

# **The Circumincession (#33)**

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Manuscript #32 (The Trinity) should be read prior to reading Manuscript #33 (The Circumincession).

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## **1) Roman Catholic Circumincession of the Trinity**

In Roman Catholic theology, the English word circumincession is derived from the Latin word *circumincedere* which was used to translate the Greek word perichoresis (περιχώρησις). Perichoresis meaning “a proceeding around” was first used by St. John of Damascus (c675-749). The current definition of circumincession as given by church theologian Richard P. McBrien is as follows: The presence, or indwelling, of the three divine Persons in one another. The Son and the Holy Spirit are present in the Father, and the Father in the Son and Holy Spirit. The Father and the Son are present in the Holy Spirit, and the Holy Spirit in the Father and the Son, etc.

What McBrien does not say is that it is because of the concept of the circumincession that the three persons in one God are not separate independent beings. It is the circumincession that

makes one God of the three persons. Exegetes who have tried to categorize the distinct traits of the Father, Son, and Holy Ghost have always resigned in confusion because of the mutual sharing of responsibilities and the indwelling of each in the other. The circumincession expresses the perfect equality of the three persons. No one person can act independently or be above the others. Even so, the Bible often appropriates certain tasks that all three take part in, to one person such as creation to the Father, redemption to the Son, and sanctification to the Holy Spirit. In doing this, we have a more complete understanding of the event not because the term Father, Son, or Holy Spirit is easy to relate to, but because we being created in their image are inherently like the Father, Son, and Holy Spirit. In other words, God has not revealed himself as Father, Son, and Holy Spirit in condescension to man's limited ability to understand Him, but because man being created in God's image is inherently like the Father, Son, and Holy Spirit in familial relations and in mind, body, and soul. As an example, it could have been said that "You will receive power when God has come upon you" as opposed to *You will receive power when the Holy Spirit has come upon you* (Acts 1:8). Man's drive to union with a woman through love where two become one, is like the godhead's circumincession where three persons actually are one in a bond of perfect love. This is why Scriptural allegory about the Wife of Yahweh, the Bride of Christ, the Father loving the Son, the loving Helper, hidden marriage contract in Deuteronomy, and Solomon's love for the Shulamite are so prevalent. It is why John who loved the Lord more than anyone else and was loved in return the same way could say: **God is love** (1 Jn 4:8, 4:16). John the theologian, more than any other writer pointed out the Circumincession of the Trinity, and the Circumincession of the Believer in the Trinity.

## 2) Roman Catholic Circumincession of Mary in the Quaternity



In Roman Catholic marian theology, the idea of a hypostatic union between Jesus and Mary was first proposed by Arnold of Bonneval in 1150. This led to a Quaternity of the Father, Son, Holy Spirit, and Mary which was hinted at by Peter of Celle in 1180 and acclaimed by Peter Oriol (d1322). The circumincession of the Quaternity was finally proposed by the Venerable Mary of Agreda circa 1650. It is defined in the same manner of the Trinity above, except in a fourfold manner.

Once the concept of the circumincession is understood, it is easy to see why St. Lawrence of Brindisi (1559-1619) could substitute Mary's name for Jesus or God in Scripture. One example was: "Mary so loved the world, that she gave her only begotten Son..."

The picture shown to the left is taken from my book *Mary: Past, Present, and Future*. It shows the Quaternity from top

to bottom of the Father, Holy Ghost, Mary, and the Son. It dates to the second half of the ninth century and is a manuscript illumination from the Monastery of St. Nicholas for use in the Hagia Sophia. The illumination is in the Moscow Historical Museum: *Izobrazitel'nych Iskusstv* I.M.A.S. Pshkina, Moskva, Russia.

There are four circles in the picture: a partial for the Father, a nimbus for Mary, another for her Son, and a circle for both Mary and her Son. This latter circle represents those who were incarnate as God became flesh on Earth.

Since circumincession would imply that all four are equal, there are those extremists within Mariology that deny this and pine for Mary's hegemony. This happened among the pantheon of gods that the Egyptians called *neteru*. Although there were many, some, like Isis, rose to the top having hegemony over others.

### **3) Christian Circumincession of the Trinity**

The Bible uses similes and parables, metaphors and allegories to describe the down-to-earth relationship between God and man. The concept of the Circumincession as found in Scripture is, however, not a figure of speech. Its description is mathematically precise and only by understanding its implications can a Believer truly abide in Christ.

Mathematically the circumincession of the Trinity with components a, b, and c is defined by six sets: (a,b,c), (a,c,b), (b,c,a), (b,a,c), (c,a,b), (c,b,a), where a = Father, b = Son, and c = Holy Spirit. Scripture does in fact use six sets, but in the following manner: Father & Son, Son & Father, Holy Spirit & Son, Son & Holy Spirit, Father & Holy Spirit, Holy Spirit & Father. This breaks down to (a,b), (b,a), (c,b), (b,c), (a,c), (c,a) which is actually sufficient if one assumes the third component to always be with (or follow) the second. Note that it is necessary to permute the components (a,b) to (b,a) because, as an example, while Jesus is truth, truth is not necessarily Jesus. (This is especially true for the Circumincession of the Believer and the Trinity where the finite melds with the infinite.)

#### **Circumincession of the Father in the Son (a,b)**

*Believe me that I am in the Father, and the Father in Me.* (John 14:11a)

*The Father is in Me and I in the Father.* (John 10:38b)

*Even as You, Father, are in Me and I in You.* (John 17:21b)

#### **Circumincession of the Son in the Father (b,a)**

*I am in my Father.* (John 14:20b)

*The only begotten God, who is in the bosom of the Father, He has explained Him.* (John 1:18b)

{Note: Jesus is the "only begotten God".}

### **Circumincession of the Holy Spirit in the Son (c,b)**

*For He {Jesus} whom God has sent speaks the words of God; for He {Jesus} gives the Spirit without measure (John 3:34). {Note: To give the Spirit, one must first have the Spirit.}*

*Jesus, full of the Holy Spirit, returned... (Luke 4:1a).*

*The Spirit of the Lord is upon Me {Jesus}. (Luke 4:18a from Isaiah 61:1)*

*Behold, My servant {the Messiah}, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him. (Isaiah 42:1a)*

*The Spirit of the Lord will rest on Him {the Stem of Jesse or Messiah} (Isaiah 11:2a)*

*God anointed Him {Jesus of Nazareth} with the Holy Spirit. (Acts 10:38b)*

*the Spirit of Christ within them (1 Peter 11:b). {Note that the “Spirit of Christ” here is the Holy Spirit.}*

### **Circumincession of the Son in the Holy Spirit (b,c)**

*I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth (John 14:16a). {Note: The Holy Spirit is “another” Helper meaning that Jesus, the Good Shepherd, shares the responsibility of helping his sheep.}*

*...that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, so that Christ may dwell in your hearts through faith (Ephesians 3:16-17a). {Note: Christ cannot dwell in your hearts unless He is in the Holy Spirit.}*

### **Circumincession of the Father in the Holy Spirit (a,c)**

*For through Him {Jesus}, we both have our access in one Spirit {Holy Spirit} to the Father ...Christ Jesus himself being the corner stone... in whom you also are being built together into a dwelling of God in the Spirit {Father} (Ephesians 2:18-22).*

*4 There is one body {the church} and one Spirit, just as also you were called in one hope of your calling; 5 one Lord, one faith, one baptism, 6 one God and Father of all who is over all and through all and in all (Ephesians 4:4-6). {Note: God...is in all is relative not only to the Father in the Holy Spirit as is immediately evident here, but to the whole Trinity (a,b,c).}*

### **Circumincession of Holy Spirit in the Father (c,a)**

*10 For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. 11 For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God (1 Corinthians 2:10-12). {Note: The Spirit of God is the God who revealed or the Father. Noting that the Spirit is in God, we actually have (c,a,b)}*

## **1. Commentary**

This concludes the circumincession of the Trinity. I find it amazing that Scripture, which some exegetes call elliptical, contradictory, and imprecise, is mathematically correct in defining all six elements of the circumincession of the three persons in the godhead. Under the umbrella of the Circumincession, the three Persons with their various roles in Scripture are equal and form one God. Only the concept of the Circumincession with its 17 verses in six sets can prove this statement. But how is the circumincession of the Believer (B) and the Trinity defined in Scripture?

#### 4) Circumincession of the Believer and the Trinity

In Christian theology, there is a Circumincession of the Trinity and the Believer only because Scripture tells us there is. This is not a circumincession of a Quaternity comprised of four separate persons (Father, Son, Holy Spirit, and Believer), but rather a Circumincession of the Trinity as basically described in Number 1 and more thoroughly in Number 3 above with the additional circumincession of man's immortal spirit with God's spirit. This is a blending of the finite with the infinite and is similar, but not exactly, to that union between Jesus the man (Zech 13:7) and Jesus as God (Jer 23:5-6) described as Jesus the Godman in Isaiah 9:6. Whereas Jesus was fully God and fully Man, we as believers will never be God, but in our future glorified bodies will continue to grow in love and knowledge of the Trinity through the ages in the Eternal Order. Whereas the Circumincession of the Trinity is fueled by love, the Circumincession of Trinity and Believer is fueled by faith, hope, and love (1 Cor 13:13) which results in wisdom when we acquire the *mind of Christ* (1 Cor 2:16) and the Fruit of the Holy Spirit when we walk in the Spirit (Gal 5:22-23). This is why the church is described allegorically as the Bride of Christ and why King Solomon's love for the Shulamite was not just a story of a young man's lust, but an allegorical allusion to the Messiah's love for a Bride that has faith, hope, and love for him.

#### Circumincession of Believer in the Father and the Son (B,a) (a,B)

**20** *"In that day you will know that I (Son) am in My Father, and you in Me, and I in you. 21* *"aHe who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."* **22** *Judas (not Iscariot said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?"* **23** *Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him (John 14:20-24).*

**20** *"I do not ask on behalf of these alone, but for those also who believe in Me through their word; 21 that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me (John 17:20-21).*

*The one who abides in the teaching, he has both the Father and the Son (2 John 1:9b)*

### **Circumincision of Believer in Christ (B,b) (b,B)**

*He who eats My flesh and drinks My blood abides in Me, and I in him (Jn 6:56).*

*so we, who are many, are one body in Christ (Romans 12:5a-b).*

*He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne (Rv 3:21).*

### **Circumincision of Christ in the Believer (b,B)**

*I have been crucified with Christ; and it is no longer I who live, but Christ lives in me (Galatians 2:20).*

### **Circumincision of the Holy Spirit in the Believer (c,B)**

*And when He had said this, He breathed on them and said to them: Receive the Holy Spirit (John 20:22).*

*I will ask the Father, and He will give you another Helper, that He may be with you forever (Jn 14:16).*

*be filled with the Holy Spirit (Acts 9:17c).*

### **Circumincision of the Trinity in the Believer (a,B) (b,B) (c,B)**

*<sup>9</sup> However, you are not in the flesh but in the Spirit, if indeed the **Spirit of God** dwells in you. But if anyone does not have the **Spirit of Christ**, he does not belong to Him. <sup>10</sup> If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. <sup>11</sup> But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through **His Spirit who dwells in you** (Romans 8:9-11). {Note: The Spirit of God (Holy Spirit) and the Spirit of Christ, and His Spirit who raised Christ from the dead (Father) dwells within the Believer. }*

## **1. Commentary**

In summary, the Believer is in the Father and the Son, but the Trinity (Father, Son, and Holy Ghost) is each within the Believer. The Believer is not in the Holy Spirit (B,c), but rather the Holy Spirit (c,B), the Spirit of Christ (b,B), and the Spirit of He who raised Christ from the dead (a,B) is each within us. This does not mean that man has ascended to godhood or that he has formed a Quaternity as is assumed by some Mariologists today for the Virgin Mary as the “Mother of God”. This is a pagan concept called the Arba El or Four God and has been taught by Helena Blavatsky (1831-1891), the pioneer of Theosophy, which along with teachings by

Alice Bailey (1860-1949), and Benjamin Crème (b1922) form the basis of the New-World religion. In this religion, adherents are taught that since god is everything and they are a part of everything then they are as much god as is god itself. This is in reality a circumincession of the cosmos which unites one with matter, the cosmic consciousness, and the ascended masters.

The Circumincession of the Believer in the Trinity with its 11 verses in five sets, is in its nascent form today because faith and hope are needed to supplement our love (1 Cor 13:13). It will grow when we receive our glorified bodies at either the Rapture or the First Resurrection. (At this time our bodies will officially become immortal.) It will culminate in pure love with the personal presence of the Messiah during the Millennium and the personal presence of the Shekinah Glory or Lamp of the Lamb in the Eternal Order.

## **2. Results of the Circumincession of the Believer and the Trinity**

### **a) Love via Circumincession**

*He who loves Me will be loved by My Father, and I will love him and will disclose Myself to him (John 14:21b).*

*25 "O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; 26 and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them (John 17:25-26).*

*If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him (John 14:23b).*

### **b) The Mind of Christ from the Circumincession**

*16 For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ (1 Corinthians 2:16 from Isaiah 40:13).*

### **c) Truth via Circumincession**

God is Truth: *O Lord, God of truth (Ps 31:5)*

Father is Truth: *The Father, full of grace and truth (Jn 1:14)*

Son is Truth: *I am the Way, and the Truth, and the Life (Jn 14:6)*

Holy Spirit is Truth: *The Spirit is Truth (1 Jn 5:6)*

Believer is Truth: *Everyone who is of the truth, hears My {Jesus'} voice (Jn 18:37)*

### **d) Grace, Mercy, and Peace Bestowed on the Believer**

From the Father and Son: *Grace, mercy, and peace be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love (2 Jn 1:3; 1 Tim 1:2; 2 Tim 1:2).*

From the Father, Son, and Holy Spirit: *who {Believers} are chosen<sup>2</sup> according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure (1 Pt 1:1-2).*  
From the Son and Holy Spirit: *I will pour out on the House of David, and on the inhabitants of Jerusalem, the spirit of grace and of supplication, so that they will look on Me whom they have pierced (Zech 12:10).*

From the Son: *The grace of the Lord Jesus Christ be with your spirit (Philemon 1:25).*

From the Holy Spirit: *According to His mercy, by the washing of regeneration and renewing by the Holy Spirit (Titus 3:5). But the mind, set on the Spirit is life and peace (Ro 8:6).*

#### **e) Fruit of the Spirit (for Those Walking by the Spirit)**

*22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control (Galatians 5:22-23).*

### **3. Consequences of the Circumincision of the Believer and the Trinity**

#### **a) Unitarianism**

Biblical Judaism, Christianity, and Islam are monotheistic religions in the secular sense believing in one God. Biblical Judaism, Islam, and the Unitarian Universalism Association (UUA) within Christianity are Unitarians believing in a single-person Father-only God. Orthodox Christianity is Trinitarian believing in the Father, Son, and Holy Spirit as related to each other by the Circumincision.

If someone simply directs his prayer to God, then he is praying no differently than the Jew, Muslim, or Unitarian. Praying as a Jew, it could be imagined that the supplicant is praying to the Father, while denying that He has sent His Son. In a Trinitarian sense, this would seem to be true, but it is not totally true within the concept of the Circumincision. What is actually happening here is that the supplicant is praying to the Father while denying that He is the Son since *I and the Father are one*. Did not Jesus say to the Pharisees: *You know neither Me, nor my Father; if you knew Me, you would know My Father also (Jn 8:19)*. The supplicant does not know the true identity of the Father and denies Him his true identity with the Son. As were the sacrifices of the unrighteous in the OT so are their prayers of Unitarians in the NT an abomination. They know not the Father.

Within Christianity (Term is used in the secular sense.), Unitarians once were Trinitarians. They began as the “Old Lights” led by Charles Chauncy of the First Church of Boston opposing the “New Lights” of the Great Awakenings led by Jonathan Edwards and George Whitefield in 1744, 54, 64, and 70. Those who resisted the Great Awakening polarized Anti-Trinitarian sentiment into the first American Unitarian Church at King’s Chapel in 1785. Its ranks drew from the wealthiest people and included John Adams, the second president of the United States, but not his son, John Quincy Adams. Its theology drifted so far from the Written Word that today The Bible is not considered infallible and is read in conjunction with the sacred writings from other faiths. Today there is no damnation, no Original Sin, and no substitutionary atonement. Same-sex marriages as well as sex outside of marriage are permitted. When polled,



members identify themselves as humanistic (30%), agnostic (18%), earth centered (17%), atheistic (10%), buddhist (9%), christian (7%), and pagan (7%).

### **b) Pray to the Father in My Name**

In the NT, Christians are instructed to pray to the Father (Acts 2:21; Mt 6:6; Mt 6:9; Lk 11:2), in the name of Jesus Christ (Jn 14:13, 16:26), with the help of the Holy Spirit (Jude 1:20). How then are we to explain the dying gasp of Stephen, the first martyr: *Lord Jesus, receive my spirit* (Acts 7:59)! Most Christian exegetes do one of two things here. They either ignore the apparently contradictory nature of Stephen's address, or they resolve the matter strictly from a Trinitarian standpoint saying that since Luke was under the power of the Holy Spirit when writing this account, it proves that it is proper to pray to Jesus Christ.

The answer is that we are commanded to pray liturgically in a Trinitarian manner to the Father. But looking at this circumincessionally, the Father is the Son because *I and the Father are One* (Jn 10:30), and *He who has seen Me, has seen the Father* (Jn 14:9). If the Circumincession were not true, then Stephen would have been wrong and so would I have been wrong for making a similar prayer. Returning home from a job I had in Maryland in 2001, I crashed into a truck that cut in front of me at 50 miles per hour. The last thing I said when the crash became immanent was "Jesus help!" He did. The car was totaled, but I forced open the crumpled door, brushed off the broken glass from my clothing, and walked away without a scratch.

There is another possibility here. The heavens had opened (Acts 7:56) and Stephen was viewing Jesus face to face and hence was not praying, but talking to Him. Either way, we are commanded to direct our prayers to the Father.

In the OT, the saints prayed to God the Father *for the Lord's sake* (Daniel 9:17). They also prayed *for the sake of the anointed* (Psalms 84:9). Now, in the NT we are told to pray to the Father *in My name* (John 14:13 and 16:23). This does not nullify the two preceding references because *for the Lord's sake* means to glorify His name and *for the sake of the anointed* means that our prayers benefit the church. But we still do not know why we are commanded to pray in His name. Of all Scriptural commentators that I have researched, none answer this question. The one commentator that came the closest said that since Jesus Christ was no longer here and ascended to the Father, we can no longer pray to Him. That is only partially true, because the next logical question becomes: why can't we pray to Jesus in Heaven? The answer is that the allegories of Genesis 24 (Abraham seeks a wife for Isaac) and Rev 19:7-9 (Bride of Christ) show that during the period of betrothal when the groom (Jesus) is separated from His bride (church), the two are not allowed to communicate, except in emergencies when the groom or best man (Holy Spirit) may make contact. Otherwise, contact is made to the groom's father (the Father) and that is where we are for the 2000-year period of church history. My exclamation above was made in an emergency.

### **c) Maximalism and Minimalism Leading to Heresy**

In the early days of the Pentecostal movement, there was no theologian to guide the fervor of the movement. Many theological mistakes, such as Jesus-only baptism, were made. In this

example, Peter is quoted as having said: *Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit* (Acts 2:38). In actuality, Peter said this to distinguish among the three baptisms of the time, viz., 1) the baptism of the Jews for proselytes, 2) the baptism of John with water, and 3) the baptism of Jesus Christ with the Holy Spirit. Consequently, the proper liturgical wording should be those of the Great Commission: *...baptizing them in the name of the Father, and the Son and the Holy Spirit* (Mt 28: 19b).

But the point here is not to point out the theological mistakes of a group of Christians, but to show that the minimalization or the maximalization of the Circumincession can have devastating consequences. Historically minimalism has pitted one member of the Trinity against the other. Arianism is one such example. Here only the Father is eternal and the Son becomes his first creation. Seventh Day Adventists and Mormons teach the diminished power of the Son. Going the other way, maximalism can be magnified to such an extreme that the three persons coalesce into a single personality with three modes of revealing himself. This was manifest in Sabellianism and has vestiges today in Jesus-Only Christians and radical Spirit-Filled Oneness Pentecostals where one primary manifestation of the Trinity is followed.

Within the Mariology of the Roman Catholicism, there is an example of this dichotomy. Maximalists have elevated the mother of Jesus to the Mother of God, the queen of the Church, the Salvatrix and Co-Redeemer of mankind, and finally a member of the Quaternity in hypostatic union with Jesus Christ and in circumincession with every member of the Trinity. On the other hand, Minimalists have seen her merely as a great saint, or scripturally as the mother of Jesus who needed to be saved as do we all. In this particular case, it is minimalism that puts her doctrine in line with Scripture, why, because the idea is heretical to start with. The goal always is to be scripturally balanced.

## **5) Circumincession of Jesus the Man and the Trinity**

### **1. Jesus' Triune Nature**

Finally, there is the concept of Jesus triune nature, i.e., triune within the Trinity. It is often taught that Jesus is both God and man. This is true. It is also necessary, but not complete within the concept of the Circumincession.

It can be shown conclusively in many verses from the OT that the Messiah is truly God. One such pericope is as follows:

*5 "Behold, the days are coming," declares the LORD ,  
"When I will raise up for David a righteous Branch;  
And He will reign as king and act wisely  
And do justice and righteousness in the land.*

*6 "In His days Judah will be saved,  
And Israel will dwell securely;  
And this is His name by which He will be called,*

*'Jehovah our righteousness.'*" (Jeremiah 23:5-6)

In the very last line, the Lord (the Father) refers to the Lord of righteousness or Jehovah or Yahweh of righteousness. Only one person in Scripture is referred to as Jehovah (one of two pronunciations for the Tetragrammaton) and that is God himself. *God is Spirit* (John 4:24).

Then there are verses referring to the Messiah as being a man. One such verse follows:

*"Awake, O sword, against My Shepherd,  
And against **the man, My Associate,"**  
Declares the LORD of hosts.  
"Strike the Shepherd that the sheep may be scattered;  
And I will turn My hand against the little ones. (Zechariah 13:7)*

Thus far we have seen two natures of the Messiah, Jesus Christ—God and man. If this were the end of the story we would still be in our sins and the Father would have to send the true Messiah. I remember some apologetic sparring I had with my teacher of Judaica. She said that her God was greater than mine because hers unlike mine had never died and would never die. I replied correctly that since my God had two natures, it was only the man part that had died whereas God in Spirit had never died at all. This seemed to satisfy her, but thinking deeper I saw a missing component. As a man, Jesus had fulfilled Leviticus 17:11 and its corresponding NT verse in Hebrews 9:22 by shedding his blood. But since any sin against an absolutely holy God is an infinite offense, how did God himself pay the price of redemption. In dualism (God + man), he did not since God as spirit is unaffected by his creation. This is true even though the Father through grace and love agreed to send his perfectly righteous Son, the Son gave his *fiat* or agreed to go, and the Holy Spirit helped in Redemption History. This circumincessional agreement in the Trinity, did not completely pay the infinite price of atonement. (As an example, Jesus could have succumbed to Satan's temptation.) Neither did the shed blood of Jesus the man completely pay the price even though it fulfilled Lv 17:11. Something is missing. That missing component is what Catholics call the hypostatic union of God and man and what I am calling the Circumincession of the Trinity with Jesus the man. The fulfillment of this concept is seen in the following verse of Scripture:

*For a child will be born to us, a son will be given to us;  
And the government will rest on His shoulders;  
And His name will be called Wonderful Counselor, Mighty God,  
Eternal Father, Prince of Peace. (Isaiah 9:6)*

In this remarkable verse you can see the blend of child, son, man, and God. It is the Circumincession of a man with his eternal Spirit in the Trinity. It is a description of Jesus' third component as God-Man. In this mode, he as God paid the missing component of the infinite price of redemption by being incommunicado with the Father and the Spirit as he hung on the cross from noon to 3 PM. In completion of this sacrifice, he cried out at the ninth hour: *Eli, Eli, lama sabachthani* (Mt 27:46)! He was forsaken because for the first time in history, the Trinity was divided for three hours while the infinite price of redemption was being paid.

## 2. Circumincession of Jesus the Man with the Trinity

I have shown above from Scripture how the Believer (B) is united to the Trinity via the Circumincession. There are five Circumincessions: (a,B), (b,B), (c,B), (B,a), and (B,b). There is no (B,c), i.e., the Believer is not within the Holy Spirit. The Circumincession of the Believer is different from that of Jesus in that we do not share His eternal past, will never reign as God in the future, and will never be told “This is my beloved Son, in whom I am well pleased”. Furthermore, Jesus (b) has the (b,c) circumincession with the Holy Spirit (c). Consequently, the Mormon saying: “As Jesus was, so we are, and as Jesus is, so we will be”, cannot apply to the Believer. So, the circumincession of the Believer in the Trinity is a melding of a finite man with the infinite and is self-limiting since we can never become God. With Jesus Christ, it is the melding of a finite man with the infinite of which he has always been a part.

### 6) Circumincession of Yahweh and the Jews

I have not finished developing this concept, but the words of Isaiah show a circumincession of the Jewish people, their descendants, and their land with Yahweh: *It will no longer be said to you, “Forsaken,” nor to your land [eretz] will it any longer be said, “Desolate”; but you will be called, “My delight is in her” [Hephzibah] and your land, “Married” [Beulah]; for the Lord delights in you, and to Him your land will be married. For as a young man marries a virgin, so your sons will marry you; and as the bridegroom rejoices over the bride, so your God will rejoice over you (Is 62:4-5).* So, the descendants will marry the virgin forefathers, their land will be married to the Lord, and Yahweh will marry and rejoice over both. This goes beyond the symbolic marriage between Yahweh and the Jews and reveals a circumincession of the Jews with their ancestors, the land, and God.

### 7) Circumincession of God in His Creation

The heavens proclaim the glory of God.

The skies display his craftsmanship.

<sup>2</sup>Day after day they continue to speak;  
night after night they make him known.

<sup>3</sup>They speak without a sound or word;  
their voice is never heard.\*

<sup>4</sup>Yet their message has gone throughout the earth,  
and their words to all the world (Psalm 19:1-4 NLT).

There are many examples of God revealing himself in his creation, but is the circumincession also revealed in creation? We know from Einstein’s famous equation  $e = mc^2$ , how energy is related to matter. According to a group of physicists, this equivalence is formed by the three-color charges of quantum chromodynamics. These three-color charges are photons, each charge of which is included in the other in a type of circumincession. There is no explanation for this order other than that it probably began unordered in a primordial soup of energy and when it achieved order, it burst into being. But why was “order” symbolized by three mutual colors? Maybe this is why John said: **God is light** (1 Jn 1:5). The authors see that this can only be due to the Creator wishing to reflect himself in his creation as a triad. It is the creator’s DNA in creation just as

five metatarsals and metacarpals are the signature of animal life on this planet whether the species need the five digits or not. This signature is often interpreted to mean evolution, when in fact there is more evidence for the reverse or devolution. For a detailed description of this theory, see: <http://www.photoncreateur.com/en/synthesis.php>.

## **8) Summary**

The Trinity represents 1) God Himself, 2) God reflected in the cosmos, and 3) the Image of God in man. The Circumincission is a quality of the Trinity. (This manuscript does not address the Trinity, but rather the Circumincission.)

The Circumincission of the Trinity is both the theological and scriptural reason why there is one God in three persons, why there is perfect equality among the persons, and why God is personal.

A perversion of the Trinity is the Quaternity, which is an attempt to inject a saint into the original concept of the Trinity. By invoking Circumincission, the name of the fourth member can now replace God in Scripture.

The Circumincission of the Believer and the Trinity gives us that perfect circumincissional love, the mind of Christ, truth, grace, mercy, peace, and the fruit of the Spirit.

Going beyond the analogy of Yahweh being symbolically married to the Jews, Isaiah 62:4-5 posits a circumincission of the Jews, their ancestors, the land, and God.

The Circumincission of the Trinity and, more importantly since it concerns us directly, the Circumincission of the Believer in the Trinity point to God's desire to indwell the righteous. Man was created in the Image of God and the cosmos were created to reflect God's glory and be a stage for man. The Creator desires perfect union with his created souls, but man who has been placed on this planet to decide will in the majority of cases rebelliously refuse to make God's way his way and will make his way the only way. When he sins, the cosmos groan as did the Garden of God after the King of Tyre (Satan) sinned, and as did the Garden of Eden after Adam and Eve sinned. Consequently, we will live among "thorns and thistles" according to the Adamic Covenant until replaced by "cypress and myrtle" when the New Jerusalem comes down from Heaven for the Eternal Order.

Perversions of the Circumincission result in heresies in the Christian doctrine of the Trinity.

As man, Jesus Christ would be estranged from the godhead if it were not for the Circumincission. The Circumincission of Jesus the man and the Trinity explains Isaiah 9:6 relating to the Godman and His triune nature.

## Final Question

What is the purpose of man? This is a fundamental question among not only theologians, but among God's faithful working out their salvation (Php 2:12; 1 Pt 1:17). There are two possible answers. Most Catholics would answer: to save one's soul. It cannot be denied that this certainly is a prerequisite for anything to follow. Others would answer: to give praise and glory to God. Both are Commandments (See Article #41.) and cannot be disputed, but both are somewhat self-conscious reflecting man's viewpoint, the former more than the latter.

Perhaps if the question were posed as "What is the purpose of life?", then we would be able to depersonalize the issue and give an answer within the concept of the Circumincession. So, what is the purpose of life?

In the OT, when the Holy Spirit did not dwell within the believer, we have the story of Moses's calling at the Burning Bush (Exodus 3:1-22). The key words were: "I am who am" followed by "I am". These words were heard by Moses to emanate from outside his body from the Shekinah Glory of the Burning Bush while Moses stood on holy ground.

In the NT, the Holy Spirit dwells permanently within the believer. The Godhead is in Circumincession with Itself, and the believer is in partial circumincession with the Trinity while the Holy Spirit is within him. So, to answer the question "What is the purpose of life?", the response by the believer is to hear exactly what Moses heard, but this now is emanating sonorously from within his consciousness and soul, and he himself is holy because the Holy Spirit dwells within him (1 Cor 3:16; 1 Pt 1:15-16). In other words, together in circumincession, the believer and Trinity think as one while God speaks: I Am. Man is now in harmony with his Creator and sees the cosmos created for him through clear eyes. Man and God speak in perfect harmony {See John 15:2.}.

God wants this of every man, but unfortunately only a few will hearken to the call and recognize His voice as Prince and Savior. This is where God wants man within the context of creation called life.