

# H Y M N S

## To the Triune God

The Triune God—ever one, ever three, ever moving to fulfill the good pleasure of His eternal will—is worthy of glory and honor, and the hymn here presents a panoramic view of the Triune God, both as to His eternal Godhead and His eternal heart of love toward man.

The hymn was written by J. F. Garland. Stanza 6, however, is new and amplifies the consummating work of the Triune God.

Stanza 1 begins with giving glory to the Triune God, who, while being three is ever inseparably one. Stanza 2 shows an initial basis for giving glory to the Triune God: It is the “vast creation, / Planned with wondrous skill.” God is worthy of glory in His most fundamental relationship with man. He is the Creator and we, as the pinnacle of His creation, are reflections of His wondrous person. God has created the universe and man, being part of that creation, is witness to a grand testimony of the Triune God. The hearts of all men, even the unbelieving, can sense the Creator through the things He has created, including “His eternal power and divine characteristics” (Rom. 1:20).

In stanzas 3 and 4 there is a further development of man’s relationship with the Triune God; hence, there is a higher basis for giving Him glory. The Triune God, who formed man of the dust of the ground and breathed into his nostrils the breath of life, desires more than objective worship from created beings, who are separated from Him by the distance that is demarcated by a fundamental distinction between creature and Creator. He desires worship that is made possible through partaking of His life and nature (2 Pet. 1:4). This is more than a relationship of Creator to creation; it is a relationship of Father to many sons through regeneration. Our sonship is in the Son, the second of the Trinity, and in this sonship a sweet, subjective love returns to the Father “in the Son e’en now to

praise.” In the Son the Father has gained a group of sons who love Him with His love, and who in so loving, prove the eternal love, the Father. What a glory that God yearns to reveal to man the secrets of His own affections, ours to win!

- 1 Glory be to God the Father,  
And to Christ the Son,  
Glory to the Holy Spirit—  
Ever One.
- 2 As we view the vast creation,  
Planned with wondrous skill,  
So our hearts would move to worship,  
And be still.
- 3 But, our God, how great Thy yearning  
To have sons who love  
In the Son e’en now to praise Thee,  
Love to prove!
- 4 ’Twas Thy thought in revelation,  
To present to men  
Secrets of Thine own affections,  
Theirs to win.
- 5 So in Christ, through His redemption  
(Vanquished evil powers!)  
Thou hast brought, in new creation,  
Worshippers!
- 6 New Jerusalem reveals Thy  
Consummate design.  
Final goal of new creation,  
Glory Thine.
- 7 Glory be to God the Father,  
And to Christ the Son,  
Glory to the Holy Spirit—  
Ever One.

Stanzas 5 and 6 speak of the new creation, which is the Triune God wrought into His redeemed people. The new creation is a reality because the death of Christ has vanquished all the evil powers and made possible our full union with the Triune God. Only in this reality does the Father gain true worshippers. The scope of the new creation is both narrow and broad. It is narrow because it contains only that which is animated, transfused, and joined with the life of the Triune God. It is broad because its limits are the unlimited Triune God Himself. The consummation of this new creation is not heaven but the New Jerusalem, which is the ultimate goal of God’s economy. The New Jerusalem is an organic constitution of the redeeming, processed, and consummated Triune God with His redeemed, regenerated, transformed, and glorified tripartite man, which is for His eternal enlargement and expression. Through the course of this hymn, man is brought out of the old creation into the new creation, which consummates in the New Jerusalem, as a direct result of God’s longing for a group of sons.

Thus is God’s purpose eternally consummated, thus is He deserving of all the glory. All that is left is an echo in stanza 7 of the praise contained in stanza 1, a praise that is now deeper, richer, and higher, having been fully brought into the reality of the new creation through His eternal economy: Glory be to God the Father, / And to Christ the Son, / Glory to the Holy Spirit— / Ever One.

*by John Pester*