

# RAHAB, ILLA MERETRIX\*

**J.P.K. Kritzinger**  
(University of Pretoria)

## **Abstract**

*This article focuses on the controversial Biblical figure, Rahab, the harlot of Jericho, and especially how the Latin Church fathers saw her. Rahab, whose story is told in the second chapter of the book of Joshua, betrayed her own people by receiving the spies of the enemy into her home and when the city of Jericho collapsed, she and her family were saved. For the Latin Fathers, Rahab was a symbol of the church, and the fact that she and her family were saved also pointed to the inclusion of the gentiles into the church.*

## **Introduction**

In this article we investigate the different references to Rahab, the prostitute, in the works of the Latin Church Fathers in order to present a picture of Rahab, as seen through the eyes of these church leaders of the first five centuries AD. There is quite a number of references to Rahab, most of them from commentaries on the different biblical passages where she is mentioned, namely Jos. 2:1 and 6:17; Ps. 86; Mt. 1:5; Heb. 11:31 and Jas 2:25.<sup>1</sup>

## **Attributes of Rahab**

Firstly we look at the different attributes of Rahab. The nouns and adjectives which they used to describe Rahab, provide us with a good idea of how the Church fathers saw her.

- ***meretrix* – Rahab the prostitute**

The epithet *meretrix* (prostitute) stems from the Vulgate translation of the Bible, where Rahab is called '*Rahab meretrix*' (Jos. 2:1 and 6:17; Heb. 11.31 and Jas 2.25) and this description almost functions as a surname.

Despite the fact that Rahab is known in the first place as a prostitute (*meretrix*), she is not really judged for her immorality – this aspect is rather interpreted as important for the spiritual meaning of the text. Not one of these church fathers, whose works have been consulted, directly criticises

the fact that Rahab had been a prostitute and it seems as if they either ignore it or interpret it only as a figurative attribute.

Ambrose adds the adjective *casta* (chaste) to this attribute and uses the term *casta meretrix* (a chaste whore) with reference to Rahab as type of the church<sup>2</sup>. I fully agree with Biffi<sup>3</sup> who asserts that the emphasis in this ‘somewhat surprising oxymoron’ of Ambrose falls on the adjective *casta* rather than on the noun *meretrix*. In his spiritual (mystical) interpretation Ambrose says:

... that Rahab, as a type a prostitute, but as a mystery is the Church, united now to the Gentiles by the sharing of the sacraments.<sup>4</sup>

By this description and especially through the words ‘*consortio*’ (sharing) and ‘*copulata*’ (united), the word *meretrix* refers to the relationship of the church with the gentile nations. The image of the prostitute was normally used negatively of Israel’s unfaithful relationships with the idols of the nations (e.g. in the book Hosea), but here it refers in a positive way to the inclusion of the gentiles as part of the church. The same idea is mentioned by Ambrose in the following passage:

... that Rahab, as a type a prostitute, but as a mystery the Church, gave the prophetic sign of the public salvation; she who did not refuse the union with many strangers. And the more she was connected to many people, the chaster she was: an immaculate virgin, without a wrinkle, with untouched modesty, with a love for the people, the chaste whore, the sterile widow, the fertile maiden ...<sup>5</sup>

Caesarius of Arles gives a similar explanation for the fact that Rahab is called *meretrix*:

That prostitute, most beloved brothers, was a figure of the church, she who before the arrival of Josua used to have relationships with the idols.<sup>6</sup>

Augustine<sup>7</sup> also uses a synonymous expression, *mulier fornicaria*, as alternative for *meretrix*, but there as well the focus falls on the fact that she has helped the spies and again nothing is said about her immoral lifestyle.

Jerome also refers to Raab as *illa meretrix* (that prostitute), but states that she suddenly becomes a virgin, and that she is able to conceive and give birth to the Saviour.<sup>8</sup>

- ***hospita* – Rahab as hostess**

Several authors employ the positive attribute *hospita* to describe Rahab as the one who received the spies into her house. She is called the hostess of the holy (*hospita sanctorum*) by Prudentius.<sup>9</sup> Her hospitality towards strangers, in this case God's people, is also praised by Augustine:

Let Rahab then be praised in Jericho, because she received the foreign men of God with hospitality<sup>10</sup>

According to Jerome her hospitality in receiving the spies of Josua, is the reason why she will be remembered on the Day of Judgment:

I will remember Rahab; it is she who received my spies and I shall remember her on the Day of Judgment.<sup>11</sup>

- ***alienigena* – Rahab as stranger**

The description of Rahab as stranger (*alienigena*) comes from the Vulgate version of Psalm 86.<sup>12</sup> The fact that Rahab was not a Jew is emphasised. In accordance with the attribute *alienigena*, Augustine says that Rahab does not belong to the Jewish people<sup>13</sup> and that Rahab and Babylon signify the gentiles.<sup>14</sup>

- ***provida* – Rahab as someone having foresight**

The attribute *provida* is closely related with the fact that the Church fathers saw in her someone who prefigures the Church; someone who acts as a type of the salvation which is not restricted to the Jews but also available to the gentiles. She is described by Ambrose as someone who understood the heavenly mystery,<sup>15</sup> while Augustine says that 'she trusted beforehand in the promise'.<sup>16</sup>

- ***testis* – Rahab as witness**

Ambrosiaster refers to the fact that Rahab has testified that Egypt was struck by different plagues for her injustices and that the God of the

Israelites performed miracles, e.g. feeding his people with food from heaven.<sup>17</sup> It is indeed remarkable that Rahab, the harlot of Jericho, is testifying to the miraculous deeds of the God of the Israelites, who led his people out of Egypt and through the desert.

### **The meaning of the name Rahab**

Jerome gives the following explanation of Rahab's name:

Rahab thus admits of two interpretations: the name may imply either 'a broad space' or, better, 'pride'. Consider, therefore, its impact. She who formerly walked the broad, spacious road to death, she whose pride was driving her to destruction, was later converted unto humility.<sup>18</sup>

From this explanation it is clear that her name has a negative connotation which refers to her state before her conversion.

### **An example of faith**

In the eleventh chapter of the letter to the Hebrews, Rahab is mentioned with Abraham, Isaac, Iacob, Ioseph, Moyses, and others, as an example of the faith which saves. In the following passage Prudentius also refers to the strength of Rahab's faith:

Jericho fell; the house of Rahab stands alone. The hostess of the holy ones, the prostitute (so strong is the power of her faith) shows a visible scarlet cloth from her safe house as a sign of blood with the fires facing her.<sup>19</sup>

Augustine<sup>20</sup> describes Rahab as someone who feared God (*quae timuit Deum*), while Jerome<sup>21</sup> uses the words "*converti sunt ad me*" to indicate that they (i.e. Rahab and the midwives of Egypt) were converted to the God of the Jews.

### **An example of good works**

It is stated in many passages what Rahab has done, e.g.

(We remember) ... that Rahab the harlot, stayed in that (city), she, who received the spies sent by Joshua, with hospitality. She

made a plan and replied to the asking citizens that the spies had left, but she hid them in the roof and in order to save herself and her people from the destruction of the city, she tied a scarlet cloth in the window.<sup>22</sup>

### **A combination of faith and good works**

Hanson (1978:57) agrees with Jaubert that Clement, referring to both Rahab's faith and good works, reconciles the Hebrews and James traditions and states that it seems quite likely that Clement was consciously trying to reconcile the two passages. We also find both elements in the following passage from Augustine:

Therefore, touching Rahab in Jericho, because she entertained strangers, men of God, because in entertaining them she put herself in peril, because she believed on their God, because she diligently hid them where she could, because she gave them most faithful counsel of returning by another way, let her be praised as meet to be imitated even by the citizens of Jerusalem on high.<sup>23</sup>  
(Translation: H. Browne)

Augustine gives five reasons (introduced by *quia*) why even the citizens of the heavenly Jerusalem should praise Rahab as a role model. Four of the five reasons state what she has done, but the third reason (perhaps the central one) is the fact that she believed in the God of the Israelites.

Ambrose refers in one short sentence to what she did and how she did it and again her faith is mentioned in one breath with her good works:

And therefore we can also accept the song of Rahab in good faith, that prostitute, who received the spies of Josua with a faithful mind.<sup>24</sup>

### **The house of Rahab as a type of the church and symbol of church unity**

“After Clement ...a definite ecclesiological interpretation of the figure of Rahab is clearly delineated – from Justin to Irenaeus, to Origen, to Cyprian”.<sup>25</sup> The famous principle, *extra ecclesiam nulla salus*, (there is no salvation outside the church) also emerged from Origen's commentary on

this episode, where only the house of Rahab and the people inside were saved.

Jerome presents this same idea in his work *De exodo* and there the house of Rahab is compared to Noah's ark, which also serves as a type for the church outside of which no salvation was possible.<sup>26</sup> The fact that Rahab represents the church gathered from the gentiles is also mentioned by Jerome elsewhere.<sup>27</sup>

When Cyprian wants to emphasize the importance of the unity of the church, he uses the story of Rahab:

Which also we see expressed concerning Rahab, who herself also bore a type of the Church, who received the command which said, 'Thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household unto thee into thine house; and whosoever shall go out of the doors of thine house into the street, his blood shall be upon him. In which mystery is declared, that they who will live, and escape from the destruction of the world, must be gathered together into one house alone, that is, into the Church ...<sup>28</sup>

Lucifer Calaritanus uses this story of Rahab in his polemical work against the heretics and says that they should not get together with the false Arian bishops, since no one was saved in the city where the idol worshippers stayed, except Rahab and her house because she believed that our Lord is powerful.<sup>29</sup>

### **The red cord as a symbol of salvation through the blood of Christ**

The red cord which Rahab had to hang from the window plays a very important role in Rahab's salvation. It is therefore understandable that this element would also be of crucial importance in the typological interpretation of the text. Keeping the red colour of the cord and the idea of salvation in mind, it is not difficult to see why the Church fathers interpreted this cord as a symbol for the blood of Christ.

Jerome refers to the typological interpretation and says that Rahab as type of the church hung out the cord which contains the mystery of the blood in order to be saved.<sup>30</sup> Augustine likewise mentions that Rahab was told to

hang the red cord through the window, which means that she should keep the sign of Christ's blood on her forehead.<sup>31</sup>

Quodvultdeus, referring to, but not explicitly mentioning the red cord, says that only Rahab with her family could be saved through the sign of the blood (*per signum sanguinis*).<sup>32</sup> We have seen that Prudentius also refers to the cord as sign of Jesus' blood.<sup>33</sup>

### **The reward(s) of Rahab**

Rahab's reward was the fact that she was saved, when the rest of Jericho was destroyed. It is described as the result of what she did and what she believed. Augustine describes it as follows:

That harlot in Jericho, who received the spies and conducted them out of the city by a different road: who trusted beforehand in the promise, who feared God ... She was saved there, and thus represented the Church of the Gentiles ...<sup>34</sup>

Ambrose says that Rahab obtained a reward worthy of her faith.<sup>35</sup> Augustine mentions that Rahab was rewarded because she freed the spies and for the same reason she was forgiven for telling a lie,<sup>36</sup> while Cassian states that she was awarded an eternal blessing as a result of her lying.<sup>37</sup>

### **The lie of Rahab**

In his work *Contra mendacium* (Against lying) Augustine addresses the interesting moral problem of lying and asks if lying could ever be justified. For Augustine, no lie is of the truth and therefore no lie is just. He discusses the case of the lies of the midwives in Egypt and that of Rahab in Jericho. He concludes that telling a lie can never be good, but that these women were forgiven on account of the mercy they had shown:

But, as for that which is written, that God did good to the Hebrew midwives and to Rahab the harlot of Jericho, this was not because they lied, but because they were merciful to God's people. That therefore which was rewarded in them was, not their deceit, but their benevolence; benignity of mind, not iniquity of lying.<sup>38</sup> (Translation: H. Browne)

Cassian presents the opposite viewpoint when he defends lying if it is for a good cause:

This was the case with Rahab. Scripture not only recalls nothing virtuous about her but even speaks of her immorality. Yet for her lie alone, whereby she chose to conceal the spies rather than betray them, she deserved to share an eternal blessing with the people of God.<sup>39</sup> (Translation: B. Ramsey)

He mentions Rahab together with Jacob in this regard: She lied to escape death, while he lied to receive the blessing of the firstborn:

This is very clearly evident with respect to Rahab of Jericho and the patriarch Jacob. Of the two of them, she would have been unable to escape death and he to attain the blessing of the firstborn otherwise than by this remedy. For God is not the overseer and judge of our words and deeds alone but also the one who looks into our intention and aim.<sup>40</sup> (Translation: B. Ramsey)

### **Rahab as seen by Paulinus of Nola**

In conclusion and as a summary we look at *Carmen* 26, 132-154, of Paulinus of Nola, in which we encounter almost all the elements that have been discussed above.

sola Rahab meretrix, castam quae gessit iniqua  
gente fidem, non freta suis evadere muris,  
sed pietate dei meritum pietatis adeptam est,  
qua famulis domini tuto fuit hospita tecto  
celatisque pie cives inlusit iniquos,  
fraude bona fallax, animo mentita fidei.  
hospitibus quia fida piis, infida profanis  
civibus extiterat, vitam patriamque domumque  
praelato contempta deo mox cuncta benigno  
repperit in domino; quae si posuisset in urbe  
praesidium, patriis cecidisset mixta ruinis  
indefensa deo; meretrix sed mystica Christum  
provida pollutas empturum sanguine gentes,  
puniceo proprium signavit vellere tectum  
excepitque suam patria pereunte salutem,  
significans illos mundo labente tegendos,

quos crucis invictae signat cruor.  
hinc cape quantum  
ipse cruor valeat, [cuius salvabat imago]  
semper in omne bonum valuit confidere Christo  
credere cuncta Deo virtutum, ponere solum  
omnia summa deum; talis (super omnia semper  
arma) fides valuit ...

Only the harlot Rahab escaped. Amongst that wicked people she preserved a chaste fidelity, and put her faith not in the walls of her city but in God's fatherly love. So she gained the reward of that devotion by which she afforded the hospitality of her safe house to the Lord's servants. Once they were hidden, she made holy mockery of her wicked fellow citizens, whom she tricked by a deception which was good, and by lying out of motives of fidelity. Because she proved faithful to her holy guests and faithless to her impious fellow citizens, this rejected woman by putting God first found life and a land and a home, and thereafter all things in the person of the kindly Lord. If she had looked to the city for defence, she would have fallen amidst the debris of her race, and God would not have protected her. But the harlot had a symbolic role. She foresaw that Christ would purchase with his blood nations that had been corrupted, and so she designated her house with a purple fleece, and obtained her personal salvation in the destruction of her native land. Thus she showed that when the world collapses, those marked by the blood of the invincible cross will be saved. Grasp from this the great power of Christ's blood, seeing that its representation brought such safety. Having trust in Christ, consigning everything to the God of powers, regarding God alone as all that is highest – this has always been efficacious in achieving every good. This is the faith that has prevailed over all weapons. (Translation: P.G. Walsh)

We find the following descriptions of Rahab in these verses of Paulinus' poem: *meretrix* (prostitute), *hospita* (affording hospitality), *fallax* (deceiving), *mentita* (lying), *fida* (faithful), *infida* (faithless), *contempta* (rejected), *meretrix sed mystica* (a prostitute but with a symbolic role), *provida* (foreseeing). These descriptions provide us with a quick glance at this character and we can immediately see the tension between the positive and negative characteristics. However, if we look at the entire passage, we

see that the negative qualities are overshadowed by the overall positive portrayal of Rahab.

Rahab's faith is emphasised and the following words or expressions that refer to her faith, are mentioned: "*castam ... fidem, freta ... pietate Dei, animo fideli, praelato Deo, confidere Christo, credere cuncta Deo virtutum, ponere solum omnia summa deum; talis (super omnia semper arma) fides valuit ...*". It is clear that it forms the central message of this passage. This story is in fact used by Paulinus to illustrate that those who relied on God were better protected than those who relied on the city walls. In the preceding lines (114 - 118), which serve as an introduction to the Rahab passage, he says the following:

Let us hereafter recall the deeds of our ancestors recorded in the consecrated books. Observe who had the better protection – those enclosed in a city girt by great walls but without God, or those defended by God's strength and friendly support but without city walls.<sup>41</sup> (Translation: P.G. Walsh)

Therefore it is stated here (141-143) that God would not have protected her, if she had looked to the city for defence, but that she would have fallen with the rest. Although the emphasis clearly falls on her faith, Rahab's good works are also mentioned in this passage: she offered her hospitality to the servants of the Lord and she was faithful to her holy guests.

Rahab's role as prophetess is described as follows: she foresaw (*provida*) that Christ would purchase the nations with his blood and she showed that when the world collapses, those marked by the blood of the invincible cross will be saved. The description of Rahab as *meretrix sed mystica* and also the words *signavit*, *significans* and *signat* clearly indicate that in its spiritual or mystical interpretation Rahab's story contains a prophecy. She had to designate the house with a purple cord and that sign pointed to salvation and the blood of the cross.

Mention is also made here of the rewards that Rahab received. Paulinus mentions the reward for her devotion (*meritum pietatis*): the fact that she found her life, a land and a home, and all things in the person of the kindly Lord (*vitam patriamque domumque ... cuncta benigno repperit in domino*) and that she obtained her personal salvation (*excepitque suam ... salutem*).

Paulinus also refers to Rahab's fraud and lying, but it seems that he differs from Augustine in this regard. He approvingly refers to her behaviour with the following formulation:

Once they were hidden, she made holy mockery of her wicked fellow citizens, whom she tricked by a deception which was good and by lying out of motives of fidelity.<sup>42</sup> (Translation: P.G. Walsh)

Note how he defines her negative actions with positive descriptions: *pie inlusit* (she made holy mockery); *fraude bona* (by a deception which was good) and *animo mentita fideli* (by lying out of motives of fidelity). The 'excuse' for this unacceptable behaviour is found in the fact that the objects of these actions are wicked fellow citizens (*cives ... iniquos*). In the formulation *hospitibus quia fida piis, infida profanis* we find the same idea: she was faithful to her holy guests and faithless to her impious fellow citizens.

An outstanding characteristic of Paulinus' account is his use of contrast. This passage consists to a large extent of the juxtaposition of opposites:

trust in God x trust in the city walls  
servants of the lord x wicked people, fellow citizens  
faithfulness towards the holy guests x unfaithfulness towards  
impious fellow citizens  
she found everything in the Lord x she would have fallen  
unprotected by God  
she obtained personal salvation x the destruction of her fatherland  
those marked by the blood of the cross will be saved x the world  
will collapse  
faith x all weapons

Paulinus' use of oxymoron (*fraude bona* and *animo mentita fideli*) clearly illustrates the contrasting characteristics of Rahab and it reminds us of a similar description used by Ambrose, namely *casta meretrix*. In my opinion it is also probable that Paulinus alludes to this formulation of Ambrose when he places *castam* directly after *meretrix* in line 132. Finally, in the formulation *meretrix sed mystica* Paulinus again overrides a negative description, *meretrix*, by adding a positive one, *mystica* and that brings him to the important role of Rahab in pointing towards the salvation of those marked by the blood of the invincible cross.

Despite the fact that Rahab was a prostitute who betrayed her own people by receiving spies into her home, she is portrayed in a very positive light by the Latin Church fathers. As a non-Jew, who was saved on account of her faith and works, she was a symbol that pointed to the inclusion of the gentiles into the Christian church. Although her negative qualities are mentioned, they are clearly overshadowed by the important prophetic and symbolic role she played, especially in the typological interpretation of the Latin Church fathers.

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## ENDNOTES

- <sup>1</sup> There are different spellings being used in the original Hebrew, namely Rahab (with he), Rachab (with heth) and Raab (with ain), but it is clear that they all refer to the same woman.
- <sup>2</sup> For St. Ambrose's use of this phrase, see G. Biffi ([www.amazon.com/exec/obidos/tg/detail/-/1901157342?v=glance](http://www.amazon.com/exec/obidos/tg/detail/-/1901157342?v=glance)).
- <sup>3</sup> *Op.cit.*
- <sup>4</sup> "... Rahab illa typo meretrix mysterio ecclesia, sacramentorum consortio populis copulata gentilibus ..." (*In Lucam VIII, PL XV*).
- <sup>5</sup> "... publicae futurum salutis insigne Rahab illa typo meretrix, mysterio ecclesia indicavit, **quae multorum convenarum copulam non recusavit** et quo coniunctior pluribus eo castior, immaculata virgo, sine ruga, pudore integra, amore plebeia, casta meretrix, vidua sterilis, virgo fecunda ..." (*In Lucam III, PL XV:1681*) (my bold).
- <sup>6</sup> "Meretrix illa, fratres carissimi, ecclesiam figurabat, quae ante adventu Iesu cum idolis fornicari consueverat" (*Sermo 116, PL XLVII:759*).
- <sup>7</sup> *Quaestionum in Heptateuchum libri septem. Lib. 6, Quaestio Iesu Nave, 2, PL XXXIV:775*).
- <sup>8</sup> "illa meretrix si voluerit, virgo repente efficitur ... potest concipere et parere salvatorem." (*Tractatus lix in Psalmos, Psalmus 86, PL XXVI:1150*).
- <sup>9</sup> *Tituli Historiarum 16.61 SL 126*.
- <sup>10</sup> "proinde Raab in Iericho, quia peregrinos homines Dei suscepit hospitio ... laudetur" (*Contra mendacium, 17.34 PL XL:542*).
- <sup>11</sup> "memor ero Raab: hoc est, quae suscepit exploratores meos, et ego in die iudicii memor ero eius." (*Tractatus lix in Psalmos, Psalmus 86, PL XXVI:1147*).
- <sup>12</sup> "memor ero Raab et Babylonis scientibus me; etenim alienigenae et Tyrus et populus Aethiopum, hi fuerunt ibi, ..." (*Tractatus lix in Psalmos, Psalmus 86, PL XXVI:1147*).
- <sup>13</sup> "Raab non pertinet ad populum Iudaeorum" (*Enarrationes in Psalmos Psalmus 86, PLXXXVII:1105*).
- <sup>14</sup> "... ut noveritis quia in Raab et Babylone gentes significavit ..." (*Enarrationes in Psalmos Psalmus 86, PLXXXVII:1105*).
- <sup>15</sup> "Unde quia intellexit Raab caeleste mysterium, ..." (*De fide libri V, PL XVI:702*).
- <sup>16</sup> Cf. note 35.
- <sup>17</sup> "Aegyptus quoque propter iniurias illorum diversis plagis percutitur, caelesti pani cibantur, omnibus gentibus terrori sunt, testante istud Raab meretrice ..." (*Commentarius in Pauli epistulam ad Romanos, 3.2 CSEL 81:1*).
- <sup>18</sup> "Raab dupliciter interpretatur: aut interpretatur latitude, aut certe interpretatur superbia. Ergo videte quid dicat. Illa quae condamnata ambulabat in

lata et spatiosa via quae ducit ad mortem, illa quae superba erat et habebat impetum ad ruinam, postea conversa est in humilitatem.” (*Tractatus lix in Psalmos*, 86, l.120ff) Cf. also his etymological explanations of her name in his *Liber interpretationis Hebraicorum nominum*, p.29, 62, 72, 78 (ed. Lagarde) and *Commentarioli in Psalmos*, 86, 5-6.

19 “Procubuit Iericho, sola stant atria Raab. / Hospita sanctorum meretrix (**tanta est fidei vis**) / incolumi segura domo spectabile coccum / ignibus adversis in signum sanguinis offert.” (my bold) (*Tituli Historiarum* 16:61, *SL* 126).

20 *Enarrationes in Psalmos, Psalmus* 86, *PL* XXXVII:1105.

21 *Tractatus lix in Psalmos, Psalmus* 86, *PL* XXVI:1147.

22 “... in ea Rahab habitasse meretricem, quae exploratores quos direxit Iesus hospitio recepit, consilio struxit, postulantibus civibus abisse respondit, abscondit in tecto et ...coccum in fenestra ligavit; ...” (*Ambrose, In Lucam* VII:715).

23 “Proinde Raab in Iericho, **quia** peregrinos homines dei **suscepit** hospitio, **quia** in eorum susceptione **periclitata est**, **quia** in eorum deum **credidit**, **quia** diligenter eos ubi potuit **occultavit**, **quia** per aliam viam remeandi consilium fidelissimum **dedit**, etiam supernae Hierusalem civibus imitanda laudetur.” (my bold) (*Contra mendacium*, 17.34 *PL* XL:542).

24 “unde possumus et in bono canticum Raab illius meretricis accipere, quae exploratores Iesu fideli mente suscepit.” (*De Elia et ieiunio*, 20.74, *PL* XIV:759).

25 See Biffi, *op.cit.*

26 “... quomodo enim in diluvio non salvatur nisi in arca fuerit Noe, et congruente hiericho una tantummodo raab meretricis, id est, ecclesiae credentis ex gentibus custoditur domus; ita et in immolatione agni tunc vere agnus occiditur, cum in una mactatur domo.” *De exodo, in vigilia Paschae* (l. 20).

27 “quoniam dixit, gloriosa dicta sunt de te, civitas dei, et tamen ipsam civitatem ecclesiam intellegimus de gentibus congregatam: propterea nunc de vocatione gentium dicitur, memor ero Raab et Babylonis scientibus me.” (*Tractatus lix in Psalmos, Psalmus* 86, *PL* XXVI:1146).

28 “Quod item circa Raab quae ipsa quoque typum ecclesiae expressum videmus, cui mandatur et dicitur: patrem tuum et matrem tuam et fratres tuos et totam domum patris tui colliges ad te ipsam in domum tuam, et omnis qui exierit ostium domus tuae foras reus sibi erit. Quo sacramento declaratur in unam domum solam id est in ecclesiam victuros et ab interitu mundi evasuros colligi oportere, ...” (*Epistulae* 69.4, *PL* IV:1188).

29 “Quomodo potueramus cum pseudoepiscopis sectae tuae convenire arrianis, quando videas nullum ad vitam reservatum in civitate, in qua idololatrias morabantur, nisi tantum Raab, propterea quod crederet esse dominum

nostrum totum potentem, idololatriam vero, in qua confidebat populus in Hiericho constitutus, quod fuisset errore inventa humano?” (*De non conveniendo cum haereticis*, PL XIII:771).

30 “et Raab meretrix in typo ecclesiae resticulam mysteria sanguinis continentem, ut hiericho pereunte salvaretur, adpendit. (*Epistula* 52, vol. 54, par 3).

31 “Raab ..., cui dictum est per fenestram mitteret coccum, id est, ut in fronte haberet signum sanguinis Christi.” (*Enarrationes in Psalmos*, Psalmus 86, PL XXXVII:1105).

32 *Liber promissionum et praedictorum Dei*, 2.15.10, SL 60.

33 *Tituli Historiarum* 16.61, SL 126. Also cf. note 19.

34 “illa in Iericho meretrix quae suscepit nuntios et alia via eiecit; quae praesumit in promissione, quae timuit deum, ... salvata est ibi, et ecclesiam significavit ...” (*Enarrationes in Psalmos*, Psalmus 86, PL XXXVII:1105).

35 “inter illos ergo qui me scierunt commemorabitur Raab, ut dignum fidei praemium adipiscatur” (*Explanatio Psalmorum* xii , Psalmus 35, PL XIV:1009).

36 “sic etiam de Raab intellegendum est remuneratam in illa liberationem exploratorum, ut propter eandem liberationem venia sit data mendacio” (*Quaestionum in Heptateuchum libri septem, Quaestio Levitici*, 68, PL XXXIV:707).

37 *Vide infra*.

38 “Sed quod scriptum est bene deum fecisse cum Hebraeis obstetricibus et cum Raab Hiericuntina meretrice. Non ideo factum est, quia mentitae sunt, sed quia in homines Dei misericordes fuerunt. Non est itaque in eis remunerate fallacia, sed benivolentia, benignitas mentis, non iniquitas mentientis.” (*Contra mendacium*, 32).

39 “sicut Raab, cuius cum non solum multa virtutum, sed etiam inpudicitiae monumenta scriptura conmemoret, pro solo mendacio, quo exploratores maluit occultare quam prodere, admisceri populo dei aeterna benedictione promeruit.” (*Collatio* 17.17, PL XLIX:1063).

40 “quod de Raab Hierichuntina et de Iacob patriarcha evidenter ostensum est, e quibus nec illa mortem alias quam hoc remedio potuisset evadere nec iste ad benedictionem primogeniti pervenire. non enim Deus verborum tantum actuumque nostrorum discussor et iudex, sed etiam propositi ac destinationis inspector est.”

41 “recolamus abhinc signata sacratis / gesta partum libris, et perspice qui potiore / praesidio fuerint, quos urbs circumdata magnis / absque deo muris an quos sine moenibus urbis / vallabat socio virtus divina favour.”

42 “celatisque pie cives inlusit iniquos, / fraude bona fallax, animo mentita fidei.”