

## Genesis 29: 15-28

<sup>15</sup> Laban said to him, “Just because you are a relative of mine, should you work for me for nothing? Tell me what your wages should be.”

<sup>16</sup> Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel.

<sup>17</sup> Leah had weak<sup>[a]</sup> eyes, but Rachel had a lovely figure and was beautiful.

<sup>18</sup> Jacob was in love with Rachel and said, “I’ll work for you seven years in return for your younger daughter Rachel.”

<sup>19</sup> Laban said, “It’s better that I give her to you than to some other man. Stay here with me.”

<sup>20</sup> So Jacob served seven years to get Rachel, but they seemed like only a few days to him because of his love for her.

<sup>21</sup> Then Jacob said to Laban, “Give me my wife. My time is completed, and I want to make love to her.”

<sup>22</sup> So Laban brought together all the people of the place and gave a feast.

<sup>23</sup> But when evening came, he took his daughter Leah and brought her to Jacob, and Jacob made love to her.

<sup>24</sup> And Laban gave his servant Zilpah to his daughter as her attendant.

<sup>25</sup> When morning came, there was Leah! So Jacob said to Laban, “What is this you have done to me? I served you for Rachel, didn’t I? Why have you deceived me?”

<sup>26</sup> Laban replied, “It is not our custom here to give the younger daughter in marriage before the older one.

<sup>27</sup> Finish this daughter’s bridal week; then we will give you the younger one also, in return for another seven years of work.”

<sup>28</sup> And Jacob did so. He finished the week with Leah, and then Laban gave him his daughter Rachel to be his wife.

## Romans 8: 26-39

<sup>26</sup> In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. <sup>27</sup> And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God’s people in accordance with the will of God.

<sup>28</sup> And we know that in all things God works for the good of those who love him, who<sup>[a]</sup> have been called according to his purpose. <sup>29</sup> For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters. <sup>30</sup> And those he predestined, he also called; those he called, he also justified: those he justified, he also glorified.

### More Than Conquerors

<sup>31</sup> What, then, shall we say in response to these things? If God is for us, who can be against us? <sup>32</sup> He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?

<sup>33</sup> Who will bring any charge against those whom God has chosen? It is God who justifies.

<sup>34</sup> Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. <sup>35</sup> Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? <sup>36</sup> As it is written: “For your sake we face death all day long; we are considered as sheep to be slaughtered.”<sup>37</sup> No, in all these things we are more than conquerors through him who loved us.

<sup>38</sup> For I am convinced that neither death nor life, neither angels nor demons,<sup>[c]</sup> neither the present nor the future, nor any powers,

## Romans 8: 26-39 continued...

<sup>39</sup> neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

## Matthew 13: 31-33, 44-52

### The Parables of the Mustard Seed and the Yeast

<sup>31</sup> He told them another parable: “The kingdom of heaven is like a mustard seed, which a man took and planted in his field. <sup>32</sup> Though it is the smallest of all seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds come and perch in its branches.”

<sup>33</sup> He told them still another parable: “The kingdom of heaven is like yeast that a woman took and mixed into about sixty pounds<sup>[a]</sup> of flour until it worked all through the dough.”

### The Parables of the Hidden Treasure and the Pearl

<sup>44</sup> “The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.

<sup>45</sup> “Again, the kingdom of heaven is like a merchant looking for fine pearls. <sup>46</sup> When he found one of great value, he went away and sold everything he had and bought it.

### The Parable of the Net

<sup>47</sup> “Once again, the kingdom of heaven is like a net that was let down into the lake and caught all kinds of fish. <sup>48</sup> When it was full, the fishermen pulled it up on the shore. Then they sat down and collected the good fish in baskets, but threw the bad away. <sup>49</sup> This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous <sup>50</sup> and throw them into the blazing furnace, where there will be weeping and gnashing of teeth.<sup>51</sup> “Have you understood all these things?” Jesus asked. “Yes,” they replied.<sup>52</sup> He said to them, “Therefore every teacher of the law who has become a disciple in the kingdom of heaven is like the owner of a house who brings out of his store-room new treasures as well as old.”

# 749 Come! Live in the Light!

We Are Called

G C D G

1 Come! Live in the light! Shine with the  
2 Come! O - pen your heart! Show your  
3 Sing! - Sing a new song! Sing of that

C D Em

joy and the love of the Lord! We are called  
mer - cy to all those in fear! We are called  
great day when all will be one! God will reign,

Em7 C G Am7

to be light for the king - dom, to live in the  
to be hope for the hope - less so ha - tred and  
and we'll walk with each oth - er as sis - ters and

G C Dsus D

free - dom of the cit - y of God.  
vio - lence will be no more.  
broth - ers u - nit - ed in love.

Refrain G C D C D G C

We are called to act with jus - tice; we are called to

D Em Em7 C D

love ten - der - ly; we are called to serve one an -

C D G C D C G

oth - er, to walk hum - bly with God.

The thematic and musical center of this hymn on the vocation of all believers is found in the refrain, which is based on the well-known challenge of Micah 6:8, "What does the Lord require of you but to do justice, and

# O Love That Wilt Not Let Me Go 833

1 O Love that wilt not let me go, I rest my  
2 O Light that fol - lowest all my way, I yield my  
3 O Joy that seek - est me through pain, I can - not  
4 O Cross that lift - est up my head, I dare not

wea - ry soul in thee; I give thee back the life I owe, that  
flick - ering torch to thee; my heart re - stores its bor - rowed ray, that  
close my heart to thee; I trace the rain - bow through the rain, and  
ask to fly from thee; I lay in dust life's glo - ry dead, and

in thine o - cean depths its flow may rich - er, full - er be.  
in thy sun - shine's blaze its day may bright - er, fair - er be.  
feel the prom - ise is not vain that morn shall tear - less be.  
from the ground there blos - soms red life that shall end - less be.

This intense hymn of commitment to God (addressed as Love, Light, and Joy) closes with an invocation of the ultimate testimony to those attributes (the Cross). The composer, a Scotsman, named this specially composed tune for the 11th-century patroness of Scotland.

TEXT: George Matheson, 1881, alt.  
MUSIC: Albert Lister Peace, 1884, alt.

ST. MARGARET  
8.8.8.8.6

# 384 Soon and Very Soon

1 Soon and ver - y soon we are going to see the King.  
2 No more cry - ing there: we are going to see the King.  
3 No more dy - ing there: we are going to see the King.  
4 Soon and ver - y soon we are going to see the King.

Soon and ver - y soon we are going to see the King.  
No more cry - ing there: we are going to see the King.  
No more dy - ing there: we are going to see the King.  
Soon and ver - y soon we are going to see the King.

Soon and ver - y soon we are going to see the King.  
No more cry - ing there: we are going to see the King.  
No more dy - ing there: we are going to see the King.  
Soon and ver - y soon we are going to see the King.

Hal - le - lu - jah, hal - le - lu - jah, we're going to see the King!

This spirited African American gospel hymn draws on John's vision of the new heaven and the new earth in Revelation 21:3-4, with its wonderful promise that God will wipe away the tears from all eyes, that death wi