

THE BIBLE AND FARMING IN ISRAEL
By: Bruce M. Wilson

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I. INTRODUCTION

As we study the Bible we notice that there are a number of references to agriculture contained within its pages. The first three references to various individual verses, the parables of Christ, and in a single context for the annual Fez Cycle.

Many in the church today have little or no farming experience. Even those who are familiar with agriculture do not have the same experience as those in Israel because there is a different climate to deal with than we have here. Consequently we may not realize how much of the Bible's story is related to the agricultural world. If we can get a better understanding of the agricultural practices in Israel it could help us have a better basis to understand the spiritual nature of the agricultural references made in the Bible.

2. OVERVIEW OF THE AGRICULTURE YEAR

There are many ways of defining a year and those years don't always have to start at the same time. For example, we are familiar with our calendar year that starts in

January and ends on the last day of December. Our government operates on a fiscal year that starts in October and runs through the end of September. We also use examples of this in the Bible. The Holy Day year starts in the spring.
Exodus 23:2 says: "Now the LORD spoke to Moses and Aaron in the land of Egypt, saying: " "This month shall be your beginning of months; it shall be the first month of the year to you.

The agricultural year actually begins shortly after the people returned from the Feast of Tabernacles. How do we find this out?

Leviticus 25:9-12 says: "Thus you shall count the sabbath of the Jubilee to count on the tenth day of the seventh month, on the Day of Assembly you shall make the trumpet to sound throughout all your land. " "And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants; it shall be a Jubilee for you, and each of you shall return to his possession, and each of you shall return to his family. " "The fiftieth year shall be a Jubilee to you, and to you shall neither sow nor reap nor gather grapes of its vineyard, nor gather the grapes of your vineyard. " "For in the Jubilee, it shall be holy to you; you shall not sow nor reap from the field.

The Jubilee year was the substitution of seven (not Sabbath) years and the Jubilee year was also a Land Sabbath year. In addition to declaring liberty in the land, part of the reason for proclaiming it was the Day of Assembly was to remind the people that there would be no planting of grain in the upcoming agricultural year that was about to begin after the Feast. The agricultural year in Israel began after the Feast days in Jubilee and continued through to the end of the full cycle of annual Feast days that followed.

3. Rainfall
Israel was typically the first indication that the new agriculture year had started.

3.1 Rainfall that supplies water for the land
Why in the beginning of the world considered the start of the agricultural year? One in the Midwest we have four seasons and we are blessed to have precipitation in every season and we use it for growth. The precipitation we receive year-round helps keep our soil moist and workable.

Israel does not have four seasons nor rainfall throughout the year. They only have two seasons, and varying amount of rainfall. The first is the wet season which starts in October through April. The second is the dry season which starts in May and continues to October. Since Israel has no major rivers (except the Jordan, which is on the eastern boundary and no freshwater lakes, several streams connect to replenishing and supplying the water reserves. Consider what God told the Israelites in the promise to enter the land.

Deuteronomy 11:1-2 says: "For the land which you go to possess is not like the land of Egypt from which you have come, where you sowed your seed and watered it by foot, as a regular garden. " "For the land which you come to possess is a land of hills and valleys, which drinks water from the rains of heaven. " a land for which the LORD your God sends the rains of the LORD your God six or seven times, from the beginning of the year to the very end of the year.

The land was red like Egypt, which had the Nile as its water supply and the crops were watered through irrigation. It found the land depends on the rain. The rain was absolutely necessary to maintain the soil, replenish the pools and streams, and water the fields of grain.

1.2 Rainfall under God's control

As important as rainfall is, it is equally important to understand that the rainfall is under God's control. Numerous verses in the Bible tell us that God is in control of the rainfall. "For the showers would come down (to be sowing season) a part of the normal water cycle progression. While that is true, in a part, we must consider two things:

1. God created the mechanism here on earth by which the water cycle works
2. When necessary, God can supernaturally intervene to change what might normally occur in that water cycle to make a point to humans.

There are many verses which show that God decides when to allow the rain to fall or to withhold it. Here are some examples:

Deuteronomy 28:12-13 *verses* And if the heavens which are over your head shall be heaven, and the earth which is under you shall be firm. The LORD will change the rain of your land to powder and dew; from the heaven it shall come down as ice in your season of sowing.

1 Kings 17:1 *verses* And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, as the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word.

2 Chronicles 1:10-12 *verses* Then the heavens are shut up and there is no rain because they have sinned against You, when they pray toward the place and confess Your name, and arise from their iniquities. You will hear them, O God, because You are merciful and forgive the sin of Your servants. Your people heard, that You may teach them the good ways in which they should walk, and send rain on Your land which You have given to Your people as an inheritance.

2 Chronicles 7:14 *verses* If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

Isaiah 45:8 *verses* "I will say to water, 'Be still and be poured out; let there shall come up rivers and streams. I will also command the clouds 'That they rain on you and open.'"

Zachariah 14:17-19 *verses* And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on those days there will be no rain. If the family of Egypt will not come up and enter in, they shall have no rain; they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles. This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.

Amos 4:7 *verses* I have withheld rain from you, when there were still three months in the harvest. I made it rain on one city, I withheld rain from another city. One part was sown again, and I have it did not rain the part without.

Look at what God told the Israelites concerning rainfall:

Deuteronomy 11:14-17 ¹⁴And it shall be that if you carefully obey My commandments which I command you today, to love the LORD your God and serve Him with all your heart and with all your soul, ¹⁵then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. ¹⁶And I will send down in your fields for your livestock, that you may eat and be filled. ¹⁷Take heed to yourselves, for you have been denounced, and you were made and serve other gods and worship them." In fact, the LORD's anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the LORD is giving you.

God clearly has control of the rain and can use it to bless His people who are obedient following His ways and take those who do not. Rainfall is part of the key elements in the agricultural year.

4. KEY EVENTS IN THE YEARLY AGRICULTURE CYCLE

4.1 The early rains
The beginning of the agricultural year is marked with the resumption of rainfall. Sometime after the seventh month of the holy day year, after the Feast of Tabernacles is over, there is a change in the prevailing winds. Starting in late October, early December, the wind shifts and winds coming from a westerly to northwesterly direction. These winds come across the Mediterranean Sea and carry with them the evaporated moisture from that sea. The temperature decreases the air falling over the land of Israel. This rainfall starts out slowly but gradually increases over the next few weeks. These are the rains called in scripture the early rains, or the former rains. This is the start of the rainy season and generally there are no prolonged periods of fair weather from October to the following May.

These early rains are absolutely essential. After six months of dry weather the ground has become arid and infertile. The water in roots of the dry trees, which the soil and the leaves, and the vegetation during that time, has the by now, when the rains start, as the sign of the spring rains. This is referenced in the Psalm:
Psalm 134:6 says: "You visit the earth and water it, You greatly enrich it: The river of God is full of water: You provide their grain, For so You have prepared it." You water us abundantly, You enrich us beyond, You make it rich with showers, You flow in growth.

This is what God does for the land, starting with the early rains.

4.2 Plowing
Once the rains start to soften the soil it must be plowed so that the seeds have suitable dirt to sprout in and allow the roots to take hold.

4.2.1 Plowing equipment description
What did they use as a plow? We would consider these plows to be very primitive. The plow was constructed in the following manner:

- The plow frame was made of two wooden beams.
- Beams were connected to the oxen yokes in front.

- At the back they were joined together by a cross piece, which provided a connecting location for the plow frame.
- The plow frame connected at the back of the frame.
 - The new long pointed piece with a handle on top and sometimes had metal wings attached around the pointed end to create the plowshare.
 - The plow made only scratched the surface on top, or only rather than fully turning over the earth as modern plows do.
 - The plow frame was made in a way that it took very little effort to transform it into a moldboard plow.
- **Isaiah 24: 1-3** "The shall judge between the nations, And shall rebuke many people. They shall beat their breasts one upon another. And their eyes shall be ever toward back; Nations shall set up sword against nation, Neither shall they learn war anymore.

(see also Isaiah 13: 2 and 13: 18 relate to the reverse process)

- The good land to keep the oxen moving
 - A long, heavy pointed wooden shaft to push the draft animals. This piece of equipment was mentioned to Saul on the road to Damascus by the resurrected Jesus.

Acts 9:5 "And he said, "Who art thou, Lord?" Then the Lord said, "I am Jesus, whom thou art persecuting. It is better for you to look against the ground."

If the oxen didn't want to move in the forward direction, they would look against the ground. However, this oxen plow and they would soon learn to keep moving in the direction they were being guided. Paul experienced a similar situation. Jesus wanted to move in a particular direction and he was looking against it. Eventually he realized that he had to submit to the will of Jesus Christ to move in the direction he was being guided.

4.2.2 Using the plow

Using the plow was a difficult job. Jesus made a reference to this in the book of Luke.

Luke 9:62 says, "But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God."

The farmer normally did not look to the plow. One that was placed on the handle at the top of the plow to guide it and to keep pressure on it so that it would continue to stay in the soil and to the left or right as needed. The other end was used to hold the goal in order to keep the oxen moving. In this situation we can see why looking back while plowing could end with an unacceptably result.

4.3 Sowing the seeds

Once the field was plowed it had to be sown with the seed grain. The grain sown in the field would be either barley or wheat, the crops referred to in the scriptures. Barley and wheat were planted at the same time or year but because they have different maturing times, they would end up being harvested at different times.

Finally the seed was done by using the hand to scatter the grain from each line farmer carried and then broadcasting the seed across the field. Sometimes this would be followed by additional plowing to achieve a greater coverage of the seed by the soil.

With this broadcast method the seed might not always land in an ideal location for growth because there are characteristics of these fields that we might consider to be unusual.

1. A "seed" sown through the field
Leviticus 19:35 "You shall not use the second Sabbath after the first that He gave through the broadcast seed. And the disciples plucked the heads of grain and ate them, rubbing them in their hands."

The disciples were not just not casually masticating through a field of grain. They were actually on a "fast". There were very few actual roads in Israel until the time when the Romans occupied the land and built roads to make it easier to transport their troops.

Instead of using roads, people traveled on well-used footpaths and often these paths went right through a field. They were so packed down from the foot traffic that a farmer would not bother trying to plow them and plant crops. These paths are the "highways" referred to in the parable of the sower (Matt. 13:3-9; Mark 4:3-9; Luke 8:4-10). Since the field comes right on to the path, some of the broadcast seed will fall on this well-packed path and be unable to take root.

Because these paths did often go right through a field, God allowed travelers to eat some of the grain in passing, but not to harvest it.
Deuteronomy 23:25 (NIV) "When you cross into your neighbor's standing grain, you may pluck the heads with your hand, but you shall not use a sickle on your neighbor's standing grain."

2. Thorns in the field.
Also in the parable of the sower Jesus speaks of seeds falling among the thorns. Why would there be thorns in the field? After all, aren't they just useless weeds?

Thorns frequently grow at the edge of the field and so some of the broadcast seed would fall among these thorns. Why wouldn't farmers just get rid of them? There were not just weeds like the thistle in your average farm. There were thorn bushes that were much more resistant to mowing. In fact, if you mow them you work out with their roots in the ground. These roots then flourish and start down an incline to make time for summer and cooling their roots. We can see that this was the case because there were laws concerning these thorn trees.
Exodus 22:28 (NIV) "If the breaks out and catches in thorns, so that someone plucks standing grain or the field is consumed, he who kindled the fire shall surely make restitution."

- 4.4 The heavy rain
The plowing and planting needed to be finished before mid-December. People would also make sure they brought in their harvest before this time because starting at this time the weather patterns would begin to change. Cold rain systems move in from the north and because of frequent high pressure systems over Africa, these rain systems will come down and produce cold, heavy rains. Sometimes the rains will not get to the crops at all times and the temperatures are cool enough that the ground

sometimes gets snow. This weather pattern continues into late January and early February.

These rain systems are invaluable to us so no respectable shepherd is going to keep his flocks and herds out in the pastures in mid-to-late December. However, there is a significant benefit that comes from these rains. The water from the heavy rains is what provides the primary moisture for the crops, particularly the olives. Without these rains, the grain wouldn't grow and there would be no crop to harvest. These rains are so critical for supplying and replenishing the water supply for Israel since the rains fill the streams and ponds around the country, which make water available throughout the rest of the year.

4.5 The latter rains

Beginning in February the heavy rains begin to taper off. This begins the third season of the rainy season and is referred to as the Sika or the latter rains. The latter rains start falling in early March. The rainfall amounts to not as much as the heavy rains just ended but the latter rains are still crucial in that they supply the needed moisture for the grain crops to mature. The barley starts maturing in the latter part of March. The olive crop needs these rains as the grain needs oil. Harvest and maturing about a month after the barley done. The rains also provide the needed moisture for the pasture to grow that are used for grazing the livestock. This was also the time, generally, when the planting of millet, peas, lentils, melons, and cucumbers was done.

4.6 The grain harvest

This brings us to the time when the harvest could begin to harvest the grain. During the Days of Disengagement Bread there is a special ceremony observed on the Sabbath morning during the seven day Feast. That ceremony is the Wave-Offering and it is only after that offering is made that the harvest of the fruits may begin. The Bible says, "And when the wheat about a month later..."

Leviticus 23:10-12 says in the context of bread and why it is bread. "When you come out the land which I give to you, and reap its harvest, then you shall bring a sheaf of the first fruits of your harvest to the priest. " He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. " And you shall eat of the bread, when you wave the sheaf, a meal made of the first ear, unless broken, as a burnt offering to the LORD. " In your offering shall be new wheat of ear which I have made with you, an offering made by fire to the LORD, for a sweet aroma, and its drink offering shall be of wine, one-fourth of a hin. " You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings.

Both grain, barley and wheat, are considered to be fruits since they are the first crop harvested of this agricultural year. Because the barley maturing first is harvested first. As the barley harvest was being finished, the wheat maturing and the workers would start to harvest it. The combined harvest season for both of these grains lasts until around the time of Pentecost.

4.6.1 The harvest process

What did it take to harvest the grain? For centuries we utilized a multi-step process. With certain process steps just one machine at the time. The grain is cut. Another significant difference is how quickly we harvest today. Farmers will wait until the grain is fully mature and then with our modern combines, they can harvest near 200 acres per day. In ancient times it took days to harvest and process each field of grain.

These are the steps necessary for harvesting the grain.

4.6.1.1 Cutting the grain

The harvest starts with cutting the grain stalks, which was done using hand scythes. Since it took a longer time to harvest, the grain was cut stalks with either waves of grain, or they cut them in the same way from field to field. As they cut the field and starting to rot. Instead, they would look for a particular transition stage knowing that once the grain reached this stage it would still mature even though the stalks had been cut. They knew this point was reached when the plants changed from being completely green to being a whitish tan. Some signs of how to judge when to cut the grain.

John 4:38 (NIV) "Do you not say, 'There are still four months and then comes the harvest'?" Indeed, I say to you, tell up your eyes and look at the fields, for they are already white for harvest!"

4.6.1.2 Bundling into sheaves

After the grain was cut they would be lying on the ground and workers would then come along when the harvesters gathered the stalks and tied them into sheaves. The sheaves would be stacked in the field to be picked up later for threshing. They were stacked in a certain amount just as they had to be away from the sheaves to prevent them from rotting while the grain finished maturing. The sheaves were left in the ground in one of the sheaves being left.

Genesis 37:2 (NIV) "There we were, binding sheaves in the field. The sheaf of my brother Joseph and also my sheaf, and I sat on my sheaves, and all around me lay bound sheaves in my sheaf."

4.6.1.3 Threshing

Once the cleaned grain had matured in the field the sheaves could be carried to the threshing floor.

Threshing is the process of detaching the grain from the stalks. The stalks were used either to burn or to make fuel for cooking or to gather the grain. The threshing floor could be an actual floor or but in most cases it was an area that had been leveled, packed down, and smoothed to minimize the amount of dirt and stones that could get mixed in with the grain.

There were a number of ways in which the grain could be threshed:

1. Beating the stalks with a heavy flail, usually a large, flexible stick, as Ruth did.

Leviticus 2:17 (NIV) – "So she gleaned in the field until evening, and beat out what she had gleaned, and it was done as a sign of holiness."

The man really had to work to thresh the grain in that manner. While it was effective for individual gleaners, it was too inefficient for large amounts of grain.

2. Using men to transport the stubble.
This was the primary and the most common method used to thresh the grain. As the animals worked over the grain stubble that remains behind harvest of the grain from the stubble. We see a reference to this in Deuteronomy.
Deuteronomy 25:4 (NIV) – "You shall not muzzle an ox when it treads out the grain."

Paul also referred to this principle: that those who do the work should share in the harvest.
1 Corinthians 9:9 (NIV) – "You have said in your law: 'The ox that treads out the grain is to share the harvest.'"

3. Using men to pull a threshing board.
This method used oxen, but in addition to that they would pull what was called a threshing board. This did not mean that oxen were joined together making a platform about three feet wide and six feet long. Sharp stones were driven through holes in the planks so that the stones could cut across the stubble. The platform was hitched to the oxen and they would pull it, with a person riding it and driving the oxen across the grain to be threshed. Each oxen of this type of threshing board.
Isaiah 41:28 (NIV) – "Behold, I will make you into a new threshing sledge with sharp teeth. You shall thresh the mountains and beat them small. And make the hills like chaff."

The Roman version of this sled was called a *tubulum*, which comes from the same root word as our word *tubulation*.

4.6.4 Winnowing
Threshing separated the grain from the stubble but all the grain, chaff, and stubble were still physically together in the threshing floor, though not connected. This is where the winnowing process comes in. The winnowing process used wind to remove the seed husks and the straw from the grain.

A winnowing tray, or *shaf*, was used to catch the straw and the grain as it fell. When this happened, the wind would take the chaff and the straw downwind while the heavier grain would naturally fall straight back to the ground. This was frequently done towards evening since that was the time of day when they could usually count on having a breeze that was strong enough and strong enough to get the job done.

Leviticus 19:27-28 ²⁷Now Boaz, whose young women you were with, is he not our relative? In fact, he is our nearest kinsman, as if he were a brother to us.

John the Baptist speaks of how Boaz will have to remove celebrative elements from among the pagans when the returned.

Leviticus 19:27 ²⁷Now Boaz, whose young women you were with, is he not our relative? In fact, he is our nearest kinsman, as if he were a brother to us. He will begin you with the third sign and the... The meaning here is in the hand, and he will thoroughly clean out the thinking done and gather the wheat into the barn for the chief. It will have with responsible care.

- When Jesus Christ returns he will have to remove the Church to separate those who are actually the faithful.
- This means that even from within those who are called in this age there will need to be a separation.

Psalm 14:4 ⁴The ungodly are not so, but are like the chaff which the wind drives away. The harvest is already past, and the seed is in the judgment. Now winter is the congregation of the righteous.

4.6.2.3 Sifting
After the grain had been removed there was still one more step to do before the grain was ready for use. Women would use large, shallow sifting baskets to remove any remaining chaff, stems, or leaves. They decided what to keep and what to discard. Why was this important?

In many situations when you would want to get rid of the chaff and you wouldn't want any small stones to end up in your grain that you will be grinding for flour. What about the wheat? There will be periods of the wheat and the stem.

Matthew 13:24-30 ²⁴Another parable he put forth to them, saying, "The kingdom of heaven is like a man who sowed good seed in his field. As he was going out, his enemy came and sowed tares among the wheat and went away. The wheat and the tares will grow together until harvest, then the tares will be separated. So the servant of the master did not go in. The field was sown with good seed as usual. How does it have tares?" He said to them, "An enemy has done this." The servant said to him, "Do you want us to go and gather them up?" "No," he said. "No, but while you gather up the tares you also uproot the wheat with them." Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn."

What English translates as tares comes from a Greek word for darnel. It is a type of grain that grows in a field of corn and looks just like the grain but is poisonous to eat. In many regions darnel is referred to as "false wheat". It is only after the seed has been sown that you can begin to distinguish between the two.

The reason the women were sifting this out is that darnel seeds are dark and have a bitter taste. When consumed they can cause dizziness, vomiting, diarrhoea, or in

some cases, it can even lead to death). So we can see why it is important to remove these laws through the sifting process.

Jesus referred to the sifting process: **Luke 22:31** says, "And the Lord said, 'Simon, Simon! Indeed, Satan has asked for you, that he may eat you as wheat.'"

Think about what Satan was asking here:

1. He wanted to be the one who decides who is acceptable as breadstuffs and who is not. We can have a good idea what the outcome of that would be.
2. In his arrogance he was still asking to be on the judgment seat which rightfully belongs to Jesus Christ.

4.6.2 The barley harvest

Now that we understand the harvesting process, let's look at the two grains that were harvested: The first is the barley:

The barley harvest would start in the first month, at the time of the Days of Unleavened Bread and it continued into the second month. The barley harvest typically takes about three days. Barley was a food grain but it wasn't valued as highly as wheat. "Accordingly it was sown as a food grain for livestock since they didn't have grain like oats, or rye."

1 Kings 2:28 says, "They did throughout Judah and store in the proper place, for the horses and mules, each man according to his charge."

It was also the primary grain used for the poor since it cost less than wheat. At times it was used half of wheat and half of barley.

2 Kings 7:16: "The LORD said, 'Thus the word of the LORD: Thus says the LORD: Tomorrow about this time a sack of fine flour shall be sold for a shekel, and two sacks of barley for a shekel in the gate of Samaria.'"

2 Kings 7:18 says, "Thus the people went out and gathered the wheat of the Syrian; five sacks of fine flour was sold for a shekel, and two sacks of barley for a shekel, according to the word of the LORD."

2 Kings 7:19 says, "Thus it happened just as the man of God had spoken to the king saying, 'Two sacks of barley for a shekel, and a sack of fine flour for a shekel, shall be sold tomorrow about this time in the gate of Samaria.'"

4.6.3 The wheat harvest begins and the rains stop

As the barley harvest was ending over the harvest of the wheat would begin and it would last until around the time of Pentecost. As the wheat harvest started the weather patterns would begin to change again.

During the seven weeks between the Days of Unleavened Bread and Pentecost, the remaining months, which had been coming from the wheat and during the Harvestman Day would now shift and start coming from the wheat, unless the wind and heavy rain of Israel. There is no reference to the corn in this month. This means that the rains would stop and there would be no more rain for six months, from the time of the wheat harvest until sometime in the eighth month, well after the Feast of Tabernacles. To have any rain during the time of the wheat harvest would be very

strange. We see that in what Samuel told the Israelites after they had displaced David he said to the king:
1 Samuel 12:16-18 says: "Now therefore, stand and see the great thing which the LORD has done before your eyes." It was by the wheat harvest! I will call in the LORD, and He will send thunder and rain, that you may rejoice and not that your wickedness is great, which you have done in the sight of the LORD, in making a king for yourselves." So Samuel called on the LORD, and the LORD sent thunder and rain that day; and all the people greatly feared the LORD and Samuel.

This is not just an ordinary shower because it doesn't rain during the wheat harvest. Think that Sam called the rains, they knew this storm was a sign from Him showing them His displeasure.

4.7 The Fruit Harvest

After the annual harvest we move into the hot, dry days of summer. The land and crops must make use of any water supplied by the heavy rain water in the year. What is left to harvest in summer comes in a close 2nd fruit harvest. The fruit harvest begins in the 6th month and continued through the seventh month. This harvest included:

- o Dates
- o Figs
- o Olives, which are then processed to make wine
- o Olives, which are pressed to produce oil.

The grapes and olives were by far the larger harvests of these fruits and the entire harvest of such greatly exceeded that harvest of grain in the spring. This large harvest of such fruits led to the Feast of Ingathering, in the 7th month.

Leviticus 23:39 says: "On the 15th day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath, and on the 7th day there shall be a sabbath.

Exodus 23:16 says: "You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for as it you come out of Egypt, unleavened bread shall appear before Me empty)" and the Feast of Harvest, the firstfruits of your labor which you have sown in the field, and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labor from the field.

Exodus 23:17 says: "And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end."

5. CONCLUSION

The Bible makes numerous references to farming and there is considerable symbolic meaning to the Parables, parables, and analogies used within its pages. God's Word is inspired, so careful and exact, the church is referred to as the Field, and there are other examples. As we read and study the Bible, understanding the yearly farming cycle can give us further insight into understanding the things we need to learn from these biblical examples.

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