

~GLEANING (219)

.. Figurative And Illustrative Uses

- The process of gathering whatever portion of a certain crop the harvesters had intentionally or unintentionally left behind. God's Law to Israel specifically directed his people not to reap the edges of their fields completely, not to go over the boughs of the olive tree after having harvested the crop by beating the tree, nor to gather the leftovers of their vineyards.
- Even if a sheaf of grain was inadvertently left in the field, this was not to be retrieved. Gleaning was the God-given right of the poor in the land, the afflicted one, the alien resident, the fatherless boy, and the widow.
- And when you people reap the harvest of your land, you must not reap the edge of your field completely, and the **gleaning** of your harvest you must not pick up. ([Leviticus 19:9](#))
- Also, you must not gather the leftovers of your vineyard, and you must not pick up the scattered grapes of your vineyard. For the afflicted one and the alien resident you should leave them. I am Yehowah your God. ([Leviticus 19:10](#))
- In case you reap your harvest in your field, and you have forgotten a sheaf in the field, you must not go back to get it. It should stay for the alien resident, for the fatherless boy and for the widow, in order, that Yehowah your God may bless you in every deed of your hand. ([Deuteronomy 24:19](#))
- In case you beat your olive tree, you must not go over its boughs following up yourself. It should stay for the alien resident, for the fatherless boy and for the widow. ([Deuteronomy 24:20](#))
- In case you gather the grapes of your vineyard, you must not gather the leftovers following up yourself. They should stay for the alien resident, for the fatherless boy and for the widow. ([Deuteronomy 24:21](#))
- The account of Ruth provides an outstanding example of the application of this loving provision of God's Law. Although having the right to glean, Ruth asked the one in charge of the harvesters for

permission to do so, and this may have been the general practice of the gleaners.

- Ruth was treated kindly, Boaz even instructing his harvesters to pull out some of the ears from the bundles and leave them behind for her to glean. While this made it easier for Ruth, nevertheless it required effort on her part.
- She kept right on busily **gleaning** behind Boaz harvesters from morning to evening, sitting down in the house only a little while and taking time out to eat.
- Subsequently Boaz said to the young man who was set over the harvesters; To whom does this young woman belong? (**Ruth 2:5**)
- So the young man set over the harvesters answered and said; The young woman is a Moabitess, who returned with Naomi from the field of Moab. (**Ruth 2:6**)
- Then she said; Let me glean, please, and I shall certainly gather among the cut-off ears of grain behind the harvesters. So she entered and kept on her feet from that time in the morning until her sitting down just now in the house a little while. (**Ruth 2:7**)
- And Boaz proceeded to say to her at mealtime; Approach here, and you must eat some of the bread and dip your piece in the vinegar. So she sat down beside the harvesters, and he would hold out roasted grain to her and she would eat, so that she was satisfied and yet had something left over. (**Ruth 2:14**)
- Then she got up to **glean**. Boaz now commanded his young men, saying; Let her **glean** also among the cut-off ears of grain, and you must not molest her. (**Ruth 2:15**)
- And you should also be sure to pull out some from the bundles of ears for her, and you must leave them behind that she may **glean** them, and you must not rebuke her. (**Ruth 2:16**)
- And she continued to glean in the field until the evening, after which she beat out what she had **gleaned**, and it came to be about an ephah of barley. (**Ruth 2:17**)

- It is evident that this fine arrangement for the poor of the land, while encouraging generosity, unselfishness, and reliance on Yehowah's blessing, in no way fostered laziness.
- It throws light on David's statement; I have not seen anyone righteous left entirely, nor his offspring looking for bread.
- A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread. (**Psalms 37:25**)
- By availing themselves of the provision made for them by the Law, even the poor, by virtue of their hard work, would not go hungry, and neither they nor their children would have to beg for bread.

•• Figurative And Illustrative Uses

- When the Ephraimites accused Gideon of not calling them to the fight at the start of the battle against Midian, Gideon said; Are not the **gleanings** of Ephraim better than the grape gathering of Abi-ezer the house to which Gideon belonged?
- He interpreted his illustration by pointing out that Ephraim's part, though it followed the initial battle, in capturing Midian's princes Oreb and Zeeb was far greater than all that Gideon himself had done.
- Then the men of Ephraim said to him; What sort of thing is this that you have done to us in not calling us when you went to fight against Midian? And they vehemently tried to pick a quarrel with him. (**Judges 8:1**)
- Finally he said to them; What now have I done in comparison with you? Are not the **gleanings** of Ephraim better than the grape gathering of Abi-ezer? (**Judges 8:2**)
- It was into your hand that God gave Midian's princes Oreb and Zeeb, and what have I been able to do in comparison with you? It was then that their spirit calmed down toward him when he spoke this word. (**Judges 8:3**)
- Later Yehowah's angel came and sat under the big tree that was in Ophrah, which belonged to Joash the Abi-ezrite, while Gideon his son was beating out wheat in the winepress so as to get it quickly out of the sight of Midian. (**Judges 6:11**)

- The Scriptures also refer to the slaying of remaining ones in warfare, after the main portion of the conflict was over, as a **gleaning**.
- Finally there fell eighteen thousand men of Benjamin, all of these being valiant men. (**Judges 20:44**)
- Thus they turned and went fleeing to the wilderness to the crag of Rimmon. And they made a **gleaning** of five thousand men of them on the highways, and they kept following closely after them as far as Gidom and so struck down two thousand more men of them. (**Judges 20:45**)
- The ones left over after Yehowah's execution of judgment are likened to the **gleaning** when the grape gathering has come to an end, and Micah speaks of the remnant of God's inheritance in the midst of the morally corrupt people as the **gleaning** of a grape gathering.
- For thus it will become in the midst of the land, in among the peoples, like the beating off of the olive tree, like the **gleaning** when the grape gathering has come to an end. (**Isaiah 24:13**)
- Too bad for me, for I have become like the gatherings of summer fruit, like the gleaning of a grape gathering! There is no grape cluster to eat, no early fig, that my soul would desire! (**Micah 7:1**)
- The loyal one has perished from the earth, and among mankind there is no upright one. All of them, for bloodshed they lie in wait. They hunt, everyone his own brother, with a dragnet. (**Micah 7:2**)
- Their hands are upon what is bad, to do it well. The prince is asking for something, and the one who is judging does so for the reward, and the great one is speaking forth the craving of his soul, his very own, and they interweave it. (**Micah 7:3**)
- Their best one is like a brier, their most upright one is worse than a thorn hedge. The day of your watchmen, of your being given attention, must come. Now will occur the confounding of them. (**Micah 7:4**)
- Do not put your faith in a companion. Do not put your trust in a confidential friend. From her who is lying in your bosom guard the openings of your mouth. (**Micah 7:5**)

- **For a son is despising a father. A daughter is rising up against her mother. A daughter-in-law against her mother-in-Law. A man's enemies are the men of his household. (Micah 7:6)**
- **But as for me, it is for Yehowah that I shall keep on the lookout. I will show a waiting attitude for the God of my salvation. My God will hear me. (Micah 7:7)**
- **Do not rejoice over me, O you woman enemy of mine. Although I have fallen, I shall certainly rise up, although I dwell in the darkness, Yehowah will be a light to me. (Micah 7:8)**
- **Who is a God like you, one pardoning error and passing over transgression of the remnant of his inheritance? He will certainly not hold onto his anger forever, for he is delighting in loving-kindness. (Micah 7:18)**
- **This is what Yehowah of armies has said; They will without fail glean the remnant of Israel just like a vine. Put your hand back like one that is gathering grapes upon the vine tendrils. (Jeremiah 6:9)**
- **If grape gatherers themselves actually came in to you, would they not let some gleanings remain? If thieves came in by night, they would certainly cause only as much ruin as they wanted. (Jeremiah 49:9)**
- **But as for me, I will strip Esau bare. I will uncover his places of concealment, and one will not be able to hide oneself. His offspring and his brothers and his neighbors will certainly be despoiled, and he will not be. (Jeremiah 49:10)**