

H Y M N S

Concerning the Experience of the Triune God

- 1 What mystery, the Father, Son, and Spirit,
In person three, in substance all are one.
How glorious, this God our being enters
To be our all, through Spirit in the Son!
The Triune God has now become our all!
How wonderful! How glorious!
This Gift divine we never can exhaust!
How excellent! How marvelous!
- 2 How rich the source, the Father as the fountain,
And all this wealth He wants man to enjoy!
O blessed fact, this vast exhaustless portion
Is now for us forever to employ!
- 3 How wonderful, the Son is God's expression
Come in the flesh to dwell with all mankind!
Redemption's work, how perfectly effective,
That sinners we with God might oneness find.
- 4 The Spirit is the Son's transfiguration
Come into us as life the full supply.
Amazing fact, our spirit with the Spirit
Now mingles and in oneness joins thereby!
- 5 How real it is that God is now the Spirit
For us to touch, experience day by day!
Astounding fact, with God we are one spirit,
And differ not in life in any way!

The universe is a mystery. The source, meaning, and purpose of creation are hidden. At the center of this mystery is God Himself. This hymn, written by Witness Lee to the tune of "How Great Thou Art," expresses and unveils both the mystery of God and the mystery of His eternal purpose. Stanza 1 begins with a declaration of the mystery of the three-one God—the Father, Son, and Spirit—revealed in the Bible. In person, God is three; in substance, the three are one. This is the unique revelation of the New Testament declared by the Lord Jesus in Matthew 28:19: "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." There is one name, but that name encompasses the totality of the three persons of the Divine Trinity.

The first stanza declares God's eternal purpose: "How glorious, this God our being enters / To be our all, through Spirit in the Son!" The purpose of God in His trinity is to enter into man to be everything to him. The chorus triumphantly exults: "The Triune God has now become our all! / How wonderful! How glorious!" God, who is beyond all

our power to fathom, inexhaustible in all His glorious mystery, has now become everything to us in our experience.

Stanzas 2, 3, and 4 unveil how the Triune God—the Father, the Son, and the Spirit—works to carry out and accomplish His divine economy to dispense Himself into us that He may become the inexhaustible supply for us to experience and enjoy. The Father is the rich source, the originating fountain. All of the vast resources of the eternal Godhead proceed out from this source. The Father is not content to remain in incomprehensible, invisible majesty; He wants us to enjoy and employ this exhaustless portion. But how could the Father God who dwells in unapproachable light (1 Tim. 6:16) become approachable and enjoyable to created and fallen man? God is embodied in the Son, who came in the flesh to dwell with mankind and to accomplish a "perfectly effective" redemption through which sinners might be brought into oneness with Him. The mystery of God, Christ the Son (Col. 2:2), became the means through whom God was able to reach man. Through the redeeming cross, the Son reconciled us to God, making us one with God and giving us access to God (Eph. 2:16-18). Yet the dispensing of God into man cannot be accomplished through the Son. There is the need of the Spirit, who, as the "Son's transfiguration," comes into us to be our full supply. "Transfiguration" indicates that the Son in resurrection has now become the Spirit (1 Cor. 15:45; 2 Cor. 3:17). As the regenerating Spirit, the Triune God dispenses Himself as life into His chosen and redeemed people. We have been born of the Spirit in our human spirit (John 3:6; Rom. 8:16), and our spirit and the Spirit are one spirit (1 Cor. 6:17). We who once were far off have not only been brought near in the blood of Christ (Eph. 2:13), but also have been joined with the Spirit to become the dwelling place of God in spirit (v. 22).

The final stanza affirms the reality of the unveiled God, who now is available to be known and experienced by us day by day. Through the process of the divine dispensing from the Father, in the Son, and through the Spirit, the three-one God has now become one with His chosen, redeemed, and regenerated believers. We have become a part of the divine mystery, for now we "differ not in life in any way" from the Triune God who has revealed Himself to us as the Father, Son, and Spirit. How excellent! How marvelous!

by Gary Kaiser