

Parables of the Kingdom

Meditations,
prayers,
scripture, and
recorded new hymns
for
public worship and
personal devotions

from the series:
[Fresh Views of
Timeless Truths](#)

Ken Bible

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Isaiah 9:6-7

(NASB)

For a Child will be born to us, a Son will be given to us;

And the government will rest on His shoulders;

And His name will be called

Wonderful Counselor,

Mighty God,

Eternal Father,

Prince of Peace.

There will be no end to the increase of His government or of peace

On the throne of David and over his kingdom,

To establish it and to uphold it with justice and righteousness

From then on and forevermore.

The zeal of the Lord of armies will accomplish this.

Matthew 3:1-2

(NASB)

Now in those days John the Baptist came, preaching in the wilderness of Judea, saying,
“Repent, for the kingdom of heaven is at hand.”

Matthew 4:17

(NASB)

From that time Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”

The Coming of the Kingdom

A king is the sovereign ruler of a domain, and
a kingdom is a domain ruled by a king.
In our world, this domain is usually an area of land
with all that it holds.

But God is more selective.

His domain is not a land area –
though eventually His domain will be all creation.

With God's kingdom,
the domain is people.

And specifically, it is those people who
recognize the presence of the King and
bow to His authority.

The coming of the kingdom of God had been
long promised and eagerly anticipated.

But when it finally arrived,
few recognized it.

The kingdom arrived as a baby,
conceived in an unmarried teenager
in the humblest of circumstances

This King came
not as a military or political leader,
but as a homeless peasant;
not as a ruler,
but as a servant (Isaiah 42:1-4);
not with a mighty shout,
but with a gentle whisper;

The King came,
not to conquer
but to die,
to be executed as a criminal and an imposter.

John the Baptist introduced Him saying,
"Repent, for the kingdom of heaven is at hand."

But apparently John was expecting
the Day of the Lord, as taught by the Old Testament prophets –
a day of judgment (Matthew 3:7-12).

When Jesus came healing and teaching,
John wondered if He was the Messiah at all (Matthew 11:2-3).

The Kingdom had indeed come,

not with overwhelming force,
but as a tiny seed.
Yet in God's time, His Kingdom would
grow and
grow and
grow and
become far more than
anyone ever dreamed it could be.

The God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever. (Daniel 2:44, NASB)

*"I kept looking in the night visions,
And behold, with the clouds of heaven
One like a son of man was coming,
And He came up to the Ancient of Days
And was presented before Him.
And to Him was given dominion,
Honor, and a kingdom,
So that all the peoples, nations, and populations of all languages
Might serve Him.
His dominion is an everlasting dominion
Which will not pass away;
And His kingdom is one
Which will not be destroyed. (Daniel 7:13-14, NASB)*

*The earth will be filled
With the knowledge of the glory of the Lord,
As the waters cover the sea. (Habakkuk 2:14, NASB)*

Hymn Recording: God's Kingdom Has Come

God's Kingdom Has Come

Matthew 3:2; 4:17

♩ = 84

Unison C C_E Fadd⁹ F C_G G[°] A_m F M⁷ C_E F⁶ F

1. Christ is a - mong us! Lift up your hearts, For the king - dom of our
 He is the prom - ise, He is our hope, For the king - dom of our
 3. Come and dis - cov - er all life can be, For the king - dom of our
 See now the Fa - ther's love in con - trol, For the king - dom of our

1, 3 C_G G⁷ C F 2, 4 C_G G⁷ C C_G C A_m G⁷

God has come! God has come! Bless - ing long - a - wait - ed,
 God has come! God has come! Life in Him is beau - ty,

C E_A G G⁷_B A_m D⁷_{F#} G D_m⁷ G⁷_{sus} G⁷

E - den re - cre - at - ed, Just - ice and mer - cy, joy and peace!
 Not a drear - y du - ty. O what a rich - ness faith can bring!

C C_E Fadd⁹ F C_G G[°] A_m F M⁷ C_E F⁶ F C_G G⁷ C

Walk in His grace, en - joy full re - lease, For the king - dom of our God has come!
 Christ is our broth - er, sav - ior, and king - Yes, the king - dom of our God has come!

WORDS: Ken Bible
 MUSIC: Traditional Folk Tune and Ken Bible

COUNTRY GARDENS 2
 9.9.9.6.6.8.9.9.

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Matthew 5:3-12

(NASB)

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“Blessed are those who mourn, for they will be comforted.

“Blessed are the gentle, for they will inherit the earth.

“Blessed are those who hunger and thirst for righteousness, for they will be satisfied.

“Blessed are the merciful, for they will receive mercy.

“Blessed are the pure in heart, for they will see God.

“Blessed are the peacemakers, for they will be called sons of God.

“Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

“Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, for your reward in heaven is great; for in this same way they persecuted the prophets who were before you.”

Children of the King

Jesus said that when we believe in Him, we become citizens of the Kingdom of God. He taught us about living in that Kingdom, and many of His teachings seem strange, difficult, or even backward to us: “Do not worry about your life...” (Matthew 6:25); “Love your enemies...” (Matthew 5:44); “If someone strikes you on the right cheek, turn to him the other also” (Matthew 5:39). According to the Beatitudes, those who are blessed in God’s Kingdom are not the rich, powerful, and popular, but the poor, meek, and persecuted (Matthew 5:3-12).

As citizens of God’s Kingdom who live in this world as well, we feel that tension. We’re called to simply trust God when fear and worry feel more natural. We’re commanded to love some very unlovely and unkind people. We’re told to be lowly servants when our ego craves gold and glory.

But here’s the key. As citizens of God’s Kingdom, we live in the court of the King. This King is our Father, and we are His royal children. He is loving. He is wise. He is infinitely powerful. And this King is always, always, always with us, constantly looking out for our good, eager to provide for our every need.

Jesus teaches us that we should think and live as such royal children, in the immediate presence of our Father. When we do, everything changes! God is love, so we want to love everyone He loves. His resources are unlimited, so generosity is natural and affordable. Jesus’ upside-down teachings suddenly start to make perfect sense! When we trust ourselves to our Father’s care, we are free to live and love and give as Christ taught.

Remember: you are living in the presence of the King!

Hymn Recording: [What a Strange and Wonderful Kingdom!](#)

What a Strange and Wonderful Kingdom!

Matthew 5:3-12; 18:1-4; 22:2

Folk-like, lilting ♩ = 68

G C $\frac{C_{sus}}{D}$ $\frac{C}{E}$ $\frac{CM^7}{E}$ $\frac{G}{F}$ F C $\frac{C}{E}$

1. What a strange and won-der - ful king - dom, The King - dom of
 2. What a strange and won-der - ful king - dom, The King - dom of
 3. What a strange and won-der - ful king - dom, The King - dom of

G_{sus} G G⁷ C $\frac{C_{sus}}{D}$ $\frac{C}{E}$ F

God! The poor are rich, The rich are poor, And
 God! All those who mourn Will sing and laugh. The
 God! His King - dom comes- I don't know when, But

C $\frac{C}{E}$ $\frac{CM^7}{E}$ $\frac{G}{F}$ F $\frac{F}{E}$ Dm⁷

those who give all have plen - ty more In the
 suf - f'ring are filled with hap - pi - ness In the
 day af - ter day I walk with Him In the

$\frac{C}{E}$ $\frac{G}{F}$ F C G G_{sus}^7 G⁷

strange and won-der - ful King - dom, The King - dom of
 strange and won-der - ful King - dom, The King - dom of
 strange and won-der - ful King - dom, The King - dom of

WORDS & MUSIC: Ken Bible

DENNIS ALLEN
Irregular

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1, 3 1st time: D.C. 2
 2nd time: Fine

God. God. God. There This

G $\frac{E_m}{G}$ G7 G $\frac{F}{C}$ C $\frac{D_m}{F}$ $\frac{D_{sus}}{E}$ Dm $\frac{B^{\circ}}{D}$ $\frac{C^{add9}}{E}$ $\frac{C}{E}$ C

ev - 'ry - one is wel - come, And all may come to stay, But
 King - dom is a par - ty. This King - dom is a feast. A

D Dsus $\frac{D}{F\#}$ G Em 1 Am Dsus D G D.S.

on - ly chil - dren en - ter- All the proud are turned a - way.
 Ser - vant is the Rul - er, And the

2 Am $\frac{A_m}{E}$ D D $\frac{D^{13}}{F\#}$ G $\frac{C}{G}$ $\frac{D.C. al Fine}{G^7}$

great - est are the least.

Matthew 13:1-23

(NASB)

On that day Jesus had gone out of the house and was sitting by the sea. And large crowds gathered to Him, so He got into a boat and sat down, and the whole crowd was standing on the beach.

And He told them many things in parables, saying, "Behold, the sower went out to sow; and as he sowed, some seeds fell beside the road, and the birds came and ate them up. Others fell on the rocky places, where they did not have much soil; and they sprang up immediately, because they had no depth of soil. But after the sun rose, they were scorched; and because they had no root, they withered away. Others fell among the thorns, and the thorns came up and choked them out. But others fell on the good soil and yielded a crop, some a hundred, some sixty, and some thirty times as much. The one who has ears, let him hear."

And the disciples came up and said to Him, "Why do You speak to them in parables?" And Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. And in their case the prophecy of Isaiah is being fulfilled, which says,

'You shall keep on listening, but shall not understand;
And you shall keep on looking, but shall not perceive;
For the heart of this people has become dull,
With their ears they scarcely hear,
And they have closed their eyes,
Otherwise they might see with their eyes,
Hear with their ears,
Understand with their heart, and return,
And I would heal them.'

But blessed are your eyes, because they see; and your ears, because they hear. For truly I say to you that many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

"Listen then to the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one sown with seed beside the road. The one sown with seed on the rocky places, this is the one who hears the word and immediately receives it with joy; yet he has no firm root in himself, but is only temporary, and when affliction or

persecution occurs because of the word, immediately he falls away. And the one sown with seed among the thorns, this is the one who hears the word, and the anxiety of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful. But the one sown with seed on the good soil, this is the one who hears the word and understands it, who indeed bears fruit and produces, some a hundred, some sixty, and some thirty times as much."

The Seed and the Soils

God has good news to tell –
wonderful news that can
 bless every life beyond imagination,
news that will literally transform
 the entire world.

The news is
 God's new Kingdom,
 His glorious new relationship with
 all our race and with
 every individual.

He longs for each of us to
 accept and
 enjoy this new relationship.

It is free, and it brings
 untold wealth of
 joy and blessing.

So He spreads the news everywhere,
 to every mind and heart.

He is like a generous sower
 scattering seed over all kinds of soil,
 not wanting to miss a single spot
 where the soil might bear fruit.

But some soil is too hard,
 so the seed never penetrates it.

Some soil is too shallow for the seed to take root,
 so the seed springs up quickly
 but soon is withered by the hot sun.

Some soil is too thorny,
 too cluttered with fruitless plants
 that choke out the seed and
 give it no chance to bear fruit.

But some soil is good.
It gives the seed room to
 take root,
 grow, and
 bear abundant fruit.

How are you receiving God's precious seed,
 His wonderful news of

unbounded life and joy?
What kind of soil is
your mind and
your heart?
Are you receiving God's seed with faith,
giving it room to grow,
keeping your heart and mind weeded of
competing, fruitless priorities?

Realize that we receive from God,
not everything His infinite love longs to give,
but only what our hardened, shallow, cluttered hearts will allow.

Hymn Recording: [The Seed and the Soils](#)

The Seed and the Soils

Matthew 13:1-23; Mark 4:1-20

♩ = 112

Unison C $\frac{F}{A}$ G A m $\frac{A m}{G}$ F M7

1. The truth a - bout You is a seed, lov - ing Fa - ther, So small, but so
2. But some hearts are hard - ened and sim - ply ig - nore it, While some are so
3. But some hearts are o - pen and glad - ly re - ceive it. Now root - ed in
4. So help us re - ceive all the truth You are sow - ing, Not on - ly the

Dm7 G Dm7 G $\frac{G}{A}$ $\frac{G}{B}$ $\frac{E}{G\#}$ E7 A m $\frac{A m}{G}$ F $\frac{A m^7}{E}$ Dm7

fruit - ful - that's how it's de - signed. You scat - ter the seed with Your lov - ing per -
shal - low it nev - er takes root. And some are so clut - tered with wor - ries and
faith, how Your seed starts to grow! Tho' ev - er so small, it is grow - ing Your
lit - tle our com - forts al - low. We o - pen our lives to Your best, ho - ly

$\frac{A m}{E}$ $\frac{C}{E}$ C C F Dm7 G G13 G7 C $\frac{C}{G}$ C

sist - ence. You long for its growth in each heart and each mind.
com - forts, They choke out the truth, and it nev - er bears fruit.
King - dom. Its glo - ri - ous fruit on - ly har - vest will show.
Fa - ther. The Sow - er is pass - ing. The sea - son is now.

WORDS: Ken Bible
MUSIC: Traditional Folk Tune and Ken Bible

LITTLE DOGIES 2
12.11.12.11.

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God's Seeds Bear Fruit

Not long ago my wife and I received a note from a couple we knew years ago. When we met them, they were brand new Christians who had come to the church we attended. To get to know them better, we invited them to our home on a Sunday evening after church.

When their note arrived, we hadn't seen or heard from them in decades. Their note told us how much that evening long ago had meant to them. It had helped to welcome them into the church and establish them in their faith. Now they were still serving the Lord, and their children, young adults, were off to Christian colleges.

We hadn't thought of that evening in many years. Our lives had gone on to so many "bigger" things. But our hour or so together had been a seed that God had watered and nurtured. He was still harvesting fruit from that tiny seed, long after we had forgotten planting it.

When the Day of the Lord comes and we all gather around to celebrate His rich harvest, how much fruit will have grown from the few seeds we scattered during our brief time here on earth? The sower parable in Matthew 13 is so true! Though most of the seeds we sow never bear fruit, the few that fall on good soil will produce so abundantly that we are guaranteed a rich harvest.

That's why it is vital that we faithfully sow the seed God places in our hands. Consider Ecclesiastes 11:6:

*Sow your seed in the morning,
and at evening let not your hands be idle,
for you do not know which will succeed. (NIV)*

Don't be discouraged. Just keep sowing. The seed is good, and God will make it grow.

Hymn Recording: [See the Seed of Faith](#)

See the Seed of Faith

Ecclesiastes 11:6; Hosea 10:12; Matthew 13:31-32; 2 Corinthians 9:6

♩ = 84

1. See the seed of faith once plant - ed, Sown with tears and sac - ri - fice,
2. We are part of all He's grow - ing, Root - ed in long a - ges past,

Now a gar - den all a - round us, Rich with col - or,
Spread - ing out to fill the fu - ture, Bless - ing far be -

rich with life. See more blos - soms dai - ly o - pen,
yond our grasp. Dai - ly plant the seeds of kind - ness.

Spread - ing still the pre - cious seed, Bear - ing fruit for
Sow His mer - cy, reap His peace. Share in love's a -

WORDS: Ken Bible
MUSIC: Franz Joseph Haydn

AUSTRIAN HYMN
8.7.8.7.D.

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A \flat E \flat /
G B \flat /
D E \flat B \flat B \flat ¹³/
A \flat E \flat /
G A \flat E \flat /
B \flat G \flat B \flat 7 E \flat

ev - 'ry hun - ger, Fill - ing ev - 'ry hu - man need.
 bun - dant har - vest, Fill - ing all e - ter - ni - ty.

Matthew 13:24-30, 36-43

(NASB)

Jesus presented another parable to them, saying, "The kingdom of heaven is like a man who sowed good seed in his field. But while his men were sleeping, his enemy came and sowed weeds among the wheat, and left. And when the wheat sprouted and produced grain, then the weeds also became evident.

"And the slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have weeds?' And he said to them, 'An enemy has done this!' The slaves said to him, 'Do you want us, then, to go and gather them up?' But he said, 'No; while you are gathering up the weeds, you may uproot the wheat with them. Allow both to grow together until the harvest; and at the time of the harvest I will say to the reapers, "First gather up the weeds and bind them in bundles to burn them; but gather the wheat into my barn."'"

Then He left the crowds and went into the house. And His disciples came to Him and said, "Explain to us the parable of the weeds of the field." And He said, "The one who sows the good seed is the Son of Man, and the field is the world; and as for the good seed, these are the sons of the kingdom; and the weeds are the sons of the evil one; and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. So just as the weeds are gathered up and burned with fire, so shall it be at the end of the age. The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and they will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. Then the righteous will shine forth like the sun in the kingdom of their Father. The one who has ears, let him hear."

The Wheat and the Weeds

Matthew 13:24-30, 36-43

Almighty God, You are pure holiness.
You are pure love.
So why O why do You allow wickedness to go on,
right here among Your dear people?
We want to uproot the wicked –
all of them, right now!

But all-knowing, all-loving, ever-patient Father,
You command us to withhold judgment.
You command us to wait.

*“While you are gathering up the tares,
you may uproot the wheat with them.” (Matthew 13:29, NASB)*

*The Lord is not slow about His promise, as some count slowness,
but is patient toward you, not willing for any to perish,
but for all to come to repentance. (2 Peter 3:9, NASB)*

You know that we cannot always tell the difference between
the evil weeds and Your precious wheat.
You order us to be patient,
to let the good and evil grow together for now.
When their fruit is mature,
then You will rightly separate the two.

*All the nations will be gathered before Him; and He will separate them from one
another, just as the shepherd separates the sheep from the goats. (Matthew
25:32, NASB)*

We cannot judge.
We cannot know or understand all that
You know and understand.
In Your great and all-wise mercy,
You are withholding judgment for a time.

Your heart is always, always love.
You patiently wait.
Help us to wait with You.

Hymn Recording: [The Wheat and the Weeds](#)

The Wheat and the Weeds

Matthew 7:1-5; 13:24-30, 36-43

♩ = 58

Unison

$\frac{G}{A}$ D $\frac{F\sharp 7}{A\sharp}$ $\frac{F\sharp}{A\sharp}$ B m $\frac{B\flat}{A}$ $\frac{E m 7}{G}$

1. "What e - vil grows a - mong the good, Such wick - ed
2. But God com - mands, "My ser - vants, wait! You can - not
3. "So just be pa - tient for a while, Then when they

$\frac{D}{F\sharp}$ G sus G A sus A $\frac{A sus}{G}$ D $\frac{D}{F\sharp}$ B m 7

weeds a - mong the grain! Let's pull them up, and do it
tell the two a - part. Your zeal up - roots My pre - cious
both are ful - ly grown, I'll bind and burn the wick - ed

G E m 7 $\frac{D}{A}$ $\frac{G}{A}$ D

now To keep this world God's pure do - main!"
wheat. You can - not judge the hu - man heart.
weeds And right - ly gath - er all My own."

WORDS: Ken Bible
MUSIC: Traditional Folk Tune and Ken Bible

EVERY NIGHT 2
L.M.

Alt. Tunes: GERMANY, OLD 100TH
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Mark 4:26-32

(NASB)

And [Jesus] was saying, “The kingdom of God is like a man who casts seed upon the soil; and he goes to bed at night and gets up daily, and the seed sprouts and grows—how, he himself does not know. The soil produces crops by itself; first the stalk, then the head, then the mature grain in the head. Now when the crop permits, he immediately puts in the sickle, because the harvest has come.”

And He was saying, “How shall we picture the kingdom of God, or by what parable shall we present it? It is like a mustard seed, which, when sown upon the soil, though it is the smallest of all the seeds that are upon the soil, yet when it is sown, it grows up and becomes larger than all the garden plants, and forms large branches, with the result that the birds of the sky can nest under its shade.”

The Unimposing Seed

Matthew 13:31-33; Mark 4:26-32

The Kingdom of God comes,
His sovereign, eternal rule over all reality.
But it does not come with
a mighty angelic army or with
a show of overwhelming force.

It comes as a tiny seed – as
a homeless, Galilean peasant, or as
a simple step of childlike faith.
The arrival of Almighty God is
tiny,
gentle,
unimposing.

But like a seed, it hides a
mysterious,
irrepressible life
that grows and
grows and
grows
until it permeates
absolutely
everything –
all reality.

Receive this seed into
the soil of Your heart.
Scatter this seed
at every opportunity, and
never underestimate its potential fruitfulness.
And as you go through your daily life and
as you sow your modest little seeds,
remember that hidden in this seed is the
almighty,
all-encompassing,
eternal life of
God Himself.

Hymn Recording: [Kingdom Seed](#)

Kingdom Seed

Matthew 4:17; 6:9-10; 13:31-33;
Mark 1:15; 4:26-32; John 12:24; 1 Corinthians 3:6-8

♩ = 56

Unison

F
G

G

C

Em
G

G

Am

Am7

Em
G

1. Your King - dom comes, Yet not with might, But as an
2. But hid - den there, A might - y life, A life that
3. This King - dom Life Is here in me, The fruit of
4. Thro' all the world, This King-dom come, Your great and

FM7

C
G

C
E

G⁷ sus

G⁷

G sus

F
G

G⁷

C

C
E

FM7

O - so - ti - ny seed. We sim - ply sow. It falls and
death can - not de - stroy, The life of God, His bound - less
just a sim - ple seed. Lord, hear my prayer: Your King - dom
glo - rious will be done Till all that is Sings You a -

Em

Em
B

Am7

FM7

C
E

C
E

E

E⁷

Am

Am
G

dies, And then the end - less wait while life goes on. How
breath. All His e - ter - nal glo - ry blooms and grows! Come
come Till all my life be - comes the Liv - ing Christ, And
lone, And all re - al - i - ty u - nites in praise As

F

C
G

G⁷

1-3
C

C

4
C

can this seed suc - ceed?
won - der and en - joy!
He is life in - deed!
heav'n and earth are one!

WORDS & MUSIC: Ken Bible

KINGDOM SEED
4.4.8.4.4.10.6.

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Consider the Seed

Consider the seed.

It's so small and

hard and

dry –

very unspectacular in appearance.

We bury it in the earth.

We water it. We tend it.

We protect it. We watch it.

And do you know what happens?

Nothing.

Nothing happens... at least not immediately.

But hidden in that seed is a mysterious, powerful, irrepressible life.

And if we wait patiently,

one day a tiny, tender sprout begins to push up through the earth.

That sprout becomes a little stem,

and after much more watering and tending and protecting,

it produces flowers for us to see and smell.

It gives delicious fruit for us to eat and enjoy.

But do you know what else it produces?

More seeds!

Our one seed is now hundreds, even thousands of seeds.

And if those seeds fall to the ground and die,

some will bear flowers and fruit and

give more and more seeds.

The entire earth could become a beautiful, fruitful garden

from one seed.

Jesus Christ was

one seed.

Each of us is

just...one...seed.

Hymn Recording: [Bless This Seed](#)

Bless This Seed

Proverbs 11:18; Matthew 13; Mark 4; 1 Corinthians 3:5-9; 2 Corinthians 9:6; 1 Thessalonians 1:3

A prayer of commitment for any work of faith or labor of love

♩ = 63

Unison

4th time to Coda

1. Bless this seed As we sow. Fa - ther, on - ly You can
2. Bless this seed, Sown in faith. Lord, com - plete Your work as
3. Grow this seed Day by day. Bless its fruit in hu - man
4. You cre - ate. You com - mand. Bless this seed. We leave it

1. 2, 3

make it grow. we o - bey. In Your love, By Your Word,
lives, we pray.

D.C. CODA

For Your pur - pose and Your glo - ry, Lord. in Your hand.

WORDS: Ken Bible
MUSIC: Ken Bible, based on George Frederick Handel

WATER MUSIC
3.3.9.D.

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Matthew 13:44-46

(NASB)

“The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells everything that he has, and buys that field.

“Again, the kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold everything that he had and bought it.”

The Ultimate Treasure

Father, You are life's ultimate treasure.
You are that one pearl of surpassing value.

Every other good,
every other goal is
 a mirage and
 a passing distraction.
You are life that never ends.
You are love that satisfies
 deeply and
 completely.
You are security that can never be threatened.

You are making me
 more than I ever dreamed I could be.

My Lord, I gladly release everything else and
 embrace You!

*All truth, all reality
flows from the truth that is in
Jesus Christ.
Father, make Him
the defining truth,
the defining reality of my life.*

Hymn Recording: [Pearl of Great Price](#)

Pearl of Great Price

Matthew 13

♩ = 88

D D G⁶ A^{sus}_G D G GM⁹

1. O bound - less of God, So high, so small, You
2. O Life of God, O Light of all, What

D_{F#} G⁶ G G⁶ D_A A⁷_{sus} D_A G_D G A_G

stoop to our hearts Though Cre - a - tor of all. You
beau - ty now blooms, Though be - gin - ning so small! Once

D_{F#} DM⁷_{F#} D_{F#} A Bm⁷ A_{C#} Bm Bm⁹ G

call and You come as The Pearl of Great Price, As the
plant - ed with - in us, You blos - som and grow. We are

D_A D_{F#} G⁶ G G⁶ D_A A⁷_{sus} D_A G_D G A_G

full - ness of love And the rich - es of life. We
learn - ing to trust, For You help us to know That

WORDS: Ken Bible

MUSIC: Traditional Folk Tune and Ken Bible

PEARL OF GREAT PRICE

4.4.5.6.6.5.6.6.6.5.7.

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CCLI Song #4837202. For CCLI information call 1-800-234-2446.

D F# D M7 F# D F# A B m7 A C# B m B m9 G D G Em6
 sell all we treas - ure, O Pearl of Great Price, Now
 from these be - gin - nings Will blos - som and grow The

The first system of the musical score consists of two staves, treble and bass, in the key of D major. The treble staff contains the melody with lyrics underneath. The bass staff provides harmonic support with chords. The chords are indicated above the treble staff: D F#, D M7 F#, D F#, A, B m7, A C#, B m, B m9, G D, G, and Em6. The lyrics are: 'sell all we treas - ure, O Pearl of Great Price, Now' on the first line and 'from these be - gin - nings Will blos - som and grow The' on the second line.

D F# Em7 A 7 sus A13 D
 treas - ur - ing on - ly You!
 glo - ry of all You are!

The second system of the musical score continues the melody and harmony. The treble staff has lyrics: 'treas - ur - ing on - ly You!' and 'glo - ry of all You are!'. The bass staff provides harmonic support. The chords are indicated above the treble staff: D F#, Em7, A 7 sus, A13, and D. The system ends with a double bar line.

Matthew 13:51-52

(NASB)

[Jesus said:] "Have you understood all these things?" They said to Him, "Yes." And Jesus said to them, "Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure new things and old."

Treasures Old and New

The Kingdom of God,
 God's complete and sovereign rule over all the earth,
began in Jesus Christ.
His coming here is
 new wine, demanding new wineskins (Matthew 9:16-17).
But its roots reach all the way back to
 the foundation of the world (Matthew 13:35).
The Kingdom of God cannot be
 understood or
 taught
without truths
 old and
 new.

Jesus Christ is the light of the world (John 8:12).
He shines backwards and forwards,
illuminating all God
 has done,
 is doing, and
 will do.
All the treasures of wisdom and knowledge,
 old and new,
 are hidden in Him (Colossians 2:2-3).

All God's mighty acts, all His purposes,
all blessing, all life, all reality
 are summed up in
 Jesus Christ.
He is the
 timeless,
 eternal,
 ultimate treasure.
We gladly, eagerly sell everything we have to gain
 Him.

Hymn Recording: [The Timeless Truth](#)

The Timeless Truth

Matthew 13:51-52

♩ = 100

Unison

C G $\frac{G}{F}$ Dm D^{o7} Am F Dm⁷ $\frac{C}{E}$ $\frac{C}{G}$ D sus Dm E sus Em

1. O Christ, the Truth of ev - 'ry now, Re - al - i - ty all sings of You, The
2. O Christ, the Light of all that is, The shin - ing point of all the past, The
3. In You we know a grand - er God, His deep - er joy, His rich - er grace, His

F $\frac{Em}{G}$ Dm⁷ G⁷ sus G⁷ Am $\frac{C}{G}$ $\frac{C}{E}$ F G C

Truth un - chang - ing, rich and real, For - ev - er old, for - ev - er new!
goal of all that is to be, The All - in - all from first to last!
love u - nit - ing all in one, His time - less song of truth and grace.

WORDS: Ken Bible
MUSIC: Valentin Schumann (1539) and Ken Bible

VON HIMMEL HOCH 2
L.M.

Alt. Tune: OLD 100TH
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Matthew 18:1-4

(NASB)

At that time the disciples came to Jesus and said, "Who then is greatest in the kingdom of heaven?" And He called a child to Himself and set him among them, and said, "Truly I say to you, unless you change and become like children, you will not enter the kingdom of heaven. So whoever will humble himself like this child, he is the greatest in the kingdom of heaven."

Matthew 19:14

(NASB)

Jesus said, "Leave the children alone, and do not forbid them to come to Me; for the kingdom of heaven belongs to such as these."

Father, Receive My Gift

Father, You are beyond all need.

You are full to overflowing.

All that is

flows from You and

is forever nourished by You.

Your nature, Your joy is

to give,

to share,

to bless.

Your resources are endless, and

Your authority is complete.

You simply speak, and

it is so.

Your will is the power that fuels all reality.

Your love is the music that makes the universe dance.

You are not impressed by our material gifts.

You are like a great-hearted king

to whom a child joyfully, lovingly brings a penny.

The penny is worthless.

The love is priceless.

Father, my Father,

that's what I want to give You:

I want to daily bring You my love.

Like the alabaster perfume,

like the widow's mite,

I want my life to be a gift of love,

worthless to the world, but

priceless to my loving Father.

Let all my "accomplishments" be like

a child's drawing.

Receive the love they express, Father.

Receive the worship,

simple but sincere.

Receive the gift

because it is all I have.

I offer it joyfully,

thankfully

to You.

*Father,
You can speak universes into existence
with a word, and
a thousand years is as a day to you.
So You are not impressed by our material gifts.
Like any parent, You long for Your children.
You long for us –
our hearts,
our minds,
our lives.
You want us to love You with all our
heart,
soul,
mind, and
strength.*

Hymn Recording: [As Simply as a Child](#)

As Simply as a Child

TUNE: Jesus Loves Me

Genesis 1; Psalm 18:1; 50:12; 116:12-13; 131:1-2; Matthew 22:36-38; Hebrews 11:3

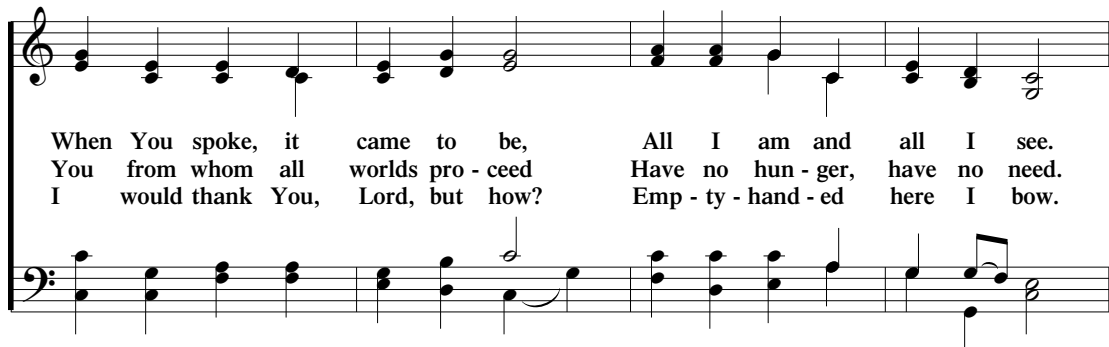
♩ = 84

C $\frac{E\flat m^7}{B}$ A m⁷ $\frac{F^6}{A}$ C $\frac{G}{F}$ $\frac{C\text{add}^9}{E}$ C $\frac{F}{G}$ A m⁷ $\frac{D m}{B}$ C $\frac{E}{C}$ G sus G



1. God a - bove, be - yond all need, Great and good in word and deed,
2. Noth - ing I can ev - er do Can en - rich or add to You.
3. Not with wealth or grand ca - reer, Poor, im - per - fect, yet sin - cere,

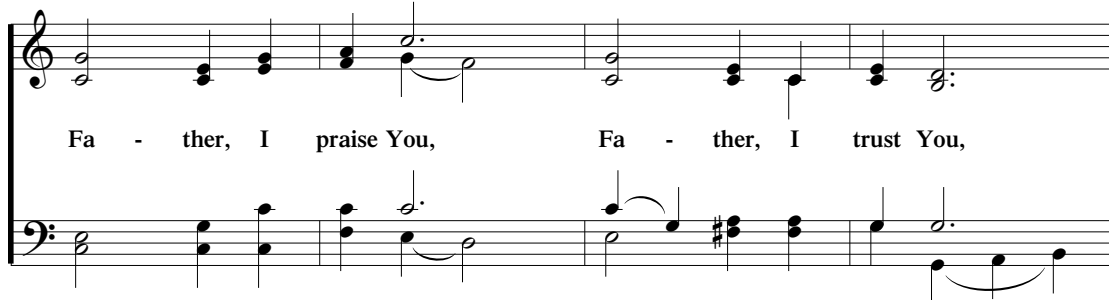
C F m⁷ F⁶ C $\frac{G}{D}$ C $\frac{C}{G}$ F D m⁷ C A m C G G⁷ C



When You spoke, it came to be, All I am and all I see.
You from whom all worlds pro - ceed Have no hun - ger, have no need.
I would thank You, Lord, but how? Emp - ty - hand - ed here I bow.

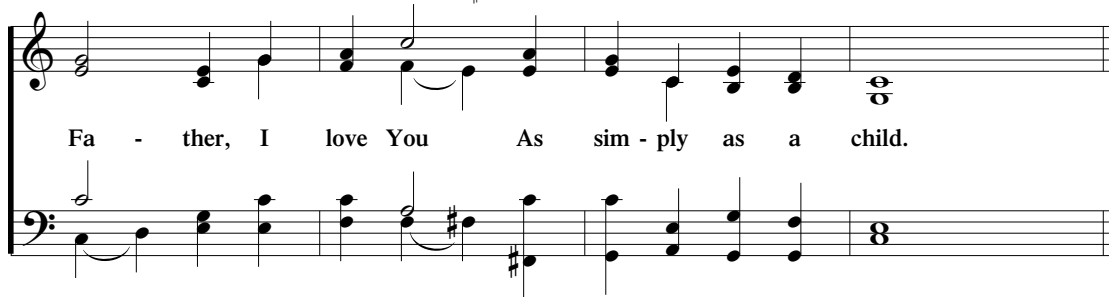
Refrain

C F $\frac{C}{E}$ D m⁷ C $\frac{A m}{F\sharp}$ C G $\frac{G}{A}$ G



Fa - ther, I praise You, Fa - ther, I trust You,

C $\frac{C}{D}$ C $\frac{F}{E}$ F $\frac{A m}{F\sharp}$ C G A m $\frac{E m}{G}$ G⁷ C



Fa - ther, I love You As sim - ply as a child.

WORDS: Ken Bible

MUSIC: William B. Bradbury; arr. by Ken Bible

JESUS LOVES ME

7.7.7.7.w.Ref.

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CCLI Song #7064407. For CCLI information call 1-800-234-2446.

Matthew 18:21-35

(NASB)

Then Peter came up and said to Him, "Lord, how many times shall my brother sin against me and I still forgive him? Up to seven times?" Jesus said to him, "I do not say to you, up to seven times, but up to seventy-seven times.

"For this reason the kingdom of heaven is like a king who wanted to settle accounts with his slaves. And when he had begun to settle them, one who owed him ten thousand talents was brought to him. But since he did not have the means to repay, his master commanded that he be sold, along with his wife and children and all that he had, and repayment be made. So the slave fell to the ground and prostrated himself before him, saying, 'Have patience with me and I will repay you everything.' And the master of that slave felt compassion, and he released him and forgave him the debt.

"But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and began to choke him, saying, 'Pay back what you owe!' So his fellow slave fell to the ground and began to plead with him, saying, 'Have patience with me and I will repay you.' But he was unwilling, and went and threw him in prison until he would pay back what was owed. So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their master all that had happened.

"Then summoning him, his master said to him, 'You wicked slave, I forgave you all that debt because you pleaded with me. Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?' And his master, moved with anger, handed him over to the torturers until he would repay all that was owed him. My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart."

The Unforgiving Servant

Jesus taught about forgiving others most vividly in His parable found in Matthew 18:21-35.

In the ancient world, slaves could become highly responsible and trusted members of the household, and thus a huge debt owed by a slave was plausible.

To understand “ten thousand talents” (v.24), consider this. One talent was what a laborer might earn in half a lifetime. The slave could not have paid this debt in five thousand lifetimes. Ten thousand talents was approximately three hundred tons of silver. But ten thousand was the largest numeral for which a Greek term exists, and a talent was the largest measure of money. Thus when Jesus, the master storyteller, talks about ten thousand talents, He is using the largest amount of money He could express. In our current slang, He might say that the servant owed a gazillion dollars.

The one hundred denarii owed by the second slave was only about three to four months wages, or 1/600,000 of the first servant’s debt. In asking for relief from his debt, the second slave used roughly the same words as the first (vv.26, 29). The response was different only because of the unforgiving heart of the servant.

In the end, their generous master would forgive a huge debt. But he would not forgive his servant’s refusal to share his generosity. The unforgiving servant wanted “justice,” so he got it.

Paul put the same teaching this way: “*Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you*” (Ephesians 4:32, NIV).

But sometimes the wrongs done to us wound us on a deep, emotional level. We want to forgive, and perhaps we have forgiven on a rational level, but we continue to have ill feelings about the person who wronged us. If you struggle with this:

- Pray sincerely for the person every time they come to mind.
- Realize that the God you love, loves that person very much and understands them. Put their wrong on His account, and you will still owe Him more than you can ever pay.
- Bitter, angry thoughts are Satan’s temptations, pure and simple. Refuse to embrace them. Pray for God’s help every time those feelings arise.

Hymn Recording: [Let Mercy Shine](#)

Let Mercy Shine

TUNE: All Hail the Power of Jesus' Name (CORONATION)

Matthew 5:7, 43-48; 18:21-35; Luke 23:34;
Ephesians 4:32; Titus 3:3-7; 1 Peter 4:10

♩ = 92

G D Em D G D⁷ Em $\frac{G}{D}$ D⁷ G

1. When all with - in was self and sin, A dark and shore - less sea,
2. My faith and love were small and weak, Far less than they should be,
3. Sur - round - ed now by all this need, This lost hu - man - i - ty,
4. Your pa - tience and for - give - ness, Lord, Lived out for all to see,

D G D $\frac{G}{B}$ G $\frac{G}{B}$ $\frac{D^7}{A}$ G $\frac{D}{F\#}$ G D G $\frac{D}{F\#}$ Em $\frac{D}{A}$ A D

When death was all my life de - served, Your mer - cy flowed to me.
But still Your pa - tience nev - er failed - Your mer - cy flowed to me.
Make me a source of gen - tle grace - Let mer - cy flow through me!
Your love that shone through hate and wrong - Lord, let it shine through me!

G G $\frac{G}{B}$ G D $\frac{A^7}{D}$ D $\frac{G}{D}$ D Em $\frac{G}{B}$ C $\frac{G}{D}$ $\frac{G^{sus}}{D}$ D^{sus} D⁷ G

When death was all my life de - served, Your mer - cy flowed to me.
But still Your pa - tience nev - er failed - Your mer - cy flowed to me.
Make me a source of gen - tle grace - Let mer - cy flow through me!
Your love that shone through hate and wrong - Lord, let it shine through me!

CORONATION
C.M.

WORDS: Ken Bible
MUSIC: Oliver Holden

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The Joy of Forgiveness

Psalm 32:1-2; Matthew 6:12, 14-15; 18:21-35; Luke 11:4

♩. = 54

C F B♭ E/A Gm7 F C F B♭ B♭6 E/C C

1. For - give-ness-what a joy - ful gift! You love me, Fa - ther God, as if I
 2. For - give-ness-what a joy - ful sound! I'll share Your gift with all a-round, For
 3. For - give-ness- Fa - ther God, in You The dreams of love are com - ing true. Your

Dm B♭ C⁷_{sus} C⁷ A^m/C Gm7 C C⁷ F C⁷/G E/A F

nev - er turned a - way. You give what I can nev - er earn- A
 none of us can pay. For - get what oth - ers owe to me! I
 peace will be re - stored, For Mer - cy sees what we can be And

B♭ E/A Gm7 E/A D^m/B C B♭ E/A Gm7 C⁷ F

fav - or, Lord, I can't re - turn, A debt I can - not pay.
 set us both com - plete - ly free! I wipe their wrong a - way!
 grows it to re - al - i - ty In Je - sus Christ our Lord.

WORDS & MUSIC: Ken Bible

FORGIVE
8.8.6.8.8.6.

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Matthew 20:1-16

(NASB)

“For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. When he had agreed with the laborers for a denarius for the day, he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the marketplace; and to those he said, ‘You go into the vineyard also, and whatever is right, I will give you.’ And so they went. Again he went out about the sixth and the ninth hour, and did the same thing. And about the eleventh hour he went out and found others standing around; and he said to them, ‘Why have you been standing here idle all day long?’ They said to him, ‘Because no one hired us.’ He said to them, ‘You go into the vineyard too.’

“Now when evening came, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, starting with the last group to the first.’ When those hired about the eleventh hour came, each one received a denarius. And so when those hired first came, they thought that they would receive more; but each of them also received a denarius. When they received it, they grumbled at the landowner, saying, ‘These who were hired last worked only one hour, and you have made them equal to us who have borne the burden of the day’s work and the scorching heat.’ But he answered and said to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what is yours and go; but I want to give to this last person the same as to you. Is it not lawful for me to do what I want with what is my own? Or is your eye envious because I am generous?’ So the last shall be first, and the first, last.”

Is God Fair?

Read Jesus' story of the vineyard owner in Matthew 20:1-16.

Jesus came to tell us about His Father.

So here,

what does He want us to understand about Him?

As with the landowner,

everything belongs to the Father, and

He will do with it as He wishes.

So what does the Father care about?

How will He spend what is His?

He cares about the fruit in His vineyard.

He has worked hard for many years,

many centuries,

to nurture a Vine that gives good fruit.

And the fruit is ready now.

It must be harvested now.

He needs workers now.

(Are you available?)

He cares about His workers.

He doesn't want a single one of them to waste

their days or

their lives in idleness.

He wants to get every last one of them involved

in His important work,

gathering His precious fruit.

He is constantly recruiting, because

He cares about the fruit and

He cares about the workers.

Because He cares about the workers,

He gives to them –

not what they deserve,

but what they need.

He doesn't compare them to each other,

being careful that He doesn't overpay some.

He is not a miserly accountant, but

a lavish, loving Father.

He thoroughly enjoys giving away

all He has and

all He is.
He gives abundantly to everyone,
and no one can restrain His generosity!
As with most parents, His love seems
illogical,
irrational,
outlandish!

So is God fair?
No!
He pours out His love on the unworthy.
The self-centered will compare their “pay”
with those who seem less deserving than themselves and
complain.
Some who seem near to the Father
still don't share His heart.

Remember this:
as His workers,
His children,
our real reward is
not the riches of “having,”
but the riches of “being”.
Our real reward is to share in Him.
Jesus is urging us
enjoy our full inheritance,
to daily desire to become
more and more like our Father,
to truly be
His children
heirs to
His generosity,
His overflowing love,
His merciful, tender, beautiful heart.

Hymn Recording: Failures and Prodigals

Failures and Prodigals

Matthew 20:1-16; Luke 15:11-32

♩ = 108

Unison F B \flat 6 Fadd⁹_A E_A B \flat F E_C F

1. Mag - ni - fi - cent God, with il - log - i - cal love, With
2. You con - stant - ly call us to share in Your work. You
3. With wild gen - er - os - i - ty, glad - ly You give With
4. Great God of all giv - ing, O bless us each day With

B \flat 6 B \flat Fadd⁹ F E_A C_{sus} C_{sus}_G C C⁶ D_m A_m B \flat

mer - cy out - land - ish and free, You pour out the rich - es of
bless us with all we can be To join in the har - vest of
good - ness be - yond all de - gree. You pay all Your work - ers with
lives that com - plete - ly a - gree With all the great love from Your

E_C E_A C_{sus} C E_A B \flat E_A G_m⁷ G_m_C F E_C F

all that You are On fail - ures and prod - i - gals like me.
un - dy - ing souls, Of fail - ures and prod - i - gals like me.
all that we need, All fail - ures and prod - i - gals like me.
mer - ci - ful heart For fail - ures and prod - i - gals like me.

WORDS: Ken Bible
MUSIC: Ken Bible, inspired by a Traditional Folk Tune

THOMAS AND ELLINOR
11.8.11.9.

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Matthew 22:1-14

(NASB)

(See also Lk 14:15-24)

Jesus spoke to them again in parables, saying, "The kingdom of heaven is like a king who held a wedding feast for his son. And he sent his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. Again he sent other slaves, saying, 'Tell those who have been invited, "Behold, I have prepared my dinner; my oxen and my fattened cattle are all butchered and everything is ready. Come to the wedding feast!"' But they paid no attention and went their separate ways, one to his own farm, another to his business, and the rest seized his slaves and treated them abusively, and then killed them.

"Now the king was angry, and he sent his armies and destroyed those murderers and set their city on fire. Then he said to his slaves, 'The wedding feast is ready, but those who were invited were not worthy. So go to the main roads, and invite whomever you find there to the wedding feast.' Those slaves went out into the streets and gathered together all whom they found, both bad and good; and the wedding hall was filled with dinner guests.

"But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, and he said to him, 'Friend, how did you get in here without wedding clothes?' And the man was speechless. Then the king said to the servants, 'Tie his hands and feet, and throw him into the outer darkness; there will be weeping and gnashing of teeth in that place.' For many are called, but few are chosen."

Feast on Jesus

God feeds His people –
lavishly,
abundantly.

We see it throughout the Bible and
throughout history.

As our Creator and Provider,
He gives us all the nourishment our bodies need.

Our original home was a garden,
rich with food.

He spread a banquet for His people
in the barren wilderness.

He fed the five thousand with more than they could eat,
all from a child's lunch.

He cares about our physical well-being...
but, O, so much more!

He is eager to feed our complete selves,
our bodies, minds, and spirits,
not just to satisfy us for a few hours, but forever.

What is the banquet the Father spreads for His people?

The banquet He spreads is Jesus.

All God's blessings flow to us through Him.

In Jesus He offers us all we could ever need:

His peace and joy,
His innocence before God,
His holy, unending life,
His sufficiency in every situation,
His beautiful, unbroken relationship with the Father.

Gather with God's people and feast on Jesus.

Come feast on His Word,
His wisdom,
His Spirit,
His body broken and His blood poured out.

The feast is spread.

Come...feast on Jesus.

Hymn Recording: [Come and Feast](#)

Come and Feast

TUNE: Steal Away

Isaiah 55:1-2; Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20;
John 6:27, 32-33, 35, 48-51; 1 Corinthians 11:23-26

♩ = 72

Refrain

D C# Bm Bm A Gadd9 D F# G A⁷_{sus} D D_A

Come and feast! Come and feast! Come- the feast is Je - sus.

Fine 3rd time

D C# Bm Bm⁷ Bm A_{sus} A⁷_{sus} A G_A Bm Bm_A G M⁷ A⁷ D

Life and love, ho - ly and free- Come near and feast on Je - sus.

Bm Bm_A D_A G D_{F#} D D F#m Bm⁷ Bm Bm_A

1. Share in His Spir - it- His pres - ence in His peo - ple. Find
2. Here in a - bun - dance: The Bread and Wine of Heav - en. His

G M⁷ G M⁹ D_{F#} Em⁷ Em¹¹ Em⁷ Bm Bm_{F#} Bm G D_{F#} G M⁷ A⁷ D D.C.

all He is and all you can be. Find all you need in Je - sus.
truth, His joy, His pow - er, His peace- Find life com-plete in Je - sus.

WORDS: Ken Bible

MUSIC: African-American Spiritual and Ken Bible

STEAL AWAY 2

5.7.9.7.w.Ref.

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Matthew 24:42 – 25:13

(NASB)

“Therefore be on the alert, for you do not know which day your Lord is coming. But [a]be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. For this reason you must be ready as well; for the Son of Man is coming at an hour when you do not think He will.

“Who then is the faithful and sensible slave whom his master put in charge of his household slaves, to give them their food at the proper time? Blessed is that slave whom his master finds so doing when he comes. Truly I say to you that he will put him in charge of all his possessions.

“But if that evil slave says in his heart, ‘My master is not coming for a long time,’ and he begins to beat his fellow slaves, and he eats and drinks with those habitually drunk; then the master of that slave will come on a day that he does not expect, and at an hour that he does not know, and he will cut him in two and assign him a place with the hypocrites; in that place there will be weeping and gnashing of teeth.

“Then the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the groom. Five of them were foolish, and five were prudent. For when the foolish took their lamps, they did not take extra oil with them; but the prudent ones took oil in flasks with their lamps. Now while the groom was delaying, they all became drowsy and began to sleep.

“But at midnight there finally was a shout: ‘Behold, the groom! Come out to meet him.’ Then all those virgins got up and trimmed their lamps. But the foolish virgins said to the prudent ones, ‘Give us some of your oil, because our lamps are going out.’ However, the prudent ones answered, ‘No, there most certainly would not be enough for us and you too; go instead to the merchants and buy some for yourselves.’

“But while they were on their way to buy the oil, the groom came, and those who were ready went in with him to the wedding feast; and the door was shut. Yet later, the other virgins also came, saying, ‘Lord, lord, open up for us.’ But he answered, ‘Truly I say to you, I do not know you.’ Be on the alert then, because you do not know the day nor the hour.”

Stay Ready

In Matthew 24, in Jesus' final days with His disciples,
He warns them that difficult days lie ahead for them.
In the process, He sketches the end times,
then drives home this one central message:

"Therefore be on the alert, for you do not know which day your Lord is coming. But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. For this reason you must be ready as well; for the Son of Man is coming at an hour when you do not think He will." (Matthew 24:42-44, NASB)

The most important matter in all time and eternity is to
be ready when Christ returns.
But no one can possibly know when He will return.
So how can we be certain to be ready?

Matthew 25:1-13, the parable of the ten virgins,
answers that question:
The only sure way to BE ready
is to STAY ready.

Five young women were wise.
They made sure they were ready for the coming of the Bridegroom
by bringing extra oil for their lamps.
Even though the Bridegroom was delayed,
they were prepared.

Five young women were foolish.
They were unprepared, and as a result,
they were left
in the darkness,
forever outside.
They missed their entire purpose for being there.
How sad!

But our situation is infinitely more serious.
STAY READY for Jesus Christ!

Hymn Recording: Ready

Ready

Matthew 24:42-51; 25:1-13

♩ = 66

Unison $\frac{F}{G}$ G C $\frac{G^6}{D}$ $\frac{C}{E}$ $\frac{F}{G}$ C C^{sus} C $\frac{G^6}{B}$ $\frac{F}{A}$ $\frac{G^9}{B}$

1. When You come, When You come, May my light be burn-ing
2. You will come, You will come. Tho' the world does not ex -
3. Je - sus, come! Je - sus, come! We are look - ing, we are

C FM⁷ G^{sus} $\frac{G^{sus}}{D}$ G G¹³ C $\frac{C}{E}$ F Dm⁷

bright - ly When You come. By Your flam - ing Ho - ly Spir - it Ev - er
pect You, You will come. And if I am al - ways read - y, I'll be
long - ing- Je - sus, come! In the glo - ry of Your pres-ence, We a -

$\frac{C}{G}$ $\frac{E^+}{G^\#}$ $\frac{E^7}{G^\#}$ A^m $\frac{A^m}{G}$ $\frac{D^7}{F^\#}$ $\frac{C}{G}$ F $\frac{C}{G}$ G^{7sus} G⁷ C $\frac{C}{G}$ C

shin - ing out thro' me, Keep me glow - ing in this dark-ness Till You come.
read - y on that day. Keep me faith - ful, keep me serv - ing Till You come.
wait that glo-rious day! How we love You! We are read - y! Je - sus, come!

WORDS & MUSIC: Ken Bible

STAY READY
3.3.8.3.8.7.8.3.

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Luke 19:11-27

(NASB)

(See also Matthew 25:14-30)

Now while they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem and they thought that the kingdom of God was going to appear immediately. So He said, "A nobleman went to a distant country to receive a kingdom for himself, and then to return. And he called ten of his own slaves and gave them ten minas, and said to them, 'Do business with this money until I come back.' But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'

"When he returned after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be summoned to him so that he would learn how much they had made by the business they had done. The first slave appeared, saying, 'Master, your mina has made ten minas more.' And he said to him, 'Well done, good slave; since you have been faithful in a very little thing, you are to have authority over ten cities.'

"The second one came, saying, 'Your mina, master, has made five minas.' And he said to him also, 'And you are to be over five cities.'

"And then another came, saying, 'Master, here is your mina, which I kept tucked away in a handkerchief; for I was afraid of you, because you are a demanding man; you take up what you did not lay down, and reap what you did not sow.' He said to him, 'From your own lips I will judge you, you worthless slave. Did you know that I am a demanding man, taking up what I did not lay down, and reaping what I did not sow? And so why did you not put my money in the bank, and when I came back, I would have collected it with interest?' And then he said to the other slaves who were present, 'Take the mina away from him and give it to the one who has the ten minas.' And they said to him, 'Master, he already has ten minas.' 'I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away. But as for these enemies of mine who did not want me to reign over them, bring them here and slaughter them in my presence.'"

Jesus Will Call Us to Account

Jesus was on His way to Jerusalem
to suffer and die.

His triumphal entry is the very next thing recorded by Luke.
He told this parable to clarify to His listeners
how His Kingdom would come.

To those who expected His Kingdom to come immediately,
He said that He was going on a long journey to receive His Kingdom
but would return.

To those who opposed Him and His kingship,
He warned that a dire fate awaited them
when He returned.

To His followers, including us, He emphasizes that
the coming of the Kingdom,
the certainty of His return,
is a call to stewardship.

When He returns,
He will call us to account for
the way we have used all that He has entrusted to us.

Specifically, have we used it as He would use it?

That was the steward's job –
to use their master's resources
as he would use them.

And how would Jesus, our Master, use the resources He has entrusted to us?

He would invest them as He invested His life here on earth:

sacrificially,
meeting human needs,
drawing people to His Father.

That is how He expects us to invest
all that we have and
all that we are:
sacrificially,
meeting human needs,
drawing people to His Father.

Hymn Recording: [The Love We Owe](#)

The Love We Owe

Luke 19:11-27; Romans 13:8

$\text{♩} = 88$
Unison

Dm Am⁷ Dm $\frac{Dm}{E}$ $\frac{Dm}{F}$ $\frac{Dm}{A}$ $\frac{Dm^7}{A}$ Em⁷ A sus $\frac{A}{G}$

1. O Lord, when You re - turn, You'll call us to ex - plain The
 2. Your heart is not in gold Or in the pen-nies saved, But
 3. Re - vive Your love with - in And let it free - ly flow That

Dm $\frac{Dm^7}{F}$ $\frac{Dm}{F}$ Dm G G⁷ G G⁹ D sus Dm $\frac{Dm}{C}$ $\frac{D sus}{C}$ B \flat M⁷ B \flat add⁹ $\frac{F}{A}$

time and treas-ure we have spent Of all that You have free - ly lent. Is
 did we care for those out - side, The pre-cious ones for whom You died, Or
 we might give as You would give And bold - ly live as You would live And

Gm Gm⁷ B \flat B \flat add⁹ A sus Am G G⁷ $\frac{Dm}{A}$ Am⁷ Dm

there e - ter - nal gain, Or was it spent in vain?
 were we still en - slaved To fears and com - forts craved?
 dai - ly, as we go, Pay all the love we owe.

WORDS & MUSIC: Ken Bible

FAITHFUL STEWARD
6.6.8.8.6.6.

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