attridge, *Hebrews*, 311. I do not think a Platonic interpretation is necessary contextually.

⁷ Robert Brawley, “Discursive Structure and the Unseen in Hebrews 2:8 and 11:1: A Neglected Aspect of the Context,” *CBQ* 55 (1993): 81-98, see especially 85, 98.

⁸ Brawley, 81.

⁹ Dennis Hamm (“Faith in the Epistle to the Hebrews: The Jesus Factor,” *CBQ* 52 [1990]: 270-91) notes that “From the OT and intertestamental Jewish tradition, the early Jewish Christian community has inherited a rich complex of ideas connected with faith, including and especially confidence in God and perseverance, based on trust that God would be faithful to his promises” (271). Many have observed that Hebrews and James sound the most Jewish in their definition of “faith,” which may be true, but both epistles point to faith in Jesus as seen in Hebrews 12:2 and James 2:1. Attridge (*Hebrews*, 314) comments that “an explicit specification of the content of faith is quite lacking in Hebrews,” a statement which springs from a desire to find Pauline “faith in Christ” language in Hebrews.

¹⁰ See Michael R. Cosby, “The Rhetorical Composition of Hebrews 11,” *JBL* 107 (1988): 257-73. He concludes that the “rhetorical techniques reinforce the actual evidence presented to validate the author’s claim that those who

verse two *by faith we know* that God created the world. In addition, each of the characters he depicts *acted* in accordance with God's will for them, whether it meant triumph and transformation or pilgrimage and death. We will return to this theme, but first we turn to James and his use of πίστις.

In James 1:2-5, we discover that the faith of the readers has been undergoing testing, an experience that requires wisdom from God to endure well. Verse six expands how to ask God for this wisdom, saying that one should “ask in *faith* (πίστις) without doubting,” because doubt calls into question God's revealed character as the *giving God* (verse 5). This description of God's character and our proper response to it parallels Hebrews 11:6 and its portrayal of God as the rewarder of those who earnestly seek him. Clearly, trust in God's character as generous to those seeking him is an essential piece of faith. The one who doubts, meanwhile, is given a warning similar to the apostasy warnings in Hebrews. Believers must believe in God's generosity, reiterated in 1:17, where it is very nearly a point of doctrine (“do not be deceived,” v. 16), that every good and perfect gift comes from the Father.¹¹

In chapter two, James defines and defends faith that works. James 2:14-26 is often read apart from its context, but in context he leads into his dialogue on faith with discussions on human favoritism and God's judgment.¹² James 2:13 states, “judgment without mercy will be shown to the one who has not been merciful,” but he then avoids a true works-righteousness with his triumphant conclusion, “Mercy triumphs over judgment!” Setting up his discussion of faith and works, then, James creates a tension wherein God's mercy in judgment is somehow dependent on human mercy in life.

In James 2:14-26, he argues that faith *must* have an active component or it is no faith at all. James is not entirely sarcastic in 2:19 when he comments, “you believe that there is one God, you do well,” even though he follows it with, “Even the demons believe and shudder.” The correct content of their belief is not questioned.¹³ The problem James wants to correct is knowledge about God without change in the individual. Thus he observes lack of concern for the poor in their midst and compares their seemingly correct “faith” with that of the demons. For

please God are the ones who ignore earthly blessing and live their lives in the glorious hope of the promised heavenly rest” (273).

¹¹ James is most likely thinking of wisdom as the gift, wisdom that is so crucial to life (Martin, *James*, 38; Perkins, *James*, 102; Davids, *James*, 88), revealing more of God's nature as one who gives freely.

¹² James 2:1 makes clear that true Christian faith and any sort of favoritism cannot coexist, thus working as the thesis for the entire chapter.

¹³ As Davids (*James*, 125) states, “Such belief is indeed necessary, but not enough for salvation.”

James, Abraham's acts of obedience proved he truly believed God; likewise Rahab's choice to align herself with the people of God showed that her faith was real. James argues for a faith that is practical in its focus while it anticipates the Lord's return. The concern throughout both Hebrews and James is obedience to God's commands. Hebrews shows a variety of situations with a variety of responses; James largely limits his "works" to hospitality with its corresponding concern for the needy.¹⁴ Neither author, however, permits a definition of faith that does not include the practical. For James, particularly in 2:14-17, faith by its very nature will work.

Further, the similarity in the two texts is not just in the way that the two authors talk about "faith" as something that makes one *act*. Both authors place an equally strong emphasis on endurance (ὑπομονή), which leads to completion (Heb 11:40, 12:2; Jas. 1:4, 2:22). Both show concern that their readers *endure* when under testing and when the outcome of their situation is not apparent. In Hebrews 10:32-36, the author reminds his readers of previous times of persecution when they held on to their faith and in verse 36 issues the challenge "you have need of perseverance so that, having done the will of God, you might receive the promise." Here three components of "faith" come together: endurance, obedience to God, and the promise. Faith believes God has promised Christ's victory and that the promise will come to fulfillment, and therefore dictates endurance in obedience. Verse 39 contrasts those who fail to endure with those who press on in their faith ("belief unto preservation"), expanding on his quotation from Habakkuk 2:3-4 in Hebrews 10:38. Endurance, in effect, requires remaining in the tension between the desired fulfillment of the promise and the painful present persecution. Endurance extends all the way to the end of life. Rhee argues that all of chapter 11 is a chiasmus, where the center is 11:13-16 with its emphasis on the promises of God and the present and future aspects of faith in relation to those promises.¹⁵ Seeing the structure this way allows Rhee to argue that, although "faith [in Hebrews] involves both present and future aspects ... the primary emphasis in Hebrews 11 is on the future," and endurance is grounded in the hope of the future promises.¹⁶ At the end of chapter 11 the author lists a series of tortures and horrific events, some of which were

¹⁴ If God cares about the poor, as James 2:6 makes clear, then faith – knowing God truly and obeying him fully – means God's followers should also be concerned for the poor.

¹⁵ Victor (Sung-Yul) Rhee, *Faith in Hebrews: Analysis within the context of Christology, Eschatology, and Ethics* (New York: Peter Lang, 2001), especially 180-242; also Rhee, "Chiasm and the Concept of Faith in Hebrews 11," *BibSac* 155 (1998): 327-45.

¹⁶ Rhee, "Chiasm," 345.

triumphed over in life, some of which brought about death, and describes how all of the heroes endured pain and even death because they trusted God to fulfill his promise of future victory.

The author of Hebrews then interprets suffering with reference to sonship in the beginning of chapter 12, a reference paralleled in James 1:18 and the picture of God giving birth to believers by his word. In Hebrews, the idea that sonship entails discipline is triggered and affirmed by the reminder to “consider Christ” and all that he endured. If Christ, the divine Son of God, endured hardship, opposition and persecution to the point of death, the adopted children of God are fairly warned to expect hardships. Not only that, but since Jesus is both the author and perfecter of the faith, believers are encouraged to keep on enduring. The author uses the example of Christ as a focus for his hearers, one to which they can relate in suffering and which can also shame or hearten them to endure, since, as the author makes clear in 12:4, Christ endured far more than they.

But hardships, while indicating the adopted nature of Christians in the world, also indicate that God himself treats believers as his children, supported by the reference to Proverbs 4:26. The author of Hebrews goes on in 12:8 to challenge that all true children of God will undergo discipline. The author challenges his readers to persevere because discipline is for their own good, for by enduring they grow in holiness (12:11).¹⁷ This is the conclusion to which the chapter on faith has led: faith requires knowledge of God as father and obedience to his will which in turn involves endurance despite the circumstances.

James also calls for endurance at the beginning and end of his epistle. In 1:2-4 he reminds his readers, in language similar to that of the author of Hebrews, that the correct perspective on trials is endurance (ὑπομονή). In 5:7-11 he calls his readers to persevere in the face of oppression by the wealthy by reminding them of the promise of the Lord’s coming. James here indicates that “patient endurance” reveals a faith that is working. Throughout the epistle, James urges his readers to move towards perfection, and from the beginning he specifies that the key to it is endurance (Jas 1:3-4). For both authors, endurance reveals faith, and only faith that endures is faith (cf. Heb. 10:36).

¹⁷ Hebrews 12:11 and James 3:18 exhibit remarkable parallelism of concept and wording, and both passages are likewise difficult to translate. In Hebrews the point seems to be that the one trained by discipline is promised “the peaceful fruit of righteousness” (καρπὸν εἰρηνικὸν ... δικαιοσύνης), where James, in the context of wisdom and Wisdom’s “fruit,” comments that the “fruit of righteousness is sown in peace” (καρπὸς ... δικαιοσύνης ἐν εἰρήνῃ). Given Hebrews’ earlier emphasis on Sabbath rest, the author’s emphasis here on peace may well have to do with this rest. Nevertheless, both authors point to the idea that righteousness is both the fruit of obedience and the ground of peace.

Finally, the examples of Abraham and Rahab also link the two expositions on faith. Hebrews' list of characters is parallel to literature elsewhere (see, e.g., Sirach 44-50; Wisd. 10; 1 Macc. 2:51-62; 4 Ezra 7:106-111), and the author puts rhetoric to very good use in forcing his point home in a variety of ways.¹⁸ Abraham is a standout character of the Old Testament, appearing in nearly every Jewish list available. Rahab, however, is not a common character and it is remarkable that both authors used her, especially since in style Hebrews and James are among the most Jewish books of the New Testament. For *these* two epistles both to include a Gentile woman as a model of faith is noteworthy. As many have noted, Abraham and Rahab stand as far apart from each other on the social scale as is possible: the one a wealthy, respectable male and founder of the Israelite nation; the other a poor, disreputable, Gentile female. Further, their actions of obedience differ, proving that there is not one action required of all people, other than obedience to God. Both characters are linked, however, by a faith that recognized Yahweh's identity and by an obedience that defied their circumstances. While the two authors emphasize different aspects of their obedience—Hebrews focuses on sojourning and sacrifice; James on hospitality—both are unified in the conclusion that, for Abraham and Rahab, faith led them to act separately from the society around them.

In Hebrews, Abraham is held up as an example for two different actions: leaving his country in response to God's call and nearly sacrificing his son in response to God's command. James focuses solely on the latter event, seeing in this the fulfillment of Genesis 15:6. The *'Aqedah*, or the binding of Isaac, functions as a powerful example of obedience to God, of knowing God's character and of trusting him despite every appearance to the contrary. It is for this, as well as Abraham's obedience in leaving behind his home, that he is commended as an example. The point is Abraham's absolute trust in God in this situation, not the idealization of child sacrifice. Abraham had failed to trust God before, but here, when God asked for the sacrifice of the one thing for which Abraham had longed, he obeyed. As the author of Hebrews elaborates, Abraham knew Isaac was the child of the promise and knew God would have to redeem the situation so that the promise would be fulfilled, and he trusted that God would somehow fulfill the promise. His knowledge of God's character compelled Abraham to the altar. Faith had become a practical reality for Abraham.

¹⁸ Cosby, "The Rhetorical Composition." 257-273.

The example of Rahab, not a typical paradigmatic character, helps to extricate faith from the domain of the ethnic Israelite. Like Abraham, she is commended for her faith, not her lies. Rather, because she recognized that the God of Israel was the one true God and acted accordingly, she is praised for sacrificing everything in order to further the cause of God's people.¹⁹ Her proactive faith distinguished her from her townspeople. In Joshua 2:9-11 Rahab describes the fear that overwhelmed her people in hearing of the works of Israel's God and realizing their own doom. Like the demons in James 2:19, her fellow citizens knew of and feared Yahweh, but their knowledge did not save them. Rahab's actions, however, set her apart as truly knowing and believing in the "God in heaven above and on the earth below." The author of Hebrews goes so far as to imply that it was because of *receiving* the spies that she was not killed, a receiving which derived from and demonstrated her faith. James says that she was "pronounced righteous" because of her work in receiving the spies and sending them off safely. Her faith led to action, and her action brought about the salvation of herself and her whole family, and she was considered justified before God.

We have seen throughout this paper that Hebrews and James define the concept of faith similarly. Faith, while eschatologically focused on the promises of God, is also practical. Hebrews 11:1 may sound mystical: "Faith is the assurance of things hoped for, the conviction of things not seen," but such faith is firmly grounded in God's promise of Christ's sovereignty only partially revealed in the incarnation. Trusting God fully involves knowing his character as the one who keeps his promises despite delay or persecution, and gives generously to his followers. Believers must endure in active faith, trusting that God will fulfill his promises even if they die (or are killed) before they see the completion. Faith is the response to God's character that leads us inextricably into obedience and endurance, knowing that God himself will complete what he has promised and bring us into perfection. Hebrews and James teach that there is no faith but faithful faith.

¹⁹ Culpepper ("Superior Faith," 368) observes of Hebrews, "Rahab, the harlot, is the most improbable heroine to appear on this list, but her valor earned her a secure place in Jewish and Christian literature (see Josephus, *Antiquities*, V. 7; Matt. 1:5; James 2:25)."

Conference Handout of Verses Referenced

Faith (πίστις)

Hebrews 10:22-23 – “Let us draw near with a true heart in *fullness of faith* (πληροφορία πίστεως), with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of hope without wavering, for *faithful* (πιστός) is he who has promised” (translation mine).

Hebrews 6:11 – “And we desire that each one of you show the same diligence so as to realize the *full assurance of hope* (πληροφορίαν τῆς ἐλπίδος) until the end.” (NASB)

Hebrews 10:25 – “not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, *as you see the day drawing near.*” (NASB)

Hebrews 11:1 – “Faith is the assurance of things hoped for (ἐλπίζομένων ὑπόστασις), the conviction of things not seen (πραγμάτων ἔλεγχος οὐ βλεπομένων).” (NASB)

Hebrews 11:13 – “All these died in faith, *without receiving the promises*, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.” (NASB)

Hebrews 11:39 – “And all these, having gained approval through their faith, *did not receive what was promised.*” (NASB)

Hebrews 11:6 – “And without faith it is impossible to please Him, for he who comes to God *must believe that He is, and that He is a rewarder of those who seek Him.*” (NASB)

James 1:2-8 – “Consider it pure joy, my brothers and sisters, whenever you fall into various trials, **3** because you know that the *testing of your faith produces endurance.* **4** And let endurance have its complete effect, in order that you might be complete and whole, lacking in nothing. **5** Now if any of you lacks *wisdom*, you should *ask from the God who gives to all* (διδόντος θεοῦ) without hesitation or mocking and it will be given to you. **6** But *ask in faith* in no way doubting; for the one who doubts is like a wave of the sea blown by the wind and tossed about; **7** for that person must not suppose that they will receive anything from the Lord, **8** for that person is double-minded, unstable in all their ways.” (translation mine)

James 1:17 – “Every *good and perfect gift is coming down from above*, from the Father of lights, in whom there is no variation or shadow of turning.” (translation mine)

James 2:13 – “For judgment without mercy will be (shown) to the one not doing mercy; mercy triumphs over judgment.” (translation mine)

James 2:19 – “You believe that God is one (εἷς ἐστιν ὁ θεός), you do well; the demons also believe, and shudder.” (NASB)

James 2:14-17 – “What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? **15** If a brother or sister is without clothing and in need of daily food, **16** and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for their body, what use is that? **17** Even so *faith, if it has no works, is dead*, being by itself.” (NASB)

Endurance (ὑπομονή)

Endurance leads to completion: Hebrews 11:40, 12:2; James 1:4, 2:22

Hebrews 10:36 – “For you have need of *endurance*, so that *when you have done the will of God*, you may receive what was *promised.*” (NASB)

Hebrews 10:38(Hab 2:3-4)-39 – “But My righteous one shall *live by faith* (ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται); And if he shrinks back, My soul has no pleasure in him. **39** But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul (πίστεως εἰς περιποίησιν ψυχῆς).” (NASB)

Hebrews 11:13-16 – “All these died in faith, *without receiving the promises, but having seen them and having welcomed them from a distance*, and having confessed that they were strangers and exiles on the earth. **14** For those who say such things make it clear that they are seeking a country of their own. **15** And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. **16** But as it is, they desire a better country, that is a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.” (NASB)

Hebrews 12:2-4 – “fixing our eyes on Jesus, the *author and perfecter of faith*, who for the joy set before Him *endured the cross*, despising the shame, and has sat down at the right hand of the throne of God. **3** For *consider Him who has endured such hostility* by sinners against Himself, *so that you may not grow weary* and lose heart. **4** *You have not yet resisted to the point of shedding blood* in your striving against sin.” (NASB)

James 1:18 – “Because he was willing, *he gave birth to us* by the word of truth (ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας), in order that we might be a sort of firstfruit of his creation” (translation mine)

Proverbs 4:26 (Hebrews 12:6) – “For those whom the Lord loves He disciplines, And He scourges *every son* whom He receives” (NASB)

Hebrews 12:11 – “All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness” (NASB)

James 1:2-4 – “Consider it pure joy, my brothers and sisters, whenever you fall into various trials, **3** because you know that the *testing of your faith produces endurance.* **4** And let endurance have its complete effect, in order that you might be complete and whole, lacking in nothing.” (translation mine)

James 5:7-8 – “*Be patient* (μακροθυμήσατε), therefore, brethren, until the coming of the Lord. Behold, *the farmer waits* for the precious produce of the soil, *being patient* (μακροθυμῶν) about it, *until* it gets the early and late rains. *You too be patient* (μακροθυμήσατε καὶ ὑμεῖς); strengthen your hearts, *for the coming of the Lord is at hand.*” (NASB)

Abraham and Rahab

Parallels: Sirach 44-50; Wisdom of Solomon 10; 1 Maccabees 2:51-62; 4 Ezra 7:106-111

Hebrews 11:8-12, 17-19 – “By *faith* (πίστει) Abraham, when he was called, *obeyed* by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. **9** By *faith* (πίστει) *he lived* as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; **10** for he was looking for the city which has foundations, whose architect and builder is God. **11** By *faith* (πίστει) even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised; (*NRSV*: By faith he received power of procreation, even though he was too old—and Sarah herself was barren—because he considered him faithful who had promised.) **12** therefore, also, there was born of one man, and him as good as dead at that, as many descendants as the stars of heaven in number, and innumerable as the sand which is by the seashore... **17** By *faith* (πίστει) Abraham, when he was tested, *offered up Isaac*; and he who had received the promises was offering up his only begotten son; **18** it was he to whom it was said, “In Isaac your descendants shall be called.” **19** *He considered that God is able to raise men even from the dead*; from which he also received him back as a type.” (NASB)

James 2:21-24 – “Was not Abraham our father *justified by works* (ἐξ ἔργων ἐδικαιώθη), when he *offered up Isaac* his son on the altar? **22** You see that *faith was working with his works* (πίστις συνήργει τοῖς ἔργοις αὐτοῦ), and as a *result of the works, faith was perfected* (καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη); **23** and the Scripture was fulfilled which says, “And Abraham believed God, and it was reckoned to him as righteousness,” and he was called the friend of God. **24** You see that a man is justified by works, and not by faith alone.”

Hebrews 11:31 – “By *faith* (πίστει) Rahab the prostitute did not perish with the disobedient *by receiving* (δεξαμένη) the spies in peace.” (translation mine)

James 2:25 – “In the same way was not Rahab the prostitute also *justified by works* (ἐξ ἔργων ἐδικαιώθη), *receiving* (ὑποδεξαμένη) the messengers and *sending* (ἐκβαλοῦσα) them out a different way?” (translation mine)

Joshua 2:9-11 – “[She] said to the men, “I know that the LORD has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have melted 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 utterly destroyed. **11** “And when we heard it, our hearts melted and no courage remained in any man any longer because of you; *for the LORD your God, He is God in heaven above and on earth beneath.*” (NASB)