

**Monday 7/7****Related Verses****Isa. 54:5**

5 For your Maker is your Husband; Jehovah of hosts is His name. And the Holy One of Israel is your Redeemer; He is called the God of all the earth.

**2 Cor. 11:2**

2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

**Rom. 4:15**

15 For the law works out wrath; but where there is no law, neither is there transgression.

**Rom. 5:20**

20 And the law entered in alongside that the offense might abound; but where sin abounded, grace has super-abounded,

**Gal. 2:20-21**

20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

21 I do not nullify the grace of God; for if righteousness is through law, then Christ has died for nothing.

**Gal. 3:24**

24 So then the law has become our child-conductor unto Christ that we might be justified out of faith.

**Related Reading**

In God's creation man's original position was that of a wife. Isaiah 54:5 says that God our Maker is our Husband. Thus, according to God's creation, man had the position of a wife. As a wife to God, we must depend upon Him and take Him as our Head. This was our original position.

When man fell, he took another position, the self-assuming position of the old man. The fallen man assumed the position of a husband. The man created

**The New Husband**

by God was a wife; the fallen man became a husband. Assuming the position of the husband, the fallen man became independent of God and made himself the head as the husband...Among fallen people both males and females think of themselves as husbands. Many wives have said, "Why must I be under my husband? He should be under me. Why should he be the head? I want to be the head." Hence, fallen man became a strong, ugly husband. (*Life-study of Romans*, pp. 134-135)

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Since fallen man wanted to be the husband, God gave him the law. The law is not intended for the wife but for the fallen husband. Thus, this law becomes the law of the old man, the law regarding the husband (Rom. 7:2). However, God did not intend that the old man keep the law, because the old man cannot keep it...People make a great mistake when they think that God gave man the law that he might keep it. On the contrary, God gave the law to man that he might break it and that, by breaking it, he might be completely exposed. If you try to keep the law, you are wrong; if you break the law, you are correct. The law was not given for man to keep; it was given for man to break.

This thought is scriptural. Romans 3:20 says, "Through the law is the clear knowledge of sin."...If man had no law, he would continue to commit sins but would not recognize them as such. Man would excuse his sinful deeds, using favorable terms to describe them. However, the law identifies sin as sin. Moreover, Romans 4:15 says, "Where there is no law, neither is there transgression." You may think that the law prevents transgression, but this verse says that the law exposes transgression. Furthermore, Romans 5:20 says, "The law entered in alongside that the offense might abound." The law did not enter that the offense might be reduced or restricted. This is our natural concept and thought. Paul says that the law entered that the offense might abound, meaning that it might increase plentifully. Thus, the Bible indicates that the law was not given for us to keep but for us to violate.

You may say, "I will not try to break the law." Whether you want to break the law or not means nothing, for you will break the law. You cannot help but break the law. The law says, "Love your neighbor as yourself." Although you may try to love your neighbor, you cannot do it. Even the children in school cannot love their classmates as themselves. Everyone reading this message has broken and continues to break at least one of the Ten Commandments. Who can keep the law? No one. The law entered that the offense might abound.

According to Romans 7:7, we would not have known sin except through the law. In this verse Paul says that he would not have known coveting, except the law had said, "You shall not covet." As a summary, we may say that the law works that the offense might abound. Once the offense abounds, the law exposes it as sin. In this way the law leads us to the knowledge of sin.

The position of the regenerated new man is a genuine wife's position. Regeneration restores us to our original position. (*Life-study of Romans*, pp. 135-136)

Further Reading: *Life-study of Romans*, msg. 12

**Tuesday 7/8****Related Verses****Rom. 7:2**

2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.

**Rom. 6:6**

6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

**Jer. 31:32**

32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

***The New Husband*****Hos. 2:16**

16 And in that day, declares Jehovah, You will call Me My Husband And will no longer call Me Baali.

**S.S. 6:1, 3**

1 Where has your beloved gone, O you most beautiful among women? Where has your beloved turned, That we may seek him with you?

3 I am my beloved's, and my beloved is mine; He pastures his flock among the lilies.

**1 Cor. 11:3**

3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

**Rev. 19:7**

7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

**Related Reading**

Romans 7:2-6 reveals that Christ is the new Husband. As regenerated beings, both male and female believers have Christ as their Husband and are a part of His wife...If we the believers do not know that we have Christ as our Husband, we are pitiful persons, for in effect, we are like widows, females who have lost their husbands. The word *widow* connotes pitifulness. A widow has been stripped and robbed of all her enjoyment; she has lost everything of the enjoyment of human life. Surely all genuine Christians have Christ as their Husband, yet it is pitiful that many of them do not know Him as their Husband. (*The Conclusion of the New Testament*, p. 3061)

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The first husband of Romans 7:2-3 is not the flesh or the law but the old man of Romans 6:6, which has been crucified with Christ.

Because of the fall we are the old man, and because of regeneration we are the new man. As the old man, we were the husband; as the new man, we are the wife. (*Life-study of Romans*, pp. 136-137)

Romans 7:2-4a says, “For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband. So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man. So then, my brothers, you also have been made dead to the law through the body of Christ.” These verses show two husbands. The first husband (the old husband) is not the flesh or the law but the old man mentioned in 6:6, who has been crucified with Christ. The second husband (the new husband) mentioned in 7:2-4 is Christ.

Since our old man, who was the old husband, has been crucified with Christ (6:6), we are freed from his law and are joined to the new Husband, Christ, the ever-living One. As believers, we have two statuses. The first *you* in 7:4 refers to us in our old status as the fallen old man, who left the original position of a wife dependent on God and took the self-assuming position of a husband and head, independent of God. The second *you* in verse 4 refers to us in our new status as the regenerated new man, restored to our original and proper position as the genuine wife to God (Isa. 54:5; 1 Cor. 11:3), dependent on Him and taking Him as our Head. We no longer have the old status of the husband, for we have been crucified. We now have only the new status of the proper wife, in which we take Christ as our Husband, and should no longer live according to the old man, that is, no longer take the old man as our husband.

Because fallen man left his proper position as God's wife and desired to be the husband, God gave him the law, which he cannot possibly keep. The law is intended not for the wife but for the husband, and the law was given not that it might be kept but that the old man might be exposed (Rom. 7:5; 3:20; 5:20). Paul thus refers to the law as “the law regarding the husband” (7:2).

We all had an old husband, the old man. When we were baptized into the death of Christ, we were

identified with Him in His death, in which our old man was crucified and died. Through the death of our old man, the body of sin was annulled. Since the law was intended for and given to the old husband, the old man, the death of the old man also has made us dead to the law through the body of Christ. (*The Conclusion of the New Testament*, pp. 3061-3062)

Further Reading: *The Conclusion of the New Testament*, msg. 300

**Wednesday 7/9****Related Verses****Rom. 7:3-4**

3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

4 So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

**Gal. 2:20**

20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

**Gal. 3:27**

27 For as many of you as were baptized into Christ have put on Christ.

**Eph. 5:23, 32**

23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

32 This mystery is great, but I speak with regard to Christ and the church.

**Col. 3:4**

4 When Christ our life is manifested, then you also will be manifested with Him in glory.

**Related Reading**

Our old man has been crucified to the law through the body of Christ that we might marry another husband, Christ, who has been raised from among the dead. In Romans 7:4b, Paul says, “That you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.” This joining indicates that in our new status as a wife, we have an organic union in person, name, life, and existence with Christ in His resurrection. Now we are married to Christ, our new Husband. In 2 Corinthians 11:2 Paul also tells us that he has betrothed the believers to one husband, Christ. (*The Conclusion of the New Testament*, pp. 3062-3063)

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Since Christ is our Husband, we must depend on Him and take Him as our Head (Eph. 5:23). To take God as our Husband means to terminate all that we are, have, and do and to trust in God for everything. Taking Christ as our Husband also means that we believe in Christ. God’s intention is to bring us back to Himself and to cause us to place our full trust in Him. No longer should we live by ourselves but by Christ. We must let Christ live for us. We should live no longer by ourselves, act by ourselves, or be anything in ourselves. We must be completely terminated, and our head must be completely covered. We are no longer the husband. We, as the old man, have been crucified. Christ is now our Husband.

Christ is not only our Head—He is also our person. We must even take Christ as our life (Col. 3:4). Christ is our Husband, our Head, our person, and our life. We have been terminated and have become nobody. Christ lives in us and for us. Therefore, we are fully under grace, no longer under law in any way. The law has nothing to do with us, and we have nothing to do with the law. “For I through law have died to law” (Gal. 2:19). Now in grace we are alive to God.

When a person believes and is baptized into the Triune God, he becomes involved with another

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person, that is, he marries another person, Christ. Before he believes and is baptized, he is involved with only one person, for he has only himself as his person, that is, his old man. However, once he believes and is baptized into the Triune God, he becomes involved with another person—the divine person who is our Redeemer, Reconciler, and Life-Savior. This wonderful person, God, became involved with us through the death and resurrection of Christ. In His death, we as the old man died, and in His resurrection, we as the regenerated new man were raised with Him. Since our old man has been crucified with Christ, we are freed from the law, which was given to the old man, and we are living to God. This is a great change.

According to their experience, many regenerated and baptized believers can testify to this change. Before a person believes into the Lord, he lives by the old man under the law. After he believes and is baptized, something within him begins to regulate him not to live in the old way. This inward regulation is, on the one hand, death to his old way of living and, on the other hand, the living of his regenerated new man, that is, his living to God. Since his old man has been crucified with Christ, he is freed from the law. Therefore, he now becomes a person who lives no longer to the law but to God. This marvelous change indicates that he has died to the law and now lives to the living God. (*The Conclusion of the New Testament*, pp. 3063-3064)

Further Reading: *The Conclusion of the New Testament*, msg. 300

<b>Thursday 7/10</b>
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**Related Verses****Rom. 7:4-5**

**4** So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.  
**5** For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.

**John 15:5, 8**

**5** I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

**8** In this is My Father glorified, that you bear much fruit and so you will become My disciples.

**Gal. 5:22-25**

**22** But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,

**23** Meekness, self-control; against such things there is no law.

**24** But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

**25** If we live by the Spirit, let us also walk by the Spirit.

**Related Reading**

Romans 7:4 tells us that as a wife we bear fruit to God. When we are in resurrection and always live to God, we bear fruit to God. When we were in the flesh, that is, when we were the old husband, everything related to us was death. All we could produce was death. Everything we brought forth was a fruit of death and to death. Now as a regenerated person, that is, as the wife, we bear fruit to God. This simply means that everything we do now is related to God, whereas formerly, whatever we were and whatever we did was death. Therefore, here we see a vivid contrast between death and God, between bearing fruit to death and bearing fruit to God. This shows that when we were the old man and the old husband, held under the law, everything we were and did was death. The result was fruit to death. As a new man and the wife married to a new husband, whatever we are and do is related to God. We bear fruit to God. The phrase *bear fruit to God* means that God comes forth, that God is brought forth as fruit. Thus, all we are and do must be the living God. We must bring forth God as an overflow of God. In this way we have the living God as our fruit, and we bear fruit to God. (*The Conclusion of the New Testament*, p. 3064)

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***The New Husband***

In Romans 7:4 Paul puts together a funeral and a wedding. On the one hand, we were buried; on the other hand, we were married, joined to another. We have been made dead that we might be joined to another. In Romans 7:4 we have been made dead to be joined to another; in Galatians 2:19 we have died to live. If we did not have two statuses, how could this be possible? We were made dead according to our old status so that we might be joined to another according to our new status. According to our new status, we are joined to Him who has been raised from the dead, that we might bear fruit to God.

Romans 7:5 speaks of what we were...When we were in the flesh (v. 5), we were the old husband. When we were discharged from the law (v. 6), we became the wife. We have been discharged from the law regarding the old husband, having died to that in which we were held.

By now it should be very clear who is the old husband. The old husband is our old man. The wife is our regenerated new man. As the old man, we are dead, and as the new man, we are living. We were dead as the old husband but now are living as the wife. As we will see, the wife does two things—bears fruit to God and serves in newness of spirit. (*Life-study of Romans*, p. 139)

Everyone who has received life has been joined to Christ [Rom. 7:4]. A Christian has died with Christ through His death. He has also risen with Christ and is now married to Him. Actually not only have we *received a life*, but we have been *joined to Christ's life*. A saved person is one who is risen from the dead and who is joined to Christ. When we are joined to Him, we are married to Him.

Romans 7:4b says, "...that we might bear fruit to God." We do not refrain from idols just because the law says that we should refrain from them. We refrain from idols because the Holy Spirit is bearing His fruit in us. We have the righteousness of the law, but this righteousness is not produced through keeping the law; it is a fruit of the Holy Spirit. After we are saved, we can gain the righteousness of the law without

keeping the law. We are not saying that after a man is saved, he does not need to keep the law and that he can sin at will. We are saved by grace, and the Lord's life is in us. Spontaneously we will not sin. This is the fruit of the Spirit. (CWWN, vol. 60, p. 483)

Further Reading: *The Conclusion of the New Testament*, msg. 300

**Friday 7/11**

**Related Verses****Rom. 7:6-7**

6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

7 What then shall we say? Is the law sin? Absolutely not! But I did not know sin except through the law; for neither did I know coveting, except the law had said, "You shall not covet."

**Gal. 2:19-20**

19 For I through law have died to law that I might live to God.

20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

**Matt. 5:48**

48 You therefore shall be perfect as your heavenly Father is perfect.

**Gal. 3:2-3, 5**

2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

**Related Reading**

[Romans 7:6 indicates that] since the old man has been crucified, the regenerated new man is now free from the law of the old man (vv. 2-3; Gal. 2:19). Since the law was given to the old husband, the old man, not to the wife, and since the old husband, the old man, died on the cross, the new man, the wife, has been discharged from his law. Hence, we as the wife and the new man are no longer under the law. (*The Conclusion of the New Testament*, p. 3065)

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The law decreed by God functions in at least three ways. First, the law portrays God and defines Him. As God's testimony, the law is actually a portrait of God; it shows us what He is like...Leviticus 19:2 gives this commandment: "You shall be holy, for I, Jehovah your God, am holy." The Lord Jesus issued an even higher commandment: "You therefore shall be perfect as your heavenly Father is perfect" (Matt. 5:48). In both cases the principle is the same: the law presents a picture of God. According to the law He has given, God is perfect, holy, and righteous; He is a God of love and of light.

The second function of the law is that of exposing us. This function is presented in a full way in Romans 7. In verse 7 Paul [indicates that]...until the law came, sin was dormant. In Romans 7:8 Paul says that "without the law sin is dead." Then in the next verse he goes on to say that "when the commandment came, sin revived and I died." Using the law as a knife, sin put Paul to death. In verse 11 Paul tells us that sin killed him by taking occasion through the commandment. Thus, in his experience Paul found that the commandment was death unto him. God used the law to expose him.

A third function of the law is the function of subduing us. After we are exposed, we need to be subdued. Once the law has subdued us, it can then bring us to God.

The rich young man in Matthew 19 was defeated in his contact with the Lord; however, he was not

***The New Husband*****Saturday 7/12****Related Verses****Rom. 6:4**

4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

**Rom. 7:6**

6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

**2 Cor. 3:6-8, 15-18**

6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

7 Moreover if the ministry of death, engraved in stone in letters, came about in glory, so that the sons of Israel were not able to gaze at the face of Moses because of the glory of his face, a glory which was being done away with,

8 How shall the ministry of the Spirit not be more in glory?

15 Indeed unto this day, whenever Moses is read, a veil lies on their heart;

16 But whenever their heart turns to the Lord, the veil is taken away.

17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

**Related Reading**

Romans 7:6 shows that as the wife we must...serve the Lord in newness of spirit, not in oldness of letter. We have to realize that in 6:4 we have the newness of life for our living; in 7:6 we have the newness of spirit for our service. Newness of life issues from our being identified with Christ's resurrection and is for our walk in our daily life. Newness of spirit issues from our being discharged from the law and being joined to

the resurrected Christ and is for our service to God. Thus, both newness of spirit and newness of life are results of the crucifixion of the old man. (*The Conclusion of the New Testament*, p. 3065)

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Furthermore, both newness of life and newness of spirit are related to the Spirit. The newness of life is related to Christ Himself in His resurrection, who is the life-giving Spirit (1 Cor. 15:45b). The spirit in the phrase *newness of spirit* refers to our regenerated human spirit, in which the Lord as the Spirit dwells (2 Tim. 4:22). We may serve in newness of spirit because God has renewed our spirit. Everything that is related to our regenerated spirit is new, and everything that comes out of our spirit is new. Our regenerated spirit is a source of newness because the Lord, the life of God, and the Holy Spirit are there. We need to learn how to exercise our spirit continually.

In our regenerated spirit there is nothing but newness. Oldness is not with our regenerated spirit; it is with the old law, the old regulations, and the old letters. Therefore, we should not serve in oldness of letter. *By letter* [Rom. 7:6] Paul means the code of the written law in the Bible. There are many ordinances, requirements, and regulations in the Bible. If we do not have the Spirit and instead desire to keep these ordinances, requirements, and regulations, we will serve God in the oldness of the dead letter. We need to realize that we, as the old man, have been crucified with Christ, and that we, as the new man, are freed from the old man's law and have been married to our new Husband, the resurrected Christ, that we might bear fruit to God and serve the Lord in newness of spirit. (*The Conclusion of the New Testament*, pp. 3065-3066)

We all must learn how to exercise our spirit. When you come to the meetings of the church, do not exercise your memory. Exercise your spirit. If you exercise your spirit, you will have something new to offer the brothers and sisters. This is also true in giving a message. If I retain a great deal of information in my memory and try to give a message

subdued. This was the reason he went away sorrowful. If he had been subdued and had said, "Lord Jesus, I cannot fulfill Your requirement to sell all I have and give to the poor," the Lord would have told him, "Since you cannot do it, simply let Me fulfill this requirement for you." The Lord wants to come into us, be our life, and fulfill every requirement for us.

In Philippians 2:12 Paul says, "So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling." We need to be subdued by Paul's word and admit that we simply cannot work out our own salvation. Then we shall appreciate Paul's word in the following verse: "For it is God who operates in you both the willing and the working for His good pleasure." Although we cannot work out our own salvation, God is operating in us both the willing and the working. This enables us to work out our salvation according to God's operating within us.

After we have been subdued by the law and tell the Lord that we cannot fulfill His requirements, that we simply cannot be holy as God is or perfect as the Father is, the Lord will say, "Simply open and receive Me. Let Me come into you and fulfill these requirements for you. I want to be your holiness and your perfection." We cannot be holy, but we can be sanctified. Likewise, we cannot be perfect, but we can be perfected. God's desire is to come into us to be our life and our person. In this way, He becomes one with us, and we become one with Him. Then as He lives in us, we live Him. This is the basic principle of the divine revelation in the Bible. (*Life-study of Exodus*, pp. 754-756)

Further Reading: *Life-study of Exodus*, msg. 64

***The New Husband*****Lord's Day 7/13****Related Verses****Eph. 5:20-27**

**20** Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father,

**21** Being subject to one another in the fear of Christ:

**22** Wives, be subject to your own husbands as to the Lord;

**23** For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

**24** But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.

**25** Husbands, love your wives even as Christ also loved the church and gave Himself up for her

**26** That He might sanctify her, cleansing her by the washing of the water in the word,

**27** That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

**Further Reading:**

Further Reading: *Life-study of Romans*, msg. 12

according to this memorized material, that message will be old, filled with the oldness of dead knowledge. However, if I forget my memory and exercise my spirit as I give the message, something new will burst forth. I had this kind of experience during the Erie conference in 1969. In one meeting I stood up to speak but was not clear concerning the content of the message. I stood by faith, exercising my spirit. Immediately, the matter of the seven Spirits in the book of Revelation came forth. Everyone who heard that message can testify that it was new, fresh, powerful, and living. That was the first day the sevenfold intensified Spirit came forth.

As regenerated people who have been joined to Christ as the new Husband, we must bear fruit to God. Whatever we do, are, and have must be God Himself. God overflows from our being to become our fruit to God Himself. We must also serve the Lord in newness of spirit, not in oldness of letter, not in oldness of the law. We have nothing to do with the law any longer. We have been freed from it. Now we are under grace, living with and by our new Husband, who is Christ. (*Life-study of Romans*, pp. 143-144)

Further Reading: *Life-study of Romans*, msg. 12

**Hymn: #170**

**1** Lord, Thou art the lovely Bridegroom,  
God appointed, dear to us;  
Thy dear self is so attractive,  
To our heart so beauteous!

**2** Dear Beloved, we admire Thee,  
Who can tell Thy preciousness;  
All Thy love we deeply treasure  
And Thine untold loveliness.

**3** Thou art fairer than the fairest,  
Thou art sweeter than the sweet;  
Thou art meek and Thou art gracious,  
None can e'er with Thee compete.

**4** Full of myrrh are all Thy garments,  
And Thy lips are filled with grace;  
In the savor of Thy suffering,  
We in love Thyself embrace.

**5** It is with the oil of gladness  
Thy God hath anointed Thee;  
From the palaces of ivory  
Praise shall ever rise to Thee.

**6** God hath blessed Thee, Lord, forever,  
Thou hast won the victory;  
Now we see Thee throned in glory  
With Thy pow'r and majesty.

**7** Thou art the desire of nations,  
All Thy worth they'll ever prove;  
Thou, the chiefest of ten thousand,  
Ever worthy of our love.

**Churchwide Truth Pursuit of Genesis****Level 1—Sequential Life-study Reading**

We are taking a brief pause and will resume in August.

**Level 2—Topical Study**

We are taking a brief pause and will resume in August.