

The Crystallization THE SUBJECTIVE GOD

The “only true God,” the majestic, transcendent, sovereign Creator and Ruler of the universe, the self-existing and ever-existing Triune God—the Father, the Son, and the Spirit—desires to become subjective to His people in their experience of Him. Regrettably, many Christians who fear and revere the sovereign God in His absolute lordship and government seem not to experience the Lord who is with their spirit. God rules and lives in the heavens, but He seems not to be living and ruling within them nor to be making His home in their hearts. This shortage is perhaps due to the fact that traditional trinitarian theology, not displaying the biblical balance of objective truth and subjective experience, tends to emphasize the wonder of God’s ruling over the universe but to deemphasize the marvel of His dwelling in the believers. To a great extent, the God of the theologians is an objective God—the God “out there” who is the object of worship and study. In contrast, the Bible not only reveals the objective existence of God but also testifies to the reality of the subjective God.

The subjective God is the true and living God becoming inwardly real to us in our spiritual experience, that is, the Triune God as the indwelling One becoming our life, our life supply, and our everything for our experience and enjoyment of Him. The Triune God eternally coexists and coinheres in Himself as the Father, the Son, and the Spirit, yet He now lives in us, the believers in Christ. The Father, the Son, and the Spirit are all in us (Eph. 4:6; Col. 1:27; John 14:17) and are operating in us and moving in us. When such a God enters into us, He remains the One on the throne, yet He becomes our life and life supply. The objective Sovereign has become our inner life. What an astounding fact! Now we need to know Him both objectively as the One on the throne in heaven and subjectively as the One who dwells in us. Because the Triune God indwells us as well as transcends us, we need to experience Him as the subjective God.

God’s becoming subjective to us is related to His being

organic, to His process and consummation, to His economy and dispensing, and to the human spirit. God can be subjective to us because He is organic in His identity and character. Intrinsically, God is a being of life, and the distinctions in the Trinity are defined by relationships in life. As Father He is the source of divine life, as Son He is the expression of divine life, and as Spirit He is the essence of divine life. As such, His intended relationship with us is one of intimacy and union. This organic God can be subjective to us because in Christ He has been processed

The processed and consummated Triune God is carrying out His economy by dispensing Himself into our regenerated human spirit to be our life and life supply, making us persons who know Him in the organic Body of Christ.

and consummated economically to come into us as the life-giving Spirit. This processed and consummated Triune God can be subjective to us because, for the carrying out of His economy, He is now dispensing Himself into us as our life and life supply. This dispensing God can be subjective to us because we have a human spirit as the God-created organ for us to contact God, receive God, and contain God. The organic, processed, consummated, dispensing Triune God in our regenerated spirit is the One whom we reverently and affectionately call *the subjective God*.

The more we experience the subjective God, the more we become persons who know the Triune God. This means that in the spiritual and organic union with Him, we be-

come those who love Him, seek Him, hunger for Him, live in Him, and do His will; those who are exercised in spirit, pure in heart, and renewed in mind; those who experience the breaking of the self and realize their nothingness and absolute dependence on God; those who treasure the life of God and live in the light of God; those who are being led by the Spirit into reality and who are growing in the divine life unto maturity; those who are gaining an inward, experiential knowledge of the hidden God and the God of resurrection. How marvelous that, through the Lord’s superabounding grace, we can know and experience the Triune God as the subjective God!

The Editors