



Open Heavens HYMN 60: MOST ANCIENT OF ALL MYSTERIES

Description

This is **hymn 60 of the Open Heavens** daily devotion written by Pastor E. A. Adeboye, General Overseer of the Redeemed Christian Church of God (RCCG).

HYMN 60: MOST ANCIENT OF ALL MYSTERIES

1. Most ancient of all mysteries,
Before Thy throne we lie;
Have mercy now, most merciful,
Most holy Trinity.

2 . When heavâ??n and earth were yet unmade,
When time was yet unknown,
Thou in Thy bliss and majesty
Didst live and love alone.

3. Thou wert not born; there was no fount
From which Thy Being flowed;
There is no end which Thou canst reach;
But Thou art simply God.

4. How wonderful creation is,
The work which Thou didst bless,
And O what then must Thou be like,
Eternal loveliness!

5. O listen then, most pitiful,
To Thy poor creatureâ??s heart:
It blesses Thee that Thou art God,
That Thou art what Thou art.

6. Most ancient of all mysteries,
Still at thy throne we lie;
Have mercy now, most merciful,
Most holy Trinity.



MOST ANCIENT OF ALL MYSTERIES HYMN COMMENTARY

Beloved in Christ, this deeply theological and doxological hymn, *“Most Ancient of All Mysteries,”* guides our hearts into the holy of holies of divine contemplation: the eternal, self-existent nature of the Triune God. It moves us beyond praise for what God has done to pure adoration for who He is—the uncaused Cause, the unmoved Mover, the source of all beauty and being. This hymn teaches us to worship in the posture of awe, to think rightly of God, and to find our ultimate comfort in His unchanging essence.

Why Sing This Hymn

We sing this hymn to correct our small, human-centered perceptions of God and to anchor our souls in the reality of His transcendent, timeless, and triune being. It is a hymn that humbles the intellect, stirs the heart to reverence, and leads us to bless God simply for His existence. It is medicine for a prideful age and a foundation for all other worship.

1. & 6. It is a Hymn of Humble Posture and Perpetual Plea (Verses 1 & 6)

The hymn is framed by a posture of absolute humility and dependence. We come not standing in confidence, but lying *“before Thy throne.”* The object of our worship is the supreme *“mystery—the most holy Trinity.”* We begin and end with the same plea: *“Have mercy now, most merciful.”* Our approach to the infinite, holy God can never be one of entitlement, only of grace. True theology always leads to doxology, and doxology is always bathed in a plea for mercy.

2. It is a Hymn of Eternal Pre-Existence (Verse 2)

This verse stretches our minds beyond creation. Before Genesis 1:1, before matter, energy, or time itself (*“when time was yet unknown”*), God existed. He dwelt not in barren solitude but in the perfect, joyful fellowship of the Trinity: *“Thou in Thy bliss and majesty Didst live and love alone.”* The love between Father, Son, and Spirit is eternal, needing no audience, no creation to complete it. God is perfectly satisfied in Himself.

3. It is a Hymn of Divine Aseity (Self-Existence) (Verse 3)

Here is the core of God’s distinctiveness: His *aseity*. *“Thou wert not born; there was no fount From which Thy Being flowed.”* He is uncreated, uncaused, without origin. He depends on nothing; all things depend on Him. He is without limit or cessation: *“There is no end which Thou canst reach.”* The staggering conclusion: *“But Thou art simply God.”* He is the foundational reality, the great *I AM* (Exodus 3:14). All else is derivative; He is essential.

4. It is a Hymn of Revelation Through Reflection (Verse 4)

From the invisible God, we look to His visible work. If the created order—the mountains, stars, and human soul—is so *“wonderful”* and bears His blessing, then the Creator must be infinitely more so. The beauty of creation is a mere fingerprint. We are led to worshipful wonder: *“O what then must Thou be like, Eternal loveliness!”* The creation is a mirror dimly reflecting the boundless beauty of its Maker.

5. It is a Hymn of the Creature’s Supreme Blessing (Verse 5)

After this journey of awe, the only fitting response erupts. The creature, knowing its own poverty, asks

the **most pitiful** (full of pity) God to listen. And what does the heart say? It does not ask for things. It utters the purest form of worship: **It blesses Thee that Thou art God, That Thou art what Thou art.** Our highest joy and final peace are found not in God changing our circumstances, but in us affirming and delighting in His perfect, eternal, Triune nature. We bless Him for being *Himself*.

A Word for Your Spirit Today

Do your prayers begin with a list of requests? Do your thoughts of God shrink Him to a problem-solver or a cosmic force? This hymn calls you to a higher, deeper worship.

Take time today to *consider*. Consider the God who was, before your biggest problem existed. Consider the God who is the source of His own life, and therefore the source of yours. Look at a tree, a bird, your own hand, and see it as a whisper of **Eternal loveliness.**

Then, from your *poor creature's* heart, offer the blessing of verse five. Let your chief prayer be: *I bless You, Lord, simply because You are God. You are who You are.* In that sacred acknowledgment, you will find a stability and awe that transforms all your lesser prayers and calms every troubled heart.

Have mercy on us, O most ancient, most merciful, most holy Trinity.

To God the Father, God the Son, and God the Holy Spirit, be all blessing and honor and glory, forever and ever. Amen.