

Judicial cf. Theological Activism; Theologians Knew Academically Micah's Prophecy but No Interest in Fulfillment; Believers Attend Church, Hear Doctrine, but Don't Apply; Micah Quotes God, Mic 5:2; Matthew Quotes the Theologians, Matt 2:6; Virgin Birth: 7 Unique Events; Summary of Hypostatic Union: Definition

Judicial activism is really just a rhetorical veil designed to conceal while advancing a hidden agenda and that agenda is no longer hidden. It is the legal power that greases the skids for the Progressives' Long March through the institutions of this country. The Constitution has been the gorilla in the room that has prevented faster progress but the illegal ratification of the Fourteenth Amendment has been successfully adopted as means of circumventing its restraints.

Likewise the many and varied addenda to the Old Testament. The priesthood adopted the rabbinical writings as decided law – e.g., case law – which allowed them to acquire power to control the population in a web of legalistic mandates that converted the ritual that revealed the Messiah into a system of works without reality.

It was for these reasons that the priests and the scribes were unaware of the arrival of Messiah. They acquired their spiritual power by stressing the meticulous interpretations of the rabbis regarding the Mosaic Law at the expense of stressing their need for a Savior. Had the emphasis been on the entire canon they would have possibly run across Isaiah 53 regarding the suffering Messiah rather than the conquering Messiah and learned that His substitutionary spiritual death must come before He receives the crown.

Theological activism blinded the priests and scribes and political power blinded Herod and both were left embarrassed before foreigners who were far more advanced spiritually than those who were allegedly experts on divine revelation. They knew the prophecy of where Messiah's birth would occur but lust for temporal power prevented them for giving any thought to its fulfillment.

In the Church Age, believers also enter into theological activism. They come to church and take in the doctrine but because of out-of-control trends of their sin natures they give no thought to the application of what they have heard. This church has far more than its share of those who live to sow discord among the brethren than to use the biblical problem-solving devices that are designed to manage life's exigencies including interpersonal relationships. Of all the sins a person can commit this is the one noted in Scripture as the worst. Therefore, uncorrected, there is a date, unknown to you, on God's Day-Timer, when you and divine justice will have a reckoning.

The priests and scribes were like this. The priests who were Sadducees hated the scribes who were Pharisees. The scribes hated the priests. They both hated Herod. Herod hated them all and he was about to gin up hatred for the little Boy he was about to be told was to be born down in Bethlehem.

The consensus among the spiritual hierarchy was that according to the prophet Micah, the Messiah was to be born in Bethlehem of Judea. To document their claim they had the decency to quote Scripture, after a fashion.

In order to properly study Matthew 2:6, we need to compare it with its source passage, Micah 5:2:

Matthew 2:6 - "And you, Bethlehem, land of Judah, are by no means least among the leaders of Judah; for out of you shall come forth a Ruler who will shepherd My people Israel."

Micah 5:2 - "But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be Ruler in Israel. His goings forth are from long ago, from the days of eternity."

There were two cities named Bethlehem, one in Judah and one in the area assigned to the tribe of Zebulun which is in Galilee. The name Ephrathah designated the Bethlehem in Judah located about six miles south of Jerusalem.

Micah describes Bethlehem as too small a community to be mentioned among the clans of Judah. When the twelve tribes were being dispersed throughout Canaan, each tribe was allotted a specific piece of land. Judah's allotment is described in intricate detail in Joshua 15 and, in verses 20–63, the heads of the various clans in the tribe are assigned to the cities mentioned in the passage. Bethlehem is not among them because, according to Micah, it was "too little."

The insignificance that caused it to be too small to be mentioned provided it with anonymity so as not to attract attention of the Dark Side until it was time for it to take its place among history's most recognized cities.

Matthew, under the ministry of the Holy Spirit, accurately quotes what the priests and scribes said to Herod. Their recitation leaves some things out of what Micah said and also borrows a line from Isaiah. This indicates that although they knew the passage containing the prophecy, their quote was not precise. For example, Micah 5:2 is part of a quotation by the Lord that begins in Micah 4:6 and ends at 5:2.

The Lord said that Bethlehem was "too little to be among the clans of Judah" while the priests and scribes said Bethlehem was "by no means least among the leaders of Judah."

This is a contradiction. Some have tried to harmonize the two passages but it simply cannot be done. However, we know that the Bible is accurate in all its parts, so when one passage appears to contradict another there is an explanation for it. Resolving this contradiction is really quite simple: God is quoted in Micah 5:2 while the heathen priests and scribes are quoted in Matthew 2:6.

Joshua 15:20–60 confirms God's statement while the priests and scribes have no corroborating passage. Although they know the prophecy and therefore its location, they don't know the content of the verse.

In the middle of Micah 5:2, the Lord gives this prophecy, "from you One will go forth for Me." The prepositional phrase "for Me," is missing from the quote of the priests and scribes. This phrase is important for it communicates that the Messiah will emerge from Bethlehem to accomplish something on behalf of the Father: His plan, His purpose, and His will regarding the sin problem of the human race.

The Father identifies this Person as the "Ruler of Israel." The priests and scribes agree He will be a Ruler but then break away from Micah 5:2 and quote a line from:

2 Samuel 5:2b - "And the Lord said to you [David], 'You will shepherd My people Israel, and you will be a ruler over Israel.'"

By jumping to this passage the theologians make clear that the offspring's true humanity is from the line of David, but they leave out the proclamation of His undiminished deity that is in hypostatic union with it, "His goings forth are from long ago, from the days of eternity" (Micah 5:2*d*). This is a Hebrew idiom that declares the undiminished deity of the Messiah whose essence goes back into eternity past.

The theologians recognize His true humanity but ignore His undiminished deity. Without the hypostatic union there is no Savior. This is an important doctrine that occurred at the virgin birth, both of which have been ignored by the priests and scribes.

The birth of Messiah completed a sequence of unique events: (1) parthenogenesis: the pregnancy occurred without the assistance of a human father, (2) virginal: Mary, although pregnant, had not engaged in sexual intercourse, (3) non posse peccare: the zygote was without a genetically formed sin nature in its DNA, (4) impeccability: the Infant was not imputed Adam's original sin at physical birth since there was no target to receive it, consequently (5) trichotomy: the Infant possessed a body, a soul, and a human spirit, (6) spirituality: the Infant was filled with the Holy Spirit inside the prototype divine dynasphere, and (7) hypostasis¹: the Infant possessed two natures – undiminished deity and true humanity inseparably united in one Person forever.

Each of these things coordinate to present to a lost and dying world the unique individual who had the credentials to be the Mediator between God and man. He was equal with God in that He is deity; He is equal with man in that he is true humanity. These two natures were inseparably united to create the hypostatic union, a critical doctrine that needs to be defined in summary form:

Summary of the Hypostatic Union

I. Definition.

1. In the person of the incarnate Christ are two natures, divine and human, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.
2. The dispensation of the hypostatic union began at the moment of the virgin birth, also classified as the First Advent of Christ.
3. From the moment of the virgin birth and forever, our Lord Jesus Christ has been and always will be undiminished deity and true humanity in one person forever.
4. The two natures of Christ maintain their complete identity though being joined in personal union forever. Each nature has its own attributes that adhere to that nature.
5. There is no mixture of the two natures to form a third substance or hypostasis. The human nature always remains the human nature and the divine nature always remains the divine nature.
6. It is orthodox to refer to Christ as a theanthropic.² The two natures are united without transfer of attributes. It is impossible to transfer an attribute of one nature to the other nature without destroying that nature.

¹ Hypostatic union: In the Person of the incarnate Christ are two natures, divine and human, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal. He is different from God and the Holy Spirit in that He is Man. He is different from true humanity in that He is God. As Man He is superior to man because He is perfect and impeccable.

² Theanthropic, [Gr. *theos*, god, and *anthrōpos*, man.] having or of a nature both divine and human. Theanthropism, 3. The theological doctrine of the union of divine and human natures in Jesus Christ (*Webster's New Twentieth Century Dictionary: Unabridged*, 2d ed., vol. 2, s.v. "theanthropic" and "theanthropism.")

7. The essence is composed of the sum total of its attributes. A change of attributes involves a change of essence. Therefore, there is no change in the essence of deity or the essence of humanity.

Philippians 2:5 - Keep on thinking this in you which was also in Christ Jesus,

v. 6 - who though He existed in the essence of God, He did not think equality with God a gain to be seized;

Philippians 2:7 - but He laid aside His privileges [**κένωσις, kenōsis**³] taking the form of a servant, having come to be in the likeness of men.

v. 8 - And being found in appearance as a man, He humbled Himself by becoming obedient to the point of [**substitutionary spiritual**] death, even the death of the cross.

v. 9 - Therefore also, God highly exalted Him and gave Him a name which is above every name,

v. 10 - that at the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,

Philippians 2:11 - and every tongue should confess that Jesus is Lord to the glory of the Father."

³ During the dispensation of the hypostatic union, our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father's plan for the Incarnation and the First Advent.