

When we study the Bible or the SOP there are certain words that we can look out for to help us understand what is going on and which method the writer is using. So what are our clues?

Clues for Type/parableClues for Progressive

This is as.....

And then...

LikeAfterward I saw...

In like manner....

This was followed by....

This similar to that....

Formed into.....

When words from one category are used then you have to use the method they are part of. If you try to use statements using one method in another method you will end up making a mistake.

The SOP uses both typology and progression. However, she mostly uses progression. This makes it difficult to put some of our lines in order. For example we know that our line is a type of the Millerites line but in many quotations she states that messages that came in 1844 will continue into our time and have a more complete fulfillment then. If she just put this in a progressive line then we only have one line to work with and we can't turn it into a type because that breaks the rules. However if you see another place where the words or phrases from the typology column are used in Bible or SOP in reference to the same subject that will allow you to break the line and also use it as a type. Once you can show that you can break the line and turn it into two lines then you can use it as a type.

Mark 4:26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;
4:27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.
4:28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
4:29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Chap. 3 - "First the Blade, Then the Ear"

The parable of the sower **excited much questioning.** (*inquiry*) Some of the hearers gathered from it that Christ was not to establish an earthly kingdom, and many were curious and perplexed. **Seeing their perplexity, Christ used other illustrations, still seeking to turn their thoughts from the hope of a worldly kingdom to the work of God's grace in the soul.** {COL 62.1}

"And He said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. (*Matthew 13:38...the good seed are the children of the kingdom*) For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." {COL 62.2}

The husbandman who "putteth in the sickle, because the harvest is come," **can be no other than Christ.** It is He who at the last great day will reap the harvest of the earth. But **the sower of the seed represents those who labor in Christ's stead.** The seed is said to "spring and grow up, he knoweth not how," and this is not true of the Son of God.

Christ does not sleep over His charge, but watches it day and night. He is not ignorant of how the seed grows. {COL 62.3}

The parable of the seed reveals that God is at work in nature. The seed has in itself a germinating principle, a principle that God Himself has implanted; yet **if left to itself the seed would have no power to spring up**. Man has his part to act in promoting the growth of the grain. He must prepare and enrich the soil and cast in the seed. (*Jeremiah 4:3* *For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.*/Hosea 10:12) He must till the fields. But there is a point beyond which he can accomplish nothing. No strength or wisdom of man can bring forth from the seed the living plant. Let man put forth his efforts to the utmost limit, **he must still depend upon One who has connected the sowing and the reaping by wonderful links** of His own omnipotent power. {COL 63.1}

Tillage is the agricultural preparation of soil by mechanical agitation of various types, such as digging, stirring, and overturning. Examples of human-powered tilling methods using hand tools include shovelling, picking, mattock work, hoeing, and raking.

There is life in the seed, there is power in the soil; but **unless an infinite power is exercised day and night, the seed will yield no returns**. The showers of rain must be sent to give moisture to the thirsty fields, the sun must impart heat, **electricity must be conveyed to the buried seed**. The life which the Creator has implanted, He alone can call forth. Every seed grows, every plant develops, by the power of God. {COL 63.2}

Atmospheric Fixation

The enormous energy of lightning breaks nitrogen molecules and enables their atoms to combine with oxygen in the air forming nitrogen oxides. These dissolve in rain, forming nitrates, that are carried to the earth.

the work of God's grace in the soul

"As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so **the Lord God will cause righteousness and praise to spring forth.**" Isaiah 61:11. As in the natural, so in the spiritual sowing; **the teacher of truth must seek to prepare the soil of the heart; he must sow the seed; but the power that alone can produce life is from God**. There is a point beyond which human effort is in vain. While we are to preach the word, we can not impart the power that will quicken the soul, and cause righteousness and praise to spring forth. In the preaching of the word there must be the working of an agency beyond any human power. **Only through the divine Spirit will the word be living and powerful to renew the soul unto eternal life**. This is what Christ tried to impress upon His disciples. He taught that it was nothing they possessed in themselves which would give success to their labors, but that **it is the miracle-working power of God which gives efficiency to His own word**. {COL 63.3}

The work of the sower is a work of faith. The mystery of the germination and growth of the seed he cannot understand. **But he has confidence in the agencies by which God causes vegetation to flourish**. In casting his seed into the ground, he is apparently throwing away the precious grain that might furnish bread for his family. But he is only giving up a present good for a larger return. He casts the seed away, expecting to gather it manyfold in an abundant harvest. So Christ's servants are to labor, expecting a harvest from the seed they sow. {COL 64.1}

The good seed may for a time lie unnoticed in a cold, selfish, worldly heart, giving no evidence that it has taken root; but afterward, as the Spirit of God breathes on the soul, the hidden seed springs up, and at last bears fruit to the glory of God. In our lifework we know not which shall prosper, this or that. This is not a

question for us to settle. We are to do our work, and leave the results with God. "In the morning sow thy seed, and in the evening withhold not thine hand." Ecclesiastes 11:6. God's great covenant declares that "while the earth remaineth, seed-time and harvest . . . shall not cease." Genesis 8:22. In the confidence of this promise the husbandman tills and sows. Not less confidently are we in the spiritual sowing to labor, trusting His assurance, "So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6. {COL 65.1}

The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. **The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect;** yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. **As our opportunities multiply, our experience will enlarge, and our knowledge increase.** We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges. {COL 65.2}

The plant grows by receiving that which God has provided to sustain its life. It sends down its roots into the earth. **It drinks in the sunshine, the dew, and the rain. It receives the life-giving properties from the air. So the Christian is to grow by co-operating with the divine agencies. Feeling our helplessness, we are to improve all the opportunities granted us to gain a fuller experience. As the plant takes root in the soil, so we are to take deep root in Christ. As the plant receives the sunshine, the dew, and the rain, we are to open our hearts to the Holy Spirit. The work is to be done "not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zechariah 4:6. If we keep our minds stayed upon Christ, He will come unto us "as the rain, as the latter and former rain unto the earth." Hosea 6:3. As the Sun of Righteousness, He will arise upon us "with healing in His wings." Malachi 4:2. We shall "grow as the lily." We shall "revive as the corn, and grow as the vine." Hosea 14:5, 7. **By constantly relying upon Christ as our personal Saviour, we shall grow up into Him in all things who is our head.** {COL 66.1}**

John 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

The wheat develops "first the blade, then the ear, after that the full corn in the ear." **The object of the husbandman in the sowing of the seed and the culture of the growing plant is the production of grain.** He desires bread for the hungry, and seed for future harvests. So the divine Husbandman looks for a harvest as the reward of His labor and sacrifice. **Christ is seeking to reproduce Himself in the hearts of men; and He does this through those who believe in Him. The object of the Christian life is fruit bearing--the reproduction of Christ's character in the believer, that it may be reproduced in others.** {COL 67.1}

The plant does not germinate, grow, or bring forth fruit for itself, but to "give seed to the sower, and bread to the eater." Isaiah 55:10. So no man is to live unto himself. The Christian is in the world as a representative of Christ, for the salvation of other souls. {COL 67.2}

There can be no growth or fruitfulness in the life that is centered in self. If you have accepted Christ as a personal Saviour, you are to forget yourself, and try to help others. Talk of the love of Christ, tell of His goodness. Do every duty that presents itself. **Carry the burden of souls upon your heart, and by every means in your power seek to save the lost.** As you receive the Spirit of Christ--the Spirit of unselfish love and labor for others--you will grow and bring forth fruit. **The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely.** {COL 67.3}

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23. **This fruit can never perish, but will produce after its kind a harvest unto eternal life.** {COL 68.1}

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Christ is waiting with longing desire for the manifestation of Himself in His church. **When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.** {COL 69.1}

It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ, (2 Peter 3:12, margin). Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain. {COL 69.2}

Matthew 13 13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

13:25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

13:26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

13:27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

13:28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

13:29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Chap. 4 - Tares

"Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also." {COL 70.1}

"**The field,**" Christ said, "**is the world.**" But we must understand this as signifying **the church of Christ in the world.** The parable is a description of that which pertains to **the kingdom of God, His work of salvation of men; and this work is accomplished through the church.** True, the Holy Spirit has gone out into all the world; everywhere it is moving upon the hearts of men; but **it is in the church that we are to grow and ripen for the garner of God.** {COL 70.2}

John 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

"He that sowed the good seed is the Son of man. . . . **The good seed are the children of the kingdom;** but the tares are the children of the wicked one." **The good seed represents those who are born of the word of God, the truth.** The tares represent a class who are the fruit or embodiment of error, of false principles. "The enemy that sowed them is the devil." Neither God nor His angels ever sowed a seed that would produce a tare. The tares are always sown by Satan, the enemy of God and man. {COL 70.3}

In the East, men sometimes took revenge upon an enemy by strewing his newly sown fields with the seeds of some noxious weed that, while growing, closely resembled wheat. Springing up with the wheat, it injured the crop and brought trouble and loss to the owner of the field. So it is from enmity to Christ that Satan scatters his evil seed among the good

grain of the kingdom. The fruit of his sowing he attributes to the Son of God. **By bringing into the church those who bear Christ's name while they deny His character, the wicked one causes that God shall be dishonored, the work of salvation misrepresented, and souls imperiled.** {COL 71.1}

Christ's servants are grieved as they see true and false believers mingled in the church. They long to do something to cleanse the church. Like the servants of the householder, they are ready to uproot the tares. But Christ says to them, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest." {COL 71.2}

Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares and the wheat are to grow together until the harvest; **and the harvest is the end of probationary time.** {COL 71.3}

There is in the Saviour's words another lesson, a lesson of wonderful forbearance and tender love. As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be closely linked with true disciples. The real character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast. {COL 72.1}

The teaching of this parable is illustrated in God's own dealing with men and angels. Satan is a deceiver. When he sinned in heaven, even the loyal angels did not fully discern his character. This was why God did not at once destroy Satan. Had He done so, the holy angels would not have perceived the justice and love of God. A doubt of God's goodness would have been as evil seed that would yield the bitter fruit of sin and woe. Therefore the author of evil was spared, fully to develop his character. Through long ages God has borne the anguish of beholding the work of evil, He has given the infinite Gift of Calvary, rather than leave any to be deceived by the misrepresentations of the wicked one; for the tares could not be plucked up without danger of uprooting the precious grain. **And shall we not be as forbearing toward our fellow men as the Lord of heaven and earth is toward Satan?** {COL 72.2}

The world has no right to doubt the truth of Christianity because there are unworthy members in the church, nor should Christians become disheartened because of these false brethren. How was it with the early church? Ananias and Sapphira joined themselves to the disciples. Simon Magus was baptized. Demas, who forsook Paul, had been counted a believer. Judas Iscariot was numbered with the apostles. **The Redeemer does not want to lose one soul; His experience with Judas is recorded to show His long patience with perverse human nature; and He bids us bear with it as He has borne.** He has said that false brethren will be found in the church till the close of time. {COL 72.3}

Notwithstanding Christ's warning, men have sought to uproot the tares. To punish those who were supposed to be evildoers, the church has had recourse to the civil power. Those who differed from the established doctrines have been imprisoned, put to torture and to death, at the instigation of men who claimed to be acting under the sanction of Christ. But it is the spirit of Satan, not the Spirit of Christ, that inspires such acts. This is Satan's own method of bringing the world under his dominion. God has been misrepresented through the church by this way of dealing with those supposed to be heretics. {COL 74.1}

Not judgment and condemnation of others, but humility and distrust of self, is the teaching of Christ's parable. Not all that is sown in the field is good grain. The fact that men are in the church does not prove them Christians. {COL 74.2}

John 4:35 Say not ye, There are yet four months, and [then] cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

The tares closely resembled the wheat while the blades were green; **but when the field was white for the harvest**, the worthless weeds bore no likeness to the wheat that bowed under the weight of its full, ripe heads. Sinners who make a pretension of piety mingle for a time with the true followers of Christ, and the semblance of Christianity is calculated to deceive many; **but in the harvest of the world there will be no likeness between good and evil. Then those who have joined the church, but who have not joined Christ, will be manifest.** {COL 74.3}

The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; **but in the time of harvest ye shall "return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."** Malachi 3:18. Christ Himself will decide who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works. Profession is as nothing in the scale. **It is character that decides destiny.** {COL 74.4}

The Saviour does not point forward to a time when all the tares become wheat. The wheat and tares grow together until the harvest, the end of the world. Then the tares are bound in bundles to be burned, and the wheat is gathered into the garner of God. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Then "the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." {COL 75.1}