

Welcome to Church!

**Windsor
Christian Israelite Church**

22nd November 2020

BLESSED BE YOUR NAME

Blessed be Your name
In the land that is plentiful
Where Your streams of abundance flow
Blessed be Your name.

Blessed be Your name
When I'm found in the desert place
Though I walk through the wilderness
Blessed be Your name.

PRE-CHORUS

Every blessing You pour out,
I'll turn back to praise
When the darkness closes in, Lord
Still I will say

CHORUS

Blessed be the name of the Lord
Blessed be Your name
Blessed be the name of the Lord
Blessed be Your glorious name.

Blessed be Your name
When the suns' shining down on me
When the world's 'all as it should be'
Blessed be Your name.

Blessed be Your name
On the road marked with suffering
Though there's pain in the offering
Blessed be Your name.

PRE-CHORUS

CHORUS

You give and take away
You give and take away
My heart will choose to say
Lord, blessed be Your name.

CHORUS

DAYS OF ELIJAH

These are the days of Elijah
Declaring the word of the Lord, yeah
And these are the days of Your servant, Moses
Righteousness being restored

These are the days of great trials
Of famine and darkness and sword
Still we are the voice in the desert crying
Prepare ye the way of the Lord!

Behold He comes, riding on the clouds
Shining like the sun, at the trumpet's call
Lift your voice, (it's) the year of Jubilee
Out of Zion's hill, salvation comes

And these are the days of Ezekiel
The dry bones becoming as flesh
And these are the days of Your servant, David
Rebuilding the temple of praise
And these are the days of the harvest

The fields are all white in the world
And we are the laborers that are in Your
vineyard
Declaring the Word of the Lord

Behold He comes, riding on the clouds
Shining like the sun at the trumpet's call
Lift your voice, (it's) the year of Jubilee
Out of Zion's hill, salvation comes

There's no God like Jehovah!
There's no God like Jehovah!
There's no God like Jehovah!
There's no God like Jehovah! (Repeat)
Behold He comes, riding on the clouds
Shining like the sun at the trumpet's call
Lift your voice, (it's) the year of Jubilee
Out of Zion's hill, salvation comes.

THERE IS A REDEEMER

There is a Redeemer
Jesus, God's own Son
Precious Lamb of God, Messiah
Holy One.

Jesus my Redeemer
Name above all names
Precious Lamb of God, Messiah
Oh, for sinners slain.

CHORUS

Thank you, oh my Father,
For giving us Your Son,
And leaving Your Spirit
'Til the work on Earth is done.

When I stand in Glory
I will see His face
And there I'll serve my King forever
In that Holy Place.

CHORUS

There is a Redeemer
Jesus, Jesus God's own Son
Precious Lamb of God, Messiah
Holy One.

CHORUS

And leaving Your Spirit
'Til the work on Earth is done.

THE LORD'S PRAYER

Our Father which art in heaven,
Hallowed be Thy name.

Thy kingdom come.

Thy will be done, as in heaven, so in earth.

Give us day by day our daily bread.

And forgive us our sins;

For we also forgive every one that is indebted to us.

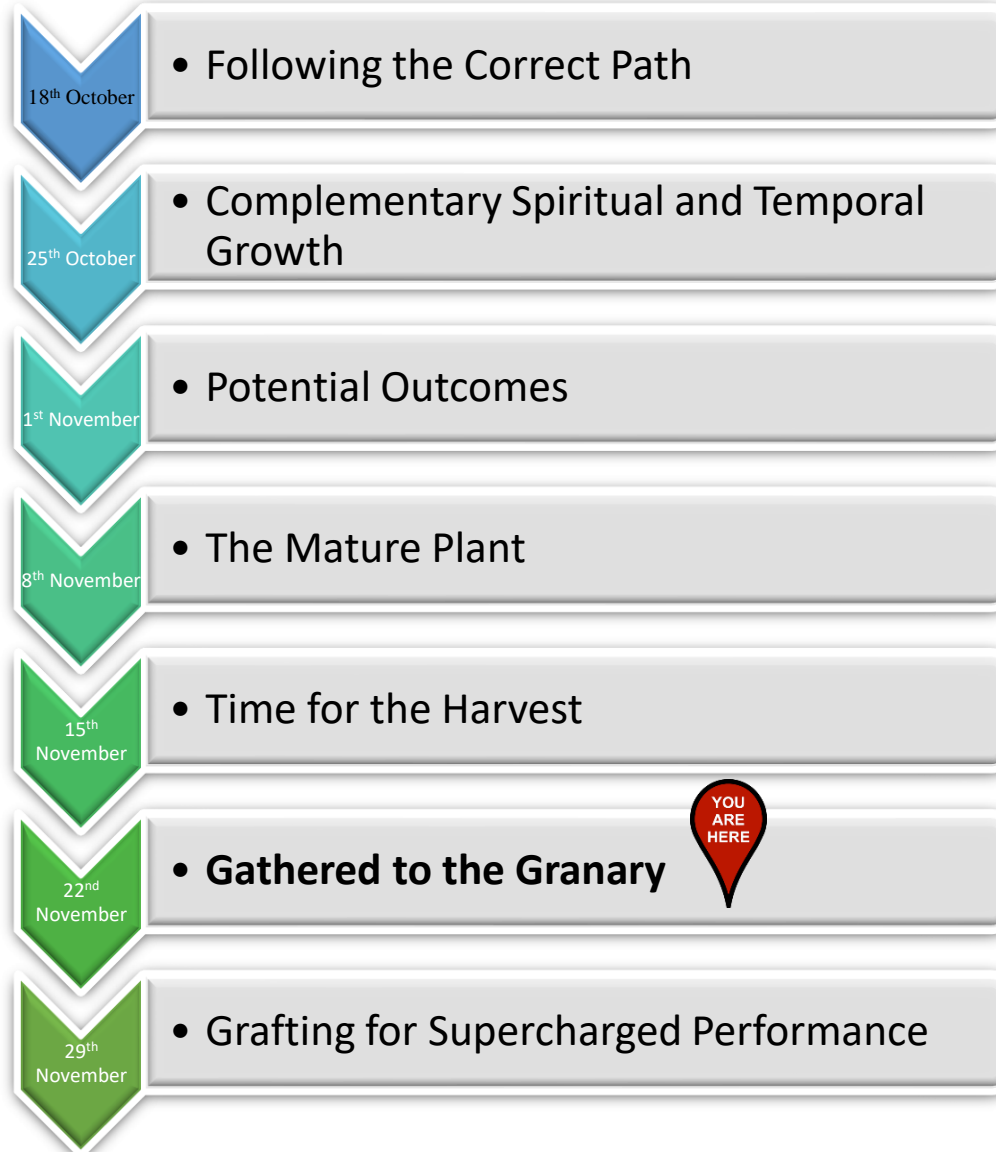
And lead us not into temptation;

But deliver us from evil.

Luke 11: 2-4



Enjoying the Spring: September to November 2020



STAGES OF HARVEST AND PREPARATION

Last week – harvesting the crop.

Part of the problem with harvesting are the weeds and one weed in particular called the tares.

What are the tares?

Also called: Darnel, false wheat, poison ryegrass, unfruitful, unfortunate and at least a dozen other names in English.

Regarded as the worst weed in the world.

The developed world has seed sorting machines so not a problem here but still a major problem in Third World countries.

Archaeologically – evidence of tares at least as far back as 3600 BCE.

Tares are poisonous and in large enough doses can kill.

Botanical name for the tares/darnel is *L. Temulentum* from the Latin word for 'drunk'.

Some brewers add darnel seed to beer to get the alcoholic effect quicker.

Where do we read about the tares?

In the parable of the tares in Matthew chapter 13.

The parable speaks about the enemy sowing tares amongst the wheat whilst the servants of the householder of the wheat field slept. The householder asked his servants how did the tares get into the crop? The householder then said **to let both grow together until the harvest and then the reapers will be given the job of gathering first the tares and binding the tares into bundles to burn them and then to gather the wheat into the barn.**

Jesus' interpretation:

- the field is the world;
- The good seed are the children of the kingdom;
- The tares are the children of the wicked one.

As the tares are gathered and burned in fire at harvest time, so shall it be at the end of this world, that the tares (the children of the wicked one) will be burned.

Why are tares such a problem?

- It is hard to tell the difference between tares and wheat. Tares are called a 'mimic weed' and typically the tares mimic two types of wheat: durum (wheat used for bread and pasta) and emmer (one of the first crops domesticated in the Middle East). Tares can also mimic barley. Two staple crops that tares can mimic;
- Seeds from the tares are larger and resemble grains of wheat making separation by winnowing or sieve impossible;
- Tares reduce crop yield because they compete with the other grain for sunlight;
- Tares have a fibrous root system that competes actively with other root systems for water and nutrients. The tares develop



root systems capable of uprooting the wheat if the weeds are pulled out – *let both grow together until the harvest* (Matthew 13:29);

- Tares flourish at the expense of the plant it mimics which results in considerable grain loss. Grain loss can range from 17% to 62 % depending on the type of farming – countries such as Ethiopia suffer this type of grain loss. Early 20th century Palestine had 2/3 of sown wheat crops sometimes emerge as tares and it was typical for 20% of the crop to be weeds;
- Tares act as an alternative host for a variety of plant diseases that attack the grain;

Toxicity

Tares are toxic to animals and humans.

Tares make bread unpalatable, turning the flour grey and making the mixture taste acrid and bitter.

One of the metaphors, temporally, for the tares are the tares represent those people who are obstacles to the development of our faith and cause the destruction and falling away of believers, they also hinder or prevent non-believers from ever coming to a knowledge of Jesus. Tares symbolise the evil within all of us.

Evildoers poison believers. The tares are spiritual poison.

When humans consume more than 30 grams of flour made from tares they

experience the following symptoms: dizziness, headache, mental confusion with a sense of apprehension, difficulty in thinking, visual and speech difficulties (even loss of speech), decrease in saliva, vomiting, inability to walk, griping, tremor, general weakness and finally coma. Convulsions and delirium can also result. These tares are not nice to eat.

Spiritually, the harvest is now come, the tares are to be separated, the tares shall die but the wheat shall live, **the wheat being the children of the kingdom.**

The Next Stage – The Threshing Floor

Once the tares are removed, the wheat is harvested and then what has been harvested is placed on the threshing

floor. Spiritually, the threshing floor is where good and evil are separated.



The tares have been removed, the wheat has been harvested, the threshing has been done on the threshing floor, and now the wheat is ready to be winnowed.

The Chaff - Winnowing

Matthew 3:12 tells us that Jesus is the winnower: *I*

indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he (Jesus) shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire.



Note here the word ‘thoroughly’ NOT ‘thoroughly’ – they are different adverbs. Thoroughly means ‘fully, entirely, completely; from side to side or from end to end’. Thoroughly means ‘completely, fully, wholly, without reserve and sincerely’ from the inside out.

Cereal crops are made up of the seed (grain kernel) and that is what we eat, but there is an inedible hull or husk around the seed that has to be removed.

This separation of the seed from the chaff is called winnowing. Boaz, Ruth’s father-in-law, was a winnower.

What is the chaff? Psalm 1:4 tells us, *The ungodly are not so: but are like the chaff which the wind driveth away.*

There is even an order in which the grain falls:

- Grain is the heaviest so it falls beneath the fan (this is what is kept)
- The straw is blown to the side into a heap (perhaps kept as food for livestock such as pigs); and
- The lighter chaff and the dust are carried beyond into a flattened windrow (a long line of material heaped up by the wind) – this would be burnt.



In conclusion, there are 3 stages involving harvesting the wheat that are all as important as each other:

1. Pulling the tares then harvesting the wheat;
2. Threshing the wheat on the threshing floor;
3. Winnowing the wheat to separate the grain from the chaff.



These three stages could be likened to the salvation of spirit, soul and body.

There are still the last stages of refinement to make the grain edible: milling the grain, then mixing the milled flour and baking the mixture to finally

get a loaf of bread. What a lot of hard work. Makes you look at your loaf of bread in a different light.

ISAIAH 28:23-29

²³Give ye ear, and hear my voice; hearken, and hear my speech.

²⁴Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

²⁵When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?

²⁶For his God doth instruct him to discretion, and doth teach him.


²⁷For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

²⁸Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

²⁹This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

HYMN 8

Spirited ZEPHON—L.M.



The Lord will make the earth a-

new, And on it all His glo - ry show;

The wilder - ness and lone - ly plain

He'll richly clothe with ver - dant green.

He'll richly clothe with ver - dant green.

The Lord will make the earth anew,
And on it all His glory show;
The wilderness and lonely plain
He'll richly clothe with verdant green.
He'll richly clothe with verdant green.

The desert place will be most glad,
With rosy blossoms thickly clad;
Their blossoms never will decay,
But live through one eternal day.
But live through one eternal day.

The glories of Mount Lebanon;
The glories with Mount Carmel crown;
The excellence of Sharon's field,
The barren places then will yield.
The barren places then will yield.

LUKE 15:11-32 – THE PRODIGAL SON

¹¹And he said, A certain man had two sons:

¹²And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

¹³And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

¹⁴And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

¹⁵And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

¹⁶And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

¹⁷And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

¹⁸I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

¹⁹And am no more worthy to be called thy son: make me as one of thy hired servants.

²⁰And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

²¹And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

²²But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

²³And bring hither the fatted calf, and kill it; and let us eat, and be merry:

²⁴For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

²⁵Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

²⁶And he called one of the servants, and asked what these things meant.

²⁷And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

²⁸And he was angry, and would not go in: therefore came his father out, and intreated him.

²⁹And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I

at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

³⁰But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

³¹And he said unto him, Son, thou art ever with me, and all that I have is thine.

³²It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

MESSAGE: GATHERED INTO THE GRANARY

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be,
Revelation 22:12.

HYMN 34

BELMONT—C.M.

Mozart.



Give ears to Isr'el's seed they pray,
To hear Thy lovely voice;
Incline their hearts the same t' obey,
And make Thy love their choice.

Them by Thy Spirit all anoint,
And make them Thy true sheep,
And in them, Lord, in ev'ry point,
Thy law and gospel keep.

As he who was the woman's seed
Did all Thy laws obey,
And after that was glorified,
E'en so, O Lord, may they.