

July 5, 2026 + 10:30 A.M.  
Seventh Sunday of Pentecost

We Join in Worship

Liturgist: Carol Callaway

*If you need extra space for a wheelchair or walker, or if you have young children with you, please feel free to make use of our Prayground, the extra space across the aisle from the sound booth.*

PRELUDE            *Come, Ye Sinners, Poor and Needy*            William Waller. Arr. Cindy Berry

WELCOME

ANNOUNCEMENTS

\*THE PEACE OF CHRIST

\* CALL TO WORSHIP (Adapted from *Psalms* 145)

Leader:            We will extol you, our God and King, and bless your name forever and ever. Every day we will bless you, and praise your name forever and ever. Great is the LORD, and greatly to be praised; the LORD's greatness is unsearchable. One generation shall laud your works to another, and shall declare your mighty acts.

ALL:                **Our mouths will speak the praise of the LORD, and all flesh will bless the LORD's holy name forever and ever.**

Leader:            On the glorious splendor of your majesty, and on your wondrous works, we will meditate. The might of your awesome deeds shall be proclaimed, and we will declare your greatness. We shall celebrate the fame of your abundant goodness and shall sing aloud of your righteousness. The LORD is gracious and merciful, slow to anger and abounding in steadfast love.

ALL:                **Our mouths will speak the praise of the LORD, and all flesh will bless the LORD's holy name forever and ever.**

Leader:            The LORD is good to all, and the LORD's compassion is over all that is made. All your works shall give thanks to you, O LORD, and all your faithful shall bless you.

ALL:                **Our mouths will speak the praise of the LORD, and all flesh will bless the LORD's holy name forever and ever. Let us worship the LORD!**

\*OPENING HYMN: "Come, Thou Fount of Every Blessing" (Glory to God, 475)

INVITATION TO CONFESSION:

Leader:            John of Patmos shares a vision of the tree of life bearing fruit and growing leaves for the healing of the nations. Together, let us confess our need to be better bearers of the fruit and leaves.

PRAYER OF CONFESSION (unison)

**God of healing, we join our hearts and voices in confessing unto you. We confess that we have taken axes to your tree. We have cut off branches and chopped up roots, dividing the wholeness and unity of your people. We have borne bitter fruit with our violent actions and words. We have stripped off the leaves, choosing harm over healing. We have turned away from the joy of your life-giving Creation and have worshiped lifeless idols. Forgive us. Fill us with good fruit again. In the name of Jesus Christ, our risen Lord, we pray. Amen.**

**KYRIE:** Glory to God, No. 579 (unison)

**Lord, have mercy. Lord, have mercy. Lord, have mercy.**

**Christ, have mercy. Christ, have mercy. Christ, have mercy.**

**Lord, have mercy. Lord, have mercy. Lord, have mercy.**

**ASSURANCE OF PARDON**

**Leader:** Hear the good news! The tree of life is alive despite our actions. God's light is shining!

**ALL:** **In Jesus Christ we are forgiven! Hallelujah! Thanks be to God!**

**GLORIA PATRI (577)**

**Glory be to the Father, and the Son, and the Holy Ghost;**

**As it was in the beginning, is now, ever shall be, world without end. Amen.**

**As it was in the beginning, is now, ever shall be, world without end. Amen.**

**STATEMENT OF FAITH:** (*The Apostles' Creed*)

**I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.**

**We Hear God's Word**

**EMBODIED WORD FOR DISCIPLES OF ALL AGES**

**PRAYER FOR ILLUMINATION**

**Gracious God, as we turn to your Word for us, may the Spirit of God rest upon us. Help us to be steadfast in our hearing, in our speaking, in our believing, and in our living. Amen.**

**HEBREW BIBLE LESSON:** *Genesis 22:1-14*

**EPISTLE LESSON:** *Revelation 22:1-5*

**GOSPEL LESSON:** *Luke 12:41-48*

**SERMON:**

**SECOND HYMN:** "Come to the Table of Grace" (Glory to God, 507)

**We Respond in Faith**

**THE SACRAMENT OF THE LORD'S SUPPER**

**INVITATION TO THE LORD'S TABLE**

**GREAT PRAYER OF THANKSGIVING:**

**Leader:** The Lord be with you.

**ALL:** **And also with you.**

**Leader:** Lift up your hearts.

**ALL:** **We lift them to the Lord.**

**Leader:** Let us give thanks to the Lord our God.

**ALL:** **It is right to give our thanks and praise.**

...And so, with your people on earth and all the company of heaven we praise your name and join their unending hymn: **Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is the one who comes in the name of the Lord. Hosanna in the highest.**

...And so, in remembrance of these your mighty acts in Jesus Christ, we offer ourselves in praise and thanksgiving as we proclaim the mystery of faith. **Christ has died; Christ is risen; Christ will come again.**

Pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ, that we may be for the world the body of Christ. By your Spirit make us one with Christ, one with each other, and one in ministry to all the world, until Christ comes in final victory and we feast at his heavenly banquet. Through your Son Jesus Christ, with the Holy Spirit in your holy Church, all honor and glory is yours, almighty God, now and forever. **Amen.**

### **LORD'S PRAYER**

**Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.**

### **WORDS OF INSTITUTION**

Our Lord Jesus, on the night of his arrest, took bread, and after giving thanks to God, he broke it, and gave it to his disciples, saying: "Take, eat. This is my body, given for you. Do this in remembrance of me." In the same way he took the cup, saying: "This cup is the new covenant sealed in my blood, shed for you for the forgiveness of sins. Whenever you drink it, do this in remembrance of me." Every time we eat this bread and drink this cup, we proclaim the saving death of the risen Lord, until he comes.

### **BREAKING THE BREAD AND POURING THE CUP**

Leader: The bread of heaven. The cup of the new covenant. The gifts of God for the people of God.

**ALL: Let us keep the feast!**

### **COMMUNION OF THE PEOPLE**

### **PRAYER AFTER COMMUNION**

### **OFFERING INVITATION:**

Leader: Jesus said, "Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest." Let us give our tithes and offerings so that we may be the body of Christ today, providing rest for the weary and heavy laden. If you are here in person, please place your offering in the plate as it is passed. If you are worshiping from home, please mail in your checks or use our online giving option on the website. Now let us practice stewardship as we listen to today's offertory.

**OFFERTORY**      *We Are Climbing Jacob's Ladder*

Spiritual, Arr. Cindy Berry

### **\*DOXOLOGY**

**Praise God, from whom all blessings flow;**

**Praise God, all creatures high and low;**

**Alleluia! Alleluia!**

**Praise God, in Jesus fully known;**

**Creator, Word, and Spirit one;**

**Alleluia! Alleluia!**

**Alleluia! Alleluia! Alleluia!**

**PRAYER OF DEDICATION:** (Unison)

**God our Father, we dedicate these gifts to you as your children who love you. Give us Wisdom to be good stewards of your blessings as we seek to serve our siblings. In the name of Jesus Christ, our risen Lord, we pray. Amen.**

<b>We Go Into the World</b>
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**\*CLOSING HYMN:** "There Is a Redeemer" (Glory to God, 443)

**BENEDICTION**

**CHORAL BENEDICTION**      *The Trees of the Field*

**POSTLUDE**      *God Will Take Care of You*      Walter S. Martin, Arr. Cindy Berry

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\* So that we can properly greet people who come to the building during Sunday morning worship, Door A will be the only unlocked external door during the worship service.

**PEEK AT THE WEEK:**

- SUNDAY 7/5:      Worship In Person & Online – 10:30 AM  
                            COMMUNION  
                            Fellowship Hosts: Endowment/Shine the Light/Blanche  
                            Mission Parking Lot Fundraiser
- MONDAY 7/6:      GA – 6:30 PM  
                            AI-Anon – 7:00 PM
- TUESDAY 7/7:      Private Flute Lessons 2-8 PM  
                            Deacons – 6:30 PM  
                            AA – 7:30 PM
- WEDNESDAY 7/8: Trustees – 10:30 AM  
                            Private Flute Lessons 2-8 PM  
                            GA – 7:00 PM
- THURSDAY 7/9:      Scripture in the Park 6:30-7:30 PM at  
                            Redar Park in Schererville
- SATURDAY 7/11:      Cook for Shelter – 1:00 PM  
                            AA – 6:30 PM
- SUNDAY 7/12:      Kids' Summer Sunday School  
                            (During Worship until noon)  
                            Faith Development – 12:00 PM

## ANNOUNCEMENTS

- **THE BIBLE IN TODAY'S WORLD AND BYOB ARE ON SUMMER BREAK** Keep an eye out for these opportunities in the Fall!
- **FOLLOW US ON SOCIAL MEDIA!** If you don't already follow us on Facebook and Instagram, please start doing so @firstpchighland on both Facebook and Instagram.
- **INTERESTED IN BECOMING A MEMBER OF FPCH?** You are always welcome here, whether a member or not! If you are interested in joining as a member, though, we would love to have you! Please talk to Pastor Tyler if you would like to learn more.

### **Opportunities to serve as the HEART, HANDS, and FEET of Jesus Christ:**

- **BLESSING BOX** Please continue to place items in the Blessing Box and take items if you are a person in need! Items most commonly donated: Canned goods with pull tabs, socks, toilet paper, non-perishable foods, small snacks, toiletries, baby wipes and diapers. Please check expiration dates!
- **HELP STOCK OUR PANTRY!** Please pick up a beautifully decorated grocery bag in the narthex and fill it to help the church's food pantry.
- **GOT SNEAKERS??** The sneakers that we all collect will help raise money to support our church's general fund AND will help our environment by keeping sneakers out of landfills. Bring the sneakers (athletic shoes only) to the church and put them in one of the blue bins...either by Door D (inside) or in the narthex.

## Prayer List

Anthony  
Brady Vanes  
George Griner  
Guy Hendricks  
Bill and Anettia Holmes  
David Markley  
David Kingen  
Diana and Ray Mendoza  
Janet Orem  
Cindy Waltz and Sister  
Yvonne Suroviak  
Georgette and Garry Sknerski  
Jakob Holden  
Denise Matthys  
Jan Oprea  
Florance Cody  
Kathy & Chuck Pumnea  
The Windstrups  
Rick Parker  
Gary Everhart  
Darlene O'Brien  
Doug & Sue Matthews  
Janet Terpstra  
Glen Nahler  
Tom  
David Hamblin  
Jana Tolley  
Larry & Bonnie Perryman  
Delta Rose  
Winnie Owen  
Breeanne  
Mom Bechtler  
Victor  
Marian Clayton  
Ella P  
Rita Stronczek  
Keren, Zuriel, and Gedeon  
Edna Cruz  
Charlie  
Jerry & Rena Martinez  
Nicole  
Greg  
Mary Ellen Edeus  
Jane and David  
Flora R.  
Tyler Gall  
Phil  
Luana Sulkowski  
Sonny Buono

Robin  
Eunice  
Betsy  
David  
Joe & Kathy  
Breanne Polan  
Tammy  
Alex  
Ben  
Mike Kelly  
Sue Heth  
Ron Toren  
Tony  
Mildred  
Neal  
Rita  
Carolyn  
Oscar Ochoa  
Tony and Sharon Nevers  
Caroline  
Jean and Clara  
Suzanne  
Dave Shelborne  
Kali Rosalia  
Nick B.  
Carlito  
Don  
Donna  
Phyllis  
Diane  
Marly  
Jeff  
Linda  
Sandy  
Bill  
Debbie  
Bruce Marshall  
Mark & Tina  
Sergio & Anthony  
Dave  
Debbie & Meryl  
Sherry  
John  
Hazel  
Wendy  
Jessica S  
Loved ones of Marie Smith

### **Genesis 22:1-14**

22 After these things God tested Abraham. He said to him, "Abraham!" And he said, "Here I am."<sup>2</sup> He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah and offer him there as a burnt offering on one of the mountains that I shall show you."<sup>3</sup> So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him and his son Isaac; he cut the wood for the burnt offering and set out and went to the place in the distance that God had shown him.<sup>4</sup> On the third day Abraham looked up and saw the place far away.<sup>5</sup> Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you."<sup>6</sup> Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. And the two of them walked on together.<sup>7</sup> Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?"<sup>8</sup> Abraham said, "God himself will provide the lamb for a burnt offering, my son." And the two of them walked on together.

<sup>9</sup> When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac and laid him on the altar on top of the wood.<sup>10</sup> Then Abraham reached out his hand and took the knife to kill his son.<sup>11</sup> But the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am."<sup>12</sup> He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, since you have not withheld your son, your only son, from me."<sup>13</sup> And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son.<sup>14</sup> So Abraham called that place "The Lord will provide," as it is said to this day, "On the mount of the Lord it shall be provided."

### **Revelation 22:1-5**

22 Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb<sup>2</sup> through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month, and the leaves of the tree are for the healing of the nations.<sup>3</sup> Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him;<sup>4</sup> they will see his face, and his name will be on their foreheads.<sup>5</sup> And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

### **Matthew 11:25-30**

<sup>25</sup> At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants;<sup>26</sup> yes, Father, for such was your gracious will.<sup>27</sup> All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

<sup>28</sup> "Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest.<sup>29</sup> Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.<sup>30</sup> For my yoke is easy, and my burden is light."

### **From the Cross of Death to the Tree of Life**

*Genesis 22:1-14; Revelation 22:1-5; Matthew 11:25-30*

The story of Abraham's willingness to sacrifice Isaac and God's command for that to happen is one of the most unsettling stories in all of the scriptures. Full libraries could be stocked with the works written trying to make sense of it. There is a lot of complicated, convoluted theology trying to explain it and redeem it. At its heart though, it is the story of relationships between fathers and their children--Abraham and Isaac, God and Abraham, God and Isaac, God and all of us. It's a soul crushing, gut punching, and heartbreaking story. It's painful precisely because of the potential trauma that all too often abides in the paternal relationship. But it's also promising precisely because of the potential power for good that resides in the paternal relationship.

Recently we learned of our Triune God's promise that Abraham and Sarah would have a son in their old age, something considered impossible. And so we learned of the restoration of hope. Sarah's laughter of bitterness turned to laughter of joy, and so they fittingly named their son Isaac, a name that means "He laughs." We don't know much about the type of relationship Abraham and Isaac had while Isaac was growing up. We do know, however, that Abraham saw Isaac as the fulfillment of God's promise of offspring according to the covenant. We know that Abraham was excited about having another son and had a great feast when he was weaned. We know that Abraham favored Isaac to the exclusion of his other son Ishmael, so much so that he banished and abandoned Ishmael, causing untold trauma. For now, let it suffice to say that Abraham actively chose Isaac as his favorite son and ensured that he would be the one who inherited his resources and his covenant.

Oh, and one more thing--Abraham loved Isaac! When thinking about the ancients, we often view fatherhood exclusively in terms of ensuring the continuation of the bloodline and the passing on of the inheritance. We thus see things politically and economically, as these are the points of cold data that history can provide us. People are more complex than cold data, though. And in Abraham's case, he truly loved his son Isaac. His love was so apparent that in today's passage God refers to Isaac as the son "whom you love." With those words from God who knew Abraham so well, I think it is perfectly okay for us to assume that Abraham had a deep love for Isaac, the love that he should have had for both of his children--that love that bears all things, believes all things, hopes all things, and endures all things. He would bear the difficulties of Isaac's growing up with patience. He would believe the best was going to come to pass for Isaac, and he would believe Isaac's word. He would hope for a future of blessings for Isaac. He would endure any and all labor necessary for the thriving of Isaac. And so in Isaac, Abraham had someone he depended on for the continuation of his line and of his covenant, someone who carried his hopes for the future, and someone whom he loved.

And then God stepped in with this horrifying command: "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." And Abraham did it. I vacillate between viewing Abraham with horror and with sympathy. On the one hand he showed his willingness to enact human sacrifice, with his beloved son as the one to be killed. On the other hand, the God of all the cosmos was speaking directly to him and commanding this of him. Just looking at the superficial facts of God commanding this horrible thing and Abraham obeying that command, I can understand the classic interpretation of this passage as one focused on Abraham's faithful obedience--his willingness to obey God even to the point of killing the most important person in his life. But this superficial reading and classic interpretation have always begged the question: "Why would we follow a God who would command such horrible harm in the first place?"

And believe me when I say there is horrible harm in this story. Abraham takes Isaac with him to the mountain in Moriah under the pretense that they are going to perform some ritual sacrifice of an animal. Abraham keeps up the ruse the entire time until they get to the mountain, even placing the wood for the pyre upon Isaac's own shoulders, having him carry the instrument of his death. At some point along the way, the child Isaac feels that there is something wrong about the whole thing. He shouts, "Father!" Abraham replies, "Here I am, my son." Isaac continues, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham says, "God himself will provide the lamb for a burnt offering, my son." And then, when they get there, Abraham binds Isaac to the woodpile and takes out his knife to kill him. Abraham. The father who loves him! At the command of God, the father who loves them both!

Why in the world does this story exist? How could it even be a thing if it is a story about the relationships between fathers and their children, supposedly relationships of love? The only thing that I can conceive of is that it is a story to show the trust that these children had in their fathers, and therefore that these fathers had earned in their relationships with their children. Abraham trusted God without wavering and trusted that no matter how absurd the command seemed, God had a broader perspective and deeper understanding and would do what was best in the end. In the same way, Isaac trusted Abraham without wavering and went along with him, even to the point of being bound for the sacrifice. Clearly trust can be a dangerous thing. Isaac was so utterly vulnerable in that act that he could have been killed by his own father. Abraham was so utterly vulnerable in that act that he could have doomed himself to absolute guilt and self-hatred with the killing of Isaac. And yet they both went forward--Abraham trusting God and Isaac trusting both Abraham and God. They went forward because they had good reason to trust. God had earned their trust. Abraham had earned Isaac's

trust. They had to have been good fathers with that bearing, believing, hoping, enduring love. They had to have created an environment of healthy relationship.

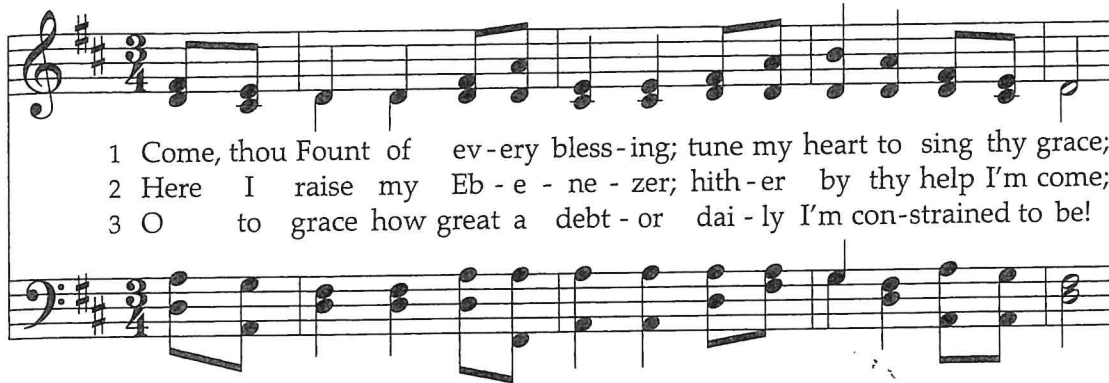
And in the end Isaac was indeed spared. And so Abraham was also spared. God their father without a doubt had a broader perspective and deeper understanding. God knew that Isaac was not going to be killed. God knew that Abraham's love for Isaac was deep, and God would not really make him do this horrific thing. Upon seeing the absolute trust exhibited by Abraham and Isaac, God confirmed that they were indeed the ones to carry the covenant forward. We can't get away from the fact that there was indeed a test involved. After all, the passage opens with the author saying, "God tested Abraham." But I don't think it was just a matter of God testing their trust. I think that God was also teaching them. God was showing them something. And yes, God was showing us, the readers, something.

God our father was teaching Abraham, Isaac, and us that God always has a perspective and understanding that goes beyond our own. Therefore, what we may see and understand as a horrible situation could in fact be something very different in God's view. God sees a bigger picture and knows that in the end all shall be well for us. God honors the significance of our lives, but God knows that even death cannot get in the way of the glory that awaits us. God our father was teaching Abraham, Isaac, and us that trust is a necessary and worthy thing, the expression of complete interdependence. It is a right and beautiful thing to be able to be utterly vulnerable with each other and with God. And finally, God our father was showing Abraham, Isaac, and us something that was going to happen that would transform the world and require our trust like never before.

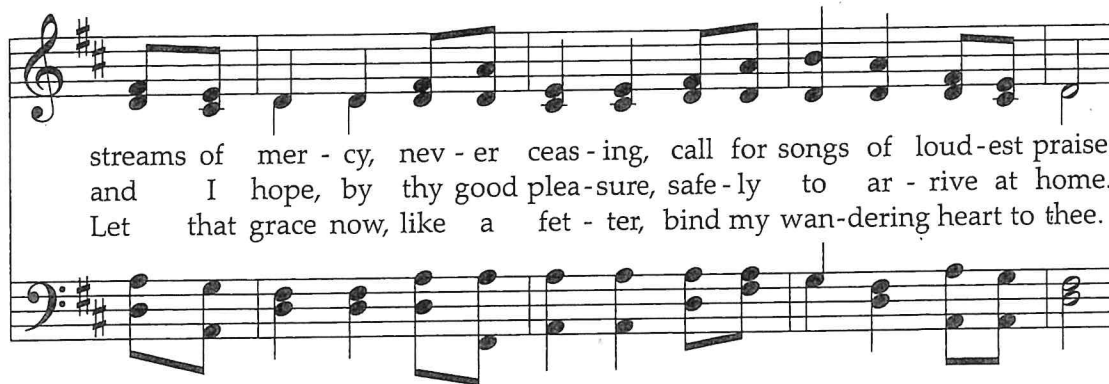
A long long time later, the Son of God, the Word made flesh, one of the Triune God would be forced to carry the wood for his killing upon his very back just as Isaac did. And before that, he would ask the same of us. In *Matthew*, he says to his disciples: "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?" God the Father did not want or require the torture and execution of Jesus of Nazareth, but God knew that if the Empire succeeded in doing so then God would defeat the very death that they would enact. In God's perspective and understanding, Jesus would live again and live in a glory unimaginable on this earth. Jesus had to trust that in order to fulfill his mission of dismantling the evil imperial structures of the world and building the kingdom of God. And so Jesus trusted his father enough to walk into the heart of the empire and face down the prospect of death in his defiance and resistance.

And Jesus empowered us to do the same, to take up our crosses and follow the path of dismantling structures of evil and building the kingdom of God. Jesus empowered us to risk looking foolish in the eyes of others, to risk breaking the rules of hateful systems, to risk loving without inhibition, to risk welcoming all. To access that power, though, we must trust that God our Father has a perspective and understanding beyond our own, a vision that sees an unexpected but glorious end. After all, this is our Father's world. And our Father has certainly earned our trust. Just look around at the magnificent beauty of God's creation, the evidence of God's wondrous love! Consider the miracles that have happened in your own life and in the lives of those you love! And for those moments when you have experienced suffering, think about the loving comfort you have felt from God. This is our Father's world, and our Father has only the best in store for us. So let us take up our crosses boldly and trust that our Father sees what we don't see and understands what we don't understand. Let us carry our crosses to the heart of the empire and dismantle the structures of evil--the structures of white supremacy and toxic patriarchy and homophobia and transphobia and xenophobia and exploitative economics. Let us carry our crosses trusting that in the end God will transform that wood into a tree with life again, a tree of life at the end. And remember, when things get heavy, we do not carry the load alone. We will be given rest! Amen.

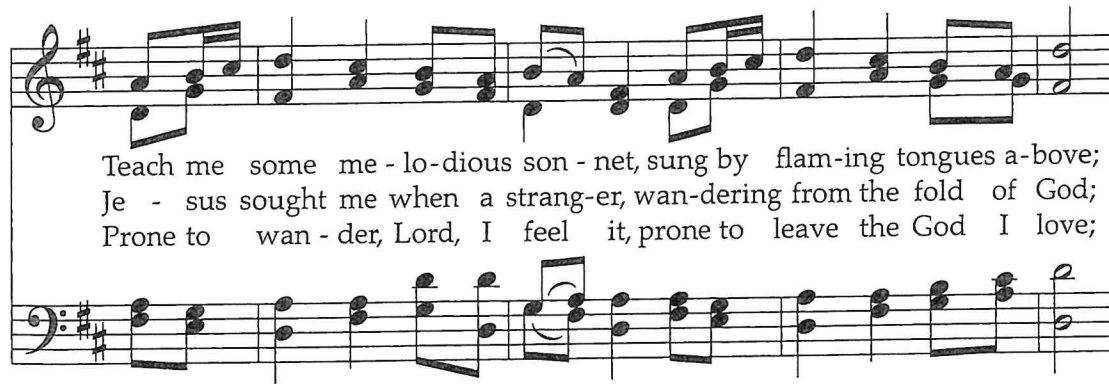
# Come, Thou Fount of Every Blessing 475



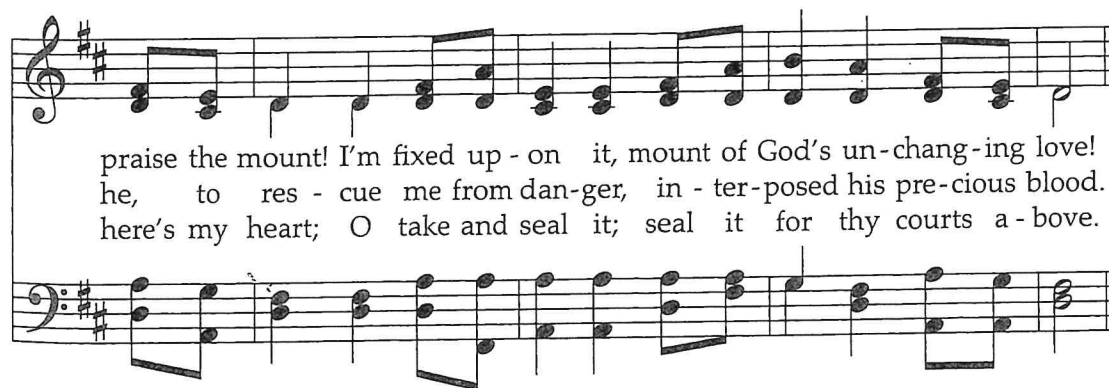
1 Come, thou Fount of ev-ery bless-ing; tune my heart to sing thy grace;  
2 Here I raise my Eb - e - ne - zer; hith-er by thy help I'm come;  
3 O to grace how great a debt - or dai - ly I'm con-strained to be!



streams of mer - cy, nev - er ceas - ing, call for songs of loud-est praise.  
and I hope, by thy good plea-sure, safe-ly to ar - rive at home.  
Let that grace now, like a fet - ter, bind my wan-dering heart to thee.



Teach me some me - lo-dious son - net, sung by flam-ing tongues a - bove;  
Je - sus sought me when a strang-er, wan-dering from the fold of God;  
Prone to wan - der, Lord, I feel it, prone to leave the God I love;



praise the mount! I'm fixed up - on it, mount of God's un - chang - ing love!  
he, to res - cue me from dan-ger, in - ter - posed his pre - cious blood.  
here's my heart; O take and seal it; seal it for thy courts a - bove.

# Come to the Table of Grace 507

Capo 3: (D) (A) (Bm) (D7/A) (G)  
 F C Dm F7/C B<sup>b</sup>

1 Come to the ta - ble of grace. Come to the

(A) (D) (A) (D) (Em)  
 C F C F Gm

ta - ble of grace. This is God's ta - ble; it's

(D/A) (G) (D/A) (A7) (D) (G) (D)  
 F/A B<sup>b</sup> F/C C7 F B<sup>b</sup> F

not yours or mine. Come to the ta - ble of grace.

- 2 Come to the table of peace...
- 3 Come to the table of love...
- 4 Come to the table of hope...
- 5 Come to the table of joy...

# There Is a Redeemer 443

D G D A D G A D A7sus A7

1 There is a Re - deem - er, Je - sus, God's own Son;  
 2 Je - sus, my Re - deem - er, name a - bove all names,  
 3 When I stand in glo - ry, I will see his face;

D G D/F# Em7 A7sus D G A

pre - cious Lamb of God, Mes - si - ah, Ho - ly One.  
 pre - cious Lamb of God, Mes - si - ah, hope for sin - ners slain.  
 there I'll serve my King for - ev - er in that ho - ly place.

D D/F# G D G A D A7

Thank you, O my Fa - ther, for giv - ing us your Son, and

D G D Em7 A7sus D

leav - ing your Spir - it till the work on earth is done.