

Her “hymn” also spoke of her humility, for she was mindful of the fact that she was but a humble village maiden whose “low estate” the Lord regarded. By her “low estate” Mary not only had in mind the material poverty she was accustomed to, but also the sharpest of all poverty, the low estate of one of Royal birth. Mary never claimed anything for herself, but Christendom wrongly selected her as the object of worship and one entitled to a consideration above her Son. (p.95)

The Bible portrays her as a woman “blessed among women,” but only as a mere faithful, humble, godly woman. Rome’s exaltation of Mary consists largely of fictitious and unreliable legends and dogmas. The true Christian portrayal of the mother of Jesus is that to be found only in the gospels in which the Master taught that man has access to God *only* through His all-sufficient mediatorial work (John 14:6).¹³ (p. 99)

F. Observations:

1. Because of the circumstances that developed among Judah’s three sons, Tamar ultimately had relationships with the two oldest as well as Judah. Judah’s first son, Er was married to Tamar but he died under circumstances not revealed in Scripture.
2. In Jewish society there was a system that maintained the family’s chart pedigree should a husband die leaving his wife a childless widow. When Er died, Judah’s second son, Onan, was bound to marry Tamar.
3. This is referred to as: “Levirate Law. A law of Moses which states that if two brothers live together, and one of them dies without leaving a male heir, his brother shall marry his widow, and the first son of the union shall take the name of the brother who died.”¹⁴
4. Onan refused to consummate sexual relations with Tamar and that marriage failed causing the third son, Shelah, to qualify as her third husband, however he was a minor and she had to wait for him to reach maturity.
5. She got impatient over that delay. By playing the part of a harlot, she tricked Judah into having sex with her which resulted in the birth of Perez.
6. Rahab was a professional prostitute, but when we studied the events that took place in Joshua chapter 2, we learned that Rahab became a believer when she heard of the victories God provided for the Israelites against the Egyptians and later over the two kings of the Amorites, Sihon and Og.

(End JAS2-52. See JAS2-53 for continuation of study at p. 521.)

¹³ Lockyer, “Mary,” in *All the Women of the Bible*, 92–95, 99.

¹⁴ S. Barabas, “Levirate Law,” in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 3:912.



7. Ruth, on the other hand, was a trophy of grace throughout her life. Although she lost her first husband, Mahlon, early in their marriage, she eventually married Boaz, another member of the line of Judah from whom was born Obed.
8. Bathsheba was the wife of Uriah, one of David's general officers. While he was off fighting a war, David raped his wife. She was not a prostitute but the victim of a sexual assault. Although David conspired to have Uriah killed in action, he and Bathsheba were later married and their first born was Solomon.
9. Mary's first pregnancy occurred by an act of God resulting in the birth of our Lord Jesus Christ. She later married Joseph with whom they had at least six children, four sons, James, Joseph, Simon, and Judas, and at least two daughters, unnamed (Matthew 13:55–56).
10. It is interesting that from among these five women, James chose Rahab to illustrate his point at the conclusion of chapter 2. Tamar was guilty of tempting Judah to commit adultery. Ruth was a trophy of grace who applied doctrine and received grace from God. Bathsheba was the victim of a sexual assault resulting in the birth of the adulterine. Mary was divinely selected to become the incubator of the biological life of Messiah.
11. James chose Abraham to be his first illustration of how a believer is “justified by works.” For his second illustration, James selected Rahab who also used doctrine as her working object to be “justified by works.”
12. The doctrine James wants the reader to learn is how the working objects of one's faith is what results in works that produce divine good.
13. In the case of Abraham, it was the five-paragraph Abrahamic Covenant that resulted in establishing the chart pedigree of the Messiah beginning with Isaac.
14. For Rahab it was her faith in Messiah Who became the working object of her salvation that led her to divinely guided decisions in favor of the Jewish spies.
15. Principle: The word that establishes this principle is **δικαιόω (*dikaiōō*)**. This word is translated “justified,” but in this context it is best translated “vindicated.”
16. “Justified” is used when it is “spoken especially of the justification bestowed by God upon men through Christ, through the instrumentality of faith (Romans 3:26, 30; 4:5; 8:30, 33; Galatians 3:8).

