

## STUDY VI

### THE WORK OF HARVEST

- (1) What does the term "Harvest" imply? What was the nature of Jesus' special teaching in the typical Harvest of the Jewish Age? Page 135, par. 1
- (2) What were our Lord's words to His disciples as He sent them forth in the typical Harvest? Page 135, par. 2
- (3) In the Jewish Harvest, did the Lord do a special missionary or conversion work? Observing the character of His work in that Harvest, what should we expect in the Gospel Harvest? Page 136, par. 1
- (4) In this present Harvest, what classes are to be separated, according to our Lord's parable? Describe the characteristics of "wheat" and "tares," respectively. What is the estimated number of so-called Christians, Catholics, and Protestants? Page 136, par. 2
- (5) What were the Lord's instructions regarding the separation of the "wheat" and "tares" during the Gospel Age? Have the various sects obeyed the Lord's injunction in this respect? What has been the result of this disobedience? Since the sectarian methods have failed, is it important that we know the Lord's method, as well as the time for proper separation? Page 137, par. 1
- (6) What is the sickle used of the Lord in both harvests? What is the command to the reapers in this Harvest? Page 139, par. 1
- (7) Out of what and into what are the saints to be gathered? What associated work in the wheat field is also now due? In what sense is it the "wheat" that is gathered out, and in what sense the "tares"? Page 139, par. 1
- (8) Why was the wheat, in the parable, not to be bundled, while the tares were to be thus treated? Page 140, par. 1
- (9) What is the "field" of the parable? How did the winds of doctrinal strife during the Reformation period affect the "wheat"? Page 140, par. 2
- (10) How does the sickle of Truth affect the wheat and tares, respectively? What is the spirit of the tares? Page 140, par. 3
- (11) What fact does each individual member of the tare class seem to recognize? And what kind of judgment would be preferred by this class? What fact is each sect compelled to acknowledge, and what do they, therefore, seek to accomplish? Page 141, par. 1
- (12) Give an illustration of a popular but apparently harmless cord recently drawn more tightly by sectarianism? What advancement in methods and what liberty do the International S. S. Lessons appear to offer and how are these lessons treated by each denomination? Page 141, par. 2
- (13) What is the effect of these "Union" methods? Is the union real or only apparent? Page 142, par. 1
- (14) How does the International Lesson system hinder the earnest Bible student in his search for Truth? Page 143, par. 1
- (15) What are the evil effects of these Sunday School methods upon parents and children, and the young people in general? Page 144, par. 1
- (16) What is the usual experience of an independent Bible class leader? Where is the true teacher's place, and the true Bible student's proper place? Page 144, par. 2
- (17) How has sectarianism arranged its program, and what is the principal design of these meetings, entertainments, etc.? Page 145, par. 1
- (18) Will the "burning" of the tares be a momentous affair? Is the "fire" of the parable to be interpreted literally? Page 145, par. 2
- (19) Does the burning of the tares imply a destruction of all the individuals of the tare class? Page 146, par. 1

- (20) What is the significance of the "good seed"? During what period and by whom were the tares sown, and in what manner? Page 146, par. 2
- (21) How does the field appear to many, and what is its real condition? Page 146, par. 3
- (22) Why are many of the tares not to be blamed for their false position as imitation wheat? Page 147, par. 1 to 3
- (23) When will the tares realize their true position? Page 148, par. 1
- (24) What does the parable further declare respecting the ultimate experiences of the wheat class? And what popular error does this statement contradict? Page 149, par. 1
- (25) What were the facts in the Jewish harvest with reference to the "wheat" and the "chaff"? Page 149, par. 2
- (26) How has the Lord very graciously rendered us doubly sure that we are now living in the "time of Harvest"? Page 149, par. 3
- (27) Briefly, how were the time features of the Jewish harvest related to the faithful few and the great nominal mass, respectively? When the Lord came, A. D. 29, as the Bridegroom and Reaper, to whom did He present Himself, and with what result? When, three and one-half years later (A. D. 33), He presented Himself as King, what more important date in the antitypical harvest was marked by this incident? Page 150, par. 1
- (28) Explain how our Lord's doings, while typically acting as King of Israel, find their parallel in the antitypical Harvest of the present time. Page 150, par. 2; Page 151, par. 1
- (29) Did the rejection of fleshly Israel signify the rejection of individuals, "Israelites indeed," and what is the parallel in this Harvest? Page 151, par. 2
- (30) During His ministry, and until the time when He cast off the Jewish system, how were the Scribes and Pharisees regarded by the Lord? And what is the parallel in the Gospel Harvest? Page 152, par. 1
- (31) At what time was the message, "Babylon is fallen," etc. (Rev. 18:2), due to be proclaimed, and of what incident in the Jewish harvest was it the antitype? Page 152, par. 2
- (32) How were the plagues, falling and destruction of Mystic Babylon, foreshadowed in the typical harvest? Page 153, par. 1
- (33) Explain why the union of Church and State, as illustrated in Judaism, was proper, while the great system called "Christendom," is not approved of God? Page 153, par. 2
- (34) What was the original meaning of the word "Babylon," and what was its later significance? When was this name symbolically applicable to the Church of Rome, and why does it now apply to all Christendom? Page 153, par. 3
- (35) Were the errors of Great Babylon discovered by any of the Lord's people previous to this Harvest period? Page 154, par. 1
- (36) What were the experiences of the "wheat" class while associated with the Antichrist? What has been the condition of Babylon since 1878, respecting the Truth? Page 154, par. 2
- (37) What command to the Lord's people is coupled with the statement, "Babylon is fallen"? And what two thoughts are distinctly impressed by the expression, "Babylon is fallen, come out of her, My people"? Page 155, par. 1
- (38) Show the clear distinction between all previous reform movements and this final complete separation from Babylon, quoting Scriptures to support the position taken. Page 156, par. 1
- (39) Why do some fail to comprehend this utter rejection of Babylon? Jer. 8:7-13. Page 156, par. 2
- (40) Explain Jeremiah 8:14, 15, in connection with Christendom. Page 158, par. 1

- (41) What reply should be made to those who ask, Why does not the Lord institute a great and successful reform movement among the sects? Page 158, par. 2, to Page 159, par. 2
- (42) How was the Lord's reason for discarding all human organizations shown in His dealings with the various sects of the Jewish nation? Page 159, par. 3
- (43) Explain the two parables used by our Lord to illustrate the wisdom of His course. Page 160, par. 1, 2
- (44) How are these parables applicable to the present Harvest work? Page 160, par. 3
- (45) Show how our Lord followed the suggestions of the parables at the first advent, and is pursuing a similar course at present. Page 161, par. 1
- (46) What was the experience of those at the first advent who wanted to learn the opinion of their prominent religious leaders? Page 161, par. 2
- (47) At what time are God's people of the present time, still in Babylon, considered as being of her? Page 161, par. 3
- (48) What is the appropriateness of the expression, "a cage of every unclean and hateful bird," etc., Scripturally applied to Great Babylon? Page 162, par. 1, 2
- (49) What is the proportion of criminals in and out of Babylon, as shown by the English Parliamentary Report of 1873? Page 162, par. 3; Page 163
- (50) What is the Scriptural statement as to the cause of this mixed condition in Babylon? Page 164, par. 1
- (51) As false doctrines produced this improper development, what will cause the separation of the wheat from the tares? Why are all the tares and some of the wheat fearful of the Harvest work? And what course should be followed by the "wheat"? Page 164, par. 2
- (52) What are the "plagues" of Babylon? And why are many Bible students unprepared for the realities so close at hand? Page 165, par. 1
- (53) What period of time intervenes between the casting off and the destruction of Babylon, and what is the purpose of this period, as Scripturally stated? (Rev. 18:2; 7:3) Dan. 12:10. Page 165, par. 2
- (54) How is knowledge used as a sealing and separating agent before the Lord's people are expected to come out of Babylon? Page 166, par. 1
- (55) Is this work of sealing and separating now in progress? If so, what does it prove? Page 166, par. 2
- (56) Why is the command, "Come," and not, "Go"? Page 167, par. 1
- (57) What does the Word of God indicate with respect to the history of the nominal church after its fall from favor and from being His mouthpiece? Page 167, par. 2
- (58) What was the object of our Lord's ministry of three and a half years, previous to the casting off of the Jewish nation? How was this indicated by Jesus' reproofs of the religious rulers? Page 167, par. 3
- (59) Why did Jesus repeatedly strive to avoid publicity, while constantly bringing the evidences of His Messiah-ship to the notice of the Jewish clergy? Page 168, par. 1
- (60) Cite an incident which proved that Jesus regarded the priests as the responsible representatives of the people. Page 168, par. 2
- (61) Why is it essential to notice particularly the objects and results of the trial of the Jewish Church System? What did Israel profess? Why did God, through prophecy, reveal His foreknowledge of Israel's failure? Page 169, par. 1

- (62) Why did Justice demand that Israel should be tested before God's further plan should go into effect? And what was that further plan? Page 169, par. 2
- (63) What bearing did the "seventy weeks" of Divine favor have upon Israel's trial? Page 169, par. 3
- (64) When did the last or "seventieth week" begin and end? Was this entire symbolic "week" devoted to testing the nation as a whole? What was the significance, and object of the trial's being "cut short in righteousness"? Why did Jesus after His resurrection, when instructing His disciples to preach the Gospel to "all nations," add, "beginning at Jerusalem"? Page 170, par. 1
- (65) Show in detail how the "seventieth week" in the type finds its parallel in the Harvest of the Gospel Age in the professions of nominal Spiritual Israel, the attitude of the clergy, etc. Page 171, par. 1
- (66) How do the clergy and the common people, at this time, regard the thought of the Lord's second advent? Page 172, par. 1
- (67) How are the chief priests and rulers of "Christendom" deceiving themselves, and what is the foundation of their delusive hopes? What are the real facts with respect to the progress of Great Britain, as a sample "Christian Nation"? Page 172, par. 2, 3
- (68) Was it love for God and a desire to bless the people which energized the efforts of Christendom, through which the ports of heathen nations were reluctantly opened up to the commerce of so-called Christian nations? Page 173, par. 1, to Page 174, par. 2
- (69) In view of the foregoing, have present governments any rightful claim to be called, "Christian Nations"? Page 174, par. 3
- (70) What scathing criticism of Christendom was made by Canon Farrar? And what comment has been made upon it? Page 175, par. 1, 2
- (71) How have China and Japan been treated in the matter of opium? Page 175, par. 3
- (72) What other vices has Christendom taught the heathen nations? Page 176, par. 1
- (73) What acknowledgment has been made by a prominent missionary regarding the present effect of civilization and missionary efforts in India, and why are his sanguine hopes for the future unreasonable and unwarranted? Moreover, were all the heathen nations to become converted to the condition of so-called Christian nations, would it fulfill the descriptions of the Millennium, as foretold by the Prophets? Page 176, par. 2, to Page 178, par. 2
- (74) What is the estimated number of the professed Church of Christ? Is it reasonable to expect that Babylon would be prepared for the real Kingdom of God, or desire it? Page 179, par. 1
- (75) Why do the chief priests and rulers of "Christendom" fail to recognize the presence of the new King of Earth? And what will be their portion during this Harvest time? Page 179, par. 2; Page 180, par. 1
- (76) What did the rejection of Babylon in 1878 signify with respect to the "Sanctuary" class and the "host," as distinguished by Daniel? How long has the Sanctuary class existed, and what have been its experiences? Who was the last chief priest to be used as the mouthpiece of God to deliver a message to fleshly Israel only a few days before that system was cast off? Page 180, par. 2
- (77) Why is it in vain that some attempt to defend their particular sect as an exception to the general character of Babylon? Why is Babylon so named? What is the one great sin of which every sect of the nominal church is guilty, without exception? Page 181, par. 1, 2
- (78) Why do some of God's children in these organizations fail to recognize their bondage? What steps should be taken by such in order to test their true position? Page 182, par. 1
- (79) What is the duty of all who have received a knowledge of present truth? Page 183, par. 1, 2

(80) What experiences may all the faithful expect to undergo as a result of letting their light shine? And what should be their ultimate course? Page 183, par. 3

(81) Describe the varying degrees of bondage among the different sects. Why wear any human shackles at all, or bind or limit our consciences? What is the ideal condition to besought for by the Lord's true followers? Page 184, par. 1

(82) What does belonging to a sect actually mean? Page 184, par. 2

(83) How are these shackles generally esteemed by members of the different sects, and what would they be most ashamed to confess? Page 185, par. 1

(84) What is often the experience of earnest, truth-hungry followers of the Lord with regard to the teachings of the different sects of Babylon? Page 185, par. 2

(85) Why is the feeling of uneasiness, if not bound by the chains of some sect, so general? Page 186, par. 1

(86) What is the most bigoted sectarian (aside from the Romanist) forced to admit with respect to the true Church? How is the contention that it is necessary to belong to some sect contrary to the teachings of Jesus? Page 186, par. 2

(87) Explain how some have been in Babylon and yet have not recognized either the advantage of full liberty or the hindrances of sectarian bondage. Page 187, par. 1

(88) How is the illustration of the "ax laid to the root," as used at the first advent, applicable at this time? Page 187, par. 2

## THE TESTING AND SIFTING OF THE SANCTUARY CLASS

(89) By what other steps has the coming out of Babylon generally been preceded? What experiences are to be expected as a result of this step out of Babylon? Page 188, par. 1, 2

(90) By whom was the Sanctuary class represented at the first advent? What testing came upon this Temple class immediately after the casting off of nominal Israel? Page 188, par. 3

(91) What is the parallel of these two classes since 1878? Page 189, par. 1

(92) Explain the significance of Jesus' typical act of cleansing the typical temple, and show the antitype in this Harvest. Page 189, par. 2

(93) What did the scourge of small cords typify? Page 189, par. 3

(94) While several of our Lord's parables illustrate the general separation of the "Sanctuary" class from the "host," which two go further and show the subsequent testing and sifting of the "Sanctuary" class? (See Matt. 25:1-16; 22:1-14) Page 190, par. 1

(95) In the parable of the "Ten Virgins," what was the difference in these virgins, that led to their separation into two classes? Page 190, par. 2; Z. '10-244, 245

(96) Almost immediately after the knock of prophecy, announcing the presence of the Lord, was heard, what cry was raised? And when will it cease? Page 190, par. 3

(97) Show how the marriage custom of the Jews beautifully illustrated the Church's betrothal and marriage with Christ her Lord. Page 191, par. 1; Z. '09-360

(98) In the parable of the "Ten Virgins," why is the Bride not mentioned? How are the "foolish virgins" referred to in other Scriptures? Page 191, par. 2

(99) How does the attitude of the "wise virgins" fitly illustrate the only proper attitude for the Lord's betrothed the consecrated Church? Page 192, par. 1

(100) What two things are evident from this parable, regarding the knowledge of the Bridegroom's presence and the effect of this knowledge upon both classes of virgins, respectively? Page 192, par. 2

(101) Unto whom alone is this great secret of the Lord's presence known, and how long will it remain a secret? Page 192, par. 3

(102) In what gracious and kingly language does the message of Jehovah come to His servants and handmaidens? (Psa. 45:10, 11) Page 192, par. 4

(103) What does it mean to be. of the truly "wise virgins"? Page 193, par. 1; Page 194, par. 1

(104) How did the other virgins become "foolish"? Page 194, par. 2

(105) According to the parable, at what time will the foolish virgins realize their mistake? Page 104, par. 3

(106) How long will the proclamation of the Bridegroom's presence, the going forth to meet Him and the entering in with Him to the marriage continue? What is signified by the expression, "and the door was shut"? Why will the Master not open the door when the foolish virgins come knocking and seeking admittance after the door is shut? Page 195, par. 1

(107) What is the significance of the "door," and what class only does it affect? Does the shut door signify the end of God's mercy? Page 195, par. 2

(108) How was the going in with the Lord to the marriage illustrated in the Jewish marriage custom? How is this feature now being fulfilled in the present experience of the consecrated' class? When did the feasting by faith begin? Page 196, par. 1; Page 197, par. 1

## THE WEDDING GARMENT TEST

(109) What lesson is taught by the parable of the "Wedding Garment"? Name various figures by which the consecrated ones are represented. In considering these figures and seeking a lesson therefrom, what must be remembered? Page 197, par. 2

(110) What does this parable teach, which could not be illustrated under the figure of the "Bride"? Page 198, par. 1

(111) What did the wedding garment signify in the Jewish marriage custom? Page 198, par. 2

(112) As a symbol, what, does the wedding garment illustrate? How is the prospective Bride engaged at the present time, while in the ante-chamber? Page 198, par. 3; Page 199, par. 1

(113) What does this parable teach regarding a final, general test of the "wise virgins"? What does taking off the wedding garment signify? Page 199, par. 2; Page 200, par. 1; Z. '09-360 and Z. '10-12

(114) Realizing the possible danger of falling away, what should be the attitude of all the truly consecrated? What two facts seem to be lost sight of by those who are guilty of not "holding the Head"? Page 200, par. 1

(115) Who are represented in the parable as being "bound," and what is their final experience? Page 201, par. 1

(116) Has this feature of prophecy been fulfilled during this Harvest period? Page 201, par. 2

(117) When did this casting aside of the "wedding garment" first make its appearance among those in Present Truth? And what course is subsequently taken by those who discard the robe? Page 202, par. 1

(118) What question is the invisible but present Bridegroom asking those who have discarded the robe? And what is their reply? Page 202, par. 2

(119) What is the "outer darkness," into which the "bound" ones are being cast? How does the "binding" affect the loyal ones among the consecrated? Who are the "servants" that do the binding? Page 203, par. 1

(120) Why is the responsibility and penalty of those who are "bound" and cast "into outer darkness" greater than that of the masses of professing Christians? Page 203, par. 2; Page 204, par. 1

(121) In considering these parables, do we understand that the door is shut before the inspection begins? If not, what are the conditions, especially since 1878? Page 204, par. 2

## THE END OF THE HIGH CALLING NOT THE CLOSING OF THE DOOR

- (122) Do the Scriptures give the exact date at which the door to the feast will be closed? Page 205, par. 1
- (123) What is signified by the "open" and "shut" door respectively? What does the "door" in the parable represent? Page 206, par. 1
- (124) Under what other name did our Lord refer to this "door" of opportunity, now about to close? What two requisites of character are essential to all who would walk in the narrow way successfully? Page 206, par. 2
- (125) What is, therefore, our only door to glory, as the Bride of Christ? Page 207, par. 1
- (126) In what three ways might the date for the closing of the door be indicated? Page 207, par. 2
- (127) In which of these three ways is there clear intimation that the door will be closed? Page 208, par. 1
- (128) What does it mean to co-operate with the Lord in the present time? What, therefore, must the closing of all such opportunity signify? Page 208, par. 2
- (129) What does suffering with Christ signify? What has it meant all through the Gospel age, and what does it imply in this Harvest time? Page 209, par. 1
- (130) What will be the necessary requirement of all who shall be accounted worthy of everlasting life? What more must be required of the "Bride, the Lamb's Wife"? Page 209, par. 2
- (131) How must this character be developed and demonstrated? How should every trial of our faith be regarded and met? Page 210, par. 1
- (132) Previous to what time must the Bride class have been tested and approved, as shown in the parable? Page 210, par. 2
- (133) In what manner, gradually or abruptly, should we expect the closing in of "the night when no man can work"? Page 211, par. 1
- (134) How is the present time referred to in Rev. 7:2, 3? And how should all the "wise virgins" be occupied? Page 211, par. 2
- (135) How many years of the Harvest yet remain, and what events are yet to take place before its close? Page 211, par. 3
- (136) What will the coming of the night prove? Page 211 par. 4
- (137) Are we to understand from the foregoing that the faithful ones will go to their reward as soon as they have been approved? What does "having done all, to stand" signify? Page 212, par. 1
- (138) Does the end of the "high calling" signify the closing of the door? When did the general call end? What is "the Call"? Page 212, par. 2
- (139) What does the closing of the "door" in the parable of Matt. 25 signify? What evidence is there that this door has not yet closed? Page 213, par. 1
- (140) To what two features of the "call" has the Gospel Age been devoted? What change is signified by the term "Harvest"? Page 213, par. 2
- (141) Which one of our Lord's parables especially illustrates this change in the character of the work? (Matt. 13: 47-50) Page 213, par. 3
- (142) Explain in detail the parable of the drag-net. Page 214, par. 1
- (143) Show the correspondence between this parable and the parable of the "Wheat and Tares." Page 214, par. 2

(144) Was the net intended to catch all the fish of the sea? When the net was ordered ashore, what did this symbolize? What is the agency for the calling and the separating work? Page 215, par. 1

(145) In view of the foregoing, how should those who are instructed of the Master alter their previous methods of service? Page 215, par. 2

(146) What is the message that attracts the "wheat" and repels the "tares"? Page 216, par. 1

(147) When the Harvest is ended, what will be the experiences of both Bowers and reapers? Why should the work of reaping be hastened? (Amos 9:13) Page 216, par. 2

## **ISRAEL'S SEVENTIETH WEEK A FIGURE OF THE CLOSE OF GOSPEL FAVOR**

(148) Why was the "seventieth week" of Israel's favor so exactly marked at its beginning, middle and close? What did A. D. 29 mark in the Jewish Harvest, and what is the parallel in the Gospel Harvest? What did the middle of that covenant week (A. D. 33) witness, and what is the parallel? To whom was the last half of the typical week of favor (3½ years, from A. D. 33 to 36), devoted, and what is the parallel in the Gospel Harvest? Page 216, par. 3, to Page 217, par. 2; Z. '97, Page 105, par. 2, 3, lower article

(149) Of what did the Jewish and the Gospel favor, respectively, consist? And when did each come to an end? Page 217, par. 3

(150) By what call was the close of the Jewish favor followed? Why was the stopping of their past favor not so noticeable to the Jews? Page 218, par. 1

(151) By what is the stopping of the general call in 1881 lapped upon? And why is this change unnoticed by the Church at large? Page 218, par. 2

(152) Who only could announce or explain the High Calling? And what is their position with respect to extending the Call? Page 219, par. 1

(153) While the general "call" has ceased, has the "door" been shut? For what purpose does the door stand open after the "call" has ended? Page 219, par. 2

(154) How did the ending of the "call" in 1881 affect those who had already become God's consecrated servants? Page 220, par. 1

(155) Does the fact that some have but recently come to a clear knowledge of God's exceeding great and precious promises to His faithful servants prove that such were not called and accepted previously as runners in the race for the Prize? Page 220, par. 2

(156) What proof is there that the testing of the called ones is not yet finished? Page 220, par. 3

(157) When all the "wise virgins" have been proven faithful, and the door has been shut, how will this affect the "foolish virgins"? Page 221, par. 1

(158) Realizing that the door still stands open, what should be the course of the consecrated? Page 221, par. 2

(159) What is the position of those now consecrated, who were not only not consecrated but even enemies of God when the "call" ceased in 1881? Page 221, par. 3; Page 222, par. 1

(160) How may the evidences of having been begotten of the Spirit serve to encourage any of this class? Page 222, par. 2

## **THE ELEVENTH HOUR**

Matt. 20:1-16

(161) To what period of time does this parable apply? Who are the laborers? Page 223, par. 1. Z. '10-264, par. 3

(162) What did the different calls represent? At what time only was there a clear understanding as to what the wages would be? Who are represented in the "eleventh hour" laborers? Did the Master promise any definite reward to these? Page 223, par. 2; Page 224, par. 1

(163) What has been the similar state of affairs during the Gospel Age? What is the message to the "eleventh hour" class in the present time? Page 224, par. 2

(164) What is the chief hope set before the "eleventh hour" class? Page 224, par. 3

(165) What exhortation should be given to those who have but recently come to know the Lord, and desire to serve Him? Page 225, par. 1

(166) What is the lesson for all who have covenanted to serve the Lord, and who are neglecting His work and striving for the transient joys and prizes offered by the world? Page 225, par. 2